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SPEAKING THE TRUTH IN LOVE
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THE forty-second annual session of the Woman's Missionary Union of Tennessee which was held in Dyersburg, March 25-27, was a wonderful meeting in every sense of the word. The new Dyersburg church building is handsome and beautifully planned for the comfort and convenience of delegates in conventions.

The hospitality of the members of the church and other citizens of the town was in evidence from the time the first delegate arrived until the last one had departed for her home. The pastor host, Dr. F. J. Harrell, was genial and cordial, extending a glad hand to all. Gracious, too, was the president hostess, Mrs. Orrin Hunt; the assignment chairman, Mrs. Mose T. Jones; the chairman of every committee, and in fact each individual. Each seemed to vie with the other in hospitality.

The natural beauty of the church was enhanced with the lovely floral decorations. It was one of the largest annual meetings ever held, there being 603 enrolled delegates and visitors, and it is probable that there were many more who did not register. While all of these things contributed to the success of the meeting, and many more might be mentioned did space permit, yet far pre-eminent was the manifest presence of the Holy Spirit in power, ruling in the hearts of speakers and hearers. Truly it was an occasion for the lifting up of the minds and hearts of the people, a time of mountain-top experiences from which many came down with renewed love for the Master and zeal for His kingdom.

Preliminary to the general meeting, a session of the Executive Board was held on Tuesday afternoon where many matters of importance were discussed that were to be presented to the general body on the morrow and its succeeding day. The reports of officers were heard and time devoted to the discussion of the plan of work. Many helpful suggestions were made.

At 7:30 p.m. Tuesday the annual session was called to order by the president, Mrs. R. L. Harris, and the great audience that filled the large auditorium of the church pealed forth in music of adoration and praise, led by Mrs. F. J. Harrell, who served as music director throughout the session.

Mrs. W. F. Powell of Nashville, who had charge of all the devotions of the entire meeting with the exception of young people's night, and who grouped her discussions around the general theme, "Prayer Changes Things," which was displayed on the wall above the pulpit in W. M. U. colors of lavender, brought a message of power on the special topic for the night of "Meaning and Mission of Prayer." She spoke concerning "the things that will happen through prayer if we are willing to pay the price," urging the "claiming of things through prayer."

Words of welcome were spoken by Mrs. Orrin Hunt and Dr. F. J. Harrell and the appreciation of the members of the convention was voiced by Mrs. R. L. Cowan of Knoxville.

"The Land of the Lost Christ" was presented by Mrs. Una Roberts Lawrence of St. Louis, missionary editor for the Home Board. Vividly did she picture the work that is being done and the needs of the field, illustrating with numerous touching incidents.

A helpful conference on mission study conducted by Mrs. William McMurray of Memphis Wed-

Tennessee Woman's Missionary Union Convention

DYERSBURG, MARCH 25-27, 1930

nesday morning from 8 o'clock until 9 aroused a desire to know more concerning missions and answered many questions that had arisen in the minds of those in attendance.

The hearts of the people were stirred and a longing for a closer walk with God was experienced as Mrs. Powell led the morning devotional on "How to Pray." The thoughts presented led to heart-searching upon the part of her hearers.

Mrs. J. T. Altman, state treasurer for twenty-five years, was absent, but her report was read by Mrs. H. E. Mullens. This showed the gifts of 1929 to be \$174,063.54.

Based on the activities of the year, Miss Mary Northington, State Corresponding Secretary, following her report, awarded the state banners to associations as follows: For Growth—largest percentage, Sequatchie Valley Association; largest number of new societies, William Carey Association. For Co-operation—largest percentage of societies reporting, Beech River Association; largest number of societies reporting, Knox County Association. Tithers—largest percentage, Giles County; largest number of tithers, Shelby County. Mission Study—largest percentage taking Mission Study, Shelby County; largest number taking Mission Study, Shelby County Association.

A-1 association awards were made to Crockett County Association for the largest percentage of A-1 societies and to Knox County Association for the largest number of A-1 societies. Certificates were awarded to a large number of individual societies for making A-1 records.

Greetings from the vice presidents were heard with attention. Dr. J. T. Warren, president of Carson-Newman College, brought greetings from the State Convention of which he is president. Mrs. Una Roberts Lawrence gave a practical discussion on Personal Service.

Much interest centered in the annual address of the state president, Mrs. R. L. Harris, which closed the morning meeting.—Mrs. J. B. Gilbert.

WEDNESDAY AFTERNOON

Wednesday afternoon brought us one of the most spiritual sessions of the convention. Mrs. Austin Peay's message giving "Glimpses of the Mission Fields," where she has traveled gave an unusual touch to the ordinary course of such conventions, and was enjoyed.

Dr. J. D. Freeman, editor of the Baptist and Reflector, was the second speaker, taking as his subject, "Be Ye Steadfast in Reading." Dr. Freeman spoke in an unusually forceful manner regarding the kind of literature which should be placed before the children in a Christian home and urged that more attention be paid to the training of youth in this most forceful means of learning, reading.

Mrs. Wm. McMurray's report on the work she accomplished during the year as Mission Study Chairman was interesting. The open conference which followed brought out many problems of the work and was one of the best of the convention.

Last but not least on this program was the devotional, led by Mrs. W. F. Powell of Nashville. I would consider that for practical benefit I received

from the convention, Mrs. Powell's devotions exceeded anything on the entire program. Her unusual, yet simple manner of presenting these devotionals was alone worth the convention trip. Her subject for this afternoon was "Hindrances to Prayer." I wish time and space would allow a complete detail of this talk.

Mission Study Banquet

At 5:30 Wednesday afternoon the Mission Study banquet was held in the basement of the church. Mrs. William McMurray of Memphis presided as toastmistress. The welcome address was given by Mrs. J. H. Estes, followed by the response by Mrs. R. K. Kimmons of Nashville, former Mission Study chairman. They were both well presented.

The banquet feature was the mission pageant, taken part in by: "Pioneer Women," Mrs. C. S. Brooks; "Friends of Africa," Mrs. M. G. Baily; "From Over the Border," Mrs. E. Brown; "Lottie Moon," Mrs. C. L. McWater; "A Tale of Two People," Mrs. G. Martin and Mrs. A. L. Staples; "In the Land of the Southern Cross," Mrs. Billie Guillad; "Gospel Among the Red Men," Mrs. Earl Weigle; "Christ of the Indian Road," Mrs. J. A. Costello.

The finale was a most impressive scene with the nations as represented looking with uplifted faces to the cross as borne by America, representing the great responsibility which Southern Baptists have of carrying the gospel message to the world.

WEDNESDAY NIGHT

As usual this young people's session was the "mountain-top" experience of the convention. Mrs. W. J. Cox's address alone was a message of spiritual helpfulness which would make this session one long to be cherished in memory. But not only that, the talks and demonstrations of ability and training by the young people were also a tonic to the otherwise sad tinge the convention had because of necessary retrenchments being made in the mission fields. The young people displayed the result of the valuable training they are receiving. These young people and their parts on the program were as follows:

Welcome, Darrell Hoover; music, Sunbeams of Dyersburg; devotional, Eloise Harrell, Dyersburg G. A.; music, G. A. of Dyersburg; R. A. ranking system (first step), R. A.'s of Dyersburg; "What the Grace McBride Y. W. A. Means to Me," Miss Alys Duff, Memphis; sextet, Union University.

Mrs. Cox's subject was "The Scenic Route Thru Life." She enraptured her hearers with her silver-tongued oratory which has won for her the distinction of being one of the South's most outstanding women.

Miss Walden's part of this service is not to be overlooked. Our new young people's leader proved beyond the shadow of a doubt that Tennessee women are fortunate in having chosen so versatile a leader as she.

The tithing story awards were given to the following: Trula I. Dunlap, Broadway Church, Knoxville, Y. W. A. award of \$10; Ruth Titchwell, Shelbyville, Junior G. A. award of \$5; Gordon Dodge, Baptist Orphanage, Franklin, R. A. award of \$5.

Young People's Banquet

It is with regret that I was unable to attend the entire program following the young people's banquet Thursday night, and therefore am unable to give a complete report of this "Rainbow Banquet."

Miss Ruth Walden pre- (Turn to page 12)

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Editorial

If some of us knew half as much about what we don't know as our friends do, it would be a lot easier to get us to try to know it.

Don't forget; it is no more popular with God today for His disciples to do wrong than it was when Moses and David and Peter did wrong.

Our Colored Friend says: "Heap o' folks think dey's got 'ligion kase dey kin shout; but dey done fergit de good Lawd ain' never made no such noise."

The Cynic says: "The same society leader who will turn up her nose in disgust at the woman who shouts in church will have conniption fits if she wins the prize at a bridge party."

"I never knew a kicking horse to kick and pull at the same time." Nor did you ever know a horse to pull that wouldn't be harnessed. Let that stay in your denominational pipe.

The first association ever organized among Tennessee Baptists was specifically declared to be an "association of churches, each church being represented by her own delegates freely chosen."

Doesn't it seem strange that the friends of liquor and "personal freedom" do not raise a howl when the dope smugglers are arrested? Surely a fellow has as much right to peddle or use dope as he has to peddle or use alcohol.

Just wait until the final returns in the Literary Digest straw vote are in and you will discover that, of the 20,000,000 ballots sent out, only about 6,000,000 were returned, and these were in the main, from the wet centers. At least that is the way the ballots are showing up now.

BEWARE OF BOOZE

The most recent stunt of the liquor crowd is to get some dude intoxicated, then rob him and flee before he is sober enough to report the matter to the officers. Reports from several Tennessee towns bring news of the plan. The victim is spotted, usually after he leaves some bank with plenty of cash on his person. A "good fellow" manages to get in touch with him and informs him where he can get some good liquor. He goes and gets and drinks and in a little while is too drunk to go home. If they are in a public place when he begins to get drunk, the friend who has taken him to the liquor volunteers to help him get home or to his room. That is the last seen of him by the public until he turns up stupified the next day and begins to ask, "Where am I at?"

Yet in spite of partial paralysis, robbery, and all other results, some people go on patronizing the makers and vendors of illicit liquor.

THEY HAVEN'T CHANGED

"Let a minister go in among some of these churches that profess to be on the side of missions

and preach that a minister should give himself wholly to the work, and that, 'they that preach the gospel should live of the gospel,' etc., and he lets himself down. But on the other hand, let a minister get up in the pulpit, stretch out his hands and speak of the marks of the plow-handles as an evidence of his call to the ministry, and he is regarded by some as a minister of Christ in deed and in truth."—From The Baptist of 1849.

And, little as we like to have to tell it, there are Baptist churches in our state that still feel that way about it.

ATTENTION OF THE POLITICIANS

In 1813 the Baptist churches of Middle Tennessee were urged, at their annual associational meeting, to exclude from their fellowship all members who showed sympathy for Great Britain or unfriendliness for the Republican form of government, "that gift from heaven." We wonder if any of our politician Baptists would have dared oppose that bit of "politics in the churches."

As far back as 1853 Baptists in Middle Tennessee were calling on their members to be teetotallers. Here is a sample resolution adopted that year by the association of Middle Tennessee: "Resolved, that our members are hereby requested to discontinue and discountenance the use of spiritous and vinous liquors as a beverage under all circumstances and in all cases. Resolved, that the present crisis demands the enactment of a stern prohibitory law positively prohibiting the sale of ardent spirits as a beverage."

Yes, Tennessee Baptists were meddling in politics over a century ago!

PRESIDENT WATTERS BEREFT

The brotherhood has been shocked by the news of the untimely death of Mrs. H. E. Watters, wife of President Watters of Union University. She passed away on the first after a brief illness due to pneumonia.

She was born in Henry County in 1864 and was married to Henry E. Watters in 1898. Her life was linked with his in the work of the gospel ministry and in the work of education. Since he has been president of Union University she has not only been a consecrated wife and mother, but a faithful supporter of her husband in his many duties. She also had time to help in the battles against intoxicants and at the time of her death was president of the W. C. T. U. in her town. Many students in the college felt the impress of her hand. Her membership was in the First Baptist Church of Jackson. She leaves, besides her husband, four children who will miss her quiet but impressive person and influence in their lives.

The editor extends personal sympathy and bespeaks the love and affection of the great Baptist brotherhood of the State for him who serves them in one of their three colleges.

Mrs. R. B. Kennedy, the wife of Deacon Kennedy of Eastland Church, Nashville, was killed almost instantly Monday afternoon when she was struck by a street car as she was crossing the track near her home on Gallatin Road. The Baptists of Nashville are indeed bereaved in the home-going of this useful woman.

As we go to press the distressing information comes that Dr. G. C. Savage passed away at his home Tuesday morning following a short illness or bronchial pneumonia. Our hearts go out in tender sympathy to Mrs. Savage and the other members of the family in this dark hour.

THE PLAY INDICATOR

The games of children are almost certain indicators of the things that are going on in their environment. A few years ago, in that section of Kentucky around where Marion, Nelson and Washington counties come together, one could find hardly a house where children lived without finding play stills in the yards. It was a notorious moonshining district at the time; the children played what they saw their elders doing. When the Central Coke and Coal Company of Texarkana, Ark., was slaughtering the virgin forests of the

editor's home community in the state, every boy in the section who could do so had a toy log wagon, and if he could not pass a team of goats or steers, he called in his neighbor boys and yoked them up to haul logs. When the women have staged a "tea party," our little girls have to have several others in imitation. A tragic result of this human trait is that the things thus loved and longed for in childhood and "played out" in games, so often determine later conduct.

Sixteen years ago a Baptist preacher went into a picture show in order to see what it was like. It so happened that he sat down behind two twelve-year-old girls. In the midst of a very impassioned scene the hero caught the heroine in a lingering lust-filled embrace.

"Oh, when I get grown, I'm going to have me a sweetheart and do like that!" exclaimed one of those girls, and the other murmured, "Won't that be grand?"

If reports, which are general today, are in any wise true to life, those little girls of that day and hosts of others who have followed them to the dirty, sensuous picture shows have done just what they purposed in their little hearts to do. Scenes revolting to any decent heart may be witnessed, must be witnessed, on every hand. On the train conduct, such as would have resulted in arrest at the hands of conductors two decades ago, is openly and flagrantly enacted. On the street cars almost any night as one goes home from a belated service he has to see men and women of varying ages sitting in all kinds of indecent and passionate embraces. On the highways one sees the same thing; in fact, has his safety jeopardized many times by the reckless driving of young people who are in the arms of sin as they ride along.

Where does it come from? One has to ask the question. Some people blame the parents, and they are responsible for allowing the conditions to exist that produce such degeneracy. Some blame the public school teachers, and some of them are partly responsible. Others blame the preachers and call them moral cowards because they do not spend more time denouncing the conditions of immorality and lewdness that exist. All these are right in part, but wrong in the main. **The background of our present looseness in morals, carelessness of self and gross misconduct in public is the dirty, vile, sex-mad picture shows.**

We are glad to note that they have started a movement to clean up. The Churchman and other religious journals have made it so hot for them that "Elder Hayes" had to do something. Just how clean they are going to be, we can only guess, and our guess is that they will be no better than they have been, save as the expense involved in producing the "talkies" makes it impossible for them to put out so many feet of their vile stuff. But even if they do clean up now, how will that help?

Our only hope is to be found in a return of the fearless preaching of Jeremiah. Too many of our preachers have been cowed by the cry that has gone but during recent months against "wailing Jeremiahs." God and thousands of our old-fashioned mothers only know how we need some wailings from Jeremiahs today.

Starting with the homes we must clean up the playgrounds of our little ones, restore the rules that made promiscuous play and intercourse between the sexes impossible, plant once more in the hearts of our girls principles of virtue and chastity that will make them strong, cultivate once more in the hearts of our boys the desire to be home-builders and fathers, and thus help to restore that pioneer background of virtue and honor without which there will never be a decent or an abiding national life.

Why slew you workman Jesus?
You patriot, priest and scribe!
How could you bear such hatred
To one of Jesse's tribe?

You had waited for His coming,
For the day so long delayed!
You to stir the mob to slay Him!
In your hearts you were afraid!

—Clyde McGee.

Dr. Dawson Utterly Wrong

We have read the article of Dr. Dawson with much interest. We have studied the reply of Secretary Rounds and have noted the answer to it which Dr. Dawson had printed in tract form and sent out over the land. We have studied Editor Masters' wise words relative to the same, and especially those dealing with the denominational leaders who wink at or condone utterances of this kind from men in high positions.

We therefore venture some opinions of our own. In replying to Secretary Rounds, Dr. Dawson says: "In the first place, the article is a mere note of two pages and does not attempt to give a full and adequate discussion of the Bible doctrine of hell, but only to comment upon one aspect of it." We agree with him in saying that "it does not attempt to give an adequate discussion"; it simply banishes a literal hell from the Christian category and substitutes therefor the hell of the modernists. That it is a "mere note" we deny and our readers have it before them as proof. It is a serious and studied document, and it sets forth what Dr. Dawson believes about hell. This he will not deny, not through the columns of the Homiletic Review.

Dr. Dawson further says: "The note was written to a preacher's magazine to which I am a frequent contributor, and was not elaborated with that particularity and explicitness which any one would have employed in writing to laymen." That sounds strange and we imagine our laymen would feel complimented by the implications! The fact that "the note" was written to a preachers' magazine certainly offers no excuse for the dogmas set forth in it and takes none of the blame from the shoulders of the writer for espousing the causes of modernism.

He goes on to declare: "The whole point of my article was to overcome the sensational announcement that 34 per cent of ministers have renounced belief in hell by showing that hell is not so easily disposed of." We fail, however, to see where he has carried the point. He has not disproved that 34 per cent of the ministers do not believe in hell; he has only proved that another preacher believes in a "sort of hell." He has not caused the disbelievers in hell to renounce their views; he has only presented a view which, evidently, finds great favor with him and represents his own idea of the content of the theological doctrine of future punishment. But let us look at the article itself.

Dr. Dawson utterly misrepresents the old concept when he declares: "In the old days we often heard of the lake of fire with its burning brimstone unquenched and the smoke thereof ascending forever, a sizzling punishment accorded to flesh and blood." If he ever heard a preacher preach that flesh and blood would be in hell, the flesh and blood of this life, then he lived in a more ignorant environment than we have ever known. The fires of hell pictured in the Bible bring torture to the spirit and to the resurrected man is what we heard preachers preach.

