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"Speaking the Truth in Love"

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"Let There Be Light"

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BAPTIST WORLD ALLIANCE

By John D. Freeman

To undertake to describe the meeting of the Fifth World Congress of Baptists would be futile. They who have attended a session of the Southern Baptist Convention and have enjoyed fellowship and inspiration which it affords know something of what it was like in Berlin; yet the strangeness of so many nationalities, so many tongues, so varied customs and ideals, can never be known from any local gathering of Baptists, however large in numbers it may be. The meeting in Berlin, Germany, was, without doubt, the most unique, the most cosmopolitan, the most inspiring, that they have ever held.

I. The Four Corners

The messengers to the Congress came from the four corners of the earth. North and South America, Africa, Australia and Asia came to Europe—all the continents represented. Canada, United States, Mexico, Brazil, Argentina, West Africa, South Africa—the land of the Boers, East Africa, Australia, New Zealand, China, Japan, India, Burma, Roumania, Czechoslovakia, Italy, Austria, France, Portugal, England, Ireland, Scotland, Denmark, Norway, Sweden, Estonia, Lithuania, Palestine.—If our Holy Roller friends could have been present, they would have seen and heard "unknown tongues," and perhaps have been able to learn the wisdom of Paul when he commanded people not to use unknown tongues unless they or someone else, were able to interpret them.

It was interesting to hear a man from New Zealand and to realize that he came from a place almost exactly on the extreme other side of the globe from Berlin. To reach the Alliance he had to travel 12,000 miles! It was inspiring to have that group of brethren together, more than forty nationalities, and to see how the religion of Christ Jesus can make one of all the peoples of the earth. Our songs were akin, our Gospel the same, our faith in the Atonement one, our baptism one, and to know that even though there are differences of polity and variety in practice among them, yet we could read in unison of voice and oneness of heart and mind "One Lord, one faith, one baptism."

One morning I sat by a German brother. He spoke no English and my meager store

of German was not enough to enable us to carry on a very extended conversation. But when I said "Baptisten kirche" he knew what I said. When I spoke of our "Lieber Herr" he knew I was talking about Jesus. When I said something about the cross the word sounded enough like his word "kreuz" for him to know its meaning. On another day I sat beside a Swede, and although I knew none of his tongue, there are some words of the Gospel in common, and we smiled when they were spoken. Again I sat beside a Korean and on another occasion beside a Burman. And not least interesting to me was the hour when I sat beside one of our Negro brethren from America, and we had happy fellowship together. Indeed and in truth the Alliance will teach us that, while the skin may vary in color the blood is alike and the souls are equal in the sight of God.

II. A Wonderful Spirit

The general spirit of the Alliance was one of happy fellowship and Christian love. One forgot racial, social, cultural and national prejudice when he became a part of the milling thousands who gathered early every morning and remained late every night at the auditorium. It was a Baptist spirit, and it held sway, although at times restrictions were placed upon it which, in Tennessee and the South, would have been resented. Enthusiasm characterized nearly every session and at times rose to high peaks in spite of the handicap which faced every principal speaker who had to utter a brief statement and wait for it to be translated into another of the two tongues, German and English, which were "official."

There was no restraint placed upon any speaker, so far as I could discover. A later article will tell about conditions in Germany as I saw them. Suffice it to say here that all the propaganda in our American press about what we would have to suffer from the German officials turned out to be a malicious cry of "Wolf!" intended, very evidently, to keep us out of Germany lest we discover the truth and realize how utterly misleading the newspaper propaganda in our land is. The men on the program exercised all the liberty they could have had in Tennessee.

They set forth in unmistakable words the Baptist doctrines and at times grew heated as they hurled their Philippians against any and every attempt by legal means to interfere with freedom of worship or to control the consciences of men.

They who prophesied so surely that such freedom of speech would not be tolerated in Germany were taking counsel of fears aroused by the anti-German propaganda of which there has been too much in our land since the brief revolution when Adolf Hitler saved Germany from the Communists and thus retained between Red Russia and the remainder of Europe a barrier over which, may it please God, the Russians shall never cross. No government could have been more considerate of a visiting body of people. No municipality could have done more for our comfort and pleasure than did Berlin, the capital of Germany and one of the largest cities on the globe.

Whatever fear may have been engendered in some minds—and there was plenty of it expressed when out at sea we received the wireless message of the assassination of Chancellor Dolfus of Austria—was soon dissipated by the fine spirit of the German people, and by the time the first evening session had ended none was left. That great choir of some 500 voices, the splendid orchestra of fifty pieces, the hearty greetings from the Reichstag and the Reichsbishop had set all minds at ease. The spirit of Oncken was not dead in Germany, and we knew that the Germans had not forgotten his great work in laying the foundations for a Protestant regime in the land.

III. What Was Done?

Naturally people want to know what such a meeting accomplished. Was it worth while? Did it justify the expenditure of so much money for travel? Is the cause of Christ any better off because of the Congress? In reply to these and other questions which could be asked, I set forth what I consider to be the outstanding accomplishments of the Congress. My estimate may not be very valuable, but at least it is my own.

1. It let the European world know more about Baptists than it had hitherto

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Baptist and Reflector

An Investment in Christian Reading.

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Welcome Home!

On Monday of last week it was a distinct pleasure to see our Executive Secretary, Doctor Freeman, step into the office, looking hale and hearty after a month's absence on his trip to the Baptist World Alliance in Berlin, Germany, and to other European points. It just seems so much better to have him near and in his accustomed place across the hall. We are glad he could journey abroad as the representative of Tennessee Baptists, but gladder still to have him back in the land of the Star Spangled Banner and back in his personal leadership of Tennessee Baptist affairs.

Editorial

With The Churches

Supplying for the pastor, Carter Helm Jones, who was away on vacation, one among the most enjoyable visits we have made to the churches was to the First Baptist Church, Murfreesboro, Sunday morning, August 26. The congregation was responsive in its attention and cordial in its welcome. A hospitable and bounteous dinner was enjoyed with Mrs. Lydia Woodfin and family at the Periscope Hotel. Both the editor and his son will gratefully remember how kindly they were received by the good people of the First Church of Murfreesboro.

Sunday, September 2, we were at the Sparta Baptist Church, F. M. Dowell, pastor. We preached twice at Sparta and in the afternoon out at Liberty, another place to which Bro. Dowell ministers in connection with his work at Sparta. The Lord was in the services and the issue of the day was three additions to the Sparta church, one by letter and two by baptism, and a real fine list of subscriptions to the paper—the finest response to the paper thus far, in view of the circumstances, that we have ever had. It was a greatly enjoyable day. In another place is a write-up of the Sparta Church.

* * *

Visiting The Associations

After a night in the hospitable home of Mr. Hudgins, he and the editor started in the former's car at 5:10 Saturday morning, September 1, on the 188 mile drive to the second day's session of the Hardeman County Association at Ebenezer Church, near Bolivar, C. E. Azbill, pastor. Reading Psalm 1, Bro. W. H. Jordan, a faithful minister of Christ of 52 years' experience, conducted devotions. After

the state workers present had been heard, Prof. R. A. Tate brought a fine message on the Hundred Thousand Club. The hostess church served a bounteous dinner at noon. At the afternoon session Bro. J. W. Camp conducted devotions, reading Matt. 28. Miss Mary Anderson, Bolivar, who was elected Associational B. Y. P. U. Director, and Jesse Daniel, Sunday School Field Worker for West Tennessee, brought fine addresses on their lines of work. Bro. Noel Siler, who was chosen Associational Sunday School Superintendent, discussed his work in a splendid way. W. H. Reed, a Union University student, briefly discussed Christian Education. Mr. Hudgins having left for Unity Association, we had to leave at this juncture for Nashville. The election of officers was reserved to the close of the session. Apparently Brethren M. W. Robinson, Bunyan Galloway and W. W. Cox would be re-elected. The spirit and responsiveness of the body were unusually fine, and a gratifying list of subscriptions was secured. In company with Mr. Daniel and his brother-in-law, M. E. Prince, we were driven to Jackson to catch the train for Nashville.

With Dr. Stewart in his car, Monday, September 4, Dr. Freeman (lately returned from Baptist World Alliance in Germany), Miss Northington, and the editor left Nashville for the Gibson County Association meeting at Brazil, I. N. Penick, pastor. An immense crowd had gathered. Brethren J. L. Robinson, J. W. Haynie and I. H. Perry were elected officers. Pastor C. O. Simpson, of Trenton, had conducted devotions. H. C. Cox, Chair of Bible, Union University, preached the annual sermon on 2 Tim. 4:2, forcefully delivered and finely received. The hostess church served a bountiful repast at noon. The men's quartette of the Brazil Church rendered special music during the day. In connection with the afternoon program and in addition to the

state workers, Brethren Cecil House, N. D. Guy, H. B. Woodward, Simpson Daniel, J. J. Hurt, H. A. West and others spoke. The welcome and spirit of the association were of the best. Several remembered the Baptist and Reflector. Then to Dyersburg for the night.

Wednesday morning, September 5, our party drove out to the historic Elon Church at Double Bridges for the second day's session of Dyer County Association. The pastor of the church, J. T. Barker, was re-elected moderator, E. L. Smothers, assistant moderator, H. L. Carter, clerk, and O. N. Dudley, treasurer. It was a special pleasure to the editor to visit this association, as he was once pastor at Elon in connection with his pastorate at Halls. At the second day's session, a good attendance was on hand. W. B. Perry, of Gates, conducted devotions at the morning hour. As always, the good people of the Elon church bountifully fed the people on thoroughly delicious food. The state workers, Hudgins, Northington, Freeman, Stewart, and the editor spoke. A special feature was an account by Bro. Freeman of his trip to Europe, given by request. Others who addressed the body during the day or read reports were: Mrs. C. F. Percival and Mrs. H. L. Carter and Brethren H. L. Carter, A. W. Williams, R. J. Williams, C. M. Simmons, Elkin Olds, W. Q. Maer, Marvin Pressly and possibly a few others whose names were not secured. A fine list of subscribers was secured. The association closed in a most appropriate and sacred manner. With Bro. and Mrs. Maer, to sail on their return to the mission work in Chile on October 6, standing at the front, the association gave them the parting hand, bidding them Godspeed while pledging both to pray for them and to pay to missions. Then for the night Bro. Freeman went to Dyersburg, Miss Northington to Friendship, and Bro. Stewart and the editor to Jackson.

Thursday morning Bro. Stewart and we drove out to Maury City, L. B. Matthews, pastor, to the second day's session of the Crockett County Association. Brethren J. H. Turner, J. W. Cunningham, and J. E. Williams had been elected officers of the body. A good attendance for the second day's session, and the cordiality and responsive attention warmed the heart. At the morning session the state workers, Hudgins, Northington, and Freeman were heard, and in the afternoon Stewart and the editor. Others who appeared before the body during the day were: L. B. Matthews, C. L. Brown, T. E. Williams, J. H. Turner, Mrs. Ira D. Park, J. T. Privett, F. B. Olds, J. C. Putnam. The hostess church served one of the best dinners seen in many a day. In the afternoon the veteran I. N. Penick conducted devotions, and the session was marked by spiritual power and closed in that

atmosphere. A gratifying list of subscribers to the paper was secured. Crockett County was one of the best associations thus far attended.

* * *

A Question Answered

While still living with his wife a man went with a married woman while she was still living with her husband. Then she abandoned her husband and secured a divorce, for which her unlawful paramour paid. Following this he supported her for two years or more while still living with his wife. He then abandoned his wife and applied for a divorce, which was first denied and later granted, but in favor of his wife, and for which he is reported to have paid the judge \$100.00. Then he and the other woman married. Out of these circumstances there comes from a certain party this question: Can this guilty man and woman, being violators of the seventh Commandment in their union, be forgiven so long as they live together?

Jesus said that, except the blasphemy against the Holy Spirit, "all sins shall be forgiven unto men" (Mark 3:28). Therefore this guilty pair can be forgiven, if they genuinely repent. This settles the general proposition of forgiveness.

But "can one be forgiven and retain the offense?" Is there not an undoing of the past required? Clear thinking is needed here. Genuine repentance is shown by "fruits worthy of repentance." But these are the results of repentance and not conditions in it. One cannot even begin to straighten out the past in a Gospel sense until he has repented. If he repents he is forgiven before he begins to rectify the past.

But let it be clearly emphasized that in genuine repentance people abandon their sins in their hearts, which then leads to corresponding abandonment of sins in their life. He who genuinely repents will straighten out the past as far as it is possible for him to do so.

What would rectifying the past mean for this man and woman? We give our judgment in this case. Unless the legal, moral and social complications in such a course would make it create as bad or a worse situation than the one already existing, then these parties should have their present union dissolved, re-marry their former companions, and live with them in the fear of God; or at least they should live apart from their present companions.

However, it would seem that there might be such legal, moral, and social complications and such other factors in the case as prevent this course from being justifiably possible. In such a situation it appears to us that if the penitent parties would rectify the past if they could and are prevented by the complica-

tions from doing so, they must bear the cross which they have brought upon themselves. But our judgment in such a case is that the sincere repentance of their hearts so classifies people before the Lord that they are no longer charged with the guilt of a situation which their folly has created and which they would undo if they could. God does not require the impossible.

