

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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Why Christian Education?

George W. Truett

Let us frankly inquire about the schools under distinctively Christian auspices. Let us squarely face the question: Why Christian education? Different answers are at hand, and it is believed that they are all sufficient answers. One sufficient answer is that Christian education is the only complete education. Man is a tripartite being, possessed of a body, mind and soul.

Just here it becomes apparent that education by the State cannot be complete education. By the very genius of our government, the State cannot teach religion. What religion would the State teach? What would it say about the person and Gospel of Christ? What would the State say about the Church, and the Bible, and church history? To ask these questions is at once to indicate that the State has no religious functions at all. Through the long centuries our Baptist people have been the consistent and historic advocates of absolute liberty of conscience in the realm of religion and of its inevitable corollary, namely, the separation of Church and State. Our Baptist fathers in Holland thus stated the principle in 1611: "The magistrate is not to meddle with religious matters of conscience, nor compel men to this or that form of religion, because Christ is King and Lawgiver of the conscience." Baptists are found under every flag, and they will flourish under any political regime that does not seek to coerce conscience. Any attempt by the Church to force religious beliefs upon the State, or any attempt by the State to play the part of religious mentor to the Church, is a procedure insufferable to a true Baptist. Every State church on the earth is a spiritual tyranny and monstrosity. By all means, let Baptists hold to their age-old contention of the separation of Church and State. Let them go on joyfully rendering unto Caesar the things which are Caesar's, and unto God the things which are God's.

Since, therefore, the State cannot attempt to teach religion in her schools, what shall be our attitude toward State education? We would hasten to avow our unreserved sympathy and co-operation with the State as far as the State can go. Certainly we are the unfaltering friends of State education, from its primary grades in the little red schoolhouse to its senior classes in the highly developed State university. Let the State go just as far as she can go, with all the agencies of education. She must educate in her own self-defense. The wastes of ignorance are too appalling to be ignored for one moment by any patriotic citizen. Once for all we would avow ourselves as the whole-hearted and unfaltering friends of every school which the State may foster. But when all that is said and done, we must, in all conscience, as Christians, build and maintain schools which shall be fundamentally and aggressively Christian. The supremely essential element of human life is the spiritual element. All the mechanical knowledge of the Egyptians could not save their civilization. All the culture of Greece could not save her civilization. All the statesmanship and philosophy and mighty legal system of Rome could not save her proudly boasted civilization. In the face of collapsing civilization is there any door of hope for us in the Valley of Achor? This present hour, as never before, is the hour of destiny for Christian education and the Christian school.—Alabama Baptist.

Baptist and Reflector

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EDITORIAL

A Letter From The Editor of The Religious Digest

In its issue of July 30 the Baptist and Reflector carried, under the heading, "NO NEW MESSAGE NEEDED," an editorial which had been evoked by a copy of a letter by one of our Tennessee pastors in which he expressed certain adverse reactions to *The Religious Digest*, a monthly periodical published in Grand Rapids, Mich.

Editor Bernard J. Mulder of *The Religious Digest* has written us a courteous letter in response to the editorial in which he expresses his reactions to the editorial and to the letter which evoked it. Before this we could not take up the matter, but now we are glad to run Dr. Mulder's letter and let him speak for himself and set forth his attitude and that of *The Religious Digest* touching the points under consideration.

Idlewood, Holland, Michigan,
August 11, 1936.

Dear Dr. Taylor:

It was with great interest that I read your lead editorial of July 30 in the "Baptist and Reflector." As an editor you will know that even to be noticed and talked and written about, though adversely, is worthwhile.

I am glad you enjoy the DIGEST. I usually read your paper quite carefully, and notice that your Mr. C. W. Pope quotes the DIGEST quite frequently. For that we are very glad. I believe that worthwhile information and inspiration should be passed on as widely as possible.

Of course, neither the Editor nor the Council approve of all positions stated in the DIGEST. If we did, it would not be a faithful digest of religious life and thought. And we have not only said to in "editorial notes," but declare so in every issue of the DIGEST, in the Editorial Policy, which heads every issue.

Neither is "the personnel of the given publication 'committed to a policy of Church Union for convenience'." Personally I believe that we must be one in Christ. I scarcely see how it can be otherwise and remain Christian, or be Christian. As surely as we are human we will see things differently. To me it is tragic that the things men see differently should receive the major emphasis with many.

And what constitutes union "on scriptural grounds?" And then the argument started.

Your correspondent has not read correctly when he says that the majority of the articles declare that "the Church and the Orthodox religions have failed and that we need a new message."

That the Church, as a Church, hath not done what she should have done is all too self evident. Even then, with

the differences there are among men, I sometimes marvel that the Church has done so much. But Orthodox religion has not failed. Indeed, it cannot fail. Christ guaranteed that. And no new message is needed. Neither has the DIGEST editorially ever said so. But we do constantly, both in the Editorial Policy, and in the constructive purpose of major articles declare that the world needs a new filling with the old Gospel. There is no other Gospel than the Gospel of the first century. I so preach every Sunday.

I am sure as an editor you must receive letters of all kinds. The other day the same mail declared that we were too liberal for a rabid fundamentalist, and that the writer believed "we were destined to become the leader of the great union of fundamental forces of America."

Cordially and fraternally,

BERNARD J. MULDER.

We appreciate both the spirit and the courteous tone of this letter, as well as the general tenor of its contents.

As stated in our editorial and as referred to by Dr. Mulder, we do enjoy *The Religious Digest*. While, even as he, we do not agree with all that certain writers say, yet we think that the Digest is a very fine and important periodical in its line of giving a digest of religious thought. We hope that Dr. Mulder, as many others say of themselves, enjoys the Baptist and Reflector. However, he does not say so. We assume, nevertheless, that the second paragraph of his letter does not mean to imply that "worthwhile information" is passed on in the Baptist and Reflector only through the quotations from *The Religious Digest* which appear on its pages. Dr. Pope's quotations from other papers and the many other things in the Baptist and Reflector pass on worthwhile information, we think.

The statement in paragraph three relative to the dissent of the editor and the council of *The Religious Digest* to certain statements made by the contributors is true to the facts and is accepted with appreciation.

The statement in quotation marks in paragraph four about "the personnel of the given publication" is our own language in the editorial of July 30. But the statement about not uniting "for the sake of convenience" in the editorial was taken from the letter of the Tennessee brother which evoked the editorial. The Baptist and Reflector did not charge *The Religious Digest* with such a policy. In the sentence, "But irrespective of the merit or demerits of any particular publication, we wish to register our hearty approval of the doctrinal position of Bro." we meant to imply that we were not discussing whether the dissent of the brother in question to *The Religious Digest* was justifiable or not, but were discussing and approving the doctrinal position of the brother. Moreover, one paragraph in our editorial said: "Bro. said in the letter that he had read several issues of the periodical. His estimate, of course, covers those issues." That meant to imply that a wider reading of the periodical might modify the estimate.

However, we were not discussing the merits or demerits of *The Religious Digest*, space did not allow that. We were discussing on their merits the doctrinal positions—stated in the letter which evoked the editorial. We felt that probably a reply would be forthcoming in which *The Religious Digest* would speak for itself, which it has done.

We are glad for Dr. Mulder to say that "we must be one in Christ." That is eminently true. But fully to be one in Christ, we must be in Him experientially and in Him doctrinally, according to the revelation of the Word of God on doctrine. To be in Him experientially makes all believers a regenerated unity; we are all brothers in Christ. Then if we become one in Him doctrinally, errors are abandoned and we unite on the teaching of the Word of God on doctrinal matters. This is union on scriptural grounds.

Dr. Mulder says: "To me it is tragic that the things men see differently should receive the major emphasis with many." Well, men differ on the gospel of grace, with its doctrines of the incarnation and the redemptive death, burial and resurrection of Christ. Are not the Lord's ministers justified in majoring on this supremely important thing

about which men differ? Other things about which men differ could be mentioned here, but this is enough. The things about which men differ are many times the very things on which God's true preachers and people should major.

That "There is no other Gospel than the Gospel of the first Century," is true and we appreciate this clear testimony by the editor of *The Religious Digest*, as also the statement that "the world needs a new filling with the old Gospel." And also we most heartily subscribe to the statement that "Orthodox religion has not failed" and "cannot fail." These are orthodox words. If the Christian world would only live up to the implications of this, the questions of unity and union and of the advancement of the Kingdom would be solved.

Though, as before said, we do not agree with all that the contributors to it say (that is natural, it being a digest), we have frequently recommended *The Religious Digest* for its digest purpose to our friends. We join with the many in commending it as a fine and valuable summary of religious thought, while sometimes dissenting to certain phases of that thought. If, then, it is "destined to become the leader of the great union of fundamental forces of America," may that union be on the basis of the gospel of the first century, which Dr. Mulder says he preaches every Sunday.

* * *

Praying for Rain—In the Churches

Let us explain what we mean. Not gathering in the churches to pray for rain on our fields, but praying in the churches and out of them for the showers of God's grace in the churches. We believe in praying for rain from the clouds on our fields, that the land may bring forth its fruits. We believe in it because the Bible tells us to do it and God promises to hear and answer prayer. And we believe in it because we have had experience which justifies such faith and substantiates the promises of God. Yes, we ought to pray for rain when it is needed, submitting ourselves to the will of God and accepting it as wise and gracious.

But we are thinking now of praying for the showers of God's grace in our churches, on the congregation, on the preacher, and on the individual members of the church. And let us say from our heart of hearts this is today far more needed than rain from the clouds on the parched land and the drouth-stricken fields. We have seen and heard much during the past summer about the need and duty of praying for rain, none too much, though some of it hardly taking in all the facts. Some of our prayers and some of our teaching have not taken into the reckoning the words which Jesus quotes from the Old Testament that "man shall not live by bread alone."

Let us bear in mind and constantly remind ourselves that there are more important things than good crops, or good prices for them; things of more consequence than having barns filled with plenty and hills covered with fat cattle. The Lord promised Israel material prosperity and physical comforts and abundance, but He promised these on condition of their faithfulness to Him, and He made them always secondary to spiritual life. It is true that He giveth to all their meat in due season, but God is not a butler to serve our dining room, nor a caterer to keep our kitchens supplied. Jesus refused to be crowned king of the bread basket and fish monger to the hungry and idle multitude.

Our religion today is pitched upon too low a plane. We are following the lead of the politicians and the smart aleck economists in assuming that the abundant life is to have a well filled larder and corn crib. The Lord continues to rebuke our craving for material plenty by sending the drought and flood and cyclone. He lets the Godforsaking world go mad with lust for blood and they whet their knives for mutual slaughter and destroy the very sources of material substance which the Lord gives.

Why can't we go now to our churches and pray for the outpouring of the blessings of God on our souls, instead

of saying what shall we eat and what shall we drink and wherewith shall we be clothed? Dare our preachers tell the people the truth about themselves instead of patting them on the back and trying to keep themselves in favor by praising them for virtues and excellencies which they do not possess? How many of us will use the words of Peter, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord?"

We need to restore the prayer meeting, a meeting in which we really pray. And we need to pray for the refreshing showers from the presence of Christ the Lord. Forget for the moment whether you are going to make a bale to the acre or one-tenth of a bale. Turn back to the prophets and read the promises of God as well as His rebukes. Take the words of Hosea 10:10-12, "O Israel thou hast sinned from the days of Gibeon. . . . Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."—*The Baptist Record*.

* * *

Helping To Reach The Goal

To date all the associations approached have voted to help the Baptist and Reflector to reach its goal of 10,000 subscriptions by Jan. 1, 1937. The following bodies have so voted: Big Hatchie, Concord, Chilhowee, Union, Holston, Nolachucky, Jefferson County, Cumberland Gap, Grainger County, East Tennessee, and Bledsoe. The response of all of these is very deeply appreciated.

We come to make this request: If the general chairman and the group leaders have not already been selected, just as soon as they are chosen please send their names and addresses to the Baptist and Reflector office for purposes of correspondence.

For the associational campaign to go over as it should, it is necessary that the associational organization be set up and that it start to working as soon as possible. It will be needful to distribute literature and sample copies of the paper and otherwise emphasize the paper prior to the week when the campaign is to be put on.

As soon as possible please send the names and addresses of the general chairmen for the campaign in the association and of the group leaders. The paper will greatly thank you for your prompt attention to this matter.

HOW TRUE

A man said, "As I get older I become less sure of everything."

Nature endows youth with unlimited self-confidence. Otherwise the struggle might seem hopeless. By the time a man is sixty he has been proved wrong so often that frequently he is robbed of initiative. Only the strongest souls can keep their ideas fresh and their enthusiasm alive after they pass into middle-age.

After sixty most of us should devote ourselves to teaching young men.

