

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

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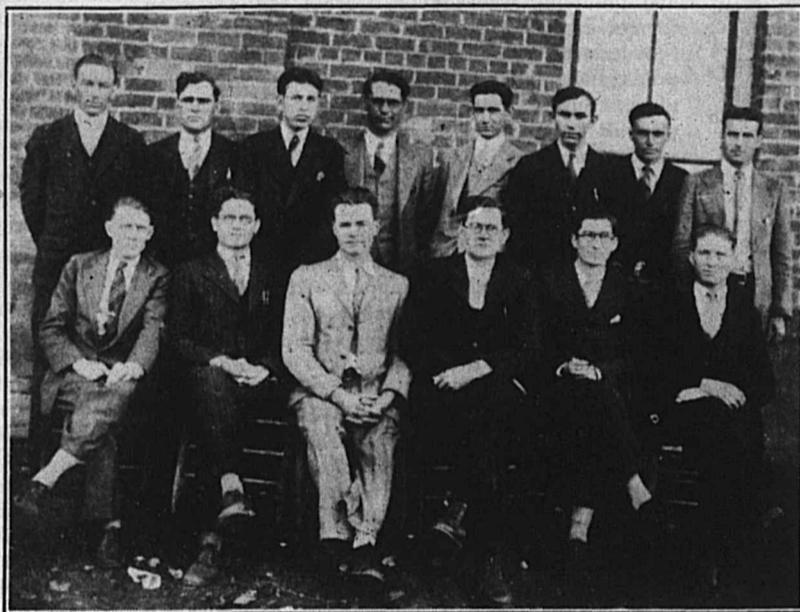
Number 4

## HARRISON-CHILHOWEE INSTITUTE

**H**ARRISON-CHILHOWEE INSTITUTE is situated at Seymour, Tenn., among the beautiful hills of Sevier County, over which the Chilhowee and the Smoky Mountains loom. It is about equally distant from Knoxville, Maryville, and Sevierville, and one mile south of the state highway connecting Knoxville and Sevierville.

This school had its beginning along with the early settlers of Tennessee. On the farm of John S. McCrosky stood a small one-room building known as "McCrosky Schoolhouse," which was built probably in the early forties and served the community as an educational center for approximately forty years. This school had a great many teachers who did their work well. The facilities were good, and the craving for knowledge so strong that the school became known locally as "Owl College." This name was given perhaps because of the propensity of owls to gather behind the chimney and in the darkened garret; but it was also indicative of the fact that the students recognized the reputed characteristics of owls—wisdom—and honored them for it.

John H. McCallie was the last of those teaching alone in Owl College, and he became the leader in a long forward step in the welfare of the school in the community. By 1880 Mr. McCallie's school was so successful that he was able to secure the support of the patrons for a more commodious building. Mr. Harrison Ellis gave five acres of land (part of the present school campus) on which to erect the new building. However, the school outgrew expectations, for when it opened in 1881 it was necessary to secure the help of a third teacher and to use the abandoned Owl College building again. Mr. Sam McCallie was employed to assist. He taught the lower grades and sciences in the old building, while Prof. John McCallie, the principal and a graduate of E. T. W. University at Athens, taught with an assistant in the new building, which was a one-story structure with a partition cutting off two small rooms at the front. The college took the name, Boyd's Creek Academy, and gave its first public program on December 23, 1881. From the first, invitations were extended beyond the community to "young men and ladies who are seeking knowledge and at the same time enjoy good health" to enlist



Names of ministerial students, beginning from left to right, standing: Venus Rednour, C. V. McCoig, Luther Headrick; Prof. Roy Anderson, Principal; Prof. William F. Hall, Bible Teacher; Herman Kerr, G. C. Puckett, John Wenger. From left to right, sitting: E. P. Welch, Marvin Stinson, M. P. Allen, R. F. West, Creed McCoy. Rev. Jonas Hodge was not present when the photograph was made.

as students in Boyd's Creek Academy. Boarding accommodations were offered at reasonable prices.

In 1884 the school building was enlarged and the name changed to Harrison Seminary. In 1887 it passed into the hands of the Chilhowee Baptist Association and was at that time chartered under the laws of the state as Harrison and Chilhowee Normal Academy. In the fall of 1888 the Sevier County Baptist Association was admitted as an equal partner with the Chilhowee Association. In 1889 a large hall was built for the benefit of students who wished to room on the grounds and obtain board. There were also a number of cot-

tages where students desiring to board themselves might be accommodated.

The regular courses of study consisted of eleven years' work, divided into three departments. In addition, a college preparatory course was given for those who expected to attend college. There were two literary societies, one for young men and one for young ladies. Both were under the direction of the school faculty. All students were required to attend the daily religious worship of the school and expected to attend Sunday school and preaching. The library was small, but contained new and well-selected volumes which were constantly used by classes for investigation and reference.

The school continued to grow and prosper until it became necessary to make enlargements. In 1894 six more acres of land were added to the campus. In 1906, through the help of Dr. A. E. Brown, Superintendent of Mountain Schools of the Home Mission Board, a new building was erected at a cost of \$10,000. From this time until 1929 the school was under the supervision of the Home Mission Board of the Southern Baptist Convention.

In 1911 a new home was erected for girls, a three-story brick building consisting of sixteen rooms and a large reception hall. In 1915, with the help of the Home Board, a two-story brick dormitory for boys, accommodating sixty boys. In 1921 the Delco light system was installed in the school buildings and in the local church. Three years later an addition to the girls' dormitory was begun, and because of another liberal donation by Mr. Harrison Ellis, this was called the Mary Ellis Home. This new addition made it possible for the school to take care of 18 more boarding students.

In 1922 the grammar school department was separated from the denominational school and came under the supervision of the State Department of Education. The public school department, however, continued in the Chilhowee Institute building, and teachers in charge of this department are recommended by the Chilhowee Board. In 1925 a thirty-four acre farm was purchased at a cost of \$4,500. In 1926 Harrison-Chilhowee Institute was approved by the State Department of Education as an accredited high school, thus placing its graduates upon equal standing with the other accredited

(Turn to page 4.)



Group picture showing part of student body of Harrison-Chilhowee Institute. A fine band of young people these.

# Baptist and Reflector

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## Editorial

"Actions speak louder than words." Not with some folks.

Our idea of a domineering competitor—a driver of any big truck or bus on an 18-foot highway.

Bible institutes are coming on in many quarters. Wise is that pastor who leads his people annually through a series of great doctrinal teachings.

There is beginning to be much talk about a third party in our national politics. The wets seem to think they can slip in by such a strategy.

Doctrinal preaching is for a church what coal is for the locomotive; the fuel that keeps the fires glowing.

When the Lord is on our side, we have no need of worry. The trouble lies in the fact that it is not always possible for some people to be sure just where their side is.

Folks are funny. There are people who work half their lives getting enough coin to move to the city, and the rest of their productive periods trying to get able to buy a country estate.

Modern commercialized charity is pauperizing millions of America's population. "Why worry? If we get out and down, the rich folks will provide free grub for us," is becoming the slogan of more and more of the shiftless and careless. Better a thousand times to provide some honest job for the poor than to dole out charity for them.

One fine thing about Columbia was manifest during the recent effort of the good people to operate a "soup kitchen" where free meals were served. Either there were no poor people to be served, or else Columbia poor are too proud to accept such charity unless starved to the point of desperation, and in either case the city has something of which to be proud.

Many an independent citizen of our land listens to the social ambitions of his foolish wife, sells his rural freehold, moves to the city, and becomes a slave to industrialism. And the poor wife finds herself just one more link in the chain that has fettered the souls of women since Eve donned the first dress and the "daughters of men enticed the sons of God."

St. Petersburg, Fla., boasts the finest type of highwayman. During the holidays, so states an Associated Press dispatch, a salesman of that city was held up by a man who only took from him ten dollars, because he couldn't allow his kiddies to pass Christmas without Santa Claus, and who promised to return the money as soon as he had a job.

Now comes a Pittsburg, Pa., man with an invention which is attached to one's automobile with a secret switch so arranged that if any one releases the brakes without knowing of the switch,

a light is flashed on the rear of the car showing the big word "Stolen" in bold letters. A good form of theft insurance, but just imagine a fellow starting off in his own car without thinking to throw off that secret switch!

What is the difference between Al Capone's "stick-up" game to provide funds for running his free lunch room for the poor and the stick-up game of some other rich men who use some of their funds for the same purpose? Is a pay-check scalper any less a robber than the prince of bootleggers? Or a usurer? or a political grafter? or the man who makes from 100 to 1,000 per cent profit on what he sells?

Russia is showing the world how to run a communistic farm. Her gigantic American-made tractors are pulling plows down her 150-mile furrows and providing wheat at half what the American farmer can grow it for. She is also preparing a broadcasting station that will belt the world with propaganda and advertisements of her infidel regime. Surely America should bestir herself and prepare to meet the competition of soviet slaves and communistic infidelity.

### FIGHTING B. Y. P. U-pers

Texas B. Y. P. U., under the leadership of T. C. Gardner, have launched a campaign to enlist an army of young people in support of the Eighteenth Amendment. 125,000 members in the army is their goal. That is a great movement and will be a loud answer to the dirty-minded wet gang who are claiming so loudly that "all the young people are agin the prohibition laws." We wish our Tennessee young people would launch a similar movement. Serve notice now on the wet New York politicians that we will have none of their wet presidential candidates in 1932. What young man will lead in this movement?

### SELF-DENIAL

We have been running for several weeks brief news items about the special work of the Baptist Bible Institute of New Orleans and also requests for attention to the Self-Denial Week in January when your brethren in the churches are asked to make a real contribution to help liquidate the special emergency obligations of this great school. Please do not overlook these requests and seek to do your best for this appeal which has the sanction of the Southern Baptist Convention.

Your editor is convinced that we do not have among us a more significant or potentially a more meaningful institution than the Bible Institute. Several times heretofore he has urged upon our readers the fact that this school should be developed into a Baptist counterpart of Moody Bible Institute in the North, and there is no reason why it should not be done. Every dollar contributed to help liquidate their pressing obligations will pay big dividends in kingdom work.

### BELOVED ARTIST GONE

"He is the only man in our church against whom, in a period of such long service, there has never been a word of criticism or censure so far as I know." That is the verdict of a good fellow laborer of the beloved Peter Ross Calvert before whom thousands of people in Tennessee and elsewhere have posed for photographs. He had been a member of Immanuel Baptist Church, Nashville, for many long, useful years and was looked upon by the entire population of his home community as one of her most lovable and useful citizens.

He was born in Bradford, Yorkshire, England, in 1855 and, together with his brother, E. Calvert who passed away a few years ago, was educated in the school at Kensington, England, where he specialized in scientific illumination and the painting of miniatures. In 1875 he came to the United States and two years later his brother and a sister followed him. Since 1896 they had operated the Calvert Brothers Studio in Nashville.

We grieve to lose this dear friend. From the day the editor was first introduced to him nearly eight years ago until only a week before his final illness he never failed to greet me by name and

the periodic visits to his office and the occasional meetings at Immanuel were always pleasant ones. We extend to the bereaved widow and other relatives our sincerest sympathy and our happiest thanks that they can have no shadow of doubt as to the eternal security and happiness of his soul.

### WHO'S HOLDING UP?

"Cities talk of rackets, but what about holding up the village grocer for a \$3 ad to go into the high school paper?"—The Pathfinder.

We fail to see the point of the question. The village grocer is purchasing the good will of those who maintain his business and no one profits from his expenditure save himself. The company that pays \$30,000 for one insertion in a big advertising medium is purchasing public favor and fattening the purse of the syndicate that owns the publication — and the village grocer plus the parents of high school boys pay the bill.

It is "good business" as long as the multi-millionaire syndicate "holds up" the public and makes it pay enormous advertising bills to big magazines; it is "racketeering" when a high school or a religious body sells space in its publication to the firms whose life depends upon the patronage and good will of the people who run those publications with no thought of personal gain!

The Pathfinder sees one side of the picture and it is the one-sided view that is cursing American journalism, enslaving one class of publications and destroying another. Why should a local publication be branded as a "racketeer" when it sells space in its advertising columns? Is it not following the lead of the day? Does Ford, or Colgate, or Friendly Five shoes pay an enormous advertising bill just because the management loves the radio corporation and delights to contemplate seeing its copy in the Saturday Evening Post? No, it is because the advertising game has been played to where the agencies can truly say, "You'll either buy our space, or you'll lose the business of the public, for somebody else will buy." **The big companies are as much at the mercy of the secular magazines as the village grocer is at the mercy of the high school editor?**

The difference is parallel to the difference everywhere in our economic world. The negro craps shooter wins by strategy and is fined for gambling. The Wall Street broker wins by cruel strategy, from bulls and bears alike, and is listed in "Who's Who in Something." The high school or religious editor sells space in his paper and is classed with the "stick-up" gang; the big newspaper or magazine syndicate sells space at enormous profits and is lauded to the skies. It is all in the point of view. Corporation greed does thus surely destroy local individual initiative and opportunity. The national grafter is a hero, but the poor child in the village is a desperado who, for the sake of peace and prosperity (for the corporation grafters), must be eliminated from the field of competition.

### GOD'S WILL IS BEST

Whichever way the wind doth blow,  
Some heart is glad to have it so.  
Then blow it east, or blow it west,  
The wind that blows, that wind is best.  
My little craft sails not alone—  
A thousand fleets from every zone  
Are out upon a thousand seas;  
And what for me were favorite breeze  
Might dash another with the shock  
Of doom upon some hidden rock.

I leave it to a higher will  
To stay or speed me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm, and will not fail  
Whatever breezes may prevail,  
To land me, every peril past,  
Within His haven at the last.

Then blow it east, or blow it west,  
The wind that blows, that wind is best.  
—Caroline H. Mason, in Masonic Bulletin,  
Washington, D. C.

## Shall We Put Creeds Under the Ban?

In the Review and Expositor of this month there is an article entitled, "The Liberation of the Gospel," in which the author takes a well-aimed shot at creeds. Just why some writers seem to be so opposed to the formulation of doctrinal expressions or creeds is a mystery to us and always arouses suspicion in the minds of those who hold to definite beliefs concerning the content of the Gospel and the polity that should govern people in their religious life. Certainly it is utterly absurd to think that a group of people will live together in Christian fellowship and in harmonious co-operation without the benefit of some written or implied doctrinal basis for such life.

Among certain classes of intelligentsia there seems to be the feeling that to attack the old bases of faith and co-operative Christian life is to manifest a breadth of wisdom and charity not to be made known otherwise. There seems also to be dominant the idea that because a thing is old it is not worthy of reverence and ought to be discarded. Some people never learn that truth is truth regardless of the formula through which it is expressed, and that any effort to remake it that goes beyond the translation into modern speech is a reckless piece of daring that must ultimately work harm.

The author of this article asks, "If after nineteen centuries man at his best is still unable to gather to himself the greatness of the Christ, how can we think for a moment that the gospel can be put into a creed?" and then goes on to point out the further futile aspects of "creed-making" thus:

"Who will dare to say how much or how little of doctrinal statement one must believe in order to be saved? . . . Belief in doctrines may be ever so insincere (sincere we imagine he meant) and inclusive, but if it does not carry over into trust in Christ as a person it lacks the one essential element of saving faith, and trust in Christ may be thoroughly genuine with a modicum of belief in doctrines."

At first glance the words may sound all right to the casual reader, but a more careful look at them will reveal the shallow reasoning embraced in them. In the first place, the author of the article ignores the meaning of the word "doctrine." How can one believe in or about Christ, either as a person or as the Saviour, if he does not have some one to teach him? And how can one think of such teaching apart from doctrine? "Faith cometh by hearing," but what is the hearing if it is not hearing and comprehending the doctrines of Christ? Why should there be heralds of the cross if they have no message to present, no doctrines to declare? And who is there save one with a modern bias (old as the Gnostic heresy) who will declare that "trust in Christ as a person" is all that is needed for salvation?

The author of the article declares further that creeds are futile because "the meaning of words changes . . . Also thought forms become antiquated and hard to be understood," and cites the various theories of the atonement as an example. One can go with him a little way in this declaration, but what has the change in meaning of words to do with a creedal statement of faith? Does it change the creed when one translates it into another tongue? Does Paul change his statement because the English word "let" of our day means directly the opposite of what it did when the Authorized Version was given us? Is the truth about the atonement changed because some spurious ideas about that great doctrine have been discarded?

Our esteemed contemporary misses the entire mark in his article, and he lays himself open to the charge that he is not so much concerned about creeds as he is with the modern demand for academic and religious freedom. We admit that all the truth of the gospels has not been apprehended by our finite minds or made known through any creed. No one ever was vain enough, save the Roman Catholic king, to think for a moment that he was embracing in a creedal statement all the doctrines of the gospel. But that does not make

it any less important that the fundamental teachings of the Book should be compressed within the confines of a few short sentences and paragraphs for the immediate information and guidance of the minds of men who grope in the darkness of sin, seeking the light of truth.

### Creeds for All but Christians

It seems that some of our brethren would declare that we need creedal statements in every department of life save in religion. The scientist sets forth his creed based upon what he believes to be incontrovertible facts. The political scientist sets forth his creedal statement concerning good government, national well-being and international comity. The political party sets forth its creed and brands all who do not accept it in toto as renegades. The General Education Board sets forth its creedal declaration, and every college president in the nation bows before this colossal Baal and renders homage.

But let the man of religion come forth with a statement that is to be used for the unification and guidance of the people whom he would lead into a united band of workers for Christ and humanity, and immediately the article is attacked as a relic of "legalism." The antiquated statement of the Nicene Fathers is thought of by some. The queer declaration of the Quakers is thought of by others. The Philadelphia Confession by others, and so on down the line, when the fact is that every individual has a God-given right to put out what he believes the Bible to teach on any subject, and to make that declaration the basis of the fellowship and co-operation of others with himself. From the unwritten creed of the Church of Christ to the most elaborate statement of Rome we run the gamut, and it is only when the Church joins with the State in an unholy and adulterous combine to force by physical power a Christian conscience to accept such a statement that any right of man is jeopardized.

### Southern Baptists an Example

Some of our good brethren have never forgotten the Houston Convention of the Southern Baptist Convention. The declaration presented by George W. McDaniel to that body and so heartily and overwhelmingly adopted rankles in many good hearts. Instead of accepting their liberty in Christ, withdrawing fellowship from the convention that adopted the "creed" and going off to organize the Baptists who opposed the statement, these brethren immediately set themselves to the task of overwhelming the constituency of our convention by their attacks against all creeds.

We would be the last of Southern Baptists to seek to hold the masses of our people together by physical force, or even by the force of ridicule and castigation. On the other hand, we are compelled to stand to the last trench in the effort to defend the God-given right or any group of Baptists to adopt a creedal statement for their own unity and fellowship and for their safety from heretical influences either within or without their body. Creeds that control do not have to be set forth under constraint; they arise automatically, everywhere a free people live. Past history proves the statement to be true.

When our Primitive Baptist brethren refused to operate in missionary work, they separated themselves from us. When our Gospel Mission brethren refused to co-operate with us through our incorporated mission boards, they separated themselves from us. Yet we have never refused to call either group Baptists, to recognize them as brethren and to include them in the statistical tables of our year books. What brought the divisions? Was it the effort of Southern Baptists to compel conformity to a doctrinal statement? Was it the effort of Southern Baptists to make them do their religious work after a definite plan? No, it was the desire of Southern Baptists to safeguard sacred principles and carry out what they believed to be the most fruitful plan of mission work.

