

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention—

"Let There Be Light"

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Fullness of Life in The Fullness of God

On her (the church) great majority we who insist on evangelical teaching and preaching may safely count. But we must awaken them to their Christian privilege, and must personally show our colors. The uncertain trumpet gains no soldiers for God's warfare.

Heartaches will certainly result from vigorous action; the weeding out of undesirables is pleasant neither to those who should go, nor for those who apply the discipline; but there never was sin without suffering. A servant of the Word, no matter in what position, who does not bring the Word disqualifies himself; a minister of the Gospel should preach the Gospel or honestly resign. Abraham Kuyper was right when he wrote, "That a church should forbid a minister of the Word the further use of her pulpit when he antagonizes her confession, or that a Board of Trustees should dismiss a professor who, according to their view, does not serve the end for which he was appointed, has nothing whatever to do with the liberty of studies. A ship-owner who dismisses a captain because he sails the ship to a different point of destination from what the ship-owner designated, in no wise violates thereby the personal rights of the captain."

We have our Captain and we know His chart; we know the harbor to which He is sailing us. We are content to commit our plans to Him; for we have no desire except to go with Him the whole voyage. We look for storms, but they will never wreck the ship; for Jesus commands the winds and waves. We look for rocks, but they will never sink us; the Master knows the shallows and the shoals, the rocks and maelstroms, and, best of all, He knows the channels through which our ship will pass without grounding. He is the all-sufficient for us now; He will be all-sufficient through all life, through all of death, and through all of the eternities. We need nothing more, except a greater knowledge of our Father, a deeper love for our wonderful Savior, and a closer communion with the Holy Spirit, all of which is vouchsafed us by the matchless mercies of Jesus Christ.

"He is a path if any be misled;
He is a robe if any naked be;
If any chance to hunger, He is bread;
If any be but weak, how strong is He!
If any be a bondman, He is free.
To dead men life He is, to sick men health,
To blind men sight, and to needy wealth,
A pleasure without pain, a treasure without stealth."

—Gerrit Verkuyl, in *Reclaim Those Unitarian Wastes*.

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EDITORIAL

A Question Answered

Bro. James/Reagan, 1120 Elm Street, Knoxville, Tenn., writes:

Recently a certain preacher preached a good sermon in which he strongly emphasized "Ye must be born again."

Then at the conclusion, he called for all who would be saved to come. A large number came and were pronounced saved and ready to be received by a mere decision that they would take Christ as their Saviour.

The question is: Should Baptists recognize such a decision as the New Birth?

The answer depends on what was involved in the case. If there was "a mere decision" intellectually reached, then it was not a gospel exercise. If it was merely an emotional reaction to a proposition, the same is true. But if in mind and heart, with whatever godly emotion may have attended, there was a definite, personal commitment to Christ "against that day" (II Tim. 1:12), then the new birth took place.

In the representative instances of conversion in the New Testament, it is seen that some did not move out of their place. Some stood, some walked, some sat. Some were quiet and restrained. Some fell on their knees and wept copiously and some fell on their faces. When converted, there were various emotional reactions. Probably among the 3,000 converted on Pentecost all these things were exhibited. In seeking or professing salvation, men followed no prescribed outer movement or emotional formula. But all of them in their souls sensed their sin and their need of Christ, they repented, and either in their hearts or with their lips or both they called upon the Lord (Rom. 10:13), and they definitely and personally received Christ as their Savior and Lord (John 1:11-13; II Tim. 1-12). These were fixed things in all cases.

In the New Testament evangelistic procedure we see: 1. Earnest prayer for the power and leading of God. 2. The pure gospel of grace preached. 3. Dependence on the leading of the Spirit and dependence on Him to do His work of enlightenment, conviction, and conversion in the hearts of men. 4. No high-pressure human manipulation prescribed by earthly wisdom to get men to "profess." The New Testament preachers instructed, exhorted, and persuaded men but not in any excessive degree. In the nature of the case they must have employed a technique or extended an invitation in calling men to a public profession, but the New Testament prescribes no set formula

in this regard. It seems that the preachers proclaimed the gospel in the power of the Spirit and then trusted the Holy Spirit to bring men around without their resorting to human manipulation or high pressure to do it. And we may be sure that whatever technique they may have employed in addition was in doctrinal, logical, and practical accord with these things.

The assumption, that "any method will do," is not warranted. The matter of method in putting Scriptural evangelistic revelation into action is left to the wisdom of the saints, but not to their human wisdom. It is left to them as led by the Holy Spirit in harmony with the Word of God. No method is warranted which either doctrinally or logically or practically nullifies or weakens the employment of the gospel and of gospel procedure as revealed in the New Testament. No technique is justifiable whose nature or logical result is to put "tares" among God's people instead of "wheat." When tares get in, let them not be the issue of the technique.

There are two main methods used among us today in calling out penitents and providing an opportunity for public profession. First, the "mourners' bench" or anxious seat, or, as some employ the principle, the "inquiry room." The editor was converted at the "mourners' bench" when he trusted Christ. Historically, this method is of comparatively recent origin. The principle when judiciously used and steered away from the Catholic idea of penance has undoubtedly been blessed of the Lord. Multitudes have been converted under such circumstances. But it is also true that there have been spurious professions in connection with this method.

The second main method among us is inviting people to come to the front in committal of themselves to Christ as Savior. This is more widely used than any other method, and the majority of those now in the churches throughout the South, as well as elsewhere, have made their profession under this method. It is undeniably true that multitudes have been thus genuinely converted, and it is also true that there have been spurious professions as in the other case.

So far as a clear prescription of METHOD in the New Testament is concerned and provided fleshly ballyhoo and high pressure are avoided, it seems that either of the foregoing may be used. In the case referred to by Bro. Reagan, there was "a good sermon in which he (the preacher) strongly emphasized 'Ye must be born again.'" Was the technique later employed calculated to honor and express this fact or did the man take things in his own hands and "rope them in?" If those who went forward that day acted under gospel pressure and in serious soul-movement committed themselves to Jesus, then they were born again. But if someone has personal doubts about the matter and yet a Baptist church receives people as genuine converts, he cannot do otherwise than abide by that judgment of the church until the life of those who professed religion shows that both they and the church were wrong.

Under the regime of the Spirit "there are differences of administrations" and "diversities of operations" (I Cor. 12: 5, 6). But none of these tend to nullify or weaken the principles and practices which the Holy Spirit has elsewhere revealed, nor do they in their nature and procedure tend to produce a spurious result. If a man's evangelistic method logically and practically tends to produce spurious professions, then either his method is wrong in itself or he is abusing a method which is sound otherwise. It seems to us that a good test of a method is this: Is it or is it not its nature, tendency, and logical result to produce professors of religion who can in some real and definite way by word or sign relate a positive experience of grace? No evangelistic procedure is justifiable whose nature and logical fruitage are not grounded in this.

Our final remark is that the application of the principles of New Testament evangelism would unquestionably do away with the fleshly, psychologized, high-pressure tactics which some men follow today. Religious professors might decrease in quantity, but the quality would make up for the lack.

★ ★ ★

Speaking Of Education

Mere knowledge is not education; there is more in what knowledge it is and how one uses it.

A good head is worth more than two hands, brains are always in demand, and thought is the most productive thing in the world.

John Randolph used to say, "Put a block-head through college, and the more books you pile on his head the greater block-head he will be."

It is recognized that some subjects have greater educating power than others. And herein we accord primacy to those which touch and train heart and soul.

The Christian school is the beacon-light of Christian education. And to it we turn as a rock of refuge in the stormy sea of unregenerate learning and skeptical lore.

What is the service of an education? Said Bacon: "Studies serve for ornament, for delight, and for ability." Upon the last of these emphasis is properly placed today.

"He is the truly educated man," said Dr. John A. Broadus, "who has these four traits: breadth of view; power of patient thinking; soundness of judgment; clearness and force of expression."

The question of questions concerning the schoolboy is not so much, "What has he learned?" as, "What has he become?" And upon the answer hinges the value of his instruction and the worth of his life as a citizen of the world.

Christian education magnifies Christian ideals. It puts down wisdom as the principal thing, places character and conduct above clothes and cash, and puts first things first in declaring: "Seek ye first the Kingdom of God."

There are three things which, according to Dr. W. W. Smith, make and mark the man of power; a sound and active body, a sound and active mind, and a sound and active conscience. And upon the latter let special emphasis be placed, for "more men fail in life from weakness of conscience than from weakness of intellect."

The graduate is not a know-all; and the unlettered youth need not be an ignoramus. Yet through the gateway of the school most educated people pass to the honors and emoluments of culture.

What is an education? It is the knowledge of how to use the whole of oneself, said Henry Ward Beecher, who added that we are like knives with many blades, and few of us know how to open or use more than a single blade of our powers.

True education inspires, but does not inflate. It may, indeed, put one above his fellows, but it forbids that he feel above them. It may make him a lord of men, but it will not permit him to lord it over them. Culture and humility go together.

The true school is a sieve which separates masters from servants; a grind-stone which sharpens the mind; an arsenal which furnishes for conquest; a fortress which defends against assaulting vice; a compass which guides to the true and successful life.

The acquiring of an education is not a thing of barter, so much culture for so much cash. No; Simon the Sorcerer is still among us, but this power cannot any more than that of old be bought with bags of gold. Work—individual, persistent, telling work—is necessary.

Education may be one-sided, partial, fragmentary. It may be a development like that of the Strasburg geese—one organ nourished into abnormality while all others are crucified into inertia and weakness. Hence we contend for Christian education which alone means the education of the whole man.—The Biblical Recorder.

Climbing The Ladder

Round by Round

5,000 SUBSCRIPTIONS IN 1936

WATCH ME
CLIMB FROM
TIME TO TIME

The Reflector Boy says:

Well, friends, here are the names of those who since the last count have done some special work for the paper. Grateful thanks are due them.

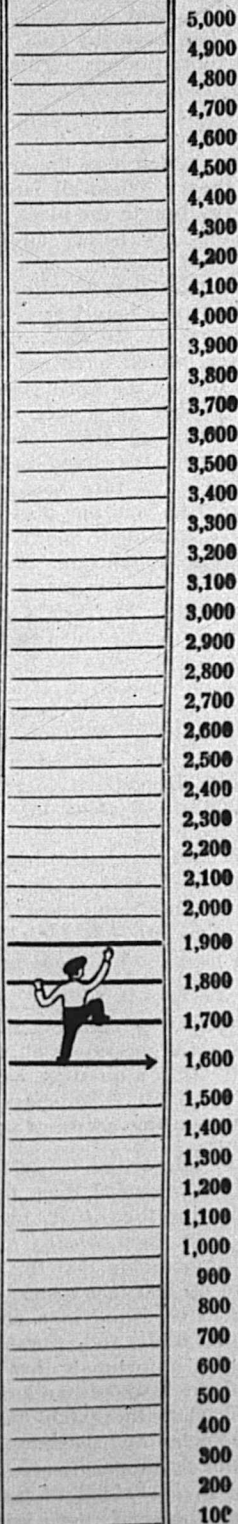
Lucius W. Hart, Ardmore,
Pastor O. O. Green, Ripley,
L. N. Wood, Sweetwater,
Mrs. Harold Bagnell, Monterey.

By the way, have YOU individually been included in one or more of these lists of workers? If not, let me put you there next time. It will help me in my climb toward the top for the Baptist and Reflector and, through it, for Tennessee Baptists. For "The Baptist and Reflector is a valuable asset to everything that the denomination stands for."

The record of subscriptions at this count is such that my action on the ladder is this:

I CAN NOT GO UP THIS WEEK

HELP
ME
GO
UP
NEXT
WEEK



"SEND IN SUBSCRIPTIONS
AND WATCH ME CLIMB!"

Enlarging The Ministry of The Sunday School

By Andrew Allen

(This excellent address was delivered before the Middle Tennessee Baptist Pastors' Conference at Murfreesboro, which voted for it to be published in the Baptist and Reflector.—Editor.)

When Moses was 120 years of age and the people of Israel were assembled ready to go over the Jordan, he revealed unto them that he could not go over with them. But he said, "The Lord thy God will go before thee. He will destroy these nations. Thou shalt possess them. Be strong and of good courage. Fear not, nor be afraid. He will not fail thee, neither forsake thee."

Then Moses wrote the law and delivered it unto the Sons of Levi, which bare the ark of the covenant. Then he said unto them: "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as he live in the land whither ye go over Jordan to possess it."

