

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

— Organ Tennessee Baptist Convention —

"Let There Be Light"

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THE BIBLE DOCTRINE OF JUSTIFICATION

By P. B. BALDRIDGE

Perhaps there never was a time when the need for doctrinal preaching was greater than today. In every realm the cry has been, "Give us that which is practical, away with theory, give us life;" and God's preachers have yielded to this utilitarian spirit until our people are weak and anemic and scarcely able to stand alone. But some reply, "Do we not need to inspire our people with more zeal for the Lord's work and lead them into greater activity for Him?" They forget, however, that doctrine and life are inseparable and cannot be divorced without serious injury to both. In other words, what we believe, will determine what we do.

A very small per cent of our people have any very definite understanding as to what Baptists believe. Many other peoples are proclaiming their beliefs over the radio and otherwise and it is high time that we begin to proclaim our distinctive teachings with the old-time zeal and persistence of our Baptist forefathers, without their rancor and prejudice. Baptists thrive most when they are distinctive. Out of their concern to be agreeable and broad and brotherly, rather than faithful and loyal and true, they have just about lost their distinctiveness.

One of the great fundamental doctrines of the Bible is, that of Justification, and may I say, with deference to all, that the Baptists are the only people in my knowledge who have been wholly consistent in their attitude toward this doctrine both as to theory and practice.

What do we mean by Justification? It is God's formal act or decree in which He accounts the sinner just or righteous because of his faith in and dependence upon what Christ has done and not upon what the sinner has done, is doing, or ever will do. One has said it means to "Put right" with God. Another, "It is God's verdict of not guilty." Thayer's Greek Lexicon says, "*dikaioo*, to make one righteous or acceptable." It includes all these ideas and more. Paul's idea of the term seems to include much more than is ordinarily put into the word. Many go far afield in their interpretation of Bible truth by taking lexicon defini-

tions for certain terms or by applying rules of cold logic to statements of truth. This method of interpreting Justification as taught by Paul would place it in the realm of that which is extremely legal, the very thing Paul is seeking to offset. The word seems to be synonymous in meaning with Righteousness and includes not only God's declaration of our being righteous and restored to His favor, but our actually being made righteous and being thoroughly conscious of that righteousness. It is very closely linked with Regeneration, Forgiveness, Conversion and Reconciliation.

Does natural man need to be justified? Many teach that man is naturally in the kingdom of God, therefore, not in need of justification from condemnation. To the law and the testimony—to man's never-failing guide, the Bible: "There is not a righteous man upon the earth, that doeth good and sinneth not." Eccl. 7: 20. "Behold I was brought forth iniquity and in sin did my mother conceive me." Psalms 51:5. "For all have sinned and come short of the glory of God." Romans 3:23. "He that believeth not is condemned already because he has not believed on the name of the only begotten Son of God." John 3:18. These plain statements of scripture should be the end of all controversy as to the need of justification.

A sense of this need is innate in every human heart. The Creator put it there. The Indian mother throwing her babe to the crocodiles, the African or Chinese bowing down to his gods of wood and stone or the poor, deluded Mexican making long pilgrimages, crawling upon his knees until the clothing as well as the flesh is worn away, in order that he may bow before some saint is evidence that all mankind is conscious of the need of being "Put right" with God. This need, therefore, is both personal and universal; and more than man needs to be "Put right" with his fellowman, more than he needs the highest intellectual training, more than he needs riches, in fact more than he needs anything this world has to offer, does he need to be "Put right" with God.

Justification is a divine act. It is also personal—God does not justify or make men righteous en masse, but it is individual. There is no way to christianize the social order except by justifying and christianizing the individuals of that order. God deals with groups both large and small on the basis of individuals.

This justifying act on God's part is done once and for all. Simultaneous with Justification is another transaction known as Adoption, whereby we are adopted into the family of God; and in which He becomes our Father, we become His children and Christ becomes our elder brother. A spiritual relationship is formed, which cannot be broken in this world nor in the world to come. In this respect, Justification is unlike Forgiveness or Conversion, for one will often be in need of forgiveness of sins and conversion from sins. The law condemns, but Justification removes forever that condemnation; for "There is therefore, now no condemnation to them that are in Christ Jesus." Romans 8:1. Neither is Justification a long drawn-out affair. God justifies the very moment one believes.

One of the most important things connected with Justification is the method of it. There seems to be four contentions: first, it is secured by works; second, it is by faith plus works; third, it is gotten by faith and kept by works; fourth, it is by faith and faith alone, without one single thing being added or subtracted. We have the first theory in its extreme form in the system of the Catholic Church. The second theory is the contention of those who require faith plus Baptism. The third group is composed of those who say, we are saved by faith, but unless we are careful to do good works, we shall lose our salvation and stand in need of being justified again. Baptists believe unhesitatingly in the last proposition, i. e., we are justified alone by faith. Here it will also be wise to let the scripture speak. In Romans 3:20, we read, "Therefore by the deeds of the law, there shall no flesh be justified in His sight." Romans 4:2, "For if Abraham were justified by works, he hath

(Continued on page 7)

Baptist and Reflector

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Editorial

Cleveland

In response to the greatly appreciated invitation of Pastor Loyd T. Householder, of the First Baptist Church, we spent Sunday, June 3, in Cleveland, one of the most enterprising of our Tennessee cities.

One will not find a more cordial welcome than was accorded by Pastor Householder and his family and people. That Mrs. Householder was unable to be up, following a tonsil operation of a few days before, prevented our entertainment in the pastor's home. But most comfortably were we housed in the Hotel Cherokee, which is one of the best. Mrs. Householder's illness did not change her accustomed graciousness. The little boy radiated cheerfulness. Pastor Householder, in markedly better health than he was some months ago and improving all the time, showed us unfailing courtesy.

At the morning hour we preached for Pastor Householder and the First Church, where we had a cordial welcome and a fine and responsive hearing. In the Sunday school, in the singing, and in every phase of the worship, the Lord's presence in that church was sensed. The pastor is God's man and is leading in a great way. He and his family are greatly beloved in Cleveland.

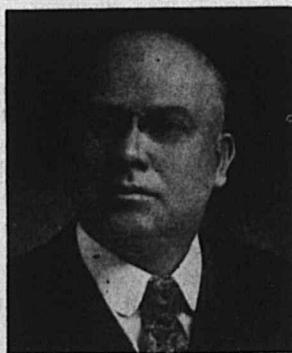
At 6:30 Pastor Householder carried us to South Cleveland for the B. Y. P. U. hour for a brief season of worship and a brief message with Pastor W. A. Webb and his people. On his and his people's own initiative the B. Y. P. U. program was deferred until after this service. The cordial, sincere, and spiritual welcome of both pastor and people and the atmosphere of genuine worship warmed our very soul. Pastor Webb is a true and fruitful pastor. After this service, Brother Webb carried us for another sermon at the 7:30 hour to Big Springs Church, Sam Melton, pastor, and then returned for his regular sermon with his own people.

Brother Melton was away in service at another place. But for the short time we were there, we heard so many speak of him in high praise. The large, responsive and attentive crowd and the unmistakable atmosphere of genuine spirituality, gave evidence of the quality of his leadership. We greatly enjoyed preaching to his people. Following this, Brother W. M. Hughes carried us to the train for Chattanooga, and then for Newport for a regional B. Y. P. U. convention.

In each of these churches, a nice club of subscribers to the Baptist and Reflector is being secured. Those in charge are: First Church, the B. Y. P. U., Director, Kenneth E. Ross; South Cleveland, Pastor Webb; Big Springs, W. M. Hughes, who has before done such splendid work for the paper. These brethren are taking seriously the June campaign for subscriptions by Sunday schools and B. Y. P. U.'s. Brother pastor, superintendent, and director, mobilize and organize your forces for a tactful, concerted drive in June for the paper that faithfully supports your work all the time. You can help us greatly to increase our subscription list. Remember the subscription prices are payable in advance: One year, \$2.00; two years, \$3.50; three years, \$5.00; in clubs of five or more sent in at one time, \$1.50 per member per year. Five is only the minimum club number. Where possible the number should exceed, and greatly exceed this.

Forward with and for Baptist and Reflector!

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Dr. McGlothlin's Sudden Home-Going

(Editor's Note: This article by Dr. Gilmore is so well done that we are glad to adopt it as our own expression concerning the home-going of this great and good man. We have a sense of personal loss in his going, for he has been so courteous and helpful to us since we have been in the Sunday School Board building. We shall greatly miss him. Blessings be upon his loved ones.)

Rev. James Thomas McGlothlin, Business Manager of the Sunday School Board since September, 1932, died suddenly at

his home in Nashville, Tenn., Saturday afternoon, June 9. He was in his office till noon Saturday, apparently enjoying his usual health. Of course his unexpected home-going was a great shock to his many friends who had come to esteem him most highly not only for his work's sake but for his own sake. The funeral services were conducted Monday afternoon by his pastor, Dr. W. F. Powell, of the First Baptist Church, assisted by Dr. Roger T. Nooe, pastor of the Vine Street Christian Church, in the midst of a great multitude of friends from near and far, and interment was made in this city.

Dr. McGlothlin was born in Sumner County, Tennessee, near Gallatin, June 26, 1875. He graduated at Bethel College, Russellville, Kentucky, and at the Southern Baptist Theological Seminary. He held pastorates at Midway, Ky., Franklin, Ky., Hampton, Va., Frankfort, Ky., and Anniston, Ala., his two longer pastorates being at Franklin, twelve years, and Parker Memorial, Anniston, ten years.

Besides his wife, Mrs. Bessie Williams McGlothlin, he is survived by a son, Jas. T. McGlothlin, Jr., and a granddaughter, Betty Jane McGlothlin; a sister, Mrs. Robert Lee, Portland, Tenn. His only brother, Dr. William Joseph McGlothlin, President of Furman University and of the Southern Baptist Convention, it will be remembered, was killed in an automobile accident a year ago on his way to the Southern Baptist Convention in Washington City.

For a number of years Dr. McGlothlin was the Alabama representative on the Sunday School Board. As chairman of the Committee on Survey of that Board he rendered most effective service. When the office of Business Manager was created two years ago the Board turned naturally to him. In this position he has rendered conspicuous service, working in closest co-operation with Dr. I. J. Van Ness, the Executive Secretary-Treasurer.

Others will give worthy appraisals of the life of this good man but this writer desires to bear his testimony to him as "a good minister of Jesus Christ" and as an executive officer of outstanding ability and as a sweet-spirited Christian gentleman.—Walter M. Gilmore.

Christ did not promise any of us ease or so-called success. He never . . . gave us grounds to expect to ever fare as well in this world as fare men of the world.—John W. Inzer (S. B. C.).

We believe . . . that salvation can only come to the earth when we have found a way of putting men right in their thoughts and in their will. We see no hope for that except in the grace of God.—M. E. Aubrey, England (S. B. C.).

From The Scrapbook

(Editor's Note: The following is taken from the scrapbook (covering the '60's and '70's) of Eld. J. H. Borum, a faithful and fruitful minister in West Tennessee in those stressful times. The scrapbook is kindly lent us by a niece of Bro. Borum, Mrs. Fannie S. Stutts, of Dyersburg. "The Baptist" referred to was the predecessor of Baptist and Reflector, and the editor was J. R. Graves.)

A Dialogue on the Cars

Some time ago, traveling on a railway train, in which were a number of Baptist ministers—among them the editor of The Baptist, en route for the Southern Baptist Convention, to meet the next day in the city of Louisville—conversation turned upon the subject of the Ecumenical Council, then in session in the city of Rome. After various remarks, the editor spoke in a strong and distinct utterance (as is his custom): "Oh, yes; the cardinals and bishops are working away at Rome to them another God. They will declare old Pio Nino infallible, and then they will bow down and kiss his old big toe, and come home and rear up his image, and bow down and worship it, as they have been worshipping the image of the Virgin Mary three centuries."

There happened to be an old Irish Romish priest aboard, who heard, it seemed, the sentiment with considerable disrelish.

Arising from his seat, he turned to the editor highly excited, and remarked that he wished to disabuse his mind; that the Catholics did not worship the Virgin Mary, nor did they consider her in a superior light to any other good and and Christian woman.

The editor replied that he thought he had to disabuse his mind, and asked: "Did you never bow down before her image and say: 'Oh, most holy Virgin Mary, of immaculate conception, mother of God, wilt thou have mercy upon us,' etc.? Did you never? Did you never?"

The old priest, looking confused, replied: "Yes."

"Well," said the editor, with an air of triumph, "I think I have disabused your mind. Did you ever do that to another woman? Did you ever?"

The priest looked blank, and returned to his seat confused, amid a roar of laughter, utterly discomfited.

There happened to be a Campbellitish merchant along who heard the above, apparently greatly amused, who remarked to the writer that he and the priest were rather in a bad fix, being surrounded by so many Baptist clergymen, and that they must hitch on together and sing low, or they would be run over. He then approached the priest and informed him whom he had confronted, who many of us were, and engaged him for awhile in

(Editor's Note: Below is a copy of a Western Union telegram sent to all our Southern Baptist papers.)

