

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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Christian Leaders And The Man Without A Job

By C. B. Williams

Do Christian leaders who have paying jobs care for the man who walks the streets without one? As a Christian teacher of sociology for several years, I have been deeply interested in the problems of the man without a job. However, I have a conviction that most of us Christian leaders are not as deeply interested as we might and ought to be in the man without a job. We dismiss the problem by saying, "Most of them are worthless; if a man is any good and wants to work, he can find a job." Let us face some of the startling facts.

Jesus and the Man Without a Job

The blind men and the beggars on the streets and highways of Judea and Galilee always appealed to the heart of Jesus. These men were men without a job. Some of the blind men were born blind, and so had never had a job of much consideration. The beggars, without exception, were men without a job. But Jesus was always interested in them. Even when He had a big program ahead of Him, as on the last march to Jerusalem with thousands thronging at His heels, expecting to crown Him King in Jerusalem, He was never too busy to stop and heal a blind beggar. On that occasion near Jericho, although personal problems were pressing for immediate solution and almost breaking His heart, He ordered the crowd to stand still and the blind men to be brought to Him. When He found that their greatest desire was to receive their sight, He at once with authority, commanded, "Receive your sight." Not only His compassionate heart made Him do it, but also His concern for industry and homes and society as a whole. He wanted to give to labor and to loved ones another man with two good eyes and hands and feet, a man capable of holding a good job.

Judging from what Jesus did in Judea and Galilee and Perea, I think if He were today walking the streets of Memphis, Jackson, Nashville, Chattanooga, and Knoxville, He would be seeking to revolutionize our modern industrial and economic conditions, so as to create thousands of new jobs to put to work the idle thousands on the streets and

highways—the men without a job and with families without bread and clothes and other necessities.

Scholars and Ministers Without a Job

There are about two to four million men in our country out of jobs, but who do not want to work, as long as Uncle Sam will grant a little dole. I am not especially talking about this class of men who are voluntarily idle, men who are worthless and indolent. Yet, my heart goes out to them. I would like to give them the gospel of grace and a new heart with its noble ideals of character and toil and service. But in this article I am thinking especially about the thousands, the hundreds of thousands, and likely millions, of competent, courageous, consistent men who have no jobs to make a pittance to buy the necessities of life and keep the wolf from the door. The men of whom I am thinking are men who have wept and watered their pillows with tears, not only because they had no jobs but because they had sought them but could not find them.

I am thinking now of a well educated preacher of the gospel who has been out of a job two years. He graduated from a good denominational college and from the Southern Baptist Theological Seminary. He had been a successful pastor over twenty years, and his heart and life are as clean as a baby's. Yet, he is without a job! That is, without a job in his chosen calling. He has had to go to walking the streets to sell goods on a commission to put meat and bread into the mouths of his wife and children. Other friends and I have recommended him to several churches, some of which ought to have called him. But they did not—some because the deacons and other leaders felt that they must save money by doing without a pastor until "times are better." Some called cheaper, untrained, unequipped men at a pittance and left the trained and competent, clean and consecrated man without a job!

I know a lady teacher who has been without a job for over three years. She has wept and pleaded, written letters and had friends write them, even walked the streets and highways, trying to get a

school. But all in vain. Who is she? She graduated from Union University, stood high in her classes, and was competent. But today she is in the State Hospital at Bolivar. Her nerves are shattered, her brain is tottering, and her usefulness is possibly gone forever! May the God of mercy save her still!

I also know a man who is a Doctor of Philosophy, who has taught nearly twenty years, but is now walking the streets and begging for a job to keep the wolf from the door. He taught in a Christian institution and was popular among the students and loved by all. The invested funds of the college became involved, the income from the endowment funds began to shrink, debt like a cancer was eating at the heart of the college, parents could not pay their fee and tuition bills. The Ph.D. man with experience and scholarship, with the confidence and respect of all, was dropped from the faculty roll, and a raw, inexperienced young man, just receiving his Ph.D. from an eastern University, was given the job for room and board plus a little pocket change!

I was told another story by a friend of mine who knew the following case. A bright young man graduated from one of our Tennessee Christian colleges, later took his Doctor of Philosophy degree from Peabody, and later became a professor in a Tennessee institution, continued there for nearly fifteen years and was growing in popularity, influence, and usefulness. But when the depression became severe on the institution's funds, in the readjustment of teachers to fit the new income sheet, this man, hardly yet in his prime as a man or a teacher, was asked to retire because of "insufficiency of funds to keep him," and keep the salaries of others "adequate." This man, around forty or a little more, is now running a little farm in Middle Tennessee to feed his wife and children.

These are not extreme, exceptional cases that could not be duplicated many times over from facts available. There are hundreds, and possibly thousands, similar to them. Are we Christians who sit quietly by and utter no word of dis-

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Baptist and Reflector

Organ Tennessee Baptist Convention
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Editorial

"Custodian of The Overdrafts"

A friend and we were talking to a West Tennessee bank president, when mention was made of the fact that our friend had been chosen acting treasurer in his church in the absence on vacation of the regular treasurer. With a twinkle in his eye and in humorous phrase, the president remarked that our friend had been made "custodian of the overdrafts."

He was making no thrust at that particular church, for it was making a splendid record in the prompt payment of bills and the avoidance of overdrafts. But, knowing the failure of many churches along this line and their more or less regular record of overdrafts, he coined the phrase as descriptive of the function imposed on the treasurers of such churches and in pleasantries applied it to our friend, calling him a "custodian of the overdrafts."

It set us to thinking. We do not recall that a phrase ever struck us as more apt or appropriately descriptive of many a hard-worked church treasurer.

No loyal treasurer of a church ever becomes such a custodian from choice. It is thrust upon him. Because some members pledge nothing and give nothing, because others pledge and do not pay, and because others do not give promptly and regularly in keeping with their ability, the really faithful members find themselves unable to meet the demands and the treasurer is made "the custodian of the overdrafts." And many are wholly willing to leave all the work and worry to the treasurer—and the banker. But God does not forget such disloyalty.

Given an honest treasurer, as we are convinced most treasurers are, and given a church whose expenditures are within

just and Biblical limits, he becomes a custodian of overdrafts only because some members in the church are financially disobedient. Adequate honoring of God with their substance by the members would prevent overdrafts.

The proper duties of a treasurer is to receive and disburse funds under church direction and to keep an accurate record thereof to report to the church. A good many churches have (and we think unjustly) imposed another obligation, and that is to collect funds also. Sometimes he finds it impossible to get all the collections in hand and becomes "the custodian of the overdrafts." Members of a church ought promptly to put their "tithes and offerings" into the Lord's treasury "on the first day of the week . . . as the Lord has prospered," and thus make it unnecessary for them to be asked to do what the love of Christ should move them to do without being asked.

These same principles apply to the treasurers of our denominational boards and institutions.

Members of New Testament churches whose members are adequately loyal to Christ, instead of making their treasurers custodians of the overdrafts and giving the churches an unsavory financial reputation in banking circles, should make their treasurers custodians of the surplus or of enough cash on hand to meet all bills and of all bills, including the pastor's salary, paid promptly. What a travesty on the appropriate it is for any Baptist church to be considered "a poor risk" financially!

Does your way of doing as a church member tend to make your church treasurer and our denominational treasurers custodians of overdrafts?

* * *

"Quartus A Brother"

Among those listed in the sixteenth chapter of Romans as sending their greetings along with those of Paul to the Roman Christians, is mentioned "Quartus a brother." That he is named and that he sends his greetings with the others, is all that is said of him.

Most of those named in the chapter have some distinguishing mark recorded in connection with them. But a few are mentioned without any such mark and Quartus is one of them. There is not enough of the distinctive about him to call for any specific statement beyond the fact that he is "a brother." **But he is that.** And Quartus is still with us.

One does not have to be prominent or famous to be in Christ. Believing Quartus may be obscure and distressingly undistinctive, but he is regenerate and he is "a brother."

Quartus may not be as strong mentally as some others. He may dress entirely out of style. He may be of a different race. But he is "a brother."

He may not be orthodox in every respect. But, if he is born again, he is "a brother."

If Quartus has been instructed in doctrine and duty and has had sufficient opportunity and has had spiritual power which he could have but did not use to do something distinctive for Christ, he has sinned against Christ. Nevertheless, he is "a brother." Lack of the distinctive in the Christian life is not to be excused, but it is not to be met with bitter, unbrotherly vindictiveness.

If the Quartus in the sixteenth chapter of Romans had so sinned as to make it hard to say more than the fact that he was "a brother," the same Paul who called him that enjoined Christians in a similar case to "treat him not as an enemy, but admonish him as a brother."

Not attempting to excuse any unnecessary or avoidable divergence between the development and attainments of believers, yet both prominent and obscure saints and shining and shabby saints are saved by grace and all are brethren. If there is on the part of some a lack of Christian distinctiveness, there is not to be a superior disdainfulness on the part of the others. "We be brethren."

"Quartus a brother," we wish you were different. Alas, we find ourselves wishing the same about ourselves! If you can avoid your failure to add some distinctiveness for Christ to your name, we think we are justified in pointing out your fault. But, Quartus, the realization of our own shortcomings makes us less pugnacious and more brotherly in doing so!

After all, Quartus, saved by grace just like the rest of us, you are "a brother" in Christ.

Soddy

Sunday, July 22, Soddy Baptist Church, A. T. Hayes, pastor, had the formal opening of their new building and a homecoming service. Formerly they worshipped in a low, hot, inadequate tabernacle. Now they are building as the funds permit a new, modern, and commodious building, which they hope to have largely or entirely completed by winter.

Beginning with Sunday School, there was an all-day program. The editor preached at eleven. At noon a bounteous dinner was served on the church grounds. In the afternoon, Miss Northington addressed the congregation in an inspirational service of the ladies. Laymen R. H. Hunt, J. W. Massey, A. H. Thomas, and Will Wade, of Chattanooga, spoke in a laymen's service. Pastor De Jarnette, of the Congregational Church, brought words of greeting and appreciation from his people. After supper in the hospitable home of Bro. Levi, whose initials are not recalled, the editor addressed a combined

meeting of the young people of the community and then preached at 7:45.

Pastor Hayes is leading in a great way. He had been pastor there before and upon recall took up the work again. It seems that a new day has dawned for Soddy Baptists. We wish to thank Bro. Hayes and his people for the many courtesies shown for a most enjoyable day. We wish also to express our appreciation of the courtesy of the brother whose name we do not recall who carried us back to Chattanooga. And we want the little son of Pastor Hayes to know that here in the **Baptist and Reflector** we tell him how much we enjoyed those peaches he gave us.

* * *

"The Party Spirit"

When T. T. Eaton suddenly died in the railroad station at Grand Junction, Tenn., as he fell he said, "I am a very sick man. Are there any Baptists here?" Thinking how his last thoughts turned to the people whose cause he had so ably championed, we remarked editorially several months ago that he "felt he would be safe in Baptist hands."

The **Gospel Advocate** thinks this is "carrying the party spirit to an extreme" and expresses the belief that "the dying man would have been 'safe' in the hands of Methodists, Presbyterians, or even simple Christians. A hands-off policy would have left even Peter and Paul standing by, etc."

We grant the technical inaptiness of the word "safe" to express the intended ideas of "suitably cared for" or "tenderly looked after." But by the term "safe" no "hands-off" policy was intended. The statement that Dr. Eaton "felt that he would be safe in Baptist hands" was no affirmation nor any intended implication that he would not have been or felt that he would not have been safe in other hands. We believe he would have been adequately cared for even by atheists, let alone by saints of whatever name. It was simply a tribute to and recognition of the esteem which he was held by the Baptist people and in which he held them. If we had said that he felt that he would be safe in the hands of members of "The Church of Christ," as the people represented by the **Gospel Advocate** prefer to be called, ecclesiastically speaking, that would not have been an affirmation nor intended implication that he would not have been safe in the hands of Baptists or other Christians. So of the statement used.

But one who looks only at the letter of a statement and considers not its spirit may be expected to jump at conclusions contrary to that spirit, especially one who proposes the alternative ideas and classification of "Methodists, Presbyterians,

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It has come to us that possibly a certain man may be posing in Tennessee or elsewhere as an individual advertising solicitor for the paper for either a special issue or for some other issue or issues. If so, we wish to state that such a man is an imposter and we warn the people accordingly. We have no such man employed.

If at some future time we employ an individual solicitor of advertising or more, the name or names will be printed in the **Baptist and Reflector** and also certified authorization will be additionally given the party or parties by the **Baptist and Reflector**.

or even simple Christians." Who are these "simple Christians" thus set off from Methodists and Presbyterians? Are they only those of the faith and baptism sponsored by the **Gospel Advocate**? And is the phrase, "Methodists, Presbyterians, or even simple Christians," an affirmation or implication that the others named are not "simple Christians"?

The **Baptist and Reflector** holds that believers in Jesus Christ as their personal Savior, whether Methodists, Presbyterians, Baptists, Campbellites, Congregationalists, Episcopalians, or Catholics, are all "simple Christians." We disagree with all except Baptists on many important things, but if they have committed their souls to Jesus against that day, we shall not "carry the party spirit to an extreme" that classifies them as not Christians. Does the **Gospel Advocate** hold this view?

But maybe, like the writer in the **Advocate** in reference to the statement in the **Reflector**, we are considering the letter to the neglect of the spirit of the statement in question. If so, we hereby plead an apology.