SELFISHNESS

The man who neither gives in charity nor enjoys his wealth, which every day increases, breathes, indeed, like the bellows of a smith, but cannot be said to live.—Sel.

Can anything be more absurd than that the nearer we are to our journey's end we should lay in the more provisions for it?

Though you may yourself abound in treasure, teach your son some handicraft; for a heavy purse of gold and silver may run to waste, but the purse of the artisan's industry can never get empty.—Ex.

Brimming Full And Running Over

Psalms 23:5.

Jimmie T. Williams

Text: "My Cup Runneth Over"

David's cup of salvation was running over with joy in the presence of his enemies. The Lord had filled up his cup to the brim with good things, and now it was running over. He held his cup under the fountain that flows from heaven's refreshing springs. His cup was brimming full and running over with the water of eternal life, with the water that quenched his thirsty soul.

The Niagara Falls has been running over for centuries. The waters of the Niagara River plunges over that mighty precipice eternally.

Our hearts get full sometimes and run over. They get full of joy and a blessedness sweeps over the soul. They are often filled with sadness and sorrow, and weeping is inevitable. Many times they run over with loneliness, and we wonder if anybody cares about us.

Brimming Full And Running Over signifies that there is no emptiness. An empty life is an awful tragedy. There are multiplied millions whose lives are filled with emptiness, which means there is nothing in them. Nothing in them to bless the world. Empty of all the richer and fuller things of life. Nothingness and emptiness are the masters of their lives. The sinner's life is empty. Anyone who has never been filled with the love of God has an empty life. There are many church members who are empty in their living. The bottom of their cups are not even covered; they are empty cups.

Is your cup of life BRIMMING FULL AND RUNNING OVER, or is it empty? Is it brimming full and running over with the world and empty of God, or is it brimming full and running over with God and empty of the world?

I. Brimming Full And Running Over With Goodness

Goodness stands out as one of the major virtues of life. It stands for all that is pure, righteous and holy. It is the greatest enemy that badness has. It looks upward to the best, while badness looks downward to the worst. It scales the mountain peaks of purity, while badness goes to the depths of impurity and shame. It points men toward the Holy City of God, while badness draws them toward a place of darkness and woe.

Goodness has marched through the course of time. It has turned men from the wrong way to the right way, from the bad way to the good way, and transformed their corrupt hearts to pure hearts. It has snatched many a soul from the power of badness and set him free with the goodness of God.

Jesus of Nazareth was brimming full and running over with goodness. "Jesus of Nazareth went about doing good, and healing all that were oppressed of the devil: for God was with him" (Acts 10:38). He went about doing good to everyone, everywhere, in every way. Not to one here and one there, but everyone along His way. Not part of the time doing good and the other part doing bad, but all the time doing good. Not a falsehood did He ever tell. Not an injustice did He ever do. Not an unfair dealing did He ever give to anyone. Not words of "hearsay" and "so and so" did He ever repeat. He is the Prince of righteousness. He is the King of Goodness.

To wear the crown of goodness is noble. Huey Long's slogan was "Every man a king." Everyone of us can be kings and queens by wearing the crown of goodness. All of us ought to dress up in the clothes of righteousness and wear the royal crown of goodness.

II. Brimming Full And Running Over With Grace

What is it that we need to correct the wrongs of our hearts, to change the wrong desires to the right desires, to make life the fullest, the richest, the best? It is the grace of our loving Lord. It is the grace that has swept through the ages to make humanity pure, lovable and holy. It is the grace that emptied heaven of its Jewel of Eternal Love that the earth may know the love of God.

Why does sin make victims of human lives and mow them down in shame and folly, like a machine gun mows down men in warfare? It is because grace has not been admitted when it knocked at the entrance of man's heart.

Paul, the Apostle, was full of grace. His life was one continuous round of storm and stress, but he found inexpressible sweetness in the thought of grace.

Grace is a marvelous thing. Travelers, who have stood upon the brink of the Grand Canyon of Colorado, tell us that the grandeur and beauty that meet the eye there are impossible to describe. Human speech breaks down and is dumb in its confusion. So, with bared head and throbbing heart, the traveler can but stand and lose himself in the matchless glory of the unexampled panorama. Even more so is the grace of God a marvelous thing.

Marvelous grace of our loving Lord,

Grace that exceeds our sins and our guilt,

Yonder on Calvary's mount outpoured,

There where the blood of the Lamb was spilt.

By grace we have the foundation of the Christian hope. By grace we come into the hope itself. By grace we pass through the pilgrimage of the Christian life. By grace we attain at last and are robed in eternal white. Hence, we ought to be brimming full and running over with grace.

III. Brimming Full And Running Over With God

God's creatures, who are made in His image, ought to be like Him. They ought to be like Him, who controls the machinery of the universe. They ought to be like Him, who rules the destiny of all human-kind. They ought to be like Him, who reigns in majesty and splendor and power. They ought to be like Him, who fills the earth with His glory.

Going all the way with God is being full of God. Have you turned to be a traitor, after God has been your Protector and Shield through the thickest of the battle? Have you gone back on your word, when you vowed to God that you would be a true soldier of the Cross? Have you stopped on the wayside, when you should have kept traveling? Have you taken a side-road, when God's road was straight ahead? Did you love, or did you hate? Did you give, or did you take? Did you go, or did you stop? Have you gone all the way with God through the darkest night and through the brightest day of life, through the fiercest storm and through the quietest hours, through the worst and through the best?

If we are full of God, He will make us springs of life. The prophet Ezekiel saw a tiny stream coming out from under the Eastern door of the Temple. It receives no tributaries, yet becomes larger and larger. It passes into the desert, but instead of being swallowed up by the desert, it makes the desert to blossom and be fruitful. It empties into the Dead Sea and makes it alive. Everything lives that the river touches. Even so shall everything live and blossom that we touch, if we are full of God.

We should be brimming full and running over with Him, who is our Creator. All life owes its existence to the creative power of God. The sun, moon and stars show forth God's glory. The flowers tell of His beauty. The birds sing of His love. The mountains suggest His majesty. The mighty deep speaks to us of His wisdom. The harvest of the fields reminds us of His beauty.

IV. Brimming Full And Running Over With Glory

Glory in the soul is the climax of a full life. It is glory in the heart that makes the upward look of the soul. It is the picture of glory in the mind of a Christian that makes the earth a beautiful place to live. It is glory flooding the soul that drives away the tears, lights up the heart, and tunes the soul with song. The brightest day in life's journey is when glory takes command of life. The sweetest moments of life comes when glory fills the life. We should live every day with our minds and hearts upon the Glory-world.

We love the beautiful and the adorable in this world. We

(Continued on page 5)

"Church Union" From Several Baptist Angles

By Arthur J. Barton

It seems that the question of Church Union just will not down. Here is an editorial in one of our Southern Baptist papers—for the sake of being entirely impersonal I do not give the name of the publication. A pastor had expressed his dislike for the Religious Digest and the editor is making comments, partly in agreement and partly in disagreement with the pastor's point of view. The editor then says:

"But irrespective of the merits or demerits of any particular publication, we wish to register our hearty approval of the doctrinal position of Brother..... Stating that the personnel of the given periodical 'are committed to a policy of church union,' he says: 'Of course, as Baptists you know that we are willing to unite on scriptural grounds but not for the sake of convenience.' A brave and true statement is this and we unhesitatingly say 'Amen' to it. Union on other than scriptural grounds is a hypocritical farce."

It appears that both the pastor referred to and the editor quoted are under the impression that some sort of general movement for "church union" could be entertained by Baptists, provided there should come about a general agreement in doctrines. Nothing could be further from the facts and logic of the Baptist position. Baptists are not an ecclesiasticism and could not possibly move as a body looking to any sort of union with any other body of Christians no matter about doctrinal agreements. If the Christian world ever comes to doctrinal agreement it will have to be on the basis of the New Testament, fairly and properly interpreted. If such an agreement should ever be reached then "church union" will already be effected. Baptist interpretation is that each and every individual soul is competent for direct approach to God in all matters of religion; that every group of baptized believers covenanted together for the maintenance of public worship, for the proper observance of the New Testament ordinances and for the preaching of the gospel and the promotion of the Kingdom of God among men is a complete and independent democracy; that it neither has nor can have any organic relation with any other body in the world.

These independent, spiritual democracies are under obligation to co-operate with other like democracies through such means and media as they may be able to devise and maintain for the carrying out of the Lord's great commission, without any impingement upon or violation of the fundamental principles of the New Testament which are embodied in their own existence, for the propagation of which they stand and the violation of which they cannot brook. These means and media of co-operation these independent spiritual democracies find in Baptist Associations and Conventions. Baptist Associations and Conventions have no ecclesiastical quality, function or standing. They cannot perform any ecclesiastical act without a violation of their own nature and a complete departure from their purposes. If any Baptist Association or Convention should attempt to exercise any ecclesiastical function it would immediately forfeit all of its rights as a medium of Baptist co-operation and would immediately lose the confidence and support of every true Baptist church.

The matter is so simple that a child can understand it. It seems strange to me beyond words that any Baptist of position or leadership can misunderstand it. No such thing as a general denominational movement for union can ever be entertained by any Baptist body. The question of church union under the teachings of the New Testament is determined entirely by the individual when he comes to an experience of grace and unites with a New Testament democracy of baptized believers. Every atom and every item of such New Testament democracy and its creed makes it impossible for it in an organic way to unite with any other

body anywhere under the sun. As Dr. Gambrell used to say, a Baptist church "is complete in itself, all tucked in at the ends with no strings hanging loose"; it cannot be united with nor attached to any body, and no group of Baptists assembled anywhere in the world can undertake to act for Baptist churches or the Baptist denomination concerning church union. Baptists are not even a denomination in the sense in which Episcopalians, Methodists and Presbyterians are a denomination. Baptists are a great, independent, democratic people, substantially agreed in their interpretation of the New Testament, every one of them maintaining his sole organic relation to the "denomination" in his individual personal membership in a Baptist church.

While we are looking at the matter another phase of "church union" from the Baptist angle may be noted. Let us suppose that a Baptist Convention, state or general, should entertain a proposition of "union" with some other denomination and should actually approve the proposition and unite. There would be enormous property rights involved. What would become of the church buildings, college and school properties, hospitals and orphanages which have been built and maintained by the Baptists concerned and involved in a so-called "church union"? Not a foot of ground, nor a brick, nor any other thing of material value built and maintained by the Baptists could be transferred to such united body. Even supposing that in some individual churches a majority of the members might vote in favor of "union," the minority, no matter how small, would have only to file suit, enter court and show that the so-called "union" had been effected in complete violation of the fundamental principles and doctrines of the Baptists and they would hold their church property. Likewise all denominational properties could and would be held by those who remained true to the fundamental Baptist position.

The foregoing are just a few of the Baptist angles from which so-called "church union" can be viewed and is viewed by well informed Baptist people and leaders. Let's be done with all ill-advised and foolish talk and discussion about "church union" so far as Baptists are concerned. Let us serve notice on our Christian brethren of all denominations that we have for them the largest Christian fellowship; that we thank God for every lover of our Lord Jesus Christ; that we accord to all the full liberty of conscience that we claim for ourselves; that we are with all disciples of Christ, heart and soul, in all of the common tasks of the Kingdom of God, but that in our views of church polity and in our interpretation of the New Testament ordinances we have some things which are distinctive; that ecclesiastically we are a peculiar people and that by the very essence of our doctrinal views and the very genius of our "organic" life we cannot even consider the question of "church union." — Temple Baptist Church, Wilmington, North Carolina.

BRIMMING FULL AND RUNNING OVER

(Continued from page 4)

revel in the beautiful, the lovable, the magnificent things of the world. So, we should turn our souls toward the most beautiful place that ever existed, which is the Land of Endless Light. In that Land, there are pearly gates and streets of gold. There are valleys of fadeless flowers. There are crowns of light and harps of melody. The white-robed angels are there, and the redeemed of all ages. Our Father is there, our Saviour is there, and the Spirit of Light is there.

The highest, brightest, sweetest life that we can live on earth is the life that is filled with the thoughts of glory.

Conclusion: May Our Cup Of Life Run Over

May it run over with GOODNESS that we may be kings and queens in royal service. May it run over with GRACE that we may live the richest and the fullest life. May it run over with GOD that we may be like Him. May it be run over with glory that we may be happy along our pilgrimage of life.—Dyersburg, Tenn.

A Letter From Argentina

Mrs. R. L. Harris

I expected to send my last letter air mail from Lima, but the price, \$1.50, was prohibitive, so I mailed it and it will be at least three weeks reaching you. Getting farther away every day! Everything is so new and unusual one hates to miss putting in all the little incidents.

