

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

ORGAN TENNESSEE BAPTIST CONVENTION

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The War on Religion In America

Communism aims at the destruction of religion. Throughout its history, in all nations of the world, the red revolutionary movement has waged vicious warfare against the church. The victory of bolshevism in Russia meant the suppression of religion and the wholesale massacre of believers. The rise of radicalism in present-day Spain brought with it the sacking and pillaging of churches and the persecution and murder of Christians.

In America, however, for the present at least, the communists are pursuing a different policy toward religion; they are masquerading as "friends of peace" and "friends of religious freedom"; they are gaining to their side certain liberal religious leaders. The purpose of this red "penetration" of religion is plain. The communists are trying to enlist the support or dampen the opposition of religious people in their struggle to put over communism in America. They also wish to bring religious people to the defense of Soviet Russia, in case that nation should become involved in a war with fascist countries.

In other words, to put it bluntly, the communists wish to "use" Christians as cannon fodder in the red struggle for world supremacy. In aligning themselves with church peace societies, in getting themselves elected to key positions in pacifist organizations, the communists have one purpose in mind: the advancement of the class war and of world revolution, and the defense of Soviet Russia, all in the name of misleading peace propaganda! In discussing "The Fight for Peace" in his book **WHAT IS COMMUNISM?** Earl Browder says:

"We communists carry on a consistent struggle for peace in all capitalist countries. **The fight for peace strengthens the preparation for the socialist revolution.**"

The purpose in "fighting for peace," according to Browder, apparently is to help the Soviet Union:

"There can be no effective fight for peace which does not involve as its task the defense of the Soviet Union," he says.

Now the defense of the Soviet Union involves, also, the advancement of world revolution—of evil war in all other nations of the earth. Browder makes this clear when he says, "Its (Soviet Russia's) defense aids the revolutionary movement throughout the world."

Dan Gilbert, in *Poison Peddlers*

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EDITORIAL

THE DOCTRINAL FULLNESS OF NEW TESTAMENT EVANGELISM

Let no squeamish brother shy away from the word "doctrine." The doctrines of the Word of God are simply the teachings of the Word of God on the subjects in the Word of God.

There are the doctrines of sin and the penalty of sin. There is the doctrine of God's love. There are the doctrines of the atoning death, the burial, the resurrection and the second coming of Christ. There are the doctrines of repentance, faith, salvation by grace, regeneration, preservation of the saved and glorification in eternity. And then, pertaining to the obedience of the saved, there are the doctrines of the church, the ordinances, evangelism, missions, giving and so forth. To shy away from doctrine is to shy away from the Word of God.

A study of the Gospels, the Acts and the Epistles will show how rich in doctrine the New Testament evangelism was. For instance, in a ministry of about a month in Thessalonica Paul set forth all the major themes of the Christian faith. Both evangelists and pastors in those days were like Paul, who in the presence of hearers "reasoned with them out of the scriptures." But in our day there are some preachers under whose ministry one might sit for years and never gather any clear, rounded conception of the great Bible doctrines. About the only reference some men ever make to the Word of God is to quote a text from it. They reason out of everything except the Scriptures. There should be more of the setting forth of what God has said in the words in which He has said it. Homiletics and judicious illustration are valuable as the handmaidens of Biblical exposition, but they ought not to take the place of such exposition. The prophet's adverse description ought never to be applicable to a minister—"a famine of hearing the words of the Lord."

"Faith cometh by hearing and hearing by the word of God" and God regenerates men "with the word of truth" (Rom. 10:17; James 1:18). Therefore, evangelistic appeals and technique should be based on solid Bible truth. Genuine results are not producible on any other basis, though there may be many "professions of religion." Sinners need awakening and saving truths. Saints need instruction in the Word, that they may know their position and resources in Christ and what God would have them to do. This old world desperately needs the "Thus saith the Lord!"

Therefore, in our pastoral ministries, in our local evangelistic campaigns and in the Southwide campaign proposed by Southern Baptists for 1939, let us all, preachers and laymen, study the Book, saturate our minds and hearts with the great Bible teachings and then go forth in the power of the Spirit to witness to the truth. Solid results are the fruitage of the people who proceed on this basis. Of course, in spite of all Satan may sometimes plant some "tares" amidst the "wheat." But our preaching and our procedure must be of such a nature that they will not encourage him in it or be responsible for it.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

A SERIOUS DEFECT SOMEWHERE

Recently we were reading in a paper dedicated to a mission plan whose followers are characterized by their strong opposition to "Conventionism." The secretary-treasurer was making an earnest appeal for funds to pay what was due certain workers. Among other things he said that if the workers were not supported, they would "either have to collect their own salary, or go unpaid, or quit the field." Some of them had offered substantial reductions in what was due them, one up to as much as fifty per cent, and the question was asked, "So why not take advantage of these reductions and pay off?"

Now stringent times may disrupt any mission plan for awhile. But the trouble is that the record of the devotees of the plan in question has been uniform practical failure in missionary results through both fat and lean years as compared with what the ability of its followers and their affirmed orthodoxy ought to produce. For instance, in one of their associations, in a year when there was no excuse for it and certainly not from the viewpoint of the size and ability of the body, it was reported that the association was doing "next to nothing for missions." If a plan is really grounded in the New Testament, how can it result in practical failure through the years unless there is a serious missionary defect in its devotees?

It is, of course, possible for times to become so hard financially as to compel a reduction in the salaries of certain workers. No blame is to be charged in such a case. But when a plan results in practical failure through both fat and lean years and the workers offer reductions in their salaries in order to get a portion of what is due them and then the secretary-treasurer is faced with the embarrassment of suggesting to the constituency that they clean the slate by taking advantage of these reductions, it is certainly very uncomplimentary to the followers of that plan.

At times nobody can make as large gifts as at other times. Some people will never be able to make as large gifts as others. That is no disgrace. But any people can make large gifts in proportion to their ability. Of the Macedonians Paul said that "the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Our conviction is that both the "Direct" and the "Convention" plans of mission work, in their fundamental aspects, have New Testament warrant when used in a New Testament way. But a plan which is so construed and so applied as to result in "next to nothing" as compared with the ability of the people is certainly not used in a New Testament way. So in reference to the plan under consideration the missionary defect must rest with its followers.

If the defect rests with the people, then they ought not to emphasize their orthodoxy so much; for omissionism, closely related to antimissionism, is one of the greatest heresies in the world. And these brethren ought not to be so critical toward their Convention brethren, who also have their defects, but who are following a mission plan which, in spite of whatever faults it may have, is producing some wonderful missionary results.

When two mission plans are before us, both having imperfect people connected with them, the preferable course would seem to be to line up with that plan which produces the better results.

POLITICS SECONDARY TO MORALS

The Baptist and Reflector has no political pronouncements to make or political fight to wage.

It does believe, however, that politics should be made secondary to moral issues, and it is tremendously interested in such issues as they may be brought into view or affected by state and national campaigns for office.

In view of the appalling fruitage of the beverage alcohol traffic, there is no more important moral issue before the country than the liquor question. National repeal of prohibition was a calamity. State repeal in Tennessee would be another calamity.

Partisan politics should sink out of sight in comparison with such an issue.

Therefore, when men, assumed to have reasonable ability to fill the position which they seek, are running for either a state or a national office, pick out the man who is personally and politically or legally dry and vote for him.

Fifth Avenue Baptist Calls Pastor

By J. Ross Hodges



REV. FRANK W. WOOD

Frank W. Wood, associate pastor since October 29, 1933, was elected recently as successor to Dr. J. L. Dance, the church's veteran pastor, who died May 17.

The story of Bro. Frank Wood's rise to the pastorate of one of Knoxville's largest Baptist Churches is that of a country boy. Born on a Fentress County farm in February, 1902, he attended local schools and went to Carson-Newman College, where he was graduated in 1928.

During summer months and for four years regularly, he was a state Baptist worker. He entered the Southern Baptist Theological Seminary in Louisville, and was graduated in May, 1933. He again took up his work as a Baptist worker throughout the State.

In 1934, he married Miss Charlene Wills, of Memphis. They have one son, Frank Daniel, who is 2 years old.

Dr. J. L. Dance, the late pastor of Fifth Avenue Church, was stricken in March, 1933, and for almost a year was unable even to attend the church's services. Pastors from other Knoxville churches supplied at Fifth Avenue.

When doctors advised against Dr. Dance's return to the active pastorate, the church called Bro. Frank Wood as associate pastor. For four and a half years he has done practically all the pastoral work.

Upon the death of Dr. Dance last month, the board of deacons recommended that Bro. Frank Wood be named pastor of the Fifth Avenue Baptist Church. About 450 members of the church were present in business session and concurred in the recommendation. The church is going forward in a fine way.

A New Baptist Church Organized

On Sunday afternoon, June 5, a Council was called at Madison, Tennessee for the purpose of organizing a Baptist Church at that place. A flourishing mission had developed under the capable leadership of Brother G. C. Morris, missionary for the Nashville Association, and under the nurturing care of the Old Hickory Baptist Church. One hundred two names were signed to the petition calling for the Council, three others united with the new church after its organization.

The Council was composed of Pastors: L. S. Ewton, C. S. Henderson, W. C. Creasman, W. Rufus Beckett, Joe P. Jacobs, G. C. Morris, Ray Dean, G. Green; Deacons: T. H. Darden, L. F. Stevens, M. C. Robinson, B. F. Sanders, Hugh Lawrence, J. P. Booth, W. H. Cartwright, Clifford Robinson.

W. C. Creasman served as moderator of the Council and master of ceremonies for the occasion. The congregation presented as their Articles of Faith those contained in Pendleton's Manual and also adopted the Covenant given therein. The Council then voted that the body be recognized as a regularly constituted Baptist Church under the name "First Baptist Church" of Madison, Tennessee. Bro. Beckett had previously led in a moving devotional service and now Bro. Ray Dean, pastor of the First Church, Old Hickory, delivered a most earnest and appropriate sermon.

It was a happy day and marked the fulfillment of the dreams and prayers of many and rejoiced the hearts of all who have watched this development. The new church begins with a splendid prospect. It has adequate equipment, a strong, intelligent and interested membership, and an unlimited opportunity for growth and service. This is indeed a glorious "first-fruit" of our organized mission program under the capable direction of Bro. G. C. Morris. In a few years this will undoubtedly be one of our stronger churches.

G. Green, Clerk of Council.

Let's Go

All of us pastors cannot go to Ridgecrest this summer, much as we would like to and profitable as we know it would be to us. Neither can all the members of our churches go; in truth, very few of us will have that happy privilege.

But many of us can do the next best thing—attend our own Tennessee Baptist Encampment at Ovoca, July 29 to August 5. Dr. Freeman and his associates have a program that will be helpful to our people in every department of our organized work. The cost is moderate—only \$11.50 for the eight days—and that includes registration fee too. Let's plan to attend.

J. R. Kyzar, Chairman,
Encampment Committee.

"Dry" Loafers

Ethel Hubler, Editor National Voice

The little, mild, bald man had settled down in the train to read, and, feeling drowsy after a trying day at the office, fell asleep. On the rack above was a ferocious crab in a bucket, and, reaching the edge of the rack, it fell, alighting on the little man's shoulders, and grabbed his ear to steady itself. All the passengers waited expectantly for developments, but all they heard was: "Let go, Maria! I tell you I have been at the office all the evening."

It isn't henpecked husbands or crabs that are on my mind. It is loafers. Not office loafers, or taxi loafers, or bootblack loafers. It isn't beach loafers either about which I'm thinking, or even drunken loafers. Yet what a tragic moral and economic loss to our cities and towns are these drunken loafers. The subject of this little discourse, is not "drunken" loafers. It's "dry" loafers.