This article is not discussing the utter abhorrence with which the sins of this man and woman are rightly to be viewed. Nor does space permit what is desperately needed, a discussion of the cancerous evil of lax marriage relations and of divorcees on other than Biblical grounds, which encourage so much of the marital infidelity of our times. Neither does this article mean even remotely to imply that God in anywise excuses or winks at sin. A discerning look at Calvary and the atoning blood of the Lamb destroys any such idea!

The sole purpose of this article is to answer the question whether the man and woman under consideration can be forgiven. And nobody who knows the Lord and understands the dark nature of sin and visions the blood of the Lamb will conceive the divine mercy as an excuse for or encouragement of sin. "Shall we continue in sin that grace may abound? God forbid!"

* * *

The First Baptist Church of Sparta

Sparta, a town of some 2,300 people, is the county seat of White County. The strongest religious body in the town is the "Church of Christ," or "Campbellites," as they are more generally known.

The Baptist church has seen some very dark days in the past. One of their pastors went wrong and their building burned. Now a brighter day has dawned for this, one of the pastoral mission points sponsored by our State Executive Board.

The membership of the church is 135. Of this number 30 are from the Liberty community and will go into the reorganization of the church there.

In the spring Bro. F. M. Dowell became pastor. He is leading in a marvelous way. It is not often that a minister could be commended for postponing his going to the Seminary for a year in order to stay with a needy and promising mission point. But in this case Bro. Dowell's decision to stay with the church has caused sincere rejoicing and general commendation.

Since Bro. Dowell came on the field, the following results have issued: The Sunday school has gone from an attendance of 40 to about 100. A Baptist Training Union has been organized. Six deacons have been ordained, making seven in all. All the deacons are tithers. The

second Sunday in August twenty-five members in the church pledged themselves to tithe. Six new members have been received, three of them by baptism. One of these is a young lady who until this summer had never heard any sermon except by a Campbellite preacher. The foundation of a new church has been laid, which when completed will cost between \$2,500 and \$3,000. J. W. Gardener, of Nashville, is the architect. A wonderful spirit of co-operation prevails. In June the church went from half to full-time preaching.

The church at present is meeting in the theatre in the town, which is very unsuitable for such. The church had no insurance on the building that burned in March. There is very little money in the membership. They are struggling against great odds, but with everything as bright as the promises of God. If the Lord puts it on the heart of anyone in the state to send a contribution to this struggling band without interfering with his regular gifts, it would be most thankfully received. All communications should be sent to Rev. F. M. Dowell, Sparta, Tenn.

The many circumstances and the splendid outlook in the case, mark the Sparta Baptist Church as one of our most promising state mission centers.

DR. AND MRS. MADDRY'S VISIT TO SPAIN

It is impossible to duly express in words our appreciation of the so greatly valued and blessed visit of Dr. Maddry, executive secretary of the Foreign Mission Board, in company with Mrs. Maddry.

Without attempting any detailed description of the visit which lasted only ten days, including the day of arrival and departure, visits were made to the most characteristic places of our missionary activity. The first gathering was at Madrid and the last at Barcelona and at both these places several persons stood up and confessed Christ at the appeal of Dr. Maddry.

Dr. Maddry came and established a vital relation between the Southern Baptists and our Baptists here. His glowing heart for the mission cause and his setting forth the purpose of the Board and his strong appeal to the souls was a perfect revelation and emblem of the great soul and mission of the Southern Baptists and evoked the response from everybody who had the pleasure to hear and meet him.

As the highest official of the Board, Dr. Maddry brought to the understanding of all the great purpose and secret of the success of the Southern Baptists which is a hearty effort of evangelism, and it was at the same the reflex of Christ and His great mission. —Nils J. Bengston, Barcelona, Spain, July 23, 1934.

BAPTIST PROGRESS DURING THE PAST 100 YEARS

(Address by Dr. E. P. Allredge, secretary of the survey, statistics and information department, Southern Baptist Sunday School Board, Nashville, Tenn., before the Southwide B. Y. P. U. and Baptist Adult Union leadership conference at Ridgecrest.)

The world in 1833 was a very different world from the one in which we live today. The world of 1833 was also much smaller in population and more widely separated than the world of today. If the population of the world, however, has had a phenomenal growth in the past 100 years, the Christian forces of the world have had a still more remarkable growth.

"The Baptists of 100 years ago, moreover, were not only a part of a very different world from the one we live in today, they were mostly citizens of a new nation which was destined to develop the greatest army of Baptists in the whole world.

One hundred years ago there was one Baptist to every 31 persons in the population of the United States. Whereas, at the close of 1933, there was one Baptist to every 13 persons in the population. It will be seen, therefore, that the growth of the population and the growth of Baptists in the United States during the past 100 years is without any parallel in modern times.

This unparalleled growth of our nation and of our Baptist people, moreover, was made in the face of many of the gravest problems that ever came to a new nation—problems many of which remain unsolved today. Everywhere in the middle west, west, southwest, and south, with few exceptions, the most primitive conditions and the most perplexing pioneer problems obtained 100 years ago.

With the exception of some 20 of the older states on the Atlantic coast, the United States was a vast, uninhabited, and mostly unknown wilderness. Only the most meager beginnings had been made—everything was yet to be done!

Such in brief, were the conditions which confronted our Baptist fathers 100 years ago, when they numbered only 463,419 in the whole nation. That they should be able, in the face of such conditions, to come to the year 1933 with a host of 9,500,000 Baptists in this nation is a story of religious achievement without a parallel in any other nation or in any denomination in modern times.

The growth of Baptists in America, however, has been much greater in the south than in the north. In 1833, for example, there were 235,428 Baptists in the south, counting both whites and colored, as compared to 167,991 Baptists in the north.

In 1933, there were more than 7,000,000 Baptists, of all kinds and colors, in the

south, or one Baptist to every six persons in the population. There were only 2,500,000 Baptists in the north counting whites and colored, or one Baptist to 33 or more persons in the population.

"Baptists, however, were not the only religious group in America in 1833—in fact, at that time they ranked third among the denominations. Nor have they been alone in experiencing a marvelous growth in numbers in the past 100 years.

"In fact, thanks to the great floods of immigrants which came to the United States in thirty years, Roman Catholics in America have had even greater growth than the Baptist—though Baptists now rank second among all religious bodies in America.

The unparalleled growth in numbers and the honorable place among other denominations which the Baptists of America have attained in the past 100 years is directly due to an earlier and still greater triumph of our Baptist people—the achievement of complete religious liberty and the complete separation of church and state which alone can safeguard and preserve religious liberty.

Toleration, to be sure, had been granted by many countries, but religious liberty was unknown anywhere on earth until Roger Williams set up his "lively experiment" in Rhode Island and showed the whole civilized world the workability and blessing of this distinctive Baptist principle and doctrine.

The fact that religious liberty, or even toleration, was bitterly denied the Baptists of America for 100 years explains the tragic fact that we had a net gain of only 34,000 in the first 100 years of our history in this nation. During the next 100 years, with full religious liberty, our net gain was more than 2,000,000.

Some of the more forward-looking Baptist churches had begun Sunday School work about the close of the Revolutionary war, but it was not until 1833 or thereabouts that our churches generally began to think and plan seriously for Sunday schools. By 1833, however, practically all the better churches in New England and in the middle colonies, and many churches in the south, had launched into Sunday school work.

So that there were between 750 and 1000 Sunday schools in the 6000 Baptist churches in the United States in 1833, whereas there are today over 47,500 Sunday schools, with 5,500,000 pupils enrolled in the Baptist churches in the United States.

In the meantime, Southern Baptists have achieved a "Believe it or not" in Sunday school work in the last 16 years. For they have made a net gain, during this time, of 3137 new Sunday schools and 1,266,477 new pupils enrolled, or an average of 79,154 new pupils every year

for the 16 years—a record surpassing the combined gains of any three main denominations in America.

One hundred years ago the great modern missionary movement launched by William Carey in 1792, had begun to seriously challenge and to win most of our forward-looking churches in America. Adoniram Judson, Luther Rice, and a score of other missionary heroes linked their great lives to the movement.

The Baptist missionary movement thus began, however, had to fight for its life for 20 years (1825-1845), the battle reaching its climax of bitterness and intensity in 1833. Nothing, except the horrors of the reconstruction, have ever tried the souls of our Baptist leaders as did this battle for the mission causes.

The leaders of the great missionary enterprise, however, never faltered. Baptists have literally girdled the globe with their missionary messages and filled the world with the glory of their missionary achievements.

In the meantime, the very faithfulness of Baptists of America in bearing the message and carrying the cross of world missions gave them a denominational solidarity and unity and a triumph over the anti-missionary and decisive movements of the Hardshells and the Campbellites which was truly wonderful.

So that no one today, looking over the yearly gains of Southern Baptists during this period, can find the slightest trace of any loss—only the steady march of mounting gains, from 156,011 in 1825 to 352,950 in 1845!

Thanks to the great revival of 1857 in the north and the still greater revival in the southern armies and camps during the Civil War, the Baptists of America saw their numbers increase from 1,172,810 in 1860, to 2,510,209 in 1880—a net gain of 1,337,399 or more than 66,000 a year for the 20 years covered by this great national disaster.

In the meantime, the Baptists of America have wrought a work in evangelizing the negroes of the south, which is without parallel in the history of the negro race or any other underprivileged race.

In 1845, there was one negro Baptist in the south to every 16.7 colored persons in the population. In 1930, there was one negro Baptist in the south to every 3.2 colored persons in the population.

It remains to say that the organized life and work of Baptists, so well begun 100 years ago, has been developed into one of the mightiest agencies for the advancement of the Kingdom of God known to modern times. And now that God has blessed us these hundred years of the past, with blessings which stagger the mind to conceive, what shall we say to His mighty challenge for the new age just ahead?

MY IMPRESSIONS OF THE BAPTIST WORLD CONGRESS

By M. E. Dodd, President,
Southern Baptist Convention

The strenuous days of the fifth Baptist World Congress in Berlin are now behind us. Mrs. Dodd and I have sailed out of the original Seven Seas and are now nearing Athens. Time and space blot out details and incidental things and leave only the great essentials standing out. I shall give an interpretation of the spirit and heart attitudes of the Congress as they impressed me.

1. My first impression was that all were glad we met in Berlin. There was general satisfaction over the steadfastness with which the Alliance executives persisted in the purpose to go to Berlin in spite of the pressure to change the meeting place. Their wisdom became more and more apparent as the days went on.

The fear which some had about going to Berlin faded away as it came to them clearer and clearer each day that they had been deceived by a vicious and false anti-German propaganda. The welcome and hospitality were most cordial and gracious.

There was not only the utmost liberty accorded the Congress speakers, but their messages were given wide hearing in the newspapers and over the radio. I recall one article in a Berlin daily paper of large circulation which carried the headline, "Who Are These Baptists?" And that was an important question because we find many people who never heard of the Baptists and others who know nothing of their doctrines and principles. One man wanted to know if Baptists are a political party. Well, this newspaper article, as far as I could make it out, not being so well up on my German, carried a clear discussion of our time-honored and historic Baptist principles. It gave special emphasis to the fact that we are "Bible Christians."

Doctors Rushbrooke and Simoleit conducted radio discussions which were illuminating and were widely heard.

There will no doubt be great disappointment in some quarters in America because the predictions as to how we would be hampered and limited in Berlin were not fulfilled. As late as the last day before landing one prominent man on board the Europa said: "Well, you will be free to say what you wish but it will not get outside the walls of the meeting place." His mind is now disabused.

Furthermore, holding the Congress in Berlin gave great comfort and encouragement to our Baptist brethren in Germany of whom there are seventy thousand. Some discerning brethren went so far as to say that it practically saved our Baptist cause in Germany.

There had been widespread concern among our Baptist people everywhere and among our German Baptists in particular as to what would be the fate of German Baptist churches in relation to the government's program for a totalitarian State in which the State church should become all inclusive.

Our Baptist position on a free church in a free state and of the competency and responsibility of the individual soul were given prominence and a wide hearing.

A small group of the Congress leaders were invited to call upon Reich Bishop Ludwig Mueller. One or more from each major nation were chosen for this call. Doctors Truett, Sampey, Newton and myself represented the Southern Convention. Three or four German brethren were in the group.

After formal presentation and personal introductions in the large reception room of the State church headquarters the Bishop made a speech to us, while all remained standing.

When he had spoken words of welcome and good will he said what we, as Baptists, were most anxious to hear, namely:

"A forced incorporation of Baptist churches into the German Reich Kirche does not come into question. On the contrary we are seeking for a happy relation of confidence with the Baptist churches who reside in Germany."

He also stated that his collaborators agreed with this position.

Dr. Rushbrooke responded on our behalf to these words of the Reich Bishop. He gave special emphasis to our appreciation of the assurances of freedom for our German Baptist churches.

This lifted a large part of the load of anxiety from the hearts of our German brethren.

Fundamental Unity of Baptists

2. Another impression which I gained of the Congress relates to the fundamental unity of our Baptist people throughout the world in spite of their many incidental diversities.

Baptists everywhere are one in doctrine, duty and destiny though different in color, condition and class.

The motto for the Congress was the well-known Scripture: "One Lord, one faith, one baptism, one God and Father over all." These words were blazoned in large letters, in both English and German, the official languages of the Congress, on the wall back of the platform, where every eye could see them at every session.

