

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

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## Ten Years of Prohibition Stirs All Foes of Temperance GREATEST BATTLES AGAINST LIQUOR CROWD YET TO BE FOUGHT!

**T**EN years of national prohibition have passed by and brought in their wake the most wonderful period of prosperity, happiness, intellectual development and increase of individual wealth the world has ever witnessed in so brief a time. And along with these has come the worst wave of lawlessness we have ever known in our national history. It behooves us, therefore, to have an honest review of the matter and ascertain the facts concerning these two contradictory social phenomena.

### I. Has Prohibition Helped?

The battle cry of the "Wets" is that our prohibition laws have failed either to reduce the amount of intoxicants used in the nation or the degeneracy due to alcoholic beverages. They point with wicked glee to the court records, to the vast amount of illicit manufacturing and to the border rum-running. They seem to gloat over the fact that young people are drinking, and the repeated cry is sent forth that prohibition is making drunkards out of the youth of the land.

But what are the facts? In a speech made before the New York Sales Managers' Club, June 21, 1929, Major Campbell showed the striking results of our prohibition laws from the standpoint of economics. The facts presented by him cannot be disputed, and they speak with such tremendous force that one would be foolish indeed did he refuse to consider their meaning. Here are some of the outstanding items listed in his message:

In 1919 there was a total of 18,221,453 individual deposits in the savings banks of the United States. That was the last year of the licensed liquor regime. In 1928 the number of such deposits had grown to the staggering sum of 53,188,384! This is almost incomprehensible, for it represents a deposit for almost one out of every two people in our nation! In 1919 the total of deposits in savings banks was \$13,000,000,000; in 1928 the

sum had more than doubled, being \$28,500,000,000. Individual memberships in the Building and Loan associations of the nation increased from 4,289,326 in 1919 to 11,336,261 in 1929. In 1919 there were 12,769,019 policyholders listed by the insurance companies of the United States; in 1928 there were almost 28,000,000 of them, and the combined policies had increased from a total of \$24,167,000,000 in 1919 to \$65,043,000,000 in 1927.

But look at another side of the matter. In 1919 there were less than 2,000,000 students in the high schools of our land, while in 1927 there were more

than 4,000,000. The value of homes owned by the working population was increased ten times during the decade. Practically all the notorious tenement districts of fifteen years ago have vanished (save in sections where the low-class foreigners live) and the population, that once occupied them, have moved out into comfortable cottage homes of their own. In 1919 less than 1,000,000 homes of the land had washing machines (their women slaved over the old-fashioned wash tub); in 1927 there were more than five and a half millions of washing machines in use, in spite of the fact that a very large percentage of the people had turned to the public laundries to have their work done.

The number of employees of the Bell Telephone Company has increased nearly 100 per cent during the decade of prohibition. Millions of homes whose money went for liquor now have telephones, radios and other things never dreamed of as possibilities for the average laborer's home under the liquor regime.

These figures could be continued for pages. In Texarkana, Ark.-Tex., before national prohibition came to us, the increase in savings accounts, for one year after both sections of the city had passed local option laws, was \$400,000. Children, whose parents once spent their earnings for liquors, now have clothes, good food, schooling and other privileges which the children of the victims of strong

### II. Are They Drinking as Much Today?

It seems incredible that honest and sensible men could believe the propaganda of the wets to the effect that there is more liquor consumed today in our land than when we had licensed beverages. Back in 1914 the average annual consumption of beer in the nation, according (Turn to page 6)



This splendid cartoon by Cargill is used by permission of the Nashville Tennessean and Central Press Association, whose courtesy we acknowledge with grateful thanks. Study it closely, for it presents a great truth. After ten years of "Wet Hopes" and mountains of propaganda by the liquor crowd, all they have to show for their efforts is the "mouse." They have given up hope of repeal; now they are bent on introducing "Government manufacture and sale of light wines and beers." Reverse the cartoon: show a tiny mole hill of "Dry" efforts at enforcement and a colossal elephant of successes and the other side of the picture will be before you. Let us now pile up mountains of efforts at enforcement. Cartoon title, "The Mountain Labored and Brought Forth a Mouse."

# Baptist and Reflector

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# Editorial

Sin is a power; not deeds.

Faith is the lever which pries open God's storehouse of mercy.

The Cynic says: "Every time you make a mould for humanity, you destroy initiative and individuality."

If "they that are whole have no need of a physician," then they that are ill do have need of one. That's good logic.

It will take more than the "philosophical deductions" of modern scientists to keep our King from assuming his earthly throne when God's time comes.

The Clarksville Leaf-Chronicle says: "There never was any excuse for long skirts except false modesty." We wonder how he accounts for long trousers!

When we looked at the snow the other day we thanked God for sending it because it said, "Though your sins be as crimson, they shall be whiter than I am." Wonderful hope!

Our Colored Friend says: "Dar ain' much use to pray de Lawd to pour out a blessin' on you when de onlies' bag you's got to ketch it in am shet tight ter keep Ole Marster's money inside."

Mr. Dinkler, the hotel man, has offered Atlanta \$150,000 per annum for ten years if they will go on and finish the Stone Mountain Memorial. Which reminds us that we invested \$1.00 in that project a few years ago.

"The Texas (Ky.) Baptist Church gave a hearty welcome to their new pastor, Rev. Z. G. Amerson. Good things for the family met them in their parlor which had been re-trouched."—Alabama Baptist. Now just what was done to that pastor's home to make it behave so beautifully?

Whose freedom is destroyed by the prohibition laws? The Nashville Tennessean wisely says: "If the rum runner is challenged, he may either stop or take the chance of stopping bullets." No man ever had more freedom than that.

First Church, Dallas, Texas, has come to the front again. This time it has started the Baptist Standard of Texas into every home in their resident membership. More than 1,000 copies were needed. Dr. Truett, their pastor, knows what it takes to make a great church. Let his example appeal to every Tennessee pastor on behalf of the Baptist and Reflector.

We call attention to the advertisement on page 8 of the Southern Seminary relative to the coming Church Administration Conference. That held last year was described, by many who attended it, as one of the most helpful schools of its kind. We feel sure that a goodly number of our people will want to attend this year. Meals and room will be provided at the small cost of \$2 per day and this is all the cost save your railroad fare.

Churches are made up of folks; therefore, when they get into financial straits they always begin to cut out what goes away to help others.

Some day our pastors are going to realize what some of them have discovered to be true; the state paper is worth ten times as much as a little bulletin. Yet the bulletin as a rule costs them as much as the paper would.

Professor Pella of France has shown that out of the 3,152 years of recorded history, there have been only 248 in which there was not war somewhere. Surely we have paid a heavy price for our folly in listening to the devil instead of obeying God!

Without a bobble Editor O. P. Gilbert took charge of the Christian Index the 20th of January and the paper came forth as attractive as ever. Welcome, comrade, to our fellowship! And he proved that he is a golf player by putting this sentence at the beginning of his first editorial: "The new editor begins the game fully aware of the hazards that cross the fairway."

The editor does not believe that he needs to apologize for the many typographical errors that occur in the letters that go out from the office to readers of the paper. In addition to all other duties, he is his own stenographer and many times must dash off the letters as rapidly as his fingers will work, and turn to other duties without a chance to read what he has written. This explanation is sent out, lest somebody blame a stenographer who "is not."

## CAN YOU MATCH IT

"Brother Fleetwood Ball states that Dr. G. M. Savage has probably held one pastorate longer than any other pastor in Tennessee. His is a wonderful record, but an uncle of mine, Bradford Demarcus, organized Mount Harmony Church in Knox County in 1847 and was called to that church for the fifty-second consecutive time an hour before he died in 1899. I have never heard of another longer pastorate of any denomination in Tennessee."—Homer F. Smith, Corryton.

## THE LORD'S DAY

The Lord's Day Alliance of Maryland has started what ought to prove to be a valuable contribution to the Christian literature of our land. They propose to publish a "Study Course Book" on the value of the Lord's day. Among the subjects listed for treatment in the book are such as these: "The Day and God," "The Day and the Book," "The Day and Recreation," "The Day and the Non-Christian World," "The Day and the New Age," etc.

That there is a need for a new emphasis upon the observance of the weekly day of rest is known in every center of population. More and more our national holy day is being desecrated by the lords of industry. Too little emphasis has been placed upon the value of the periodic rest and, now that the advocates of unprotected labor are coming in with their pleas for the abolition of all laws prohibiting secular work on Sunday, we are faced with the fact that our life is being turned over to them who have European ideals about the same. Go into any section where foreign-born population predominates, and one will have a hard time knowing which day is Sunday unless he keeps up with the calendar.

The men secured to write the various chapters of this study book are fitted, so far as we know, for their tasks. Dr. Howard A. Kelly of Johns Hopkins, one of the most devout scientists in the world, is to write on "The Day and Man." Surely it will be well done. Bishop McConnell of New York is to write on "The Day and Industry." Others, equally as prominent in our national life, will contribute the other ten chapters.

We shall look forward to seeing a copy of the book and trust that it will not fail to measure up to our expectations. If the Christian Sabbath goes, the finest contribution of Christianity to the physical welfare will have been destroyed and the surest guarantee of the moral uplift of our people done away with.

# Justice, Where?

Again Justice has had her fair reputation smeared with the shame of miscarriage. Once more the courts of our land have been turned into a vaudeville wherein attorneys, in order to mislead innocent and inexperienced jurors, flung forth their sickly jokes and made an arch criminal, a bloody murderer, a home-wrecker and lecherous snake, appear to be a misled child who needed to go back to his mother and have a chance to reform.

Once more Justice has been shot through the heart by the very men society has trained to defend her. For the sake of filthy lucre (if not, what?), the attorneys stood at the bar and resorted to every bit of trickery and professional scheming known to the legal fraternity, not to save an innocent man, not to protect a little girl whose father had been slain in cold blood, but to keep one who had been convicted of first degree murder, had it not been for his money which bought a previous juror, from answering before the bar of public welfare for his dastardly crime.

Once more the worldly minded will laugh and sneer. Again we shall hear the current declaration, "Yes, a rich man can do anything and get away with it." Every lewd man in the state will take new courage. Every home-wrecker will go forth with new impudence. Every silly woman who is the victim of a perverted physical nature will be more liable to become the victim of debased men. And thousands of innocent children will pass along the highway of life, unconscious of the grim danger that lies about them because Justice has been prostituted for the sake of gain.

We raise once more the cry of the American heart to the legal profession. When will you cease to work for money? When will you lay aside the evil desire for temporal gain and enter the arena of our courts for the purpose of upholding the arms of Justice and keeping her divine beauty unmarred? When will you be men enough to refuse to seek to keep the type of criminal who has just been saved by you, from paying an honest debt to human society? When will you champion the cause of moral and social decency and turn a deaf ear to the appeals of arch criminals? When will you cease to frustrate Justice and save avowed criminals from the penalties of their own sins? When will you learn to love justice and to hate crime? When will the standards you set for yourselves at the legal bar coincide with those you set for your pastors and churches and school teachers?

Civilization depends upon two of the attributes of God: love and justice. Without either it goes to pieces. Hate robs men of their finer sensibilities and makes them criminals. Injustice—miscarriage of justice—robs the good and the innocent and the helpless of the only protection they have from the criminally inclined and leaves them to gasp and die amidst their enemies, or else turn criminals themselves and institute again the law of the jungle!

The day has arrived when public opinion should be educated to the point where an attorney, who will for the sake of money go into the courts and seek to bring about a miscarriage of justice, will be looked upon as a *particeps criminis* with the criminal at the bar. To be sure, every criminal has a right to a trial by jury and the defense of an able attorney. But the purpose of an attorney, furnished by the State for a defendant in court, is to see that all the facts are brought to light and so to present the case before the jury that no doubt may be left in their minds as to the guilt of him whom they would convict. When a criminal has been convicted of his crime and saved from justice only by the purchase of a criminal who sat on the jury for him, it seems incredible that honest lawyers should so debase their profession as to go into another court and there seek to make a sort of hero of that criminal.

And Justice is wounded in the house of her friends when a lewd woman, accomplice in the series of crimes which result in the death of her innocent husband and the everlasting hurt of her innocent child, can escape all punishment and go on before the world playing the part of a martyr. It takes two wicked people to break up a home, and

in the eyes of that nation which has given equal civic and political rights to womanhood, no woman should be allowed to evade justice on the grounds that she is a woman. God made woman to be the defender of her virtue. Only woman of all females stoops so low that she allows it to be placed in the gutters to be trampled upon by the basest of men. Therefore her guilt is all the more terrible.

God grant that the day may soon be upon us when our women will return to the customs of their grandmother, when the rules of decency and propriety, that have ever safeguarded civilization in its upward march, may be restored, and when there will be written into our statutes, laws that will enable Justice to have her way when women are caught in crime, and will make it impossible for cunning wielders of legal phrases and forensic talents to allow an arch criminal to escape the wrath that lays in her divinely appointed hands.

## At It Again!

Some of our denominational leaders are at work early this time in order to bring about the election of their friend to the presidency of the Southern Baptist Convention. Reports show that they are using the mails for the purpose of aligning their forces and of enlisting their agencies in the campaign. With the audacity of secular politicians, they do not hesitate to engage in such a movement, for evidently they consider that matters of grave moment are at stake.

We can but wonder that Christian men, and Baptists at that, should engage in such a movement. What part can the Holy Spirit have in the coming Southern Baptist Convention when the slate of officers has been fixed so many months ahead of time? What chance is there for "prevailing prayer" to have any effect when the lines are already thrust out, the forces organized, the man nominated and the matter "closed" before the convention meets? We have not seen the letters, but we can readily guess what they contain, some of them! "You rise and nominate so-and-so; you second the nomination; you move that nominations be closed and the ballot taken." And perhaps:

"We must not allow the convention to pass into the hands of so-and-so. There is too much at stake at this time for there to be any fumbling of the ball. So-and-so will make the best possible candidate and he will have enough following from the masses to elect him. We know where he stands, so must see that he is put forth!"

And when the convention meets our beloved president, who believes in the power of prayer and knows the willingness of the Lord to lead His people, will ask with his usual earnestness that we pray for divine guidance! But how can he expect the messengers to that convention to pray when they know what has been going on for months before it meets?

We presume that politics plays a large part in every organization that functions. Certainly we have learned that it plays a part in many Baptist churches, associations and state conventions; and now we know that it is working manfully in our Southern Baptist Convention. We are comparatively young in the service of the denomination. Only twelve sessions of the convention have met since that memorable gathering in New Orleans in 1917, and that was our first convention to attend. Then we sat with subdued spirit and listened without question to the appeals of the brethren for prayers for divine guidance. Then we were inspired with holy awe at the thought that the body was being guided by the Spirit.

We may be young, but we know one thing for certain: our so-called leaders would not care so much about who is going to be president of the convention if they believed that the Holy Spirit had a chance to lead in the actions of that body. When the election of officers is over, regardless of who is elected president, there will be doubt in all minds as to whether or not God would have had him serve the body, if He had had a chance to direct the matter.

It is a source of grave concern to us in this day, when our religious life is becoming more and more secularized, and when ecclesiasticism pushes itself

more and more to the front in our Southern Zion, that we have to have such movements as that now being pushed for the election of our next presiding officer. Unless there are, as is often charged, "sinister interests" in our midst, why should there be so much concern over who is elected? We do not even have to have a good parliamentarian as our president, as has been proved gloriously by Dr. Gambrell and Dr. Truett. Neither man knew parliamentary law at the time of his election and was not ashamed to say so. Unless "certain, definite ends" are being sought by our brethren, why should they not be willing to go to the convention without having formulated a plan of action and leave the election of a president to the body, after every man has had a chance to present whomsoever he feels the Lord would have nominated?

Once again we sound the warning. Confidence has waned. There is no use to repeat the charge that he who brings attention to these matters is responsible. God is not responsible for injustice because he has told us what it is. There is no justice in a movement to secure enough votes beforehand to elect a president of our convention. Since the days of Samuel, through every century until now, there have been men who will not withhold their voices when injustice shows her face.

One thing will do more to restore confidence among our people than anything else, and that is for our big men to recognize the rights of all their brethren and to treat the Lord as if they believed He still has power to direct His people in their churches and their co-operative bodies. Now is a mighty good time for them to do that. Let this whole scheme be published in our papers; let them who are responsible for it publish with it an acknowledgment of their sin; let the people "in the sticks" see such a declaration; then there will be a restoration of confidence in the sincerity of our leaders and our people will accept the pleas for concerted and earnest prayer for divine guidance as coming from true hearts.

**If the business of electing our president will not stop, and nominations are to be presented so far in advance, then these men should be honorable enough to come out from under cover, publish their nominations in the papers and give their fellows a chance to know what they are doing. Unless they stop or else do this, they are courting further trouble and guaranteeing further disruption in our denominational ranks.**

### THE DENOMINATIONAL PAPER

By Dr. Geo. W. Truett

Today, as of old, it may be said: My people perish for lack of knowledge. It is absolutely imperative that our Baptist people shall be informed if they are to be enlisted. Intelligence and integrity are the very life-blood of a democracy. Just here, the opportunity of our Baptist papers comes in, and theirs is an incomparable opportunity. It is nothing short of a tragedy that these papers do not have tenfold more than their present list of subscribers. Every Baptist home in the land ought to read every week the denominational paper. May God hasten the realization of this acutely necessary goal! And may He also give needed wisdom for the editors and all others who write for these papers! To the faithfully discriminating, constructive, Christian paper, the denomination owes an immeasurable debt of gratitude. By all means, let us all worthily magnify our denominational papers. They furnish our supreme medium for informing our people. And let us pray, without ceasing, that the editors and all others who write for these papers shall be clothed with God's wisdom and Spirit for their exalted mission! Beyond question, our papers largely hold the key to our denominational spirit and progress.

### TIGHTENING UP

The holidays proved rather hard on the "racketeers" of the North. Nearly one million dollars' worth of liquor was seized by Federal agents and at least four rum runners lost their lives. In Chicago three desperate racketeers, having failed to manage their liquor business as successfully as the "wets" would have us think they are doing it, sought to blackmail a labor union shop and were killed by officers in a pitched battle. When Uncle Sam and our cities find men with nerve enough to be soldiers of safety, the lawless element will soon be disposed of.