What is a "dry" loafer? It is an aimless one. A dry who lounges around, and in plain language is too lazy to work. One who says "I've had my day, let somebody else do it." He abhors all this drunkenness, being a total abstainer himself. But bad as he realizes this suds era is, the "dry" loafer does not care to take any active part in a campaign looking toward better conditions. I actually heard one dry loafer say, in discussing the beer guzzling now going on, "What's the use? Liquor seems to be here to stay." To this idle, aimless, lazy dry we say that if the liquor were ruining and poisoning the chickens and the dogs and the cats and the pigs of the nation, instead of the boys and girls, it would "not be here to stay." There would be "some use" in doing something about it.

Are you a "dry" loafer? Are you wandering aimlessly around, calling yourself an "active" dry, while not acting, not even to the signing of your name on a dry petition helping get measures on the ballot which will better conditions? Thousands of these petitions in Arizona, Colorado, Nebraska, California and other states are awaiting your signatures, that is, if you are registered. And that brings up the question as to whether you are qualified to vote or not. If you have not registered, then you have been loafing again. A woman this week wrote me and said, "I see you believe in voting. My citizenship is in heaven." And after "praying God's blessing on me," she added a postscript which read: "I'm spending my time doing the Lord's work, for He's coming pretty soon." A "dry" loafer, and she doesn't know it! It might be well for such to sit down and read a few passages such as this: "Render unto Caesar (the government) the things that are Caesar's, and unto God the things that are God's," and then turn to "Righteousness exalteth a nation, but sin is a reproach to any people." "The booze business cannot be licensed without sin," says the great Methodist Church. "Occupy till I come." We take this to mean to keep on keeping on fighting sin. Among the gross sins mentioned in the Book, is drunkenness, and it is condemned on every hand.

Don't be a "dry" loafer. We are making rapid headway. Dries have won 5,000 elections out of 7,000 since repeal. Get into the dry possession!

—Los Angeles, California.

Carson-Newman College

Carson-Newman closed in the early part of May one of the best years in its history. The enrollment for the year including summer school was five hundred and fifty-six. Among this enrollment were forty-four ministers and seventeen volunteers for foreign mission work. The graduating class was composed of eighty members. In spite of some deaths and tragedies, it was an unusually good year.

At the meeting of the Board of Trustees in March all members of the faculty were re-elected except the Librarian, who had resigned to be married. All regretted to see Miss Farris leave us, but we are glad that she is to go with Mr. Charles W. Wagner to Florida where he is employed to teach in a high school next year. Miss Nelle Davidson was elected to fill this vacancy. Miss Davidson is a well trained and experienced Librarian. She has been active in the program of the Central Baptist Church of Johnson City. One new member was added to the faculty, Miss Martha Brown Allen, who will be assistant in Piano.

Summer school is now in session and house parties and preachers' schools are being conducted during almost every week of the summer term. We entertain during the summer the Knox County Business Women's Circle of the Missionary Society; the Knox County Young Women's Auxiliary; the Preachers' School; the East Tennessee House Parties for Junior Girls' Auxiliary, Intermediate Girls' Auxiliary, and Young Women's Auxiliary. Through all these organizations the college is trying to serve the denomination in the fullest and best way possible, and is glad to cooperate with our denominational leaders in rendering this service.

About two-thirds of the workers announced for the Training Union department for the summer are graduates and former students of Carson-Newman College. It is our purpose always to train our students to be of service in the local church and in the denomination. Our Baptist Student Union is one of the strong organizations on the campus and spends its energies directing the activities of the unit religious organizations. The First Baptist Church of Jefferson City has just finished a splendid Sunday School Building by the side of the church building and this will make our religious activities much more fruitful in the future. Since the close of the year we have added a new Hammond Organ, and are preparing to give organ lessons to students who want to be prepared for this service to their churches when they leave college.

Another feature of our program which is causing a good deal of enthusiasm is the erection of our new Science Building. Excavations have been completed and brick masons will begin their work within the next few days. It is our hope to have this building completed by the first of January. The building will provide a full floor for Physics, one for Biology, and one for Chemistry, with storage room and two large class rooms in the basement. This will not only give more room and better equipment for the departments of Science, but will also vacate some very fine rooms in the administration building which can be used to enlarge our library space and to furnish class rooms for teachers who now have to meet their classes at vacant periods in the class rooms of other teachers. We appreciate the fine co-operation that our friends have given in raising money for this building and hope that others are going to join so that we will not be hindered from completing the building for lack of funds.

The outlook for next year is most encouraging. We have more enrollment than we have ever had at this date, and new enrollments are coming in daily. Everything indicates that our rooms will be filled by the middle of July or the first of August. It is the desire of Carson-Newman College to serve every young man and young woman who wants thorough academic work and the development of Christian character. We urge this type to enroll with us for their training.

James T. Warren, President.

American Baptists In Their Public Relations

The Southern Baptist Convention appointed in 1936 a Committee on Public Relations; a year later the Northern Baptist Convention took similar action. The members of the first Committee include U. S. Senators J. W. Bailey, Walter F. George and M. M. Logan, President L. R. Scarborough, Secretaries C. E. Maddry, J. B. Lawrence, T. L. Holcomb and T. J. Watts, A. J. Barton, Rufus W. Weaver, E. Hilton Jackson, and Perry L. Mitchell; the members of the second Committee include President Arthur J. Judson, Secretaries M. A. Levy, C. M. Gallup, E. P. Beers, together with G. G. Johnson, W. S. Abernathy and Rufus W. Weaver. For the past year these two Committees have acted together, whenever Baptist rights or principles have been threatened.

The Department of State, acting under the instructions of Secretary Cordell Hull, has co-operated to the fullest extent and in two instances have enabled the two Committees to secure the ends that were sought.

Baptists are familiar with the restrictions that have been placed upon our Rumanian brethren and the efforts put forth by Dr. J. H. Rushbrooke and Dr. Everett Gill in their behalf. On May 11, 1938, the Department of State, writing to Rufus W. Weaver, Chairman, told of a dispatch from Bucharest that closed with, the following words: "The Ministry of the Interior is reported already to have sent instruction to the Prefects throughout the country, directing that all the churches which had been closed should be allowed to be reopened and that all hindrances to their normal activities should be removed."

The Department of State refuses to interfere in the internal affairs of a friendly nation, such as Rumania. However it may exercise its rights to enquire, when requested so to do by American citizens. Within the past six months the Department of State has cabled on five different occasions to the American Minister in Rumania, making inquiries that indicated to the Rumanian Government that their treatment of the Baptists in that country was being watched with the keenest solicitude by American Baptists and that our State Department desired to indicate to the Rumanian Government how deep and wide-spread this feeling actually was in the United States.

The situation in China was different. The Japanese had invaded that country, seized and destroyed much property and had threatened the continuance of all missionary work within the areas of hostilities. On February 9, 1938, the two Committees on Public Relations made their first appeal to the Department of State in behalf of our missionaries and in this connection asked that the property of the University of Shanghai be restored to its rightful owners. Our Government acted promptly and on February 16th, Mr. Grew, the American Minister at Tokyo, made representations to the Japanese Foreign Office. Complying with the suggestion made at a Conference held recently with Dr. Stanley K. Hornbeck, Advisor on Far Eastern Affairs, Secretary Hull gave publicity to the demands for the restoration of the University of Shanghai property on May 31 and released this information on June 1. That very day the Japanese Government began the restoration of property by the release of the Southern Baptist Mission in the Chapei District of Shanghai, and announced the appointment of a Commission to formulate means for the satisfactory adjustment regarding the University of Shanghai. This Commission is now in Shanghai to arrange for the terms of restitution.

Secretary Cordell Hull, together with his Advisors merit the praise and appreciation of American Baptists. Declining to consider the use of armed force, the Department of State is exercising every other power it possesses to enforce the requests that have been made from time to time by the American Baptists.

So important has become the work of these two Committees, that plans are now being formed for a joint session of the entire membership. This will bring together in Washington the Presidents of the Northern and Southern Baptist Conventions, and other outstanding leaders, who will consider all areas of action in which Northern and Southern Baptists should cooperate.

Rufus W. Weaver, Chairman,
Committee on Public Relations,
Southern Baptist Convention.

The Value of Thought

By Samuel Pierce White

Living is more than existing. Sometimes our hearts rise to the high plain of true thinking. We then catch a realization of reality. The beauty and the security of the higher life give us a glimpse of divine values. Here is a genuine thrill.

Value of Scripture Teaching

We are amazed at the true value of scriptural teaching. It means more to us than we sometimes concede. Proverbs teach us that Thought is The Index of Character. "As he thinketh in his heart, so is he." When a man is alone with his soul in thought the character of that thought is a reflection of the character of that man. Sweet water comes out of a sweet well and bitter water is produced by a bitter spring. A man may seem to be one thing and yet really be another thing. He may seem a friend and stab as an enemy. He may feast us well but have his thoughts far from us. We look on the outside and therefore be deceived. If we could read thoughts as well as we can fall for the glamour we would be better able to care for our precious possessions. The thoughts are the real indices of character. What men are men think. If we can see through the thoughts of men we can see through their souls and preserve our self respect, our dignity and our interests. Some are versatile in thought because they are rich in soul. Others are narrow in thought because they live constricted lives with little hearts. But the one who thinks good of people is good for people. His is a background of goodness.

Those who think failure are either failures or are ignorant of their own success. Those who think success have success within their own hearts. Suspicion leads to shrewdness in dealing with men. The suspicious man is a spider in the ointment instead of a fly. Thoughts are the indices of character according to the Scripture. "As he thinketh in his heart (away back where the trusting one cannot see), so is he."

Thought-Awakening Instruments.

The second thing we are to consider is, The Thought-Awakening Instruments. Much has been made of the idea that we are living in a new world. We are not. Every vital thing is unchanged. The air we breathe, the water we drink, the food we eat, are the same through all time. We may raise it differently, approach it differently, consume it differently, but the cell salts that are transferred to the blood are the same. On the outside things may seem new but on the vital side they remain the same. We used to go barefooted once, now our boys go bareheaded. That is pretty much the extent of newness that has come our way. We may have discovered many things the ancients never knew, but they were here all the while. Human nature, the most vital thing that belongs to this world, remains the same. It still needs to be born again to see the kingdom of heaven. It always will. It still is amenable to influence so we note some of the thought-awakening instruments of the present day. The orator has always had a place in this work and always will. The press has its place and will for a long time. The radio is another and its position has been established. The moving picture has come to wield its influence. Nature about with its declaration of divine glory. Floods and quakes and skies and seas and mountain granduers awaken sleeping thoughts. Some are art and some artificial, but they do mighty feats in awakening thought. They are not to be ignored or neglected or they will turn the tides of destiny and place many beyond the influence of the wholesome. They are instruments of thoughts because they make pictures upon the soul that can never be obliterated. Man must live with these pictures and sometime he will speak of them with an unuttered language-thought.

The Moulding Power of Thought

The third point is That The Moulding Power of Thought Is In Reaction from Thinking. This reaction filters through the whole being. It washes the soul clean or it pollutes the whole texture of the soul. This depends upon the nature of the thought object. The impressionable mind that has ever had the picture of indecent objects wrought upon the soul must go through life with an increased load of evil concepts to haunt it all life long. If the balance of good is greater it will produce revolt of soul, but if the preponderance of images is evil it will break down. It is the straw that has never been broken that stands straightest in the driving wind.

Gangster concepts precede gangster conduct. Illicit thoughts and emotions go before lewd acts. Benumbing impressions always

go before lukewarmness and backsliding. The undermining influences in life sow abundantly the seeds of distrust in sacred things. "Vice is a monster of such hideous mien that to be hated (by the pure soul) needs but to be seen. Yet seen too oft; familiar with its face: We first endure—then embrace." The filtering power of contemplation changes the whole warp and weft of character by the reaction of thought upon the soul. The old man struggles against the clattering rubbish in the chambers of his soul. How pitiable the spectacle—the old man thus accursed.