Nashville, Tenn.
June 10, 1934.

It is with most profound personal as well as official grief that the sudden death of Dr. J. T. McGlothlin is announced. He left the office at the regular hours on Saturday and died a few hours later. The service he rendered the Board was of great value to the Board and the cause. To me personally he was everything that was helpful and loving. His death is a loss to the denomination and to a host of friends a great bereavement.

—I. J. Van Ness.

a racy chat, telling the priest that he was anxious to know more about his church—its doctrines, its ordinances, etc.

The priest commenced by saying that the Catholic Church was the oldest and purest—the only true church on earth—contending for the purest morality. For instance, if a man broke the least commandment he was guilty of the whole.

The merchant heard him patiently, and with great apparent interest. After he got through he replied, "Well, that strikes me as good doctrine."

Priest—Ay, you are almost a good Catholic; I know you will be a good Catholic one of these days (throwing his arm around his neck with great affection). Oh, deary, deary; I know you will be a good Catholic one of these days.

Merchant—You say that your church is the most ancient?

Priest—Yez, yez.

Merchant—How does your church baptize? Do you immerse, or pour, or sprinkle?

Priest—Oh, we sprinkle.

Merchant—When Christ sent out His disciples to baptize, what did He command them to do? Immerse or sprinkle?

Priest—Oh, to immerse; immersion was the mode practiced for centuries by the church.

Merchant—If Christ commanded immersion, as you say, how comes it to pass, that you practice sprinkling?

Priest—You see Christ gave the keys of the church to Peter, and He told Peter whatever he bound on earth should be bound in Heaven, and what he loosed on earth should be loosed in Heaven.

Merchant—You said that immersion was practiced for centuries; was not Peter dead before the change?

Priest—Oh, yez; oh, yez; but you see it was an office conferred on Peter—the popedom. Peter was the first pope, and

the office was transmitted from one to another.

Merchant—Do you believe that your church has the right to change any and all the ordinances?

Priest—Yez, yez; if it would advance the cause, advance the church.

Merchant—Where was the necessity to change the ordinance of baptism from immersion to that of sprinkling?

Priest—Well, you know that Palestine, where the gospel was first preached, was a very mild climate, and immersion could be very comfortably practiced; but the gospel spread into colder latitudes, where it was dangerous to immerse, because dangerous to health; the church therefore thought it best to change it into sprinkling.

Merchant—Do you believe that Christ was God, and knew everything?

Priest—Oh, yez, oh, yez. He was very God, very man. He knew all things.

Merchant—If very God and knowing all things, did He not know there were cold climates when He gave the command to immerse? Where, then, your plea for the change?

Priest—Mum.

Merchant—Another question. Does your church teach that persons dying in sin and going to hell, can be rescued from the pit by the intercession of the priest, or of the saints?

Priest—No.

Merchant—I have heard it all my life.

Priest—And you have heard many a falsehood, many a falsehood.

Merchant—But do you not believe that persons dying impenitent can be helped somehow after death?

Priest—Yez. When they go to purgatory we can do them some good, but not when they go to hell. When they do go to hell their doom is unalterably fixed, and we can do them no good.

Merchant—But where is purgatory? Is it some way station between here and hell?

Priest—Aye, it is the intermediate state.

Merchant—But I cannot understand how you can tell where the individual has gone after death, whether to purgatory or hell.

Priest—You see there are sins of larger magnitude, and sins of smaller magnitude; for instance, there is the sin of murder, and there is the sin of adultery, and a man dying unrepentant guilty of these goes to hell, and we can do him no good; but if a man is guilty of a smaller offence, for instance stealing a chicken cock, dying unrepentant, he goes to purgatory and we can do him some good.

Merchant—But did you not tell me that he that was guilty of the smallest offence was guilty of the whole?

Priest, blushing—Yez.

(Continued on page 5)

God's Requirement Of Us In The Training Of Our Young People

By MRS. S. A. TOWRY,
Route 4, Fayetteville, Tenn.

If I should quote a scripture verse for this discussion it would be none other than Proverbs 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it."

Why all the cost, why all the attention and honor paid to baby? It's worth all it costs. It is a miniature likeness of God. What it may or may not be none can tell. But what it can be and should be are quite within the grasp of parental care.

Since we believe the greatest treasure intrusted to mortals is the gift of children, each of us should come to realize more fully the responsibility of the life of that babe.

The first thing a child learns, the first impressions made upon its heart and mind are the most lasting of all.

The finest illustration of infancy, childhood, and youth is given in the life of Jesus.

We should love and train our children, then they will love and follow us until they find Christ and follow Him.

The question comes, "How and Where are you training your young people today? Only two places furnish them training, the Home and the Church.

Some one has said three of the sweetest words known to man are Mother, Home, and Heaven. John Howard Payne must have had an ideal home. I feel that no illustration so impresses upon our minds the sweetness and sacredness of home as this immortal song, "Home, Sweet Home."

In the formation of character and in moulding the destinies of men, the mightiest influence is childhood home. For a child to grow up in the atmosphere of vicious, unloving surroundings, to know nothing of fatherly care and of motherly affection, and to be accustomed to sounds of profanity, is the lot of hundreds of children, not only in the city but in the country.

Out of the thousands who wander from virtue and from God, there is no telling how many are brought back by the still unbroken cord of love tied to conscience and still held in the hands of a pious parent whose life is not forgotten and whose prayers are still heard.

The silent influence of a pious home is illustrated by the prodigal son. Had that home been repulsive to him, or had his father been a stern forbidding man, that recovering thought about home would never have visited him.

Family religion is like the fabulous song of the sea in the shell to the ear of a child when far away from Home and from God. Regardless then, of where we would like to place the responsibility of training, it lies first in the home. Every child is a child of destiny and as the parents pattern the lives of their children, so shall the twig be bent.

John Randolph was called a Frenchman because he espoused the side of the French in politics; but while he denied the charge he said, "I should have been a French atheist had it not been for one recollection and that was when my departed mother used to take my little hand in hers and cause me on my knees to say, "Our Father Who art in Heaven."

Sir Walter Scott took his uncommon gift in word painting from his mother, who was a great lover of poetry and art. The mother of Robert Burns was full of ballads and songs. What is true of the good is true of the bad in genius among men.

The mother of Nero was a murderess. The mother of Byron was a proud woman, hasty, violent and unreasonable, and had no control of her temper and disposition, which her son inherited and which enslaved and ruined him.

The successful parent is the one who makes the training of the children a constant and religious study.

Worldliness creeps into our homes today in this fast age. God warns us to use this world and not to abuse it.

Father's thoughts are turned too often to business, gaining worldly possessions, while too frequently mother counts at loss everything that does not further social prestige. The home-centered life it seems is no more. Is there any reason why these children are denied that parental guidance and sympathy which is rightfully theirs? Can you see readily why the adolescents have defied all authority by their large share in a crime wave which threatens to shake the very foundations of our nation?

Parents, just what aim do you have in mind for your child? Is your object that your child should be a God-fearing man or woman spending his or her days in service for others?

How beautiful the example of Hannah who asked God to give her a child and when he was born she "lent" him to the

Lord—for how long? As long as he should live. Love did this both on the part of mother and boy—and God not only accepted her gift but made Samuel so great that none of his words ever fell to the ground.

Calvin Coolidge has said, "The hope and strength of America today are in the Homes and Hearthstones of its people." We need as never before the home-centered life.

The second place of training is in the church and its various organizations. Certainly the church should take renewed interest in the children.

Should a child fail to get religious training in the home, that responsibility must then be placed on the church.

It has been said that the most of the young people get all the religious training they receive in the church.

How does your church service rank? Are your young people there? If not, why? Has the church done its part to get them there? And have we done our part to get them there?

In almost every precinct and hole of vice and crime, the missionary, evangelist and Sunday school teacher, as well as the angel of mercy, carry the torch of enlightenment and religion.

It is not until in the light of the gospel we reach, like Paul, love for sinners, that we discover ourselves the chief of sinners saved by grace, not by our own merits.

It takes the grace of God conferred upon us for salvation, spiritually wrought within us to make us say,

"Give me to feel another's woe,
To hide the fault I see,
That mercy I to others show,
That mercy show to me."

Statistics show that 90% of our Christians were converted in youth. Is that not a challenge to you to use every advantage possible in the training of your boy or girl?

May I ask then is your child a Sunbeam, G. A., R. A., Y. W. A.? Had you thought but what God may want your child for some special service? Or, are you crying, "I don't know what to do with my boy, or my girl?"

Are they drifting in a sea of sin, vice and pleasure waiting to grasp the gospel rope which is their only source of help, the only safe refuge for their souls? Then go to Him in sublime faith.

Surrender yourselves to Him that He may use you to exhibit His divine grace and saving love to the children.

When we come to remember that we are not our own, we then have a true conception of our origin and value and

of our duty, not only to take good care of God's property but to make the very best use of it.

Marriage was God's first institution. It was enshrined in the home. It may be a happy home or an unhappy home. But home is the only earthly type of heaven, except the church, which is the earthly home of the family of God.

To my mind the grandest couple who shall enter heaven will be the father and mother who reared a family to love each other and to love God, to bless the world while they lived and peopled glory at last.

What a meeting and greeting that will be when the redeemed parents who present trained, their children in the nurture and admonition of the Lord, as to be early grafted by faith into the true vine, the tree of life and shall be able to present them to the Father—the fruits of earthly life, **ripe** for the home above.

"A delightful task to rear the tender thought

To teach the young idea how to shoot
To pour fresh instructions o'er the mind

To breathe the enlivening spirit and
fix

A generous purpose in the glowing
breast."

FROM THE SCRAPBOOK

(Continued from page 3)

Merchant, triumphantly—Well, sir, the man stealing the chicken cock is in as bad a fix as the man who committed murder, and according to your doctrine, you will have to go to hell to relieve.

Priest—Mum.

Merchant—One more question. Does not your church hold that in Eucharist, in the mass service, that the bread is changed into the flesh of Christ, and that the wine is converted into the real blood of Christ?

Priest—Yez, yez; that has been the doctrine of the church in all ages.

Merchant—I cannot understand it.

Priest—Oh, it is a great mystery; we have to take it up on faith, like we take everything else.

Merchant—Tell me, when this conversion is made, does the bread taste like flesh or does it taste like bread, and does the wine taste like blood or does it taste like wine?

Priest—Oh, it tastes like bread; it tastes like wine.

Merchant—Every thing tastes like its kind, as everybody knows, and a man to be a good Catholic has to stultify his own senses and to believe a lie.

Priest—Oh, you are a fox, a red fox.

And there the dialogue ended, the priest greatly damaged and excited.

If this will do any good, let the public have it. If you believe otherwise, commit it to the flames. MELVILLE.

CHAMPIONING THE PREACHER

By J. B. PARKER

(Mr. Parker is editor of the Conway News, Conway, Ark. Ministers will thank this editor of a secular paper for such a ringing utterance in their behalf.—Editor.)

"Uneasy lies the head that wears a crown," is a truism as old as is royalty. In these modern days it could appropriately be changed into "Uneasy lies the head that wears a ministerial crown."

Many pastors will acquiesce in this plagiarism as churches are conducted today—through no fault of his.

The pastor is the one person in the church who is required to carry the load, and usually alone with the carping criticisms of some church officials who do not back up their pastors.

To the pastor comes complaints about this member and that, and he is expected to alone act and bring about reforms, because usually the complainer will not back up his or her statement to the pastor when he decides that "something must be done."

The pastor, too, is given problems by deacons or stewards that are necessarily disturbing to the congregation, and usually he is left to "hold the bag" with discontent breathed on every side, while the proponents "back water" and unshoulder the cause of the ill-humor.

Or the officers indifferently permit the pastor to single-handed manage his church while they withhold support instead of according him a whole-hearted and unswerving support in the vexing minute details attaching to a pastorate. This disheartens him and makes him yearn for a field where co-operative help is always at hand.

While ready to whisper slanderous words (because if not later sustained they are slanderous) the slanderer will not sustain the pastor in his official discharge of duty.

The pastor is presumed to be the leader of his church, with the support of a board of deacons or stewards, yet to often (be it said with regret) he is unsupported.

Complainers will weaken when requested to attend a board meeting and prove their allegations, while being guilty of disturbing the peace of mind of their pastor.

And, too often, the scandalous allegations made to the pastor by a member (sometimes that person being a deacon or a steward) have no better foundation than the evil whisperings of persons who do not possess a solitary fact to support their intimations of wrong-doing.

So through these gossiping innuendoes,

or bolder allegations made in private to the pastor, some innocent persons must suffer the fling of the arrow of hate or envy coming from the lips of a fellow-church-member.

It may seem trivial to some to be guilty of complaining to their pastor about the misconduct of other members, but it is a heinous and un-Christian act for a person guilty of formally putting the pastor on record as having heard undesirable things about some members of his flock—not infrequently coming from members whose own skirts are not clean.

They forget the injunction to "Let him that is without sin cast the first stone."