We desire to draw some comparisons with present day conditions. We stand today at the Jordan, ready to go forward or to turn back. We wait to hear the voice of our minister and our leader. Our faith is weak. Many of us have stumbled. Many of us are discouraged. Many of us have forgotten God. Many of us have failed to assemble ourselves. Sin has made rapid inroads in and out of our membership. Sixty-eight per cent of our church membership are not assembled to study or to hear the Word. "We face a world," says W. R. White, "in which low ideals are geared in high and in which high ideals are geared in low."

The "Ark of the Covenant" in many places needs repairing and enlarging. Without doubt 75% of the buildings in Tennessee are inadequate to care for enlarged Sunday Schools. Recently a Board of Deacons were discussing the advisability of going into debt to erect another wing to their building. Attention was called to the fact that more than a thousand prospects had been discovered in a census. One man asked, "Can we afford to go into debt for a few hundred extra people who might be enlisted in our church?"

Immediately another man asserted, "It is not a question 'Can we afford to do it?' It is a question, can we afford NOT to do it." This question needs to burn on the hearts of our people.

It is interesting to note that when Moses commanded them to gather the people together that he mentioned first, men, then women and children. It is unfortunate that the attitude has grown up that it is a sissy or feminine thing to be found in a church studying the Bible and worshipping God. It is also unfortunate that we have allowed the laws of our land to be disrespected to the extent that hundreds of factories and business houses are working millions of men on the Sabbath. E. L. Fridell of Seattle, Washington, during the joint meeting of the Southern and Northern

Baptist Convention in St. Louis, quoting a man by the name of McGregor, said: "It isn't that the church is interfering with the business world, but that business practices are too often interfering with the work of the church."

If we are to enlarge the ministry of the Sunday School we must not only enlarge the place of assembly and gather the people, giving special emphasis to men, but we must improve the type of teaching done in the average class. The admonition of the scripture which we read in the beginning was "that they may hear, that they may learn, and observe to do." In too many cases those attending are not hearing. Some are poor hearers, while some have poor material to hear. When a teacher spends his time on economics instead of eternal verities, on politics instead of precious promises and on current events instead of the cost of salvation, he had better be asked to resign. We need to be careful that our pupils hear what they should hear. Furthermore, it is our duty to assist them to learn. Some teachers have the attitude, "You sit still while I instill." They are aping the pastor by sermonizing. Opening assemblies and methods of teaching too often compete with the pastor and the worship service. Some classes have gone to the other extreme and have become a "whoop 'em up, back-slapping, boisterous, self-centered group out for numbers and not for teaching."

In some cases classes are too large for discussion, questions, and other improved types of teaching. Quoting J. L. Corzine, "someone objects and says, 'Adults do not enter into discussions.'" Who participates in the discussion of the day elsewhere? Stop on any street corner, in any store or shop and see how long one needs to wait to hear a discussion—a discussion by adults. Adults discuss topics and answer questions from morning till night. They stop the process only when they attend a Sunday school class! Why? Simply because they are not encouraged there to carry on a practice which is natural and normal to their every day life.

"Another will say, 'Oh, you can't expect real study and learning from adults. You know, one can't teach old dogs new tricks.' Is that so? Did you ever see a middle-aged matron make ice cream in an electric refrigerator? That's a new trick. How does it come about that adults can learn out in the activities of daily life but are helpless to learn in our churches? Adults not only can learn but they can learn faster and better than children. It is not a lack of

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ability but a lack of motive which hinders adults in learning."

In improving the type of teaching, we must start by improving the teacher. The second greatest challenge that ought to confront every pastor today is that of improving the quality of his teaching ministry. It is alarming that in Tennessee last year only 257 churches out of 1,903 churches had any kind of a training school designed for the improvement of their Sunday school teachers. That meant that 1,646 schools with approximately 16,000 teachers went twelve months without so much as studying more effective methods of teaching, improved plans of organization, or a better understanding of the outlines, doctrines and teachings of the Bible. It meant, furthermore, that 800 pastors out of about 1,000 were either too busy, too unconcerned, or felt they were too ignorant to call their workers together for study. There seems to be an attitude in the state that a Sunday school training class cannot be held without the assistance of the State Department. I stand today to plead with our pastors that they be the commanding officers in their own training camps. We need Sunday school minded pastors and church minded Sunday school workers yoked together in a common task.

We close this discussion by saying that in enlarging the ministry of the Sunday school we need to enlarge upon the time of this ministry. The state has the pupil twenty-five hours a week or 900 hours a year for an average of twelve years. Free text books and in many cases free transportation are provided. The state realizes that intelligence is essential to democracy, but leaves out religion. The teaching of religion is left to the home and to the church. The average American home today has no open Bible, no thanks at the table, and no prayers at the bedside. So the teaching of religion is left almost entirely up to the churches. What are the churches doing? There are fifty million people in the United States under twenty-five years of age; thirty-five million are not enrolled in any Sunday school or its equivalent. Add to this four million who are enrolled but who seldom attend and you have thirty-seven million under twenty-five receiving little or no religious instruction.

Churches have the pupils a maximum of two and a half hours a week or 140 hours a year compared to the public school's 900 hours a year. The conclusion cannot be evaded. We are rapidly turning into a pagan nation. We must find more time for religious instruction. Atheistic communism is permeating our high schools with alarming rapidity. A minister from Long Island told me last week in St. Louis that there was hardly a high school in New York where the American flag was not booed at when it was brought down the aisle and the red flag cheered with the enthusiasm of football fans.

James G. McDonald of the New York Times, speaking at the joint session of the Northern and Southern Baptist Conventions in St. Louis, said, "The youth in other lands are on fire for dictatorial mysticism. We must look to Baptists for a message that will recreate and revitalize life. Our historic Baptist principles are going to be challenged as never before."

The age of the criminal is being lowered and the cost of crime is climbing. Clyde A. Tolson, assistant director of the Federal Bureau of Investigation, United States Department of Justice, in a recent address before the Iowa State Teachers Association, was quoted by the editor of the Nashville Banner a few days ago as follows: "In 1935 there were committed in the United States 1,445,581 serious crimes at a cost of approximately \$15,000,000,000. This means a cost of \$10.00 every month of the year for each man, woman, and child in this country. One in every five arrested were under twenty years of age; 55% of those arrested were under thirty years of age. Primarily, the development of character in our young is the problem of parents, and this problem cannot be shifted upon our schools and colleges. However, much may be accomplished by proper instruction in our schools.

Judge Fawcett of the New York Supreme Court said, in speaking of the value of the Sunday school, "During my experience of more than twenty-eight years on the bench, I have passed sentence on over 8,000 persons convicted of crime. Very few were members of or attendants at any church or Sunday school.

"An attorney, convicted of forgery, said before going to prison, 'My downfall commenced when I left the church.'

"A youth of eighteen years, convicted of murder, said, 'My downward career started when I stopped going to Sunday school.'

"The records of the civil courts also furnish abundant proof of the value of the church to society. This is especially true of the Matrimonial Court. In the several thousand cases disposed of by me, not in a single case were both parties to the suit active church members, and in the majority of cases, neither attended any church. Invariably the guilty party did not go to any church. The absence of religion in the home means the loss of one of the strongest ties that bind men and women together in marital bliss. A religious home is a happy home.

"If all the children were kept under the influence of the Sunday schools and the church during their teens—the formative period of their lives—and all grown-ups would take an active interest in church work, we would soon be closing prisons and jails instead of building more. The Sunday school is the mightiest organization in the world for good.

"David Lloyd George, formerly Premier of England, said: 'All that I am, and whatever I have accomplished, I owe to the Sunday school.'

"The power of this nation is in the religion of its people."

We have made a step in the direction of enlarging the time for the ministry of the Sunday school in the Vacation Bible School movement. It is simply the moving of the Sunday school in so far as possible over into the week day for one, two, three, or four weeks after the public schools close. Eighty-seven of these schools in Tennessee last summer ran an average of twenty-four hours, reaching near 10,000 boys and girls. The average attendance multiplied by the average number of hours gives us 158,049 hours of additional Bible study in the Baptist Sunday school last year. Five out of each 100 boys and girls were not members of any Sunday school. We are well on our way to 200 Vacation Bible Schools this summer, which should reach 27,000 boys and girls. May the day hastily come when we will have 1,500 to 2,000 of these schools in this state annually.

In every way possible, let us go forth to "lengthen the cords, strengthen the stakes," and to "gather the men, women, and children and the stranger that is within our gates, that they may hear, and that they may learn, and fear the Lord our God, and observe to do all the words of the law."

HOW TO ESTIMATE A CHURCH

You cannot estimate a church merely by the number of its members or by the cost of the edifice in which it worships. The important thing is what does it stand for and is it permeating the city and the nation with its message? What is its spirit? How far has its spirit gone?

A spirit travels far and has a strange fashion of moulding the views of those who belong to other churches, and changing the ideas of men who never worship within its walls.

WANDERING THOUGHTS IN PRAYER

How may we check wandering thoughts in prayer? By being fully certain that God is before our eyes; for if when we see a prince or ruler and converse with him, we keep our eyes fixed on him, how much more shall he who prays to God keep his mind fixed on Him who "searcheth the heart and trieth the reins of the children of men?"

Your Influence . . Is It Good?

By Mrs. W. T. Gooch

Every one has some influence for good or evil. It is in your power to help others to a better life or to lead them in the downward way. This power of yours is ever increasing for the uplifting of one or the pulling down of another. You are ever doing good or evil and increasing in that which is better or worse; raising others higher in the scale of being or sinking them down to a lower plane. In the one case you are a blessing to the world and in the other a curse.

If you are saved, you will help others to a better service. If you are lost, you are carrying along with you to destruction. If your influence is hurtful, you are robbing the world and God; for you owe it to the world, to yourself and to God to make the best of yourself possible. No one has the right to be a wicked man or woman or to injure another by deed or example.

In doing your duty you honor yourself, benefit others and glorify God. But if you do evil you degrade yourself, mislead and destroy others and dishonor your Creator. Love of man, of your country and of God will make you a blessing to the extent of your influence. This was God's purpose in giving you a being. But the love of sin and of self will lead to estrangement from God and to increased moral disorders and depravity of heart and of conduct. Life becomes like a foul and poisonous stream which carries its current toward the sea.

To sin and do harm all through life and then go into another life with all our evils developed to their greatest, is to be a curse here and hereafter. You must carry yourself wherever you go. You will not change by your locality. Were it possible to place you in heaven with your unholy desires and selfishness, you would be as miserable as your character could make you. Heaven would be no rest to you. Your life must take into the world to come all its corrupting and death-dealing qualities to suffer forever to the extent of your ability.

But if you live for the good of others and the glory of God, you will answer in the end, "I surrender all." Such a life will carry some resemblance to the bright and beautiful flowers of spring which throw out upon the air their gathered sweetness to cheer and gladden those in their way. Such a life will make joyous the lives of others, turning their doubts and fears into trust and their trials into praise and their wants and needs into gratitude and thankfulness.

Unnumbered thousands need the influence of bright, Christian lives. Do your duty, therefore, that many of the poor and needy of the earth may take courage and find better things and a happy life. The world does not need a formal, spiritless religion, but it does need one that is pure and helpful and bright and that is sweet like the flowers God has formed and bright like the sun He has given.—Parsons, Tenn.

One Hundredth Anniversary

N. B. Fetzer

It was my privilege, on Sunday, May 24, to attend the one hundredth anniversary of Cooksons Creek Church in Polk County. I was not a "charter member" of this church, as was reported, but I was a member fifty years ago.

There was an immense crowd there, the majority of whom I did not know, but it was a joy to see and greet many of my relatives and old friends, but I missed many faces which used to show up there on May's Fourth Sunday.

I spoke for quite a while, beginning at 10:30 A. M., comparing the hundred-year-old church to the church Jesus built 1900 years ago.

There was one sad occurrence in connection with the meeting. Thomas W. Mathis, who was a member of the old church some seventy years ago, was to give a historical review, and on Wednesday preceding this Sunday he was called to his heavenly home. A hand showing revealed that "Uncle Tommy" had several relatives and a host of friends present in the meeting house. Of course, those present in the house were only a small part of the crowd that filled the hollow between the house and the spring.