Clamor from Congress has brought sudden action from the authorities in Washington, and it now appears that within a few months the effort to stamp out national lawlessness will be on in earnest. Not only are bootleggers and moonshiners under the curse, but dealers in narcotics, smugglers of jewelry and other valuables have been branded. The higher-ups are now receiving the attention of the government. "Get the big man!" is the slogan that will win the day. Too long have officers spent their time in rounding up little peddlers of liquor and dope. Let the men who finance the schemes for violating our laws feel the lash of the whip of law.

That there is a great tightening up of the laws and a consequent decrease in the amount of drinking will not be admitted by the crowd that hunts for a drink, but it is evident to all who look at the entire field in the light of the past. The chefs in Nashville's hotels gave away the secret during the holidays when the Nashville Tennessean produced that splendid interview with them. They admitted that, since saloons went out and drinks could no longer be freely served, hotel dinner parties have fallen in favor, large meals are no longer eaten, and "men spend their time at home with their families when holidays come around." The desperate efforts of the anti-prohibition forces to make it appear that drinking is rapidly increasing is another indication of the fact that our people are becoming more and more sober.

We have much to rejoice over as we come to celebrate the tenth anniversary of our national prohibition, and chiefest among our present temperance blessings is a President who is in sympathy with the enforcement of the laws and a Congress that is behind him with a good majority. If politics could be got out of the enforcement agencies and honest, brave men could be employed everywhere, a new day would come. Major Andrews has sounded a fair warning that the coast guard is going to shoot it out now and that, unless rum runners stop on signal, they need expect no mercy.

Why should it not be so? When the first whiskey rebellion arose, our then President sent a part of our puny little army to put it down, and they did so immediately. Had our government turned a portion of our army and navy in behind the liquor element ten years ago, we would today have as near absolute enforcement as is humanly possible.

The big trouble lies always in the hands and hearts of the citizens. We repeat to our shame, too many citizens wail over the death of a liquor runner and rejoice secretly when the criminals kill or injure an officer who is after them. Or, like we have done in Davidson County more than once, the best citizens keep aloof from the polls while the crowd that is in sympathy with lawlessness registers its vote against honest and courageous seekers after office. Now is the time to awake and be busy. America is the center of all eyes, and they are not failing to see the effects of our prohibition laws or to observe with what efficiency we enforce them.

Keep your eyes open for the announcements concerning our two Schools for Preachers. They are going to be fine indeed and every rural church ought to begin now to take steps to send her pastor. In fact, every church served by a pastor who never had the chance to go to one of our seminaries, should send him. Eighteen dollars plus his transportation will cover all his expenses for the full month's work in a miniature theological seminary. Think what that will mean in his ministry to you!

## A Parent's Plea Against the Dance of Sin

(Copy of a letter written in 1871 by a grandfather to his granddaughter. The writer was once editor of the Christian Index. We are indebted to Mrs. J. P. McGraw, of Chattanooga, for the interesting letter written by her great-grandfather.—Editor.)

My Dear A.: The church in its conference on yesterday agreed to overlook, for this time, your past un-Christian conduct in mingling in the dance with the thoughtless, giddy votaries of pleasurable folly; but, let me remind you, that your offense was committed against Christ, as well as against the church. It was recorded in the book of God's Remembrance before it was recorded in our church record. There it still stands against you, and there will stand in the great day of judgment, unless it is blotted out by the hand of Him whose law you have transgressed, whose offers of love you have refused, whose mercy you have abused, whose spirit you have grieved, whose cause you have subjected to reproach, whose authority you have condemned and whose threatenings of wrath you have defied. No mere profession of sorrow and promise of amendment will avail to induce Him, whom you have crucified afresh by your sin, to interpose in your behalf and blot out that fearful record. You would think it most unreasonable and unjust in one of your customers to require you to blot out the record of her indebtedness to you upon her profession of sorrow for having contracted the debt and promise to contract no more. Remember it is declared, "With what measure ye mete it shall be measured to you again."

The record against you in the court of heaven will never be blotted out unless you are brought to see the evil of your sin—loathe it, confess it, humble yourself at the foot of the cross and seek forgiveness alone through the merits of Christ; and therefore is it I write to you as plainly as I do; for, my dear A., my heart's desire is to see you in the last day, cleansed from all your sins, and exulting in Him who shed His blood to atone for your sins. "Except ye repent," says the Saviour to you and to me, "ye shall not enter into the kingdom of heaven." We cannot repent of an act that we do not see to be an evil one. You evidently do not see the sinfulness of your conduct, for you justify it and ask what harm is there in it? Of course you do not see the harm or sinfulness of it or you would not ask that question. Unless you can be brought to see the evil of it, and repent of it, you must live under the displeasure of your God, die under it, awake under it in the eternal world, and abide under it forever—think of it—FOREVER—forever to be under the wrath of a God of love; under that of Him who sought to save you from sin, as well as from its fearful consequences.

What harm is there in it? Why, it is a sin against Christ. Will you ask what harm is there in sinning against Christ? You cannot, dare not. But you may ask, what authority have you for saying it is a sin against Christ for me to go to a dancing party, and join with the wicked, with the open, willful rejectors of Christ in the dance? I answer, I have the authority of God's word. That declares expressly, "When ye sin against the brethren and wound their weak consciences, ye sin against Christ." See 1 Cor. 8:12. Now, my dear A., you well knew before you joined in the dance that by doing so you would not only cloud with sorrow the few remaining days that your aged grandpa has to spend on earth, but that you would wound the weak consciences of your brethren, for both your grandpa and your brethren in the church had notified you that they considered it sinful to participate in the dance at dancing parties. The one (your grandpa) did it by word of mouth, by letter and by a printed tract. The latter did it by their action in church conference. You also knew, for you had been referred to that declaration of God's Word by your grandpa, that to sin against your brethren was to sin against Christ. You therefore manifested a total disregard alike of the feelings

or scruples of your brethren and the authority of your Saviour. And that sin, if you die with it unpardoned, will as certainly exclude you from heaven as would the sin of murder or adultery. There is pardon, through Christ, for the greatest offender who confesses and forsakes his sin, but there is none in this world or in the next for the smallest offender who apologizes for his sin and holds on to it. So teaches the Spirit of God.

In the days of the apostles there was a question about the lawfulness of eating meat offered to idols. The meat was the same after it was offered to idols that it was before—its qualities were not changed by being thus offered, but the Mosaic law had prohibited the eating of meat offered to idols, and some Jewish converts thought the prohibition still binding. Other Christians thought that the abrogation of the ceremonial law released them from the prohibition, and therefore felt no scruples about eating meats offered to idols. The apostle Paul, under the teachings of the Holy Ghost, decides that in the simple act of eating the meat there was nothing sinful; the sin consisted in the circumstances of the case. To eat of it under circumstances that would wound the weak consciences of their brethren was a sin against Christ. It would be to place a stumbling block in the way of others. The Saviour had pronounced a woe on those who did this and declared that it would be better for them that a millstone were hung around their necks and they cast in the sea than that they should prove a stumbling-block in the way of one of His little ones.

Now the case of eating meat offered to idols and that of dancing are similar. There is nothing sinful in the simple act in either case. The sin consists, as already stated, in the circumstances of the case. The act of dancing is a healthful one. You may dance as much as you please in your chamber, before your toilet, around the stove, on the way to the well, to the chicken coop, or to the shop, and no one will condemn you, or arraign you before the church for so doing. It is the circumstances under which you dance that is objectionable. These evince, most clearly, that it is not so much the dance that you love as the wicked companions with which you mingle in the dance. If you take your portion with them in this world you must share their portion in a world of woe. "As for such as turn aside unto their crooked way the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel." Such is the irresistible decree of heaven. See Ps. 125:5. "Behold ye who kindle a fire and compass yourselves about with sparks! walk ye in the light of your fire and in the sparks ye have kindled. This shall ye have at my hands, "Ye shall lie down in sorrow."

"I love to dance" you have said so often. Yes, and that is the reason you cannot see the sinfulness of promiscuous dancing. A poet has truly said, "A man convinced against his will is of the same opinion still." But remember, my dearest, acts or things are not affected in their character or effects by our opinions of them. Arsenic will produce death in one who does not believe in its poisonous effects as readily as in one who does believe in it. The same may be affirmed of dancing, or any other sinful act.

He who invites you to unite with him in the dance offers you an insult. He declares by that act that he does not believe you have the love of Jesus in you, but are a hypocrite. He would shrink from inviting one he believes to be a truly devoted Christian. No room for more, dear. Seek light from heaven.

Your grandpa,

JOS. S. BAKER.

No one is so much alone in the universe as a denier of God. With an orphaned heart, which has lost the greatest of fathers, he stands mourning by the immeasurable corpse of nature, no longer moved or sustained by the Spirit of the universe, but growing in its grave; and he mourns, until he himself crumbles away from the dead body.—Richter.

## FLOWERS AND THISTLES

(Just a few of the many statements that come from our readers, reproduced for our own pleasure and for the information of our readers.)

"I don't know exactly how long I have been taking the paper, but it has been fifty years or longer. I am not ready to give it up yet. I am 82 years old and have reared a family. Nine of my children are still living and they have all read the Baptist and Reflector and are all Baptists. When I first subscribed for it Dr. J. M. Robertson of Chattanooga was editor. I don't think it was ever better than it is now."—W. H. Duggin.

"I have been taking our paper eighteen years, and it is better today than ever before. It is welcomed in our home like a member of the family."—Mrs. Mose T. Jones, Dyersburg. (A most gracious and lovely place into which to be welcomed, too.—Editor.)

"I have been a reader of the paper for 25 years. Please accept a few words of appreciation and congratulations in my awkward way for the good paper you are giving us."—Henry M. Saylor, Johnson City, Tenn.

"God bless you, dear brother, and keep you strong in faith and courageous in action."—Norman Cunningham, Tazewell.

"Have been reading the paper for 50 years and maybe longer. Expect to be a subscriber the rest of my life. It's better than ever. May the subscriptions swell by Christmas to gladden the editor's heart."—Mrs. L. B. Johnson, Nashville.

"Couldn't think of doing without the B. & R. I know it is the best paper I ever read. I am sure no Tennessee Baptist can do his home justice and not take the Baptist and Reflector."—T. W. Davis, Turtletown.

"Permit me to say that I greatly enjoy the paper, not only because it is my home paper, but because it is on all counts excellent."—Sarah A. Hale, Monterey, N. L. Mexico.

"I have never been without the B. and R. Before I was born my father was a subscriber. It was never better. Everybody knows where to find the editor on all points—civil, moral, and religious. He has a position and states it; a principle and stands by it; a conviction and upholds it; the Christian religion and lives it. I am for him."—A. Fox, Morristown. (That's a gracious expression from a true friend. We blush and pray to measure up.—Editor.)

"I was in a meeting when your 'dollar offer' came. However, I do not want it that way. The paper is worth twice the price."—J. E. Hampton, Warrensburg, Mo.

"I have been reading the paper for nearly 45 years, and it grows better and better. Long may it live and prosper. This my 'flowers' to the editor."—Mrs. R. Robinson, Milton.

And then came:

Several letters reading like this: "I am sorry, but I will not be able to take the paper another year. You will please discontinue it when my time is up."

The clouds consign their treasures to the fields;  
And, softly shaking on the dimpled pool  
Prelusive drops, let all their moisture flow,  
In large effusion, o'er the freshen'd world.

—Thomson.

Be prudent, and if you hear . . . some insult or some threat, . . . have the appearance of not hearing it.—George Sand.

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# Beware of Dogs!

SUNDAY SCHOOL LESSON, FEBRUARY 9

## Scriptures

Lesson Text: Matthew 7:1-29.

Devotional Reading: Proverbs 2:1-8.

Golden Text: Matthew 7:19.

**Introduction:** This lesson has been chosen for the purpose of presenting some truths on the subject of temperance. "Cutting Down the Corrupt Tree" is the main idea of the lesson, but since we do not know so much about corrupt trees, they having long since been removed from our gardens, it is easier to get the "Big Idea" through the illustration of weeds, plants familiar to every one who has had no more experience than trying to keep a pretty lawn. The lesson is found in the closing part of the Sermon on the Mount.

### I. Danger of Judgment (1-6)

"Judge not that ye be not judged." One of the worst faults with humanity is the tendency to form hasty conclusions about others. Let us reproduce the scene in the temple when the Pharisee and the publican went down to pray. The Pharisee judged, "I thank thee, Lord, that I am not like that publican." In his estimation the publican was a notorious character, to be despised by all. He could not know the publican's heart, hence had no right to his opinion about him. The right plan is given by Paul in 1 Cor. 11:31, "Judge yourself and you shall not be judged." The inevitable result of censoriousness is expressed in verse 2. If we set a standard for others, they will judge us by it.

The proverb of the mote and the beam is given as an illustration. The mote referred to was a tiny particle of chaff, wood or dust. The beam is from a Greek form carrying the idea of a "joist," that which bears the weight. In the Oriental houses the joists had to support the tile or dirt roof and necessarily had to be large and strong. Hence the force of the illustration. Our modern version of it would have to be, "Let me get the steel filing out of your eye and behold a steel girder is in thine own eye!" How many of us can see the faults in other people, but are blissfully ignorant of those in our own lives!

Verse 6 contains a supplementary statement. We are not to think, from the preceding command, that we can escape the necessity of forming opinions of other people. We are to determine their natures by their conduct and treat them accordingly. Dogs and swine were symbols of the unholy and impure to the Jews. We are to keep our eyes open, learn to discern the natures of people, and when we know them, we are not to throw our precious things promiscuously before them. Discrimination is as vital an asset for us as censoriousness is a harmful one.

### II. Asking and Giving (7-11)

"Ask, seek, knock," three great admonitions. The first of these presents the main idea. We need never be afraid to make our wants known unto God. See Luke 11:5-8 for an illustration. In verse 9 we have the strong answer to them who doubt that God answers prayer. "If his son ask bread, will he give him a stone?" demands an emphatic negative answer. Likewise in verse 10. The father may not give the bread or the fish, but he certainly will not give a stone or a serpent instead. The word translated serpent very probably referred to the scaleless fish of the Sea of Galilee, some of them three feet long, which the Jews were forbidden by law to eat. (Lev. 11:12.) Verse 11, freely translated, is, "If you, then, being victims of the selfishness and grudging spirit caused by evil natures, know how to give good and generous gifts to your children, how much more will your Father which is in heaven, the generous and wise, give good things (here an emphatic position) to them that ask him."

Then follows the Golden Rule. Luke places it after the declaration found in Matt. 5:41. Hillel, the great Hebrew lawyer, had stated the law in a negative way. "Do not do to others what you would not wish done unto yourself." Other ancient

peoples had a similar version of it. Jesus took it out of the realm of prohibitions and placed it in the realm of a direct command to duty. "You do to others as you would have them do to you." We cannot stop with merely refraining from harming others; we must watch for their needs and serve them whenever possible. Perhaps the idea is between the lines of the text that, just as the Father above is watching to do us good, so we should watch to do good to our fellows.

### III. The Straight and Narrow (13-20)

1. **Narrow living** (13, 14) is one of the strict requirements of our Lord for His disciples. There is no "broadness" in the Christian religion outside the moral virtues, such as goodness, sympathy, charity, etc. To follow Jesus means to lead a restricted life. "Wide is the gate and broad is the way that leads to destruction." The words are so simple, so charged with meaning, that every child can comprehend some of their meaning. Not only does the way of life require careful walking, but it makes it impossible for us to carry along a load of crooked and evil things.

2. **One Leader** (15) is essential to success in Christian living. False prophets abounded in the day of Jesus, and they abound today. We have them on every hand telling people today that there is no hell, no future justice and retribution, no just God who will sit on the judgment seat of the future, no saving grace in the atonement, no supernatural element in life, no heaven, no coming Christ who will reign in person on the earth!

And there are other false prophets who are sending forth over our land a mass of falsehoods relative to our moral order. Prohibition comes in for their worst tirades. They seek to make us think it a miserable failure, to cause us to think that we should have alcoholic beverages to drink, and that our laws are impossible of enforcement. Beware of them! Beware of Modernism with its sheep's clothing of Christianity! Of the teachers who seek to make us believe that Christ is only an ideal and not a supernatural person.

3. **The test** (16-20) is given us. Herein we are permitted to judge or to form opinions. "Men do not gather grapes of thorns and figs of thistles. Likewise a good tree cannot bring forth evil fruit nor an evil tree good fruit. "Wherefore, by their fruits ye shall know them." One great principle should govern us in our estimates of those who would be religious leaders: **what motive lies behind their works?** If the prophet is Christ-like, he will work for the good of men and with no thought of the world; if he is evil, he will work for selfish ends and from selfish motives. Mrs. Eddy, Brigham Young, Pastor Russell and other false prophets of our day had behind them bad records, lived for self-exploitation and for the gratification of self; why, then, should any one follow them?

### IV. The Great Illustration (24-27)

"Every one hearing and doing these sayings of mine," forms the background for the teachings of James. (James 1:22-25.) Hearing opens up the heart for the seed of truth. If they germinate and grow into saving faith, doing will inevitably follow. Whoever does both is likened to a man who built his house on a rocky foundation. Notice the vivid picture of the storm. "Down came the rain, and rushed the rivers; blew the winds and beat against that house (literally fell upon it), but it did not fall, for it was founded upon the rock." What action! What descriptive power! How the words must have snapped from the lips of our Lord who, no doubt, had been in just such a house during such a storm!

On the other hand, whosoever hears His words and does them not, is like a foolish man who built his house on the sand, by implication, near some stream. The picture is that of two houses, one built on the rocks where it was difficult to find footing and to place the materials, and the other down near the shore where there were no obstructions in the way, no obstacles to be overcome. How true the picture to life. Here is the man who takes no thought for the security of his soul, who builds his character and reputation upon the level of common men and never thinks of the storms of

trials and temptations that are coming. Right beside him is another who pays the price in labor and self-denial, builds his character and reputation on the hard rock of self-denial and moral integrity. One pays the price in the end and the other pays the price in the beginning. One loses everything in the end, the other saves all.

**Temperance Application:** The worst enemies of our moral and national life today are the "Wets." They have sown down the land with their wicked propaganda. They magnify every violation of the prohibition laws, but never seem to know that we are living in an age of lawlessness which is growing worse every day. They blame all our crimes on prohibition, but fail to see what an awful condition the nation would be in were it not for the partially enforced prohibition laws. They blame prohibition with the delinquency of youth, but do not look back into the homes where that delinquency starts.