There were differences as to details in matters of policy but beautiful unity as to our great Baptist principles.

I have never seen any gathering of Christians where the Lord Jesus Christ was not set right in the center of everything so completely as in this Congress. There were discussions on Christ as Son of man, Son of God, Lord of all, on Christ

sufficient and supreme in all personal and social needs. And never once, so far as I could judge, was there any wavering in a sense of loyalty to Christ.

On the great moral issues of the day the Congress was of one mind. There was left no ground for doubt as to where Baptists should stand on these issues.

The reports of various commissions on such subjects as the family, economics, nationalism, racialism, etc., showed wide study and took high position. These reports and the consequent resolutions, so heartily adopted, disclosed the strong attitude of the Congress on such questions. The Congress undoubtedly conformed to the position of Paul, that the mind of Christ should be the mind of the disciple.

3. Growing out of these reports and resolutions came a third impression. This was to the effect that the Baptist World Congress was utterly committed to the conviction that racial prejudice and national antagonism are entirely at variance with the Christian conscience and that Baptists everywhere should seek by every possible means to exemplify and promote good will and understanding among all peoples.

Cause of German Antipathy to Jews

Resolutions on these two subjects brought forth the warmest discussions we had. The debates, however, were on methods of dealing with the subjects and not on principle.

On the subject of racialism, all anti-racial outbreaks were condemned as unchristian. Anti-Semitism was particularly specified.

On this point it was revealed from many sources that the recent movements in Germany against the Jews were not religious or racial but political and economic.

Since the war some 200,000 Jews from Russia and other eastern places had come into Germany. Most of these were Communist agitators against the government.

The German Jews had also monopolized a majority of the government, educational and economic positions. The Jews were not to be blamed for the intelligence and strength, so characteristic of their race, which put them forward. But when it was discovered that while Jews composed only one percent of the population of Germany and that in Berlin and other centers of influence they were occupying from thirty to seventy-five, and at least in one case, one hundred percent of the positions of influence and that they were using these positions for self-aggrandizement to the injury of the German people, then it was considered time to adopt Methods proportionate to population.

Over fifty percent of the doctors, lawyers and teachers in Berlin were Jews. According to a high and unbiased authority in the case of the Institute of Science, presided over by a Jew, every position

was filled by a Jew. No Aryan or Christian was permitted in it. The German people resented this. Naturally excesses occurred and irresponsible persons committed some atrocious deeds. But at the worst it was not one-tenth as bad as we had been made to believe.

The new government became the agent of adjustment of positions proportionate to population.

It may well be for us to recall that on principle this is no different from policies adopted in other countries, notably England and America, for the admission of Jews to various fields and institutions, on a percentage basis, proportionate to population.

Of course, all right thinking people in general and Baptists in particular should deprecate and condemn persecution and injustice. And the Baptist World Congress did this in no uncertain terms.

Baptist Position on War

On the subject of Nationalism and its related topic of world peace the Congress was most pronounced. Speakers who condemned war as unchristian and unreasonable were most vigorously applauded. It was pointed out again and again that, as a means of settling international difficulties, war is absolutely impracticable and ineffective.

This indicated that the temper of the Congress was such as would be willing to pass any resolution against selfish Nationalism and war which might be presented.

The resolution which was adopted called upon the constituent bodies of the Alliance to bring their influence to bear upon their respective governments:

(1) To yield something of their claim to sovereignty where necessary in the interest of the general good, and

(2) To create some sort of central court and police power by which differences between nations might be adjudicated and the responsible party brought to judgment.

4. Another impression was that world Baptists consider it to be their primary and supreme obligation to bear their testimony to the whole world of the truth as it is found in Christ Jesus the Lord.

"Every Baptist a Missionary"

The words of Oncken, "Jeder Baptist Ein Missionair," (Every Baptist a Missionary) were printed in large letters over the platform. Practically every speaker sounded the missionary note. The most stirring speeches heard were the reports of missionaries. The attitude of the Congress was that none is a true Baptist who is not missionary. Missions the mission of Baptists was the dominant note of Baptist leaders from all lands.

Thus the fifth Congress of the Baptist World Alliance stands out in my mind.

I sincerely hope and pray that our Southern Baptist people will find their

hearts rising and warming in sympathetic response to the support of the positions taken by the World Congress in Berlin.

Southern Baptists should be humbly grateful for the recognition given them by the Berlin Congress.

(1) Our own beloved Dr. Geo. W. Truett was elected president.

(2) The Congress accepted the invitation so graciously presented by Dr. Louie D. Newton to hold the next session in Atlanta.

(3) Five Southern Baptists were elected to membership on the Executive Committee, namely: Drs. John R. Sampey, L. R. Scarborough, Frank Leavell, M. E. Dodd, and Mrs. F. W. Armstrong.

Position and places of trust are stewardship obligations. To whom much is given of them is much required.

The Berlin Congress was a great gathering of Baptists.

THE WAY OUT

By J. W. King, President Senior B. T. U.,
Unaka Avenue Baptist Church,
Johnson City, Tenn.

In these days of so-called "depression and uncertainties," so many reasons have been given that we have become dizzy trying to decide which is the real cause underlying it all. We have been looking for improvement, but behold desolation confronts us. We have looked for peace, but peace has fled away. And for health, and behold trouble and disease.

So, after much consideration and meditation, we can vision ourselves as being very closely aligned, in word and deed, with the people of God as described by the great prophet Jeremiah.

Israel had received manifold blessings from the hand of God. Being in bondage, they were delivered, set free, and given possession of the land of Promise. During all of these centuries God had been with them, protecting when dangers were near, encouraging when hearts were faint, comforting when sorrows oppressed.

But there came a parting of the way. As did Abraham, when he builded an altar at Bethel, not being content to stay with God, journeyed on into the South, and a famine. And still too stiff-necked to turn about, went on into Egypt, and Sin. So did the Children of Israel, forgetting the goodness of God, they turn to ways of sin and folly. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah 2:13.

Now, do we not find the same reason applicable to America today? Have we not forsaken the Giver of the Water of Life, and gone out into the famine-infested desert of sin? Have we not forgotten He who has brought us from the darkness

of slavery and paganism, into the sunlight of freedom, of love, and fellowship with the God of Light? And have we not hewed ourselves cisterns, cisterns of pride, of selfishness, of greed, of hatred, of malice, of envy, of sinful pleasure, that cannot hold water, (the water of Love, of Peace, of Joy, of Life Eternal), but will lead out into the desert where the destruction of Influence, of Character, of Virtue, and of Honor, is inevitable?

Is there a balm in Gilead? Is there a physician there? In the second book of Chronicles, seventh chapter and fourteenth verse, we can find a prescription, the use of which will effect a sure and effective cure.

"IF MY PEOPLE, WHICH ARE CALLED BY MY NAME, SHALL HUMBLE THEMSELVES, AND PRAY, AND SEEK MY FACE, AND TURN FROM THEIR WICKED WAYS, THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND."

First: **HUMILITY.** Proverbs 18:12, "Before destruction the heart of man is haughty, and before honor is HUMILITY." Luke 14:11, "For whosoever exalteth himself shall be abased; and he that HUMBLETH himself, shall be exalted."

Now, what is the condition in which we find ourselves today? Are we not haughty, stiff-of-neck, and unbending to the will of God? Have we not exalted ourselves above everything? Then what will be the result? Before we shall have gained honor, and before we can be exalted, we must become humble in spirit, in word, in deed, and feel ourselves the chief of sinners, saved by, and through, the redeeming blood of the Son of God.

Second. **PRAY.** James 5:13, "Is any among you afflicted? Let him pray." Psalms 102:17, "He will regard the prayer of the destitute, and not despise their prayer." Do we find those about us who are afflicted? There are those with whom we are personally acquainted who are afflicted with the blasting, withering blight of sin. Read the daily newspapers. We read of millions who are suffering famines, pestilence, disease. And what is the cause? God's people are again down in Egypt. There they are, again around the fleshpots of sin and shame. And again they are gathering the straw with which to bind together the bricks of sin which Satan uses to block the progress of the Kingdom of God. Oh, how our hearts should yearn for another Moses during this present crisis. What is the remedy? Prayer. God is anxious and willing to hear the prayer of the destitute, and He has graciously promised that He will not despise their prayer. Oh, for an America on her knees.

Third. **SEEK GOD'S FACE.** Psalms 119:2, ". . . . Blessed are they that keep

His testimonies, and that seek Him with the whole heart." After humility and prayer, there must be an earnest seeking after God. And blessed are they who seek Him with the whole heart. If we would only seek love instead of hatred, peace instead of strife, God instead of Baal, what showers of blessings God would pour out upon us.

Fourth. TURN FROM YOUR WICKED WAYS. Ezekiel 18:30, ". . . Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." After all of these things there must be a turning from the things of the world, and a returning to God. Man cannot hold to God with one hand and to the world with the other. There must be a complete surrender of the will, and life, upon the part of man, if there is to be forgiveness upon the part of God.

When this prescription has been closely followed by man, God has promised a relief of three measures which is all complete in its cure. First, to hear. Second, to forgive. Third, to heal. May we speak the things that God wants to hear, while He is listening? May we humble ourselves, and seek His face with a repentent, confessing, heart, so that He will forgive our sins? May we turn from the wickedness of our ways so that He may heal our lands, and drive from our hearts the hatred, the jealousy, the envy, the distrust, which we have toward God and man?

Oh, that we might have a sweeping revival of the old-time power that will drive from our land, and from our individual lives, the blight of sin that is fast gaining its strangle hold upon the throat of government, of schools, of churches, and the lives of our people within their own homes.

BAPTIST WORLD ALLIANCE

(Continued from page 1)

known. Since the unhappy days of long ago when our Anabaptist forefathers came under the cloud of disrepute because of one world group who posed as Baptists, the Catholic groups of Europe have painted everywhere lurid pictures of our people, making them appear before rulers as the rankest rebels and making the common people think of them as social lepers and moral renegades. To have five thousand representative Baptists from the four corners of the earth gather for a week, mix and mingle with the crowds on streets, in hotels and elsewhere gave us a great opportunity to let the people know the calibre of Baptist manhood and the worth of our doctrines in practical life.

Going home from the Congress one night I saw an incident which illustrates how we could bear testimony to those

who did not even know our name before the Congress met. The street car conductor had overlooked collecting the fare from one messenger. When this man got off the car he handed him the fare and explained as best he could what had happened. The conductor thanked him very profusely and the car moved on, while from those seated and standing near the door came the whispered word, "Baptisten." The beautiful badge worn by each messenger came before the end of the Congress to be an open sesame and never failed to part the lips in a smile of greeting. It was a great day when several thousand Baptists could gather in the largest city of one of the three great Protestant nations of the earth and there present in spoken and written form their fundamental tenets and at the same time live before the people in such a way as to "prove our faith by our works."

2. It gave encouragement to the small bands of Baptists in European countries. In Germany, Sweden, Norway, Estonia and Roumania live nearly all the non-English-speaking Baptists of Europe. They were well represented at the Congress, and it must have done their souls good to feel the impact of their brethren from America where Baptists are honored and where they do not have to bow their heads before any political or ecclesiastical powers.

3. It helped to engender a sorely needed spirit of international fraternity. This it did by exposing the dire need for more adequate means of inter-communication and also by making manifest the fact that difference of nationality is not a sufficient cause for personal antipathies and antagonisms. The more often peoples of various lands meet together as did the Baptists in Berlin, the sooner will the dreams of world peace become realities.

4. It exposed some of the weaknesses of the Alliance organization. Every great Baptist movement is the product of the dreams and plans of some man or a small group of men. The Alliance is no exception. But no great Baptist movement is ever carried on exclusively by a small group of men however capable and conscientious they may be. During this session of the Alliance it was evident that a small group was determined to control. There was no chance for free discussion on the floor, even in moments when it would have been possible. Every vote was a farce. I never heard a negative vote taken. It may have been advisable for the Executive Committee to conduct this session as it did, but if it persists in such conduct the Alliance will sooner or later be torn by division into two great bodies—one of them an ecclesiastical-machine-controlled organization and the other a Congress of free and independent sons of the King! (To be continued.)

BAPTIST STUDENTS WHO ATTEND THE STATE UNIVERSITY

To the hundreds of young men and women who will be coming to our State University now within the next few weeks, on behalf of the Christian people of Knoxville I take this means of extending a cordial welcome, not only to the University and our city, but also to our churches.

To parents and pastors of these prospective students, let me say that it is our sincere desire to co-operate with you and the young people you send to us, in every way possible to make their sojourn at the University profitable to them spiritually. As they grow in knowledge, it will be the prayer of our hearts and the aim of our ministry to help them in every way possible to grow also in favor with God and man.

We covet the prayerful co-operation of the friends whom they leave behind as we seek to discharge our Christian duty toward them while they are here. They will come from every section of our State. When their work at the University shall have been completed, they will be scattered over our State and Nation to occupy important positions of leadership and service. We covet their splendid talents and the influence which they will exert for our Lord and His Kingdom in the earth.

Our observation over the years convinces us that those who definitely align themselves with the churches while they are students are much more apt to be loyal to their home churches where they live after their student days are over than those who do not.