American Baptists agreed by a vast majority to co-operate in mission work. Primitive Baptists

agreed that they could not be parties to any task which, as they believed, flagrantly interfered with the ministry of God's Holy Spirit in the plan of salvation. American Baptists refused to give up their inspiring task of carrying out the Great Commission. Primitive Baptists refused to carry out the commission. Their separation was as inevitable as death, for how can two walk together except they be agreed?

Southern Baptists agreed by a majority vote that they could carry on their co-operative work more economically and more efficiently in every way by establishing committees or boards to look after their interests and to manage their great missionary enterprises. The Gospel Mission Baptists agreed that they could not be parties to any system which, as they believed, was unscriptural, unbaptistic, and a violation of the rights of their churches. Southern Baptists refused to give up their business-like policy and the division between them and their brethren was as inevitable as death, for how can two walk together except they be agreed?

A Confession of Faith, set up for the purpose of safeguarding the interests of a group of believers in Christ, is not a creed of compulsion but a declaration of defense, an instrument whereby they may protect themselves, their churches and their givers from traitors to the truth committed to their hands. If that statement contains the elemental doctrines of the Word of God, no time can change it, no discoveries set it aside, for the truth abides. The words in the statement may be translated into new words in order to preserve the meaning, or even translated into other languages in order to propagate the meaning, but the basic ideas or doctrines cannot be changed, for God's truth does not change. Whatever may be the wording of a creedal statement about the atonement, when the words present the elemental idea of vicarious death on the part of Christ for believing sinners, they contain the truth that cannot change. Some Baptists may repudiate it, but they can never destroy it or prevent other New Testament Christians from holding it up.

Our readers must keep in mind that every attack against our doctrines weakens our fellowship and aims to destroy the peculiar tenets that today hold true Baptists apart as a separate people of the Lord. Let us keep in mind also the fact that the forces of disintegration are at work everywhere in the evangelical world. Only a wild fanatic can believe that the breaking down of doctrinal lines, the overthrow of declarations of faith, the abolition of the safeguards found in creeds (of course used in the sense of statements of faith) will result in the ongoing of the Gospel of Christ.

If these destructive critics would cease their vain efforts at coercion and join hands in a real effort to teach the doctrines of the Book as they are and not as the modern mind wants to interpret them, we would soon see the dawn of the day so much to be desired when the followers of Christ would draw together, not because of economies in financing their work, not because of fear of Rome or any other consort of Satan, but because they see face to face the truths of the Book, the word of their Redeemer.

Famous was the toast given by Benjamin Franklin when he was dining, as the American emissary, with the English Ambassador and the French Minister at Versailles. The story was first published in 1797.

"George the Third," proposed the British Ambassador, "who like the sun in its meridian, spreads a luster throughout and enlightens the world."

"The illustrious Louis the Sixteenth," proposed the French Minister, "who, like the moon, sheds his mild and benignant rays on and influences the globe."

"George Washington," thereupon proposed witty Benjamin Franklin, "commander of the American armies, who, like Joshua of old, commanded the sun and the moon to stand still, and they obeyed him."—Christian Observer.

People who spend their money faster than they make it are usually broke.—Milan Exchange.

## BAPTIST WORLD ALLIANCE SUNDAY, FEBRUARY 1, 1931

### A Message to the Baptists of the World

This message comes to the Baptists of the world asking for their fellowship in prayer—especially on Sunday, February 1, 1931. The prayer needs of our people throughout the world are great.

Some among them are suffering terrible persecution. The outstanding instance is Russia. The effort of the present rulers of that land to destroy all religion falls with special cruelty on our spiritual kinsfolk, through the circumstance that the Evangelical and Free Church movement in Russia is so largely represented by the Baptists. Pray that the hearts of their persecutors may be changed. Pray that the powers of darkness may be defeated. Pray that our brethren may be upheld in their profession without wavering.

Some of our people are poor in this world's goods, albeit rich in faith, and rich in good works. This is the case in many parts of Europe, where they are maintaining a Gospel witness under difficulties from want of edifices, lack of support for pastors and evangelists, lack of means for the training of preachers, and for the proper education of young people. Pray that among our richer groups there may arise a spirit of interest, of admiration for evangelical zeal, and a disposition to aid spiritual worth in its struggle with material poverty.

Some of our people are in danger through the very strength and fervor of their religious feelings and impulses. Those we think of are without the long experience which checks fanaticism, without the balanced thought that numbers supply, without the safeguards of a background of evangelical culture. They are liable to be led into false emphases, if not into dangerous error. Pray that an instructed and disciplined leadership may be raised up among them. Pray that they may be kept in the straight path of Gospel truth and practical righteousness.

Some of our people are exposed to the perils of prosperity. Rich beyond the standard of their fathers in the faith, they have entered upon a style of living which is unfriendly to the spiritual life. A humble spirituality is hard to maintain where wealth has introduced our people into circles once closed to them. Some are in danger through worldliness of temper. Others fall short of a consecration of their means to the cause of the Gospel commensurate with their increased riches. Pray that they may heed the scriptural admonition, "If riches increase, set not your heart upon them." Pray that they may not prejudice the cause of religion by a worldly example to their families. Pray that they may carry the pure influence of spiritual religion into the society to which their prosperity has given them access.

Some of our people are finding difficulty in maintaining their share in the evangelization of the heathen world. Lack of money is distressing the mind of home administrators, and depressing the courage of missionaries abroad. There is abundant wealth in the possession of the Baptists of the world to sustain their part in the work of worldwide evangelization. Pray for that revival of the spirit of self-denial and consecration on the part of our people, which alone can bring the funds into the treasury of God, and roll away the reproach that lies at our doors through recurring missionary deficits.

Some of our people, notably in India and China, being caught in the clash of political movements, are suffering hindrance, hardship, and trial unknown before. Pray that order, stable government, and social progress may be granted to those lands. Pray that evangelization, Christian education and all the agencies of philanthropy may have liberty to advance.

Finally, pray for the Baptist World Alliance, now in its twenty-fifth year, at once the symbol and organ of our world-fellowship. Pray that its president, its general secretary, its associate secretary, and the members of its executive may be granted all needed grace for their responsible work.

Grace be with all that hold the faith and preach the saving Word, especially in the churches of our order throughout the world.

## PROFESSOR TODD DENIES REPORT

(Note.—We regret exceedingly that we were duped into publishing the forged letter about Watauga Academy. The letter was signed, C. A. Todd, President, and being classed "urgent" was rushed into print. We gladly make all possible amends.—Editor.)

I was very much surprised tonight when I read that false statement in the Baptist and Reflector about Watauga Academy. I want to say that this school is not closed, and I pray God that it will never be closed. We are now in the midst of one of the greatest sessions known in the history of Watauga Academy. I am sure you will let me explain why this wicked statement was made to the public, that our school was closed.

It was in the summer of 1929 that the trustees employed a man as teacher in our school. No written contract was entered into, but a verbal agreement was made that we were to pay him a certain salary per month for such time as he was needed. We knew as soon as we saw the man that we had a poor teacher. We found that he could not teach the subjects assigned to him, and he was a complete failure as a disciplinarian. A report soon came that he had a criminal record behind him.

The trustees served notice on this man that he was to resign at the end of the fall semester. On December 28, 1929, this man signed a written resignation, a few lines of which are as follows: "I, \_\_\_\_\_, hereby offer my resignation as teacher in Watauga Academy. This resignation is to take effect at once, and I am to go to other work. In consideration of this resignation Prof. C. A. Todd is to pay me the amount of \$50. Receipt of which is hereby acknowledged in full of all demands that I now have or may have against Watauga Academy." This agreement was signed by the resigned teacher and the principal of the Academy.

It was only a few days after this man went away that I received a letter from him stating that he demanded more money. He has written any number of slanderous statements about the principal and other teachers in this school. It is my conviction that this former teacher is the one who wrote you that the school had been closed. I judge from your statement in the paper that he even signed my name to that paper.

Our attorneys tell us that there are no grounds for any kind of a case against the school by this man. Fraternal Yours,  
C. A. TODD,  
Principal, Watauga Academy, Butler, Tenn.

On behalf of the Baptist World Alliance:  
John MacNEILL, President.  
J. H. RUSHBROOKE, General Secretary.  
CLIFTON D. GRAY, Hon. Associate Secretary.  
GILBERT LAWS, Member of Executive.

## HARRISON-CHILHOWEE INSTITUTE (From page 1.)

high schools of the state. While the general course of high school work is efficient, it is the instruction in the Bible and the general religious atmosphere which gives to Harrison-Chilhowee Institute its distinctiveness and its great value to the denomination. Two units in Bible are required for all students graduating from the school, and devotional exercises are held in connection with the daily chapel hour. All boarding students attend Sunday school, B. Y. P. U., preaching service, and mid-week prayer services at the local church. Each evening there are prayer services in each dormitory conducted by the students and which all boarding students attend.

If "by their fruits ye shall know them," Harrison-Chilhowee Institute has made good. For from its walls have gone forth a host of Christian men

and women who are competent and worthy leaders. To its Christian ideals it has ever been true, and for the sake of and in the name of Christ it continues to train boys and girls, young men and young women for usefulness in the kingdom of God.

The average enrollment of the Institute is 250 per year. In the fifty years of its existence something like ten thousand mountain boys and girls have obtained a good fundamental education. A large number of these have gone on to institutions of higher learning. Many of these are today leaders in their chosen professions, and some are nationally known. Many of our leading Baptist ministers of the South obtained part of their training in this institution and are today our leading pastors.

The school at present has an enrollment of 280 in the high school and grammar grades; 120 are in the high school department. There are 16 counties and 3 states represented in its enrollment. Its dormitories are well filled. There are 14 orphan boys and girls, 27 boys and girls from broken homes, and 13 ministerial students. This is the largest enrollment of ministerial students in the history of the school. Their ages range from 19 to 38. They are all doing splendid work. Two of these young men, 22 and 24 years of age, like Andrew Johnson, were unable to read or write when they entered school in August, 1930; but by close application they are now doing fourth-grade work satisfactorily. Every one of these young men is ambitious, self-sacrificing, and determined to prepare for better service in the kingdom's work. One of these men, with a wife and six children, and an income of \$8.10 per week, not only supports his family and pays his expenses in school, but puts 81 cents (his tithe) into the treasury of the church each Sunday. He has completed the eighth grade and is now entering into the high school. From the county of Van Buren where Campbellites and Holy Rollers are as prevalent as sage brush, and where there is only one Baptist church in the entire county, comes one of our ministerial students. He was attending a Campbellite school where he was being snubbed by the Campbellites and Holy Rollers for his Baptist doctrine. He could no longer stand the snubbing, and came to the pastor of the First Baptist Church of Crossville and related his story. The pastor proceeded at once to find a Baptist school where he would be cared for and have a chance to better prepare himself for his chosen life's work, the ministry.

Many of our students are working to help pay their way. They are very versatile and always on the lookout for work. One ministerial student made doll furniture during the holidays in order to secure a little money. One is selling papers, walking several miles each day in order to earn a small amount to defray his expenses.

The ministers have been very active during the year. They have held and assisted in four revivals which have resulted in 228 conversions and renewals. They have preached 156 times. Three are now serving country churches, and one has a city charge. The school is trying to uphold a high standard of Christian living. We have had a glorious revival in which about 80 boys and girls were saved. We now only have in our dormitories two girls and one boy who are not Christians.

## "SPIC" NOT CORRECT IN PHRASE "SPICK AND SPAN"

"Spick and Span" is the correct spelling. The phrase is frequently but erroneously written "spic and span," due apparently to a mistaken notion of its derivation. The original phrase was simply "span new," "span" being an old word for a chip or splinter. "Span new" meant bright and new as a chip just cut. In Icelandic it is "spannyr," from the "spann," chip, and "pyr," new. "Spick and span new" was merely an emphatic extension of the earlier phrase, "spick" being an old provincial or colloquial form of "spike," meaning a large nail. Therefore when a thing was particularly fresh in appearance it was said to be spick and span new, namely, bright and new as a spike and a splinter. There is no evidence that "spick" in the sense of a spike was ever spelled "spic," although there was an obsolete word "spic," meaning bacon or fat meat.—Pathfinder Magazine.

# The Temptation of Jesus

SUNDAY SCHOOL LESSON, JANUARY 25, 1931

By O. W. Taylor

Scripture: Luke 4:1-13. Golden Text: Heb. 2:18.

**Introduction:** Parallel accounts of the temptation of Jesus are found in Matt. 4:1-11; Mark 1:12-13. That temptation was a necessity: (1) That the lowly Servant might, in experience, "learn obedience by the things that He suffered" (Heb. 5:8), of which the temptation was one. (2) That "the second Adam" and Representative of His people might undergo such testings as they are subject to and, from experience, become "able to help those that are tempted" (Heb. 2:14-18). (3) That, in His human state, the King of the kingdom might determine the method and the principles by which that kingdom was to be advanced.

## I. The Setting of the Temptation (Verses 1-2)

1. **Just After the Baptism.** Having had the marvelous experience and testimony and endowment of that occasion, "immediately" (Mark 1:12) the temptation followed. Jesus was like a ship which, leaving the sheltered pier at Dover, on the coast of England, sails at once into the stormy English Channel. The principle finds application many a time in the experience of the saints.

2. **Under the Spirit's Constraint.** Both Matthew and Luke say Jesus was "led by the Spirit" into the place of testing, while Mark said "the Spirit driveth Him"—that is, compellingly urged Him. Jesus was thus urged, but He was also "led," or voluntarily submissive thereunto. Obedience to the Father's will was the keynote of His life. Facing duty, Christ's followers should be both "driven" and "led." If the Spirit constrains us into the place of testing, it is, as in the case of Jesus, for the issues resulting from it. As with disease and sorrow, so with temptation, we may pray not to be led into it, but always in subjection to the Divine will (Matt. 6:10, 13). If Divine wisdom prescribes the test, we are submissively to meet it and demonstrate the victory of grace in it.

3. **In the Wilderness.** The desolate Judean desert west of the northern end of the Dead Sea. Wild beasts were there (Mark 1:13). In that desolate place Jesus faced Satan. A siege of temptation under the devil is a desert experience. But the angels are on the way to bless us at the end of it! (Mark 1:13).

4. **After a Forty Days' Fast.** Jesus was tempted during those forty days (Luke 4:2). The recorded temptations were the climax. So preoccupied and absorbed had Jesus been that He had not been hungry till the end of those days (Matt. 4:2). Moses in communion with God, fasted forty days and nights (Ex. 34:28); Elijah, having been fed by an angel, did likewise (1 Kings 19:8); and Jesus, assaulted by the devil, did the same. To Jesus in His physically depleted state, came the temper for his climactic tests.

## II. The Reality of the Temptation

1. **A Real Assault from Without.** That Jesus' temptation was merely subjective, or inward, and that He "threw His experience into story form" and used "the picturesque figure of Satan" to "make the account more 'vivid,' cannot here be admitted, nor is it the truth. Such interpretation was never thought of until somebody decided he did not want to believe the Book. The account leaves the natural and obvious impression upon the reader that the temptation had both objective, or outer, reality and inner effect. There is, be it reverently said, as much proof of the personality of Satan as of the personality of Christ. There were both "the devil one" and the Divine One in the temptation. Jesus was and is forever "without sin" (2 Cor. 5:21; Heb. 4:15). If the evil suggestions could not come from within, they must have come from without. Suggestions cannot act and speak of themselves. "The tempter came unto Him" (Matt. 4:3).

2. **A Real Challenge Within.** "Tempted in all points like as we are, yet without sin" (Heb. 4:15).

Under temptation one does not sin until he begins to give inner and voluntary consent unto it, which Jesus did not do. But unless there is actual appeal in a test, it is a temptation in name only. Jesus' temptation was real. Temptation may mean either or both of two things: (1) Test, or trial (Gen. 22:1). (2) Solicitation to evil (James 1:13-14). Though, as in the case of Peter (Luke 22:31), and for the issues of it, God may permit temptation in the latter sense, the solicitation to evil comes only from satanic sources. Under the constraint of the Spirit, Jesus was tried, and under the assault of Satan, He was solicited to evil. In the same way that the innocent "first Adam" was tempted, the "second Adam" was tempted—that is, from without. Not he who yields feels the real power of temptation, but he who faces it and remains unyielding as Jesus did. A real challenge came to Jesus. And so, "He is able to help those who are tempted."

## III. The Elements in the Temptation (Verses 3-12)

In the order of the testings, we shall follow Matthew. Satan's fundamental purpose was to get the Son of God to act for Himself independently of the Father. This is at the bottom of all temptation. Satan's use of "if" does not imply doubt, but has the force of "since." Since you are the Son of God, let me suggest your conduct. In the unregenerate world-system are three principles, which include all others, and which are at the heart of solicitation to evil (1 John 2:16): "The lust of the flesh, the lust of the eyes, and the pride of life." Our foreparents faced these in Eden (Gen. 3:6), and Jesus faced them in the wilderness.

1. **To Turn Legitimate Desires and Powers to Illegitimate Uses.** "If thou be the Son of God, command this stone, that it be made bread." Demonstrate your sonship by turning rocks into food to satisfy your hunger. The subtlety lay in an appeal to natural hunger and to the thought of Messianic demonstration. Hunger and the making of bread to meet it were legitimate. But Jesus, having taken His place with common humanity, would not rise above His incarnation and employ for Himself miraculous powers not accessible to those whom He represented. Again, He was under stress according to the Father's will. To take matters into His own hands, would be disobedience to that will and bespeak distrust. Again, He would not turn right desires and powers to uses suggested by Satan. So He routed Satan by a most appropriate passage of Scripture (Deut. 8:3). God, who cared for Israel in the desert, would care for Him in the desert. He would not be turned from obedience and trust by "the lust (desire) of the flesh." The disregard of this principle is the taproot of all undue regard for material things, of all ill-gotten wealth, and of all immorality in the world today.

2. **To Presume Upon Divine Help Without Divine Direction.** "Cast Thyself down," etc. To cast Himself from that pinnacle, either onto the porch amidst the crowds or into the sheer depth of the valley farther out, and remain unharmed, would be a sensational demonstration of Messiahship, and, at one bound, the goal would be reached. The devil "had a Bible under his arm" and quoted Scripture (Ps. 91:11-12). Jesus had repulsed him with Scripture, now he will try to win Christ with Scripture. But he neglected to say that the promise was available only to one in the path of obedience, and God had not indicated to Jesus any such spectacular descent and method as Satan suggested. Again, with the intelligent use of the word of God (Deut. 6:16), Jesus stood His ground, "Thou shalt not make trial of the Lord thy God." Jesus enunciated not only Scripture, but a principle of common sense. "God assumes no responsibility when He is not consulted." Jesus will not, of self-will, run into danger or take a needless risk. Again, the King will not employ the principle of sensationalism to advance the kingdom, which "cometh not with outward show." He will not yield to "the pride of life." The disregard of this principle is the taproot of all the fanaticism, all the overweening confidence in human mentality, and all the fleshly sensationalism in the world to-

day. It is at the heart of all pride, race, place, pace, face or religious. People deify pride, and then presume the blessing of God upon it.

