

Baptist and Reflector

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Editorial

Only God can make an Eden.

About the only way some tongues will ever be bridled is for them to be silenced in death.

Before long we will be teaching our children a new textbook, entitled "The American Slangage."

One good thing about an auto run-away—the driver can't take the blame out on a poor defenseless horse.

The mountain sides of Galilee were made holy by the prayers that went up from the tired and lonely soul of Jesus.

Thunder is nothing but evidence; oratory is nothing more. Let us be sure that it is evidence of the right thing within.

Many a man will hang on to the bitter death, provided he has one friend left on the sidelines to cheer him now and then.

One of the surest evidences of Christian growth in a church is dissatisfaction on the part of a goodly number of members with things that are.

Now we may expect Oakland, Tennessee, to put on a boom. The city officers have been so honest in handling the funds that the 1930 taxes have been remitted.

The Pathfinder recently captured honorable mention by its prize simile, "Useless as 'stop' on the road to ruin." Many an orator has talked an hour and said less.

On December 31, 1930, there were 26 million more dollars in circulation than on the same date for 1929. Just another proof that the rich are growing richer!

Another record life has ended. Mrs. Emmoline Sampson of Barbourville, Ky., died January 25th at the age of 96. She was the mother of Governor Flem Sampson of that state.

"I know that the truly religious man is the only man who has founded his life on reason and Christ."—Edwin Markham. (Taken from "Men of the Great Redemption." Cokesbury Press.)

Most American suckers have grown wise to the bait offered by the get-rich-quick fraud. Now Freida Hemphil is reported to have gone to Germany and Austria where the fishing is better.

Counting in saxophones, it is said that the production of musical instruments has dropped more than one-third during the last three years. If they don't soon stop counting the "sax," there will be no need for musical instruments!

We notice that the poor parents who have been duped into giving their children dancing lessons "so that they will be graceful in the use of their bodies," never seem to care whether these children learn how to walk in the narrow way or not.

WHO NEXT?

We wonder who is playing a prank on the scientists this time. They claim to have found a flute in Gypsum Cave, Nevada, that is 20,000 years old. Yes, and a few years ago they found some elephant bones near Shreveport, La., which they declared to be about the same age, but which in reality were less than 100 years old. Dr. W. B. Riley secured an abnormally large tooth from a woman whom he knew and another bunch of scientists pronounced it to be the remains of some prehistoric anthropoid ancestor of man! The most gullible folks on earth are some of our modern scientists whose brains have been warped by the anti-Bible complex.

EMERGENCY ON

By securing endorsements of twenty-eight local Baptists, besides endorsements of trustees, bank has agreed to carry Baptist Bible Institute loan temporarily until further gifts can reach us. Southern Baptists cannot appreciate the difficulties we are having. Continue sending us gifts, no matter how small.

W. W. HAMILTON, President,
Baptist Bible Institute.

SOME BOOZE

The wet press takes especial pains to suppress news about the activities of prohibition enforcement in our land. During the last six months of 1930 four million gallons of beer and nearly three-fourths million gallons of distilled spirits were seized and destroyed. Lest our readers think lightly of this huge sum of liquor, we explain that it would require the enormous force of one million, nine hundred thousand men to carry it down the street, each man having a 2½-gallon bucket full. Or it would require 190 trains, each carrying fifty 5,000-gallon tank cars to haul it, or it would fill a ditch five feet wide and two feet deep stretching 120 miles. Some hog trough that!

AT THAT HE WAS RIGHT

A bookseller in Budapest, Hungary, found his business on the rocks. The family had operated the store for more than a century, and it grieved him to see it go. Wise to the ways of the world, he inserted in a local newspaper the following advertisement, states the Pathfinder:

"What must a young girl know before marriage? From the book which I will supply to order the young girl will learn, not those things which every young girl is told today before marriage, but what the young girl will find indispensable to know if she is to prove herself really modern. For reasons easily to be understood, it is not possible to sell such a book over the counter, but on receipt of the price, four pengoe, the book will be sent, discreetly packed, to any address."

When, a few days later, he was haled before the court on a charge of fraud for mailing out copies of an old cook book, the judge set him free, saying, "To my mind cooking is exactly what the young girl must know before marriage."

GOOD FOR THE GOVERNOR

Nashville papers seem to have tried to cover up the bold and daring and praiseworthy action of Governor Henry Horton in declaring that he would veto the Shelby County Sunday movie bill. Just why they wanted to keep the public from knowing that he had done so, we do not know, save that it seems more and more evident that the secular press is not concerned with the moral welfare of the nation. Had the Governor taken a drink of wine or moonshine in some public place, it is a foregone conclusion that at least one of our papers would have played it up in bold, front-page headlines.