Again, boards or some of its members who are cognizant of complaints justifying investigation, will actually desert their pastor when he, acting in good faith, brings these matters up for consideration and action.

Yes, "Unhappy lies the head that wears a ministerial crown"—he must travel his thorny path alone and along with his own troubles as pastor carry the disloyal board members who, while carrying to him stories that were better never uttered, are too cowardly to aid him when he as their pastor seeks in a Christian way to unify his membership and when a real condition forces him to act to have the united support of his board and members of his congregation.

"Love ye one another," is seldom remembered and followed nowadays by many church members or, in fact, by any group of persons today. Selfishness, envy, unbridled tongues—all combine to give the Devil too prominent a place in the affairs of men and women.

"Give the devil his due" can appropriately be changed into "Give the pastor his due"—he is a man like the rest of the male members of his flock, but unlike them, too, in that he must be their leader while they withhold from him the loyal support to which he is entitled.

Countless burdens are carried by him that are disclosed only to his Master, from whom he receives help to bear the load, but his church officials and other members can give him the help necessary to make his pastorate successful and over his thorny path scatter flowers that breathe real Christian love and assure him of their whole-hearted sympathy and support.

The greatest need today is experts in the art of intercession.—E. K. Cox (S. B. C.).

O. L. Hailey Memorial

(Address given by John D. Freeman, before the Southern Baptist Convention, Ft. Worth, Texas.)

I appreciate very much indeed the honor which is mine on this occasion. It is not often that a young man has the privilege of a long personal and intimate relationship with a really great man. It is rare indeed that he may appear before this body to pay a tribute to the memory of one such whom he has known.

Born of sturdy rural stock on a West Tennessee farm, June 21, 1852, O. L. Hailey, in whose memory I speak, learned from early childhood to know the meaning of privations, rigid self-control and the finer discipline which came from wise parents or grew out of the struggle against adversity which he waged while reaching forward toward the goal which his great soul early set for him. He was born in a community where there were slaves, and his love for Negroes and his desire to help them, came naturally to be impelling motives in his ministry.

He received his first schooling in the poor cabin school house of his community. When a large lad he walked many miles to an academy, and later took a longer journey on foot to Union University, Jackson, Tenn., from which institution he was graduated in 1878. Six years later he finished his course in the Southern Baptist Theological Seminary. During the period of college and seminary work he taught occasionally in the public schools of Tennessee. Therein he learned to love the ministry of teaching and to realize the value of literary training as an inescapable need in the culture of any people.

He came into a world that was torn by all kinds of strife. Out of the Great Awakening the Unitarian movement had been crystalized, and it was being pressed with vigor throughout the nation when he was a boy. The controversy over missions was shaking Baptists at the same time. It resulted in one of their major divisions, and in West Tennessee was followed by a long bitter debate over the proper methods of doing mission work, a debate not ended when he died. He was nearing the end of his seminary days before the controversy over the authoritative agent for the publication and distribution of Bibles for American Baptists was settled. The controversy over whether or not members of secret orders, especially Masons, should be tolerated in the membership of our churches had produced its array of orators, and rumblings of their debates were still heard in Tennessee when he was a lad. In 1827 the Restoration Movement of Alexander

Campbell had reached Tennessee in full force. Debates over baptism were frequent in every section of the state, and the confusion in Baptist life was made worse. Contemporaneous with the Restoration Movement was the bitter controversy over slavery. Propagandists of anti-slavery organizations from the North were active in the South before the Civil War and they opened another fruitful field for religious debates.

When he was a babe in arms, his parents were caught, along with the rest of the nation, in the grip of a mighty tidal wave of revivalism which swept half a million souls into Baptist and Methodist churches in one year. During his adolescent years, the bitter sectional strife culminated in the grim conflict known as the Civil War. Then followed Reconstruction Days with their tragedies. Out of the experiences of strife and hate, Dr. Hailey emerged with a soul unembittered, and with the desire to do real reconstruction work dominant in his heart. Hardly had the wounds of war begun to heal before the nation was caught in the economic cataclysm of 1878-1880, and during that tragedy the young man learned to know the folly of measuring success in terms of the financial world.

In short, O. L. Hailey was conceived in the midst of national discord and social confusion; he was nursed during a period of tremendous spiritual enthusiasm; he was a lad when the minds of men were inflamed by the passions of war; any youthful fallacies regarding true values were destroyed by the panic which affected every citizen of the nation; he was educated in schools which were bold and emphatic in their ethical and moral teachings. God needed a man for a particularly delicate but very worthy task and He chose O. L. Hailey for it.

Ordained to the work of the Gospel ministry in 1879, the place for him in the program of the Lord was waiting when he finished school. The way for immediate entrance into denominational affairs was opened for him by love. On one occasion he espied in the audience at a denominational gathering a beautiful young woman for whom he immediately felt an irresistible attachment. That day he met Nora Graves, daughter of that peerless preacher, J. R. Graves, "Aunt Nora" to thousands of southern boys and girls because of her page, "The Young South", in the Baptist which her father edited and published, a gentlewoman of rare culture and charm. They were married in 1885 and thus the step was taken which brought him to the fore in Tennessee Baptist life and opened the way for his future usefulness in the affairs of this Convention.

What shall I say about his fifty-five years of active work as a Baptist minister? Churches in Kentucky, Mississippi,

Arkansas, Texas and Tennessee received his pastoral care. He served as president of Wayland College, Plainview, Texas for two years. He was editor of papers in St. Louis, Little Rock and Nashville and in addition contributed as a voluntary writer, hundreds of columns for religious journals and magazines. For eleven years he was chairman of the Committee on Order of Business for this Convention and for two years served on the Joint Committee of Northern and Southern Baptists. He compiled voluminous material for a History of Tennessee Baptists, wrote "The Biography of J. R. Graves," edited and published a volume of sermons by J. R. Graves, and wrote "The Three Prophetic Days of Matthew" which is destined to live and some day be accepted as proof of the length of time Jesus lay in the grave. While pastor of Broadway Church, Knoxville, Tenn., his father-in-law turned over to him the management of The Baptist. Later the paper was merged with The Reflector of Chattanooga and he sold his interests to Dr. Edgar E. Folk. He lacked only a few months of living to see the publication celebrate its centennial anniversary.

The dream of his last years was the theological seminary for the training of Negro ministers. Others had thought of such an institution and some plans had been made for it. It was not, however, until Dr. Hailey made it the one mission of his life that the dream materialized. In 1919 he moved to Nashville as Secretary to the Commission on Negro Seminary. Slowly but surely he won the Negro Baptists to the enterprise and in 1924 rejoiced to see the seminary opened. He labored diligently for it during the remaining ten years of his life. His last audible words, spoken to his son Robert who had aided him much in the work, were, "Son, don't let them give up my seminary."

He was faithful indeed. His early life made him able to endure hardships as a good soldier of the cross. Self-denial and careful control of his body gave him, to the end of his days a magnificent physique. He was clean as a virgin, noble as a peer, faithful as an apostle. Five worthy sons are the contribution of him and his queenly wife to human society. They carry on in the place of their father who was called from the Convention in Washington last May to the bedside of the wife and mother who was stricken with paralysis while visiting sons in Dallas. Only a few months intervened between the home-going of the beloved mates.

I find in some anonymous lines the sentiment which I know gripped the heart of my honored friend and brother, for indeed his entire ministry was shaped in keeping with his consciousness of the

dignity of man and the type of manhood demanded by the Creator:

God wants a man—honest and true and brave;

A man who hates the wrong and loves the right;

A man who scorns all compromise with sin,

Who for the truth courageously will fight.

God wants a man—in lowly walk or high,
Who to the world by daily life will prove

That Christ abides within the yielded heart,

Fitting that heart for service and for love.

God wants a man who dares tell the truth,
Who in the market place will stand four-square,

Whose words men trust—a man who never stoops

To hurt his fellow or to act unfair.

God wants a man of action and of faith,
Whose life is something more than cant and talk.

Who lives each day as though it were his last,

And proves his faith by a consistent walk.

In Orrin Luico Hailey God found such a man.

Nashville, Tennessee, May 4, 1934.

THE BIBLE DOCTRINE OF JUSTIFICATION

(Continued from page 1)

whereof to glory; but not before God." If Abraham or any man could be justified by works, he could and would take the glory to himself. If men could be justified by works, God committed the tragedy of the ages in sending His Son into the world to die a shameful death.

Good works do not justify but a justified man will perform good works. As an evidence that Justification is not by faith plus good works, in Galatians 5:2, Paul says, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." If we offer anything, however trifling, to God in exchange for His Justification we hopelessly annul faith. For example, if I give a man one single penny in return for a hundred-dollar watch which is intended as a gift, the watch ceases to be a gift. In the same way if one could be justified by faith plus baptism, plus a good life or anything in the realm of works, it would not be by faith at all. That matter was settled by the council at Jerusalem many centuries ago.

Scripture also asserts that **the justified man lives by faith**. In other words, one is not only justified by faith but kept justified by faith. This plan takes care

of the glory due the Father; for if Justification could be secured or if it could be continued by works, God would not be due all the credit for its bestowal. The scriptures which teach that this act on the part of God is because of our faith and faith alone are so numerous and so convincing that it is passing strange that one should err at this point. Genesis 15:6. clearly states that Abraham was made righteous or justified by his belief or faith—"And he believed in the Lord; and he counted it to him for righteousness." God has ever had only one plan for justifying men and that has been the faith plan. Every man from Adam till the time Jesus comes the second time, who is justified, is justified by faith. Paul's contention was that the faith covenant was made 430 years before the covenant of law or works and that the latter did not in any sense annul or set aside the first covenant. Paul assures us in Romans 4:5, that it is faith that justifies: "But to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Again, Galatians: "Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ." These passages and others like them was the "Battle-cry" of the meaningful days of the Reformation. It is unfortunate that the Reformers did not proclaim and practice them in all their implications as Baptists had been doing since the first century.

If one understands that the faith spoken of in the scripture is the means of a living, vital and abiding union with Christ, which makes us one with Christ in His suffering and death and makes us partakers of His righteousness, there should be no difficulty in understanding that Justification is because of our faith. It is this union with Christ and identification with Him that determines the character of Justification. Christ is righteous and because I am identified with Him in such a real and vital way through faith, I am righteous.

Paul, in the fifth chapter of Romans, mentions some of the happy results of being justified by faith. **The first is peace with God.** The unjustified man does not possess that peace, but is at enmity with God. God made man for fellowship with Himself and absence from Him makes man unhappy, afraid and as restless as the sea. However, when one becomes identified with Christ by faith, the peace of God which Christ possesses, also becomes the possession of the justified man.

We also "rejoice in hope of the glory of God," according to Paul. Before God declared and actually made us just, we feared at the thought of the revelation of His glory. But not so now, for through Justification by faith we have become friends of His. We have received the

spirit of adoption whereby we can say, "Father."

Paul also declares that because of this justification, **we rejoice in our tribulations**. We joy in our disappointments, our failures, our defeats, our problems and our suffering of every kind; for the justified one knows that these things are only temporary and through them he is being prepared for the Master's use.

Also "**the love of God is shed abroad in our hearts.**" A love which makes service a joy, sacrifice a cause for rejoicing and even death a thing not to be feared. The lack of real sacrificial and abiding love in the hearts of many church members may be due to the absence of a real Christian experience.

Paul further states that because of justification **the Holy Spirit is given us**. The Paraclete, the one called along by our side to be our helper, our burden-bearer, our guide, our one great teacher, the Holy Spirit, the third person of the "Three-in-One." He also says that **we have the assurance of full and complete salvation**—"By His blood shall we be saved from the wrath of God through Him." For a professing Christian to be in fear of God's wrath in condemnation is to place a large question mark after his justification.

Justification, then, is a very inclusive doctrine and one most fundamental to a real Christian experience. Let us teach it with all the zeal and perseverance at our command; let us proclaim it with all the power and persistence we can summon; and let us live in the conscious blessedness of its possession with all the interest and intensity that God gives us.

Maryville, Tenn.

'Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 8th Ave., N. NASHVILLE, TENN.

The Minister's Week-day Manual. By G. B. F. Hallock, A. M., D. D. (Harper and Brothers. 284 pages. Copyright 1934.)

The publishers state the design of this book as being "A hand book for the minister of whole-year help toward meeting many demands for week-day addresses for innumerable organizations in both church and civic life," and thus the book proves to be. For almost every conceivable organization and occasion in which the minister is called upon to speak he will find here a sample address. To add to the value and interest of the book, choice illustrations and selections of poetry are also given. This book is unique in its class and it is suggested that all those who desire a book of this character give particular consideration to this book.

NEWS AND VIEWS

AN OPINION FROM PERSIA

Baptist and Reflector recently carried an editorial on "Dabbling in Politics" in which readers were asked to define what that phrase means. Bro. H. O. Ward, of Persia, Tenn., writes:

"I was very much pleased and delighted with your editorial, 'Dabbling in Politics.'

"I do not say that I know the subject well enough to give a workable definition of the phrase, but I feel sure that I can give a competent explanation.