3. **To Employ Carnal Means for Kingdom Conquests.** From the top of a high mountain (traditionally, Quarantana), Satan showed Jesus "all the kingdoms of the world and the glory of them" (Matthew) "in a moment of time" (Luke). This points to something beyond the natural. Jesus saw the whole unregenerate world-system, built upon lust, greed, and pride (1 John 2:16), of which Satan is "the god" (2 Cor. 4:4; Eph. 2:2). Under testing, the "first Adam" lost his dominion (Gen. 1:28) under satanic assault. Under testing, the "second Adam" retained the dominion, which is destined finally to overthrow the dominion of the devil (John 12:31-32; Heb. 2:14). Here appears the subtlety of the third temptation. Messiah proposed to Himself world-dominion. Satan proposed a short cut to it by compromise with himself. But, had Jesus yielded, the dominion would not have accrued to Him, but have remained in the hands of the devil. Satan proposed kingdom conquest on carnal bases. Once more, the word of God, "piercing to the dividing asunder," overcame "the prince of this world." The disregard of Jesus' principle here, of employing spiritual means instead of carnal to advance kingdom interests, covers all use of violence to advance in religion, all pomp and display for the same purpose, all undue regard for religious machinery, all dependence upon fleshly wisdom, and every method which finds its center in the fleshly. "Get thee behind me, Satan."

Jesus met and vanquished the devil. "Resist the devil, and he will flee from you." But we can resist only when, as Jesus did, we humbly depend upon God, obey His behest, and intelligently use His word. In such a position and state, we can say, "Get thee behind me, Satan," and he will slink away! Angels will be near to bless us. As in the case of Jesus, the devil may only leave "for a season," but experience will help us better to handle him when he comes around again.

## QUESTIONS.

(1) Why was the temptation of Jesus a necessity? (2) What was the setting of the temptation? (3) In what respects was the temptation of Jesus real? (4) How could a sinless Being be tempted? (5) What was the nature of the first temptation? (6) What was the nature of the second temptation? (7) What was the nature of the third temptation? (8) Do we have these same temptations today? (9) How can temptation be resisted? (10) What is to be the final outcome of the tempter?

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ON AND AFTER JANUARY 15, 1931

## WHAT IS REPENTANCE?

By Paul R. Hodge

Acts 17:30: "God now commandeth all men everywhere to repent." The New Testament does not emphasize the word "repentance" as much in connection with salvation in this present dispensation as might be supposed. And there is also quite a popular misunderstanding of what repentance is.

### I. THE EMPHASIS

John the Baptist preached repentance. "Repent, for the kingdom of heaven is at hand." (Matt. 3:2.) Jesus took up that same note and used the same words. (Matt. 4:17.) When the twelve were commissioned and sent forth by Jesus "unto the lost sheep of the house of Israel," they preached "that men should repent." (Matt. 10:6; Mark 6:12.) Jesus several times emphasized repentance in other connections. When some told him of these Galileans whose blood Pilate had mingled with their sacrifices, Jesus answered them that "except ye repent, ye shall all likewise perish." (Luke 13:3.)

But these instances do not belong strictly to our dispensation. The message of John the Baptist, for example, cannot be said to be appropriate and timely for our day, though this is by no means denying that the application of its spiritual lessons can, with proper explanation, be made in our day.

Again, Peter preached repentance at Pentecost. "Repent, and be baptized every one of you in the name of Jesus Christ," etc. (Acts 2:38.) And later he preached it in the temple: "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19.)

But strictly speaking the dispensation of the grace of God as it pertains to us Gentiles began with the introduction of the gospel to the Gentiles. The history of this introduction is found in the tenth chapter of Acts, and is recorded in such a way as to leave no doubt about that event being epochal. Former declarations of the gospel had been understood as being for Jews, either in race or religion or both. Accordingly it is significant that the same Peter who said "Repent" at Pentecost, now no longer uses that word when preaching to Gentiles, but rather the word "Believe." "To him (Christ) gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.)

A careful investigation will show that New Testament scriptures pertaining strictly to us Gentiles use the word "repent" very sparingly. Whole books about salvation were written without using the word. The Gospel of John, written especially for a later period of this dispensation than the first three gospels, and written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31), does not use the word "repent" one single time. It uses the word "believe" 100 times. Romans, the longest formal thesis on the doctrine of salvation to be found in the New Testament, uses the word "repentance" only once, and that quite incidentally. (Chapter 2:4.) You will actually find that Christians are more often commanded to repent than sinners. Revelation 3:19 may be given as one instance. "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

And yet we do find that "God hath also to the Gentiles granted repentance unto life." (Acts 11:18.) And furthermore, that "God . . . now commandeth all men everywhere to repent." (Acts 17:30.)

Is repentance then necessary to salvation? It is, though the emphasis is put rather on simple believing on Christ.

### II. THE DEFINITION

What then is repentance? Let us begin, as is often and more easily done, by saying what it is not.

First, it is not mourning, weeping, sorrowing, because you have sinned, regret, fear of judgment, remorse, or any such thing; as it is often popularly defined. People may mourn and weep, may regret many deeds they have done, may tremble in fear of judgment and hell, may, like Judas Iscariot, repent in the sense of remorse (where a different Greek word for repent is found), and then go,

like Judas, and commit another great sin that they may find "their own place"—yea, may do any or all of these, and not repent at all. There is a "sorrow of the world" which "worketh death." (2 Cor. 7:10.) And there is a "godly sorrow" (sorrow according to God) that "worketh" repentance. But repentance itself is not sorrow. It is rather the sharp border line, the turning point, between sorrow and joy, at the moment when one forsakes sin forever and obtains salvation.

To illustrate, one may have the experience that some have had, of "mourning" for days, or weeks, or even months, and yet quit off undecided and unsatisfied. He may have become discouraged. He may have said: "I repented, but nothing came of it." Such people are mistaken; they did not repent. If they had repented, something would have come of it. Again, one may not mourn and weep at all after a manner which some think necessary, but may simply and honestly, having heard the gospel, accept and trust Christ and His blood as the way of salvation. Has he repented? He has. Or one may have both experiences, as is not uncommon; that of mourning for a time, and then when all other hope seemed gone, of calmly and simply reaching out one's hand, and at the same time his heart, to take hold on Christ by faith. It was not the mourning that commended him to God, or brought salvation, but the simple trust in Christ.

Well, then, preacher, you mean that all we have to do is to decide to live a better life and join the church. No, that is not what I mean, nor anything like it, for, in the second place, **repentance is not mere reformation.** One may break off outwardly vicious habits, such as swearing, drinking, smoking, stealing, and such like, and yet there has been no repentance, and no salvation. Many are deceived by "self-righteousness." I have just talked with a man who has been sick for three years, and several times was supposedly at the point of death, but who is now somewhat improved. He said he wanted to live and not die. I said, "Yes, we all do." And then I put the point blank question as to whether if he had died, he would have been ready. He repeatedly affirmed that it would have been well with him. But not once was I able to get him to take a stand on Christ and the blood as his only hope. He would keep saying: "I have always tried to be honorable, and do the right thing," etc., etc. "O, we all sin sometimes," he would say; but his hope and his feeling that it was well with his soul seemed to be based entirely on his honorable life. I left with a lurking fear that he had not repented.

Repentance is "toward God." It quits, not bad habits, but the sin of rejecting God's Son. That is the sin that damns; not the sin of swearing, drinking, smoking or stealing. What will a man do with God's Son, is the all-important question.

That is why, when "believing on Christ" is emphasized as a condition of salvation, there is no need to add the word "repentance." When one has believed on (or accepted) Christ in simple, honest, childlike faith, he by that very act has quit forever the one damning sin of rejecting Christ.

Sighing and crying, moaning and groaning, will not make you any more fit in God's sight to be saved. (Nor would I be thought of as belittling the proper place of feeling and emotion in religion). But the only thing that makes you fit in God's sight is the blood of Christ. And the blood meets you, and you meet the blood in that instant that you become willing—even unto a public profession of it if that is possible—become willing to the point of actually closing in with God's offer of salvation through the blood, by accepting Christ as your own personal Saviour.

"Repentance unto life" then is nothing less than the acceptance with the heart—that is, with your whole being, of Jesus Christ, God's Son, as your Saviour. Repentance for a Christian is not accepting Christ as Saviour—for this he has done once—but forsaking the sin in his life by which he has been bringing reproach upon Christ and turning back to Christ.

In neither case does a man's own spirit stir him to repentance. We may reprove, rebuke, with all long-suffering and doctrine, but unless God

"gives" repentance by the Holy Spirit, we only make sinners mad and professed Christians more stubborn. To the Gentiles God must "grant" (give) repentance. And there we must leave it, as the work of God, only adding that God never gives it in such a way as to violate the freedom of the will He has made. It is God that "gives" it; but it is man after all that must "repent." The command to repent is never addressed to God.

## A VISIT TO MEXICO

By J. T. Henderson

During the last days of 1930 Mrs. Henderson and I had the privilege of a brief visit to Mexico. We made the trip each way in about fifty hours, although we traveled through Palestine and by way of Moscow.

The object of this trip was twofold: First, to visit Miss Sarah A. Hale, a valued friend of many years; second, to see the missionary work of Baptists in Monterey and Saltillo.

Miss Hale has been a missionary in Mexico at her own charges for forty-two years. For some time she taught in Madero Institute, Saltillo, one of our Southern Baptist schools. For the last twenty years she has lived in her own home in Monterey and has been engaged in translating Standard English works into Spanish. Among these are the seventeen volumes of Dr. B. H. Carroll's Commentary, the Commentary of Dr. Broadus on Matthew, Dr. Hovey on John, the lives of Judson and Carey, and other kindred books to the number of sixty-three. Several of these have already been published, and she has set aside a fund for the publication of the others.

This is a valuable contribution to missions, inasmuch as there is large need for such books in the Baptist schools of Mexico, especially the seminaries, and among the native preachers. Most of the religious literature in Spanish comes from the Catholics.

Miss Hale has greatly stimulated church building by conditional gifts, has been the leading factor in promoting the Woman's Missionary Union in Mexico, and today supports her own missionary who is doing a most fruitful work in the Southern part of the Republic. Attention is directed to a most informing article in the December issue of Home and Foreign Fields regarding the sacrificial and effective service of Miss Hale.

Now as to the situation in Monterey, a city of 135,000 people. We visited the Baptist Seminary which has a student body of twenty-one young preachers and two women. The institution is operating in a good building, has an able faculty with Dr. Trevino, a scholarly native as president. He has the Doctor's degree from the University of Richmond.

The Seminary is conducted jointly by Northern and Southern Baptists. Professors Neal and Branch, with their wives, come from the South, while Dr. Arthur Derry represents the Northern Convention. The young preachers, under the direction of the faculty, are conducting successful mission work at twenty stations not far away.

It was also interesting to visit the school for local boys and girls, which is supported by the Woman's Home Mission Society of the Northern Baptist Convention. It has a very attractive building, a student body of one hundred seventy-five and a faculty of culture and consecration.

The Baptist Church of Monterey was founded by Northern Baptists, has a hundred thousand dollar building, a membership of six hundred fifty, is self-supporting and contributes 2,000 pesos (\$1,000) a year to Mexican missions. The pastor is Rev. Pascal Hurtiz, an educated native, who added sixty-two members the past year. The missionaries of our Southern Board are loyal members of this church.

We attended three services at this church on Sunday, December 28th. Beginning at 9:30 a.m. the Sunday school holds its session and is followed immediately by the B. Y. P. U. The regular worship is held at 3:00 and 7:00 p.m. These Mexicans excel us in congregational singing. Good judges pronounced the sermon of the pastor fine; while it was interesting to this writer to attend the

worship, hear the singing, note the spirit of the people and the fervor of the preacher, it was not very informing, as he understood only two words; he barely remembers enough Latin, a kindred language, to enable him to recognize the Spanish words for God and Father.

In company with eight teachers and missionaries, we drove over to Saltillo, a city with sixty thousand inhabitants and sixty miles from Monterey. We visited Madero Institute with one hundred fifty boys and girls, met Dr. Lacey, the principal and general director of Southern Baptist work, also some of his teachers. We also drove out a distance of about two miles to the Academy for boys, which has eighty-eight boarding students coming from many part of the Republic. It has a magnificent building and seventy-five acres of fertile land, representing a total investment by Northern Baptists of one hundred fifteen thousand dollars.

The Baptist Church in Saltillo has a fair building, two hundred members, added twenty-six last year, is self-supporting, and has as pastor an Aztec Indian, well educated and deeply spiritual. These schools and churches are free of debt.

During the three days of our visit the schools were observing the Christmas holidays; the teachers and missionaries in general gave themselves and their cars to our service and thereby rendered our visit most interesting and informing.

I must not fail to make mention of Ernesto Barocio, sixteen years pastor of the church at Monterey and now general missionary for the Northern Board. He is a man of striking personality, an able preacher, and speaks good English. On one occasion he interpreted the remarks of this writer. When I spoke in the Sunday school, President Trevino was the interpreter.

Baptists are doing mission work in twenty-one of the twenty-eight states of Mexico; they number about seven thousand, and the Mexican Baptist Convention is an aggressive body. We decided that missions in Mexico will stand investigation.

We were glad we could have this opportunity and all the more because the visit was made without expense to the denomination.

## TWO MASTERS

Open Letter of Gilbert O. Nations to U. S. Senators and Representatives

Esteemed Sirs: If you should suddenly learn that some eighteen million subjects of a foreign sovereign reside in the United States, you would probably be surprised. Should investigation disclose that their foreign allegiance has been so veiled that our government is granting them all the rights and privileges of citizenship, you would likely be astonished. If it should finally be revealed that many of them hold high public office in our state and federal governments, some sitting beside you in the Senate and House of Representatives of the United States with legislative power equal to your own, you would recognize the urgent necessity of corrective action.

Unbelievable as it may appear, this condition is not merely hypothetical. It actually exists in this country today. Eighteen million people whose first allegiance is to a sovereign potentate in Europe are enjoying the full prerogatives of American citizenship. The law of that potentate commands their implicit obedience in the many points wherein it conflicts with the laws of the United States and the respective states.

It is solely because the legal status of their foreign ruler has been so generally misapprehended that this anomalous situation has been permitted to grow up in our midst. The allegiance of his subjects has been represented as purely of a spiritual nature. On the contrary, it is essentially civil and political.

The ruler referred to is the Pope. His subjects in this country are the hierarchy and membership of the Roman Catholic Church. With any spiritual relations between him and them, this letter is not concerned. The writer discriminates against no man on account of his religion. The status of the Pope to be considered is entirely outside the pale of spiritual matters. Only the legal and political aspects are involved here. "Let facts be submitted to a candid world":

1. The Pope now has diplomatic relations with thirty-nine of the civil governments of the world.

2. He is accustomed to make treaties with the civil powers. Dozens of such pacts are now in full force and effect.

3. He deposes rulers and sets aside the constitutions of sovereign states, at will.

4. He has enacted and developed the canon law, which is one of the three judicial systems administered in Europe and America.

5. He occupies a great bronze throne identical in every essential with those of emperors and kings.

6. He wears a gold crown which differs from those of other crowded rulers chiefly in being three-storied to attest his pre-eminence.

7. His law emphatically condemns our public schools and is so enforced here as to prohibit more than 2,500,000 pupils from attending them.

8. The four cardinals occupying thrones under his authority in this country are members of his court in Vatican City, are designated as "princes of the blood" and entitled to rank with royalty.

9. The canon law vests in him ultimate title to all ecclesiastical property, so that he is by far the wealthiest individual in the world.

10. A complete judiciary is attached to the throne of each of the hundred members of his hierarchy in the United States.

11. He maintains in this country a political organization that for efficiency and power is not rivalled by either of our two major parties.

12. His three hundred periodicals with a circulation in excess of seven million subscribers constantly attack our public schools, our immigration laws, prohibition and the Federal Constitution.

It is no accident that this situation is very widely misunderstood. Every proposal to discuss it openly is rebuffed by the misapplied taunt of religious "bigotry." Most Roman Catholic laymen have adequate realization themselves of the futile attempt they are making to render civil allegiance to two distinct sovereign authorities. They are forbidden by canon law to hear the situation discussed.

The antidote suggested here for the cure of this malignant national ailment is so prescribed as to avoid the possibility of interference with legitimate religious rights. But it will terminate the maintenance here by alien authority of political institutions and aggressions and insure to our government the undivided loyalty of every American citizen.

With the sincere conviction that it ought to be embodied in the supreme law of the land, the following suggested amendment to the Constitution is respectfully submitted:

No person shall be a citizen of the United States who, being within the United States or any place subject to their jurisdiction, acknowledges the authority or is subject to the law of any foreign government, prince, potentate or sovereignty which claims or exercises the right of active or passive legation; or which makes treaties, pacts, covenants or agreements with civil powers; or which engages in activities, functions or prerogatives belonging to sovereign states in virtue of their sovereignty; or which claims or exercises legislative, executive or judicial control of matters subject to legislative, executive or judicial control by the United States or by the states.

What valid objection could be offered to the adoption of this proposal? Who could oppose it without tacit admission that its provisions apply adversely to him? Would not a great majority of the American people favor enactment of substantially this provision if its purpose and importance were fully and freely elucidated? Will you introduce and support a joint resolution submitting it to the states for ratification as an amendment to the Constitution of the United States?

(Lecturer in Roman Law, Canon Law and Legal History in the American University.)

And hast thou sworn on every slight pretense,  
Till perjuries are common as bad pence,  
While thousands, careless of the damning sin,  
Kiss the Book's outside, who ne'er looked within?  
—Cowper.

## BETTER DAY SEEN FOR FOREIGN MISSIONS

By Chas. A. Leonard

The Russian Baptist Church of the city of Harbin has made fine progress the past several years and is having a wholesome influence on this city of so much sin and distress. The young people's organization of the church, which holds its meetings once a month, being given full charge of the Sunday evening service of that day, has a beautiful custom of dividing up into bands and on the afternoon preceding their service visit the homes of the members of the church and others. When they come first a song is sung (and these Christian Russians can sing the praises of God), then a select passage of Scripture is read, one of their number leads in prayer for God's blessings upon the home and upon them, and they are off to visit some other family.

### Dependence Upon God for Help

When a group of these earnest young people came to our home last Sunday afternoon they read to us from Phillipians the following exhortation: "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made unto God."

These young people had known we were anxious and distressed because of the financial condition of our Foreign Mission Board. They know of our work among the Chinese and how we need money to go forward in giving the gospel of our Lord to the millions of Chinese who have come here to Manchuria, and that we feel helpless to meet the unusual opportunity when our Mission Board is in debt. These words were read to give comfort and to lead us to look unto God in prayer for the needed assistance. And so it behooves us, and all God's people, to so do at this time.

Since the coming to North Manchuria of two representatives of the China Inland Mission, one of the greatest foreign mission organizations in all the world, we have had impressed upon us afresh the need of our dependence upon God for meeting the burdens weighing upon Southern Baptists and upon us. These two missionaries are here in our field for a period of one year to prepare the way for the coming of twenty new missionaries whom their Board expects to send to a part of this field. The China Inland Mission depends entirely on prayer to God for the meeting of all its needs. They have large numbers of missionaries throughout China and are praying now for two hundred more and expect to get them.