On the other hand the mind and heart and soul that has given place to the beautiful, the true, the pure, the noble, has an imagery of soul that is noble, cultural, holy, and God honoring. So Paul gave us a glorious exhortation when he said, " whatsoever things are true, whatsoever things are honest . . . think on these things."

The Fruits of Thought the Gift of God

Lastly, The Fruits of Thought Are The Gift Of God. Paul again says further—"Those things do (Eph. 4:8, 9) and the God of peace will be with you." Think on good things and the God of peace will be with you. The fruits of wholesome thoughts are the gift of God. When the stream of thought is laden with rear and filth, it is because these corrupting elements are in the soil from which the stream comes. But when the thoughts are laden with truth and purity and honesty and love and kindness, it is because deep down where thoughts arise the heart, the centre of personality, these holy things have their being. God makes the new heart—God supplies the new heart—God heals the soul and the stream is pure because it flows from the living fountain within. God gave that fountain its nature when He gave it its being and He gave it its fine fruits of Christian virtue because He had given it Christian attributes. They are the gift of God. Fruits like the tree which bore them—Fruits pleasing the God who created them. May He create within us clean hearts and let flow from us pure thoughts and make our lives fruitful in the Christian way.

—Deaderick Avenue Baptist Church,
Knoxville, Tennessee.

Home Missions Revival In Martinsville, Va.

By J. F. Plainfield, Italian Missionary

After attending the convention at Richmond, I spent eight days with Rev. Thomas Fryer, pastor of the Starling Avenue Baptist Church, Martinsville, Virginia, in an institute of missions, teaching Dr. J. B. Lawrence's book, *Taking Christ Seriously*, and addressing each evening a crowd estimated to exceed 400 on week days.

Both Sunday evenings the crowds packed the auditorium aisles, balcony and doers, and overflowed into the basement made accessible to the message through the amplifiers, thus giving me the finest opportunity to press for decisions and to present the work of Home Missions. Even then, some two hundred people were turned away for lack of space.

It was a great occasion for Home Missions, not fewer than 150 attending regularly the evening class on *Taking Christ Seriously* and a daily audience of 400 drinking in my messages on "Christ and I," a series of spiritual and missionary topics for deepening the spiritual life of the Christian people and the missionary zeal of the church.

The pastor is a great worker, a fine preacher and a lover of missions, and his fine young wife backs him up with all of her splendid personality and winsome ways. The two make a fine team. The success of the eight days of Home Missions revival is due largely to their efforts in preparing for my coming.

There were more than twenty additions to the church, fourteen or more by baptism and the others by letter or statement. It was a revival in every sense of the word, yet I would not depart from the accustomed plan of mine to preach only Christ and missions.

The meeting at Martinsville demonstrated beyond cavil that the gospel is still the power of God, and the thirty-eight subscriptions to *Southern Baptist Home Missions* secured by the pastor prove that Home Missions, when presented in a challenging way, will win the love and loyalty of our people.

Marvels of His Grace

The mission work in Brazil is one of the marvels of His grace. There is nothing like it in all of the history of missions. Few of us, even those who are closest to the task, have realized just what the work has been and is at the present time. Its reality has been brought anew to my mind by a little trip that I have just made out into the State of Rio. I had not visited that part of the State for several years, so that its development and progress made me realize as never before the real meaning of the work in Brazil.

April 14. Left Rio at 5:40. An all day trip took me to Moncao. The Association is to meet in Tabua. We can get there either on horseback or in an ox-cart. Has been raining and is still threatening. I decided to go horseback. A pastor and I leave with a guide. But such a guide! He got lost twice in ten miles. Arrived at ten. The ox-cart arrived at midnight.

April 15. Association started off well. Had come expecting to speak twice. Found that I was to speak from two to four times per day. So be it.

April 16. Three times today. Association growing larger all of the time. Twenty-eight churches in the Association, twenty-six present.

April 17. Attendance increasing all of the time. House will accommodate four hundred. Six hundred in house at night and as many outside. Spoke four times. Twelve hundred people present at night. Nine decisions after the final sermon. Messengers to take the train, left at mid-night in ox-cart. Decided to sleep in Tabua. Messengers arrived in Moncao at four-thirty.

April 18. Left about eleven on muleback. Wanted to catch a freight train that would get me to Natividade in time for worship that night. Train six hours late so went on express. Arrived at nine but people still waiting. Oh the patience of these Baptists!

April 19. Spent the day in Natividade. At night the big house ran over with 450 people. After I had used the lantern and preached, there were twenty people who came forward.

April 20. Left by bus for Itaperuna. Church had arranged for me to stay in hotel. House would hold only about half of the people who wanted to get in. There were 350 present. Used the lantern and spoke. One soul decided to accept Christ.

April 21. Left by bus for Cavinha, a country church. Had as companion Pastor Elias. Another church that would not hold the crowds. Spoke on Home Missions and preached as there was no electricity. Four decisions in the crowd of 350.

April 22. Went on horseback to main road to take bus. What a deception. Had rained, no bus. Decided to walk back to Itaperuna, some five miles. Set out. Will have to lose two churches. We didn't like that. Met a truck and found that it was going to Bom Jesus, our destination. The owner not only took us on but refused to charge us for the trip. The courtesy of these Brazilians! Arrived in Bom Jesus with rain. In spite of rain, house would not hold the crowd. A small church but two hundred people crowded in.

April 23. I wish these trains wouldn't leave so early. Had hardly dozed off when the call came to catch the train. Left train after an hour and went on horseback out in the country four miles. Helped organize the church in Liberdade several years ago in a grass covered house. What change! A nice village and the church the best house in the village. Seven hundred and fifty people tried to crowd into the house at night. Used lantern and preached. Then gave the invitation. The people came so fast that I could scarcely count them. Many tears were shed at the manifestation of the Power of the Spirit. More than forty came. Rode back to the station to catch the train next morning.

April 24. Another early rising train. Sunday and two churches to visit several miles apart. First one rather small but two hundred people came to Murundu and there were 12 decisions. Two hours by train to Moncao once more. One of the largest churches in the State. Crowded to the doors with 400 people. Showed work of Home Board and preached. Six decisions.

April 25. Spent night in home of a fine friend who knows how to treat a fool preacher that will make such a trip as I was trying to make. Let me sleep until nearly nine. Felt new again. Had thought the night before that could not go on. What a mistake. The Holy Spirit does help one who is giving oneself to the service. Only three miles to another church called Moncao. Was one of the most faithful when I was in Campos. Three hundred and fifty people tried to hear the message about Home Missions and the sermon afterward. Six people accepted the invitation, among them a man over seventy.

April 26. Back to Moncao in the morning. This time the freight train was on time and we caught it to go to S. Caetano, another country church. Church full and ten decisions.

April 27. Four in the morning and dark as pitch. Don't look so good but my mule is strong and the train has to be caught if I am to preach in Boa Ventura today. Went by truck, remem-

bering the trip that I made when the church was organized. A country church but 350 people tried to get in. The capacity of the house had been about doubled but ought to be doubled again. Six fine young people gave themselves for special work and thirty gave themselves to the Master for the first time. The choir had come from Moncao and they kindly invited me to return with them in the truck. It was that or get up at three the next morning, to go on muleback to catch a nearby train.

April 28. Why can't these trains leave at a reasonable hour? Nothing doing for the train isn't even late today. Two hours to a flag stop where a horse was waiting to take me to Bahu. A country church that is doing a marvelous work. Another crowd of three hundred and fifty. Twenty-one decided to accept Christ after the message on Home Missions and a sermon. Can't have a better appeal than that.

April 29. Just a short trip of five miles today on a good mule. A country, Cardoso Moreira church and a marvel of God's grace. Another church had doubled the capacity of their building but it was not large enough. Five hundred people tried to find seats. Seven consecrations and eight decisions.

April 30. Eight miles on my good mule. A village church, the best building in the town. Five hundred people and four decisions. Saturday but not a day of rest. Cardoso Moreira has two churches also.

May 1. Another Sunday. A truck load of people went with us out to a country church called S. Louis. Also helped to organize that church out in the woods. Now they have a nice building. I spoke on Home Missions and preached to four hundred people. There were seven decisions. Then we went back to Cardoso. We ate at four for the first time that day.

It is hard to describe the work at Cardoso Moreira that night. If one tells the whole truth it looks like exaggeration. But there it goes. Our work was to begin at seven-thirty. At six-thirty, the pastor, Fidelis Morales, and I went to the church. I had to ask permission to get in and that with difficulty. I suggested that we begin at once as no one else could crowd in. He agreed and I used the lantern and then preached. Twenty-one accepted when the invitation was given. After we had finished one of the deacons came and said that a great many people were disappointed for they could not get in the house. He suggested that there was a white wall out in the street and that we could use the lantern there. We agreed and there were more than a thousand people in the street. We had the most perfect order and I spoke twice. With that we finished at almost eleven. Six times in one day was about enough.

May 2. Home again after a trip of nineteen days of travel and work. Preached forty-three times, to 7,550 people, without any duplicates, and there were 205 decisions. No explanations are needed I believe. How wonderful are the Marvels of His Grace!

L. M. Bratcher,
Rio de Janeiro,
Home Mission Secretary.

IF YOU WERE WITHOUT LEGS



Many of our readers have seen the wheel chair of Pastor E. H. Greenwell of West Paris, and perhaps watched him as he gets around in it. Some years ago he suffered the amputation of both lower limbs, and since then has had to depend upon a wheel chair and friends for getting about. His church at Paris has built an elevator outside the front door for his convenience.

After waiting for some time to find a better means of locomotion, he has found a machine called the Autoglide. It will do for Brother Greenwell many things which his friends and family must now do, and thereby make his ministry more effective. I take pleasure, therefore, in sending this information with the request that anyone, who may wish to help Brother Greenwell have this machine, send a contribution for that purpose. If funds are sent by check or money order, make them payable to O. W. Taylor. Be sure to state that the money is for Brother Greenwell's Autoglide.

The Autoglide will cost complete as shown in the accompanying illustration about \$175.00. Brother Greenwell is one of our vigorous missionary pastors, and in addition to his pastoral duties, does a lot of evangelistic work in mission fields. This little machine will be a blessing to him in his work.—John D. Freeman, Executive Secretary.

The Gospel In The Regions Beyond

FOREIGN MISSION BOARD
SOUTHERN BAPTIST CONVENTION
Richmond, Virginia

CHARLES E. MADDRY, Executive Secretary

THE KEY-NOTE

One of the key-notes of the recent Southern Baptist Convention was "evangelism." Today as one glances over correspondence from around the world, one finds this same note being emphasized by the missionaries.

From Japan, Miss Naomi Schell writes of a meeting conducted by Mr. Hiroji Kuriya, who attended the Southern Baptist Theological Seminary about two years ago. She says in part:

"Still another and lasting joy came when Mr. Kuriya came to us to conduct our spring evangelistic meeting. For the first time in years within the bounds of our convention, such a meeting extended over five days. The churches usually have a meeting Saturday night, one on Sunday morning and one Sunday night and call that 'a meeting.' One pastor gave as his reason that the church members got tired. I have always believed that method could be improved, and Mr. Kuriya proved it for us. The week was so manifestly under the tangible guidance of the Spirit that none of us has been the same since. Eight grown people stood saying, 'From this day forth I renounce all other gods and accept Christ as my Saviour and Lord.' Also a number of children and fourteen other grown people asked to be enrolled as inquirers; and many of them have continued to attend the Bible classes held weekly, and some of them have begun to attend church. Mr. Shimose comes to us next week for another five days and we are sure some of these inquirers will be brought to their decisions this time. Of course there is no church organization in the Good Will Center; the Tobata Baptist Church receives into its membership all who are won here. The pastor is on our Board of Managers and always assists in planning these special meetings.