He further declares: "This idea was derived from a literal interpretation of that highly figurative book, the Apocalypse of John the Revelator, and conceived in pictures after the order of Dore." We deny the assertion. The pictures in Revelation played their part, but nine-tenths of the emphasis in every sermon we ever heard on hell was drawn from the words of Jesus himself. Furthermore, more than nine-tenths of the preachers who did not fail to declare the doctrine of a literal hell never heard of Dore and probably never saw a picture which he had painted, or a copy of one. They simply took the words of Jesus as they are in the Book and taught people to "repent or perish" in the same way that their Lord did.

Dr. Dawson leaves no ground for doubt concerning his position in the matter. Whether he wrote for preachers or laymen or children, it is the same, for he declares, "It is now seen that it is not a hell artificially contrived to which man is arbitrarily consigned by a wrathful God, but a hell of self-retribution scientifically ascertainable. . . ." That, according to him, is the "hell portrayed by Jesus." How did he arrive at the conclusion? Simply by

ignoring all the facts involved, by playing on the words "remember" and bringing in a psychological dogma which, in all probability, will be discarded within the next few years. And he calls that the way to "ascertain a truth scientifically."

That memory will have its part in the torments of the damned, no one will deny, but we emphatically deny that it will be the whole of hell or that reason can emphasize the sufferings of the lost. When we come to the quotations presented by Dr. Dawson relative to "desire," we can only wonder that he did not see the ridiculous side of his argument. Who started the effort to rid the world of belief in literal hell? Who first sought to turn the minds of men and women away from the concepts presented in the Book? It was the devil in the Garden of Eden and rationalists have been following in his footsteps ever since.

"Conscience makes cowards of us all," and cowardice causes us to turn our faces from the realities of the future life which God has presented in plain words and create for ourselves interpretations of those words that suit the needs of our own positions. Dr. Rounds was correct when he declared, "They throw the Bible out of court because they decline to interpret its message save in the light of scientifically accepted hypotheses," and there are many who, like Dr. Dawson, would accept the paganism of the past as a substitute for the Christianity of the past.

What Dr. Dawson Ignores

Three things of supreme importance seem to have escaped the consideration of this brother who, of late months, has become enamored of the liberalistic wing of theology.

1. He does not seem to consider that there are countless scientific facts with which the world is utterly ignorant, and that one of these is, "What experiences the spirit man may have after the death of the physical body," none can know. Will he be dogmatist enough to declare that the same spirit which experiences what we call "hurt," when reactions are brought to it from the nerves of the body, will not be able to receive pain-experiences without the presence of that physical mechanism? And if so, will he declare that the spirit can receive experiences of pleasure and joy without the same physical medium? Let him answer that question before making his dogmatic declarations about hell fire!

2. In the second place, he fails to consider the fact that the Bible does not call for interpretations from science when it speaks in simple words the language of the world. Jesus knew that such men as Dr. Dawson and his kind would come upon the scene; therefore he cried, "Beware of the leaven of the Pharisees!" Until Dr. Dawson can go into the "third heaven" and return to tell us what he experiences there, and until he can go into the bottomless pit and return to tell us what he sees there, he is only dogmatist when he declares that the spirit man cannot suffer from fire, and that there can be no experiences of pain save those which can be accounted for upon the basis of accepted present-day psychological laws.

3. Finally, Dr. Dawson ignores one of the fundamental laws of all psychic experience. He ignores the fact that the most excruciating pain the human spirit can experience here on earth is that which comes from experience created by the mind while we sleep. For example, we know one who has suffered such terrible burns, while dreaming, that it was difficult for him to be persuaded, when awake, that he had not been in the fire. The editor, himself, would have died in a hospital ward, a week after a minor operation, had it not been for the timely aid of a nurse, and all because of an experience brought about in a dream when he thought he was being choked to death on ether.

Will Dr. Dawson deny the reality of these experiences? And will he assert that they were not real? Will he declare that they could not have existed without previous real experiences? All right. Will he declare that his own principle, whereby he would explain hell, will not work to carry over into the future life experiences out of which the realities of hell pictured in the Bible come? Will the fact that the experience is not produced by physical

fire make it any less an actual burning? Did the fact that there was no ether odor anywhere near me that night in Durham, N. C., reduce the horror of the ether strangle that came near ending my life? We challenge him to prove that there was any difference between the experience in the hospital bed and that on the operating table when the anaesthetic was being administered.

Unless he denies the statements of the Bible that this world is to be purged by fire, then he cannot deny that all the souls of the lost are to pass through a "judgment of fire." Furthermore, to be "scientifically accurate" our brother will have to go clear out into the "Beyond Einstein" and discover the region in which matter will not exist nor energy prevail, before he can do away with the everlasting fire of the Bible. And before he can do away with the pains of hell, described by the Lord Jesus himself, as the "smoke of their torment," the fire that is not quenched, etc., he will have to do away with the realities of psychic experience with which all people are acquainted.

ANOTHER WAR

Another war has broken out. This time it is the R. J. Reynolds Tobacco Company vs. the makers of "They're Toasted." In a full-page advertisement last week the makers of Camels branded the unfair propaganda of the makers of Lucky Strikes. (At least that is the natural inference, although no name was mentioned.) Of course the tobacco manufacturers and all other people familiar with the handling of tobaccos, knew that the slogan, "They're toasted," was a catchword meant to ensnare the foolish. Tobacco goes through many various processes before it is made into cigarettes, and in the processes various other things usually go into the tobacco.

What we wish to call attention to is not the unfair methods of the makers of the special cigarette in their advertising campaign, but the shrewd manner in which they are appealing to the foolish women and girls of the state. The picture of a slender, attractive woman with the shadow of a great, fleshy, double-chinned person in the background is enough to frighten any one into believing that safety lies only in the use of that special cigarette. To be sure, the government has the promise that the fake testimonials concerning the way this cigarette has kept certain women slender and graceful will not be used again, but that matters not when money is at stake.

The further fact that scores and thousands of fat people are cigarette fiends never seems to enter into the thinking of the foolish women who had rather be thin for ten years than to live for fifty. The first woman this editor ever saw smoking a cigarette weighed over two hundred pounds. The first real cigarette fiend he ever saw among men was one of the fattest men he has ever seen. Two friends of the editor, one now gone to the other world, had a combined weight of 640 pounds and both were inveterate smokers. The other day on the streets of Nashville three men, each weighing above 200 pounds, were seen lighting cigarettes. The fingers of each man bore the tell-tale yellow of the cigarette fiend.

Innumerable illustrations might be given. It is utter folly to suppose that smoking cigarettes is going to reduce flesh or "maintain the youthful curves" of the body. There are two things that will aid in doing this: one is rigid and careful dieting under the direction of a competent dietician and upon the advice of a good physician; the other is to take the proper exercise through honest and diligent toil. Excessive lounging and sleeping, eating knick-knacks at all hours of the day and night, loafing on the job while somebody else is slaving to make them a living—these have done more to make American women fat than anything else and the only thing cigarettes will ever do toward removing these curses will be to hasten the end of life for the deluded victims of the false propaganda of cigarette manufacturers.

Some people are constitutionally abese and had as well submit to their affliction and enjoy it. They can prevent excessive fat, but cannot be thin and well at the same time. The "Lucky Strike" adv. is pure bunk to deceive silly women.

PREPARING WORTHILY FOR THE NEW ORLEANS CONVENTION

As we approach another annual meeting of the Southern Baptist Convention, and as we face the needs and opportunities confronting all our South-wide causes, we, the undersigned servants of the convention, desire to send our affectionate and deeply grateful greetings to our fellow Baptists throughout all our wide-reaching convention territory, and to bow with them at the throne of grace, in fervent prayer for the highest welfare and the largest serviceableness of our beloved denomination.

There are many things in our current Southern Baptist life to give us great joy and hope—such as the conquering spirit of evangelism manifest in revivals in every section; the present, unprecedented era for the building of better houses of worship; the better training of our armies of young people, through the Sunday schools, and the young people's organizations; the vast work of our educational and training institutions; the gracious and constantly enlarging work that is being done by the laymen's and women's organizations. On the other hand, we must express our profound conviction that our whole missionary program, at home and abroad, should be greatly strengthened and enlarged, and that all the causes embodied in our Co-operative Program should likewise be worthily fortified, just as their needs and opportunities require, and as becometh the friends of our Divine Saviour and Lord. The absolute and unchanging authority of Christ, the poignant needs of mankind, everywhere, and the very safety and vitality of our churches, all imperiously call Christ's people to be true to Him and His cause, in such an hour as this. Our hearts may well tremble to the depths, by any suggestion of unfaithfulness, or even of delay, in caring worthily for Christ's cause.

Surely, we must all be of one mind that our nearly four million Southern Baptists can do vastly better than we are now doing, to carry forward Christ's cause, and that we are now challenged, by every righteous motive that can constrain Christian men and women to worthy action, to find ways, speedily, to care more worthily for His cause. Never before in all their long and eventful history have our Baptist people faced, at home and on the foreign fields, such challenging opportunities and responsibilities to go forward, as now confront them. The rapid spread of the principles of democracy, of religious liberty, of the separation of church and state; the remarkable means of transportation and communication; the tremendous growth of popular education; the rapid breaking down of age-old traditions, have all combined to give our Baptist hosts their greatest opportunity to spread Christ's gospel, since the dawn of Christian history. The doors of opportunity are not merely open; they have literally been lifted off their hinges all around the encircling globe. In this destiny-determining hour, our risen, reigning Lord asks us all and each, for the whole-hearted renewal of our vows to Him, and for the unreserved commitment of our lives and our possessions to Himself, for the furtherance of His kingdom. He asks for nothing else at our hands and for nothing less.

At home and around the world, Christ's kingdom has been halted, not because His people have not the money to support His work, but because as too many of them have been spending on themselves money which rightfully belongs to God. The situation that confronts our Baptist work is largely duplicated in the experience of the other religious denominations of America. Again and again, Baptists have lifted up a glorious standard for the Christian world. They have been world leaders in the mighty struggle for religious liberty, in Bible translation, and in the holy enterprise of world-wide missions. As in our fair Southland and throughout our great nation, our Baptist principles, polity and ways of worship have found a fertile soil and a wide welcome, so is it with our missionaries wherever they have gone throughout the nations of earth, with our principles of freedom, faith

and fellowship. They have been and are being given the most gracious welcome. What a glorious thing it would be if our Baptist people would now seize the holy privilege of lifting up such a standard of Christian giving and living as would mightily challenge their fellow believers everywhere, and release such streams of Christian testimony and power as would gladden the whole earth!

By way of reminding our people of the imperative necessity of immediately addressing ourselves anew to the work of Christ, at home and abroad, we would faithfully face the fact that right here at our very doors, within the territory of our Southern states, there are more than eighteen million persons, above ten years of age, who are not members of any church. Moreover, there are out yonder in the regions beyond, something like one billion precious souls, who, after 1900 years since Christ made the sacrifice for their sins, go groping on in their awful, spiritual blindness. How can Christ's people be half-hearted, self-centered and inactive in the light of such facts?

Still again, our brave and sacrificial missionaries on the front firing line are too often being compelled to make bricks without straw, while a veritable army of well-trained volunteers in the homeland are pleading to be sent to the lands afar. Manifestly, the call to Christ's people to go forward in a mighty way, cannot, in conscience or safety, be evaded or postponed.

In this epochal hour, we would adjure our beloved fellow Baptists of the South, even as we adjure our own souls in the sight of God, that we all now dedicate ourselves to a deeper life of prayer than ever before, in our churches, in our homes, and in our individual lives. Our Divine Master's command to His early followers was, "Tarry, until ye be endued with power from on high." The conquests which He asks of His friends will be utterly impossible without Divine guidance and power. Our constant peril is that we shall calculate wholly with human resources, that we shall forget that it is "Not by might nor by power, but by my Spirit, saith the Lord of hosts." History will not let us forget that a new passion for lost souls and for enlarged missionary conquests has always owed its origin to a renewed devotion to prayer and the deepening of the spiritual life. It was so at Pentecost, when the early disciples of Jesus were transformed from weak and timorous men into irresistible witnesses for Christ. It has been so from Pentecost all down the centuries, and it will be so again, today and tomorrow, whenever and wherever Christ's people are willing to pay the price for spiritual power.

The crucial, vital question persists: Are we willing today to pay the price for spiritual power? Everything worth while costs. Cost and value are indissolubly linked in Christian service. Ease is the undoing bane of Christians. Paul gladly paid the price for spiritual power, as did the other early Christians, whose triumphs were always preceded by mighty crusades. Such Christians shook the Roman Empire to its foundations, in one brief generation. If Christ's people will dare to be apostolic Christians today, in life and service, they will again have the apostolic power and triumphs. There is no easy way to win this lost world to Christ. If Christians insist on finding an easy way, they are inviting certain defeat and disaster. The disciple is not above his Master, nor the servant above his Lord.

Southern Baptists will see certain victory for all their causes, whenever they give all the keys of their lives to Jesus, and put Him and His kingdom first. If we would all do this for this month of April, the closing month of our convention year, enough money would be brought, before the books close April 30th, to revitalize our Home and Foreign Mission Boards, and all our other causes, and to release spiritual influences that would quickly permeate our own nation and all the nations of the earth. Whose heart doesn't beat faster at the very thought?

Let us make the month of April, 1930, forever memorable, by reason of our worthiest gifts to all the causes included in our Co-operative Program. To such end, we would urge that all the estates of

our Southern Baptist Zion go afield and stay afield, every day in April, in the noblest possible effort to inform and enlist all our churches, and all their members, to consecrate their lives and their possessions, for the furtherance of Christ's cause. Let the churches that give regularly through the budget hail the privilege of greatly enlarging the budget, by bringing extra, gratitude offerings. Certainly, the churches that give irregularly, should all be faithfully informed and enlisted. Not one church, nor one individual member of a church, should be left out of co-operation with Christ's cause. Indeed, no one has a right to be a member of Christ's church who is not seeking in some way to help win a lost world to Christ.

In all this blessed crusade, the pastors are the Divinely appointed leaders. Not the Secretaries of the Boards, nor the editors of the papers, nor the teachers in the schools, nor the leaders in the churches, but the pastors. One time, even this time, may the pastors be given such a conquering message as will enlist the men, women and children, everywhere, to care worthily for Christ's cause, in this eventful day in which we are privileged to live and serve. Let every unit, great and small, in city, town, village and country place, maintain the will to win. Let us steadfastly refuse to take counsel of enervating, pessimistic fears, or to magnify seeming difficulties. Difficulties are but new challenges to go forward with Christ. Let us think ourselves together, pray together, and be unitedly and joyfully resolved to pay the price necessary, to carry the great causes committed to our hands to a triumphant culmination.

Such a background of importunate, heart-searching, intercessory prayer, and of consecrated giving and living, for the days and weeks preceding the New Orleans Convention, will assure us, we confidently believe, the most purposeful, spiritual convention that we have ever attended. Let both those who attend and those who do not attend, pray without ceasing, that God will soon send our whole country such a great, deep, spiritual revival of religion as will completely stem the tides of materialism, selfishness and sin that are now sweeping over our land. Yea, and let our most fervent prayer be that such revival may soon spread to all lands, for the universal betterment of mankind and for the glory of God. "Lead on, O King Eternal!"

George W. Truett, President of the Southern Baptist Convention.

Austin Crouch, Executive Secretary of the Executive Board.

T. B. Ray, Executive Secretary, Foreign Mission Board.

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

I. J. VanNess, Executive Secretary, Sunday School Board.

T. J. Watts, Executive Secretary, Relief and Annuity Board.

J. T. Henderson, Secretary of Baptist Brotherhood.

Louis J. Bristow, Secretary Baptist Hospital Commission.

Miss Kathleen Mallory, Corresponding Secretary W. M. U. Auxiliary.

John R. Sampey, President Southern Baptist Theological Seminary.

L. R. Scarborough, President Southwestern Baptist Theological Seminary.

W. W. Hamilton, President Baptist Bible Institute.

O. L. Hailey, General Secretary, American Baptist Theological Seminary.

MIRACLE PLACE

"There is a place where thou canst touch the eyes,
Of blinded men to instant sight;
There is a place where thou canst say, 'Arise,'
To dying captives chained in chains of night.
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the workers and the Word.
Where is that secret place; dost thou ask, 'Where?'
O soul, it is the secret place of Prayer."
—Exchange.

True Forgiveness

SUNDAY SCHOOL LESSON, APRIL 20

Scriptures

Lesson Text: Matthew 18:15-35.
References: Luke 17:3, 4; Lev. 19:17; 2 Cor. 13:1.
Devotional Reading: Psalm 32:1-7.
Golden Text: Matthew 6:12.

Introduction: One of the most difficult traits of human nature, with which our Lord had to deal, was that of selfish ambition. His disciples were like all other people in that respect. More than once did the Saviour rebuke them for their worldliness and their selfishness. They had just asked Him, "Who is the greatest in the kingdom of heaven?" (18:1) and had been given the lesson from the little child about which we studied last Sunday. Turning from that discourse on humility, He entered at once into a discussion of forgiveness. The Mosaic law was not lacking in items dealing with the necessity for charity toward an offender, but Jesus condensed the law setting it forth in new form.

I. Winning the Sinful Brother (15-20)

1. The First Step (15). "If thy brother shall trespass against thee." The reference is to a brother in the church else the following injunction would be meaningless. The picture is easily seen. Two members of a church have a falling-out, one sinning against the other. Or in a broader sense, as is indicated by some of the oldest manuscripts, a brother sins against the entire church. It is a serious matter and human nature prompts us to resent his act or acts. "Go tell him his fault between him and thee alone." Jesus knew human nature and was always seeking to conserve the finest traits. To rebuke a brother in a public place always arouses his resentment, while to go to him in private seldom has that effect. No one, not even a child, likes to be rebuked or reprimanded before others. Many a wayward Christian brother or sister has been further estranged by an untactful approach from one who would set him straight.

Dr. Broadus tells of a conversation between two famous rabbis of ancient times. "I wonder whether there is any one in this time who accepts reproof," stated one of them. "I wonder whether any one nowadays knows how to give admonition," replied the other. Certainly the finest bit of personal power is the ability to put forth an admonition in the right way and at the proper time.

2. The Second Step (16). "If he shall hear thee thou hast gained thy brother; but if he will not hear thee. . . ." There is no need of interpretation. If the offender hears and responds, a reconciliation is readily effected; but if he will not, then other means should be taken to bring him to the right attitude of mind and heart. "Take with thee one or two more." The idea is that there may be no grounds for evasion or denial by the offender. Jesus knew that he, who will not accept the advances of a true brother, will stoop low enough to distort what he might say, so commanded that the legal number of witnesses be sent along. "One or two more; . . . two or three witnesses." The brother taking the witnesses was able to present testimony. The law is found in Deut. 17:6, 19:15. See also 2 Cor. 13:1; Heb. 10:28.