### Prayer a Solution of Our Problems

One of the greatest drawbacks in securing funds for missions, we are told, is the putting of much money in church buildings. It is true that many churches waited until after the five-year program to erect buildings. What was at one time our weakest Board, the Sunday School Board, has now become the strongest of them all. This is because it has money to employ all the representatives it needs and to put across all enterprises that seem feasible. The convention doubtless instructed the Board to put on this building campaign in order that the churches might have better Sunday school equipment. At the same time the Sunday School Board has assisted the churches in selecting plans that would be in keeping, adequate and worthy of God's children. A fine church means ample Sunday school rooms, and Sunday school room equipment implies an equally respectable church building to accompany them. The Sunday School Board has done its work well, and surely no one would find fault with this. My point is that this Board had the money with which to encourage and push this phase of development.

May these great churches share more fully with us in prayer and financially in spite of their debts, for we are told that some of our mission stations are to be closed entirely, that the Foreign Mission Board is going to foreclose some of its work, unless considerably more funds are received. In the name of our Lord and His work abroad we beg God's people to fall before Him on behalf of our work, which in reality is yours, and for liquidation of debts on churches and boards now hindering progress of His kingdom.

Harbin, Manchuria, China.

## THE NEWS BULLETIN

### HUDGINS TO NASHVILLE Young Minister Accepts Radnor Church

W. D. Hudgins, Jr., son of W. D. Hudgins of the Educational Department of the State Mission Board, has accepted the call of Radnor Church, Nashville, and will begin his services the first of next month. He is a graduate of Carson-Newman College and has been serving since his graduation as pastor of the church at La-Follette where his work has been richly blessed. He has had much experience as a Sunday school field



W. D. ("Doug") Hudgins

worker and evangelist and has a splendid and well-trained voice.

We extend him on behalf of this new and promising field a hearty welcome and assure him of the splendid co-operation of the people of the Radnor section as he enters upon his work. And not to him alone, for he brings his unusually talented and charming wife to be with him in his labors.

### JAMES CLOSES FIFTH YEAR Immanuel Church, Nashville, Shows Progress

On the first Sunday in January, Powhatan W. James began his sixth year as pastor of Immanuel Church of Nashville. Of the pastorate, Dr. James says in the bulletin of that day:

"These five years at Immanuel have been very happy years for your pastor and his family. God has been good to us. He has blessed our home with a very dear little girl, known as Josephine. He has given to us a host of wonderful friends, whose love and loyalty we value beyond all earthly computations. We have seen His cause, as committed to our hands, prospered in many ways, though not as we had hoped; but perhaps as much as we had a right to expect under all the circumstances. He has blessed us with reasonable health and strength for the daily tasks. And then God has given us the high privilege of being co-laborers at Immanuel with some of the finest, most competent and loyal Christian workers anywhere in the world."

The various reports of the church show some of the facts that reveal what has been done during the period of service under review. Three hundred and one members have been added to the church by letter and 166 by baptism. Nine have joined by statement, making a total of 476 additions, nearly 100 per year. The net increase in membership has been 192, increase in Sunday school enrollment 360, and in young people's unions 73. The present membership of the church is 1,060. During the five years the church has contributed

for all purposes \$165,496.34, of which amount \$34,269 went for missions and benevolences.

The greatest material development of the period has been the erection of a modern educational building. This took the place of the original meeting house of the church and constitutes a splendid addition to Nashville's church architecture. They start off the new year with high hopes of great successes.

### CANCELLED MORTGAGE GIVEN BROADWAY CHURCH, FORT WORTH, TEXAS

The first Sunday of the new year was a gala day at Broadway Baptist Church when Rev. Forrest Smith, the pastor, presented a cancelled mortgage to the congregation, and told his listeners that the last cent of indebtedness of the church property had been paid off.

After this announcement, plans were discussed for the new church auditorium that is to be erected on the present site, and which will be constructed at a cost of about \$300,000, with a seating capacity of 2,000. This will be one of the largest auditoriums in the city, according to present figures.

Work is to be started on this new auditorium soon after the middle of the year, according to Rev. Mr. Smith.

Some time ago the church purchased the Monticello Apartments, which adjoins the present auditorium on the west, facing on Broadway. The present auditorium has a frontage of 100 feet on Broadway, while the apartment house, now used for Sunday school room and church departmental work, will be torn down and the new auditorium constructed with a frontage of 175 feet on Broadway.

The present Sunday school building, in the rear of the church auditorium, constructed several years ago, will be retained in its present shape, and the plans for the new building will consolidate the entire church plant into one harmonious whole, Rev. Mr. Smith said yesterday.

The celebration of the congregation was held yesterday morning after approximately \$80,000 of church debts had been paid off since January 1, 1930. About \$35,000 of this sum represented the money paid for the apartment building, and the balance represented indebtedness on the Sunday school building. The church owes no money now, it was announced by the pastor.

In addition to having paid off all debts, the church has pledges of more than \$200,000 to apply on the new auditorium, Rev. Mr. Smith announced. The next six months will be spent in collecting these pledges and in planning for the new auditorium. Construction work on the project is expected to start late in the summer.—From Ft. Worth Paper.

We are glad to know of the success of this ex-Tennessean and his great church.

### MOUNTAIN SCHOOL NEWS

By J. W. O'Hara, Superintendent

Harrison-Chilhowee Institute, Sevmour, Tenn., has made a remarkable record this year. The enrollment has greatly increased. High school enrollment is 113 with grades about 225. Dormitories are practically full. Many new rooms had to be fitted out to accommodate new pupils. There are thirteen ministerial students. Professor Anderson is active in carrying the school to the churches. Scarcely does a Sunday pass when he does not speak one to three times. A revival recently started at prayer meeting and ran three or four days. There was almost no preaching, but personal work by teachers and students. The results were 53 for baptism and many reclaimed. All pupils in the dormitories are saved.

Alexander Schools, Inc., Union Mills, N. C., the home for motherless children, has 210 in the home and quite a number of local pupils in the high school. Superintendent Sweatt and his faculty are rendering a labor of love in providing homes for children whose homes have been broken. We could have taken in twice the number had we cottages and dormitories adequate for housing them.

Cosby Academy, Cosby, Tenn., under the leadership of Prof. L. R. Watson, is making encouraging progress. There are 46 in high school with 75 in grades. Some new pupils are expected for the spring term. The revival resulted in 17 additions, eleven for baptism. Rev. Mark Harris assisted Pastor Weaver in the meeting. A preachers' school was held there in December. Those in attendance asked that another be given next year. Many of the pupils who were volunteers took the course. There are five ministerial students and three other volunteers for special service. Miss Nannie Murray, Newport, Tenn., the treasurer, is untiring in the interest of the school.

Watauga Academy, Butler, Tenn., has an enrollment of 93 in high school. No grades are carried now. Prof. C. A. Todd and his faculty are making headway, notwithstanding drought and depression. The friends of the institution in the Holston and Watauga Associations are rallying to its needs. It has sent out many strong and useful men and women. It should have adequate support to continue this beneficent work. Dormitories are full.

Newton County Academy, Parthenon, Ark., has become a consolidated public school. There are 96 high school students. The dormitory is used for out-of-community pupils. However, the Bible course has been dropped, there is no pastor at the local church, and only about one in the county. Shall we continue to give up our schools and make no provision for the continuation of spiritual teaching in destitute sections?

Smoky Mountain Academy, Sevierville, Tenn., has its largest high school enrollment, 48. Miss Mayme Grimes has Rev. Herman Mathews helping in the high school this year. The school has opened doors of opportunity for scores of worthy pupils. Practically all the graduates from that school go on to college, and most of them become either teachers or preachers. Only eternity will tell all the good done by Miss Grimes and the school.

Eldridge Baptist Academy, Eldridge, Ala., has above seventy enrolled in high school. Many boys and girls have been placed there by friends, churches, and societies. Professor Murphree and Miss Hill attended many associations, representing the school. They still need several scholarships.

Barbourville Baptist Institute, Barbourville, Ky., is fortunate in having Prof. and Mrs. H. E. Nelson at the helm. High school enrollment this year is 76 with 31 in the grades. The school has kept within its income for the fall term.

Fruitland Institute, Hendersonville, N. C., has 125 in high school. Prof. Spencer B. King has associated with him an excellent faculty, and the school is doing its usual fine work. It draws students from a wide territory, including many of the other counties of the state and many states in the Southland. It has representatives in almost all the states in the Union and several in foreign lands. Its influence extends around the world. Shall it not have from alumni and others adequate support to continue this beneficent work?

Southwest Baptist College, Bolivar, Mo., has an enrollment of around 250 with about 35 ministerial students. Plans have been inaugurated to take care of its financial obligations and retire its indebtedness. These are working successfully at present.

Mountain Home College, Arkansas, opened its doors at the beginning of the fall term with a good enrollment.

Dr. L. G. Whitehorn is the active and efficient president. The most of the churches in that section are pastorless, and the school faculty is the most active agency in reaching the territory. However, the task is too large for them. They need reinforcements from many sources. Fifty scholarships could have been used in the school this session.

The mountain schools have in most instances this session registered more pupils than last year. The financial condition is good notwithstanding the small appropriations. Friends have rallied in a great way. We, however, still need some scholarships and some help for needed equipment. This is the Lord's work, and is a worthy place for His tithe.

### PARENTAL AMBITION

The passion of the American fathers and mothers is to lift children to higher opportunities than they have themselves enjoyed. It burns like a flame in us as a people. Kindled in our country by its first pioneers, who came here to better the opportunities for their children rather than for themselves, passed on from one generation to the next, it has never dimmed nor died. Indeed human progress marches only when children excel their parents. In democracy our progress is the sum of progress of the individuals — that they each individually achieve to the full capacity of their abilities and character. Their varied personalities and abilities must be brought fully to bloom; they must not be mentally regimented to a single mold or the qualities of many will be stifled; the door of opportunity must be opened to each of them.

May you who are meeting here find in your deliberations new fuel with which to light this flame of progress so that this occasion may be marked with a fresh luster that will set us anew on the road through the crowding complexities of modern life.—Extract from address of President Hoover to National Child Welfare Association.

## HEALING HUMANITY'S .. HURT ..

**A TRUE HOSPITAL STORY**

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**REPORT OF DECEMBER, 1930**

Number of patients	604
Days of service	3,819
Free days	944
<b>Income</b>	
Charity Gifts	\$ 99.75
Program	1,612.77
Operation	23,234.45
<b>Total</b>	<b>\$24,946.97</b>
Deficit	3,970.34
	<b>\$27,417.31</b>
<b>Expense</b>	
Operation	\$18,451.19
Cost of Charity	4,255.77
New Equipment	866.59
Paid on Debt	3,843.76
	<b>\$27,417.31</b>

Failure in receipts from the Co-operative Program causes us to show a deficit. We hope January receipts will be better.

**SOUTHERN  
BAPTIST HOSPITAL  
NEW ORLEANS**

# THE YOUNG SOUTH

The Happy Page for Boys and Girls

Send all contributions to "The Young South," 161 Eighth Ave., N., Nashville, Tenn.  
Letters to be published must not contain more than 200 words.

## RESOLUTIONS

By Willie Mae Webb

JANE LEE BRYANT was one of the most popular girls in her high school. She was small and pretty with the soft, sweet blondness that made every girl envy her and every boy want to be seen with her. She was not the least bit unconscious of this attraction and made the most of it. Some of the girls soon learned of the nature underlying her sweetness and gradually lost their affection for her. Not that Jane Lee was an ugly natured girl; she was not. She had simply been spoiled until she did not know another way to get what she wanted except by wily charms or by the sudden display of temper. In her baby days she had been petted and spoiled for her softness and beauty just as she was now, so it was no wonder that her uncontrollable temper sometimes took the glamour out of the day for her mother or some friend who had unwittingly angered her.

In the course of time Jane Lee, too, began to see the effect her outbursts had upon her friends and even found herself wishing that her nature had been just as sweet as her looks. It was a very tiny incident, however, that changed her and made her finally resolve to mend her ways.

"Isn't she just too pretty for words," she heard Betty Boyd remarking to Annie Barnette. Betty was a new arrival at the school. Annie had known Jane Lee all her life. "Pretty is as pretty does!" was Annie's answer.

Pretty is as pretty does, . . . pretty is as pretty does, . . . pretty is, . . . Jane Lee decided that her actions would match her appearance. "What time could be better than now to make good resolutions?" she asked, directing the question to Margaret Price, her most staunch and loyal friend. Margaret looked up in surprise. "Just what resolution do you think you could make . . . and stick to, my dear?"

"Well, there's just this about it. If I make the resolutions I am going to keep them."

"I'll make you a bet that you cannot make some real worth-while resolutions and keep them six months."

"Margaret, I'll tell you what let's do. I know your faults and you surely know mine better than any one, so let's first tell each other honestly just what we need the most. I'll tell you what to resolve and you tell me."

After looks of bewilderment and almost hate when one told the other of unthought-of faults they finally fixed upon four needs of each. When Jane Lee showed the written resolutions to her mother, they were:

"Resolutions for the New Year. By Jane Lee Bryant. (1) I will under no circumstances allow my temper to get the best of me. (2) I shall not be cross with mother, but will endeavor to regard her wishes. (3) I will spend less of my time at dances and parties. (4) I shall make myself work so that I may make good grades in school and be an equal to any one in my class."

Jane Lee looked on while her mother read. She saw the tender smile come into her mother's eyes and the pleasure that she was getting from the resolutions.

"There is only one thing that you must remember, Jane. It is not a nice thing to make a decision and break it. If you have fully decided to do these things, it is fine. There is a saying that 'Hell is paved with good intentions,' and some even say

that it is better not to have resolved than to have done so and broken the promise you made to yourself."

"But, I have really made up my mind. I never realized just how bad I have been until Margaret told me yesterday. We both have made up our minds to make some changes in our behavior. I can also quote a little adage, 'Pretty is as pretty does.'"

The resolutions went well for a few days. It was hard for Jane Lee sometimes to hold back the cutting things that she could say, but the resolutions did a good job of sticking. She refused three invitations to dances because she needed the time to study. She actually offered to help her mother at home when there was house-cleaning to do. She felt, too, that her friends were beginning to stay with her more and not act as if they feared an attack.

On the night of the senior mid-winter dance she was tired. She had worked at her books all afternoon in order not to break her promise that she would not go partying when there was work to do. When she arrived at the party, Margaret was already in the dressing room arranging her hair.

"Well, here you are. I thought that you would be at home tonight getting the head filled with brains. Have you forgotten that we have a quiz Monday?"

"How does it happen that you are here, gentleness? I seem to remember that you, too, were going to try to scrape the cobwebs off your brain."

"My dear, I got my lessons this afternoon while you were probably out with one of the boy friends."

Their resolutions were forgotten. The girls gave vent to their feelings, and Jane Lee spoke her feelings to the whole wide world, if it chose to listen.

One resolution had slipped and the others went with it. Jane Lee's temper took on a sharper edge, her grades fell accordingly, she quarreled at her mother and made her life miserable in general.

"What are resolutions made for, anyway, except to break?" Jane Lee felt a bitter amusement at herself for the days she had spent "playing saint."

After a few nights the parties seemed to lose their attraction. Jane Lee and her friends were out riding one night, actually seeking amusement. At the edge of town there was a large, flat-looking tent. Lights were breaking through the huge rents in the cloth and unusual sounds came to jazz-accustomed ears.

"What in the world can that be?" Margaret inquired. In spite of the quarrel and broken promises the girls had renewed their intimacy.

One of the boys furnished the answer.

"It's a young preacher, . . . I mean a sky pilot. . . . holding a meeting," he said. "It has been out here over a week now. Gee! Look what a crowd of people there are under that tent!"

"Come on, kids, let's go in and have some fun," Jane Lee exclaimed.

"Jane Lee, I don't think we had better," protested the boy who had given the information about the tent. "O, don't be a ninny, Bob! Come on!"

Rob went. They all went.

The young preacher standing there under the glaring electric light squinted his eyes and looked at them as they came in, but never allowed his voice to wander from the word he had been saying.

Somehow, no one of the gang wanted to make the first disturbance.

Each apparently awaited the other to begin something. Down there in the dusty front of the tent a young minister of the gospel was pouring out his heart to the crowd of tired-looking people who filled the tent.

Then suddenly he began singing. The voices of the people joined, guardedly, in and the words came to Jane Lee:

"Is there any one can help me,  
One who understands my heart . . .  
When the storms of life are pressing  
on my soul?"

She didn't hear the rest of the song. She knew that it was beautiful and that most of the people had begun singing heartily by the time the young minister led them in the last stanza. He looked unreal standing down there with the light like that and the dust rising like vapor from the floor. When he lifted his hand and began to pray she saw that his hand made a waving shadow upon a crude cross that had been constructed on the platform.

"Look at his hand, Margaret. . . . What's it make you think of?"

"When we used to go to Sunday school and read about the cross," Margaret whispered back.

Jane Lee listened, enraptured, to the rest of the sermon, but did not know a single word that the preacher had said, when she thought of it later. She knew that he was telling the truth: that these people believed him and that she believed him, too.

When the young minister gave his invitation to the crowd, very few seemed to understand what he expected of them. Then from the center of the tent there was a sound of sobbing. When Jane Lee got in a position to see, there was a woman kneeling at the crude cross. Jane listened, astounded, to the things the woman was saying to the preacher and the way she was hanging onto that cross.

"No matter what your sins have been. If you have faith enough to come down here and kneel at that cross and pray, I know that those sins will be nothing at all. They will be forgiven and forgotten."

She heard the man telling the woman to pray and she would be given strength to withstand temptations.

On the way home the high school pupils talked about the scene. Jane Lee was glad that not a one of the whole crowd jested about the matter. They talked of other instances of conversions they had seen or heard their parents tell about.

Before Jane Lee went to bed that night, she tried something entirely different from anything she had done before. She knelt by her bed and talked, not to herself, but that other Person who seemed to answer and understand.

When she went down to breakfast next morning, she carried in her hand the copy she had made of the very much broken resolutions.

"Mother, I have found out a strange but a very splendid thing. I know why I broke my resolutions. I had no one to back me up in them. I don't mean that you didn't, mother, but I learned last night that when I feel tempted or want to do something that I must not, I do not have to force myself to do right. There is a person to whom I may talk. He will tell me what to do and how to keep my resolutions without writing them on paper."—Word and Way.

## SHE TOLD IT TO HER CARD CLUB

The little lad who was the joy of the household had been regularly to Sunday school. He had caught some ideas from the lessons to which he listened, and was struggling to relate them to his own life and its environment. Doubtless he had thought frequently of problems which big folks imagine boys never face.

In serious mood he came to his mother one day.

"Mamma, were you on earth when Jesus was here?"

"Why, no, of course not, laddie. What ever put that idea into your head?" And she proudly caressed the sober face.

"Well, did you ever see Jesus?" he persisted.

"No, I never saw Him as people did who lived then."

After a time the questions continued: "Is Jesus ever coming again, mamma?" he queried.

"Yes, I think so."

"And, if He comes, will you be glad to see Him?" said the boy.

"Yes, we shall all be glad to see Him."

Again the little questioner is absorbed in meditation. He is engaged in the disturbing and difficult task of relating conduct to profession. Where they fail to match, who shall say he is too young to understand the meaning of deficiency in conduct? How oft are men judged by "their large professions and their little deeds!"