What the Governor Said

From the Commercial Appeal of January 27th, we take the following report which appeared on the front page. (Let us congratulate the Commercial Appeal.)

"In the statement issued from Nashville last night, however, Governor Horton also made his attitude plain, and he said he would veto any bill that 'interferes with the proper observance of the Sabbath.' The Governor's statement said:

"I am in receipt of many resolutions and telegrams requesting that I veto the local bill authorizing the opening of picture shows and theaters in Memphis on Sunday.

"Since early boyhood I have been a firm believer in the Fourth Commandment. I shall not at any time sign any bill that interferes with the proper observance of the Sabbath day.

"Unless the pending bill is withdrawn, I shall have to return it to the Senate without my approval."

Right Sort of Courage

We have not always agreed with our Governor and have not failed to say so. More than once we have uttered our protest against what has seemed to us as too free use of the pardoning power on behalf of bootleggers and moonshiners. No doubt, the Governor has his reasons for accepting the findings of the Pardon Commission and freeing these criminals, but we have not agreed with him every time.

We do take great pleasure, however, in paying a tribute to him, or to any other official for that matter, when a duty is done which requires more than ordinary courage. Lined up behind the Sunday picture shows is the whole movie world with its hundreds of millions of dollars, and with its almost limitless influence through use of the public screen. Every one knows that the movies have little respect for any moral law. They feature murder and divorce and illicit love, brigandry and racketeering, and all such incessantly. It is safe to declare, therefore, that they will stoop to any scheme to remove from power every public official who stands in the way of their realizing the dream of making America absolutely movie mad.

Every real patriot in Tennessee should enlist in the ranks of those who are determined to save our state from the blight of New York manufactured (im)morality, and from the curse of a Continental civilization, such as the forces in New York backed by foreign elements within our own land would cram upon us.

We congratulate the Governor. We pray that he may hold to his high and holy resolve to keep inviolate our sacred Christian institutions.

ANOTHER BELOVED FRIEND IS GONE

W. C. Johnson of Paris, Tenn., has surrendered his commission here on earth to accept the crown in heaven. He was four years past the threescore and ten, yet so fine has he been and so virile in the prosecution of his daily tasks that few of us ever thought him to be more than 65. He was a son of Henry County and had done as much as any other son to make the county well known throughout the nation.

He had spent 41 years of his life in business in Paris. In addition to building up the industrial and civic life of the community he had labored faithfully in making it a strong moral and educational center. He was president of the city school board, member of the county school board, vice president of one of the banks and president of the National Toilet Company. He was chairman of the deacons of the First Baptist Church of Paris, and a member of the city council. His last great work outside of his own community was to provide the funds with which the hospital at the Baptist Orphans' Home has been built.

The editor recalls many happy hours spent with him. He it was who came to the office in Nashville when Pastor J. H. Buchanan resigned some years ago and as chairman of the pulpit committee he invited us to take his place. In his delightful home we found happy fellowship and delightful hospitality. In his office we found kindly advice and enthusiastic praise. In the church we found him constant and earnest, ever listening to the Word and encouraging the preacher by his presence and attention.

W. C. Johnson was a man, a leader, a true father, a loyal church member and a son of God of

whom the Father was and is proud. May the beloved and bereaved family, Mrs. Johnson and their two daughters, Mrs. R. L. Murray and Mrs. C. A. Matthews, all of Paris, rejoice in the rich heritage which has come to them because of him. The entire brotherhood of the state will join us in assurances of love and sympathy.

Funeral services were conducted Sunday afternoon led by his pastor, Richard N. Owen, who was assisted by former Pastor John H. Buchanan of Eldorado, Ark. Secretary O. E. Bryan and Dr. W. J. Stewart represented the bereaved state mission forces in paying a last tribute.

♦ ♦ ♦
OUT OF THE NIGHT

That was a beautiful story that appeared in the Nashville Tennessean of the 1st. It told of the signal flashed from Engineer Morgan of a train that runs from Pittsburg, Pa., to Buffalo, N. Y., to Pilot Warren D. Williams who flies a mail plane from New York to Cleveland, Ohio. Every morning at 2 o'clock the engineer pulls his train out of a tunnel near Franklin, Pa., and overhead is the mail plane. The engineer dims his headlight and the pilot signals down by flashing off his landing lights. These men have never met, but out of the night they greet each other. How good it is in the darkness to be able to look up for a signal of recognition and appreciation!

♦ ♦ ♦
BEWARE OF IMPOSTERS

We are in receipt of a large amount of information relative to one M. G. Daniels, Jr., who claims to be collecting money for mission work in Assyria, also claims to be a Nestorian by faith. Word has come from several places to the effect that he has secured funds from churches and individuals.

HE IS A FRAUD! BEWARE!