Every evil tree should be cut down and the whole saloon regime is evil. No one can point to a single instance in the whole history of man where it ever helped or blessed mankind. License, shame, depravity, crime, poverty, want and woe have always stalked in the shadows of alcoholic beverages. On the other hand, thrift, decency, cleanliness, honesty and integrity have been the children of temperance. Shall we allow the corrupt tree once more to thrive in our national gardens, there to choke out the good fruits? Shall we listen to the false prophets of our day and follow them, instead of being warned by the records of five thousand years and the voice of God's greatest prophets of old? Shall we pluck from the hands of the nation's children the bread and clothes and schools and playgrounds and toys and sober fathers and in their stead give rags and hunger and ignorance and crime? Shall we listen to the false prophets of our day and destroy our national laws against the manufacture and sale of alcoholic beverages and instead turn our country into the bastard partner of the devil in the manufacture and sale of these evil fruits? Shall we sit idly by while the false prophets are sowing down the land with their teachings, and refuse to contribute of our time and our money that temperance and prohibition lessons may be carried throughout the land? Beware of dogs! Beware of false prophets!

### TO NASHVILLE'S SHAME

(We are giving herewith an editorial from the Chattanooga News. It speaks a true though gracious word of condemnation for us in Nashville. And the splendid manner in which the News reported the trial of Liggett should make the scandal-mongers on our own press bow their heads in shame over the notorious way they played up the disgrace of their city in having given to the world such a criminal as Walter Liggett.—Editor.)

### Liggett in Eclipse

The aura of brightness shed by the glare of publicity rests with more effulgence upon our own Joe Keith than upon Walter Liggett. Chattanooga has been strangely indifferent to the trial of the Nashville grain merchant who dealt so largely in wild oats. Newspapers and press associations have taken the attitude that they did not care to be bothered with unsavory details of the Nashville crime passionel. Liggett was sentenced to a stretch of five years in the gray buildings outside of Nashville, but he has caused scarcely any commotion in Chattanooga.

We feel that the people are better off for having escaped the deluge of filth. Nashville, which soaked up the verbatim testimony, may wonder about Chattanooga, either thinking us callous to crime or unable to appreciate the modernism of the Liggett-Cunningham amour. If by ignoring the details of the trial we have caused Liggett to lose any of his "public," it is too bad. But we have found that Chattanooga people, after all, did not care for this case.

The solitary side of our nature demands leisure for reflection upon subjects on which the dash and whirl of daily business, so long as its clouds rise thick about us, forbid the intellect to fasten itself. —Froude.

### TEN YEARS OF PROHIBITION STIR ALL FOES OF PROHIBITION

(From page 1.)

to Major Campbell, was 61,543,000 barrels, or nearly two billion gallons. If we should legalize the sale of beer today the total consumption would probably mount to between four and five billions of gallons and would cost the nation some ten billion dollars, every dollar of which would be withdrawn from legitimate business. And at that time there was an annual average of 64,649,000 gallons of distilled spirits sold to the people of our nation. And, mark you! During the same time the annual consumption of bootleg liquors amounted to more than 7,000,000 gallons; and more than \$10,000,000 worth of liquors were imported from foreign countries, in addition to the vast amount of 51,000,000 gallons of wine made in the homes of our people.

Can we realize what these staggering figures mean? Look at them in concrete shape!

No. gallons beer	1,845,000,000
No. gallons liquors	69,649,000
No. gallons bootleg	7,000,000
No. gallons imported	2,000,000
No. gallons domestic wine	51,000,000
	1,973,649,000

That makes a total of more than 18 gallons per year for every man, woman and child in the whole of our nation. Yet we hear the cry of bootleggers, moonshiners, liquor lovers and, most pitiable of all, church members: "We are drinking more liquors today than we did before prohibition was enacted!"

In our county in Arkansas (and the writer knew it well, having taught in the public schools in various sections of it) there were thousands of drinkers back in 1900-1910. In one little town of 350 people there were five saloons and they dispensed an average of one carload of liquors every week. There is no such amount made in the entire county now in a whole month. In Louisville, Ky., there were enough breweries and distilleries to use 20,000 bushels of corn and rye every week. All the moonshiners in Kentucky cannot utilize that amount. The cry about the amount of liquors being consumed is utter folly. There is entirely too much for the welfare of the people, but vastly less than when intoxicants were legalized.

And the larger part of the illicit liquor is being used by the well-to-do people, if reports are true. If the portion of our population, having incomes of \$5,000 and upward per year, were to conform to our prohibition laws, 75 per cent of the bootleggers would go out of business within two months and border rum-running would be a very unprofitable business. The rich keep up the demand for imported liquors. The poor are not suffering from it.

#### III. Who Were the Slaves of Liquor?

The laborers were the slaves of liquor. And they never had a chance to be emancipated until they were freed from the damning influences of intoxicants. Masses of them are uneducated. They never learned in childhood of the evils of intemperance, for they never had a chance to go to school, and their parents did not know. Millions of them had been trained to drink by their parents and were training their little ones to drink. We have seen little girls and boys going out of the back doors of saloons in Louisville, Ky., carrying buckets of beer from which the entire family drank. With a large percentage of their earnings going into the coffers of the liquor gang, laborers were always on the verge of poverty, hence the helpless slaves of employers who were always in the market for low-priced labor. Prohibition set them free by enabling them to save some of their earnings, invest them in homes and in savings accounts and thereby be able to withstand the impacts of hardships forced upon them in their battles for their rights. No great strike ever was won by laborers until prohibition had set them free by making them economically independent for a goodly period of time. Today, corporations dread strikes and do all possible to avert them, for, while the laborers suffer, they can stand the gaff long enough to force the corporations to lose more money than the increased wages would amount to in many years.

And prohibition has raised the wage scale to a wonderful degree. In spite of the constant introduction of labor-saving machinery; in spite of the development of "mechanical men," machines that work almost like human beings, the incomes of wage earners in our land have jumped from an annual average, back in 1914-1917, of \$34,300,000,000 to \$81,000,000,000 in 1928! In other words, without liquors, laborers now earn more than twice as much as they did in 1917. In 1913 we were employed by a supply company to have charge of a camp on the Frisco Railroad. There we worked hoboes, or the victims of the saloons. Every one of them drank, and he spent all his savings in saloons and houses of ill fame. Those men earned 17.5 cents per hour. Today there is no man with that company who earns so little, unless he be a pensioner. In 1914 the average wage paid street workers in Louisville, Ky., was \$1.50 per day. Ask the men there what they earn now!

But in 1914-1917 the wage earners were spending \$3,591,000,000 per year for liquors. That amount alone is enough to enable them to win any kind of battle they may wish to wage for their rights. And the temperate habits forced on them by prohibition have made them so much more efficient that employers can afford to pay the higher wages. Henry Ford has proved himself the best friend labor ever had, in that he has shown the world how to use accumulated wealth. Unlike others of the world's immensely rich, he has not put his earnings into great schools for the rich or other institutions of the kind, but into the pockets of his employees. He has shown the world that a man can earn five dollars per day, even though he be unskilled, yea seven dollars! He has placed himself on a salary and lived within his income, turning back into his productive enterprises the millions of earnings in order that more employees might have a chance!

But suppose intoxicants should be legalized once more! Suppose we should follow the leadership of John J. Raskob and his Association Against the Prohibition Amendment and put our government in the business of dispensing liquors to her people! What would be the result? The immediate disruption of Mr. Ford's whole enterprise. The vast and complicated machinery could not be run by drinkers. Consequently, if he carried on, he would discharge a great number of drinkers, employ only total abstainers, and thus turn loose on the labor market thousands of men. Other corporations (all the railroads, machine shops, foundries, etc.) would do likewise. And the result would be millions of "scab laborers" bidding at any price for the chance to earn enough to satisfy their depraved appetites. It was done when we had legalized intoxicants; it will be done again should they return!

#### IV. What Shall We Do?

It is time for all right-thinking American citizens to begin asking themselves this question. Lethargy has seized us and indifference abounds on every hand. The constant propaganda of the "Wets" has caused tens of thousands of good prohibitionists to doubt their grounds and to waver in their loyalty to temperance. Drastic steps need to be made. Arthur Brisbane said it in his column a few days ago when he declared that, what we need is not more commissions from Congress and more investigations, but drastic action by our government. We offer the following suggestions:

1. Quit believing the false propaganda against the Anti-Saloon League and get behind it with your money. The writer has been, for years, a regular contributor to its income. Small, though the amount has to be, if every believer in prohibition would give a proportionate amount, the demon of rum would have a harder time. Back it up with your membership and your money.

2. Let all the women who love sobriety and decency join the W. C. T. U., pay their dues, attend its meetings and spread its propaganda. Every mother in the land ought to be a "White Ribboner."

3. Go to your law-enforcing officers and lay your plea before them for more strenuous enforcement of our liquor laws. Let them know that you are behind them to the limit of your ability. And let them know further that all your influence will be

used to prevent any friend of liquor or any unfaithful officers of the law from being re-elected. The liquor gang fears no one so much as active Christian workers in politics; that is why they berate them so soundly when they enter it.

4. Get down on your knees and ask God to forgive you if you have been negligent of your duty, and while there promise Him that you will never use your vote or your influence politically in support of any man who does not ring true in his stand against legalized intoxicants.

5. Put much emphasis upon the temperance lessons in your public schools and Sunday schools. Any teacher who openly or secretly advocates the return of legalized intoxicants should be fired instantly as an unfit instructor of coming voters.

6. Be alert, alive, aggressive all the time. The fight is not won! It is only being well started. The next three years will witness the greatest onslaughts ever made by the liquor forces of the world. Meet it in the name of God, of little children and of world deliverance!

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#### BAPTIST AND REFLECTOR

161 Eighth Avenue, N., Nashville, Tenn.

## MISSING THE MARK

By R. K. Maiden

What the new theology people are calling "the Jesus way of life" is being held up as the great thing, the main thing, and the only thing that matters. These people, in referring to the Christ of the orthodox faith, are very careful always to say "Jesus," never "Christ," never "the Lord Jesus Christ." Their "Jesus" is not "the Christ, the Son of the living God." Their Jesus is not the Messiah of the Old Testament, not the Christ of the New Testament, but simply and only "Jesus of Nazareth," "the Man of Galilee." Their Jesus is never given the place of Lord and Master, never the place of divine Saviour.

The Jesus of the modernist is not the Jesus of the New Testament and of the old orthodox Christian faith. The modernist denies to his Jesus any supernatural origin or miraculous birth. He was the natural son of Joseph and Mary. Though a man, he was a most unusual man. He had aspirations and inspirations that led him above the common level of the people of his time. He was a man of spiritual vision and adventure. He had unusual spiritual gifts. He had a fineness and nobleness of character that distinguished him from any of his contemporaries. As a teacher, he possessed rare wisdom. The fineness of his ethical ideals served to set him apart from and above the people of his time and, for that matter, above the people of all times—so far.

So the Jesus of the modernist, especially of the theistic modernist, is assigned a solitary place as spiritual teacher and moral exemplar. He is elected and elevated to the position of file leader in the procession of moral and spiritual progress, in all things essentially altruistic.

The modernist is not just sure that the Golden Rule had its origin with his Jesus, but whether it did or did not the fact remains that Jesus gave the Golden Rule his approval and with his seal upon it gave himself to its propagation. In applying and living the Golden Rule, Jesus reached his highest, and made for himself a permanent place in the admiration and esteem of the world. In other words, he earned the right to be taken as the world's standard in right living.

The way Jesus lived, his altruism, his unselfishness, his social contacts and sympathies, his moral rectitude, his emphasis on spiritual values—these represent what is being put forward as "the Jesus way of life." So the great thing, the needful thing, and the only worth-while thing, is the emulation of Jesus' example. His supreme value is that of exemplar. Copy his life, adopt his principles, walk in his steps—do this and you have reached all that Christ means to the world, and exhausted all that is in him for the world.

It must be admitted that at first sight there is something attractive and beguiling in this appeal to the "Jesus way of life." To the careless and unsophisticated thinker it makes strong appeal. But with all its allurements doesn't it fall short? Doesn't it miss the mark? Doesn't it lead the way to a tragic miscarriage? Isn't there something of the most vital importance omitted? After all, doesn't this "the Jesus way of life" doctrine fall below the plane and outside the realm of the supernatural? "He died for our sins." Isn't that, with all its implications, left out? "He rose for our justification"; isn't that left out? "Ye must be born again"; isn't that left out? In fact, isn't everything essentially redemptive left out?

For the twice born, the spiritually regenerated, the Jesus way of life should be very attractive. It should be diligently sought and consistently lived, but to hold "the way of life" up before the unbeliever, the unregenerated, is to mock his impotency. The man living in sin has neither the inclination nor the power to live "the Jesus way of life." Only those who have been raised with Christ to walk in newness of life; only those who have been crucified with Christ; only those who have Christ formed in them the hope of glory—such and such only have any care for "the Jesus way of life" and the ability under God of living that way of life.

One must have life before he can have it. Christ came "that we might have life and have it more abundantly." "He that hath the Son hath life and

he that hath not the Son hath not life." Christ is the life before he is the way of life, the life in order that he may be the way of life. The right statement, the true statement, the statement that goes to the foundation, is not "the Jesus way of life," but to Christ and through Christ into life. "The gift of God is eternal life through Jesus Christ our Lord." In the plea which is now being so often insisted upon, that men seek and adopt "the Jesus way of life," the all-important matter of Christ's sacrificial, vicarious, sin-atonement death is left out. He died that we might live.

Before the "Jesus way of life" is "to Jesus and through Jesus to life and the way of life."

## THE RELIEF AND ANNUITY BOARD'S GOOD FORTUNE

By Thomas J. Watts, Executive Secretary

Already many of the readers of the Baptist and Reflector have learned of the recent gift of Mr. Rockefeller of \$500,000 to the Relief and Annuity Board of the Southern Baptist Convention. This gift was made on Christmas Eve and is unconditional. The whole amount of the gift was made immediately available. Thus Mr. Rockefeller has increased the amount creditable to him in the Board's endowment to \$1,000,000. It will be of interest to our people for us to say that Mr. Rockefeller exceeded our most sanguine expectation in the manner that this gift was made. The Board had for some time been hoping that he would make a gift on the conditional basis of dollar for dollar given by Southern Baptists. He has seen fit to give \$500,000 unconditionally. In so doing, however, the donor did express the confident hope that Southern Baptists would give a like sum. And they will! Even as I write I am thinking of numerous individuals in the Southern Baptist Convention who can, and I believe will, come forward soon with worthy gifts for the support of our aged and disabled ministers, missionaries, bereft widows and orphans of ministers. Some of these probable donors live in your state. How timely a thing it would be if some of these would make their gifts right now! Our Life Annuity Bonds offer a way by which those who need the income on their money may make their gift and receive a liberal income thereon during the remainder of their lives. There are others who might give estate notes payable after their death and many others can provide a gift in their wills.

The assets of the Relief and Annuity Board have increased over \$1,500,000 during the past four years. The growth of the Board both in its assets and in the benefits which it has paid in both the relief and the annuity departments has been very remarkable, yet the task is so great that Southern Baptists may be said to have made only a good beginning in performing it. There are so many who need the ministry of the Board, who have not been helped at all, and those who are being aided receive amounts that are by no means sufficient for their needs. The further increase of the Board's endowment and reserves is a necessity.

The Board is wisely building on the foundations laid so strongly by its founder and first Secretary, the late Dr. William Lunsford. His successor craves the continued sympathy and co-operation of our people in the arduous task to which he has given his best thought and effort for the past few years.

Our people generally should keep in mind the fact that the Relief and Annuity Board has a place in the Southwide budget for 1930. The very moderate sum of \$210,000 has been allocated to Ministerial Relief and Annuities from the \$3,000,000 which the states have agreed to strive to raise for Southwide causes. There is imperative need that the whole amount of this budget be raised. Let the reader remember that unless the sum above mentioned is sent by the states to the Executive Committee at Nashville for pro rata distribution, the Relief and Annuity Board is likely to receive much less than \$210,000. Very little money has ever been designated to this Board. The Relief and Annuity Board has never appealed for designations and does not do so now, but we do most earnestly appeal to our people in the interest of their aged ministers, widows and orphans that we

be given our proportionate share of the funds sent to Southwide causes, and the best way to do this is to send all money gifts to state headquarters to be divided on the basis adopted by Southwide institutions and agencies and by the Executive Committee of the convention.

## BIG AND LITTLE PREACHERS

By S. E. Anderson

The country preacher with part-time churches never has, to my knowledge, written what he thinks about certain conditions which he must endure.

For the annual protracted meeting the country preacher isn't big enough, so a city preacher is sent for. This big preacher gets the crowds, the purse, and the praise. He leaves what is left to the little preacher who doesn't see the "big-meeting Christians" until the next year, and hears for twelve months about the wonderful man who "held our meetin'."

The big preacher rushes off to help some other little preacher at the rate of ten dollars per day or more, in addition to the ten each day his city church pays him to take a vacation. While paying their pastor for resting they must also pay a supply preacher.

The big preacher leaves his Buick at home for fear of dust or mud while helping the country preacher, whose Ford is at the service of the "helper."

The big preacher gets the only money that half of the little preacher's members ever give—which is at the big meeting.

The big preacher gets all expenses paid to the convention, while the little preacher pays his own way or stays at home.

The big preacher votes the denominational servants large salaries like their own, and then swings the big stick over the heads of the little preachers about paying them.

The big preachers put on endowment campaigns for colleges to insure the faculty big salaries, while foreign missionaries are denied even their necessary expense money.

The big preachers can buy books and radios, join clubs, play golf, and keep servants, while the little preacher is out calling on his share-cropper members.

The big preacher sends his prosperous members out on the every-member canvass once a year, while the small preacher's deacon rides his mule all day for seventy-five cents to make up his back salary.

The big preacher marries the small preacher's members and his wife buys a new hat with the fee, while the small preacher's wife must turn her old one inside out. And while doing it, a neighbor kindly tells her how stylish the big preacher's wife looks.

This article is only for those big preachers who call their work "sacrifice" while urging the small preachers not to criticize. If one dares to criticize, he won't be recommended to a larger church.

The average country preacher has, in proportion, as good audiences, as much usefulness and real satisfaction as the average city preacher. Hence, no complaint to God.