We hope, therefore, the Baptist students will bring their church letters with them, and that on the very first Sunday they are here they will unite with the church of their choice. We urge our own young people who go elsewhere to school to do this. Such action amounts to a recommitment of their lives to the Lord and Master. It puts them in the way of active co-operation with the Christian forces while they are in school. It affords them an opportunity to add to their scholastic education such training as they may obtain in the church and thus round out their lives according to the plan God has for every life.

We would be glad to hear from the students, parents or pastors, giving us the names of any Baptist students who are contemplating coming to the University so that we may establish contact with them upon their arrival here. And we want them to feel that they can come to us at any time about any problem—great or small—which they may have while here.—O. E. Turner, Associate Pastor, First Baptist Church, Knoxville, Tenn.

THE OPEN FORUM

The Baptist and Reflector does not necessarily concur in all the opinions expressed on this page.

ONE DAY REVIVAL

By Livingston T. Mays

Rev. Stephen Grigsby, assisted by the writer, led the Mt. Olive Church, Knoxville, in a four-day vitalization service followed by a one-day revival. We were inspired by the example of Pentecost, believing that the Mighty Powers which made it a revival are now available by faith.

About half of the preaching was done by Pastor Grigsby in a most forceful way. Brother Grigsby is an exceedingly active and successful pastor and used his fine earnestness and resourcefulness to remarkable extent in these services. His great leadership rendered easy the half of the work done by the writer. We first selected one hundred faithful members of the church to seek out any prodigals there might be away from the church fold. Others sought for the unsaved. Consecration, financial, spiritual, soul saving was the main motive and object.

There were added to the regular services of the church, sermons Thursday morning and evening and Friday morning and evening. Then came Sunday morning beginning at 5:30 A. M. and extending to 10:00 P. M.—A THOUSAND MINUTES FOR GOD.

Contemplation, prayer and personal work extended from early day dawn to 9:30. Then the Sunday school hour was spent in evangelistic efforts in every class. The pastor then made a strong appeal for surrender to Christ. At 12 o'clock there began an upper room prayer service lasting until 1 o'clock, followed by a stirring sermon by Rev. Clarence Hammond, on the Holy Spirit. The church choir, assisted by quartettes from McCauley Ave. and Lonsdale, rendered Gospel songs for an hour. Preaching, prayer and dedications continued until time for the B. Y. P. U. roundup in which there were many re-consecrations. The evening hour was marked by two sermons and a wonderful manifestation of the Spirit in the final dedication hour. Then came baptism, administered, in the recently beautified baptistry, in a dignified manner by Pastor Grigsby.

There was a revival in the hearts of practically the whole church demonstrated by pledges of fuller service to the Lord henceforth. Three men and three women were baptized and the pastor said six more were expected to be baptized next Sunday. Many Sunday school children made profession, who will be baptized after more careful examination. Brother Grigsby

said: "This has been the greatest day of my life and the greatest day in the history of this church." Thank God for His blessings.

The writer assists, August and September, in similar one-day revivals at Elm Street, Bell Avenue, Oakwood, Coal Creek and Euclid Avenue. He hopes to have Grigsby's fine spiritual presence with him.—

Knoxville, Tenn.
August 25, 1934.

Dr. O. W. Taylor,
Editor Baptist and Reflector.
Dear Dr. Taylor:

May I say a word regarding our four-day vitalization service and one-day revival?

I think our church was revived as much as at any revival we have ever had. The people responded, they prayed, they worked, they sacrificed. If every church in Tennessee and the southland would have similar services I think many of our problems would be solved. We are majoring on Prayer, Evangelism, and Attendance this year at Mt. Olive. We averaged 130 in prayer meeting the first six months of this year. We have no financial troubles at all this year. If our people will go to church and pray, then they will give. The need is to get them to church in a prayerful attitude. I think such a service as we had will help to solve every church's problems. During the day Sunday we had 1723 in attendance. The beginning of each hour was a different service. Dr. Mays did fine work with us. Use him when you can.—Sincerely, Stephen C. Grigsby.

TIME AND ETERNITY

By L. A. Lawler

Had you ever thought of why the present is called time and why future existence is called eternity?

To illustrate: God's great Chariot has two wheels; time, and eternity. The hub of the wheel we call time is the sun, around which move the stars, planets, the moon and the earth. The earth is a big ball swinging out in space—as are stars, planets and moon. All of them get their light from the sun—the hub of the universe. Each of them at a different distance from the sun, so that there is perfect harmony. We have summer and winter because the earth, in its rotary movement around the sun, varies between two imaginary lines in the universe called tropics. One turn of the earth is called a day. One complete revolution of the earth around the sun is called one year.

Job 38:11. Since "The morning stars sang together and all the sons of God shouted for joy," the years have stretched themselves out in a straight line one after another as sheep jump over a fence into pasture to feed on the green grass, lie in the cool shade, drink the cool water and return over the fence at nightfall to be sheltered in the fold of the shepherd; but the years pass on never to return. Each day and year has its record of joy and gladness, success and triumph or envy and hatred, malice and murder.

The numbering of the years is so arranged as to magnify the birth of our Lord. Decreasing from the beginning to His birth and increasing from His birth to the last day of time. Thus we see how time is measured: days by light and darkness, years by summer and winter. If we could live where the sun is there would be no night; no winter.

II Pet. 3:10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." This scripture teaches that the present order of things shall come to an end. A new order of things shall begin. This new order is called eternity.

The hub of the wheel we call eternity is God's throne around which His people shall dwell forever and ever. We shall live in heaven where His light originates. On the hub, so to speak, of that immortal world and not where light refracts. There will be no revolving, no shadows, no cold or heat. These things will not be needed. God on His throne will mean infinitely more to the immortal world than the sun means to the physical universe. Only God's word—which shall be the law—heaven and the "lake of fire" shall remain.

The earth shall be destroyed because of the curse for Adam's sake, because of the voice of men's blood that has been shed upon it, because of the vile language that has polluted the heavens. God will utterly purge all things, seeing to it that the abyss (no man's land) is impassably fixed. —Huron, Tenn.

INDIAN RIDGE ASSOCIATION

On Wednesday, August 22, the Grainger County Association met with the Indian Ridge Baptist Church. Reports on the various phases of our Baptist work was read and discussed, as much as possible, by our state workers, and visitors from other associations. The spirit of advancing the Kingdom work seemed to prevail throughout the two days' session.

W. I. Daniel, Albert Samuel and Joe Williams, in the order named, were elected moderator, assistant

moderator, clerk and treasurer for the ensuing year to succeed Rev. C. B. Cabbage and Brother A. G. Needham, who have been moderator and clerk-treasurer of the association for more than 12 years. Brother Clay Lambdon preached the annual sermon on "God's Covenant with Man." The pastor of the church, Rev. J. A. Lockhart, gave a welcome to the feast from the bounteous table prepared for the noon hour. During the noon hour a large list of subscribers to the Baptist and Reflector was secured.

During the forenoon on Wednesday Miss Mary Northington spoke on "The Conditions and Their Challenge to Our Baptist Churches." Roy Anderson of Harrison-Chilhowee Institute, J. L. Dance, pastor of Fifth Avenue Baptist Church, Knoxville, and O. D. Fleming, pastor First Baptist Church, Morristown, were present and spoke. On Thursday, inspirational talks were made by W. D. Hudgins and C. W. Pope, pastor of First Baptist Church, Jefferson City. The association then adjourned to meet with the Richland church on Wednesday and Thursday after the third Sunday in August, 1935.—Mrs. D. S. Hamilton.

JUDGMENT OF THE NATIONS

Matt. 25:31-46.

By J. F. Hailey,

The things that have been gotten out of this Scripture—that are not in it, are amazing. A general judgment of saints and sinners: hence, a general resurrection of both classes; salvation of the sheep nations and damnation of the goat nations; the certainty of an eternal hell; salvation by works. All these, and how much more, I cannot enumerate—none of which are even suggested in the account.

Don't jump at a conclusion. Solomon has a significant word on that habit in Proverb 18:13: He that answereth a matter before he heareth it, it is folly and shame unto him.

Let us look at the conditions as stated.

1. This judgment will take place after Christ's return with His saints.

2. It is a judgment of nations. Nothing is said about individuals, except in verse 41, which is before the judgment of nations proper begins.

3. There is nothing said about the nations having died; but, "It is appointed unto man once to die; and after that the judgment." Heb. 9:27.

4. The basis of judgment is the treatment awarded the Jews by the nations. Salvation turns on faith in Christ. John 3:36. Nothing is said about faith. Indeed, faith is an individual matter—not national.

5. The nations will not include either the Church or the Jews. If the sheep were righteous in

(Continued on page 15)

THE YOUNG SOUTH

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

HEARTS AND FLOWERS

Crystal Eneet

In the beautiful city of Rio de Janeiro, three girls in neat uniforms of blue and white were on their way from Vacation school. Rosa and Maria were having a little quarrel, while Margarida was between them attempting to change the subject. As they were passing a tall gate, she peeped through the iron bars to see the flower garden she liked best of all those they passed.

"O-o-o, look quick!" she cried. "Our beautiful chrysanthemums—the gardener is cutting them down today. What a pity! They might have stayed pretty another week."

"E-e-e just look how many flowers are on the ground," shouted Rosa in a voice loud enough for the gardener to hear. "I wonder if he would give us just one."

"Sh-sh," whispered Maria touching her companion on the arm, "the 'dona' herself is hearing you."

Just then they saw the beautiful lady approaching the gardener as if to tell him something. She was like a fairy queen in pink and white with black, wavy hair. After a few words with the gardener, she went to the gate and greeted the girls cordially,

"Good afternoon, girls."

"Good afternoon," they responded in one voice.

"I have just spoken to Senor Luiz," she continued as though she had not heard Rosa's wistful comment, "and if you care to take these flowers, you are welcome to them."

"O, thank you so much Senor, they are very beautiful," smiled Margarida. The fairy queen waved them adios as she returned to her easy chair behind the bank of huge ferns on the veranda.

The gardener, carrying a huge pile of the flowers to the gate, was greeted by a chorus of voices asking for a flower and more than a dozen hands were eagerly outstretched through the bars of the gate. Other girls and boys were joining the group, and Senor Luiz was busy for the next few minutes placing a flower in each hand. Rosa and Maria, who were among the first to receive theirs, were waiting impatiently for Margarida to get hers.

"Just push in front of the rest, and get yours the way we did," they advised.

"But Mother doesn't like me to push in front of the others. I'll wait my turn." But when it came her turn, the very last, Senor Luiz gave her a small flower saying regretfully, "Sorry, Senorita, you deserved the best, but that is all that is left."

"Thank you just the same." In spite of her cheerful reply, her spirits drooped as she joined her companions.

"Well, your politeness didn't get you anywhere that time," sniffed Maria. Although Margarida said nothing, she was glad her house was near.

"Why, what's the matter, child? You look ready to cry," said her Mother as she entered the house.

"O Mother, I know whatever you teach me is right, but it didn't seem like it this afternoon." Between sobs the child related the story of the little white flower she held in her hand.

"There, there," comforted her Mother, "I wouldn't cry over that. I would much rather my little girl had an unselfish heart than all the flowers in the world. Now, really, which would you rather have?"

"Why the unselfish heart, of course, for the flowers will soon

die," agreed Margarida laughingly.

"I'm so glad. Now, run get your bath and you may put on the new dress I finished this afternoon."

"Oh, it is pink isn't it? I like it for the fairy queen wore pink this afternoon."

Then Margarida went singing on her way upstairs. A little later she was coming down, very pleased with her new dress when she heard a clapping of hands at the gate, which in Brazil is a signal that some one is there. The old faithful Negro cook, dona Pureza, slowly unlocked the gate and beheld the gardener, Senor Luiz, with a big box in his hand.

"I don't even know the little girl's name," he began apologetically, "but I know she lives here and she has just come from school. My 'patroa' (the lady I work for) was behind the ferns watching me give out the flowers and asked who was the girl who waited till the last. Then she took these from her vase and sent me over here."

"Just a wait a minute. I'll call her mother."

At that moment, both Margarida

and her mother appeared at the door.

"Oh Mother, that's the gardener I was telling you about," exclaimed Margarida, as the man came up the walk towards them. Then he gave the box to the astonished child.

"Oh, thank you. What a surprise! What can it be?"

When they opened it, they caught their breath in surprise. A dozen chrysanthemums, yellow, pink and white, with a tiny card which read:

"For the courteous little girl who passes my gate," then an invitation to come with her mother and make a visit.

For a moment they were both speechless. Then Margarida threw her arms about her mother's neck, and with tears of gratitude in her eyes, whispered, "Oh Mother, I thank you so much for helping me to be good and kind. We'll go to see her, won't we, Mother?"

"Of course we will," and Mother gave Margarida's hand a little squeeze. "Let's find vases for the lovely flowers."—"The Sentinel." Used by permission B. S. S. Board.

Tickling Sensations

No Prerequisites

Mr. A.—"Is there any truth in the report that MacTavish has bought the gasoline station?"

Mr. B.—"Well I don't know for sure, but the 'Free Air' signs have been taken down." — Streatham News.

It was dusk when a young lady stopped at a roadside filling station. "A quart of red oil, please."

The attendant gasped, "R-r-r-red oil?"

Certainly; the tail-light has gone out."—Ex.

"Is he a good rabbit-dog?" inquired the hunter, after inspecting the animal.

