

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 100

THURSDAY, JULY 5, 1934

Number 27

The Word That Isaiah The Son of Amoz Saw Concerning Judah and Jerusalem

And it shall come to pass in the last days, that

THE MOUNTAIN OF THE LORD'S HOUSE

And SHALL BE E^{stablished} in the top of THE mountains,
xalted above THE hills;

AND all nations SHALL flow unto it,
many people SHALL go and say, "Come ye, and lets us go up

TO THE mountain house OF THE LORD,
OF THE God of Jacob;

AND he WILL teach us of HIS ways,
we walk in HIS paths."

FOR out of Zion shall go forth the law,
AND the word of the LORD from Jerusalem.

AND he SHALL judge among the nations,
rebuke many people

AND they shall beat THEIR S^{words} INTO P^{lowshares},
pears, INTO P^{runinghooks}:

Nation SHALL not lift up sword against nation,
either they learn war any more.

(Isaiah 2:1-4).

—Courtesy PAUL R. HODGE, South Pittsburg, Tenn.

Baptist and Reflector

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Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.

Advertisements—Rates upon request.

Terms of Subscription—Single subscriptions 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 year per member in advance. Budget price to churches, \$1.50 payable monthly or quarterly in advance. Further club rates and plans sent on request.

Published by Baptist and Reflector at Church and Lafayette Sts., Jackson, Tenn. Editorial and General Office, 161 Eighth Avenue, North, Nashville, Tenn.

Editorial

Truth Revealed To Babes

Matthew (11:25) and Luke (10:21) record that on two occasions Jesus exultingly expressed His full and adoring approval of the divine procedure in hiding "these things from the wise and prudent (understanding)" and revealing "them unto babes."

The phrase, "these things," relates immediately to the revelations in the context. Ultimately, it includes the whole body of revealed truths; "the statement holds with reference to Christ's whole teaching and healing ministry, and the revelation of the kingdom they contained" (Expositor's Greek Testament).

"The wise and the understanding" mean the worldly-wise. The immediate reference is to "the Rabbis and scribes, the accepted custodians of the wisdom of Israel" (Expositor's Greek Testament). The phrase ultimately includes all devotees of "the wisdom of this world," proposing to gauge, interpret and apply Christian truth by their academic standards.

The term "babes" means "these little ones which believe in Me" and who in regeneration have "become as little children" (Matt. 18:3, 6). In humility, trustfulness and open-mindedness to the Word of God, these are found progressively "casting down imaginations, and every high thing that exaltheh itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Thus they increasingly "learn—not to think—above that which is written" (I Cor. 4:6 R. V.).

From the worldly "wise and understanding," truth remains hidden. They may learn "the letter," but they remain ignorant of "the spirit" thereof. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

It is not academic scholarship in itself that is called "the wisdom of this world," but such learning proposing by its own standards to determine, interpret and apply revealed spiritual truth. With itself as the test of validity, it is the "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. 1:18).

Of such Paul says that "the world by wisdom knew not God" (I Cor. 1:21). Of the devotees thereof, "vainly puffed up by their fleshly mind," he says that "Professing themselves to be wise, they became fools"—morons, simpletons, blockheads (Moraino, Rom. 1:22). This is how such "stack up" spiritually. And Paul is here referring to just such worldly wisdom as animated the ancient philosophic world, which essayed to rationalize the world and human existence and Christianity and to do it in entire or partial independency of God's revealed Word. Modernism undertakes to do the same today by tampering with the Word of God to make it square with "the findings" of worldly science, philosophy and psychology. The devotees classify themselves as really "wise" and "educated," but God classifies them as "fools!"

With all their protestations to the contrary, real Christian truth remains hidden from these "wise and understanding" ones. Guaging the Word of God by their learning instead of the reverse, moderns are unable to improve on the ancient, philosophic Athenians, who erected "an altar with this inscription, TO THE UNKNOWN GOD." For the god which such a course "discovers" is not the God revealed in Scripture, who is "the only true and living God."

Shall academic learning, therefore, be eschewed? By no means. Sons and stars there have been and are in the intellectual world who have drunk long and deeply of "the Pierian Spring," and yet have brought their comprehensive learning to the feet of Judea's Messiah and have held and exclaimed with Him, "**Thy Word is truth!**" Follow in their footsteps.

But all real grasp of revealed truth and safe interpretation of natural truth in the light of the other must begin at the **babylon**, the state of regeneration and the humble, simple, trustful, teachable attitude of mind and heart that bows reverently at the Word of God to "see what the Lord God saith." Scholastic aristocracy and worldly wisdom may call this foolish, but God Himself calls these foolishness. And "If any man among you thinketh himself to be wise, let him become a fool that he may be wise." God "hast hid these things from the wise and understanding, and hast revealed them unto babes."

"Thou through thy commandments has made me wiser than mine enemies: for they are ever with me."

"I have more understanding than all my teachers; for thy testimonies are my meditation."

"I understand more than the ancients, because I keep thy precepts" (Psalm 119:98-100).

An Education Plus

The command to study the Word of God and to shape life by its teachings carries with it the duty of learning to read and of teaching people to read in order that the Word may be studied. Extend the principle of training in learning to read, and we have the educational process from grammar school to university. Therefore, education in whatever measure may be demanded by one's opportunity and position in life is a duty and a privilege.

If they stay within their proper bounds and tell the truth about the subjects of which they treat, academic textbooks are, in themselves, neither Christian nor anti-Christian. But, depending on how and by whom they are taught, they may be made to serve either Christian or anti-Christian ends. Consequently, it is vitally important that the education of our youth be pursued under Christian teachers and in a Christian atmosphere where their loyalty to "the faith once delivered to the saints" shall be neither endangered nor overthrown.

There are parents who have gone to the grave with broken hearts because, for the sake of worldly prestige, they sent their boy or girl to "that big school" where historic Christian verities were belittled and opposed, and that boy or girl came back home with faith shipwrecked. It was a costly investment in human pride!

That institution which tends to awaken the soul to spiritual matters and to confirm it therein, gives a better type of training than that which trains the mind, but leaves the soul dead or unfed. **It gives education plus.**

Some years since, Dr. H. E. Watters, then President of Union University, Jackson, Tenn., wrote a gripping pamphlet entitled, **Why Christian Education?** In it were these among other quotations: "The world is going to need in the future greater trained men with greater character, and the Christian college is the institution that will produce them. I have sixteen colleges on my list to which I have given large sums."—James J. Hill. (Mr. Hill was the great railroad magnate.—Ed.) "A purely secular education can produce only a machine without a soul, a social personality without a conscience, a horizon without a Heaven or a God."—Frederie Eby, Chair of History, University of Texas. Investigation by the author of the pamphlet showed at that time that 69% of the names in **Who's Who** were from Christian schools; and that state schools have furnished 66 2/3% of

all college graduates, but only 20% of the successful men, while Christian schools have furnished only 33 1/3% of the graduates, but 80% of the successful men. **It pays to get an education plus.**

In Tennessee Baptists have four institutions of learning in which the academic work is thorough and in which mentality is trained to be the handmaiden of spirituality. If the student is at all susceptible to such training, the progressive impress of this school life upon him constrains him to bow in redemptive trust and reverent worship at the throne of God and of the Lamb.

Baptists should support and patronize these schools. It is incomparably better for our youth to begin with and be trained in harmony with the truth expressed by the poet Whittier than to learn it only after bitter experience in the ways of worldliness:

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From old flower-fields of the soul.
And we are seekers of the best,
We come back laden from our quest,
To find what all the sages said
Is in the book our mothers read.

* * *

"Let Us Alone"

(Condensed from The Canadian Baptist)

There was a commotion in the synagogue of Capernaum that Sabbath—unusual excitement. The presence of Jesus as teacher probably filled the place of worship. But that was not the cause of the excitement.

A man, demon possessed, was there, too. The evil spirit cried out, "Let us alone . . . I know Thee, who thou art, the Holy One of God."

But Jesus set the victim free; the unclean obeyed Him.

And the people wondered what sort of man He was that even demons fled before Him.

At Gadara He met the tomb-dweller, another demoniac. Legion lived within to make life a living death.

"He had oft been found with fetters and chains and the chains had been plucked asunder by him and the fetters broken in pieces, neither could any man tame him and, always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones."

What a terrible fate—yet the demons would have continued his slavery; they had no mercy on their victim.

They had ruined a man; now they would bring death to a drove of hogs!

What an uproar Paul's arrival made in Ephesus; the silversmiths rose en masse against him, because Paul's teaching endangered their jobs. They made little images of Diana—Great Diana of the

Ephesians—and the Apostle was declaring that man-made "gods" were vain.

They drove him out of town! Their "let us alone" cry prevailed.

Trade sent Jesus on His way.

Evil's favorite rallying cry is "Let us alone"—always has been and still is.

Evil fears the man who turns the world upside down to let light in dark corners.

Let any disciple raise his voice against drink, slavery—black or white—gambling, vile housing conditions, starvation wages, the merciless rich, and "let us alone" rings out again. (The same is true of attacks on an unsound Gospel.—Ed.)

Evil customs cannot be allowed immunity from attack. The wrongs that crush human spirits and destroy their souls can never be let alone. That is, if Christian men and women are true to their Master, to themselves and to their fellowmen.

"Let us alone" never yet has rendered any human service.

Those who turn the world upside down are the servants of humanity. (Provided they turn it upside down with Gospel forces.—Ed.) But they accomplish their tasks in blood. A Livingstone, Wilberforce, Howard, Gough, Beecher, Phillips and countless others pointed the way to a great victory for humanity and Died climbing upward!

* * *

Mt. Olive and First Church, Martin

We greatly enjoyed preaching for Pastor W. A. Butler and the Mt. Olive Church at Crystal, on Saturday night, June 23. We used to be pastor there, and it was there we first met her who later became Mrs. Taylor. A visit to this old church is always looked forward to with pleasure. Pastor Butler, a brother in Christ, seems to be God's man for the place.

Sunday morning and evening, June 24, we occupied the pulpit of our schoolmate, N. M. Stigler, in the First Church, Martin. He was away in a revival at Selmer. Responsive audiences made it a joy, as always, to meet again with this church. There were 246 in Sunday school. Both the pastor and his family are deeply loved in Martin, and the work is going forward in a great way. In a social way it was our particular pleasure to take dinner and supper in the home of Bro. and Mrs. J. M. Gardener, who know exactly how to make a preacher enjoy himself. In the afternoon we had the additional pleasure of visiting in the home of a violin teacher of ours in other days, Prof. Otis Parrish, and in the home of Bro. C. L. Skinner, pastor of Central Baptist Church, Martin, who was pastor of Salem Baptist Church, Calloway County, Ky., when we were ordained there Sept. 9, 1906.

TIMELY HELP FOR WORTHY STUDENTS

G. S. Dobbins

Nearly all students for the Christian ministry need a bit of timely aid in their long struggle for an adequate preparation.

It remains true that "not many mighty, not many noble, after the flesh are called." The majority of men for the Baptist ministry come from humble home and walks of life, and must work hard and sacrifice heroically for an education.

The churches are more and more demanding trained men as pastors. Full preparation requires four years of high school, four years of college, and three to five years in the Seminary. During this time many students must make a living as well as go to school. In the great majority of cases this means debt, which presses heavier the farther the student goes.

Ministerial students ought not to be helped into helplessness; neither should they be required to bear a load so heavy that they stop short of being "thoroughly furnished," or break down in health. The Seminary seeks to furnish just the aid needed at the critical point to tide men over and send them out in full vigor for their God-called work.

Here is our urgent need: **There are some fifty men who ought to be enrolled next session for whom we have no more resources with which to supply their lack and thus enable them to come ahead.** These men are worthy, capable, consecrated, eager to fit themselves for greater service; but we dare not advise them to enroll on their slender resources unless we could guarantee the bit of help they need.

The amount of assistance necessary to put a Seminary student through a year's work is not large. From \$100 to \$200 will suffice. Who will "adopt" a student, sending us a check for such an amount, or pledging it in monthly payments?

There are scores of Baptist men and women who could do this gracious thing and get from it a blessing beyond measure, as well as rendering a service the influence of which only eternity can reveal.

Reader, this means you. Pray over the matter, and then write immediately for further information and the expression of your determination, to

PRESIDENT JOHN R. SAMPEY,

"The Beeches,"

3825 Lexington Road, Louisville, Ky.

MOMENTOUS DAYS FOR SUNDAY SCHOOL BOARD

By John D. Freeman
Recording Secretary

The annual meeting of the Baptist Sunday School Board was held in Nashville, June 6, with practically all members present. Dr. W. F. Powell was re-elected president, and the writer was elected recording secretary with the added duty of acting as publicity agent for the Board.