3. The Final Step (17). "Tell it to the church." What did Jesus mean by these words? It seems evident that His idea of "the church" or "a church" must be discovered in this statement. Some claim He meant a Jewish synagogue, and that is about as sane an interpretation as that which has Him mean "an invisible church." If, as others claim, there were no churches in existence at the time, how could His command be obeyed by those to whom it was given? Some of the oldest translators of the Bible rendered "ekklesia," used here, by "congregation." The Greek word means assembly, and when we realize that Jesus chose the word from the Greek political unit as a fitting symbol for the unit of His kingdom, the interpretation here and elsewhere becomes simple and very evident.

The only spiritual or religious authority on earth

that a disciple of Jesus has to obey is a church. If that "church" is thought of as a composite made up of a number of bodies of worshippers, then the disciple has to render obedience to it. Either be a Romanist in spiritual allegiance or be democratic is the inevitable alternative. The kingdom must control its subjects; to do so it must have a legal entity among them; therefore, either the Romanist is right or the Baptist is right, and we must obey an ecclesiastical lord or a church—local body—of Christ.

4. Where Authority Lies (18-20). Had Jesus stopped with the words in verse 17 we should have been left in the dark concerning the meaning of the word "ekklesia." But He did not stop. "Whatsoever ye shall bind and loose." The words, as we have already seen, were from rabbinical sources and mean "Whatsoever you shall forbid or permit on earth," etc. Was He speaking to the disciples as individuals? Nay! He had just declared that the source of final authority was the church. The church is the legal entity in the kingdom. It has a right to permit or forbid certain things. And Jesus specifically declares in these words that the church has God's permission to decide upon human conduct in cases of the kind before us.

Nor did He stop there. "If two of you shall agree as touching anything they shall ask, it shall be done of them of my Father," etc. No one disciple or apostle was enough. Peter had no right, according to these words of Jesus, to take action or to make demands; there must be others of the same mind. This declaration forever destroyed the false claims of the pope; and the following verse locates the source of authority in the so-called "local church." "Where two or three are gathered together in my name, there am I in the midst of them." Two or three, assembled together in His name, constitute a "congregation" or a "church." We misread it when we think of two or three gathered anywhere for any purpose of worship. Jesus is in the midst of every assembly meeting in corporate capacity in conformity with His laws and to such a group alone has He transmitted the authority for excluding disloyal and unruly members.

II. Readiness to Forgive (21-27)

1. The Question (21, 22). "How oft shall I forgive?" The question came as a natural result of the preceding discussion. Peter suggested an answer, "Seven times," perhaps thinking that would win the Master's praise. The idea may have been suggested by the statements in Lev. 26:21, Deut. 28:25, Psalm 79:12, Prov. 24:16, and kindred passages. Jesus quickly pricked the impetuous spokesman by declaring "Seventy times seven." The implication from Luke 17:4 is that the brother asks forgiveness every time he offends. The number mentioned by Jesus removes all restrictions. We are to go on forgiving the penitent offender.

2. The Subject Illustrated (23-35). The illustration chosen by the Lord for the occasion was readily understood by his hearers. They were familiar with the customs of the day. Three characters are presented in the foreground. The king who owned some goodly domain and possessed much power; the servant who owed a big debt to the king; and the servant who owed the servant.

When the reckoning day came, the first servant reported. He owed ten thousand talents. The sum was colossal. Each talent represented the wages of 12,000 men for one day! In our coin, at the present high wage scale, we would have to say "that he owed him \$600,000,000!" To be sure the debtor could not pay it, nor could he borrow the sum elsewhere. Only the king could remit the debt; and being touched by the plea of the debtor, he did that and let him go free.

Now this servant had a fellow servant who owed him a hundred shillings. Using the same standard as above, this man owed about \$500, a sum insignificant when compared with that which the holder of his note owed the king. Yet he was unwilling to release the debt. Instead he "laid hold on him and took him by the throat." Ancient writers tell us of many cases where debtors were seized and their necks twisted until their mouths and noses bled. Jesus probably had witnessed such a criminal

act. The debtor made the same plea his master had made to the king, but it went unheeded. He was cast into prison until he should pay the entire debt.

Justice was not asleep, however, and the friends of the poor man were unwilling to see injustice done. They reported to the king what had happened; the unjust servant was seized and cast into prison for his debt. "The tormenters" constituted the ancient "sweat box" crew of the law. They sought by inhuman and barbaric means to force criminals to divulge the places where treasures were hidden or to tell just why certain acts had been committed and who had had a part in them.

The application of the illustration was brief and pointed. We can readily see it. Jesus is the king; every sinner in his kingdom (saved sinners, of course) has offended Him; likewise, every one has been offended by some brother. If, therefore, Jesus the King is willing to forgive us the tremendous obligations we owe Him and the Father, surely we should be willing to forgive our brothers their little offenses against us.

Peloubet tells the story of a Japanese youth named Honna, who was unjustly sentenced to prison for the crime of his employer in a bank. He served his sentence, was released and wandered for ten years seeking a position. Finally the missionaries discovered him and aided him in getting employment at the penitentiary, where he soon had under him his former employer whose sins had at last found him out. He forgave the enemy, was happily converted and spent the remainder of his life developing a great quarry where released convicts could find employment. He could forgive much because much had been forgiven him.

Things to Ponder: Why did Peter ask the question about the number of times we should forgive? Why is it wise to go to an offending brother in secret? Who should make the advance, the offender or the offended? Why is it wise to take a witness or two on the second visit to the offending brother? What laws lie behind the act. Who is the final authority in all controversies between or among brethren in Christ? What did Jesus mean by "the church"? Why could it not have been an invisible or universal body? How many members are necessary in order to constitute a church? If the offender will not obey the church, what is to be done with him? Do our churches obey the Lord in this matter? How often did Jesus say we should forgive? Why? Make an application of the story of the king and the two debtors.

RECEIPTS AND DISBURSEMENTS, MARCH, 1930—CO-OPERATIVE PROGRAM

Southwide	
Foreign Missions	\$ 4,650.00
Home Missions	2,247.50
Relief and Annuity Board	651.00
Education Board	310.00
S. B. Theological Seminary	310.00
S. W. B. Theological Seminary	471.20
Baptist Bible Institute	341.00
American Baptist Theological Seminary	37.20
New Orleans Hospital	232.50
W. M. U. Training School	49.60
Total	\$ 9,300.00
Statewide	
State Missions	\$ 3,348.00
Orphans' Home	1,488.00
Memorial Hospital	930.00
Carson and Newman College	930.00
Union University	930.00
Tennessee College	930.00
Subject to adjustment	558.00
Ministerial Education	186.00
Total	\$ 9,300.00
Grand total	\$18,600.00

Designated Funds	
Foreign Mission Board	\$ 184.77
Home Mission Board	3,823.57
Baptist Bible Institute	57.07
Orphans' Home	400.00
State Missions	85.37
Executive Board, Tennessee Baptist Convention, O. E. Bryan, Executive Secretary-Treasurer,	

TALKS TO MINISTERS

By "UNCLE MITCHELL"

(Out of a unique experience these articles are written for the brotherhood. The writer has spent forty years in the ministry, having been called to preach when only seventeen years of age. With the idea clearly fixed in his mind that "the world owes nobody anything that he does not earn," and "the true estimate of every man is based upon what he does," the "Talks" have been prepared.—Editor.)

No. VIII. A Bit Overbearing

The church is a divine institution and has a divine mission. This principle demands a leader with a divine call and he must be divinely appointed to the church he would serve. No minister will attain to the higher order of his work unless he has an overwhelming conviction that God has called him into the ministry. This conviction must be strong enough to bind him, as if hooks of steel, to his post of duty. A pastor should have the same personal conviction before he enters the pastorate of that church that may call him and the church should act under the leadership of the Holy Spirit in extending the call. Our ministers and churches need a profound conviction along this line, and we know of nothing else that will lift the ministry out of the drivel of light and trifling pastorates. It would give strength to every pastorate, if the men who are serving our churches would believe thoroughly that they are placed there by the work of the Holy Spirit. Divinely appointed pastors over a divinely constituted church will be a fit. We fear that many of our ministers today are overbearing and too anxious to be called to this or that church. Many of our ministers and churches proceed upon the method of a dirty primary in calling a pastor. It's a shame the way some ministers and certain members of the church do work in these annual calls. The habit of these annual calls upon the part of our country churches especially have done more to disturb the fellowship and work of the church than anything else that has come along. There is only one thing that will stop this trouble and that is for all pastors as well as the churches to believe and practice that the call of a pastor is of God without respect to twelve months. The indefinite call is the only safe method for any church. Oh, there may be some ministers that would be overbearing in their desire to hold on after their work is done, but this will be the exception and not the rule. But with shame we admit that some ministers will use any and every method to get before a church. We have known of them sending an appointment to the church a few weeks before the annual call, make a few friends by it and get into the race for the pastorate, and offer to preach without a fixed salary or any stated salary. We do not believe in ministers being candidates for churches. It is the church's privilege to take the lead in this matter and also the fixing of a salary. We cannot see where there would be anything overbearing or wrong in a minister letting his friends know or a church know that he would be willing to consider the new field, but this thing of seeking and using most any kind of a method to get a call is really wrong and sinful. This is a serious matter, both with the minister and the church, and should be checked.

Shall we charge that some ministers are in the business of speculating on the gospel? This is hard to believe and yet sometimes it looks that way from facts that develop oftentimes in pastoral changes. A speculator is not necessarily a dishonest man. It is the dishonest methods that have made the name speculator so odious in many circles. Money seeks investments in new ways and wealth concentrates in strange directions. But it is really a dangerous thing for ministers to make investments. If he gets rich (a thing that hardly ever happens), the people will call him mercenary and selfish, and if he fails he is a fool.

We have seen ministers that have been overbearing on the question of salary and investments. They expend too much time in trying to make money and not enough time in trying to save some money, though their salary may be small. Some ministers cannot preach without telling the congregation how poor and what a hard time he and his

family have to live. It looks as though they are giving a hint for a raise in salary or a big offering at the close of the revival. There can be no doubt but that ministers are underpaid, with possible exceptions; but when a minister becomes over-anxious about finances, he will be apt to become overbearing and weaken himself with his church.

There needs to be quite a bit said on the question of salary and the churches paying better salaries, but we move on to a closing word. There are some ministers who want to be at the head of the deacon board, finances, superintendent of the Sunday school, missionary society, and everything else the church may undertake to do. We knew a minister who went into the stores and would tell the merchant what to buy and how to sell, meet with the city board and school board and help dictate how the town and schools ought to be run.

Help carry the news of the town and remind a lot of people they were good gossipers. Ministers that are overbearing in trying to run the church, the town and regulate society will soon be given their "walking papers."

A "Baptist" preacher in another state announced to his congregation that the "Baptist church" is one of the "branches" of the "church universal." Well, we have 3,100 Baptist churches in Texas, among the whites, besides about 2,000 negro churches. Each one of these churches is entirely separate from all the others, a unit by itself, and the pertinent question is, Which one of them is the branch? One of the most amazing things in the world is the persistent, insistent, obstinate, ignorance which exists about the nature of a Baptist church.—Baptist Standard.

Make April a Record-Breaking Month for All Denominational Causes

WHAT

Is the Strongest Appeal That Can Be Made?

Do Your Best For Christ.

WHO

Are the Judges of Your Best?

You—You can decide what your best is

a

n

d

Christ—Christ will decide what your best is.

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury.”—Mark 12:4.

Executive Committee of the Southern Baptist Convention

NASHVILLE, TENN.

ANNUAL MEETING OF THE SUNDAY SCHOOL BOARD

By I. J. VanNess, Executive Secretary

For the last three years the Sunday School Board has held its annual meeting in March. We are able by doing this to anticipate the meeting of the convention, and consider matters of reference or policy, which may need to be laid before that body. Such a meeting was held on March 12th. We had the largest representation of any recent meeting.

It was possible to submit favorable reports regarding the Board's business and work. Our business has maintained the steady level of the past two years, with slight increases over the last year. The chief advance is in our merchandise business, which includes our chain of book stores. It is interesting to see how periodical business has kept a consistent level during the last three trying years, including slight gains for the present year, with the growth of our schools which has been steady and general. This shows that our Sunday school and B. Y. P. U. work is quietly, but surely, becoming a steadying factor in our denominational life.

During the year the Board has been subject to considerable criticism in sections of our constituency. Resolutions have been adopted by Baptist bodies and the questions have been discussed in the papers. All of these matters were laid before the Board, and then submitted to a committee. This committee reported as follows, and their report was unanimously adopted:

"While we regret any mistakes, either doctrinally or otherwise, that have crept into our literature, and while we believe in the wisdom and doctrinal integrity of our editors, we do urge them to exercise great care in the selection of writers and in editing manuscripts. We re-affirm our approval of the principles set forth by the Executive Secretary and adopted by the Board at its December, 1929, meeting:

"1. That the work of the Sunday School Board should be constructive and for the promotion of the generally established views of our denomination, and that all articles should conserve this principle.

"2. That our periodicals are not for the exploitation of personal or peculiar views on the part of individuals who may be selected as writers, but we ask that the writers shall subordinate their views to the principle stated above.

"3. That our writers shall avoid the discussion of questions, at any time, which are unsettled and the occasion of sharp issues among our people; our periodicals being for the instruction of children, young people and others in the great fundamental principles of our denomination and their enlightenment in a personal knowledge of the Bible."

Criticism had also been made regarding the reopening of our magazines to general advertising. This matter was also referred to a committee, and its report, which follows, was unanimously adopted:

"We find the following reasons for these advertisements:

"1. Because of increased obligations imposed by the convention and the desire not to curtail the regular work of the Board.

"2. Because of our obligations to firms engaging these advertisements we feel that we should recognize the existing contracts which were made on the authority of the Board. We realize the necessity of continuing the advertising for some time because of contracts now existing, and because of the labor and expense incurred during the last quarter.

"3. We recommend that advertisements be rewritten to eliminate any objectionable features.

"4. We recommend that at the termination of the present contracts, the matter of advertising as now in force be discontinued, if this can be done in justice to all parties concerned; provided, also, that new contracts of high-grade class may be accepted by the management of the Board until the next annual meeting.

"5. We recommend that we ask the Executive Secretary to report on this whole matter in detail at the next annual meeting of the Board."

The Board gave its approval to the proposed plans for Ridgecrest for the summer of 1930, and authorized a committee to consider future plans,

after conference with the Executive Committee of the convention, for the period beyond the three years for which the Board has assumed responsibility, the same to be reported to the next annual meeting of the Board for consideration.

The attendance was large and participation was general, only two of the state members being absent. It was an open and democratic meeting, as was proper. All of its activities were unanimous. It was also a hopeful and encouraging meeting in every way.

Interesting figures were presented at this meeting, which will be reported to the convention in May, showing that in the last decade Southern Baptists, already the second largest denominational body, have exceeded any religious group in this country in baptism, and in gains in church membership, and in gains in Sunday school and B. Y. P. U. development far exceed any other denomination. Yet we have much to do, and our recent growth should but lead us to greater efforts. We have the largest rural constituency in America, and therefore the greatest task and opportunity.

THE HOME SECRETARYSHIP OF THE FOREIGN MISSION BOARD

The Foreign Mission Board wishes to give to its constituency the following information about an important phase of its work:

For many months Secretary T. B. Ray has been directing the work of the Board both at home and abroad. There is urgent need for an additional secretary, and the Board, since last October, has been making diligent search for a man who would be suitable and available for the position of Home Secretary. At a recent meeting of the Board it was decided to invite one of our own missionaries, Rev. William Eugene Sallee, to come home and take up this important work. Brother Sallee replied as follows:

"Our lives belong to Christ and are dedicated to him for the evangelization of the world. We cannot give up being missionaries to China. If as missionaries we could be used at home to help the cause of Foreign Missions, we would be willing to come for a time."

The Board fully sympathizes with Brother Sallee's attitude in the matter and has asked him to come under the conditions implied in his cablegram. The Board expects him to come without delay.

To many Southern Baptists Brother Sallee needs no introduction or commendation, as he is widely known. He has been a missionary in China for twenty-five years. His visits to this country, when on furlough, have been signally fruitful in stimulating interest in the cause of Foreign Missions. He has a vigorous and attractive personality, is a speaker of marked ability, is in thorough accord with the best thought and ideals of Southern Baptists, is a man of the highest character and loves Foreign Missions with all his soul. He is in every way eminently qualified to render the service which, at this particular juncture, the cause so much needs.—R. E. Gaines, President.

NEW SUBSCRIBERS

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THE PASTORS CALLED TOGETHER FOR PRAYER

By Austin Crouch, Executive Secretary, Executive Committee of Southern Baptist Convention

The Southern Baptist Convention which meets in New Orleans, May 14-17, should be epoch-making in its consecration, prayer and missionary spirit. Every meeting and conference, both before and during the convention, should look to that end and make for that consummation.

With this in view and recognizing that our pastors are the divinely appointed leaders in developing the spiritual life of the denomination, the Executive Committee of the Southern Baptist Convention is calling upon our pastors to meet in New Orleans on Tuesday, May 13th, for prayer and conference. The meeting will be in charge of the secretaries of the two Mission Boards. The place of meeting and the program of procedure will be announced later.

The purpose of the meeting is to counsel and pray together about the Heavenly Father's business. It is not a Home Mission Conference, nor is it a Foreign Mission Conference. It is a pastors' meeting for prayer about our denominational work. "Taking Jesus Seriously," will be the theme under consideration. To give ourselves to Him in unconditional surrender for service will be the purpose.

We are urging all of our pastors to attend this meeting. We will find God's will when we look away from all earthly things and operations and look up in faith and confidence to the "hills from whence cometh our strength."

Let us meet for a day of prayer that our Heavenly Father will grant to His people an outpouring of His Spirit!

NOTICE

We now have registration cards for the Southern Baptist Convention, also railroad certificates for reduced fare. All who wish to attend the convention from Tennessee should apply at once for credentials. Following is article 3 of the Constitution of the Southern Baptist Convention:

Article III. The Convention shall consist (1) of messengers who contribute funds, or are elected by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one messenger for every \$250 actually paid into the treasuries of the Boards during the fiscal year ending the thirtieth day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which cooperate with this Convention, provided that such representative be formally elected at the annual meeting of his District Association, and the election certified to the Secretaries of the Convention, either in writing or by copy of the printed minutes.

