

BAPTIST and REFLECTOR

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

"Let There Be Light"

Volume 102

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SHIPS

"I stood and watched my ships go out,
Each one by one unmooring, free,
Meantime the quiet harbor filled
With flood tides from the sea.

"The first that sailed, her name was Joy,
She showed a smooth white, ample sail
And eastward went with bending spars
Before the singing gale.

"The next that sailed, her name was Hope
No cargo in her hold she bore
Thinking to find the Western land,
Of merchandise a store.

"The next that sailed, her name was Love,
A red flag at her mast,
A flag as red as blood she showed
And to the South sped fast.

"The last that sailed, her name was Faith,
Slowly she took her passage forth,
Tacked and lay to and sped
A straight course toward the North.

"My gallant ships, they sailed away,
Over the shimmering summer sea,
I stood at watch for many a day
But only one came back to me.

"For Joy was caught by Pirate Pain,
Hope ran upon a hidden reef,
And Love afire and foundered fast
On blazing shores of grief.

"Faith came at last, storm-beat and tossed,
And recompensed by heavy loss,
For as a cargo safe she brought
A Crown, linked to a Cross."

—Selected.

Baptist and Reflector

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EDITORIAL

Was It Bad Taste?

Since the Convention at St. Louis some of the brethren here and there have taken several digs at those who voted in the majority to table the report on the advisability of creating a bureau of social research.

The editor is one of those who thus voted. Tabling the matter was not according to our primary preference. Other things being equal, we believe that the policy of full and free discussion is far wiser and better. But in the situation at St. Louis there seemed to us to be involved the possibilities of long and divisive discussion with the possibilities of bitterness on the part of some. Consequently, though we were opposed to the proposed bureau itself, we would have voted against tabling the report but for these possibilities which we believed to be latent. Our vote was on the principle of choosing what seemed to be the better of two alternatives in the light of the circumstances. We are persuaded that many others voted to table on the same principle.

It is a mistake to assume, as some have done, that those who voted to table were afraid to have the propositions of a bureau and of no bureau discussed on their merits. The truth is that many who voted against tabling the matter were personally against establishing the bureau and would have increased the no-bureau vote in the final test. No, those who voted to table were not afraid of the final vote. But they did not feel that there was enough to be gained in the discussion and enough merit in the proposed bureau to justify the debate that would follow.

Nor is it correct to assume, as others have done, that the vote to table was simply a matter of refusing to those on the other side the right and liberty of discussion. It must be remembered that the majority in shutting off discussion to minority shut off their own liberty of discussion at the same time; for both the majority and minority reports of the committee on the bureau were tabled. A report favoring the bureau and a report opposing it were both put away. It was not the spirit of denying rights per se that moved those who voted to table, but the spirit of foregoing rights on both sides in the interest of harmony.

And then, it has been charged that the parliamentary expedient of tabling a matter is in bad taste. If so, the majority were also discourteous to themselves. But for tabling a matter really to be in bad taste depends on the circumstances and spirit which evoke and perform it. On this question of taste, however, the question might be raised:

Which is the better taste, to shut off discussion to both the minority and the majority or for the minority to inflict on the majority a matter and a discussion the latter do not wish to hear and which have divisive possibilities in them?

Other things being equal, we believe that the majority in the Convention would not have favored the tabling proposition. But in view of the unpleasant possibilities that seemed latent plus the disfavor with which the proposed bureau itself was held, to table both reports seemed to be the better alternative. Although a parliamentary expedient to shut off discussion is not advisable under usual circumstances, yet to employ it in the interest of higher good in the ultimate is hardly to be classed as being in bad taste.

* * *

Seeing Self

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as there are in this village. They are mean, selfish, greedy of gain and careless. Worst of all, they are forever speaking evil of one another."

"Is it really so?" asked an angel who happened to be walking with him.

"It is indeed," said the man. "Why, only look at this fellow coming toward us. I know his face, though I cannot tell you his name. See his little sharp, cruel eyes, darting here and there like a ferret's and the lines of covetousness about his mouth. The very droop of his shoulders is mean and cringing and he slinks along instead of walking."

"It is clever of you to see all this," said the angel, "but there is one thing which you do not perceive."

"What is that?" asked the man.

"Why, that is a looking glass we are approaching," said the angel.—Peloubet's Notes.

* * *

If

If the church was not in existence prior to Pentecost and at the time when the Commission was given, how could John the Baptist say, "He that HATH the bride is the bridegroom . . . ?" (John 3:29). That the church is espoused to Christ and the marriage supper has not yet taken place, does not affect her existence, for a woman must exist in order to be betrothed. And that the church in her present status is entrusted with certain affairs of the Bridegroom, is evidenced by the fact that she functions as the "body of Christ" through which He carries on His work in the world.

If Christ has entrusted certain things to His church, then in the nature of the case He must have revealed these. This He has done in the Great Commission, which in its features with their application comprehends the program of the church in the world for the age.

If baptism were not important for the believer as an act of Christian obedience, Jesus would not have included it in the Commission. It is important, therefore, that it be kept in its revealed place, form, and meaning. It is not essential to salvation, but it is essential to Christian obedience.

If the promise of Christ's presence is still in effect and if the duty of baptism believers is still binding, then the command to "Go ye . . . and make disciples of all nations" is still binding, for these other things are contingent on this. In other words, if these other things still apply, then the commanded missionary obligation still applies. The anti-missionary has no right nor authority to perform the baptism commanded in the Commission, for he refuses to do the thing upon which the baptizing is contingent.

If the Commission was not given to the church but to Christians irrespective of church connections, then baptism is not a church ordinance and when performed does not put one into church connections.

If an individual or if other bodies have the right and authority of administering baptism for a Baptist church, then they can also perform other church functions, and there is no need for Baptists to have a separate denominational existence. But "Baptists have a message which only they can deliver. Shall they co-operate with others? Yes, gladly, freely, so far as they are agreed. But merge? Never!"—J. H. Rushbrooke.

If the administrator of baptism does not matter, then an infidel can validly administer it along with Methodists, Campbellites, Mormons, and Greek Catholics. If the administrator did not matter, why did Jesus walk around sixty miles to be baptized by John the Baptist instead of having someone else do it?

If a church has the divine authority committed to it to exclude members (Matt. 18:15-18; 1 Cor. 5:4-13; 2 Cor. 2:6-8), it also has the divine authority committed to it to receive members (Rom. 4:1-4). One element in the reception of members is their baptism (1 Cor. 12:13). Another requirement is that they give evidence that they have been born again; for the Lord adds to the church, as the literal of Acts 2:47 indicates, "those being saved"; That is "the saved." It cannot be shown that the Lord adds members to a church independently of church action. He acts through the church. If the church is to receive members on the terms prescribed in the New Testament, must it not have a divinely authorized say so in the matter? If so, may not the church vote its judgment in the case? It seems that Alexander Campbell was right when at a certain time in his life he said: "No person ought to be introduced into a church, any more than into a family, without consent of the members. . . ."

If, as is true, human historical authorities do not agree among themselves as to the time of the origin of Baptist churches, but do agree as to the founding of other bodies, what is signified? Is it because they see that the origin of the Baptists "is hid in the remote depths of antiquity" and "public monuments of their existence in every century can be produced," but because of doctrinal and denominational reasons they do not wish to admit it?

* * *

Are You Sick?

Mrs. Huff is up the Miff tree
On a seat fixed good and firm;
And she'd like to tell the Pastor
A few things and make him squirm.

Mrs. Huff was sick abed, sir,
Yes sir, sick abed for a week!
And the Pastor didn't call sir,
Never even took a peek.

Wasn't that enough, enough, sir,
To provoke a Saint to wrath?
And to make a Christian Pilgrim
Wander from the Churchly path?

When I asked her if the Doctor
Called to see her, she said "Sure,"
And she looked as if she thought I
Needed some good strong mind cure.

Then I asked her how the Doctor
Knew that sickness laid her low,
And she said that she had called him
On the 'phone and told him so.

So the Doctor called to see her
But the Pastor didn't go,
For the Doctor knew that she was ill,
And the Pastor didn't know.

Now the Doctor gets his bill paid
With a nicely written check,
But the Pastor, for not knowing,
Simply gets it "in the neck."—Ex.

Climbing The Ladder Round by Round

5,000 SUBSCRIPTIONS IN 1936

WATCH ME
CLIMB FROM
TIME TO TIME

The Reflector Boy says:

Here I am back again with the good news that I can take hold of another rung on the ladder. How glad I am when I can go higher! I can only climb when you let me—please come to my rescue and help me to climb faster. Many subscriptions expired the first of July and have not been renewed—I am depending on YOU to help me as I work to get my paper and keep my paper in the homes of our Baptist people in Tennessee.

The following helped me this past week:

Pastor Harold Stephens,
Cookeville,

Miss Mae Sigman, Brighton,

Mrs. B. J. Armour, Raleigh.

Every week I receive encouraging messages and good news from subscribers over the state. I feel that many interested subscribers are watching me and realizing how hard it is to climb these hot days are going to help me out.

EVERY

NEW

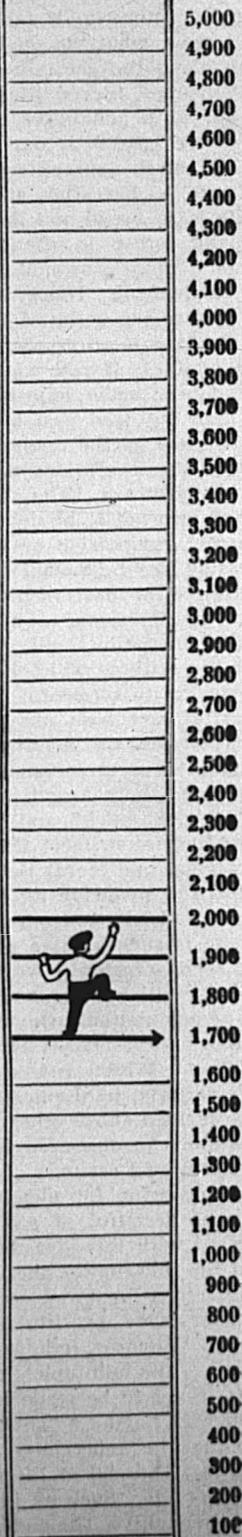
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AND WATCH ME CLIMB!"

Life's Obsessions

By Charles R. Shirer, Pastor
First Baptist Church
Temple, Texas

(Baccalaureate address, condensed, delivered at Howard-Payne College.)

Life is not only man's big opportunity, it is man's only opportunity. To be living is more than sublime, it is enthralling and enchanting! Where we go from here and what the future holds for us is interesting, but it is predicated upon what we do here. We do not know so very much about the great beyond, however, the promises and symbolism of sacred literature afford us rational ground for our faith and hopes. We know that this present life which we possess is our one chance to make certain the realities of the unseen world. What we say and do here will meet us hereafter, and will witness for or against us.

Life is so broad and the fields of service so varied that a young person is often confused as to the vocation to follow. There was a day when the general practitioner was in demand. Today is the day of the specialist! We may mourn the going of the old order and curse the new, but progress is no respecter of persons or things. Change is inevitable! If you would protect your investments and inheritance, make adjustments to meet new conditions. Let then the dead past bury its dead but go thou and be transformed by the renewing of your mind.

An "Obsession" does narrow one's outlook and habits. The word means, "The state of being ruled by one idea; a fixed idea not to be driven from the mind; a persistently recurrent compulsive or inhibiting idea or attitude." An obsession may be a mania or a delusion. Great care should be given to the ideals of life that may become our obsessions. A worthy obsession, even though it does circumscribe our field of operation, will give direction and enthusiasm to one's life, without which life is lacking of a dynamic motive so essential to successful living.

Hurtful and base obsessions will destroy! There are many mirages and delusions in life. The obsession to accumulate a great fortune has led many away from the higher and more essential realities of life. The obsession to "get rich quick" and at any price; the profit motive above human welfare; the commercial spirit even in the educational and moral fields, have given the Orient a just ground for suspicion as to our business methods, educational standards, and our religious activities.

There is such a thing as an obsession for education for mere social prestige. We are a nation of schools, colleges, and universities. Our student bodies surpass in attendance that of any nation. Our State supported schools make it possible for the masses as well as the classes to get higher education. Where can such advantages for the average man's children be duplicated? An American born child is thrice blessed above other children of the world as to free education. An obsession that is superficial is a menace in the educational realm.