This young man holds letters of recommendation from various important denominational leaders, one from Dr. Gaines of Wake Forest College, and presents them as his credentials. He claims to be raising money for Assyrian Relief and for missions in the Orient. Notice these facts:

The Ministerial Union of Greenville, S. C. (Dec. 1, 1930), appointed a committee to investigate this M. G. Daniels, Jr., and his father and reported "these men unworthy of our churches' support and that public notice should be made of the same."

Dr. E. W. McDowell of Wooster, Ohio, says: "With reference to the man, Marcus Daniels of Jelu, I know him very well. . . . Have received letters from him from South Africa, Australia and other distant parts of the world; and wherever he was and from whomsoever the letter, the story was the same: he was raising money for his people. And his people have been ultimately those of his own household. He is a notorious character. . . . He is a lame man and has been operating all over the world for many years."

G. S. Blackburn, missionary to Persia from 1898 to 1904, says: "Marcus Daniels tried to get Sands' sister to marry him and accompany him out there, but fortunately it was left to Sands to investigate. Sands found out that he had a living wife, and so left him." (Sands was a young missionary whom Daniels took with him to Persia.) . . . Dr. Robert E. Speer has been investigating this fellow for years and blocking his game. . . . The young man was here about three weeks ago and collected over \$600 for 'Assyrian relief.' His address was full of gross exaggerations. For instance, he stated that the Assyrian people numbered in 1915, 500,000, but that only 40,000 were left, the balance having been massacred. . . . I am doing what I can to secure the evidence necessary to stop the operations of this young man."

Rev. Haidoo Ablahat, pastor of the Carter Memorial Assyrian Presbyterian Church of Chicago, says: "If he is the son of Marcus Daniel, then Marcus Daniel is the same man of Jelu who has been a swindler from his very youth. One thing I can assure you that there is no such organization formed to raise money to establish the Assyrian people in Irak."

This is enough. Time after time we have begged our people not to give money to these adventurers.

We have our own agencies for the collection and distribution of relief funds. If you feel moved to aid the Syrians or the Chinese or the Near East, send your money to the Foreign Mission Board at

Richmond, and you can be sure that every dollar of it will go to the needy causes. **If you give it to strangers, you may be sure that not one cent of it will go where you intend.**

Shall We Junk the Co-operative Program?

In the January issue of the Home Mission Board bulletin, Secretary J. B. Lawrence sends forth an editorial which hits at the very heart of our organized work and advocates, at least by implication, the adoption of the method for which our Gospel Mission brethren have stood through the years. This bulletin has gone to pastors in Tennessee where we are playing fair, where funds are divided fifty-fifty as agreed, and where nothing but harm can come from its contents.

In all fairness to our own people, therefore, and in defense of the brethren of other states where the effort is being made to work the Co-operative Program honestly and fairly, we are compelled to expose the fallacies in this statement from our denominational servant.

Some Quotations

The editorial under review is entitled, "Are We Going to Destroy Our Mission Work?" In it are some interesting and strange declarations. We give the principal ones in full so that we may the more readily point out the errors.

"The general mission boards and the South-wide institutions are helpless. They no longer have access to the field as money-raising agencies. I am not contending that they should have such access, but it does seem, since they are included in the program when the appeal for money is made, that they ought to be consulted about the preferred charges imposed and the percentages of distribution when the money is distributed.

"The task of raising the money for the denominational work, both State and South-wide, has been delegated to the State Boards, and for this work they are allowed to charge their overhead expenses against the Co-operative receipts before the money is distributed. This is all right, provided all interests share alike. A Co-operative Program is or should be a CO-OPERATIVE PROGRAM. Our general boards are shut up to the administration of the money sent them. They can hardly, therefore, be held responsible for the falling off in receipts. . . .

"There is one way to save the mission work of the denomination. That way is open to our churches. When they make up their budgets for the year, if they will put Home and Foreign Missions into their budgets for definite adequate amounts just like they put their pastor's salary in as a definite item and will then raise the amounts designated for missions and send in the money raised just as they raise and pay their pastor's salary, Home and Foreign Missions will then be taken care of and we can go on telling a lost world about Christ."

Some Flagrant Fallacies

In the above quotation we note some fallacies that ought to have been observed by one as wise as is Dr. Lawrence. We note the outstanding ones:

1. Our general mission boards and institutions are not helpless. **But when they could no longer make appeals for special designated gifts without violating the basic principle of the Co-operative Program, they withdrew their agents from the fields and left it up to the State Mission forces to do all the speaking, all the appealing and all the money-raising for the entire co-operative budget.** We happen to know that these agencies have been asked to send men into our state. Some have done so. Last year associations heard a representative of the Foreign Mission Board for the first time since the 75 Million Campaign was ended. Is it the fault of the states that the general agencies decided to practice economy by withdrawing their agents from the field?