Secretary I. J. Van Ness was unanimously re-elected, and accepted with the understanding that at the close of the year (ending June 1935) his retirement would become effective. Thus will end thirty-five years of service with the Board, eighteen of them as Executive Secretary-Treasurer. A committee of five men was authorized to bring to the Board at a future meeting nomination for his successor.

Financial Affairs

The remarkable improvement in finances as compared with the previous years was due in a large measure to the economies effected under the able administration of Dr. J. T. McGlothlin, Business Manager. In spite of a reduction in the price of the quarterlies, in spite of the ten per cent discount allowed for cash orders, and in spite of the large amount of accounts that had to be charged off because of the inability of churches to pay them, the Board showed a big reduction in its liabilities.

The new printing contract is responsible for much of the savings, although the coming of federal intervention in private business made it impossible for all the benefits of the new contract to be received. The careful investigations by Dr. McGlothlin, while chairman of the Survey Committee, and his able administration as Business Manager, greatly reduced the overhead expenses of the Board.

Important Steps

The most important actions of the Board at this meeting may be summarized as follows:

1. A sinking fund was authorized to be set up for the purpose of protecting the business against seasonal slumps and to absorb losses incurred because of the failure of customers to pay their accounts.

2. The Text Book Commission was continued and instructed to "work out with the Educational Secretary (Dr. Burroughs), the secretary of the Baptist Training Union (Mr. J. E. Lambdin), and the Book Committee of the Board, a unified, comprehensive and co-operative series of study courses" and submit the same for the approval of the Board.

3. An interesting discussion was had in connection with the report on Book

Stores, and Secretary Van Ness, together with Mr. George Card, Manager of the Book Stores, assured the Board that they were seeking to safeguard the denomination against books that are hurtful in their teachings.

4. A special committee, called for by Secretary Van Ness, was appointed to work out a "Credit System" to govern the Board in its business dealings with churches and individuals who wish to make credit purchases.

5. A Southwide Sunday School Conference, to be held during January, 1935, was authorized.

6. The name of the B. Y. P. U. Department was, upon recommendation of Secretary J. E. Lambdin, changed to "Baptist Training Union." This step was taken because of the growing size of the Adult Union movement. Henceforth churches will be asked to have, instead of the general B. Y. P. U. organization, a Baptist Training Union. The aim of the organization will remain the same.

7. A committee of three was appointed to make a study of the free tracts of the Board and to bring recommendations as to eliminations, combinations, and also as to new tracts that are needed. The work of the Board in furnishing this free literature is tremendous and far-reaching in its effects. A growing demand for more concise and definite doctrinal tracts, led the Board to take this step.

8. The ten per cent discount on cash orders was continued for another year, and churches were urged to avail themselves of the saving by sending cash with orders for all literature.

9. The work of Dr. McGlothlin as Business Manager was heartily approved by special resolution and he was assured of the support of the Board in the further task of effecting economies in the affairs of the institution. A committee was appointed to work with him in perfecting the business system of the Board.

10. The work of the Survey Committee was praised by members of the Board and it was continued by unanimous vote. No Board was ever served by a more faithful and fearless committee than this.

11. A special committee was appointed to work with the Business Manager in setting up a schedule of rates to govern employees in their expense accounts, especially those to be allowed when private conveyances are used instead of the public means of transportation.

Tragedy

The Board held this important and far-reaching meeting on Monday. Dr. Mc-

Glothlin was present throughout the day and rendered valuable service by furnishing at a moment's notice such information as was needed by committees of the Board. Saturday morning following, he was in his office until noon. Saturday evening at 6:30 his great heart stopped and he slipped quietly into the beyond, while resting his head in the arms of a noble layman of Anniston, Alabama, whom he had baptized while pastor in that city.

His death was a severe blow to the Sunday School Board. He had taken over the business management of the institution and wrought many changes which he alone knew thoroughly. Had it been a secular institution, his death would have caused a slump in the price of its marketable paper. Being a Baptist institution, there was only grave anxiety about his successor and deep grief over his death. The Board was called in extraordinary session June 12. Secretary Van Ness was authorized to take over the affairs of his office until a successor could be secured, and a committee was appointed to bring nomination to the Board.

God's ways are ways of mystery. Dr. McGlothlin came to us, overcame some big obstacles in his work, slowly won his place with the Board and in the affections of the employees, purchased a lovely home for himself and wife where they could live in comfort to the end of their journey. Then hardly had he settled down to his great work and to the enjoyment of his home when the death messenger came.

A native of Tennessee, from which he had been separated so many years, it was fitting that his body should have its resting place in Tennessee soil. He was buried June 11 in Woodlawn Cemetery, Nashville, his pastor, Dr. W. F. Powell, conducting the funeral service, his colleagues, heads of departments, acting as pall bearers, and the members of the Board acting as honorary pall bearers. Only a few days more than a year intervened between his death and the tragic death of his noble brother, Dr. W. J. McGlothlin, Southern Baptists are poorer indeed because of the loss of these great men.

The Best of Everything

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.—Talmud.

The difference between an uneducated and an educated man is this: The uneducated man jumps at conclusions and the educated man arrives at them.—Pollard.

The vacant mind is open to all suggestions, as the hollow mountain returns all sounds.

THE CHURCH AND CITIZENSHIP

By Joy Elmer Morgan, Editor

The Journal of the National Education Association

The American nation today in spite of its brilliant and proud history, in spite of all the hopes for the future about which we have talked, is in a desperate situation and can recover its balance only by the most far-reaching measures. No amount of ballyhoo, no amount of cheer-leading by blind hopefuls who would like to create a new prosperity, can change the fundamental facts of today's conditions. Here are four items that are worth thinking about and each has local angles which are worthy of study by the church forces and the educational forces of every community in America:

(1) On January 1, it is estimated that some 50,000,000 people were dependent upon the federal government for some sort of support.

(2) On April 1, there was a total of 4,700,000 dependent families on relief rolls, which is 100,000 more than a year ago.

(3) On January 1, more than 105,000 new registrations of destitute transients were reported on the relief rolls of 36 states and the District of Columbia.

(4) There are in the United States more than 3,000,000 young people under 18 years of age for whom there are neither schools nor jobs.

Obviously the uprooting of a civilization on such a scale as these figures indicate does not happen in a month or a year or even in a decade. It is the outcome of diverse and mighty forces. There are three sets of forces which play and interplay upon the human race. **The oldest of these forces is biological.** You are familiar with the fact of two parents, four grandparents, eight great parents and so on back through the ancestral line. Allowing 25 years for a generation and running back for a thousand years, which is but a brief time in the long history of the upward struggle, each of you who reads this article has back of him a personal ancestry greater than the total present population of the earth and there flows in your veins the blood of that mighty mountain of humanity. Likewise through the coming generation the same forces reach out into the future. These forces are more powerful than governments or any of our institutions, more powerful even than races.

A second force that plays upon the life of mankind exists in the ideas and ideals which govern us. These again are very powerful as anyone may see for himself who will trace the influence which the teachings of Jesus have had upon human history. These teachings have largely

furnished a motive force which underlies democracy and they have helped to establish in the masses of the people those personal and social virtues which make large-scale co-operation possible. We think of war as being a mighty force, but in the long run ideas are more powerful than war, and teaching is mightier than fighting.

A third force which plays upon the human race is concerned with the machinery and the material aspects of life. For a short period this material force may seem to be even more powerful than the forces of biology and ideas. Just now we are living through such a period. We are passing from the machine age, which is associated with the development of the steam engine, into the power age, which is associated with the development and transmission of electric energy. The power age differs from the machine age in several fundamental respects. It makes possible practically instantaneous transmission of power from the source of generation to the point of use. It makes it possible to build the motive power into the tool itself, whether that tool be a tiny electric clock or a gigantic crane that operates within a steel factory. It creates an even greater possibility, that of building into the machine systems of control which heretofore have been associated only with the human hand and brain. The electric mechanisms which take the place of our various senses are far more sensitive and dependable in their operation than the human senses themselves. These electric mechanisms, such as the electric eye, the radio tube, the thermocouple, built into the machine, make possible a kind of automatic production which can go on almost independently of human aid.

The power age is merely in its beginnings. The machines so far built are mere toys as compared with machines which might be built or have even been planned. And yet we see a condition in every civilized country of increasing technological unemployment to a point where the whole civilized structure seems threatened.

This development of power technology, rightly managed, should usher in an age of plenty wherein the bread-and-butter aspects of life would become the minor phase, reserving the major energies of mankind for worthy home life, the development of the fine arts, active and intelligent citizenship, and the cultivation of the religious life, but instead of this result we have a far-reaching and increasing confusion. These cunning tools of the power age have been employed not primarily in the service of mankind; they have been perverted into agencies for bringing profits to a few. The result is that there has been brought about such a concentration of wealth as to paralyze

the distribution of goods. The extent of concentration is suggested by some figures recently quoted by Senator Robert LaFollette:

If all the wealth of the country were just \$100, and if only 100 men represented the whole country, here is how it would be distributed on the present basis:

One man would have \$59.

One man would have \$9.

Twenty-two men would have \$1.22 each.

Seventy-six, all the rest, would have less than seven cents each.

The very heart of our economic problem in the United States today lies in this unequal distribution of wealth. As a result of the development of corporate forms of control, wealth has become so concentrated in the hands of a few that it is breaking down the entire economic machinery, reducing the standards of living, destroying the small community, and denying youth an opportunity to make a start in life.

Super-corporations, as they have developed under banker domination in the United States, seek to maintain their power, not by the excellence of their service, or the economy of their management, but by their dominating influence over government itself. In a recent study of the **Concentration of Control in American Industry**, H. W. Laidler reports that some four-fifths of the business enterprises of the United States are carried on under the corporate form of industry. A single corporation controls a wealth greater than the combined assessed valuation of twenty-one states and it is only one of a group of super-corporations, two hundred of which control nearly half the corporate wealth of the United States.

When such conditions can develop, there must obviously be something wrong with our methods of informing the masses of our people. Let us ask ourselves how adults are motivated and informed, or perhaps better, how they are misinformed and filled with prejudice or with information so trivial and irrelevant that it has no real relation to their lives.

They have not been informed by the schools. By and large the number of adults in the schools is still relatively small. Adult education at public expense, operated as we now operate the high schools or colleges, managed by the community itself on a large scale, is a comparatively new idea. The churches have not thought of themselves as places where people should be given civic and social information.

We have left this vital function in the hands of private individuals motivated by the so-called ideal of rugged individualism and financed by those who have some special interest to serve. People have gotten their ideas from the newspapers. There are many excellent newspapers, but

the trustification of the press has gone so far that real freedom of the press in the old sense has been largely destroyed and there has been an over-emphasis on the national, as distinct from the local, news. Next to the press—in some ways even more powerful than the press in the shaping of adult tastes and attitudes—is the motion picture. The concentration of the movie business in the hands of a relatively few people primarily interested in making huge profits and with little sense of civic responsibility is too well known to need elaboration.

A third source from which adults get their tastes and ideas is the radio, in many respects an agency more powerful than all the others combined. Radio in the United States has fallen largely into the hands of two great broadcasting chains. The people who control these chains have in practice been responsible to no one and yet they exercise a power greater than the Supreme Court, greater than that of Congress, greater than that of the trustees of any great university. What they allow to go on the air, what they keep off the air, how they use the best hours when the largest number of people are listening, their respect or lack of respect for the child mind—all these are determining the civilization of America and shaping the destiny of our people.

The radio and the movie are already largely interlocked with each other. The head of the National Broadcasting Company is president of a corporation which owns a great chain of theaters, pushing into our various communities from the outside with an absentee-ownership which tends to over-ride the tastes and preferences of people in the community. There is growing up an alliance also between the radio and the trustified press. Monopolies or near monopolies of our great industrial aggregates are dangerous enough to the public, but when we allow those monopolies to push over into the distribution of ideas and the teaching of the people we may well question whether democracy itself can survive such a strangle-hold.

If it is to do so and if the forces of righteousness and public interest are to triumph over selfishness and greed, we need to mobilize the religious element of the nation. We shall need to say to the young people in the churches: "Here is a mighty nation in possession of a great continent with a magnificent history of pioneering and achievement, fallen into desperate straits, faced with conditions which we cannot ignore if we would, conditions with which you, the new generation, must deal with an intelligent grasp of their significance, with a spirit of patience, courage, and sacrifice, and with a determination to preserve for mankind those inalienable rights which are

set forth in the teachings of the Master." There is work to be done today. There are opportunities for youth such as there have never been before for strong and eager young people who are willing to work and to wait and to subject themselves to the self-discipline which prepares for true leadership. We cannot build a new civilization in a day. The new social and economic pioneering will not be easy. No generation was ever faced with greater stakes or greater opportunities.