## J. J. TAYLOR DEAD

The sudden and unexpected death of Dr. J. J. Taylor of Winchester, Ky., has brought sorrow to many hearts and reward to one of the ablest and most fearless thinkers among Southern Baptists. He was a man of strong convictions and often expressed them in a way that caused him to win the disfavor of his opponents. His keen, flashing wit and sarcasm were characteristics which he did not seek to restrain. In many respects he was a prophet and, like all prophets, suffered for his premature declarations.

He was our friend and we grieve over his going. Always there was a word of encouragement from him for the young editor. No other man among the brotherhood, save beloved Ben Cox of Memphis, ever spent more postage in sending words of encouragement and praise for the efforts this editor has put forth on behalf of the Lord's work. A splendid man is gone from us to claim his reward from the Father above.

# THE NEWS BULLETIN

## New York Times Takes Fling at Pope's Attack on Public Schools

Says Pope's Idea of Education Strikes at Foundation of Republic

(From the Fellowship Forum.)

"The pope's encyclical sounds a note that will startle Americans, for it assails an institution dearest to them—the public school—without which it is hardly conceivable that democracy could long exist."

These are the words of the New York Times, one of the foremost newspapers in the United States, in an editorial condemning the pope's encyclical of last week dealing with education.

Continuing, the Times editorial of January 13th reads:

"As was said only yesterday by a critical authority, despite its shortcomings and mistakes, the public school has 'already contributed to society more than all other agencies combined.' Under its tuitions not only are the elemental lessons which the race has learned taught to children of diverse traditions, racial qualities and religious faiths, but these children have been prepared to live together as citizens in a self-governing state. If the declaration of the encyclical were scrupulously obeyed by those to whom it is addressed, the public school would be emptied of all its Catholic pupils except as the Bishop in his discretion in special circumstances may permit them to remain. The language of the encyclical is:

"We, therefore, confirm our previous declarations and sacred canons forbidding Catholic children to attend anti-Catholic, neutral or mixed schools, by the latter meant those schools open equally to Catholics or non-Catholics."

"If other churches were to make like claim—that is, that the educative mission belongs pre-eminently to them for their children—and were to lay like inhibitions, the very foundations of this Republic would be disturbed.

"Probably the Pontiff had Italy specially in mind, but his encyclical is addressed to the world, and must be assumed to have the same authority here in his church. One wonders whether he, with all his wisdom, does not know with what civic fervor Catholics and Protestants, Jews and Gentiles alike unite to support what he calls 'neutral' or 'mixed' schools. One outstanding illustration of the championing of the public school by a Catholic is former Governor Smith's official and personal aggressive interest in the public schools of this state. It is a matter of common

knowledge that no governor in recent times has done more in their behalf or has had a more intelligent and persistent concern for their betterment. Yet the encyclical (which recalls earlier encyclicals and canons of similar import) would, if followed in its letter and spirit, tend to tear down what this Catholic Governor was active in building up. It would, by implication, also forbid a devout Catholic to teach in a school in which Catholic doctrine is not permitted to be taught.

"Even if the teaching of religious doctrine is forbidden in public schools, since several faiths are usually represented in every school, 'every Christian child' (and every other child of whatever faith its parents may be) 'has the right to be taught in conformity with the doctrines of the church.' In this state and in many others provision is made in the school program for excusing pupils so that they may at certain hours in the school week attend upon religious instruction outside of the school. Nor does the state oblige any child to attend a public school if satisfactory instruction in subjects deemed by the state essential to citizenship is given it in a private or church school. No claim is made here that the child exists for the state; but the state for the child's sake in manhood and womanhood and for its own sake must see that every child has an opportunity to be 'maximally competent' according to its gifts. As Emerson said, 'To make the wise man the state exists'; and that means to help make each capable of his highest wisdom, working through the family and with the spiritual agencies existing within the state."

### IMMANUEL SURPRISES HER PASTOR AND HIS WIFE

Immanuel Church of Nashville was gracious and generous to Pastor and Mrs. Powhatan James during the holidays. To Mrs. James the church presented, as a Christmas gift, a beautiful set of china. This was the gift of the church through the Sunday school department. On the first Sunday in January, Pastor James celebrated his fourth anniversary with the church and to his great delight they presented him with a new Dodge sedan as an expression of appreciation for his splendid services.

The church has just closed what is perhaps the best year in her history. The campaign for the 1930 budget has gone over in a great way and the largest amount ever subscribed to the budget is now in hand. This year they have divided their budget and the duplex system is inaugurated, thus giving the members the right to distribute their funds according to their own deepest convictions. We rejoice to see this great church coming into her own.

### SNEEDVILLE REVIVAL

The church at Sneedville opened a truly great revival on the 30th of December with Clinton Greer aiding Pastor Grant Lawson. Fourteen made professions of faith and a number were reconsecrated. Twelve were added to the church by baptism and two by letter. The entire town and community was stirred by the meeting. During the revival the convass for funds for this year was pressed and more than \$650 was raised in cash and pledges. This is a fine report from one of our small churches. And it means a lot, for when our so-called "weak churches" begin to adopt a systematic financial scheme and put on an every-member convass, they are going to find out that they are not as weak as they thought.

### BAPTIST MEMORIAL HOSPITAL TRUSTEES

This body met in its annual session on Tuesday, January 14th, with President W. T. Lowery in the chair and most of the 27 members from the three states in attendance. The reports showed improvement and growth everywhere. The number of patients admitted was 1,660 more than last year, new tile floors had been laid in several corridors, the latest and best hospital furniture provided all over the house and improved equipment in operating rooms and X-ray department.

The Business Annex—stores, doctors' offices and hotel rooms—had a successful year, producing sufficient revenue to pay interest on the building debt, make improvements and reduce the debt by a goodly sum. The hospital itself did not pay expenses, including improvements, but this increased revenue covered it all.

Superintendent Geo. D. Sheats was highly commended for his excellent report. Dr. W. T. Lowery was unanimously re-elected president of the board of trustees, as was Mr. A. E. Jennings, chairman of the executive committee.

The executive committee was authorized to plan for an additional unit for the hospital, if need for it should appear during 1930. Additional rooms are being provided in the Nurses' Home, that additional nurses in training may be accommodated, since their services are now needed. There are now 190 pupils in the school.

During the last year 14,798 patients were admitted to the hospital. Of these, 3,397 were charity patients. The usual discounts were allowed 123 ministers and their dependents, and 126 employees were cared for. There were 602 births during the year, a large increase due to the special flat rate for service on the seventh floor. \$228,415.16 was expended for charity.

Tennessee sent 9,844 patients to the hospital; Mississippi, 2,190; Arkansas, 2,147; other states, 617. Of the charity patients, Tennessee sent 2,307; Mississippi, 389; Arkansas, 540; other states, 161.

All religious faiths were represented, including 3,441 Baptists, 2,736 Methodists and the several other Protestants, 337 Catholics and 379 Jews.

High commendation of the hospital's service, its management and nursing service was reported as coming from all directions among its patrons.

The Training School, under Miss Myrtle Archer, superintendent, is having a full quota of high-grade applicants, from whom the best can be chosen for training.

The pastor of the hospital is now completing his twelfth year of service. He reported to the trustees as to his activities among the patients, visitors, nurses and other employees.

At the conclusion of this enthusiastic meeting of the board the Woman's Auxiliary, always so willing and ready to serve, spread a delightful luncheon which was enjoyed by all.—M. D. Jeffries, Pastor.

### INTERESTING MAGAZINE

The January number of the Baptist Student magazine, published by the Baptist Sunday School Board, is of interest to Baptists over the Southland. In this issue a special feature article on the Lindbergh trophies at St. Louis, Mo., has been written by Mr. Frank H. Leavell. Another contribution comes from Oklahoma University. It is a story of the collecting of rare Bibles by Dr. W. B. Bizzell, the president of that institution. Dr. Bizzell has in his collection more than 150 of the rarest Bibles in the world.

Dr. R. G. Lee, pastor of the Bellevue Baptist Church, Memphis, has an interesting feature on "Love." Dr. Powhatan W. James of Nashville writes on "Squaring Modern Social Life with Abiding Christian Principles."

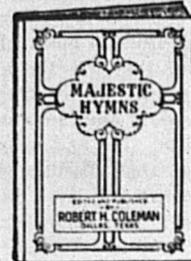
The coming issue in February has as its feature story the life of Dr. E. C. Dargan, pastor, pulpiteer and editor, as given in a recent interview. This magazine will be inspiring to college and high school students as well as to the older readers.

### BAPTIST RESCUE WORK IN NEW ORLEANS

For about three years this work has been carried forward with the (Turn to page 16.)

## MAJESTIC HYMNS

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# THE YOUNG SOUTH

The Happy Page for Boys and Girls

Send all contributions to "The Young South," 1806 Ashwood Ave., Nashville, Tenn. Letters to be published must not contain more than 200 words.

What is the finest note in the chromatic scale? "B natural."

Why is the letter "K" like a pig's tail? Because it comes at the end of pork.

Why is the letter "A" like twelve o'clock? Because it comes in the middle of day.

### Translate These Sentences

U R A C-R N Israel.

I C U R N A T room.

I n-10-d 2 C A B N U-R garden.

When U R N 10-E-C go 2 C the Hermitage.

### THE VOYAGE

All I shall ask, at last, when I put forth to sea,  
Is that a Pilot, good and true shall sail with me.

If His hand holds the helm and His eye scans the foam,  
In spite of wave and tempest, I shall sail straight home.

—Henry W. Frost.

### A MILLIONAIRE MAIDEN

I know a charming little maid,  
So very rich, they say,  
It keeps her busy all the time  
To give her wealth away;  
The more she gives, the more she has;  
Now, isn't that quite queer?  
This little maid's a millionaire—  
A millionaire of cheer.

She runs on errands constantly,  
And sings along the way,  
And when she does each little task  
Pretends that it is play;  
She dries the dishes, sweeps the floor,  
With never frown or tear;  
It's fun for such a millionaire—  
A millionaire of cheer.

When tired father comes at night,  
She greets him with a smile;  
Her feet his little servants are,  
Her merry ways beguile.  
She gives alike to rich and poor,  
To all that come a-near,  
For she's a generous millionaire—  
A millionaire of cheer.

Kind deeds and smiles and gentle words  
Are like a golden grain  
That, when the harvest time is come,  
Gives tenfold back again.  
Oh, what a happy world 'twould be,  
With scarce a day that's drear,  
Were every one a millionaire—  
A millionaire of cheer.

—Laura Alton Payne.

### ANDY'S BOAT

Andy was making a boat. It wasn't a large boat that you could get into, but a "model," that would sail across the park lake or a millpond, and perhaps carry a few sweets as "cargo," or some scrawled notes as His Majesty's mail. Andy was Cousin Tom's great friend, but whereas Tom was always thinking about birds and trees and stars, Andy was always making engines and wireless and other things. Once he made a camera. This time it was a boat.

Andy had a workshop of his own at the top of the house, with a bench and a vice and a kit of tools which he kept always in good condition. He said that the first thing in good work is to look after your tools, and it was only bad workmen that blamed their tools. Sometimes on holidays Tom and Andy would spend long hours in the workshop, Andy fitting up the pieces of whatever he was making, and Tom helping as best he could. Once Tom took Rosemary with him, but the boys talked about

things she didn't know, so she just stood silent, wondering at Andy and his cleverness with tools, just as girls always admire men who do clever things with engines and machinery.

Well, Andy shaped the hull in fine stream-lines out of a piece of white pine, which every one knows is best for making model boats. He scooped out a hold, fitted a deck, stepped a main-mast, a mizzen-most and a bowsprit. His mother hemmed the sails to the shape he wanted; then he fitted a keel, then the rigging, and finally a rudder. With a coat of green paint below the water-line and white above, she was ready to take the water. There was a long argument about a name, but finally she was called "Rowena," because Tom had been reading "Ivanhoe" and liked the name.

The "Rowena" sailed beautifully from the very first voyage she made across the millpond. Backwards and forward she sailed, carrying cargoes and mails, her sails heeling over in the breeze. Then Andy tried her on a lake nearby, and nearly lost her in the rushes at the far side. But one day the "Rowena" did get lost.

It was at the seaside, and Andy tried his boat on the real sea. She mounted the waves beautifully, and Andy had a long string to pull her back when she got too far out, but alas! the dancing waves loosened the place where the string was tied, and "Rowena" headed out all alone to the boundless ocean. Further and further she went, over the waves like a bird, while poor Andy could hardly choke back the lump in his throat. Far away over the water the white sails could still be seen mounting the waves gallantly, but at last you could see them no more. "Rowena" was gone!

Day after day he searched the shore to see if it had been washed up, but he gave up at last. The day and the weeks went on—until one day, walking down the street, in the window of an old shop he espied—his boat! There could be no mistake about it. It was much the worse for wear, but still the "Romena." And there was a ticket on it marked, "5s." which in England means five shillings. A shilling is worth about twenty-four cents in American money, so that five shillings would amount to almost \$1.25. Andy marched into the shop.

"That's my boat," he said to the shopman, "and I want it."  
"Your boat?" said the shopman.  
"How can it be your boat?"  
"Don't I know my own boat? I made," said Andy. "It's mine all over, in the way it's made, and I want it."

But the shopman wouldn't part with it, so Andy got him to put it aside till he could save up five shillings, "though it's hard luck to have to buy back your own boat."

At last he got the five shillings saved up; and one day he came back home, holding with care the boat he knew so well, that had run away from him, and been recovered at such a cost. I think the boat knew me, too, and was glad to be back. At least Andy thought so that night when he read his Bible. How Jesus said, "I know My sheep" ("Just as I knew my boat," thought Andy); and when he fell asleep he dreamed of himself as a boat set a sailing one day on a wide ocean and slipping from the cords that held him, and lost, dreadfully lost. Buffeted by the waves and tides, he was washed up, broken and battered, on a shore of loneliness, till he was found and brought back at a great price by the Hand that once held him and wanted

him again so badly. It was a strange dream!—Rev. E. T. Vernon, M.A., in the British Weekly.

### DICKY'S HIDING PLACE

When Allison went to visit Aunt Annie she told him that she had been downtown that morning and ordered a dear little canary bird for the front window where it was warm and sunshiny most of the time. He was to have a roomy brass cage, and his home would be among the narcissus blossoms, the hanging vines and pots of ferns.

Dicky did not come till the next morning. Aunt Annie was busy in the kitchen and asked Allison to answer the door-bell. A boy stood outside holding a cage wrapped in newspaper. Allison set it on the table while she went to call Aunt Annie. When she unwrapped the cage she saw that it was a small one made of partly peeled willow twigs. Aunt Annie said these were the cages made by the old people and boys of the Hartz Mountains. Canaries are bred there and in these cages they crossed the ocean. Many German people make their living by raising the birds and they are highly prized because their owners teach them to sing so nicely. Dickey was a beautiful songster. He was what is called a roller, a bird with a flute-like trill who can sing a long strain of happy rolling notes.

"I think a canary is going to be fun," said Allison as she watched Aunt Annie prepare the new cage. She had covered the bottom with paper and sifted silver sea gravel over it. Dicky would eat some of it to help grind up the food in his little crop and the rest was good for his feet as he walked among it. There were fresh seeds in one cup, clean drinking water in another, a piece of cuttle fish bone to wipe his bill on, a round seed cake, and Aunt Annie asked Allison to cut a piece of apple and fasten it in between the bars of his cage.

Dicky was amusing; he was even more fun than Allison had thought. The very first thing after he was put in his shining new cage he began to sing. After that he was very quiet for a while, and as soon as the two of them had left the room he began to perk his head this way and that and peek around curiously to find out all about his new home. He pecked at the window curtain and found a loose thread, an end hanging from a tiny hole in the file lace, whereupon he worked away at it until he had unraveled almost the whole curtain, and when they came back into the room they found him still at it.

"Oh, look!" cried Allison. "Isn't he naughty?"

"Not very," smiled Aunt Annie. "He is just having what he thinks is a good time. Those are old curtains, so it doesn't matter. I'll put new ones up tomorrow, dotted muslin that he can't tear. It would be better to move his cage farther away from the window, too. The hot sun is not good for him and in winter he will feel the draught. Perhaps I shall lower it a little bit while I am at it. You see, it is always very hot at the top of the room and all the stale air rises there which you know is not good for him."

Dicky had other tricks. Every morning Aunt Annie would let him out to fly around the room while she cleaned his cage. She made sure, of course, that the doors and windows were not open and there were no dogs nor cats around. Dicky would flit here and there and then perch on some piece of furniture. When the cage was clean Aunt Annie would close the room and hold it over him. He would then hop up on his perch and begin to eat his breakfast. One morning he could not be found when the cage was ready. They searched all the rooms but even after dinner he was still missing.

That afternoon a friend of Aunt Annie's came to call. She was a friend of Dicky's, too, and he was very fond of her. You see, she lov-

ed canaries and always had her house full of them because she raised them for sale, and I suppose the canaries just knew that when she looked at them and loved her, too. Dicky always hopped up on his perch and sang his sweetest song whenever she came into the room.

Today she was talking as she took off her coat, when "Oh—oh! La-lala-tra-la-la!" sang out a sweet canary voice away up high. There was Dicky. Allison spied him first, perched out of reach on the edge of Aunt Annie's Indian grass work-basket that had been stood on the highest shelf. He had pulled some pieces together and made a nest for himself. Then up in the dark corner near the bookcase, he had taken a little nap. He had just wakened up as Aunt Annie's friend came in, and when he heard her voice he jumped out at once and began to sing to her.

Everybody laughed, of course, and Dicky was put in his cage again. But several times after that he flew up into his work-basket in the morning and hid out of sight, thinking it a great piece of mischief to have them look for him. And, as for Allison, the little girl enjoyed it as much as Dicky.—Greta Gaskin Bidlake, in Our Young Folks.



"You say your sister makes up jokes; then she's a humorist?"

"No; she works in a beauty parlor."

Tutti: "What a surprise to see you in a full dress suit! Did you rent it?"  
Frutti: "No; but every time I stooped I thought I would."

A little boy was being taught the catechism by his mother. She asked: "What is the chief end of man?"  
He readily replied: "His head."

Mrs. Nouveau-Riche: "He's getting on so well at school; he learns French and algebra. Now, Ronnie, say, 'How d'ye do' to the lady in Algebra."