2. "They no longer have access to the field as money raising agencies." This is a half truth, hence worse misleading. **The South-wide agencies**

have always had access to the fields as money raising agencies. The trouble with them lies in the fact that the minute they were compelled to cease asking for designations, they, as a rule, stopped asking for anything! If these agencies had gone on, covering the South with their speakers and their appeals for contributions to the Co-operative Program, there could not possibly have been the great slump in receipts now suffered. The field has been wide open for them; they have been invited to aid; the Southern Convention has instructed them to go afield and help raise the money for the whole program. Is it fair to make a blanket charge of the above kind in the face of such well-known facts?

3. The agencies **have been consulted** about the "preferred charges imposed and the percentages of distribution." We happened to be present at meetings of the Executive Committee when they were heard. Secretary Lawrence is misleading in his charges on this point, for he evidently had in mind the fact that some state agencies set up their own local basis of distribution without consulting the South-wide agencies. If this is so, he should have made it clear. If he is attacking the method of setting up budget items in some of our debt-ridden states, then he should not send forth promiscuously such subtle propaganda as is contained in this issue of the bulletin, especially into Tennessee where the basis of distribution has been made exactly as agreed to by the South-wide agencies meeting in connection with the Executive Committee.

Some of the states have not adopted the basis of distribution agreed to, but shall we blame the Co-operative Program for that fact? And shall states that, like Tennessee, are doing their best to play fair, even at the expense of some of their own institutions and their own state mission work, be induced to forsake the Program or be led into luke-warm support of it, just because one agency does not like the way other states are doing?

4. We do not agree that the "task of raising the money for the denominational work, both state and South-wide, has been delegated to the State Boards." That is the baneful fallacy which has almost destroyed the Co-operative Program. The State Boards, by virtue of their very nature, their organizations and their touch with the churches, have been made the receiving and distributing agencies of the fund. But this came about as a result of many years of experiences wherein Southern Baptists squandered tens of thousands of dollars of money in overhead expense accounts. **The whole denomination has been delegated to raise the money.** As noted above, the trouble came when everybody laid down on the job after the budget plan of finances was inaugurated and expected the overworked and constantly tormented State Mission Secretaries to do the job unaided. The burden of financing the whole denominational machinery was placed upon these helpless pack-horses, and now that the poor fellows have simply been smashed under the load, they who should have been aiding them in bearing it, are wanting to lay the scourge upon their galled backs!

We agree heartily that a co-operative program should be a CO-OPERATIVE PROGRAM, and that is why we rise to defend it on an occasion like this. But we are compelled first of all to assert that the South-wide agencies have not done their best to make it a co-operative program. Each has been led by pressing obligations, or by virtue of holy ambitions, to seek special designations. None of them has entered whole-heartedly into the effort to make the entire program what it ought to be. Special campaigns have been launched for different enterprises, and every such campaign for a South-wide agency has reacted to the hurt of all the rest, both state and South-wide, at least

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BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

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Number 6

Calvary Baptist Church of Jackson Rejoices Over Great Temple Another Surprising Achievement is Finished.

ON the seventh of last December Calvary Church, Jackson, was opened for service, and the people who have labored and sacrificed so much during the months since their old building was destroyed by fire had a day of rejoicing and spiritual cheer. In keeping with their desire for a real name, they have discarded the old title "Second Baptist Church" for the new, and out of the ashes of their burned building has come the new temple on a new plot of ground.

This body of our Lord came into existence forty-three years and more ago. In the autumn of 1887 the Rev. Garland T. Webb brought together a band of believers in the home of Mr. T. D. Duncan who lived on Jefferson Street. Brother Webb was pastor of Pleasant Hill Church not far away, and with the eye of a seer looked ahead to the day now upon us when the section of the city stretching out along the Broadway of America would contain more people than all of Jackson housed at that day. So he, together with Brother Duncan and some others, took time by the forelock and inaugurated the movement that led to the great celebration last December.

Their services were at first held in the chapel of old Southwestern University, and more than once the growth of the body was so slow and its trials so overwhelming that it seemed wise to some of the members to disband. Others, however, insisted on continuing. Southwestern University, later Union University, aided them in times of sorest trial, and they now rejoice, those who are left of the original band, that they did not give up.