The Church, which at its best has always stood for justice and righteousness, must again take up the battle with renewed vigor. People must come to think of their religious life as having a very definite relation to the duties of citizenship. The people of the Church would do well to support and extend all the papers which are published under the auspices of the Church. The religious press today bears a unique and far-reaching responsibility. It is one of the major enterprises of the Christian Church and should be given greater emphasis than it now has. The religious press is the only national press free from the commercial spirit which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with current social and economic problems.

These problems cannot be put off. They cannot be solved in ignorance and indifference. Paganism under any name offers no solutions. The Christian press, moving like a mighty flame throughout the homes of the land, has the opportunity to help lay the foundations of a new order. Failing in that, the alternative is to be carried down as the lights of civilization go out and the twilight of greed and paganism envelops mankind. Shall the world be guided by teachings or by force? By the pen or the machine-gun?

CHARLES HADDON SPURGEON'S HUNDREDTH BIRTHDAY

By J. C. Armstrong
Librarian of William Jewell College

(We give Mr. Armstrong's article in condensed form.—Editor.)

The Spurgeon ancestors were among the Protestants of Holland who were driven out of that country by the Duke of Alva. The Spurgeons took refuge in England. John Spurgeon lived at Stambourne, where he was pastor of a Congregational chapel for fifty years. His son, the father of Charles, named James, lived at Kelvedon, where the son was born June 19, 1834. His father also was a Congregational preacher.

The lad grew up to his sixth year of age in the home of his grandfather where he received the best of care. He read the Bible at family worship, and displayed

remarkable hunger for learning. He attended school for several years in Colchester, one year in a Church of England school at Maidstone, one or two years at Newmarket, and two years in a private school at Cambridge. It has been charged that he was without education. But his writings, his sermons, and his wonderful library of Greek, Latin, Hebrew, and other tongues contradict that charge.

He was converted while he lived in Colchester, but did not unite with Baptists until two years later when he was baptized. He had never witnessed an immersion, and walked six miles alone to obey that command. His conviction as to his duty to God outweighed the regard he had for his parents.

Soon after he went to Cambridge as assistant teacher, he began to take active interest in all forms of Sunday school activities. He was so efficient that he was soon put into a pulpit. He walked five miles out to Waterbeach where he began his public career. His service attracted wide attention. His name went abroad. Someone from London heard of him and carried his name to the great city.

At the beginning of 1854, he was invited to visit the Regent Park church. The impression was so favorable that he was asked to accept a call. After a trial of three months he entered upon his life work, and served that church fifty-eight years until his death.

Mr. Spurgeon's size takes in three dimensions—his three thousand sermons and addresses, the one hundred books he wrote, and the benevolent institutions that he built and fostered. Taking all these achievements into account as part of his ministry, it is no exaggeration to say that he is the greatest preacher since Paul.

His success in London was immediate. The meeting house which seated six hundred was too small. While the enlargement was on hand he rented Exeter Hall. Even that was not sufficient, and he preached in a Music Hall. Measures were taken and in 1861 the Metropolitan Tabernacle at a cost of one hundred and fifty thousand dollars, all paid for, was opened for use. It had six thousand sittings. Always the house was full and many were turned away. Special days were set apart solely for strangers. The membership was nearly six thousand.

Meantime forty mission Sunday schools were opened, many of them supplied with preaching. Several of these were organized into churches.

If we turn to other fields in which he led, we find he edited and published about twenty-eight sermons, wrote a hundred books, built two large orphanages, and conducted an extensive colportage campaign. He died full of good works.

Book Reviews

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

The Gospels from Aramaic. Translated from the Aramaic by George M. Lamsa. A. J. Holman Company, Bible Publishers, Philadelphia. \$2.50 and \$3.50.

Many scholars now believe that the Four Gospels were of Aramaic origin. For this and many other reasons the new translation by George M. Lamsa, whose native tongue is Aramaic and who has a thorough knowledge of English, will be greatly appreciated. It solves many difficulties and untangles many vexing problems. For example, in the Lord's prayer the King James version reads: "And lead us not into temptation, but deliver us from evil." Why should God lead us into temptation? The Aramaic version has it: "And do not let us enter into temptation, but deliver us from error." Here are a few other passages which are made clearer by the Aramaic version: "What do men say concerning me, that I am merely a son of man?" Mat. 16:13. "If two of you are worthy on earth, anything that they would ask, it will be done for them by my Father in heaven," Mat. 18:19. "I am the good shepherd; a good shepherd risks his life for the sake of the sheep," John 10:11. The translation throws new light on many passages which have remained obscure. Every faithful student of the Scriptures will want a copy of "The Gospels in Aramaic."—O. Olin Green.

Teaching Religion Today. George Herbert Betts. The Abingdon Press, New York. 268 pages, price \$1.25.

This book is well made and moderately priced. Its author belongs to the modern school of education, though not of the radical group. We think that he undervalues the place of the materials in his effort to emphasize the value of "life-centered" teaching. However, it is well for teachers to keep in mind the fact that they are teaching boys and girls rather than the facts recorded in a course of study. "Creative teaching" is a bewitching term and the author lays down workable plans and principles by which it can be done. Undoubtedly the church school should be given a chance to become a real school. The book is seriously marred for the great majority of teachers by the modernistic position of its author. One lays down the book with the feeling that he has come on some valuable principles of teaching, yet if the author's doctrines are correct, he has no religion to teach.—J. C. Miles, American Baptist Theological Seminary.

The Religion of Mind and Body. By John S. Bunting. Published by Fleming H. Revell Co., New York. \$1.35.

These studies are instructions illustrating the methods, principles, and spiritual approach which have been used in the conduct of a Class-in Personal Religion, and its Religious Clinics in a large western city it is a record and not a recommendation." Thus does the author of this volume give the nature of the book. It is a record of cases which the pastor of a church has treated through his Clinic. It deals with Divine Healing but in the true meaning of that expression, that is, in healing brought about more readily through the union of medical art with spiritual therapeutics. It is an interesting, helpful study of the subject.—John D. Freeman.

Reality in Religion. By John MacNeill, D. D. Judson Press. \$1.00.

The Sin of Being Ordinary. By Frank B. Fagerburg, D. D. Judson Press. \$1.00.

We have here two volumes in the new series of short sermons for busy people. Though short they deal with vital and practical questions for our day. The first is by Dr. MacNeill, a Canadian, born and reared on the farm, but now President of the Baptist World Alliance, and Professor of Homiletics and Theology in McMaster University. He is well known among as a man of learning, piety and devotedness to his denomination. He is the author of several books which have met with high commendations. You would be interested, fed and refreshed by reading these twelve sermons.

Dr. Faberburg is pastor of the First Baptist Church, Los Angeles, Cal., and is outstanding among our present day generation of pastors. "His sermonic style will be found direct, plain-spoken, compelling, yet marked by repeated flashes of fine eloquence . . . the book might be regarded as a good sample of the newer preaching of the old gospel." The book will not be disappointing. It, or any of the series, would be a suitable gift from people to pastor, or to your friends. Its title is characteristic of its freshness, "The Sin of Being Ordinary."—J. R. Johnson.

The Great Questions Of The Last Week. By B. H. Bruner, published by The Cokesbury Press of Nashville, Tenn.

This is a splendid volume of forceful sermons on seven important questions asked Christ. It is readable, inspiring, thought provoking and challenging. Perhaps a quotation from the second sermon on "By What Authority?" will help one to see something of the book. Speaking about the early Christians, Dr. Bruner says: "It was in the name of Jesus that they rebuked and called to repentance the very man who had crucified him, and

it was in his name they offered salvation to the whole world. They worshipped on the first day of the week in honor of his resurrection; they used the ancient practice of immersion in water as the symbol of the new life in Christ because it so perfectly typified the death, burial, and resurrection; and they met around the table to break the bread and drink from the cup in memory of him. The only authority the first Christian community knew anything about was the authority of its risen Lord. . . . It was an authority to be acted upon and not to be forced upon others."—R. Kelly White.

The Bible and The Quest of Life. By Bruce Curry. Published by the Oxford Press, New York. \$1.75.

"It is the purpose of these Studies to approach the Bible from the standpoint of discovering its major contributions to man's quest for life at its best," states the author in the Preface "Now that the literary and historical materials of the Bible have been studied scientifically and have been set in more reasonable light, it is possible to return to the main question, What has the Bible to offer that is valid for the life of modern man?" The author seeks to answer the question by showing the lessons which the stories of Israel's History presents, by looking at the problems pondered by poets and sages, by following the vision of the prophets, by a careful study of the contribution made by Jesus, and through the early Christian experiences. The work is well done. The form of the book makes it especially well adapted for class room work, individual study and will furnish good material for prayer-meeting studies.

The New Testament Church. By Evangelist T. T. Martin. (Bible Institute Memorial Press. 91 pages. Price not given.)

T. T. Eaton used to say of the author of this little book, "Evangelist T. T. Martin plows the deepest furrow of all the men I know." In his book, **The New Testament Church**, Brother Martin certainly hits the nail on the head concerning the church with which he deals. It is a fine Baptist tonic. The ninth chapter, on **Ecclesia—The Church**, by B. H. Carroll, and the tenth chapter, **Why I Am A Baptist**, by R. S. McArthur, fit in admirably with the author's theme and discussion. It is a valuable little book.

The Negro does not listen to a foreign power. His material treasures are laid up in America for Americans.—T. O. Fuller (S. B. C.).

NEWS AND VIEWS

ERWIN GETS GOOD PREACHER

Calvary Church, Erwin, has brought another splendid pastor to our state. Perhaps the best way to introduce him to our people is to let The Baptist Courier of South Carolina, from which state he comes, speak. The following words are taken from the issue of June 28:

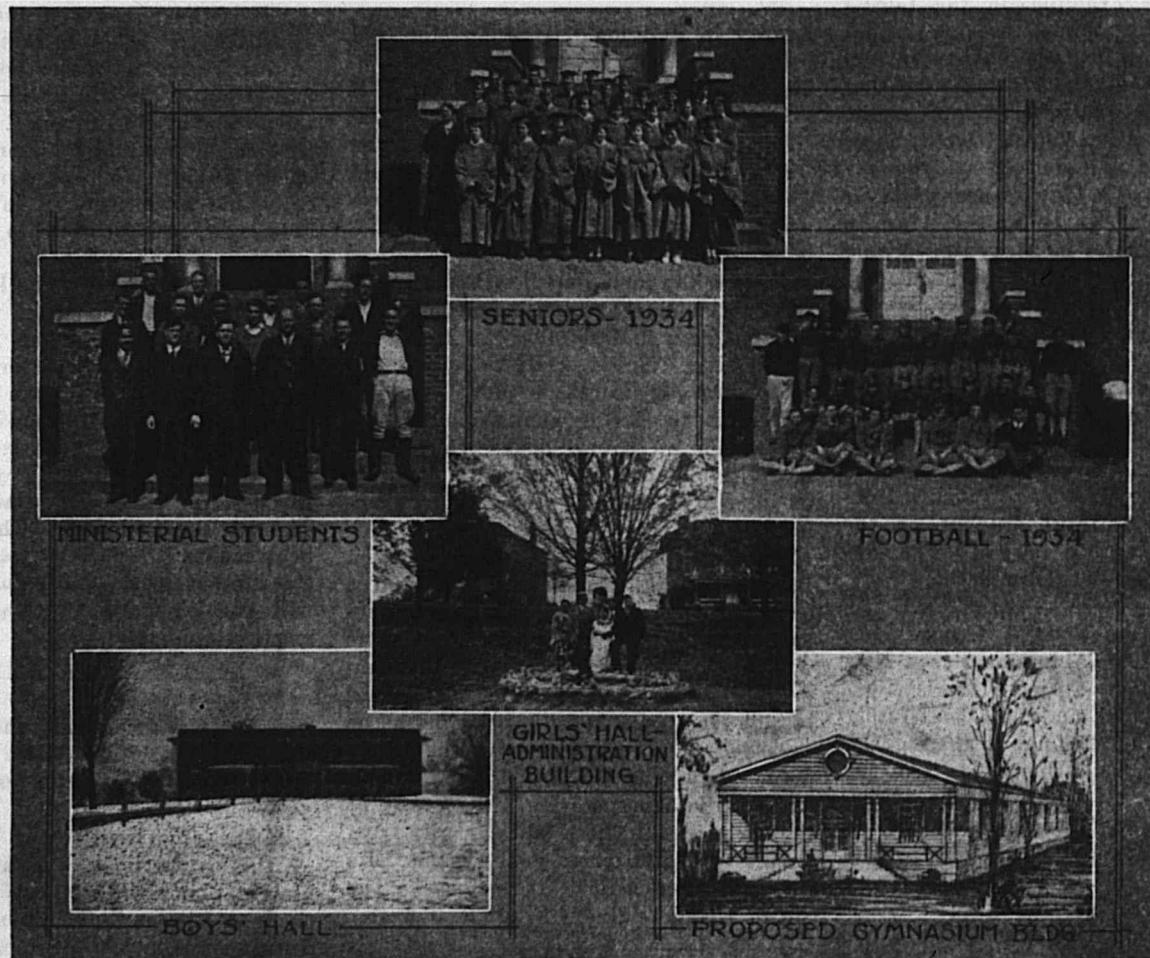
"Rev. J. A. Anderson, pastor of Pickens Mill and Cross Roads churches in the Pickens Association, has resigned to take charge of the Calvary Baptist Church, Erwin, Tenn. He begins his pastorate at this fine church of nearly 500 members the first Sunday

in July. We regret losing Brother Anderson, who has labored with us faithfully for twenty-five years, yet we rejoice with our Baptist brethren in Tennessee for having secured his services as pastor and preacher. Brother Anderson is moderator of the Pickens Association and is a member of the General Board from that Association. In the going of Brother and Sister Anderson, The Baptist Courier staff commends them most highly to the brotherhood of Tennessee. Mrs. Anderson is superintendent of the W. M. U. of the Pickens Association and has rendered a noble service among the women of this State."