Almost relentlessly the unconscious child pursues the mother. "If Jesus should come to our house, would you stay at home to meet Him?"

"Of course," she answered abruptly.

"But, mamma, suppose He should come on the day your card club meets, would you stay at home to see Jesus?"

Not only is it true that "a little child shall lead them," but often does a child lay bare the predominant passion of a parent's life. Stripped of all disguises, it stands out in all its naked ugliness and pretense. Then men and women would gladly conceal its hypocrisy, and silence the messenger whose surgeon-hand laid open the disease within. We forgive the child his innocent frankness when we might be tempted to carry a hostile spirit toward one who was older. Thank God for these sweet, keen and kind messengers who come to measure and bless our lives.

This mother immediately began to see what had first place in her life. In theory and sentiment Jesus Christ was Lord and King. In practice He received the fag-end of her time and ability. Before the members of her card club the next day she confessed that nothing had so stirred her conscience as the child's straight question. Was it worth while, this passionate rush for pleasure? Was there no other employment, helpful to humanity, that would yield a day's pay of satisfaction? Could she justify the use of her energy to please herself alone? Liberty to do as she pleased was obligation to do as she ought. Christ pleased not Himself. A great vision of larger service came to this card-engrossed mother.

Would God the vision splendid might come to many another life, rich in power, but dissipated in practice. The Christian stewardship of leisure is as high and holy a duty as the stewardship of wealth. "Time is the stuff that life is made of," and life is the index of destiny. Who dare to spend the forces of eternity upon the transient phantoms of time?—Ernest Bourner Allen, in C. E. World.

Dunn: "Just burned up a \$100 bill."

Mrs. Dunn: "Are you insane?"

Dunn: "Well, it's easier to burn than pay them."

## Some Life Yet

The Chinese dragon seems to have all but bitten itself to death.—Nashville Banner.

## Positively

Reforestation on the grand scale may now be urged for the additional reason that it is necessary to provide sufficient perches for the "tree-sitters."—New Orleans Times-Picayune.

## On the Sunny Side of the Grass

"My brother is working with five thousand men under him."

"Where?"

"Mowing lawns in a cemetery."—Log.

# EDUCATIONAL DEPARTMENT

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

**SUNDAY SCHOOL ATTENDANCE, JANUARY 11, 1931**

Nashville, First	1699
Memphis, Bellevue	1308
Knoxville, First	1192
Chattanooga, First	1136
Memphis, Temple	858
Nashville, Grace	820
Knoxville, Broadway	804
Maryville	773
Knoxville, Fifth Ave.	700
Memphis, LaBelle	677
Etowah, First	583
Nashville, Belmont Heights	576
Nashville, Eastland	567
Chattanooga, Highland Park	562
Chattanooga, Calvary	560
Nashville, Park Ave.	527
Nashville, Judson Memorial	524
Chattanooga, Avondale	523
Erwin, First	498
Chattanooga, Ridgedale	472
Chattanooga, Tabernacle	452
Sweetwater	445
Paris	430
Chattanooga, Northside	410
South Knoxville	410
Memphis, Speedway Terrace	410
Nashville, Lockland	401
Memphis, Boulevard	391
Knoxville, Lincoln Park	389
Memphis, Seventh Street	386
Chattanooga, Chamberlain Ave.	385
Knoxville, Euclid Ave.	367
Knoxville, Immanuel	364
Jumboldt	353
Union City	352
St. Elmo	349
Memphis, Trinity	340
Nashville, North Edgefield	340
Memphis, Highland Heights	305
Trenton	303
Chattanooga, Clifton Hills	302
Chattanooga, Redbank	301
Chattanooga, Rossville Tabernacle	300
Memphis, Calvary	300

**SUNDAY SCHOOL NOTES**

The past week our entire Sunday school force with the exception of the writer, who was sick the first part of the week and had to attend the meeting of the various committees of the State Board, attended the Southwide Sunday School Conference at Jackson, Miss. They report a fine time and a most excellent conference. We knew it would be from the program we had. It was our purpose to attend this conference, for it was the first that we have ever missed since we have been in the work for twenty-three years. We will have a full write-up of this conference later on when they all get back and settled.

We are having splendid response to the group meetings being held during January by our Sunday school associations. We have one group in Duck River Association that reports most unusual work. They have met with every church in that group during the year and have taken a census of conditions in all the churches. This information was given to the Executive Board of the association at its called meeting on last Friday. If all our group superintendents would take this matter seriously and do work like that, we would know where our mission fields are and the condition of dozens of churches not representing to the associations today.

**THE SUNDAY SCHOOL STANDARD**

We are having a number of schools qualify for the standard, but not

enough. Five already this month, Minor Hill, Giles County, being the last one to come in. This is a large country Sunday school, but working along every line suggested in this standard program. We believe that our churches would all do much better work if they were at work on this standard. Check up on your school and see what items you meet and then strive to meet one each month until you bring your school up to the top. We print below what others have to say about the standard. We are not alone in our opinion of this standard. Every Sunday school man that has ever been in the work for any time at all knows how much this standard has meant to the general good of the Sunday schools over the land.

"We are promoting standardization in South Carolina because we believe in the need of aims in our work, and because the standard embodies completely all our aims without any additional ones to distract or divert our people. We believe that every school is helped on toward the accomplishment of right purposes by trying to reach the standard. This help comes not only to those that attain the standard goal, but to every single one that makes even the slightest advancement toward this goal. We must have at least seventy-five standard schools in our state next year."—J. L. Corzine, South Carolina.

"Standardization of Sunday schools has done more for the efficiency and effectiveness of Sunday school in lovely Louisiana than any other type of program promoted. Louisiana has always majored in standardization of Sunday schools because the standard sets forth a definite program of work. Wherever we have a standard Sunday school we have better-trained workers, more liberal-giving churches, a higher type of teaching; in fact, efficiency in every way. It is impossible to estimate the real value of standardization of Sunday schools."—Joe B. Moselev, Louisiana.

"That is the Standard of Excellence. Every church should adopt and use for its Sunday school a program that will make for progress in reaching people, teaching them the Bible, winning them to Christ, and enlisting them for work in the church. We want a program that grows in power as it progresses; that has no weak places. We want complete, unqualified victory and the Standard of Excellence offers such a program for all kinds of Sunday schools. It lives up to its reputation and it constitutes for us in Missouri a working basis for all our Sunday school effort."—J. C. Hockett, Missouri.

"North Carolina will endeavor to secure 200 standard Sunday schools during 1931. This goal, if achieved, will bring us to a higher standing than we have yet attained. We believe it can be done. I regard the Standard of Excellence, when adopted, used and followed in all its suggestions, as the best guide yet presented to untrained Sunday school workers to lead them out of the mire and bog of the wilderness and the uncertainty and clouded atmosphere to light clear skies and solid ground. Without its guiding suggestions and definite program clearly pointing the way Sunday school workers stumble, falter, and fall in many things essential in kingdom work."—Perry Morgan, North Carolina.

"We desire as many standard schools as it will be possible for us to reach, not simply for the sake of counting numbers, but because of more efficient work and an enlarged vision which reaching the standard will give. One of the first things on the program for the first of January is to check over all the standard schools we had in the state for the past year and see if we can enroll them the first month as standard schools for 1931. Our next aim is to make a list of the prospective standard schools for 1931 and try to get each one of them to qualify at the earliest date possible."—J. E. Byrd, Mississippi.

**OUR SUNDAY SCHOOL MAGAZINES**

We call especial attention to our Sunday school magazines. There is nothing to compare with them printed today. The last two issues of these magazines are the most beautiful and interesting that we have ever seen. No teacher should be without the magazines; no official should be without these magazines.

Paris is planning for a training school in February. Miss Collie and Mr. Daniel are invited to help in this school. Brother Owen is always on the job.

Mr. Walter Ownby writes from Pigeon Forge wanting a week of training. If not that, a single engagement for the purpose of getting their work on a better basis. This is a fine spirit and we will do our best for him.

The Executive Committee of the West Tennessee Sunday School Convention will meet in Jackson on Monday, February 2nd, for the purpose of outlining the program for the April convention. Due to the absence from the state of Mr. Jarrell, the president, the secretary is calling this meeting and we trust that all the members may attend. The associational superintendents are also invited to be present as we have several things to talk over at this meeting.

**THE D. V. B. S. AN IMPORTANT MATTER**

It is our opinion that we are not giving the attention to the Daily Vacation Bible School that we should. The need of teaching the boys and girls of our country the Bible is an important one, and we should utilize every available agency for doing this one thing. The address delivered at Jackson, Miss., by Dr. Homer L. Grice was a very significant one and should have our most engaging attention. We would like to see a vacation school in every community in the state next summer. This would be too much to hope for, but we should have one in every town and central community. We shall be glad to furnish literature and if need be will let some one come to your church and help to get your teachers and workers interested and aid in starting the school spirit. Write us for information.

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

**BAPTIST AND REFLECTOR CAMPAIGN**

We give in full the plan of the campaign asked of the B. Y. P. U. in March. We are challenging our young people to the greatest task at all in this campaign. Our convention has voted asking us to do it and let's not fall down on the job. Will our young people all over the state read carefully the items below and then get busy organizing your forces for this great piece of work. Nothing is more needful today than for our people to read our denominational paper. The reason why so many are not interested in the main things is that they never read anything but their quarterly and the daily papers. Attention is called to the following:

Baptist and Reflector campaign, March, 1931. March: Keep step!

March: Co-operation! March: Conquest!

Purpose: To enlarge the circulation. Goal: 3,600 new subscribers. Authority: The Baptist State Convention.

Directed by the State B. Y. P. U. Convention through the Educational Department.

Co-operating: The Laymen's Brotherhood, the Sunday schools and W. M. U. led by the pastors of the state.

Slogan: "March! March! March! for more subscriptions during March! March! March!"

**Plan of Subscription Campaign**

1. The State Convention has asked that our B. Y. P. U.'s undertake to reach every Baptist home in the state during March of this year and solicit a subscription for the Baptist and Reflector from its head.

2. The goal of 3,600 new subscriptions will be apportioned by a well-informed committee and each associational organization will be asked to apportion to the churches the number asked of the association.

3. Through the various workers and organizations of the Educational Department, information will be sent to the churches and the plan of campaign made known. The young people will be organized and instructed.

4. On the special day in March the unions will go out to make the solicitation, putting forth every possible effort to make the subscription list as large as the number of resident families in each church.

5. As fast as returns are in the reports will be published in the Baptist and Reflector, and an honor roll of each church, its pastor, and union who reach their goal will be published.

For any further information address Mr. W. D. Hudgins, Tullahoma, and for any sample copies or subscription blanks, write immediately to the Baptist and Reflector, 161 Eighth Avenue, N., Nashville.

**Plan of Campaign**

1. Organize every local church having a B. Y. P. U. and make preparation for this campaign by definite planning under leadership of the pastor.

2. Planning through the Sunday School Departments and classes to solicit subscriptions from every home represented in the church membership during the month of March.

3. The election of a librarian whose duty will be to lead in this campaign in the Sunday school and see after this particular line throughout the year.

4. Using the fifth Sunday in March for a special campaign when a layman or preacher will be sent to every church in the association to speak on "Education Through the Printed Page" or some similar subject at the morning hour and take a census of the church conditions for the benefit of the associational board.

5. Along with this speaker a group of young people will go to aid in the campaign for subscriptions in the afternoon.

6. Associations will be apportioned and the groups so that we may know about what is expected of each church.

7. Pastors will be asked to lead in this work and set the pace by being responsible for so many subscriptions in their churches.

The D. L. Sturgis Senior Union at Bolivar was organized in December, 1920, and has been A-1 every quarter since but two, and that on account of the flu epidemic in 1922.

Quoting from a letter written by Dr. Leo C. Harris of Lawrenceburg: "We had our first quarterly meeting today with our church here and had a wonderful meeting and representation from eight churches, even though it was raining. We have a number of the finest B. Y. P. U. organizations in the county that has bloomed since Brother Collins taught the training school here, and I think the greatest interest manifested I ever saw. My wife and Miss Baxter just finished a training school at

Deerfield, ten miles in the country, and there were 20 that passed satisfactory examinations and will be looking for their diplomas. They also organized a Senior and Intermediate B. Y. P. U. We have organized an Adult B. Y. P. U. here in our church and had an attendance of 30 last Sunday night. Mrs. Harris has already promised Ethridge, Bonner-town and Leoma training schools and then we are praying that you might spare us Miss Roxie and Mr. Collins for a county training school."

Mr. Pickard writes from Memphis: "On December 7, 1930, the nominating committee of the B. A. U. class of the Central Baptist Church of Memphis met in business session and elected the officers who are to serve the class for this term. On December 28th the 34 officers of the B. Y. P. U. were installed by the pastor, Dr. Ben Cox, in the main auditorium of the church. I shall be very glad to receive a copy of your wall chart calendar for 1931 for our room."

**LAYMEN'S NOTES**

We are asking our laymen to back the young people in their efforts to place the Baptist and Reflector in every home in every church in the state during March. Will our men give themselves to this task and not only go to the churches all over the associations and speak and enlist themselves, but carry a bunch of young people with you in your car and let them aid in taking the canvass in the afternoon of the fifth Sunday as explained in article above.

Rev. Dan Patch writes from Pulaski: "The superintendent of the Sunday school read your article concerning the general programs to the executive board of the association, and they voted to put on one of these general schools here at Pulaski on March 27th and let it run through the fifth Sunday. Plans have been made and a program committee elected, and we are wanting to make this a big affair. We want your help." We are planning to co-operate with this committee.

**DUCK RIVER PUTS ON BIG PROGRAM**

The executive board of the Duck River Association met at Shelbyville on Friday, January 16th, and laid plans to put on a great program. During February they will hold four group deacon schools, each lasting two nights of study each night. Also during February the pastors are all trying to organize and teach classes in stewardship in all the churches. In March they are organizing their forces back of the Baptist and Reflector campaign and the young people's organization is to function in taking this canvass for subscriptions not only in their local churches, but they will go to all the other churches and try to sell the paper to the people who do not now read it. The laymen's organization is to aid them and at the same time take a census of the churches to ascertain the condition in all the churches and communities of the association. A layman will be sent to every church to speak at the 11 a.m. hour and with him a bunch of young people to aid in the canvass in the afternoon.

**THE FIFTH SUNDAY MEETING**

Is not the old-fashioned fifth Sunday meeting passed. Should it not be changed? It is our opinion that the fifth Sunday meetings of days gone by should not be turned into group-conferences and schools to be put on during the week and the fifth Sundays used to much more effective service. Why should a dozen good preachers attend a fifth Sunday meeting on Sunday where only one can preach when they could go into all the churches of the association on that day and with laymen to help could hold service in every church and thereby speak to twenty times as many people and also touch

the local churches with inspiration and help that would enable them to get on their feet and put on worthwhile programs. Let's try this out and see what can be done. A number of the associations are doing this now to good effect.

The laymen's directors of the associations are expected to help in securing engagements for teachers to conduct stewardship classes in the churches of their associations during February and March. In most every association there are a number of good ministers and laymen who will gladly teach a class in some other church than their own if some one will arrange the engagement for them. This should be done by the laymen's organization of the association.

**GREAT MEETING OF MEN**

The men's meeting at Bellevue Baptist Church, Memphis, was well attended and a beautiful spirit manifested by all present. Bellevue met with 36 men present; Temple followed closely with 35. A total of 26 churches were represented with an attendance of 302 laymen and 25 pastors, making a total of 327 present. Judge J. W. McCall presided and Mr. E. A. Patterson led the singing. Dr. Kyle M. Yates of the Louisville Seminary led the opening prayer and Dr. D. A. Ellis closed. The writer was the speaker of the occasion, urging in the talk the enlistment and utilization of our men as well as the conservation of our boys.

**NEW BOOKS REVIEWED**

**The Marks of an Educated Man.** By Albert Edward Wiggam. Dobbs-Merrill Company, Indianapolis. \$3.

Every one interested in acquiring an education or in self-improvement will be greatly helped by this remarkable book which has already gone through many editions. Teachers and parents as well as students will find much valuable information and many excellent suggestions here. The author, who has a national reputation as lecturer and scientist, has conducted many surveys himself and has had access to information gathered by great educators of the country. Among the "marks," or evidences, of an educated man he points out these: An open mind; listens to the man who knows; never laughs at new ideas; knows the secret of getting along with other people; cultivates the habit of success; knows that as a man thinketh so is he; knows popular notions are always wrong; cannot be sold magic; links himself with a great cause; etc.

The book is so good that one is led to expect too much of the last chapter. I had hoped that it would be the best of the whole book, but it was a disappointment. Either the author has not learned how to "live a great religious life" himself, or is unable to "relate his Christian experience." He does, however, say some good things, but this chapter is not up to the standard. It is a good book, and we believe it will do great good.

**The Doctrine of God.** By Albert C. Knudson, Dean of Boston University School of Theology and Professor of Systematic Theology. The Abingdon Press, New York and Cincinnati. Price \$3.50.

"The Doctrine of God" is a thorough and comprehensive discussion of the general subject of Theology. The Doctrine of Redemption is the title of a second volume by the same author which will follow later on. In the present volume the great fundamental questions in Christian Theology are discussed in a very scholarly manner. Part I, The Province of Theology, treats of Religion and Theology, Christian Faith, Science,

Philosophy and Sources and Method—all in their relation to the general subject. Part II discusses "The Doctrine of God" under five headings: Existence, Absoluteness, Personality, Goodness, and the Trinity. The chapters on the Absoluteness and Personality of God are most excellent. While the chapter on the Trinity is helpful, it is not so satisfactory. We realize the difficulty of the author here because he is dealing with a subject too deep for human comprehension. We have to take a good deal on faith and he lets us do that. Frequently it took a good deal of faith and some stretch of the imagination to discern solid ground on the other side of the stream of thought, but somehow the author has been able to create in our minds the conviction that he is a pretty good ferryman and that he will land you on the right side of the stream, although it may not be at the accustomed landing place. Those who have read other volumes by this author will appreciate this one more. His method is modern without being "modernistic." He is both philosophical and scientific and at the same time evangelical. Religious experience has a large place in the author's discussion of these great themes of a religious thought. We shall look forward with pleasure to the coming of the second volume of this work.

**Investments in Christian Living.** By Wm. R. Rigell, Baptist Sunday School Board.

This is a book written out of the experience and study of an active pastor who has wrought well. It is really a series of good practical sermons on the investment of talents, time, influence, intelligence, money, affection and life itself. All of us have some of these things which we are laying on some altar and shall continue to do so while life lasts. It is well to face the issues as they are, and also as they ought to be. This of course is supremely important for young people. They ought to be made to feel that they are living now and that today injects an influence into tomorrow, and that our past, present and future here are to determine what eternity will be both for ourselves and others. It is a good book. If there should be any unfavorable criticism at all, it would be that a little too many words are used for the thoughts expressed and the quotation of too much familiar poetry, especially songs.—J. R. C.

**Novel Stunts.** By Mary Frances Preston. Published by the Baptist Sunday School Board, Nashville, Tenn. Paper, 50c.

The book is what its title indicates—a collection of stunts and plays for various occasions connected with the social program of our churches. It is arranged primarily for the "Entertainment Committee" chairman. The author states in the introductory word, "Most of these stunts were given during a summer assembly of young and old people. Those who participated ranged from ten years of age to sixty. These stunts have

been tried out and they worked. . . . They do not require long, hard practice, but rather quick wit and an energetic actor."