Credentials are issued by O. E. Bryan, State Secretary, for Baptists going from Tennessee. Address 161 Eighth Ave., N., Nashville, Tenn.

THE NEWS BULLETIN

NOTES—GENERAL AND LOCAL
By J. H. Rushbrooke, M.A., D.D.,
General Secretary, Baptist
World Alliance

London Conference on Naval Disarmament: Christian people in England are deeply stirred by the great moral and human issues raised at this conference. All denominations have issued appeals for continuous prayer that the conference may promote world-peace. It is well to remember that Baptists have a special interest in this matter. We represent a world-wide fellowship. In every one of the nations and dominions represented in London our fellow Baptists are found. War would hurl them one against another in fratricidal strife. That would be reason enough to arouse among us dread and hatred of war; but there are still deeper and larger considerations. We are a world-fellowship, bearing testimony on behalf of the Lord Jesus Christ to the ends of the earth. We shall not utter his message in its fullness unless in His name we call the peoples to live in a brotherhood of justice and good will.

Latin-American Baptist Convention: Correspondence reaching me from South America indicates the widening interest which this approaching event has aroused. Baptists throughout the world scarcely realize that there has grown up, in a Latin Roman Catholic country—Brazil—and in the course of little more than a generation, a Baptist convention that is numerically stronger than any group in Africa, stronger than the Baptist Union of Australia, and stronger than seven-eighths of the National Unions in Europe. The missionary agency chiefly concerned in Brazil has been the Foreign Mission Board of the Southern Convention, whose Executive Secretary, Dr. T. B. Ray, will be one of the "guests of honor" at Rio during the Latin-American Convention. The other guests are Dr. George W. Truett, who is to preach several times, and myself, as the special representative of the Baptist World Alliance.

Jubilee of the National Baptist Convention: The National Baptist Convention celebrates its jubilee in Chicago, August 14 to 25, this year. It was formed in 1880 at a meeting of 151 delegates. Three of these are still living—the Rev. J. M. Armstead, Rev. T. L. Jordan and Mrs. D. B. Pettiford.

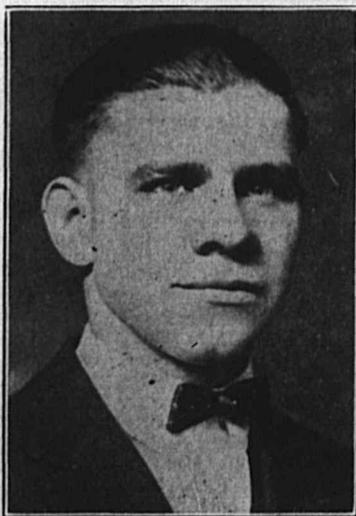
Baptism on the Film: A member of our Alliance Executive telephoned me on a recent Saturday morning that a "burlesque" representation of baptism was included in a film now being shown publicly. I set out to see for myself. The film turned out to be a "talkie" in which the actor (an ex-Baptist minister) solemnly recites the time-honored baptismal formula with the Triune Name. The actual immersion was so performed as to provoke the merriment of the crowd that filled the theater. I immediately forwarded a protest to the manager, and also wrote to the British Board of Film Censors. My action received the support of the members of the Alliance Executive

residing in England, as well as of the British Baptist Union and Missionary Society. The film had already been certified by the board of censors—undoubtedly through some oversight; but the president of the board granted me an interview upon the whole subject, and to this Mr. Aubrey, the secretary of the British Baptist Union, was also invited. I thankfully record that the British censors are evidently eager to avoid wounding religious susceptibilities. "Cuts" are to be made in this particular film if it continues to be exhibited in England, and the board will adopt the general rule that restrictions already applied to the filming of the Lord's Supper are also to be applied in the case of baptism. I tell the story in these notes in order to impress upon my brethren the need of vigilance in these matters. We cannot allow a sacred ordinance to serve the ends of vulgar amusement. Roman Catholics would be promptly in arms if the "mass" were so treated.

Persecution in Russia—Prayer and Protest Spreading: It is natural that the Baptist denomination, which, with the Lutherans and Mennonites, is one of the three evangelical bodies strongly represented outside as well as inside Russia, should have been foremost in appealing for prayer throughout the world on behalf of the persecuted Christians in that land. The action which the Executive Committee of the Baptist World Alliance took in May, 1929, has found general approval, and in all parts of the earth "World Alliance Sunday" was this year observed as a day of supplication on behalf of Russia.

Meanwhile, public opinion in many European countries, and especially in Great Britain, has been seriously disturbed as the facts have become

NASHVILLE PASTOR



L. H. Hatcher, Pastor of North End Church, Nashville.

This will introduce to our readers the Rev. L. H. Hatcher who has just moved to Nashville from McEwen in order to assume full time with the new North End Baptist Church which was organized last fall. There have been 36 additions to the church during his pastorate and a new building completed and put into use.

more generally known. In England a vigorous agitation—unhappily not disconnected from political issues—was initiated at the close of last year through the influence of the Morning Post, newspaper. Before long the political element receded into the background, and the movement became in the main an unofficial "Christian Protest." Our readers are aware that at a later stage the pope has intervened and fixed March 19th as a special occasion for intercession by Roman Catholics. The Anglican hierarchy has also acted, and the Archbishops of Canterbury and York fixed Sunday, March 16th, as a day of intercession.

Since the Baptist World Alliance has appealed for "continuous and united prayer" on behalf of the sufferers in Russia, there is every reason for our people to observe both these days and indeed every other day. We cannot but believe that world-wide prayer and the united expression of the moral judgment of mankind must needs secure amelioration.

SIXTIETH ANNIVERSARY

Rev. J. T. Oakley Celebrates Three-Score Years in the Ministry,
March 30, 1930

The fifth Sunday meeting of the Wilson County Association at Shop Springs resolved on Sunday morning, March 30th, into a celebration of the sixtieth anniversary of Rev. J. T. Oakley's ministry. It was near where the magnificent new church now stands, in an old schoolhouse, that he preached his first sermon by appointment on his eighteenth birthday sixty years ago. Hence he celebrated his seventy-eighth birthday simultaneously with his sixtieth anniversary in the Baptist ministry.

A large crowd gathered to do him honor. By actual count there were more than 1,000 people on the grounds. Members from many of the churches in Middle Tennessee which he had served as pastor during these years were present to felicitate him upon the occasion. On the platform with him were Mrs. Oakley, his companion for more than fifty-five years, and Elder J. H. Grime, his contemporary in the ministry in this section of the state and one of his closest friends. Two other preachers were present.

At 11 o'clock he spoke concerning his ministerial life and labors. His address was indeed a marvelous combination of human interest elements and of spiritual appeal and power. His narration of incidents in his career as a preacher had the very rare and excellent quality of bearing a message to his hearers concerning the gospel he had preached. It was more than an interesting presentation of personal reminiscences. Out of his varied and lengthy experiences in the ministry the most outstanding incidents would, of course, be those which had to do most intimately with his own Christian life, and concerning which he could speak most helpfully and inspiringly to others.

Brother Oakley is still active in the work, being pastor of Round Lick Church, Watertown, in the Wilson County Association.—J. D. Moore.

AN INTERESTING CABLE

Sent by the Kansas City Freemason, John T. Jenkins, Editor

Anticipating a deadlock at the naval parley, we cabled Prime Minister MacDonald and Ambassador Stimson, also wired President Hoover the following: "Blessed are the peace makers." The hereditary dual instinct of certain nations should be "forgiven for they know not what they do." Is it not time to ward off a dog-in-the-manger policy in the London conference? Why should not

a three-or-four power united naval agreement be signed? This can be done and at the same time love can be expressed for those who refuse to help us reduce the Golden Rule to a working basis. No one can question that it is a merciful thing to protect our belligerent brothers against themselves in case of failure to sign. Should we not say to them in the interest of world peace, We will meet you much more than half way, but if you persist in seeing the matter only from your own viewpoint, can you not also see that you are liable to compel us to establish a friendly but air-tight commercial, financial, political, social, industrial and agricultural boycott against you until you see your mistake?

THE MONTH OF APRIL

By President W. W. Hamilton,
Baptist Bible Institute

Let us take Jesus seriously for the month of April! Let us make it a month of prayer and sacrifice! Let us not only do without luxuries, but also cut down the necessities! Let us as individuals count it a real joy and privilege and attainment to suffer for our Saviour's sake, and see what we can endure for him!

Suffering is not only a test of love, but it is also a most convincing testimony. It is even more. It is a privilege and an attainment. We can make April memorable and blessed. How many of us will do so? To suffer and to sacrifice for those we love always bring riches of experience and of character far beyond any money valuation.

Would it not be well for our Southern Baptist Convention to begin this year with a day of fasting (Turn to page 16.)

BEAUTIFUL BOOKLET ON MEMORIALS

For Monument Buyers
Just Off the Press
Write for Free Copy

Every monument buyer should have a copy of booklet, "Winnsboro Granite Memorials in Impressive Design," and study the important facts contained in this beautiful booklet before making purchase. This booklet makes clear the all-important factors which mark the ideal monument, and tells why Winnsboro Granite stands pre-eminently the leader in quality as a monumental material.

Write for your FREE copy to Winnsboro Granite Corporation, Rion, S. C. No obligations. A study of this booklet may save you much disappointment in later years.

You may be sure of obtaining genuine Winnsboro Granite if you insist on receiving from your dealer a quarry certificate signed by the management of Winnsboro Granite Corporation, sole quarries of Winnsboro Granite, and you may also test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size or if there is any wave in the grain (wide variation in the crystalline mixture) some mistake has been made and the monument is not genuine Winnsboro Granite. Only perfect stone, carefully inspected and triple tested is shipped as Winnsboro Granite.

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Winnsboro Granite is selected flawless, remarkably even and straight in grain.

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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.

THE LITTLE CHILDREN IN JAPAN

The little children in Japan
Are fearfully polite;
They always thank their bread and milk

Before they take a bite,
And say: "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude.
"O noble, dear mamma," they say,
"We trust we don't intrude."
Instead of rushing in to where
All day their mother combs her hair

The little children in Japan
Wear mittens on their feet;
They have no proper hats to go
A-walking on the street;
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
With toys of paper play,
And carry paper parasols
To keep the rain away;
And when you go to see, you'll find
It's paper walls they live behind.

The little children in Japan,
They haven't any store
Of beds and chairs and parlor things;
And so upon the floor
They sit and sip their tea and smile,
And then they go to sleep a while.
—Clipped.

a pile of books, and the younger man took some on his arm.

"Buy one of our books, good people! You will be made happy by what is in even the very littlest ones that I sell for one egg each."

"Truly those are beautiful books, though they have no pictures in them. My cousin's family have a book with pictures in it; but they need the pictures more than we do, because my honorable father can read," thought Little Plum proudly. At that moment the crowd parted a little, and the boy caught sight of the man who sold sweet cakes.

"Sweet cakes are good. But when I have eaten one up it is gone, and so is whatever I paid for it," he told himself. "A book would last a long time and give pleasure to others as well as to myself. It would please my honorable father most of all, because he can read; and a good boy ought to think more of his father than he does of himself."

So Little Plum turned his back on those tempting sweet cakes and thrust his egg almost under the nose of the young man with the books. He could take a book home to his honorable father. He was buying it—he had it in his fat little hands. With so much joy in his heart that it was near to bursting with it, he ran to his family and displayed his treasure. And they laughed at him; and they made fun of him for wasting his egg. "It is a good thing he said; it has wisdom in it—things that will tell us what we ought to do. The men were telling about all that is in it! And the schoolmaster said those are good things the men tell," urged Little Plum, who was almost ready to cry at seeing how little they thought of his book.

"There, there, you meant well; and the honorable father knows that you are a good son to buy a book instead of something for yourself," whispered his mother.

"Ah, the schoolmaster was there, was he? Did he see you buying this? It is well that he should know how much even the children of my insignificant family desire to possess books. I will look the thing over when we have eaten," decided Little Plum's father.

He did. Everybody had to keep very still, because it is a great task to read a Chinese book; and Little Plum's honorable father seemed to read very slowly at first. But soon he was reading faster, and he looked as if he had indeed found good stories in the little book.

Of course Little Plum wished that his father would read aloud, or else tell him what the book was about. But it would not have been polite to ask him, and at last Little Plum had to go off to bed without being sure whether it was an interesting book or not!

Long, long afterward he was wakened by hearing his mother calling to his honorable father: "Do come to bed; it is the middle of the night. I am sure! Has that foreign devil's book bewitched you?"

"No! The man who came to bring this book to our country is a good, good man! I have been reading of One who was a greater sage than Confucius. This man was a friend to every one, even to children and to women like you. In the morning I must read to Little Plum how this Jesus took children up in his arms and blessed them. It is a wonderful, wonderful book!"

"My, oh my! I'm sure it is worth an egg!" whispered Little Plum to himself.—Mary S. Stover, in Exchange.

ELLEN GETS EVEN

"I'll never, never play with that ugly Betty Moore again as long as I live," declared Ellen Ray one afternoon when she came in from a round of sleigh-riding with her next-door neighbor.

"What has Betty done now?" asked her mother thoughtfully.

"Done?" cried Ellen. "Why, mother," she rode down the hill ten times all by herself; but I'll get even with her, and when I get the new dishes that father promised me for a birthday gift, I shan't let her play with them at all!"

"The Bible tells us to be kind, neighborly and charitable," reminded mother Ray.

"But I can't be neighborly with Betty," argued Ellen; "she's too selfish."

"Betty's selfishness shouldn't keep you from sharing," said mother.

Ellen sat down by the window and meditated that statement a long, long time, but when she went to bed that night she still had the thought in mind to even things up with Betty by the same measure she had used herself.

The next morning when Ellen went downstairs the first thing she heard was that Betty had a heavy cold and was in bed. That afternoon brought word that Betty was ill with pneumonia and had a trained nurse with her.

Ellen was thinking. Down in her heart she remembered that she had had only the day before some unkind thoughts about her neighbor—things that she was now sorry for.

Days slipped into weeks and Betty continued ill; but one morning came the glad news that the crisis had passed, and she would soon recover if only Betty's mother could persuade her to eat, but even the daintiest things possible didn't seem to increase her appetite.

Then came Ellen's birthday and with it the dishes and a great thought.

"I know what I'll do," mused Ellen, "I'll get mother to fix a pitcher of nice hot chocolate and a cup custard, and I'll send it over to Betty on a silver tray in my new dishes."

No sooner than suggested, the deed was done. The minute Betty's eyes spied the bright, new dishes she developed an appetite, and not until she had sipped the last drop of chocolate in the bright little pitcher, did she leave off eating, and then smiling and happy, she asked for Ellen.

"Well, Ellen," she said when her friend stood before her, "I like your way of getting even, and just to show you that I do, I am going to lend you my sled to use for your very own until I am well again."

"And I," laughed Ellen, "will let you keep my dishes to eat out of until you are well again."

That, the mothers agreed heartily, was a very nice way to settle a score.—Alice M. Barr, in Christian Advocate.

The examining alienists were in a quandary. The court had ordered them to interview the prisoner and render a report on his sanity. The poor fellow had answered all of their questions correctly. The man showed no evidence of mental weakness. He seemed perfectly normal. It looked as if the verdict would be "sane."

"Are you married?" asked the chief physician in conclusion.

"Yes, and happily," answered the prisoner.

"Any children?"

"One boy."

"What's he like?"

"Oh, just an ordinary kid. He looks like other kids. He cries like other kids. He's a nice baby, but he isn't the most wonderful baby in the world. He's a fairly intelligent youngster, but I wouldn't say that he's the smartest infant on the block. He's a good looking baby, but there must be lots of other babies who are just as pretty and just as cute. He talks a little now and then and says something that faintly sounds like

'mama' and 'papa.' That's not unusual. Any kid of his age should be able to do that. Sure, he's a nice baby, but I've seen others, too. . . ."

"Hopelessly insane," whispered the doctor to his colleagues, "very abnormal. We'd better institutionalize him at once!"—Arthur L. Lippmann, from Psychology.



March

In like a lion and out like a lamb,
Is a saying as old as the Niger,
But now March comes in like a snorting buck ram

And goes out like a man-eating tiger.
—College Humor.

Saved Again

Old Lady: "If you really want work, Farmer Gray wants a right-hand man."

Wanderer: "Jus' my luck, lidy; I'm left-anded!"—TidBits.

The grown-ups were having an animated discussion. Richard watched quietly for a long while and then sidled over to his mother and whispered: "After a while their moufs will get tired, then I can say sumpin'."

Familiar Figures

North: "At regular rates, it is said a trip to Mars would cost \$850,000,000."

West: "So that's where my wife went on her vacation!"—Life.

"I don't see how you can afford to take so many girls to expensive restaurants."

"That's easy. I always ask each girl, just before we go in, if she hasn't been putting on weight."—Tid-Bits.

Janet, aged nine, was taken by her mother to lunch at the house of a friend. The hostess was of the talkative variety, and, in her enjoyment of certain interesting little incidents she was relating, quite forgot to give Janet anything in the shape of food. After a lapse of several minutes Janet could endure this situation no longer. So raising her plate as high as she could she demanded in shrill voice: "Anybody here want a clean plate?"

Betty was playing in the yard with her wagon. Her mother happened by, stooped and kissed her. Quickly she wiped the kiss off. "Don't kiss me, mama," she said; "I'm the garbage man."

Practicing Economy

"What do you slick your hair down with?"

"Crisco."

"Why?"

"Because I don't have to get any haircuts."

"Why?"

"Because Crisco is shortening."—Exchange.

A little girl of seven was invited to a children's fancy dress party, and many and long conversations were held upon the particular costume she was to wear. One of her suggestions was that she could go as a milkmaid. "No," said her mother, "you are too small." To which Joan replied, "But, mother, I could go as a condensed milkmaid."—Methodist Times.

Chicanelli, who had to leave on a journey before the end of a case begun against him by a neighbor, gave orders to his lawyer to let him know the result by telegraph. After several days he got the following telegram: "Right has triumphed."

He at once telegraphed back: "Appeal immediately."