CHRISTIANITY IN INDUSTRY

The scribe was one of the invited guests to a large picnic held at Tate Springs on Saturday. One of the large industrial plants of our city gave a picnic to which were invited the "key men" in the organization. During the forenoon, the men enjoyed swimming, horse shoes, baseball, golf and other sports. At twelve o'clock 127 men gathered in the spacious hotel dining room for a four course meal. The first feature of the program was prayer and thanksgiving, then a quartet. This was followed by an address from a minister of Christ. And unlike many such addresses on similar occasions, this was a message from God's book from the minister to 127 men engaged in the work and operations of a great plant. Then the head officials of

the plant addressed the group. And it was most encouraging to hear these business men talk to their employees in the terminology of "Holy Writ." They spoke the language of Zion as they held up the ideals of this great organization. More than once the men were called upon "to follow the golden rule," being honest, truthful and Christian in their relationships. The meeting was dismissed with prayer. This was a meeting of business men at a picnic dinner; but Christ was lifted before the group assembled. It is encouraging when business comes to so recognize Christian principles. This plant employs 1800 people at present, and with such a spirit there are no labor controversies. Religious services are conducted weekly in the plant.—Frank A. Wood.



SCENES FROM HARRISON-CHILHOWEE BAPTIST ACADEMY

Harrison-Chilhowee Baptist Academy—a Baptist high school, sponsored by Tennessee Baptist Convention, is located in the beautiful hills of Sevier County, in the foothills of the Great Smoky Mountains — an ideal health resort, attested to the fact of our never having serious illness and the exceptional gain in weight of almost every student. We are fifteen miles from the city thus escaping the many distractions offered by the city.

PURPOSE

The purpose of the school is to

provide an education for the rich, the poor, the orphan, the minister, the child from the broken home. To provide a Christian atmosphere in which they may acquire a well rounded education saturated through and through with the principles of Jesus Christ. Thus we believe that the only way to have Christian Education is to have a Christian faculty. It is our purpose to so train the young men and women that come to us so that they may get a vision of the great task of Baptist and go back into their respective

homes and enter into the leadership of our denominational life.

Last year we had one of the best sessions in our history and we are looking forward to a great opening August 16, for the fall session. We had students from each section of Tennessee and five other states. We had a total enrollment for the year of two hundred forty-four. In this number we had thirty-four students who were orphans or from broken homes, twenty-two were young ministers, twenty-five were graduated in April.

OUTLOOK

The outlook for the next term is very gratifying indeed. We have on file now a larger number of applications than any previous year at this time. We have now twenty-one applications from young ministers.

We are making some needed improvements and are building a new gymnasium which will be one of the best within the state. Any one wishing information relative to the school may write, Roy Anderson, Principal, Seymour, Tenn.

NEWS FROM THE FIELD

I have just spent three happy weeks with the Campbell County Association. I was with Brother A. J. Seale, and the LaFollette Church in a meeting, and also had the privilege of preaching at Careyville, and of touching several other churches in association with Brother G. L. Ridenour, Brother A. M. Nicholson, and other brethren of that section. Brother Seale is giving himself in a most earnest fashion to the work at LaFollette, and the other brethren are working with great enthusiasm in their fields. They are beset with many difficulties, among the greatest of these being the distinctly unfriendly attitude of the TVA officials toward our Baptist work. But in spite of all the difficulties the Lord is graciously blessing their efforts. There were ninety-five professions of faith in our meetings. A goodly number have already been baptized into the fellowship of the LaFollette church, with a total of eighty-eight indicating their intention of following the Lord in baptism. I go to Monterey June 24 to begin a meeting with Pastor W. T. Parrott, and the church there. Our work is moving along nicely, with many encouragements from the brethren, and the evident blessings of the Lord upon our efforts. I greatly appreciate the willingness on the part of many of the brethren to assist in answering the many calls for revival work.—W. C. Creasman, Enlistment Evangelist.

THE NEW (1934) HANDBOOK

Our new (1934) Handbook is on the way! We expect it from the press by July 12—three months earlier than heretofore. Also we expect it to be the best Handbook yet published.

To begin with, it has in Part II, the most thorough-going analysis and presentation of Southern Baptist work ever published in one volume. Then, in Part I, it has an informing and challenging setting forth of the Brotherhood movement of the South—a phase of our work which has never been given a full and proper hearing before Southern Baptists.

In addition to both these features, however, the new (1934) Handbook has several special articles, any one of which is worth the 50 cents which we charge for the Handbook. Doctor Dodd's presidential address, for example, is given in full in this Handbook; also the author's own address on "One Hundred Years of Baptist Progress" will be found there; also a good sketch of Doctor Van Ness' thirty-four years of wonderful service with the Sunday School Board; and many other special items.

Because we are bringing out the Handbook in the early days in July we are dressing it in patriotic colors. As heretofore,

the Handbook will sell for 50 cents per copy at all our state book stores. Order your new Handbook now.



ROBERT EARLS
1802 Nassau
Nashville, Tennessee

**REV. ROBERT EARLS
ORDAINED**

At the call of North End Church, Nashville, Bro. Robert Earls was ordained to the full work of the Gospel ministry. The presbytery was composed of the following brethren: Pastors L. H. Hatcher, North End; J. H. Sharp, Lockland; O. F. Huckabee, North Edgefield; Bunyon Smith, Third; P. F. Langston, Shelby Avenue. Local ministers, M. H. Whitley, Bro. Shelton, W. H. Williams, Sam Jenkins, Deacons, James E. Tanksley, A. A. McNabb, J. H. Jones, Larkin Williams, of North End Church.

Bro. Earls joins the ranks of Baptists after years of fruitful ministry and with the conviction that he is doing the will of the Lord. His work with the denomination which he leaves has been successful. He has been a successful evangelist for many years. He was pastor of a leading church in Knoxville for some years and while there won the distinction of being called by his denomination as Evangelist in Tennessee and Indiana. This position he has held until he came to us. For twenty-seven years he has held the flaming sword of the Lord high and many thousands have fallen under the conviction of God through his ministry. Whenever he has pitched his tent, it has been toward "the hill country" and the Lord has blessed his ministry. In Bro. Earls, the Baptists have a man that is full of the Spirit and one who holds the Banner of Christ high and declares the full Gospel. — L. H. Hatcher.

MEETING OF EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION
By Walter M. Gilmore,
Publicity Director

The Executive Committee of the Southern Baptist Convention met in its regular annual meeting in Nashville Wednesday, June 13, with twenty-two of the thirty members present. The same officers were reelected: Dr. M. E. Dodd, Shreveport, chairman; Dr. C. W. Daniel, Richmond, vice-chairman; Dr. Hight C. Moore, Nashville, recording secretary, with Walter M. Gilmore, assistant; Dr. Austin Crouch, Nashville, executive secretary; Walter M. Gilmore, Nashville, publicity director and treasurer of the committee and of the convention.

After considering each item thoroughly by sub-committees, reports were made to the whole committee for consideration and adoption.

At the suggestion of President Dodd, who had been appointed to respond to the Roll Call of the Nations at the Baptist World Alliance in Berlin August 4-10, Vice-President L. R. Scarborough was asked to perform that service since Dr. Dodd is to make one of the principal addresses at the Alliance and he is also scheduled to preside over one of the sessions.

Only Real Missionary Preachers Need Apply

Dr. Dodd announced the receipt of a check recently for \$1,000.00 from a law firm in Alabama in settlement of the estate of Mary L. East, Russellville, Ala., who stipulated in her will that \$1,000.00 should be given to the President of the Southern Baptist Convention to be "distributed among superannuated Southern Baptist ministers who have observed and complied with Matt. 28:19-20 and Mark 16:15-16."

During the absence of President Dodd on his trip around the world, Vice-Presidents L. R. Scarborough and J. J. Hurt and others will represent the Executive Committee at the various State Conventions this fall. It was proposed also that a series of missionary conferences be planned for next spring utilizing the inspiration which may be derived from Convention officials who meanwhile have made a world tour of our mission fields. Representatives of the Foreign and Home Boards, the W. M. U. and Baptist Brotherhood of the South will be asked to co-operate in these conferences.

The time agreed upon for put-

ting on the Every Member Canvass this year is November 4-December 9. No new organizational machinery was suggested by the committee.

Dr. Frank Tripp, St. Joseph, Mo., continues, of course, as leader of the Hundred Thousand Club, his services being a labor of love. He will perfect his organizational set-ups in the different states and in co-operation with his state and associational leaders he will work out plans for launching a strenuous drive for new members of the Club next January and February, according to the action of the Fort Worth Convention. He is confident that the goal of 100,000 members can be reached by the next Convention in May, in Memphis. In the meantime, those who are already members of the Club will continue to pay their dollar a month and those who may desire to become members may do so at any time. For full information communicate with Dr. Frank Tripp, St. Joseph, Missouri.

FORK UNION COMMENCEMENT

Dr. J. J. Wicker, President of Fork Union Military Academy, Fork Union, Virginia, reports the best session with the largest attendance in the history of the Academy. The graduating class numbered nearly fifty, coming from twenty-five different states and some from foreign countries. Last session there were forty applicants above the normal capacity of this fine school and already the enrollment is three times as large as the corresponding period a year ago. New quarters are being erected so that many more students can be accommodated next session. Dr. Wicker is determined to make Fork Union Military Academy one of the most outstanding Christian schools in the country. Rat rules, dancing and other hindrances to the highest Christian standards were banished three years ago, and in the four depressing years this fine Academy, owned by the Baptist of Virginia, has more than doubled its attendance.

Dr. Wicker will be glad to send a catalogue to any parents who are interested.

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Begins its 101st year September 18th. Faculty of thirty-one members, trained in America's foremost Universities. Our ideals of life and conduct the same as those of the First Baptist Church. Every faculty member practices what we preach. All expenses for a session \$354. For further information write

JOHN JETER HURT, President.

EDUCATIONAL DEPARTMENT

Sunday School Administration

W. D. HUGGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

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

ROBERTSON COUNTY HAS GOOD MEETING

It was our privilege to attend the Robertson County Sunday School Convention on last Sunday afternoon. We were at Portland and ran over with Brother Hawkins who was on the program. They had five churches represented with a representative crowd. The reports showed up fine and the addresses brought by Bros. Hawkins, Cook and Baker were all good. We had the privilege to say a few words about Ovaca and other special matters. The interest was good from the beginning, and we are very hopeful for our work in Robertson County.

GROWING WORK AT PORTLAND

We supplied for Frank Collins at Portland on last Sunday at both hours and greatly enjoyed the fellowship with those interested and enthusiastic people. They are loyal to their pastor in his absence and this proves their true worth as church members. The Sunday school was a little off in numbers but fine record. The B. Y. P. U. was unusually good and the B. A. U. was one of the best that we have seen anywhere in the state. They took seriously the work and made some talks on the topic, "The duty of the Church to their Young People," which showed deep concern. We noticed that they had placed their sign on the church or rather in the yard in front of it is one of the most beautiful signs that we have seen anywhere. It is beautifully designed, well made and lighted at night showing plainly the name of the church. The services are all announced and the name of the speaker as well. This should be an inspiration to others to place signs on their buildings.

IMMANUEL, KNOXVILLE HAS GOOD S. S. TRAINING SCHOOL

Miss Collie has just spent the past week at Immanuel Church and reports a fine training school there. The schools all over the state have been good this year and unusual interest shown by all concerned.