* * *

Concord Association

The hundred and twenty-fourth session of Concord Baptist Association met with the Christiani Baptist Church, J. T. Barbee, pastor, July 25, 26. Last year's officers were reelected: S. A. Maples, moderator; Elvin Burnette, assistant moderator; Luther Vaughter, clerk, and C. W. Baird, treasurer. Space does not permit a list of the subjects and the

speakers. Pastor Barbee and his people entertained the Association in a great way. The spirit of the body was fine, especially on the last day when the pastor, by appointment of the moderator, conducted a consecration service with prayer for rain. With the valuable assistance of Prof. A. J. Brandon, Pastor Barbee, and Bro. O. L. Nolen, a nice list of subscribers to the **Baptist and Reflector** was secured.

* * *

Social Service Reports

ARTHUR J. BARTON, Chairman

It has been the purpose of the Social Service Commission from year to year to make its annual report a really worth while document. I hope in some measure we have succeeded in this. At any rate we have felt greatly encouraged by the reception given the report by the Convention and the many, many kind things said about the report. Perhaps the report submitted at Fort Worth is the best the Commission has ever made. It is full of facts and makes a rather complete survey of the present situation as to prohibition and other matters. It is just now from the press in pamphlet form. Five thousand copies have been printed and a goodly supply has been sent to each State Secretary in the bounds of the Convention.

From year to year many brethren in preparing reports on prohibition and various phases of social service for their District Associations and State Conventions have made generous use of these annual reports. Let all who desire a copy of the report write immediately to his State Secretary.

If any should desire additional copies for distribution let him write to Arthur J. Barton, Chairman, 1810 Market Street, Wilmington, N. C.

Some brethren have urged that we have a large supply of additional copies printed. Estimates have been furnished by the printer and I find that additional copies can be supplied for 5c each. If a sufficient number of orders should come in I should be very glad to have the printer run off an additional supply.

The District Associations are now beginning and I am sending this work to the brethren everywhere in order that they may avail themselves in so far as they may wish and for whatever help they may be able to derive from what I hope they will find a very helpful document.

The report is published also, of course, in the Southern Baptist Convention Annual. Each person having a copy of the annual would have the report at hand.

Wilmington, N. C.

(Let the brethren desiring the report referred to above write to Dr. Freeman's office.—Editor.)

"PREACH THE WORD"

By Charles H. Nash

(This message comes from one of the Lord's veterans who is thankful that he has excellent health in his eighty-first year.—Editor.)

Jesus chose to "Preach the word," because it was the means of delivering His saving and sanctifying truth at one time to the greatest number of people most effectively.

Saul of Tarsus was the most powerful enemy of Jesus until he heard Christ's voice from heaven saying to him, "Saul, Saul, why persecutest thou Me?" Blinded by the light from heaven, and hearing the supernatural voice of authority, Saul cried out, "Who art thou, Lord?" Jesus replied, "I am Jesus whom thou persecutest." Then this ignorant and most conscientious "chief of sinners, in his persecution of Jesus and of the disciples of Jesus, became the greatest chief of saints, apostles, and servants of the Lord, in his Spirit-filled "power from on high," when he became filled with the Spirit and worked miracles to attest his apostleship.

Yet in his old age, when he was about "to depart, and be with Christ; which is far better," this man sincerely, frankly, and emphatically disclaimed sinless perfection. Writing to the Philippians, he said: "Not that I have already attained, or am already made perfect: but I press on, if so be that I may lay hold on that for which I was laid hold on by Christ Jesus." "But one thing I do . . . I press on toward the goal, unto the mark of the prize of the high calling of God in Christ Jesus," that is absolute sinless perfection in the resurrection body in heaven.

Writing to Timothy, his most dearly loved son in the Gospel, Paul unfolded Timothy's supreme duty, "Preach the word." The final command of Jesus to His disciples was to "preach the gospel to the whole creation."

That Living Word was Jesus Christ—the Word of God Incarnate. It was "God-manifest in the flesh," "Immanuel, God with us." "The Word was made flesh and dwelt among us." Jesus Christ is the eternal and only-begotten Son, preexistent with the Father, the second Person of the Trinity, Father, Son, and Holy Ghost, three Persons in one essence, nature, and being.

Jesus frequently called Himself "Son of Man," but never called Himself the son of a man! He meant that He was really, but uniquely human, without a human father—"the only begotten Son of God." "Before Abraham was I am." He was condemned by the Jewish Sanhedrin to be crucified on the charge of blasphemy (in their view), because He called Himself

the Son of God, "thus making Himself equal with God." "And the high priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou are the Christ, the Son of God. Jesus saith unto him, Thou hast said. Then the high priest rent his garments, saying, He hath spoken blasphemy. What further need have we of witnesses? Ye have heard the blasphemy."

Jesus preached the Word because it was the most effective means of delivering eternally saving truth to the greatest number at one time. The truth when properly proclaimed by the proper person carries with it the force of the speaker's personality. If the pen is mightier than the sword, the voice is often mightier than the pen, because it is living personality in forceful expression. The sound of the speaker's voice is usually accompanied by the sight of his face, thus adding to his impressiveness. Those who write and read their sermons can never equal the free speaker in popularity and power. Can you imagine Jesus or Paul reading his sermons? However difficult it may be, let us who are called to "preach the word" preach it, not merely read it.

The word which Paul enjoined upon Timothy and, through him, upon all other God-called ministers to preach was incarnate in Jesus Christ. The New Testament had not then been completed. But out of his heart in power, Paul verbally gave to Timothy and others the living, eternal Son of God.

To "preach the gospel to the whole creation," in obedience to the last command on earth of the risen Lord, is absolutely imperative to save lost sinners and to sanctify consecrated saints.

The preaching should be most distinctly uttered in the simplest language and with the most heartfelt earnestness and proper emphasis and Christian love. "Ye are my witnesses."

The writer became pastor in a railroad town. In a service he spoke in a moderate conversational tone, and was convinced that no one heard him. But one man in the large auditorium told him that he could not hear or understand him, and he was an attentive friend sitting near him! But beware of going from a too low to a too high extreme that may be an offense and even destroy distinct enunciation.

By all means prepare most thoroughly and prayerfully by the most profound and comprehensive study of the Word of God in the English and, if possible, in the original languages, with the use of the best lexicons. This study will often fur-

nish the best and most interesting material to be found anywhere. Use the best commentaries, but plead most earnestly for the illuminating Spirit. He is the best interpreter of His own in-breathed Word about the Incarnate Word. Be thoroughly frank, honest, and truthful, and do not steal the sermons of others in whole or in part and use them as your own without giving credit, and thus become a thief and liar.

But preaching to a crowd can never be a substitute at times for preaching to one person in the concentration and knowledge of individual needs and peculiarities, answered excuses, and adaptation of special truth.

At the age of fifteen, the writer had heard very many sermons and often shed many tears over pathetic incidents, but was timid and had never thought of going forward for instruction and prayer or becoming a Christian. He thought those who had the sudden, conscious feeling that they were truly forgiven and saved had it because they knelt and prayed. He strictly knew nothing of the Biblical prerequisites of "Repentance toward God, and faith toward our Lord Jesus Christ" and of regeneration by the Spirit. At sixteen years of age, after a revival sermon had been preached and an appeal made, he never thought it was meant for him. A layman came and pleaded with him to go forward with him for prayer and instruction. He went and knelt and prayed, but felt no change and was disappointed. The third night he went forward, and a layman came and knelt by him and said: "My son, stop crying and praying. That will not save you. Listen to me and answer my question. Will you now believe and trust that Jesus forgives and saves you now because He says so, if you repent of your sins and forsake them now and trust Him as your Lord and Savior?" Slowly the boy said, "Yes, I will, I do accept Him as my Savior and Lord now." "And the peace of God that passeth all understanding" came into the boy's heart, and he was saved "by grace—through faith" in the atoning Savior and Lord, Jesus Christ.—Greensboro, S. C.

Foreign Mission week at Ridgecrest, North Carolina, will open on Sunday, August 5, and close on the following Sunday, August 12. The special missionary themes characterizing these eight days are prophetic of this great week with forty-odd missionaries from around the world. Evangelism, Baptist Schools in foreign countries, W. M. U. work in lands afar, publication work around the world, medical missions in three far away lands, consecration and missionary dividends are some of the topics indicative of the interest that will prevail daily throughout Foreign Mission week.

The Foreign Mission Board extends a hearty invitation to Southern Baptists everywhere to come apart into the mountains for this special week of rest and recreation of soul, mind and body. Special rates may be secured from R. F. Staples, Manager, Pritchelle Hotel, Ridgecrest, North Carolina.

MESSAGE FROM A COLORED SISTER

(Most of the many original poems on various subjects in our files are either of such length or nature that, despite their interest and value, we rarely find space or an appropriate place to run one of them. The following letter is explanatory of the poem that follows. Both greatly touched us. We print them for reasons of sentiment and as a sincere gesture of racial goodwill in Christ.—Editor.)

Humboldt, Tenn., June 28, 1934.

Baptist and Reflector
161 Eighth Ave. Nashville, Tenn.
To the Managers of this paper:

I have read your paper lots the last three years and I enjoy it very much. It was in the home of Mr. and Mrs. B. F. Jarrell where I read your paper. I am a Negro woman. And I have been a Baptist all of my life. I joined the Baptist church when eleven years old. I started to working for Mrs. Jarrell in nineteen hundred and twenty-one. And found them to be Baptist leaders. And I must say that to me it was like being in some place of Baptist Training. The Jarrell family have had more influence over me as Christians than any family I have ever worked around, and I have worked in lots of homes. I never have seen Mrs. Jarrell too busy with her work to stop and advise and help me when I want to know something about Christian work or the church and it is the only home that I have ever worked where I could hear the family prayer. If every Baptist home would lift Christ up in their every day life as the B. F. Jarrell family, what a wonderful happy and peaceful denomination the Baptist would be.

I am sending you a poem that I have composed and dedicated it to Miss Theresa Jarrell and I want it to be a surprise to the family by seeing it in your paper. So I am asking you to please publish it for the sake of this family. I will thank you very much.

—Respectfully, Jessie L. Ewell, 912 Patton St., Humboldt, Tenn.

"THE DAY BED"

I know a little day bed that was bought long ago
It sits beneath a window in front of a side door
There is something about that "day bed"
that always lingers with me
And no matter where I go it will ever be
in my memory.

It has given so much service. Service that
I cannot forget
It has always been a resting place, a resting
place it is yet
Upon that day bed my mother love does
rest each day
While around her her grandchildren gaily
romp and play.

I remember the past Summer days when
the sun would be shining bright
I remember how my "Daddy" would
come in all dressed in white

He would come in from his work and greet
us with a smile
Then he would go to the day bed and
there would rest a while.

Every Sunday morning Daddy went to
church and Sunday school

And all expected for we knew that had
always been his rule

When back home he would come all of
his rules to keep

He would eat his dinner then on the day
bed he would go to sleep.

In my mind there is a picture one that I
hope to always keep

It is a picture of my "Daddy" upon the
"day bed" fast asleep

Yes I see gray hair and his shirt so clean
and white

Lying upon the "day bed" beneath the
window light.

For years that "day bed" was a resting
place for my Dad—

Sometimes when feeling well, but most
times when feeling bad

How happy I would be if I could see him
lying there once more

But the Lord called "Daddy" and he had
to go.

I can't forget those Doctors and Nurses
all dressed in white

How they stood by Daddy until late that
night

I remember how they stood watching and
whispering low

They did all that they could do but the
Lord had called him to go.

How it did grieve us when we saw that
we had to part

Even until now the thoughts of it almost
breaks my heart

They took that little "day bed" into the
living room with care

They placed flowers all around it and
they laid my Daddy there.

Yes I can see his gray hair and his shirt
so clean and white

Lying among those flowers beneath the
window light

In my mind that is a picture I know that
I will always keep

Though he was cold in death that was the
last place I saw him asleep.

"AND A LITTLE CHILD SHALL LEAD THEM"

"My father is a Christian now and
would not lie," said Moreninha to me one
day not long ago.

There is an interesting story back of
this little girl and these significant words.

She came to the D. V. B. S. here in the
school last year. She had never been to
a religious service except to mass a few
times. She liked the little songs and
Scripture verses she learned here. At
home she sang for her father and mother
"Everybody ought to love Jesus," and
recited some Scripture verses. They be-
came interested in what the child was
learning and decided to visit the school.
At night we were having preaching serv-
ices with Dr. Enete doing the preaching.
The father accepted Christ and wished to
be baptized, but there were things in the
way. He drank, gambled, and smoked.
The church asked that he wait until we
could be more sure that he had left all
these things. A month later he returned
asking for baptism. Persons who knew
him testified that he was a changed man.
He had not drunk, gambled, or smoked in
the month. He was accepted by the
church and has been giving a good testi-
mony by his life of the power of the blood
of Jesus.

Again we see the eternal truth of the
prophecy, "And a little child shall lead
them." —J. E. Lingerfelt, Campos, Brazil.

WORKED TWENTY-FIVE DAYS FOR A BIBLE

The traditional boy who carried water
for the elephant to earn his way into the
circus had his counterpart in the seven-
year-old boy of this narrative.

In place of a ticket to the circus, this
boy earned a Bible and instead of a
thirsty elephant that needed water it was
a household whose water pipes were
frozen.