"Since I bought my car I don't have to walk to the bank to make my deposits."

"Ah, you ride there?"  
"No. I don't make any."—Associated Magazine.

"Mrs. Gaswell, while you were in Venice did you see the Bridge of Sighs?"

"O, yes, I saw what they called that, but my land, I've seen bridges ten times its size without ever going out of Pennsylvania."

"I declare, it is hard," sulked dough. "Here I can't get the least bit of a rise for myself without being worked."

"Look at me!" sadly replied the egg. "Ain't I always getting whipped for other people's desserts?"

"In your sermon you spoke of a baby as a new wave on the ocean of life," remarked Mr. Younghusband.

"Quite so," replied the minister. "A poetical figure of speech."

"Don't you think," suggested the harassed member of his flock, "that a fresh squall would hit the mark better?"

Abner, the farm hand, was complaining to a neighbor that the wife of the farmer that employed him was too close for anything.

"This morning," he said, "she asked me, 'Abner, do you know how many pancakes you have et this morning?' I told her I didn't have no occasion to count 'em. 'Well,' she says, 'that last one was the twenty-sixth.' And it made me so mad that I jest got up from the table and went to work without my breakfast."

# EDUCATIONAL DEPARTMENT

**Sunday School Administration**

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

**Laymen's Activities**  
B. Y. P. U. Work

### FIELD WORKERS

Jesse Daniel, West Tennessee.  
Frank Collins, Middle Tennessee.  
Frank Wood, East Tennessee.

Miss Zella Mae Collie, Elementary Worker.  
Miss Roxie Jacobs, Junior and Intermediate Leader.

Frank Wood has been teaching at Siam the past week and Frank Collins at Mt. Juliet. Both report good schools.

Riddleton has applied for the standard award. This makes several years that Riddleton has retained this high record.

Mr. Frank Collins turns in a large list of names having completed the first division of the Sunday School Manual at Mt. Juliet last week. Frank always gets results where he goes.

The men's Bible class banquet was a great success. Sorry a few of our members were hindered. Dr. Arthur Fox gave a wonderful message and the spirit and attendance was fine—102 present. We will never build a great church until our men tie on, and they are certainly coming fine. Thanks.—Church Bulletin, Greenville.

We have just received the beautiful folder outlining the program for the "Home-Coming Week" in the Baptist Bible Institute. The program is unusually attractive and the announcement that men like Mr. J. H. Anderson, Dr. Truett, Dr. P. E. Burroughs, Dr. Hudson and others are to be prominent in the week's work insures the value of the program.

We call especial attention to the card sent out from the State Mission rooms which can be had by writing this office, "How Each Dollar Is Spent through the Co-operative Program." Write us for what you may need in your church. It is full of information and will give any one a clear understanding as to how our money is spent. Distribute these among your men in the classes and see what results follow.

The Church Administration course now has a full set of eight books, as follows: "Growing a Church," for which the diploma is given, and for the other books a seal until seven are finished, in addition to the diploma, and that will merit the complete honor. Seal books: "Wisdom in Soul Winning," "The Functioning Church," "Our Lord and Ours," "Our Church and Ours," "Our Doctrine," "Honoring the Deaconship," and "Missions our Mission." These are all splendid books and deserve our consideration.

Mr. Black and Jesse Daniel are making great preparations for the training school to be put on in Union University, February 2 to 7. Classes will be as follows: "Honoring the Deaconship," W. D. Hudgins; "Young People and Adults," Frank Collins; "Sunday School Manual, First Division," Jesse Daniel; "Second Division," Dr. R. E. Guy; "Winning to Christ," W. P. Reeves; "General B. Y. P. U. Organization," Byron C. S. DeJarnett; "Intermediates," Miss Roxie Jacobs; "Juniors," Miss Zella Mae Collie; "Bible Stories for Children," Miss Ruth Gibbons. They have set their aim for 400 in this school, and we hope to use this training week as a "get-ready week" for the big revival directed by Dr. L. R. Scarborough.

### WE LIKED IT

During the war every community prided itself on co-operating, sacrificing, working to help win the war. Much of the ordinary pleasure was forgotten and new joys were discovered in laboring and sacrificing together in a great cause. And our people thrived on the hard work and

doing without. They enjoyed responding to a challenge to a great task. Your department, your class can utilize this great spirit by presenting a challenging and definite program.

### YES WE DO

This is part of a letter received at the office last week: "We do consider the standard one of the best aids to building a large enthusiastic class. Our enrollment has practically doubled since we began trying to build a standard class and that, too, in the face of very unfavorable circumstances. It has taken work—lots of it—but all of the class have responded loyally to all requests for work and thereby have increased their own interest and effectiveness in class work. We are all enthusiastic about the benefits accruing. Two other classes of our department are following our example in becoming a standard class." The first two weeks of this month brought reports from 30 standard classes. Is your class benefitting from the standard? It's a good program. Try it.

### ARE YOU ONE OF THESE?

Are you a superintendent of a young people's or an adult department? Or are you an associate superintendent? Or perhaps a department secretary or a chorister or pianist? Then we are talking to you. For there are now out some new pamphlets for these particular officers that will be of material help in the execution of the duties of these offices. Note the outline of "The Department Superintendent": The scope of office, some things the superintendent should possess, some things he should know, duties between Sundays, duties on Sunday. That makes one want to read it. The work of the other officers is also effectively laid out in their respective leaflets. These may be ordered from the State Sunday School Secretary or from the Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tenn. Indicate when making the request whether these are for young people's department or for adult department.

### SUNDAY SCHOOL WORKERS' COUNCIL

The Intermediate Sunday School Workers' Council of the city of Chattanooga met January 14th for their regular quarterly meeting. Mr. Ling, superintendent, presided over the business session. It was the annual election of officers. Mrs. A. T. Allen, chairman of the nominating committee, gave the following report:

Mr. Albert Ling, Northside Church, superintendent; Mr. Joe Howren, First Church, associate superintendent; Miss Ruby Denney, Avondale, secretary; Mr. S. J. Pendley, Central, chorister; Miss Helen Hodge, Avondale, pianist. These officers were unanimously elected by the council.

The following helpful and enjoyable program was rendered: Demonstration of opening worship, by Miss Louise Russell of First Church; demonstration of closing worship, by Mrs. Mary L. Kimble of Ridgedale; demonstration of banquet for intermediate department, by Mrs. Thos. Keagan of Central Church. Mr. Christenherry, field worker for Ocoee Association, made a splendid talk on "The Importance of Reverence in the Intermediate Department." It being the first birthday of the council a social hour was enjoyed by all.

Mrs. Kerr and Mrs. Lindsay of the Northside Church had charge of refreshments. Twenty-seven were present, representing seven churches.—Ruby Denney.

### TEACHER-TRAINING SCHOOL GREAT SUCCESS

The teacher-training school in the First Baptist Church closed with the examinations and an inspirational address by Rev. J. H. Oakley of McKenzie. J. W. Stewart, superintendent of the Sunday school, is happy over the beneficent results accruing from the instruction given. It is pronounced one of the best schools ever held in the church.

On motion of Joe C. Davis, the following resolutions were adopted on the last night:

"The Educational Department of the State Executive Board having generously granted to us as teachers in this training school, Brothers B. Frank Collins of Murfreesboro, J. H. Oakley of McKenzie and Mrs. Jesse Daniel of Jackson, who, by their able instructions and genial spirit, have proved a great inspiration to us; therefore, be it resolved:

"1. That we hereby express our sincere and heartfelt thanks to the Educational Department of the Board for sending us these efficient workers and kingdom builders.

"2. That we acknowledge gratefully our personal indebtedness to Mrs. Daniel and Brothers Collins and Oakley for the helpful, patient spirit they have demonstrated while among us and bid them Godspeed as they go to other fields of labor.

"3. That copies of these resolutions be sent to the State Executive Board and to the local papers with request for publication."—Lexington (Tenn.) Paper.

### THE PROBLEM IN TENNESSEE

The outstanding problem in Tennessee among our Baptist churches is the small church in the outlying districts. This situation is becoming a real serious matter, for so many of the little churches are dying without leadership and a program. In many instances there are no pastors and in many others the pastors live miles away and come only for the Sunday services and cannot put on and lead a real church program. So many members are moving away that the leadership is constantly being lost and new ones have to be found. In some of them there seems to be none left to do it unless we discover new material and train them for the task. To do this some one must go in and help. It will be impossible for the State Mission Board to pay enough paid workers to care for all the various needs in the state, and hence the real problem, after all, lies with the nearby churches who should help.

This will be most easily done through the associational organizations. If we could get our associations all organized and working at a definite program, we could reach all the churches and aid them in their struggles to put on the desired program. It is our judgment that the most important thing that should be done in the next two or three years is to thoroughly organize our associations after the plans set out in the Tennessee program. The associations that are doing this work according to this general plan are waking up their entire constituencies and bringing about a new conscience on the Sunday school work. To do this it will require some hard work on the part of some few workers. It will require prayer and sacrifice. However, it is worth the sacrifice made. We are begging the workers all over the state to listen to this appeal and help us to bring about such an organization of the forces as will enlist and develop our Baptist churches all over the state.

Some organize, but they do it in a very unsatisfactory way. Some insist upon holding the group meetings on Sunday morning and that inter-

feres with the other Sunday schools and regular services all over the district. Naturally the ministers do not want this, and soon it is all killed in effect and the results do not follow. Others insist upon organizing all three lines together and having the same group leader for all. This will never work, for men will not be interested in a program for men put on by a young lady group director. On the other hand, young people prefer to have their own leaders and suit their program to them. The Sunday school forces are the same way. Then when we come together in our general meetings the program is so mixed up and so little time given to either line of work that it makes no impression for anything.

The plan is to organize the association under the administration of the Executive Board, but have a leader of each line of work to direct that work and plan for it both in the association and in the various groups. That makes some one person personally responsible for everything that should be done in that particular line of work and can study it well enough to make it go. Each group superintendent should be responsible for visiting his churches and seeing to it that Sunday schools are going in each of them. The group leader to do the same thing with the B. Y. P. U., while the laymen's director looks after the brotherhood in those same churches. There is no denying the effectiveness of this plan of organization, for it has been tried over and over again with wonderful results. Please let our leaders take this matter seriously and aid us in bringing about such an organization and then have it function as the weeks go by. If this could be done, we would be in constant touch with every church in the state, and not only that, but would have some one in each church to look after the three organizations and their interests.

### LAW ENFORCEMENT A PROBLEM OF EDUCATION

What is the trouble with our country, anyway? Why do our people so lightly regard the laws of our country? Why is it that America is worse than other countries along this line? We talk about the prohibition laws and other agencies as the cause of this laxness, but this is not the trouble. Why will a jury of common citizens have such a sense of justice as to turn loose a criminal when it is known to the ordinary citizen of the country that he is guilty? Why is it becoming so common that robbers go right in daylight and commit their dastardly crimes unashamed and unafraid? It is our honest judgment that the trouble lies deeper than the enforcement of any laws now on our statute books. It goes back behind the present-day sentiment to the first cause. That first cause lies at the door of the American home and school.

There are two outstanding things that affect this matter, and we will never have regard for law until we remedy these two things. First, the laxness in the home discipline. Children are trained from infancy up to feel no regard for authority in the home. They are humored and petted until they are spoiled and become selfish and egotistic. The parents give away to them until they soon have no regard for law or authority, no matter what the source. This is caused by the psychology that came down from the North or up from the "warmer climate" about 35 years ago, and ever since teachers have been telling the people that children should never be told "not," but "do." They say, "Keep him busy" and he will not do wrong. But the trouble is they forget that that same child needs just as much to learn to restrain himself as he does to keep himself busy. Then, too, it is mighty easy to allow a child to do questionable things in order to be relieved of the trouble and embarrassment, if not inconvenience, of making correction. That, let run, develops a

Bolshevist, and that youngster soon becomes a criminal by virtue of his training. The other thing is that people are about what they "think about" in their idle moments. Character is largely formed from the things we meditate upon while alone, the things we lie awake and think about, the things that come back to mind most easily when we are off guard. That means that the books our children read today and the pictures they see on the screen make up the food for meditation.

When a boy watches a moving picture stage a robbery and then calls that back to mind constantly in his idle moments, the natural thing is to become like that robber in the picture. When that girl looks upon streams of impurity on the screen and then lies awake and thinks along that line for a while, it is mighty easy for that girl to go wrong. These things are at the bottom of the conditions that exist in America today, and the only remedy that is being offered in a definite way is, "Give them some more exciting thing along some other line." Unless we curb this tendency in the ordinary home and in the day schools—and sometimes in the Sunday school and church—we will soon have a generation of "Reds" that will have no regard for organized authority of any nature. The old readers that our fathers used in the day school all had a moral to every lesson. Now it is a thrill or a fairy story that never was true nor never will be, and the results are harmful. How much longer will we allow this to go on? Sentiment must be cultivated; any successful program of regard for law or its enforcement must be backed by enactment.

**B. Y. P. U. NOTES**

We are going to have the joy of having Mr. DeJarnett with us next week at Union University in the big city-wide school there.

Miss Ella Louise Landress is helping in the B. Y. P. U. school at Bolivar this week with Mrs. Jesse Daniel and others. We predict a fine week at Bolivar as usual.

Miss Roxie Jacobs and Frank Wood are in Madisonville this week in a campaign. We expect some results from this week. Something will take place when both of these go to a church.

Not much has been sent in this week from our unions except the reports that came from the records of last quarter. We are making a fine record of standard unions this quarter. Let the good work go right on.

We also have been made sad over the death of Mrs. J. N. Bull of Chattanooga. We stop to breath a word of sympathy and prayer for Brother Bull and his family in this gloomy hour of their experience.

Glad to have a word from Rev. J. O. Hill, who was once pastor at Portland and now in Athens, Ala., and sends us examination for award. We miss him from Tennessee and pray God's best blessings on him and his work in Alabama.

Murfreesboro has engaged Miss Jacobs for a B. Y. P. U. school on March 3rd. Things are looking up in Concord Association, and we are hoping and expecting that association to make the standard for the entire association this year.

We grieve with Rev. H. J. Huey and his mother's family in the death of Brother B. C. Huey, the father. Brother Huey was a fine man as well as an unusual preacher. He always stood for the right things and has handed down to his fine son, H. J., his admirable qualities.

Miss Pearl Smullen reports a standard B. Y. P. U. in the Washburn Church. It has retained this high record for three months. Miss Pearl always has things done where she works. Then we have a fine bunch of people at Washburn who always co-operate in the best things that are put on. No better anywhere.

February is the big month for city training schools and we have some great programs on. Jackson, February 2 to 7; Chattanooga, February 9 to 14; Knoxville, February 16 to 28. Knoxville is trying out the two weeks' session with a full week of training for the leaders, followed with a simultaneous school all over the city.

Rev. R. L. Landrum sends in 34 awards from New Bethel Church this week, 15 having taken the test on the Senior Manual, 12 on the Junior, and 7 on the Intermediate Manual. This fine church has also just had a training school led by Mr. and Mrs. Harold Ingraham with unusual results. Ten classes were made out of the three they had and an enlarged program inaugurated. Brother Landrum is moving things out there.

We are having a lot of unions turned in for the standard award that have only from seven to ten members. We believe that this violates the requirement of "Organized Into Groups" and cannot be counted standard. It is dangerous to divide up our unions into such small groups unless there are possibilities to reach. Just to add standard unions is not a sufficient reason. This practice should be stopped or we will get into trouble about it.

**LAYMEN'S NOTES**

It was our joy as a layman to fill the pulpit at Decherd on last Sunday and teach the men's class. Never do we have finer backing in any part of our program than when we are working among those we have known and loved all the years. Decherd is home to us as we attended college there during the life of Terrell College.

Many brotherhoods are being organized and reported during this month. February being laymen's month in the state, let us go afield to organize everywhere and to hold the group meetings. Write us for suggested program both for the local brotherhood and for the group meetings.

We have just had one of the finest laymen in Tennessee to fill the pulpit at our home church on January 26th, Mr. D. M. Myers of Columbia. He and his charming family spent the day in our home and filled the pulpit at the eleven o'clock hour as well as to teach the men's class. Mr. Myers testified in the presence of our men that his experience in organizing the laymen's brotherhood while a member of the Tullahoma Church did him more good in his Christian life and experience than anything else that ever happened to him. Tullahoma is very fond of this splendid family and desires to have them back again. It was not our privilege to be in the service as we were away, but we did get back in time to enjoy their fellowship for a few hours in the home.

**PLAN FOR PROPOSED PREACHER SCHOOLS**  
To Be Held with Carson-Newman College in June

We are trying through the laymen's brotherhood to finance the plan for the preacher schools suggested in the outline below. We are begging our laymen to assume the expense of at least one preacher who should attend these schools. Many of them have already responded. If you are willing as an individual to assume the expense of one man (\$20), be sure to write us a word telling us so and we will pick up some preacher who should go and give him your scholarship.

Since printing the outline, we find that Union University cannot have their school in June, so we will likely have to delay the one in West Tennessee until next spring. The one in Carson-Newman will be put on in June, and any one from any section will be accepted.

**Suggestions**

1. That they be held during the month of June and at the same time.

2. That each of the three seminaries be asked for a man two weeks to assist in the Bible courses.

3. That the Bible teachers in the colleges fill out the other Bible course without charge.

4. That our pastors and other college men be requested to teach the short courses without compensation, except actual expenses.

5. That books be furnished those who attend free of cost to them.

6. That the schools be opened to all who wish to attend but for a limited number all expenses be paid by individuals and churches who will respond, \$20 being allowed each man, \$18 for room and board and \$2 for traveling or other expenses. (In case they return home for the week end the upkeep will be \$15 instead of \$18.)

7. That our churches and individuals be urged to care for as many as will attend, thus making it possible for any one who chases to do so to have the advantage of this rare opportunity for self-improvement.

8. That all preachers be urged to come and back the program, and fellowship with the men who are doing more than any one else to care for our country situations that are becoming so acute.

**Notes**

No one will be required to take all five of the courses, but they will be open to all.

These courses will all be adapted to the needs of the country churches and preachers and will be taught by some one or ones who know their business.

The schools are giving a reduced rate in order to help us finance these schools.

Let all our churches respond and help us to make it possible for every preacher who may so desire to attend this school for his self-improvement and inspiration.