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 Mal Collicie, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE, MARCH 30, 1930

Knoxville, Bell Ave.	1462
Chattanooga, First	1308
Memphis, Bellevue	1275
Knoxville, First	1268
Arlington	1100
Knoxville, Broadway	932
Memphis, Temple	755
Memphis, Union Avenue	678
Nashville, Grace	644
Nashville, Judson	581
Nashville, Immanuel	576
Memphis, Central	575
Memphis, LaBelle	545
Etowah, First	523
Erwin, First	508
Nashville, Park Avenue	501
Chattanooga, Calvary	492
Cleveland, First	450
South Knoxville	450
Nashville, Eastland	449
Knoxville, Euclid Avenue	439
Chattanooga, Northside	436
Elizabethton	427
Chattanooga, Ridgedale	427
Nashville, Edgefield	421
Memphis, Boulevard	411
Chattanooga, Tabernacle	410
Memphis, Speedway Terrace	409
Clarksville, First	395
East Chattanooga	370
Humboldt	370
Paris	368
St. Elmo	363
Knoxville, Lincoln Park	359
Chattanooga, Central	346
Nashville, Lockeland	336
Nashville, North Edgefield	320
Chattanooga, Chamberlain Ave.	319
Memphis, Highland Heights	315
Memphis, Seventh	311
Nashville, Grandview	310
Milan	309
Sevierville	309
Memphis, Merton Avenue	305
Trenton	305

SUNDAY SCHOOL NOTES

Rev. O. E. Green of Ripley keeps up the work of training. He has just closed a class with more than two dozen taking the tests. On April 7th he begins another class. This is the way to do it. Wish all the preachers would take this matter seriously.

Taylor Street Church closed a big school with three classes. Mr. Christenbury teaching the first division of the Sunday School Manual, Miss Robinson teaching "Building a Standard Sunday School," and Mr. W. D. Powell teaching the Bible Division of the Manual. Fine attendance and good interest throughout.

Newbern has postponed their training school on account of having no pastor at present. They will put this on later.

The Sunday School Conventions are on this month and we trust the associations are holding their group meetings right along each Sunday through April. Next month will be laymen's month, and we are urging the men to aid the Sunday schools in their efforts to put on these group meetings and thereby enlist those out in the associations who do regularly attend the conventions proper. Let's make April a big month.

SUNDAY SCHOOLS THE NEED

It has come heavy upon our hearts that we are not pressing our Sunday school work like we should in the outlying associations, and nothing will get it going like the associational organizations. It is our deep con-

viction that we are putting too much stress on training programs in churches that have but little teaching and in many none at all.

The thing needed all over the state is the teaching of God's word in a real serious way. We should not try to press so many organizations in churches that have no Sunday schools. They cannot man too much machinery, and the thing they need is the dynamite of the gospel message. We have made investigation in many associations, and to show that we are not alone in our thinking I am quoting from a letter from Miss Pearl Smullen who worked with us last summer and who is now actively engaged in both Sunday school and B. Y. P. U. work in Grainger County in connection with her day school work at Washburn. She says, in part: "I have just been in one of our fifth Sunday meetings and held services at a place where they have a large house and should have a large evergreen Sunday school, but I found no school at all and they have not had one since early fall. The house was not in condition for services, and they have no preaching at all. This is the case in many churches in this county and other near-by sections. Now, my honest opinion is that our churches in the country need Sunday school work first of all and lots of it. Then I was on a program in one of the churches when they put on the programs suggested for the B. Y. P. U., but this program did not meet the need at that place. They have no B. Y. P. U. work and do not understand what it is all about. They do not seem to understand what we are doing. My judgment is that we are getting the cart before the horse. I really believe that a live Sunday school in every church in this association will be the best background for a B. Y. P. U. In the first place, we need a lot of old-fashioned revivals in this section and get the people converted and interested in God, the church and the cause in general. They need a missionary in here who will stay with them and lay foundation work first."

These are wise words that Miss Pearl speaks concerning the situation in that section. The same thing is true elsewhere. Wherever we go we find the same great need. Unless we give more attention to foundation work in these country districts we will soon have no churches at all in the country.

WEST TENNESSEE SUNDAY SCHOOL CONVENTION

The West Tennessee Sunday School Convention has been set for June 16-18. It had to be moved from the original dates because of so many conflicts with other general meetings. At the last meeting of this convention it was voted from April to June. It comes during the B. Y. P. U. month of that quarter and when all the regional conventions are on, but we will do our best to co-operate with the others in putting this on in great fashion and pray that we may have the best meeting yet. The program is a fine one and bids to draw a great crowd of people.

Miss Collicie writes: "Mr. and Mrs. Faulkner from Rocky Hill came over last night. They certainly appreciate 'Rookie.' They said he helped them wonderfully. They are delight-

ed with the new literature and graded Sunday school. Have had 122 in their Sunday school. I am going out tomorrow and help them take a census. Will be with Immanuel Church Sunday morning and go to Erwin Monday."

Union City ran over three hundred last Sunday having present 310, that's fine, and we are watching them grow.

Greenville went to 225 last Sunday. We hope to see them on the 300 list before many more weeks pass.

We are delighted to note that Prof. D. M. Myers has been elected to represent Tennessee College from this on. Mr. Myers is one of the outstanding laymen of the state and is unusually active in all lines of church work. We believe that he will add hundreds to Tennessee College in pupils as well as dollars in the endowment fund.

Rev. D. Edgar Allen of Kingsport writes: "In the eighteen and a half months I have been here there have been 250 additions to our church, and we have raised in cash a bit over \$33,000 for running expenses, payments on the big debt, interest charges and a small contribution from time to time on denominational causes. It breaks my heart not to be able to make our contributions to denominational work larger, as I usually lead my churches to do bigger things in that respect. But with this crushing debt we do well to do anything at all outside of local demands. Our new church here had 175 members by the time it was a year old, and only one took some 12 or 15 of these from the First Church. They also have paid some \$2,500 towards the work there and have also secured a lot free from debt which is worth \$1,500, and have some \$7,500 pledged for their new building to start soon. They plan about a \$20,000 building."

SPECIAL ATTENTION

We call especial attention to the letter being sent out by Mr. Gillis of Belmont Heights Church concerning the entertainment there. We hope our people will take kindly to this arrangement and come in large numbers. This is as cheap as we can live at home, and we will feel much freer to pay for our eats while there. Quoting from his letter:

"It's up to the Nashville Association churches to make a good showing in attendance, and Belmont is making all preparations for a record attendance.

"The Elementary Department superintendent requests that particular attention be called to the following: 'An exhibit of posters, hand work, illustrated songs and teaching devices is planned, and you are urged to send or bring your work for this display not later than noon of Monday, April 14th.' It is understood that awards will be given to the best exhibits.

"We will be prepared to supply meals to those attending—luncheon and supper Tuesday, the 15th, and luncheon Wednesday, the 16th, at 35 cents for single meals or the three for \$1; and we guarantee them to be the best to be had anywhere at the price. A delightfully informal program will be given at the evening meal Tuesday.

"This is Nashville's first opportunity, at least for a long time, to entertain the convention, and Belmont is taking it as a serious responsibility and a privilege, and we hope that the other Nashville churches will appreciate the splendid opportunity afforded by sending in large delegations."

ROBERTSON COUNTY GOES RIGHT ON

Rev. A. M. Nicholson, associational superintendent, writes from Orlinda: "Our group meeting at Greenbrier last Sunday afternoon was very sat-

isfactory. That makes one meeting in every group with the organization all worked out in each group and a definite program adopted. In all these meetings I have explained the standard for associational work and by vote every group has set itself to the task of reaching this standard. Another group meeting is being arranged for the groups for this month and we hope to get right down to work. So I am writing for other supplies. Please send me about thirty copies of 'The Associational Organization for Baptist Sunday Schools of Tennessee' and about thirty wall charts dealing with the six-point record system. If these can be gotten to me by Sunday I shall be very grateful. Those you sent last week reached me on time."

Rev. Mark Harris writes that they are still getting results from their week of evangelistic effort following the training school there.

PROGRESS AT RIDGEDALE, CHATTANOOGA

We are quoting from a letter from Dr. R. L. Baker, Ridgedale Baptist Church, Chattanooga. He has some very wise things to say in this letter concerning the business of training:

"The unusual has happened in our Sunday school. Last month we averaged our resident membership in actual attendance. Then we averaged in attendance about 430 and our total enrollment 490. In all my ministry the highest average I have ever witnessed.

"Last Sunday in the Junior department 87 were enrolled, with 83 present; Intermediate, 86 enrolled, 85 present. Can you beat it? Our men's class is mounting up around 85 in attendance, and we hope to soon go to 100. This will work a change in enrollment, also will change our attendance, as you know grown-up folks are irregular compared with young folks.

Training is the secret! I have staid by the work, helped train and teach and I have a young class of preachers who are now into the third month, taking a regular course well planned. A few others take advantage of the class. This class convenes twice each week at night.

"I have worked out a scheme of training for the whole church. It is a huge task, but it can be done, and we are of mind that we will test it out thoroughly. It just supplements the training courses of the B. Y. P. U. and Sunday school training courses. It will in no sense take their places but augment them.

"Our training courses of B. Y. P. U. and Sunday school does not directly reach our constituency and give enough conviction. It must be supplemented if we ever get stability with the masses. The man who can do it will have no easy job. It will pay dividends for all the future. I forgot to say that we have one of the finest primary departments you will find in the state. This department will about equal the Intermediate and Junior."

B. Y. P. U. NOTES

Frank Wood writes regarding his experiences in the associational conferences: "I got in today from Whitwell where we closed our series of associational conferences last night. I think, on the whole, all the conferences were well attended. Where the associations were organized almost all the associational leaders were at the meetings. Those that were not largely attended were the ones that were doing nothing, and after all it was possibly the best thing to have done was set down with the president, as we did in every instance except one, and go over the work with her and interest her in a program. Lots of the associations that were not holding their group meetings are beginning in April to put them on. Some of the associations were not completely organized, and they are planning for associational conven-

tions soon working for a good representation of the churches at which time they hope to complete their organization and get started on a real program. I feel that these two weeks will mean much to the work in East Tennessee. However, there will be some of the associations that will have to work to get things going. Polk County and Sequatchie Valley associations are asking for a worker to spend one month in each association this summer. The people in these associations especially are anxious to do something if they can get some help, and both are needy fields. I wish some one might reach them sometime this summer."

Miss Martha Sherwood writes from Erwin concerning her Intermediate Union: "We should have reported earlier, but we have just now reached the standard requirements. Our union is doing some excellent work and many of them have made 100 per cent on the main points of the record."

Cookeville is planning a B. Y. P. U. training school under the leadership of Mr. Henry F. Foster, Jr.

LAYMEN'S NOTES

Mr. J. L. Trent writes from Baileytown wanting information concerning the laymen's brotherhood. They are planning to organize at Baileytown.

Mr. Z. A. McCray of Chattanooga sends in two scholarships from his Sunday school class for two ministers to the Preachers' School in June. We wish some more classes would do the same thing.

May is to be laymen's month again and we do hope our men will organize in all the groups and go afield to hold their meetings and to organize the brotherhoods in the local churches. It is our honest opinion that the main thing before Southern Baptists today is the enlistment of the men and instruction in Bible knowledge and interest in our denominational work.

SUGGESTED PROGRAMS

Suggested program for the monthly meeting of the local brotherhood for May, also one for the group meetings in the same month:

General topic, "The Local Church," director presiding. Financial program.

1. Devotional led by church treasurer.
 2. Report of general financial condition of the church.
 3. Song by men fifty years old and up.
 4. Address, "Teaching the Doctrine of Giving in the Sunday School."
 5. Address, "Tithing."
 6. Special music.
 7. Address, "How the Dollar Is Divided."
 8. "The Best Financial Program for Our Church."
 9. Silent prayer and good-night.
- The Educational Department can furnish help on any topic suggested.

General theme, "Education." Meeting Sunday at 2 p.m., group director presiding.

- 2:00—Devotions led by some visiting director.
- 2:15—Reports from all churches. (Two-minute talks).
- 2:30—Discussion, "Informing the Men." (Ten-minute talks):
 1. Stewardship Classes, How Conduct Them.
 2. Brotherhood Using the Adult Union Program on Sunday Evening.
 3. How Inform Our Men about the Co-operative Program.
 4. The Baptist and Reflector and Other Papers Educational Agencies.
- 3:10—Special music.
- 3:20—Address, "Christian Education."
- 3:50—Summing up and adjournment.

Where we shall meet next time in September.

A SUGGESTION

It is probably too late for the adoption of the suggestion made by Brother Morris of Oklahoma relative to the program for the S. B. C., therefore why not have sermons prepared by the brethren and on the subjects named and printed in our Baptist papers?

I do not know whether this suggestion from Oklahoma is the "voice" or the "echo"; I do know that this sentiment is being expressed in Tennessee and over the South. If we are not to continue to give aid and comfort to the destructionists, somebody must start a construction program. Our Baptist people have not become insensible to the call of duty!—H. T. Whaley.

Portland, Tenn.

Obituaries

Published free up to 100 words.
Words in excess of this number
will be inserted for 1 cent per word.

ALFRED VAUGHAN

Whereas, Death has again invaded our ranks and taken from us Alfred Alston Vaughan, aged 13, one of the dear boys of our church; therefore be it resolved:

1. That we as a church and Sunday school feel a great loss and express to the bereaved family, Mr. and Mrs. E. L. Vaughan and son Sanford, twin brother of the deceased, our deepest sympathy and prayers for their comfort; and

2. That a copy of these resolutions be spread on our records, a copy sent the family and a copy sent the Baptist and Reflector for publication.

Committee: Mesdames Mary Alston, W. A. Lipscomb and J. W. Mount.

SANFORD

Whereas on September 1, 1929, death removed from our midst a charter member of our church and an efficient Bible teacher, Dr. Henry M. Sanford, aged 78; therefore, be it resolved:

1. That the Henning Baptist Church has lost one of her most loyal members, the Sunday school an able teacher, and the prayer meetings a faithful attendant. We have missed him greatly and shall miss him for a long time.

2. That we extend to the bereaved family our heartfelt sympathy and prayers for their loss as well as ours. That a copy of these resolutions be furnished the family of the deceased, a copy be spread upon our records, and a copy be sent the Baptist and Reflector for publication.

WILLIAM C. SHUMATE

In Loving Memory of My Dear Husband

Dear one, thou hast left us lonely in our hearts today. Death has of you bereaved us, taking you so far away. You have crossed that cold, dark river where angels hold you by the hand. You are safe from storms for evermore, safe within the promised land. We have lost our dear one. He has bid us all adieu, gone to live in heaven, and his form is lost to view. Oh, that dear one! How we will miss him! Oh, how hard to give him up, but an angel come down and removed him from our flock. Do not ask if we miss him, for there is such a vacant place. Oft we think we hear his footsteps or see his smiling face. He has gone to a brighter region. Each kind and loving word no more in this lonely world will your sweet-voice be heard. For alas! the Saviour has called him from this world of woe! His spirit has ascended from this earthly world below. So fare thee well, our loved one, you have only gone before; and if we are but as faithful, we shall meet you on heaven's shore. We did love him, O we love him, but the angels loved him best.—Wife and Babies and Sister.

NEW BOOKS REVIEWED

Background of London Naval Conference. By Laura Puffer Morgan. Published by the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C. 25 cents postpaid.

This is an interesting booklet dealing with the forces and nations lying behind the conference which has stirred the civilized world for several weeks. Not only does it present the problems involved in disarmament, but shows by statistical tables the nature of the changes to be made. One will be better able to know what the London conference is "all about" if he studies this little booklet.

What the Negro Thinks. By Robert Russa Moton. Published by Doubleday-Doran Co., Garden City, N. Y. \$2.50.

The author of this volume is the successor of Booker T. Washington in Tuskegee Institute. He is recognized as a leader of negro life and thought in this country, and this volume places him high in the ranks of those who know not only the psychology of his own people, but know the white man better than he knows himself. A fuller review will be presented later in an editorial. We register here our appeal that our pastors and all other church leaders secure this book and study it. There are no ponderous terms and puerile efforts to display great learning. The language is clear, definite, chaste and convincing. Matters of vital importance are discussed in a frank, yet gracious way. If you want to get a little idea of what the negro, as a people, is thinking, read this volume.—Editor.

The Practical and Profitable in Church Administration. By Arthur Thomas Brooks. Published by the Judson Press, 1701-1703 Chestnut Street, Philadelphia, Pa. \$2.00.

This is one of the most attractive volumes we have ever seen dealing with the matter of Church Administration. It is intended primarily for the city church, the opening chapter dealing with the possibilities of the city church. Other themes discussed in a fine way are: "Adapting the Church's Message to the Needs of the Field," "Enlisting the Community in the Life of the Church," "Can City Churches Function Successfully Seven Days a Week?" (this is an interesting and convincing chapter); "Special Days, a Hindrance and a Help"; "Musical Program of the Church," and others. The practical business life of the church is given much consideration, the use of records, advertising evangelism, pageants, dramas, etc., the prayer meeting and the pastor are given full treatment, and the book closes with a chapter on "Getting and Holding the Crowds."

The volume is a splendid piece of book-making, is printed on high-grade paper, contains many choice illustrations and is worth all it costs to the pastor who wants to know how to put over his job.

The Pew Preaches. "A cross section of what America's foremost laymen are thinking about religion and the church." Edited by William L. Stidger and published by the Cokesbury Press, Nashville. \$2.50.

One of the most unique and interesting volumes we have seen in many

months. It is a large, well-bound and attractive book into which the editor has gathered statements from some of the greatest of America's business men. Roger W. Babson presents religion "As a Business Man Sees It"; R. A. Doan, successful manufacturer, discusses "The Kind of Christ We Shall Share with the World"; an interview with Henry Ford is presented, and it is an eye-opener for those who know the great manufacturer only through the secular press; Robert A. Long, founder and president of the Long-Bell Lumber Company, discusses "God Is in His Heaven—and in Business"; Edwin Markham, the noted poet, tells us about "Citizens of the City of God."

One of the most interesting chapters in the book is that from Thomas L. Masson, journalist, who was for a long time one of the editors of "Life," but is now associated with the Christian Herald as book editor. "What Christ Means to Me" is his subject and he presents some rare and miraculous experiences through which he has passed. J. C. Penny, the great chain-store head, discusses "Putting Christian Principles to Work in Business." James Schermerhorn, classmate of Gen. John J. Pershing from West Point, former editor of the Detroit Times, and successor, as a speaker, to Chauncey Depew, describes "The Soul of a City"; Ex-Governor Sweet of Colorado describes "The Layman in a Changing World"; Edgar T. Welch, head of the Welch Grape Juice Company, answers the question, "Can the Pew Help the Pulpit?"; William Allen White of the Emporia, Kansas, Gazette presents "God Only Knows," a ringing defense of the ministry of Jesus in social life; Ex-Secretary of the Navy Wilbur gives a delightful chapter on "Life's Voyage"; Charles W. Wood on "Jesus Was Right"; and Owen D. Young on "What Is Right in Business?" finish the list.