Three times a day this little fellow with
two small buckets made a number of half
block trips through the snow carrying all
the water needed for a household includ-
ing the additional amount needed for the
weekly family washing. This he did for
five cents a day hoping the job would last
until he had earned enough to pay for one
of the Society's Bibles which sells at
\$1.35. However, after twenty-five days
the village had thawed out its water
system and his services were no longer
needed.

Undismayed he sent to my office in
Denver the \$1.25 he had earned and re-
quested us to hold it to his credit until
he could manage to earn the remaining
ten cents, plus the postage charges.

The case was so extraordinary that
after the story had been verified the
balance was remitted, the Bible delivered
and in response I received a touching
letter of thanks.—A. F. Ragatz, American
Bible Society.

"NO MAN CARETH FOR MY SOUL"

William James Robinson

Our possessions that no one cares for are commercially worthless. They may, in some instances, have great sentimental value to us as momentos, but utterly valueless to others. The more persons really anxious for a thing the more valuable commercially it will become. Should you have an article that you feel you must turn into food and raiment and only one person cares for it, and he only slightly, it will do little to meet your necessities. But suppose ten thousand men of large means should each be exceedingly anxious to possess it, you would realize very quickly that you, too, were a man of means, and economically independent.

I recently heard a noble pastor say: "There are ten thousand unchurched people within easy reach of my church building." Doubtless many of these were utterly unconcerned about the eternal welfare of their immortal souls. Perhaps many of them could say with the Psalmist: "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul" (Ps. 142:4). It is a terrible thing not to care for souls. It is inexpressibly regrettable, calamitous, for one not to be concerned about his own soul. But why should unsaved men be expected to have deep concern for their souls when they are surrounded by professedly saved men who show no concern for them? We are forward to warn men of the dangers of impending epidemics of disease, of probable business losses, and to call the attention of our friends to possibilities of great financial gains. Why then are we silent concerning their impending, unspeakable and eternal, and inevitable losses?

Many souls are speeding on the silent wings of time into eternal hell for the simple reason that no man cares for them. Careful investigation will reveal the fact that nearly every Christian attributes his conversion to the fact that some one manifested deep concern for his soul. Facts are stubborn things. Great soul winners testify to the inexpressible value of personal work in leading souls to Christ. They also find that a very, very small number of persons repulse earnest men who display concern for their souls.

The big business of the churches is to make disciples and to develop them into mighty men of God. To do this most effectively not only the minister, but the deacons, the Bible school teachers and others need to be devoted to this glorious task. When a pastor and a goodly number of his members are fervently concerned for the salvation of souls—fools

for Christ's sake — that church will be a great life saving station.

Concern for the salvation of the lost by the saved logically precedes concern for themselves on the part of the lost, for they are dead in sin. We need to make men realize their danger. Make them know the sinfulness of sin, its eternal penalties, the unspeakably great salvation provided for them and the dangers of delay. We who are saved need to rejoice in hope in order to convince the lost of the realities and joys of salvation.

The unconcerned can only be brought to a deep sense of their need by a consuming concern for them on the part of others. "For the Son of Man is come to seek and to save that which was lost" (Lk. 19:10). Jesus' conduct, His example, is just as binding on us as His words for it is a dramatic interpretation of His words. Our churches, through the fervor of the individual members, need to display a burning zeal for the salvation of the lost until no one in their community can say, "No man careth for my soul."

Nothing can so quickly arouse the lost to a sense of their need as a deep concern for their salvation by the saved.—Kansas City, Mo.

LETTER FROM BRAZIL

Campos, E. do Rio, Brazil
Av. Dr. Alberto Torres n. 123.
June 26, 1934.

Rev. O. W. Taylor, Editor
Baptist and Reflector
Nashville, Tenn.
Dear Bro. Taylor:

I wish to express my appreciation of your kindness in continuing to send us our old home paper, yes our home paper for we are still Tennesseans although we are here in the Land of the Southern Cross. We are always anxious to see the paper, to read the inspiring articles in it and to keep up with the things that are happening there in the homeland. Inclosed you will find a little story that might be of interest to your many readers.

We are getting along fine here with all the problems that naturally come up on a mission field. The first big problem one has to solve in some measure is the language problem. Well, Mrs. Lingerfelt and I have had, are having, and will have our difficulties in this line but the people here say that we are getting along fine and that there is no difficulty in understanding us. That is encouraging, to say the very least. I have been here nearly two years and she has been here nearly one year. We are having good health.

On May the 13th I was called to the

pastorate of a newly organized church some distance from the city. The church was organized with forty members. We have received four by letter, four by reconciliation and two by baptism. There are others that will be baptized soon. The Sunday school is getting along fine with an attendance of about eighty. We have three preaching points where we regularly carry on work. The people on the whole are pretty poor and as yet can not support a pastor but we hope to work out of this soon and have us a house of our own in which to worship. There is a great group of tithers in the group. I am going to the church twice a month as this is all that the responsibilities of the school will allow.

Our college here is getting along fine with a large increase in enrollment this year and with very good prospects for the future. In two years there has been a 100% in attendance. The present director, Dr. A. B. Christie, is so well known and loved in all the field that this is one of the great influences for this increase.

With thanks to all the brethren in Tennessee that have been so kind to us and to our editor who gives us so much of value from the home state, we remain, Yours in His service—Mr. and Mrs. J. E. Lingerfelt.

'Book Reviews'

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

The Hieroglyphics of the Heavens, or the Enigma of the Ages. By Mrs. Carr-Harris. Toronto: The Armac Press Limited. Estimated Price, \$1.00.

In her introduction the author says: "The fact that the hieroglyphics of the heavens reflect in chronological sequence the gradually unfolding plan of redemption is far more worthy of credence than the unproved assumptions of scientists and philosophers that 'matter and the forces of matter always existed and by extremely slow processes did evolve vegetable, animal and human life; an assumption to which all known facts point as being erroneous.'" The author develops and enlarges upon the idea that the signs of the twelve tribes were the signs of the zodiac: Judah—the Lion, Issachar—the Crab, Zebulon—the Virgin, Reuben—the Waterman, Simeon—the Fish, Gad—the Ram, Levi—the Scales, Ephraim—the Bull, Benjamin—the Twins, Dan—the Serpent, Asher—the Archer, and Napthali—the Goat. The whole book is built around the idea that God has revealed His will and plan in the heavens as well as in His Word. Many passages of Scripture are given in support of this theory—beautiful but fanciful. In most instances it takes a wonderful stretch of

the imagination to find any connection between the Scriptures quoted and the signs in the heavens. However, the book is interesting but rather difficult for the average reader.—Olin Green.

Temperance and the Changing Liquor Situation, by Deets Pickett. (The Methodist Book Concern. 176 pp., copyright 1934. Sixty-five cents.)

In the preface the author says: "The student of the liquor problem needs to hold a microscope in one hand and a telescope in the other." Then he ably follows this principle in the pages that follow. In five sections, The Present Situation, The Background, Back to the Fundamental Problem, Control, and The Practical Problem, he sizes up and displays John Barleycorn, and when he has finished legalized liquor has no legs to stand on. Each chapter has questions appended for the use of study classes. To the book is added a thorough bibliography. Here is a book that is devastating to liquor and to anti-prohibition, and it will stiffen the backbone of any honest man who may be "wobbly" on the subject.—O. W. Taylor.

On the Way Every Day With Jesus, by J. R. Black, pastor Temple Baptist Church, Memphis, Tenn. (Published by the author. Price 25c.)

This little book by the pastor of the Temple Baptist Church was prepared primarily for presentation to the membership of the church in attendance at prayer-meeting and has the intimate appeal and make-up appropriate to such. But it will be found equally valuable to others. It is a guide for daily devotions and family worship. Under the topics for each day, Worshiping, Working, Traveling, Praying, Feasting, Abiding, and Suffering, a brief Scripture reading is indicated, an appropriate comment is made, and a subject for prayer suggested. Thus the whole year is covered. It is a unique and very helpful work.—O. W. Taylor.

Friends at Work, by Elsie Ball. The Methodist Book Concern, New York. Price \$1.00.

This is a leader's manual for Junior Vacation Church School groups. "The purpose of this manual is to help boys and girls to a broader understanding of the meaning of friendship and the place of the friendly spirit in Christian living." The three main divisions of the book are: I—Friends in the Community. II—Friends in Far Away Lands Working Together. III—Friends Around the World. In each of these units many worthwhile activities are presented. The story material is one of the charming features of the book. Those who wish to do vacation work with boys and girls will find this a most useful book.—Olin Green.

CHRISTIAN LEADERS AND THE MAN WITHOUT A JOB

(Continued from page 1)

approval of such injustices and offer no hand and no remedy to relieve such a situation? Are we leaders who continue to draw our handsome salaries, who preach the pure gospel of grace, who administer our denominational colleges and universities, who handle our mission funds and direct our mission programs, are we illustrating the spirit of service to our suffering fellows which Jesus both taught and practiced?

In asking this question I have no particular cases in mind. I am writing on general facts as they face the average intelligent observer. Laymen and sensible business men have asked me these questions. I am not inventing them. Have not the men in positions and with power in our big churches and colleges and universities a responsibility to join hands with our President of these United States to see that staggering extremes in salaries should be removed, in order to help the men at the bottom who are without a job? We all well know that last year Franklin D. Roosevelt said to the railroad authorities, "You must cut those enormous salaries of your presidents" (some as high as \$135,000) "and other overhead men, or we will not lend you a dollar of Uncle Sam's money." They cut them. Uncle Sam's suggestion and the consequent loan of his money put new life into the big railroads. Curtailment at the top has brought work to the fellows at the bottom, and prosperity again begins to smile on the railroad business of the country. If counties, states, churches, universities, and all our social and religious institutions would take the cue from this example, our small colleges, universities, and small churches, would soon have money to put to work the ministers and scholars and teachers now without a job.

The Christianity of the Epistle of James

Martin Luther tossed into the waste basket the epistle of James, because it was not doctrinal but practical. But it is in our New Testament canon, because it is inspired, and because inspired it is God's word. I commend to all our church leaders the reading and pondering of the epistle of James. Our preachers should preach on it oftener than they do. I commend also the excellent book written on it by our noted Dr. A. T. Robertson, "Practical and Social Aspects of Christianity." There is a social gospel as well as a soul-saving gospel. There is a life-saving gospel. It originated with Jesus. It is divine. So we should preach it and practice it. Jesus tried to save souls and lives and bodies; that is, the whole man. We make an egregious blunder, if we save

people for heaven and lose them for time and this significant life on earth.

James imagines an example as follows: "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give them not the things needful to the body, what doth it profit? Even so faith, if it have not works, is dead in itself." In essence he says, Faith that does not minister to the needs of the suffering is but a CORPSE—a body without its life-giving spirit. Are there any church dignitaries of today who are only SPIRITUAL CORPSES in high places instead of being life-giving, energetic, life-transforming Christ-like men?

How the Church Can Help the Men Without a Job

Indiscriminate charity is pure nonsense. The best way to help the sick is to prevent their getting sick—to drain swamps, prevent the breeding of mosquitoes and other disease bearers, swat the fly, etc. The best way to help criminals is to have no criminals, or as few as possible by making moral and spiritual conditions such as not to grow criminals. The best way to help the man without a job is to make social, economic, and moral conditions such that there will be jobs for all who want to work. "An ounce of prevention is better than a pound of cure." But, some one asks, did not Jesus say, "The poor ye have with you always." Yes, He said it, but He does not thereby warrant our creating or permitting conditions that make men poor and keep millions of strong, well-trained men out of jobs.

The leaders in churches and schools, as well as in state and industry and big business, should join hands and hearts to put over a REAL "New Deal." Our president has given the suggestion, if not the plan, and all of us who love our country and human kind and long to serve our race, must get busy and stay busy till the present iniquitous, inequitable economic and industrial systems are replaced by systems after the spirit of the Golden Rule, systems that make men who are willing to live and let live, willing to share the profits justly with the men who furnish the brains and the money and the men who furnish the brawn and the sweat. Let us be brothers indeed and not in name only. Let us be Christians in reality and not in externality, in deeds and not in creeds alone. Let us follow Christ in "taking up the cross" and laying down our ill-gotten privileges—all for His sake Who said, "Inasmuch as ye did it not unto one of these least, ye did it not unto me." "Inasmuch as ye DID IT UNTO ONE OF MY BRETHREN, EVEN THESE LEAST, YE DID IT UNTO ME."—Union University, Jackson, Tenn.

NEWS AND VIEWS

WEST-JACKSON BAPTIST CHURCH

If you can find space for the following it will be appreciated:

Dr. R. E. Guy, pastor of the West Jackson Church of Jackson, began a revival meeting with the good people of Taylorsville, Miss., last Sunday. He will go from that meeting to Silverena, Miss., for another campaign. These two meetings, coming so close together, will keep him from his regular pulpit for four Sundays, a thing that has not occurred since he became pastor of the West Jackson Church more than fifteen years ago.

Since becoming pastor at Jackson, Dr. Guy has led a once small group that worshipped in a moderate sized auditorium to one of the outstanding churches of Western Tennessee. The auditorium and educational plant ranks with the best in the State. Recently M. E. Perry was called as a combination helper and has been able to do some very constructive work, not only with the Sunday school and B. Y. P. U. but with the choir and congregational singing. Bro. Perry was with the Mississippi State Board as Evangelistic Singer for more than two years. He has served as pastor's assistant with the Emmanuel Church of Paducah, Ky., First Church, Jonesboro, Ark., First Church, Elk City, Okla., and recently came to the West Jackson field from the Exchange Avenue Church of Oklahoma City. Prior to his work as Educational Director in different churches, he did evangelistic work throughout the South. He and his wife both attended the Seminary at Fort Worth.