Let all who care to take advantage of this rare opportunity sign up at once, so we may know just how much finance to raise in order to care for all who want to attend. Write to the Tullahoma office or notify your associational leader.

If you will invest \$20 for a preacher or any number let us know right away. The amount will not have to be paid until June 1st.

No more just consideration can be given than aiding our country preachers. They deserve every co-operation of all who are concerned in the kingdom's on-going.

**Courses of Study**

1. Full course, four weeks. "Bible" two weeks "History"; two weeks books.

2. Full course, four weeks. "Bible" two weeks; "Old Testament Prophets" two weeks; "Life of Christ" based on the Gospels.

3. Full course, four weeks. Two weeks "Sermon Building"; two weeks "Practical Hints on Preaching."

4. Full course, four weeks. Two weeks "Evangelism"; two weeks "English."

5. Full course, four weeks. One week "Missions"; one week "Denominational Co-operation"; one week "Church Activities"; one week "Pastoral Problems."

6. One period each day through the four weeks given to round table discussion of practical problems where all have a chance.

7. Three evenings each week throughout the full time there will be a great inspirational address or sermon. This service will be held at the First Church and to which all for miles around will be invited.

**"BUILD YOUR PASTOR UP"**

By Ben Cox

B. Y. P. U. could stand for "break your pastor up." I fear it does in some places, where people have not caught the real spirit of the organization, but I am sure it does not mean that in Shelby County, Tenn. Some other pastors, as well as Brother Furr and myself, feel that the B. Y. P. U.'s are a tremendous force in the interest of the churches here.

On a recent Sunday night I came to church during a cold rain. It was dark and gloomy and miserable from every weather standpoint. You may be sure I felt encouraged and lifted up when I found between 100 and 200 bright and enthusiastic, cheerful young people happily engaged in the union meetings. This same thing has been repeated on a number of Sunday nights.

Brother L. T. Binford, president of the Columbia Mutual Life Insurance Company, is the superintendent of our Sunday school and the deacon who supervises the young people's organizations. I never see Brother Binford look just so happy as he does when it is gloomy and miserable on the outside of the church, and on the inside bright and cheerful because of these enthusiastic B. Y. P. U. meetings. I am glad to say also that the greater part of them remain for the preaching service, and some others who are providentially hindered would do so if possible.

When I was elected chairman of the local committee of arrangements for the Southern Baptist Convention last year, I recommended that we turn over to the B. Y. P. U.'s the two most difficult propositions we had—that of the homes and automobiles departments. Some of the brethren insisted that we should put it in the hands of older people, but I pleaded that they might have a trial. They made good in every way, and I as chairman was, and am, very proud of them.

When there was a good prospect of getting the first Southern B. Y. P. U. Conference for Memphis, some of the B. Y. P. U. directors on Wednesday night requested me to meet with the committee on Friday at noon to arrange to secure, if possible, reduced rates for the auditorium. It was my pleasure to come in touch with the Chamber of Commerce the next morning, and they very cheerfully agreed to pay for the auditorium. Afterwards, at my solicitation, they also assumed the cost of the badges.

They also helped very much in keeping down the cost of the S. B. C. which met in Memphis in 1929. The fact that while the 1925 S. B. C. cost Memphis Baptists \$5,760, the 1929 S. B. C. cost Memphis Baptists \$779.65, a difference of \$4,980.50. I am very sure our faithful B. Y. P. U. workers had much to do with making this difference possible.

I am greatly rejoiced to hear the good things said about the way our young people handled these conventions. In my judgment, one of the most valuable associations in Shelby County are the B. Y. P. U.'s.

"I suppose you carry a memento of some sort in that locket of yours?"

"Yes, it is a lock of my husband's hair."

"But your husband is still alive."

"Yes, but his hair is gone."

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**WOMAN'S MISSIONARY UNION**

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Treasurer ----- Mrs. J. T. Altman, 1584 McGavock St., Nashville  
 Corresponding Secretary ----- Miss Mary Northington, Nashville  
 Young People's Leader ----- Miss Ruth Walden, Nashville  
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville  
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

**W. M. U. YOUNG PEOPLE'S DEPARTMENT**

Ruth Walden, Young People's Secretary

**GREETINGS!**

Greetings, everybody! I do want to take this opportunity to thank you for the cordial welcome extended me on my entrance to this my "adopted" State. Indeed, it is a "best" State, and I am looking forward with joyous anticipation to my work as your Young People's Leader. You have already made me happy. Counselors and young people, let us all rally around the Great Cause for which we are a part and endeavor to make this a most happy, useful year for the Master, so that at the close of 1930 we may hear those comforting words, "Well done."

Ruth Walden.

**HERE'S A "RUBY AFTERGLOW"**

The Intermediate Royal Ambassador Chapter at Eastland Church, Nashville, was organized last November 18th with seven members. Now their initiated members number 14. Here's what Mr. Martin McCoy, their chief counselor, writes us: "We already have our mission study books for this year, and we are planning to have two books instead of one, as called for in the standard. We have a good intermediate quartet. We also have a football team in both the junior and intermediate chapters. I am also planning to attend a meeting at Dyersburg in the spring. I feel that when you save the boys you will have trained the men of the future in missions and giving. The R. A. and the W. M. U. organizations are truly among the best organizations in our church. (Mr. McCoy's father is pastor of Eastland. He is chief counselor for both R. A. chapters in his church. Elijah Munn is ambassador-in-chief of the intermediate chapter, and Edward Stewart of the junior chapter.)

This is a fine testimony, and we are glad to hear of such work. Who wants to challenge these teams. Let us hear from others.

**EVANGELISM IN THE G. A.**

Mrs. Wells Burr, the capable, wide-awake junior G. A. counselor at First Church, Springfield, had 25 girls in her society one year and a half ago. Now they have 40 on roll. She writes that last quarter they had at least thirty girls present at every meeting and 37 at the last meeting of the year. Josephine Humphrey, their president for this year, and Marjorie Sprouse are their two queens. In the last two or three months about twenty of these girls have confessed Christ as their Saviour and most of them have joined the church. This looks as though some one is working, for after all this is the ultimate aim of all our church organizations—to evangelize those within our reach. We should be awake to conditions about us at home, then to "the end of the world." (Rev. W. R. Pettigrew is pastor of this church.)

**A-1 YOUNG PEOPLE'S ORGANIZATIONS**

**Young Woman's Auxiliaries**

- Chilhowie: Mt. Olive.
- Crockett: Alamo.
- Cumberland: Clarksville.
- Hardeman: Whiteville.
- Holston: Erwin, First.
- Knox: Bearden, Bell Avenue, Calvary, Central, Fountain City, Deaderick Avenue, Fifth Avenue, Inskip, Island Home, Lincoln Park, Oakwood.
- Madison: Mercer.

- McMinn: Coghil, Etowah.
- Nolachucky: Russellville.
- Ocoee: Cleveland, Northside, Ridgedale, Tabernacle.
- Robertson: Springfield First.
- Shelby: Memphis First.
- Wilson County: Lebanon, Mt. Juliet.

**Girls' Auxiliaries**

- Beech River: Lexington Junior and Intermediate.
- Big Hatchie: Covington Junior and Intermediate.
- Bledsoe: Portland.
- Duck River: Lewisburg, Shelbyville Junior and Intermediate, Wartrace.
- Hardeman: Grand Junction, Whiteville.
- Holston: Cherokee, Erwin Junior and Intermediate.
- Knox County: Bearden Junior and Intermediate, Bell Avenue Intermediate, Broadway Junior and Intermediate, Calvary, Central, Fountain City Junior and Intermediate, Fifth Avenue Junior and Intermediate, Inskip Junior and Intermediate, Island Home Junior and Intermediate, McCallie Junior, South Knoxville.
- Madison: Jackson First, Jackson Second Intermediate, West Jackson Junior and Intermediate, Mercer.
- McMinn: Etowah Junior and Intermediate.

- Nashville: Park Avenue Junior and Intermediate, Third Intermediate.
- Nolachucky: Bull's Gap.
- Ocoee: Central Junior and Intermediate, Cleveland Junior and Intermediate, First Junior and Intermediate, Highland Park Intermediate, Northside Junior and Intermediate, Tabernacle Junior and Intermediate.

- Providence: Lenoir City First, Pleasant Hill.
- Robertson: Springfield First Junior and Intermediate.
- Salem: Salem Church.
- Shelby County: First, Hollywood, Seventh, Temple (Intermediate).
- Southwestern District: Camden.
- Sweetwater: Madisonville (Intermediate).

- Watauga: Watauga Academy.
- Western District: Paris First.

**Royal Ambassadors**

- Chilhowie: Mt. Olive.
- Crockett: Alamo.
- Duck River: Shelbyville Junior.
- Dyer: Dyersburg.



Rev. and Mrs. George Wilson and Children  
 He is a Sioux and she a Navado Indian. Our new missionaries to Indians in New Mexico.

- Hardeman: Whiteville.
- Holston: Cherokee, Erwin.
- Knox: Bearden, Broadway, Calvary, Fountain City Central Intermediate and Junior, Inskip, Island Home Junior and Intermediate.
- Madison: West Jackson, Mercer.
- Ocoee: Central, Cleveland, Chattanooga First, Northside, Tabernacle.
- Polk County: Corinth.
- Providence: Pleasant Hill.
- Shelby: Memphis First, Seventh.
- Southwestern District: Camden.
- Sweetwater: Philadelphia.
- Watauga: Eilzabethton.

**Sunbeam Bands**

- Concord: Barfield, Murfreesboro.
- Crockett: Friendship.
- Duck River: Cornersville, Lewisburg, Wartrace.
- Hardeman: Grand Junction.
- Holston: Cherokee, Erwin First.
- Knox County: Bearden, Broadway, Calvary, Fountain City Central, Deaderick, Fifth, Inskip, Island Home.
- Madison: Jackson First, West Jackson, Mercer.
- McMinn: Coghil, Etowah.
- Nashville: Eastland, North Edgefield.

- Ocoee: Central, Cleveland, Highland Park, Chattanooga First, Northside, Tabernacle.

- Polk County: Corinth, Mine City.
- Robertson County: Springfield Second.

- Shelby County: Memphis—Bellevue, First, New South, Prescott Memorial, Seventh, Speedway, Trinity.

If your Y. W. A. has reached ten points on the Standard, or your G. A., R. A. or Sunbeam Band has reached eight points, please notify us immediately.—Miss Ruth Walden, 161 Eighth Avenue, N., Nashville.

**W. M. U. TITHING STORY CONTEST**

Is this your year to win? Try and see. Somebody in Tennessee wins. Why not you. The contest closes March 1, 1930.

Young people, all aboard for the Tithing Story Contest conducted by the W. M. U.

This year three groups of manuscripts are to be presented:

- Girls' Auxiliary, 9 to 17 years, 1,000-1,600 words.
- Royal Ambassadors, 9 to 17 years, 1,000-1,600 words.
- Young Woman's Auxiliary, 17 and up, 1,800-2,400 words.

The story must be submitted by an active member, approved by the counselor of the organization, and it must be the result of the individual's own work. The winning stories in each association should be sent to the state headquarters to be judged by a committee appointed by the State Executive Board.

The judges will be governed by this scale of rating:

- Value of material in teaching tithing, 50 per cent; originality of plot, 25 per cent; literary skill, 15 per cent; appearance of paper; 10 per cent.

Stories should be written on one side of the paper only. Stories to be received at State Headquarters, 161 Eighth Avenue, N., Nashville, any time before March 1, 1930. Awards for the best story in the state from a Y. W. A. member, a ten-dollar gold piece; G. A. and R. A., a five-dollar gold piece.

**Y. W. A. Southwide Award**

In Y. W. A.'s the best story from each state is sent to Birmingham headquarters and the best of those best ones is selected by a wise committee. Royal Service award to this Southwide Y. W. A. winner a trip to the W. M. U. annual meeting. This year it will be in fascinating New Orleans. Wouldn't you like to go?

**Previous Southwide Winners**

- Miss Bess Thomas, Meredith College, North Carolina.
- Miss Gladys Martin, Tennessee.
- Miss Reva Stamper, Georgetown College, Kentucky.

You next?

**Suggestions**

Study the Bible teachings on tithing.

Write to state headquarters for leaflet literature.

Study books on tithing and stewardship.

Talk it over with your pastor. Plan your story carefully to teach tithing in an attractive, interesting way.

Send the story in on time.

Counselors, encourage your auxiliary members.

An attractive stewardship motto goes to each Auxiliary represented by at least one member in the contest. Think how fine it would be for your church wall or meeting place.

Think of the value of this study to your membership.

Come on; let's be in this Tithing Story Contest.

**A MESSAGE TO OUR BOYS AND GIRLS**

By J. B. Lawrence, Executive Secretary, Home Mission Board

The March Week of Prayer will give our boys and girls an opportunity to think about, pray for, and give to the work of bringing the boys and girls of all the Southland to know Jesus as Saviour.

Our blessed Lord, while here among men, gave himself entirely to the task of saving the lost. He went about healing the sick, curing the lame, giving sight to the blind, and forgiving the sins of those who had disobeyed God. His was a mission of love and unselfish service.

He has sent us out to do the same sort of service. We are to care for the sick, look after the helpless, bring messages of good cheer to the sorrowing, and tell those who are going away from God about His love and mercy and salvation. Our lives are to be witnesses to Him both at home and abroad.

The March Week of Prayer provides an opportunity for us to practice the Saviour's life. During this week we can pray for the lost and give our money to help bring them to Christ. The Home Mission Board is the agency which Southern Baptists have for preaching the Gospel to the foreigners who have come to live in our country. It is also the agency through which we help to educate the mountain boys and girls. The Home Board is also helping the Indian boys and girls.

What a glorious privilege we have in giving to all this work! Think of the hundreds of thousands of Mexican, Italian, French, Chinese and Indian boys and girls all here in our Southland who do not have the privileges of a Sunday school like ours and who do not know Jesus as we know Him! Think, also, of the thousands and thousands of boys and girls in the mountains who do not have good schools to go to like ours! The March Week of Prayer gives us an opportunity to pray for these boys and girls and to give to home missions so that they can be told about Jesus.

Remember also that during this Week of Prayer there will be thousands and thousands of boys and girls all over the Southland who will be praying and giving. What a glorious company this is! Surely our Heavenly Father will listen to the prayers of all these boys and girls. Surely our Lord will bless, like He blessed the loaves and fishes a boy gave Him once when He was here on earth—He fed 5,000 people with that boy's lunch—the gifts we give Him and use these gifts to give the Bread of Life to the hungry hearted thousands here in our homeland.

Let us, therefore, join this happy throng of boys and girls who will be praying and giving during the Week of Prayer and with glad hearts do our best, knowing that our Saviour will bless us in our service!

**OUR YOUNG PEOPLE'S THANK OFFERING FOR 1929**

Y. W. A., \$605.36; G. A., \$294.30; R. A., \$147.93; S. B., \$238.46.

What will our love offering to home missions be this year?

# NEW BOOKS REVIEWED

**Fellowship with God.** By Henry W. Fancher. Fleming H. Revell Co. 139 pages.

The author of this volume is pastor of the First Baptist Church, Russellville, Ala., and is well known among Southern Baptists. The subtitle to the book is "A Sermon-Sequence on John's First Epistle." The author gives his purpose, in the foreword, in these words: "We have endeavored to succinctly set down in germ-form the false doctrines of all times relative to the work and person of Jesus Christ and a courageous and uncompromising refutation of these fallacies." His exposition and discussion are set forth under the following headings: "The Person Manifested"; "The Character of Those Who Enjoy Fellowship with God as Light"; "The Conduct of Those Who Enjoy Fellowship with God as Light," and "The Conflict of Those Who Enjoy Fellowship with God as Light." He gives a closing chapter on "The Divinity of Christ." The book is a worthy and valuable discussion of "the last message of inspiration," this epistle of John, which is attracting widespread attention today.

**The Theology of Crisis.** By E. Emil Brunner. Charles Scribner's Sons. \$1.75.

This volume, written by the outstanding Professor of Theology in the University of Zurich, is just off the press. It is made up of the Swander Lectures given in the Theological Seminary of the Reformed Church, at Lancaster, Pa., and repeated in a half dozen other seminaries and universities, including Princeton and Harvard. They are written for those who think and will appreciate close discriminations. Yet it may be read with interest and profit by all who are interested in the problems confronting the churches today. The author is of the Barthian School of Theology which has had marked influence upon religious thought since the World War. He is Calvinistic in his conception of God, and Lutheran on justification by faith. While you may not agree with the author at all points, it is a book you will want to read and one that will sharpen the mind.

**Pentecost Day by Day.** By Bruce S. Wright. Published by the Abingdon Press, 150 Fifth Avenue, New York City. \$0.75.

In this volume the author has sought to present in brief form, interpretations of fifty passages of Scripture that deal with Pentecost. The arrangement is such that the book can be used as a study of the great Hebrew feast day and its climax when the Holy Spirit came to abide with us, or one will find it a very helpful devotional book. Each passage of Scripture is explained and illustrated and the study is followed by a short prayer.

**Life and Times of J. R. Graves.** By Dr. O. L. Hailey, Nashville, Tenn.

I have read with great delight the graphic picture of Dr. J. R. Graves, portrayed by his eminent son-in-law, Dr. O. L. Hailey of Nashville, Tenn. My father, a Baptist preacher, was a great admirer and a devout disciple of Dr. Graves and his doctrinal views; and in my frontier home we children were raised on Dr. Graves' views of the truth, brought to us daily by our devoted preacher father. So I approached this volume with an unusual and unique interest and read the charming book with great interest.

Dr. Hailey has done the Baptists of the South a great service in this noble portrait of one of Southern Baptists' greatest prophets of the

truth. I could wish that our leaders, preachers and others would read this volume and that there would be established in all of our hearts the same loyalty to the great fundamentals as was exhibited in the life of Dr. Graves. He was one of the most potent, personal factors in establishing Southern Baptist orthodoxy. May his tribe increase and may we who are heirs of the work of such sires show our loyalty and constructive contention for the truth which Dr. Graves proclaimed with almost miraculous power. Some would not agree with all his positions, but in the main he voiced the heart of the New Testament and gave clarion voice and utterance to the great fundamentals of our faith. Procure this book, read it, and you will be blessed.—L. R. Scarborough.