And So They Continued to Grow

The following sketch of the history of the church is taken from a contribution to the Jackson Sun of December 7, 1930, by Guy Windrum:

"After some additions to the congregation, it was decided that a church structure was needed and a parcel of ground was purchased on East Preston Street where the first



REV. W. P. REEVES

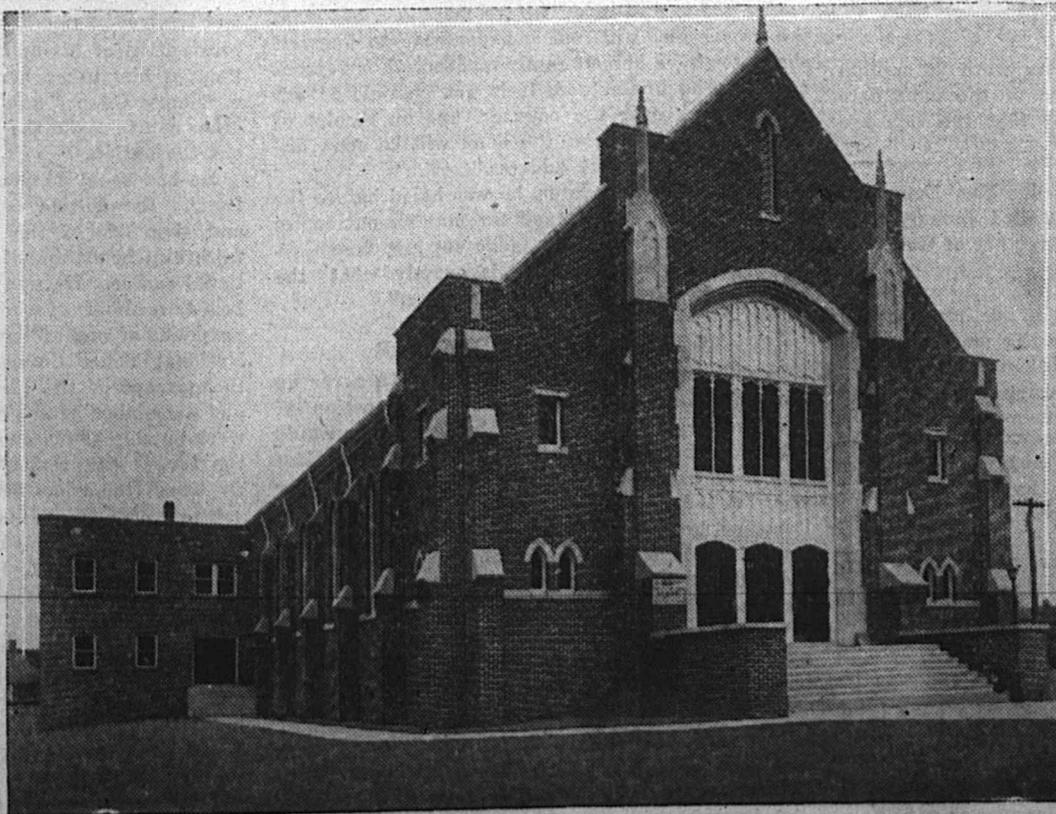
structure was erected. The ministerial students of the Southwestern Baptist University helped the church in its early struggles and many young preachers who in after life became great forces in the Baptist denomination preached some of their first sermons to the congregation of this church. Many of the students held membership with the congregation and thus gave their spiritual as well as financial aid to the cause.

"The first church built was erected in the year 1889 on Preston Street and was of frame construction. This building was used until 1904 when the congregation had grown to the size that new and larger place of worship was necessary. D. A. Ellis was pastor of the church at that time and under his leadership the members erected a new brick church on Hays Avenue and Preston Street. During this period of church history there was a very large growth in membership.

"The Sunday school of the church was graded under the splendid leadership of T. L. Thompson, well-known Sunday school man throughout the Southern Baptist denomination. The Sunday school department took on new life and became a new and valued asset to the church growth and development. During the pastorate of the Rev. J. E. Skinner, additional Sunday school rooms were added and various church departments developed, and in 1915 the Sunday school was awarded the A-1 standard by the Sunday School Board at Nashville, and in 1920 was given the highest honor awarded by the denomination for the efficiency of the teachers and the manner of work being done. During the pastorate of the Rev. E. K. Cox and Rev. C. L. Skinner the membership of the church increased and the work of the denomination was greatly enlarged.

"The present pastor of the church, the Rev. W. P. Reeves, came to the pastorate of the church on November 1, 1927, from Albany, Ala., and the affairs of the church progressed

(Turn to page 4.)



WHY THE CIGARETTE BUSINESS IS CRIMINAL AND HAS NO RIGHT TO EXIST

"The fight against the cigarette is a fight for civilization," said Dr. Gunsaulus.

There are twenty different and distinct poisons in the gas fumes of the cigarette smoke. When the smoke is inhaled, 79 per cent of these high-powered poisons are taken into the lungs and spread over approximately one thousand square feet of vascular air-sack walls with a delicate mucous lining only 1,138,000 of an inch thick, under which one-half of these poisonous gases enter the blood. This is the quickest possible way to get these poisons into the blood. When the blood once forms a tolerance for them, it is capable of developing an affinity or thirst for them more than 200 times greater than its affinity for oxygen. But there are two of these poisons which deserve special mention since they are peculiar to the cigarette and are not found in any other form of the use of tobacco.