The obsession for pleasure and a good time is perhaps the most deceitful of all unworthy obsessions of youth. Obsessed with this idea many a young man has demanded all of his inheritance ahead of time, and followed that delusion into a far away country where health, wealth, and character were prostituted on the altars of Venus and Bacchus. Idleness, indulgence, intoxication, and insubordination are the quintuplets of Epicureanism.

Life is not to be made hard and sad but he who is obsessed with having a "good time" in that he loves pleasure more than he appreciates spiritual values is intellectually a moron. The end of life is not to get all the joy one can get out of life. Such an ideal is selfish and base, and will lead to sensuality. The end of life is to render all the service to mankind possible, and to rejoice in helpful contributions

made for social betterment. Being obsessed with the service ideal of life will bring happiness to others and make blessed the giver. The happy person is the unselfish, the pure in heart, the unjustly abused who would rather make others happy than to enjoy pleasure for a season.

The great personalities of history have been men and women possessed with a conviction, as deep as their souls that they were called to render a definite service, and dedicating their gifts and talents to this vision became obsessed with their mission in life. I shall direct your thinking to a few examples and types of men who have been compelled by an inner urge of an obsession to leave all for the sake of others.

How can we explain Gandhi, the great soul of India, except that he is controlled by an obsession to help the poor, the outcasts, the miserable "untouchables" of his race. The title "Mahatma" means "great soul" and is India's recognition that in him her old ideal of sainthood is realized.

Gandhi's spirit of humility gives him distinction. When one of his disciples complimented him by saying, "You have the intellectual and spiritual power of the Brahmin and the practical ability of the warrior," he replied, "I hoped you were going to say the spirit of the Sudra," which is the lowest of the four castes and whose one duty is service.

"Gandhi's obsession to elevate the down trodden came as he watched the Indian convict laborers in a great mine being herded to and from their work like so many cattle. As Gandhi sat there; watching silently an outcaste Indian boy came up out of the mine and stood by the barbed wire, blinking in the light of the setting sun. Suddenly, quick as thought itself, the boy dodged between the legs of a guard, wormed his way under the barbed wire and ran to snatch at a flower that had taken root in a pile of mine refuse. It was a great white fragrant flower such as only the African sun can mature, gorgeous and translucent, gathering up the lingering day in its clear petals."

Gandhi and the policeman reached the boy at the same time. Gandhi's personality which was later to reconcile blood enemies, turned aside the white man's whip. He gathered the small brown outcaste into his high-caste arms and said, "Don't be afraid." "You are my brother, I will protect you. Out of the dark you came, yet loving beauty as I do, you are not an outcaste. I no longer belong to a higher caste. We are the same." And to the dazed English guard he said, "And you, too, are my brother though I hate the cruel thing for which you stand." From that moment Gandhi became obsessed with the needed reforms and the political caste in India heard its death knell.

Louis Pasteur, French chemist, and scientist, outranks all other famed men of his Nation not excepting the novelist, Victor Hugo; the actress, Sarah Bernhardt; the military strategist, Ferdinand Foch; the statesman, George Clemenceau. By a newspaper poll in Paris, France in connection with his centennial, two million votes were cast in his favor, raising him even above Napoleon as the greatest man in French history.

Where lies the secret of his greatness? Someone will say, it may have been inherited. Parents do make a contribution to their children even though the parents are of humble birth. Intellect and brain are not confined to nobility and royal lineage. Good blood may come from the humble man's family even though it may not be considered "blue blood." In fact red blood contributes more to greatness than any other kind of blood.

Louis Pasteur was devoted to his humble parents. At the unveiling of a memorial tablet at the home of his childhood days he exclaimed, "Oh, my dear father and mother who lived so humbly in this little home, it is to you that I owe everything! Your enthusiasms, my mother, have passed on to me—and you, my dear father, whose life was as hard as your trade, have shown what patience in long labors may accomplish."

Pasteur was of peasant stock. His father was a tanner and his mother the child of a market-gardner. He had a noble inheritance but had no connection in the flesh with

nobility or royalty. He had true nobility, personality, and hard work.

Who does his task from day to day
And meets whatever comes his way,
Believing God has willed it so,
Has found real greatness here below.

Who guards his post, no matter where,
Believing God must need him there,
Although but lowly toil it be,
Has risen to nobility.

In studying the life of this great scientist you will find that he was of that class of benefactors who consecrate their lives to an ideal, and who allow nothing to interfere with the execution of their purposes.

The obsession that dominated his life was loyalty. Loyalty to his family, country, and truth. The practical results of his obsession have made the world rich in deed and in truth. Nothing could stem his ceaseless activities and research for truth. Even war, family bereavements, apoplectic seizure resulting in the partial paralysis of his latter days, none of these things, not even the threat of death, could separate him from his obsession to find the truth and sell it not. He was of that class willing to be a fool for the truth's sake.

He challenged the accepted theories of his own profession and of the medical profession. Scientists have been as slow as Theologians to accept novelties, and as conservative to change as orthodoxy. The champion of a new thought must pay the price in any field of human society, and the persecutors are not confined to the clergy. Pasteur's bitterest enemies were those of his own professional household.

Huxley, the English scientist, estimated Pasteur's discoveries as more than equal in money value, to the indemnity that France paid to Germany after the war of 1870. We of today are willing to say that his discoveries are worth more to the world than the combined monetary value of the indemnities France paid Germany, and Germany paid for the World War. Who would deny the statement that the discovery, "living organisms" (germs, bacteria, microbes) penetrate the bodies of animals and men, causing many of the worst maladies, is worth more to suffering humanity than the cost of the World War to both the conquered and victors?

Who can calculate the value of one life? Every bottle of pasteurized milk on the door step is a memorial to this man. How many potential scientists, physicians, statesmen, theologians have been saved by this simple device?

Pasteur's germ theory has re-enforced modern medicine and has made surgery a success. The use of disinfectants and strict sterilization of instruments have not only made the use of anesthesia practical, they have made modern city life possible and pleasant.

The obsession of this great humanitarian and scientist gave him a sympathetic interest in his fellowman and a childlike faith in God. At the opening of the Pasteur Institute in 1888, a memorial to his colossal discoveries of a cure for "anthrax" or splenic fever, and hydrophobia, he gave utterance to words of classic beauty which mark him not only as a scientist and philosopher but as a Christian idealist.

He said, "Two contrary laws seem to be wrestling with each other now days; the one, a law of blood and of death, ever imagining new means of destruction, and forcing nations to be constantly ready for the battlefield; the other, a law of peace, work, health, ever evolving new means for delivering man from the scourges which beset him. The one seeks violent conquest, the other the relief of humanity. The later places one human life above any victory; while the former would sacrifice hundreds and thousands of lives to the ambition of one man."

He once said, "The more I know, the more nearly my faith is that of a Breton peasant." On another occasion

he wrote, "My philosophy is of the heart and not of the mind, and I give myself up, for instance, to those feelings about eternity which come naturally at the bedside of a cherished child drawing its last breath."

He further says, "I see everywhere the inevitable expression of the Infinite in the world; through it the supernatural is at the bottom of every heart. As long as the mystery of the Infinite weighs on human thought, temples will be erected for worship of the Infinite be He called Allah, Jehovah, or Jesus."

The Apostle Paul, as a Pharisee, was obsessed with a good purpose and motive to serve God but while he had a religious nature he lacked information on the revelation God had made in Jesus. An obsession misguided may be hurtful. Most religious persecutions and fanaticisms are the results of religious people with misguided obsessions.

Paul thought he was doing God a favor while he was trying to blot out Christianity. At the very time he was the most cruel he was obsessed with a religious conception of duty. The zeal and enthusiasm evidenced in his persecution campaigns were utilized after his conversion for Christianity, and Saul the persecutor became Paul the disciple and missionary. A new obsession dominated his life after conversion. He is the outstanding theologian of the New Testament, the champion of the gospel of the Cross, the author of half of the Books of the New Testament.

This new obsession so apprehended him that he counted all the learning and advantages of his early life as nothing in comparison with the excellency of the knowledge of Jesus Christ. He determined to know nothing "except Jesus Christ and Him crucified." He refused to preach any other gospel, and was so sure that he had the only remedy for sin that he would not recommend any other medicine. He taught there was no other name given under heaven whereby we might be saved, and refused to compliment the theological vanities of his day.

Paul's obsession sent him more miles; caused him more trials; gave him more friends and made him more enemies; took more of his strength and remunerated him with more character than any man of his age. It drove him on in his missionary journeys inspite of dungeons, fire and sword. The protest of friends and the fiery darts of the wicked one could not turn him aside. He stood ready at all times to be not only put in prison but to die for Christ.

Jesus Christ was obsessed with doing the will of His Father and this obsession supplied the dynamic for His life and fortified Him for every emergency of life. Christ purposed at His coming into the world "to do the will of the Father." The author of the Book of Hebrews quotes the Old Testament on this decision of Christ. "Lo, I come to do thy will, O God" (Hebrews 10:7). Also the Scripture which reads, "For the zeal of thine house hath eaten me up," is applied to the intense concern that Christ had for the Kingdom of God.

The words of Christ spoken to his sainted mother when she sought and found Him in the midst of the doctors asking them questions they could not answer, and answering any question propounded are but the revelations of this obsession of His life, "Wist ye not that I must be about my Father's business." He did not mean to be unkind nor disrespectful to His mother. He was overflowing with enthusiasm of youth and the romance of an obsession. To be busy about His Father's business was the goal and ambition of His life, and it was the guiding principle of His youth.

The Father's business was the main issue in His life. The kind entreaties of a tender mother; the unkind implications of relatives; the brutal sarcasm of enemies, must be treated alike as far as hindering Him on turning Him aside from the primary and major purposes of His life. "I must be about my Father's business." "I must work the works of Him who sent me while it is day for the night cometh when no man can work." The urge of this obsession kept Him constantly at His task and gave to Him

(Continued on page 7)

"LEE LINES"

BY ROBERT G. LEE

THREE-CENT MILLIONAIRE

In Miami, Oklahoma, Ted Baxter, "three-cent millionaire," faced trial in Federal Court today for his gigantic hoax of last May. The middle-aged war veteran, with assets of three worn pennies and an impressive air, posed as head of the "Baxter Oil Company," rented an entire floor of a Tulsa bank building, arranged for construction of a "million dollar" tank car factory, sale of \$500,000 factory bonds and a railway spur to the "plant." Postal inspectors alleged he had violated Federal statutes by using the mail to offer for sale securities he did not own.

But there is no excuse for a man being a penniless millionaire in a universe which God leases to all who have spiritual ability to appreciate it.

100-YEAR OLD PLOW

Word comes from Thorndale, Texas, that a plow which was used to till Texas soil a century ago has taken its place among the historic relics to commemorate one hundred years of Texas liberty.

Facing the fat deformities of our time, I dare say that this land would not be hurt if some furrows were cut in the preaching field by Scriptural plows our fathers used.

BELL TOLLS BIRTHS

In Berlin, a tower to the dead and the new-born has been erected on the Doenhoff Platz. It is a four-sided construction, about thirty-five feet high and with a clock on each side. Every five minutes a bell rings nine times to announce five births. A sand-glass shows that in the same space of time seven Germans have died.

Life and death. The cradle and the tomb. So 'tis over—till life's brief day is over.

HUNGER

The following proverbs on hunger we have read:

- "Hunger fetches the wolf out of the woods."
- "Hunger finds no fault with the cooking."
- "Hunger is good kitchen meat."
- "Hunger is the best sauce."
- "Hunger makes raw beans a relish."
- "Hungry horses make a clean manger."
- "Hungry men think the cook lazy."

BALL PLAYER NUMBER ONE

Ty Cobb, who now lives on his accumulated earnings at a San Francisco peninsula estate, has been declared by sport writers as the No. 1 immortal in baseball's hall of fame.

He has a 24-year batting average of 367 in major league baseball, having played in three thousand and thirty-three games; having been at bat eleven thousand four hundred and twenty-nine times; having scored two thousand two hundred and forty-four runs; having made four thousand one hundred and ninety-one hits for a total of five thousand eight hundred and sixty-three bases. For twelve years he was the batting champion.

Of his playing, Cobb says: "I played hard, applied myself, and tried to do my best in every case."

May we, in the game of life for our Lord, be able to say something like that at the end of the game.

ESCAPING AN OCTOPUS

Captain John Craig, an undersea photographer and explorer, has been attacked by an octopus. He says that ninety per cent of all divers attacked by an octopus never live to tell the story. He belongs to the ten per cent.