Leaving Ecuador with its lovely green coast, we sail down to Peru. Some of the world's loftiest mountain peaks are here. The coastal plain is practically all desert as it never rains here. It is quite cool, so we unpack our winter coats and find them very comfortable. The Humboldt current which flows from the frozen Antarctic flows along this coast. Like so much ice water it cools the air. At Parinas Point, extreme western part of South America only a short distance from Guayaquil, the Japanese current flowing south warmed by the West coast of North America, comes face to face with Humboldt current. When these two meet, the marine life of each, which cannot exist in the other, is immediately killed by the change of temperature. This provides a feast to which the guano birds flock. The guano birds are the most valuable birds in the world. They work in nature's foremost fertilizer factory, located on barren, rainless islands off the coast of Peru. These islands look like giant icebergs, so white and glistening. The ships are not allowed to blow their whistles and disturb the birds even though the interested tourist would love to see the vast number. They feed exclusively on fish and seem to have no other purpose in life than to convert fish into fertilizer. This factory holds the record of being the only one on record that has manufactured through the centuries without ever changing its formula. It is estimated by scientists that one colony of over six million birds eat one thousand tons of fish daily! Some fish story!

The coast of Peru is 1400 miles. Our first stop is Tabara, the richest oil field in Peru. Sir Christopher Morley calls it the oil spigot of South America. Canadian Oil Co. operates here, have school and hospital. One young lady who came down with us to visit said the social life was gay. Dancing, swimming, horseback, tennis and bridge. One young American said, "Gosh, I'd hate to have to try it!"

About 2000 oil wells have been sunk in the last twenty years. Extensive pipe lines transport crude oil from wells to Talara. The refinery handling 157,000 barrels a day, storage tanks for one million barrels are seen.

It amazes me to see the splendid looking people at all of these ports. We brought one young girl to marry a Du Pont man, he came over to the boat for her and the rice looked almost like snow when she left. We are told they can hardly keep teachers down here, they marry off so rapidly. So many fine young mining and electrical engineers coming here. One left us last night to go to La Paz, says in ten years he can retire if he can endure the climate that long.

At 8:30 this morning we landed at Salavery. It was the morning after the earthquake in Northern Chile. We expected the tidal wave to hit us, so all the racks were up around the tables to keep our dishes from "running" into our laps. To get off we had to go down the outside steps. As the big waves would rise and push on to the steps, the two boat officials would lift us into the launch. Sometimes the waves were so high they would flood the lower steps and come into the high boots of the men. Finally we were all loaded and started to the dock. Here, we had a more trying experience, as the waves were higher, and jumping at the right moment was a real art. Our cars were lined up—new Dodges—to take us fifty miles through the country to Trujillo, the most aristocratic of Peruvian cities in the long ago. It is in the rich sugar district.

The church of San Augustine contains the most elaborate carved altars all covered with gold leaf. I have never seen anything so ornate. We then visited the ruined city of

Chan Chan. Pre-Inca Chinus (moon worshipers); Incas worshiped the sun. When they conquered the Chinus they ordered them to worship the sun, to which they replied they preferred the moon for it did not make them sweat and it came out at night when they needed light!

We then drove to Hacienda Chieliu, one of the largest sugar plantations. We were invited into the owner's palatial residence, solid silver wash-stands, bowls, pitchers, etc. The art collection had been made from all the old masters, magnificent! The natives who work in this sugar plantation gave us two native dances, weird and rhythmic. These dances were old before the Conquest of Peru. A fine museum with its thousands of pieces of pottery, beads, etc.; from Suca ruins, interested us greatly. We then went to lunch, fixed and served by ship help in the most beautiful garden under large trees, hundreds of years old. We had bananas, mangoes and all other tropical fruits in abundance. We drove back to the dock and were safely on our good ship Barbara in time for a fine dinner, with memories of a day of unusual interest. By nine o'clock the next morning we were at the port of Lima. Lovely docks here and we breathed a prayer of thanksgiving that we would not have the experience of the day before. These Peruvians are exceedingly handsome and well dressed, look like Greeks. Three cement roads connect Callva with Lima, eight miles away. Lima is called "The City of the Kings." In 1630 silver was discovered and in one century produced two hundred millions worth of metal. We have read how Pizarro heard of a country whose streets were paved with silver and his shameful manner of taking it. It is still rich. One of the highest grades of copper is mined here. Peru today appeals to the present day visitor as strongly as it did to Iuca and Pizarro.

Pizarro laid the foundation stones of the great Cathedral four centuries ago. Today it is the show-place of this beautiful city. In one of the chapels in a glass case are Pizarro's bones and a glass jar containing his vitals. The Senate and House of Representatives are lovely buildings. The most magnificent hand carved ceilings in existence. Fifty Catholic churches, many as beautiful as Europe, with priceless paintings by celebrated Spanish artists. The Torre-Tagle is the finest mansion in this section. Its hand carved mahogany balconies are works of art.

The University of San Marcos was a hundred years old when Harvard was founded. The Royal Charter came from Charles V of Spain. Lima has other colleges. The National Museum is one of the world's most interesting places. Like Cairo, Egypt, it displays life of by-gone races. Potteries, textiles, mummies are of great value. It is a co-incidence that both Lima and Cairo have such magnificent new buildings. Lima's bull ring is one of the largest in the world ranking next to Spain. They fight every Sunday, six bulls constitute a fight. Outside the ring they have a large room with iron hooks in the ceiling, the guide said after the fight they "peel" the bulls, cut them up and hang them up to sell. Bull fighting is losing its first place in sports. The people prefer horse racing and boxing.

The new residential section of Lima, the North American Colony, the Country Club, night club, airport, would do credit to any city. Hotel Bolivar is all that could be desired.

The mines of Peru produce gold, silver, copper, lead, zinc, and cobalt. At first silver mines were worked by hand and ore carried to primitive smelters on llamas.

The next day we were at Mollendo, all double P's are y's, so everyone talks on deck and display their furs, scarfs, rugs, etc. Just for the novelty we "jew" around and buy one, to be told they are poorly tanned and we may have to throw it away later on. Late that same day we reach Avica, Chile's most northern port. Officials come on and we are escorted to the "social hall" where our vaccination certificate is examined and our passports stamped. When you see the people so "poc marked" and some look as if they were hardly able to be out, you understand their precaution. Then we went down those rickety steps, jumped

into our boats, and went ashore, landing with even more difficulty. This is the most northern port of Chile. A splendid hotel "Pacífico" built in 1925 adds to this port. We peeped into the dining room as we were to have dinner there at nine o'clock. The people were so elaborately arrayed, and flowers were everywhere.

Chile is 3,000 miles long and one hundred miles in its widest place. The North is desert but rich in oil and minerals. The central part is rich, fertile farming and fruit region, the lower part is cold and ice and snow in abundance.

We were to reach Valparaiso at four o'clock Monday, but Monday morning our radio paper announced an earthquake in Columbia and a storm from the north at sea. The waves rose, we were at breakfast, and before we realized it the boat was rocking at such a rate that tables were moving, chairs turning over, dishes crashing, etc. Several were hurt by falling. We went back to our cabin and went to bed. By noon it was worse. All tables were on one side of the dining room, chairs all tied together and then tied to tables, racks were up to keep the dishes out of our laps. It was soon posted that we could not land, though we were all packed. All night long the storm raged. We taxied up and down the ocean in front of Valparaiso Harbor, not daring to venture in. A Japanese ship was also outside and the radio was busy. The Captain did not come to his meals. At eleven the next day we went into port. We found the seaside of Valparaiso had been washed into the sea. One thousand tons of coal had been unloaded on the dock and the great waves had washed it into the business section. The poor people were our "en masse" getting their winter fuel. The railroad was washed away and the engine on the track was carried into the bay. Since 1930 they had not known such destruction. Valparaiso had had five earthquake shocks on Sunday night! On the dock were our missionaries. Bless their hearts, how they love us! They had come down at seven, it was now eleven. They had patiently waited in a heavy, misting rain. Mr. Valdivia, who was educated at B. B. I., and married Miss Olive Gregory of Texas, Mr. Hart, who lives at Conception, had come up with his daughter for a visit. So they all came over to the O'Higgins Hotel and what a lovely visit we did have! They have most promising work, supported by one of the New Orleans churches. We were sorry not to see their work, they have no church yet. Being delayed by the storms we had to crowd in our sightseeing at this most interesting city, for we were to leave on the 8:30 train next morning for Santiago. We were happy to have a lovely morning for Santiago. We were on a fast electric train, the country is beyond description. Imagine borders of calla lilies like we have iris, all full in bloom. Those wonderful nectarous peaches, big orchards, some in bloom. Surrounding these fertile valleys with cows and sheep, are high mountains covered with snow. Every one says in summer it surpasses Switzerland. At 11:30 we reached Santiago. Mr. McGavock, many of you remember when he was with us in Springfield, was at the hotel to welcome us. Later, Mrs. McGavock, our own Tennessee missionary from Martin; Mrs. Maer and Miss Brower who had come up from Temuca, some five hundred miles to see us and James McGavock, were all here to see us. What a good visit we had. Then they took us shopping. South America knows little of tourists and things are extremely high.

There are no little souvenirs. They will take us to their church tomorrow night and Friday. They tell us they have no heat so we must dress warmly. The weather has been so the planes could not go, the snow has blocked the railroad so this hotel is full of marooned Americans, they even have beds in their parlors. We hope to fly Saturday. It

will be cold in Argentina, but then it will begin to get warmer.

Mrs. Maer sent much love to everybody, especially asking about you, Cornelia and Jane Henderson.

This letter is much too long. Next time I'll tell you of our work here.

All love,
E. B. H.

Bro. Provence's Final Word

August 20, 1936.

Dr. O. W. Taylor
Baptist and Reflector
149 Sixth Avenue, North
Nashville, Tenn.

Dear Dr. Taylor:

If you will kindly give me space in your columns for the enclosed parting word, I will not impose on your good nature any further. Your readers have had both sides presented to them, and they can draw conclusions for themselves. I trust some of them have found the discussion profitable.

Let me thank you for your courtesy in publishing what I have written, even though you do not agree with me. The editor of the _____ has thus far not had the grace to do so.

Cordially yours,
H. W. PROVENCE.

EISEGESIS INSTEAD OF EXEGESIS

H. W. Provence

Brother Skinner's article in the Baptist and Reflector of August 20 contains a number of amusing arguments, and rambles around over the subject of church membership; but it throws no light on the main question under discussion; namely, where does the Bible support the notion that a believer in Christ must ask permission from any group of men to obey his Lord's command to be baptized? Nor has he ever answered the related question; namely, if the church refuses to authorize a man's baptism, whom shall he obey, the church or his Lord?

Since Brother Skinner persists in reading into my language what I did not say, just as he reads into the Bible what it does not say, I do not think it worth while to continue this discussion. I am confident that the large number of intelligent readers of the Baptist and Reflector can distinguish between eisegesis and exegesis.—Greenville, South Carolina.

THE EVERLASTING ARMS

By Elizabeth J. Boykin

Come rest in these arms, my tempest-tossed child,
Come rest from the conflict, so fierce and so wild;
Come trust in my word and prove it is true,
Then you'll know in your heart I'll never leave you.
I know you have tried—yes, hard, oh so hard—
To walk in the ways that your fathers have trod,
To keep the whole creed and all it says do,
But look! that's not Me, I am closer to you
Than all of the creeds man ever did make,
I'm your comrade, your friend, I'll never forsake.
Why, child, you I've loved with love never told;
But it's echo you've heard in that lullaby old
Of that mother, with the babe on her breast,
Who woos him and soothes him to sleep and to rest;
So come trust My Word, and prove it is true,
You'll know in your heart how your Maker loves you.

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 GREAT FIGHTER — LLOYD GEORGE
(British Weekly, June 25, 1936)

Mr. Lloyd George often in former times electrified the House of Commons. Last Thursday he amazed it by his fire. The younger generation did not know the warrior as some others knew him. This was the first time they had witnessed the full display of the powers which made him the terror of his adversaries. His wonderful performance recalled Gladstone in old age.

There is a widespread sense of humiliation at the position in which our country is placed. Even members who approve of the discontinuance of sanctions share that feeling when they look at Berlin and Rome. They fear a decline of British prestige. Any sign of strength by the Government is welcome. It is displaying firmness in fulfilling its mandate obligation in Palestine, and it has made a declaration of a stronger defensive position in the Mediterranean. Humiliation has been caused by the failure of the League policy in which our Government took the lead. Lloyd George has charged the Administration with the conduct of rats which desert a sinking ship. The government needs a leader like him.