Furfural is fifty times as poisonous as ordinary alcohol. One cigarette may contain as much of this deadly poison as is contained in two fluid ounces of ordinary alcohol. Furfural ranges as high as 16 per cent of the weight of the tobacco smoked. It is a distinctively cigarette smoke poison and corresponds to the deadly "fusel oil" in immature whiskey. "It is the 'killer' in bootleg hootch." Dr. D. H. Kress properly writes the word "furfural" across the top of a cigarette smoker's skull, to show that it is a brain-wrecking and destroying poison. Furfural is an ingredient in the cigarette which seems to act chiefly on the brain cells and nerve tissues. In time it brings about degeneracy of these structures. The disturbance that at first is chiefly functional, later becomes organic. This, in part, explains why moral degeneracy and nervous symptoms exist among young smokers of cigarettes. This mysterious property, known as furfural and its associate known as acrolein, are due to the burning of glycerine and other ingredients added to the tobacco and to the burning of the paper in which the tobacco is wrapped.

Acrolein is also a poison which wrecks and works havoc on the nerve centers of the brain cells. Thomas A. Edison says: "Acrolein is one of the most terrible drugs in its effects on the human body. The burning of ordinary cigarette paper always produces acrolein. That is what makes the smoke so irritating. I really believe it often makes boys insane. We sometimes develop acrolein in this laboratory in our experiments with glycerine. One whiff of it from the oven drove one of my associates from the building the other day. I can hardly exaggerate the dangerous nature of acrolein. And yet this is what a man or boy is dealing with every time he smokes an ordinary cigarette."

Again he says: "The combustion of the burning of a cigarette always forms acrolein, which is a distinctively cigarette smoke poison not found in any other form of the uses of tobacco. It has a violent action on the nerve centers, producing degeneration of the cells of the brain which is quite rapid among boys; but unlike other narcotics, this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes."

When acrolein comes in contact with a reproductive life germ, as it constantly circulates through the blood to every cell of the body, it always degenerates the delicate potential life germ.

Dr. Len G. Broughton says: "Concerning the cigarette habit, I speak from a personal knowledge of scientific truth. The smoke is inhaled into the lungs. The poisonous gases are transmitted through the blood to the brain and to nerve centers which control the seat of the moral nature and the spiritual life, destroying and degenerating. Soon the keen edge of moral distinction has been blurred. Boys and girls who have been smokers for ten years successively have lost their morality and are potential criminals, capable of committing any crime in the catalogue."

Capt. Richmond P. Hobson says: "The cigarette is king of all the narcotics, including alcohol." Every investigation made, every experiment and scientific test performed, stack up accumulative evidence, amply proving the awful truths of the above claims as the legitimate output of the cigarette.

The cigarette business is criminal. It robs people of vitality, even of generations unborn.

It entices, dopes, enslaves and often kills. It steals from the pockets of men enough money to double the life insurance carried for the protection of dependent women and helpless children.

It has stolen enough money from the treasury of our Lord to send "The gospel of Christ which is the power of God unto salvation to every one that believeth," to every man, woman and child on earth.

Your Patriotism Is Needed Now

When the heavy heel of tyranny and the galling yoke of British bondage were pressing hard upon a struggling people, it was the noble Patrick Henry who said: "Is life so dear and peace so sweet as to be bought with chains of slavery? Forbid it, Almighty God. I know not what course others may take, but as for me, give me liberty or give me death."

After our brave colonial forefathers had heard these stirring words, they rose up in the strength of Jehovah following the immortal man of prayer, George Washington, drove the British from the field and declared our country free and independent. But Satan, the arch enemy of all good, must have had a counsel with all the demons under his command and determined to overpower this nation with slavery, the far-reaching effect of which the British had never dreamed.

For a while our outstanding business men refused to give employment to the poor unfortunate victims whose will power had been shot to pieces with the "coffin tacks" of the devil; but when the clouds of the World War had gathered and spread their black wings of gloom over our country, the most selfish and greedy cry that his Satanic Majesty ever made was heard saying, "Give cigarettes to our soldiers." Fathers and mothers were deceived and rapidly helped the devil enslave their own sons. Then big business men began to nibble at the same poison themselves, and now it is pathetic to see nearly all of them, fine fellows though they are, with shattered nerves, poisoned blood, weakened heart and lungs, wasting their God-given money for "that which is not bread and satisfies not."