Dr. Guy and Brother Perry are planning one of the most active fall campaigns in the history of the church. They are fully cooperative in every sense of the word and shall do credit to the work in Western Tennessee.—M. E. Perry, 123 Campbell Street, Jackson, Tenn.

GOD'S PLAN FOR RECOVERY

We have tried everything but the right thing. The thing to do is for every believer to pray, not say prayers, but pray; not sit up in your seat, with eyes open, but kneel down, and confess your sins to God and ask for forgiveness. Then ask God to save our country from chaos and hell.

Let me ask that the 3785 Baptist churches and the 855 churches of other denominations where I have given my lecture, "Jerusalem Under the Turks," or conducted revival meetings to do this.

"If My people, which are called by My name, shall humble themselves and pray," not say short prayers, full of pep and snappy—as some program fixer suggests—

but pray, "and seek My face, and turn from their wicked ways, then I will hear from heaven, and I will forgive their sins, and I will heal their land." II Chronicles 7:14.

This is God's plan for recovery. His plan is always the best. This will fit men and women for soul-winning work. Soul-winning work is work of the churches. Everything else is secondary. A church not in soul-winning work has no right to exist. A pastor who does not believe in Bible evangelism is not called of God to preach.

There has been more than one hundred sinners saved in our park and other open air meetings this year, and the work grows larger every service. The forty-thousand unemployed ministers in the United States need not be idle if they are willing to work the way our Lord worked. The fields are white unto the harvest and workers are few. Brethren, why stand ye idle? We are commanded to do "The work of an evangelist. This is the only way to keep the churches alive and happy. Any unhappy church member can be made happy, by winning sinners to the Savior. Getting sinners saved is the work of every church and pastor. Let me urge all my friends to work every day, as if they knew Christ would come the next day. The time is short. No servant wants to be idle when his Lord comes.—Frank M. Wells, Chaplain 8th Army Corps and "Soldier Evangelist," 637 East Capitol Street, Washington, D. C.

SALVATION OF INFANTS

By J. F. Hailey

The importance of this subject is gauged by the desire of parents to know whether their little ones who die are saved. It is also important because of the monstrous teachings that God from eternity ordained certain individuals—known only to Himself—to be lost; and, again, by the fact it is taught in the world that no person, young or old, can certainly be known to be saved, unless they have been baptized. The one doctrine is as false as the other, and both were born of Satanic parentage.

What, then, does the Bible teach concerning infants? Can it be certainly known that children dying before years of accountability are saved? We shall see. But first let us see what the child's standing before God is. In I Cor. 15:22 is this statement: "As in Adam all died, so also in Christ shall all be made alive." Does this mean spiritual death and spiritual life for all mankind? Certainly not; else universal salvation would be true; and we know it is not true, because the

dead whose names were not found written in the Book of Life at the judgment of the great white throne (Rev. 20:15) were cast into the lake of fire; which in the 14th verse is called the second death. Being made alive in Christ, then, must in the text quoted, have reference to physical death.

Adam being the federal head of the race—also, the natural head—what he did was entailed upon his posterity, in so far as a corrupt nature and physical death is concerned. Lest it might be contended that spiritual death resulted from Adam's transgression also, I refer to God's own explanation of the point. In Jeremiah 31:29-30, also Ezekiel 18:2-4 is a teaching that shows that children are not reprobated for the sins of their parents. Ezekiel says, "What mean ye by this proverb, saying, 'The fathers have eaten sour grapes, and the children's teeth are on edge?' As I live, saith the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine. As the soul of the father, so also the soul of the son is mine. The soul that sinneth it shall die." That is to say, the child is not responsible for the sin of the parent. Death in Adam entailed a corrupt nature and physical death upon his posterity; making sure the sin of the child when it comes to be accountable—the time in the life of each individual being shown when it has a conscience resulting from deliberate, conscious sin against God. The statement in Ezekiel shows that the child is not lost till it sins.

The question, What does the Scripture teach as to the corrupt nature and physical death of the immature child? The text quoted from I Cor. 15:22 answers the first point. As to the second, the corrupt nature, I think the Bible is as clear, though not expressed in so explicit terms. In I John 3:8 it is stated that the Son of God was manifested that He might destroy the works of the devil. Our sin in Adam was the work of the devil, for all sin and death results from his deceiving Eve. Then Christ will, somehow, remove the corrupt nature from those who have not wilfully sinned, also all those who trust Him (Phil. 3:20, 21). This is shown in Paul's statement in Rom. 5:15: "Not as the trespass, so also is the gift." The trespass of Adam, as I have shown, extends only to a corrupt nature and physical death, but the gift (of God's Son) extends to individual sin against God, of a man's individual choice.

This, I conceive, is the simple teaching of the Word on this much mooted and, seemingly, misunderstood subject. In view of what is taught in the Book, it seems little less than heartless to say to a mother whose heart is

bleeding because of her little one's going away, that there is no certainty as to its future.

BAPTIST BIBLE INSTITUTE EXPERIENCE

Miss Mary Dunn,
Student from Louisiana

It was Sunday morning and I had just made my plans for the afternoon when one of the students came and asked me if I would go into a French home at 2:30 and play the organ for a service. I hesitated to make a reply at first, then said, "Let me think about it, and I will tell you after dinner."

All during the meal this matter was on my mind. How could I go? Two of my friends from Baton Rouge were spending the week-end with me, and I felt that I should stay with them. I could not ask them to go, for we had no way to take them. Then this question came to my mind, "Do I think more of my friends than I do of serving my Lord and witnessing for Him? There was a still small voice that came to me just then, and it whispered in my ear," "Lovest thou these more than me?"

Before we had finished eating I sent word to the leader that I would go. Upon our arrival at the home we were gladly welcomed. I was somewhat surprised to find there a young woman whom I had met before. As we spoke I asked, "Didn't I talk to you for a long time one Tuesday night down on Canal and Rampart Streets?"

"Yes," she replied immediately, "and I promised to come back the next Tuesday night, to the service, didn't I?" "Yes," I answered. "Well," she continued, "my baby was still very sick and I could not leave him."

The room was almost full of people when we started our service. The missionary preached in French and every one listened attentively. You could see that they were impressed with the earnestness and forcefulness of the messenger's story. Tears filled the eyes of some. One could just feel the very presence of God.

As the invitation was given, how I prayed that some one might accept Christ. Two persons stepped out on the Lord's side—the one, a young girl, and the other, the woman whom I had spoken with on the streets some time before Christmas. As we talked together at the close of the service, this woman's eyes again filled with tears as she said, "Oh, I could just cry and cry when I hear how much my Lord suffered for me."

THE YOUNG SOUTH

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

SKIPPY

or

"PIECE DE RESISTANCE"

By Mrs. E. B. Quattlebaum

One morning Mrs. Hale drove her husband to the bank, as was her daily custom. Kissing her good-bye he said: "What are your plans today?" "I'm having five of my classmates to luncheon. One of them I haven't seen since our graduation three years ago. I'm so thrilled I can hardly wait." Her husband laughed and said: "Wish I could be home for the eats and hear you all gabble."

Mrs. Hale drove to the Market Basket and was disappointed when the clerk said: "I'm sorry but we didn't get any mushrooms today."

"Oh, but I must have some for my luncheon."

He kindly suggested she go to another market where a friend of his worked.

She went and the man assured her the mushrooms were freshly picked that morning and an especially fine variety. After purchasing other articles she went home.

Taking the parcels into the kitchen she instructed Bridget about the luncheon. "First, we will have the fruit-cup; then the creamed mushrooms are the piece de resistance. You cook them so nicely. Next we shall have the avocado salad. Slice quite thin, put mayonnaise on top; then stuff dates with cream cheese, and put four on each plate with the lettuce. For desert one of your delicious lemon-chiffon pies and coffee will do."

Mrs. Hale set the table with Italian cut-work doilies and arranged the sweet peas in bowls on the table and sideboard. Bridget came in saying: "Oh, mum, I don't like the look of them mushrooms!" "Why, Bridget, what is the matter, are they bad?"

"I don't know, mum, I just don't like their looks."

Mrs. Hale was annoyed. "Nonsense, the man said they were fresh. They are my piece de resistance. Just cook them as you usually do, and give some to Skippy. If they make him sick, of course we can't use them, but I think they are all right."

As Mrs. Hale left the kitchen the cook muttered: "Give some to that darlin' and make him sick; well, 'tis a shame." Skippy was the household pet dog, especially beloved by Bridget. He had a cute way of standing on his hind legs, begging and licking her hands in thanks as she gave him special tidbits.

After cooking the mushrooms she called Skippy in from the backyard. He frisked gaily about the kitchen after eating the mush-

rooms, and begged for more. "That's all for now, you cute beastie; run out and play. I'll give you more later."

The guests were enthusiastic over the delicious food, especially enjoyed the piece de resistance. Where did dear Ella buy those wonderful mushrooms? They would patronize that market. After lunch as they were reminiscing of college days Mrs. Hale noticed Bridget frantically beckoning from the kitchen door. Excusing herself she left her guests and found Bridget nearly crazy, shaking and sobbing, tears running down her cheeks. "Oh, mum, 'Skippy's dead!' and the cook ran outdoors.

Surprised and shocked Mrs. Hale stood speechless, trying to think. Skippy dead! Why her husband loved the little dog! He would feel badly! Horrors! that meant poor little Skippy had eaten her share of the mushrooms, and they were poisonous! Of course, all her guests would die very soon. Oh, what should she do! She rushed to the telephone and tried excitedly to tell her family physician the tragedy.

In a calm voice he replied: "Why, Mrs. Hale, this is a very serious situation. I'll be up as soon as possible with a stomach pump and my assistant. You must tell your guests they are poisoned, and it will be necessary for each one to have me operate on her with the stomach pump in order to save her life."

Sadly Mrs. Hale returned to her hilarious guests and started to explain the calamity. They thought she was joking at first, but when they heard Skippy had eaten some of the mushrooms and was dead they raved at her and had hysterics!

Mrs. Hale felt insulted, and left the room. Not seeing the cook in the kitchen she was frightened and called: "Oh, Bridget, are you dead like Skippy?"

Just then the cook came in the back door, her hat on the back of her head, eyes swollen and red from crying, but somewhat triumphant in her manner.

"Oh, no, mum, me and me friend, Policeman Flannigan, have been a chasing that villain in his blue auto. He ran over and killed little Skippy! And we caught him!"—Watchman Examiner.

LET'S PLAY

Dear Young South Readers:

How would you like to have a new game on your page each week? We never get too old to play. Wouldn't it be fun to learn to play BAPTIST AND REFLECTOR games at our G. A., R. A., and Sunbeam meetings? Maybe

you have a good game that someone else would enjoy playing, if so send it to us and we will publish it. If you like our games tell us, we are always glad to hear from you.

SOX

Arrange your players in a circle. The leader starts counting beginning at one and on around the circle two, then three, then four, etc. The person saying six or any multiple of six such as 12 or 18, or as 16 or 26 must say "SOX" instead. The player who fails to say "SOX" for six or any multiple of six is required to sit in the middle of the circle on the floor. The last one remaining seated wins. Each time a player has to sit on the floor, the next player starts at one again, thus seeing how far the count can be taken. The more rapidly you count the funnier the game. Just try it and see if you will not like to play "SOX."

Tickling Sensations

With smiles and grins so very cheap

I think we all should use a heap—
And keep our dark clouds bright
 by shining

By giving them a silver lining.
—Young People.

A Dry Subject

Psychology Professor — "Wake that fellow next to you, Jones; he's snoring."

Jones — "Wake him yourself; you put him to sleep."

"A pessimist is a person who goes around all the time feeling bad for fear he'll feel worse when he gets better"—Ex.

"I just traded in my sax toward a new car."

"I didn't think they accepted things like that for autos."

"Well, this was an exception. The dealer happened to be our next-door neighbor."—Ex.

Cautious Lady (Buying a fur coat)—Can I wear this coat in the rain without hurting it?

Furrier—Madam, did you ever see a squirrel carry an umbrella?—Ex.

After Jessie had been to boarding school a few weeks, she began signing her letters home "Jessica." Facetious Thomas, her brother, wrote in reply:

"Dear Jessica — Dadica and Momica have gone to visit Aunt Lizzica. Uncle Samica is buying a new machinica, but he doesn't know whether to get a Fordica or Chevica. The old cowica had a calfica and I was going to call her Nellica, but I changed it to Jimica. Your brother, Tomica."—Baptist Observer.

Unanimously !!!



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Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

The Sunday School Convention has just closed and we are starting on the B. Y. P. U. Convention. This session of the convention has been one of the best that we have ever had since the combined program was started. Around 200 have registered and others are coming in for the B. T. U. work. We have never seen the spirit of our Encampment better and the program has been superb. Lawrence Trivett has had charge of the social and recreational programs and these have been of a high most helpful hour that we have had a good time socially.

The mission hour each day under the leadership of Dr. W. O. Carver proved to be about the most helpful hour that we have ever had at any assembly up to date. He gave us a vision of the bible that we have never had before and showed that the foundation of missions is the Bible itself. The dangers of the New Thought on Missions was brought out clearly and a strong appeal made for God's people to study this question and give themselves anew to missions. The general conferences led by Miss Cavers, Jesse Daniel, Dr. J. R. Black and Bryan Wilson, were unusually good. The practical conference led by Dr. Hughes following the general conference was well received and proved to be unusually suggesting and helpful. The splendid short addresses brought by Rev. Truett Cox, Rev. Fred Dowell and H. G. Lindsay were also very resultful.