He says:

"I stumbled across a pair of the monsters once. My Japanese instructor had warned me to stand perfectly still in such an event, and I froze in my tracks. I had hoped that I would pass unnoticed, but the bigger of the two monsters extended one of his tentacles and began feeling my leg.

If it wanted to, it could have yanked me off my feet, and the minute one of those 200 vacuum cups

came in contact with my bare hands and drew blood, the game would have been up. Fortunately, the octopus moved away, and I gave the signal for emergency ascent.

"As I shot upward, the octopus came back at me and aimed for my ankle. When I reached the surface, the monster was all over me, and my crew had to hack several arms from the octopus before they could free me."

But that experience is not half so horrible as is the experience of men who are caught in the clutches of the invisible arms of evil indulgences—because of liquor.

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1936

Date	Association	Church	Location
JULY			
21.	Big Hatchie	Grace	Near Ripley
29.	Concord	Powell Chapel	12 miles north of Murfreesboro
AUGUST			
6.	Union	Sparta	Sparta
6.	Chilhowee	Valley Grove	
11.	Holston	Central	Johnson City
12.	Nolachucky	Warrensburg	Near Mohawk
13.	Jefferson County	New Market	New Market
19.	Campbell County	Davis Creek	Cotula
19.	Cumberland Gap	Hopewell	
19.	Grainger	Locust Grove	
20.	East Tennessee	Holders Grove	
27.	Sequatchie Valley	Pikeville	Pikeville
SEPTEMBER			
2.	Providence	Lenoir City, First	Lenoir City
3.	Big Emory	Pine Orchard	Oakdale
4.	Tennessee Valley	Zion Hill	Iron Hill
8.	Dyer County	Enon	6 miles west of Halls
10.	Madison County	Spring Creek	Spring Creek
10.	Sevier County	Dupont	Seymour
11.	Fayette County	Moscow	Moscow
11.	Lawrence County	O. K.	
12.	Stockton Valley	Smyrna	2 miles west of Byrdstown
16.	Midland	Deep Springs	4 miles east of Clinton
16.	Salem	Malone Chapel	Near Alexandria
17.	McMinn County	New Friendship	7 miles north-east of Cleveland
17.	William Carey	Kelley Creek	
17.	McNairy County	Falcon	
22.	Robertson County	Greenbrier	Greenbrier
23.	Carroll County	Enon	
23.	Clinton		
23.	Wilson County	Round Lick	
24.	Holston Valley	Long's Bend	8 miles from Buren
24.	Indian Creek	Liberty	Near Cloverdale, Ala.
24.	Watauga	Fish Springs	Hampton
25.	Maury County	Centerville	Centerville
29.	Giles County	Minor Hill	Minor Hill
29.	Northern	Lone Mountain	
30.	New Salem	Hickman	Hickman
OCTOBER			
1.	Stone	Cedar Hill	7 miles west of Cookeville
1.	Duck River	New Bethel	8 miles from Shelbyville
2.	Riverside	New Bethel	Monterey, Route 2
3.	Judson	Sylvia	Sylvia
6.	Weakley County	Central	Martin
7.	Cumberland	Immanuel	Near Lone Oak
8.	Beulah	Sidonia	west of Sharon, Tenn.
8.	Western District	Henry	
9.	Stewart	Nevil's Creek	Near Model
9.	West Union	Hickory Grove	Stearns, Ky.
13.	Ocoee	Baptist Tabernacle	Chattanooga
13.	Knox County	Island Home	Knoxville
14.	Polk County	Boanerges	
15.	New River	Low Gap	New River
22.	Nashville		
27.	Shelby County	Highland Heights	Memphis

We have not received minutes of the following associations: Beech River, Bledsoe, Crockett County, Enon, Gibson County, Hardeman, Hiwassee, Mulberry Gap, Southwestern, Stewart County, Sweetwater, Unity, Walnut Grove, Wiseman.

Please send two copies to Dr. John D. Freeman, 149 Sixth Avenue, North, Nashville, Tennessee.

"Church Music"—Pointed Paragraph

By I. E. REYNOLDS

Rural Church Music Program

This is a problem that should command our most earnest and sincere consideration, thought, and prayer. With the tremendous development in rural life from literary, cultural and refinement standpoints, we no longer have the same conditions to deal with that we have had in past years. With the coming of the public school systems, both in grades and high school systems, junior colleges, community centers, the radio, automobiles, and so forth, the young people of the rural districts are being developed along every line with the opportunities of the same knowledge and appreciation for fine arts as the young people in the cities have. This means that in their church life there will be the same demand for the best type of church programs, preaching, teaching, training and music as is required in the towns and cities. Therefore, only the best grades of music, hymns and the highest type of gospel songs and special numbers should be presented to the churches in the rural districts. The young people of the rural churches will sing anything that the young people of the town and city churches will sing. They do not need a more simplified and cheaper grade of music. It has resolved itself into a question of leadership. However, we cannot teach others that which we do not first accept and practice ourselves. Our Sunday School Board has published three wonderful books: "The New Baptist Hymnal," "Songs of Faith," and "Abiding Songs"—either of which is filled with the very best grade and type of church music, from the simplest to the more difficult, appropriate for any church worship and service. The writer earnestly hopes that these books will be sent to the rural districts and emphasis placed upon their use. We cannot build efficient and wholesome programs unless first they are furnished with a music of high type and character, as mentioned by Paul—"Psalms, hymns and spiritual songs."

BOOK REVIEWS

All books may be ordered from the BAPTIST BOOK STORE,
161 Eighth Avenue, North, Nashville, Tennessee.

Reclaim Those Unitarian Wastes, by Gerrit Verkuyl, M.A., Princeton, Ph.D., Liepsig, National Field Representative for Leadership Training, Presbyterian Board of Christian Education. Zondervan Publishing House, Grand Rapids, Mich. 158 pp. \$1.00.

This is one of the most solid and satisfying books we have read in a long time. We do not see why those who hold to historic Christianity as revealed in the Word of God cannot produce, or at least, commend and sell, more books of this character. As against the hazy, doctrinal pronouncements and rationalistic theorizing of modernistic men a book of this kind is a stabilizing force and a joy to the heart.

The author combines in the book a thorough knowledge of the doctrinal points involved and his mature observations and conclusions during twenty-five years of labor in different parts of the world. His position is that Christianity must be trinitarian in order to be genuine and shows that modern Liberalism, etc., is linked with the Deism and Unitarianism of the past century. So far as they come within the scope of the discussion, he unhesitatingly receives and unhesitatingly defends the doctrines of the old Book. In a masterly way he gives a brief past history of Unitarianism and its present standing and shows how in its blighting course it is permeating so many present-day churches and educational institutions.

There are a few typographical errors in the book. But it is a strong and scholarly treatment of the theme in hand,

and we can most enthusiastically commend it to the reading public.—O. W. T.

Voices From Calvary. By Harry Rimmer, D. D. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 142 pages. Price \$1.00.

"Voices From Calvary" consists of seven sermons which take their inspiration from the scene of the crucifixion. These sermons will surprise you because of their unusualness. The author, while remaining thoroughly orthodox, departs from the beaten path. They will instruct you because they remind us afresh that the mine from which they were dug is inexhaustible. They will bless you because they testify of Him. One would expect, upon taking up this volume, that he would read of the "seven sayings from the cross." But these seven voices are "The Voice of Israel" in condemning her Saviour; "The Voice of the Gentile World" uttered through Pontius Pilate; "The Voice of Africa" through Simon of Cyrene, though I guess Simon was speechless; "The Voice of the Mob" that railed upon him; "The Voice of the Centurion" who executed him; "The Voice of Magnificent Faith" coming from the thief who was crucified by His side; and "The Voice of Magnanimity," "Father, forgive them."—J. C. Miles.

LIFE'S OBSESSIONS

(Continued from page 5)

joy and happiness in doing the difficult things. "For the joy that was set before Him He endured the Cross despising the shame."

In the temptations of life He was shielded by this obsession. Tempted to satisfy the pangs of hunger at the risk of disobeying the Father, He replied to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The physical appetite is not to be indulged at the expense of the spiritual. It is more important that we do the will of God than that we have bread to eat.

Tempted to be presumptuous by casting himself off of a temple, He again resorted to the obsession to please only God, "It is written, thou shalt not tempt the Lord thy God." Self destruction is possible even though one is a Christian. God will permit us to commit suicide both physically and morally if we are just bent on doing it.

The urge of His obsession not only caused Him to persevere but to get joy out of His work. That He came to make a sacrifice for sin is revealed by such expressions as, "The Son of man has come to seek and to save the lost," "They that are whole need not a physician but they that are sick." The trials, temptations, rebuffs and scorns of enemies, even the entreaties of friends could not turn Him aside. He lived through to the end and triumphantly exclaimed, "It is finished." His obsession slew Him but He lives, and because of His death and resurrection many will live happily forever.

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight turned to flight the armies of the aliens." Many of these did not see their visions fulfilled but they were not disobedient to their obsessions.

Missionary J. A. Lopez, in carrying on mission work among the Mexicans in six counties of southwest Texas, travels about 2,000 miles each month in his car.

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.)

THE JORDAN RIVER
(Moody Monthly)

The Jordan River has no relative. There is no other river like it. In many respects the Nile resembles the Mississippi. The Rhone and the Rhine are in the same class. But the Jordan is unique. It is different in the beginning, it is different at the end, and it is different all along the route. It rises near Mt. Hermon at a height of three thousand feet and in its first course drops to only seven feet above sea level at lake Meron. Leaving the shallow, marshy, malarial shores of Meron the river makes another plunge of 690 feet in a flow of only ten miles before entering the Sea of Galilee. Beautiful Galilee has a depth of 160 feet, is thirteen and one-half miles North to South and seven and one-half wide at its widest point. Then at the South end it gathers its waters together for a strange cruise. The Jordan is the most crooked river in the world. The shortest distance between the Sea of Galilee and the Dead Sea is 65 miles, but the Jordan by perambulating in every conceivable direction manages to prolong the distance to 200 miles. And during that time it drops six feet to the mile. Across this historic river four or five dams have been built and now electric lights are within reach of every Palestinian home. It is a strange river with no harbors, no docks and no villages along its shores. And yet some epoch-making events are associated with it. Lot chose it for a permanent abode; near its banks John the Baptist announced the coming of the Kingdom of God, and in its waters the Saviour of the world was baptized.

WAR IS A LIE

(Baptist Student, June, 1936)

Thomas Carlyle laid down the broad principle that all wrong is based upon hypocritical falseness. The greatest wrong in the world is war. And that greatest of all wrongs is based upon the greatest of all deceptions. War is a lie. It is the greatest of all hypocrites. War deceives man as to its motives. The war lords told us that we were fighting the World War to make the world safe for democracy. We fought; and we got fourteen new dictatorships. We believed that we were fighting to usher in a new era of prosperity and peace. We fought; but instead of prosperity has come an era when panic chokes the world and one of every seven Americans is fed and clothed by the government. We fought the World War to guarantee liberty and freedom to all men. We fought; but today the lives of one-half the people of Europe are in the hands of ruthless dictators and every semblance of freedom and democracy is dead. We fought that war to solve the international problems of the world once and forever. We fought; but today the nations are preparing to fight another war to solve the same questions. That is why war is a lie. It lies about its real motives.

War is a lie because it seizes the highest things in human life and uses them for the lowest purposes. They tell us to fight for honor's sake, for mother's sake, for country's sake, for sake of sweethearts and wives. War lays its hands upon the noblest elements of human life with which we might make a heaven and uses those precious things to make a hell instead. War is a lie because it deludes man in the highest relation of his life—the relationship to God. War dares to use churches, takes its texts from the Bible, and the armies of both sides pray to the same God for victory, and both use Biblical texts to prove that their cause is right. That is the lie of war: hypocritical in its motives, in its aims, and in its use of the sacred things of

human life. A hideous grinning thing, wrapped about in gorgeous gowns of mockery and hypocrisy.

Paul Green.

MISSIONS AND MOVING PICTURES IN THE ORIENT
(Missionary Review)

One of the greatest handicaps to mission activities in the Orient today is the Western moving picture. Missionaries go far, and at great expense to preach the gospel of peace and goodwill; whereas the imported moving pictures tend to spread violence, crime, and vice. In China there are more than 700 foreign pictures imported annually. Many of the pictures shown in the Orient are not produced by the best American companies, but are inferior works of art which have not succeeded in America, and have therefore, been exported to China, Japan or India. These countries pay only the lowest rentals and cannot expect much except the cheapest and silliest stuff. Americans generally are not disturbed because they know that these distorted pictures do not represent the "real American life." Unfortunately this is not true of the Oriental since most of them have never seen America or had any contact with American culture.