"I could go on and on telling of joys, such as that of being welcomed as I was this afternoon into homes that have long been closed to us, and thanked to the point of embarrassment for the prayer offered in behalf of the home. It is heart breaking to see the hungry hearts, the broken bodies, the faces pinched with hunger or lined with anxiety. As I returned home this afternoon, I watched the faces of those I met; and in not one of them was there anything that indicated the slightest degree of happiness. Yet we have the Secret of all happiness, and because 'we' are only one woman 'we' cannot begin to reach those who are begging to be shown the way of life. How long shall I have to face these 60,000 people alone, and say to the majority of them 'I cannot teach you the Way of Life, I have no more time, nor strength?'"

Turning from Japan, one may attend a meeting in Nigeria, Africa, conducted by Missionary A. C. Donath and Missionary Wilfred Congdon. Mr. Congdon tells the story in a most interesting way:

"On the way, we stopped for lunch at Ara, and after eating I got out my accordion and played it in the middle of the town. When a crowd had gathered, Rev. Donath announced our meeting, to be held in Igede, twelve miles farther on. In Igede we went to salute the king and played for him. He was a small, vivacious, interested old man, sitting on his mud throne which was painted, quite artistically, blue and yellow. We stopped also four or five other places, before chiefs' houses or in the open street, and I played my accordion and cornet, and the meeting was announced. About dark we came back and ate a cold lunch, and fell into bed.

"Just before eight o'clock the next morning I went out along the streets of the town and blew my cornet to call the people to the church. They were very slow in coming, but always toward the end of the service we had a good crowd. In the mornings we had class periods for Church History, Doctrines of the Bible, B. Y. P. U. management, and a sermon, with music and singing before and between. We announced the evening meeting for six P. M. They have little conception of time, but we were surprised to see, at two o'clock, a number of children gathering at the church for the evening meeting. We went over and had a short meeting with them, and let them return home. At six o'clock I blew the trumpet again to let the people know that it was time to begin. That night we had crowds of people. The church is a large mud-walled building with about eight or ten openings

for windows. The whole building was filled with people, seats full, standing room all taken, aisles crowded and front of the seats three deep with children, and the windows overflowing out into the African moonlight. We estimated that there were 700 inside and 300 more outside.

"The next evening we decided to have the children meet separately, so after singing and a devotional period, Pastor Tiawo and I took them to the school building a quarter-mile away. We had singing, and I played for them and told them Bible stories, with pastor for interpreter. One of the young men, whom Rev. Donath and I had to take care of our belongings and room, proved to be a great help with the children's meetings. Samuel is his name, and he is in the Seminary now. When the children had been singing a little while, more and more kept coming in out of the shadows outside and joined in the singing. Presently the school was full, and still they came. If there were not 400 youngsters piled in and around the building, I miss my guess. It amazed me the number of Bible verses they could quote. When I asked for them to give verses, they spoke right up, one, two, or three at a time, for fully fifteen minutes. Of course it was the school children who did the reciting, while the majority of the children were heathen, uneducated and unclothed. I had them repeat John 3:16 several times, until they all chimed in. It was a delight to hear them say it all together, almost singing it, it seemed, in the musical Yoruba language. I asked them what song they would like to sing, and would you believe it—they asked for 'All Hail the Power of Jesus' Name' and the tune Diadem at that. Well, that is my favorite tune (although I can never get the folks at home to sing it) so we got along famously. And say, those kids could sing, too; and that song became almost what we would call the Theme Song. One of the stories I told one evening was that of Abraham's sacrifice of Isaac, and I tried to show them just as the ram was substituted for Isaac, so Christ was substituted for us in His death on the cross. During Pastor Tiawo's part of the program two days later, he had one of the children retell the story as I had told it. There she was, a tiny, black midget of humanity, and as cute as any little girl you ever saw, standing up and telling it in a sweet childish voice, like a veteran preacher."

WIDE WORLD WEEK—At Ridgecrest, N. C., August 7-12, 1938. An ideal place and an ideal plan for a week of summer vacation. A chance to lift up one's eyes unto the hills and one's heart to the great Creator. Here outstanding Christian leaders, missionaries, ministers and laymen, come together for mutual blessing and inspiration.

During Foreign Mission Week representatives from sixteen mission lands will be at Ridgecrest. The high quality of the program is attested by the following list of speakers and conference leaders: Juanita Byrd, George Carver, A. B. Deter, Edwin Dozier, W. W. Enete, Mrs. Louis V. Hanna, A. E. Hayes, Ralph A. Herring, R. Pearl Johnson, Willie H. Kelly, Ann Laseter, Frank Leavell, Kathleen Mallory, Minnie McIlroy, F. A. R. Morgan, E. A. Nelson, J. Christie Pool, Eva Sanders, W. C. Taylor, Ruth Waldon, S. L. Watson.

For information about hotel rates, cottages, reservations, and so forth, address: Perry Morgan, Business Manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C. For additional information relative to the program, write Foreign Mission Board, Box 1595, Richmond, Va.—R. S. Jones, Director, Foreign Mission Week.

THE FOREIGN MISSION DEBT—At its peak the debt was \$1,800,000. Today it is \$300,000. A great reduction, but still serious enough. When the debt was at its height, the Board was paying 6% interest, or \$108,000 annually. Today we are paying 4% and \$12,000 yearly interest. What an extravagant outlay of money when Southern Baptists could pay this overnight and not feel it! In fact, we should be better for having done it. The present debt represents a per capita obligation of only seven cents. What a trifling thing! Let us all, individually and collectively, pray and work and give, so that the great day of debt payment shall not be longer delayed.—L. Howard Jenkins, President, Foreign Mission Board.

"Joshua: A Choice of Loyalties"

Lesson Text: Joshua 1:2-6; 24:14-21.

Golden Text: "As for me and my house, we will serve Jehovah." Joshua 24:15.

The Book of Joshua is undoubtedly a continuation of the history of Deuteronomy. Thus, Joshua was probably the writer of the last chapter of that book and, in the book bearing his name, he takes up and carries on his own record from the point of the death and burial of Moses.

Between the events recorded in the first part of our lesson for today and those related in the last part there were many campaigns to be planned, many battles to be fought, many perplexing problems to be faced and solved. It was no idle boast when Joshua said, that day, "As for me and my house, we will serve the Lord." The record, beginning with the first mention of his name and closing with his home-going at the age of one hundred and ten, bears out his testimony.

I. JOSHUA'S COMMISSION. 2-6.

1. **The Death of Moses.** It is doubtful if any figure in all history ever towered one inch above Moses—excepting Jesus, of course. To his own people he had been Emancipator, Lawgiver, Intercessor, Shepherd. If you had encountered an Israelite in the wilderness and the conversation had turned upon Moses, you might have heard something like this, "Moses? No man was ever like Moses. We could never do without him, no man can ever take his place." If you had suggested that Moses would not live forever and that the Israelites had best prepare to get along without him, you would have observed a sad shaking of the head and a tragic muttering, "Get along without Moses? Never! When he dies, the cause of Israel will die with him."

God's plans are not dependent on men—at least, not on any one man or one group of men. Moses was an important part of God's plan for His people—but Moses was not indispensable to that plan. When he dies, God has His man ready to take his place, to carry on the work he has started and to complete a part of it that Moses could not complete. It is a tragedy when we think that the purposes of God will be defeated by the death—or the resignation—of some man. I once served a church where the former pastor had died. There was a man who did not attend church one time during the first year and, after several general invitations, I asked him why he did not come. He replied, "Well, I don't suppose I will ever come back. MY pastor died a year ago." I wanted to say, "Yes, and when you die, he'll have to come back and bury you for God's word says, 'Let the dead bury the dead.'" But, I had it to do and it was hard to find something to say about his faithfulness.

2. **Joshua's Commission.** "Moses, My servant is dead—now, therefore, arise, go over this Jordan." God seems to say to Joshua, "Moses is dead. Now something can be done which could not be done while Moses lived. Therefore, you are to step into his place of leadership and do what he could never have done. Arise, lead this people over Jordan and possess this land which I promised Abraham, and Isaac and Jacob."

Notice that the same covenant God made with Moses is repeated to Joshua. He is given the assurance that God is setting His hand upon him for the task. Happy the man who is God-sent! "There was a man, sent from God . . ."—these are the

most majestic words ever spoken about a human being.

The call of God is always the upward and onward call. When Moses halted the Israelites at the Red Sea to say, "Stand still and see the salvation of the Lord," God rebuked him with, "Why criest thou unto me; speak to the children of Israel that they go forward." And, to those who will obey His call, the Lord makes the most gracious of promises. "Every place that

SUNDAY SCHOOL LESSON

For July 3, 1938

By LeRoy Steele, Oakwood Baptist Church
Knoxville, Tenn.

the sole of your foot shall tread upon, to you have I given it. There shall not a man be able to stand before thee all the days of thy life. Be strong and of good courage. As I was with Moses, so I will be with thee."

Joshua had good grounds for his faith. He probably said, "Well, if the Lord will be with me as He was with Moses, I WILL be strong and of good courage." Still, he had no more ground for his faith than we have for ours today. The cumulative evidence of the centuries convinces us that God will keep his promises.

Notice, too, that the extent of our blessings is determined by our faith and willingness to possess them. "Every place that the sole of your foot shall tread upon." Israel never did fully possess all their possessions. The land was theirs for the taking—a vastly larger territory than that upon which they finally settled. But they never took it all. And, that which they did take was never completely wrested from their enemies. We ought, however, to hesitate about condemning them for their failure until we can give some explanation of our own. When we look at the marvelous promises of God to His people, on the one hand, and the tragic spiritual poverty of His people, on the other, it is difficult to find a reasonable answer except we explain it on the grounds of our lack of faith. We miss many a promised land because of our fear, our laziness or our contentedness in the little that we possess.

II. JOSHUA'S LAST ACT AS ISRAEL'S LEADER. 14-21.

The last public act of the great warrior and leader of Israel was to hold a consecration meeting. He calls his people together at Shechem and there recounts to them all the blessings of God since the making of the covenant with Abraham. He recalls the call of Abram from the night of pagan idolatry, the blessings attending Isaac and Jacob, their preservation in Egypt and their deliverance from bondage, the defeat of their enemies in Canaan. "And I gave you a land whereon thou hadst not labored, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not do ye eat." Then, having summed up the good of God toward them, he uses it as a springboard as he launches into a plea that Israel should give her full allegiance to Jehovah. "Now, therefore fear Jehovah and serve Him in sincerity and in truth."

It would seem, would it not, that in consequence of the Lord's merciful dealings with them the Israelites would have been won to complete loyalty to Him? But there

were evidently a large number who clung to their idols. Joshua places before them the necessity of making a definite choice of loyalties. He asks them to reach their decision not on the basis of sentiment but on reason. "If you do not think it wise to serve God, then choose whom ye WILL serve." He is not afraid to appeal to reason and logic. He was convinced that the people could see the good sense in serving God. Now, notice how he drives home his logic.

"You have the choice," he said, "between the gods your forefathers worshipped on the other side of the flood, the gods you were accustomed to seeing among the Egyptians, the gods of the people among whom you are now dwelling or the God of Abraham, Isaac and Jacob. Now, what did it avail that your forefathers did service to their gods? They remained in their heathen darkness and no blessing came from their service. What did it avail to serve the gods of the Egyptians? For all your anguished cries you remained in bondage and no help came to you from them. You have had a chance to observe the religions of the people among whom you now live and surely you must be convinced that their gods are deaf and blind and as helpless as those who serve them. On the other hand, think of what Jehovah has done for you. If you be wise you will put away these strange gods, you will cease to divide your allegiance, you will serve Him with sincerity and truth."