A NEW SLOGAN

We have a new slogan, coming from one of our smallest and weakest Associations. The slogan is a "Training School in Every Church Before December 31." Let's all take up this slogan and let every one who has a school,

whether it be by a local teacher, pastor, volunteer or paid worker, report to the office at Tullahoma so we may know just how many churches really have schools during 1934. Associational Superintendents take warning and let's all get busy and see that this is done.

JULY SUNDAY SCHOOL MONTH

Let all give place to the Sunday School Group Meetings for July and help to make them a success. We give below the suggested outline and program for the month. This has been done once but so many are asking for these and this is the easiest and cheapest way to get them to all at the same time without expense.

Third Quarter "Inspiring to Action"

July. Inspiring Local Leadership. Enlisting all local leaders for the summer's program, pressing the Associational work with simultaneous training schools, using returned students and other volunteer missionaries. Attending Encampment. Group meeting, topic, "Missions in Judeah."

August. Inspiring Others to Action. Discovering and training leadership in other churches, helping local churches to enlist their local workers continuing the simultaneous training schools all over the state. Backing the men in their group meeting.

September. Inspiring the Masses. Teaching classes in churches, helping to enlist local membership, pressing the mission schools, organizing to hold through winter season, backing the B. Y. P. U. Group Meetings.

Program For July Associational Superintendent Presiding

General Topic "Doers"
2:00 Devotions, "Inspiring Myself to Action."
2:15 Oral reports with written reports handed to Group Superintendent.
2:30 A complete survey of Tennessee as a Mission Field.
2:45 Doing Missions in the Local Church.
3:00 Doing Missions in Communities near by.
3:15 The Local School Sending out Missionaries.
3:30 My Plan for State Mission Month.
3:45 General Round Table discussion of plans for the summer. Arranging for Simultaneous Training Schools and laying plans for summer.
4:00 Adjournment.

We are sorry to note the going of Rev. W. M. Pratt from Tennessee to Arkansas. He has made us a fine pastor, and we shall miss him greatly. Blessings on him in his new field.

Mr. E. I. Murphrey, Associational Superintendent of Madison County Association, reports the organization of a new Sunday school in that county and asks for literature.

STEWART COUNTY HAS GOOD MEETING

Jesse Daniel reports a fine week in Stewart County where he conducted a training school at Dover and held conferences about over the Association making preparation for training schools in all the churches some time during the year. Rev. D. W. Pickelsimer is doing some most excellent work in that county.

THE D. V. B. S. WORK GROWS RAPIDLY

We have never had such response to the work of the Daily Vacation Bible Schools as we have had this time. We have reports already from the following schools: Cog Hill, enrollment 161; Red Ash, enrollment 46; Big Creek Gap, 66; Jamestown, 54; Calvary, McMinn County, 57; Ridgedale, Chattanooga, 194; Good Hope, Campbell County, 183; First, LaFollette, 192; First, Clinton, 198; Block, 51; Manning Store, 62; Caryville, 172. Total schools, 12. Total enrollment, 1436. Number conversions reported, 106. Most of the blanks carried no report of the conversions. These came from five schools out of the twelve.

THE LAFOLLETTE D. V. B. S.

1. Main difficulties: No serious difficulties.

2. Most successful features:
(1) Memory work; (2) Bible Study and music; (3) Boys and girls saved.

3. Value of school: (a) To the church: Children and parents drawn more closely to the church. (b) To the pastor: Enabled the pastor to know the children better and have a closer fellowship with them. (c) Children got a greater knowledge of God's Word, development along many lines, and fourteen were saved. (d) Homes: Many fathers and mothers expressed their deep appreciation for what the school meant to their children. One boy told his mother the lessons he learned of God's plan of salvation, of the prayers at the school for the unsaved boys and girls. This boy was saved and united with the church.

Some Notes from Bro. Ridenour

I am sending the report of the D. V. B. S. held in the Morning Star church which is located in a typical mining village where there has been slack work for some months.

1. Our main difficulties were

the indifference of the people and the fact that most of the church members had moved away during the depression. There had been no regular church services for some time, and the only religious work of any kind was a union Sunday school which had the traditional four classes of the schools of that type.

2. The most successful features of the school were the memory, note book and hand work. In the beginning of the school there was a very great indifference on the part of the pupils at the devotional hour. On Tuesday night a Baptist preacher sent an appointment to start a revival. Our devotional periods were blessed by a deepening of the conviction of sin in the hearts of the pupils attending.

3. The church arranged for regular preaching and the visits of Miss Brewer and the principal with Mrs. Ridenour created a wish for the continuation of the visits from the pastor. We had a clinic for the babies and pre-school children which was well attended. This was in spite of the fact that many small children were sick from measles and colitis.

(d) The interest of the people was manifest on the day we had the parade. The children attempted to decorate the homes in the same way which the school building was.

(e) In all, the community had more stress placed upon the value of the church and the Sunday school than for some time.

Seventy-one Conversions at D. V. B. S.

1. Our main difficulty in Caryville was to get the school properly advertised by the house to house visitation. The town is scattered and this was a real difficulty. There were other major difficulties that might be summed up in the word "indifference."

2. In every department enlistment of workers locally, in music, in note books, handwork and memory work this is the outstanding school. In real heart searching prayer and the emphasis of this in the hearts of the workers was the "success." We all felt that this was the great need. Seventy-one Intermediates and Juniors were saved, and last Sunday 12 were baptized. Several more will join the church as well as several will go to the Methodist church. Brother W. C. Creasman led the last devotion which ended the greatest spiritual meeting I have ever attended.

(a) The value to the church is incalculable. Soon this congregation will have to give up its house of worship on account of the Norris Dam. The emphasis upon evangelism and the demonstration of this in fact has meant much to the church.

(b) The pastor has been strengthened.

(c) The children have been very greatly blessed in the school.

It has meant more to them than any meeting for months.

(d) The great blessing to the homes came through the emphasis of the Word of God repeated by the children in the D. V. B. S.

(e) The respect for the house of God in the minds of the children has been marked by the decorations and attitudes since the school. The rhythm band was the outstanding feature of the music. Our music under Miss Ona Whipple and Miss Fleta Sharp was of the best. The Lord greatly blessed us at Caryville. I wish to add that no experience has helped me more than the D. V. B. S. at Caryville.

Block Church

Miss Martha Sherwood was the principal of this D. V. B. S. which was held in the Block Baptist church located in a mining town.

1. The main difficulties were: Understanding the work and the irregularity of services.

2. The most successful features were: The memory work, church interest aroused in the older people, and the prayer meeting.

3. The value of the school (a) to the church is the increased interest in the Sunday school as well as the training of the teachers; (b) the pastor will have a larger Sunday school; (c) the children were very eager to learn the memory work and were very proud of the note books; (d) the mothers were very interested in the handwork and proudly gave the work and the literature which we sent home a prominent place in the homes; (e) the community has a different attitude toward the D. V. B. S. as a denominational agency.

B. Y. P. U. NOTES

CHURCH SIGNS

Much interest is being taken in the Highway Signs now, and it begins to look like we will get this all over this year. Twenty-six Associations have appointed their leaders, and they are writing suggesting and asking for suggestions concerning this matter. We have the stencils ready for use and can lend them to any director provided they are well taken care of and passed on rapidly to another Association. Mr. Pierce, of Mountain City, suggests that we have his done here, and we are now working on this proposition and will know within a few days how much it will cost per sign finished and mailed or sent in some way to the director.

KINGSPORT HAS GREAT SCHOOL

It was our privilege to be with the young people at Kingsport on Monday and Tuesday nights of the week just passed, and found a large attendance and much enthusiasm over their training school. The enrollment was 169 the last evening we were there. Clarence Bryan is the efficient director and is doing a most ef-

ficient job with the training school. Miss Roxie is helping together with J. L. Trent, J. G. Hughes, Mrs. Lawes and one other that we cannot recall. All the classes are well attended and great results will follow. We had the joy of teaching the deacons for two nights and speaking to the entire group between classes the two nights.

Lawrence Trivett reports a good class from Surgoinsville this week. He is doing good work and the people are following his leadership in a very fine way.

O. E. Bryan, Jr., taught a class at Hickman last week, and reports a fine attendance with good results and much enthusiasm. O. E. will teach for us all the time he has to spare from his work during the summer months.

We are still having responses from the Regional Conventions. Many got real blessings from these meetings.

LAYMEN'S NOTES

We hope our Laymen are getting ready for a great summer's work. Plans have been laid in several of the Associations for simultaneous training schools for the men, and we believe it will be a good thing when we get our men to studying as others do along the lines in which they are interested.

DEACON SCHOOL AT KINGSPORT

We had a most interesting and responsive school at Kingsport last week with an attendance of twenty-four deacons from three different churches. We have not had a more responsive and cooperative bunch of men in any kind of a training class anywhere. These fine men will do great work wherever they serve.

If you have not had a series of studies for your deacons be sure to plan a school and invite your neighboring deacons in with you.

We want the men to help us with the signs on the church buildings. Many of our men can paint and in this way can do a real service to their Lord as well as the church and community in placing a name of the church on the building.

SOME SUGGESTIONS FOR MEN
We mention a few things that our men can do to serve in a very definite way.

1. See that the name of the church is placed on the building.

2. Clean up the church grounds and paint up the building and make it look inviting to strangers who pass that way.

3. Brighten up the inside of the church building and see that the proper equipment is installed for the use of the Sunday school and B. Y. P. U.

4. Establish a Library of good books for those who lead in the various lines of church work that they may study and better equip themselves for service. It is not right to ask the ones who do the work to buy their own books and do the work too.

5. See that rest rooms are built in convenient places on the church grounds and other conveniences for the people when they come to God's house.

6. Furnish transportation for the volunteers who are giving their time to teach training classes in most of the Associations.

7. Help in teaching these local

training schools over the Association.

8. Go out as volunteer missionaries to nearby communities and organize and superintend Sunday schools for those who do not have sufficient leadership.

9. See that a B. A. U. is organized in your church for the men and enlist all the men in this definite training as well as to furnish them activities for service.

10. Supply the hundreds of places where we need men teachers for boys' classes in the Sunday school. Also sponsor B. Y. P. U.'s for boys.

11. See that the Baptist and Reflector is in all the Baptist homes of the community.

WHY NOT RIDGECREST?

You will of course take a vacation. If not a vacation, you will at least slip away a week or ten days for a brief respite during the heated season. Where will you go? Perhaps to several places, but certainly you will wish to include Ridgecrest in the Land of the Sky. Why Ridgecrest?

1. Because of its wonderful climate. The cool days and cooler nights will be a tonic.

2. Because of its bewitching scenery. From the spacious porches of Hotel Ridgecrest you will behold views not to be surpassed elsewhere in America.

3. Because of its inspiring fellowships. This is the resort center for Southern Baptists. They will be there from every Southern state and from the mission fields.

4. Because of its inspiring programs. Not before has the Southern Baptist Assembly offered such a series of attractive special weeks. See the following:

July 22-28—Summer Sunday School Conference.

July 29-August 3—Southwide B. Y. P. U. and B. A. U. Leadership Conference.

August 5-11—Foreign Mission Week.

August 12-19—Christian Life Conference.

August 19-26—Special Preaching Week.



AT RIDGECREST

THE CHRISTIAN LIFE CONFERENCE

August 12-19

P. E. Burroughs, directing

Will offer a superb program. Mr. J. Fred Scholfield will lead the singing throughout. Inspirational speakers, among them: Dr. J. O. Williams, Dr. Wallace Bassett, Dr. Fred F. Brown, Dr. J. Clyde Turner, Dr. Charles W. Daniel, Dr. I. J. Van Ness, Dr. B. W. Spilman, Dr. John L. Hill, Dr. Clay I. Hudson.

Special conferences will be arranged.

Following the Christian Life Conference will come Preaching Week, August 19-26, directed by Dr. I. J. Van Ness. Dr. Len G. Broughton and Dr. R. G. Lee will preach throughout the week.

WOMAN'S MISSIONARY UNION

President.....Mrs. R. 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.

SHELBY COUNTY R. A.

Inclosed is a Money Order for \$3.50 to go on the check to be given Miss Ruth Walden from the Shelby County R. A. Training School. We are so happy to send these pennies, and at the close of the offering which was taken during the soft strains of "In the Garden," we had a special prayer for this bright glowing young Christian woman, our own Miss Ruth, whom we thanked God for, in sending to dark Africa for we are sure there will be many brighter lives down there for having this one take the Gospel of Christ our Lord.

We had a great school, this feature of 140 attendance, and 112 awards was quite encouraging.