Bro. Park, the pastor, was in charge of the program and did his task exceedingly well. Miss Mae Ella Stinnett, clerk of the church, seemed to be the "power behind the throne." Much of the music was furnished by the Clear Spring quartette of male voices, and could they sing! The quartette was composed of L. D. McDonald, first tenor, Clarence Harrison, second tenor, J. N. Bishop, baritone, and Roscoe Moats, basso. Homer Pullen preached the sermon in the morning, and B. P. Kinkaid in the afternoon. The church was to observe the "Lord's Supper" at the end of the day's worship, but I had to leave before that celebration.

The event which caused the most earnest attention was a solo in the early afternoon sung by the 3½ year-old son of Tom Green, an old friend of my boyhood. The youngster was helped upon the pulpit and sang in clear childish voice eight or ten stanzas of meaningful verse to a catchy mountain tune. I could but remember his Christian name (it contained several presidents I think), but as I was leaving I saw one of the many uncles of this boy and asked him what was the given name of that singing nephew of his, and he said he didn't know but they called him "Tooter." Well, he is a "tooter" so we let it go at that.

And finally—"Dinner on the ground"—it cannot be described. You'll have to see one of these dinners to believe.

My prayer is that the Lord may send out from this old church many more laborers into His harvest during the next century of her life.—Nashville, Tenn.

An Open Letter To Associational Moderators, Clerks and Benevolence Committees:

Dallas, Texas
June 4, 1936.

Dear Brethren:

The Relief and Annuity Board desires very much to be able to disseminate its important free literature concerning its relief and annuity plans in the more than nine hundred District Associations this summer and fall.

The Board will gladly send packages of literature to any responsible persons requesting it, and this is written in the hope that hundreds of requests will be received from Associational leaders.

The Relief and Annuity Board is perhaps the least known and understood of any of the causes presented to District Associations, and the co-operation and assistance of Moderators, Clerks and Committees is earnestly sought.

Thomas J. Watts, Executive Secretary
The Relief and Annuity Board of
The Southern Baptist Convention,
2002 Tower Petroleum Building,
Dallas, Texas.

"The Standard Oil Company of New Jersey considers its pension plan a matter of duty. Mr. Walter C. Teagle, President, says: 'We know that it is productive through improving the morale of the entire organization. A man who is relieved of the common fear that when his hands lose their cunning, or when his hearing or eyesight become affected, he will cease to earn a livelihood is a much better workman. However, I do not feel that it is necessary to justify old age pensions on such selfish grounds. It is the duty of any service to which people give the best part of their lives in loyal employment to see to it that they spend their declining years in comfort.'—The Relief and Annuity Board.

Modern Liberalism

(Continued from last week)

By Charles Bronson

II. The Unethicalness of Modernism.

This thing ought to be more often and more hotly pressed than it is. The position of this cult is very unethical in many ways.

1. It Wants to remain in Christian churches.

As radically different from historic Christianity as Modern Liberalism is, it has no ethical right whatever to membership in any Christian church.

2. Its preachers want to preach as pastors to Christian churches.

This is called "boring from within." It has no ethical right whatever to do this. The pastor of a church of any faith and order should stand by the articles of faith used by that church. He has no ethical right to take money from that church as its pastor and then preach to it doctrines fundamentally and diametrically and destructively opposed to its articles of faith! Such is repugnant to every sense of honor and fairness! It would be hard to press this point too hard. It is most extremely unethical!

3. It insists on teaching in Christian schools.

This is also "boring from within." For a man—no matter what his reputation for scholarship may be—to take money given to establish and operate a Christian academy, college or university, or theological seminary, and then teach in said institution doctrines diametrically and fundamentally and fatally opposed to the articles of faith used by the Christian denomination that built said school is something that a man of a proper sense of fairness and honor cannot afford to do. No true ethics can begin to justify it! This point also needs to be pushed hard!

4. Modernism even captures Christian schools and turns them into Modernist schools.

As was said by some one about something else once, "this is the most unkindest cut of all!" No man nor set of men have any more right to so wrench an educational institution from any Christian denomination than they have to take any other money or property from the owners without their consent! If men have a right to take a university or seminary that way, they have an equally ethical right to take a store or a bank that way! This point too needs to be pushed hard!

5. Modernism wants to direct the missionary work of Christian denominations in foreign lands.

This too is in line with Modernistic tactics. Not many years ago, this cult made a gigantic survey of the various missionary fields worked by the various Christian denominations. They brought in a tremendous and imposing report, and then tried to tell the various Christian denominations how to carry on their work on these foreign missionary fields! No good ethics can justify or even excuse such imposing meddlesomeness! Let them keep their fingers out of other people's business! If they believe their tenets, let them get out of the different Christian churches and organize churches of their own and preach to them! If they want to teach these tenets in schools, let them build schools of their own and teach in them! If they want their tenets taught in foreign lands, let them set up their own missionary enterprises there, and run them to suit themselves! But let them let others operate their missionary work everywhere as seems best to them! Let them quit meddling in other people's business!

III. The Hurtful Effects of Modern Liberalism.

The direful effects of the universal prevalence of this ruinous philosophy would be extremely hard to estimate. In fact, it cannot be fully calculated. What sort of a world would it be? Let us notice some things about it. We would have—

1. A world without a Bible.

The Bible as Modernism claims our Bible to be is no Bible. If Modernism is true, we have no Bible! Then ad-

mitting that we have the Word of God as our Bible really is, if we should universally adopt Modernistic views, the Bible would most likely soon go out of print. O, there might be copies of it here and there! But the world as such would know nothing of it. We would have a world without a Bible!

2. A world without a God.

The God of this pantheism is no God!

3. A world without a Saviour.

4. A world without a hope.

What about such a philosophy? Who would want it? If so, why?

5. A world without a religion.

What about living in such a world?

6. A world without a moral standard.

And what sort of a world do you think we would have if all trace of any moral standard were to be obliterated? What would men do? What would they not do? What a world this would be!

7. A world without a civilization.

And such a world as we would have without a civilization! Spurgeon said without Christianity we would have no civilization. Here is what this giant among preachers did say: "Again, what would become of civilization if you could take Christianity away? Where would be the hope of a perpetual peace? Where governments? Where your Sabbath-schools? Where all your societies? Where everything that ameliorates the condition of man, reforms his manners, and elevates his character? Where? Let Echo answer, 'Where?' They would be gone, and not a scrap of them would be left."

IV. The Proper Treatment We Should Give Modernism.

How should we treat this sugar-coated infidelity—this granulated atheism? Here is a point that has not been discussed as much as should have been. The utterance of our leaders should be clear and unflinching on it.

1. Modernists should have no more recognition than open infidels or regular atheists.

2. Christian churches should drastically exclude them.

3. Any church retaining Modernists in its membership or using a Modernist preacher for its pastor should be denied representation in any general religious body.

4. No modernist should be allowed to address any Christian church or any general Christian body.

5. No Modernist should be let teach in any Christian school.

6. No religious book-store's catalogue should offer any Bible translation made by Modernists or book written by Modernists without stating that such is the work of Modernists.

7. No Christian paper should advertise any Bible translation made by Modernists, or book written by a Modernist, without saying, in the advertisement, that such is the work of Modernists.

I have, in this article, tried faithfully and fairly to make clear these four points on Modernism. Now there are milder forms of this cult. But the form of it treated of in this article, I believe, is a mere consistent form than the milder ones. But it, in my judgment, is not as consistent as open atheism. Open atheism, I think, is more fair. The form of Modernism dealt with in this article is the radical type of it. It is rank Modernism. It is granulated atheism! It is atheism granulated with Bible phraseology and called Christianity! It is more dangerous than the germs of typhoid! There are infidels who are not atheists. They do claim to believe in God. But they do not believe in the Bible. At least, they profess to disbelieve some of the Bible. So some Modernists may believe in a personal God just as Christians do. But they are evolutionists. They have rotten views on inspiration. They disbelieve some of the miracles of the Bible. Their Modernism is a granulated infidelity! And they hold so much in common with rank Modernism that it is very easy for them to soon go all the way into rank Modernism. Therefore, they should be

(Continued on page 11)

A DIGEST OF

BY C. W. POPE (Contributing Editor)

Religious Thought

(Neither the editor nor the contributing editor necessarily concurs in all the opinions expressed on these pages.)

SOUTHERN BAPTISTS ON LIQUOR

The report of the social service committee adopted by Southern Baptists in St. Louis condemned the sale of beer and intoxicating liquors in drug stores and restaurants, and urged that legislation be adopted which would confine it to places devoted exclusively to its sale. There is little doubt that the old saloon system which confined the sale of liquors to places labelled as saloons as more desirable than the present system in wet states where liquor is sold in practically every drug store and restaurant. In such states every intermediate boy or girl who goes to a soda fount comes in contact with the constant sale and purchase of liquor. Every man taking his family to a restaurant for a meal is confronted with whiskey on every hand. Under the old system the saloon was branded and women and children and temperance-loving men could keep away from such places. To permit the sale of whiskey in soda founts and eating places gives it a badge of respectability and brings youth in direct contact with it. At the recent convention in St. Louis vast groups of religious workers were compelled to take meals in hotels, restaurants and cafes where liquor was sold because there were so few places which did not sell it, and a drug store which did not sell whiskey or beer is the exception. Because women and children constantly come in contact with beer and whiskey the problem of the "lady drunkard" is rapidly becoming as serious as that of the male inebriate. The Keely institute, a drink-cure institute, reports an increase of 14 per cent in female patients. Seventy-seven per cent of these are housewives. A New York paper commenting on the female drinkers says, "In the old days you never had to fight your way through a group of school girls to get to the bar." The substitute for the saloon has turned out to be far worse than its soggy predecessor, and one of the greatest victories the whiskey crowd ever won.—C. W. P.

FATHER DIVINE'S PLATFORM
(Negro Journal of Religion)

The Father Divine movement recently conducted a conference known as The International Righteous Government Convention. Several thousand persons were present at this convention. Some of the objectives in their platform are: Immediate repeal of all the laws in the United States, and elsewhere, which are contrary to the Constitution of the United States; universal disarmament; universal racial equality; newspapers and publications should be prohibited from employing words and phrases emphasizing differences between races, creeds, and conditions of peoples; the repeal of compulsory insurance laws; the abolition of capital punishment; passing of new laws making the medical profession guarantee cures and accept responsibility for liabilities; the abolition of lynchings; the immediate return of stolen goods, by both individuals and nations; government control of financial institutions of the country; and the institution of the word, "peace" for the salutation, "hello."

BAPTISTS IN PILATE'S TOWN
(Religious Herald, May 28, 1936)

This is Pilate's town. Some nineteen centuries ago a Roman man of war left his little port of Denia Spain, and put out to sea with long flashing oars, slave-propelled. On its deck stood a young aristocrat, Pontius Pilate, sailing away to his undreamed of career of fame, or infamy. Had he known what awaited him would he ever have left this little port of classic beauty? It was he who on a Friday morning gave the order that stretched out the arms of the Savior of the world on a cross of agony and shame.

In this very little village, Pilate's town, the Communists recently dragged out from convent and school some forty black-garbed nuns and drove them forth to places unknown to us. They selected "Good Friday" for their outrage, and caused those good, but misguided women, to endure a calvary all their own. It is little comfort to know that for the present this deadly reaction against the Catholic church provides more freedom for the evangelical churches. It is a well known fact that in Russia, after the coming of the Bolshevik Revolution, the Baptists were favored. But as soon as it became evident that they were increasing in unwonted numbers, they were clamped down upon as dangerous to the Communist cause. As ghastly as war is God may have a providential design in a Russo-Japanese war that may save Christianity in Russia and provoke the greatest revival in history. In this little town on the Mediterranean one quarter of the population is composed of Communists who are violently opposed by Catholics who compose another quarter. The other half of the population are sunken in indifference. In Pilate's town people are still trying to wash their hands of responsibility for Christ, while others are crying out in their rage and demanding His death.

ENGLISH CHURCH TITHE LAW TO BE ENDED
(Christian Advocate, April 17, 1936)

The ancient "tithe-rent-charge" law, known as "Queen Anne's Bounty," is to be eliminated over a period of eighty-five years, according to the plan of the Royal Commission, adopted by the Government. As the new plan is gradually put into effect it will reduce the revenues of the Church of England and other institutions such as Oxford and Cambridge Universities. The estimated loss to the Church of England during this eighty-five years period is 67,000,000 pounds. To take care of this loss the Exchequer is issuing "tithe-redemption stock." Within the period England will have to decide whether the Church will remain a tax-supported institution or be supported by voluntary contributions.