Then, there comes this immortal statement of Joshua's own personal faith. "As for ME and MY house, no matter what decision YOU make, WE will serve Jehovah." It was heroic, a splendid and courageous thing the old warrior did. The choice of the people had not been made. But it did not matter to him. Even though he stood alone he would stand for God.

Now comes the answer of the people. They have been made to think. They have seen the error of their ways. "God forbid that we should forsake Him to serve other gods. He brought us out of Egypt, He did great miracles in our sight, He preserved us in all our ways and among all the people among whom we passed, He has driven out our enemies before us. Therefore, we will serve the Lord. HE is OUR God."

Then Joshua puts them to a test. "Ye cannot serve God," He said. "You will forsake Him and serve strange gods and He will turn upon you and do you hurt after He has done you good." But the people protest and reaffirm their intention to give their undivided loyalty to God. "Nay, but we WILL serve the Lord."

Joshua then calls them to solemnly witness what they have promised. The strange gods are put away. A covenant is made and written in the book of the law of God. A great stone is set up as a memorial of what has taken place that day and of their promise to be true to Jehovah. It was, indeed, a great and happy consecration meeting.

Something like it is needed among God's people today. Too long have we served Him with our lips while our hearts have been far from Him. Too long have we divided our allegiance between Him and the gods of the people among whom we live. We are a peculiar and a separate people. By peculiarity, it is not meant that we should wear ridiculous clothing, let our hair grow to our knees and go off to occupy a cave far from "the busy marts of trade." Jesus meant for us to be a separate people IN the world. But, He did not mean for the world to get IN us.

A Keynote To Happiness

Edith E. Patton, Troy, Tenn.

Returning from the church one beautiful May morning, Ruth Potter saw a shabbily-dressed girl on the opposite side of the street. Her eyes followed this strange figure for several blocks, and she noticed that the girl seemed to be waiting for someone. Soon Ruth felt constrained to cross the street and try to help the poor girl who seemed so very despondent. When she overtook the girl she found her in tears.

"Why are you crying? Is there some way that I may help you?" asked Ruth, slipping her arm about the almost bare shoulders of the girl.

"Uh—please, ma'am," said the girl between sobs, "I was just looking for some kind person who would—love me and take care of me. I've always wanted someone to love me, but since my mother died and my father left me, I haven't been able to find enough work to buy food. Do you know of someone who needs me to work for them?"

"Come home with me and I'll see if I can't help you," answered Ruth.

"Who can this beautiful girl be who has so kindly offered to help me? Is she an angel who has come to guard me?" The thoughts rushed through the girl's mind as they walked along.

Ruth soon led her into a garden-like yard with a walk edged with pink, red and white flowers that led up to the steps of the house.

"What is your name?" she asked when they reached the steps.

"Eva," answered the lass. "I haven't had anyone to call me anything for several months. I've been wandering about from one place to another trying to find a job, but I haven't had one much of the time. I will work for anyone who will only love me. My mother loved me, but soon after she died, my father left without telling where he was going. Mother called me 'Evie,' but that has been so long ago that I hardly remember it."

They entered the Potters' home. Such a wonderful home! Nicely but not expensively furnished, and the large colorful garden and lawn outside! Evie had been in such a pretty home but one time before. When her baby brother had died of pneumonia and her mother was ill, she had been sent to the minister's to ask him if he would come and hold a short funeral service at the home. That had been a long time ago, but Evie could remember the minister's beautiful home.

When lunch was over, Evie rose from the table and began to clear the dishes.

"Leave the dishes," said Ruth. "Come, let's go to the living room."

"But I want to help wash the dishes. I must pay in some way for the delicious dinner that I have just eaten," replied Evie.

"You are my guest and you don't have to work now," answered Ruth.

After much persuasion Ruth led Evie into the living room and turned on the radio. Evie had never been more delighted. Listening to a radio, when she thought it would never be her pleasure!

Ruth returned to the kitchen to dry the dishes and Evie was left alone with her thoughts. Mr. Potter started into the room, but, when he saw Evie so deeply absorbed in her thoughts, he tiptoed away from the door unnoticed.

In a few minutes Ruth returned and

asked, "Don't you want to go upstairs to my bedroom and rest a little while?"

"I'm not very tired, but I do believe I'll rest a minute or two," returned Evie.

The cool spring air and rays of sunshine were pouring through the open window of the small, neat bedroom. Soon after Evie lay down on the unusually soft bed, she fell into a deep sleep. Ruth found some

THE YOUNG SOUTH

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

clothes that she thought would fit Evie. These she left near the foot of the bed. She then went downstairs and turned off the radio. After she had prepared her talk for Baptist Training Union, she began reading a magazine that had arrived several days before.

"Dearie, are you ready to get up?" Ruth spoke softly as she tapped Evie on the shoulder at four-thirty o'clock.

"Oh-hum, I didn't intend to sleep, but I couldn't help it," sighed Evie as she waked.

"We're going to services at the church in a little while. I have laid out some clothes for you, so come down as soon as you have dressed." With these words she hurriedly left.

A little while later two attractive girls were walking toward the magnificent church building. When they came near the brightly lighted house, Evie asked of Ruth, "What kind of meetings do you have?"

"Oh, we have a young people's meeting that we call a Training Union. We sing, pray, make talks and study the Bible. Then we have a preaching service."

"Oh, Ru-u-th," called a silvery voice near them. It was Jane Cox, one of Ruth's best friends.

"Jane, this is Evie, one of my friends."

"I'm very glad to know you, Evie. You're very fortunate in having a friend like Ruth. We shall be glad to have you in our meeting," said Jane, and a sweet smile spread across her face.

As Jane and Ruth led Evie into the large building, the soft strains of the pipe organ sounded in the ears of one of the happiest girls in the world. Soon Evie was being introduced to Ruth's friends and, without noticing, fell into a group of young men and women on their way to the choir. Several of her old favorite songs were sung, and, when Ruth rose to render her part on the program, Evie's heart rose into her throat. How she wished that she could take such an important part!

After reading several verses from a chapter in the Bible, Ruth spoke in part as follows:

"One of the most beautiful verses in the Bible is one that I have just read, 'For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him, should not perish, but have eternal life.' It is also one of the most quoted verses, and everyone loves to repeat it. God loves us. He needs workers to spread the news of His love for us to all the people of the world. We should be ready to go when God asks for volunteers for this great work."

The words went to the hearts of the young people. Evie's heart was touched and a great thought came into her mind! God loves us. He needs workers! She had heard many sermons preached by the minister who had held the funeral service for her baby brother, but never had she had such a thought.

Could she volunteer her service for God if He needed her? She had often dreamed of one who loved her and would let her work for him and now her dream had come true.

When she came to the church, she thought she would never be happier because she had seen that Ruth loved her—but Ruth wouldn't let her do the work at her home! Now her happiness was trebled for she had found One who loved her and needed her service.

When she was in bed that Sunday night and thought of the evening service, she felt how much she had been blessed in being found by such a girl as Ruth Potter. She had often gone to Sunday school and church services, but she had almost forgotten the memory verses she had learned so long ago. She had needed a helping hand all along the toilsome road and had forgotten that God was the Only One who could help her most. She had been saved, but missing church services probably was the main reason for her forgetting the guiding hand of God. She went to sleep praying that God would take her and use her in any way He could.

Several days later a special delivery letter was brought to the Potters' home. It was for Evie, and, when she had read it, a shout of joy rang through the house. Among the contents of this letter were these words that she reread to Ruth:

"Dearest, I've found where you are and want you. I need you to help me in my new work . . . I've given my life to the service of God for He needs me. . . . Enclosed is a ticket for you besides some cash. Send a telegram and let me know when you are coming so I can meet you.

Your father,

James R. Banker."

When she finished the letter she closed it and pressed it to her heart. She was almost too happy to leave and before leaving on the early morning bus next day, she told Ruth how high she had been lifted, and as they parted she exclaimed,

"Ruth, I'll never forget you because you were the one who found me and caused me to return to God."



Lady Next Door: You can get anything from a mail order house.

Spinster (sighing): Everything, alas, but a male.

Mrs. Owens: I wonder if the doctor's wife meant anything personal just now?

Owens: What did she say?

Mrs. Owens: She said we might at least pay them a visit.

Flubb: "What caused the big collision today?"

Dubb: "Two motorists after the same jaywalker."—Pathfinder.

The Nursery Class Room



In planning to meet the needs of the three-year-old in Sunday school, careful consideration should be given to the number in a group and the size of the Nursery Class room. Our Standard of Excellence limits the number in a group to twenty-five, but smaller groups are greatly to be desired. A group of twelve to fifteen children in a well-ventilated room at least 15 x 18 feet is recommended for the following reasons:

1. To provide the necessary amount of oxygen needed by small children and to guard against the chance of contact with contagious diseases.

Because we cannot see little lungs work as we see eyes and muscles, it is easy for us to overlook the child's need for oxygen. And through our failure to provide the two hundred cubic feet of air space necessary for his protection, we subject him not only to discomfort, but to possible contact with the various diseases to which little children are heirs.

The little child cannot enter a protest. He doesn't even know what is causing him to be irritable and unhappy, but there is a resulting lack of interest and co-operation.

2. To prevent over-stimulation caused by confusion and excitement of seeing many children and many activities.

The nervous system of a little child of three years is very sensitive. He is accustomed to being very much alone, and contact with a large group and many activities tends to nerve strain that is harmful.

"There are many ways of simplifying life to a small child," says Edward Lee, "chief of which is to refrain from complicating it with too many toys, too many people, too much change of scene."

The atmosphere of the Nursery Class room should be happy and homelike, thus inviting calmness and feelings of security on the part of the children.

3. To provide individual attention of workers needed by small children.

The three-year-old is individualistic. He is curious and goes about investigating and experimenting. He has many things to

learn and needs an interpreter near at all times.

He needs an older friend and guide to whom he can go with questions and who can be ever near enough to suggest a happier way when difficulties are encountered.

Only in a small group is this individual attention possible. Only in a small group can we exercise the law of readiness and give the child the help he needs when he is ready for it.

4. To provide opportunity for children to move about freely and to learn to live with other children.

The term "runabouts" has been applied to three-year-olds, because they do literally run about all of their waking hours.

*My mother worries lots because
I run from morn without a pause
Till night again.*

*She thinks that I'll be out of breath;
She thinks I'll run myself to death.*

*It's very plain
That just a boy would stop or fall,
But I am not a boy at all,
'Cause I'm a train.*

The children should be able to move about freely with no sense of crowding, and because their control over their bodies is as yet imperfect they require more room in which to turn than grown-ups do.

We should be mindful, too, that three-year-olds are too young for formal types of teaching and that our largest opportunities to help them come through encouraging or leading them into play activities covering everyday experiences. 'Tis thus they learn to live together, to respect property rights, to share, to show kindness and get patterns for everyday conduct. 'Tis thus they come to associate God with their everyday life.

In situations where many children of this age are brought to Sunday school several Nursery Classes, each domiciled in a separate room, will contribute to a higher type of work than would be possible if all were in the same room.—Mattie C. Leatherwood.

SUNDAY SCHOOL DEPARTMENT

Jesse Daniel, Superintendent
Miss Zella Mal Collier, Elementary Worker
Miss Janie Lannom, Office Secretary
148 Sixth Avenue, North, Nashville, Tennessee

STANDARD JUNIOR DEPARTMENT

Congratulations to the Junior Department, Avondale Church, Chattanooga, on attaining the Standard. Mrs. Carrie Potter is superintendent of this fine department.