At the close, our pastor, for that day, conducted a consecration service, in which twelve young men confessed Christ and promised to join their church. We are hearing from them personally. May God bless and keep you.—Sincerely, Mrs. E. V. Sanders.

CAN WOMEN HELP IN HUNDRED THOUSAND CLUB MOVEMENT?

By Mrs. A. U. Boone, Shelbyville

It is generally agreed now that there is but one way by which our denominational debts are to be paid and that is by co-operation in the Hundred Thousand Club Movement. In this way the members of our churches, who are willing, can co-operate to the point of success.

Members of the Woman's Missionary Union are in position to help tremendously in this new undertaking. Much is going to depend on them and their constant and conscientious efforts.

We can help by joining the Club ourselves. Many women can do this, perhaps most of them, without a very great sacrifice. The giving of one extra dollar each month may work a hardship with some and may be impossible with others, but it will be practicable and feasible with most of them.

We can help in the home. Often times the husband, or some other member of the family, can be persuaded to share this burden and this joy.

We can help in our various societies and circles. Everyone has some influence. Many a woman has induced another to join a club or subscribe for a paper or magazine or make some purchase of which there had been no thought before. We are considered good talkers and advertisers.

Let us be sure to know all there is to know about this movement.

Let us understand it, keep it constantly in mind and pass on the strong points. Let this be done as we would recommend some good method of housekeeping, some attractive recipe or some worth while movement in our community.

What do you say, women? Shall we get busy and do it?

WEST TENNESSEE W. M. U. DIVISIONAL MEETING

Mrs. H. H. Winter, Secretary

The Whiteville Church was hostess to the West Tennessee Divisional Meeting on June 19. This will be an outstanding date on the W. M. U. records of West Tennessee henceforth, for this organization was never entertained more graciously nor heard a more spiritual and inspiring program.

Mrs. R. C. Dickinson, of Mercer, newly elected vice-president, was in the chair and presided in a most capable way. The meeting opened at 10 a. m., and after a very splendid devotional led by Mrs. Lyman Leatherwood, of Memphis, Miss Martha Cross welcomed the visitors in a most pleasing manner. An appropriate response was given by Mrs. Orrin Hunt, of Dyersburg.

The theme "Revival" was carried out through all the program. Of special interest was the address of Miss Mary Northington on the "Revival of S. B. C.-W. M. U. Plans." When "Miss Mary" rises to speak, her enthusiasm is at once contagious and before she finishes every W. M. U. member is inspired to more efficient service.

The principal address of the day was given by Mrs. W. D. Pye, Corresponding Secretary for Arkansas, on the subject, "Revival of Missions." She brought a wonderful and inspirational message.

Dr. O. W. Taylor, Editor of our Baptist and Reflector, was a welcome visitor and presented the paper in his usual convincing manner. Other speakers were Dr. John Jeter Hurt and Dr. L. B. Matthews of Union University; Mrs. A. B. Clark of the Training School, and Mrs. J. J. Fuqua, of Milan. The Young People's work was ably presented, under the direction of Mrs. Clem Howell, of Alamo. Those taking part were Mrs. Jesse Daniel, Jackson; Mrs. H. E. McCoy, Memphis; Miss Mary McKnight, Malesus; Mr. Robert Sutherland, Union City, and Miss Margaret Bruce, State Young People's Leader.

The business session was full of interest. Twelve out of four-

teen Associations were represented, and splendid reports were given by the Superintendents and Young People's Leaders. Two Associations, Shelby and Madison, reported a W. M. S. in every church. One item of importance was the change in time of the annual meeting, October being designated instead of June. Mrs. H. H. Winter, of Jackson, was elected Secretary-Treasurer.

This was the first appearance in our midst of Miss Margaret Bruce, State Young People's Leader, in this capacity; also the initial meeting of Mrs. Dickinson as vice-president and Mrs. Howell as Divisional Young People's Leader. After seeing and hearing them we feel that we are indeed fortunate in having our work in such capable hands.

The hospitality of this outstanding church was very gracious. Nothing was overlooked for the comfort and pleasure of the visitors. The decorations, luncheon, which was bountifully served in the school building, and special music all deserve special mention. Mrs. John Cross is president of the hostess society, and she and her capable assistants saw to it that nothing was lacking for the comfort of more than 300 guests.

A beautiful consecration service was a fitting climax to the program. This was led by Miss Florence Murphy. The closing prayer was led by Rev. S. R. Woodson, pastor of Whiteville church.

McMINN INSTITUTE

The McMinn County Mission Study Institute was held with North Athens Baptist Church Wednesday, June 20. The Associational President, Mrs. Paul Payne, presided over the meeting reading for the devotional Matt. 8:1-6.

Ann Moore read "The Touch of the Master's Hand," after which Mrs. Carl Harmon and Mrs. I. L. Wilson sang "The Touch of His Hand on Mine" accompanied by Mrs. Carson Thompson. Mrs. W. S. Moore, Associational Mission Study Chairman, acting as dean of the school, directed the classes, there being seven classes with eight churches represented with 137 enrolled.

Mrs. Paul Payne, Sunbeams, They Love Him So, 13 enrolled.

Mrs. Velma Williams, Junior G. A.'s, Livingston the Pathfinder, 23 enrolled.

Mrs. I. L. Wilson, Junior R. A.'s, Red Men of the Big Horn, 12 enrolled.

Mrs. Virgil Adams, Intermediate G. A.'s, Hand Maidens of the King, 22 enrolled.

Rev. Ira Dance, R. A.'s, The People of the Jesus Way, 14 enrolled.

Miss Gussie Rose Riddle, Y. W. A.'s, The Vanguard of a Race, 14 enrolled.

Mrs. H. Ross Arnold, W. M. U. Women and Stewardship, 29 enrolled.

Officers and teachers, 10; Tunis Johns was in charge of the recreation between the two morning classes. Miss Gussie Rose Riddle leading the pep songs. After the lunch hour the congregation sang "To the Work" and Bro. L. A. Hurst led in prayer. Mrs. Thos. Kegan, Associational Young People's Leader, announced the Young People's Meeting to be held with Athens First Baptist Church, July 6. Mrs. Virgil Adams, our East Tennessee Young People's Leader, gave a most inspiring talk and told how through Mission Study classes Miss Ruth Walden, former State Young People's Leader, and Miss Kathleen Manley of Jefferson City felt the call to go as Missionaries to Africa. This was the first Associational Mission Study Class held in McMinn and the interest manifested was gratifying, the leaders said. Plans were made for organizing the Junior organization among the young of North Athens church, July 1, under the leadership of Mrs. Thos. Kegan, Associational Young People's Leader, assisted by Mrs. Virgil Adams.

Mrs. W. S. Moore,
Asso. Mission Study Chm.
Miss Inez Webb, Sec'y.

WHAT HE HAS DONE FOR MY SOUL

Answered Prayer—A Reality

By Mrs. Jno. W. Hamilton
"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Having just had a most gracious experience in testing God's promises and having them proved to us, I want others to know what He has done for us.

For three years we have undergone great trouble. We have known what it was to have friends forsake us, to suffer the loss of most things material, and be unjustly criticized and persecuted. But through every experience we have come to know better this "Friend that sticketh closer than a brother," and have prayed continually for the right way out of our difficulties.

At last God has answered our prayer, and we are rejoicing because we know that God does keep His promises. So to do honor to His name, I would tell the world how He has delivered us, and I want to live closer to Him than ever before. I want to be a living testimonial to His goodness and to give the best in service to Him, for He has done so much for my soul.—Adamsville, Tenn.

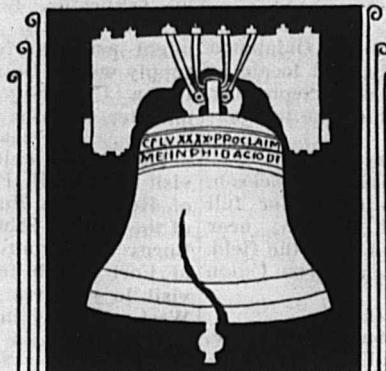
As we trace the development of events which shook the earth to its foundations we shall see that finally the selfishness of evil defeats itself, and God rules in the affairs of men.—George Bancroft.

THE YOUNG SOUTH

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

OUR MOST FAMOUS BELL

Pearl Spencer Arnold



The Liberty Bell

The Liberty Bell, in Independence Hall, at Philadelphia, justly holds that title.

On the Fourth of July, 158 years ago, when the Declaration of Independence was adopted by Congress, the old bell-man rang the Liberty Bell located in the State House tower for two hours! This was done to spread the news to the vast crowds gathered in the city.

This bell was made in England in 1752. The following verse was put on it: "Proclaim liberty throughout all the land unto all the inhabitants thereof." And oddly enough twenty-four years later, it did proclaim the independence of our country.

In 1835, while being tolled in memory of Chief Justice Marshall, the Liberty Bell was broken.—The Sentinel, used by permission Baptist Sunday School Board.

NATION'S BIRTHDAY

May E. Van Dyne

Ring out the joy bells! Once again, With waving flags and rolling drums, We greet the Nation's Birthday, when, In glorious majesty it comes. Ah, day of days! Alone it stands, While, like a halo round it cast, The radiant work of patriot hands, Shines the bright record of the past.

Among the nations of the earth, What land hath story like our own? No thought of conquest marked her birth; No greed of power was ever shown By those who crossed the ocean wild, That they might plant upon her sod A home for Peace and virtue mild, And altars rear to Freedom's God. The right that conquered, and whose power Is shown in our broad land today; Shown in this bright and prosperous hour When peace and plenty gild our way;

Shown in the glorious song that swells The hearts of men from South to North, And in its rapturous accent tells The story of our glorious Fourth.

—The Presbyterian, June 29, 1933.

THE STARS AND STRIPES

By Henry Ward Beecher

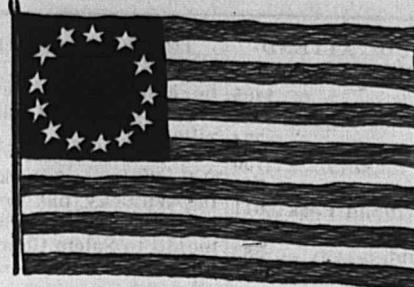
The American flag has been a symbol of Liberty, and men rejoiced in it. Not another flag on the globe had such an errand, or went forth upon the sea carrying everywhere, the world around,

such hope to the captive, and such glorious tidings. The stars upon it were to the pining nations like the bright morning stars of God, and the stripes upon it were beams of morning light. As at early dawn the stars shine forth even while it grows light, and then as the sun advances that light breaks into banks and streaming lines of color, the glowing red and intense white striving together, and ribbing the horizon with bars effulgent, so, on the American flag, stars and beams of many-colored light shine out together. And wherever this flag comes, and men behold it,

they see in its sacred emblazonry no ramping lion, and no fierce eagle; no embattled castles, or insignia of imperial authority; they see the symbols of light. It is the banner of Dawn. It means Liberty; and the galley-slave, the poor, oppressed conscript, the trodden-down creature of foreign despotism, sees in the American flag that very promise and prediction of God — "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up."—Watchman Examiner.

OUR FIRST FLAG

Pearl Spencer Arnold



Flag of June 14, 1777

On June 14, 157 years ago, Congress adopted the design for our first flag. Though several other flags had been used before this time, the flag adopted June 14, 1777, had the thirteen red and white stripes and the blue field, just as our present one has. But it had only thirteen stars. The stars were arranged in a circle, in the center of the blue field.

It is said that Mrs. Betsy Ross, a young widow, of Philadelphia, made the flag adopted in 1777, at

the request of George Washington.

The Betsy Ross House still stands in Philadelphia. In one room of the house is a small rocking chair, very much like our little bedroom sewing rockers. This rocker sits by a window in front of a fireplace framed with blue Dutch tiles. I think Betsy Ross sat there to make our first flag.—The Sentinel, used by permission Baptist Sunday School Board.