Dean Cate of Carson-Newman College did a fine job with his series of Bible Studies bringing some very practical work which should be helpful to all who attended his class. The high point in the closing morning program was the devotional hours led by Rev. James A. Ivey, of Asheville, N. C. The first three days he used the general topic, "Doers and Not Hearers."

Miss Cavers brought a bright happy message on the Missionary Teacher; Dr. Black spoke on the Soul Winning Teacher; Miss Collie talked about the Lesson Material; Mr. Daniel on Organization, and Dr. Black again on Lesson Preparation. On the last night Mr. Harry McNeely gave one of the sanest and most practical and helpful talks on "Standards Make Better Programs" and Fred Dowell brought a good message on "Training Makes Better Teaching." Altogether the three days were all high days and all went away happy. Mr. Bryan

Wilson was elected President for the next year.

Harold Stephens reports a good school at North Fork Church near Unionville last week. The attendance reached around 75.

PROGRAM

Christian Life Conference

Ridgecrest

August 12-19

We call especial attention to the Christian Life Conference to be held at Ridgecrest August 12 to 19 as outlined in the program being sent out from the office of the Educational Department, Nashville. Among the speakers on this program we mention Dr. P. E. Burroughs; Dr. Wallace Bassett; Dr. J. O. Williams; Dr. Fred F. Brown; Dr. C. W. Daniel; Dr. J. L. Hill; Dr. Clyde Turner. The music to be led by our old friend Fred Scholfield.

The training school has just closed at the Piedmont Church, with splendid results. "Building the Standard Sunday School" was taught by Mr. B. M. Johnson. We are grateful for the work done by this fine volunteer worker.

Rev. Evie Tucker reports the work at Livingston growing in many ways. He sends in some names for awards.

ATTENTION

Some days ago some church sent to this office for Christian Education the amount of \$2.50 and we turned same in to the Nashville Office, and thought we put the letter in with the check telling the name of church and Association which should have credit. Some way this got lost and we do not have the name of the church nor the sender. We are anxious to find this information so proper credit may be given the church that sent it. The church was in West Tennessee and we rather think it was either in Gibson County or Weakley County.

We are sorry to note the accident to Rev. E. A. Cox of Elizabethton, and pray that he may soon be entirely well again.

THE QUIET HOUR

The article below was requested of Miss Emma Herrell, who made the talk at Newport during the recent B. Y. P. U. Convention and which was greatly enjoyed by all who heard it:

THE QUIET HOUR

The quiet hour is the compass

of the soul. Just as a ship at sea must have a compass by which to direct its course so the soul of man must seek Christ as a compass or we too will go on the rocks and be lost at sea. Every life must have an inner guide and fellowship with the inner guide in the quiet hour.

Benjamine Franklin was the first man, through study and meditation, to discover electricity and its value to man. All the human race before him had the same opportunity but failed because no time in life was given to meditation.

In the quiet hour we discover our own deficiencies and see in the quietness with Him the larger life which Jesus called the abundant life.

In the quiet hour the spirit of God aids us in blazing new trails. Socially, morally, politically, economically and religiously new trails must be blazed to meet the growing needs of the people in advancing God's program for man. A new religious trail was blazed by Abraham. When Abram was a small boy God gave him an idea and in his daily meditation he thought upon this idea until he was a young man. He followed this idea through his meditation from Babylon to Canaan where he set up a religious family which grew into a religious community, which community grew into clans and tribes, which clans and tribes grew into a nation, and the nation received the law of life at the hands of God on Mt. Sinai. This idea was one of a Christian world through Christ.

In the quiet hour we receive the blue print and specification of materials for the Christian life. Take Saul of Tarsus turning from his Damascus road conversion into the Arabian desert where he communed with God, meditated and read the Old Testament for three years, at the end of which time he came out with the blue print and specification of materials for his three missionary journeys into the Gentile world.

In the quiet hour one receives the spiritual accent of life. We recognize the nationality of people by the accent of their language, and we recognize Christians by the spiritual accent of their life. David Livingston, the Scotch missionary to Africa, is a fine example of the spiritual accent of a life. In the little one-room country church in Scotland David Livingston received the idea, when just a lad of ten years, that God had a work for him to do. He meditated and studied on this idea that in later years led him to Africa as a missionary.

In the quiet hour the soul receives its daily spiritual food. It would be impossible for the human body to grow and develop without daily food and it is just as impossible for the soul of man to grow without its daily food. Jesus stayed in the wilderness

for forty days and nights and received his spiritual food.

If we as workers in our B. Y. P. U.'s would inspire others to do the heroic or make our lives a challenge to our fellowman to live for Christ, we must observe our quiet hour daily and let it be the compass of our soul.

WITH THE INTERMEDIATE DEPARTMENT

Have You—Registered your Intermediate department or class with the Intermediate Department of the Baptist Sunday School Board, Nashville, Tennessee? Heard that forty departments and 303 classes in your state have done so? Stressed registration as free—twenty-five cents if a certificate is desired?

Have You—Asked for the selection of an associational Intermediate leader for your association? Held monthly Intermediate association conferences, if no general associational monthly meeting is conducted?

Have You—As an associational Intermediate leader urged separate department conferences at the monthly associational meetings where practical? Worked to make these meetings powerful? Noticed suggestions on the associational work as found in the Counselor? Tried these suggestions? Sent in a copy of your monthly report to the Intermediate Department, Baptist Sunday School Board? Heard that Mrs. G. M. Veazey, Monroeville, Ala., Intermediate leader of the Bethlehem association, sent in the first associational Intermediate leader's report of the entire South?

BAPTIST TRAINING UNION NOTES

The interest in the matter of placing signs on the highways and names on the churches is growing rapidly. Many are ordering the signs made here and others are making same themselves.

Rev. Lyn Claybrook reports another fine training school as follows:

"Dear Brother Hudgins: I regret not to be able to be at Ovoca and see you. I have a class at Walnut Grove that I can't afford to leave. Had 137 last night and they are saying that it is doing more for the church than any revival meeting ever held in the church. Two large trailer trucks are bringing the people to the church and the interest is gratifying indeed. I believe we will enroll near 200 during the week. I will finish tomorrow night and then Friday night we are going to have a great social get-together for the whole church and com-

munity in the form of an ice cream supper. The revival begins Sunday. So I don't feel that I ought to leave it."

Miss Martha Sherwood reports a splendid training school from Gatlingsburg. Awards have been sent according to instructions in her letter.

Rev. W. E. Davis sends a list of names having taken "Meaning of Church Membership."

COLORED TRAINING SCHOOLS IN MADISON COUNTY

Dear Bro. Hudgins: Last week Bro. A. C. Keller, of Union University, and I co-operated with Bro. Daniels in the training school campaign he put on among the colored Baptists of this county.

We had a most enjoyable and successful week's work, and I am convinced Bro. Hudgins from our experience and observation that the only reason the white Baptists of the Southland do not bring the entire negro population to Christ and into the Baptist faith is that the white Baptists do not sincerely want to do it. I am persuaded this could be done by making a very ordinary effort.

We taught at Sarah Gorrodon Church, about six and a half miles southwest of Jackson, in a community of good colored people. They are away out there in the country, but have a church membership of about 400, and our attendance at the school was as follows:

Monday	75
Tuesday	87
Wednesday	80
(Another meeting took part of our crowd)	
Thursday	114
Friday	161

I believe we had the largest average attendance of the campaign, and that from every other viewpoint, our school was a great success.

Herewith I am sending you a copy of my examination questions which I prepared for the final night. We found it was not practical to have a written examination that night because of insufficient light but on that night I had 46 in my class and we spent the time asking and answering these questions, then in repeating the answers in concert, which I am positive left each one present pretty well informed on the "Bible Heroes" book; and you will note we especially stressed Chapter 7.

Out of the 46 in my class 16 years old and younger on the last night 19 belonged to the church. You will note my last question on the questions with reference to trusting Jesus, and in response to that question six indicated they had trusted Jesus and would unite with the church soon when the pastor gave invitation, and I think our study course had something to do with it.

Whenever I can be of further service to you, it will be a pleasure to serve.

The pastor of Sarah Gorrodon Church is Rev. A. J. Campbell, P. O. Box 145, Jackson, Tenn. The Sunday school superintendent is J. F. Beard, Route 2, Box 45, Denmark, Tenn. Both did everything they could to help us, and the whole congregation was extremely courteous. They asked that I have you or the Sunday School Board send them a supply of miscellaneous pamphlets and other literature for distribution. Why should it not be well for you to write them a letter commenting on the school and their part in it, and suggest they read your letter to the church.—Sincerely, R. W. Jernigan.

OUR GREAT INSTITUTION AT NEW ORLEANS

Mrs. Hight C. Moore,
Nashville, Tenn.

I am so glad to know the Baptist Bible Institute is to be brought to our especial attention during the month of July. Trained workers are sorely needed, and I trust many of our young people may come to realize the wonderful opportunities offered by this great institution.

To come within the scope of its influence is a blessing, indeed. In scholarship, in consecration to our great cause and task, in practical application of mission work, in rich, full Christian life in practice as well as precept, one could not find superior advantages anywhere.

The B. B. I. is truly a spiritual dynamo, and our denominational life will be strengthened to the extent that its power can be generated into the lives of our young people. The Lord has shown His favor in protecting our Institute, and all of us are praying that our people may earnestly rally to its support.

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.

IN MEMORY OF J. A. STOUT

John Alexander Stout was born in Johnson County, Tennessee, April 23, 1879. Married to Miss Mary Stone of Sullivan County, Tennessee, November 17, 1904. Was converted and joined the Bethel Baptist Church of Johnson County, Tennessee, in the year 1905. Moved his membership to the Englewood Baptist Church in 1915 and lived a consistent Christian life until his death at Newell's Sanitorium, Chattanooga, Tennessee, May 29, 1934.

To this union was born four children, one son and three daughters: Paul, Dorothy, Alma, and Mrs. Nellie Stout Brown. By his going away the church has lost a faithful and devoted member, the community a true citizen

and the family a loving husband and father.

He was a man of quiet, modest and retiring disposition but his greetings to his friends were sincere and cordial. There were no dark corners in his character to be hid from sight. His life was an open book of rare worth without blur or defect and when the great Creator was pleased to remove him from the cares, troubles, sufferings and sorrows of this transitory existence to the glad fruition of life immortal, he was ready to go. All the Christian graces adorned his pure life. His faith in God was strong and abiding. It was the anchor to his hope of eternal bliss and his life was an adorable example of Christian purity. He has gone from labor to rest; to reap the

rich reward of the righteous. He will live forever in the realms above where suffering, sorrow and death shall come no more forever.

But, alas, that home, once so bright and joyous, is darkened now and turned into a home of mourning and the family is stricken with grief for there is the solemn calm of the grave the body is left to wait the call of the angels.

"Fare the well, Oh Father, dear,
By God's hand you fell asleep;
Sleep on calmly in the grave so
drear,
Sleep on calmly till we meet."

W. L. Davis,
F. J. Bunce,
R. F. Barnett,
Committee.

Life as Seen by the Preacher's Wife (and DAUGHTERS)

(EDITOR'S NOTE: This part of *Baptist and Reflector* is intended to be an open forum for the wives (and daughters, if they wish) of preachers to share with others their observations and experiences humorous or otherwise. The names of contributors must be sent in to or known by the office, but, unless instruction is given to the contrary, no actual name will be printed in the paper. Fictitious names will be used. Send in that matter, as briefly written as possible, which you would like to share with our readers.)

WHAT WOULD YOU DO?
There are perplexities and ques-

tions in every life,
But especially is this true of a

preacher's wife.

You ask, "Why? for her I don't
see any trouble."

Her's you will have, if your's you
double.

When Sister Parson, of her of-
fices and work begins to tell,
Sister Deacon replies, "When one
has so many they do none of
them well."

Then, when it's only about ninety-
nine in the shade

A nice, luscious pie she has pa-
tiently made

To take to a shut-in, in time she
had to find,

The gratitude expressed was, "I
don't like that kind."

When she annually dons a much
prized new hat

Someone tells her, "I don't like
it," and that's that.

Then when a new dress or coat
she finally gets to wear,

She has it said to her, "I don't
like that color with your
hair."

But through it all she must smile
and keep sweet,

Always pushing onward and up-
ward, with never cold feet.

If others made your engagements,
and you, did not consult,

How would you fill them; what
would be the result?

Then after hours spent in the
secret place

And you feel you can see your
Master face to face,

A soul-stirring project you suggest
with much zeal,

Only to hear, "You are young;

you don't understand"; how
would YOU feel?

When your choicest blossoms you
have plucked with care

That others their God-given
beauty and fragrance might
share,

Would you feel that your efforts
were all in vain

When some fair damsel remarks,
"Those flowers give me a
pain."

But now, sure enough I ask you,
would you laugh or would
you cry

When a good saint says, "You
don't like me," and refuses to
tell you why?

Above all though, this one ques-
tion may I ask;

When you've done your best at
some assigned task

And it has left you all weary and
forlorn,

Since your progressive ideas were
received with scorn,

Would you smile or frown, fret
or fear,

Or would you seek Him, and find
Him near?

These are only a few of the trivial
things

That to the preacher's wife must
take wings.