DO THE COMMON PEOPLE ALWAYS HEAR GLADLY?
(The Presbyterian Banner)

That the common people are everywhere and always thirsting for the gospel is with many a deep-seated conviction. The statement that the common people heard Jesus gladly is cited as proof for this conviction. This text is often used in our day to prove that ministers are preaching the simple gospel. That they are not preaching the gospel is proved by the fact that so many churches have vacant pews. Men assume that if the simple gospel were only preached, then standing room in the churches would be a premium. One reads this charge in religious papers, and hears it from professors and men on the street. Men who know very little about the Bible seem to know this text quite well. Mark gives us this interesting bit of information concerning the common people hearing Jesus gladly. On a certain day the men of influence who had been netted by the teachings of Jesus agreed to trap Him. But Jesus was too bright for them. The sanctimonious Pharisee, the snobbish Sadducee, and the supercilious scribe all fell before the withering attack of Jesus. And the crowd, which always delights in the discomfiture of the wiseacres and pretentious, listened to Jesus with hilarious glee.

But because a crowd of common people delighted to hear Jesus upset His conceited foes, it does not follow that if preachers only preach the simple gospel the same common people will hear them gladly. The New Testament gives us quite a different picture of the common people. It tells us that when Jesus gave utterance to His highest truths, a majority of the common people refused to hear Him. Where in the New Testament record do we find the people hearing Jesus gladly when He was presenting the highest claims of God? Not in Nazareth! They tried to kill Him there! Not in Bethsaida and Chorazin, for in spite of all His works there they refused to heed His words and were condemned by the Master. Not in Jerusalem, for the very sight of the city made Him weep, and it was there that the common people cried out with the enemies, "Crucify Him."

That Jesus was surrounded by the crowds during most of His ministry was true. But Jesus was a healer and a miracle-worker, and in what age of the world, and in what land has a healer not been followed by the crowds? Jesus, Himself knew the situation perfectly, and told them that they followed Him for the loaves and fishes. It is not in-

fallible proof that a man is preaching the gospel because he attracts the multitudes. Nor is it proof that he is recreant to his duty because the multitudes stay away. Popularity is not the preacher's crown. There is no crown worth saving save the benediction from the lips divine, "Well done."

IS THE RETURN OF THE JEWS TO PALESTINE
PROPHESED?

(Religious Digest, March, 1936)

This question does not ask whether such a return is now going on, or is it to be expected in the future. It does ask for a study of the prophecies relating to the Jews to determine whether or not such a divine program is announced. By Jews we designate those who adhere to Judaism, the original religion of the synagogue and the Talmud, in addition to the Old Testament. Whether they are blood descendants of the people of Israel is uncertain and beside the point here. The question itself is an old one. Origen (about 250 A. D.) is on record as denying that a return of the Jews to Palestine is prophesied. The orthodox Jews, however, are certain that such a restoration is predicted. The millenarians too affirm the prophesied return. The chiliasts of the early church did not do so, but the modern millenarian makes this a most vital part of his program.

In Luke 21:24 Jesus says, "And they shall fall by the edge of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden under the foot of the Gentiles, until the times of the Gentiles be fulfilled." There is also a general prediction in Deut. 28:30, which refers to no particular historical event, but forewarns the children of Israel what will come upon them if and when they depart from the Lord. Beyond these two predictions I find none which seems to bear upon the present state of the Jews. Other passages refer to return from captivity before Christ. Do these two prophecies mentioned suggest a restoration to independent national life in Palestine? The first certainly does not; and the restoration of which Deut. speaks seems to have been fulfilled in the return from Babylon, and having been fulfilled once it is doubtful whether we can expect it to be fulfilled again.—Albertus Pieters, D. D.

ANTI-PROFANITY LEAGUE

Recently when a porter sprang on the running board of a taxicab in New York City the driver fired a volley of oaths at the over-anxious porter. When the passenger alighted he gave to the driver, along with the fare, a little cardboard. "What the hell is this?" exclaimed the driver. On the cardboard he read, "Please do not swear nor use profane or obscene language." The passenger was Arthur S. Colburn, President of the Anti-profanity League.

The Anti-profanity League was organized in 1901. It now has branches in two foreign countries, Cuba, and Italy. In America there are 500 members engaged in distributing literature for the league. In Italy the King is an honorary member, and Mussolini is also a member. Mussolini has heartily supported the movement and in all railroad stations he has placed signs forbidding profanity, with the result that the habit is rapidly disappearing. Part of the league's work has been to reduce the use of profanity in plays in New York City. The work of the league is almost completely financed by the funds of its president.

"ESAU I HATED"

(Review and Expositor, July)

If we would understand this expression, we must first get at the exact meaning of the inspired writers, Malachi

and Paul. The Hebrew word and its Greek equivalent have three distinct and identical senses. The question is, Which of the three was used by Paul and Malachi with reference to Esau? The first sense of the word means vindictive hatred, even to the extent of planning and carrying out murder. The second sense means indifference to one as compared with devotion to another. The third sense sounds the depths of the profound moral difference which separates the Holy God from wicked men. Persistent sin results in permanent separation. When this takes place mercy gives place to wrath, love to hate. If this were not true God would be the friend of wickedness, and the moral order of the universe would topple to its end. There is such a thing as the wrath of God. There is such a thing as Divine abhorrence of wickedness and all who practice it. There is such a thing as God hating—not merely wickedness, but also the one who persists in wickedness. In this sense of constitutional abhorrence of moral evil, God hated Esau.

Here is a message much needed in our day of loose thinking about justice, love, anger, wrath and hatred. It is a fearful thing for anyone to so withdraw himself from the will of God that the love of the Lamb of God is turned into the "Wrath of the Lamb." With this view of the Scripture before us there is no difficulty in reading, "I loved Jacob; but I hated Esau." It is not vindictive or malicious hatred. It is not indifference to one as compared with another. But it is a hatred that grows out of God's abhorrence of, and opposition to wickedness in personality. God's anger, hatred and wrath are aroused only by sin in a sinful person. Better not challenge that wrath.

* * * * *

WORLD CONGRESS OF RELIGIONS

(Western Recorder, June 25, 1936)

The latest "World Congress of faiths" is scheduled to meet in London in July. The International President of this London Congress is Maharaja Gaekwar, of Baroda, India, presumably a Hindu. The announced aims of the Congress are: 1. To discover what the various faiths can contribute toward the establishment of world fellowship. 2. To discuss hindrances of world fellowship, such as class distinctions, nationalism in excess of defect, economic difficulties, conflicts of religion, race, language, etc. 3. To seek for methods of expressing that supreme ideal of human life which every man, of whatever race or creed, is seeking in heart.

There is no teaching in the Christian's Bible which may fairly be used to encourage the representatives of Christianity to sit down with those of pagan faiths for such a purpose. The "Congress of World Faiths," like all of its kind places the revealed faith of Christ on a level with those of other religions. Implicit in the proposal is the assumption that pagan religion and Christian revelation differ only in degree and not in essential nature. (For Christians there can be but one motive for participation in such a conference: to present the claims of Christ and seek to win leaders of other religions to accept Him as Lord and Savior, and to acknowledge His way of life. Any implication of the possibility of a compromise of the Christian religion with pagan religions dishonors Christ. To participate in a round table discussion with the representatives of other religions without clearly stating our sole purpose for so doing would be unethical and unfair. C. W. P.)

PROBLEMS OF THE AMERICAN HOME

(The Presbyterian Tribune, July 9, 1936)

The home in our present social order has many problems the old home did not have. The average American home today has little work for children to do. I would not go back to kerosene lamps; but I would so order life in the home that each child has a well planned program designed to promote self-culture, family well-being, and social contribution.

In other years the home, school and church were the main sources of education. They worked together to lift the standards of life. Today other sources such as the radio,

the movies and the press enter largely into the making of character. These are so largely commercialized that mass thinking is being produced to the extent that the influences of pulpit, home, and school are being compromised. The school problem has grown to be a serious one, and the strange thing is that people calmly accept the manipulations of commercial and political leaders. The drink problem has become gigantic. The teaching of the harmlessness of the moderate use of alcohol is bearing a harvest of fearful fruit, economically, socially and morally. One of the largest insurance companies reports that since the repeal of prohibition there has been an increase of 183% among those under thirty years of age. These are a few of the tremendous problems the modern home faces.

* * * * *

CREATIVE SPIRITUALITY

(Christian Advocate, June 12, 1936)

Negative virtues have no creative force, and denunciatory preaching, though full of warning, warms no Christian heart. There are evils in this world that should be condemned, but human hearts do not warm up to negations. Religion is life and positiveness. Gospel preaching is the affirmation of the eternal verities. If we who preach would think over our past sermons we would probably see that we had preached more sermons in denunciation of errors and wrongs than concerning the true faith and the way of righteousness. It is much easier to reprove and condemn than to point the right way.

There is much preaching about empty pews and absence of preaching, though full of warning, warms no Christian heart. There are evils in this world that should be condemned, but human hearts do not warm up to negations. Religion is life and positiveness. Gospel preaching is the affirmation of the eternal verities. If we who preach would think over our past sermons we would probably see that we had preached more sermons in denunciation of errors and wrongs than concerning the true faith and the way of righteousness. It is much easier to reprove and condemn than to point the right way.

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A SERIOUS QUESTION

(Biblical Recorder, July 8, 1936)

In a recent address at the University of Rochester, Mr. Walter Lippman raised a question which is very important to the churches of America. In giving an explanation of the long duration of the American Government he suggested that one reason was that our government has not been allowed to attempt too many things. The second suggestion was that outside the government there have existed independent institutions and men. In addition to the courts he says: "There have been others, notably the free churches, the free press, the free universities, and free men with property of their own, farms, factories, shops, professions, savings, which were protected by the law and not dependent upon the will of elected or appointed officers. It has been because the churches, the press, the courts, the schools, and private property have existed independently of the government that the nation has remained the master and not the servant of the government."

Mr. Lippman believes that the government must guard the independence of churches and schools, and not allow encroachments to be made on that liberty. But for the same reason these churches and schools must guard their own independence. They can guard this precious heritage by refusing to become entangled in the making of the policy and the administration of the government. Mr. Lippman contends that it is impossible to mix the pursuit of knowledge and the exercise of political power, and those who try it cease to be scholars and become poor politicians. If the professors of our universities try to run the government, then in the end the government will run the universities. And if the churches try to run the government we shall end by having the government run the churches. The safety of our churches lies in their separation from State. This is something for church members who would have the churches take a hand in government to think about.

Public Opinion

WHEN IS A "DRUNKEN DRIVER" DRUNK?

By C. J. Strickland, President
The Automobile Safety League of
America, Inc.

Since the repeal of the Eighteenth Amendment a great deal has been said about intoxicated drivers and the increase in drunkenness in general. The purpose of this item is not to argue the advantages or disadvantages of legal whiskey, but to remind us of some of the findings of people who have made a study of automobile accidents and the causes. There is no question but that drunken driver accidents have increased a great deal and will continue to increase as long as intoxicating drinks may be purchased on each and every block, as well as at every roadhouse and sandwich joint along the highway, whether they be legal or otherwise.

For the benefit of those who are not familiar with the accident reports as compiled by Highway and Police Departments, Insurance Companies and others, I might say that many of these reports cover such things as the time of day the accident happened, type of motor vehicle, age and sex of driver, approximate speed, driver's physical condition, condition of vehicle as to brakes, lighting equipment, tires, etc., type and width of road, condition of road, wet, dry or muddy, general road location, such as intersection, curve, grade, railroad crossing, narrow bridge, and a large number of other important findings, including what the driver was supposed to have been doing, such as turning left, or right, going straight, slowing down or stopping, backing, parking or standing still, on wrong side of road or street, passing on hill, and many other things too numerous to mention here.

It is the opinion of the writer that of the many accident reports that come to us (we are on many mailing lists to receive such), as compiled by State Highway or Police Department, Insurance Companies and others who make investigations of automobile accidents, the figures regarding intoxicated drivers are farther from being correct than any other set of figures in these reports.

If we accept the investigators' reports on intoxication we will find that less than five per cent of the total number of accidents are caused by "drunken driving," BUT WHEN IS A DRIVER DRUNK? This is a question that is always argued and especially if the case goes into court. Just the other day I heard a court trial in which several witnesses swore that the driver who caused an accident was so

drunk that he could hardly walk, but the attorney for the defendant spent several minutes trying to prove that these witnesses did not see the driver until after the accident happened and, therefore, could not definitely swear that he was drunk "at the time he was driving," even though they could swear that he was drunk a few seconds after the accident happened and even before he could get out of the car. It was proved (so far as the court was concerned) that the driver was in an intoxicated condition a few seconds after the accident but it was not proved that he was intoxicated before the accident or that he was ever driving while in an intoxicated condition. Therefore, this drunken driver accident was probably not credited to the "Drunken Driver" list, as far as reporting was concerned.