(Free churchmen in England may find some satisfaction in the possibility that their great, great grandchildren may be free from a church tax to support a system of religion to which they cannot subscribe. Will Rogers would probably have seen in this act new evidence for the slow-moving mind of the English, and their bulldog tenacity.—C. W. P.)

IS RELIGION NECESSARY?

Bruce Curry, who addresses many college audiences in America today, says that everywhere students are asking this question, "Is religion necessary?" Rapidly the world is being lined up into two groups: those who believe that religion is vital in human life, and those who believe that it is not necessary for the welfare of humanity. In Russia, Spain, Mexico, Turkey, India, and South America great anti-religion movements have been inaugurated forcing thinking people to face that question, "What would we lose if religion should be stamped out of civilization?" Religion is not necessary to acquire bread. The great depression has made the world "bread" conscious. The primary quest of governments and individual is bread. A man does not have to have religion to grow a crop of wheat, or work in the shops or mines. The rain falls upon the just and the unjust.

But "man shall not live by bread alone." Man has a moral nature which must be fed or starve for the lack of it. Religion is as necessary to man's moral and spiritual life as bread is to his physical life. Imagine a civilization

from which all influences of religion had been removed. Religion gave to the world its churches, its cathedrals and its temples. Religion gave to the world its Bible, its revelation of the nature of God. Religion taught man how to pray and gave to the race the eye of faith by which man sees the invisible God and the invisible world. Religion alone has given to man the hope of eternal life. Religion has given humanity its highest ideals; it taught us to love and forgive and sympathize. It was religion that gave us our great humanitarian institutions — our orphanages and our hospitals. It was religion that taught humanity not to steal, not to kill, not to commit adultery. It was religion that gave to humanity its greatest music and paintings and architecture. A world without religion would be a world without a God, without a Bible, without a church, without hope or faith or a heaven. Is religion necessary? C. W. P.

NO MORE MORMONS ON THE DOLE

By October, 1936, there will be no more Mormons on the relief roles of the United States. The church of the Latter-day Saints will assume responsibility for 88,000 members who are now dependent upon relief for support, according to J. Rueben Clark, First Counselor. In more than seventy-five years since the Mormons settled in Utah the church had never permitted one of its members to be supported by public funds until the great depression. Since their own church organization for charity broke down the Mormons have worked toward the day when they could again resume full responsibility for their dependents. Plans for financing the undertaking include, tithing by all of the members (there are 750,000), payment of the price of two meals not eaten of fast day, and donations from prosperous members to charity work.

This attitude of the Mormon Church toward their unfortunate members is most commendable. It may cost a large sum of money, but it will pay big dividends in denominational solidarity and loyalty. If other Christian churches would follow this procedure it would ingratiate the church in the heart of humanity and prevent the loss of respect and prestige, which is a serious problem the church must face. Caring for the dependent membership of a Christian church is not a governmental, but a church responsibility. Christian churches must play the part of the good Samaritan to its own members in distress. The lame man at the Beautiful gate was the opportunity for Peter and John to glorify Christ, and the poor and needy within the gates of any church constitute so many opportunities for that church to exemplify the Spirit of Christ. If other religious bodies would follow the example of the Mormon church it would go a long way toward solving the relief problem in the United States. C. W. P.

NO SUBSTITUTE FOR THE BIBLE

(Western Recorder, May 28, 1936)

A decade or so ago H. G. Wells published a much-discussed article advocating a new Bible. If I remember correctly he offered a list of poems and excerpts from literature for inclusion in it. Mr. Wells argued earnestly for the justification of his position. This ancient book came into being when the world was tiny, the Atlantic unexplored and the Pacific still uncharted. The outer rim of the known world lay only a little beyond the Mediterranean. Could the problems of man today be similar to those of Jeremiah and David and Paul? And yet there has never appeared a substitute for the Bible that tiny ancient world. Why?

One reason is that time and space are factors having no relation to the scriptures. The vital facts of the Bible two thousand years ago will be vital two millenniums hence. "Be sure your sins will find you out" cares not for clock or calendar. There is a universality in the Bible that is astonishing.

George William Brown.

(One reason why the Bible is vital for all generations is because it deals largely with principles and not with rules.

Rules are as changeable as fashions, but principles are eternal. There is a great principle of sacrifice in religion. Abraham observed that principle by the rule of burning a sheep on an altar. Last Sunday morning we passed the collection plate. We had changed the rule, but not the principle. Peter, James and John spoke a different language from ours today, wore different kinds of clothes, rode in different types of vehicles; but we have changed all these things because they were just rules of physical and social life. But Peter, James and John had a pair of lungs that breathed just like ours. We could not change that because it is a principle of physical life. Two thousand years in the future men may speak a different language from ours, ride in different kinds of vehicles. But one thing is certain: they will still have lungs to breathe. It is a principle. The teachings of Jesus were largely principles of moral and spiritual life. The Golden Rule is not a golden rule at all, but a golden principle. There will never be a time, regardless of development, when men should not do to others as they would have men do to them. The gospel of redeeming love is a redeeming principle, and will be as vital for the generations five thousand years hence as it is now. That is why Jesus said, "Heaven and earth shall pass away, but my word shall not pass away." His Word is a group of eternal principles, as vital for the last man on the earth as it was for the first one. C. W. P.)

THE DECLINE OF THE WEST

When Oswald Spengler died on May 8, 1936, he had lived long enough to see many of his prophecies fulfilled. His book, "The Decline of the West," predicts the decline and fall of Western civilization. His theory was not a new one at all. It has been taught by several since the day of Lucretius. It is the theory that all things in the universe pass through a cycle of birth, youth, maturity, decay and death. Like the planets which revolve around the sun, so ideas, movements, powers, civilization pass away and recur in uniformity at distant times. Each civilization passes through the period of birth, youth, maturity and death, like the human body that runs its natural course.

At a time when others saw the beginning of a new day of prosperity Spengler saw nothing ahead of us but doom. "The end is at hand," he wrote. Germany has fallen, but the course of our enemies is nearly run. The downfall of the Occident is approaching. Western Europe has passed its zenith and must now look forward to a decline, and its civilization must soon range itself with the extinct civilizations—Greece, Egypt, and India." Spengler's prophecy forecast the return of dictatorships long before the rise of Mussolini and Hitler, and described it as a return of the age of the Caesars.

FOSDICK PREDICTS NEW DRY CRUSADE

(New York Times)

Dr. Harry Emerson Fosdick in his sermon on May 31 predicted a new dry crusade. "Post repeal conditions," he said, "are worse than pre-prohibition conditions. Admitting that prohibition as we had it was a failure, he declared that repeal did not solve the problem. It simply threw us back to the old status quo ante, and plunged us once more into the intolerable conditions which our father's faced two generations ago. It is worse than that. Theirs was not a machine age, they had no automobiles. Their lives day after day upon the streets did not depend upon sobriety. Moreover, women did not drink then, as now, so that that generation did not have the nauseating disgust of seeing drunken women in public places. This present loose, tipsy, cocktail party generation cannot be the last word in alcoholism. As sure as history repeats itself, a revolt is due, a revolt born of disgust with the intolerable conditions of today.

Public Opinion

THE SHARE-CROPPER

Chesley Bowden

A wider ministry as well as to maintain what has been accomplished seems to be the soul of missions. Many good "statesmen" have been developed in the last few decades, statesmen who have "seen" and convinced us of their visions. Every new field, every new enterprise has thus been inaugurated. Too frequently, however, we wait late in efforts to reach a certain strata or mass. Too often we let ourselves be driven to it.

So many of these wide areas of people are just like those the Saviour fed and said of them, "They are as sheep not having a shepherd." They faint. Not only so, but fall prey to every wind of doctrine and every gilded scheme of soap box orators. Communists are finding in these share-croppers, both white and black, even Mexicans, the most fertile fields of rebellion. Their methods are of the most militant Atheism. They are ruthless and destructive. Hope in God is the basis of all good character and lasting effort. Many thousands of our transient farmers, white and colored, miners, and Mexicans are being heavily preyed upon by those who have "axes to grind" and only hopelessness to give.

Would it not be well to have some good workers to help these transients and those who stay on in falling shacks, unable to move than have "meetings" under "brush arbors" and with the coming of cotton-picking to turn away from religious effort. Many branches of Holiness organizations have gone to these poor people. They are to be congratulated for their earnest efforts, but when "the wind has passed over" they still hold pleading hands for help. Could the belts of these, who pitiably cling to poor soil, rickety shacks, plough poor mules and live on the verge of most miserable squalor, be studied and some good Godly preacher and his wife, with some equipment, go into these areas and work with them? Could not many be induced to purchase small acreage and soon overcome the miserable existence? The writer grew up the son of a share-cropper and to go back now into the area of childhood is only to have one's heart broken—such squalor—such homes—such valient souls who struggle on amid those who don't care. The depression, low priced cotton, poorer soil, less spirit and debt all have driven them most to a "brush arbor" for a home. The churches—oh the poor churches! The pastors—good men—Bless their hearts—if the "limp hands could pick up!" Some one who cares—

some one to really preach the Truth to these destitute ones. "Every Creature" of the Great Commission includes them. And we will have to answer! —First Baptist Church, Elizabethton, Tenn.

NEW PRESIDENT DODD COLLEGE

Mr. Edward C. Solomon, recently elected president of Dodd College, Shreveport, La. Mr. Solomon is the son of Dr. and Mrs. E. D. Solomon of Jacksonville, Fla. For a year previous to his election as president he has



MR. EDWARD C. SOLOMON

been acting as executive-in-charge of the college. He is said to be the youngest college president in America. He attended Louisiana Baptist College at Pineville and graduated from the Georgia School of Technology in Atlanta.

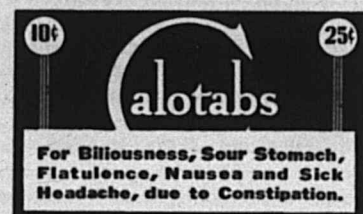
Dr. M. E. Dodd, founder and first president of the college, in presenting Mr. Solomon during the Commencement, said, "With a successful refinancing campaign during the past year by which indebtedness on capital investment was reduced by \$125,000, thus guaranteeing the future of the college, and with a new and vigorous administration and student enlistment far advanced for next year the college now enters upon a new era of expansion and service."

MIGHTILY MISTAKEN

"Jesus Looks at Wealth and Poverty" was the general subject assigned by the International Sunday School Committee for the lesson of Sunday, April 26. For the Adult and Young People's Quarterlies, the sub-heading was: "How Can We Make Our Social Order Christian?" The Scripture printed is that

about the rich man and Lazarus. Only the eye of a modernist can see that meaning in that passage. A worse feature of it is that it is a modernist who is cunningly trying to make modernists. It is the serpent hidden in the lily bed. A perhaps worse feature still is that Southern Baptists will tolerate without protest such open heresy.

This giving of wrong subjects to lessons is only one of at least six reasons (given free and in full if asked for) why Southern Baptists should sever connections with the International Lesson Committee.—J. R. Chiles, Rogersville, Tenn.



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MODERN LIBERALISM

(Continued from page 7)

treated like the rank Modernists. All of this Modernistic stuff is mighty dangerous! Our churches, our schools, our general bodies—associations, conventions, conferences, assemblies, and the like—should fight this infidel philosophy to the finish! It is not a religion. It is not even paganism! The milder form of it is only an infidel philosophy, and rank Modernism is only an atheistic philosophy! Its nature, its unethicness, its hurtful effects, and the proper treatment for it, as all these things have been set forth in this article, should be fully understood by Christians of all creeds.—Rutledge, Tenn.

Book Reviews

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

The Church That Was And Is To Be by Walter L. Ewing. Published by The Methodist Book Concern, New York, 1936. 74 pp. Price 25 cents.

This brochure consists of six brief lessons in the history of the Methodist Church. It is written by Dr. Ewing, pastor of the Grace Church, Des Moines, Iowa, and used by him in classes in his church. It is, of course, of special interest to Methodists, but will be informing and interesting to others and should serve to stimulate Baptists to make more of their own history. We believe that the ignorance of the rank and file among Baptists is a sin and we believe the responsibility for this sin lies at the door of the ministry. Most Baptist preachers know something of their history. Let them follow the example of this great Methodist minister. The church that ought to be will come to be when we consecrate all to the great head of the church and use the varied wealth which He has given us under the leadership of the Spirit which He has given us.—J. C. Miles.

Thunder Over Sinai, by E. McNeil Po-teat, Jr. Harper and Brothers. Copyright 1936. 118 pp. \$1.00.