DR. AND MRS. S. EMMETT AYERS, BILLIE AND VIRGINIA AYERS

Dr. Ayers is now serving as Superintendent of the Warren Memorial Hospital, Hwang-Hsien, China. "Friends are folk who are necessary," truly have the family of Dr. and Mrs. S. E. Ayers become quite a necessary part of Tennessee. We rejoice that we have had them in our midst the past two years, in churches, associational meetings, divisional meetings, our state convention, camps, houseparties and wherever they have been, lives were enriched because of their messages. Truly do we thank God for them! As they leave for their home in China, our love, our prayers will follow them day by day, as they give of their lives in beautiful service we will be holding the ropes of prayer for them.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR JUNE 24, 1934

Memphis, Bellevue	1405
Memphis, Temple	884
Nashville, Grace	774
Nashville, First	750
Knoxville, Fifth Avenue	714
Chattanooga, Highland Park	611
Chattanooga, Ridgedale	593
Nashville, Belmont	583
Maryville, First	575
Erwin, First	476
Nashville, Park Avenue	428
Dyersburg, First	418
Chattanooga, East Lake	398
East Chattanooga	361
Paris, First	348
Chattanooga, Red Bank	347
Nashville, Grandview	347
Knoxville, Immanuel	313
Humboldt, First	305
Nashville, Edgefield	305
Knoxville, Deaderick Avenue	305
Chattanooga, Alton Park	291
Rossville, Ga., Tabernacle	289
Covington, First	264
Lebanon, First	251

By FLEETWOOD BALL

A. E. Gibson, of Georgetown, Ky., has accepted a call to the church at Glensboro, Ky.

—B&R—

J. S. Compere, of Hayti, Mo., has accepted a call to the church at Corning, Ark., effective July 1. He is coming back home.

—B&R—

W. T. Edwards, of Thomaston, Ga., has resigned there to accept a call to the church at Lineville, Ala., and is already on the field.

—B&R—

A. C. Chism of South Jefferson Church, Louisville, Ky., has accepted a call to Bennett Boulevard Church, Kansas City, Mo.

—B&R—

D. T. Brown, of Wood Springs, La., has the assistance in a revival of J. N. Hunt, of Borger, Texas.

—B&R—

J. F. Cropp, of Dallas, Texas, has accepted the care of the church at Ringgold, La., and is on the field.

—B&R—

Immanuel Church, Shawnee, Okla., which had called E. W. Westmoreland, of Havener, Okla., was unsuccessful in moving him.

—B&R—

The First Church, Henrietta, Texas, has called E. L. Moody, of Nocona, Texas, and he has accepted.

—B&R—

L. A. Jacobsen, of Bristol, Va., Tenn., has been called to the care of Central Church, Clearwater, Fla., and it is believed he will accept.

—B&R—

R. L. Garrison was lately ordained to the full work of the ministry by Ashland Avenue Church, Lexington, Ky. He is to work in the mountains.

—B&R—

The First Church, Somerset, Ky., W. E. Hunter, pastor, is to be assisted in a revival August 12-26 by Austin Crouch, of Nashville.

—B&R—

C. M. Day of Burkville Church in Kentucky has been called as pastor for two afternoons in each month to Salem Church, near that place.

—B&R—

B. G. Arterburn, of Paducah, Ky., was lately assisted in a revival at Oak Grove Church near Mayfield, Ky., by D. P. Clapp, of Paducah, Ky.

—B&R—

V. I. Masters of the Western Recorder, Louisville, Ky., heartily favors the restoration of the Home Mission Board Departments of Evangelism.

—B&R—

Having served seven years successfully, E. O. Wood has resigned the care of the church at Rochelle, La., but has not revealed his plans.

—B&R—

John Measeles, of Amory, Miss., will do the preaching in revivals at Red Bay, Ala., and Belmont, Miss., during July. Charles Nelson is pastor at both places.

—B&R—

J. Calla Midyett, of Macon, Ga., on June 10 celebrated his 62nd anniversary of his ministerial life. He was once pastor in Tennessee.

—B&R—

C. H. Spurgeon is said not to have been ordained to the ministry as most Baptist preachers are. Persistently declining such function.

—B&R—

A. P. Durham, of Converse, La., having accepted a call to Pelican, La., working in a mission on the edge of the town, is already on the field.

—B&R—

H. M. Lintz, of Chicago, has just closed a highly successful revival of three weeks in the First Church, Lake Charles, La., R. L. Baker, pastor.

—B&R—

Riverside Church, Marks, Miss., W. L. Howser, pastor, was lately assisted in a meeting by J. H. Wright, of Memphis. R. L. Cooper, of Aberdeen, Miss., led the music.

—B&R—

A. F. Baker, of Louisville, Ky., who lately went to a pastorate of Mountain View Church, Knoxville, is heartily commended by his co-pastors in Louisville.

—B&R—

W. A. West, of Bemis, lately conducted a meeting at the West Huntsville Church, Huntsville, Ala., J. Vernon Rich, pastor, resulting in 36 additions, including a number of husbands and wives.

—B&R—

L. C. Craig of the Southwestern Seminary, Fort Worth, Texas, has become educational director and

financial secretary in the First Church, Paris, Ark., and is on the field.

—B&R—

The First Church, Murray, Ky., J. E. Skinner, pastor, lately held a meeting in his church resulting in 17 additions, 7 by baptism. W. H. Horton, of Mayfield, Ky., did the preaching.

—B&R—

Hale V. Davis, who lately resigned as president of Oklahoma Baptist University, will locate in Oklahoma City after September and will devote his time to evangelistic work.

—B&R—

John W. Kloss, of Jackson, Tenn., has been called for full time by Olivet Church, near Paducah, Ky., and is on the field. He graduated recently from Union University.

—B&R—

E. N. Wilkenson, of Louisville, Ky., has been called to Twenty-Third and Broadway Church of that city and has accepted July 15. He resigned as assistant pastor of Clifton Church, Louisville.

—B&R—

Lawrence Zarilli has resigned his pastorate at Monte Sano, Baton Rouge, La., not because he had accepted another field but rather because he needed a rest. He is an Italian.

—B&R—

J. C. Armstrong, of Liberty, Mo., refers in an article to "Rev. C. H. Spurgeon." That great preacher would have none of it. He eschewed all human titles because he was bigger than any of them.

—B&R—

The ordination papers have been cancelled and his membership discontinued in the case of L. E. Pitcock by the church at Glasgow, Ky., because he is now engaged in the sale and distribution of beer and alcoholic liquors. How have the mighty fallen?

—B&R—

J. M. Dameron, of Marion, Ky., has just finished his fifth year as pastor there, having received twice as many as were in membership when he began. His work moves on in a fine way. He will hold his own meeting in July, making the fourth since he came to the field.

—B&R—

By THE EDITOR

Pastor C. L. Skinner did his own preaching in a recent revival in the Central Baptist Church, Martin, which resulted in 23 additions to the church.

—B&R—

The office appreciated the visits last week of Brethren J. P. Jacobs, pastor at Franklin, and A. W. Duncan, 3108 Long Boulevard, Nashville.

—B&R—

The Southern Baptist Hospital in New Orleans, paid its matured bonds in full June 15. This Hospital has never been a day late in paying interest or principal. Its current operating expenses are paid in full every month.

L. E. Robertson, pastor of the Greenbrier Church, is assisting Oak Grove Baptist Church, R. Lofton Hudson, pastor, in a meeting. Pastor Hudson is leading the singing.

—B&R—

Pastor W. M. Fore, First Baptist Church, Pritchard, Ala., will spend some of his vacation days in Tennessee, beginning about first of August. The brethren might use him for revival and supply work. He is a graduate of Union University, and a good minister of Jesus Christ.

—B&R—

The office enjoyed a recent visit by Bro. H. F. Burns, father of Herman F. Burns, art editor of the Sunday School Board. Bro. Burns went from the Convention at Fort Worth for a six-weeks' visit to relatives throughout the West, and has just recently returned.

—B&R—

Pastor W. H. Horton, of the First Baptist Church, Mayfield, Ky., began a meeting with Pastor A. H. Huff and the First Baptist Church, McMinnville, Sunday, June 24. Cottage prayer meetings were held over the town for a week in preparation for the meeting.

—B&R—

V. Floyd Starke, pastor, Carthage Baptist Church, has been assisted in a revival by R. Kelley White, of Belmont Heights Baptist Church, Nashville, which is viewed by Pastor Starke and his people as one of the most constructive meetings in the history of the church.

—B&R—

The Pastors and Workers' Council of Weakley County Association meets jointly with the Fifth Sunday Meeting (July 28-29) at Gearin Chapel, beginning

AN EXPLANATION

On page four of the *Baptist and Reflector*, of June 28, in an editorial comment in connection with an article by Prof. Haight, reference was made to an article in *The Challenge* for June 10 in which the statement was made that Maryland was "the first colony on American soil to grant absolute religious freedom to all sects." We are authorized by the writer of the article in *The Challenge* to state that through an oversight he unintentionally used the word "liberty," when he should have used the word "toleration." This puts a different meaning in the article. We are more than glad to make this correction and the very fine personal spirit in which he instructed us to make it is highly to be commended and is greatly appreciated.

at 8 o'clock Saturday night, and closing Sunday afternoon. Sermons will be preached by Brethren H. G. Hagar, Alton Farmer, T. T. Harris, A. W. Porter (pastor), T. N. Hale, H. A. West, and John Powers.

—B&R—

The Foreign Mission Week, Ridgecrest, N. C., August 5-12, 1934, in missionary messages, vesper services, morning watches, and study courses by ministers, missionaries, and teachers, holds out the certain promise of a most profitable informative-vacation to those who attend this gathering in "The Land of the Sky."

—B&R—

The Nashville Sunday School Association, James Tanksley, president, and Martha Story, secretary, met Tuesday night, June 26, in the Grace Baptist Church, Nashville, L. S. Ewton, pastor. The principal address was given by Dr. P. E. Burroughs, of the Church Administration Department of the Sunday School Board.

—B&R—

With Pastor O. L. Rives as principal, Mary Frances Cole as superintendent of the Beginner and Primary Departments and James Shaw as superintendent of the Junior and Intermediate Departments and with an enrollment reaching ninety-nine, the First Baptist Church, Tullahoma, closed with a commencement Friday night, June 29, a very fine Daily Vacation Bible School.

—B&R—

With Evangelist John W. Ham, Atlanta, and Singer J. Dalbert Coutts, New York City, assisting Pastor Homer G. Lindsay, of the First Baptist Church, Covington, closed a revival Sunday night, June 17, which resulted in 29 additions to the church. This makes 86 during the past year and 218 during the four years of Pastor Lindsay's service, bringing the present membership to 470. Big Hatchie Association meets with the Covington Church July 17-18.

—B&R—

In last week's paper, on page 15, in the account of the revival in the First Church, Trenton, in which Pastor C. O. Simpson was assisted by R. G. Lee, of Memphis, a typographical error made Bro. Simpson say: "The character of preaching we had is thoroughly described to Southern Baptists when the pastor is named." What he really said was: "The character of preaching we had is thoroughly described to Southern Baptists when the PREACHER is named." We regret the error.

—B&R—

At the Baptist Encampment, Clear Creek Mountain Springs, Ky., a Prophetic Conference will be held from July 22 through July 29. The leader will be President James G. Gray, of Moody Bible Institute, Chicago. Other speakers will be P. B. Fitzwater, J. L. Robinson, J. N. Compton,

H. C. Wayman, W. H. Horton, and J. W. Lee. A highly interesting list of subjects will be discussed. For rates and information, write Dr. L. C. Kelly, First Baptist Church, Pineville, Ky.

—B&R—

Missionary W. E. Craighead, missionary in Bessarabia, Rumania, requests that churches which have old back-date Sunday School Picture Rolls to give for mission work, please send them addressed to him to the Information Bureau of the Baptist World Alliance, Berlin, Germany. Delegates going to Berlin might put them in their baggage. If sent by mail, address W. E. Craighead, care Fullbrand, Berlin-Dahlem-Krangen-Alle 18/22 Diakonissenhaus, "Bethel," GERMANY. There is a crying need for such things in Bro. Craighead's work.

—B&R—

Brainard Baptist Church, Chattanooga, organized by the late Claude E. Sprague five years ago last November, R. E. Grimsley pastor since November 17, 1930, is going forward in a great way. The original roll of 60 members has been increased to about 280. The average Sunday school attendance has reached 239 as against about 166 last year. Without special pressure, collections meet immediate needs. With a faculty of 12 in addition to six officers, a Daily Vacation Bible School began June 18 and ran two weeks.

—B&R—

Dr. W. M. Wood, Corresponding Secretary of State Missions in Kentucky, in his home in Louisville, at high noon Friday, June 22, performed the ceremony for a double wedding. The contracting parties were Mary Alice, youngest daughter of Doctor and Mrs. Wood, and Mr. J. C. Kelton, of Murfreesboro, Tenn., and Miss Frances Mullins and Mr. B. F. Yearwood, of Murfreesboro, who had accompanied Mr. and Mrs. Kelton to Louisville on the day of the marriage. After the weddings, the couples left for the World's Fair at Chicago, and upon returning from Chicago, will make their home in Murfreesboro. Congratulations and best wishes to these Tennessee young people.