Since several states now have laws whereby drivers found guilty of driving a motor vehicle while in an intoxicated condition must spend a short time in jail or prison or forfeit their driving privilege for a certain period, and some times both, it is some times pretty hard to prove a driver was drunk and especially when judges are inclined to be lenient, as many seem to be. Therefore, the "Drunken Driver" accident reports figure only a small percentage of the total. In most cases, if a person can walk he is not drunk, if we can depend upon reports. We do not want to overlook the fact that legal intoxicants are supposed to be tax raisers and states and cities who collect those taxes also pay the salaries of judges.

If it were possible to have a complete report of every accident in which the driver had been drinking at all, the percentage would perhaps be even higher than many of us think. Unfortunately, no such figures are available. In the same court mentioned above, the writer heard a man who was accused of being drunk while causing an accident try to prove that he "only had a glass of beer" (The usual story.) He claimed that from ten o'clock at night until five the next morning he was in a stag party with six other fellows where they divided ONE BOTTLE OF BEER. In other words, seven drinkers spent the whole night with one bottle of beer.

So far as automobile accidents are concerned, the man who has had "one drink" is just as drunk as the man who has had so much that he cannot walk. He is just as dangerous and many times more so, for he will take all kinds of chances at all kinds of speeds and in all kinds of ways.

If we can take the opinion of medical authorities only one teaspoon full

of alcohol will "deaden" a man's thinking capacities and slow down his reaction to whatever emergencies that might arise before him. Therefore, since many of us "think" too slowly to be safe drivers when we are in our right minds, surely we cannot be safer drivers when our senses are deadened by alcohol.

To put it bluntly, let me say that, in my opinion, any person who has little enough sense to drink in the first place, cannot have sense enough to be a safe driver after taking "one drink."

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CAN WE HAVE A NEW TESTAMENT REVIVAL OF RELIGION TODAY?

Is a great spiritual awakening possible in the complex life of modern America? Is there any virtue or any praise in adhering to the old standards of right and wrong? Is it possible to rekindle in the hearts of Christians today the Pentecostal fires of the First Century? Just how shall we go about getting this Power, anyway?

These questions, or their counterparts, loom large at some time or another in the mind's eye of every Christian believer. All have wished for the opportunity, not so frequently given as might be supposed, of hearing some trusted Christian leader discuss these vital issues of our day. And that brings us to a little incident from the life of a man such as the one described.

Recently, in a meeting of the Executive Committee of the Southern Baptist Convention, when there seemed danger of getting lost in the midst of problems and details, President John R. Sampey brushed all matters of lesser importance aside, and for fifteen minutes held the group entranced as he poured out his soul in a plea for the putting of first things first. He plead for the reenthronement of Christ in every heart, for full surrender and re-dedication of all of life, and for the meeting of conditions whereby might come, as at Pentecost, the enduement of the Holy Spirit for power. He showed how all the spiritual values of Pentecost might be reproduced in our day, and how we might have a mighty revival of old-time religion if we are willing to pay the price. He challenged this group of leaders, and along with them all Southern Baptists, to read with him the Acts and the Gospel of John ten times during the present Convention year. When he had ceased speaking there were few dry eyes in the little company, and every heart was lifted up to God in deep longing for the realization of Dr. Sampey's plea.

"If Dr. Sampey could bring that word to every church in the Convention, all our problems would be solved!" some were saying after we were dismissed. Then came the thought, Why not get this message to our people? Of course Dr. Sampey could not visit, in person, 26,000 churches. The message, reduced to cold print, would lose its personal power. Then the thought came, Why not have the message electrically transcribed and thus made available? Accordingly Dr. Sampey was prevailed upon to bring his message within the compass of a ten-inch record, and a few days ago modern science caught the very intonation of his voice as his great word to Southern Baptists was electrically recorded. Placed on a good Victrola or other phonograph, the reproduction comes with startling clearness and fidelity.

This record, together with materials for use in connection with Seminary

Day, may be had FREE on request by any pastor who agrees to use it in a public service. Almost any local furniture dealer will gladly furnish a phonograph.

Join with us in prayer that the Holy Spirit will take Dr. Sampey's message and use it greatly for Christ. Then clip the form from the advertisement elsewhere in this issue, and mail at once.

No Doubt About It

Mr. Newlywed was on his honeymoon, and, as he had married a very pretty young wife, he lost no chance

of telling everybody with whom he came in contact that he was a married man.

"I want rooms," he announced, as he approached the hotel reception clerk, trying to appear as nonchalant as possible.

"Certainly, sir," said the clerk. "For how many?"

"For myself and my wife," replied Newlywed.

"Yes," said the clerk. "Suite, sir?"

"Sweet?" cried Mr. Newlywed. "Of course she is!"

MARS HILL COLLEGE

A CHRISTIAN JUNIOR COLLEGE OF HIGH RANK, 20 MILES NORTH OF

ASHEVILLE. Delightful location, positive religious training, excellent literary societies, reasonable rates (\$275 for 9 months), satisfied patrons. For young men and women. Enrollment, 602. Eighty-first session opens September 8, 1936. For illustrated catalogue address

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

"Reproducing The Spiritual Values Of Pentecost"



PRESIDENT SAMPEY'S MESSAGE TO SOUTHERN BAPTISTS

Every church in the Southern Baptist Convention needs this gripping inspirational message. The record containing it may be had without cost by any church agreeing to use it in a public service. Plan now to hear the message as your church observes SEMINARY DAY IN SEPTEMBER.

SEMINARY ALUMNI COMMITTEE, 2825 Lexington Road, Louisville, Ky. Brethren:

Please send me the record containing Dr. Sampey's message, together with materials for observance of Seminary Day. We shall need

_____ offering envelopes.

Signed _____

Church _____ P. O. Address _____

The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North,
Nashville, Tennessee.

THE UNRULY MEMBER

Sylvia Smith and Patricia were returning home from a Sunday school class meeting at their teacher's home. Sylvia was so quiet that Patricia noticed it.

"What's wrong, Sylvia?" she asked.

"If I'm not chattering like a parrot everyone thinks something is wrong," protested Sylvia. "I was just thinking of a good motto to be written on my tombstone, if you want to know."

Both the other girls laughed, for Sylvia looked very healthy and hearty.

"You mean epitaph, my dear," corrected Sarah in a big-sisterly tone. "People don't write mottoes on tombstones. What ever made you think of it, and what should be put on your tombstone if you have figured it all out?"

"Just this," answered Sylvia soberly: "Here lies Sylvia Singleton. She meant well."

Sarah and Patricia both laughed, but Patricia said sympathetically:

"What happened at the meeting? Tell us about it and you will feel better."

"Didn't you hear what I said about fur coats just before we came home?" asked Sylvia. Neither girl had heard, so Sylvia proceeded: "Estelle said she was crazy to have a fur coat and I said I thought it was extravagant for any girl to be wearing a fur coat when there were little children who did not have warm coats or much clothing of any sort—and I do think so. But after I got through speaking, when we were putting on our wraps, out came that new girl, Joan Bradley, with a beautiful fur coat on. Imagine my feelings! I know she heard what I said."

"Oh, Sylvia," said Sarah, "she is a lovely girl and probably her fur coat seems no more extravagant to her than your leather coat does to you."

"I don't want to hurt people's feelings," said Sylvia penitently, "but my tongue just goes wagging ahead and says things without my knowing it, and I am as surprised as anyone when I hear what I've said."

"I know how it is," said Patricia sympathetically. "I've done it myself. I feel like biting my tongue out afterward."

"Why, Patricia Brown!" exclaimed Sarah. "I never heard you say anything you shouldn't."

"You aren't with me all the time," answered Patricia, laughing. "I guess everyone has such experiences, so you just cheer up, honey," said Patricia and gave Sylvia's arm a squeeze. "And, anyway," she added, "your idea about

the fur coat was a noble one, only we can't judge others. Joan's people are wealthy and probably gave her the fur coat just as your aunt made you a present of the leather one."

"I guess you're right," answered Sylvia, who soon forgot all about her unruly tongue and was her light-hearted self again.

A week later, Sylvia was quite upset because Miss Robbins, her school teacher, gave the class a long assignment in English for their home work. They were to write a paper of five hundred words at least on the life of some great man or woman. Sylvia stood in the back of the schoolroom during recess and said to a group of girls standing near: "Miss Robbins just did that so we could not have any good times over the week-end. She wants us to work our heads off for her English class. She is unreasonable. She has evidently forgotten that young people need some recreation—"

"Hush!" said one of the girls. Sylvia hushed suddenly, looked behind, and there was Miss Robbins standing right back of her. Before Sylvia could collect her wits, Miss Robbins passed on down the aisle and the bell rang for class again.

Sylvia groaned to herself: "Of course that is just my luck!" And she felt, as Patricia had expressed it, like biting her tongue off.

When the class was dismissed, Miss Robbins surprised them all by inviting them to her house on Saturday afternoon to play some old English games. She smiled at the class as she said: "You can easily do your home work on Friday evening or Saturday morning if you set about it, so that Saturday afternoon will be free."

Sylvia decided that she would not go. She was sure that Miss Robbins had heard her say that she was unreasonable in requiring so much home work. But on Saturday morning Sylvia decided that she would work on her paper anyway, whether she went or not. She visited the library and looked over biographies of great men and women. Robert Louis Stevenson caught her eye, and she remembered how much she used to like "Child's Garden of Verses." Noon came, but Sylvia was so deeply in her subject that she scarcely noticed that the big reading room was almost empty. Finally she became hungry and looked up to find it was twelve-thirty.

She skipped happily home with her paper ready for copying. After lunch she told her mother she would go to

Miss Robbins' party, for she had something special to tell her. Sylvia had a grand time that afternoon playing games and helping to pass lemonade and cookies. It was time to go home before she had an opportunity to talk with her teacher alone. Then she said: "Miss Robbins, I want to apologize for saying that you were unreasonable in assigning an English paper to be written over the week-end. I really didn't mean it. It was just my unruly tongue. And I just loved writing about the life of Robert Louis Stevenson. Wasn't he wonderful to write so many beautiful books and to be so brave when he was ill most of the time?"

Miss Robbins laughed heartily. "I thought all of you might enjoy looking into the lives of some of our great men and women, and thank you for telling me, my dear. And really, I didn't hear your criticism of me, but it was nice of you to tell me. I know you feel better about it, anyway." And Miss Robbins gave Sylvia a warm hand-clasp as she turned to say goodbye to the others.

Sylvia went flying home with her feet scarcely touching the ground. She was bubbling over at the dinner table that evening, and of course the whole story had to come out.

"Sylvia, you are hopeless," said Sarah, laughing, when they found out that Miss Robbins had not heard the thoughtless remark, after all.

"No, she isn't hopeless at all," said Mrs. Singleton. "That used to be my besetting sin, also."

"Mother! Really!" asked Sylvia. "I should never dream it. You always say nice things about people. What ever cured you of it?"

"My mother told me to look up two Bible verses and put book marks in the places so that I could read them often," answered Mrs. Singleton. "They were James 3:5 and Psalm 34:13."

Sylvia ran for her Bible and laughed as she read aloud from the Epistle of James: "Even so the tongue is a little member, and boasteth great things."

"So it does," she said, "and mine will bear watching."—Carrie Belle Boyden, in Zion's Herald.

A little city boy was visiting his country cousin.

"What do you know about cows?" quizzed the country lad. "You don't even know if that's a Jersey cow."

"I don't know from here, 'cause I can't see the license."

A newspaper announced the death of William Jones, who, it turned out, was not dead. Next day the paper printed the following note: "Yesterday we were the first newspaper to publish the death of William Jones. Today we are the first to deny the report. The Morning Star is always in the lead!"

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

EAST TENNESSEE ASSOCIATION

It's a great day for East Tennessee Association because of the excellent work of Mr. Hobart Ford this past year in Baptist Training Union. Because of this fine work he has been selected as part-time associational field worker. We congratulate this association on this forward step and congratulate Mr. Hobart Ford on this new task and for the joy of serving this fine association.

WELCOME!

We welcome a new Senior B. Y. P. U. at Mt. Harmony No. 1 in McMinn Association with Miss Grace Sherrill as president. Mrs. Louisa Carroll sends this report.

CHEWALLA TRAINING SCHOOL

Rev. R. F. Faires reports a most excellent training school at Chewalla with Miss Bula Lee of Memphis teaching. Bula is the daughter of Dr. R. G. Lee, and in reporting the school Bro. Faires has this to say: "Miss Lee taught my people the course 'More Than Money.' In her teaching she resembles her father, and in her daily living she reflects the Great Teacher. She was a blessing to our church and to our home."

HAILEY'S GROVE PROMOTES SCHOOL

Mr. John L. Burchfield, the outstanding Training Union worker at Rockwood, reports a great school that he held with the Hailey's Grove Church in Big Emory Association. He taught "Meaning of Church Membership" and had thirteen to finish the week's work.