This is a series of sermons on tests from the Sermon on the Mount with one on 1 John 4:16, "God is love." The author conceives that there were "over-tones" at Sinai of law higher than was codified in the Ten Commandments and that Jesus reproduced these over-tones. It seems to the reviewer that Jesus only gave the real, deep meaning of the law as resident in the Ten Commandments themselves.

The scant evangelical gospel reference in the book seriously discounts it. And the notion that "the righteousness of the scribes and Pharisees" was

a righteousness with the deficiency of over-emphasis on ritual, but was not self-righteousness, will not bear the test of Biblical exegesis.

The author must have imagined some "over-tones" to what even Jesus said. For instance, to make Matt. 5:23, 24 carry an earthly social sense and make "thy brother" mean anybody, regenerate or unregenerate, out in human society and make the acceptability of giving contingent on social or economic adjustment a la the modernistic interpretation thereof, strains the words beyond their Biblical limits.

The book is scholarly and keen and says many fine things in a fine way. But, as a whole, it is keyed to the viewpoint of the Modernists and is not, therefore, commended to the general reader.—O. W. T.

Until the Flood. By John H. McComb.

Published by Eerdmans, Grand Rapids, Mich., 1936. 107 pp. Price \$1.00.

This is a book of eight sermons, fresh in spirit, excellent in homiletic arrangement, fundamental in theology and inspirational in value. It is endorsed without reservation. Old truths are presented attractively, keeping in mind the conditions in the world at present. Such sermonizing is charming and convincing.

One sermon discusses six dangerous half-truths: first, that Christianity is opposed to the present world order; second, that Jesus Christ was a perfect man; third, that the Bible contains the Word of God; fourth, that we must have faith; fifth, that the only punishment we receive is in this life; sixth, that he that endureth to the end shall be saved. Each of these half-truths might easily be expanded into a full-length sermon by the reader.

The last sermon is on heaven, with an elaboration of Jesus' words, "I go to prepare a PLACE for you," the emphasis being on the Greek for "place." It is good. O. L. R.

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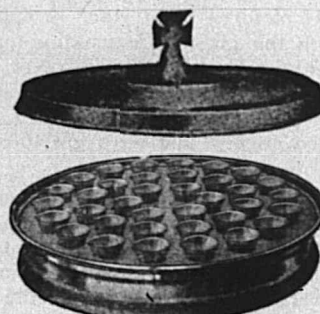
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JUDGE SHELTON'S PEACHES

By Gean L. Griffith

Mary McGuire lived in a big white house at the very end of the street. Covington wasn't a large town anyway, and the fields and orchards came surprisingly near the rows of houses and the stores which primly faced the courthouse. Thus it was that Mary's back yard was really the beginning of the country. Perhaps that was the reason why the Dixie Club girls like to meet with Mary on Saturday afternoons.

One meeting day, the one which came just before school was to begin again, it had been very hard to sit at the dining-room table and paste colored pictures into the scrapbooks which the girls were making for the mission school in Korea. Not even the ice box cookies and hot chocolate with pink marshmallows which Mary served seemed just the right thing.

"I know what the trouble is with us," declared Louise when she noticed the other girls were restless too. "It is too nice a day to stay inside. Come, let us go for a walk down the lane."

Everyone agreed, and soon the girls were out in the sunshine, singing and laughing along the lane which led, in a round-about way, to the Jefferson Davis Highway.

Now it happened that the lane, although used by many people as a short-cut, was really private property, for it led through Judge Shelton's farm. As they went along, the air was full of the sweetness of blossoms and fruit, and Gladys Ulrich sniffed. "Peaches, peaches," she cried, and glancing across the fence she spied the tree heavily laden with ripening fruit.

"Come on, girls," she almost shouted. "There's a peach-tree as full as it can be. Um, but they look luscious."

"No, no," cried Mary. "That tree belongs to Judge Shelton."

"What do we care who it belongs to?" said Gladys. "There are loads of peaches."

"But we don't want to take Judge Shelton's peaches," protested Mary.

"Who's afraid of him if he is a judge?" called Gladys, who was already slipping through the strands of wire fence which were supposed to protect the orchard.

"I am not afraid of Judge Shelton," declared Mary, "but I do not want to steal his peaches."

"Goody-girl, goody-girl," jeered Gladys.

The girls who had gone with Gladys joined in and all yelled back at her. Then two more girls who were afraid

of being called the same climbed through the fence. They began throwing sticks at the peaches which came tumbling down.

As the girls began to gather the peaches and eat them, Mary walked slowly home.

"I wish I had said more against it," she thought sadly. "They followed Gladys because she moved quickly and made a big noise about it. Oh dear, I wish I were different."

All night long it bothered Mary and she could not sleep. Some way it seemed as if she had been to blame. But the worst was yet to come. As the girls gathered for Sunday school the next day Rose Marie whispered to Mary, "Did you hear about Judge Shelton? That was his prize peach tree. He says there was twenty-five dollars worth of damage done, and he has offered a reward to any one who finds out who was responsible for it."

Mary shook her head, and just then the teacher came, and there was no more chance to talk.

At dinner that day Mary could not eat, although mother had cooked her favorite baked chicken with corn-pone dressing. "If you don't feel well you better go to bed for awhile," her mother said as they left the table, "open the window wide. That will help."

Mary nodded and went up stairs, but not to sleep. She opened the window as her mother had said, but sat down beside it for a long while looking down the lane toward the peach orchard and at Judge Shelton's home just beyond.

"I am to blame," she thought; "they were my guests. I wish I had been more firm. I wish I could do something."

That made her think of something. She jumped up and went over to her own little desk, pulled out the side drawer and took from it her bank book. Back in her seat by the window she opened it, although she knew very well what she would see. "Credit, \$22.50," she read. "Next summer I could go to Washington to see Aunt Alice," she whispered. "But it would not be right. It isn't twenty-five dollars, but I can give him the rest when I get it."

With the bank-book clutched tightly in her hand she slipped softly down the stairs and out the back door. When she reached the lane she broke into a run and never stopped until she stood breathless on the porch of Judge Shelton's home and tremblingly rang the bell.

At recess the next morning the Dixie Girls gathered about Mary,

"We are not going to let you pay that money."

"Judge Shelton came to our house and told us all about it."

"We are going to pay him ourselves."

"We are sorry we called you 'Goody-girl,' but you are good, and we are bad." They all talked at once. At first Mary could hardly make out what it all meant. Then she understood, and tears came in her eyes.

"Will you forgive us, Mary? And please don't cry."

Mary wiped her eyes and smiled. How good it was to know the girls were all her friends again, and how glad she was that they thought she did the right thing.

"Of course I forgive you, girls, I love you so."

The bell rang and with arms around each other they trooped inside.

"I guess if you mean all right you don't have to be noisy about it," she thought as she opened her spelling-book.

—Junior World.



DARK SECRETS

Ephraim, the Negro horse trainer, was seated, reading a letter, with Lige standing behind him holding his hands over Eph's ears.

Horseman (noticing them)—"What kind of horseplay are you two fellows up to?"

Ephraim: "Lige got dis yere letter dat his gal writ him, boss, but he kain't read, so he gets me to read it fo' him, but stops mah ears up so I kain't hear what his gal done writ him."

NOT TO BE KIDDED

Mechanics Prof.: "Describe the mechanism of a steam shovel."

Frosh Engineer: "Don't kid me. You can't carry steam on a shovel."

WANTED TO BREAK IT

The champion athlete in bed with a cold was told that he had a temperature.

"How high is it, Doc?" he asked.

"A hundred and one."

"What is the world's record?"


WISE MOTHER?

Fond Mother: "Our little son was always unintentionally stepping on the dog's tail. But we've cured him of the habit completely."

Visitor: "Wonderful! How did you do it?"

Fond Mother: "We got a dog without a tail."

BAPTIST TRAINING UNION

HENRY C. ROGERS.....Director MISS ROXIE JACOBS.....Junior-Intermediate Leader MISS RUBY BALLARD.....Office Secretary 149-6th Avenue, North Nashville, Tenn. Convention President.....HERMAN L. KING	
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B. S. U. RETREAT AT RIDGECREST

Yes—Tennessee B. S. U. members attended the B. S. U. Retreat at Ridgecrest during the last few days. It was great to have such a good delegation from our state. Those attending were:

I. From the State at large:

1. Keith C. Von Hagen
2. Dr. John L. Hill
3. Henry C. Rogers
4. L. R. Powell
5. Mrs. L. R. Powell
6. Leona Lavender
7. Nelle Arnold
8. Marjorie Moore
9. Thelma Brown
10. Dr. W. C. Boone
11. B. B. McKinney
12. B. B. McKinney, Jr.
13. William Hall Preston
14. J. E. Lambdin
15. Herman F. Burns
16. Sibyl Brame
17. John H. Williams
18. Dr. T. L. Holcomb
19. Mrs. T. L. Holcomb
20. W. P. Phillips
21. Mrs. W. P. Phillips
22. H. L. Grice
23. Luther Holcomb
24. W. A. Harrell
25. Henry Snider
26. J. N. Barnett
27. Dr. J. O. Williams

II. From University of Tennessee:

1. Mary Frank Dougherty
2. Bob Woodruff
3. Mary Mills
4. D. J. Van Landingham
5. Billie Hill
6. Evelyn Fay Ingle
7. James DeFoe
8. Lynn Bartlett
9. Leonard Rogers
10. Mary Fern Green
11. George Renfroe

III. From Union University:

1. Bob Orr
2. Joe Clapp, Jr.
3. Rudy Harlan, Jr.
4. Davy Burnett
5. Miss Phillips

IV. From Tennessee College:

1. Mabel Cosby
2. Mary Davis
3. Helen Cambron
4. Marjorie Cambron
5. Louise Cramer
6. Maribeth Keeling

V. From Carson-Newman:

1. Phillip Card
2. Carolyn Shull
3. Mildred Johnson
4. Elizabeth Hensley

5. Doyle Baird
6. J. O. Williams, Jr.
7. Eugene Howard
8. Charles W. Knight
9. Jodie Brown
10. Mildred Hale
11. Sidney Chappell

VI. From Tennessee Polytechnic Institute:

1. Martha Hall

VII. Peabody:

1. Laura Lou Womack
2. Margaret Wise
3. Frances Beeler
4. Richard Smith
5. Elizabeth Vaughn
6. Betty Butterfield
7. Louise Holcomb

VIII. Vanderbilt:

1. Vivian Moore
2. Virginia Moore
3. Corralyn Leavell
4. L. T. Hamick
5. Ann Smith
6. Jane Smith

IX. Ward Belmont:

1. Sue Baylor Trulock

QUARTERLY REPORTS

The quarterly reports will soon be due. We are urging that every union in the state send in their quarterly report not later than July 10. We are striving this quarter to receive the largest number of reports yet. Remember—your report blank is in the back of your quarterly.

HISTORY

Several have responded to the call of sending in old programs and material for the history of Tennessee Baptist Training Union work. Please look through your material and send us your contribution at once.

ON TO R-I-D-G-E-C-R-E-S-T

The Baptist Training Union Conference will soon be held at Ridgecrest starting on Sunday, July 26, and going through Friday night, July 31. Reservations are coming in in an excellent manner. Already the following are planning on going:

1. T. L. Holcomb
2. J. E. Lambdin

3. Mrs. J. E. Lambdin
4. W. A. Harrell
5. Mrs. W. A. Harrell
6. C. Aubrey Hearn
7. Clay I. Hudson
8. Henry C. Rogers
9. Mrs. Henry C. Rogers
10. Miss Roxie Jacobs
11. Mrs. Agnes Kennedy Holmes
12. Harvey Douglas
13. Andrew Tanner
14. Willie Baker
15. Herman King
16. Mrs. Herman King
17. Ruby Ballard
18. Roy Rabb
19. Margaret Burnette
20. Margaret Hessey
21. Mr. I. L. Kirkland
22. Mrs. I. L. Kirkland
23. Mary Moore
24. Louise Harris
25. Marguerite Ramsey
26. Esther Free
27. C. B. Ramsey
28. Emmette Golden
29. Mrs. Emmette Golden
30. Blair Wilkinson
31. Margaret Allen
32. Elizabeth Allen
33. Bill Allen

Are you going? If so, be sure to send your name to Mr. Perry Morgan at Ridgecrest, North Carolina and also to State Headquarters.