"Politics and religious faith do not and never did work coordinately; that is, there has never been a political kingdom which, being united with a church, has run smoothly and harmoniously.

"Dabbling in Politics? This is a phrase used by selfish politicians to protect their own selfish interests and continue their own practices of debauchery and deception without the censure of God's Word.

"I have seen men seeking public office who gladly sought the approval of churches and other Christian institutions only to turn against them after victory has come. Having obtained their office with the stamp of Christian approval upon them, if they are corrupt, they immediately ally themselves with corrupt political leaders and turn to Christian people with the old, familiar alibi, 'Thou hast no right in politics.'

"Righteousness exalteth a nation, but sin is a reproach to any people.' 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and love thy neighbor as thyself; for on these hang all the law and the prophets.' Politicians either evade the Word of God or ignore it because it has no place in them. What we need today is more preachers who will stand in moral courage and with pointed finger say, 'Thou art the man.' Such is not 'dabbling in politics,' but only trying to purify a government so vital to the existence of our great country.

"Alas! I regret to say that some of our Christian people and preachers do dabble in politics for pecuniary, industrial and political promotions and privileges. For instance, I know of a town in which a candidate for office who can win the favor of any two of the three denominations of the town is elected irrespective of his character or qualifications.

"While standing on the streets of a little town, I heard a group of men condemning a preacher for preaching politics. Knowing this preacher in the power of the Gospel of Jesus Christ, I was constrained to comment: 'Some people know so little about the Bible

that they cannot tell when they are hearing the Gospel of Christ and when they are hearing politics.'

"And now I am forced to give a definition.

"A man or preacher who through bias or for selfish interests uses the name of Christ or the doctrines of His Word in the functions of government, that person is 'dabbling in politics.' While the man who praises or censures the practices of a government for the glory of God and for the peace and safety of his neighbor is not dabbling in politics.

"These few words are submitted to you in the spirit of humility.

"For scripture on the subject under consideration, read Jer. 18.—Your friend, Rev. H. O. Ward."

BRAZIL

Yesterday, Sunday, April 29, was one of the happiest days we have ever spent in our ten years of work in Brazil. At least seven hundred people heard the gospel from our own lips, Saturday night and Sunday. It was our privilege to conduct eleven services. Saturday night and Sunday, that is; two of the services were on Saturday night and nine services were conducted on Sunday. Six or more people asked for the privilege of studying more carefully our doctrines, in order to be baptized. Two were baptized last Wednesday night after the services. Others are waiting baptism. Several candidates are waiting for baptism across the river from the city. Dr. Bagby is pastor of the church over there. The work is getting along marvelously well.

People are being turned away from our services every Sunday night here in the city. The little church which was ready to disband and close its doors is having to enlarge its quarters. We thank God for His marvelous blessings. Pray for the lost of Brazil.—Harley Smith.

ORDINATION OF THREE DEACONS

The Union Hill Baptist Church, thirteen miles north of Nashville, of which Floyd Huckaba is pastor, ordained three of its fine men as deacons Sunday afternoon, June 3—E. B. Hitt, J. R. Rossen and D. B. Luster.

The presbytery consisted of the following: Rev. Floyd Huckaba, moderator, who delivered the ordination prayer; Rev. O. F. Huckaba, pastor of North Edgefield Church, Nashville, and father of the moderator, who examined and delivered the charge to the deacons; Rev. Rufus Beckett, pastor of the Inglewood Baptist Church, Nashville, who preached the sermon, and Walter M. Gilmore, Nashville, publicity director of the Southern Baptist

Convention, who delivered the charge to the church.—Walter M. Gilmore, Secretary.

NEWS FROM CLIFTON, TEXAS

Dear Brother:

Enclosed please find \$2.00 to move my figures up another year with the Baptist and Reflector. I have been a reader of the paper since the days of Dr. J. R. Graves. The "News Notes and Notions from Headquarters" by Dr. Freeman recently are very interesting, especially the revival in the activities of the rural churches. It carries me back about forty years to the days of Dr. Smith at the First Church, and Dr. Lofton at the Central Church. All the Baptist churches at Nashville were asked to gather at the Central Church and consider how to bring about a more fraternal spirit between city, town, or village churches, and rural churches. Dr. Smith and Brother Slaughter to represent the city churches, J. P. Gilliam to represent the country churches.

The Sunday night for meeting came. The church house was filled and thirteen ordained Baptist preachers mounted the platform. Brother Slaughter spoke first. I noticed that in his hand a paper was trembling like an aspen leaf. I took courage from that, and thought like the women out of meat. She said, "It is bad to have no meat on the table, but thank the Lord there are others out too!"

He made a good talk. Then the country preacher's time came. He began by saying, "I'm not willing to admit that there is antagonism between country worship and city worship. But I must admit there is a barrier that keeps us apart. If we can find the cause and remove it, we may accomplish good. I think I can tell you. The town church pays the largest salary and the country church gets the best preaching." The congregation cheered and somebody said, "Better prove that!" "Then I ask you on this platform to be my witness. Where were the leading members in your church? Take the army of business men or professional men, they were raised in the country. Now we have thirteen Baptist preachers. Let every one of them that was raised under country church influence please stand." And twelve out of thirteen stood up. Then I said, "Don't you know the city is dependent on the rural churches for recruiting officers, pastors, etc., and recruits from time to time for the army of the Lord?"

We are interdependent upon each other. The one who stood alone as being born and trained in the city was certainly a real one. It was none other than Dr. I. J. Van Ness, Executive Secretary.

I read with deep interest the good news from dear old Tennessee. I would like to visit among

the fields in which I worked during the fifty years in Tennessee and Texas.

I have good health and I have a friend, one of the best pastor evangelists, who wants to make a trip to Tennessee. He is a good singer as well as an excellent preacher. So, if anybody would like for us to come, we are willing to come any date—would come in car. This man is about thirty-five. He is a splendid Bible preacher.—Cordially, J. P. Gilliam.

JEWIS AND GENTILE

W. J. Sterchi

I am not a writer at all as you will probably see before I have finished, but I feel called to write concerning an article in the News and Views column of the issue of April 19, 1934, by Mr. John H. Eagar entitled, "God and the Gentiles."

The Bible does not teach that all except Jews are Gentiles. It is very plain that the Jews are descendants of the man Judah. The word Jew is not even mentioned in the Bible until 2nd Kings. All Jews are Israelites but a very small part of the Israelites are Jews. From the time ten tribed Israel seceded from the Kingdom of Judah God is very careful in relating the histories of the Kingdom of Israel and the Kingdom of Judah to keep them separate. When ten tribed Israel went into captivity, history does not mention them again but prophecy relates their future until the second coming of Our Lord and afterward.

God's Covenant to Abraham was absolutely unconditional and passed from Abraham to Isaac, then to Jacob, then to Israel. The Jews have never received the blessings from this Covenant, but Israel has. They must be received in the latter days. Gen. 48 and 49.

We often hear Abraham spoken of as a Jew. This can not be so for how could we distinguish between him and the descendants of Ishmael, the modern Arabs? Also those sons by Keturah and his concubines mentioned in Gen. 25: 1-6?

Isaac could not be a Jew for if so how could one distinguish between him and the descendants of Esau, the modern Turk? Are they also Jews?

Jacob could not be a Jew, for the above reason. Is it not true that Jacob had twelve sons born of four different mothers, thus making them in many cases only half-brothers? Consider Joseph's sons who became the half-tribes and born of an Egyptian mother. Judah, who was the father of the Jews, was but one son of that number. How, tribally, could all have been merged into him by a law of consanguinity or hereditary absorption? In 1st Chron. 5:1-2 it reads: "Of him (Judah) came the chief ruler; but the birthright was Joseph's . . . and the genealogy is not to be reck-

oned after the birthright." When Jacob blessed his twelve sons, each of which received his portion, did he mean that ultimately these blessings of every character were to go to Judah? If so he would not have given a particular blessing to Judah as if he were to have but his own. Gen. 49.

When Jacob adopted the two half-breed sons, Ephriam and Mannassah, into his family by crossing his arms and giving the younger this blessing: "his seed shall become a multitude of nations" and to the elder: "He also shall become a people and he also shall be great?" Did all these blessings go to Judah? No, because the Jews have never become a great nation and a multitude of nations.

The Prophet Ezekiel makes a very clear distinction between the two tribed Kingdom of Judah and the ten tribed Kingdom of Israel when in chapter 37 he states concerning his vision of the two sticks, that one stick was to be inscribed "Judah and for the children of Israel his companions," and the other "Joseph, the stick of Ephriam, and for ALL the house of Israel his companions." Since the Bible is careful to distinguish the history of the two kingdoms in the historical books, do you not think it would be equally careful in distinguishing between the two in the prophetic books?

Here are a few predictions made for Judah who was to be dispersed among the nations:

1. Judah was to be known as a byword. Jer. 24:9.
2. Few in number, bereft of children. Jer. 15:7.
3. Without might. Jer. 19:7.
4. Without a government. Jer. 17:4.
5. Strangers tolerated in all foreign countries. Jer. 15:4.
6. Under Mosaic Law. Jer. 14:12.
7. A trembling, faint hearted people. Jer. 35:17.
8. To be known by their old name. Isa. 65:13-15.

Here are a few prophecies to be fulfilled only in the chosen people Israel:

1. Unknown name. Hos. 1:9.
2. A multitudinous people. Hos. 1:10.
3. Strong in power. Isa. 41:12.
4. An island nation having many colonies. Isa. 49:1 and 49:8.
5. A christian people. Isa. 54:13.
6. The chief of the nations. Micah 5:8; Isa. 54:15-17.
7. Must be called in Isaac. Gen. 21:12.
8. Israel must be a nation and a company of nations. Gen. 35:11.
9. Israel will possess the gate of her enemies. Gen. 22:17.
10. To let the oppressed go free.
11. No weapon that is formed against thee shall prosper. Isa.

54:17.

12. Israel should be God's witnesses and servants. Isa. 49:3-6. Ninety per cent of the protestant missionaries are Anglo-Saxons for of course they are the only people who have fulfilled all the promises made to Israel.—208-210 S. Gay St., Knoxville, Tenn.

NOT OFFEND ONE OF THESE LITTLE ONES

Ernest O. Sellers

The sometimes tragic effect of careless speech before children, especially conversations about spiritual matters, was forcefully brought to my attention recently. Pastor W. H. McKenzie of the University Baptist Church, Austin, Texas, related the following while teaching his Men's Bible Class:

An older brother was for years the source of grave concern on the part of every one, but especially of his parents, because of his seeming indifference about religious matters. No one could make any impression upon him, and as he advanced in years, prayer and interest increased. On his twenty-first birthday the lad made a confession of faith at an altar service and told the following story:

"When I was ten years old I surrendered myself to Christ, to my great joy. When our family reached home that day I overheard my father say to my mother and some older brothers and sisters that I was so young I did not know what I had done nor what it was all about. This was such an unkind and unsympathetic remark that I there and then resolved never to have anything to do with the church or religious matters, but the past eleven years have been most unhappy."

That parent had no idea that he had brought upon himself and others those years of anxiety nor that he was the cause of the rebellion and bitterness of eleven years in his son's life.

I know of a young teen age boy in New Orleans, recently converted, who in my judgment would long ago have made a confession of faith had his father not persisted in a church membership—but with a total lack of any sort of activity—in a strongly ritualistic body. That father is a regular attendant with his wife upon a Baptist church, but by his attitude he has offered no spiritual help to his son, rather has been a hindrance.

How many heavy hearts might be lightened if elders would be more cautious, both in speech and action, before the young. Elders who thus "offend" need to be enlightened.—Correspondence-Extension Department, The Baptist Bible Institute, New Orleans, La.

Brilliant New York scientists have discovered that the brain

will run for an hour on half a peanut, and it's surprising how many people seem to have gone in for this sort of thing.—Nashville Tennessean.

The solemn declaration of the repealists that the saloon could not and should not come back is for the present so many empty words.—Arkansas Gazette.

SHARING Our LITTLE Has Meant MUCH To These!

Paying our debts by the Dollar-A-Month Plan may seem to some a very slow process, but it is getting results. Read the following statements from the Executives of our debt-burdened agencies and you will see just what can be accomplished when a comparatively few of our people share their little.

"The initial success of this plan gives hope to all of us charged with the responsibility of paying debts. The amount received by the Foreign Mission Board (\$32,117.18) has brought hope to our bankers and greatly relieved the strain on our credit."
—Charles E. Maddry.

"The Home Mission Board is depending on the Baptist Hundred Thousand Club to retire the principal of its debt. The \$21,148.34 already received and the possibility of receiving sufficient funds with which to retire the principal of our debts within the next five or six years has been the determining factor in securing the consent of our creditors to an extension of time."
—J. B. Lawrence.

"The Baptist Hundred Thousand Club plan seems to be the very best available method of liquidating our indebtedness. We believe it will not hurt the Co-operative Program but rather promote it. The Seminary has received \$18,864.35 already and we would regard as a great calamity any interference with this movement. If it is promoted in good faith throughout the Convention, it will pay all the debts of all the agencies."
—John R. Sampey.