REGIONAL CONVENTIONS

The regional conventions will begin in two weeks. Are you ready for them? Be sure to attend the ones nearest you.

North Central region will be held at Cookeville on Saturday, September 19, with the First Baptist Church and pastor Rev. Harold Stephens as pastor host.

South Central region will be held at South Pittsburg on Tuesday, September 22, with the First Baptist Church and pastor Paul Hodge as pastor host.

Central region will be held at Dickson Baptist Church on Thursday, September 24, with Rev. J. T. Barbee as pastor host.

Western region will meet at Milan First Church on Saturday, September

26, with Rev. Henry Huey serving as pastor host.

North Eastern region meets at Morristown First Church on Tuesday, September 29. Rev. O. D. Fleming is the pastor host here.

Eastern region will be held at Maryville First Church on Thursday, October 1, with Rev. P. B. Baldrige serving as pastor host.

HOW TO GET AND USE RECORDS

How to get records:

1. In union—members sitting by groups and filling in slips at same time.
2. At the door—members fill in slips as they enter B. Y. P. U. room.

How to use records:

1. Prepares report for general secretary.
2. Prepares and presents report to union.
3. Records individual grades in Secretary's book.
4. Gives to committee chairman names of members who were not 100% in the point for which that chairman is responsible, as: President, those who did not study lesson and take part on program. Vice-President, the names of those absent or late and those not attending preaching service. Bible Readers Leader, the names of those not reading Bible readings and not taking study course. Treasurer, the names of those not giving to church. The efforts to contact these will be given in verbal reports next Sunday night.

INTERPRETATION OF EIGHT-POINT RECORDS

- Present—Attend weekly meeting.
- On time—In place when meeting is scheduled to begin.
- Part on Program—Take part on program when group leads.
- Study Course—Study and pass an examination annually on approved study course book. (Memory work is counted for this point by Juniors.)
- Study lesson—Study whole program each week.
- Daily Bible Reading—Read daily (every day in week) readings as published in quarterly.
- Preaching attendance — Attend preaching services in this church to-night.
- Giving—Giving systematically according to your church plan for giving.

When to Put Names on Roll—Put name on roll when person joins and begin counting record following Sunday night.

When to Take Names from Roll—When one has been absent for three meetings in succession and has been visited after each absence, present in writing the reasons given for absence to Executive Council. If reasons are approved by council the names will be transferred to the prospective list.

For additional information read your Manual.

NEXT WEEK

In next week's issue of the Baptist and Reflector there will be special information about the regional conventions. All details of the program will be found in that issue.

MR. EDWARD LANCE RE-ELECTED

Mr. Edward Lance, the associational director of Union association for Baptist Training Union work for the past year, was re-elected recently to serve for the incoming year. We predict even greater things for the coming year than was accomplished during the past year.

GROWING A GREAT TRAINING UNION

We have often heard the expression "Ask the man who knows." So, let us ask Dr. B. V. Ferguson, pastor of the First Baptist Church of Ft. Smith, Arkansas, how he enlarged his Training Union. He spoke on this subject at the great Training Union Mass Meeting in St. Louis during the Southern Baptist Convention. He also has an interesting article on this subject in the September issue of the Baptist Training Union Magazine.

Dr. Ferguson gives these prerequisites for growing a great Training Union. First, the church leaders must be sold on the value of the Training Union—pastor and deacons. The second step in building a great Training Union is a competent director—he is the key man. The third step is convincing the membership of the church of its value; to realize that the purpose of Training Union work is to equip for service the entire church membership—both young and old.

EVERY B. Y. P. U. OFFICER SHOULD

Every B. Y. P. U. officer should do what? The answer is that one word—study. Four books are especially recommended for this study in order to prepare such officers for efficient service. These are: "The Baptist Training Union Manual," the "Associational Baptist Training Union Manual," "Christian Leadership," and the "Junior and Intermediate B. Y. P. U. Leader's Manual." Each of these books contains a treasury of information and should be carefully studied. Have you done this?

Sunday School Department

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

HOLSTON VALLEY ASSOCIATIONAL REPORT

Mr. H. S. Darler sends a report on a meeting of Group I in Holston Valley Association. Four churches were represented by 45 people. The next group meeting will be held in October at McPheeters Bend Church.

CLINIC AT LITTLE ROCK

Word has been received from Mr. Harold Ingraham of the Sunday School Administration Department that the Southern Baptist Clinic at Little Rock is being well attended and fine interest is being shown. He states in his letter that the representatives from Tennessee were entering heartily into the program. Mr. Jesse Daniel of Jackson and Mr. Oscar Lumpkin of Whiteville are two of Tennessee's representatives at the clinic.

CLEVELAND GROUP, OCOEE ASSOCIATION, ORGANIZES

Sunday, August 23, a group of the churches in the Northern part of the Ocoee Association met for the purpose of setting up the Sunday School organization and for the laying of plans for the coming training school. Rev. Charles Norton, associational missionary, presided. Plans are being made for 200 people to attend the group school to be held in the First Baptist Church, Cleveland, the week of October 19.

The State Superintendent had the privilege of speaking at the First Church, Cleveland, on that Sunday morning and at the group meeting in the afternoon.

V. B. S. NEWS

At the writing of these notes reports have been received from 237 Vacation Bible Schools.

The following report from Rev.

Lawrence Trivette, educational director of the Holston Association, is an indication of the way Tennessee Baptists have taken hold of this movement:

"Our goal for this year was 25 Vacation Bible Schools. We are happy to say that we have succeeded in reaching our goal. This has been the most intensive campaign that we have attempted. It has been wonderful the way the churches and pupils have responded; 25 schools were conducted in 25 different churches; two schools enlisted five churches, making a total of 30 churches reached. Twelve of the churches were in the cities and 18 were in the rural district. We had 15 new schools this year. Not in but two or three schools did we fail to find sufficient teachers to do the work.

"There were 365 volunteer teachers from the local churches who gave three hours each day for ten days, or a total of 10,950 hours, or 730 weeks, of service. The schools enrolled 2,450 pupils and 365 faculty members, or a grand total of 2,815 people. The average attendance was 2,123. The total cost for the 25 schools was \$279.85, or an average of \$11.20 per school, or 11c per school for each pupil, or 1.1c per day per pupil. The boys and girls gave to missions \$73.23, which is to go into the Co-operative Program—this is 26% of the total cost of the schools. There were 17 conversions in the schools, and many more have made professions since the school.

"We have had 23 outside volunteer workers in Vacation Bible Schools who have given a total of 71 weeks of service, or 355 teaching days. Each teacher gave 155 hours each week of 1,065 teaching hours. Compared to the public school teacher who teaches 36 weeks each year, this would be equal to two workers giving of their time for two years to the association. In cash value

it would equal \$2,200 given to the association in Vacation Bible Schools."

BLED SOE ASSOCIATION ELECTS SUNDAY SCHOOL OFFICERS

During the annual meeting of the Bledsoe associations at Chestnut Grove Church this past week the following associational Sunday school officers were elected. Rev. L. G. Gallin of Hartsville, Associational Superintendent; Rev. Shirley Jones, Gallatin; Mrs. Paul Yokely, Mitchelville; and Mrs. C. W. Carr, Hartsville, superintendent of Groups 1, 2 and 3 respectively.

The State Superintendent had the privilege of speaking to the Sunday School Report at this association.

A GOOD 50c INVESTMENT

Dr. E. P. Alldredge has sent for the new "1936 Southern Baptist Handbook." The production of this book is a masterpiece; it is interestingly arranged and the information is valuable. This book is worth three or four times the 50c cost. Every pastor, Sunday school superintendent and other interested church workers should have a copy. Order from the Sunday School Board, 161 Eighth Avenue, North, Nashville.

TEACHER TRAINING IN EDUCATIONAL INSTITUTIONS

Dr. P. E. Burroughs, Secretary of the Educational Department of the Sunday School Board, has prepared an interesting year book showing the number of awards issued during the past to our educational institutions. Teacher training awards were issued to Carson-Newman College, Harrison-Chilhowee Academy, Union University and Watauga Academy in Tennessee. The report from Harrison-Chilhowee is especially gratifying; this institution requested awards in 14 books, or a total of 83 awards.

COTTON YARNS: For knitting and spreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cream lofty cotton yarns, 50c per pound, plus postage. Furnished in skeins, or on one pound cones. Free samples on request. Cromer Yarn Co., Dept. X, Lincolnton, N. C.

RECENT TRAINING SCHOOLS			
Church	Superintendent	Book taught	Awards
Clinton Association:			
Island Ford	Howard Smith	"Building a Standard S. S."	8
Judson Association:			
Maple Grove	Roy Hardesty	"Building a Standard S. S."	4
Nolachucky Association:			
Warrensburg	Luther Reed	"True Functions of the S. S."	2
Ocoee Association:			
Birchwood	F. N. Sanders	"Building a Standard S. S."	12
Stewart County Association:			
Bethlehem	Claudie Downs	"Building a Standard S. S."	3
Union Association:			
Pistole	Raymond Howell	"True Functions of the S. S."	3
Watauga Association:			
First, Elizabethton	B. F. Siler	"The School in Which We Teach"	4
First, Elizabethton	B. F. Siler	"Outlines of Bible History"	18



SUNDAY SCHOOL LESSON

By THE EDITOR

SEPTEMBER 13, 1936

The Council In Jerusalem

Scripture: Acts 15:22-29; Gal. 2:1, 2, 9, 10.

Golden Text: Gal. 5:13.

Readings: Acts 15:1-11; 15:12-21; 1 Thess. 1:2-10; Gal. 5:1-12; Gal. 3:23-29; Rom. 8:1-11.

Our lesson supplies the answer to the question whether sinners are saved through faith apart from the works of the law or through faith AND the works of the law.

I. A Vital Question

Among the Gentile converts to Christianity went Judaizers, who taught them that unless they added some works to faith, as further means of salvation, they could not be saved (Acts 15:1, 2, 5). The council at Jerusalem was called to answer this. These Judaizers have their successors today, who teach that works must be added to faith in order to be saved.

1. A Vital Question in Relation to Salvation. Since men do not and cannot trust Christ for salvation except as they receive the pure gospel of Christ (Eph. 1:13; Jas. 1:18; 1 Thess. 2:13, 14), it is vital that this gospel be clearly understood and presented. A false gospel damns him who genuinely depends on it.

2. A Vital Question in Relation to Service. Since we can only genuinely serve God "with our spirit in the gospel of his Son" (Rom. 1:9), it follows that we truly serve God in the degree that we have right conceptions of the gospel and pitch our service on that basis. We cannot serve God on the basis of falsehood. So the Gentile Christians were disturbed as to their peace of mind touching their own condition and distracted in the matter of service by the Judaizers. Let Judaizers go among new converts especially and trouble follows. Where this is done, the Lord's true people need "to consider of this matter" (vs. 6).

II. A Gospel Decision (vss. 22-29)

1. In Its Agreement. After Paul and Barnabas "had no small dissension" with the Judaizers in Antioch, they "and certain other of them" in the Antioch Church, "being brought on their way by the church," went to the mother church in Jerusalem concerning the matter. An orthodox New Testament church, acting in accordance with the Word of God, is the final court of appeal in the settlement of doctrinal issues. Not even the apostles took it upon themselves to act independently of the church, but "it pleased the apostles and elders, with the whole church," to act and to hand down a

decision. However, the decision of the Jerusalem Church was in accordance with divine revelation. No pronouncement of a church is either right or binding unless it is consonant with the Word of God. For instance, no church could pronounce either sprinkling for baptism or alien immersion to be proper and right and make them so. But no church acting in accord with the Word of God will make such a decision.

2. In Its Pronouncement. In the conference at Jerusalem it was pointed out that the Gentiles had been saved exactly like Jewish believers, that New Testament believers, Jews or Gentiles, and Old Testament believers were all saved alike by grace (Acts 15:7-11), and that the point where salvation took place was faith (vs. 9). The Judaizers tried to lug in some works as means of salvation additional to faith, but the conference rejected the teaching in toto. In the interest of purity and tact and peace Gentile Christians were instructed in the letters sent to them to avoid certain things. But these things were to be but the fruitage and expression of their spiritual life, not the conditions thereof. This is the gospel of grace (Eph. 2:8-10) and this was the decision of the Jerusalem conference. That decision still stands. The Lord led the conference to it. Any teaching today that squares with the Word of God is harmonious with it. Any teaching which proposes to put salvation on the basis of faith AND works instead of faith "without works" puts a burden on the necks of men (vss. 10, 28) that is foreign to the Word of God.