* * * * *

STEWART ASSOCIATION

Recently Mr. Hayward Highfill taught a study course at Pugh Flat and Mr. James Basden taught one at Nevels Creek. Both of these churches studied "Meaning of Church Membership." These two young men gave of their time and talents in this great work.

* * * * *

CARROLL ASSOCIATION

Rev. Bernard Scates has just closed a great school in his church at Huntington, having forty-nine to complete the course. He was assisted by Billy Medling and Bob Rochelle. The books studied were "Training in Bible Study," "Junior B. Y. P. U. Manual," and "More Than Money."

TURBINE WATER WHEELS

Manufactured by
DAVIS FOUNDRY AND MACHINE WORKS
 Rome, Georgia

Write for Catalog

HARGRAVE

Military Academy

"Making Men--Not Money"

A preparatory school for boys. Accredited. Ideal location. High academic standards maintained by experienced masters. Wholesome Christian influence. "The Best at a Reasonable Cost." Separate Junior School. For information,

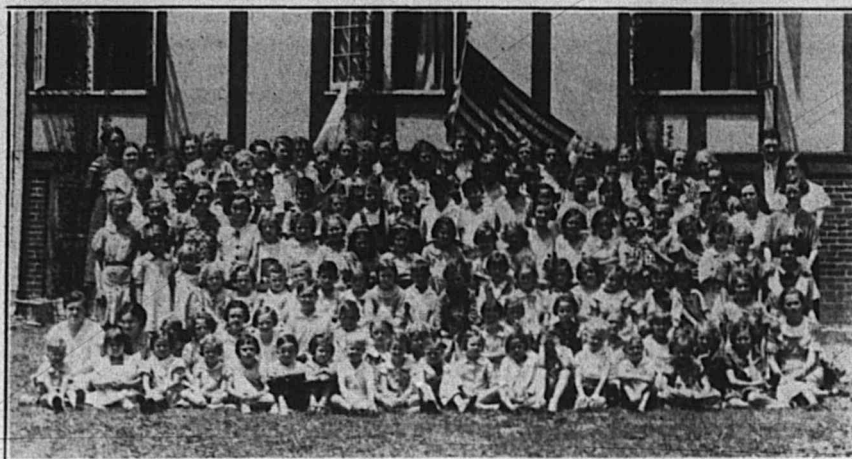
Address **COL. A. H. CAMDEN, B.A.**

Hargrave Military Academy

Chatham, Virginia

Sunday School Department

Superintendent Andrew Allen
 Elementary Worker Miss Zella Mai Collie
 West Tennessee Field Worker Jessie Daniel
 Office Secretary Miss Clara McCartt
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.



HERE'S THE ANSWER TO THE QUESTION "WILL THEY ATTEND?"
 1936 VACATION BIBLE SCHOOL, FIRST BAPTIST CHURCH, COOKEVILLE

Rev. Harold Stephens, pastor, First Baptist Church, Cookeville, reports a Vacation Bible School with 149 enrolled and an average daily attendance of 121. The school started on June 1 and closed June 12. The school made an offering to the Co-operative Program of \$6.15. There were three conversions; two Intermediate girls and one Intermediate boy. Bro. Stephens reports a fine exhibit of hand work. The girls made useful things for the orphanage while the boys made equipment for the church.

"It was by far the best school I have ever had anything to do with. The Vacation Bible School work unquestionably has its place in the program of the church."

HIXON VACATION BIBLE SCHOOL

Rev. Charles Norton, pastor at Tyner, sends a report on a two weeks school held at Hixon with 76 enrolled. He started a school at Eastdale Church, Chattanooga, last Monday with 124 enrolled.

CALVARY BAPTIST, JACKSON, OPENS FIRST SCHOOL

A postal card has been received from Mrs. Jesse Daniel, principal of the Vacation Bible School in the Calvary Baptist Church, Jackson, indicating that this school opened with an enrollment of 315. She reports a splendid faculty of more than fifty helpers.

SEVENTH CHURCH, MEMPHIS, HAS 265 AVERAGE ATTENDANCE

Rev. L. B. Cobb, pastor of the Seventh Church, Memphis, reports an average attendance during the first week of their school of 265, which is above that

of any of the Baptist churches in that city. He further reports fourteen definite professions of Christ.

CALVARY CHURCH, BRISTOL, TENNESSEE

Rev. Roy O. Arbuckle, pastor at Bristol, says, "We are doing the best work we have ever done in the Vacation Bible School. Our average attendance at the close of the first week was 226."

LaBELLE BAPTIST, MEMPHIS

Miss Vesta Hill, principal of the Vacation Bible School in the LaBelle Baptist Church, Memphis, reports a daily average attendance of 221. There were twenty-seven in the Beginner Department, forty-two in the Primary, eighty-six in the Junior, thirty-one Intermediates and thirty-seven faculty members.

VACATION BIBLE SCHOOL AT RALEIGH

Rev. Simpson Daniel, pastor of this church, writes as follows:

"Our school is going fine. There is another school in Raleigh but the Lord has given us about all of the children we can care for. We hope to have a grand closing. We will have another school next year."

FLOYD BUCKNER AT ANDERSONVILLE AND BETHEL

Reports of two splendid schools held in the Andersonville Baptist Church and the Bethel Baptist Church have been sent in by Floyd T. Buckner, a student in Harrison-Chilhowee Baptist Academy. He writes as follows:

"This is the third year the church at

Andersonville has put on the Vacation Bible School. Rev. A. M. Nicholson is doing a great work in these two churches. I am beginning Monday to line up the faculty and to give them instructions for the Clear Branch and Red Hill churches.

MALCOLM AVENUE, MEMPHIS

Rev. M. A. Younger, pastor of Malcolm Avenue Church, writes: "It is surprising the way the children have taken to the Vacation Bible School. I am convinced that it is one of the greatest agencies for constructive teaching being promoted by our denomination. We are all receiving many blessings from the school. Our church will never be without a Vacation Bible School as long as I am pastor."

It is a joy to receive such a testimony as the above. This is the first Vacation Bible School held at Malcolm Avenue. The enrollment at the end of the first week in the two departments, Primary and Junior, was 74.

VACATION BIBLE SCHOOL CERTIFICATE

A beautiful Vacation Bible School certificate, 8½ x 11, printed in blue is for free distribution by the Colportage Department, 149 Sixth Avenue, North, Nashville. The churches are asked to pay the postage and cost of handling at the rate of 30c a 100. Ten thousand of these certificates have been distributed.

BELMONT BAPTIST CHURCH, NASHVILLE

The Vacation Bible School at Belmont Heights Baptist Church, at the close of the first week, had an average of 177 in attendance with 222 enrolled. Dr. R. Kelly White is the pastor of the church. The school continues through this week.

EASTLAND BAPTIST, NASHVILLE

Rev. E. B. Crain, pastor of the Eastland Baptist Church, Nashville, reports a Vacation Bible School with 323 enrolled at the end of the first week. Mrs. E. B. Crain is the principal of the school. This is the first Vacation Bible School ever held in this church. Dr. Crain says that the interest and the co-operation of the people are most gratifying.

V. B. S., BOLIVAR, TENNESSEE

Rev. Paul A. Weiland, pastor of the First Baptist Church, Bolivar, reports a school with an enrollment of 183, which is twenty-three above that of last year. The children through cash and hand work made an offering of \$10.00 for the Baptist Orphanage. He says this is the best school it has been his privilege ever to conduct. A Sunday School Study Course is being held this week under the leadership of the superintendent, Dr. W. W. Cox.

SUNDAY SCHOOL LESSON

By THE EDITOR

JULY 5, 1936

The Coming of The Holy Spirit In Power

Scripture: Acts 1:6-9; 2:1-11, 32-38.

Golden Text: Acts 1:8.

Readings: Joel 2:21-29; Psalm 139:1-10; 1 Cor. 12:1-11; Rom. 8:9-17; John 16:7-14.

Ten days after the ascension of Jesus the Holy Spirit descended upon the disciples in the manner and with the results following that are described in our present lesson.

I. A Divine Promise (1:6-9)

This was the Lord's promise of the Spirit just prior to His ascension. Concerning this promise note that:

1. **It Was Seasonable.** Every promise of the Lord is seasonable, being made at a suitable time and appropriate to the time to which it relates. The promise of the Spirit was appropriate to the gospel dispensation to which it related. The disciples, evidently imbued with the prevalent Jewish idea of a temporal kingdom, asked, "Wilt thou at this time restore the kingdom to Israel?" Christ passed by the discussion of a thing they were not then in a position to understand and referred them to the coming of the Spirit, and their duty thereafter, in which coming they would be brought to understand what they could not till then understand (John 16:12, 13).

2. **It Was Serviceable.** The promise of the Spirit was adapted and useful to service. When the Holy Spirit should come upon the disciples, they were not to consume their time in their enjoyment of the experience and in testimony to the fact that the Spirit had come upon them, but they were to bear gospel witness of Christ to the ends of the earth. The Spirit does not lead the saints to spend their time in ecstatic analysis and introspection of themselves and in trying to figure out "times and seasons," but He does lead them to be missionary in spirit and practice.

II. An Infilling Presence (2:1-4)

In these verses we see:

1. **The Spirit Descending.** On Pentecost, with the disciples "together with one accord in one place," "suddenly there came a sound from heaven as of a rushing mighty wind," which filled "all the house where they were sitting." "Cloven tongues (lit., 'tongues parting asunder'), and it sat on each of them," that is, a tongue sat on each. These things were the manifestations that accompanied the descent of the Spirit. Running the Scripture references, one sees that prior to Pentecost

the Holy Spirit came and went but did not permanently abide in the body of God's people. On Pentecost He came down to dwell and incorporate Himself on earth for the age in the church to carry on the work which Christ began (John 14:16-18; Eph. 2:21). The church was not created on Pentecost (Matt. 16:18; 18:17) but empowered.

2. **The Spirit Infilling.** "They were all filled with the Spirit." Pentecost was the time when these disciples were also "baptized with (en—"in") the Holy Ghost." The Spirit in His presence, power, and influence surrounded, covered, and enveloped the disciples, thus they were baptized "in" the Spirit. The result was that the presence, power, and influence of the Spirit permeated and infilled them and thus they were "filled" with the Spirit. Pentecost, which in the sense of being his permanent advent for the age, was the birthday of the Spirit, is to be no more repeated than the birthday of Christ. Christians are warranted in seeking the filling of the Spirit, but not a repetition of the Pentecostal baptism (Eph. 5:18).

III. A Qualifying Power (2:5-11, 32-37)

The Spirit came down to empower the saints to carry on the work entrusted to them. He qualifies:

1. **For General Witnessing:** "Began to speak with other tongues as the Spirit gave them utterance." The theme of this witnessing was "the wonderful works of God" as centered in the redeeming Christ (vs. 11). Because there were Jews present that day out of every nation who needed the witness, God qualified the witnesses to speak in other tongues. The hearers understood what was said (vss. 6-11). Believers were given the gift of tongues to witness concerning Christ, not of their own spiritual attainments. Paul teaches that if at any time a believer should feel the urge to speak with tongues when the tongues were not understood and there was no interpreter present, for that believer to keep silent (1 Cor. 14:28). And if any one should feel disposed to say that he "just had to speak," Paul reminded him that "the spirit of the prophets is subject to the prophets" (1 Cor. 14:32). Paul also taught that the gift of tongues was not to be permanent in this age (1 Cor. 13:8). And if someone just would insist on the matter of speaking with tongues as being of some special and greater value than clear, understandable speech, Paul would say: "Yet in the church I had rather speak

five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:19). "Holy Rollers" might well take these things to heart. The Holy Spirit leads believers to witness for Christ in understandable speech.

2. **For Specific Preaching.** "Peter, standing up with the eleven, said, etc." In the general witnessing which preceded all the believers present had their respective parts. But when it came to public, official, specific preaching, "Peter, standing up with the eleven," did it. There were no women preachers (1 Cor. 34). This is contrary to the practice of "Holy Rollers" and of some others. "When this was noised abroad, the multitudes came together." It has been pointed out that the verb rendered "noised abroad" is never used in the sense of a rumor (Morgan). The supernatural sound of the descent of the Spirit was heard in Jerusalem and the crowd came rushing together. To this audience Peter preached a great sermon on Christ and climaxed it with the affirmation of Christ's exaltation and Lordship.