Satan, still more determined than ever before, is now directing his allied companions, the tobacco companies, to take millions per month of the blood money they have drawn from the manhood of our nation and advertise cigarette smoking for our women. This they are doing, and mothers and their daughters are fast falling in line of victims that are struck with the tactfully shot arrows of the same devil who deceived Mother Eve and thereby brought death and damnation to the human race. No wonder faithful physicians tell us that unless cigarette-smoking among women is stopped the human race is doomed, for many children of such dissipated mothers cannot live, while millions of others will be crippled in mind and diseased in body for life.

Now if you care anything at all for the human race and have patriotic blood coursing your veins, please send us one day's salary or any other amount to be used in advertising the truth against the awful traffic that is being pushed by the devil and many millions of dollars and is fast enslaving the human family.—J. C. Dunlap, Founder and Superintendent, The Home Protective Society of America, Nashville, Tenn.

FOR HER SAKE

"Ye gods!" exclaimed Smith, who had come up just in time to see South exchanging \$30 for an antiquated car. "What in heaven's name are you buying that old wreck for?"

"Well, explained South, "my wife is ashamed every time she has to admit we haven't a car. I can't afford a car, but by having this thing that won't run and won't need any upkeep in the garage, she'll be able to say we have a car and there'll be no need to go into any further details."

CALVARY CHURCH OF JACKSON REJOICES OVER GREAT TEMPLE

(From page 1.)

in a splendid manner until December 2, 1929, when the entire church structure was destroyed by fire, and the large congregation was without a home or place of worship.

"The calamity is now regarded as a testing time for the congregation, and with real work to be done the entire membership banded together to push on to even greater heights. The trustees of Union University offered the chapel for a meeting place, and again the members of this church turned to the university as a place of refuge until they could provide themselves with a home.

"On December 4, 1929, the congregation voted to build a new church. On January 8, 1930 the authorization of the purchase of the Lexington Avenue property was made and on May 7th a committee was authorized to proceed with the erection of a church home."

The Beautiful New Temple of Calvary Church

The church is justly proud of the new home. It is an imposing brick structure and viewed from almost any angle presents an appearance of bigness and beauty that blend. The cut on page one gives a good idea of the main auditorium, but does not allow one to see the size and symmetry of the educational wing. The plant cost about \$100,000. It is 190 feet long and 114 feet wide and full three stories in height. The content is 359,109 cubic feet, and 15,861 square feet of floor space. The main auditorium will seat 1,500 people, and there are, in addition, a prayer meeting auditorium, five offices, eight halls, three vestibules, a parlor, dining room, kitchen, furnace room, motor room, six toilets, two coat rooms, dressing rooms, baptistry, and organ room.

The Educational Department contains equipment for a completely organized school. There are seven complete departments capable of providing for 1,200 or more pupils. The Crade Roll Department has a large classroom and a splendidly equipped nursery. In fact, everything needed in our modern church life is provided in this building.

Fine Corps of Officers

Pastor Reeves attributes the success of the church to the work of as fine a band of officers as any church has. Dan Johns, T. D. Gaither, J. J. Moffitt, J. W. Couch and J. H. Glisson are trustees. C. L. Dennison, W. B. Day, J. J. Moffitt, C. N. Davis, R. L. Jernigan, A. D. Pressly, C. L. James, T. D. Gaither, Dan Johns, J. E. Duncan, Fred H. Young, W. L. Stevens, Joe W. Couch, H. A. Boone, I. E. DuBose, H. D. Geyer, W. D. Baxter, J. H. Glisson, C. T. Starkey and J. D. Gaugh are deacons. Fred H. Young is Sunday school superintendent; W. D. Baxter is director of the B. Y. P. U.; J. E. Duncan is church clerk; C. L. James, treasurer; W. D. Baxter, building fund treasurer; Miss Elsie James, pianist; W. B. Day, custodian; Miss Agnes Sinclair, reporter; W. L. Stevens, chairman of the Welcome Committee; Mrs. W. P. Glisson, president of the W. M. S.; Miss Linnie Mae Holland, director of the W. M. U. auxiliaries; and Miss Mary Baxter, leader of the Sunbeams.

A Happy Pastor Leads the Church

The bishop of this energetic and sacrificial band of people is the Rev. W. P. Reeves. He received his academic education in Howard College, Birmingham, Ala., and the University of Richmond, Va. His theological training was had in the Southern Seminary in Louisville, Ky. He has served as pastor of churches at Tusculumbia, Ala., South Avondale, Birmingham, Ala., Central, Decatur, Ala. He has been with Calvary Church for about three years and has won for himself a big place, not only in this congregation, but also in the hearts of Jackson people in general.

The Baptist and Reflector takes great pleasure in presenting to the readers this brief sketch of another of their worthy churches, a church which minister to a large number of Baptist boys and girls who attend our great school, Union University.

SEND YOUR SUBSCRIPTIONS IN NOW. DO NOT WAIT.