"I'll say he is!" the dealer replied with pride. "You should have seen the way he went after my wife's new seal-skin coat."—Ex.

No Excuse for Carelessness

Father—"Why were you kept in at school?"

Son—"I didn't know where the Azores were."

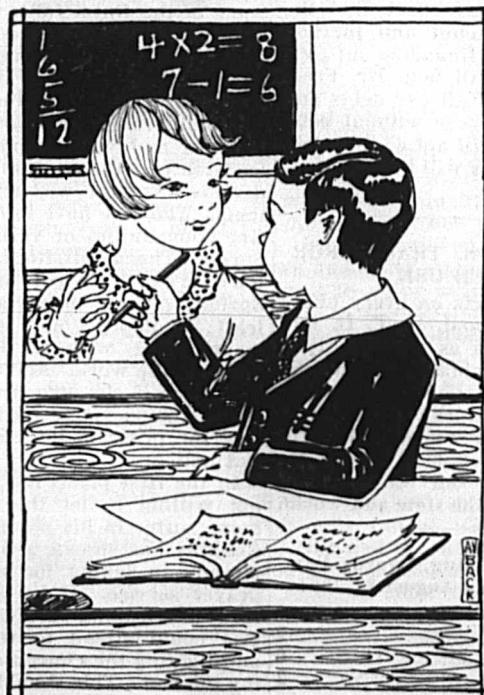
Father—"Well, in the future just remember where you put things."—Ex.

Traffic Cop—"Let me see your license."

Tourist—"Which one? marriage, car, driver's, camp-fire, fishing or hunting? Open the license trunk, Maria."—E?

Bill—"Don't you ever use toothpaste?"

Phil—"Why should I when I haven't any teeth loose?"—Ex.



SCHOOL DAYS

Ding-dong! Ding-dong!
Hear the school-bell's morning songs!
What's the message that it brings
To the children as it rings?

"Work and study every day;
Music, sports, and games to play;
Friends so dear, and teachers kind—
All of these in school you'll find!"

This the school-bell's merry song,
Ding-dong! Ding-dong!

—Story World.

EDUCATIONAL DEPARTMENT

Sunday School Administration

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

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

Field Workers

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

SUNDAY SCHOOL NOTES

So much has been said and so many questions asked about the new Study Course we give below an outline furnished by the Managing Editor, Mr. Noble Van Ness. This will give some definite idea as to the books and when they will be ready for use. Be sure to read this list over carefully and be governed accordingly.

Dr. P. E. Burroughs
Educational Department
Building.

Dear Dr. Burroughs:

The following gives the status of the new books in the Training Course for Sunday School workers arranged more or less according to their progress toward completion:

Some Learning Processes by L. P. Leavell and John L. Hill, delivery August 31.

When Do Teachers Teach by H. Clay Trumbull and Doak S. Campbell, delivery date September 9.

How To Win To Christ by P. E. Burroughs, delivery date September 13.

From Joshua to David by John L. Hill, delivery date September 13.

From Bethlehem to Olivet by Hight C. Moore, delivery date September 18.

The Book We Teach by J. P. Weatherspoon, delivery date September 22.

Outlines of Bible History by P. E. Burroughs, delivery date September 25.

Looking at Learning by J. L. Corzine. This manuscript has gone to the printer as copy but will not be delivered until around October 15.

From Adam To Moses by H. W. Tribble is in page proof form and will probably not be delivered until October 15.

The Grace of Giving by P. E. Burroughs will be ready about October 20.

The School in Which We Teach by G. S. Dobbins should be ready around October 25.

The Baptist People by P. E. Burroughs should be ready by October 10.

From Pentecost To Patmos by Hight C. Moore should be ready about October 15.

Growing Christian Character by J. M. Price should be ready about November 1.

What Baptist Believe by O. C. S. Wallace should be ready about November 10.

Yours sincerely
Noble Van Ness.

Rev. Truett Cox sends in a list of names for certificates covering the Bible Division of the Sunday School Manual taught at Muddy Creek Baptist Church, Holston Association. Truett is always at something good and we appreciate this help on his part.

OCTOBER STATE MISSION MONTH

We hope our people will all remember that October is State Mission month, and we want every school to observe State Mission Program every Sunday during the entire month. On the special day October 28 we urge every school to give a liberal offering to State Missions. Our aim for that month is \$10,000 for State Missions from the Sunday schools of the state, which is the amount appropriated to this department by the State Mission Board. Let's give back into the Board this amount and thereby have the joy of financing our own work. This will help Dr. Freeman to pay off all our debts and start the new year without debt, and then we will not go into debt any more. This will be easy if all will co-operate.

EDUCATIONAL TRACTS FOR FREE USE

We have tracts on every phase of Sunday school, B. T. U. and Laymen's work as well as Stewardship, Doctrinal, Evangelistic and any other phase of our denominational work. Send for as many as you may need and thereby help your people to become informed about our Co-operative Work all over the state and world.

Teacher Training Awards For Month Ending August 31, 1934

Associations	Diplomas	Seals
Bledsoe		2
Clinton	11	6
Duck River		2
Holston	3	29
Knox		9
McMinn		7
Mulberry	1	
Nashville	1	3
Nolachucky		4
Ocoee	10	79
Riverside	7	
Robertson		3
Squatchie Valley	1	
Shelby	3	6
Watauga		14
Total	37	164

Church Administration Awards

Chilhowee	1
Ocoee	14

Shelby	2	13
Western District		1
Total	3	29

Sunday School Administration		
Concord		10
Gibson		9
Hardeman		205
Holston	258	1
Holston Valley		10
Lawrence	11	
Madison		203
Robertson		1
Total	269	439

A FINE EXAMPLE

Please read below what one mountain church is doing for the district around that church. If every church in Tennessee would take the task of missions seriously as this church is doing, led by this splendid pastor, we would not need paid workers in this state. See what he says:

A Challenge to Baptists Monterey Baptist Church

The pastor has been working hard on the task of unifying the Baptist work in this territory. The task is just begun. We were at Hanging Limb the last ten nights and have established connection with the church there. Some of the finest folks we have ever met live at Hanging Limb, and we are glad to call them friend. Maryland is the next objective. We have found the people there to be eager to go forward and very responsive to leadership. These fine people deserve the best we can do for them. Then we have in mind the fine communities of Verble, Sand Springs, Thorn Hill, Rock Springs, Buckner's Chapel and Cliff Springs. These places afford at least 500 Baptists and should be co-operating with us in every phase of the work. And they will be in line if our own people will show a co-operative spirit in putting the program into operation. But notice:

In the first place, the pastor is not willing to let the work at home suffer in his absence. Bro. Robbins has shown a fine spirit already in taking the mid-week prayer service. If he is willing to do the leading surely someone else could attend to ventilating and lighting the church and ringing the bell. This should be done exactly 30 minutes before service so that the people might be able to get to church on time.

LEA'S SPRINGS SCHOOL

We are having such a good school here at Indian Ridge Church. Our crowds have been around 100 each night. There is such a splendid interest shown. We began our work Sunday night.

TENNESSEE'S GOAL

For the Southwide Sunday School Conference to be Three Hundred

We are setting our goal as suggested by the Sunday School Board forces at 300 for the South-

wide Sunday School Conference to be held in Raleigh, N. C. Let us begin now to plan for this conference and see to it that we have our pro rata present when the time comes.

MADISON COUNTY SETS A GOAL

In the round of associations we find the work going in good shape most all over the state. The past week we visited the following associations: McNairy, Dyer County, Gibson County, Madison County, Crockett County, Lawrence County and Stockton Valley. All have good prospects for their future program. Madison County sets high record in all our work except the Laymen's work. They have had training schools in all the churches for both Sunday school and B. T. U. and in addition have held all the group meetings with every church represented in each group. The spirit is fine and all seem to be enthused over the success so far. They were not satisfied with this and so they got in touch with the Negro churches and put on a simultaneous campaign among the Negro churches and held twenty-eight training schools out of thirty-one churches in the county with an attendance of more than 2,000.

This makes around seventy training schools reported to have been held in the colored churches of the state. The other associations have advanced wonderfully since last year and all are working at a definite program.

Rev. Truett Cox writes from Bluff City:

"Our Sunday school here is launching a drive to become standard by the first of the year. To this end they have asked me to teach the Normal Manual beginning next Monday. I wish you would have sent to me ten copies of the new manual and whatever rules pertain to the management of such a course. The people seem enthusiastic about it, and we hope that a large number will take the course."

HOLSTON VALLEY

Simultaneous Sunday School Training School

"This training school is the beginning a greater work to be done in Holston Valley Association." These are the words spoken by one of the preachers, as Miss Zella Mae Collie and Lawrence Trivette brought to a close a very fine week of training. This same feeling was keen as many of the teachers and leaders spoke their approval of the work done.

During the week sixteen out of the thirty-five churches conducted a school. Twenty or more of the churches were contacted by the leaders, and teachers were assigned, but for unavoidable conditions seven churches did not have the schools that were arranged. Of the sixteen schools

conducted, all report splendid work done. Six hundred or more people were enrolled during the week. Twenty-one teachers were used during the week, teaching a total of 130 hours. About fifty took examination. More than fifty people were used in definite service during the week. Nine churches furnished the teachers. Two Sunday schools were organized. Two Sunday schools graded. Four churches put on a weekly visitation and expect to continue with a monthly visitation. Two Sunday schools are installing the Six Point Record System. Baptist literature was installed in one church which was using only the Bible. The people have begun to talk about their training school for next year, and planning to have 100% in every way.

Appreciation is to be expressed to Rev. John Chiles, Mr. E. S. Clifton, who was general dean, Mr. George Walker, Mr. John Walker, Mr. Will Horton, and many other of the leaders. Also the group of fine teachers who gave their service for the week.

Many of the pastors and teachers have given expression of the value of the school. Let us read a few testimonies. Rev. H. C. Emmert says: "The school has been a wonderful help to our churches. I hope that our churches will carry the work out." Rev. Chiles: "It has been a great week at Persia. Interest is fine." Robert Southern says: "I believe that similar schools should be inaugurated in the association. This method seems to be the most feasible one in acquainting our people with the plans, purposes and significance of organizations properly functioning." Others: "The work has given me a great blessing and a desire to do more work for my Master." "The weekly visitation was put on Friday, and our Sunday school was increased by thirty on Sunday. I know that it pays to visit." "The training of the week gave the people in our church a greater vision for reaching souls through the Sunday school." "The week as a teacher has been a spiritual blessing to me, and I have enjoyed the fellowship with the people at the church."

Many other similar testimonies could be furnished. The work will speak for itself.

NOTE THE FOLLOWING

The new Sunday school year begins in October. Thousands of churches will change superintendents. Many additional teachers will be elected. Thousands of classes will elect new officers. All these new workers are susceptible to suggestions. How vital that they get started right! You have an opportunity to help them. Give all of these special invitation to attend your September meeting.

Strive to get into the thinking

and acting of every Sunday school worker in your association the four-fold purpose of a Sunday school: Reach every available individual; teach the whole Bible; win the lost to an acceptance of Christ as Saviour; develop and enlist the saved in winning others to Christ.

Whether the majority of Sunday schools are bigger and better next year will in a large measure be determined at Promotion Day. You, brother associational superintendent, have an opportunity to instruct and encourage the workers in your association to make needed adjustments and plans for another year. Do your best to have a helpful program in September and try to have every superintendent present in the meeting. Study the September Builder for suggestions.

During September 22,000 Sunday schools will order literature for the next quarter. A sample copy of the Sunday School Builder has been sent to every Sunday school not now receiving this magazine. Let's do everything possible to get the Builder into the hands of every pastor and superintendent in the Southern Baptist Convention.

May I make a few suggestions: Make the increased circulation of the Sunday School Builder a special feature of your September meeting. Have one or two pastors and superintendents give brief testimony. If possible, write a postal card to every superintendent not getting the Builder and urge that he include it in the next quarter's order. Ask your group superintendents to do all they can. Last spring the associational Sunday school superintendents helped us increase the circulation of the Sunday School Builder about 2,000. Let's increase it 5,000 this quarter.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6:9.

Sincerely yours,
J. N. Barnette.

UNION VALLEY HAS GOOD SCHOOL

Union Valley, Grainger County, reports a good school with a census showing a total of 303. Baptist preference with only three others and they are Methodist. Mrs. Campbell conducted this school and reports splendid interest and enthusiasm in the work.

CUMBERLAND ASSOCIATION Puts On Simultaneous Training School.

Cumberland Association is planning a big campaign of enlargement and enlistment during the week of November 25 to December 2. Mr. Barnette of the Sunday School Board, together with our forces, will have the work in charge and teachers are being secured for all the churches and a great program is being

planned. Dr. John A. Davison is helping to get plans ready and we are expecting a great time.

FRANK COLLINS BACK HOME

We have just had an invitation to be present at the home coming of the pastor of the Portland church and to have a part in the reception being given Bro. Frank Collins upon his return home. It would be a joy to be there but we are engaged in Associations every day and cannot accept. Hope they have a good time.

BAPTIST TRAINING UNION NOTES

It is hard for us to become accustomed to using the term B. T. U. instead of B. Y. P. U. We have become so used to the BYPU we are slow to give up the name. It has been made dear to us through the years, and we have to think each time before we write the new letters.