Cloth, \$1; manilla, 50 cents. Order from O. L. Hailey, 161 Eighth Avenue, N., Nashville, Tenn.

**Southern Baptists in Sunny Italy.** Price \$2.

This is an interesting book. It is about an interesting country. Italy has been in the eyes of the world for many centuries and is especially so now, under the dictatorship of the famous Mussolini.

The story of Baptist mission work carried in this Catholic stronghold by a princely leader and his associates should be of interest to every one interested in missions.

The story is well told by Rev. George Braxton Taylor, D.D., son of Dr. George Boardman Taylor, the man who so wisely conducted this mission for so many years.

The writer tells the story as an eyewitness, for he spent much of his boyhood and young manhood with his father on the field. As an interesting and interested writer he tells the story out of his heart and life, as I did. Any of our Baptist book stores will furnish.—M. D. Jeffries.

## NEW HOME MISSION BOOKS

"Pioneer Women" (Lawrence), 50 cents. Life stories of eight women who have pioneered in our home mission work among the Indians, in the mountains, in Cuba and among the foreigners, with historical outlines of the work in those fields. Fine for Y. W. A.'s.

"Signal Fires Upon the Mountain" (O'Hara), 50 cents. A presentation of the history and work of the mountain mission schools with the emphasis upon their ministry in evangelizing and developing latent Christian leadership of youth, written by a man of the mountains who knows more about our mission schools than any other person in S. B. C.

### For Adults and Young People

"The New Challenge of Home Missions" (Allredge), 60 cents. A comprehensive reference and text book on the whole field of home missions.

"A Tale of Two People—Gentile and Jew" (Seay), 75 cents and \$1.25. The thrilling story of the missionary occupation of the Southwest. Fine for young people.

"Cuba for Christ" (Lawrence), 40 cents. Our only book on missions in Cuba. Interesting to young people.

"Along the Highway of Service" (Buhlmaier), 35 and 60 cents.

### For Boys and Girls

"Just Around the Corner Tales" (Lawrence), 50 cents. Home mission stories for Juniors and Intermediates.

"The Upward Climb" (Haskin), 75 cents. Stories of negro boys and girls who overcame handicaps and achieved success. Very good for Juniors and Intermediates.

### Other Mission Books

#### The Mexican

"From Over the Border" (McCombs), 50 and 75 cents. Most interesting book on the Mexican in the United States for adults and young people.

#### The Indians

"Indian Playmates of Navaho Land" (Baader), 75 cents. Stories

of Indian life for Primaries and Juniors.

"Gospel Among the Red Men" (Robert Hamilton), 50 cents. A fine book for young people.

Order from your Baptist Sunday School Board, 61 Eighth Avenue, N., Nashville.

## "MAKES THE WHOLE WORLD KIN"

By H. H. Smith

Religion is the greatest of all levers. It can bring together, as nothing else can, the most inveterate foes, and the battlefield, with all its horrors, has often been the scene of noble Christian acts. Major Stiles, in his book, "Four Years Under Marse Robert," relates an impressive incident connected with the battle of Spotsylvania Court House that well illustrates the thought just stated.

Major Stiles says: "It was almost dark, but as we drew near we saw a wounded Federal soldier clutch the pantaloons of Captain Hunter, who at that moment was passing by, frying pan in hand, and heard him ask, with intense eagerness, 'Can you pray, sir? Can you pray?' The old captain looked down at him with a peculiar expression, and pulled away, saying, 'No, my friend, I don't wish you any harm now, but praying's not exactly my trade.'

"I said to the chaplain, 'Let's go to that man.' As we came up he caught my pants in the same way and uttered the same words: 'Can you pray, sir? Can you pray?' I bent over the poor fellow, turned back his blouse, and saw that a large canister shot had passed through his chest at such a point that the wound must necessarily prove mortal, and that soon. We both knelt down by him, and I took his hand in mine, and said, 'My friend, you haven't much time left for prayer, but if you will say after me just those simple words, with heart as well as lips, all will be well with you: 'God have mercy on me a sinner, for Jesus Christ's sake.'

"I never saw such intensity in human gaze, nor ever heard such intensity in human voice, as in the gaze and voice of that dying man as he held my hand and looked into my face, repeating the simple, awful, yet

reassuring words I had dictated. He uttered them again and again, with the death rattle in his throat and the death tremor in his frame, until some one shouted, 'They are coming again!' and we broke away and ran down to the guns. It proved to be a false alarm, and we returned immediately—but he was dead, yes, dead and half stripped; but I managed to get my hand upon his blouse a moment and looked at the buttons. He was from the far-off state of Maine.

"It was long before I slept that night," says Major Stiles. "It had been an unparalleled day. The last hour, especially, had brought together elements so diverse and so tremendous, that heart and brain were overstrained in attempting to harmonize and assimilate them. This was the first time in all my career as a soldier that I had heard from a dying man on the battlefield any expression that indicated even so much as a belief in the existence of any other world than this.

"What did it all mean? When that Federal soldier and I had our brief conference and prayer on the dividing line between the two worlds, neither of us felt the slightest tremor of uncertainty about it. To both of us the other world was as certainly existing as this, and infinitely greater. Would I ever see him again? If so, would both of us realize that our few moments of communion and of prayer had meant more perhaps than all the struggles, that day, of the great embattled armies? I went to sleep at last that night, as I shall go this night, feeling that it all was and is too much for me, and committing myself and all my perplexities to the One being who is 'sufficient for these things,' and able to lead us safely through such a world and such experiences."

Ashland, Va.

Arizona Pete had just retired and moved to town. In the morning, after spending the first night in the new home, his wife said, "Well, ain't it about time you was getting up to build the fire?"

"No, siree," replied Arizona. "I'll call the fire department. We might as well get used to these city conveniences right now."

# Home Has More Danger Than Savages of Brazil

JOHN J. WHITEHEAD, explorer and lecturer, has just returned from eight months in the jungles of South America, where he was searching for traces of the lost Colonel Fawcett and his son.

Dangerous as he found the jungle, he encountered a worse danger at home. But let him tell it.

"One of the great problems of a trip of this kind is keeping in healthy condition. When we started, some of the members of the party had laxatives with them, but made wise by experience I carried Nujol. All too quickly my stock ran out. Soon I was in bad shape—what with a diet of rice and beans, lacking vitamins and green vegetables.

"When we finally got back to civilization, entertained first in Brazil and later in the United States, I became positively ill. Severe stomach pains and poor elimination made me realize that Nujol would again prove the reliable, trusty keeper of health. Sure enough, with the first bottle the trouble disappeared.

Don't think Nujol is a medicine. It is as tasteless and colorless as clear water. It brings you, however, what your body needs like any other machine—lubrication. Just as a good bath washes our bodies clean, Nujol



John J. Whitehead, explorer and lecturer, with a Jungle Warrior

sweeps away, easily and normally, those internal bodily poisons (we all have them) that make us feel dull and headachy and sick. Nujol cannot hurt even a little baby; it forms no habit; it contains not one single drug. Doctors and nurses use it themselves and tell you to use it, if you want to be well.

Take Nujol every night for two weeks and prove to yourself how happy and bright and full of pep you can be, if your body is internally clean. Get a bottle today at any drug store. It costs but a few cents, and makes you feel like a million dollars. Start traveling the health-road to success and happiness—this very day!

# AMONG THE BRETHREN

By FLEETWOOD BALL

D. H. Truehite of Pampa, Texas, has been called to succeed E. L. Compere as pastor at Weslaco, Texas.

J. A. Landers of Blue Mountain, Miss., has accepted the care of the churches at Saltillo and Ingomar, Miss.

R. C. Campbell of Belton, Texas, has been called as pastor of the First Church, Lubbock, Texas, succeeding W. R. White.

L. B. White, formerly pastor at Live Oak, Fla., has become a field representative of the Baptist Witness in that state.

J. E. Byrd of Mt. Olive, Miss., superintendent of Sunday school work, is assisting J. E. Wills of Newton, Miss., in a revival.

C. W. Holmes has resigned as pastor of Westside Church, Eldorado, Ark., to accept a call to Ohio Street Church, Pine Bluff, Ark.

W. H. Beirs has resigned at Lockhart, S. C., to return to a former pastorate he occupied in the hustling city of Greenwood, S. C.

Avondale Church, Jacksonville, Fla., is fortunate in securing as pastor R. W. Thiot who has resigned at Brunswick, Ga., to go to the new field.

M. E. Staley of Morehead, Ky., has accepted a call to Buffalo Avenue Church, Tampa, Fla., and is on the field. He will be missed in Kentucky.

The First Church, Boxley, Ga., is happy to have the new pastor, W. B. Feagins of Eastman, Ga., begin his labors which he did on a recent Sunday.

At a Bible conference, February 26 to March 7, at Seminary Hill, Texas, M. E. Dodd of First Church, Shreveport, La., will be one of the speakers.

The First Church, Live Oak, Fla., is fortunate in securing as pastor, Joseph G. Wood, who resigned at Boiling Springs, S. C., effective February 15th.

Beginning February 2nd, the First Church, Enid, Okla., Andrew Potter, pastor, will have a revival, Evangelist Charles Forbes Taylor and party conducting the services.

Mrs. J. L. Johnson, Sr., aged 88, died last week in Clinton, Miss. She was a great, highly educated and useful woman. She was the mother-in-law of Dr. P. I. Lipsey.

The Winter Assembly at Umatilla, Fla., will hear Geo. W. Truett, Dallas, Texas, February 18th and he will begin a revival in the First Church, Gainesville, Fla., February 19th.

Will H. Houghton, formerly pastor of the Baptist Tabernacle, Atlanta, Ga., is supplying Calvary Church, New York, N. Y., three months and this relationship may become permanent.

The First Church, McKinney, Texas, M. E. Hudson, pastor, has adopted as a permanent order of exercises having preaching on Sunday at 9:45 a.m. and Sunday school at 10:45. They like it.

Grove Avenue Church, Richmond, Va., J. W. Storer, pastor, was crowded on Sunday, January 19th, and there were eight additions. The deacons presented to the pastor and wife a large birthday cake with frosted letters, "Dr. and Mrs. J. W. Storer," and five candles, but, best of all, was the confession of Christ as Saviour by two young people.

The First Church, Hapeville, Ga., recently presented its pastor, B. J. W. Graham, with a new Chevrolet sedan and he and wife have gone in it to Florida to spend February.

Sparks W. Melton has celebrated his twenty-first year as pastor of Freemason Street Church, Norfolk, Va. He was at one time pastor of the First Church, Augusta, Ga.

Having assumed the weighty responsibility of the care of Prescott Memorial Church, Memphis, as pastor, F. W. Roth has resigned as principal announcer of radio station WREC.

Russell White of Jellico, Tenn., has accepted a call as pastor of Twenty-second and Walnut Street Church, Louisville, Ky. He is a son of J. L. White, pastor of the First Church, Miami, Fla.

Robt. P. Mahon of the Baptist Bible Institute, New Orleans, La., is doing the preaching in a revival in the First Church, Pineville, Ky. Singer Lloyd L. King of Apopka, Fla., has charge of the music.

The American School of Evangelism, T. T. Martin, field secretary, is being moved from Blue Mountain, Miss., to Cooke Springs, Ala., where Deacon LaFayette Cooke of Miami, Fla., has given the enterprise a hotel of sixty rooms and other property valued at \$100,000.

J. J. Taylor of Winchester, Ky., formerly pastor of the First Church, Knoxville, Tenn., died in his home Friday, January 24th. He had also held pastorates in Lexington, Ky., Mobile, Ala., Norfolk, Va., and Savannah, Ga. His was one of the keenest minds among Southern Baptists. He was a prolific and able writer.

## By THE EDITOR

Evangelist Wade House will be with the church at Dover in a meeting to begin the middle of March.

The editor is working in Bolivar this week, spending two nights in a Bible Institute, aiding Pastor Leo B. Golden.

Pastor Lum H. Hall of Marlow, Okla., sends renewal and says the work there is going along in a fine way.

P. W. Carney has resigned at Alexandria after having served them faithfully and well for the past ten years. This was a half-time field.

Prof. L. H. Marshall has decided to resign from his chair in McMaster University and has accepted the call of Victoria Road Baptist Church, Leicester, England.

Dr. B. E. Franklin of Ardmore, who so recently lost his wife, is visiting with sons in Cincinnati, Ohio, and Danville, Ky. He will be gone until about the middle of February.

First Church, Jonesboro, Ark., has joined the wise churches in sending the state paper to all its homes. 315 new names went on the mailing list of the Baptist Advance a brief time ago.

We regret to learn that Brother Joseph Papia has left the Italian Church in Memphis and is now in New Orleans. We sincerely trust that some good field will open for him there.

Pastor J. W. Mount of Henning writes: "We have moved into the new pastor's home. We have a prophet's room. Come by and see us some time and we will tuck you away in it." That is what we shall look forward to doing.

First Church, Tyler, Texas, has let the contract for a beautiful pastor's home which, when finished, will represent an outlay of some \$13,000. Of course Pastor and Mrs. Porter M. Bailes are happy.

Work was begun Monday morning on the building of the church at Pulaske. It is to be renovated throughout, new paper hung and new finishing put on all the wood work. Of course Pastor Patch is happy.

J. E. Dillard of Southside Church, Birmingham, Ala., has been compelled to submit to an operation on his shoulder. The unfortunate experience was caused by an automobile accident of about a year ago.

Pastor F. G. Lavender of Columbia has been called to First Church, Fountain Inn, S. C. We sincerely trust that he will not leave us. Tennessee has had no more virile and able pastor during the past few years.

The brotherhood will be glad to learn that Dr. J. E. Skinner's work with Union University has been so adjusted that he will be able to give some time this year to evangelistic meetings. Any one interested may write him at Union University, Jackson, Tenn.

Grateful recognition is made of the announcement of the marriage of Miss Sara Bowdre Powell, daughter of Dr. and Mrs. W. F. Powell of First Church, Nashville, to Mr. Edward Corbin Chapman of Chattanooga. The wedding was solemnized the evening of the 28th.

The church at Daisy surprised their pastor, S. N. Hamic, and Mrs. Hamic during their visit on the third Sunday in January. A shower of good things was presented. Pastor Hamic says: "It is 'going the second mile' that makes all of us happy. . . . It will be the pastor's turn next."

Dr. and Mrs. R. M. Logan sailed the 24th for their mission field in South America. They have spent a happy and profitable year in the states, the last hours in Tennessee being spent in Nashville with their daughters. Thousands of Tennesseans wish them every blessing the Father has for the faithful.

Wornall Road Church, Kansas City, Mo., has just completed a beautiful and commodious house of worship at a cost of about \$135,000. The thing of rarest beauty about it is the graceful spire which rises above the front entrance with a cross at its top. We congratulate the church and its pastor, O. R. Mangum.

Druid's Hill Church, Atlanta, ended the old year with a great report. The membership stood at 2,042, 519 new members having been added during the year. The expenditures amounted to \$84,698.64, of which \$39,770.35 went on the building debt and \$15,857.62 to missions and benevolences. Louie D. Newton is pastor.

Evangelist Clifton F. Bridges of Dover is open for revival meetings from April through July. He is "sound in doctrine, safe in practice." A score of references in half as many states. Correspondence invited.

John W. Ham writes from Salem, Ohio: "We have just closed a successful meeting with Clinton Hill Church, Newark, N. J., which was a return engagement. More than 100 people made professions of faith and 80 united with the church. E. L. Wolslagel led the singing. We are now with First Baptist Church, Salem, Ohio."

In the issue of this week the Gospel Witness of Toronto, Canada, is giving the entire history of the fight precipitated by Prof. L. H. Marshall of McMaster University. This conflict resulted in the formation of a new Baptist convention. Those interested may write 130 Gerrard St.

East, Toronto, Canada, and get a copy of the issue for eight cents.

Dr. Herbert M. Wyrick of Knox County, a Carson and Newsom graduate, has been called to Calvary Church, Omaha, Nebr., and will begin the work there March 1st. This is one of the largest churches in the state and has a splendid, modern plant. Dr. Wyrick goes from First Church, Grand Forks, N. Dakota, where he has served for five years.

"We could not get along without the weekly visits of the Baptist and Reflector. I think the comments on the Sunday school lessons are great. Reading the state paper and Home and Foreign Fields will keep one posted on denominational affairs and give him a wider vision of the world's needs."—Mrs. T. E. H. Trenton. We give 100 on that examination.

First Church, Shreveport, La., sends out the report for their 1929 program. Four hundred and six members were added to the church and \$136,670 contributed, 57 per cent of this going to missions, benevolences and education; 869 awards were won by the officers and teachers of the church and the average Sunday school attendance was 1,320.

We are sorry to lose from our midst Brother Ira C. Cole, who has gone from Newbern to Texas in order to attend the Southwestern Seminary. He is serving the church at Grand Saline. The work opens up well, oil wells have been brought in and the promise for a great work is bright. His last act before leaving the state was to secure some new subscriptions for us.

The editor tried to take the place, Sunday, of Pastor J. B. Phillips of Highland Park, Chattanooga. He enjoyed the "effort" very much indeed and preached to two fine congregations. The pastor is in Waycross, Ga., where he closes a revival Friday night. It was a real pleasure to eat an old-fashioned dinner with his charming family, sons and daughter "in-laws" and grandchildren.

We are grieved to learn of the death of Brother Aubrey Oakley which occurred the 19th at his home in Shop Springs. He was the son of beloved John T. Oakley and brother of James H. Oakley of McKenzie. Other brothers who survive are H. H. Oakley of Nashville, E. F. Oakley of Old Hickory, John T. Oakley, Jr., of LaFayette, and Judson Oakley of Hartsville, Ala. Mrs. John Williams of Rogersville is a sister.

Our beloved friend and former colleague, Dr. J. S. Compere of Arkansas, has accepted the call of First Church, Charleston, Mo., and takes "possession of his field" the first of February. His life, since returning from Africa where he served as missionary, has been spent in Arkansas. For ten years he has wielded the editor's pen of the Baptist Advance. He will make a fine pastor and Mrs. Compere is a talented, charming and gracious helpmate. We heartily congratulate the Missouri church.

Evangelist Wade H. House will begin a meeting in Fort Worth, Texas, Sunday night, January 26th. The meeting will be held in a large steel tabernacle, well lighted and heated for cold weather. The meeting is under the auspices of Berry Street Church, but five other churches have united to co-operate in the meeting. A special feature of the meeting will be the large chorus choir of two hundred voices under the direction of Mr. Brooks Morris. The meeting is expected to continue for four or five weeks.