Most American missionaries agree that American movies are the great stumblingblocks hindering the advancement of the Kingdom of God here. They are counteracting the work of Christian missionaries in the East. The pictures shown here do not show any of the Christian spirit or conduct. Why does America send its worst pictures, to the fields opened up by missionaries, to misrepresent Christianity and America?

CHRISTIAN CENTURY CRITICIZES BAPTIST PROGRAM

The Christian Century referring to the Baptist Program in St. Louis says, "When the Baptists of the North and South got together in St. Louis the theme which dominated all the addresses, except that by Kagawa, was, 'The Historic Baptist Principle.' Two principles were brought to the fore in the first session, 'The Historic Baptist Principle of Liberty, and the Historic Baptist Principle of Regeneration.' Having claimed liberty and regeneration as something peculiar to the Baptists the remainder of the sessions was occupied in applying the principles to missionary, political, and social questions. This harping on ancestral principles is denominationalism's favorite indoor sport—and most destructive mistake. This whipping up of flagging sectarian loyalty by the repetition of ancient shibboleths is divisive and outmoded. What is most distinctive about our sects is generally least important."

(We hope that the good editor of the Christian Century will bear with his Baptist brethren "in their folly" when they seek to label their contributions to Christianity. And when he exercises his freedom to criticize them (which is a Baptist gift to him) we hope he will be as generous-hearted and broad-minded as he is about many other things. Surely he does not mean it when he suggests that the Baptist principle of liberty is "of least importance," since he employs it so freely. C. W. P.)

RELIGIOUS LIBERTY IN RUSSIA

After operating for eighteen years under a steel dictatorship the Russian people have been given a constitution which provides for a parliamentary government. The constitution provides for religious liberty both for religious cults and for anti-religious propaganda. Hitherto the Communist party has not only thrown its weight on the

side against religion, calling it the opiate of the people, but those who persisted openly in religious practice and teachings have been imprisoned, beaten or exiled. Of particular importance is the secret ballot. In the past all elections have been held in public, and voters feared to cast a ballot against the candidate of the Communist party, knowing that it meant loss of work, imprisonment, or exile. This new freedom in voting, however, means only the right to choose between individual candidates who believe in the Marx doctrines. The ballot will be permitted to both men and women eighteen years of age and above. There will be equal rights for men and women. Education is to be free, and the secrecy of the mails is to be guaranteed. Private dwellings are to be inviolate except upon issue of warrants, and arrests are to be made only upon warrants issued by prosecutors or courts. The new parliamentary government is to be a two-chamber one. The first representing the union of republics as a whole, and the second representing the different nationalities in the republics.

Has the Ethiopian changed his skin and the leopard his spots? Can this be the anti-God Russia who burned God in effigy in the streets of Moscow, declared religion to be the opiate of the people, confiscated churches for barns, disbanded religious schools, and sent thousands of worshippers to prison or exile? While this new form of government marks a decisive step forward in the history of the Communist Republic, still it is far from a democracy. The secret ballot is to be permitted to the public, but they may only choose between Communist candidates. Opponents of Communism will not be permitted to enter as candidates. The Communist party with Stalin as dictator still exists, and it is this party that has really ruled Russia.

Two reasons have been offered for this grant of a greater degree of liberty in Russia: The old aristocratic and rich merchant classes have been liquidated and there have grown up young men and women devoted to the ideals of Socialism. The enemy within has been destroyed. Second, the international revolutionary organization is eager to create the impression abroad that there is democracy in Russia. Announcement of a parliamentary government is expected to go far toward gaining the confidence of other nations who while favoring its economics fear its political and dictatorial methods.

PHILADELPHIA CHURCH BODIES HOLD WALKOUT
(Knoxville Journal, June 15, 1936)

Members of three Presbyterian congregations joined their pastors in a walkout in defiance from the general presbytery. At the North Central Presbyterian Church less than 100 persons remained in their pews when their pastor with the majority of the attendants walked out to join in the inauguration of The Presbyterian Church of America movement. The new movement is the culmination of a long series of differences between the liberal and conservative elements. The immediate cause of the split concerned the independent foreign missions board established by the conservative group. This group when ordered by the Presbytery to disband, refused. They were then dismissed from their pulpits, following which they walked out of the churches to form the new conservative Presbyterian church. The presbytery insists that Professor Machen and his supporters were neither criticized nor dismissed for their faith. They can believe and preach their faith unmolested. But they cannot organize their opposition within the church and remain within its ministry. The organization of an independent mission board without the sanction of the Presbytery was regarded as a violation of the canon rules of the Presbyterian Church.

OUR RESPONSIBILITY
(British Weekly, May 28, 1936)

The problem which Palestine presents to our Government (British) may turn out to be as difficult as any which we have had to face in many a day. We are pledged up to the hilt to concede to the Jewish people a home in that land

which was once Judah and Israel. It is obvious that we could never have pledged to secure space for the entire Jewish people. What we did pledge was to secure a national home and headquarters for the Jews of the world. For a time it seemed that the plan was going to work. But this appearance of peace did not long endure. The very prosperity of the project bred trouble. Had the Jews of today been a sleepy people given to flocks and herds and content to sit under their gourd vines and fig trees they might have found it easier to come to terms with the Arabs. But the prosperity and success of the Palistinian Jews have aroused the envy and jealousy of the less thrifty Arabs. It is this Palestine, pledged as the home of the Jews which was handed over by the League of Nations as a mandate of the British Government.

VATICAN OPPOSES SANCTIONS
(Christian Century)

A press dispatch dated June 5 in the official organ of the Vatican at Rome congratulates the Italian Government upon its "undeniable . . . Christian strength which it exhibited in resisting sanctions" applied by more than fifty nations. The Pope recently congratulated the Italian Nation upon its blood-bought peace following an aggressive war, and permitted its spokesmen to voice his satisfaction at the failure of fifty nations to curb the slaughter.

(Surely the Catholic peoples of non-Italian countries can see that Pope Pius XI is neither infallible in judgment or universal in his sympathies. His expressions of nationalistic sympathies disqualifies him as the infallible head of a universal church with members in all nations. C. W. P.)

SOCIAL AND SPIRITUAL CHRISTIANITY

(Western Recorder—"Britain Without God"—June 11, 1936)

Christian Communism is rare: Christian Socialism, however, is widespread. There is a distinct difference between those who hold to the spiritual and social religions. The difference is that the former are able to distinguish between their politics and their religion, while to the latter their politics is their religion. The Christian Socialist substitutes the political creed of socialism for the Gospel of the grace of God. The Christian Gospel as interpreted and proclaimed by the greatest Christians, beginning with Paul, is predominantly spiritual; Socialism is predominantly materialistic. The object of spiritual religion is the salvation of the individual; Socialism aims at the revolution of society. In spiritual religion the curse of man is sin; in Socialism the curse is poverty.

REVERENCE IN BAPTIST CHURCHES
(Watchman-Examiner, June 11, 1936)

Why is it in many of our Baptist Churches one will find a hubbub of conversation before the services begin? In some cases people will rush from one side of the auditorium to the other to speak to some friends or talk to a neighbor in no quiet terms. Why is it that they who really go to church for worship are not given consideration? How Louise trimmed her hat, or why George stayed out until one o'clock are not subjects for the church building. Why should the social side of our church life make everything else give way? If the social urge in our churches is so strong that it cannot be controlled should we not set apart a portion of our services for the purpose? Let the pastor announce, "Now for ten minutes before our offering we will enter into social conversation. Go ahead, get it out of your systems. I will ring a bell when the time is up." Yet so many of our people are taking the ten minutes prior to the entry of the choir for this purpose. How much more would we be in tune for the service if the time were taken for quiet and meditation? We ought to correct this spirit of irreverence which pervades the house of God. Can it be corrected? Should it be corrected? There must be something wrong with our Baptist polity or training if it cannot be corrected.—A Baptist Layman.

CHRISTIAN EDUCATION

By Roy Anderson, Principal

Harrison-Chilhowee Baptist Academy

Christian Education consists in so representing Christ to immature souls that they shall be by Him enlightened, inspired and fed according to their gradual increasing capacity and thus made to grow continuously within the courts of the Lord. It is of divine origin and has divine sanction.

God has been in the educational field since the beginning. Upon investigation it is interesting to see that the Bible legitimately interprets the records of God's educational process in leading men to their highest and best.

Scarcely had the curtain risen upon the Patriarchal Period of Hebrew drama, when in clear tones we hear God announcing the Magna Charta of Hebrew education. In speaking of Abraham God is represented as saying, "For I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice, to the end that Jehovah may bring upon Abraham that which he hath spoken of him." From this we see God was to call out Abraham to be a leader and commander, or to train a family and a household in such fundamental things as righteousness and justice and thus begin the educational process that was to lead the chosen people into the Jehovah way. God's intimate purpose was to bless all people. He had made the promise, but before that could be done a special school was to be held to teach morals and religion. They had to be taught the Jehovah way. The process was one of home education, so much needed today in the modern home.

Then came out of this home education the nationalistic idea of education. This is a period rich in history. During this period we have the development of the law and the establishment of the schools of the prophets, and the giving of the book of Psalms and proverbs. It was the golden age of the Jew. The description of Solomon's Temple was itself enough to convince any one that God's educational plan for His people was a comprehensive one. All the works of literature, architectural, and ritualistic productions prove eloquent testimony of the cultural Hebrews.

During the period of Egyptian bondage the Hebrews carried on their education under great difficulty. During this time they relied largely upon domestic education. They kept the family as a unit, as evidenced by the training of Moses. His training and education was such that under all the evil influences of idolatry he was not shaken from Jehovah. He was educated and trained for God's specific task. Moses became necessary to systematize and digest this great complex mass of new knowledge.

Then we come out of the nationistic idea into the professional period. It was the period of the building of the synagogue under Ezra and Nehemiah. They began new educational methods which ultimately resulted in the establishment of compulsory education throughout all Palestine. Ezra felt called of God as a teacher of the people. "For Ezra had prepared his heart to seek the law of the Lord, and to teach in Israel statutes and judgments, and thou, Ezra, after the wisdom of God, that is in thy hand to sit Magistrates and Judges which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not."

It is interesting to read Ezra's school program, but as in our schools of today, it had its disadvantages, in that major portion of the Jews' education was transferred from the home to synagogue, thus displacing the home. This was and is now a misfortune. Christian Education should have its origin within the home.

Then we go from the professional method to socialized individualism. Jesus went to school and was well taught, and from His teachings are revealed to us some of the greatest reasons for Christian Education.

Jesus was a universalist, because He spoke for all people. You cannot localize Jesus. He was not only a universalist, but was an individualist, in that He greatly exalted the individual side of life. Many of His most profound teachings were enumerated to individuals. Jesus taught principles for all times, for all men, in all places, under all conditions. That is, principles pertaining to morality and religion. Christian Education must ever strive after the outlook on Nature, Man, and God, and their relations one to the other. Education that is not saturated with divine principles of Jesus is a weak brand of education. Education cannot be complete when we lose sight of the spiritual side of man.

Much has been said about the educational status of the disciples before they met Jesus, but we must admit they were college men after they had spent three years with the world's greatest teacher. Then with the enlightenment of the Holy Spirit they were in a better position to become great teachers. This is another one of the fundamental reasons for Christian Education and especially for a God called—I say again, a God called—spirit filled, and educated ministry.

Not only were the apostles educated but we find the church was in the educational business. In the second chapter of Acts we find the early church members continued steadfastly in the apostolic doctrine. The apostles gave the Saducees much trouble because they taught the people. The primary reasons for the apostolic emphasis upon education was the explicit

command of the Master, and this same command should be quite sufficient justification for all our educational work today. With the apostles' teaching they witnessed the spread of Christianity, and with the spread came the great mission task.

Jesus, in His great Commission, not only laid emphasis upon making and baptizing disciples, but equally He emphasized the education, or training of disciples, "Teaching them to observe all things, whatsoever I have commanded you." And we do not have any promise in this commission until we have fulfilled the teaching of the disciples. The one reason, as I see it, for so many folks who are inactive in our churches, is that the laity as well as the ministers have failed to observe the last part of the great Commission. This, to my mind, is one of the fundamental reasons for Christian Education.