She doesn't mind, and often you
hear her say,

"Let's forget the wounds; that's
the Jesus way."

Yes, there are ups and downs that
cause dismay,

But the joys and blessings, the
opposite outweigh.

The life of a parson's wife is the
happiest ever,

So girls, get you a preacher, and
leave him NEVER.

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.

A PRAYER

By Elizabeth J. Boykin

O Our Father, we would lay
 All our burdens down to-day
 On the Altar Thou hast given,
 Thine own Son, our Savior
 Risen;

And we pray Thee lift us where
 We can feel Thy Presence there
 Folded in Thine circling Arms
 Keep us safe from every harm.

CAMPS AND HOUSEPARTIES

Do you love the young people
 in your church or do you stand
 aside and criticize them?

Your secretary has had the
 great joy of being with the young
 women for two days at Ridge-
 crest at the Y. W. A. Camp and at
 the G. A. and R. A. camps in East
 and West Tennessee.

You can be a pessimist if you
 only see a certain group of young
 people, but to be in our camps
 and houseparties you feel a better
 day is dawning for our denomina-
 tion.

How disgusting to see our
 young people smoke, but in these
 camps where we have mingled
 with our 1500 boys and girls and
 young women we have not seen
 a cigarette. May we say in pass-
 ing no counselor or preacher in
 our camps smoked. How we long
 to see the day when the ministers
 can preach against tobacco. Of
 course no boy or girl will listen
 to any one who uses it. "Physi-
 cian heal thyself."

A large number of our young
 people rededicated their lives in
 service to the Master. Miss Bruce
 will make a report on the camps,
 but we wish to record our deep
 gratitude to the leaders who
 planned and promoted our camps
 for our young people.

"WITH THE INVITING CHRIST AT THE WORLD'S CROSS ROADS"

There is nothing greater than
 living with Jesus for a week or
 ten days as did we girls who have
 been with Him at Ridgecrest. It
 is no wonder Peter, John and
 Andrew's countenance changed
 after they had been with Him.
 It was at this time Jesus revealed
 Himself and His mission to them.
 He gained their confidence and,
 we, like Peter, John and Andrew,
 can have Jesus reveal Himself to
 us if we will let Him come into
 our lives and live with Him daily.

There on the mountains of
 North Carolina did we feel Jesus
 near, and our eyes were opened
 to our responsibility of winning
 the world to Christ and carrying
 them to the foot of the Cross.

I feel we are greatly indebted
 to Dr. Charles A. Wells, a Mis-
 sionary Illustrator who brought
 to us so vividly the world's need,
 and that need is "Christ." Also, to
 Dr. Kyle M. Yates of the Southern
 Baptist Theological Seminary,
 Louisville, Ky., who brought to
 us so plainly the Prophet Isaiah.
 Our faculty could not have been
 better selected as we were carried
 to the mountains with Jesus who
 often went there alone to pray.

What could be sweeter than
 rising early in the morning, reading
 God's word and quietly com-
 muning with Him. Then a hurry
 to morning watch followed by
 those very interesting classes we
 had, camp songs, conferences and
 classes. Our vesper services each
 evening made us feel God's super-
 iority as we sat there by Lake
 Dew with the mountain laurel,
 other mountain shrubbery and the
 beautiful trees as our background
 and those gorgeous mountains in
 eyesight view. There was some-
 thing in the solemnness of the
 coming darkness that made us
 feel so near to Christ and He so
 near to us.

Speaking for some forty girls
 from Tennessee, I have come
 down from the mountain top
 into the valley with Jesus, where
 I come to cross roads every day,
 and that if it were not for the
 Christ who is always inviting us
 to follow Him, how unhappy I
 would be, and how much harder
 it would be to meet the tempta-
 tions as they easily present them-
 selves to me. May we, each
 morning as we arise, picture our-
 selves on the mountain with Jesus
 and realize that He is with us as
 we walk in the valleys.

A girl cannot stay on the
 mountain with Jesus for a week
 or ten days and go back to her
 home, church and association the
 same. It is this experience with
 God's people that changes her as
 Peter, John and Andrew were
 changed. — Miss Lillian White,
 Young People's Leader, Chilhowee
 Association, Knoxville, Tennessee.

A CAR FOR MISS WALDEN

So generous have you been with
 the birthday gift for Miss Walden
 that we are planning to buy a car
 for her.

There is a great need in her
 station in Africa for a car. She
 must go on a bicycle or in a ham-
 mock. It is fearfully hot over
 there and a car would be an un-
 told blessing.

If you failed to send in your
 gift please forward it at once, for
 if possible we want to purchase a
 new car. There are so many
 other things needed that we do
 not have enough now. Send your

gift to Dr. John D. Freeman, 161-
 8th Ave. N., Nashville, marked for
 Miss Walden.

AT RIDGECREST

Before I went to Ridgecrest I
 had heard of the many fine things
 one could receive there. I ex-
 pected to make new friends, to
 get helpful ideas for our Y. W. A.,
 and to hear some interesting ad-
 dresses, etc., but I found Ridge-
 crest to be more than that. It
 has really meant more to me than
 I can ever tell. I caught there a
 vision of world's needs and
 realized the responsibility of the
 individual in helping to meet
 these needs in such a way that
 I shall never forget. I have never
 been in a group of more deeply
 consecrated young women, but
 with the vows we took to pray
 for certain definite things and
 with the picture we saw of the
 "Inviting Christ at the World's
 Cross Roads." I am assured that
 no girl can be the same that she
 was before having those ten days
 "apart with Him." — Ada Williams,
 Newport, Tennessee, Y. P. Leader
 East Tenn. Assoc.

HOLSTON ASSOCIATION'S FIRST R. A. CONCLAVE

Boys! Boys! and more Boys!
 just "snowed" Snow's Chapel,
 situated a few miles out of Johnson
 City for the first R. A. Con-
 clave which took place on July 10.
 It was a beautiful day, and that is a
 beautiful spot, so we felt sure
 that we were in for a day of fun
 and fellowship, as well as one
 filled with spiritual blessings—
 and we were not disappointed.

From far and near came the
 boys and their leaders. Rev.
 Roscoe C. Smith of Erwin called
 the meeting to order at 10 o'clock
 and we started by singing the
 great hymn, "We've a Story to
 Tell to the Nations," followed by
 a few moments spent in prayer.
 Have you ever heard a group of
 R. A.'s take part in sentence
 prayers? It would thrill your
 soul. Lewis M. Epperson, a fine
 young fellow from Snow's Chapel,
 gave us a word of hearty welcome
 to which Ambassador Billy Lyons
 of Bluff City ably responded.

Suggestions for the programs
 were taken from a late issue of
 the World Comrade in which an
 account was given of an R. A.
 Conclave held in Union City, led
 by Mr. Robert Sutherland, and to
 whom we owe gratitude for such
 a splendid program on the subject
 of "Forward Along the R. A.
 Trail." Splendid messages were
 brought to us by Rev. Truett Cox
 of Bluff City, and Rev. J. G.
 Hughes of Kingsport and others,
 and at 11:45 we disbanded for
 lunch, and how we did eat! The
 Snow Chapel boys thoughtfully
 brought big baskets full of good
 apples and plums, to which we
 paid our true respects.

For an hour after lunch Mr.
 Lawrence Trivett led the boys in
 some games out on an adjoining
 field, and what fun we did have!

I think the tug-o-war between the
 Intermediates and the Juniors was
 about the most exciting of all
 events. Then "Follow the Leader"
 was played and we were led over
 hollow and hill and finally into
 the Chapel where the program
 was resumed at 1:30.

The Intermediate R. A. from
 Kingsport furnished some fine
 instrumental music—it was great.
 J. G. Hughes, Jr., of Kingsport
 walked off with the award for
 best posters presented. Report
 was made on the attendance and
 we were gratified to hear that
 there were 64 R. A.'s present,
 seven counselors, five pastors and
 ten visitors, making a total of 86.
 The R. A. Camp at Chilhowee
 Institute was announced and we
 hope that quite a number of R. A.'s
 will attend from this association.

A motion was made and uni-
 formously carried that Holston
 should have an R. A. Conclave
 each year, also that an R. A.
 Leader should be appointed for
 the association, so Rev. Roscoe C.
 Smith was elected to hold this
 office, and we expect therefore to
 do greater things this coming
 year.

The final message was brought
 by Rev. Smith, on "The Trail to
 the Castle of Knighthood," after
 which we formed a circle around
 the room, and with heads bowed
 repeated the R. A. watchword and
 Mrs. G. B. Fox of Kingsport dis-
 missed us with a word of prayer,
 and we all lifted our hearts to
 God in gratitude for a glorious
 day, such as Royal Ambassadors
 can have.

As we drove home I heard a
 boy say, who came from a church
 where they have no chapter, "I'm
 going to see that we get an R. A.
 Chapter organized in my church."
 He, too, caught the spirit.—Mrs.
 Victoria Logan Laws.

"A WORLD SERIES"

At Middle Tennessee Royal
 Ambassador Camp, Tennessee
 College, Murfreesboro, Aug. 21-24.

Guest speakers for the R. A.
 Camp in Murfreesboro will be Dr.
 and Mrs. R. S. Jones, Brazil, and
 Miss Pearle Bourne, Southwide
 Associate Young People's Leader.
 Personnel of camp includes Miss
 Mary Northington, Miss Margaret
 Bruce, Dr. O. W. Taylor, Rev. L.
 S. Sedberry, Rev. Bunyan Smith,
 Rev. C. D. Creasman, Rev. C. E.
 Wright, Miss Kellie Hix, Mrs.
 Douglas J. Ginn, and others.

Cost of camp is \$3.15, fifty
 cents registration should be sent
 to Mrs. Douglas J. Ginn, 161-8th
 Ave. N., Nashville, by August 13,
 the balance of \$2.65 is to be paid
 upon arrival at camp.

Recreation, under the direction
 of Rev. C. E. Wright of Winches-
 ter, will include swimming, base-
 ball tournament, hike through
 Stone's River Park, games, etc.

A grand good time is promised
 to all who attend—Come Tuesday
 afternoon by three o'clock and re-
 main through the entire camp

which will close after lunch on Friday.

ORGANIZATION OF CHILHOWEE Y. W. A. FEDERATION

I am enclosing herewith a report of the officers of the Y. W. A. Federation, Chilhowee Association, first meeting to be held June 18, First Baptist Church, Maryville, Tenn.

We have arranged a very interesting program with seven girls representing the following countries where we have missionaries: China, Japan, Africa, South America, India and our Home Missions. The Africa talk will be given last, touching the field where you are going and the work there; while a quartet sings "For Jesus Sake." Mrs. Virgil Adams from Lenoir City will be with us and Mrs. Roy Shipley from Knoxville. I am trusting and praying that this will be the beginning of a great revival of the young people in the Chilhowee Association.

President—Miss Margarette Davis, Knoxville, Tenn. (Mt. Olive Church).

Vice-President — Miss Sarah Beth Lewis, Alcoa, Tenn. (First Baptist Church, Alcoa).

Secretary — Miss Agnes Whitfield, Alcoa, Tenn. (Calvary Baptist Church).

Treasurer — Mrs. Leonard Smith, Maryville, Tenn. (East Maryville Baptist Church).

Choirster — Miss Myrl Hitch, Maryville, Tenn. (Beech Grove Baptist Church).

Pianist—Miss Ruby Lee Johnson, Maryville, Tenn. (First Baptist Church, Maryville).

Miss Lillian White,
Young People's Leader,
Chilhowee Association.

JUNIOR AND INTERMEDIATE FEDERATION OF CHILHOWEE ASSOCIATION

The following are the officers of the Junior and Intermediate Federation of the Chilhowee Association, including the Young Brotherhood, R. A.'s, G. A.'s and Sunbeam Band meeting the Sunday prior to the quarterly meeting at the First Baptist Church:

President—Mr. Allison Keeble, Maryville, Tenn. (First Baptist Church).

Vice-President — Miss Ruth Harshbarger, Alcoa, Tenn. (Calvary Baptist).

Secretary — Miss Margaret Grigsby, Knoxville, Tenn. (Mt. Olive Baptist).

Pianist — Mr. David Baldwin, Alcoa, Tenn. (Calvary Baptist).

Choirster — Mr. Earl Berry, Knoxville, Tenn. (Mt. Olive Baptist).

Miss Lillian White.

INCREASE IN GIFTS

We are happy to report \$5,013.97 increase in gifts over the same quarter last year. Let us continue to glean, giving every person an opportunity to have a

part in the missionary work.

For the past quarter the W. M. S. reported \$23,177.76, the Y. W. A. \$2,578.10, the G. A.'s \$712.76, the R. A.'s \$564.87, the Sunbeams \$332.49, making a total of \$27,365.98.

Let us begin to plan for our state mission offering in September.

FOREIGN MISSION WEEK RIDGECREST, N. C., AUG. 5-12

PROGRAM

Theme: "And I, if I be lifted up from the earth, will draw all men unto Me."—John 12:32.

Sunday, August 5

9:45 Sunday School.
10:40 Missionary Message — Dr. I. J. Van Ness, S. S. B.
11:00 "The Uplifted Christ"—Dr. E. Gibson Davis, First Baptist Church, Asheville, N. C.
7:00 Vesper—Dr. W. E. Denham, Euclid Baptist Church, St. Louis, Mo.
8:00 Missionary Message — Rev. L. L. Johnson, Brazil.