—B&R—

With the Churches: Chattanooga—East Lake welcomed 2 by letter and 12 for baptism; Red Bank received 3 by letter; Highland Park, Pastor Clark welcomed 1 by letter, 4 for baptism and baptized 17; Concord, Pastor Burke received 1 for baptism and baptized 7; Ridgedale, Pastor Livingston welcomed 3 by letter, 2 for baptism and baptized 2; Central, Pastor Allen welcomed 4 by letter, 2 for baptism and baptized 2. Nashville—Belmont received 2 by letter; Park Avenue, Pastor Olive welcomed 1 for baptism, 1 by letter and baptized 2; Grace received 1 by letter; Grandview welcomed 14 for baptism; Edgefield, Pastor Barton welcomed 1

for baptism and baptized 2. Knoxville—Fifth Avenue received 1 by letter and 2 for baptism. Memphis—Bellevue, Pastor Lee welcomed 12 by letter, 1 by statement, 4 for baptism and baptized 1; Seventh Street welcomed 3 by letter and 2 for baptism.

PASTORS VOLUNTEERS

In response to the call for volunteers who will go to mission points and hold revivals, I am giving herewith the list of those who have thus far volunteered. Any church wishing to have the services of one of these brethren should write him directly. If there are other preachers who will volunteer to do mission work—that is go and hold a revival without hope of receiving any remuneration beyond transportation cost and entertainment—I will be glad to pass on the name to the brotherhood. — John D. Freeman, Executive Secretary.

T. M. Ward, 159 Lexington, Jackson.

M. O. Wayland, Centerville.

H. Ross Arnold, Athens.

L. S. Ewton, 1011 N. 5th St., Nashville.

L. H. Hatcher, 2505 Osage, Nashville.

E. W. Stone, 310 S. 7th Ave., S. Nashville.

Eli Wright, 1230 18th Ave. S., Nashville.

Elvin L. Burnett, 2004 19th Ave. S., Nashville.

E. Floyd Olive, 4310 Utah Ave., Nashville.

J. F. Neville, Baxter.

C. M. Pickler, 3600 Redding Road, E. Chattanooga.

Charlie Highsmith, Springfield, Rt. 8.

J. B. Ray, Greenbrier.

T. R. Hammons, Memphis, Rt. 6.

J. Carl McCoy, 491 Patterson, Memphis.

J. B. Tallant, Sweetwater.

J. R. Handin, Henry.

G. C. Morris, Ardmore, Rt. 1.

E. H. Greenwell, Paris.

J. B. Alexander, Petersburg.

A. A. Dulaney, First Baptist Church, Carthage, Mo.

L. A. Lawler, Huron.

Mark Ferges, Ridgely.

C. E. Hutchinson, Trezevant.

R. E. Pate, McKenzie.

Jas. W. Wood, Huntingdon.

J. D. Sullivan, Murfreesboro.

J. H. Turner, Alamo.

Noel Smith, Clarksville.

N. D. Story, Clarksville.

J. E. Lindner, Bell Buckle.

Dewey Nichols, Cowan.

J. T. Williams, Dyersburg.

I. D. Baker, Humboldt.

W. M. Pratt, Marion, Ark.

O. C. Markham, Pulaski, Rt. 1.

Lyn Clarybrook, Bolivar.

B. M. Canup, Johnson City.

Harry E. Quinn, Clear Branch, Rt. 1.

J. G. Hughes, Kingsport.

J. B. Reed, New Market.

Geo. E. Simmons, 222 Raleigh Ave., Knoxville.

Leland W. Smith, Fountain City.

W. A. Ward, Leoma, Rt. 2.

In Memoriam

100 words (not counting one name in heading) published free. All extra words 1 cent each. Obituary resolutions same as obituaries. All other resolutions 1 cent for each word. Send money with each.

MRS. ADDIE KIMBROUGH HENDERSON WARD

On April 21, 1934, the soul of Mrs. Addie Kimbrough Henderson Ward passed to her heavenly home, where she will ever abide with Jesus, her Lord, whom she loved and trusted.

We, the Missionary Union of the First Baptist Church of Madisonville, Tennessee, feel that we have lost a mighty, praying and paying force from our midst.

We wish, therefore, to express our love and extend our sympathy to her daughter, Mrs. Henry Cooke; her husband, Mr. Ben Ward; her brother, Mr. John Kimbrough; her faithful companion, Miss Nancy Moore; and to her many relatives and friends.

Respectfully submitted,
Mrs. R. C. Kefauver,
Chairman.

The religion of too many is on the cafeteria plan—self-service.—T. O. Fuller (S. B. C.)

NEW HANDBOOK Coming July Fourth . . .

The thirteenth edition of the Southern Baptist Handbook will be ready about July 4th. It will be appropriately dressed up in national colors. Three features make it the best edition thus far. First, contains the most thorough-going presentation and analysis of our work along all lines ever confined to one volume. Second, an informing and challenging presentation of the Brotherhood Movement of the South. Third, gives the full text of President Dodd's address before the 1934 Southern Baptist Convention; Dr. E. P. Alldredge's address on "One Hundred Years of Baptist Progress"; also a sketch of Dr. I. J. Van Ness' thirty-four years of marvelous service with the Sunday School Board.

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BAPTIST MINISTERS AND THEIR BELIEF IN REGARD TO HEAVEN AND HELL

By G. L. Winstead

I have waited for some time to see if some abler writer than myself would comment upon a recent article titled: The Waning Belief in Heaven and Hell. This article was printed in the Literary Digest dated March 3, 1934. Since I have not heard one voice raised, I venture to express my opinion and belief. This article has to deal with a list of questions sent out by a certain professor to preachers of every denomination.

In the first paragraph I quote: "Hell holds no terror and Heaven no hopes for a number of Chicago ministers." Some of these mid-western preachers of the Gospel deny the virgin birth and the resurrection. It seems to me that though one believed all the Bible except the account of Jesus birth he would have no Bible at all since all would fall or stand in the birth of Jesus as Savior. In my own section there is a man who says he believes in Heaven and would like to be a Christian if he did not have to believe in the virgin birth. There is no Heaven save the one which is being built by Him who was born of a virgin. "I go to prepare a place for you that where I am there you may be also." It seems to me all the misunderstanding of the virgin birth could be settled if we would just believe what the Book says about it. If my Christ was just a mere man and was not God in the flesh He certainly would be a poor Savior of men. Surely Baptist ministers can go farther than Josephus and say He was more than a great man but that He is the Savior of the world and the Lamb of God slain before the foundation of the world!

Is there a Devil? is the title of the fourth paragraph. From this I quote: "There is no Devil according to 54% of them and they opposed the teaching of the doctrine based on a belief in a Devil." Eighty per cent of these preachers denied the doctrine of a Hell as a place of burning. Forty-one per cent doubted the existence of Heaven enough that they desired it to be eliminated from the Sunday school lessons. My, how a minister could go to his pulpit on Sunday and preach God's Word and in his heart actually disbelieved it. One is reminded of the words of Jesus when He said, "They honor Me with their lips but their hearts are far from Me." I believe in a Hell as spoken of in the Bible, lake of fire and brimstone; unquenchable fire, etc. Such terms need no highly imaginary explanation but just accept it as it is taught in His Sacred Word. If I believe in a Heaven I must believe in a Hell for the same source of knowledge that told me of one tells me of the other. In most

anything I think of there is no opposite, for example; love versus hate, height versus depth, hot versus cold, dark versus light, etc. Yes and Heaven versus Hell—a burning hell and a glorious Heaven. If my Bible, the Bible which I preach, is purely figurative and we have to have several degrees after our names to understand how to preach it, then teeming millions have died believing what poor preachers like myself have been preaching to them. (Let it be understood that I believe we should go as far in training as we can but that we must put God first and believe His Word.)

Brethren, I make no apology when I come into the pulpit on Sunday and preach on a burning Hell, not a nice summer resort as some perhaps would have you believe. Perhaps if I should make this statement some would question it so I quote again: "An analysis of the replies showed that the Congregationalist and the Episcopalians were the more modern in their views and that the Lutherans and the Baptist cling closer to the traditional beliefs. All the Lutherans declared their belief in the Devil a majority of two to one in the burning Hell." Below are figures that might be of interest:

Congregationalist, 44% did not believe in a Devil.

Episcopalians, 45% did not believe in a Devil.

Methodist, 70% did not believe in a Devil.

Presbyterians, 59% did not believe in a Devil.

Baptist, 24% did not believe in a Devil.

Lutherans, none.

As to a burning Hell, the vote stood:

Epicopalian, 96% did not believe in a burning Hell.

Congregationalist, 96% did not believe in a burning Hell.

Methodist, 92% did not believe in a burning Hell.

Presbyterians, 85% did not believe in a burning Hell.

Baptist, 50% did not believe in a burning Hell.

Lutherans, 33% did not believe in a burning Hell.

Do these figures teach us anything? They are hard to believe but we are warned of such to come to pass. He told us they would come to us in preacher's garments but inwardly they are raven wolves, like whitened sepulchers but inwardly they are full of dead men's bones. Surely some of our Baptist brethren need to go to some school of Orthodoxy. Are some of our seminaries and colleges turning out such as this as their graduates? Or do they come to their doors with this belief so strong that they cannot be corrected? Surely our schools need to be more careful of teachers and also their scholars.

To sum up what seems to be the prevailing thought in the

article we see that modernism is rapidly coming into our churches which have so long been Orthodox. It would almost cause us to believe that in a few years preachers will cease to preach of the glory of the resurrection and we will hear a social reform instead heartfelt religion!

If these figures indicate the modernism that is creeping into our churches, then Immortality, Hell or Heaven mean nothing to us today. 'Tis true this article did commend the Baptist for their loyalty for standing truer to the traditional beliefs but at that we find we are slipping from the old paths in many respects, I fear. To the Baptist of the Southland: I have greater faith in you than to believe that you will go astray from the old paths. I believe the Faith of Our Fathers is living in us still. Brethren, I am persuaded better things of you. "Preach the Word" would be a fine motto for Baptist.—P. O. Box 32, Gainesboro, Tennessee. Pastor First Baptist Church, Gainesboro, Tenn.

"THE PRINTED PAGE—AN ASSET OR LIABILITY IN SPIRITUAL REVIVAL"

By Porter M. Bailes, Tyler, Texas
(Digest of address before Southern Baptist Convention.)

Of all the methods that have ever been used to disseminate and increase knowledge, none has been more effective nor even vied with the printed page. "What gun powder did for war, the printing press has done for the mind," says Wendell Phillips.

Whether the printed page is a blessing or a curse; an asset or a liability is determined by those who use it. In the hands of the wise, the unselfish, and noble minded, it is a blessing to all who read but in the hands of the schemer and the promoter and the avaricious it becomes a curse unspeakable.

The fourth estate created by the invention of movable type ushered in the day of democracy. Following on the age of democracy has come the age of dictatorship. By modern means of propaganda—the radio and press—we have Kemal of Turkey, Mussolini of Italy, Stalin of Russia, Hitler of Germany, Roosevelt of America. These dictators reached their places of power by means of the press and radio, popularizing their causes and personalities, appealing directly to the hero-worshipping masses.

The associated press and the syndicated news and propaganda are mighty forces in moulding public opinion in our day. What other explanation can be given of the great turn, in our day, of the tide of public opinion when thirty-six states voted to repeal an amendment that took one hundred years to write in our constitution? The press seems to have been sold boot and baggage to the liquor and brewery in-

terests and this tidal wave of public opinion swept across our country and overwhelmed all who tried to stem it. The secular press of America will stand at the judgment bar of God guilty of this moral tragedy.

History abundantly proves that the printed page is one of the greatest of all assets in a spiritual revival. Next to, and perhaps in some respects surpassing, the pulpit, the printed page has been blessed in producing a spiritual revival.

The great revival that turned the tide of rationalism in England and Europe when deism and rationalism had almost frozen the heart of religion came as a new evangelical literature was produced.

Our denomination has been slow to realize the great asset of the printed page and very cautious—too cautious—in supporting our religious journals from funds gathered from our people. These denominational organs are just as essential to our life, well-being and work as any educational institution, benevolent cause or mission board. We make our denominational paper a pack-horse, piling on him every possible parcel from the pastor who wishes greener fields to the great cause of missions, and then failing to feed him, we grumble and raise a howl because he must eat out of the denominational crib.

Readers are givers. A survey made in 1929 reveals that not over 5% of those 2,805,000 members in homes receiving no denominational paper gave anything to any cause. The printed page has been the most potent factor in arousing interest and carrying to completion every special cause of Southern Baptists. A denomination that is weak in its journalism is weak at one of its most vital points. Denominational journalism is essential to stabilizing and sustaining the interest of the believer in the Cause of Christ.

We must free our loyal, devoted, faithful editors from much of their financial embarrassment. We must enable them to cope with the secular press and send forth on the wings of the printed page, the great and glorious inspiration and information, which has always served as a barrage in this hand to hand conflict with the forces of hell.

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