No more worthy or ambitious piece of work could have been done in this day than to gather for the benefit of all readers these statements from outstanding business men of the world. To be sure one cannot agree with every idea presented; they are not super-men, but successful as business men. How good it is to open their minds and peep inside where the big things are considered.—Editor.

The Ever Open Door. By the English preacher, Rev. George H. Morrison, M.A. Published by Richard R. Smith, Inc., New York. \$2.00.

This book contains a collection of fifty-two pithy sermonets, edited by his wife after his decease. Each number is very short and concise, the average length being about five pages, and the type is larger than is commonly found in most books. It is very suitable for one who enjoys and appreciates brief selections for inspirational and devotional reading.—Paul R. Hodge.

Bible Briefs Against Hurtful Heresies. By H. Boyce Taylor, Murray, Ky. 25 cents per copy; \$12.50 per hundred copies.

Do you want to know how to answer the critics who love to taunt Baptists about being "narrow" and such? Do you want to know why you are a Baptist and the Scriptures for your position? Are you dissatisfied with your lack of knowledge of the fundamental truths of the Bible upon which you have staked your hope of eternal peace and glory? If so, then send for this booklet and study it.

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WOMAN'S MISSIONARY UNION

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 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.

TENNESSEE WOMAN'S MISSIONARY UNION CONVENTION

(From page 1.)

sided as toastmistress in a very pleasing manner and introduced the speakers in an interesting way. The program was as follows: Evening prayer, "Day Is Dying in the West"; welcome, Miss Mildred Corum, Dyersburg; "Clouds and Sunshine," Miss Helen Gardner, Jackson; "Rainbow Dreams," Mrs. Virgil Adams, Lenoir City; "Rainbow Beams," Miss Kellie Hix, Shelbyville; "Rainbow Reams," Mrs. W. C. Howell, Alamo; "Rainbow Gleams," Miss Corinne Williams, Stanton; special music; "The Promise," Miss Hazel Ellis, Union University; "Blending of Colors," Mrs. H. E. Mullens, Nashville; "The Pot of Gold," Mrs. C. D. Creasman, Lewisburg; conference.

Let us not overlook giving credit to those who prepared this high spot in Tennessee W. M. U. history, the 1930 convention. Miss Mary Northington's statement that this was the first convention where she had no details to worry about was indeed a compliment to both the state workers and the excellent hospitality and co-operation of the Dyersburg people. Dyersburg has reason indeed to boast of true Southern hospitality, not just in name, but in actual practice.—Mrs. Virgil L. Adams.

THURSDAY

Thursday morning, March 27, two conferences were held—young people's, led by Miss Ruth Walden, and superintendents, by Miss Mary Northington.

Promptly at nine o'clock the convention was called to order by the president, Mrs. R. L. Harris. "Jesus Calls Us" was sung, after which Miss Buchanan, former state secretary, led in prayer, this being followed with the convention song, "Living for Jesus."

The morning devotional, to which all looked forward, was conducted by Mrs. W. F. Powell of Nashville, who used for her subject, "Intercessory Prayer." We were reminded that the extent of a Christian life is not to sit and pray, but that prayer should lead us out into power.

Mrs. Powell said: "In all humility and reverence I come to what I think is higher ground. Unselfishness; pray that He may lead you out for others. You cannot be an intercessor and pray honestly unless the Holy Spirit has come into your life. The nail on which to hang our lesson today is 1 Sam. 12:23. Be patient, quiet, but persistent and expectant. The religion of our Lord Jesus Christ doesn't mean selfishness. First of all, we should make a prayer list and some of the ones for whom I believe we should pray are these: The rulers of our country. Oh, that they might rule with godliness and honesty. Then our ministers, our teachers. We mothers and fathers ought to take a week off and talk to ourselves. Then we should pray for our enemies, the unsaved, our church, for our church is us, and for laborers." This was a stirring message and made us feel keenly our negligence.

The report on obituaries was given, and we heard read the names of twenty-eight of our sisters in Christ who have gone on to be with our Master.

Telegrams of cordial greetings were received and read by the secretary from Alabama and South Carolina conventions.

Our plan of work for the year was discussed by Miss Northington, who called our attention to a few changes in the routine.

Our beloved Dr. Bryan, executive secretary of the Tennessee Baptist Convention Board, brought us a rousing message which will ever linger in our minds, on "Steadfast in the Co-operative Program."

"Steadfast means fixed, firm, like the pillars of Hercules and the Rock of Gibraltar; like a mighty oak that sends its roots downward, like a ship with its anchor cast.

"The Co-operative Program is steadfast because it is scriptural. It is in harmony with the tithe and offering. Paul's plan of laying by in store on the first day of the week.

"It is steadfast because it has been tried and found good, because no better program has been found, because the good women are behind it. There is no such thing as failure with our good praying women behind it. The women gave one-half of what was given to the Co-operative Program last year.

"One thing wrong with the Co-operative Program is that it doesn't receive enough money from Baptists; not enough people co-operating. The day passes quickly, is short. Let us find our place, the place God intended for us in the Co-operative Program. Let us resolve more than ever before this year to be directed by God's Spirit."

These truths prepared us for the address of the day which was brought by Mrs. W. J. Cox, president of the W. M. U. Auxiliary to the Southern Baptist Convention. Mrs. Cox carried us to the mountain top, using as her subject, "God's Supreme Design."

"If God calls men and women to lead, He calls men and women to prepare. Ask yourself, 'How may I maintain my missionary zeal when I return home?' I know no better way to do it than through our periodicals. Through these we keep in touch with our missions, God's supreme design. We must vitalize our Co-operative Program. What makes it real?"

"Missions is a positive message, demands positive attention, is self-defense for every nation itself, is a power. All these things are but lips of God. The lips of God form an arch as broad as heaven. Jesus is God's supreme expression of His supreme design.

"The positive message of missions today should be delivered by positive leadership. We should know why we are functioning and the purpose underlying it all.

"How many young people in our organizations know why they are there? It is all right to be A-1, but we should see the weightier fundamentals. We must pray and work until we can vitalize our program, our people; until we can see God's supreme design. As a missionary people we need to spot our weak spots. The positive message of missions assures us of the efficacy of prayer. Where do we get our assurance of stupendous answer to prayer? On the mission field. We are willing to serve today, but we must have a positive leadership. Pray to be anything but neuter today. May we purpose this morning to be chief assistant to the King of kings.

"Do not cast aside the old and tried for the new and untried. We need to select the best of the old and the best of the new and strike a happy medium. Galilee of old had a mission and it was the mission of the Galilean Himself.

"Love is the only communion cup from which all nations will drink. America can never reach the high pinnacle of leadership save on her knees. For you and for me the great clock of destiny strikes now."

The afternoon session was opened by singing "The Kingdom Is Coming," after which prayer was offered. Miss Willie Jean Stewart very effectively discussed our W. M. U. specials. She likened them to our W. M. U. pin, the Training School at Louisville, Ky., being the torch; the Bible fund, the Bible; the Margaret Fund, the world.

Mrs. C. K. Dozier, missionary to Japan, spoke to us on "A Visit with Our Southern Baptists in Japan." Oh, that all of us everywhere might have heard this soul-stirring message with its ringing appeal! Mrs. Dozier received a letter from one of her missionary friends containing this plea: "We are waiting for you to come back. Please hurry; don't delay!" Seventy-seven years ago the doors of Japan were opened by Commodore Perry. We were moved to tears as she told how the governor of Japan crucified fifty Christians, one of that number being a lad of eleven years, who when told if he would renounce his religion might go free, replied, "No, I'd rather die for my Christ." As we heard that more money was spent last year than ever before for whisky and immoral purposes, that nine thousand Japanese in the city go yearly to worship a ten-million-dollar shrine, how they are taught to say Buddha's "Kingdom Come," "Buddha loves me," we were speechless.

What is America doing for Japan? My heart sank within me as Mrs. Dozier told how pictures that did not pass the board of censorship in America were sent to Japan. The Japanese consider God a dead ancestor and tell us that after we die we return to ashes unless we have been a very prominent character, then we become a God. Sunday in Japan is a holiday instead of a holy day. Last year in the city where Mrs. Dozier was a Goodwill Center was born. The first day there were nine children present, but at the end of the month there were sixty-two, and it continues to grow.

"God's work is prospering in the hands of Southern Baptists, but so little are we doing! Baptists are far down in line because of no leadership. Baptists who are so strong in America, what are we going to do for Japan? God is working in the hearts of the Japanese. I would that we might see the great opportunity before us. Seventy-seven years ago we went into Japan through the back door by force; now she is crying, 'Come over and help us,' and we enter by the front door. Japan is open to Southern Baptists. Remember, Jesus Christ said, 'Look, look, the fields are white.'"

Mrs. W. F. Powell's closing consecration service was on "Jesus' Habits of Prayer." An upturned face, a lonely person, that's our Jesus. Five things about prayer we get from Jesus' life. It will clear our vision; it steadies our nerves; it will define duty; it stiffens our purpose and sweetens our spirit. May some one say of me, "She was a praying woman; it is worth the effort." There were 603 women registered for the convention. We adjourned at four o'clock to meet March 10-12, 1931, in Cleveland.

At 5:30 the presidents' and circle leaders' banquet was held. The color scheme was symbolic of the glow and the profusion of spring flowers and tapers made the tables a scene of rare beauty. After the singing of "Break Thou the Bread of Life," Miss Buchanan offered thanks. Mrs. Hunt of Dyersburg extended poetical greetings, to which Mrs. Mahan of Knoxville replied in rhyme. Mrs. Henry Fowlkes of Dyersburg favored us with a solo, "Arise, Shine, for Thy Light Is Come." Mrs. McElrath of Nashville brought us helps on "How to Make a W. M. S. Radiant." The "Afterglow of the Little Moon Offering" was efficiently handled by Mrs. Walter Drake of Lewisburg. Mrs. Dozier of Japan brought us an inspirational address on "Following the Gleam," as only Mrs. Dozier could do. "Bright Reflections from

Our Home Mission Week of Prayer," by Mrs. Norman Smith of Clarksville. "Lights Through the Business Women's Circle," by Mrs. Farr of Memphis aroused all of us. "Circle of Fulgence," by Mrs. R. L. Cowan of Knoxville, gave us an insight into the grandeur of W. M. U. work. Last but not least, our own "Miss Mary" brought us "New Lamps for Old." The close was most impressive. The favors of miniature candles in holders were lighted from the tapers and as each of us held our own and sang, "Follow the Gleam," we felt our own unworthiness and craved His light more than ever before. The Mizpah benediction, in unison, was our dismissal.

On to Cleveland, March 10-12, 1931.—Mrs. Jos. R. Kyzar, Nashville.

I NEED JESUS

(Song used many times during the convention.)

I need Jesus; my need I now confess.
No friend like Him in times of deep distress.

I need Jesus, the need I gladly own;
Tho' some may bear their load alone,
yet I need Jesus.

Chorus:

I need Jesus, I need Jesus, I need
Jesus ev'ry day;
Need Him in the sunshine hour, need
Him when the storm clouds low'r;
Ev'ry day along my way, yes, I need
Jesus.

I need Jesus, I need a friend like
Him,
A friend to guide when paths of life
are dim;
I need Jesus when foes my soul as-
sail;
Alone I know I can but fail—so I
need Jesus.

I need Jesus, I need Him to the end;
No one like Him; He is the sinner's
Friend.

I need Jesus, no other friend will do;
So constant, kind, so strong and true
yes, I need Jesus.

—George O. Webster.

SUBSCRIBE, MY LADY, SUBSCRIBE!

At the convention meeting in Dyersburg we voted to put on a big campaign for subscriptions to the Baptist and Reflector and our missionary magazines. April is the month to start and it should be completed this quarter.

Send today for sample copies. Divide your society into teams. Work at the job. Recognize the team securing the largest number. Let's go!

Baptist and Reflector, \$2.00, 161 Eighth Ave., North, Nashville.

Home and Foreign Fields, \$1.00, Baptist Sunday School Board, Nashville.

Royal Service, \$0.50.

World Comrades, \$1.00.

The Window of Y. W. A., \$1.00.

The last three should be addressed, W. M. U., 1111 Comer Building, Birmingham, Ala.

OUR CUBAN TOUR

Have you decided to go to Cuba with us after the Southern Baptist Convention? Our Baptist party is limited to twenty, so if you want to go, please write today to Miss Mary Northington, 161 Eighth Avenue, N., Nashville.

If you ride on a pass, it will cost you \$75 less than the rest of us. We pay \$166 round trip from New Orleans. Our reservations are made with the Elliott Tours. Read what they tell us about it:

"After the Baptist convention in New Orleans, our party of congenial ladies and gentlemen will leave on a large steamer for a Cuban tour. One of the best conductors of Elliott Tours will accompany this party during the entire tour.

"After a delightful voyage on the Gulf of Mexico we shall enter the beautiful harbor of Havana. We shall motor to our hotel where we shall have rooms with baths and excellent meals.

"You will enjoy your visit to Ha-

vana and feel like you are in Europe. Everything is so foreign.

"While in Cuba we shall use automobiles in seeing the attractions, as follows: Moro Castle, Old Fort and Harbor, Malecon and Prado, City of Havana by Motor, Cemetery and Boneyard, Cigar Factories, Municipal Orphanage, Interior of Cuba (distance 50 miles), Pineapple Farms, Tropical Gardens, Banana Farms, Baptist Temple, Baptist Orphanage and Schools, Casino (rivalling Monte Carlo), National Jai a Lai Games, Havana at Night, Chinese Theater, Shopping Tours, Cathedral where Columbus was Buried, President's Mansion, Capitol, Vedado (residential section), and numerous other attractions.

"We take only twenty in this party, so enroll at once and we shall hold good reservations for you.

"This is a wonderful opportunity to see with your own eyes missionaries at work in the Baptist temple and schools."

A WOMAN'S CHAIR

By Frances T. VanNess

The women of the "upper Southland" have for some years been listening to calls from the "lower Southland" border, appealing calls, worth-while calls, romantic calls! From the Baptist Bible Institute situated at a port of entry, brought in contact with the needs of the earth, educating to serve and to save those of their own state, of the Home Mission territory and of the many Latin races meeting there.

Housed in a building, designed as a place of restful beauty for the individual family, later serving the artistic needs and culture of a community, still later set apart for the education of the Southern girl, latest of all dedicated to the training of workers in intensive, personal world-reaching evangelization! Our own Baptist Bible Institute!

At last the W. M. U. have decided to enter this intriguing institution—not only to enter, but we hope to stay. They plan to place a chair—wide, roomy, comfortable, inviting! One to rest the whole weary world. "A Chair of Missions"! Think of it! We are being asked to endow a chair. Wonderful work, ending not with this year, but continuing down the many years. Our money, our influence, continuing long after we are gone, safely tucked away in this "Chair of Missions"!

At the State Convention it was voted Tennessee would join her sister states in maintaining this chair for a year, praying and hoping that it become a permanent work of the W. M. U. Now you are asked to have a part in it by contributing directly, or through your society, that it may be reported by May 1st. I am told special plans are to be made for the acceptance of this gift of maintenance at our convention in New Orleans in May. You will want this chair to be part your chair. You will want it to become the permanent work of Southern Baptist women. Don't forget the shortness of time act promptly.

REPORT OF NOMINATING COMMITTEE

OFFICERS

- President, Mrs. R. L. Harris, 112 Gibbs Road, Knoxville.
- Vice President at Large, Mrs. Hight C. Moore, Benham Avenue, Nashville.
- Vice President, East Tennessee, Mrs. J. W. Marshall, Fountain City.
- Vice President, Middle Tennessee, Mrs. R. K. Kimmons, 3304 Charlotte Road, Nashville.
- Vice President, West Tennessee, Mrs. C. M. Thompson, 165 North Arlington, Jackson.
- Recording Secretary, Mrs. H. E. Mullens, B2, Jefferson Apartments, Nashville.
- Assistant Recording Secretary, Mrs. Douglas J. Ginn, 161 Eighth Avenue, N., Nashville.
- Corresponding Secretary-Treasurer, Miss Mary Northington, 161 Eighth Avenue, N., Nashville.

Young People's Secretary, Miss Ruth Walden, 161 Eighth Avenue, N., Nashville.

Young People's Leader, East Tennessee, Mrs. Virgil Adams, Lenoir City.

Young People's Leader, Middle Tennessee, Miss Kellie Hix, Shelbyville.

Young People's Leader, West Tennessee, Mrs. Dallas Wohlath, 1890 Vinton, Memphis.

Training School Trustee, Miss Willie Jean Stewart, 161 Eighth Avenue, North, Nashville.

Margaret Fund Trustee, Mrs. S. J. Smith, 6 Sterchi Apartments, Knoxville.

Mission Study Chairman, Mrs. William McMurray, Memphis.

Personal Service Chairman, Mrs. P. H. Sweet, 2115 Ringgold Road, Chattanooga.

Stewardship Chairman, Mrs. J. Frank Seiler, Elizabethton.

EXECUTIVE BOARD

East Tennessee

Mrs. R. L. Cowan (3 years), 143 Overton, Knoxville; Mrs. J. B. Carter (2 years), Morristown; Mrs. Winston Henry (2 years), Maryville; Mrs. H. A. Todd (3 years), Athens; Miss Jessal Holtzclaw (1 year), 213 E. 8th Street, Chattanooga; Mrs. J. T. Warren (1 year), Jefferson City.

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Mrs. Lyma Leatherwood (3 years), 1674 Faxon Avenue, Memphis; Mrs. J. B. Gilbert (3 years), Huntingdon; Mrs. J. J. Hurt (2 years), Jackson; Mrs. Z. J. Scott (2 years), Brownsville; Mrs. B. F. Jarrell (1 year), Humboldt; Mrs. Sam Jones (1 year), Lexington.