**WHEEL CHAIRS NEEDED**

By Ben Cox

There are a number of people in Memphis who would be very glad indeed to attend the noon prayer meeting if we could have on hand some wheel chairs so that friends could bring these people to church in automobiles and they could be transferred to the chairs.

We have been praying over this matter, and I am impressed to publish this notice as perhaps some people might be willing to lend or give to the prayer meeting wheel chairs for which they have no special use just now.

Many invalids in our city would be greatly blessed thereby, and I am sure a blessing would be brought to the meeting by the presence of these people.

We should be very glad to pay the freight or express on any chairs sent to us. Address Ben Cox, Central Baptist Church, Memphis, Tenn.

**Heard That Before**

Henry: "You're wanted on the telephone."

Horace: "Say I'm in my bath."

Henry: "I did, but he wouldn't believe it."

Horace: "I'd better answer it, then. It must be some one who knows me well."—Hummel, Hamburg.



Rabbi Abba Hillel Silver

"We sincerely trust that every Baptist among us who has been contaminated with the taint of liberalism will read this volume."—Baptist and Reflector.

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**BAPTISTS STICK TOGETHER**

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**WOMAN'S MISSIONARY UNION**

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville  
 Young People's Leader.....Miss Ruth Walden, Nashville  
 Young People's Field Worker.....Miss Cornelia Rollow, Nashville  
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

**Young People's Department**

Ruth Walden, Secretary

It was the young people's secretary's joy to be in West Tennessee the first weeks of December. After the institutes in Crockett and Dyer County the week end of the 13th was spent in Jackson. During these days she visited the First Baptist Church on Sunday. It was good to be in Mrs. J. J. Hurt's splendid Sunday school class. Monday afternoon the Sunbeams of First Church gave a beautiful Christmas program. The W. M. U. members were the guests. Credit is due Mrs. W. K. Foster, leader, and Miss Mary Lee-Hurt, assistant leader, for this splendid program.

Monday evening was spent in Bells visiting the Y. W. A.'s in their regular meeting. This was a long anticipated visit, and of course was greatly enjoyed. They had a splendid program, also the election of officers. Miss Mary Alice Ketchum was elected president. Then your secretary tried to talk up the "spirit" of attaining the standard itself. This Y. W. A. isn't A-1 for 1930, but they are not discouraged and have already said they aim to reach all points in 1931. They are doing splendid work and have a fine spirit. We congratulate this worthy group of girls and their counselor, Mrs. Zora Rust.

Tuesday afternoon the Intermediate G. A.'s of First Church, Jackson, met at the home of Rev. and Mrs. Hurt. It was a joy to meet with this enthusiastic group of girls. This auxiliary has been supporting a Bible woman in China for several years. Their aim for the Lottie Moon offering was \$40. They collected most of this that afternoon.

Tuesday evening was spent with Union University Y. W. A. They are really doing things there this year. Virginia Fleming, the president, and her efficient corps of officers are leading in a fine way. They are planning mission study classes for the near future. This Y. W. A. was on the honor roll of Baptist College Y. W. A.'s in the South last year, and we believe they are going to keep up the good work.

**STANDARD OF EXCELLENCE WALL CHARTS**

Have you gotten your 1931 Standard of Excellence chart for your wall? It is well to keep the aims before your members at each meeting. Appoint some one to mark it up each month. We are encouraged with the way the A-1 reports are coming in for 1930, but let's have even more for 1931. The wall chart will help to do it. Try it, please!

Order from W. M. U. office, 161 Eighth Avenue, N., Nashville. Price 10 cents, except for the Sunbonnet Baby for the Sunbeams, which is ordered from 1111 Comer Building, Birmingham, Ala. Price 25 cents.

**NEW IDEAS FOR 1931**

Have you begun anything new in your Y. W. A., G. A., R. A., or S. B. B. for 1931? If so, please pass it along. Others will appreciate "variety in programs," new ways of doing personal service, conclaves, etc. Why not make this page really worth while this year? We welcome bits of news, ideas, etc.

**WHITE HOUSE G. A.'s**

The G. A.'s of White House were organized this year. We have met every month and had a meeting with a devotional and have reached all points on the Standard of Excellence. We entered the Robertson County tournament in July and tied with Springfield First Church for the sil-

ver loving cup. We want to do better in 1931 and enlist all the girls we can in the G. A. work. I will not be satisfied until we get a Y. W. A. in our church.—Mrs. H. H. Bryant, G. A. Counselor.

Mrs. Bryant with this splendid group of G. A.'s has shown us what a G. A. really can do. We congratulate them. Let's hear from others.—R. W.

**NOTE FROM A NASHVILLE CHIEF COUNSELOR**

I thought perhaps it would be of interest to you to know that one of our R. A.'s works uptown in the market house from about 5, or maybe 4, in the morning until about 11:30 on Saturday nights, and he decided to give one day's work to the Lottie Moon offering. This he did, and it was \$1.25. He sells scrap meat and all he makes his father gives him to spend, and so he made \$1.25 one Saturday and gave every cent of it to the Lottie Moon offering, working those long hours. His grandmother and grandfather were so impressed by his giving this amount that they gave him \$5 to go through the R. A. offering, too.

Think what it would mean if all Southern Baptists would give one day's salary to the mission offering as did this boy!

**SYMPATHY FOR OUR PRESIDENT**

Our hearts go out in loving sympathy to our president, Mrs. R. L. Harris, because of the sudden death of her oldest brother. He had never been sick a day, so his death from heart attack was a real shock. He was buried in Lexington, Ky., where he had resided.

**MANY THANKS!**

We are deeply grateful to Miss Emma Hampton of Cleveland for the minutes of the Tennessee Baptist Convention from 1892-1918, with the exception of 1899-1900, 1906-1907-1908. Do you have these numbers? We are so anxious to have a complete file. Please mail your copies to Miss Mary Northington, 161 8th Avenue, N., Nashville, and render a real service to the Tennessee Woman's Missionary Union.

**ORDER A STANDARD**

The Standard of Excellence is the greatest cure for aimlessness. It presents a well-balanced program for your society. Send 10 cents today to W. M. U., 161 Eighth Avenue, N., Nashville, Tenn., for one. Why not buy one for each of your junior organizations? You can secure these, too, for 10 cents each from the state office, except the "Sunbonnet Baby," the Sunbeam standard, which costs 25 cents, and may be bought from the W. M. U., 1111 Comer Building, Birmingham, Ala.

**MARK THE STANDARD**

The reason so many are now writing to us they failed to reach the standard is because it was not marked each month.

Madam President, appoint some one as "keeper of the standard" and see that it is marked monthly.

Have your program chairman to place a star marking the first and sixth points. The enlistment chairman marks the second and ninth points. The stewardship chairman "stars" the third point; the treasurer, the fourth point; the literature chairman, the fifth; the mission study leader, the seventh; the personal service, the eighth; and the third vice president, the tenth. After each chairman reads her written report, she places her star while the next

chairman is reading her report. It does not require much time, but is worth while. Are you going to be "A-1 or Ashamed" in 1931?

**SURVEY OF YOUR POSSIBILITIES**

Helen Kellar was asked if blindness was the greatest calamity. She replied, "No. To have two good eyes and not to see, was a greater calamity."

Many societies have good eyes, but do not see the many women who could be of real service if enlisted.

February is the month you are asked to "survey your possibilities." Secure the names of the unenlisted women on your church or Sunday school roll. Find the women who live in your community who have not brought their letters. Assign each one to circles or individuals. Pray definitely for your unenlisted partner. Cultivate her. Visit her. Befriend her. Go after her and take her to the meeting. Introduce her to all present. Keep in touch with her and go by after her the next time.

Survey your possibilities for your young people's organizations. Pray definitely for leaders. Furnish literature for leaders. Send your sons and daughters to the meetings. Stand by the leaders of your own children. Survey your possibilities for service. Personal service chairman, use your eyes and see what should be done in your community. Assign definite tasks and require reports of the work done you have directed. How can a society report directed personal service if the chairman is asleep. Wake up and see the needs, assign the tasks each month and go to work.

**MEETINGS IN EAST TENNESSEE**

January 6th and 7th were spent in Newport in the East Tennessee Associational Institute. The snow kept many people from attending, but we did have real fellowship with the faithful ones. The president was kept away because of an airplane accident in which her son was seriously injured. She was greatly missed and many prayers were offered for her and her son.

As a result of the meeting we believe Newport will have five circles instead of three. We hope many other forward steps will be taken.

Holston Association held its institute at Erwin. Snow and more snow again interfered with our crowd, but we had a number of churches represented. Miss Walden had a splendid class of leaders, and she spoke at night to the young people.

Miss Mallory joined our party in Erwin and brought an inspirational message on Brazil, besides helping in our method study.

Watauga W. M. U. met in Elizabethton on Saturday with a representative crowd. A large number of boys and girls came from Butler and Watauga Academy. The Butler R. A.'s won the attendance banner.

Mr. Todd, the principal of Watauga, brought us the good news that our school was not closing, but was going on in a greater way than ever before. We were happy to learn that the letter in the Baptist and Reflector concerning the closing of the school was not written by him but by an enemy.

The superintendent, Mrs. M. L. Shoun, presided over the business meeting in the morning and the afternoon was given to Misses Mallory, Walden and Northington.

This is written in the East Tennessee mountains. We are on our way to Rogersville; from there to Morristown and on to Harriman. Six all-day meetings we will hold this week. Praise that these institutes may be a real blessing.

**McMINN COUNTY QUARTERLY MEETING**

The W. M. U. of McMinn County Association met with Etowah First Baptist Church Tuesday, January 6. Devotional service was led by Mrs. H. P. Smiley of Athens. Welcome by Mrs. Payne. Response by Mrs.

Todd, superintendent, in the absence of Mrs. McKnight of Charleston.

"Giving Account of My Stewardship." Mrs. Todd, superintendent; secretary and keeper of the standard, Mrs. Velma Williams; treasurer, Mrs. F. J. Bunce; personal service chairman, Mrs. Fred Webb.

At this time Mrs. Forrester sang "The Holy City" that we all enjoyed so much. Prayer for associational leaders by Mrs. A. F. Mahan.

Athens and Coghill were recognized as A-1 societies. Mrs. Elbert Wilson told why their society reached the standard and Mrs. Edgar Daugherty told why Coghill reached it. "Why we failed" was told by the different presidents of others. Many of them failed only on one point.

The conference on the standard for 1931 was led by Mrs. R. L. Cowen, our new vice president for East Tennessee. Prayer by Brother Sherrell.

Lunch was served in the basement of the church and an hour of fellowship enjoyed. Afternoon devotional was led by Mrs. Cowen, after which a short business session followed, when the following officers were elected for the year: Superintendent, Mrs. H. A. Todd, Athens; assistant superintendent, Mrs. R. P. McKnight, Charleston; secretary, Mrs. John Williams, Wetmore; mission study chairman, Miss Nannie Chestnut, Etowah; treasurer, Mrs. F. J. Bunce, Englewood; personal service chairman, Mrs. Carson Thompson, North Etowah; young people's leader, Mrs. Thomas Kegan, Athens; stewardship chairman, Mrs. Edgar Daugherty, Etowah, Route 1.

A quartet by Mesdames Amos, Akins, Kincaid and Cunningham was greatly appreciated. Also a piano solo by Mrs. Jake McClary.

The presence of five pastors and five laymen was an inspiration for the day. More than 25,000 soap coupons have been sent to the Orphanage by the societies that reported.

It was voted to have a two days' institute in First Church of Etowah on February 3-4. All counselors, leaders, officers, and any one who will is requested to attend. Mrs. R. L. Cowen and Miss Cornelia Rollow are to be the teachers.

The pennants were awarded as follows: Attendance, Good Springs; efficiency, Coghill; mission study, Etowah; progress, Englewood. Pin for monthly attendance, Athens.

Young people's pennants: Y. W. A., R. A. and S. B., Etowah; G. A., Englewood; personal service, Coghill G. A.; mission study, Etowah R. A.

Mrs. R. L. Harris was to have been with us, but was prevented because of the death of her brother. The following telegram was sent her: "We miss you today. Love, sympathy, prayers." Signed, McMinn County W. M. U.

The next meeting will be held with East Athens Church. Brother Hurst led the closing prayer.

**BEULAH ASSOCIATION**

Quite an interesting meeting of the W. M. U. of Beulah Association was held with Woodland Mills Baptist Church on January 8th. In the absence of the superintendent, Mrs. P. L. Ramsey, Mrs. C. W. Wakefield presided. The morning devotional was conducted by Mrs. J. D. Jones, the subject being "Inspiration of the Past."

"Looking Two Ways" was the theme, and the various officers gave splendid reports of the year's work. Mrs. J. W. Kerr discussed "What It Takes to Make an A-1 Society." Mrs. J. D. Carlton and Miss Otis Luton rendered beautiful solos.

Rev. W. M. Wood of Martin gave an address on "That the World May Know." Rev. J. G. Hughes of Union City led the afternoon devotions and spoke on "The Value of W. M. U. Work in the Association."

The business activities of the Union concluded the session. The following officers were elected for the new year: Mrs. Bolling, assistant superintendent; Mrs. Edgar Branham,

secretary and treasurer; Mrs. Arch Barham, mission study chairman; Mrs. Rupert Harwell, personal service chairman; Mrs. Shelton Austin, standard of excellence chairman; Miss Ella Garrigan, stewardship chairman; Mrs. B. T. Scruggs, chorister.

The next meeting will be with the First Baptist Church at Union City in April.—Mrs. Edgar Branham, Secretary.

**GIBSON COUNTY W. M. U.**

The Gibson County W. M. U. held its annual quarterly meeting January 9th in an all-day session at Trenton Church with a good attendance.

The meeting was opened by singing "Faith of Our Fathers," and this was followed by prayer offered by Mrs. Hill in behalf of the ones on the calendar of prayer. The morning devotional was led by Mrs. A. L. Crawley of Humboldt whose subject was "Inspirations of the Past." (Isa. 51:6.) Mrs. Shackelford led in a short word of prayer.

The annual reports from the following officers were heard from the viewpoint, "What of My Stewardship for the Year 1930?" Mrs. John Stovall, superintendent; district superintendent, Mrs. W. T. Bailey; Mrs. C. O. Simpson, young people's leader; Mrs. R. K. Bennett, mission study chairman; Mrs. M. C. Guy, personal service chairman; Mrs. W. H. Keathley, stewardship chairman; Mrs. D. B. Landrum, secretary; Miss Annie Hale, treasurer.

Mrs. John Stovall, our efficient superintendent, presided at this meeting and at this time discussed the standard. The A-1 societies were Humboldt and Trenton; the A-1 auxiliaries were Greenfield G. A. and Dyer Sunbeams.

Brother A. L. Crawley, pastor of the Humboldt Church, brought the inspirational address of the day. His subject was, "That the World May Know." A beautiful solo by Mrs. W. W. Hayes of Trenton preceded the address.

At the noon hour the Trenton ladies served a most bountiful lunch.

The afternoon session opened with singing "O Zion, Haste," and this was followed by the devotional, led by Mrs. Bob Ramsey of Dyer on the subject, "Visions and Tasks," read in 2 Chron. 34:1-11.

During the year 1930 death has entered our ranks and claimed seven of our most useful and beloved members; Mrs. Jerre Cunningham of Dyer; Mrs. Minnie Taylor and Mrs. Hatley of Trenton; Mrs. M. T. Hansbaugh and Mrs. S. V. Patterson of Greenfield; Miss Holman of Humboldt. A memorial service was held for these good women by Mrs. J. C. Moore of Laneview.

In the business session the following outstanding items were transacted: The date of January 17-18 was set for the missionary institute at which time Miss Mary Northington, Miss Ruth Walden and Miss Kathleen Mallory will be with us. The institute is to be held at the Trenton Church which is centrally located, and it was agreed that every one bring a few sandwiches for a very simple lunch.

The following officers were elected: Mrs. John Stovall of Humboldt, superintendent; Mrs. L. C. James of Gibson, assistant superintendent; Mrs. D. B. Landrum of Dyer, secretary; Miss Annie Hale of Trenton, treasurer; Mrs. C. O. Simpson of Trenton, young people's leader; Mrs. R. K. Bennett of Kenton, mission study; Mrs. J. L. Robertson of Gibson, stewardship; Mrs. M. C. Guy of Bradford, personal service. District superintendents: Group 1, Mrs. Beulah Amos (New Bethlehem), Dyer; Group 2, Mrs. E. L. Wheeler, Trenton; Group 3, Mrs. B. F. Jarrell, Humboldt; Group 4, Mrs. G. V. Whitner, Milan; Group 5, Mrs. J. A. Keil, Greenfield.

Mrs. T. W. Jones gave the history of our 1931 hymn, "Joy to the World," and Mrs. W. F. Bailey discussed the 1931 handbook.

The next quarterly meeting will be held with the Greenfield Church, April 3rd.

Guests were Mesdames Mose T. Jones, Will H. Tucker, H. Y. Darnell, Chas. T. Turner of Dyersburg and Mrs. Elizabeth J. Boykin of Chattanooga.—Mrs. D. B. Landrum, Secretary.

**CHILHOWEE QUARTERLY MEETING**

The W. M. U. of the Chilhowee Baptist Association met for its quarterly meeting in the First Baptist Church of Maryville, January 2nd.

The program and business session was carried out in the forenoon, with the election of officers for the new year. The following officers were elected: Superintendent, Mrs. Martha Atchley; secretary, Mrs. John Nipper; treasurer, Mrs. John Martin; mission study leader, Mrs. F. E. McCown; personal service leader, Miss Atchley; young people's leader, Mrs. Mary J. Keller.

The afternoon session and the following day was devoted to a training school for officers and leaders of W. M. U. associations which was well attended.

Miss Mary Northington and Miss Cornelia Rollow, two of our state workers, were with us and taught the classes.—Mrs. John Nipper, Secretary.

**EXHIBITS**

We are very anxious for a large exhibit at our convention. If you have handwork used in connection with the young people's organizations, note books, year books, posters, prayer calendars—in fact, anything you have used in your W. M. U. work—please send it to Mrs. W. R. Hubbs, Cleveland, so she can arrange it before our meeting.

Blue and red ribbons will be awarded each organization for the best and second best posters and year books. Write your name and address on back so it may be returned. The best will be sent to the Southern Baptist Convention for display.

**OUR W. M. U. CONVENTION**

Are you planning to attend the Tennessee W. M. U. Convention meeting in Cleveland, March 10-12?

Your society is entitled to one delegate for every ten members or fraction thereof.

Plan now to send your president and the wife of your pastor. We are to have a banquet for the pastors' wives. Will some one keep house for the pastor and the children and give the wife a vacation? Begin now to plan for the convention.

**OBITUARY CHAIRMAN**

Have you lost a faithful member of your society this year? Write Mrs. H. A. Todd, Athens, chairman of the Obituary Committee for the W. M. U. convention, and give to her the name, church and association of your departed member.

We will honor them in Cleveland at our convention if you will write Mrs. Todd.

**DO CHINESE PEOPLE APPRECIATE THE MISSIONARIES?**

Missionary Cites Considerations and Great Kindness Shown Him by the Chinese of His Field By Chas. A. Leonard

If we are to accept as genuine the many expressions of appreciation of the missionary and his work as received here in north Manchuria these past months, then we may feel that we are truly welcome among people and that our efforts for their good are not only appreciated but are bringing forth fruit.