"The Baptist Hundred Thousand Club has helped us in the first place to the amount of \$14,972.98 and that has been greater in the hope and prospect of more than it has been in simply the amount given. It has encouraged us and our creditors in the hope that the denomination is going on to complete this task. It has helped to bring a hopeful expectancy in the Seminary life. I am deeply convinced that we ought to carry this movement forward until we complete the job. I am for it every step of the way."
—L. R. Scarborough.

"We have received \$10,405.01 from the Baptist Hundred Thousand Club. This help toward meeting our obligations has given us new standing with our bankers and bondholders. It has given us new courage and hope in the great task committed to us here in this training school and mission field. We are confident that our Baptist people will not only be determined but eager to go on with the Hundred Thousand Club movement which is so increasingly successful."
—W. W. Hamilton, Sr.

"I believe that the Hundred Thousand Club is worthy and heartily endorse it. I know of no better way that could be suggested. If we will continue to lay emphasis upon it, it will ultimately pay our debts. The Hospital did not begin to participate in the receipts of the Club until after the first of January, and since that time we have received \$1,554.92."
—Louis J. Bristow.

If you are not having a part in this "Over and Above" second mile plan by which Southern Baptists ARE saving their Honor as well as their agencies, join the Hundred Thousand Club and know something of the joy of saving by sharing.

If supplies are not available at your church or from your pastor write

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Field Workers		
Jesse Daniel, West Tennessee. Miss Zella Mai Collie, Elementary Worker. Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.		

SUNDAY SCHOOL NOTES

With the conventions on in B. Y. P. U. this past week we have centered most of our interest as well as forces on B. Y. P. U. work, but the Sunday school interests have not been overlooked.

Miss Collie is in a splendid training school at Bailyton with Bro. Cobble. They report a fine attendance and splendid interest. They are taking a census and putting on a real enlargement campaign. We are looking for results.

SUGGESTIONS TO GROUP SUPERINTENDENTS

So many have asked for information concerning the duties of the Group Superintendents we give below some of the suggested duties assigned to this officer.

Duties

There are a few suggestions in the Associational Tract but we give a full list of suggestions briefly here and suggest that each leader use his own judgment and study his own field and adapt where possible these suggestions and where impractical use your own plans and programs. We do believe, however, that it is very important that all work along the same general lines so our work will be uniform all over the state and especially over the district association of which any particular group is a part.

1. Make a complete survey of the field. Get names of all of your churches and locate same and then make you a map of the country covered and after this is done go over the field and get the real condition of every church belonging to your group and the needs of same. Not only the churches but every community that should have a Sunday school whether there be a church there or not.

2. Call a meeting of the superintendents in all the churches of your group and go over the entire field with them and have them help you work out a complete survey of all the communities with the possibilities for work and also to plan with you the program to be put on. Be sure to solicit their co-operation in every possible way. They will be able to tell you of the conditions in their own churches and adjoining communities that will be worth while in your records.

3. In all churches that have no schools get in touch with the liveliest local male member of that church and from him gather

the information necessary and through him get in touch with the church for future efforts. In cases there are communities which have no schools that need Mission schools seek out some one in a nearby church who will lead in discovering the lay of the land in that needy community. In such communities get someone in a nearby church to be responsible for promoting a school in that field.

4. Next plan for your Group Meeting at which time you will perfect your organization and have this organization approve of your leadership or elect someone else who will take the leadership. At this meeting be sure to have representatives from all the churches and communities involved and explain thoroughly to them the plan and program of work that you anticipate putting on and solicit their backing and co-operation.

5. Be sure to plan your meeting far enough ahead so you may secure your speakers from the various churches and outside speakers, should you have any, and that these speakers be furnished with some helps on their respective topics.

6. Be sure also to hold your group meetings each time on the Sunday corresponding to your group number and also on the first month of the quarter so you will not conflict with the Laymen nor the B. Y. P. U.

Where the entire Association functions as a whole without the Groups as a rule it becomes a small group of the same people who meet each time and the very ones that we are most anxious to reach are never touched. Then if the Sunday School Associations meet every month there is no time left for the B. Y. P. U. and other lines. It has been the history of the work that where the associations follow the Group System and where the meetings are held quarterly instead of monthly we get more done and the work is more uniform and co-operative in every way. Too many meetings are harmful in many ways. They incur too much expense in one case and too much time used in the same line of work which prevents the same people from doing anything else in the church program. We have no right to confine the time and energies of our people to one line of work all the time.

**CHRISTIAN EDUCATION DAY
JUNE 27**

Let our Sunday school not forget that this is Christian Educa-

tion month and every effort should be put forth to get our schools before the people. Every recognition should be made of the returned college pupils and every interest shown in those who are contemplating going away to school. We cannot put too much stress on the training of young men and women for all lines of human activity. If we could get people at the head of the various lines of interest in our Country who are trained in heart as well as in head we would have a new story to tell in the near future. Give attention to the programs sent out and to the requests made concerning the observance of this day and the offering made for our schools.

Baptist and Reflector

We must keep in mind that the state paper in the educational world is one of the most important agencies that we have to educate our people about the work that is going on in the South among our churches and conventions. No other agency can tell you what is being done in our own state except our state paper. Let every school elect some one to represent the Reflector and see that it is placed in every home in the churches all over the state. At least two copies should be in every B. Y. P. U. in the state to be used with their regular literature.

**Teacher Training Awards
For Month Ending May 31, 1934**

Association	Diplomas	Seals
Bledsoe	3	3
Cumberland Gap	1	1
Gibson	1	32
Holston	2	80
Knox	2	9
Madison	9	129
McMinn	2	4
Nashville	20	61
Nolachucky	16	1
Ocoee	1	26
Riverside	9	73
Shelby	6	66
Watauga	66	419
Total	66	419

Sunday School Administration

Big Hatchie	9
Chilhowee	2
Duck River	1
Dyer	6
East Tennessee	7
Gibson	221
Lawrence	2
Madison	13
Nashville	8
Total	2

Church Administration

Concord	9
Knox	1
Ocoee	3
Polk	1
Shelby	1
Tennessee Valley	7
Western District	2
Total	9

B. Y. P. U. NOTES

The Regional Conventions are on this week and last. The two already held were unusually fine meetings and the record is reported as follows:

The Newport Convention

The B. Y. P. U. Convention at Newport was very successful. The enrollment went above 250 with a large number of officers and

leaders of both the local churches and district associations. Broadway, Knoxville, led in attendance with 67 present in company with their fine pastor, Dr. Ford. Others were well represented from Knoxville, Johnson City, Kingsport, Elizabethton, Morristown, White Pine, Greeneville and other places all along the end of the state. The local church did a most excellent job of entertaining the convention without a pastor to guide them. The church was well organized and each one seemed to know just what we needed and wanted and this was supplied without our asking. The church was filled all during the day and the Sunday school rooms had to be used for most of the day session.

The program was unusually good and every speaker seemed to do his best. The devotions were brought by Rev. Truett Cox. His messages were sane and constructive and at the same time very spiritual and helpful in every way. The general topics handled by the young people themselves were all well discussed. Among those speaking to the practical topics were Miss Emma Herrell, Heiskell; Oscar Nelson, Greeneville; Albert Myers, Jefferson City; Mrs. J. R. Laws, Johnson; Mrs. Margaret Ezelle, Knoxville; Harry Laws, Mountain City; Lawrence Trivett, Johnson City; T. J. Stafford, Sevierville; Andrew Hudson, Inskip; Oscar Horton, Miss Maurine Miller, Knoxville; Miss Lawrence Privett brought a fine message on "The Junior and Intermediate Needs"; Miss Jacobs spoke on the "Associational Organization, and Lawrence Trivett on the Simultaneous Training School.

The main address of the day was brought by Rev. J. G. Hughes of Kingsport, taking the place of Dr. J. D. Freeman, who could not be there. Possibly the climax of the entire day was the play put on by the "White Pine" B. Y. P. U. Young People and under the general supervision of Miss Roxie Jacobs. The day was full and very interesting and helpful. Every young person in the congregation stood to rededicate his life and all he has to God's service. Miss Lyle of McCalla Ave., Knoxville, brought the beautiful devotional message in song and two fine young boys from Morristown brought a special number.

The Harriman Convention

In number this meeting surpassed the Newport Convention. In spirit both conventions were very fine.

The pastor and his fine people did a most excellent job entertaining the young people throughout the day. More than 400 plates were served and more than 235 registered during the three sessions. Mr. Harvy Douglas, regional vice-president, presided and did a splendid job. The pro-

gram was run on time and every speaker did his best. The devotions were led by Rev. R. W. Selman, Chattanooga, using the same theme as in the Newport meeting. His messages were very uplifting. The main address at this convention was brought by Dr. J. D. Freeman, Executive Secretary of the Tennessee Executive Committee. His theme was "Christ Must Reign." He lifted us up and stirred our souls to a great depth.

The conferences were conducted by Miss Jacobs and the writer with some fine illustrations given by those who had had experience in the various lines of associational work. The young people having part on the program were: Raymond D'Armons, Maryville; and Miss Mariam Byrum, Lenoir City. Ray Dunn, Niota, discussed the general topic, "Preparation"; Miss Wylma Hogue, Dayton; Miss Grace Carter, Philadelphia, and W. Arnold Chambers, Chattanooga, discussed the general topic, "Possessions." "The Field of Service" was discussed in a beautiful way by Mr. Ross Arnold, Athens, Francis Tallent, Sweetwater and Robert Selman, of North Chattanooga. At the evening service Mr. Joe Howren, our state B. Y. P. U. president, brought us a stirring challenge which did us all good and helped us in our decisions to dedicate our all to the Lord and His work. The play at Harriman was put on by the North Chattanooga B. Y. P. U.

SWEETWATER ASSOCIATION

Members of the Madisonville and Notchy Creek B. Y. P. U.'s went to Cane Creek Saturday night, June 2, at which time a B. Y. P. U. was organized with Miss Edna Lovin as president.

A very interesting demonstration program was given. We found the young people of the Cane Creek church anxious to begin B. Y. P. U. work. Pastor S. J. Parks pledged his full support.

TESTIMONIES

Concerning The B. Y. P. U. Simultaneous Training School —May—Holston Association.

"I wish to say that the training school meant much to our church. There is new spiritual zeal, earnestness and desire to go forward with Kingdom work. The members seem to know what 'it is all about' now as never before. I feel that God has blessed us wonderfully by sending you teachers to us in the various churches." — Paul E. Roberts, Pastor, Oak Grove Church.

"We are at least 75% stronger than we were before we had the training course. We are going to organize a B. Y. P. U. and W. M. U. immediately."—Jesse J. Ford, Buffalo Ridge Church, Fordtown, Tenn.

"The simultaneous training school put on in the Holston Association the week of May 1,

is by far the greatest move of its kind ever known in the Association. Not only our young people, but many of our older people are now enthusiastic beyond all expectation. New fires were kindled, new visions received, old vows renewed, hundreds of lives rededicated, and a general awakening. A greater day is just ahead for our Association. The Master's vision of service has become the vision of many."—J. L. Trent, Pastor, Calvary Church, Kingsport, Tenn.

"By unanimous opinion the recent Association-wide B. Y. P. U. training school is one of the most tremendous movements for the Kingdom of God ever to come to the Holston Baptist Association: It has fired youthful enthusiasm for Christ; awakened sleeping resources of older people; quickened the spiritual life of indifferent Christians; magnified the meaning of church membership; challenged the highest possible intelligence; inspired deeper devotion to church; and encouraged us for future conquests."—Wm. R. Rigell, Pastor, Central Church, Johnson City, Tenn.

WHITE PINE REPORTS A GREAT SCHOOL

Miss Roxie Jacobs led in a B. Y. P. U. training school at White Pine with splendid interest and unusual attention. She taught "Meaning of Church Membership" to a good class; Miss Ozell Bible taught "Pilgrims Progress" and did a good job. There were 54 in the two classes and altogether it was a helpful week to all who attended. Reported by Local Member.

B. Y. P. U. Awards

For Month Ending May 31, 1934

Association	Diplomas	Seals
Beulah	2	8
Big Emory		33
Concord		47
Duck River		6
Dyer		4
Gibson	2	35
Holston	10	59
Jefferson	33	28
Knox	47	1
Madison		170
McMinn		1
Nashville	111	21
New River	1	8
Nolachucky		62
Ocoee	112	30
Riverside	12	375
Robertson		20
Shelby	275	15
Watauga	29	20
William Carey	15	20
Wilson		
Total	649	924

ORPHANAGE NOTES

W. J. Stewart, Supt.

Dr. H. B. Cross, our pastor, preached the annual sermon before our graduating class Sunday, May 13. There were twenty graduating from the Junior High school and sixteen from the Grammar school. This is the largest number of graduates for any one year since our organization. Mr. Ashley Dabbs, the principal of the school, has succeeded in getting us on the accredited list of Junior High schools in the state.