Monday, August 6

Topic: Evangelism
7:30 Morning Watch—Miss Ola Lea, China.
8:00 Breakfast.
9:00- 9:45 Mission Study—"The Bible a Missionary Message," Dr. W. O. Carver, S. B. T. S.
"Seedtime and Harvest"—Rev. W. D. King, China.
"At the Gate of Asia" (from manuscript), Japan; Mrs. J. S. Farmer.
9:45-10:00 Free.

10:00-10:45 Mission Study—"The New Why and How of W. M. U.", Miss Kathleen Mallory, W. M. U.

Talks on Africa—Rev. W. H. Carson, Africa.
"In the Land of the Southern Cross," Dr. R. S. Jones, Brazil.

10:45-11:30 Round Table—Southern Baptists' Evangelism Around the World—Leader, Dr. C. A. Leonard, China.

11:30-12:20 Missionary Message —Dr. C. A. Leonard, China.

7:00- 7:45 Vespers — Dr. Denham.

8:00 Missionary Message—Miss Blanche Sydnor White, W. M. U.

10:45-11:30 Round Table—Southern Baptists' Educational Institutions

7:30 Morning Watch—Mrs. John W. Shepard, Brazil.
8:00 Breakfast.

9:00- 9:45 Mission Study—(Same as Monday's).
9:45-10:00 Free.

10:00-10:45 Mission Study—Same as Monday's).

10:45-11:30 Round Table—Southern Baptists' Schools and Seminaries Around the World—Leader, Dr. John W. Shepard, Brazil.

11:30-12:20 Missionary Message

—Dr. R. S. Jones, Brazil.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. A. B. Langston, Brazil.

Wednesday, August 8

Topic: Woman's Missionary Unions Around the World
7:30 Morning Watch—Miss Vonnie Lance, W. M. U.

8:00 Breakfast.

9:00- 9:45 Mission Study.
9:45-10:00 Free.

10:00-10:45 Mission Study.

10:45-11:30 Round Table—W. M. U. Methods in Other Lands—Leader, Mrs. R. K. Redwine, W. M. U.

11:30-12:20 Missionary Message —Miss Kathleen Mallory.

4:00- 6:00 Tea in Honor of the Missionaries.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Miss Lila Watson, China.

7:30 Morning Watch — Miss Mary M. Hunter, F. M. B.

8:00 Breakfast.
9:00- 9:45 Mission Study.
9:45-10:00 Free.

10:00-10:45 Mission Study.

10:45-11:30 Round Table—Southern Baptists' Publications Around the World—Leader, Rev. J. E. Davis, Mexico.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

10:45-11:30 Round Table—Southern Baptists' Publications Around the World—Leader, Rev. J. E. Davis, Mexico.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

9:45-10:00 Free.

10:00-10:45 Mission Study.

10:45-11:30 Round Table—Southern Baptists' Medical Missions Around the World—Leader, Dr. W. O. Carver.

11:30-12:20 Missionary Message —Dr. Geo. W. Leavell, China.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Mrs. B. L. Lockett, Africa.

Saturday, August 11

Topic: Consecration
7:30 Morning Watch — Miss Bonnie Jean Ray, China.

8:00 Breakfast.
9:00- 9:45 Mission Study.
9:45-10:00 Free.

10:00-10:45 Mission Study.

10:45-11:30 Round Table—School of Missions—Leader, Rev. W. D. King, China.

11:30-12:20 Missionary Message —Rev. W. H. Carson, Africa.

7:00 Vespers—Dr. Denham.
8:00 Special Missionary Program—

Devotional—Dr. J. Christopher Pool, Africa.

A Play: "Barthane"—By Missionaries' Children.

10:00-10:45 Mission Study.

10:45-11:30 Round Table—Southern Baptists' Publications Around the World—Leader, Rev. J. E. Davis, Mexico.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

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8:00 Missionary Message—Rev. W. D. King, China.

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7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

11:30-12:20 Missionary Message Dr. John L. Hill, S. S. B.

7:00 Vespers—Dr. Denham.
8:00 Missionary Message—Rev. W. D. King, China.

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1934

August

Date	Association	Church	Location
7.	Robertson County	Pleasant Hill	Near Orlinda
8.	Cumberland Gap	Myers Grove	Claiborne County
8.	Chilhowee	Boyd's Creek	Near Chilhowee Institute
9.	Union	Greenwood	Near Doyle
14.	Holston	Baptist Tabernacle	Buffalo Ridge
15.	Nolachucky	Rocky Point	Hamlin County
16.	Jefferson County	Dumplin	Near Dandridge
22.	East Tennessee	Liberty Hill	Bybee
22.	Grainger	Indian Ridge	Andrew Johnson Highway
28.	Bledsoe	Portland	Portland
29.	Mulberry Gap	Choctac	Rogersville
30.	Big Emory	Sunbright	Sunbright
30.	Sequatchie Valley	Dunlap	Dunlap
31.	Tennessee Valley	Smyrna	Evensville
31.	Hardeman County	Ebenezer	Rock Highway between Bolivar and Silerton

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

Please send us the following information:

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

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR JULY 29, 1934

Memphis, Bellevue	1350
Chattanooga, First	900
Nashville, First	900
Nashville, Grace	841
Nashville, Belmont	533
Maryville, First	511
West Jackson	501
Chattanooga, Northside	497
Chattanooga, Calvary	451
Etowah, First	402
Dyersburg, First	388
Nashville, Eastland	387
Erwin, First	375
Rossville, Ga., First	365
Chattanooga, Red Bank	345
Humboldt, First	335
Chattanooga, Woodland	331
Union City, First	327
Nashville, Edgefield	323
Nashville, Grandview	323
Chattanooga, Tabernacle	311
Paris, First	301

By FLEETWOOD BALL

J. O. Walton has resigned at New Haven, Ky., to accept country churches near Windsor, Ky.

—B&R—

W. D. Hudgins, Jr., of Nashville, is improving in health to the great delight of his host of friends.

—B&R—

C. Z. Holland has been called as pastor of the First Church, Newton, Miss., and has accepted.

—B&R—

The First Church, Springfield, Tenn., supports I. D. Terman as a missionary in Cairo, Egypt.

—B&R—

W. E. Mitchell resigns as pastor at Cadiz, Ky., but has not indicated where he will go.

—B&R—

I. E. Wishart has resigned as pastor at Gatliff, Ky., but has not made known his future plans.

—B&R—

J. W. Dowdy of Shawnee, Okla., has accepted a call to the church at Haskell, Okla., and will move on the field at once.

—B&R—

L. A. Hansen of Burbank, Okla., was recently ordained to the full work of the Gospel of the ministry by that church.

—B&R—

Portland Avenue Church, Oklahoma City, Okla., has called J. A. Pennington of Valliant, Okla., and he has accepted.

—B&R—

The First Church, Cape Girardeau, Mo., loses by resignation its pastor, E. D. Owen, who accepted the First Church, Moberly, Mo.

—B&R—

Theodore Whitfield, of Albany, Mo., lately supplied Lowery Memorial Church, Blue Mountain, Miss.

—B&R—

R. W. Matthews of Hammonton, New Jersey, is supplying Lowery Memorial Church, Blue Mountain, Miss., for two Sundays.

—B&R—

R. L. Creal of Brison City, N. C., has resigned, effective October 1.

He has no definite plans for the future.

—B&R—

Central Church, Johnson City, is being supplied by Leland W. Smith of Fountain City Church, Knoxville.

—B&R—

A. M. Smith of Jonesboro, Ark., is moving to Route 1, Walton, Ky., where he will spend indefinite time.

—B&R—

Roy L. Pockets was ordained to the full work of the ministry recently by Walnut Street Church, Louisville, Ky.

—B&R—

J. E. Zimmerman, Iraan, Texas, has been called to the care of Park Avenue Church, Corpus Christi, Texas, and has accepted.

—B&R—

W. V. Price has resigned as pastor of the First Church, Mexia, Texas after having been pastor for four years.

—B&R—

W. C. Golden, of Nashville, plans to go to Florida September 1, and will make headquarters at Orlando.

—B&R—

Frankland Street Church, Linchburg, Va., has lost its pastor, T. S. Guy, by resignation. R. L. Randolph succeeds him.

—B&R—

E. Z. Newsom, of Paragould, Ark., has accepted the churches at Bernie and Risco, Mo., as pastor. He thinks of moving to Malden, Mo.

—B&R—

Union Academy Church, near McKenzie, V. A. Rose, pastor, is enjoying a gracious revival this week in which W. A. Butler of Martin is doing the preaching.

—B&R—

D. L. Cooper of Los Angeles, Calif., spoke each evening of his work among the Jews to the First Church, Chattanooga, J. H. Hughes, pastor.

—B&R—

J. J. Edwards will celebrate the 25th anniversary of his pastorate of Chestnut Stand Church on August 12. The church is near Winchester, Ky.

—B&R—

Effective August 1, N. R. Stone has accepted a call to the Forty-first Avenue Church, Ridian, Miss. He was formerly an evangelist under the employment of the Home Mission Board.

—B&R—

C. L. Breland of the First Church, Richmond, Ky., will assist his father, R. L. Breland of Carrollton, Miss., in a meeting at Scuna Valley Church near that place beginning August 5.

—B&R—

The First Church, Hastings, Okla., I. W. Archer, pastor, has experienced recently a great revival resulting in 48 additions, 32 by baptism. C. M. Curb of Enid, Okla., did the preaching.

D. L. Willett of the First Church, Sedalia, Mo., is supplying the pulpit of the church at Williamsburg, Ky., while the pastor, A. Paul Bagby, is on his vacation.

—B&R—

The church at Heber Springs, Ark., J. B. Hyde, pastor, is having a meeting in which R. M. Inlow of Oklahoma City, is doing the preaching and John Emrie of Springfield, Mo., is leading the singing.

—B&R—

Unusually large crowds attended the revival last week at Chapel Hill Church, near Life, in which E. Z. Newsom, of Paragould, Ark., did the preaching and J. E. Kinrade of Bernie, Mo., led the singing.

—B&R—

The church at Gena, La., L. D. Posey, pastor, lately received 33 additions by baptism as the result of a revival conducted by C. E. Autry of Fullos, La., who did the preaching.

—B&R—

James Thorn of Lake Charles, La., has accepted a call to the care of the church at Gillis, La. He divides his time with that church and Calvary Church, Lake Charles, La.

—B&R—

Robert Palmer preached at Speedway Terrace Church, Memphis, last Sunday night. He is a son of D. M. Palmer and wife, and a brother of J. Norris Palmer of Baton Rouge, La.

—B&R—

C. H. Parrish, of Covington, filled the pulpit of the First Church, Bolivar, Sunday, July 22.

—B&R—

S. P. Poag, Covington, has recently assisted the First Church of Stanton, R. K. Bennett, pastor, in a gracious revival.

—B&R—

A. E. Pardue of Bunkie, La., formerly of Nashville, has recently closed a revival with the Big Cane Church, J. A. Stockman, pastor.

—B&R—

Gracious results are attending a revival in Thorsby, Ala., in which the preaching is being done by E. Floyd Olive, pastor Park Avenue Baptist Church, Nashville.

—B&R—

James H. Ivey, pastor First Church, West Point, Ga., has resigned to accept a call to the church at Troy, Ala. He will take up his new duties August 1.

—B&R—

Elvin L. Burnett of Nashville preached to a large congregation at Mt. Lebanon Church, Duck River Association, July 22. It is likely that the church will call Brother Burnett as pastor.

—B&R—

Bethlehem Church, Doyle, ordained the following deacons Sunday, July 22: W. O. Watson, Jim Woody and Hampton Woody.

Pastor Dewey Todd was assisted by Brother F. M. Huse.

—B&R—

Thos. J. Espy, supply pastor for Shiloh Church, Chattanooga, is conducting a revival meeting for Ringold Church, Chattanooga. Evangelistic Singer P. S. Rowland is assisting.

—B&R—

A report comes of an overflowing and constantly increasing attendance and of conversions and additions at every service in an open-air meeting being conducted by Evangelist Grant Sinclair in Carnegie, Okla.

—B&R—

A. S. Hale accepted the care of the First Church, Henderson, N. C., July 1. Brother Hale is a native Tennessean, a graduate of Carson-Newman College and of the Southern Baptist Theological Seminary.

—B&R—

Sylvia Church in Judson Association, D. Edgar Allen, pastor, has recently closed a revival assisted by L. H. Hatcher, North End Church, Nashville, which resulted in twelve additions to the church.

—B&R—

H. B. Cross, pastor, Judson Memorial Church, Nashville, and Singer H. E. Barnett, Nashville, have recently closed a meeting with the Inglewood Church, Nashville, W. Rufus Beckett, pastor. There were ten additions by baptism and nine by letter.

Before this issue of the paper reaches our readers, Secretary Freeman will have crossed the ocean for the Baptist World Alliance in Berlin, Germany. We bid him Godspeed and pray for him. Let the rest of us carry on faithfully while he is away that good news from Tennessee Baptists may be sent him while away. If, for some reason, your church did not get to make on July 29 a special contribution to the cause in accordance with the statement by Dr. Ewton on the last page of last week's issue of the Reflector and the issue before that, make it next Sunday and send to the Executive Board at Nashville immediately. We want our Secretary to be glad while away when he hears from our beloved Tennessee and we want him to be glad when he returns when he sees us still carrying on nobly. Remember also that Secretary Freeman has promised to write some articles on things he sees and hears while away. Another reason why more people should take and read the Baptist and Reflector.