We have just had a very fine report from South Pittsburg of a training school conducted in a colored church there. The report is sent in by Miss Allie Mae Ross, and along with this splendid report she sends in 16 names for the Seal merited by the study of "Training in Christian Service." These seals are sent out by the colored people themselves but are recorded here by number and we report same to them. Miss Ross says: "Our B. Y. P. U. has held a Study Course at the negro church. The attendance averaged around 40 with 16 examinations. Twelve of the sixteen came every night. We greatly enjoyed doing the work and those taking the course seemed to enjoy same."

UNION CHURCH

Midland Association Has Good Training School

Miss Ora Dowell sends a splendid report from her class at Union Church and states the following: "Have closed out one of the very best schools that I have ever taught. The interest was fine and the attendance very good indeed. Much interest and in spite of some handicaps we expect great results from this school."

STUDY COURSE REPORT FOR AUGUST

If your Association has not conducted schools in all the churches, suppose you get busy and see what can be done. Let's have something from every Association each year and better each quarter.

B. T. U. AWARDS FOR MONTH ENDING AUGUST 31, 1934

Association	Diplomas	Seals
Big Hatchie	34	
Carroll County	9	
Clinton	4	
Duck River	9	
Gibson	1	
Hardeman	10	77

Holston	67	45
Knox	19	47
Madison	18	8
McMinn	40	39
Nashville	7	
Nolachucky	42	12
Ocoee	85	179
Riverside		5
Sequatchie Valley		21
Shelby	19	64
Sweetwater		1
Watauga	26	55
Western District	1	6
Wilson	1	40
Total	345	646

JUST TO SHOW WHAT A YOUNG MAN CAN DO

In order to show how our young people are thinking and how they respond when called upon we quote from a letter just received from Rev. O. D. Fleming, Morristown, Tenn.:

"Dear Brother Hudgins:

"Last Thursday Willis R. Allen and I went to the Mulberry Gap Association. At 10:30 the moderator asked for the B. T. U. report. The Sunday school report had just been approved—and no report was ready. This seemed to be their last general report. They decided to use this thirty minutes in recognizing visitors and in singing. So we were recognized and I introduced Willis and asked them to hear him on B. T. U. work. Hudgins, he set that association on fire. He started a revival spirit which continued all day. Later we saw Lawrence who told us you expected him to have been present but that he could not get there. The surprise and the challenge of his plea was electrifying. When he closed there were few dry eyes and several on the verge of shouting.

YOUNG PEOPLE LEADING

We have attended eleven Associations up to date and find everywhere that our young people are taking the lead in most all that is going on in the churches at the present time. Of course we do not assume to say that others are not interested and doing things, but we find our young people always on the job and their work is growing more rapidly than any line in the entire program. If we save this world and our denomination it must be done largely through the younger people who are studying our doctrines and programs and are organizing for action.

LET'S GET BUSY WITH THE MISSION STUDY

This is the time when we should begin preparation for the study of the "Southern Baptist Missions" that has been prepared by Mr. Lambdin. Every church should put on this course and where at all possible should join with the women and laymen and have a church school. Write for information concerning this course. The books can be had at the small price of 20c per copy.

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 Margaret Bruce, Nashville

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

MY STATE

"My State—I search in vain for words
 Her virtues to define;
 And this I know with heart aglow,
 I love this State of mine."

"My State—how beauteous are her lands!
 All nature's charms combine To make her fair with beauties rare—
 This lovely State of mine."

"My State! Oh, Father, shed Thy light
 Upon this State of mine;
 Win her to Thee that she may be Not only mine, but Thine."

"Oh, may her laws be just and right,
 Her people strong and fine,
 May all her ways be righteous ways—
 This lovely State of mine."

—Anon.

"LAUNCH OUT INTO THE DEEP IN TENNESSEE"

Bess Powell Clark, State Missionary.

We do not know why the fishermen had not gone out into the deep to let down their nets, it might have been because from force of habit they fished near the shore or they might have been afraid because of lack of faith to fish in new places and in a different way. But when the Master came, He said, "Launch out into the deep and let down your nets."

As I have gone about during the past few months working in West Tennessee as one of the Baptist State Mission employees, I find God still saying to His followers, "Dare to do things different and bigger and better" or "Launch out into the deep and let down your nets," and some of our people are doing as the Master bids, realizing as the fishermen did, significant results.

One newly elected W. M. U. Associational Supt. planned and carried out a mission study campaign by which she was able to reach the majority of the churches in her association with mission study. We had a day's mission study in the central church in each district inviting the churches of the district to attend, which most of them did. This superintendent says she will not be satisfied until her association has a simultaneous School of Missions in all the churches in the association similar to what Mr. Jesse Daniel has for Sunday School and B. Y. P. U. Thanks to Mr. Daniel for setting the pace!

After we had spoken on "Unity"

in the Lord's program or Co-operative Program, the Sunday School superintendent and chairman of the board of deacons of a rural church arose and said for several years his church had not given anything to the Co-operative Program but that he was making his personal pledge to do different in the future and he trusted the church as a whole would do so.

One rural church has dared to build a church paying for it as they built, during the time we call "depression." It was nearly finished when I was there and they had enough money to finish as soon as the men were able to work on it again. They were happy and proud of their church building. I could almost select from the audience the ones who had sacrificed perhaps the most, for as I commended them for the splendid work they had done for the Master, tears of joy would trickle down their cheeks. One man sat in the audience wearing overalls and blue shirt whom they said had led in gifts and work. He told me that some said they could not do it but that he believed that with God's help they could, and he said, it had been.

One person living in one of our weak associations as to organizations says there must be an associational missionary for that association, if the association hopes any time soon to do anything like what it ought to do. The idea is to have a person supported by the churches of the association who will give all of his or her time to demonstration work in the churches of the association, to teach, train, and lead in Sunday School, B. Y. P. U., W. M. U., and in a regular and systematic financial program. This one has a vision of launching out into the deep with the Master, I hope it will not be a vision, only.

One pastor who has built up two country churches from small memberships until now they are much larger in number of members, says he hopes that soon these churches will group with two others near by and maintain a pastor who can live on the field among the churches. He says he will be glad, if it is God's will, to move on and build at another place. His is the right spirit and the right vision, we believe, for God's work.

Our rural churches are calling for help as never before. They are in the process of change and readjustment and they need direction and guidance as they plan for the future. We need evangelists for the rural churches

and we need teachers who can stay long enough to make their teaching felt. We must save our rural churches, but if we do we are going to have to work wisely and fast during this time of unrest and change everywhere. The rural church will have to change or be no more!

As I've worked among the rural churches this summer, I find a willingness on the part of the members to be helped, in fact, theirs is almost a Macedonian call—"Come over into Macedonia and help us!"

Last summer I worked in East Tennessee among the destitute mining people. I found them not only destitute in a physical way but spiritually. They were literally crying, "Come help us for our people perish."

I worked for ten years in New Mexico among the Spanish Americans in a Catholic state. I thought surely the spiritual need could not be more any place in our Southern Baptist Convention territory, but I found in my own State of Tennessee there in the mountain section of our state a spiritual destitution almost as great, if not as great, as there. I found also while in East Tennessee last year that with the coming of the two great national projects to our state, that of Cove Creek Dam and the Smoky Mountain National Park, comes another great call to Baptist to meet a great need. We must arise and at almost any cost attempt to meet the need there spiritually, or it will be too late in a few years from now.

May we all as God's workmen combine our ability and effort in our local churches, in our associational work and in our state mission program do our best for the king. The land is ours, if we only arise and possess it.

THE NEED FOR TRAINED WORKERS

Martha Sherwood, State Sec'y

Enumerating the needs of our work on state mission fields is a job which would require tact as well as time. However, the greatest need as I see it is leadership. In so many places local leadership is at a premium. There are so few who even try to lead. Let us stop and consider the cause or causes for so few leaders. Lack of vision as to the opportunities for service in their own community is one cause. Lack of knowledge, of course, is the cause of lack of vision. We are so content to run our work in the same old rut with never a thought of widening our scope. Why are we content? Here we are back again to the same thing—lack of vision.

We need trained leaders in our rural communities. It is not enough to say we need trained leaders, but we need enthusiastic, wide-awake workers with a deep spiritual consciousness.

What about the church whose pastor does not live on the field and which has services only half the time? Can this church do the work it should? Surely its work and harvest would be greatly increased if we had trained leaders in the church. In one of the churches in which the writer directed a D. V. B. S. this summer there was no response to the call for helpers. A two weeks school was carried on with no local helpers. The children were enthusiastic and eager to learn but how well can a D. V. B. S. be conducted with one as director, teacher, song leader, secretary and janitor? With the forty pupils enrolled think of what could have been accomplished with a sufficient corps of teachers!

What is to be done? How can we have trained workers? (and how can they preach except they be sent? Romans 10:15.) Can we as Tennessee Baptists fail to send them? If I were allowed to suggest, my suggestion would be a full time associational worker, one who is paid an ample salary to enable him or her to give full time to the work. I would also suggest that this worker give most of his time to the rural churches, putting on training classes with the idea of developing leaders, also helping to place and keep before our people our denominational program.

Surely, with some vision of the world's needs, from home to the remotest bounds, and with this vision of need, a vision of the privilege and opportunity of Jesus' follower to hear and obey His word, "Go ye into all the world," even a partial comprehension of this Divine Word, surely there would be more and better prepared leaders and workers and thus more sheaves for the Master.

A MESSAGE FROM

REV. W. H. HODGES

Missionary Pastor at Spencer, Tennessee.

Spencer is the county seat of Van Buren County, and is located on the top of the beautiful plateau of the Cumberland Mountains. This section of the state has been dominated by the Church of Christ for more than one hundred years. On February 8, 1931, Rev. W. F. Moore organized a Baptist church at Spencer with eight members. One year later I was called to this church as missionary pastor. I found the membership had increased to sixteen, thirteen women and three men! Not a member of the church would lead in prayer!

We had no building in which to worship, so were forced to use the second story of the courthouse for our services. Many times while we were holding services, drinking, card playing, etc., were being carried on down stairs to

the extent that we could hardly continue our service. This condition, of course, made it very hard to get the attention of the people who really wanted to worship, but we felt that the Lord was with us from the very beginning and the people were anxious to follow His leadership, and I want to testify that I have never seen a group of people more faithful and consecrated and more willing to be lead to do the thing that the Lord would have us do.

After a short time we realized that if we were ever to do the things that we desired to do, we would have to have a better place to hold our services. We were few in number and many of our people were out of work, but after much praying, and planning, we decided to "arise and build." The Bible class of the First Baptist Church, McMinnville, had given us a beautiful lot, so in seven months after reaching the field we were worshipping in our lovely little church. The building is small, 30 x 40, with an annex consisting of two class rooms. This work was done with almost no help, but we still have a debt on our church of about three hundred dollars, and we are praying that the Lord will put it into the hearts of some of our friends to send us a contribution to help us lift this debt.

Our work is well organized. We have a splendid Board of Deacons, Junior and Intermediate B. Y. P. U., and a Woman's Missionary Society. These organizations are all doing splendid work. Not only the grown people but many children pray in public and in many of the homes family prayer is the rule.

We are very much in need of a pastor's home. At present we are living in two rooms, but in spite of it all we are very happy in our work and the Lord is blessing our efforts. I am preaching full time, besides conducting a Bible class every Wednesday evening.

This is a real missionary field, and I wish I could make you see the needs and possibilities of the field as I do. There are scores of unsaved all around us who are interested in the gospel, many of them walking ten and twelve miles to services. Only recently I baptized a man and wife who walked twelve miles to be baptized!

We need your prayers as we labor on this field. Will you not stop long enough to offer a prayer for the field and those who labor on this needy missionary field?

"From all the dark places of earth's heathen races,
Oh see how the thick shadows fly,
The voice of salvation awakes
nation,
Come over and help us, they cry."

HOW W. M. U. MEMBERS ARE HELPING

And Can Increasingly Help the Hundred Thousand Club

Helping by Knowing: It is the blessed privilege of W. M. U. members to know the Bible as a great missionary book, to know the great mission fields, to know our worthy representatives on these fields and to know the rich returns from the money invested on these fields which caused our debts. It is easy for those who know to get a vision of the inevitable, crushing defeat which Southern Baptists must suffer unless they pay their debts. Let us know the plan of the Hundred Thousand Club, its purpose, its accomplishments. Know that it must be "over and above" our regular Co-operative Program. Know that the offerings to our Co-operative Program have increased instead of decreasing since we have begun to pay our debts. Know that most of our missionaries on their small salaries have joined the club.

Helping by Subscribing: All informed, "born-again" Baptists will earnestly desire to pay their debts. Of the 21,010 subscribers as reported at Ft. Worth in May, 9,000 are women. Let each of these enlist two each in subscribing this year.

Helping by Paying: There is no need to subscribe unless we pay. We as women can continue to help by paying promptly and leading all new subscribers to pay month by month. "It is easier to keep up than it is to catch up."

Helping by Telling: Jesus' first words after His resurrection were to women to "go tell My brethren." The brethren did not understand. Neither do a majority of them today. Our families and our young people and the uninformed women and "brethren" need to know of this glorious privilege. Tell those who do not read Baptist literature and whose pastors have failed to "go tell." Let each association have one whose particular task is to "go tell" and let each missionary society have one and each circle. "Go tell!"—Mrs. Edgar Godbold, Missouri.