We hereby express our thanks to the Red Rose Mothers that remembered our White Rose Babies at the Baptist Orphanage on Mothers' Day in response to the card of greeting that we sent out to the mothers of the state. The amount of the offering to the present time is \$1,200.00.

The Woman's Missionary Society of the Belmont Heights Baptist Church brought fifty nice cakes to the Orphanage for Mothers' Day and the Business Women's Circle sent eight gallons of ice cream. We are indeed grateful to these good women that made our children so happy on this National Memorial Day.

We have an abundance of empty fruit jars that we wish to send out to the Baptist churches over the state that have fruit or vegetables to fill them. Robertson County Association has asked for 1200. We are anxious that other Associations make request for jars at as early a date as possible so that our truck may deliver them in good time for the fruit crop. It is very necessary that in ordering jars for an Association that a sufficient number be asked for to justify the truck making the trip. If one Association cannot use a truck load possibly two or three Associations in the same section of the state could be grouped so as to supply quite a section of territory with one load. The capacity of the truck is about 2500 jars. Write us at as early a date as possible about jars — stating how many desired and also where these jars are to be left.

Octagon coupons are coming in slowly. We recently made a consignment of 25,000 receiving \$100.00 for the same. This amount of money has been deposited in a local bank designated as "truck fund." We ask our friends to send in the coupons as rapidly as possible because we must have a new truck before we begin to haul the supplies from the churches in October.

We are very busy at the Orphanage harvesting barley. It will not be but a short time until our wheat will be ripe. The dry spring has cut our crops of small grain very short.

Mr. and Mrs. E. E. Turner of Gallatin were among our visitors last Sunday. They were accompanied by Mr. Jennings Jones, Miss Bess Williams and Miss Lillian McGlohn. We are always glad to have our Gallatin friends come to see us.

A large company of our friends from Eagleville Church were recent visitors at the Home. Mr. and Mrs. Dryden and Bro. Lowe, the Sunday School Superintendent, were leaders of the party.

To be spiritual is to be good, but also to be good for something.—John W. Inzer (S. B. C.)

60 Monument¹⁹

For a limited time to advertise our wonderful values. We want one in every community. 3 ft. high, 16 in. wide, 10 in. thick, wt. 500 lbs. All Lettering Free. Satisfaction Guaranteed. Write for information.

American Memorial Company
Dept. B-25, 1409 Piedmont Ave., Atlanta, Ga.

The Leading Hotel in

CHATTANOOGA

Absolutely Fireproof

410 Outside Rooms

from \$2. SINGLE

Unusual food in Dining Room and Coffee Shop at Moderate Prices

JOHN E. LOVELL
MANAGER

HOTEL PATTEN

WOMAN'S MISSIONARY UNION

President.....Mrs. E. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Leader.....Miss Ruth Walden, Nashville

Headquarters. 161 Eighth Avenue, North, Nashville, Tenn.

"COME YE APART—AND REST AWHILE" AT CAMP UNAKA, MONTEAGLE, TENN.

Camp Unaka is on the "rim of the Cumberland." Unaka is Nature's hammock, more like Ridgecrest than any spot that can be thought of, what more can we say? The camp property consists of twenty woodland acres on the top of the mountain. The buildings and lodges are rustic, in harmony with the camp setting. There is a background to the vicinity of Camp Unaka that is rich in its wholesome spiritual and cultural constructiveness. Being in the neighborhood of the famous Monteagle Assembly

ARE YOU INTERESTED IN STUDYING A NEW BOOK ON JAPAN?

"Christ and Japan" by Toyohiko Kagawa throws a strong light on Japanese character, its strength and weakness, and speaks boldly on Japan's international problems.

Miss Thelma Brown, Associate Sales and Advertising Department of the Sunday School Board, gives the following interesting review of this book:

"Like a clarion call this great missionary-statesman of Japan sounds a challenge to Christians everywhere to rally to Christ's charge of Evangelism.

"Dr. Kagawa simply, sympathetically and authoritatively portrays the religious background of his people, sketching in vivid and colorful outline their character and spirit. Here, as in all countries, the geographical, economic and social conditions inter-relate themselves with the religious beliefs of a people.

"Through the centuries of suppression and persecution Christ's influence, like a scarlet thread, has woven itself into many sects and has colored the philosophy of scholars. However, in spite of the modern missionary movement, Kagawa graphically describes the huge throng of untouched masses, to whom Western civilization, with its selfish and commercial emphasis often has been confused with Christianity.

"Conscious as he is of the shortcomings of his people, especially their military tendency, Kagawa sees without dissimulation the

stay in hut, you may stay there without paying the \$15.00. What could be finer or more generous? Line up your ten at once and write to your state leader that you are coming with them. The Y. W. A. Camp will cost then, only your transportation and the \$2.00 enrollment fee. We appreciate this 1 for 10 offer from the management.

THE W. M. U. HAS A GREAT YEAR

There are now 33,678 W. M. U. organizations with a total membership of 581,442 in the 13,183 enlisted churches. Included in this number are 6,620 Sunbeam Bands, 4,369 Royal Ambassador Chapters, 6,997 Girl's Auxiliaries, 4,690 Young Women's Auxiliaries, 11,002 Woman's Missionary Societies, 4,198 new Societies were organized during the past year.

These organizations gave to foreign missions last year \$473,190.93, of which \$172,512.86 came through the Lottie Moon Christmas Offering, which provided the salaries and family up-keep of 103 of the Board's missionaries to the amount of \$110,000.00. Contributions to the Home Board amounted to \$183,126.63.

MARGARET FUND CHAIRMAN

Are you planning something pleasant for the Margaret Fund Students who are summering in your vicinity? Read the following article by Mrs. Frank Burney, Southwide Margaret Fund Chairman, and you will be made to feel that it is indeed a privilege to have a part in a work that is being so blessed of God and so far reaching in its influence.

Wherefore beloved, seeing that ye look for such things be diligent, that ye may be found of Him in peace, without spot and blameless—I Peter 3:14.

Edmund Burke said: "He who will not look into the past to see the way our forbears have traveled cannot with certainty interpret the present or with clarity chart the future."

By diligently looking into the past history of our Margaret Fund we read with great interest the first venture of concerted and organized effort on the part of Woman's Missionary Union to provide S. B. C. missionaries with assistance for higher education of their children. We find the very first mention of a Margaret Fund in 1914 W. M. U. annual meeting minutes, and since that time it has had large place in her counsels, affections and benefactions. Of course you recall that for eight years the Margaret Home had brought comfort and rest to 15 furloughed missionaries and forty of their boys and girls—but changing conditions on fields presented a different source of service. The Margaret Home was sold, this fund was invested and the interest used toward the higher education of missionaries'



Grounds where many thousands have held their conventions and services, the community is one of unusual genuine and stimulating character.

Because of Miss Walden's appointment to Africa and of her resignation effective June first, and because our new young people's secretary, Miss Margaret Bruce could not reach the state in time to carry out the plans for the State Y. W. A. Camp, a unique plan is being launched for the week of August 4-11 at which time Y. W. A's Business Girls, Business Women and Busy Women of the W. M. S. are invited to spend this week at Camp Unaka in a time of real rest, relaxation, recreation and spiritual refreshing.

Miss Cornelia Rollow will direct this camp. The program will not be strenuous but messages will be brought each day that will be food for the soul.

Further details of the camp will be in next week's Baptist and Reflector.

"The kindest thing God ever made

His hand a very healing laid
Upon a fevered world, is shade.

His glorious company of trees
Throw out their mantles, and on these

The dust-stained wanderer finds ease.

Green temples, closed against the beat

Of noon-tide's blinding glare and heat

Open to any pilgrim's feet.

The white road blisters in the sun,

Now, half the weary journey done,

Enter and rest, O, weary one!

And feel the dew of dawn still wet

Beneath thy feet, and so forget
The burning highway's ache and fret.

This is God's hospitality
And whoso rests beneath a tree
Hath cause to thank Him gratefully."

—Theolosa Garrison.

faults and unfair practices of the Western world. His earnest plea is that the Hope of the World is the redemptive love of Christ. Now, as never before, should all Christians join ranks under the banner of the Cross.

"Perhaps no other book available today so intelligently and yet lovingly presents Japan as does this powerful and passionate appeal from the heart of one of the world's greatest religious leaders. It states facts, uses figures, yet withal is as fascinating as a novel and stirs one's soul as does the appeal of a great apostle."

Order from the Baptist Sunday School Board, 161-8th Ave. N., Nashville. Price, cloth \$1.00; paper 50 cents.

GENEROUS OFFER BY RIDGECREST MANAGEMENT

The hotel management at Ridgecrest offers to entertain free any leader bringing a group of ten to Y. W. A. Camp. Why not avail yourself of this privilege? If you bring ten to stay in the hotel, you may stay there without hotel charge; if you bring ten to

children. The report read by Mrs. Charles Stakely of Alabama to the Union on May 14, 1914, recommending the beginning of the Margaret Fund, put to the test the power of the year's motto: "Be strong in the Lord and in the strength of His might."—Eph. 6:10.

"Tares and chaff and sometimes thorns have been in the field of its growth, but these can almost be forgot as we cherish the garnerings of its golden grain." Two years passed, 1916, before sufficient funds had been contributed—and accumulated by interest on sale of Margaret Home—to extend this aid to our missionaries' sons and daughters. Diligently looking that the assistance should reach to the uttermost, we find at the very first eight students assisted: four from Brazil, one from China, one from Japan, one from Mexico and one from Canal Zone. The amount of money contributed and reported by the W. M. U. treasurer that first year, 1915, was only \$13.60 for the Margaret Fund. During these 20 years—really only 18 years in granting scholarships—\$136,805 have been expended, assisting 265 students. In 1933, sixty-three students were aided, \$14,805 being given in scholarships to them.

Is it difficult for you to figure from whence this source of growth and power as you trace the results of these years of service?

"We are always wondering how, because we do not see Some one, unknown perhaps and far away, on bended knee."

The Margaret Fund was born of prayer and love. Because Mrs. Frank Chambers, the first donor to this fund, loved and prayed; because your Margaret Fund Committee, which includes every state chairman, loves and prays for this cause, as does every associational and local chairman; because every missionary, whose child is sent across the seas, is fervent in prayer for its ministry—certainly we can look for such things; its development and expect of its ministry a service to humanity and to our God.

Will you not join us in a prayer that the Margaret Fund workers "be strong in the Lord and in the power of His might"? Please pray with us that with clarity we may chart the future of the Margaret Fund according to His will. Pray also for Margaret Fund students during the summer vacation months away from their parents.

Aimee says she has seen four generations of idiots in her temple. The attraction has been consistent, anyway.—Unknown.

The road to achievement is paved with mistakes that have been corrected.—Roy L. Smith, in The New Age.

Another Debt Cleared

By JOHN D. FREEMAN

Happy Baptists are again raising their voices in thanksgiving and praise. Lewisburg, Bruceton, and now Bell Buckle. They have paid off the indebtedness against their churches and are happy and enthusiastic over the victory.

Pastor J. E. Lindner of Bell Buckle writes: "It was a great experience to see the Holy Spirit working among the people as they accomplished what seemed in many ways an impossibility. Then to see them rejoicing together was an experience never to be forgotten. I have never seen anything like it. They are going on now and doing some much needed repairing, painting the roof and the outside wood work."

Brother Lindner is one of our mission pastors and is to be congratulated for his fine work. We all rejoice with him and the church at Bell Buckle over their victory. What church will be next to lift the financial yoke from its neck?

WHAT A MONTH?

Fred Dowell, Jr., was too modest to report the results of his work in Stewart County, but Pastor D. W. Pickelsimer of Dover has told us about it. He says:

"I want to express my appreciation and that of the churches of this section for Fred Dowell, Jr., and his four weeks of what may be termed a new type of enlistment work. He certainly did some splendid work. He visited seven of our churches with the following results:

"Model, a senior union organized and a God's Acre Club set up with 16 members; Rushing's Creek, a Sunday afternoon service begun; Crockett's Creek, a senior union organized with 16 members; Tip Top, a God's Acre Club with 4 members; Dover, a splendid Sunday night service; Weaver Store, God's Acre Club with 5 members; Big Meadow, a God's Acre Club with 13 members. With such fine results from four weeks work, we only wish it had been possible for us to have him longer."

Not only did Brother Dowell do the work reported by Brother Pickelsimer, he also preached and taught, thus strengthening the churches with which he held services. There is a crying need for a great deal of such work in our state.

Soul winning is the sharing of an experience, not an experience that is moth-eaten and rusty but one that is up-to-date.—Perry F. Webb. (S. B. C.)

