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, Czecho-slovakia, 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 said, "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 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 forced every principal speaker who had to utter a brief statement and wait for it to be translated into one of the two tongues, German and English, which were "official.

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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."

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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 (Continued on page 7)
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 session to the Hundred Thousand Club, J. W. Camp conducted devotions, reading Matt. 28. Miss Mary Anderson, Bolivar, who was elected Associate National 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 Associate National 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 junction 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 ear, Alowany, September 4, Dr. Freeman (recently returned from Baptist World Alliance in Germany), Miss Northington, and the editor left Nashville for the Gibson County Association meeting at Brazil, I. N. Peick, pastor. An immense crowd had gathered. Brethren J. L. Robinson, J. W. Haynie and I. II. Perry were elected officers. Pastor C. O. Simpson, of Trenton, Ga., and Mr. H. G. Olds, 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 editor of the church, J. J. 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 Hills. At the second day’s session, a good attendance was maintained. 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. Pereival 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 or 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. II. 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...
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 the 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 3:29). 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 parties would rectify the past if they could and are prevented by the complica-

BAPTIST AND REFLECTOR

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 assurance 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. Maddrey, executive secretary of the Foreign Mission Board, in company with Mrs. Maddrey. 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. Maddrey.

Dr. Maddrey 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. Maddrey 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, but 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—even 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 1833, 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, of the complete separation of church and state which alone can safeguard and preserve religious liberty.

Tolerance, 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 1853, 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 47,600 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. We have blocked 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 American believers 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 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 in 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: "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 that 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.

There were discussions on Christ as Son of man, Son of God, Lord of all, on Christ 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.

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 repeatedly used and referred to.

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. It 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.

C ause 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 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, economies, 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.
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 an 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 depurate 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.

The 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.

The is 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.

The 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 Oakey, "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 Conference 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. "Let us be thankful." We are greatly 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. Louis 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.

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 alligned, 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, a 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 beheaded 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 bowed 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 Value, 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 SINS, 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 exalted 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-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 build 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. Among them are those who will 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 effects. Second, to forgive. Third, to hear. 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 wicked-ness of our ways so that He may heal our lands, and 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 informed 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, "Baptist." The beautiful badge worn by each messenger was a beauty mark upon 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 during the entire 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.)
THE OPEN FORUM

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ONE DAY REVIVAL

By Livingston T. Mays

Rev. Stephen Grigsby, assisted by another writer, led the Mt. Olive Church, Knoxville, in a four-day vitilization service followed by a one-day revival. We were inspired by this 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, backed by two earnest and resourceful leaders, and his earnestness and resourcefulness to remarkable extent in these services, has made a 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 out 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. 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 Hamm, on the Holy Spirit. The church choir, assisted by quartets from McCauley Ave. and Lonsdale, rendered Gospel songs for an hour. Preaching, prayer and dedications continued until 5:00 P. M., when the closing song was sung. 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. — Knoxvile, Tenn. August 25, 1934.

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

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

I think our church was revived as intensely as 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, because it is in the center of the solar system, and the stars are revolving around it. The sun is at the hub of the wheel, but the earth moves around it. The earth is the hub of the wheel we call time, because the sun revolves around the earth, but the earth moves around the sun. The sun is at the hub of the wheel we call time, because the earth revolves around the sun.

The numbering of the years is so arranged as to magnify the birth of our Lord. Decreasing years are: 2012-2011. The Birth of Jesus is called the year 1 A.D. (Anno Domini). The Beginning of our Lord is called the year 1 A.D.

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THE OPEN FORUM

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HEARTS AND FLOWERS
Crystal Enete

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, 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 just look how many flowers are on the ground," shouted Rosa. "Senor in white had the box in his hand, and the gardener, Senor Luiz, 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."

"Why, the unselfish heart, of course, for the flowers will soon die," agreed Margarida laughingly.

"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. "But I told him we would all be glad to have a glimpse of his red flowers.

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

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

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

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

"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 band.

"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 saying flower, regretfully, "Sorry, Senorita, you deserved the best, but that is all that is left."

The fairy queen waved them adios as she returned to her easy chair behind the bank of huge ferns on the veranda.

"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, the unselfish heart, of course, for the flowers will soon die," agreed Margarida laughingly.

"1  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.

"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."

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

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.

"Don't you ever use tooth-paste?"—Phil.

"Why should I when I haven't any teeth loose?"—Bill.
**SUNDAY SCHOOL NOTES**

So much has been said and so many comments asked about the new Sunday School 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 with their progress toward completion:
- Some Learning Processes by L. P. Leavell and John L. Hill, delivery date 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 22.
- Outlines of Bible History by P. E. Burroughs, delivery date September 25.
- Looking at Learning by J. L. Corrigan, 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 30.
- 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 10.