PRAYER, THE GOLDEN CHAIN

Suggested program for the September-October Quarterly W. M. U. meetings.

Hymn: Take Time to Be Holy.
Devotional: Prayer, our chain to God. Heb. 4:14-16. 1 Thess. 5:17.

Remember one on prayer calendar.

Hymn: Sweet Hour of Prayer.
Talk: Our Responsibility to pray — as individuals — in our homes, in groups.

Talk: Linking prayer with enlistment.

A prayer for the unenlisted.
Solo: The Beautiful Garden of Prayer.

Talk: Prayer and Our Young People.

Review of book, "Prayer, the Golden Chain." Order after Sept. 1 from the Baptist Sunday School Board, price 25c.

Offering—Announcements.

Hymn: 'Tis the Blessed Hour of Prayer.

Talk: Prayer Plans of the W. M. U. (Emphasize prayer calendar, seasons of prayer, devotional service, nine o'clock prayer hour, prayer card.)

Consecration Service: Have the women to tell of answered prayer.

Sign the prayer pledge.

Sing softly, "Have Thine Own Way, Lord."

LUNCH

Soft Music.

Hymn: Revive Us Again.

Devotional: Prayer linking one with power. Eph. 3:14-21; Phil. 4:19.

Prayer for guidance in selecting associational officers (Read Matt. 9:37-38 before praying.)

Business — Reports from associational officers.

Select the nominating committee.

Talk: Need of prayer and work in this association.

Open Forum — What will we do? Secure volunteers for definite work needed in your association.

AMERICAN BAPTIST THEOLOGICAL SEMINARY

To All Friends and the Constituency of the American Baptist Theological Seminary.

GREETINGS:

We take this means of informing all concerned that the American Baptist Theological Seminary has passed through the first decade of its career. We may say, truly, that the vicissitudes through which the Seminary has passed, during the past ten years, have been strenuous. But, notwithstanding the strenuousness of the past ten years, she has weathered the pretentious storms, and is now preparing to set new sails upon better seals, with the hope that the second lap of ten years may not be so exacting as the first lap.

Profiting by the experiences and hardships of the past, and looking forward to a brighter

future, we purpose to take courage, and to double our determination, in view of the imperativeness of the work, overshadowed by the spirit of Dr. O. L. Hailey, and with all hands pulling together, success will crown the undertaking. The undertaking is unique, in that it affords the opportunity for helpful co-operation of the White and Colored Baptists in the promotion of a greatly needed and altogether worthy enterprise.

Change of Location

As a matter of information, we wish to state here, as it is also stated in the Bulletin, that on account of a proposed deal, by a party of Nazarenes, the Seminary was operated within the city limits for two years. That deal fell down, and the Seminary has returned to its original site on Whites Creek Road, and will there open its doors for the reception of students on Tuesday, September 25, 1934. A most cordial welcome is extended to all in quest of the information which the Seminary offers.

For further information see a copy of Bulletin No. 11, or write Dr. J. H. Garnett, Dean, Rural Route No. 3, Whites Creek Road, Nashville, Tennessee.

Fraternally,
J. H. Garnett, Dean,
A. M. Townsend,
Chm., Board of Directors.

(This, the only Theological Seminary for Negroes in the world, to which Dr. O. L. Hailey so fully gave himself, still carries on. Let our people hold up its hands with their prayers and support.—Editor.)

A rainstorm demolished much of the city of Tiberias on the Sea of Galilee. There was a great destruction of life. This city, which was founded by Herod Antipas, was very familiar to our Saviour when he was on earth. The population of the modern city is about 8,000.

IS EPILEPSY INHERITED?

CAN IT BE CURED?

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR SEPTEMBER 2, 1934

Memphis, Bellevue	1346
Chattanooga, First	888
Nashville, Grace	861
Nashville, First	725
Knoxville, Fifth Avenue	606
Chattanooga, Ridgedale	570
Nashville, Belmont	566
Chattanooga, Northside	545
Maryville, First	528
Chattanooga, Avondale	504
Etowah, First	437
Dyersburg, First	403
Nashville, Edgefield	356
Chattanooga, Chamberlain	350
Humboldt, First	341
Trenton, First	335
Martin, First	300
Chattanooga, Alton Park	280
Chattanooga, Oak Grove	274

By FLEETWOOD BALL

George Dale has resigned at Madill, Okla., to accept a call to the church at Tahoka, Texas.

—B&R—

E. D. Gregory has resigned at Lone Wolf, Okla., to accept the call of the church at Grandfield, Okla.

—B&R—

O. R. Steiner, of Parma, Mo., has accepted a call to the First Church, Jonesboro, Ill., effective September 16.

—B&R—

M. M. Hall has resigned at Plain Dealing, La., and moved to New Orleans, La. He has one or two idle Sundays.

—B&R—

R. J. Shelton has resigned the care of East End Church, Columbus, Miss., to take effect no later than January 1, 1935.

—B&R—

J. D. Brannon has resigned the church at Roitan, Texas, in order to become a District Missionary under the State Board of Texas.

—B&R—

L. W. Terrell has resigned at MaGee, Miss., to accept a call to Griffith Memorial Church, Jackson, Miss., effective September 16.

—B&R—

Bethel Church, near Huntingdon, has recalled its good pastor, Elihu H. Martin, and advanced to half time services.

—B&R—

E. Butler Abington, of Bartlett has accepted the call of the First

Church, Earle, Ark., his work to begin October 1.

—B&R—

The Beech River Association convenes September 21 with New Prospect Church, five miles south of Saltillo, Hardin County.

—B&R—

H. O. Niceley, of Burgin, Ky., has been called to the church at Fairview, Ky. The church is a memorial to Jefferson Davis.

—B&R—

G. F. Barton, of Buhl, Idaho, has been called as pastor of the First Church, Great Falls, Montana, and has accepted.

—B&R—

T. F. Lowry, of Fairfield, Ill., has been called to the church at Wildersville and it is thought he will accept.

—B&R—

Recently the trustees of Mississippi College, Clinton, Miss., conferred on Bryan Simmons of Mount Olive, Miss., degree of D.D. It is an honor worthy to bestow.

—B&R—

C. L. Canaday, of Crawford, Texas, was ordained to the full work of the ministry by the church at Jonesboro, Texas, on August 26.

—B&R—

D. A. Youngblood has resigned as pastor Immanuel Church, Baton Rouge, La., effective September 1. He has not indicated his plans.

—B&R—

The First Church, El Paso, Texas, I. L. Yearby, pastor, will be assisted in a meeting beginning September 23 by L. G. Broughton, of Atlanta, Ga.

—B&R—

W. V. Huntessberry has resigned as pastor of the First Church, La Compte, La., but no definite plans as to his future work have developed yet.

—B&R—

L. W. Martin has resigned as pastor of the First Church, Hazard, Ky., to become a mountain missionary under the Home Mission Board.

—B&R—

H. A. Selpes, of Ewing Mo., a student in the Southern Seminary, Louisville, Ky., has been called to the care of Cedar Creek Church, near Louisville.

—B&R—

W. S. Allen announces his acceptance of the presidency of Stetson University, Deland, Fla. He has been dean of Baylor University, Waco, Texas.

R. C. Tennison has resigned the care of Henderson Street Church, Cleveland, Texas, to accept the call to the First Church, Crosbyton, Texas.

—B&R—

There were 19 additions to the church at West Memphis, Ark., in a revival with W. M. Pratt preaching, and P. A. Stockton leading the singing.

—B&R—

A. C. Hassell has resigned at Plain View, Ark., to enter the Southern Seminary at Louisville, Ky. Homer Eldridge of Bunkley, will succeed him at Plain View.

—B&R—

Alford Carpenter, formerly Missionary in the Canal Zone, Panama, has accepted the care of the First Church, Blytheville, Ark., effective September 23.

—B&R—

Salem Church, Jeannette, C. R. Mullins, pastor, is having a revival in which Woodward Bartholemew, of Parsons, is doing the preaching.

—B&R—

The church at Trezevant, C. E. Hutchinson, pastor, began a revival Sunday in which B. G. Arterbum of Dublin, Ky., is doing the preaching.

—B&R—

J. L. Newsom, of Blytheville, Ark., who is pastor of Gosnell Church, near that place, was lately assisted in a meeting by J. T. Renfoe, who has been supplying the Second Church, Blytheville.

—B&R—

There were 29 baptisms at the close of the recent meeting at Republican Grove Church near Trezevant in which the preaching was done by the pastor, A. U. Nunnery, of Parsons.

—B&R—

Mount Zion Church near Many, La., D. S. Goodman, pastor, has recently had a gracious revival. T. T. Martin, of Blue Mountain, Miss., doing the preaching. There were 50 additions, 31 by baptism.

—B&R—

The death Sunday morning, September 2, of D. J. Miley of Polkville, Miss., removes a faithful pastor. He was only 65 years of age and was active in the ministry when claimed by death.

—B&R—

Professor Bert Loomis, who has been teaching in State Teachers College has accepted a position in the faculty of Limestone College, Gaffney, S. C., as head of the department of education. He takes charge September 12.

—B&R—

A. T. Robertson, Jr., of Banner Elk, N. C., and Miss Mollie Black-

burn of Greenville, S. C., are soon to be married. The groom is a son of A. T. Robertson of the Southern Seminary, Louisville, Ky.

By THE EDITOR

Secretary Freeman is happy to report that the total gifts during August to the Co-operative Program were \$21,250.00.

—B&R—

We extend our deepest sympathy to Dr. A. T. Robertson in the loss of his sister, Miss Josephine Robertson.

—B&R—

W. A. Wilhoite, new pastor of the Liberty Church, Ocoee Association, has recently concluded a revival in his own church which resulted in 45 conversions.

—B&R—

J. C. Sherwood, pastor First Church of Erwin, recently closed a meeting with Cobbs Creek Church in Johnson County, A. C. Todd, pastor. There were thirteen baptisms and many rededications to Christ.

—B&R—

Word comes of a fine servic at Doyle, J. M. Hughes, pastor, held by him and Dewey Todd, pastor at Bethlehem Church, Woody, in Cumberland County, in which three members came in and three deacons were ordained.

—B&R—

P. F. Davis, who received his Doctor of Philosophy degree from the Southern Seminary in 1932, has been elected Head of the Department of Education at Bessie Tift College. During the past two years Dr. Davis has served as pastor of the Baptist Church of Cropper, Ky.

—B&R—

The total receipts of the Executive Committee of the S. B. C. during August were \$37,704.39. Receipts to the Hundred Thousand Club, included in the above, were \$13,366.22. In gifts to the Co-operative Program South Carolina ranks first giving \$5,499.22, Tennessee second giving \$5,156.25.

—B&R—

Liberty Church, Big Emory Association, S. D. Kinsley, pastor, has closed a revival with 31 additions to the church. The pastor reports that the church is making wonderful progress — their constant prayer is that the Lord will help them to push out the walls of their little one room building.

—B&R—

Herman F. Burns, art editor of the Sunday School Board, and Mrs. Burns, are spending some time in New York, where he is doing further study in his chosen

work. His father, H. F. Burns, Sr., staying during this period with his brother, O. J. Burns, near Spring City. Correspondence should be addressed to him there.

—B&R—

Salem Church, McMinn Association, J. W. Creaseman, pastor, assisted by Floyd Long, pastor of North Athens Church, has closed a revival with 15 conversions and 6 additions to the church. Brother Creaseman is also the new pastor of Oak Grove Church in the same association where he is conducting a meeting this week.

—B&R—

W. E. Farr, pastor of the First Church, Itta Bena, Miss., has closed a splendid meeting with the Malcomb Avenue Church, Memphis, M. A. Younger, pastor. In speaking of the meeting, Brother Farr said: "Thank God for His power and blessings and the leadership of this church." There were 33 additions to the church.

—B&R—

Wednesday night, September 4, in the Halls Baptist Church, H. L. Carter, pastor, W. D. Hudgins conducted a one-night deacons' school. There were present eight pastors and twenty-nine deacons representing fourteen churches. It was voted to arrange for a five-nights' school as soon as Mr. Hudgins could give a date.

—B&R—

We regret to hear of the death of I. T. Henderson, 89, father of Charles S. Henderson, pastor of the Immanuel Church, Nashville, who died September 5 at Calhoun, Ga., after a long illness. Dr. Henderson officiated in the funeral services. May God's richest

WARNING

Issued by the American Bible Society, Bible House, Astor Place, New York City.

An over-heavy, suave man of between forty-five and fifty-five years of age, posing as "J. C. Norton," has recently been calling on annuitants of the American Bible Society, and in one instance defrauded an unsuspecting woman of nearly \$1,000. This man, with an ingratiating manner, carrying a forged letter of introduction, and well acquainted with annuity processes and principles, is likely to continue in his unscrupulous activities unless apprehended. Pastors, religious workers, and particularly persons interested in annuities should be on their guard against him. Information as to his whereabouts should be sent at once to the American Bible Society.

blessings be upon the bereaved family.

—B&R—

The office appreciated the visit last week of Mrs. George W. Leavell, her daughter Cornelius, and her sister Mrs. Austin Peay. Dr. Leavell returned to the states with Mrs. Leavell but remained in New York for treatment of the tropical disease contracted in Wuchow, China. We shall ever remember him at the throne of grace.