3. **For Fruitful Serving.** "The same day there were added unto them about three thousand souls" (vs. 41). Under conviction men asked what they should do, and Peter told them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Later Peter said that remission of sins is in response to faith which always is preceded by repentance (Matt. 21:32; Acts 10:43) and that the gift of the Spirit precedes baptism (Acts 10:47) and that baptism is a "figure" (1 Pet. 3:21), which is in harmony with Paul's declaration that baptism is a likeness (Rom. 6:4, 5). We conclude, therefore, that in harmony with the tenor of Scripture teaching "for" in Acts 2:38 has the sense of "on account of" and not "in order to." In other words, the New Testament teaching is: Salvation Before Baptism.

The greatest need for God's people is to swing away from dependence on human wisdom and power and schemes and "be filled with the Spirit," that they may be qualified in their respective spheres to witness and to preach "unto the uttermost part of the earth," that there may be "added unto them" those who receive Christ as Savior and Lord.

QUESTIONS

1. What promise concerning the Spirit does our lesson record? 2. What was the purpose of the Spirit's coming? 3. How did the Spirit make His descent? 4. What was the effect upon the disciples? 5. What do we learn about the gift of tongues? 6. Of what did the believers on Pentecost bear witness? 7. What did Peter preach about?

VACATION DAYS ARE HERE AGAIN



Tennessee College

HOUSE PARTIES AND CAMPS FOR W. M. U. YOUNG PEOPLE'S ORGANIZATIONS



Union University

MIDDLE TENNESSEE G. A. HOUSEPARTIES

PLACE

Tennessee College,
Murfreesboro

TIME

JUNIORS

JULY 6, 7, 8

(Monday A. M., through
Wednesday P. M.)

INTERMEDIATES

JULY 15-18

(Wednesday A. M. through
Saturday P. M.)



Sarah Swann Home—Carson-Newman College

WEST TENNESSEE G. A. HOUSEPARTIES

PLACE

Union University,
Jackson, Tenn.

TIME

JUNIORS

JULY 20-22

(Monday A. M. through
Wednesday A. M.)

INTERMEDIATES

JULY 22-25

(Wednesday P. M. through
Saturday A. M.)

SPEAKERS AND LEADERS

Mrs. G. W. Bouldin, Japan; Miss Juliette Mather, Southwide Young People's Secretary; Miss Mary Northington; Miss Margaret Bruce; Mrs. C. D. Creasman; Mrs. J. I. Simmons; Miss Elizabeth Lambert; Mrs. Douglas J. Ginn; Miss Kellie Hix, Camp Director, and others.

RECREATION

Swimming, games, hikes, nature study, camp fires, etc.

WHAT TO BRING

Sheets, towels, pillow and pillow cases (if you use one), toilet articles, Bible and notebook, simple summer clothes (if shorts are worn for recreation, it is asked that shirts be worn with them), swim suit. If you hold a rank, please bring a white dress.

Juniors, \$3.00 (fifty cents registration should be sent to Mrs. Douglas J. Ginn, 149-6th Avenue, North, by June 29), and the \$2.50 board to be paid on arrival at the college.

Intermediates, \$3.50 (fifty cents registration to be sent to Mrs. Ginn not later than July 9, and the \$3.00 board paid upon arrival at the college).

WHO MAY COME

G. A. members and counselors; associational young people's leaders; Y. W. A. and W. M. S. members chaperoning groups and IF there is room, other Baptist girls from 9 to 17 years of age.

IMPORTANT

Special Feature for Intermediates
Each auxiliary represented at the Intermediate G. A. houseparty is re-

quested to enter one girl in the annual missionary story telling contest. Stories which concern "Trees" are required this year. Some suggestions are as follows: "The Hopia Tree" (Ann of Ava); "The Thanksgiving Christmas Tree" (World Comrades, November 1933); "The Christmas Tree that Grew" (World Comrades December 1932); "The Tree that Prayed" (King's Own, chapter 3); "The Old Plum Tree" (Friends in Nippon).

Time limit seven minutes.

EAST TENNESSEE

G. A. HOUSEPARTIES

Carson-Newman College
Jefferson City, Tennessee

An ideal location with an atmosphere conducive to both inspiration and fun.

Girls will room in the beautiful Sarah Swann home, use the Administration building for part of the meetings and the pool in the Butler Blanc gym for swimming.

TIME

JUNIORS

JULY 9-12

Come in Thursday morning before 11:00 and leave Sunday afternoon after 2:00 P. M.

INTERMEDIATES

JULY 13-16

Come in Monday morning before 11:00 A. M.; leave after 1:00 P. M. Thursday.

(Continued on page 17)

SPEAKERS AND LEADERS

Rev. Peter H. H. Lee, China; Miss Rose Marlow, China; Miss Pearl Bourne, Associate Southwide Young People's Secretary; Miss Mary Northington; Miss Margaret Bruce; Miss Wilda Tilghman; Mrs. Clem Howell; Mrs. J. E. Rust; Mrs. Charles Moore; Mrs. A. M. Wall, Camp Director.

RECREATION

Swimming, games, hikes, camp fires, etc.

WHAT TO BRING

Sheets, towels, pillow and pillow case (if you use one), toilet articles, Bible and notebook, swim suit, simple summer clothes. If shorts are worn for recreation it is asked that shirts be worn with them. If you hold a rank, please bring a white dress.

COST

Junior, \$2.50 (fifty cents registration should be sent to Miss Wilda Tilghman, Kenton, and \$2.00 for board is to be paid upon arrival at the college).

Intermediates, \$3.25 (fifty cents registration should be sent to Miss Wilda Tilghman, Kenton, and \$2.75 board paid upon arrival at the college).

WHO MAY COME

G. A. members and counselors; associational young people's leaders; Y. W. A. and W. M. S. members who are chaperoning groups.

IMPORTANT

Special Feature for the Juniors
Each auxiliary represented at the Junior G. A. Houseparty is requested

to select one girl to enter our talent hour contest.

Special Feature for the Intermediates

Each auxiliary represented at the Intermediate G. A. Houseparty is requested to enter one girl in the annual missionary story telling contest.

Time limit seven minutes.

EAST TENNESSEE G. A. HOUSEPARTIES

(Continued from page 16)

COST

Board \$3.00; Registration fee 50c. Total \$3.50. Registration fee (50c) must be sent at least four days in advance to Mrs. Virgil L. Adams, Lenoir City, Tenn.

LEADERS

The most outstanding staff of leaders yet assembled for an East Tennessee houseparty will be there to lead and assist in a delightful program. Mrs. G. W. Bouldin, missionary to Japan; Miss Rose Marlowe, missionary to China; Miss Juliette Mather, Southwide Young People's Leader; Miss Mary Northington, State W. M. U. Secretary; Miss Margaret Bruce, State Young People's Leader; Miss Jodie Brown, Erwin, Recreational Director; Mrs. Wayne Longmire, Knoxville, Houseparty Mother and Mrs. Virgil Adams, East Tennessee Young People's Leader.

WHAT TO BRING

Bed Linens, one light cover, toilet articles, Bible, notebook, pencil, Manual (if you have one), and bathing suit. Girls who hold ranks are requested to bring white dresses for coronation service.

Y. W. A. HOUSEPARTY DATES

East Tennessee — Carson-Newman College, July 30-August 1.

Middle Tennessee — Tennessee College, September 5-7.

West Tennessee — Union University, July 17-19.

R. A. CAMP DATES

East Tennessee — Harrison-Chilhowee August 3-7.

Middle Tennessee — Tennessee College, July 20-23.

West Tennessee — Union University, July 27-30.

LEADERS AND SPEAKERS

In addition to many of the leaders who will be in the G. A. Houseparties, we are having Rev. Peter H. H. Lee, China; Dr. Dawson King, Gallatin, a returned missionary from China; Primitivo Delgada, Cuba for the Royal Ambassador Camps. Mr. Robert Sutherland will direct the camps in the three divisions of the state.

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

MRS. GUSSIE LATIMORE-CARDEN

A short time ago the death angel entered the ranks of Coghill Baptist Church and claimed for its victim the young life of Mrs. Gussie Latimore-Carden.

She professed faith in Christ in early life and has been a faithful member until the Lord called her home.

Resolved, that we bow in humble submission to Him who makes no mistakes.

Resolved also, that we extend our sympathy to the bereaved husband, father, stepmother and three brothers, and point them to Him who, alone, is able to console and comfort in this trying hour.

Committee,

Mrs. Edgar Daugherty,

Mrs. J. C. Roberson,

Mrs. Velma Williams.

MRS. C. H. TULLACK

Mrs. C. H. Tullack was born June 1, 1874. Died March 8, 1936. She died on her 40th wedding anniversary. She leaves to mourn her going a husband and six children, two step sons, three brothers and a host of relatives and friends. The children are W. Roy Tullack, Delano, Mrs. Maud Stokes, Rhoda Thacker, Nellie and Paul Tullack, of Etowah, and Mrs. Sophia Magness of Rockford, Tenn.

Funeral conducted by Rev. Mahan of Knoxville and Rev. Floyd Lang, of Etowah. Music by East Athens Quartet.

She is missed by all who came in contact with her, but our loss is heaven's gain.

MRS. W. H. LOGAN.

As a result of a brief statement in the Watchman-Examiner, New York, Curtis Lee Laws, editor, concerning the new features in the Baptist and Reflector, we have received a request for sample copies from Pennsylvania and one from Windsor, Ontario, Canada. We thank Dr. Laws, as also these correspondents. Recently we also received a request for a sample copy from Nebraska.

"Nearly everybody except the minister has organized, or has enlisted the Government's aid, to make us pay more for his goods or his services. At the same time high-powered salesmanship and adroit advertising prevent a buyer's strike.

"The minister modestly and singly rests his case upon the conscience of his congregation. He belongs to no trade union, enjoys no protective tariff, employs no agent, and, with rare exceptions, does not advertise.

"The churches have not intentionally taken advantage of his confidence, but the results have been just as disastrous, both to the minister and to the churches, as if it had."—The Relief and Annuity Board.



WOMEN TRAVELING ALONE PREFER THE W. M. LEN

The unquestioned preference of women who travel is one of the finest tributes to the courtesy, hospitality and luxury of the William Len Hotel.

Every room has circulating ice water and electric fan. Finest of food is served in the beautiful coffee shop. Rates are always low.

250 ROOMS \$2 and up
with bath
H. GRADY MANNING, PRESIDENT
R. E. McEACHIN, MANAGER

NEWEST HOTEL IN MEMPHIS TENNESSEE
Main & Monroe

Among The Brethren

SUNDAY SCHOOL ATTENDANCE JUNE 14, 1936

Memphis, Bellevue	1619
Chattanooga, First	987
Knoxville, First	928
Memphis, First	902
Nashville, Grace	884
Memphis, Union Avenue	857
Knoxville, Fifth Avenue	699
Chattanooga, Ridgedale	687
Knoxville, Broadway	678
Memphis, La Belle	604
Jackson, First	549
Maryville, First	526
Bristol, Calvary	521
West Jackson	506
Fountain City, Central	495
Memphis, Speedway Terrace	485
Chattanooga, Red Bank	430
Chattanooga, Avondale	410
Dyersburg, First	379
Humboldt, First	371
East Chattanooga	365
Memphis, Central Avenue	347
Cleveland, First	338
Paris, First	324
Trenton, First	323
Jefferson City, First	310
Knoxville, Arlington	293
Martin, First	275
Chattanooga, Oak Grove	264

By FLEETWOOD BALL

A. V. Reese, of Jacksonville, Fla., is now serving Liberty Church, near that city, full time.

B. L. McKee, of Brandon, Miss., accepts a call to the church at Fannin, Miss., for one-fourth time.

Wallace Rogers took charge as pastor of the First Church, Vicksburg, Miss., last Sunday.

The First Church, Macon, Mo., has called H. J. Miles of Maybank, Texas, and he has accepted.

George E. Truett, age 82, died at his home in Vanderwerken, Va. He was one time a student in Union University, Jackson.

J. W. Middleton has had a good start in his work as pastor at Clinton, Miss. Large congregations greeted him on his first sermon.

W. L. Ball, Jr., son of W. L. Ball, of Greenville, S. C., has surrendered to the ministry and will begin at once his theological preparation.

R. D. Carrin of Stuart, Fla., accepts the call of Florida Baptists to become the Rural Atlantis. The change is effective July 1.

Don J. Milan, pastor of the church at Britton, Okla., and Miss Etta Marie

Cross were lately married in Manuel Church, Oklahoma City, Okla.

The First Church, Du Quoin, Ill., has called as pastor W. A. Simms, of Shreveport, La., but his decision has not been announced.