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1934

July			
Date	Association	Church	Location
17.	Big Hatchie	Covington	Covington
August			
1.	Concord		
7.	Robertson County	Pleasant Hill	Near Orinda
8.	Cumberland Gap	Myers Grove	Claibourne County
9.	Union	Greenwood	
14.	Holston	Baptist Tabernacle	Buffalo Ridge
16.	Jefferson County	Dumplin	
22.	East Tennessee	Liberty Hill	Bybee
28.	Bledsoe	Portland	Portland
29.	Mulberry Gap	Choptac	Rogersville
30.	Big Emory	Sunbright	Sunbright
30.	Sequatchie Valley	Dunlap	Dunlap
31.	Tennessee Valley	Smyrna	Evensville
31.	Hardeman County	Ebenezer	Rock Highway between Bolivar and Silerton
September			
1.	Gibson County	Poplar Grove	Brazil
4.	McNairy County	West Shiloh	Near Stantonville
5.	Crockett County	Maury City	Maury City
6.	Madison County	Maple Springs	Mercer, Rt. 1
8.	Stockton Valley	Clear Fork	1 Mile South Albany, Ky.
12.	Salem	Burt	12 Miles West Woodbury
13.	McMinn County	Goodfield	Decatur
14.	William Carey	Cash Point	
19.	Clinton	Jacksboro	Jacksboro
19.	Wilson County	Greenville	
20.	Holston Valley	Persia	5 Miles South Rogersville
20.	Watauga	East Side	Elizabethton
21.	Beech River	New Prospect	5 Miles South Saltville
21.	Maury County	Columbia, 2nd	Columbia
26.	Carroll County	Camden	Camden
27.	Duck River	Mt. Lebanon	
28.	Northern	Cedar Grove	
29.	Providence	Mt. Pleasant	
October			
Date	Association	Church	Location
3.	New Salem	Peyton's Creek	Monoville
4.	Stone	Johnson	Monterey, Rt. 1
5.	Riverside	Monterey	Monterey
6.	Judson	New Hope	
9.	Cumberland	Fern Valley	Jordan Springs
9.	Weakley County	Bethel	2 Miles North Greenfield
10.	Stewart County	Big Meadow	Big Rock
11.	Western District	Spring Hill	
11.	Beulah	Reelfoot	
16.	Knox County	Deaderick Avenue	Knoxville
16.	Ocoee	East Lake	Chattanooga
17.	Polk County	Coletown	1 Mile North Copperhill
18.	Sweetwater	Rocky Springs	Madisonville
25.	Nashville	Donelson	Donelson
30.	Shelby County	Seventh Street	Memphis

We have not received minutes of the following associations: Campbell County, Chilhowee, Dyer County, Enon, Fayette County, Giles County, Grainger County, Hiwassee, Indian Creek, Lawrence County, Midland, New River, Nolachucky, Southwestern District, Unity and Wiseman.

Please send us the following information:

1. Where is the church located with which the association meets? If it is not shown in this schedule, please let us know.
2. If it is in the country, please write us how to reach it from the highway or the nearest town.
3. Send two copies of your minutes if we do not already have them.

Seventeenth Annual Baptist Picnic

Sponsored by
The Nashville Associational Baptist Young
People's Unions
JULY 4TH, 1934

ON THE BEAUTIFUL CAMPUS

Tennessee Polytechnic Institute, Cookeville, Tenn.

SPECIAL TRAIN

Leaves Tennessee Central Depot, Nashville, at 7:30 A. M.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR JUNE 3, 1934

Memphis, Bellevue	1609
Chattanooga, First	1161
Nashville, First	972
Memphis, First	944
Nashville, Grace	942
Memphis, Temple	921
Knoxville, Fifth Avenue	745
Knoxville, Broadway	744
Memphis, La Belle	706
Chattanooga, Ridgedale	701
Chattanooga, Highland Park	683
Nashville, Belmont Heights	652
West Jackson	619
Maryville, First	574
Chattanooga, Avondale	567
Chattanooga, Chamberlain	548
Etowah, First	538
Chattanooga, Northside	535
Nashville, Park Avenue	527
Memphis, Seventeenth Street	526
Nashville, Eastland	482
Chattanooga, Calvary	455
Chattanooga, East Lake	427
Memphis, Speedway Terrace	426
Erwin, First	423
Chattanooga, Tabernacle	406
Humboldt, First	400
Clarksville, First	386
East Chattanooga	385
Union City, First	381
Nashville, Edgefield	378
Knoxville, Lonsdale	378
Chattanooga, Red Bank	368
Paris, First	366
Dyersburg, First	362
Memphis, Boulevard	336
Memphis, Central Avenue	301
Rossville, Ga., Tabernacle	301
Memphis, Hollywood	267
Covington, First	263

By FLEETWOOD BALL

J. R. Reedy, of New Orleans, La., has become pastor of the church at Lumberton, Miss.

—B&R—

K. H. Moore, of Denton, Texas, has been called as pastor by the First Church, Brownwood, Texas.

—B&R—

T. C. Mahan recently moved from Geneva, Ala., resigning as pastor there, to Texarkana, Texas, to reside.

—B&R—

C. H. Ellard, of New Orleans, La., has moved on the field at Carolton, Miss., where he has been serving for several months.

—B&R—

W. E. Chadwick has resigned the First Church, Piggott, Ark., in order to enter evangelistic work. He will reside at Murray, Ky.

L. G. Gatlin, of Louisville, Ky., has resigned Cane Run Church, near that city, a full-time pastorate, after serving five years.

—B&R—

J. A. Brown, widely known and loved as a singer and harp musician, died June 1, at the home of his brother in Chattanooga. He was 74 years old.

—B&R—

F. M. McConnell, editor of the Baptist Standard, Dallas, Texas, plans to go to the Baptist World Alliance, in Berlin. Where did an editor get all that money?

—B&R—

Paul B. Cooper, of Turners, Ky., took charge June 1, of Jackson Heights, Tampa, Fla. He is the son of a Baptist preacher and a gifted young man.

—B&R—

C. E. Lawrence, pastor at Beebe, Ark., for half time, has been called by Central Church, Bald Knob, Ark., for the other half time.

—B&R—

In a recent revival at Hayti, Mo., J. G. Compere, pastor, there were 25 additions, 21 for baptism. The pastor preached and P. A. Stockton led the singing.

—B&R—

E. D. Solomon, editor of the Florida Baptist Witness, began a meeting last Sunday with the First Church, Mayo, Fla., A. M. Parker, pastor.

—B&R—

Homer Williams of the First Church, Miami, Fla., having joined the Missionary Christian Alliance, fellowship was withdrawn from him by the Miami church.

—B&R—

T. O. Reese, of Sarasota, Fla., began his work as State Evangelist with the Margaret Street Church, Jacksonville, Fla., W. C. Sale, pastor.

—B&R—

J. W. Mayfield was recently made chairman of the Board of Trustees of Mississippi College, Clinton, Miss., succeeding O. B. Taylor, who is out of the state.

—B&R—

Robert E. Crump, an alumnus of Ouachita College, Arkadelphia, Ark., has accepted the position of

president of Jonesboro Baptist College, Jonesboro, Ark.

—B&R—

S. V. Gullett, of Blue Mountain, Miss., pastor at Hickory Valley, was seriously injured in a recent automobile accident. He is in the Baptist Hospital, Memphis.

—B&R—

Miss Pearl Caldwell, of China, will land in San Francisco June 15, to begin a furlough from her work. She will spend the time at Cherry Creek, Miss.

—B&R—

D. A. Cheavens, of Marshall, Texas, and Miss Alice Elizabeth Dawson, of Waco, Texas, were married on June 3. Her father, J. M. Dawson, officiated.

—B&R—

Fred F. Brown of the First Church, Knoxville, has concluded a successful revival in his old field, the First Church, Sherman, Texas, J. A. Ellis, pastor.

—B&R—

W. D. Nowlin, of Arcadia, Fla., lately held a meeting with the First Church, Bartow, Fla., J. E. Martin, pastor, resulting in 22 additions, 14 by baptism.

—B&R—

R. F. Naney of Olivet Church, Oklahoma City, Okla., was lately made a Doctor of Divinity by Oklahoma Baptist University, Shawnee, Okla.

—B&R—

G. E. Rouse, B. S. Adams, L. H. Batt, and O. L. Wallace, were lately ordained deacons in the First Church, Paducah, Ky. This writer had the honor of baptizing the latter.

—B&R—

E. L. Smothers, pastor at Newbern, and Miss Louise Weldon of Gleason were lately married in Jackson. They had been school mates in Union University. Congratulations!

—B&R—

John G. Hardin and wife, of Burkburnett, Texas, having given to Simmons University, Abilene, Texas \$400,000 for endowment, the school will hereafter be known as Hardin-Simmons University.

—B&R—

Beginning June 17, a county-wide revival will be held by the First Church, Ada, Okla., the pastor, C. C. Morris, doing the preaching and Emory Collins, of Seminole, Okla., leading the singing.

—B&R—

Arden P. Blaylock of the First Church, Little Rock, Ark., and Perry F. Webb of the First Church, Pine Bluff, Ark., were recently given the degree of Doctor of Divinity by Ouachita College, Arkadelphia, Ark.

J. E. Byrd, of Mount Olive, Miss., a layman, was given the honorary degree of Doctor of Divinity by Mississippi College, Clinton, Miss. It had previously given this same degree to the late L. P. Leavell, of Oxford, Miss., another layman.

—B&R—

W. D. Wallace, who lately went from Lumberton, Miss., to the pastorate at Ackerman, has begun gloriously at the latter place. He is organizing Daily Vacation Bible Schools which has a large attendance.

By THE EDITOR

Every Southern Baptist Missionary is a subscriber to the Hundred Thousand Club.

—B&R—

Louis A. Jacobson, of Bristol, has been called to the care of the Central Church, Clearwater, Fla., succeeding Chas. Sargent.

—B&R—

June 10 the Fifth Avenue Church of Knoxville, Ira Dance, pastor, will celebrate her seventeenth anniversary.

—B&R—

A Nashville Baptist church desires to purchase some used church pews. Please send any information you may have to the office of the editor.

We have received word of the death of Mrs. W. D. Powell. Her body was brought to Opelika, Ala., for interment, Sunday, June 3. She did not long survive her good and great husband who passed away while the S. B. C. was in session. God comfort the bereaved.

TO SUNDAY SCHOOL SUPERINTENDENTS

Brother Superintendent, won't you write for copies of our dialogue "Light On A Great Service," and utilize it at one of your regular Sunday School sessions any time between the first of July and first of October? Remember these three months have been designated by the Southern Baptist Convention as the time for special emphasis on the work of the Relief and Annuity Board. The use of this dialogue will be very helpful in promoting the work of ministerial relief and annuities. Our people need information and inspiration; will you not help give it to them?

THOMAS J. WATTS,
Executive Secretary,
THE RELIEF AND
ANNUITY BOARD OF THE
SOUTHERN BAPTIST
CONVENTION
2002 Tower Petroleum Bldg.
Dallas, Texas.

Central Avenue Church, Memphis, E. A. Autry, pastor, is being assisted in a revival meeting by Woodrow Fuller.

—B&R—

La Belle Church, Memphis, E. P. Baker, pastor, has recently closed a revival meeting assisted by J. F. Murrell of Denison, Texas.

—B&R—

Secretary Freeman reports for May a total of \$9,687.75 for the Co-operative program and \$5,008.91 designated.

—B&R—

R. G. Lee, pastor, Bellevue Church, Memphis, is assisting the First Church, Trenton, C. O. Simpson, pastor, in a revival meeting.

—B&R—

First Church, Morristown, began a revival June 4 with Pastor O. F. Flemming doing the preaching and Singer H. E. McKinley leading the singing.

—B&R—

We regret to hear that the home of T. G. Davis, pastor of the Friendsville Church, Knoxville, was totally destroyed by fire on June 5.

—B&R—

W. C. Creasman, State Enlistment Evangelist, formerly of Shelbyville, has located at 106 S. University Street, Murfreesboro, Tenn.

—B&R—

July 1 the Baptist Church of Madisonville, W. A. Carroll, pastor, will begin a meeting assisted by A. F. Mahan and Singer H. E. McKinley.

—B&R—

R. H. Huff, son of Pastor Huff, McMinnville, and student of Carson-Newman College, filled his father's pulpit at both hours on May 27.

—B&R—

Vice-President John Jeter Hurt, attended the Northern Baptist Convention at Rochester, New York, as a fraternal delegate from the Southern Convention.

—B&R—

The new Baptist Mission of Calvary Church, Kingsport, which is located on Long Island, is most enthusiastic over the plans for a building and an organized Sunday school with fifty-nine enrolled.

—B&R—

Mrs. Wade D. Bostick, wife of the Rev. Wade D. Bostick, of Pochow, China, passed away on April 19 in Kuling, China. Mrs. Bostick had been a missionary for thirty-four years in Anwhel Province.

Cornelius Bowles, pastor, First Church, Ponca City, Okla., recently had in a revival conducted by him 100 conversions in four services. In another revival of three weeks there were over 300 conversions.

—B&R—

Seventeenth Street Church, Belleville, Ill., Joe L. Wells, pastor, has recently closed a revival meeting assisted by W. L. Baker of Orinda, Tenn. Pastor Wells says, "During my six years in this pastorate I have had no evangelistic service more successful than rendered by Brother Baker."