Headquarters

Mrs. Jos. R. Kyzar (3 years), 3221 Kinross Avenue, Nashville; Mrs. J. Carl McCoy (3 years), 112 McKinney Avenue, Nashville; Mrs. R. Kelly White (2 years), 2500 Oakland Avenue, Nashville; Mrs. J. P. McElrath (2 years), 302 22nd Avenue, North, Nashville; Mrs. Charles Farmer (1 year), 4300 Elkins Avenue, Nashville; Mrs. W. F. Powell (1 year), 906 Oakland Avenue, Nashville.

Respectfully submitted:

(Signed): Mrs. J. J. Hurt, Chairman; Mrs. M. G. Bailey, Mrs. J. B. Gilbert, Mrs. Winn, Mrs. Drake, Mrs. R. L. Cowan, Mrs. J. T. Warren, Mrs. J. P. McElrath, Mrs. Charles F. Farmer.

Delegates to W. M. U. Convention at New Orleans

- 1. Mrs. R. L. Harris, Knoxville.
- 2. Miss Mary Northington, Nashville.
- 3. Miss Ruth Walden, Nashville.
- 4. Mrs. E. A. Brown, Memphis.
- 5. Mrs. T. W. Meriweather, Memphis.
- 6. Mrs. Norman Smith, Clarksville.
- 7. Mrs. C. M. Roberts, Whiteville.
- 8. Mrs. Martha Atchley, Jefferson City.
- 9. Mrs. R. L. Cowan, Knoxville.
- 10. Mrs. J. L. Swanson, Maryville.
- 11. Mrs. R. W. Selman, Chattanooga.
- 12. Mrs. E. F. Curle, Memphis.
- 13. Mrs. L. M. Short, Brownsville.
- 14. Mrs. Percy Carver, Mt. Juliet.
- 15. Mrs. Lewis Wade, Trenton.
- 16. Mrs. J. R. Kyzar, Nashville.
- 17. Mrs. P. L. Ramsey, Ridgely.
- 18. Mrs. H. J. Huey, Milan.
- 19. Mrs. A. M. Wall, Memphis.
- 20. Mrs. J. P. Hale, Memphis.
- 21. Mrs. Ira D. Park, Friendship.
- 22. Mrs. A. A. McClanahan, Jr., Chattanooga.
- 23. Mrs. B. F. Tidwell, Nashville.
- 24. Mrs. Hugh Dorris, Nashville.
- 25. Mrs. G. E. Murray, Nashville.
- 26. Mrs. Buford Smith, Nashville.
- 27. Mrs. J. C. McCoy, Nashville.
- 28. Mrs. W. B. Crenshaw, Memphis.
- 29. Mrs. J. Frank Seiler, Elizabethton.
- 30. Miss Rachael VanCleave, Murfreesboro.

31. Mrs. H. M. McQuire, Sweetwater.

32. Mrs. D. W. Pickelsimer, Sevierville.

33. Mrs. George W. Locke, Sevierville.

34. Mrs. O. O. Green, Ripley.

35. Mrs. R. S. Brown, Jackson.

36. Miss Emma Franklin, Jackson.

37. Mrs. J. D. Freeman, Nashville.

38. Mrs. J. I. Waller, Nashville.

39. Mrs. Orron Hunt, Dyersburg.

40. Mrs. Mose T. Jones, Dyersburg.

Alternate Delegates

Mrs. R. K. Kimmons, Nashville.

Mrs. M. G. Bailey, Memphis.

Mrs. C. D. Creasman, Lewisburg.

Mrs. J. H. Oakley, McKenzie.

Respectfully submitted:

(Signed): Mrs. J. J. Hurt, Chairman Nominating Committee; Mrs. M. G. Bailey, Mrs. J. B. Gilbert, Mrs. Winn, Mrs. Drake, Mrs. R. L. Cowan, Mrs. J. T. Warren, Mrs. J. P. McElrath, Mrs. Charles Farmer.

PLAN OF WORK

Your attention is called to these activities of the plan of work:

Study

- 1. Missionary Message of the Bible.
- 2. Programs in Our Missionary Magazines.
- 3. Mission Courses as Recommended by Woman's Missionary Union:
 - (1) At least two books a year studied in each W. M. S. and Y. W. A.
 - (a) Home Mission book during March Week of Prayer.
 - (b) Foreign Mission book during December Week of Prayer.
 - (c) Book on soul-winning during the September Week of Prayer.
 - (2) Three people the minimum number and three hours in class discussion, the minimum time for a mission study class.
 - (3) Any W. M. S. or Y. W. A. having 50 per cent of its active members attending class in a city-wide mission study week may be credited with this point just as if the society had conducted its individual class.
 - (4) At least one class a year in each G. A. and R. A.; Sunbeam study of mission book in story form.
 - (a) Written examinations for Y. W. A., G. A. and R. A. to be taken with books closed.
 - (b) Oral test approved for Sunbeams.
 - (5) Church Schools of Missions.
 - (6) Institutes for training mission study teachers.
 - (7) Advanced Course in mission study for those who have completed Certificate Courses I and II.
- 4. Mission Study Awards.
 - (1) Reading of the book carefully and written test necessary before awards made.
 - 5. Missionary Reading.
 - (1) Missionary libraries built up in each church.
 - (a) Supervised by W. M. S.
 - (b) Used by all organizations.
 - (2) Missionary loan libraries in each association.
 - (3) Use in the homes and in societies of Baptist and Reflector, Royal Service, Home and Foreign Fields, The Window of Y. W. A., World Comrades for R. A.'s, G. A.'s and Sunbeams.
 - 6. Reporting Mission Study.
 - (1) All societies using the questionnaire to ascertain the standing of members in mission study; that these copies be kept in the possession of the society; that henceforth each mission study chairman keep a record of the work done in her society.
 - (2) The associational mission study chairman send to each society a report blank to be filled out quarterly and returned.
 - (3) Quarterly the associational chairman report to the state director, using the suggested form.
 - 7. Outstanding mission study classes.
 - (1) At quarterly, divisional and state meetings societies be recognized having 75 per cent of their active members in a mission study class, not less than four hours must be spent in class work and all must read the book.

Apportionment

We accept as our apportionment

\$130,000 for the Co-operative Program and \$3,000 for W. M. U. specials and the Training School Scholarship Fund.

Each treasurer insist upon the forwarding of mission money promptly. Report all gifts on regular blanks to the associational superintendent quarterly.

Offerings taken during the weeks of prayer for state, home and foreign missions are not counted on the apportionment.

The apportionment for the W. M. U. Specials be paid the second quarter.

Recognition

1. Two banners be awarded associations on basis of numbers and percentage for each of the following:

(1) Co-operation; (2) Mission Study; (3) New Organizations; (4) Standard Societies; (5) Tithers.

2. Recognition of missionary churches where every woman resident member contributes to missions.

Other Activities

During the following months stress be placed on activities named:

April: Subscriptions to the Baptist and Reflector and missionary magazines.

May: Fostering G. A.'s; paying W. M. U. specials; attending S. B. C.

June: Personal service; soul-winning; helping the negro; Orphanage.

July: Visiting neighboring societies or churches where societies should be organized.

August: Outdoor meeting; something special for R. A.'s.

September: State missions; study book on soul-winning.

October: Enlistment; divisional W. M. U. meetings.

November: Study of methods; Sunbeams; Tennessee Baptist Convention.

December: Every-member canvass; Week of Prayer for world-wide missions.

January: Stewardship; promotion; installing of officers.

February: Church School of Missions; Y. W. A.'s.

March: Week of Prayer for Home Missions; W. M. U. Convention.



Sick People Look

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Hickory, N. C.

AMONG THE BRETHREN

By FLEETWOOD BALL

W. A. West of Bemis will be assisted in a revival at that place by W. P. Reeves of the Second Church, Jackson, beginning Sunday, June 1st.

Penn Memorial Church, Eureka, Ark., is fortunate in securing as pastor, Warren P. Clark of Fort Smith, Ark.

W. J. Earls resigns as pastor in Aransas Pass, Texas, after serving three years during which there have been 115 additions.

Emmanuel Church, Baton Rouge, La., loses its pastor, John L. Dodge, who has resigned in order to become field agent for Louisiana College.

The contribution for Home and Foreign Missions on Sunday, March 30th, in the Sunday school of the First Church, Lexington, amounted to \$300.

After serving 19 years, W. E. Brittain has resigned as pastor of Tabernacle Church, Ennis, Texas, but the church has recalled him and he accepts.

Owen J. Hall resigns as pastor of the First Church, Gatesville, Texas, to accept a call to Tahoka, Texas. He has served the first-named church seven and one-half years.

Wilburn S. Smith entered upon his duties as pastor of Jackson Hill Church, Atlanta, Ga., April 1st. He is a graduate of the University of Mississippi at Oxford.

H. W. Stigler of the First Church, Frederick, Okla., is being assisted in a revival by C. C. Morris of the First Church, Ada, Okla. These brethren are former Tennesseans.

R. W. Selman of Northside Church, Chattanooga, is happy over the results of a recent gracious meeting in his church in which he did the preaching. There were 70 additions.

Beginning April 13th, Finley F. Gibson of Walnut Street Church, Louisville, Ky., will do the preaching in a revival in the First Church, Hot Springs, Ark., W. C. Reeves, pastor.

Lacy L. Adkins of LaFollette, Tenn., will do the preaching in a revival at Coxton, Ky., beginning May 4th. L. B. Meador of Williamsburg, Ky., lately went to Coxton as pastor.

The baccalaureate sermon before the University of Tennessee Professional Schools in Memphis will be preached in the First Baptist Church, June 1st, by John Jeter Hurt of Jackson.

A flattering call came to R. G. Joiner to leave the church at Waynesboro, Miss., but the church protested so sincerely and vigorously that he appreciably remained on that field.

The brotherhood is elated with N. M. Stigler of First Church, Brownsville, over the result of the recent revival in that church in which the pastor did the preaching. There were 80 additions.

J. T. Stinson, pastor of the First Church, Bluefield, Va., becomes president of Bluefield College at that place, when its president, Oscar E. Sams, becomes pastor of the First Church, Bluefield.

John E. White, pastor of the First Church, Savannah, Ga., and president of the Georgia Baptist Convention, is nominated by the Christian Index, Atlanta, Ga., to be president of the Southern Baptist Convention.

April 13th, Edgefield Church, Nashville, will observe the sixty-third anniversary of its organization, which

was effected on April 14, 1867. The pastor, W. H. Barton, will preach a special sermon for the occasion.

Harry Leland Martin of Lexington, Miss., a Tennessean, lately did the preaching in a revival at Crowley, La., H. J. McCool, pastor, resulting in 16 additions. M. E. Williamson of Eunice, La., had charge of the music.

H. W. Tribble, youngest professor in the Southern Baptist Theological Seminary, Louisville, leaves April 15 for a year in the University of Edinburgh, Scotland. He expects to visit Germany, France, Switzerland and England.

A revival campaign began Sunday in the First Church, Tallahassee, Fla., S. A. Campbell, pastor, in which C. W. Duke of the First Church, Tampa, Fla., will do the preaching, with J. Fred Scholfield in charge of the singing.

The First Church, Pineville, La., T. W. Gayer, pastor, has purchased a lot adjoining their house of worship and will construct an educational plant. T. V. Herndon of Lake Charles, La., will have a meeting with that church in July.

Through the business sagacity of Joe Jennings of Parsons, the pastor, Bath Springs Church, near Clifton, which has been without a house of worship for years, lately bought one and the work was never on such a substantial basis as it now is.

O. E. Bryan of Nashville preached at Gleason, Sunday, in the First Church, Jackson, Sunday night, and to the West Tennessee Pastors Conference in Jackson Monday at 2 p.m. Each message was in keeping with the outstanding ability of this great and good man.

Len G. Broughton is said to have incurred an expense of \$5,000 in putting on the recent great Bible Conference in Tabernacle Church, Atlanta, Ga. He laid the matter before the people and they freely laid that amount on the table. We covet that sum for missions.

Sympathy from every section goes out to H. E. Watters, president of Union University, Jackson, over the death on Tuesday morning, April 1st, of his devoted wife, Mrs. Nettie Watters, one of the Lord's truest handmaidens. May He comfort the husband and children.

The work of the Second Church, Springfield, F. T. Carroll, pastor, is progressing gloriously. The church started with 70 members less than three years ago and now has 257 members. They are worshipping in a beautiful basement at an estimated value of \$15,000.

BY THE EDITOR

Dr. A. J. Barton preached for his son, Pastor W. H. Barton, and the Edgefield Church, Nashville, on Sunday evening, March 6.

Calvary Church, Knoxville, Rev. J. G. Lott, pastor, recently made a special offering to missions through the S. S., which amounted to \$50.

The Southern W. M. U. is undertaking to raise enough money to support the chair of missions in the Baptist Bible Institute, New Orleans.

Pastor A. U. Boone and the First Church, Memphis are enjoying the preaching of Dr. W. C. Boone in a meeting which began the first of April.

The Springfield Church is rejoicing over the decision of Pastor W. R. Pettigrew to remain with it instead of accepting the call of Maryville Church.

West Jackson Church of which Bro. R. E. Guy is pastor, took a special offering for Home and Foreign Missions on March 30, which amounted to \$455.

Inglewood Church, Nashville reports a S. S. offering for Home and Foreign Missions amounting to \$94.77. Rev. Rufus Beckett is the pastor of this growing church.

The West Tennessee Sunday School Convention has been changed from June 9-11 to June 16-18 so as not to conflict with the meeting of the executive board in Nashville.

Bro. M. I. Crocker writes to have his address changed from Columbia to Carter's Creek. He has accepted a call to Theta Church for one fourth time and is open for other work.

First Church, Chattanooga, has given the new pastor, J. H. Hughes, a hearty reception and the Hill Crest Church, Columbus, Ohio adopted fitting resolutions upon his resignation.

In the absence of Pastor Kelly White, the pulpit at Belmont Heights Nashville, was supplied Sunday, March 6, by Mr. J. E. Lambdin in the morning and Dr. O. L. Hailey at night.

Pastor Lloyd T. Householder and the First Church, Cleveland, are looking forward to having Dr. E. C. Stephens of Clifton Church, Louisville, with them in a meeting beginning Sunday, April 13.

Rev. O. C. Cooper writes from Farmersville, La., to have his paper changed to Sulphur, Okla., where he goes to become pastor. He reports Farmersville a "splendid field and one that deserves a noble leader."

In the absence of Pastor E. M. Knight, Rev. D. C. Watson filled the pulpit at the City View Church, Knoxville, recently. They report a good day with 360 present in Sunday School, a collection of \$17.36, and one profession of faith.

Pastor A. P. Moore of Antioch was called last week to McKenzie to assist in the funeral service of Mrs. Romney McCadam, one of the faithful members of the McKenzie church where Brother Moore was pastor before coming to Davidson County.

We are glad to have expressions of appreciation for the B. & R. from Evangelist W. Clay Wilson who is now located in Elizabethton. He has come from Lincoln Park, Michigan where he was pastor of First Church. He says it is good to be back home again.

Pastor Roscoe Smith of First Church, Erwin, reports that they have raised some \$455 for their Spring round up on the Co-operative Program. That ought to stir other churches to make a great effort. Brethren, for the glory of our King, let's do it!

Louis Entzinger of Hot Springs, Ark., is preaching and E. A. Patterson of Memphis is singing in a revival with First Church, Clarksville which began Sunday. Pastor John A. Davidson had led the church through a period of intensive preparation for the meetings.

The editor is rejoicing over a real missionary experience in Clinton Association. Splendid congregations are hearing him at Coal Creek twice each day. As many as ten of the preachers of that section have been with him in one service. He has visited Jacksboro, Clinton and Andersonville and is having a first hand survey of the great mountain mission field near Knoxville.

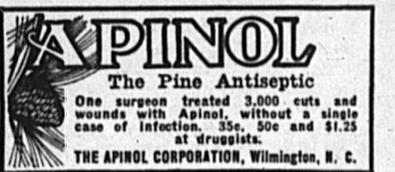
What next? The first Baptist Church of Benton, Ill., has opened a filling station as a means of provid-

ing running expenses for the church. "If the venture is successful other stations will be opened in the county," states the Evansville (Indiana) Courier. This church has also joined the other churches of Benton in the "Easter Carnival."

Central Church, Chattanooga, is still growing. On the last Sunday in March there were 13 additions, one of them a man of sixty years who came upon profession of faith. Pastor A. T. Allen preached the baccalaureate sermon for the Meigs County High School on the 6th and Layman J. B. Milligan of Chattanooga supplied his pulpit.

Brethren, take notice. It is almost impossible for us to edit copy that comes to us written on typewriter with no space between the lines. Therefore, hereafter, preference will always be given to type written copy that is double or triple spaced. The very best of us make mistakes; these have to be corrected by the editor; please make your copy double spaced in the future else it may find the wastebasket.

The monthly denominational program over radio station KWKH from the First Baptist Church, Shreveport, La., will be given from 9 to 10 Sunday night, April 13th, and will be dedicated to the Baptist seminaries of the world.



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PASTORS' CONFERENCES

MEMPHIS PASTORS

Yale: W. L. Smith. God's Plan of Winning Men; A Vital Decision. SS 175, BYPU 104.
 Longview Heights: L. E. Brown. Loyalty to Christ; A Sad Home. SS 50.
 Bellevue: R. G. Lee. Better to Give; Growing a Church. SS 1275, BYPU 189, for baptism 3, baptized 4, by letter 3.
 Central Avenue: E. A. Autry. Looking This Way; The Narrow Way. SS 241, BYPU 102, by letter 3.
 Seventh Street: I. N. Strother. J. R. Burk, M. D. Jeffries. SS 311, BYPU 58, for baptism 1, by letter 4.
 Boulevard: J. H. Wright. Contend for the Faith, etc.; According to the Scriptures. SS 96, by letter 1.
 Calvary: J. G. Lott. Missionary Program; The Sin Burden Too Heavy for Man Alone. SS 275, BYPU 60, by letter 1, by statement 1.
 National Avenue: T. H. Stamps. Why We Send Missionaries to Foreign Lands; Preparation for Service. SS 84, BYPU 28.
 Union Avenue: H. P. Hurt. Christ in Gethsemane; Salvation. SS 678, BYPU 307, for baptism 1, baptized 2.
 Merton Avenue: S. P. Poag. Dr. H. E. Watters spoke. SS 205, BYPU 96, for baptism 1, profession 1.
 Whitehaven: W. R. Poindexter. Where There Is No Vision the People Perish; The Monumental Hour. SS 114, BYPU 34, baptized 1.
 Capleville: J. R. Burk. A United Church. SS 35, BYPU 42.
 Temple: J. R. Black. Why the Bible? Lessons from the Life of Fanny Crosby. SS 755, BYPU 209, baptized 3, by letter 8.
 Speedway Terrace: Wm. McMurray. Speedway's Pattern; There Must Be Blood. SS 409, for baptism 1, baptized 3, by letter 1.
 Eastern Heights: W. M. Couch. Laborers Together with Him; A Delayed Message. SS 115, BYPU 47, by letter 1.
 Highland Heights: E. F. Curle. The Home; Enemies of the Home. SS 315, BYPU 110.
 Rowan Memorial: J. W. Joyner. Our Dwelling Place; Under the Fig Tree. SS 119, BYPU 40, by letter 1.
 LaBelle: E. P. Baker. Consecration; Universal Salvation. SS 545, BYPU 232, for baptism 1, profession 1.
 New South Memphis: W. L. Norris. Intercessory Prayer; Let Loose and Let God. SS 197, BYPU 72, baptized 8.
 Central: Ben Cox. Call Unto Me; Have I Been Baptized? SS 575, for baptism 2, baptized 2, by letter 6, by statement 1.