Luther Rice Christie, Bishop W. A. Candler, Len G. Broughton, Wade H. Boggs, Nat Long, and Mr. M. E. Coleman, will supply for Pastor Louie D. Newton at Druid Hills Church, Atlanta, while the latter is away at the Baptist World Alliance.

—B&R—

Nine members of the First Church, Jackson, are going to the Baptist World Alliance, in company with the pastor, W. C. Boone, who has organized and is conducting a party under the auspices of The Armstrong Educational Tours, Waco, Texas.

—B&R—

Hon. Charles H. Brough, ex-governor of Arkansas and a noted Baptist layman, was chosen as the Fourth of July speaker over a nation-wide hookup. He is now Chairman of the Virginia Boundary Commission and is living in Washington, D. C.

—B&R—

The Oakdale Baptist Sunday School Bulletin asks: "DID YOU KNOW That our Church has more members that are recognized as State-wide leaders and officers than any other church in the entire state?" David L. Burrus is pastor of the Oakdale Church.

—B&R—

Evangelistic Singer Carlyle Brooks, of Box 607, Atlanta, Ga., has been singing continuously in fruitful Baptist revivals all the spring and summer. At this writing he is in a meeting in El Bethel Church, A. M. Yarbrough, pastor, Tampa, Fla.

—B&R—

With Pastor Floyd Chaffin doing the preaching, Singer P. R. Stockton, Little Rock, Ark., leading the singing, and Miss Eloise Harrell, of Jackson, playing the piano, Somerville Baptist Church has closed a meeting which resulted in twenty additions, twelve of them by baptism.

—B&R—

Wednesday and Thursday, July 18, 19, we attended Big Hatchie and Fayette County Associations, meeting respectively at the First Church, Covington, and Oakland. Miss Northington also attended both bodies. Dr. Stewart attended the Big Hatchie Association. Homer G. Lindsay and L. E. Byrd were reelected moderator and clerk respectively of the Big Hatchie Association. We were present at Fayette County Association only a short time. We regret that lack of space prevents a larger write up on each body. There was a good attendance and abundant hospitality was shown at each place.

In a revival in the Second Church, Columbia, in which the preaching was done by Bro. Grady Morris, of Cash Point and Union Hill churches in William Cary Association, there were ten additions to the church and the membership was greatly revived. Following the meeting, the church called him as pastor and hopes he will accept.

—B&R—

Evangelist John W. Ham recently concluded a revival in the Baptist Church, Columbia, Ala., where Paul W. Stewart is pastor. With R. E. Worsham leading the singing, Evangelist Ham is now in a meeting in the Fifth Avenue Baptist Church, Rome, Ga., where Jeff Ray is pastor.

—B&R—

Pastor E. H. Greenwell and the Mt. Hermon Baptist Church were recently assisted in a meeting by Pastor R. M. Hastings, of Erin, which resulted in eight conversions and eleven additions by baptism. Mt. Hermon recently celebrated its 100th anniversary with an attendance of around 400 and some former pastors present, with singing by the North End Baptist Church of Nashville quartette, and with dinner on the ground.

—B&R—

While Bro. J. T. Barbee, of Brush Creek, was assisting Pastor Burttis V. Christian and the Hurricane Grove Baptist Church in a gracious revival last week, which up to the 24th had resulted in three conversions and two additions, he received a call as full-time pastor to the First Baptist Church, Alomoso, Col. He has not yet signified his acceptance. Middle Tennessee Baptists would regret to see him go.

—B&R—

With the Churches: Chattanooga — Northside, Pastor Selman baptized 6; Calvary received 2 by letter; Red Bank received 2 by letter; Tabernacle received 1 by letter. Rossville, Ga. — First received 1 for baptism. Nashville — Belmont received 2 by letter; Grace, Pastor Ewton baptized 1; Inglewood welcomed 10 by baptism and 9 by letter. Memphis — Pastor Lee welcomed 2 by letter, 3 for baptism and baptized 2.

Gospel Singer L. G. Kee, Union University, Jackson, Tennessee, has the following open dates for revival meetings: Week beginning third Sunday in August, and weeks beginning first and second Sundays in September. If you can use me for these dates, notify me as at above address.

Baptist and Reflector desires to state again certain regulations touching the printing of certain items.

1. Obituary resolutions are printed under the same regulations as straight obituaries, the first 100 words free and all over that one cent a word. This is stated in the heading where obituaries are printed. All other resolutions are one cent straight for each word.
2. Announcements of open dates by evangelists and evangelistic singers are fifty cents per insertion.

Please send payment with each of the preceding and save delay and save the paper embarrassment. Time and experience have proved the wisdom of these regulations and they are not at all an

effort to capitalize financially on sorrow or on kingdom service.

—B&R—

Sunday, July 22, was a "red-letter day" at Donelson, Guard Green, pastor, in the accomplishment of a really heroic task. The church had announced it as the day when they would attempt to raise \$1265.00 for current expenses and other indebtedness, and, with a membership of less than 300 and in these stressful times, they raised instead \$1425.00 in cash. The Sunday school was the agency used. They expected to increase this amount considerably by the following Sunday. Pastor Green and his people are on the mountain.

RIDGECREST INVITES YOU

Come to the Christian Life Conference
August 12 to 19

Under direction of Dr. P. E. Burroughs,
Secretary, Church Administration Department
Baptist Sunday School Board



A PLACE OF INTEREST ABOUT RIDGECREST

Eight days of high fellowship.

Rebuild yourself physically and spiritually.

Fred Scholfield will lead the singing.

Great preachers will lecture and preach daily.

Afternoons open for recreation.

Make reservations early.

Great crowds have attended other conferences held this summer.

Ridgecrest is having the greatest season in its history.

Week before Christian Life Conference —
Foreign Mission Week August 5 to 12

Week after Christian Life Conference —
Preaching Week August 20 to 26

Dr. Len Broughton and Dr. R. G. Lee will preach.

RIDGECREST INVITES YOU

Come to the Christian Life Conference

PANAMA COUNTRY

The history of the Panama Canal began with the discovery of America by Christopher Columbus in his search for a shorter route to the East. On his fourth and last voyage he touched Central America, discovered the beautiful harbor of Porto Bello, which he so named, and skirted the reaches of Limon Bay, now the Atlantic entrance of the Canal.

Discovery of the Pacific

The first white man to cross the isthmus was Balboa in September, 1513. He took with him a party of 190 lawless, brutal men, crazed by a greed for gold. His cruelty to the Indians can hardly be told. He hunted them down with bloodhounds and subjected them to every form of torture which a fiendish brain could devise to make them tell where their treasure cities were hidden. When they told him truthfully that there were no such cities, they were put upon the rack or had their hands and ears cut off.

One who has never seen a tropical jungle can not imagine the terrible hardships of that journey. It took them a month to cross the 40-mile stretch of land dividing the two oceans. On the twenty-fifth day they reached a mountain from which Balboa saw the grandeur of the mighty ocean rolling before him, which no white man had ever seen before. There he erected a crude cross and then pressed onward, but it took four more days of heart-breaking labor to bring them to the sea. Balboa waded out in the waters in full costume and took possession of the sea and all land bordering it in the name of the King of Spain. He called the ocean the Great Sea. It was later named the Pacific Ocean by Magellan.

After five months' absence he returned to the Atlantic coast, rounded up hundreds of the poor terrified natives by means of bloodhounds and forced them to knock down his ships and carry them across the isthmus, piece by piece, and put them together on the Pacific coast. One writer says that over two thousand Indians who were forced to do this work died before it was completed. Balboa's career came to an end four years after his discovery when he was beheaded by the governor of Darien for alleged treason.

Building of the Panama Railroad

The Panama Railroad was begun in 1849, in the height of the California gold rush by several American capitalists, headed by William Henry Aspinwall. At the outset they encountered the difficulty of finding a suitable location for the line traversing the quicksands and swamps between Colon and Gatun. It is reported that in the Black Swamp, the engineers failed to find bottom at 180 feet. The building of the road caused more hardships, engineering difficulties, cost more

lives and money than the construction of any equal number of miles ever undertaken. The company operated a daily funeral train, carrying the dead to pits where they were dumped and covered with earth. The labor difficulty was a serious problem. The natives could not be counted on to any great extent, so the company imported 1,000 Chinese coolies, but so many of them died of yellow fever, malarial fever and other tropical diseases and committed suicide that the railroad company finally loaded the pitiful remnant upon a ship and sent them to Jamaica where they all died shortly after their arrival. One station along the road was called Matachin, which means "Dead Chinaman."

Next an army of Irish laborers were imported. In the heart of this dark, howling wilderness the sturdy sons of Erin fell before the ravages of the tropics as quickly as the Chinese. The air was laden with pestilential vapors, and was swarming with sandflies and mosquitoes. These last proved so annoying that unless the faces of the laborers were protected by gauze veils, no work could be done, even at midday. Exposure to the incessant rains, working waistdeep in slimy water, and in an atmosphere saturated with malarious poison, such sad inroads were made among them that the remaining few were shipped to New York where nearly all died from the effects of the fevers they had contracted. It is commonly said that more laborers died during the building of the road than there were cross-ties in the entire line. Negroes from Jamaica and Barbadoes, somewhat immune to tropical diseases, did most the work.

In the face of most every conceivable disappointment, the hearty American pioneers pushed the road rapidly onward through the swamps, over plains and mountains, and on January 26, 1855, on the stroke of midnight, in the darkness and downpour of a tropical rain, the last rail was laid, and on the following day a locomotive, the first in the history of America, passed from ocean to ocean.

The railroad was a financial success from the start. Its initial cost was \$8,000,000, but by the time of its completion the gross earnings of the road amounted to \$8,146,605. Within ten years it was, and is still, considered the best paying property in the world. The Panama Railroad is now owned and operated by the U. S. government, as a part of the Canal organization.

The Panama Canal

The Panama Canal, that stupendous triumph of engineering science that has sliced the new world at its hourglass waist, where the Continental Divide, extending from Alaska to Magellan, dips to its lowest point,

has created what Columbus sought in vain, a shorter route to the East.

The construction of the canal was first attempted by the French in 1879, under the direction of Ferdinand De Lesseps, who had just completed the building of the Suez Canal. De Lesseps was so anxious to start construction that adequate preparations were not made for the hordes of workers that were to come. The question of sanitation, disease and the eradication of the mosquito seemed not to have occurred to him, and it was these very difficulties to which the greater part of the French failure has been laid. It was the solving of these very difficulties which enabled the Americans to win success after the French had made such a tragic failure.

PETER VS. CEPHAS
G. M. Savage

This is the second time that I have published this article. I thought one publication of it would be enough but I find the question is coming up again in different places. I have found in my teaching that students have to review their lessons before they get them perfectly. In a recent meeting in Mississippi the question was asked as to what is the difference between a disciple and an apostle. All such questions show that many people want to know what they have never known about an apostle as different from any other Christian man. To me it is axiomatic that two apostles can not be different in doctrine.

Several years ago I published an article on Galatians 2:11, showing that Cephas is not Peter, and Peter is not Cephas. It is true Christ said to him that he would be called Cephas, which has been done many thousand times; but Christ, Himself, never called him Cephas.

Before the twelve were clothed with power from on high they were as common men—selfish, ambitious, scrambling for preference; but after the day of Pentecost we find them in perfect agreement.

I have searched diligently more than once, and I can find no place either in my Greek Testament, or in the English Bible, where Cephas evidently means Peter, I find no sentence in which the name Cephas is coupled with an apostle. But I have found wherever either Paul or Peter refers to the other, it is in the most respectful and reverential way. There is no doubt in my mind that Paul refers to Peter when claiming not to be a whit behind the chiefest of the apostles; and when Peter refers to Paul in one place he speaks of him as having said some things hard to be understood, which the unlearned and ignorant pervert to their own destruction. When two men dis-

pute, it is evident that one of them, perhaps both, do not know what they are talking about. In Galatians 2:11 my Greek Testament does not say Peter, but Cephas.

The supposition that the apostles who were inspired, disputed among themselves appears almost as strange as to think of the trinity disagreeing. Such a thought is repulsive.

Can you think that one would play the coward at Antioch who faced the angry powers of Jerusalem, defied them, and went to prison before he would comply with their demands? That one who faced Annas and charged him with being an ally with Satan and had lied to the Holy Ghost; one whom God had invested with such power; one who said to Simon when Simon betrayed his mercenary motive, "Thy money perish with thee, thy heart is not right in the sight of God, thy art in the gall of bitterness and in the bond of iniquity"; one who stood up in Jerusalem before a crowd of highly prejudiced Jews, and so defended himself for having preached to a congregation of Gentiles that even they said, "Then hath God also to the Gentiles granted repentance unto life"; one who stood up, the first speaker in the meeting in Jerusalem, in which apostles, elders and Christian Jews had met to settle the question whether circumcision was necessary to salvation, and said, "God put no difference between us and the Gentiles, purifying their hearts by faith"—can you think that such a one quailed before a few Jews in Antioch?

Peter's speech silenced the opposition. No one after that said that a believer had to be circumcised to be saved, and Peter took his seat. In the silence that immediately followed his speech Barnabas and Paul made their speeches; then James.

Now, after these four speeches, the vote was unanimous that circumcision was not necessary to salvation.

I have too profound a reverence for the apostle Peter to think that for a moment he ever played a coward after the day of Pentecost.

I THINK I HAVE SAID ENOUGH.—Jackson, Tenn.