The home has a great opportunity for Christian Education. But, sad to say, our home life has been lost to a certain degree; its Christian fervor of former years has faded. Some one said we have no home life any more with the modern homes. The old fire-side where the family gathered in the evening has been displaced for radiation and each child a room of his own living a life to himself. No more the family gathers around the hearthstone for the evening devotion, but instead they are listening to radio programs of jazz, or at the theatre visualizing all the awful deeds that can be portrayed on the canvas. It is a sad day for the home when religious education is left out of the family life.

With the failure of the home training, then the church must assume the training of our youth. It has been estimated that the average child in Sunday school gets twenty hours of Bible study in fifty-two Sundays. This is a conservative estimate, but its effects are far reaching. With our various organizations of our churches today, we are saving many of our young people to the kingdom work.

Our schools are and should be a very important factor in Christian Education. But with all due respect to our schools of today, I fear we are placing the emphasis on the physical, mental, and social—leaving the spiritual development of the child to deteriorate. I believe our education should seek a four-fold development; namely, spiritual, social, mental, and physical. Dr. Harry Clark recently said, "In our state schools we train for life; but in our denominational schools we not only train for life, but for eternity." This statement carries a challenge to us.

Baptists have conceded the idea that colleges are necessary to train Christian leadership. This is true; but had it occurred to you that the majority of our trained college men received their early Christian education before they

entered college? That is, the religious impressions of the TEEN age were lasting ones. The TEEN age that character is made or marred. With the enriched instructive and emotional life, his enlarged environments, his unsettled habits, it is a natural thing that the TEEN age should be a period of intensive, though often conflicting interest. The average youth is an idealist. He is inconsistent and mixes plans for uplifting oppressed humanity with acts that are unsocial and selfish. Yet he is loyal and can be appealed to from the standpoint of justice and right. Few in the TEEN age are entirely free from serious thoughts concerning religious and moral matters. It is at this age when they form ideals which follow them into older life. It is at this age that a larger per cent of our church members confess Christ as their Savior.

If this TEEN age is so important, then isn't it wise and reasonable that we should have our academy to develop the four fundamental instincts of youth? The outstanding reason for denominational schools is the moulding of religious character.

The average secondary school of today stresses the training of the physical, social and mental, neglecting the spiritual. Athletics in many of our secondary schools has become a mastery of youths and a financial asset. I think we should give attention to all phases of athletic activities, but not let it be the outstanding phase of school work.

The social side of school life by all means needs serious attention. One high school has twenty social organizations. One high school a few years ago, under the direction of the English teacher, a bridge club was organized. This teacher spent more money for prizes and refreshments in one school term than it cost to support one orphan in school. I am wondering if any of our school social functions have the principles of Jesus' life as the dominating factor. Social features should be wholesome and uplifting. When denominational schools function dances, bridge, etc., it is time for our denomination to withdraw support. Our denominational schools should have—and I believe they do have—the development of a rounded-out individual. We find it said of Jesus that He grew in wisdom, in stature, and in favor with God and man. This should be the high ideal of every school.

Recently I heard four young people speak from the same pulpit. Two of them told of professors who doubted God and of social dances, and cursing professors. The others spoke of prayer life on the campus and the effects of prayer on their lives and the influence of consecrated Christian teachers. It was sufficient evidence to convince anyone of the necessity of our denominational schools.

Then Baptists should support our denominational schools in order to

fully develop leaders, ministers, lay leaders, etc. We should support them because they are places of Christian atmosphere, wholesome, and inspiring to our young people. Christian Education is a challenge to Baptists. Let us do our part by giving liberally on Christian Education Day in June.—Seymour, Tennessee.

DIED ON KNEES

We see in a news dispatch that Mr. John R. Ledbetter, 75, of Rocky Mount, died Wednesday night while on his knees at prayer meeting in his church. We never heard of Mr. Ledbetter before but the brief announcement makes us think well of him. He was 75 years old but he was at the mid-week prayer meeting. He was faithful to his church and we are sure he was a great inspiration to his pastor and a fine example to the younger members of the church. He was a reverent man. Reverence is not as universal as it might be. In fact the lack of reverence is one of the discouraging characteristics of the present day. We are not a stickler for any certain posture while in prayer but at the same time there is something beautiful in the sight of an old man on his knees before his Maker. We do not believe that Mr. Ledbetter had to go far. There is very little distance between an old man on his knees at the mid-week prayer meeting and heaven. Not that it made any particular difference with Mr. Ledbetter whether he stepped over the divide from his knees in prayer meeting or from his chores about the house, for a man who is faithful to His God can start from one place as well as from another. It matters little with a real friend of Jesus when or where he hears the call. That is the fine

thing about the friends of Jesus, he is ready at any time and it matters not to him whether he is at play or work or prayer. However, God was good to Mr. Ledbetter and to his loved ones. He just called him across the very narrow divide between the mid-week prayer service and heaven. The family will always remember that prayer meeting at first, with deep sorrow but they will not sorrow as those who have no hope.—Charity and Children.

CALVARY BAPTIST CHURCH

Luther S. Knisley, Pastor
Stonega, Va.

Dear Brother Taylor:

For some time I have wanted to write you a word of appreciation for the Baptist and Reflector. I like the features that have been added in the last months. The Digest by Dr. Pope gives me a view of current thought at much less expense and time than I could otherwise get.

The Lord has blessed our work since coming here last November. Our attendance has more than doubled. We have just closed a good meeting with nineteen conversions and twenty-two for baptism, which makes a total of thirty-two received for baptism since our work began here. We are expecting the spirit of evangelism to continue.

I am to help Brother A. D. Clark at Mill Creek Church, near Danville, Va., in a meeting soon.

I miss the fellowship of the brethren around Knoxville, especially the meetings of an associational nature when we were privileged to hear outstanding speakers. The fellowship of the brethren in Wise County is fine.—Sincerely, a fellow laborer, Luther S. Knisley.

Carson - Newman College

(Under Auspices Tennessee Baptist Convention)



ADMINISTRATION BUILDING

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JEFFERSON CITY, TENNESSEE

The Young South

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Nashville, Tennessee.

A REAL FOURTH OF JULY

By Katheryn W. John

Tommy sat on the front steps of the porch. It was early evening on Memorial Day, and it was so warm and lovely that his mother had given him permission to stay up an hour later than he usually did.

Tommy was thinking about holidays. Memorial Day was all right. He had enjoyed the parade in the morning and the program at the park in the afternoon. He thought that it was very fine to honor all the people who had done brave and fine deeds. He had thought that very afternoon when the minister of their church had given the address at the park and said: "Remembered be all those who gave their lives, for truth and peace, for liberty and righteousness, whose devotion and service and love for mankind sanctify and glorify our land and make it holy ground," that he too would like to be remembered on some Memorial Day program for his good and kind deeds.

Tommy liked Christmas, of course, with the presents and all, but somehow the holiday that was coming he liked best of all. It seemed that Fourth of July was made especially for ten-year-old boys, for it was the one day in the year that they could make noise all day long without being scolded. Just for the fun of it, he said, "Mother, what holiday comes next?"

"Why, Tommy, you know as well as I do. It's the Fourth of July. By the way, since you brought the subject up, I might as well tell you now that there will be no money for firecrackers this year."

"No money for firecrackers! Why, mother, what do you mean?"

"Well, son, I don't need to tell you that daddy hasn't had as many hours of work at the plant this year and it has been very hard to pay our bills. Mr. Schmidt, the grocer, and Mr. Jones, the milkman, have been so good to us and have been patient when we haven't paid our bills in full, and I can't very well give you money to buy something you don't really need when we still owe them money, can I?"

"No," said Tommy slowly. "No, I suppose you can't. But if I can't have any firecrackers then it's no use for the Fourth to come at all."

There was silence for a few minutes, and then Tommy said suddenly, "If I were able to earn some money of my own, could I spend it any way that I wanted to?"

"Why, yes," said his mother slowly, "I think that you could."

"Could I buy firecrackers with it?" questioned Tommy.

"Yes, you could, if you think that

the best way to spend your money is to burn it up," answered mother.

"That's funny, your talking about burning my money up. Buying firecrackers isn't burning money, it's having fun."

"Well, son, that is for you to decide. Come now, it's time for bed."

Tommy went off to bed, but he couldn't go right to sleep, he was so busy thinking of ways that he might earn some money to celebrate the Fourth of July in the right way.

The next morning he started off to school early enough to stop at some of the neighbors' houses to see if he could mow their lawns. When they heard that his price was only twenty-five cents, four agreed to let him do it regularly. As the days went by he found some other jobs, like delivering orders for the meatman and running errands for the drug-store. He did not tell anyone what he was saving his money for, and every night he emptied his bank and counted his earnings. He was surprised himself at the amount that he had collected in such a short time.

He marked off the days on his calendar very carefully and at length there dawned the day before the Fourth. Tommy had been tempted two or three times to buy his fireworks before this day, but he was afraid that if he did he would shoot some of them off and so make his fun shorter on the Fourth. Just before supper he counted his money again, and he determined that after they had eaten and he had helped his mother with the dishes he would ask his dad to go shopping with him.

The supper-table looked so good, and beside Tommy's plate stood his big glass of rich milk. His mother brought his little sister Mary in and put her in her high chair and then brought in her glass of milk. As she did so she said to daddy, "How thankful I am that our boy and girl still have their milk to drink."

"I certainly am thankful too mother dear," replied dad, and when he said the prayer before they ate Tommy noticed that he thanked God especially for milk and for the opportunity that he had to provide his children with it.

"Did you hear that the Community Chest closed its doors today?" asked mother.

"Yes," answered dad. "Isn't it too bad?"

"What does that mean?" asked Tommy.

"Well, son, you know about the Community Chest, don't you?"

"Yes, I think I do. Our room at school helped to raise some money for it. It's the fund where all the people that have enough give some of their

money so that the poor who don't have enough can get what they need."

"That's right, and it seems that people didn't give all that they could or all that they should, and now there is no more money to help the people that need it. Just like the Gibson family, down the block. You know that Mr. Gibson has been sick and out of work so long, and they have used up all his savings and have no relatives to help them, so now I do not know what they will do."

"Then I suppose that the Gibson twins won't have any milk tonight," said Tommy thoughtfully.

"No—not tonight nor tomorrow morning either, and that isn't all they won't have I expect," replied mother.

"Yet," added daddy, "tonight there will be enough money spent for fireworks by selfish and thoughtless people to keep the Gibsons in food for a month. Tomorrow is the Fourth of July, and that is the day of all days that we should think of what being a good citizen really means. Our great ancestors planned that this should be a land where people might be free to be the very best that they knew or could be taught to be, and yet most people feel free only to make themselves happy and comfortable."

Tommy wasn't sure that he understood all that dad was saying, but of course he did know that now he couldn't ask him to go shopping for fireworks. After a few minutes it also came to him that he was one of the very people that dad was talking about. He was free, of course, to spend the money that he had earned in just the way he wanted to, but then again he wasn't free to buy firecrackers when the Gibsons didn't have milk, if he were a good citizen.

He suddenly left the table and ran up to his room; then hurried downstairs with his bank and took it to the table.

"Why, Tommy, what a lot of money you have saved! You will have a fine noisy time tomorrow, won't you? Have you decided what to buy yet?" asked mother.

"I'm not going to buy firecrackers, I'm not a good citizen if I do. I had the wrong idea about how to celebrate the Fourth. This year I'm going to celebrate by buying the Gibson family some milk," said Tommy.

"That's fine son," dad said.

"Instead of going to buy firecrackers with me as you usually do, dad, will you help me deliver some milk in the morning? We would just put it on their porch, so they won't know who left it?"

"Yes," replied dad. "I'll be glad to help you, but I do think that we should put a card on the milk, saying, 'From a friend who wants to celebrate the Fourth in a new way. What do you think of that?'"

"That's great!" replied Tommy. "And this will be the best Fourth ever!"

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

REPORTS! REPORTS!

Remember, the quarterly reports are now due in. All reports received by the tenth of July will be recognized as on time. Those that are received later will of course be late. Be sure you report the work of your union and that the reports are mailed on time.

HUDGINS' FUND

The Hudgins' Fund still grows. Recently the following certificates have been issued:

1. Miss Inez White.
2. Macedonia Senior B. Y. P. U., Cleveland.
3. Philathea Bible Class, Humboldt.
4. Young Men's Bible Class, No. 4, Norene.
5. Mrs. Horace M. Whaley, Cleveland.
6. Young People's Class, Macedonia Sunday School.
7. Highland Heights Baptist Church, Memphis.