**Free Transportation as a Mark of Appreciation**

During the twelve months ending the first of June, 1930, the writer traveled thirty thousand "li," more than ten thousand English miles, in mission and refuge relief work, and nearly every mile of this travel was provided free, by the railway and steamship lines over which he traveled.

On three relief expeditions up the Chinese Eastern Railway one or more special cars were furnished free by the railway for each trip for carrying food, clothing, medical supplies, etc. For other trips not only were passes provided gratis by the Chinese for the missionary, but for all other workers associated with him for whom transportation was requested.

At this time we are on a trip down the Sungari River to visit one of our outstations for a series of evangelistic meetings. The round trip requires nearly a week of actual travel. We are on the best boat. The Chinese captain offered us second-class accommodation free, and then when we came aboard he put us in a first-class cabin. This is our third trip by this steamer, and they have all been free.

We do not always travel so comfortably, especially when out in the country districts, but much of our transportation is free. This does not mean that we give up any rights or privileges. The fact is this mark of kindness really increases respect for us among the passengers.

On these trips we are permitted to distribute thousands of tracts, sell gospels, and preach the gospel. On this boat we have preached several times, distributed a series of tracts to the passengers, passed out tracts at the various towns along the river, and have sold a number of gospel portions aboard.

We could not do this extensive evangelism outside Harbin without these travel privileges, for the amount our Board is able to grant for traveling expenses is too small.

**Why These Expressions of Kindness?**

These considerations are not due to personal interest, but are a result of a better understanding of the work of the missionary, truth and blessings of the gospel of our Lord, and also the character of Chinese Christians and their value to China. There is, too, a very kind feeling among the Chinese for us as Americans. China regards the United States as among her very best friends. Wherever we go on the trains, or on the river steamers, when the Chinese learn that we are Americans, they immediately show many courtesies. When they find that we are missionaries, they are, with few exceptions, even more cordial. Often this is so marked that we are made to feel humble and altogether unworthy.

It is true that in some parts of China there have been movements against mission work and the missionaries, but the people as a whole are open to truth. Here in Manchuria we have full freedom to preach and teach the Word, to distribute tracts and sell gospels and Bibles at will. One of our workers is allowed to distribute hundreds of thousands of tracts daily in the Harbin railway station. As mentioned above, there is real appreciation of the missionaries as such and their work with kindness and cordiality on every side.

Does this situation not increase vastly the obligation resting upon the missionary and those he represents, and at the same time does it not present an unusual opportunity to Christians of other lands to send more missionaries, or support evangelists to sow the seed without delay in this fallow soil, where it may bring forth fruit thirtyfold, sixtyfold and a hundredfold?

**To Tennessee Baptists: We are now entering upon the last half of our Self-Denial Month for the Baptist Bible Institute. The money is needed February 1st. Do not neglect this worthy cause.—W. W. Hamilton, President, New Orleans.**

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<b>Watching the World Go By</b> I. E. Gates, \$2.00 A rare volume of varying moods, stirring recitals, noteworthy achievements and stimulating purpose, with a contagious vein of humor throughout. A lasting inspiration for better living.	<b>Faith in the Modern World</b> E. Y. Mullins, \$1.75 Some of the choicest thoughts of a world leader whose mind and soul reveled in the keen analysis that separated truth from error and combined separate truths into unifying wholes.	<b>HISTORY OF THE BAPTISTS</b> John T. Christian, Vols. I and II, Each \$2.50 "I cannot imagine any student of the subject with an open mind failing to be convinced of the absolute conclusiveness of the truth for which it contends, and the claims which it makes for the historical continuity of Baptist faith and practice from Apostolic times till now."—President Donald, Baptist College, Dublin.
<b>Word Pictures in the New Testament</b> A. T. Robertson, Vols. I, II, III, Each \$3.50 The greatest of theological teachers takes the heart of the New Testament and lays bare its enticing message in a running commentary. He makes the word pictures of Jesus live before us.	<b>Daily Devotions</b> W. B. Crompton, \$2.00 Practical leadings for private devotions and the family altar. Scripture, hymns, prayer-thought, and brief meditations, represent the choicest thought of many selected writers.	<b>Rainbow Gleams</b> Rosalee Mills Appleby, \$1.75 The chapters are doorways into art galleries of beauty, palaces of peace, rooms of rest, places of prayer, audiences with the King.
<b>The Business Man Looks at Preaching</b> J. H. Anderson, \$0.50 In simple, sympathetic, intimate fashion this friend of preachers and prince of laymen talks out of his heart.	<b>Couriers of Courage</b> William Russell Owen, \$1.50 As few men can, the author combines spiritual truth, moral strength and dynamic presentation. Mountain ranges of thoughts.	<b>BAPTIST S. S. BOARD</b> 161 Eighth Avenue, North NASHVILLE, TENNESSEE

## AMONG THE BRETHREN

### BY FLEETWOOD BALL

Marshall Conway, a fine young man in the Third Church, Owensboro, Ky., was lately licensed to preach.

W. C. Hamil has resigned as pastor of the Second Church, Biloxi, Miss., and A. G. Mosely succeeds him.

Evangelist John W. Ham of Atlanta, Ga., is doing the preaching in a great and sweeping revival in Bartlettville, Okla.

O. C. Anderson has accepted the care of the Second Church, Cattlettsville, Ky. He attended the Seminary at Louisville.

The church at Junction City, Ark., loses by resignation its pastor, C. P. Carter, whose plans have not been disclosed.

F. F. Gibson of Walnut Street Church Louisville, Ky., is to preach in April in a revival in Booneville, Ark., Wallace R. Rogers, pastor.

Kentucky Avenue Church, Oklahoma City, Okla., loses by resignation its pastor, P. T. Threadgill, who has served five years.

The church at Watonga, Okla., secures as pastor, O. G. Matthews, who resigns at Carmen, Okla., to make the change.

The First Church, Marlow, Okla., is fortunate in securing as pastor, A. L. Gregg, who has done a great work at Bridgeport, Texas.

After serving Ross Avenue Church, Dallas, Texas, five years, W. M. Groom has resigned, effective March 1st.

B. C. Cook has resigned at Pleasanton, Texas, and is available for a pastorate. He is able in preaching, wise in counsel and social in bearing.

S. H. Campbell is meeting with great encouragement in his new pastorate at Ervay Street Church, Dallas, Texas.

Jan. 15th, L. B. McClung entered the Seminary in Louisville, Ky., having resigned Eastern Heights Church, Columbus, Ga., for that purpose.

D. W. Pickelsimer has resigned the churches at Somerville and Oakland which he has been serving to accept a call to the church at Dover.

R. M. Inlow of Immanuel Church, Oklahoma City, Okla., is doing the preaching in a revival at Wewoka, Okla., T. G. Nanney, pastor.

G. A. Andrews has accepted a call to Davisboro, Ga., and is on the field. His predecessor, Brewster Knight, went to the pastorate at Eatonton, Ga.

G. G. Joyner and congregation of Parsons went Sunday night to Lexington and used the baptistry at the latter place for immersing four candidates.

Beginning Feb. 22, a revival will be held in the First Church, Ada, Okla., C. C. Morris, Pastor in which G. E. Tull of Middlesboro, Ky., will do the preaching.

Beginning last Sunday, William McMurray of Speedway Church, Memphis, is regaling his appreciative people with a series of sermons on "The Ten Commandments."

Joe R. Mayes lately resigned at the First Church, Baird, Texas, but the church in conference asked that he withdraw it. His decision has not been announced.

R. A. Scranton of Waco, Texas, accepts the care of the church at Smithville, Texas, where a field of almost boundless opportunity unfolds.

B. L. Bridges of Little Rock, Ark., has been elected corresponding secretary of Baptist Executive Board of Arkansas, since T. D. Brown resigned.

L. W. Ferrell of Magee, Miss., who has been serving that church three-fourths time, has been asked to give full time to the church and has consented.

E. O. Thompson, a member of the faculty of the Seminary in Kansas City, Mo., has been called as pastor by North Church, Shawnee, Okla., located adjacent to Oklahoma Baptist University.

Draft on Olivet Church, Oklahoma City, Okla., is being made by the First Church, San Angelo, Texas, to induce Rupert Nanney to resign as pastor of the first named church to accept the latter.

Kyle M. Yates of Louisville, Ky., professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, filled the pulpit of the First Church, Memphis, most acceptably at both hours Sunday.

J. M. Carroll, of San Antonio, Texas, younger brother of B. H. Carroll, succumbed to the critical illness of which he was reported last to be afflicted. He has verily gone to a rich heavenly reward.

A total of 138 additions by baptism and letter was made to Seventh Street Church, Memphis, L. B. Golden, pastor, during the past year. The Sunday School has grown from 275 to 400. The work is highly prosperous.

On Monday, Jan. 19 a three-fold anniversary will be celebrated in Central Church, Memphis; first the 17th anniversary of the establishment of the noonday prayer meeting; second the 17th year since the doors of the church have been closed, and the 18th anniversary of Ben Cox as pastor.

A Baptist Church was organized at Clarksburg on Sunday, Nov. 30, with 15 charter members. On Sunday, Dec. 21, four more were added. A lot on which to build a house has been bought and paid for. A. U. Nunnery of Parsons has led in the movement following a debate he held there with a representative of the Disciples' faith. It has been for many years one of their strongholds.

### By THE EDITOR

Pastor A. T. Allen of Central Church, Chattanooga, welcomed 11 members into their fellowship on the 11th.

O. L. Weir has moved from DuQuoin, Ill., to Paducah, Ky., where he formerly labored. He will give his time to evangelistic work.

D. R. Bolin of Kentucky has gone to San Francisco where he will join Missionary John Lake before sailing for China. He will work with the beloved veteran in the leper colony.

Four hundred eighty-seven members were added to the West Helena Baptist Church, Helena, Ark., during the four years' pastorate of E. Z. Mizell who has recently resigned.

Norman Cox of Meridian, Miss., and Joe Canzoneri have been with Pastor C. W. Elsey and the delightful saints of Shelbyville, Ky., in a revival meeting which began the 4th.

The brotherhood will be grieved to learn of the death of Mr. M. L. Austin of North Carolina, a brother of J. E. Austin, beloved layman of Jellico.

Clinton W. Howard, one of the champions of prohibition, was the guest and special speaker on the 11th of Lake Avenue Baptist Church, Rochester, N. Y. His subject was, "The Wailing Wall of the West."

Pastor Sam P. Martin of Lebanon writes to compliment Mr. L. C. Alexander of his city as a song leader and choir director. "He has a splendid tenor voice," says Brother Martin, "and an abundance of common sense."

Miss Love Van Hook of Humboldt writes that she is now in Miami, Fla., where a new Baptist Church has been organized to be called Temple Baptist Church. She sends greetings from W. H. Sledge, a former pastor at Milan.

Pastor O. D. Fleming sends a report of a great service with them on the 11th. 445 were in Sunday school, 226 in the unions and one addition by letter. The every-member canvass resulted in increasing the number of pledges from 235 to 400.

The services with Central Church of Martin are proving interesting. Owing to sickness, the blizzard, rain and other hindrances which people observe religiously, the congregations have been somewhat small, but there is a growing spiritual fervor that promises to bring rich results.

We regret to learn of the recent illness of Miss Emma Hampton of Cleveland. We have had no finer helper in the paper office than she, for repeatedly her familiar writing comes on an envelope and almost always there is enclosed one or more subscriptions.

Founders' Day was observed by the Southern Baptist Seminary at Louisville on the 13th. Among the special speakers were two of the oldest living alumni of the institution, A. W. Lamar of Atlanta, Ga., who has passed the 83rd year mark and J. E. Dill of Greenville, S. C., who is 75.

Mrs. S. C. Derryberry, one of our long-time readers who is in her 90th year here on the earth, has moved from Jackson to Mercer. She has the privilege of spending the summers with a daughter, Mrs. Walter Siler, in Jackson and the winters with another daughter, Mrs. G. S. Taylor of Mercer.

The Administrative Committee of the State Mission Board held its special meeting last week in order to dispose of certain pressing matters committed to it by the Executive Board. The Board of Managers of the paper met in connection with them, also the Auditing Committee. The editor had to leave before the final actions of the committee were taken.

The last report of the Foreign Mission Board shows continuing declines in receipts. For the period May 1, 1930, to January 1, 1931, every state in the territory showed less money sent to the Board than for the same period a year before. And the total receipts show the tragedy. For this year \$391,984.95; for the year before, \$522,847.89. Tennessee dropped from \$36,026 last year to \$32,276 this year.

Good words for the office were received last week from Brother J. H. Redding of Culleoka and Mrs. Bertie Edens of Knoxville. Brother Redding sent renewals for himself and Mrs. J. W. Smith, and Mrs. Edens sent subscriptions for Mrs. H. E. Evans of Knoxville and Mr. John Edens of Fountain City. She also sends a word from her father who is in his 81st year and has been a reader for more than fifty years. Such good words and remittances make us happy.

## In Memoriam

### BOWEN

On November 16th the death of Mrs. J. F. Bowen occurred at her home here after a short illness from arthritis. She was the wife of J. F. Bowen, one of the deacons in the Baptist Church here, and was much loved in her home town. She was of a gentle, unassuming disposition and had many friends. Besides her community, she will be missed in her church, the Woman's Missionary Union and Sunday school, all having her hearty support.

Funeral services were conducted at her home on Wednesday afternoon by her pastor, the Rev. C. M. Pickler, assisted by the Rev. R. C. Crosslin. A special, favorite song of the family, "Above the Bright Blue," was sung by the Baptist choir. The burial was in Hollywood Cemetery. Surviving are her husband, J. F. Bowen, and two daughters, Mrs. Bert Slater and Mrs. Terrell C. Clemons of Chattanooga; one brother, T. M. Wood of Murfreesboro, and three sisters, Mrs. Rosa Miller, Mrs. L. M. Nelson and Mrs. Ben Wooten, all of Texas; two granddaughters, Misses Elise and Rose Slater of Wartrace.

"There's a beautiful place called heaven;  
It is hidden above the bright blue,  
Where the good who from earth ties have riven  
Live and love an eternity thru.  
Above the bright blue, the beautiful blue,  
Jesus is waiting for me and for you.  
Heaven is there, not far from our sight,  
Beautiful city of light.

"This land of sweet rest awaits us,  
Some day it will break on our view;  
'Tis promised by Christ our Redeemer,  
To his followers faithful and true.  
We know not when He shall call us,  
Whether soon the glad summons shall be,  
But we know when we pass o'er the river,  
The glory of Jesus we'll see."  
Wartrace W. M. U.

### MARGARET JACKSON GRIFFITH

May the life of one who left us  
And the deeds that she has done  
Remind us hourly that her goodness  
Gained the ransom to be won.  
As to God and church, she gave them  
Righteous loyalty and strength,  
Every cause she shouldered nobly,  
and  
To their service went her length.  
Joyous must her spirits be in  
Glorious peace eternally.  
Resting now from earthly pain,  
Infinite bliss has been her gain.  
For those who are left bereaved and  
saddened,  
For those who claimed her for a  
friend,  
In this, I know they find a solace  
That suffering here could never end,  
and  
Heaven alone her ills could mend.  
Bertie G. Wisdom.

### MALONE

Elizabeth (Sanders) Malone was born July 9, 1854, and died December 29, 1930. She was married to Ned Malone, November 4, 1875. She professed faith in Christ when 14, and united with the Baptist Church at Fellowship. At the time of her death she was a faithful member of Westvue Church, Murfreesboro, Tenn.

Mrs. Malone was a consecrated Christian, a loyal church member, a good neighbor, a true wife, a kind sister, and an affectionate and sacrificial mother. She was a woman of prayer and great faith in the promises of God. Just before she died she said to her daughter with a smile on her face, "I am not afraid to go."—Homer Marlin.

# PASTORS' CONFERENCES

## CHATTANOOGA PASTORS

Ridgedale, David Livingstone. Foundation Principle; A Judgement Scene. SS 472, BYPU 96, by letter 4, for baptism 2.

Alton Park, F. J. Smith. Feeding the multitude; Rebecca. SS 283.

Highland Park, C. F. Clark. The Curse of Mercy; Human Help Inadequate. SS 562, by letter 5, for baptism 3.

Chamberlain Ave., A. A. McClanahan, Jr. Loyalty to Christ; David. SS 385, BYPU 120, by letter 3, for baptism 1.

Avondale, D. B. Bowers. Enmity to the Cross of Christ; The Lost Christ. SS 523, by letter 1, baptized 1.

Tabernacle, W. F. Hinesley. Reward for Overcoming; Silent Partner. SS 452, BYPU 102, by letter 1.

Northside, R. W. Selman. Misunderstood; The Antichrist, His Origin. SS 410, BYPU 67.

Oakwood, J. A. Maples. Second-Mile Christian Living; The Seven Wonders of the World. SS 126.

Central, A. T. Allen. Seeing the Unseen; Cain and Abel. BYPU 85, by letter 9, for baptism 2.

Ooltewah, R. R. Denny. Beginning of the Gospel; Beginning of the Universe. BYPU 23.

East Chattanooga, J. N. Bull. Where Are We Going? Looking for a New Country. SS 287.

East Lake, Lester Brown. Bringing People to Jesus; Song of Solomon. By letter 2.

St. Elmo, L. W. Clark. The Marks of Jesus; The Seeking Saviour. SS 349, BYPU 49, by letter 1.

Concord, W. C. Tallant. His Soul an Offering Atonement; The True Estimate of Life. SS 100, BYPU 30.

Second, LaFollette, Ga., K. C. Baker. A Great Salvation; Building. SS 226, BYPU 48.

Redbank, W. M. Griffitt. The Effect of Association on Character; A Question That Should Startle Every Man. SS 301, BYPU 65.

Oak Grove, Geo. E. Simmons. The Complete Saviour; Our White Elephant. SS 275, BYPU 107, baptized 2.

Calvary, W. T. McMahan. Great Salvation; Sin Against Holy Ghost. SS 360, BYPU 176.

Clifton Hills, A. G. Frost. Doing the Job; A Day of Opportunity. SS 302, BYPU 115.

First, J. H. Hughes. The Crowns of the King; Looking Unto Jesus. SS 1136, by letter 2.

Lakeview, A. F. Smith. The Christian's Marching Orders; What the Coming of Jesus Means. SS 105.

## NASHVILLE PASTORS

Park Ave., E. Floyd Olive. Our Obligations to the Jews; The Crucifixion of Christ. SS 527, BYPU 157.

Inglewood, W. Rufus Beckett. The Gradualness of Growth; Four Miracles. SS 177, BYPU 39.

Lockeland, J. C. Miles. Right Living; Guile. SS 401, BYPU 78, for baptism 1, profession 1.

Seventh, Edgar W. Barnett. Be Not Dimayed; Walking by Faith. SS 282, BYPU 66.

Calvary, W. H. Vaughan. Have You Understood All These Things? The Son of Man Came. SS 219, BYPU 45.

North Edgely, O. F. Huckaba. How to Be Exalted; The Harvest Is Past. SS 340, BYPU 94, for baptism 1.

Judson Memorial, Hight C. Moore, supply. Be Strong and Work; Winning Christ and Winning Souls. SS 524, for baptism 1, by letter 4.