**Yours sincerely**, Noble Van Ness.

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**REV. TRUETT COX SENDS IN A LIST**

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 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. Free 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 us 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.

**LEA’S SPRINGS SCHOOL**

We are having such a good school at Lea’s Springs School. Our crowds have been around 100 each night. There is such a splendid interest shown. We began our work Sunday night.

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**MADISON COUNTY SETS A GOAL**

In the round of associations we find the work going in good shape all over the state. The past week we visited the following associations: McNairy, Dyer County, Gibson County, Madison County, Cocke County, Lawren 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 they 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 have been satisfied with this work 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 among the colored churches of the state. The other associations have advanced wonderfully since last year and all are working at a definite program.

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**BAPTIST AND REFLECTOR**

**Thursday, September 13, 1934**

**FIELD WORKERS**

| Jenny Daniel, West Tennessee | Miss Zella Mail Collie, Elementary Worker |
| Frank Wood, East Tennessee | Miss Rueke Jacobs, Junig and Intermediate Leader |

**EDUCATIONAL DEPARTMENT**

**Sunday School Administration**

| W. D. HUDGINS, Superintendent |
| Headquarters, Tullahoma, Tenn. |

**Laymen’s Activities**

| B. Y. P. U. Work |

**F R E E U S E**

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**Yours sincerely**, Noble Van Ness.
conducted, all report splendid work during the week, and every church was delighted.

On the whole, the Baptist Training Union was successful. The teachers were enthusiastic, and the work was well done. The Union Valley had a good school, and the Cumberland Association had a varied program. The BYPU was well represented, and the B. T. U. was growing in popularity. The Young People had a good year, and the work of the Union Church was well done.

In conclusion, let us say that the Baptist and Reflector wishes every church a successful year, and that all should work to advance the cause of Christ in our day.
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 have to work together and fast during this time of unrest and change everywhere. The rural church will have to change our minds.

As I’ve worked among the rural churches this summer, I find a willingness on the part of the members to be helped, in facts, there 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. I thought surely the spiritual need could not be more any place in our Southern Baptist Convention because I was in my own State of Tennessee there in the mountain section of our state a spiritual destitution almost as great as if as great, then I found also while in East Tennessee last year that with the projects to our state, that of Cove Creek Dam and the Smoky Mountain National Park, comes another great call to Baptist workers, 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 association 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 lend. We have no building in which to worship, so were forced to use the second story of the courthouse.

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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 was 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 was
BAPTIST AND REFLECTOR
Nashville, Tennessee
Thursday, September 13, 1934

the extent that we could hardly control our emotions. In 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 who 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 eager 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 too small 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 several months of working the field we were worshipping in our lovely little church. The building is small, 30 x 40, with an annex consisting of about 20 rooms. This work was done with almost no help, but we still have a debt on it. Our finances for this field have increased instead of decreasing since we have begun to pay our debts. Know that most of our small salaries have joined the club.

Our work is well organized. We have a splendid Board of Deacons, a Junior and Intermediate Superintendents, 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 norm.

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?

THURSDAY’S SPECIAL

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.

Hymn: Morning Prayer with enlistment.

Talk: Prayer for the unenlisted.

Solo: The Beautiful Garden of Prayer.

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 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 have not 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 small salaries have joined the club.

Helping by Subscribing: All informed, “born-again” members 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 today. Our families and our young people and the unformed women and “brethren” need to know of this missionary 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 choir. “Go tell!”-Mrs. Edgar Godbold, Missouri.

Talk: Prayer and Our Young People.


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.

Opening Program — 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 seas, 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 to view the indispensability of the work, overshadowed by the spirit of O. L. Halley, and with all hearts 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 open its doors for the reception of students on Tuesday, September 22, 1934. A most cordial invitation to view the buildings and the request of the information which the Seminary offers.

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

Fraternally,
J. H. Barnett, Dean,
A. M. Townsend,
Chm., Board of Directors.
(This, the only Theological Seminary for Negroes in the world, to which Dr. O. L. Halley 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 in this city, which was founded by Herod Antipas, was very familiar to our Saviour and was on which the population of the modern city is about 8,000.

IS EPILEPSY INHERITED?
CAN IT BE CURED?

A booklet containing the opinions of famous doctors on this interesting subject will be sent FREE, while the last, to any reader writing to the Educational Division, Dept. HP-6, 645 Fifth Avenue, New York, N. Y.

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**SUNDAY SCHOOL ATTENDANCE FOR SEPTEMBER 2, 1934**

| Location                  | Attendance
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**BY FLEETWOOD BALL**

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

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

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

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

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

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

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

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

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

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.

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.

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

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

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

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.

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.

The death Sunday morning, September 2, of D. J. Miley of Polkville, Miss., removes a faithful pastor. He was only 56 years of age and was active in the ministry when claimed by death.