KNOXVILLE PASTORS

Bell Ave.: J. Harvey Deere. The Faithful Church; The Part the Son Plays in Home-Making. SS 1462.
 Washington Pike: R. E. George. Old-Time Religion; So Loved. SS 236, BYPU 76.
 Island Home: Charles E. Wauford. Dangerous Currents; Jacob and the Angels. SS 296.
 Euclid Ave.: W. A. Carroll. Crossing the Jordan; A Great Question. SS 439.
 Beaumont Ave.: D. A. Webb. Our Responsibility to the Lost; The Christian's Supreme Task. SS 162, BYPU 22.
 Smithwood: W. E. Wauford. The Judgment. SS 172, BYPU 52.
 Fountain City, First: J. H. Broome. Dr. D. P. Montgomery preached. SS 29, for baptism 17, by letter 14.
 Arlington: C. L. Niceley. What Think Ye of Christ?; Joe Wolfenbarger; I Am He That Liveth. SS 1100, BYPU 55.
 Oakwood: J. W. Wood. Faith, Forbearance, Expectation; Jesus Abiding with Individuals. SS 212, BYPU 75.

Sevierville: J. H. Sharp. A Good Man; Smoky Mountain Academy had charge. SS 309.
 McCalla Ave.: A. N. Hollis. Christ the Soul Winner; Sold on the World. SS 268, BYPU 84.
 J. R. Dykes: Jesus and His Father's Business; The Lost Blessing, by Rev. Lowe. SS 286.
 Immanuel: A. R. Pedigo. Taking Up the Cross; The Need of the Cross. SS 250, BYPU 75.
 Lonsdale: H. L. Thornton. Coming Up to the Help of the Lord; The Unconfessed Sin. SS 266, BYPU 80, for baptism 5, baptized 1, by letter 1, professions 7.
 Lincoln Park: H. F. Templeton. Touching the World from the Home Base; Baptismal Service. SS 359, BYPU 89, baptized 3.
 South Knoxville: J. K. Haynes. Burden Bearing; Young People's service. SS 450, BYPU 55.
 First: F. F. Brown. The Abiding Christ, by O. E. Turner. Our Missionary Program. SS 1268, for baptism 1, baptized 1, by letter 2.
 Clinton, First: Horace L. Smith. Results of Service; The Price of Victory. SS 231, BYPU 80.
 Greeneville, First: Chas. P. Jones. Home Missions; Two Builders. SS 227, BYPU 54.

CHATTANOOGA PASTORS

Oakwood: E. G. Epperson. Co-operating in Soul Winning; The Man God Called a Fool. SS 121.
 Chamberlain Ave.: A. A. McClanahan, Jr. Missions Our Task; Naaman the Leper. SS 319, BYPU 105.
 First: J. H. Hughes. The Commands of Life's Admiral; The Winds of the Soul. SS 1308, by letter 4.
 Tabernacle: J. P. McGraw. Bible Crowns; Multiplying Christian Joy. SS 410.
 Cleveland, Big Springs: Samuel Melton. Life's Greatest Satisfaction; Who Has the Reigns of My Life? SS 192, BYPU 70, by letter 2.
 Rossville Tabernacle: Geo. W. McClure. We Are Guilty Concerning Our Brother; A Good Soldier. SS 274.
 Concord: W. C. Tallant. Stirring Up Your Pure Mind; Putting Away Baby Things. SS 122, BYPU 47.
 Clifton Hills: A. G. Frost. True Conversion; The Prodigal Son. SS 236, BYPU 86, for baptism 1.
 Northside: R. W. Selman. Growing in Grace; The Rich Fool. SS 436, BYPU 73, by letter 2, baptized 29.
 Calvary: W. T. McMahan. Come Unto Me; Christ's Business in the World. SS 492, BYPU 165.
 Oak Grove: Geo. E. Simmons. The Supreme Duty—Service; The Meanest Man in Oak Grove. SS 285.
 Central: A. T. Allen. A Great Naaman; God's Hour. SS 346, by letter 11, for baptism 2, BYPU 75.
 East Chattanooga: J. N. Bull. Sir, We Would See Jesus; The Tabernacle a Type of Christ. SS 370, BYPU 50.
 Woodland Park: A. M. Stansel. Gloried Christ; Unpardonable Sin. SS 183, BYPU 55, for baptism 2, baptized 5.
 Alton Park: T. J. Smith. Prayer, C. C. Camp; Self. SS 209.
 Avondale: D. B. Bowers. Our Church, J. W. Christenbury.
 Eastdale: J. D. Bethune. Unity Co-operative Program; Be Prepared. SS 160, BYPU 42.
 Edgewood: S. J. Lawrence. Our Responsibility as Christians; A Day of Communion. SS 97, BYPU 36.
 Redbank: W. M. Griffitt. A Great Feast; Realizing Our Ideal. SS 277, BYPU 54, for baptism 1.
 St. Elmo: L. W. Clark. The Revival We Need; The Transforming Power of Christ. SS 363, BYPU 82.
 Ooltewah, First: R. R. Denny. Investing in Missions; God Dealing with First Family. SS 105, BYPU 28.

Brainerd: Claude E. Sprague. Missionary Program. SS 155, BYPU 50, by letter 4, baptized.
 Ridgedale: R. L. Baker. Be Still and Know That I Am God; Peace with God. SS 427.

NASHVILLE PASTORS

Edgefield: W. H. Barton. Our Macedonia; Redemptive Love. SS 421, BYPU 56.
 Judson: R. E. Grimsley. Co-operative Program; The Outstretched Hands. SS 581, baptized 1, by letter 2.
 Seventh: Edgar W. Barnett. How to Win the Lost; W. C. McPherson preached. SS 254, BYPU 54, for baptism 1, profession 1.
 Inglewood: W. Rufus Beckett. Christ the Foundation Stone; Foot-Washing. SS 162, by letter 5.
 Park Ave.: E. Floyd Olive. True Worship; Searching for God, W. M. Kuykendall. SS 501.
 North End: L. H. Hatcher. The Great Mission Field; What Time Is It? SS 120, BYPU 60, baptized 2, professions 2.
 Tabernacle: L. P. Royer. The Two-fold Purpose of Being a Christian; How the Miserable Soul May Be Comforted. SS 138, BYPU 42.
 Eastland: J. Carl McCoy. Work; Sanctification. SS 449, for baptism 1, by letter 1.
 Lockeland: J. C. Miles. Dr. Mansfield Bailey from China spoke. SS 336, by letter 1.
 Grace: L. S. Ewton. How to Get the Most Out of the Bible; There Is a Stranger at the Door. SS 644.
 Grandview: Jos. R. Kyzar. The Lost in the Program of the Church; Why Men Seek the Lord. SS 310, BYPU 64.
 Old Hickory: J. W. Roberts. Going Up to Bethel. SS 186, BYPU 70.

North Edgefield: O. F. Huckaba. Divine Worship; The Passion for Souls. SS 320, BYPU 70, for baptism 1, by letter 2.
 Immanuel: Powhatan W. James. The Door; The Key. SS 576, BYPU 125, by statement 1.
 Centennial: T. C. Singleton. Visions; The Promised Presence of Jesus. SS 146, BYPU 55, baptized 2, professions 2.

OTHER PASTORS

Monterey, First: Fred E. Evans. A Model Meeting; The Work of Reconciliation. SS 170, BYPU 28, by letter 2.
 Milan: Henry J. Huey. God's Planting; Forgiveness of Sin. SS 309, BYPU 96.
 Culleoka: E. W. Stone. The Endurance of the Christian Religion.
 Etowah, First: Dr. Mahan. Running the Race; Stephen. SS 523, BYPU 143.
 Mine City: Org Foster. Do You Find Time for Prayer? Soul Winning Our Responsibility. SS 234, BYPU 76.
 Rockwood, First: N. V. Underwood. Missionary Program; The Trial of Jesus. 204, BYPU 53.
 Cleveland, First: Lloyd T. Householder. A Positive Christian Experience; The Wages of Sin and the Gift of God. SS 455, BYPU 100.
 Alcoa: S. W. Rutledge. When and Why God's People Go Wrong; Reaping the Harvest. SS 260, BYPU 72, for baptism 2, baptized 4, by letter 2.
 J. B. Leavell of the First Baptist Church, Houston, Texas, will do the preaching in a revival in the First Church, Springfield, Tenn., beginning June 15th, with Dr. L. R. Scarborough of Fort Worth, Texas, as the speaker.

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NEWS BULLETIN

(From page 8.)

and prayer? What would take place if our Baptist constituency throughout the South should be requested to join in such a day so that throughout the Southern states there would be waiting before God in behalf of the great denominational tasks which God has given us?

Thomas was convinced when he saw the signs of the cross. Unbelief was swept away. Adoring confession took the place of doubt. The evidence of divine suffering did what testimony had failed to accomplish. Yes, Jesus is alive and breathes upon the disciples and they go forth in prayer.

Do our Baptist people need the evidence of suffering, the signs of sacrifice? Are we asking to be ministered unto rather than seeking opportunities for serving others in the name of our Lord? Are we failing to fill up in our own persons what is lacking of the afflictions of Christ for his body's sake which is the church?

NORTHSIDE REVIVAL

We closed a meeting at our church last Sunday which in many ways was the greatest meeting ever held since the reorganization of the church several years ago. Brother Frank Grazaidei led the singing and the pastor did the preaching. The church was stirred very deeply, giving the fullest co-operation in every way. The results cannot be tabulated, but we had 61 additions, 46 for baptism and 16 by letter. The Sunday before we had 11, so for the month we have had 71 additions to the church. A majority for baptism are adults, and whole families also came.

R. W. Selman, pastor, praises the singer for his fine work.

A SERIES OF REVIVAL MEETINGS

We often hear of a series of meetings, but seldom hear of a series of revivals. But such has been the case in Watauga Association where we have just closed a series of revivals, Caldwell Springs being the last in the series. Starting at the head of the creek, sixteen miles above Elizabethton, Poplar Grove Church, with Brother Richardson as pastor, a revival swept the whole valley toward Elizabethton. Sadie Church, with Brother Hazelwood as pastor, followed Poplar Grove, Hunter and Carter started together, with Caldwell Springs following. Truly a great revival swept the entire valley where a host of fine sturdy mountain people reside. Many found Christ sweet to their souls, among these being gray-haired men and women with grandchildren.

In this valley there are five Baptist churches with over two hundred possibilities and no competition from other denominations, for there is not another church in the valley of sixteen miles in length, surely a "field white unto harvest." A fine spirit of fellowship exists in this valley which makes it possible to carry on a great meeting. I do not have the data concerning the meetings in the churches other than Caldwell Springs and cannot give it here. Perhaps the pastors will let the brethren know how God blessed their churches.

Brother Ernest Cox of Unaka Baptist Church, Johnson City, assisted by Brother Jack Moore of the same church and city, did the preaching at Caldwell Springs. Brother Cox shows himself as a spiritual minister of God's word by his powerful sermons. He is a stickler for the "faith once delivered unto the saints" and is one of the ablest preachers of this section. The whole church was brought to the foot of the cross and in deep humility pledged themselves to greater activity in God's work. We did not count those who were converted because God will take care of that. We did have twenty-four additions to the church by baptism. We rejoice greatly because God gave

us these two fine young men of God to help us and pray God's blessing upon them.

On the last night of the meeting we voted to start to work immediately on a much-needed annex to our building. Plans and estimates have been submitted and the church has authorized a building committee and finance committee to proceed with the construction of the annex. We hope that we may go forward now to win our host of possibilities and make Caldwell Springs a church that God will smile upon because she is doing "what she could" for His cause. We covet the prayers of our loyal Baptist brotherhood.

SHALL THE BAPTIST BIBLE INSTITUTE LIVE?

By P. E. Burroughs

A week recently spent in the Institute constitutes a refreshing memory for which I can never cease to be grateful. Not in all the land is there a higher or finer spiritual atmosphere. Faculty and students dwell together in the presence of God. Daily and fervently they pray for the school which they so deeply love.

Returning from a speaking engagement near the midnight hour, President Hamilton observed a light burning in the administration building. Thinking that the light might have been left burning needlessly and wishing to prevent even the smallest unnecessary expense, the president called the janitor over the phone, only to be told that a group of students were praying together for their beloved Baptist Bible Institute.

During "home-coming week," Dr. George W. Truett and Mr. J. H. Anderson were bringing special lectures. With the rare emphasis which so often marks him, Dr. Truett told of his love and appreciation for the Institute. In evidence of his sincerity he declared that when Texas was asked to raise a certain amount, he went before his men and asked them to give one-tenth of the entire sum expected of Texas Baptists. In the early morning prayer meeting some one suggested that special united prayer be offered entreating God to move some man or woman to make a really outstanding gift which would inspire general confidence. At the eleven o'clock hour Mr. Anderson, who had been at his hotel and did not know about the prayer which had been offered, announced his gift of \$10,000.

Mr. Anderson had asked a brother the question which is now in many minds, "Can the Institute be saved? If not, may we lose all that we are now giving?" The brother had replied about as follows: "If your child is very sick, you do not ask a guarantee that your child will recover before making an effort to save him." Mr. Anderson believes that the Institute will be saved. He is a careful steward. The Institute will be saved if only the friends of Jesus come promptly to its rescue.

PASTOR AND FLOCK MADE HAPPY

Sunday, March 23rd, was a happy day for Salem Baptist Church at

Liberty, it being the fourth anniversary of the pastorate of Rev. H. D. Burns. A special program was put on in his honor. Brother Burns came here four years ago from Louisville, Ky.

Another feature of the day which caused rejoicing to all was the fact that the final indebtedness on our \$15,000 church building was brought to an end. The Lord was with us. Pastor and church are happy over the outlook for the future in the Master's cause at this place.

The second Sunday in May next has been selected for the dedication of this new house of worship which was completed two years ago. An all-day service is being planned with several speakers on the program and a general home-coming to all—C. Y. Gwan.

ANNUAL SEMINARY CONFERENCE AT LOUISVILLE, KY.

By J. R. Black

It was my privilege to attend most of the sessions of the two weeks' conference at the Seminary at Louisville, Ky. The conference was a most decided success in every particular, and the attendance far surpassed that of last year. The interest from the beginning was such that the student body as well as the visitors were determined to hear every message possible, and also to get all of the information available.

Dr. Truett's messages both at the Seminary and at Crescent Hill Baptist Church lifted every hearer into the Divine presence of the Captain of our Salvation, and also brought into each life a new note of consecration and determination to strive to put first things first, as this great preacher brought these spiritual truths needed today. His messages will have their influence throughout all time and eternity.

The second week of missionary endeavor brought a world-wide vision and opportunities of missions today. Dr. Latourette charmed all with his mastery of this subject and those who heard him will be more determined to carry the gospel world-wide.

It is impossible to mention all of the members of the faculty and other Southwide leaders who contributed a large part to the conference, but personally the blessings received were such that it is earnestly hoped many from our state will avail themselves of the opportunity of the conference next year. The expense is so reasonable that it is possible for many to attend. The accommodations at the Seminary are ideal for such a meeting. The pronouncement by a special committee voices the sentiments in a most definite way.

ARLINGTON A FINE FIELD

Suburbs will grow up around our modern cities. People want houses that are modern. No longer do the old-fashioned "homes" appeal to people. So it has come to pass that between Knoxville and Fountain City there is a suburb known as Arlington wherein a rapidly increasing host of fine people are living. It is ideally located for a little city in a city,

being in a valley of some proportions, on a car line and with highways running through it.

Baptists have taken time by the forelock in entering the field. Several years ago a mission work was begun. Beloved J. C. Shipe led the people until his premature death. They secured a lease on a piece of property and erected a rough tabernacle. Following his death the church called C. L. Niceley who has been with them about two years, and during the past fifteen months they have bought and paid for a splendid building site on top of an elevation which is almost in the exact center of the field. A house of worship, built on this lot, will be seen from almost any point in the splendid suburb. Surely for once our Baptist brethren have chosen wisely a building site.

The editor was with this church at the morning service March 23rd. It was the climax day of their history. The tabernacle did not begin to hold the Sunday school crowd, although parents had been urged to leave all the little children at home. Jammed to its capacity was the auditorium while the editor taught the lesson and 52 men, by actual count, were in the church yard "listening in." No, they did not come to hear the editor, for as soon as Sunday school was ended they left! A goodly congregation, however, remained for the morning sermon which the editor preached.

C. L. Niceley, pastor of the church, is a son-in-law of J. H. Broome, pastor of First Church, Fountain City, and they are fortunate in being close enough together in their work to live in the same house. E. M. Luallen is superintendent of the Sunday school and he is evidently a live one, for with a church membership of 165 there were present 446 and the average attendance runs about double the church membership. C. M. Walker is the able treasurer. For years he has been connected with the auditing department of the Southern Railway and has experiences that will challenge the atheism of any honest soul in the world. He is also a member of the City Council of Knoxville. The deacons of the church are N. McHan, B. H. Hobby and Iliou Crisk. Mrs. C. J. Hayes is president of the W. M. S.; E. M. Luallen is clerk of the church.

The field occupied by this church has been surveyed, revealing the fact that one out of every two houses in the section is occupied by a Baptist family. There are more than 1,400 Baptists in the section, more than half of whom are not enlisted in the regular work of any church, while scores of them are entirely without fellowship. The church is growing rapidly and its growth and development will prove a blessing to the other churches in the city.

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