T. C. Bishop of Knoxville was in the office last week and brought us the news of a fire which Lonsdale Church of that city had just before Christmas. The fire originated between the old part of their building and the new educational plant, but was quenched before any serious

damage was done. H. L. Thornton is pastor of this church and Brother Bishop is the Sunday school superintendent. They had insurance to care for most of the damage. A new baptistry has been installed and other repairs made. Their educational plant has been built and paid for.

We enjoyed seeing the news notes from Calvin Gregory in the Carthage Courier of last week. For several months these newsy columns have

been missing. They add much to the worth of that good county newspaper. He has just accepted the calls to Defeated and Gladlice Churches. The death on January 15th of Elder Marion Teague of DuQuoin, Ill., brings sorrow to many hearts. He passed to his reward from the home of his niece, Mrs. Forest Cole of Memphis. He had been a life-long citizen of DuQuoin. Twenty years of his life were spent as pastor of First Church of his native town.

the idea that the flag is symbolic of the Spirit of Christ. One after another of the glorious incidents connected with our national life was described and through it all the spirit of our Lord was exalted and the need of the world for that spirit was magnified. It was not only a patriotic message, but a splendid missionary appeal. Dr. Dutton is in Chattanooga for a three weeks' campaign of moral and patriotic addresses before the high schools, and if his messages are all equal to that we heard Sunday evening untold good will result therefrom.

ed to desire such. In other temptations the object desired is right, but circumstances are wrong as means. Now see how Satan's temptations were harmless as to objects but wrong as to means.

"1. Personal Life. Christ was conscious of spiritual power after the descent of the Holy Spirit upon him in baptism. What were the limits of its use? What were the wrong and right uses of that power? Could he use it to supply natural needs? Satan said, in effect: If that testimony was true at the baptism ('This is my beloved Son'), command bread from these stones! But Christ rejects; not because wrong per se, but because it would be forsaking the path of reliance on God, the primary condition of his assuming humanity.

"2. Jewish Messiahship. Why was he taken to the temple? He could have cast himself down from any mountain, if that were all. But the temple was the heart and center of Jewish life, and so Satan suggested a marvelous act in sight of the Jews in order to win them as followers.

"3. Universal Saviourhood. Satan said in effect: You want universal rule, and here you may have it at once, by bowing down and worshipping me. Christ yearned to save and bless, and saw his way as long and hard. But spiritual work must be done by spiritual means. So let us look for God's will as revealed in his Word. Be saturated with Scripture, and so see the speciousness and shallowness of temptations. 'Thy word have I hid in mine heart, that I might not sin against thee.'"  
—Sunday School Times.

Mother: "Dorothy, you have disobeyed mother by racing around and making all the noise. Now you shan't have that piece of candy."

Father (entering few minutes later): "Why so quiet, little one?"

Dorothy: "I've been fined for speedin'."

## PASTORS' CONFERENCES

### JANUARY 19, 1930

Chattanooga, First	953
Knoxville, Bell Avenue	755
Nashville, Grace	445
Etowah	428
West Jackson	402
Chattanooga, Avondale	366
Nashville, Immanuel	350
Nashville, Eastland	346
South Knoxville	341
Fountain City, Central	338

### CHATTANOOGA PASTORS

First: Dr. Dean C. Dutton. Evangelistic Sermon; Our Grand Old Flag. SS 953.

Cleveland, First: Lloyd T. Householder. The Stewardship of Talents; The Transfiguration. SS 282, BYPU 99.

Edgewood: S. J. Lawrence. The Greatest Need in Our Churches Today; What Will You Do with Jesus? SS 60, BYPU 25.

Central: A. T. Allen. The Desert-er; The Journey to the Sepulchre. BYPU 75.

Eastdale: J. D. Bethune. The Power of Prayer; Answered and Unanswered Prayer. SS 102, BYPU 44.

Alton Park: T. J. Smith. J. W. Christenbury. The Teacher Service.

Avondale: D. B. Bowers. The Christian's Inheritance; Call Unto Me and I Will Answer. SS 366, BYPU 140, for baptism 2.

Redbank: W. M. Griffith. Jesus the Light of the Soul; Meeting Unpar-doned at the Judgment. SS 223, BLPU 54, conversion 1.

Woodland Park: A. M. Stansel. In-spiration of the Scriptures; Repen-tance. SS 155, BYPU 80., baptized 3.

Cleveland, Big Springs: Samuel Melton. Prohibition; Aaron's Rod That Budded. SS 159, BYPU 55.

Lupton City: G. T. King. The Plan of Salvation; The Loss of a Soul.

Clifton Hills: A. G. Frost. Wit-nessing at Home; How Long Halt Ye between Two Opinions? SSS 216, BYPU 105.

Tabernacle: J. P. McGraw. Spir-itual Gifts; Who Is on the Lord's Side? SS 294, baptized 1.

Oak Grove: George E. Simmons. God's Noblest Creation; The Way of the World. By letter 1, for baptism 3.

### NOBVILLE PASTORS

Bell Avenue: J. Harvey Deere. Living Together; Where Does the Soul Go After Death? SS 755, for baptism 1, by letter 1.

Central, Fountain City: Leland W. Smith. The Anointed Church; Men and Brethren, What Shall We Do? SS 338, for baptism 1, baptized 1.

Philadelphia: A. B. Johnson. The Wonderful Saviour. SS 168, BYPU 41.

McCalla Avenue: A. N. Hollis. Kindness; Penitence and Pardon. SS 245, BYPU 93.

Smithwood: W. E. Wauford. He-ros of Faith; The Great Preparation. SS 102, prbession 1.

Oakwood: J. W. Wood. He Preach-ed Jesus; Heaven. SS 158.

South—Knoxville; J. K. Haynes. Jonah's Mission; Draw Nigh to God. SS 341, BYPU 100.

### NASHVILLE PASTORS

Centennial: T. C. Singleton. A Friend to God; Traveling in the Val-ley of Sorrows. SS 114, BYPU 80, by statemen

Immanuel: P. W. James. Duty; Crowds at the Cross. SS 350, BYPL 135, by letter 1.

Seventh: Edgar W. Barnett. The Flood; Why a Church Member? SS 150, BYPU 60, by letter 1.

Inglewood: W. Rufus Beckett. God's Love in Creation; Love, the Greatest Grace. SS 89, BYPU 44.

Edgefield: W. Henderson Barton. Man's Greatest Victory; The Healing of Naaman. SS 285, BYPU 68.

First: W. F. Powell. The Religion of Robert E. Lee; Here Comes the Bride. For baptism 3, by letter 3.

Old Hickory: J. W. Roberts. For Such a Time as This; The Married Soul. SS 159, BYPU 80, baptized 2, by letter 3.

North Edgefield: O. F. Huckaba. Keep the Lower Lights Burning; Leaping in the Dark. SS 240, BYPU 72.

Second: Bunyan Smith. God Sent; Three Steps to Christ. SS 226.

Grandview: Jos. P. Kyzar. Sin; The Unpardonable Sin.

Eastland: J. Carl McCoy. What Jesus Saw; The Book of Books. SS 346, BYPU 76.

Grace: L. S. Ewton. A New Tes-tament Church; If Thou Wilt Thou Canst Make Me Clean. SS 445.

### OTHER PASTORS

Etowah, First: A. F. Mahan. The Reward; Salvation. SS 428, BYPU 137.

Monterey: Fred T. Evans. Promis-ing or Performing. S. S. Walker. SS 199.

Springfield: W. R. Pettigrew. The New Birth; Making Disciples, Dr. O. E. Bryan. For baptism 1, by letter 6.

Mine City: Org Foster. But We See Jesus; Joshua 14:12. SS 230, BYPU 102.

### GOOD TIME SUNDAY

The editor spent January 19th in Sequatchie Valley. He reached the home of Pastor J. M. Gibbs of Whitwell on the early bus from Chattanooga. In spite of the bitter cold the Sunday school attendance in Whitwell was good and more than 100 people came for the preaching service. This church is growing under the leadership of Brother Gibbs. Already they are dissatisfied with their one-room house and plans are being perfected for the addition of some Sunday school rooms. They have a good building, and it is located on the pike just across from the new and magnificent high school building. From the church lawn may be seen a large section of that wonderful valley and the ragged cliffs of the mountains that enclose it. We had lunch in the home of Brother and Sister J. S. Cowan, two of the finest workers our Lord has in His vineyard. After lunch the pastor and Brother Cowan drove us to Sequatchie where a small congrega-tion was waiting for the afternoon service. The cold kept them at home there, but we had a fine service with those who attended.

Leaving Sequatchie we reached Chattanooga just in time to get a bite of supper and attend service at First Church where Dr. Dean C. Dut-ton of Oklahoma University was the speaker. We listened with delight to one of the greatest messages we have heard in months. He spoke on "Our Glorious Flag" and presented

### OUR LORD'S TEMPTATIONS

It seems strange to think that the Son of God could ever have been tempted. But the record is before us in the Word of God; it was studied throughout the world in the Sunday school lesson of January 12. When Christ 'condescended to be-come man he accepted temptation as part of the human experience he was to have. The Holy Spirit, hav-ing come upon him at his baptism, deliberately led him "into the wil-derness to be tempted of the devil." But how could the sinless Christ be tempted by Satan in any way that meant real temptation? Temptation can be of two sorts: reaching out after that which we know to be wrong; and reaching out after that which we know to be right, but in a wrong way, or even in a right way at a wrong time. The latter sort of temptation was the only kind that could be brought to Christ. In the Bible notes of the late Dr. Griffith Thomas is a comment on this, rich and illuminating. "There can be no temptation where there is no desire to respond. Some things are wrong per se, others only wrong under cir-cumstances. The desire for wrong things is a proof of sinful nature, and no sinless being could be tempt-



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**NEWS BULLETIN**

(From page 8.)

manifest favor of the Lord. From a very small beginning and with no definite resources other than through prayer and appeal to the Baptists of the city and the South, the work has steadily grown until all our facilities for caring for men are taxed to the utmost. We have beds for eighty-five, but night by night now we are having such overflow that after all beds are taken from thirty to sixty are forced to lie on the bare floor or chapel benches as the best we can do for them. Old men, boys in their teens, college men, seamen, mechanics, men just out of hospitals, moneyless, homeless, hungry, discouraged, often broken in body and life, they come and go night by night, ever changing and yet in the same needy condition. To all we give bread and coffee night and morning, shelter and beds as far as they go, meals to many hungry, but best of all the Gospel every night to all that come; and hundreds, and even thousands, have responded to it in open profession of faith in Christ; besides many are led to return to loved ones and their broken homes. Is this not genuine mission work? Are these not of the poor to whom the Gospel is to be preached, those in the highways and hedges to be invited in to the feast? Are you sharing with us the joys and privileges of this work? Our facilities should be doubled. The demand is on us, an open door before and one we have been far too long in entering.—J. W. Newbrough, Missionary Home Board Superintendent, 740 Esplanade Avenue, New Orleans.

**112 ADDITIONS AT SWEET-WATER**

Pastor O. D. Flemming of Sweet-water writes: "On the 19th we closed a two-weeks' meeting with 112 additions to our church, 76 by baptism, 17 of whom are fathers and mothers. Frank Graziadei of Chattanooga had charge of the music. His work with the children, his personal work among the business men, his directing of the music, and his solos were special features of the services. I never had more acceptable helpers than Brother and Mrs. Graziadei.

"Nine years ago the second of this month in the second month of my pastorate here, we had the greatest meeting in my ministry with 109 additions. The meeting just closed was in the second month of my tenth year, and it promises to be more fruitful in spiritual growth of the people than the first one. It is also the fifth time the church has asked me to do the preaching. I had been thinking that the Lord was through with me in Sweetwater. He seems to have spoken clearly otherwise. I do not know of a field anywhere in which there is more work for one man to do and where the pastor loves his people, or the people love their pastor, better than here. My cup is full and running over.

"My plans for training and keeping enlisted this large group of new members include increasing your subscription list in Sweetwater. May God grant us such a blessing."

We rejoice to hear of this great revival. Such reports are coming in from various places. It begins to look as if the Lord were going to start the revival fires glowing white-hot and early in the year. And surely every new-born soul needs the information their paper will bring.

**A BAPTIST BIBLE INSTITUTE EXPERIENCE**

By Devoe E. Byrd, Student

I was holding a meeting at my church in Louisiana. One of my members had been praying that her brother might come during the revival. He and his wife lived about seventy miles away. Neither of them had ever heard the Bible or any preaching, and they came in answer to this good lady's prayers.

When they arrived she was one of the happiest people I have ever seen.

She told them about the meeting and introduced me to them. They had been deeply moved for some reason for a good many days. They could not explain just what had been taking place in their lives. (Of course we knew.) Seems that they were ready right then to listen to the Bible. We went in the house and they asked me to read to them. I made the plan of salvation just as plain as I knew how. They both said: "We are going to wait until we understand this new religion a little better." The meeting continued, and they came every service.

The last night of the meeting had come, and we were so anxious to see them saved. I sang a solo that night entitled, "Why Not Tonight?" After I had sung, the evangelist said: "I don't think we should even have a sermon. There are people here tonight who should come now and not put it off." This man was on one side of the house and his wife on the other. The two started toward the front, and all the people were amazed that they came without even a sermon. They said, "We have put it off long enough." They gave their hearts to God and joined the church.

**TABERNACLE BIBLE CONFERENCE**

The annual Bible conference will be held in Tabernacle Church, Atlanta, Ga., March 16th to 30th, states an announcement sent out by Pastor Len G. Broughton. Services will be held from nine to twelve o'clock in the forenoons, three to five in the afternoons and 7:30 each evening. The roster of speakers includes the names of some of our greatest preachers, among them being: G. Campbell Morgan, J. Alfred Kaye, L. Sale Harrison of Australia, John Lake, missionary to China, A. T. Robertson, E. O. Sellers, F. Crossley Morgan, Harry Strachan, missionary to Latin America and T. F. Callaway. It will be a rare treat for all who can attend these programs.

**NEW CORINTH REVIVAL**

A fine revival meeting closed with the New Corinth Church, Grainger County, the 12th of January. W. A. Masterson of Fountain City did the preaching. The meeting lasted for eleven days and resulted in 25 professions of faith, 21 additions by baptism and three by letter. A number of former converts who had neglected their duties, were reconsecrated and promised to obey the Lord in baptism. Pastor G. N. Russell says: "We think the church and community have been helped. Brother Masterson's sermons could not be resisted. He makes no compromise with sin."

**BETHEL CHURCH JOINS BUDGET**

Fifty more new names for the mailing list, and from a country church! That is the good news brought us last week in a letter from Brother V. W. Webb of Greenbrier in Robertson County. Bethel Church, one of the live rural churches, is the wise band that send in the list. T. W. Grubbs is treasurer of the church and H. L. Shannon, clerk. Brother Webb is one of the deacons and was on the committee that worked up the list for us. Payments on it will be made quarterly by the church. This is a fine and growing rural church. They have a beautiful building with Sunday school equipment and occupy a strong field in one of the richest sections of the county.

**A PENTECOST IN 1930**

By J. R. Chiles

No longer do the people of Hawkins County have to point back into the olden time for their only examples of great revival meetings as they took place in the days of the fathers and the grandfathers. One of the greatest meetings ever known in this section has just closed at Hickory Cove Baptist Church, six miles from Rogersville on the Pressmen's Home road. Including the backsliders who renewed their vows,

there were 153 professions of religion. Strong men and women were brought under deep conviction for their sins and were happily converted. People came in from other communities and many of them would soon come under the power of the meeting. Standing room could hardly be found in the meeting house at most of the night services. But the throngs would stand patiently and quietly for two hours and more sometimes. There were about fifty baptisms into that church.

Seven were baptized the first Sunday of the meeting, thirty-one the second Sunday and ten the last Sunday. All these baptizings were outdoors in a creek. Great crowds gathered to behold this beautiful witness of the Saviour's resurrection. On the last Sunday (January 19) the snow had fallen and it was the coldest day of the year so far, but preacher and candidates went right on carrying out that second part of the great commission, "baptizing them." Others will unite with other churches. It was a heartening meeting to those who visited it. Proof is again given of the fact that "the Son of Man hath power on earth to forgive sins."

The meeting lasted a little over three weeks and was conducted by Pastor J. C. Curry of Mooresburg, assisted by Evangelist J. J. Henard of Pressmen's Home. The writer had no connection with the meeting at all except to visit it, enjoy the sight of the power of the personal appeal, as this element predominated. This was true both in the homes and in the public assemblies, but so great was the Spirit's influence that the backsliders and the lost seemed to seek it rather than shun it. In addition I was glad to have some part in personal work with the great numbers who came to the front saying, "What must I do to be saved?"

**WHEN DREAMS COME TRUE**

In the heart of every girl there is a dream of a home all her own. For some, however, for many reasons this is impossible, at least for the present time. To make this dream in some

degree come true, the girls of our church have established what is known as the Y. W. A. Home of the Trinity Baptist Church. A residence adjoining the church property is being furnished and equipped to carry out the home idea by the Y. W. A. and to provide for all social functions as well as the execution of a program of Christian service for all local members and girls in the community who may be reached and helped in a Christian way.

This idea originated at a little business meeting that was held on Thursday night, December 26, 1929. The plan was fully developed at a special meeting called on Sunday afternoon, December 29th. At this time it was decided to serve a banquet for the entire constituency of the Y. W. A. and put over the enlarged service program of the organization.

The banquet was held in the beautiful dining hall of the home on January 9, 1930. After singing a number of Y. W. A. songs, the speaker of the evening, Mrs. Wm. McMurry, delivered an address on "The Well-Balanced Young Girl." Mrs. McMurry in a charming and forceful manner presented the fourfold purpose of life as follows: Health, social life, mental ability and spiritual character. Her message was a real inspiration to every one present.

After Mrs. McMurry spoke, all the girls entered into a general discussion of ways and means for the fullest realization of the dream of a Y. W. A. home operated by a Baptist Church. Every Y. W. A. girl is enthusiastic over the project and we confidently expect to have one of the largest and most useful Y. W. A.'s in the territory of the Southern Baptist Convention.—Josephine Brumfield, Secretary of Shelby County Y. W. A.

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