RIDGECREST BOUND

"On to Ridgecrest" are the key words on all Baptist Training Union members' lips. Aside from the list that was run in last week's issue of those going to Ridgecrest, we are grateful to report that the following will go:

- Mr. A. Donald Anthony
- Miss Roselle Wallace
- Miss Josephine Maney
- Miss Virginia Balthrope
- Mr. Cloyd Adcox
- Miss Virginia Lowe
- Miss Bertha Jones.

A special bus will leave Nashville on Saturday morning about nine o'clock if there are as many as thirty-five going. \$5.75 will be the charge for the round trip. If you would like to go on this trip, write Mr. Rogers at once.

McEWEN TRAINS

Under the leadership of Mr. Bob Orr a very successful school has just been held in McEwen. They studied Senior B. Y. P. U. Administration. This is a splendid book and all B. Y. P. U.'s should study it first of all.

QUESTIONS AND ANSWERS

Question: On the eight-point record system "church attendance," does this mean the present Sunday night and must it be in your own church?

Answer: The present Sunday night is recommended and it means remaining in your own church.

Question: When a person is absent from his B. Y. P. U. or B. A. U. what credit can he get?

Answer: Credit can only be given when a person is absent from his union when he sends in his report, regardless of the fact that he has completed the study course, etc.

LAST QUARTER OF YEAR

The quarter consisting of July, August, and September is the last quarter of the state year. We are extremely anxious to make this quarter's work one of the very best. Let us make this "Efficiency Quarter." We submit below the outline of officers who are responsible for the various points on the standard, and some suggestions on how to reach it:

Delegating Standard Responsibilities

- I. Organization
 - a. Officers President
 - b. Committees President
 - c. Groups President
- II. Meetings
 - a. Weekly Meeting
 1. Programs President and Group Captains
 2. Attendance Vice-President
 3. Developing Members..... Group Captain
 4. Co-operate weekly assembly President
 - b. Business Meeting
 1. Holding meeting President
 2. Attendance All Chairman of Committees
 - c. Social Meeting Corresponding Secretary
- III. Educational Work
 - a. Daily Bible Reading..... Bible Readers' Leader
 - b. Study Course Bible Readers' Leader
 - c. Giving Treasurer

How Attain Standard

1. Standard of Excellence explained.
2. Each officer assumes his own responsibility.

3. Agree upon time limit for reaching it.
4. Vote to reach the Standard.
5. Check on attainments weekly.
6. Pray that efficient work be done.
7. Secretary keeps accurate records.
8. Report to State Headquarters at close of quarter.

NEW ORGANIZATIONS

Mr. B. C. Trent, the Group Leader in Mulberry Gap Association, has organized two unions—one at Briar Creek Baptist Church with James Livesay as president and one at Cedar Grove Baptist Church with B. C. Trent as president. We congratulate these two new presidents and also Mr. Trent for this splendid piece of extension work.

NEXT WEEK

In next week's issue of this paper there will be published a list of study courses taught in June. Watch for this information.

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Sunday School Department

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

CUMBERLAND GAP SUNDAY SCHOOL CONVENTION

Mr. Dan Hansard, secretary of the Cumberland Gap Sunday School Convention, reports a splendid meeting of this Convention with the Shawanee Baptist Church on June 7. Mr. W. C. England is the president of this body.

An excellent program had been arranged. A plate lunch was served by the people of Shawanee to all of those attending. The Convention voted to meet in its next annual session with the Riverside Church on the Sunday following the fourth Saturday in June, 1937.

Brother England and Brother Hansard were reelected as president and secretary respectively, and Mr. Loyd Munsey was appointed to succeed E. M. Robertson as captain of Group No. 1.

CENTRAL CHURCH, CHATTANOOGA

Rev. Ralph Moore, pastor Central Church, Chattanooga, reports that in a consecration service in this church recently five young people decided for special Christian service; three of them for the ministry.

Rev. Roy Bethune, the choir director and son of a Baptist preacher, was one of the young men who decided for the ministry. Brother Bethune plans on entering the Southwestern Theological Seminary in Fort Worth, Texas this fall.

It was the State Superintendent's privilege to be with this good church recently for the organization of a Brotherhood. Dr. Moore is leading these people in a fine spiritual, aggressive program.

SOUTH PITTSBURG QUALIFIES FOR STANDARD

Rev. Paul Hodge, pastor, and Miss Estelle Coffelt, Sunday School Superintendent, have sent application for Standard Sunday School recognition. Congratulations to the Sunday School workers and to these two fine leaders in the South Pittsburg Church. This church recently closed a Vacation Bible School with Miss Margaret Padgett as principal with nineteen conversions in the Intermediate Department.

INTERMEDIATE SUNDAY SCHOOL WORK AT RIDGECREST

The Intermediate Department of Sunday School Work, Baptist Sunday School Board, is offering some attractive features at Ridgcrest, July 19-24. The panel procedure will be used in the program. This will give each one an opportunity to state problems and

contribute practical suggestions. Every Intermediate officer and teacher will profit by attending these conferences.

The special conference for the Intermediates themselves is a new feature. This will be conducted by Mrs. Lee MacDonell of Florida, assisted by Robert Aids of Georgia. Helps so needed by these boys and girls will be given, not alone in Intermediate Sunday School work, but in Life Problem discussions as well. We urge the attendance of Intermediate boys and girls.

The State Exchange will give you an opportunity to fill your notebooks with fresh material adequate to put new life into your work.

North Carolina Sunday School Day will be on Tuesday, July 21. Last year Lincolnton had more than sixty in Intermediate conferences on North Carolina Day. This ought to be a challenge to other departments.

Write Perry Morgan, Ridgcrest, North Carolina, for reservations. Bring a carload, if possible.

SUNDAY SCHOOL BOARD NEWS

Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, reports that the Sunday School Board in its recent annual meeting voted as follows:

"Mr. Arthur Flake, who has served the Board efficiently and effectively since April, 1909, in various capacities, and more recently as head of the Department of Sunday School Administration, desires to be retired, feeling that he is unable to continue the responsibilities of directing this department any longer.

HIS SUCCESSOR:

"Mr. Harold E. Ingraham has served as an Associate in the Sunday School Administration Department with Mr. Flake for the past fourteen years. He has developed steadily and is now a man of recognized ability in the entire Sunday school field. He is a clear thinker, a forceful speaker, and an interesting writer."

"Since the retirement of Miss Lillian S. Forbes last year, the work of the Elementary Department has been under the direction of Miss Mattie C. Leatherwood. We have observed her growing interest and deep concern for the widest service of the department, and recommend that she be elected to the position of Secretary of the Elementary Department."

Tennessee Baptist Sunday School workers extend congratulations to Mr. Ingraham and to Miss Leatherwood.

FIRST BAPTIST CHURCH, SHELBYVILLE

A recent Sunday School Training School was held in the First Baptist Church, Shelbyville. The pastor, B. E. Dunne, taught "When Do Teachers Teach?"; Mrs. Dunne taught "Outlines of Bible History." Twenty-five people completed the course.

CROCKETT'S CREEK CHURCH ADDS SIX CLASS ROOMS

The Crockett's Creek Baptist Church, Stewart County Association, J. W. Nelson, pastor, and J. L. Downs, Superintendent, has made wonderful progress in its Sunday School during the past twelve months. From an average attendance of about thirty-six it has gone to an average attendance of over 100. On a recent Sunday there were 145 in Sunday School.

One year ago, this month, this church dedicated its present building, consisting of one large room, the third building constructed since its organization in 1805. Last week the work of remodeling was started. The plan calls for the addition of six class rooms.

Here we have another example of how churches often make the sad mistake of building too small and of not building for the future. Here, also, we have another example of the value of training schools. This rural church has had two training schools within the last twelve months. They are planning to have a Daily Vacation Bible School, a Baptist Training Union study course and another Sunday School training course this summer and fall. This church surely has caught the vision and is going forward.

ZION CHURCH, HARTSVILLE, ORGANIZES SUNDAY SCHOOL

Rev. L. G. Gatlin, Hartsville, reports the organization of a new Sunday School at Zion Church. There were fifty-two present, with five teachers, on the day of organization, with a possibility of an enrollment of over 100. Brother Charles Stephens, Hartsville, is the superintendent of this new school.

MULBERRY GAP

Group No. 6 of the Mulberry Gap Sunday School Association, composed of Trent Valley, Duck Creek, Yellow Branch and Stone Gap Churches held its first group meeting with Trent Valley Church June 21. There were more than two hundred present.

The Association took steps at its last session in September to bring the Sunday School work in the association into harmony and co-operation with the other work. Since then the work has steadily grown. Ten Sunday School groups have been formed in the Association. The Superintendent, G. C. Horner, and the Associate Superintendent, C. D. Lindsay, are working hard to enlarge the Sunday School program in this association.

SUNDAY SCHOOL LESSON

By THE EDITOR

JULY 12, 1936

Witnessing Under Persecution

Scripture: Acts 4:5-12; 1 Cor. 1:21-25.

Golden Text: Acts 5:29.

Readings: Luke 21:10-19; Rom. 1-8-17; Heb. 4:9-16; Rev. 7:13-19; Rom. 10:8-11.

Arrested while preaching Christ, Peter and John were put in prison. The next day they were brought before the Jewish court, or Sanhedrin. This brings us to our lesson.

I. Prospect of Persecution

1. **Prophesied.** Christ foretold that that His followers would be pursued by the enemies of the gospel to afflict, grieve, or harm, or even sometimes to kill them, for their adherence to the truth and practice of the New Testament (Mark 10:30; Luke 11:49; John 15:20). Paul said, "Yea, and all that will live godly shall suffer persecutions (2 Tim. 3:12). Godly living means persecution sooner or later.

2. **Applied.** Persecution may be physically applied. And then it may be verbally applied by harsh, hateful, harmful speech. "Life and death are in the power of the tongue." In one or both of these ways God's people may expect persecution, if they live godly in Christ Jesus. The likelihood is that in some future time (and it may not be far off) Christians will again have to seal their life's work with their life's blood.

II. Religious Persecution (Acts 4:5-12)

By this is meant persecution at the hand of constituted or, as the case may be, self-constituted, religious authority, as in the case of the apostles in our lesson.

1. **The Situation.** Unbelieving Jewish religious authorities were "grieved because they (the apostles) taught the people, and preached through Jesus the resurrection of the dead" (4:2). They were "made sore" or mad and proposed to put a stop to the thing if they could. They asked a question which really meant: "Why have you been teaching and preaching as you have without our consent?" Many times through the centuries God's ministers have been "called on the carpet" because they preached truth which certain men did not want to hear. Sometimes this has been officially done and sometimes unofficially. Peter referred the healing of the lame man and the message which had been preached to the Lord Jesus. He was taking orders from Christ only when it came to preaching and doing good. And then Peter witnessed of Jesus to that unfriendly court.

2. **The Application.** The Jewish authorities could not object to the miracle that had been done *per se*, but they objected to the doctrinal logic of the thing and to the accompanying messages, both of which proclaimed Jesus as the Messiah, a truth which they did not propose to admit or believe if they could get around it, nor did they want others to accept it (4:16, 17). That same attitude is still in the world. It may be covered with religiosity and politeness and because of law or public sentiment it may not express itself as fully as it would otherwise. But let the circumstances be favorable, and its persecuting hand will be shown.

A. **Dislike of Sound Doctrine in General** (2 Tim. 4:3, 4). Except for the Lord's true people in the world, the prevailing spirit today is one of deep dislike of sound doctrine. Preach a soft, undistinctive message all you please, but don't preach doctrine as the Bible presents it, is the rule. This spirit will be intensified as the age goes on.

B. **Opposition to the Doctrines of Redemption in Particular.** Satan employs his ingenuity in every possible way to keep men blinded to the doctrines of the atoning cross and of salvation by grace through faith without works (2 Cor. 4:3, 4; Gal. 4:29; Gal. 6:12). The preacher who is to be approved and popularized by the world today must preach a message which puts at least some of the praise for salvation on the sinner, not all of it on God. But let the preacher declare a message which calls upon the sinner to say, "Just as I am without one plea, But that thy blood was shed for me," will always arouse somebody's opposition, unless all the hearers are already saved by grace. And either in a physical or a verbal sense or both that preacher may get ready for persecution.