Third, Bunyan Smith. The Reappearance of Christ in the Jews; The Danger of Gentiles Losing Christ.

Grandview, Jos. R. Kyzar. The Lost Christ; Common Honesty. SS 270, BYPU 77, for baptism 1.

Centennial, T. C. Singleton. Grieving Not the Holy Spirit; The Great

Invitation. SS 172, BYPU 60, by statement 1, profession 1.

Grace, L. S. Ewton. A New Testament Church; How to Be a Prosperous Man. SS 820.

Tabernacle, Clifton F. Bridges. What Seest Thou? Where Are the Dead? SS 101.

Old Hickory, J. W. Roberts. Faithfulness in Little Things; Ambassadors Near Christ. SS 194, BYPU 70.

Eastland, J. Carl McCoy. A Church with a Heart; A Real Poor Man. SS 567, BYPU 67, baptized 2, by letter 2.

Belmont Heights, R. Kelly White. Some Rooms That We Are Christians; The Knock at the Door. SS 576, BYPU 142.

## KNOXVILLE PASTORS

Lincoln Park, H. F. Templeton. The Place Called Calvary; What Is Salvation? SS 389, BYPU 76, by letter 1, by statement 2.

Mt. Olive, Stephen C. Grigsby. Persecution; Jude 22:23. SS 194, BYPU 93, for baptism 7, by letter 1.

Lonsdale, H. L. Thornton. Creed and Deed; Walking with God. SS 226, BYPU 60.

Washington Pike, R. E. George. Sufficiency; Is There Not a Cause? SS 157, BYPU 68.

Calvary, S. W. Rutledge. Love's Supreme Disclosure; The White Throne Judgment. SS 251, BYPU 124.

Alcoa, First, T. T. Lewis. The Lost Boy; What Churches May Lose. SS 283, BYPU 65.

Arlington, C. L. Niceley. Our Confidence in God; Prepare to Meet God. SS 160, BYPU 65.

Mt. View, J. R. Dykes. Work; The Transforming Power of Jesus. SS 250.

Powell, John A. Davis. Walking with God; Talents. SS 139, BYPU 100.

Chilhowee, First, W. F. Hall. Christ the Christian's Comfort; The Lord's Supper. SS 140, BYPU 128, profession 1.

Whittle Springs, W. M. Parry. The Ministry of the Holy Spirit; Christ Our Refuge. SS 76, BYPU 20.

South Knoxville, J. K. Haynes. The Childhood of Jesus; Abounding Grace. SS 410, BYPU 86.

Oakwood, C. L. Hammond. Heaven; The Name Above Every Name. SS 254.

Pleasant Grove, T. G. Davis. Contrary Winds; Christ for the World and Me. SS 93.

Beaumont Ave., D. A. Webb. The Things Leading Up to the Downfall of the Race; No Strength When We Were Lost. SS 119.

Roseburg, J. F. Wolfenbarger. I Am That I Am; Burden Bearing. SS 163, BYPU 81.

Fifth Ave., J. L. Dance. The Need of the Age; The Need of the Hour. SS 700, by letter 2.

Beech Grove, A. B. Johnson. Eternity in Grace; Heaven. SS 85, BYPU 42.

First, F. F. Brown. Cross Bearing, O. E. Turner; Recognition Service. SS 1192, for baptism 1, by letter 4.

Immanuel, A. R. Pedigo. Two Writings; Blotting Out. SS 364.

Euclid Ave., W. A. Carroll. Feeding on Wind, Rev. W. E. Watson, SS 367.

## MEMPHIS PASTORS

Speedway Terrace, Wm. McMurry. The First Commandment; Gospel Fundamentals. SS 410, profession 1.

Raleigh, C. B. Pillow. New Way of Thinking; God's First Four Covenants. SS 75.

Seventh Street, L. B. Golden. God's Command Obeyed; No Need to Depart. SS 386, BYPU 143, for baptism 5, by letter 4.

McLean, D. A. Ellis. Lord's Supper; The Visit of Moses and Elias. SS 217, BYPU 85, by letter 3.

Eudora, L. B. Cobb. The Minister;

Introduction to the Ten Commandments. SS 70, BYPU 18.

Kowan Memorial, J. W. Joyner. Paul; They Need Not Depart. SS 135, BYPU 50.

Central Ave., E. A. Autry. X-Ray of Self; Yes or No. SS 226, BYPU 92, for baptism 1, professions 2.

LaBelle, E. P. Baker. The Memorial Supper; Why Are You Not a Christian? SS 677, BYPU 227, baptized 2.

Whitehaven, W. R. Poindexter. The Great Commission, the Four Alls; Come, Let Us Reason Together. SS 86, BYPU 40.

Calvary, J. G. Lott. Making the Most of the New Year; Service, Not Profession. SS 300, BYPU 70.

Longview Heights, W. V. Walker. A Common Message. SS 65, BYPU 47.

Eastern Heights, W. M. Couch. Deacon J. W. Couch spoke; Choosing to Suffer with God's People. SS 136.

Bellevue, Robert G. Lee. Marks of the Master; Belshazzar Was Slain. SS 1308, BYPU 160, for baptism 1, baptized 6, by letter 7.

Temple, J. R. Black. Not Worthy; Some Lessons from the Flood. SS 858, for baptism 1, watchcare 1, by statement 1.

Merton Ave., S. P. Poag. Scriptural Praying; Shall We Know Each Other in Heaven? SS 234, BYPU 119, professions 2.

Capleville, J. R. Burk. Heart Preparation; Hell. SS 66, BYPU 37.

Highland Heights, E. F. Curle. J. O. Hill preached. SS 305, BYPU 95, for baptism 2.

Trinity, C. E. Myrick. The Model Church of the New Testament. Brother Morris Ford preached. SS 340, BYPU 142.

## OTHER PASTORS

Gallatin, L. S. Sedberry. Christian Fellowship; The Fool Says No God. SS 175, BYPU 45.

Barton's Creek, P. W. Carney. Forgetting the Things Which Are Behind; Consider One Another. SS 83, BYPU 35.

Maryville, First, Wiley Roy Deal. Facing Forward; Brazen or Golden. SS 937, for baptism 1.

Kingsport, Calvary, J. L. Trent. The Way of the Transgressor Is Hard. SS 236, BYPU 105, profession 1.

Mine City, Org Foster. Communion Lost and Restored; The Rejected Honor. SS 288, BYPU 30.

Covington, First, Homer G. Lindsay. The Sin of Achan; The Memorial Supper. SS 255, BYPU 65.

Rockwood, First, N. V. Underwood. Jacob's Vow to Give; These Last Days. SS 224, BYPU 53.

Coal Creek, First, J. W. Lindsay. Heavenly Possessions; Fourteen Commandments. SS 150, BYPU 50.

Etowah, First, A. F. Mahan. A Way to Be Happy in Service; Lepers at the Gate. SS 583, BYPU 150, by letter 1, by baptism 2.

Clinton, First, Horace L. Smith. The Voice of the Holy Spirit; Modern Pitfalls. SS 233, BYPU 89.

Cleveland, Big Spring, Samuel Melton. Paul's Second Missionary Journey; Paul's Third Missionary Journey. SS 252, BYPU 80.

Pastor M. E. Dodd of Shreveport, La., is with the church at Union City in a meeting which had an auspicious beginning the first of this week.

—B—  
Dr. John L. Hill will be with First Church, Knoxville, F. F. Brown, pastor, in a week's series of inspirational and evangelistic services beginning March 1st.

—B—  
Tabernacle Church, Nashville, Clifton F. Bridges, pastor, will hold a Bible Institute February 1-6. Hours 10 a.m., 2 p.m. and 7:30. The speakers are: Dr. W. F. Powell, Dr. W. M. Gilmore, Frank H. Leavell, Rev. J. Carl McCoy, Rev. J. W. Roberts, Rev. P. F. Langston, Rev. L. S. Ewton, Rev. R. W. Beckett, Rev. Henderson Barton, Rev. O. F. Huckaba, Dr. W. J. Stewart, Rev. J. C. Miles and Dr. John D. Freeman.

## SOME PICK-UPS

(J. H. Grime, in Lebanon Democrat)

Some people are anxious to have the Bible changed, because as it is, it condemns their meanness.

Why is it that we no longer sing the old songs of experience, as we did in the long ago?

"The Raven" made Edgar Allen Poe famous. Many a man has become famous by one speech or one act.

There is no promise for a boy who shrinks from duty or labor.

Some men's desire for honors are much greater than their ambition or efforts to obtain them.

When should a church or a preacher take vacation? When the devil goes on vacation, and not until then.

Whatever may be said about the devil, he cannot be accused of idleness. He is always on the job.

What better ally does the devil want than a church filled with wickedness and confusion.

Some people had better wake up. There is a judgment ahead.

When God shuts up the heavens and the rain ceases to fall for a long time, we begin to realize how helpless we are.

A goat may bleat like a sheep and may even gang with the sheep, but it does not take away the goat nature or make him a sheep.

Some writers say much with few words, while others use many words and say but little that is worth while.

"Abe Lincoln nominated for President of the United States? Can it be possible! A man that buys a ten-cent beefsteak for breakfast and carries it home himself!"

Many of the greatest intellects of this country have been possessed by those ungainly in appearance.

The hottest day in the history of Middle Tennessee, Monday, July 28, 1930. Official record at Nashville 105 1/2.

Our authorities are building many "broad-ways," but it is to be feared that not many who build and travel these will find the "straight and narrow way."

Nothing better to the taste or more refreshing to the body, on a hot, sultry day than cold, pure water. This was the one craving of the rich man in hades.

There is a water of which we may drink, that we will never thirst again. It is free; will you have it?

No, No, Maudie!

Cereals are not the continued stories in the magazine. A man who makes an ashtray out of the parlor rug is not necessarily a magician.

## The Lesson Round Table, 1931

The least expensive of all the more comprehensive commentaries on the Improved International S. S. Lessons.

Price, only \$1.25

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**WHY DOES IT NOT RAIN?**

At Central Baptist Church, Memphis, Sunday Morning, Aug. 17, 1930 Preached by Dr. Ben Cox

Text, "Ye are cursed with a curse." (Malachi 3:9.)

The last word in the Old Testament is the word "curse." It is a striking fact when we consider that this Old Testament contains 39 books and covers a space of four thousand years. "Ye are cursed with a curse, . . . even this whole nation." I wonder if that could be said of our nation! "Oh," somebody says, "how could that be, Brother Cox? Don't you realize that we are the most prosperous nation in the world? Don't you realize that we have more millionaires here than any country in the world?" Yes, and more paupers, too. "Don't you realize that we are in the 'Land of the free, and the home of the brave'?" Yes, and with more than six million people out of work. I think I am safe in saying that there never have been as many disappointed people in America and the rest of the world as at the present time. We have been rushing at a rapid rate, but what have we to show for it? We are suffering not so much because of the high cost of living, as on account of the cost of high living. There are more worried people in America than perhaps at any time in history. The paper the other day said, "President Hoover lays aside worry." When I read that heading, I said: How on earth did he do it? And I read that President Hoover had laid aside worry because he had gone on his vacation. We soon found that worry was there, too, however, and pretty soon he was back trying to do what he could to help the large number who are suffering on account of the drouth situation. With the condition of the wheat and cotton crops, and the prices, we are in a very serious condition. Having been a merchant once myself, I have sympathy for and with merchants now. I look back to the time when I used to look at our three clerks and say to myself, "I wish I knew that you fellows could take in enough money today just to pay for your wages, let alone pay for the goods you sell, house rent, etc." I look back to those times when I pass some of our large stores where there are several hundred in the same position my three clerks were in. I tremble for the merchants when I pick up the paper in the mornings and see one store with eight or ten pages of ads. I say it is a bad sign. Mrs. Cox says, "Why?" She thought it looked good. I explained to her that it is a sign that the merchants are desperate; they must do something to relieve the situation, if possible. It is a bad sign, indeed, with the awful competition of the department stores in New York now where they are selling 5 spools of thread for a penny; \$2.79 over-night cases for 44 cents; 2 bottles shoe polish for 1 cent; 95-cent books for 18 cents; 23-cent collars for 2 cents; \$15.00 shawls for \$5.00, and so on. Where scores of people are employed as spies right now, posing as customers. As soon as these spies find that they are being undersold, they phone at once to their headquarters. Down come the prices! Hundreds of people, so we are told, wait a little fully expecting if they will wait five minutes longer the price will come down. Women are saving much money by getting bargains, but a writer remarks in the paper this morning that it is doubtful if these women will save enough on these special bargains to pay for the clothing being torn off of them in the awful rush. All these things are an

indication of unsettled conditions. People living ahead of their income. Too many signs in America saying, "Your credit is good."

I read of a teacher the other day who was wanting to have a practical problem demonstrated. She said: "Joseph, if your father should save \$1 for four weeks, what would he have?" Promptly Joseph replied, "A phonograph, a new suit, a refrigerator, and a set of furniture." Of course Joseph meant that his father would buy all these things each for a dollar down.

Not only is this thing true in individuals and families, but it is true with churches living ahead of their means. Tying themselves up with mortgages for fine buildings, crippling their interest for the future, shutting themselves up in a place where they cannot exercise the real missionary spirit, where they cannot give thought and time to doing personal work, because of that ever-present mortgage on their mind. "Having a form of godliness but denying the power." Many members, much machinery, finer buildings than we ever had in the history of our denomination—but what about the power? This fine building admired as a choice piece of architecture; this large church with its well-organized and well-oiled machinery may be a "play toy" after all. "Your incense is a stench to me," said the Lord. They prided themselves on the prices they were paying for their incense, no doubt. They boasted of their wonderful music, and were shocked, no doubt, when He said, "I despise the noise of your vials." It is not a question of what it is down here, but what it is when it gets up there. Plainly, God says to them because of their selfishness, "Ye bring that which is torn to the sacrifice." They looked for animals crippled and ruined to offer them as a sacrifice to God. "Ye have wearied me with your words," says God. "Ye have said it is vain to serve God."

When you go home today take a pencil and mark the "Whereins" in Malachi. You can almost hear their whining, innocent tone of voice as they say, "Wherein have we despised Thy name?" "Wherein have we polluted Thee?" "Wherein have we wearied Him?" "Wherein have we robbed Thee?" He tells them very plainly they have robbed Him. "In tithes and offerings." Then He says in the words of our text, "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Then He gives the remedy:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

Do people rob God today? Is this drouth caused by people robbing God? "Oh," you say, "you mustn't forget that some very fine, consecrated people are suffering on account of the drouth." Yes, they are suffering because the unconsecrated have brought the suffering upon them. The Lord sends the rain on the just and the unjust; let's not forget that. Personally, I believe that this severe drouth shaking America today is the curse and call of God upon us. We would not hear Him, and He had to send the drouth. He may send something worse. You have seen pictures of emaciated people suffering from the famine in India and other places. You have read of the awful famine in Samaria long ago, lasting three and a half years. Why couldn't that strike America? It may.

A letter came the other day from our consecrated young missionary,

Terman. Many of you remember him. He joined the church downstairs at the noon meeting a number of years ago. We desired to support him, but didn't have the money. Later on the First Baptist Church of Springfield, Tenn., wrote and asked me if we would give them the privilege of supporting him. Of course, we were glad, and we thank God for the way they are helping this fine young man who is now in Cairo, Egypt, and who writes very interesting and yet somewhat discouraging things about conditions over there. Mrs. Cox and I were in Memphis, Egypt, in 1904—and what did we see? Piles and piles of sand, mummified cats and dogs, cattle, people, etc.! I have often asked myself the question, Why could not Memphis, Tenn., come to a pile of sand like Memphis, Egypt, has come to? What about Nineveh, with all her glory? Where is she now? What about Tyre and Sidon? What about Babylon? You can hear Nebuchadnezzar, the king, even now, as he says, "Is not this great Babylon which I have built with the might of my power and the honor of my majesty?"

Is the drouth which has been upon us for so long the call of God? I am impressed that it is. What is America's biggest sin? Leaving out God. What is America's principal need? To take God into her plans. Here she is with atheist societies already organized in some of our so-called leading schools. Here are brilliant young people under the Stars and Stripes who pride themselves that they belong to a society known as "The Damned Souls." Here are people scoffing at the Bible. Do you think God pays no heed to the desecration of His day? Do you think God pays no heed to the desecration of His Word? Do you think God pays no heed to the desecration of His Name? If you do, you have another think coming. God is calling to America to take Him into her plans. Jesus says: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

It seems that the center here is around money. It is bad to rob God of time, talent, influence, power of any kind. It is a sin to withhold from God that which belongs to Him. God deals very strongly with the money question, because He knows there is a close connection between a man and his money, between his purse and his personality. Therefore He says, "Bring all the tithes . . . and prove me." We can be cursed with a curse of drouth; we can be cursed with a curse of rain. I was impressed the other day when reading in the paper about the awful long drouth, and the adjoining column telling about the people who are suffering and many killed on account of floods. Up in Massachusetts the other day one and a half inch rainfall in thirty minutes, and great devastation. "Bring in all the tithes

and prove me, saith the Lord." It may sound strange, but you will find that the ninety cents you have left will go further than the whole dollar would have gone. God wants us to have a personal, which properly means a "purse and all" consecrated. He wants us to say:

"Father where shall I work today?" And my love flowed warm and free, And he pointed me out a tiny spot. And said, 'Tend that for me,' And I answered quick, 'Oh no, not there.

Why, no one would ever see, No matter how well my work was done.

Not that little place for me?" And the word He spoke (it was not stern),

He answered me tenderly: 'Ah, little one, search that heart of thine;

Art thou working for them or for me?

Nazareth was a little town, And small was Galilee.'

Thank God, at the close of this wonderful book of Malachi you read these striking words:

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

**FROM FARM TO CITY**

In the last half a century we have herded 50,000,000 more human beings into towns and cities where the whole setting is new to the race. We have created highly congested areas with a thousand changes resulting in the swift transition from a rural and agrarian people to an urban, industrial nation. Perhaps the widest range of difficulties with which we are dealing in the betterment of children grows out of this crowding into cities. Problems of sanitation and public health loom in every direction. Delinquency increases with congestion. Overcrowding produces disease and contagion. The child's natural play place is taken from him. His mind is stunted by the lack of imaginative surroundings and lack of contact with the fields, streams, trees and birds. Home life becomes more difficult. Cheerless homes produce morbid minds. Our growth of town life unendingly imposes such problems as milk and food supplies, for we have shifted these children from a diet of ten thousand years' standing.—Extract from President Hoover's address to the National Child Welfare Association.

It is not the delinquent child that is at the bar of judgment, but society itself.—President Hoover.

**HOW ABOUT THE CHURCHES, NOW?**

The Relief and Annuity Board has in its files more than enough signed participation agreements of pastors to begin the operation of the Service Annuity Plan authorized and endorsed by the Southern Baptist Convention.

But the Board cannot inaugurate the plan until a sufficient number of the churches indicate their willingness to co-operate in it.

Most pastors feel a delicacy about presenting the matter to their churches.

Let intelligent, active laymen and women in the churches write the Board and a resolution for adoption by the churches and full information concerning the plan and its operation will be sent.

**SERVICE ANNUITY DEPARTMENT**

of the

**RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION**

Thos. J. Watts, Executive Secretary.

H. F. Vermillion, Managing Director.