III. An Inspired Interpretation (Gal. 2:1, 2, 9, 10)

In these words to the Galatians Paul referred to the very same conference in Jerusalem referred to in Acts 15 and puts an inspired interpretation upon it.

1. A Conference by Revelation: "I went up by revelation." The church at Antioch had commissioned Paul and his fellows to go to Jerusalem, but this was but the carrying out of God's revealed will. That conference was dominated and permeated by the revelation of God. Its decision, therefore, was the Lord's decision. This guaranteed both its truth and its authority.

2. The Revealed Gospel a Gospel of Grace: "Communicated unto them that gospel which I preach, etc." In Gal. 1:11, 12 the apostle makes it clear that this gospel had been divinely revealed to him. This gospel is the gospel of pure grace and any message contrary to it is "another gospel: which is not another" (Gal. 1:6, 7). The gospel of

grace is that, in view of the redemptive death, burial and resurrection of Jesus Christ, "to him that worketh not but believeth his faith is counted unto him for righteousness" (Rom. 4:4, 5), and that works are but the fruitage of this (Eph. 2:8-10). Only the revealed gospel is the true gospel and the revealed gospel is the gospel of grace. It follows, then, that those religionists today who teach that salvation is in response to faith PLUS baptism, ritual, ceremony, or other works or human merit proclaim a message contrary to divine revelation.

2. Apostolic Sanction on the Gospel of Grace: "James, Cephas, and John, who seemed to be pillars in the church . . . gave to me and Barnabas the right hands of fellowship, etc." So "James, the Lord's brother," and the great Simon Peter and the loving and mystic John, representing, of course, the entire church in their action, joined hands with Paul in saying "Amen" to the gospel of pure grace as the message of truth and the message of the Lord Jesus to be proclaimed by the church throughout the age.

Those who preach salvation by grace through faith without works and put works AFTER salvation are in line with the revelation of God and with the decision of the apostolic church.

Those who preach salvation by grace through faith AND works proclaim "another gospel: which is not another."

Those who preach the latter "gospel" burden and damn the souls of men who in their hearts are deceived into depending on such teaching. They preach the "gospel" of Satan.

Those who hold the gospel of grace should clearly and compassionately preach it "unto the uttermost part of the earth."

QUESTIONS

1. What vital question came before the Jerusalem council?
2. In what two respects was it vital?
3. How was the matter decided and who made the decision?
4. In writing to the Galatians how did Paul afterward interpret the Jerusalem conference?
5. What conclusions may we draw from this lesson?

Lesson for Sept. 20: CHRISTIAN LIVING. Rom. 12:1, 2, 3, 9-21.

He took her hand in his and gazed proudly at the engagement ring he had placed on her finger only three days before.

"Did your friends admire it?" he inquired tenderly.

"They did more than that," she replied. "Two of them recognized it!"—Christian Science Monitor.

Woman's Missionary Union

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

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

LETTER FROM MRS. R. L. HARRIS FROM SOUTH AMERICA

July 28, 1936.

Things are happening so rapidly one almost forgets where the last letter left off. The greatest joy we have had is visiting with our missionaries, seeing our work and longing to do more to help put it over. When our boat pulled in Valparaiso our missionaries had been there since 7:30 in the rain, it was 11:30 before we could enter the port. They were so overjoyed to welcome us. Mr. Valdania is a native, educated at B. B. I., married Miss Olive Gregory of Texas, they have the most handsome boy four years old I ever saw. Mr. Hart and his daughter were visiting them. We left Valpo at 8:30 in the morning. How beautiful the snow covered mountains were: At Santiago Mr. and Mrs. McGavock (she our own Tennessee missionary from Martin) and their interesting family had been joined by Miss Brower and our own Mrs. Maer who came up from Tamuco, since we could not go there. Mrs. Maer looks so well and seemed so happy, brought me a lovely picture of the baby, who seems to be the joy of their home and the other missionaries as well. Mr. McGavock has a car so he came to show us the work.

Santiago is a city of 800,000, some streets are four miles long. We have four churches with five rented rooms they call chapels. We saw several of these. We had dinner, and a lovely one it was, with the McGavocks, and then went to the First Baptist Church. It is winter and the rain had been falling all day, cold and damp, but no fire in the churches, so we doubled our hose, wore our overshoes, heavy coats so felt quite comfortable. The pastor, Mr. Espinoza, handsome and fine, is a lawyer as well as a preacher. Of course I was called on to say something. Knowing how I hate to speak at home you can imagine I was paralyzed with fright to have an "interpreter." No big words, as my vocabulary is one syllable, that did not bother me. The dear friends were so cordial. Our indifference in our country to strangers made it more marked!

The next night we went to the Second Church. The assistant pastor, Mr. Lopez, who works at West Indian Oil Co., was in charge. This was layman's night. They meet twice a week. There were fifteen present, all lay preachers; twenty-five teachers were taking our Southern Baptist Convention Sunday School Manual. These lay preachers work in chapels, have some kind of service every night in the week. They

have just one ordained native preacher. I asked Mr. McGavock what was their outstanding point, and he said that they were notorious for what they did not have! We must pray and give more for our work in Chile.

One policeman in full uniform is one of their lay preachers. I wish you could hear them pray. Of course we could not understand, but we could appreciate their fervor. Mr. McGavock told them that we were to fly next day across the Andes. After their prayers Mrs. McGavock said "That plane can't fall after those prayers!"

We were at the airport six miles out at 8:00 o'clock. There stood the dear missionaries to see us off! We were weighed, registered and pictures made and into the "Santa Elena" we climbed. We had a full ship. The Captain, his Co-pilot, purser and fourteen passengers. We were strapped into our seats and we were off. Some were terribly frightened. We rose at 400 feet a minute until we reached 15,000 feet, then we were ready to cross the lofty Andes, passing Aconcaqua, the highest peak, 23,700 feet. We had oxygen tubes if needed. Two faded out and were awfully sick. I have decided that I am "a tough old bird" as it did not affect me at all. We had our lunch on the plane and how we did enjoy it! We landed at Mendoza for half an hour. Mr. Quarles is stationed there. Mr. McGavock thought he would meet us but he was away. From Mendoza to Buenos Aires is flat. We kept 12,000 feet. I took a nap and when I awoke I could not imagine I was "up above the world so high." We came in five hours 897 miles, takes the train thirty hours, but the snow was so heavy it had not been able to run for over three weeks. Buenos Aires is the fifth largest city in the world and so beautiful! We are in a fine hotel, Elaborate. Parks and new, modernistic buildings makes it far more beautiful than Paris. Everybody over here is fond of sports. Races every Sunday. These are a pleasure loving people. Mr. and Mrs. Quarles came for us Sunday evening and took us through underground and by taxi to the church where Mr. Logan was pastor. They have a lovely brass plate with his name and dates and how they loved him! The church is so pretty. I thought the pulpit stand in the First Church, Rome, Italy was lovely, but this is the prettiest one I ever saw. The entire church impresses you with its refinement and the people were so good looking. The pastor was ill so his brother-in-law preached. I think it is so wonderful that laymen over here

can fill the pulpits. He must have preached a very fine sermon from the splendid attention they gave. When they learned that I knew the Logans, I must have a word. Mr. Quarles interpreted for my brief remarks. We came home on the underground alone. Miss McElroy called and she will take us tonight to the two churches built by the Lottie Moon Offering. I will tell you more later.

Virginia Jackson went with us one day sight-seeing and will have dinner with us tomorrow. I am the first one she has seen from home since she came over a year and a half ago.

July 30.

Well, I must get this letter off on this boat as it takes three weeks to reach you. I have been away from home a month and a week and have not heard a word, but will when I reach Rio, August 6th.

Miss McElroy came and brought us the most beautiful japonicas that grew by her window. We went to Conception Church, built by our Christmas Offering. The pastor was overjoyed as Dr. Maddy was bringing him a picture of Miss Mallory to hang in the church. I had to make a few feeble remarks. I was far more frightened than coming over the Andes in a plane! Dorothy Logan and Virginia Jackson were both there.

The Quarles here are the ones who were at Ridgecrest with me once. She had us out to tea yesterday. We went over to the Publishing House and the Seminary, which has not opened since the "cuts." When you see all we COULD do and realize how little we give it makes your heart ache. The people are so cordial, even though they cannot speak our language and neither of us can understand the other there is a warmth in their hand-clasp and a joy in their faces that tells we have the same Saviour, whom we both love and are trying to serve.

This is such a great experience. We will meet the Maddy's Sunday in Montevideo. The pastor there was sent out by my own home church in Selma, Alabama, so I am anxious to see him as I was at home on a visit a few years ago when they gave him a party at Mr. Merrill Moore's who was then our pastor, now at Newport. I will have much of interest when I return. Fourteen Baptist Churches here. They are nice, a real credit. I know that two of them are self supporting, maybe more.

Love to everybody,
 Emma Byrns Harris.

A good test of blood pressure is to have a friend borrow your money to buy himself something you can't afford.—Selected.

Book Reviews

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

What We Believe by William C. Boone. Published by the Baptist Sunday School Board, 161 Eighth Avenue, Nashville, Tennessee. Price 60c.

I have just recently read *What We Believe* by Rev. William C. Boone. This book is a clear and simple presentation of the chief beliefs of Baptists. The author discusses such vital topics as Why is it necessary to believe? The authority for our beliefs, What we believe about God, What we believe about man, What we believe about salvation, What we believe about the church, What we believe about service, and Loyalty to our beliefs. After a very

sane discussion of the necessity of believing the right thing, Dr. Boone points out some of the essentials in the belief of the Christian. The last two chapters apply this very fine discussion to the life of the believer.

The book is written in a simple and readable style. It is very helpful and gives a very timely explanation of the plan of salvation. The book is safe and is written from the viewpoint of one who knows God in an experimental way.

W. F. HALL.

Three: Sixteens by M. E. Dodd. Published by Eerdmans, Grand Rapids, Mich., 1936. 146 pages, price \$1.00.

In ten sermons on the 3:16 texts one becomes better acquainted with the facile pen of Dr. Dodd. The poor homiletical arrangement is more than compensated by the warmth of the spiritual

appeal. The style is peculiarly that of Dr. Dodd. His genial personality shines on every page.

O. L. R.

The Man Nobody Missed by Wm. E. Biederwolf. Published by Eerdmans, Grand Rapids, Mich., 1936, 180 pages, price \$1.00.

Twelve sermons constitute this absorbing volume, the first being the title of the book. His choice of subjects and texts is striking, as well as appropriate each for the other. Lot is characterized as "The Man Who Forgot God," with the text, "And Lot dwelt in a cave." If Dr. Biederwolf delivers from the pulpit with the same charm and power that he delivers on the printed page, there is no drowsiness in his congregation.

O. L. R.

What About Our

STATE MISSIONARIES?

WILL W. M. U. CONTINUE TO AID IN THEIR SUPPORT?

September is here. Only two more months of the present State Convention year remain. "What ye do, do quickly," is an applicable injunction to us all.

During this fiscal year we have had the services of some new missionaries. Mrs. A. B. Clark has done some great work in West Tennessee. Mrs. Louisa Carroll has rendered a no less effective service in the Cumberland Mountains. Mrs. Anna R. Haynes has had the joy of working among the Negroes of the state, especially among the women and young people and her reports show a fine service rendered. One evangelist has been secured for part of his time and some new churches are springing up where he has held meetings.

This work has been made possible by the offering of W. M. U. last September. Had that offering been larger, we could have had more such workers. We need at least two other full-time women missionaries, at least one other Negro missionary, and a worker for our boys. We could use one hundred missionaries right here in Tennessee, if only we had the funds with which to give them a living.

I am anxious that the September offering from the Tennessee Woman's Missionary Union shall be large enough to maintain the workers already employed and furnish at least two more for 1937. In order to do that, we shall need from this offering at least \$7,000. With that sum in hand, we can make plans for an enlarged service in the Master's vineyard.

OUR WOMEN WILL GIVE IF THEY KNOW THE FACTS

1. Let every society observe the season of prayer for State Missions.
2. Begin now to prepare for this special season by distributing information about State Missions.
3. Assign parts on the program for the occasion.
4. Talk the offering and urge every member of every organization to have a worthy part in it.