We are listing below the names of the thirteen classes that have met the requirements of the Standard of Excellence:

"Bible Learners," Mrs. E. S. Evans, teacher; "Character Builders," Mrs. Ralph Dixon, teacher; "Cheerful Helpers," Mrs. Anna Watkins, teacher; "Every Day Workers," Mrs. Viola Hood, teacher; "King's Daughters," Miss Lillye Lawson, teacher; "King's Soldiers," Mrs. John White, teacher; "Loyalty," Mrs. R. R. Lee, teacher; "Loyal Soldiers," Mr. W. H. Morrison, teacher; "On Timers," Mrs. W. T. Masin-gill, teacher; "Race Runners," Mr. Kyle Woody, teacher; "Shining Lights," Mrs. Ona Kirksey, teacher; "Six Pointers," Mrs. Fred Elder, teacher; "Truthseekers," Mrs. C. K. Hill, teacher.

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 Convention President A. DONALD ANTHONY



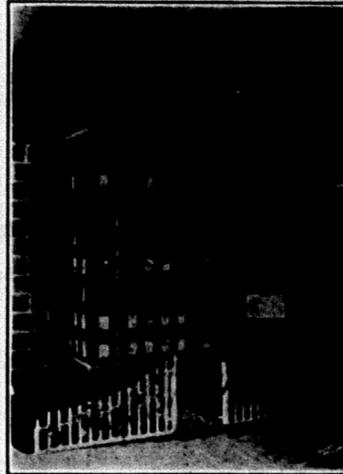
Tennessee B. S. U. Exhibit Wins First Prize

About ninety Baptist Students from eight of the B. S. U.'s. in Tennessee attended the Southwide B. S. U. Retreat held last week at Ridgecrest, N. C. Each state in the Southern Baptist Convention had a splendid display of B. S. U. posters. Tennessee tied with Kentucky for 1st place. This is the second consecutive year that Tennessee has won first place. Tennessee's display this year was an apartment house with one floor for each B. S. U. On each floor were twelve windows and in each window there appeared a miniature poster depicting some phase of B. S. U. work. A picture of the display is given above. On this page is also a picture of those attending from Tennessee (12 students were not present when this picture was made).

Some of the speakers that appeared on this program were: Dr. Theodore Adams; Dr. Ellis A. Fuller; Dr. John L. Hill; Dr. T. L. Holcomb; Dr. R. G. Lee; Dr. John Drake; Dr. Roberta Ma and Mrs. J. O. Williams. These speakers thrilled the group of about 1,400 which gathered in the beautiful new auditorium.

AN ENCOURAGING REPORT

Perhaps one of the most encouraging features of Tennessee work is the fact that more churches than ever known of before are asking for study course teachers. This



TENNESSEE EXHIBIT AT RIDGECREST

week more churches were anxious to have schools than we can possibly find teachers. Many of our fine associations had to supply the major portion of their own teachers, which, after all, is also an encouraging feature—developing our own resources.



TENNESSEE DELEGATION AT RIDGECREST

NEXT WEEK!

Next week the following associations will hold their schools and the number of churches having schools are given:

Campbell	25	Chilhowee	30
Carroll	13	Concord	15
Giles	6		

WEEK AFTER NEXT!

Because of the special "Ovoca" issue, we submit a list of associations and their churches having schools the week of July 3:

Beech River	14	William Carey	3
Bledsoe	25	Holston	42
Clinton	23	Holston Valley	15
Duck River	3	Indian Creek	3
Dyer	3	Jefferson	20
Hiwassee	5	Knox	26
Judson	7	Madison	5
Mauzy	13	Midland	12
McNairy	9	Nashville	1
Mulberry Gap	2	New Salem	10
New River	7	Polk	16
Nolachucky	29	Sequatchie	
Providence	21	Valley	12
Riverside	19	Shelby	5
Robertson	14	Stewart	5
Watauga	40	Stone	14
Weakley	3		

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West Tennessee R. A. Camp Rogers Spring, Tennessee, July 18-21

WHO? All the West Tennessee R. A.'s. in good standing with their local Chapters. Those boys who have been in camp before will not want to miss this one. Special recognition of all boys who have been in all of the West Tennessee R. A. Camps. Other Comrade Campers of former years will also be recognized. We can accommodate only 125. Make your reservation early.

WHEN? Room assignments will be made from 9:00 till 11:00 Monday, July 18. Camp will break up after the noon meal Thursday, July 21. All campers and leaders will remain for the entire period.

WHERE? Rogers' Spring, Tennessee, in the foothills of Hardeman County, south of Bolivar and east of Memphis. The special camp bus will again make the trip from Union City, through Martin, Sharon, Greenfield, Bradford, Cades, Milan, Gibson, Humboldt, and on to Rogers' Spring.

WHAT? It would be impossible to tell you everything, but these will be suggestive: hiking, swimming, exploring, mission study, ranking work, devotional and song periods, tennis, horseshoes, volley ball, baseball, etc. Plenty of good food.

LEADERS: Rev. Billy Enete, missionary from Brazil, also a ventriloquist and a magician. (See June WORLD COMRADES, page 38.). Bob Sutherland, Camp Director; John E. Hurt, Recreation Leader; Rev. J. L. Sullivan, Camp Pastor; Rev. L. G. Frey, Song Leader; and other capable, consecrated, Christian leaders.

COST? The cost of room and board for the entire camp period is only \$3.25, and we shall remain for one more meal than last year. An additional registration fee of 50c must be mailed to Bob Sutherland, Box 254, Owensboro, Ky., **not later than July 12.**

COUNSELORS: Both men and women counselors may attend the camp this year at the same rate as the boys—\$3.25 for room and board and 50c registration fee. Separate quarters will be provided for the ladies.

WHAT TO BRING: Each person who attends camp is asked to bring a sheet, 2 quilts or blankets, R. A. Manual, R. A. armband, Bible, notebook, 2 sharpened pencils, **FLASH-LIGHT**, swimming suit, towels, soap, comb, tooth brush, play and hiking clothes, and white pants and white shirt for the recognition service. If you have one, bring a folding canvas cot, also musical instruments if you play them. Those desiring may also bring a Kodak, pillow, baseball and tennis equipment, etc.

CAMP ORCHESTRA: The Camp Orchestra proved so successful last year that we feel we can't do without it. If you play a musical instrument, be sure to bring it with you.

WHY? Why send your boy to R. A. Camp? Why do the boys enjoy it so much? Why did one pastor say that the West Tennessee R. A. Camp was the most spiritual meeting he attended last year? Ask the boys who were there. Or better, send your boy and let him tell you when he comes home.



Members of the order of Royal Ambassadors are meeting this summer in camps in East Tennessee this week at Harrison-Chilhowee Academy; Middle Tennessee, Murfreesboro, July 18-21; West Tennessee at Rogers' Spring, July 18-21. Robert Sutherland will be in charge of the Royal Ambassador's at Ovoca, July 2-August 5. All Baptist boys should plan to attend one of these camps.

"East Tennessee Superintendents' Conference"

The Annual Superintendents' Conference of the East Tennessee Division of the Woman's Missionary Union was held on June 9-10 at the Fork Mountain Baptist Camp, at Caryville, Campbell County, where Dr. and Mrs. Geo. Ridenour are in charge.

There were fifteen superintendents and officers present with the Division President, Mrs. J. Frank Seiler, presiding.

Upon arrival at the Camp at noon, June 9, a bountiful and delicious meal had been prepared by Dr. and Mrs. Ridenour.

After a brief session the party was taken by motor over the territory in which the Ridenours are laboring. This drive was greatly enjoyed, not only for the beauty it afforded, but it gave the delegation some idea of the type of work and what is being done by the workers in this field.

The Tennessee Woman's Missionary Union has been helping to foster this Mountain Mission Work and the future looks very bright indeed for a great work among the young people especially.

One large building, made possible by East Tennessee Associations and friends, while not completed, can now be used for Summer Camps for the boys and girls. Last year this was used in a small way, but this year there will be several groups of mountain young people coming to the camp at different times, where real contact will be made and Christ taught to these eager youths. The Young People's Camp last Summer made much of the work possible with their offerings.

The Ridenours have with them this summer Miss Brewer, Nurse at the Training School, and Miss Lambert, a Training School graduate, and Miss Crea Ridenour, who are giving their services

under direction of the Ridenours. Many Daily Vacation Bible Schools are being held by these young women in Caryville and the small towns of this section. There are always 50 and more children attending and who beg for another week as each school closes.

Here is a call to our East Tennessee Women to assist in this real mission work, also to help them in equipment of camp that a more efficient work may be done.

The Caryville Woman's Missionary Society served a delicious picnic supper at the camp on Thursday night and Friday noon a lovely luncheon was served by the LaFollette Woman's Missionary Society at their church.

Miss Mary Northington was with us and presented plans for the real work on Golden Jubilee program, reports of the Woman's Missionary Union Convention were given and discussion of the work in general.

This Conference will long be remembered by those attending. It was voted to hold an Associational Officers Conference at Carson Newman in 1939, in June.

Some immediate needs we found at the Camp were: Money for food and expense to and from home for deserving boys and girls who want to attend Camp but cannot (\$1.75 each) and showers of food. Flooring, ceiling and strips to cover space between boards on outside of building, Bibles, song books, and material for hand work, dishes, pans, silver. They owe \$19.00 on a sewing machine and \$30.00 on one of the little churches they built.

There is a great need for tools and equipment for a work shop for the boys. Any contribution will be gratefully received.

Mrs. B. K. Bright, Secretary.

WOMAN'S MISSIONARY UNION

Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
President
Miss Mary Northington, Nashville
Executive Secretary-Treasurer
Miss Margaret Bruce, Nashville
Young People's Secretary
149 Sixth Avenue, North, Nashville, Tennessee

BOOK REVIEWS

The Romance of the Future by G. Gordon Brownville, D.D. Fleming H. Revell Co. Pages 156. \$1.50.

Dr. Brownville is pastor of Tremont Temple Baptist Church, Boston, and has added another to the voluminous number of books, in these last years, discussing the various phases of the Second Coming of Our Lord Jesus Christ. To have read one is not to have read all, but marked similarities indicate great agreement in interpretations of scriptures, or following of what others say, without much personal interpretation. It is always interesting to find an able independent thinker on the Word of God. While the author does not claim much of this for himself, he does feel that his messages have and will enable the reader to have a "better understanding of the great future events which God's word very clearly predicts." The reviewer believes he is eminently right in this statement, and therefore recommends the volume as being highly worth reading for all interested in the subject, and every Christian should be. It will be especially helpful for the laymen, but as all books of that type should be read with the Bible in hand to verify its teachings. You may not agree with all the viewpoints, yet it will be good for you to review the reasons why, since so much false teaching is being spread abroad today on the subject. This is a worthwhile book. Read it.

J. R. Johnson.

Prophecy's Light On Today by Charles G. Trumbull, Litt.D. Fleming H. Revell Co. \$1.50. Pages 191.

Dr. Trumbull is a well known writer, through the Sunday School Times, in which most of the chapters of this volume appeared in 1937. Much new material, however, has been added, such as he has not given before in connection with Bible prophecy.

The author is a student of the late Dr. Scofield and often refers to his Bible Comments, which he closely follows. He has given us a most fascinating and interesting volume in his undertaking to interpret the present world situation in the light of Bible prophecy. His book is interesting because of the many questions raised, his scriptural interpretations on such questions, and his wide scope of facts, which he sees, bearing on the second coming of Christ. Along with most all pre-millennialists he sees many signs clearly predicting the very early return of the Lord. He is looking for the Jew to inhabit Palestine shortly and the consummation of the age to take place. He is a thorough believer in the validity of the Word of God, and the great fundamental teachings concerning the Lord Jesus Christ's death, resurrection, and coming again, all of which is refreshing to the faithful followers of the Lord.