The First Church, Childress, Texas, Joe Hankins, pastor, was lately assisted in a revival by H. J. Appelman, resulting in 129 additions.

G. B. Crawford has resigned as pastor at Greenville, Fla., to accept the church at Foley, Fla., effective first Sunday in June.

G. G. Joyner has been elected pastor of South Royal Street Church, Jackson, and has accepted. It is his second tenure of service with that church.

The First Church, Pontotoc, Miss., B. B. Hilburn, pastor, began a revival Sunday with J. N. Palmer, of Baton Rouge, La., doing the preaching and Robert Palmer of Pineville, La., leading the singing.

La Belle Place Church, Memphis, E. P. Baker, pastor, is enjoying a gracious revival in which H. J. Huey, of Milan, is doing the preaching.

West Jackson Church, Jackson, R. E. Guy, pastor, is in the midst of a meeting in which J. R. Black, of Memphis, is doing the preaching and L. B. Cobb, of Memphis, leading the singing.

Beginning last Sunday the First Church, Marked Tree, Ark., A. M. Smith, pastor, is engaged in evangelistic services. O. L. Powers, of Jonesboro, Ark., is doing the preaching.

By THE EDITOR

The brotherhood will also be glad to know that Secretary Freeman is still improving. At present he, with his family, is resting in North Carolina.

Eld. J. C. Lehman, member of New Bethel Baptist Church, underwent an operation in St. Thomas Hospital, Nashville, on June 9. At the last report he was doing well.

W. B. Hall, prominent in Stewart County Association for many years, grandfather of Mrs. Herman F. Burns, Jr., Nashville, died at St. Thomas Hospital on June 13. The Lord's grace be with the bereaved.

Mrs. C. M. Sheets, Associate Superintendent of the Cradle Roll Department, First Baptist Church, Knoxville,

and one of the best Cradle Roll workers in the state, died Saturday, June 6. The Lord comfort the sorrowing:

D. A. Ellis, pastor McClain Boulevard Baptist Church, Memphis, Dewey Stubblefield, pastor First Baptist Church, Dresden, were appreciated visitors in the office last week.

First Church, Martin, N. M. Stigler, pastor, is conducting a revival with G. H. Stigler, Sands Springs, Okla., preaching and E. L. Carnett, pastor of First Church, Union City, in charge of the music.

J. S. Jester, former pastor of First Church, Winston-Salem, N. C., is in a revival with Calvary Church, Wilmington, N. C. Dr. Jester is having glorious results in his evangelistic work which he now gives full time.

Mr. and Mrs. Eugene Elliott Dressner announces the marriage of their daughter Marguerite Druding to Mr. Wilson Wiley Woodcock, Jr., on the fifth of June, nineteen thirty-six, in New York City.

The brotherhood will be glad to hear that Superintendent W. J. Stewart of the Tennessee Baptist Orphans' Home is up and able to go around some. He was in the office twice last week for a little while. He is looking well and is steadily improving.

The Baptist Messenger, Huntington, W. Va., recently carried a splendid write-up, with picture, of the personal attainments and ability and successful ministry of Pastor Cornelius Bowles of the Twentieth Street Baptist Church of that city, who went from the First Baptist Church, Ponca City, Okla., to become pastor there.

Missionary Z. Paul Freeman and Mrs. Freeman are soon to arrive in the states from Buenos Aires, Argentina, for furlough. Brother Freeman's address will be 215 Division Avenue, Jackson, Tenn.

Evangelist Charles T. Bell has recently held two good meetings in Texas. The first with First Church, Galveston, H. L. Fickett, pastor, with a great revival of the church members; the second with Central Church, of Pelly, which resulted in more than forty-five professions and additions and the surrender of two young men to preach the Gospel.

In a revival at Brown's Springs Church in Greene County, in which the preaching was done by Merrill D. Moore, pastor First Baptist Church, Newport, there were some fifteen additions. Sunday evening, June 14,

Pastor Moore baptized five into the Newport Church and Pastor Wm. F. Hall baptized one into his Forest Hill Church.

—B&R—

Pastor Mark Harris, Speedway Terrace Baptist Church, Memphis, writes that Lawson H. Cooke, who has become Associate Secretary with Secretary J. T. Henderson of the Southern Baptist Brotherhood, now has his office in Memphis, and is being gladly received. He recently delivered a splendid message in the Speedway Terrace Church.

—B&R—

Dr. Daniel A. Poling has accepted the call of the Grace Temple Church, of Philadelphia, succeeding Dr. M. J. Towmey. This is the church made notable by the life and ministry of Dr. Russell H. Conwell. His pulpit obligations will prevent him from continuing his work as editor of *The Christian Herald*, and as president of the World's Christian Endeavor Union.

—B&R—

J. O. Wall, Russellville, writes that he desires to convey a word of gratitude and appreciation to the Baptist Sunday School Board and to our State Sunday School Department for the two-day program recently held in the First Baptist Church, Knoxville. He says it was educational, elevating, and spiritually uplifting.

—B&R—

We have received a copy of the centennial issue of the Baptist Standard, Dallas, Texas, F. M. McConnell, editor. We congratulate him and his helpers for the well-arranged, instructive, and interesting issue they have produced. The Baptist Standard has the largest circulation of any Baptist paper in the country and is a mighty force in Baptist affairs.

—B&R—

With Leo Green of the Louisville Seminary preaching, the First Baptist Church, Ripley, O. Olin Green, pastor, experienced a great revival June 7-14. The two ministers are not related except in Christ. There were thirty additions, ten by letter and twenty by baptism. The young evangelist of twenty-three years captured the hearts of the hearers both young and old.

—B&R—

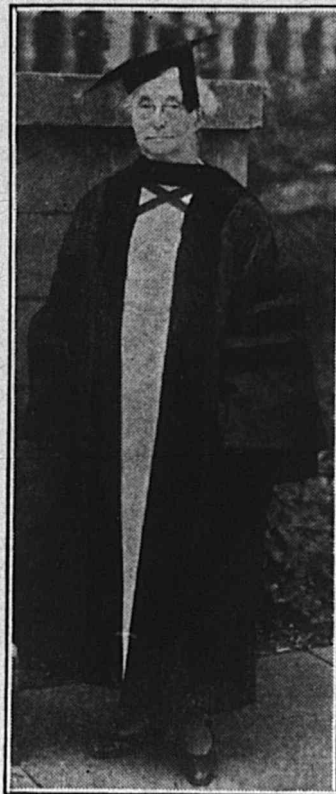
Lloyd T. Householder, pastor First Baptist Church, Cleveland, recently returned from a revival with the Baptist Church, Fairfax, S. C., James Neil, pastor, in which there were eighteen additions. Bro. Neil is a Tennessean, a Carson-Newman College man and a graduate of the Louisville Seminary and with his wife, a true helpmeet, is doing a fine work among his responsive people.

—B&R—

A Tennessean and proud of it, but having served out of the state for eighteen years, is Bro. J. H. Fuller, pastor Hills Park Baptist Church, Atlanta, Ga. As the Lord may lead, he

would be glad to come home. He is to assist Pastor A. H. Miller in a revival beginning the second Sunday in August at Wynot, Miss. This will be his twenty-seventh revival with Brother Miller and the sixth in this church.

—B&R—



BREAKS PRECEDENT

Marion, Ala.—(Special)—Breaking a precedent of 98 years, Judson College, oldest Baptist women's college in the world, awarded the first honorary degree in its history at a recent commencement exercises. The degree of Doctor of Laws was granted Miss Anne Elizabeth Kirtley, professor of English at Judson for forty years and for the past five years professor emerita, for distinguished educational service.

Miss Kirtley came to Judson in the fall of 1891 as professor of English. A native of Kentucky, her training was begun in the universities of America and was completed at Oxford University in England. She has traveled on four continents and has an unusually wide range of interests. For forty years she taught English literature at Judson, one of the greatest teachers the college ever had. When she retired from teaching five years ago, she became professor emerita and custodian of the archives and historic room.

President L. G. Cleverdon paid tribute to Miss Kirtley's work at Judson when he conferred the degree upon her. "As a teacher, you are master in the classroom," he said. "As a scholar you are at home in literature, art, music, science, or philosophy; in personal qualities you are the essence of culture,

social charm, and Christian idealism; your judgment is invariably wise; your influence is without equal; your attitude toward young women and their problems is always sympathetic and understanding; you are invariably the friend of college girls; you are the ideal of every Judson girl whether of today or yesterday."

—B&R—

We regret that lack of space prevents our running in full an interesting communication from Bro. J. Ross Hodges, Secretary, respecting the Fifth Avenue Baptist Church, Knoxville. The church was organized June 10, 1917, with 47 charter members. It now has 1275. The Sunday school has an average attendance of more than 800. The church plans to start soon the erection of a Sunday school building costing \$50,000.00. The building committee consists of Brethren L. E. Line, chairman, W. R. Griffin, and G. F. Vineyard in co-operation with the Board of Trustees. J. C. Dance is pastor of the church and Frank W. Wood associate pastor.

—B&R—

On Sunday, June 14, the First Baptist Church, Nashville, had a special program in celebration of the fifteenth anniversary of their pastor, W. F. Powell. The program was in charge of John L. Hill, chairman of the deacons, and had the general theme, "Dr. William Francis Powell, Servant." Those who spoke in detailing the many-sided and fruitful ministry of the pastor and the appreciation in which he is held were: President Bruce R. Payne of George Peabody College; P. E. Burroughs, Educational Secretary of the Baptist Sunday School Board; and Ben A. Tanksley, General Superintendent of the Sunday School. Following this Dr. Powell made a response. The Baptist and Reflector congratulates the First Church and their faithful pastor whose motto is, "Everybody is Somebody."

—B&R—

With the Churches: Chattanooga—First received 1 by letter; Red Bank welcomed 3 by letter and 5 for baptism; East Chattanooga received 1 for baptism; Ridgedale, Pastor Livingstone welcomed 1 by letter, 6 for baptism and baptized 15; Chickamauga welcomed 1 by letter and 11 for baptism. Cleveland—First, Pastor Householder welcomed 1 by letter, 6 for baptism and baptized 6. Knoxville—Arlington received 1 for baptism; Broadway welcomed 11 by letter and 3 for baptism; Fifth Avenue welcomed 3 by baptism and 12 by letter. Fountain City—Central, Pastor Mahan baptized 6. Memphis—Bellevue, Pastor Lee welcomed 4 by letter and 2 for baptism and baptized 5; La Belle, Pastor Baker welcomed 3 by letter and baptized 6. Rossville, Ga.—Tabernacle received 2 for baptism.

TO THE BAPTIST HOST OF TENNESSEE

We are come upon days when the hearts of people are being tried. Weather conditions in our midst have, for the past weeks, caused grave concern. In many counties the early money crops were either greatly reduced in quantity or else completely ruined by the drought. In other counties there is the threatened danger of reduced incomes for the year.

We are also in the opening days of the presidential campaign, and the booming of campaign guns is already heard across the nation. Always with a presidential campaign year there comes to business a period of uncertainty which decreases the incomes of practically the entire population of our land.

The effect of the drought and the uncertainty about politics have cut into our income. April dropped off more than \$1,000 under April, 1935; May went about \$500 under May, 1935. Unless there is a concerted movement throughout the state, we shall end this year with a hurtful reduction in the receipts.

To make our predicament all the more serious, the Executive Board at its meeting last December, made far larger appropriations than for any recent year. They did it believing that the churches would most surely not give less this year than they did last fiscal year. With half the year gone, and more than half the usual annual receipts already in hand, your state workers find themselves anxiously wondering just how to pare their budgets to make them come out in the clear at the end of October.

We are not worried, and your Secretary is not sounding a cry of "Wolf! Wolf!" For three summers Tennessee Baptists have rallied in July for a great offering to the Co-operative Program. It is one month when the agencies usually leave off their appeals for designations. I write this letter to beg that every church will begin at once to plan for an ingathering of all Co-operative Program funds during July. If this is done, we shall be able to carry on to the end of the year without seriously crippling the work.

Let me beg also that our churches keep clearly in mind that they are not giving to the Co-operative Program when they designate money to any cause in that Program. If your dollar is not for every cause in the Baptist plan, it is a designated dollar. The one great task for us all, all the time, is the world task provided for in the Program. Support it all the time and with all your might and soon special appeals will not be necessary.

Yours for a victorious year,

JOHN D. FREEMAN, Executive Secretary.