—B&R—

The total receipts of the Executive Committee of the S. B. C. during May were \$121,050.55. The receipts for the Hundred Thousand Club included in the above were \$17,277.33. In gifts to the Co-operative Program South Carolina ranks first giving \$7,511.00, Texas second giving \$7,500.00, Tennessee third giving \$6,718.75.

—B&R—

Pastor Lyn Claybrook, Bolivar, supplied the pulpit of the Lowrey Memorial Church, Blue Mountain, Miss., June 3, morning and evening. He says that Dr. Lawrence Lowrey is to be congratulated and highly esteemed by all lovers of young people for the great way in which he is directing the destiny of Blue Mountain College. He is a worthy son of a great and noble father and family.

—B&R—

Pastor E. G. Butler, a Tennessee product, is doing a fine work at Calvary Church, Glendale, Arizona, where he has been pastor for ten years. He is a member of the Home Mission Board from that state. Bro. Butler will hold meetings in Tennessee at Huntingdon, July 1-15, Buena Vista, July 18-29, Mt. Comfort Church, July 29-August 19. The last is the church where he was ordained.

—B&R—

Under the direction of Field Worker Jesse Daniel, one of the most successful county-wide Sunday School Training Schools ever yet had has been completed in Hardeman County. Most of the churches were enlisted. With a total of 156 enrolled for the six nights and an attendance by Wednesday night of 112, the class taught by Pastor Lyn Claybrook smashed all previous records according to Mr. Daniel. This was at Ebenezer, a country church.

—B&R—

Evangelist J. B. Phillips and Mrs. Phillips celebrated their fortieth wedding anniversary June 3, 1934, in their home on Signal Mountain, at 3 p. m., the very hour they were married

forty years ago in the country home of Mrs. Phillips—nee Miss Annie Bess Cowart—near Macon, Ga. Their five children and grandchildren, with many friends were present. Dr. Phillips has greatly improved in health and left the next day for Corinth, Miss., to begin a meeting.

A LETTER FROM BRAZIL

Campos, Estado do Rio, Brazil
Avenida Alberto Torres 123

Dear Friends,

How invigorating it is that now we have a relief from the unbroken intense heat of two and one-half months. Beginning just before Christmas and continuing until last week, it has been unusually hot, and the latter six or seven weeks of this period we had no rain, which of course made it worse. But since last week we have had three or four good rains and several showers, which have cooled the air considerably. Now we will be apt to have a rainy season, lasting as long or longer than the dry one.

During the first two weeks of February we held an Institute in the school here. There were about fifty who attended, some of them pastors of churches, but the greater part were lay members— young people and adults who want to better equip themselves for service in the joyous task of winning and training souls for Christ. Some of the courses given in the Institute were the W. M. U. Manual, Daily Vacaton Bible School Manual and actual practice in conducting a D. V. B. S., Stewardship, Tithing, Missions, chalk talk methods of drawing for illustrating stories, talks, etc., and Theology of the New Testament. This latter course is especially necessary for the people in Brazil, for they do not have the Christian background and training that we in the States have. There were fifteen who took this Theology course, completing the first part of the book. Most of this number are going to study the remainder of the book during this year by correspondence. We feel that by sponsoring this Institute each year we will be able to give a certain amount of training to people who would never get it in any other way, and thus we may hasten the spreading of the Gospel. Oh, that we had more people equipped to carry on this work! Little by little we are gaining, but when one thinks of the many, even in this city, who do not so much as know who Jesus is, it is appalling. Last year a nineteen-year-old boy who had lived all his life within a few miles of Campos, came here to school. On an examination the teacher asked, "What is the most important thing you have learned at Collegio Baptista this year?" And the boy answered, "I have learned about Jesus." No doubt

there were others here, too, who had never heard of Jesus before. Later in the year this boy with many others, was converted.

The last Sunday in February Mr. Lingerfelt and I visited a church some two and one-half hours from here on the train. There was to be a baptismal service—a girl and an old woman of seventy—but the girl took fever on Sunday morning, and so the baptism was postponed. This church has only some fifteen or twenty members, but these seem to be animated. The Sunday school superintendent was a little late, and apologized, saying that his wife was sick that morning and he had not been able to leave home on time. We did not wonder that he was late when we learned that he walks fifteen miles every Sunday morning in order to be at church, staying for the night service, and then walking the fifteen miles home again. I wonder how many of us would do this every Sunday—or even one Sunday in the month.

School opened last Thursday— March 1—with a goodly number in attendance. More have been coming in all along, and will continue to do so the whole year. People here are not so anxious to get their children in school right at the opening as we are in the States. This is due largely to a lack of appreciation of education, which is gradually being overcome. Some changes have been made in locations of class rooms and study rooms, and some changes in courses, and we are looking forward to a good year's work.

God's blessings be upon you. We trust that you will bear in mind the school here and pray God to bless it in all its undertakings and problems.—Yours in Christ, Nelle Self Lingerfelt.

OUR CHRIST

By Harry Webb Farrington

I know not how that Bethlehem Babe

Could in the God-head be:
I only know the Manger Child
Hath brought God's life to me.

I know not how that Calvary's Cross

A world from sin could free:
I only know its matchless love
Hath brought God's life to me.

I know not how that Joseph's tomb

Could solve death's mystery:
I only know a living Christ
Our immortality.

—The Builder.

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THE YOUNG SOUTH

Send all contributions to "The Young South," 161 Eighth Avenue, North, Nashville, Tennessee.

THE LOST BEACH-BALL By Bertha M. Inscho

Jimmy had liked visiting Uncle Henry and Aunt Mary very much. But now it was different, for daddy had taken mother to see a great doctor and he was left behind. He didn't want Uncle Henry to see him cry, so he tried to whistle instead.

"Tomorrow we shall go to the ocean and have a swim," said Uncle Henry. "You will like that."

Aunt Mary bought him a red-and-white swimming-suit and a pail and shovel to use in the sand.

As they started for the beach, Aunt Mary said: "We shall stop for Mary. She and Jimmy will have fun playing together."

"A girl," said Jimmy doubtfully.

"Yes, but she is my granddaughter and a very nice little girl. You will like her."

Mary had the largest rubber ball Jimmy had ever seen. It was bright blue and soft as silk. Uncle Henry saw that Jimmy liked it, so he bought him one. Jimmy was very happy. He and Mary had great fun bouncing their balls on the sand and throwing them to each other.

Mary showed Jimmy how to dig and catch little crabs which burrow into the sand the minute a wave goes back. They liked to run with their bare feet on the hard, wet sand, washed clean and smooth by the waves.

Mary found a long vine of kelp which a wave had washed up. She wound it around and around herself and played she had a new swimming-suit.

Jimmy didn't like the smell of the kelp, but he had fun stepping on the ball-like stems of the leaves and making them "pop."

Uncle Henry went into the water and the children threw their balls to him and he threw them back. Then Jimmy picked up Mary's ball and threw it, but it didn't go toward Uncle Henry at all. It went over a wave and out of sight. They watched, but the ball didn't come back.

Mary ran crying to her grandmother. "Jimmy has lost my beach-ball. He is a bad boy. Now he will have to give me his ball."

Jimmy held his new ball close. "I don't have to; do I, Aunt Mary? I never had a beach-ball before. We don't have any ocean in Kansas."

"Maybe the waves will bring it back. We shall wait and see," said Aunt Mary.

When Uncle Henry came out of the water he lay down on the sand with his head in the shade of Aunt Mary's big, bright-colored

umbrella. Mary began shoveling sand on him.

"Oh, she will get him all dirty," said Jimmy.

"No, the sea-sand is clean. That is why it is so nice to play in," said Aunt Mary. Then Jimmy joined the fun, and they covered all of Uncle Henry but his head. When he made a quick jump he scattered sand all over them, so they all went in the water to wash it off.

Jimmy caught his breath when the water came up to his chest, but it was fun, even if it did feel cold. He tried to run, but his feet were so heavy in the water that he fell down with a splash. Uncle Henry helped him get up again.

Mary had gone to sit with her grandmother. She was very sober, for she could not forget her lost ball.

"Cheer up, Mary, we'll get another ball," said Uncle Henry. "That one must be on its way to China now. I know Jimmy didn't mean to lose your ball."

"Where is China?" asked Jimmy.

"Just over there on the other side of the water," answered uncle teasingly.

Jimmy looked so hard that he wrinkled his face.

"It is much too far away for us to see," Aunt Mary told him.

"There, that lady who was sitting here has left her scarf. There she goes down the beach. Mary, run and take it to her, please."

"Oh, I don't want to. I don't know who she is."

"I know," said Jimmy; "that one with the strange coat. I'll take it to her." He snatched the scarf and ran. People got in his way and the lady was far down the beach when Jimmy caught up with her and gave her the scarf. She thanked him kindly.

The soft sand was so hard to walk in that Jimmy went down by the water's edge to walk on the hard, wet sand.

Where the people were swimming there was only sand along the water's edge, but here were some rocks. Jimmy stopped to watch the waves splashing among them. A bit of bright-blue color caught his eye. Sure enough, it was Mary's ball.

Jimmy climbed from one rock to another until he reached the ball. But he couldn't get back with the ball in his hands, so he threw the ball over on to the sand.

Aunt Mary had just suggested that Uncle Henry go look for Jimmy when he returned with the ball and a smile nearly as big. Of course Mary smiled too, and they all wanted to know where Jimmy had found the ball.

"Oh, way down there in the rocks," he said.

"Now, Mary, if you had taken the lady's scarf to her you might have been the one to find your ball," said Aunt Mary.

"No, a girl couldn't have got it," said Jimmy, and stretched out on the sand for a rest.

But Mary only smiled. She had her ball again.—Story World.

THE HUNGARIAN'S MISTAKE

Some time ago the station-agent at Bloomington saw a man with a pack on his back walking on the tracks of the Lehigh Valley Railroad. He was evidently tired, but he trudged along steadily. The agent stopped him and ordered him off. "No one is allowed to walk on the right-of-way," he told the man.

"No! No! I have the right," said the man, when the agent told him that he was trespassing on the tracks. He was a Hungarian, but understood some English.

"You have no right to walk on the tracks," insisted the agent.

"Look, then," said the Hungarian, producing a railroad-ticket from his pocket. "I have a right to walk to Scranton—see!"

Sure enough, the ticket was a good one. The Hungarian had bought his passage. But he did not understand what his ticket entitled him to have. Instead of being carried to Scranton he was tramping over the tracks. He was throwing away his privilege as a passenger. He was trudging wearily where he could have ridden at ease.

Wasn't that a ridiculous mistake? Certainly it was. But those who laugh at the Hungarian may be a bit ridiculous themselves along the same line. For example, take the girl who went fretting along with a burden of troubles and worries until she was sick with it. Her doctor, a man of experience, said:

"What are you fretting about? That is the root of your illness."

"I have so many things to worry about that I can't begin to tell you. Nobody can understand them, and nobody can help me!"

"You are a Christian, aren't you, Bessie?"

"Yes, doctor. I'll get to heaven in the end, I suppose. I try hard enough to do right. But that doesn't help me here on earth."

"No, for you're not traveling to heaven the right way. Why don't you take your privileges? God has promised to carry you through. Why not let Him do it? Stop worrying. Cast your cares on Him."

That was a new idea to Bessie. She had her ticket but she had never used it. She was trudging on the bare tracks. But when she thought over what the doctor had said, she decided to ride the rest of the way. She learned and used her true privilege as a

Christian. She found peace and strength.

Being a half-way, mistaken Christian is a poor business. Christ welcomes His children into a fuller, more abundant life. He brings them relief from anxious living. Hope, faith and love—the very words are full of beauty and power. Why trudge under a burden? Only mistaken Christians do.

Tickling Sensations

"Ma, did you ever hear a rabbit bark?"

"Rabbits don't bark, dear."

"That's funny. Here in my story-book it says that rabbits eats cabbage and bark."—Ex.

Soph—"Dad, you are a lucky man."

Father—"How is that?"

Soph—"You won't have to buy me any school-books this year. I'm taking all of last year's work over again."—Ex.

"Aunt, did you ever get a proposal?"

"Once dear. A gentleman asked me to marry him over the telephone but he had the wrong number."—Ex.

What The Country Needs

A man stepped up to a grocer's cigar counter and bought two ten-cent cigars. A Scotsman who was waiting to be served pushed forward.

"You sell those cigars three for a quarter, don't you?" he asked.

"Yes," replied the grocer.

"Well," said the Scotsman, producing a nickel, "I'll take the other one."—Ex.

Wise — "What is a pig doing when he is eating?"

Otherwise — "He is making a hog of himself."—Ex.

Mother—"Eric, dear; Don't go too far out in the water."

Eric—"But, look, Daddy's out a long way."

Mother — "I know, dear, but your father has his life insured."—Nashville Tennessean.

Perils of mixing liquor and automobile driving are pointed out by T. A. Burke in an article in a recent number of Liberty. His first admonition is in the form of alternative: "If you want to drive, don't drink. If you want to drink, don't drive." — United Prohibition Forces.

"The motorist who goes in for hard liquor should go in a taxi. He will do much better in the long run. In this day and age sobriety is a fundamental of safe driving."—United Prohibition Forces.