The reading of this volume will encour-

age, strengthen and rejoice many a questioning soul today, despite the dark picture presented by the Satanic forces against Christianity.

J. R. Johnson.

Youth Makes The Choice by H. E. Watters. Baptist Sunday School Board, Nashville, Tenn. Copyright 1938 by the Broadman Press: 394 pp. \$4.00.

As Baptist and Reflector's review of this excellent book, we reproduce the introduction by Dr. John L. Hill as follows:

Youth Must Choose. The truth of the title is captivately obvious; youth cannot avoid choice; even to be non-committal is to choose. The very seriousness of such choices carries tragedy in its possible implications, because the choices that youth must make affect both temporal and eternal happiness, and must be made without that maturity of experience so essential to wise choosing. Youth must choose, and in choosing youth needs all the help that youth can command.

Courses and books on vocational guidance have become numerous and have grown in popularity within recent years. Representatives of the various callings have set forth both the requirements and the opportunities for success in their respective fields, and have thereby rendered valuable service in making readily available detailed information; but they have not touched the heart of the problem of choosing.

This volume is the only one that we know that undertakes to present the whole realm of choice—friends, pleasures, activities, life-partners, as well as vocations and avocations — from the purely Christian standpoint. Doctor Watters has spent the greater part of his useful life as friend, teacher, and adviser of youth. His experiences have been varied, his contacts wide, his interest genuine. He has touched literally thousands of young lives, and has drawn on these personal relationships for his convincing illustrative material. This is not a book of preachments; nowhere does he attempt to dogmatize. On the contrary, the reader easily gets the impression that he is in the company of an older friend who would sit down and share sympathetically with his younger friend the results of his own studies, experiences, and observations in the hope that he may thus be helpful to youth who must make the choice.

Parents of youth, and intelligent young people themselves will give this volume eager and grateful welcome. It should be in every home and school in the land.

John L. Hill.

Old Songs In The New Dawn by Stanhope Henry. The Christopher Publishing House, Boston. Copyright 1938 by the publishers. 91 pp. \$1.50.

The publishers say: "In this book of exceptionally fine poems there is a uniform texture of clear outline and articulation, which always evidences the actuality of a poet's spiritual power. The uniformity of their high quality is the first impression the reader will receive . . . until with

each reading there is a new awareness of the author's significant thought, of its abiding beauty." The discerning reader will agree with this description.

O.W.T.

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JUNE 12, 1938

Memphis, Bellevue	1603
Memphis, Union Avenue	1017
Chattanooga, First	1000
Memphis, Temple	953
Nashville, Grace	865
Knoxville, First	769
Bristol, Calvary	758
Knoxville, Fifth Avenue	735
Chattanooga, Ridgedale	662
Jackson, First	619
West Jackson	582
Maryville, First	559
Chattanooga, Avondale	550
Chattanooga, Red Bank	484
Memphis, Speedway Terrace	461
Cleveland, Big Spring	443
Dyersburg, First	433
Elizabethton, First	426
Clarksville, First	414
Union City, First	402
Knoxville, Lincoln Park	387
Murfreesboro, First	341
Martin, First	317
Nashville, Inglewood	315
Humboldt, First	313
Paris, First	303
Chattanooga, Oak Grove	301
Lenoir City, First	283
Columbia, First	258
McMinnville, Magness Memorial	258
Gatlinburg	252
Brownsville	237
Milan, First	237
Elizabethton, Siam	230
Rockwood, First	214
Harriman, Emory Heights	202
Chickamauga, Ga.	190
Lewisburg, First	185
Monterey	178
Chattanooga, Concord	158
Mt. Pleasant, First	158
Jamestown, First	154
Walter Hill, Powell's Chapel	144
Stanton, Charleston	127
Alamo	123
Boynton, Ga.	122
Mountain City	115
Chattanooga, Woodland Heights	114
Murfreesboro, Westvue	109
Ooltewah	109
Wartburg, Liberty	108
Crossville, First	106
Camden	96
Chattanooga, Union Fork	79
Wheat, George Jones Memorial	66
Jamestown Mission	46

By FLEETWOOD BALL

H. T. Bass has resigned as pastor of the First Church, Meridian, Miss., effective at once. He has not indicated his plans.

The church at Manitou, Okla., has called as pastor, E. N. Campbell, who, we understand, has accepted.

W. A. Roberts has resigned at Perry, Okla., to enter evangelistic work for which he is splendidly capable.

Euel Lawson, pastor at Wilson, Okla., was lately assisted in a meeting by T. P. Haskins resulting in 75 additions.

The church at County Line, Okla., has called as pastor, Jesse Northcut and he has accepted.

W. H. Sims has resigned as pastor of the First Church, Du Quoin, Ill., to enter evangelistic work.

The church at Broken Bowl, Okla., John Crabtree, pastor, is being aided in a meeting by L. D. Summers of Helena, Ark.

The First Church, Sparkman, Ark., has called as pastor, R. O. Barker, and he has accepted.

Montie Davis of Union, Miss., closed a meeting recently in that church in which he did the preaching, by baptizing 31.

Wyatt Hunter, honored pastor of the church at Lyon, Miss., is to be married soon to Miss Eloise Tolar. He closed his pastorate at Lyon with his marriage.

Seisus E. Tull of Hazelhurst, Miss., closed a delightful meeting with S. A. Morris of Newton, Miss., on June 12. There were 23 additions to the church.

Grace Church, Oklahoma City, lost by resignation its pastor, B. A. Ethridge, who has joined Crestwood Church of which J. B. Rounds is pastor.

A. L. Aulick of Oklahoma Baptist University, Shawnee, Okla., is to supply for Rubbinwood Church, Chicago, Ill., during August.

A. F. Crittendon of the First Church, Ponca City, Okla., formerly a Tennessean, is in a meeting in Ida Bell, Okla., assisting R. C. Holcomb.

W. L. Langford of Jonesboro, Ark., was ordained to the full work of the Gospel ministry in Fort Worth, Texas, on May 5. He goes at once to South America.

Miss Velma Frances McConnell of Fort Smith, Ark., received a degree in Master of Religious Education at the Woman's Missionary Union Training School.

F. F. Gannitt of Norphlet, Ark., was lately assisted in a meeting by C. E. Welch of West Memphis, Ark., resulting in 19 additions by baptism, 5 by letter.

The church at Booneville, Miss., is being aided in a revival by B. B. Hilburn of Pontotoc, Miss. Joe Canzoneri is leading in the music.

Carmon Savelle of Gooden Lake Church, in Mississippi, received a graduating present of \$15.00 at his graduation at Mississippi College.

Hon. W. M. Whittington delivered the commencement address at Mississippi College, Clinton, Miss. It was heard with profound appreciation.

William Jewell College, Liberty Mo., recently conferred the degree of D.D. on Frank H. Connely, a missionary in China, and an alumnus of that school.

J. H. Hardy, whose health broke down some months ago in Texas, has been completely restored to health in Holly Hill, Fla.

A very successful revival has just closed in the First Church, Gatesville, Texas, C. M. Spaulding, the pastor, doing the preaching and Joe Trussell leading the singing. There were 45 baptized and 11 added by letter.

R. G. Lee of Bellevue Church,, Memphis, lately did the preaching in a revival in Broadway Church, Fort Worth, Texas, W. D. Hudgins, pastor. There were 97 additions.

R. C. Campbell of Dallas, Texas, Executive Secretary of Baptist General Convention of Texas, delivered the graduating address for 43 young people of the college of Marshall, Texas.

Ten additions by baptism, and four by letter resulted from a revival just closed in Huntingdon. The pastor, Bernard Scates, was assisted by H. J. Huey of Milan, who did the preaching.

By THE EDITOR

E. B. Crain, pastor Eastland Baptist Church, Nashville, left June 16 for a visit to the Holy Land.

Temple Baptist Church, Memphis, V. E. Boston, pastor, has started a building program. They are going to pay for the building as they go and expect to be in a part of it by the last of August.

Mrs. A. B. Holland, dietitian at the Baptist Assembly, Ridgecrest, N. C., was taken suddenly ill, Sunday, June 12, and died on June 13. She had been in charge of the dining room since 1924. Three children survive her.

H. M. Linkous, pastor, Hughes Avenue Baptist Church, Chattanooga, did his own preaching in a recent four weeks' meeting with one hundred additions to the church, ninety-three of them for baptism.

Dr. and Mrs. J. Mansfield Bailey have temporarily resigned their post in China and are at present located at Camden, Tennessee, where he will practice medicine. Another lovely baby girl has come to bless their home.

John W. Inzer, pastor, First Baptist Church, Asheville, N. C., is in the midst of a gracious revival with the First Baptist Church, Saulsbury, N. C., Arch C. Cree, pastor. Capacity crowds are attending and people are finding the Lord.

E. L. Smothers, for several years past the pastor of the First Baptist Church, Newbern, has accepted a call to the First Baptist Church of Fayetteville succeeding P. L. Ramsey, now pastor of the First Baptist Church, Covington.

Fred Dowell, Jr., one of our State Mission pastors, is rejoicing over a great service held at Monterey on June 12. In the regular service there were seven conversions and eleven additions by baptism. State Missions pays.

—BAR—

J. O. King, church clerk, writes of a fine two weeks' revival in the Marble City Baptist Church, Knoxville, in which forty were baptized, thirteen stand approved for baptism and fourteen were received by letter. L. W. Clark did the preaching and accepted the call to become pastor of the church.

—BAR—

Chas. S. Bond, pastor First Baptist Church, Rockwood, Tennessee, just closed a ten days' revival at Dover Baptist Church, Hobart B. Ford, pastor. There were seven conversions and twelve reconsecrations. Pastor Ford highly commends the visiting preacher.

—BAR—

Thos. A. Frazier, Clerk, writes that on a recent Sunday, Secretary John D. Freeman spoke for J. K. Haynes at the morning hour at South Knoxville Baptist Church. At the conclusion of the sermon the congregation came down in large numbers to greet Dr. Freeman and express their appreciation of the message.

—BAR—

The First Baptist Church, Bemis, W. A. West, pastor, has just closed a ten days' meeting in which the preaching was done by Ira C. Cole, pastor, Highland Heights Baptist Church, Memphis, and in which there were forty-four additions, around thirty of them by baptism.

—BAR—

Singing and preaching, E. L. Carnett, pastor, First Baptist Church, Union City, and director of music elect of the Baptist Bible Institute, has been in a revival in the First Baptist Church, Bruceton, C. B. Williams, pastor, in which there were twenty-five additions, twenty of them for baptism.

—BAR—

On June 20 at Seminary Hill, Texas, Tarrant County Baptist Association, the local board of Trustees of the Southwestern Seminary and the Seminary faculty held a special recognition service from 10:00 A. M. to 9:30 P. M. in honor of the election of President L. R. Scarborough as President of the Southern Baptist Convention. Speakers representing every phase of the denominational work appeared on the program.

—BAR—

The program for Sunday School Week, July 17-23, at Ridgecrest, N. C., centers on the theme "Teach The Word." Assisting the conference leaders in the Elementary groups will be approximately thirty of the State Elementary Secretaries and Approved Workers. Mr. Andrew Allen, Secretary of the Elementary Sunday School Work of the Baptist Sunday School Board, passes on this invitation, "Come up higher with us."

Discovering that he will be through teaching at Carson-Newman College earlier this summer than was thought at first, Luther Carter, teacher in voice and director of the A Cappella Choir of Carson-Newman College, Jefferson City, will be available after June 20 for revival meetings until August 20. Most of the pastors of the state are well acquainted with Mr. Carter's fine work as singer and song leader and will be glad to learn of his availability for the service indicated.