III. Intellectual Persecution (1 Cor. 1:21-25)

Human reason and learning when sanctified by the Holy Spirit and proceeding on Biblical premises, like Paul, who "reasoned with them out of the scriptures," are good things. But when the human reason puts human reason and learning up as the standard for determining what Bible teachings are or are not acceptable, then these are put above the Word of God and men become "wise above that which is written." And such men in one way or another manage to vent their spleen against those who preach and teach the Book as it is. In our lesson we see:

1. **Rationalism Demanding Signs:** "The Jews seek after a sign." It was not miracles *per se* that they sought after, but some special heavenly display from the skies as a credential of the Messiah and, particularly in response to their demand. Produce a special display for our benefit to prove your claims, was the idea. Facing such a demand, Jesus always said that the only sign to be granted was His resurrection (Matt. 38:39). If men would not accept this recorded or testified fact, they would not be convinced by anything. If they would not believe the resurrection or any other Biblical fact as testified, they would not be convinced "though one rose from the dead" and they could see it. If men today will not accept Biblical testimony, then nothing else will convince them. And yet, they "land on" Christians because Christians appeal to the Word of God instead of making some display to suit the opposers of that Word.

2. **Rationalism Demanding Intellectual Demonstration:** "The Greeks seek after wisdom." In other words, they sought to have the facts and doctrines of Christianity set forth and demonstrated in philosophical terms and rationally substantiated on natural bases. But, while such things are rationally demonstrable on Biblical bases and none of them are absurd, on natural bases they are not demonstrable, "because they are spiritually discerned" (1 Cor. 2:14). Spiritually, the biggest fool in the world is the man who proposes to denominate as absurd Bible teachings which do not square with his finite mind. Today, as in other centuries, atheists, infidels, modernists, etc., obsessed with their own wisdom, scorn and mock the doctrine of Christ crucified for our sins. "We preach Christ crucified . . . unto the Greeks foolishness." Given a suitable opportunity, these scorn the doctrine of the atoning cross and belittle the intelligence of those who believe it.

But there is but one thing for those who are persecuted to do. "Filled with the Spirit," let them speak the things of God as revealed in His Word. We are to proclaim, not what the world wants to hear, but what it needs to hear. And if we should lose our lives as a consequence, we shall be glad in eternity that we have died for Him Who died for us. "Thou shalt speak my words unto them, whether they will hear or whether they will forbear."

QUESTIONS

1. Give the setting of the lesson.
2. What about the likelihood of persecution in this age?
3. On what grounds did the Jewish authorities object to the work and message of Peter and John?
4. What is the prevailing attitude of the world today toward the teachings of the Word of God?

Woman's Missionary Union

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss May Northington, Nashville
 Young People's Secretary.....Miss Margaret Bruce, Nashville

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

W. M. U. MINUTES

The minutes of the annual meeting of the W. M. U. held in St. Louis in May are ready for distribution. It contains a record of our past year's work and a study of it will bring information and inspiration. If you care to have a copy send six cents for postage to the W. M. U., 149 Sixth Ave., North, Nashville, and a copy will be mailed to you.

Order today.

FORGET ME NOT

Did you forget to have the "Forget Me Not Program" for the Training School and Margaret Fund? If so, plan to have it in July. If you cannot have the full program as suggested, have an informal gathering on someone's lawn. Have some one tell briefly of our Margaret Fund and our Training School and take a free will offering. A glass of cold lemonade, with a wafer could be served at the close of the meeting. Ask every woman in the church to the "Forget Me Not" party. Make it attractive.

Send your gifts to Dr. John D. Freeman, 149 Sixth Ave., N., Nashville.

100,000 CLUB

The W. M. U. of the South is seeking to secure 25,000 members of the 100,000 Club. We are confident that many of our women are paying their membership of \$1.00 a month, but the W. M. U. is receiving no credit. Pay it through your church, but please report payment to your W. M. U. treasurer.

Tennessee reports 3,580 members. We believe one-half of these are women, yet our record shows only one thousand who paid the twelve dollars during the year to the 100,000 Club.

Help Tennessee reach its quota by securing new members, by enlisting individuals, circles and societies, then see that the gift is reported to your treasurer so the church, association, and state W. M. U. may have the record.

We should double the number of 100,000 members in Tennessee.

MISS TILFORD SAILING FOR CHINA

Our own Chattanooga girl, Lorene Telford, has been appointed as a missionary to Shanghai, China. She will sail in the fall.

Lorene is a graduate of Tennessee College and of our Training School at Louisville. She has served as pastor's assistant in Broadway Baptist Church, Louisville, for several years.



MISS LORENE TILFORD

Our Tennessee women want to help supply her needs as she goes as our representative in China. A letter was written to her asking her what we could do to help her and this is her answer.

Will you help her to get ready for her life's mission?

MISS TILFORD WRITES

I appreciate your desire to help me get ready to go to China. I have tried to find out from Miss Marlowe just what we will need. She says that we can get most everything in Shanghai but the prices are so high on imported things that they are prohibitive for missionaries. She advised me to take all that I could in the way of both personal things and materials for our church and school.

I will live with Miss Rose Marlowe after she arrives. Her furlough time is up in January and she will be returning then. I will probably live with Miss Kelley or the Rankins until she arrives. She has a new home which was given to her by the women of El Dorado. I will have to furnish my bedroom, and make my contribution of other linens and miscellaneous furnishing for the house. I haven't bought any linens or household equipment. The Broadway, Louisville, W. M. U. gave me my typewriter and a trunk. I will not need any more baggage. Then the deacons gave me a watch and that's taken care of. The one thing that bothers me is a supply of shoes (Ruth Ford says about six pairs), hose, and girdles. All of these are expensive. Our organist is giving me a supply of music for the choir and glee club which

is one of the things that Miss Marlowe asked me to get.

Any program materials, books on methods and education will be a valuable contribution to the school. I would love to have a subscription to the "Normal Instructor and Primary Plans" and the "Reader's Digest." Ruth Ford says that lotions, soap, toilet articles of all kinds are very expensive in China. Then there is the woolen clothing! My salary is not sufficient to buy these expensive things like woolen underwear and I haven't bought them, thinking that when the time came for them, there would be a way for me to get them.

I realize that I haven't given you a list of my needs, but they are so indefinite that I can't list them. Some of them are so personal that I hesitate to mention them to the ladies. It will be best for the things to be sent to Chattanooga, 108 Greenleaf Ave., before September first.

Lots of love,

LORENE T.

A LETTER FROM JERUSALEM

It hardly seems possible that my furlough and voyage back to Palestine is over.

How many times I've wanted to write you and tell you how deeply I appreciated your prayers, love and thoughtfulness while at home. It was such comfort to find so many fare-well letters and gifts waiting at the pier in New Jersey. I must confess it gave me an all gone feeling when I realized I was saying "good-bye" again to the dear ones and friends, yet there was that inner thrill and joy to know I was permitted to return to serve my Master in winning others to Him.

The journey across was a rough one. The boat rolled, heaved and hoveled all the way except for about three days. We were glad when we sighted land. Our first stop where we were allowed to land was Marseilles. It was great to put our feet on something steady again. Naples was next, then Alexandria, here, we were reminded by the sight of 79 British war boats that we are nearing the war zone, and that only the love of Christ in the hearts of the leaders of Europe can divert the on-coming catastrophies that are so imminent everywhere one goes.

We arrived in Haifa Feb. 23. It was grand to get back and meet with the hearty welcome that greeted us. Oh! How quickly Palestine changes! Buildings everywhere! In 1935 around 70,000 Jews entered the country. In the ten months I was gone, buildings seven stories high were built all around us. It is unbelievable to us to think with what speed they are rebuilding this Holy Land, their promised land.

Upon our arrival we found Miss Fenderson very much in need of a rest, as soon as I was unpacked we sent her off for a few days change. Then came

the most eventful time in the history of our Palestine and Syrian Mission. A conference of missionaries and workers of the S. B. C. met on Mt. Carmel, the first of its kind since I have been on the field. What a time of fellowship and spiritual uplift it was to all of us; all the missionaries and workers were present but one. I am sure it is the seal of God's blessings upon us as well as the beginnings of great things for Southern Baptists in this most needy country.

Yes! The work went forward, its really marvelous what movements we are seeing among our people toward Christ. Our Jewish children's Sabbath School already more than fills the little chapel. We crowd them together on the twelve benches, and have to seat them all around on the platform and yet there is not enough room. So you see how your prayers are being answered in bringing them in.

Mother's meetings, B. Y. P. U., S. S., G. A.'s, Jewish Young Peoples Bible Class, mid-week classes and services all show a marked increase in interest as well as numbers. How much we are grateful to our Heavenly Father for His promise to be with us.

Our new missionary we are sure is God-sent and already is fitting in. He takes the Sunday service, prayer-meeting and a Sunday School class. We do so praise God for bringing him to us. Pray much for him. He has two most difficult languages to learn, besides he must shoulder the responsibility for the whole S. B. Mission in Palestine and Syria, while Mr. and Mrs. Owens and family go home on their much needed furlough April 13.

We are genuinely grateful to our dear women of the South, (so many of whom I had the privilege of meeting and love) for the great part they had in the gift of the Lottie Moon Offering we received this year. Believe me, when I say we could not carry on without it! When I arrived at our station in Jerusalem there were so many needs for the Good Will Center, I hardly knew where to begin. Had it not been for the splendid gift of \$1,000 from the Virginia women and the \$350 from the Lottie Moon Offering I fear I should have been dreadfully discouraged, but God does hear our prayers, and never fails.

We are beginning to look forward to and plan for our D. V. B. S. - We covet your prayer as we try to see just what can be done to have more room for all the children who come. We have over 250 on the roll. Many of them we cannot accept because of lack of room. They come and refuse to leave the compound and beg to be allowed to remain, but with only a little chapel that seats about 75 and another small room that we pack in over 80 primary children, how can we take more? We also have some out in the burning sun for classes, but we find

this very hard on both teacher and pupils. Besides we move out of our living room and turn it into a class room.

Many have asked when Christmas boxes should be sent. The earlier the better! However they should not be sent later than Nov. 1st. If you cannot get it off before this, send it when you can, for it will be used for special prizes during the year. You have also asked what to send. The usual gifts; S. S. and D. V. B. S. supplies are always needed. Dolls, non-breakable. For adults just what young people like at home. Sewing materials and dress materials are most needed for the G. A.'s and women's meeting all year around. The best way to mark the boxes is, "of no commercial value," Baptist Mission Good Will Center, besides my name and address, which is at the bottom of letter. Value it at as low an estimate as possible, then very little duty is charged.

We are reminded since back that the Baptist chain has links all over the world and that we are one of the links. Just the other day a young woman from Hungary, who is a Baptist and who came to work with a firm that was opened here. Soon after her arrival inquired if there was a Baptist Church in the city and was directed to us. We were favorably impressed after an interview with her and feel she will be a great blessing to us in the church. She has brought her church letter to us from Hungary.

Pray for her. A German Baptist from Germany was glad to locate his church here and so the chain grows with links from all over the world.

There are so many things I want to write about but must hurry on, only pause to ask your prayers that all means may be supplied. Pray also that God will raise up some one to supply

the funds for a Good Will Center building and School building, which is our greatest need at present.

We are launching forward and we dare not stand still because of the challenge to press on in Jesus' Name. Christ said, "If ye ask anything in my Name I will do it."

Faithfully yours,
Elsie B. Clor,
Jerusalem, Palestine.

The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas, urgently requests laymen in each church who are responsible for the financial affairs of the local church to seek full information concerning the Board's pension plans.

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JUNE 21, 1936

Chattanooga, First	950
Memphis, Temple	904
Nashville, Grace	821
Memphis, Union Avenue	798
Knoxville, Union Avenue	666
Knoxville, Broadway	637
Chattanooga, Ridgedale	602
West Jackson	577
Jackson, First	536
Bristol, Calvary	526
Fountain City, Central	513
Etowah, First	483
Maryville, First	480
Chattanooga, East Lake	408
Chattanooga, Avondale	389
East Chattanooga	378
Chattanooga, Tabernacle	373
Chattanooga, Red Bank	370
Union City, First	350
Memphis, Speedway Terrace	337
Martin, First	313
Dyersburg, First	309
Memphis, Central Avenue	293
Paris, First	287

By FLEETWOOD BALL

B. H. Barnhill, of La Grange, Mo., has accepted a call to the church at Pelahatchee, Miss., effective July 1.

Sailing August 1, Missionary J. Franklin Ray and wife will return to their work in Japan.

L. S. Sedberry, of Brownsville, is doing the preaching in a great revival in Bemis, W. A. West, pastor.

The pastorate of Calvary Church, Glendale, Ariz., has been accepted by H. E. Morrison, of Clebourn, Texas.

Carl B. Reneau has resigned as pastor at Hunter Okla., to accept the call of the church at Hennipin, Okla.