JOHN D. FREEMAN, Executive Secretary.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR AUGUST 23, 1936

Memphis, Bellevue	1376
Chattanooga, First	809
Nashville, Grace	717
Memphis, Temple	658
Chattanooga, Ridgedale	567
Knoxville, Fifth Avenue	550
West Jackson	490
Chattanooga, Calvary	402
Maryville, First	401
Bristol, Calvary	388
East Chattanooga	383
Memphis, Speedway Terrace	365
Chattanooga, East Lake	361
Chattanooga, Avondale	356
Jackson, Calvary	353
Chattanooga, Red Bank	306
Chattanooga, Tabernacle	256

By FLEETWOOD BALL

C. E. Lawrence has resigned at Beebe, Ark., in order to enter the Southern Seminary, Louisville, Ky.

A. B. Polsgrove has resigned at Charleston, Miss., but has not indicated his plans.

D. H. Barnhill lately resigned the First Church, La Grange, Mo., to accept the church at Pelahatchee, Miss.

E. L. Springer, of Brownwood, Tex., has been forced to resign his work on account of sciatic rheumatism.

Evangelist T. O. Reese, favorably remembered in Tennessee, is moving from Sarasota, Fla., to Jacksonville, Fla.

A. L. Goodwin, of Pateau, Okla., has been called to the First Church, Carlsbad, New Mexico, and has accepted.

F. T. Anderson, of Lake Wales, Fla., has been called to the church in Haines City, Fla., and has accepted.

Florida Baptists are making much of the coming of C. Roy Angel, of San Antonio, Texas, to Central Church, Miami, Fla.

Sam T. Mayo of the Southern Seminary, Louisville, Ky., has accepted a call to Fisher Street Church, Jonesboro, Ark.

O. M. Stallings has resigned Immanuel Church, Tulsa, Okla., and accepted the First Church, Batesville, Ark.

J. W. Tinnin, father of Editor F. W. Tinnin of the Baptist Message, died Aug. 15 in Shreveport, La. He was a faithful minister of Christ Jesus.

W. A. McComb has resigned as pastor at Flora, Miss., effective Nov. 1. He will locate on the coast and do the work of an evangelist.

H. T. Wiles has resigned the care of Exchange Avenue Church, Oklahoma City, Okla., to do the work of an evangelist.

Louis E. Sullivan has been chosen Dean of the Oklahoma Baptist University, Shawnee, Okla. He has the right name.

A. N. Hall, pastor of the First Church, Muskogee, Okla., has the sympathy of Southern Baptists in the loss by death of his wife.

A country church near Martin has had a great meeting, resulting in 45 additions. H. W. Stigler, of Frederick, Okla., did the preaching.

J. W. Gent has been appointed vice-president and director of Personnel at the Oklahoma Baptist University, Shawnee, Okla.

K. G. Hall has resigned at Alto Pass, Illinois, to enter the Southern Seminary in Louisville. He has moved his family to Louisville.

W. R. Hamilton, pastor at Blue River, Indiana, has been called to the care of the church at Hope, Ark., and it is believed he will accept.

Last Sunday in Memphis, supplies were as follows: J. E. Skinner at Temple Church; P. M. Bailes at Bellevue Church, and Mark Ferges at Speedway Terrace Church.

The church at Braxton, Miss., B. A. McCullough, pastor, lately had a splendid revival in which C. E. Welch, of Memphis, did the preaching. There were thirteen additions by baptism, six by letter.

Miss Willie D. Willion, Instructor of Speech in Stetson University, DeLand, Fla., has been elected to membership in Kappa Delta Phi, National Education Society. She is the daughter of a preacher.

J. T. Odel, pastor of East Church, Paducah, Ky., lately did the preaching in Lone Oak Church, Paducah, Ky., resulting in 22 additions, 18 by baptism. His father-in-law, L. R. Riley, is pastor.

The church at Dublin, Ky., J. R. Guess, pastor, lately had a revival with L. R. Riley of Lone Oak, Ky., doing the preaching. There were 26 addition, 20 by baptism.

H. S. Stewart of the First Church, Oak Park, Ill., has been called as pastor of Ashland Avenue Church, Toledo, Ohio, to succeed T. L. Adams, who recently went to the First Church, Richmond, Va.

John A. Davison of the First Church, Clarksville is spending his vacation in Kentucky. He supplied the pulpit of Severn Valley Church in Elizabethtown, Ky.

The church at Maury City, L. B. Matthews, pastor, lately held a meeting in which Woodrow Fuller, of Fulton, Ky., did the preaching. There were 16 additions, 14 by baptism.

The church at Scotland, Ark., Cecil Meadows, pastor, lately had a great revival resulting in 101 conversions and 92 additions, 80 by baptism. C. H. Franks, of Hayti, Mo., did the preaching.

R. A. Kimbrough, of Jackson, supplied the following pulpits lately: First Church, Brownsville, L. S. Sedberry, pastor; West Jackson Church, Jackson, R. E. Guy, pastor. He had a fine time and appreciative audiences.

By THE EDITOR

Moderator Roswell Davis requests us to announce that the Fayette County Association meets Sept. 11 at Moscow, Tenn.

El Bethel Church, Dewey Nichols, pastor, has closed a good revival with L. S. Sedberry preaching. There were 9 additions to the church.

Christianburg Church, Sweetwater Association, has closed a splendid revival with J. B. Tallant assisting. There were 56 conversions and 40 additions to the church.

Bro. and Mrs. W. C. Summar were visitors in the office recently. He is pastor at Mt. Pleasant. The church has recently gone from half to full time, with the pastor living on the field.

As gathered from the bulletin, the First Baptist Church, Farmington, Mo., is making splendid progress under the pastorate of Frank Q. Crockett. He is a graduate of Union University.

While attending Bledsoe Association, we met Mrs. J. V. Curley, who says that she learned to read from the Baptist and Reflector. That was a good place to begin.

Smyrna Church, Chapel Hill, Robert Pitts, pastor, has closed a good revival meeting with L. Dawson King, Gallatin,

preaching and James Lambert, Lewisburg, in charge of the music. There were 20 additions by baptism and 2 by letter.

—BAR—

E. H. Cox, son of Pastor E. A. Cox of the Second Baptist Church, Elizabethton, and a Ph.D. graduate of the University of North Carolina, goes as Professor of English in Mary Hardin College, Baylor, Texas.

—BAR—

Evangelist E. Maurice Hewlett, Memphis, Tenn., has held revivals in July and August at Hardy, Ark., Macon, Tenn., Lobelville, Tenn., and Cave City, Ark. Aug. 25 he began a meeting at Centerville, Tenn.

—BAR—

The brotherhood will be glad to know that Superintendent Stewart of the Orphans' Home is steadily recovering his health. They also will be glad to know that President Atwood of Tennessee College seemed to be better at the last report.

—BAR—

New Concord Baptist Church, Graves County, Ky., Galen C. Hargrove, pastor, is rejoicing over the great revival recently held there. The pastor did the preaching and Robert L. Newman, Jr., of Union University, led the singing. The Lord gave 24 additions to the church by baptism and 3 by letter.

—BAR—

In attendance upon Holston Association, we met Miss Ethel Phillips of Blountville, who showed us a number of copies of the Baptist and Reflector of 1895 when E. E. Folk was editor received through the subscription of her father. It was a matter of deep interest to see these and read selections from them.

—BAR—

Other visitors to the office recently were E. B. Atwood, Chair of the Bible, Hardin-Simmons University, Abilene, Texas, T. G. Davis, pastor Gallaher View Baptist Church, Knoxville, C. R. Barrow, pastor First Baptist Church, Guthrie, Ky., Norris Gilliam, pastor First Baptist Church, Springfield, Herbert Boston, pastor First Baptist Church, Sulphur, Okla., John L. Mason, pastor Smith Springs Baptist Church, Evangelist Arthur Fox, Morristown, and Bro. and Mrs. Cecil House, Humboldt.

—BAR—

President John R. Sampey of the Louisville Seminary, with Mrs. Sampey and her sister, Mrs. Rosa W. Burris of Birmingham, is expecting to sail from San Francisco on Sept. 4 for a missionary journey in Japan and China. They expect to attend the China Bap-

tist Centennial in Canton, China, Oct. 13-18. They are going at their own charges and they request the prayers of the brotherhood to attend them.

—BAR—

Among the Churches: Memphis—Bellevue, Pastor Lee welcomed 6 by letter, 3 for baptism and baptized 5. Chattanooga—Central received 1 by letter and 1 for baptism; Chickamauga welcomed 2 by letter and 3 for baptism; Tabernacle welcomed 3 by letter and 2 for baptism; Red Bank received 1 by letter; East Lake received 3 by letter; Ridgedale received 2 by letter and 1 for baptism; First received 1 by letter.

—BAR—

On Sunday, Aug. 23, Hobart B. Ford began his duties as associate pastor of the First Baptist Church, Newport, Merrill D. Moore, pastor, and also as field worker in the East Tennessee Association. The First Church recently voted to employ him, half of his time to be devoted to the association, with the First Church paying his entire salary. The association recently elected him to the position of field worker. The First Church is to be commended for its fine kingdom spirit and vision.

—BAR—

Our readers will enjoy reading the following letter from Dr. M. E. Dodd concerning his greatly and widely beloved father-in-law, Dr. G. M. Savage. Across the distance the Baptist and Reflector, whose editor was once privileged to sit at Dr. Savage's feet, sends its deep love and respect to him.

Los Angeles, Calif.,
Sept. 25, '36.

Dear Bro. Taylor:

Mrs. Dodd and I are here in Long Beach with her father, Dr. G. M. Savage. He has been here with his daughter, Mrs. Ben S. Welch, for a year. It occurred to me that his many friends in Tennessee would be glad to hear a word from him.

Dr. Savage had his 87th birthday the fifth of last February. He preached his first sermon at the age of sixteen, and his last sermon at 86. For the allotted time of life, three score years and ten, he has been a preacher of the glorious gospel of God's grace as revealed in our Lord and Saviour Jesus Christ.

We are all so glad that he can have these days of quiet and rest in the delicious climate of Southern California. He was not so well during the first of this year and up to within a month. But he is quite revived at the present moment, and sleeps soundly. He says he enjoys his meals as much as ever in his life. He thinks of his

friends with great gratitude and appreciation. He prays for his churches and for Union University. He graduated from Union in 1871, and has been connected with it for fifty years. His address is 617 Orizaba Ave., Long Beach, Calif., where he would be glad to hear from his friends.

Cordially yours,
M. E. DODD.

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161 8th Ave., N., Nashville, Tenn.

Looking At The World

By Plautus I. Lipsey, Jr.,
Professor of Journalism,
John B. Stetson University

Geneva, July 20.—"The league is dead!"

This cry first uttered with savage vehemence the day the League of Nations was born, is heard today more loudly than ever in Geneva, the beautiful little city which Woodrow Wilson chose as the site for a bold international experiment in behalf of world peace.

But the league, though vastly pessimistic because of recent failures to punish aggressors, is still alive—for it is hard to kill a great idea.

The league is still alive, and it lives mainly because many of those nations which have done most to discredit it are afraid to let it die.

In its essence, the League of Nations is the embodiment of the ideal of international peace, through concerted international action in good will and mutual understanding.

The alternative to international understanding and co-operation is suspicion, fear, hatred, and ultimate war with all the destructive power of modern scientific weapons.

The peoples of the world do not want war, and the statesmen, even when they are the servants of commercial interests which expect to profit

by war, fear the consequences of another bloody conflict.

War is no longer the sporting affair that it once was; its issue can no longer be calculated in advance. Today it menaces the very foundations of government and of society itself. Under its hammer, the strong and the privileged are crushed alike with the poor and the friendliness.

Hence the reluctance to launch actual hostilities, even among those who preach the doctrine of the mailed fist. Hence the general, underlying conviction in Europe today that the machinery of peace must not be abandoned—but only remodeled.

Geneva, as a political center, is undoubtedly sick of itself and full of shame over the miserable failure to prevent Italy's conquest of Ethiopia. Geneva wants to forget. But it can't forget.

"What are the international leaders going to do in September at the regular league assembly?" This question haunts the city of Calvin, and the immediate answer is not particularly encouraging.

According to informed opinion here, the league statesmen on gathering for the general meeting six weeks hence will appoint a committee to "study the possibility of reforming the league."

The appointment of this study group will be hailed with derision by enemies of the league as a face-saving, time-

cheating maneuver. But what, indeed, can be done in the existing state of world opinion to grasp the problem more firmly?

This step will, truly, be a face-saver. It will be a bridge to the unknown. But it certainly involves the great world question of the day.

From certain countries will come proposals that the league covenant be revised so that the Geneva institution may survive as an advisory body, or as a public forum where world opinion may be enlightened. Others will demand, not too hopefully, that an international army be formed to enforce the will of the league. For the present, of course, nothing material will be done or attempted.

Many peace workers and many statesmen believe that the principle of universality is essential to the success of concerted action for the prevention of war. Certainly something nearer universality in league membership is necessary.

Japan and Germany are needed in any practical world peace scheme. What will induce them to participate, it is impossible to forecast.

The United States remain as the crucial factor in the organization of the nations on a basis of law, and there will be no permanent solution until our country is willing to bear its proper responsibility in the terrestrial community.

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Ninety-ninth session begins Sept. 14

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