Pleasant View Baptist Church, Nola-chucky Association, has unanimously called Willis R. Allen, Morristown, as pastor and he has accepted. Brother Allen will be ordained to the ministry sometime in July. He has been a faithful servant of Christ in various capacities. And now as he enters upon a wider responsibility for Christ he makes a request of his friends throughout the state as follows: "Pray for me that I may be God's man in God's field doing God's work for God's glory."

—BAR—

With the Churches: Memphis—Speedway Terrace received 2 by letter; Temple welcomed 5 additions; Bellevue welcomed 11 additions. Chattanooga—Concord received 1 by letter; Red Bank welcomed 3 by letter and 7 for baptism; Avondale—Pastor Lindsay, welcomed 6 by letter, 20 for baptism, baptized 7; First received 2 by letter. Knoxville—Fifth Avenue, Pastor Wood, welcomed 11 by letter, baptized 4. Nashville—Grace, Pastor Ewton baptized 8. Mount Pleasant—First welcomed 3 additions. Lewisburg—First welcomed 1 by letter, 5 for baptism. McMinnville—Magness Memorial welcomed 15 professions of faith and 2 reclamations. Murfreesboro—First, Pastor Sedberry, received 2 for baptism, baptized 3. Cleveland—Big Spring received 1 by letter. Boynton, Ga. received 1 for baptism.

BAPTIST BROTHERHOOD
 By J. H. Anderson, Chairman
 Knoxville, Tennessee

The resignation of Dr. J. T. Henderson as General Secretary becomes effective July 1, 1938, and his successor, Lawson H. Cooke, enters upon his duties the same date, with headquarters at 1040-41 Commerce Title Building, Memphis, Tennessee.

Beginning with July 1, all correspondence in regard to Brotherhood matters, all orders for tracts and the Quarterly of Programs (beginning with the fourth Quarterly of 1938) should be addressed to Mr. Lawson H. Cooke, General Secretary, at his address given above.

J. T. Henderson, General Secretary Emeritus, may be reached after July 1, at 411 Bankers Trust Building, Knoxville, Tennessee.

It is hoped and earnestly desired by the retiring General Secretary and the Knoxville Committee that the same sympathetic co-operation accorded in the past shall be given General Secretary Cooke and the new Committee in Memphis.

BRIEFS CONCERNING THE BRETHREN Called

- Grange Cothran, Jackson Mills, Spartanburg, S. C.
- F. W. Haynie, Rosemary, Roanoke Rapids, N. C.
- E. J. Phares, Lachute, Caspiana, La.
- L. W. Clark, Marble City Church, Knoxville, Tenn.
- Charles E. Parker, Eller Memorial Church, Greensboro, N. C.
- T. Sloan Guy, Southern Pines, N. C.
- E. N. Campbell, Manitou, Okla.
- Jesse Northcutt, County Line Church, Okla.
- Melvin Walker, Eaves City Church, Okla.
- H. H. Link, First Church, Branford, Fla.
- Foy Gladson, Pries Grove, Tenn.
- Norman F. Williamson, Hebron Church, Concord, Ga., and Meansville Church.
- W. M. Fuller, Ghent, Ky.
- Arie Pendelton Renn, Brentonwood Church, Jacksonville, Fla.
- Roy O. Arbuckle, Boulevard Church, Memphis, Tenn.
- Willis R. Allen, Pleasant View Church, Nolachucky Association, Tennessee.

Resigned

- Grange Cothran, Sulphur Springs and Putnam, Union County, S. C.
- F. W. Haynie, Kelton, near Union, S. C.
- Charles E. Parker, Beck's Church, near Winston-Salem, N. C.
- W. A. Roberts, Perry, Okla.
- B. A. Ethridge, Grace Church, Oklahoma City, Okla.
- T. Sloan Guy, Carthage, N. C.
- Henry D. Allen, Madison Ave. Church, Covington, Ky.
- W. M. Fuller, Anniston, Ala.

Ordained

- Cecil Lisenbee, First Church, Vernon Texas.
- John Thomas, Yale, Okla.
- Will Edd Langford, Glen Garden Church, Fort Worth, Texas.
- Erwin McDonald, First, Russellville, Ark.
- K. B. Johnson, Emma's Grove Church, Buncombe Association, N. C.
- Henry E. Walden, Jr., Rockingham Church, N. C.

Married

- Truman Harmon, Cincinnati, Ohio, to Lottie Pierce.

Died

- Rev. J. T. Benson, DeQueen, Ark.
- Baptist and Reflector greatly appreciates the recent visits to the office of the following: P. L. Johnston, Atlanta, Ga.; C. H. Warren, Lebanon, Tenn.; Frank E. Shelton, Blue Mountain, Miss.; Joe M. Strother, Smithville; John A. Huff, Chattanooga; N. M. Stigler, Martin; D. B. Bowers, Chattanooga; Gayle Holcomb, Little Rock, Ark.; Fred Dowell, Jr., Monterey, Tenn.; T. J. Watts, Dallas, Texas; Merrill D. Moore, Newport; J. L. McAliley, Jackson; R. E. Guy, Jackson; Master Homer Guy, Jackson and John Jeter Hurt, president Union University, Jackson; Noel Smith, Clarks-ville; W. M. Wood, State Secretary of Missions, Louisville, Ky. We cordially invite them to come again.

SPARTA CHURCH HAS GREATEST REVIVAL MEETING IN ITS HISTORY

The Sparta Baptist Church has just experienced its greatest revival with Rev. William McMurry, pastor of Lockeland Baptist Church of Nashville, doing the preaching and Mr. H. E. Barnett of Nashville leading the singing. People of all denominations were attracted to the meeting in great numbers. All of the stores closed for the morning services during the second week of the meeting. The civic organizations attended the meeting in groups.

The churches of Union Association attended and were urged to go back into their churches with an aggressive evangelistic program this summer. School buses and trucks were used to bring groups of people from many of these churches. Even the smallest church in the Association had a bus load of people there on their special night. There were from one to three large delegations present each night. Rev. Wm. M. Kerr, moderator of the Association, says that more people from the churches attended this meeting than have ever attended any Baptist gathering in Union Association. At times the building would not accommodate the crowds.

A public address system was donated for use at the Lee Hotel and a service was broadcast over it each afternoon to the entire business section.

There were 37 decisions for Christ and more than a hundred reconsecrations. There were 28 additions to the Sparta church, three additions to the Liberty church and others will join churches of the town and county. God moved with great power among the people. Thirty-five of the thirty-seven decisions were made by young people and adults. God came with mighty power upon Sparta. A business man, who was away from God, came one night to rededicate his life and join the church. The next day he brought the entire force of workers from his place of business. One of his men pushed through the crowd that was coming to shake hands with two business men and a young woman who had already come, and entering the pulpit fell on his knees and said, "I am lost. Pray for me." In a few minutes he had trusted the Lord. The people were greatly moved and left the service thinking of the mighty power of Christ to save from sin.

The people of Sparta and the entire surrounding country thank God for sending Brother McMurry and Mr. Barnett here for the meeting.

Oscar T. Nelson, Pastor.

CHRISTIAN PATRONAGE OF LIQUOR SELLERS

E. O. Sellers

May we candidly, sincerely face this matter? Does one's repeated presence at any place encourage and give sanction to things done there? Does attending a prize fight in any way countenance, aid or abet prize fighting? Does frequenting a dance hall, even though one does not dance, sanction dancing? Does dealing with a firm that sells liquor lend respectability and give encouragement to the liquor business?

When these questions are carefully considered, it would seem there can be but one answer to all of them, and that is emphatically yes. If a merchant sells various articles in a store every person who buys any one of them contributes to the success of the business as a whole. It is perfectly plain that all patrons of any firm that sells liquor are aiding the business, are giving it moral and financial support.

Now should a Christian in any way help to support the liquor business? There can be but one right answer to that question, which is most emphatically no. Unless it is absolutely necessary, unless there is no possible way to avoid it, he should not. To do so is entirely inconsistent with his profession. Intoxicating liquor is one of the greatest evils on earth. Its use is contrary to, diametrically opposed to, everything the church stands for.

Liquor is probably ruining more lives, damaging more souls, than any other one thing. Christ came to save men, to destroy the works of the Devil, therefore no follower of Christ can consistently aid or abet, or in any way condone the liquor traffic. Christians can not consistently patronize any store which sells liquor, not even one of a chain of stores which has a liquor store in it, even though the particular one patronized does not sell it. They can not consistently patronize a hotel, tourist camp, filling station, restaurant, or any other place that dispenses liquor, unless there is no other possible way to secure what they must have. When they do so they stultify their enlightened conscience and discount their influence for righteousness.

This question should be faced squarely and without any evasion or equivocation. Fortunately it is very seldom necessary to patronize liquor sellers. It is generally possible, with a little care, to find merchants who do not handle liquor. Some Christians try to justify such patronage on

the plea of necessity, when it is merely a matter of convenience, or of saving a few cents on some article, or of dealing with some popular store. Are we to sell our convictions for a few cents? Some claim they can not buy what they want except from firms that sell liquor. In most cases that is not true. It may be they can't buy just the exact brand they want, or think they can not, or can buy it a few cents cheaper from some liquor seller. But generally if they will go to a little trouble they can find the thing they want where liquor is not sold.

It may well be that some firms which make big money selling liquor will offer a bait for customers who buy groceries, dry goods, drugs or many other things, by making a reduction below the price for which the strictly dry merchants can afford to sell. But should we sell our convictions, our influence, our patronage for a few paltry cents? Are we to be true to conviction only when it does not cost anything? What a pity that loyalty to Christ and principles should be sold so cheaply!

In Memoriam

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

MRS. MARTHA ELROD GHEE

The Union Ridge Baptist Church, at Rover, lost one of its oldest and most loyal members on March 20th, when death called Mrs. Martha Elrod Ghee. She had been a faithful member sixty-nine years, having united with the church at the age of eighteen.

Her sunny smile will be missed in the church and home.

Her husband and two daughters preceded her in death.

She leaves four daughters, six sons, sixty-seven grand-children and seventy great grandchildren to mourn their loss.

We point them to the Saviour she served so long, for comfort, in their grief.

Mrs. E. M. Clay,

Mrs. A. C. Heath,
Committee.

WHEN WILL A REVIVAL COME?

When will a genuine revival come? It will come when our people cry to God, confess their sins to God and to one another, and when they are willing to pay the price for a revival. The price of a revival is an expensive thing, considered from one angle. It costs time, it requires much praying, it calls for making things right, not only with God, but with one another. A genuine revival will come when we seek it through the study of God's Word, and when we meet the conditions that God's Word lays down. It will come when we are willing to forego pleasure, and even necessities, in order that we may give a place to the Holy Spirit in our hearts and lives. The searching question is, are we willing to meet the conditions for a genuine revival? It will not come until we do.—R. C. Campbell in Baptist Standard.
—Baptist Bulletin.

Did you say "VACATION"?

If you want seven full days of delightful vacation at the lowest possible cost to you, why not plan to attend the Encampment at OVOCA July 29-Aug. 5? Look at this daily schedule!

Mornings. conferences and Bible messages, with songs and instrumental music interspersed.

Afternoons. One hour of rest followed by directed play for all ages. The play program will be planned and everybody will be included. Robert Sutherland and Victoria Logan Laws will have charge of the men and boys, women and girls, respectively.

Evenings. An old fashioned camp meeting program with stirring music and inspiring evangelistic messages.

Cost? Only \$11.50 for the seven days, including registration fee. For less than the full period the rate will be \$2.00 per day for meals and room, plus 15 cents program fee.

Send registration fee of \$1.00 immediately. Those desiring full cottage reservations should make them early. Address OVOCA, 149 Sixth Ave. N., Nashville, Tenn.