D. D. Barber declined the call to the church at Anardarko, Okla., and will remain at Eric, Okla.

The care of the First Church, Marlin, Texas, has been resigned by S. D. Dollahite, who becomes pastor at Flano, Texas.

Deacon Virgil B. Tucker of Ecu, Miss., passed to his Heavenly reward last week. He was a signally useful man.

The pastorate at Stillwell, Okla., has been resigned by J. M. Haygood, effective August 1. His plans have not been announced.

George W. Lair has resigned the pastorate of the First Church, Granger, Texas, and has resumed his work in the Southwestern Seminary.

Funds for a Memorial to J. B. Gamble and wife of Dallas, Texas, are being solicited by a committee among Texas Baptists.

The church at Fayette, Ala., Roy Chandler, pastor, was lately assisted in a revival by W. A. Hewitt of the First Church, Jackson, Miss. There were six additions to the church.

The church at Crosby, Miss., P. H. Young, pastor, was lately assisted in a revival by E. K. Cox of Gloster, Miss. There were thirty additions, twenty-two by baptism.

Lt. E. L. McKnight, chaplain of CCC camps, has been transferred from New York, Ala., to Oxford, Miss., to serve all camps in North Mississippi and in the Marine Hospital, Memphis.

Evangelist M. F. Ham, of Louisville, Ky., is leading in a great evangelistic campaign at Newport, Va., Leonard Saxon, is directing the music. The dates are May 24 to July 15.

A. N. Hall has been pastor of the First Church, Muskogee, Okla., twenty-nine years and during that time the church has become a great influence for good.

The new General Hospital of Memphis, one of the finest in the South, was dedicated in appropriate services, Saturday, D. A. Ellis offering the invocation.

The Second Church, Tupelo, Miss., H. G. West, pastor, has just closed a successful meeting. Leo Green did the preaching and Clarence Stephens led the music. There were nine additions to the church.

T. O. Reece, of Sarasota, Fla., just closed a two weeks meeting with the First Church, Palatoka, Fla., V. T. Crawford, pastor. T. H. Farr, of Jacksonville, Fla., led the singing. There were fifteen additions.

E. J. Hill, age 67, of Memphis, a highly respected Baptist preacher, died Sunday, June 21, in the Baptist Hospital, Memphis, after a long illness. He was a native of Mississippi, but has lived in Memphis thirteen years.

By THE EDITOR

Mrs. R. L. Harris, president of the Woman's Missionary Union of Tennessee, is sailing on June 27 for a trip to South America.

Dr. P. E. Burroughs, Dr. I. J. Van Ness and Mrs. Van Ness will attend the World Sunday School Convention in Oslo, Norway, in July.

The office appreciated visits this week from L. H. Platt, Sylvia; K. C. Baker, Englewood; and C. R. Barrow, Guthrie, Ky.

Crab Orchard Church, Oakdale, Fred Finchild, pastor, has closed a good meeting with H. M. Linkous preaching, which resulted in forty-two conversions and thirty-four additions to the church.

Tullahoma Baptist Church, O. L. Rives, pastor, has recently closed a meeting with thirteen additions to the church. Brother J. C. Miles of Nashville did the preaching.

CELINA BAPTIST CHURCH

Celina Baptist Church is one of the mission churches fostered by the State Board. It is an important mission point and a noble work is being done there. A note of \$65.00 on the building is due on July 6. The little church of six members is hard pressed to meet it. We understand that there are some people in and around Celina who would be glad the Baptists would fail so the building could be taken over. We make this brief statement concerning the situation. It may be that some of our people here and there will be glad to send immediately a contribution to the church in care of the pastor, Rev. C. B. Pennington, Celina, Tennessee.

"Old age security is now recognized as one of the foremost obligations of society. The national Government has exempted the churches from taxation for this purpose and excluded its employees from the benefits involved. We have declared that the Gospel of Christ is a redemption from God and a way of life. The Spirit of God is revealed in the way we live as individuals and with our fellow beings. How can we continue to preach our Gospel with effectiveness unless we apply its precepts in our relationships? A political government now challenges the churches in this field of human relationship."—The Relief and Annuity Board.

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R. L. MOORE, President, Mars Hill, North Carolina.

First Church, New Tazewell, James D. Lyle, pastor, has closed a revival meeting with F. H. Chum assisting. There were thirty-three additions to the church.

—B&R—

A. U. Boone, having completed his engagement with the First Church, Springfield, has returned to Memphis. He and Mrs. Boone are at home, 1395 Goodbar Avenue.

—B&R—

We are glad to hear good reports of the work at Cottontown, Hartsville, and Friendship churches of which L. G. Gatlin is pastor. Friendship and Cottontown churches have both been redecorated and installed electric lights.

—B&R—

Millard R. Jenkins, Abilene, Texas, has closed a great county wide revival in Ada, Okla. The services were conducted in the First Church where C. C. Morris is pastor.

—B&R—

Dr. and Mrs. John R. Sampey will represent Southern Baptists at the Chinese Centennial of Baptist work in China and will go at their own charges. Some lady to be selected by the executive committee of the W. M. U. will represent the women.

—B&R—

John S. Ramond, pastor's associate, First Church, Shreveport, La., is being granted an extended vacation this summer to attend the World Sunday School Convention in Oslo, Norway and to visit relatives in France.

—B&R—

On Sunday, June 14, First Church of Covington celebrated the seventh anniversary of their pastor, Homer G. Lindsay. On that day \$3,200.00 was raised to redecorate the church. Bro. Lindsay will begin a meeting with the Selmer Baptist Church July 13.

—B&R—

Two new Southern Baptist Chaplains accepted appointments in the regular army last month. They are Chaplain William L. Cooper at Maxwell Field, Montgomery, Ala., and Chaplain Paul J. Maddox at Fort Russell, Marva, Tex. Chaplain Maddox is the son of Rev. and Mrs. O. P. Maddox, Tennessee missionaries to Brazil.

—B&R—

J. B. Tallant has recently closed a good revival with the Englewood Church, K. C. Baker, pastor, which resulted in 23 additions to the church. Since Bro. Baker began his work at Englewood the resident membership of the church has doubled, and gifts to the church have greatly increased.

—B&R—

Many of the brethren will remember William Bentley (Colored) for twenty-five years the faithful elevator operator at the Baptist Sunjay School Board and regret to know that he passed on June 22, at his home in Nashville. Dr. I. J. Van Ness and Dr. J. O. Williams assisted in the funeral, and many of his white friends attended to pay tribute.

J. Howard Young, of Roxboro, N. C., recently of the Louisville Seminary, began his work with Bell Avenue Church, Knoxville, on June 1. He assumes the duties of Music and Educational Director. He has begun his work in a very satisfactory manner. The pastor, James A. Ivey, and people rejoice in his coming.

—B&R—

At the meeting of the Executive Committee of the Southern Baptist Convention, June 17, at Nashville, Dr. Frank Tripp, pastor of the First Church, St. Joseph, Mo., was elected as Director of Promotion. It will be remembered that at the last meeting of the Convention, on recommendation of the Executive Committee, this new office was created. Dr. Tripp has the matter under prayerful consideration and will render his decision as soon as possible.

—B&R—

Sunday, June 28, Old Hickory Church, Ray Dean, pastor, had an all day meeting expressing joy to God on being permitted to enjoy their new building. After twelve years the church has grown from a handful to over seven hundred; from a State Mission Field to that of self support; from a farm house to meet in a beautiful House of Worship. The following people appeared on the program: N. B. Fetzer; A. U. Boone; A. B. Curtis; P. V. Hambley; J. H. Sharp; W. C. Creasman;

T. T. Newton; Miss Mary Northington; Miss Laura Brown; and Mrs. Ray Stinson.

—B&R—

With the Churches: Chattanooga—First received 1 by letter and 1 for baptism; Tabernacle, Pastor Denny received 2 for baptism and baptized 1; Oak Grove, Pastor Donahoo received 1 for baptism and baptized 1; East Chattanooga, Pastor Bull baptized 1; Avondale received 1 for baptism; East Lake, Pastor Crawford baptized 7; Red Bank, Pastor Pickler received 3 by letter and baptized 12; Ridgedale, Pastor Livingstone received 3 by letter and baptized 1. Etowah—Received 1 by letter. Bristol—First, Pastor Arbuckle received 1 for baptism and baptized 1. Nashville—North End, Pastor Hatcher received 2 for baptism and baptized 1; Richland, Pastor Becular received 1 for baptism and baptized 1; Inglewood welcomed 4 by letter.



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CARSON-NEWMAN COLLEGE NOTES

The preachers school of Carson-Newman College closed on Friday, June 26. We have had in many ways the best school since this work was begun by the State Mission Board under the leadership of Mr. W. D. Hudgins. Altogether about sixty preachers were enrolled with an attendance of more than fifty. The teaching has been done by Doctor W. T. Conner of Ft. Worth, Texas; Doctor J. Wash Watts of New Orleans; and Doctor A. F. Mahan of Knoxville. Their work has been outstanding and there has been uniform delight among the preachers because of the fine scriptural interpretation which they have been receiving.

The second half of the summer school is opening this week with a number of new students. The attendance of the summer school has not been large, but the work has been unusually good.

Registration for the fall semester on June 20 was eighty-two more than on the corresponding date last year. Since we were not able to take care of all who desired to register last year, the indications are that we shall be forced to close registration by August the first, or earlier. We shall take care of every student possible, but our space is limited and when it is all filled, others cannot be taken.

There is a growing interest among alumni and friends of the college to raise funds within the next year to build one or more new buildings on the campus. The first building attempted will be a Science building. The Alumni Association is planning to begin at a very early date a campaign among the alumni to raise funds for the construction of this building and make it an alumni contribution to the college.

DEDICATION OF SUNDAY SCHOOL ROOMS AT TEN MILE CHURCH

By Dudley S. Tanner

Last September Rev. John Brown of Etowah held a very successful revival at Ten Mile Church in Meigs County. The visible results of the revival were seventy-nine professions of faith and fifty-eight additions to the church. In several instances, whole families came into the church.

Immediately after the close of the revival the leaders of the church decided that Sunday School rooms must be added so that the teaching service for the boys and girls could be more efficiently carried out. They then began the erection of the rooms, after which the building was painted inside and out and a new roof was placed on the building. A piano and new song books have been purchased. The total cost of all the improvements was \$740.00. This amount has been paid in full and there is no indebtedness.

On Sunday, June 21, which was the third anniversary of the happy and

effective pastorate of Rev. J. W. Mahan, he preached the dedicatory sermon announcing to the large congregation that all the facilities of the church were pledged anew to the Glory of God and the service of man. A very beautiful part of the service was the gathering of the membership at the altar where they rededicated themselves to spiritual endeavor.

The Ten Mile Church has a standardized Sunday School. The following organizations are functioning in a fine way: R. A., G. A., Y. W. A., B. Y. P. U. and W. M. S. Many leaders have worked at Ten Mile during the long history of the group there. Much of the credit for the fine work there over a considerable period belongs to Mrs. Mollie Wilkey and Mr. and Mrs. Charles Ewing who are still giving generously of their means and of their fine Christian lives for the cause of the Master.

A bountiful dinner was served at the conclusion of the service Sunday.

The Hiwassee Association will meet at the Ten Mile Church in September.—Nashville, Tenn.

In Memoriam

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

MRS. EMMA OSTEEN

Our hearts were made sad in the passing of one of our loyal church members, Mrs. Emma Thomason Osteen. Mrs. Osteen was born Oct. 12, 1865 and died March 16, 1936.

She united with the Union Ridge Baptist Church at Rover, Tenn., at the early age of ten.

Although very frail for many years she attended church as often as she could and loved to be of any service to her Master.

She was married to Forrest Osteen Sept. 9, 1884.

We extend tender sympathy to her only daughter, Mrs. Leonard Harris, and family.

MRS. ELIZABETH PUCKETT,
MRS. A. C. HEATH,
Committee.

"Why cannot ministers live easily on their small salaries? Many of them have the cost of their education to pay back, an automobile or means of transportation to buy and maintain, the latest tools, the books to buy for effective service, the liberal support of all the causes of the churches. Knowing so thoroughly of them all makes him long to give. There is the continual strain of keeping up a life insurance policy for his loved ones, if his salary is large enough to even consider such a thing. Entertaining to help his church, and ministering from his scanty store to the sick and to those in need are some of the joys of his life. He gladly, 'for His sake,' becomes poor and rejoices that the joys of the Master's service more than compensate for all he bears."—The Relief and Annuity Board.

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