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

A. T. Robertson, Jr., of Banner Elk, N. C., and Miss Mollie Blackburn 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 $21,256.00.

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

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.

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

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

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 President of the Baptist Church of Croomer, Ky.

The total receipts of the Executive Committee of the S. B. C. during August were $37,794.39. Receipts to the Hundred Thousand Club, included in the above, were $13,360.22. In gifts to the Co-operative Program South Carolina ranks first giving $5,498.22, Tennessee second giving $5,156.25.

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.

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 field.
blessings be upon the bereaved family.

The office appreciated the visit late in August when Mrs. George Leavell, her daughter Cornelia, and her sister Mrs. Austin Peay, Dr. Leavell returned to the states with Mrs. Leavell having travelled to New York for treatment of the tropical disease contracted in Wuchow, China. We shall ever remember her at the throne of grace.

Strong resolutions were adopted favoring the rights of Jews, Negroes and other races at the Baptist World Alliance. It was very fitting that L. R. 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.

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 Dredge, Hungary. Mr. Haworth's skull is crushed and he is suffering from concussion of the brain; Mrs. Haworth has a broken arm and a broken leg. After attending the Baptist World Alliance they went to Hungary where the accident occurred.

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, Chattanooga. Pastor C. L. Hammond 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.

Pastor J. T. Barker, Halls, moderator of Dyer County Association, has been assisted in meetings as follows: At Fowkles by Mark Ferger, pastor First Baptist Church, Ridgely, a good revival; at Enon by R. C. Carter, pastor First Baptist Church, Halls, in a good meeting with fourteen additions, forty-five for baptism; at Elberta, Ala., by Dr. Nix, of Guin, Ala., in a fine meeting with twenty-three additions, twenty for baptism; at South Fork by L. E. Sessions of Easton, 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)

1. The wild—interpretation of this Scripture is that of the "eternal punishment of the nations". The" everlasting punishment" o"t they meant by "eternal punishment" are "kolasis aionion," and literally read, "cutting-off, breaking-away." The -word is right to run into debt, even to care for old preachers, or other sick folk. Our limit has been reached, and we are good folk who love the Lord and His workers who will help bear the 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.

MRS. TAYLOR HARDY

In the home-going of Mrs. Taylor Hardy, on June 19, 1934, the family deeply feels the loss of a faithful member, a willing worker in the Student Christian Movement and the 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 Amerians submit to God's will.

MRS. J. S. WIGINGTON,
MRS. J. H. WALKER,
MRS. H. E. WALKER,
Committee.
By Rev. W. C. Patton, Pastor, Southside Baptist Church, Johnson City, Tenn.

Text: “Train up a child in the way he should go.” — Proverbs

Train the child early 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 White Lincolns and Garfield fields 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 to train the child, for we have no idea what destinies our children may have in the future. Let us celebrate. Parents who have well instructed and well ordered families who are well governed at home, are the springboards for the children and must furnish for the trinity streams that make up, by their confluence, the magnificent river of national greatness and national prosperity.

Let us then as parents have a deep concern for the training of our children. The salvation of the child depends much upon it! How inexpressively, how tremendously, how significantly! The heart of the Christian is the nest, and the bird train their young, by instinct, in the way they should go. Even the secular mother instinctively will want to train their young. Shall we as parents be more cruel than they, and then neglect, religiously to train them to blossom into 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 children and slingers come through the influence of consecrated mothers. Napoleon said of the French women, “Our mothers are mothers for 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 example, for the power is in the example, not in the precept. Every bias and trend of a child is as a seed, and if it is well watered, it will grow, and if we wish to raise good scrubbers who are worldly minded, we will rear scrub children. If some of our mothers were taught that a child should be 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, seem to 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 that which is good. Just as when the setting of the falling of the snow flakes, the character of the child is forming day by day; its forces are gathering either to the glory of the self, or the sorrow of its parents.

It has been said by someone that most crime which 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 been seeking to turn their children into selfish, graceless bodies and feeble minds. But if we train in the direction of heaven, our children will be moved in the direction of heaven and God instead of spiritual anarchies and death.

Let me say: if the Roman Catholics can spin the web that binds the child as completely at the age of 0 or 8, what can we 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 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 white she writes him a letter that wayward boy wrings her heart strings. And the mother says, “Let’s send for such and such a man 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 minister has 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 she should, 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. Have you ever met a child that was the way 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, they have been led 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 boldly, as a child of God, and he shall never depart from it even when he is old.

Then let us have a very definite purpose in view, yes, an inexpressible 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, as to stand against them. 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.

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Let me be like Hannah who was the mother of Samuel and to train their children, and not be like the mother who said, “By the grace of God and a black snakewhip 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 the children 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.