—B&R—

Strong resolutions were adopted favoring the rights of Jews, Negroes and people of other races at the Baptist World Alliance. It was very fitting that L. K. Williams, colored, was made one of the vice-presidents of the Alliance. He is pastor of a negro Baptist Church in Chicago which is said to be the largest Baptist Church in the world.

—B&R—

Friends were shocked to learn of the tragic news received Sept. 1 from Mr. and Mrs. Swann Haworth, who were injured in a motorcycle accident at Dredgen, Hungary. Mr. Haworth's skull is crushed and he is suffering from concussion of the brain, but physicians hope to save his life by an operation. Mrs. Haworth had a broken arm and a broken leg. After attending the Baptist World Alliance they went to Hungary where the accident occurred.

—B&R—

In August 30 issue Baptist and Reflector erred when it stated that A. F. Smith had resigned at Tunnel Hill, Ga., to accept Oakwood Church, Knoxville. Brother Smith resigned Tunnel Hill, Ga., to accept Oakwood Church, Chattanooga. Pastor C. L. Hammond of Oakwood Church, Knoxville, said, "He felt very much as Mark Twain when the rumor got out that he was dead, when questioned about it replied, 'Well it is slightly exaggerated.'"

—B&R—

Avondale Church, Chattanooga, has just closed a glorious revival in which Pastor D. B. Bowers did the preaching. There were 85 conversions with 50 additions to the church. On the last Sunday of the meeting the church ordained L. K. Weaver to the gospel ministry. The pastor was assisted in the ordination service by W. C. Tallant, First Church, Lake View, Ga., A. F. Smith, Oakwood Church, Chattanooga, and W. A. Nichols, church clerk.

—B&R—

Pastor J. T. Barker, Halls, moderator of Dyer County Association, has been assisted in meetings as follows: At Fowlkes by Mark Ferges, pastor First Baptist

Church, Ridgely, a good revival with four for baptism; at Enon by H. L. Carter, pastor First Baptist Church, Halls, in a good meeting with fourteen additions, ten for baptism; at Elon by A. M. Nix, of Guin, Ala., in a fine meeting with twenty-three additions, twenty for baptism; at South Fork by A. J. Johnson of East St. Louis, Mo., in a fine meeting with thirty-five additions, thirty-one for baptism. Great concern is felt over the continued serious illness of Mrs. Barker. May it please the Lord to restore.

JUDGMENT OF THE NATIONS

(Continued from page 8)

dividuals, they would be with Jesus on the judgment throne. The church will take part with Christ in this judgment. I Cor. 6:2. The saints shall judge the world. "World," as used here, means unregenerate mankind in general.

The Jews will not be part of "the nations" judged, because they "shall not be reckoned among the nations." Those judged will be the leaders of the nations that shall attack the Jews in the last great war before Christ comes. See Ez. 38, 39, and Joel 3:12-17.

6. These points show what sort of kingdom Jesus is to set up. It will be David's kingdom, which was political, with a spiritual side added to it. This appears if the Kingdom of Heaven as set forth in Matthew is closely studied.

7. The wildest interpretation of this Scripture is that of the punishment and reward of the two classes of the nations. The translation "everlasting punishment" ought to read, "age-lasting cutting-off," as translated in Wilson's Emphatic Diaglott. The words translated "everlasting punishment" are "kolasis aionion," and literally reads, "cutting-off age-lasting." Kolasis is from kolodzo, to prune, to lop. I give Liddell & Scott, also Thayer. To prune, or to lop, means to cut off.

It may be asked what the goat nations are to be cut off from. From privileges and advantages allowed the sheep nations during the Millennium. I give it as opinion, that they will not be allowed to exist for that period as organized, functioning nations at all.

I hope to give an exposition of the parable of the ten virgins soon. My conclusions along a number of lines, including these, are by-products, so to speak, of years of study of the Kingdoms, the Church and the Churches. Criticisms and suggestions from people with ripened ideas will be welcomed. If anyone sees fit to contradict, with nothing more than the hackneyed notions we've all heard from time out of mind, I care little for them.—Jackson, Tenn.

A FAITHFUL MINISTER

By Louis J. Bristow,
Superintendent

A letter from a lawyer in another state told us of an aged Baptist minister who needed hospitalization and who was too poor to pay the cost of service, and asked us to admit the old man free of charge. Two days later, a letter from the pastor of the old preacher told us a pitiful story of the sick man's need, and begged us to admit him free of charge.

Now, the Southern Baptist Hospital, like all denominational enterprises, has been having a hard time financially. The debt contracted when the hospital was built has to be paid, and we have met all bonds as they have matured. Our free and charitable work has to be limited to our ability, for we do not believe it is right to run into debt, even to care for old preachers, or other sick folk. Our limit has been reached, and unless there are good folk who love the Lord and His workers who will help bear this old man's hospital expense—well, we are admitting him; and are hoping Southern Baptists will see to it that we are not embarrassed in the case.

And this old preacher is only one of many who have been cared for in the Southern Baptist Hospital in New Orleans free of charge during the past year—there have been 1,645 of them, to be exact.—New Orleans, La.

In Memoriam

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

MRS. TAYLOR HARDY

In the home-going of Mrs. Taylor Hardy, on June 19, 1934, the White Pine Baptist Church deeply feels the loss of a faithful member, a willing worker in the Sunday school, B. Y. P. U., and Woman's Missionary Society. In her life, she seemed not to think of her own, but the happiness of others; thus living a life well-pleasing unto God.

Her generous heart and kind, loving disposition won the hearts of those who knew her and the entire community seemed saddened at her going. Greatly will she be missed from the two places she loved best, her home and her church.

But some day we shall go where she now dwells to that mansion prepared for us, not made with hands, eternal in the heavens.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

We humbly bow to God's will.
MRS. J. S. WIGINGTON,
MRS. J. H. WALKER,
MRS. H. E. WALKER,
Committee.

TRAINING THE CHILD
By Rev. W. C. Patton, Pastor,
Southside Baptist Church,
Johnson City, Tenn.

Text: "Train up a child in the way he should go." — Proverbs 22:6.

Parents should early train in the home. The child is the tender bud of promise and must be trained to blossom into a fragrant rose and not into the deadly night shade of a curse. It is not the Washingtons, Lincolns and Garfields that shape the nation, but the parents who train them. Yet some fathers and mothers are too weak, spineless, and deceptive to train children in the way they should go. The challenge of this age is the training of the child, for we have no idea what destinies our children may have in the future of their life. Parents who have well instructed and well ordered families who are well governed at home, are the springs of childhood which send forth the tributary streams that make up, by their confluence, the majestic flow of national greatness and national prosperity.

Then let us as parents have a deep concern for the training of our children. The salvation of the child depends much upon it! Then how inexpressively, how tremendously important! The beast and the bird train their young, by instinct, in the way that they should go. Even the sea monsters care for and protect their young. Shall we as parents be more cruel than they, and by neglecting, religiously to train them leave out the highest good of which their immortal souls are capable?

What I want you to see is the way God has of revealing His love to the child. It is through the consecrated mothers. The best sons and daughters come through the influence of consecrated mothers. Napoleon said of France that her great need was for mothers to train their children. Mahomet said, "Paradise is at the feet of mothers." An old Scotch proverb says, "An ounce of mother is worth a pound of clergy."

Robert E. Lee was so drilled that he would unconsciously step the military step. You must drill or train your child by your good examples, as the power is in the example, not in the precept. Every bias and trend of a child is an inherited one, so if we have scrub mothers who are worldly minded, we will rear scrub children. If some of our mothers would look after their children as they do after the latest fashions and worldly things, they would give their children a square deal. We have men who know how to raise horses and cattle but when it comes to training their children, seemingly care nothing about them at all.

Too many parents are trying to train by teaching their children heresy, and have ruined the

whole life or stream of childhood. It is very important that we, by the grace of God, train our children in the direction of heaven. Just as silently as the falling of the snow flakes, the character of the child is forming day by day; its forces are gathering either to the joy or the sorrow of its parents.

It has been said by someone that most crime and misery in the world is for want of early training. In Matt. 18:10, Christ said, "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father." It is such a great sin to keep our children away from Christ. There is nothing on the outside of the home richer than on the inside. This subject of heredity is glorious if it is the right kind, but some fathers and mothers have bequeathed to their children diseased bodies and feeble minds. But if we train in the direction of right, our children will be moved in the direction of heaven and God instead of spiritual anarchy and death.

Let me say if the Roman Catholics can spin the web that binds the child as completely at the age of 7 or 8, what will Satan do with your children at the age of 15?

Let us bring the name of Jesus before our children in such a convincing manner as to enable them to accept Christ, for they need a new heart in order to be saved. So, let us, my beloved, as ministers and teachers and pastors and parents press this demand of God first, on the ground of right; second, on the ground of reason; third, on the ground of gratitude and for the interest that we feel in our children.

The mother will say, "My son, you are getting wild and shy, and you stay out so late at night," and while she wrings her hands, that wayward boy wrings her heart strings. And the mother says, "Let's send for the minister that my boy may be saved." The minister comes, preaches with much power, but John sits up in the church, under every appeal that the minister can make, unmoved, unhealed, unforgiven. What is the trouble? The mother turned John out on the highway of ruin waiting for him to be a man, in order that she may train him in the way he should go, and he has slipped away from that mother and is lost.

I have thought of my text many times and then wondered how it was that so many so-called pious fathers and mothers would have so many wild and reckless children. And one day I turned to the 6th verse of the 14th chapter of John, where Jesus said unto Thomas, "I am the way, the truth and the life." And I said I understand now—we should get our children to Christ, the way divinely appointed by the Father. Christ

was the Way in the beginning, and in the middle and in the end. Christ was the true light to the soul of the child, while here on earth. But many ways have been proposed by mistaken teachers and men under the influence of the devil. But Christ and Him crucified is the only way of life, all other ways are crooked and perverse. So the child, when in Christ, may walk with boldness, and he shall never depart from it even when he is old.

Then let us have a very definite purpose in view, yes, an inflexible purpose of unflagging constancy, so that we can train with a view not lower than heaven. And let the children's minds be stored with the gospel truth, and let the training be such that it will be transmuted into the character and conduct of the child. So ought we to warn our children at every cross road of life of so many dangers lurking around, seeking to destroy them. Let us be like Hannah who was the model mother in the Bible, who lent her child to the Lord at about the age of 7. She left him at the altar and there resigned him for life. The child had been given to her by the Lord for a blessing, and not a curse. The mystic tie between the mother and her child has the rivet of eternity.

How train? By example. Children are much more easily influenced by example than by precept. To tell a child what to do is a very good thing, but to show a child how it is done is much more valuable. The power of a cold, impracticable injunction is not worth much to the child, but in the good example it is the power of character itself, which makes the deathless impression on the child for good. "Shall I be remembered by my children?" is a pathetic question. Oh how I like to think of dear mother, with tears of joy and the most tender thoughts. It is the beautiful life of my mother that has enabled me to stand in the hour of temptation. But the trouble with so many parents is that they will not take time to train their children. Yet there is nothing in which we should expect more help from the Lord than in the training of children, and if we will train them aright, they will develop both physical and spiritual strength against the temptations of life.

We have parents who think if they have the child sprinkled and webbed into the church of their choice, that is the way to go. But let me say that the text does not even hint at such patchwork, for Christ is the only way, and not a few drops of water put upon the child's head, which I think is a great evil and has caused so much confusion and trouble in the religious world today. It is obviously plain to me, for so many who were sprinkled for baptism have become dissatisfied and demanded baptism by

immersion in water in order to satisfy their conscience. Then what botch work the parents do when they have the child labeled by sprinkling, supposing that is the way to go. But let us get our children to Christ, and then they will have the right kind of Christianity and not the wrong kind of churchianity.

What the church needs today, as never before, is more intelligent and pious mothers to train up in the Bible way by the grace of the Lord. But if we as parents have such excessive weakness as did Eli, the High Priest of old, as not to train our children, then as parents we may expect the doleful cry to be heard of the death and ruin that will come to us as parents and children. Let us so train that our children will come to Christ and be saved, and then they will be great and good men and women.

Let me beseech that the mothers and fathers who read the Baptist and Reflector to remember this sermon in a way to train their children, and not be like the mother who said, "By the grace of God and a black snake whip I will train my child in the way he should go." Let us thank God for what a mother's love and kindness may yet be worth to all heaven in the training of their children as the tender plants of Paradise. May the Lord richly bless parents and children is my prayer.

FROM BRAZIL

Rio de Janeiro,
July 25, 1934.

Dear Bro. Taylor:

The First Baptist Church of Rio de Janeiro will celebrate its fiftieth anniversary on the 24th of August, 1934. Since this is an event of such importance for our work in general and specially for Foreign Missions, I am asking you to please include the announcement which I am enclosing in your paper at your very earliest convenience.

I am sending this announcement to all the papers in the South and I know that it is not your custom to duplicate in this way. Since it is a very special occasion and since there will be many that see your paper and do not see the other papers, I am asking you to make this exception.

Thanking you for your kindness I am,

Sincerely,
L. M. Bratcher,
Acting Pastor of the
1st Baptist Church.

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