Jesus the World's Teacher

SUNDAY SCHOOL LESSON, FEBRUARY 8, 1931

By O. W. Taylor

Scripture: Luke 6:27-42. Golden Text: Luke 6:31.

Introduction: The present study holds the view of Clark and others, that the discourse in Luke from which our lesson is taken, is not an abridgement of the Sermon on the Mount, but a separate discourse which repeats certain truths there uttered. Jesus frequently repeated His teachings. The Sermon in the Plain (6:17) was spoken in the audience of the apostles and the multitude, and contains some teachings especially applicable to each. Jesus had prayed all night, and, at day-break, had chosen the twelve. Then followed His teaching. No doubt the duties of the day had been the burden of the night's devotions.

I. The World's Teacher. Jesus is not accepted by all the world as their Teacher, but He is qualified and provided to be, if they will listen. He is the standard for all the world for all time. Of all earth's teachings, only that is true and worth following which agrees with Jesus. No code has ever been propounded that measures up to the Sermon on the Mount and the Sermon in the Plain. Consciously or unconsciously to themselves, Jesus is "the desire of all nations" (Hag. 2:7). Jesus is the world's one necessity. Only He can so teach as to co-ordinate learning and material progress for ethical and spiritual ends and to point out the sure path to "life and immortality." "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68).

II. The World Teacher's Viewpoint. Every teacher holds a foundational premise, and so does Jesus (verses 43-45). "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." Right living flows from a right heart. "Ye must be born again" (John 3:3). We hear much about "the principles of Jesus," even from men who scorn the Saviour's redemption. The assumption is that men can observe these principles of themselves. But the truth is that until one is given "a new heart and a new spirit," he cannot even begin to observe them (Rom. 8:7; 1 Cor. 2:14). Unregenerate men cannot and most professed Christians do not observe the Golden Rule. Unregenerate men may fool themselves into believing that they obey the principles of Jesus; but externality is not actuality. Let unbelievers, rejecting the atonement, cease their hollow mockery!

III. Turning Human Logic Against Humans. Until grace changes their concept, men are natural born Arminians. They believe that they can work and merit their way into heaven. "What good thing must I do to inherit eternal life?" When Jesus met such, He ran their logic to its conclusion and showed the kind of life they must live, if they proposed to remain on that basis. Both Paul and James followed the same course (Gal. 3:10; James 2:10). Unless men are hopelessly blind, such a test ultimately makes them see the necessity of Christ arising from their inability to live the demanded life. The law becomes their 'school-master to lead them to Christ' (Gal. 3:24). So the Sermon on the Mount and the Sermon in the Plain contain teachings for the governance of saints and for the despair of sinners.

IV. The World-Teacher Teaching. Jesus gives an exposition of the word "righteousness," both as to its inner nature and outer expression, and enunciates the principles that lie at the heart of the acceptable life and the duties that flow from them.

1. Regeneration. This has already been noted. The very first principle Jesus demands acceptance of is, "Ye must be born again." First "a good tree," then "good fruit" (Verses 43-45).

2. Governed by the Law of Love (Verses 27-29). "Love your enemies." What immediately follows is an exposition of this. This is a love that flows from God's love supernaturally deposited in

the heart (Rom. 5:5). We are not required to love enemies as feelingly or as extensively as our fellow-Christians, but as surely. That it can be done is evinced by the fact that Jesus commanded it. Are we willing to do it? Do we pray to that end? Is this our will?

(a) The love-attitude toward hatred. "Do good to them that hate you." Harm them not, do them good turns, seek to win them to Christ. Upon his accession to the throne, a king said he would destroy all his enemies. He treated all with the utmost kindness. Being questioned by his courtiers, he said: "Have I not destroyed my enemies? I have destroyed them by making them my friends."

(b) The love-attitude toward abusive speech. "Bless them that curse you." "A soft answer turneth away wrath."

(c) The love-attitude toward abusive action. "Pray for them who despitefully use you." Jesus did this on Calvary. Stephen did this as he was being stoned to death, and an arrow entered the heart of Paul. It can be done!

(d) The love-attitude toward insults. "Unto him that smiteth thee on one cheek, offer the other also." Such smiting was considered the height of indignity. Jesus used a proverbial expression for one not to retaliate in kind. Jesus' own conduct under insult is the best commentary on His meaning.

(e) The love-attitude toward the demanding of property by lawsuit. "Him that taketh away thy cloke, forbid not thy coat also." (See Matt. 5:20.) The "coat" was the under garment made of linen or cotton and folded close to the body. The "cloke" was the outer garment or mantle, worn loosely around the body. The assumption would be that a suit obtaining the coat was legally just, but it might not always be so. Whether so or not, Jesus teaches the principle of non-retaliation against legal procedures relative to personal matters. We are to show a generous, yielding, and forgiving spirit. We may legitimately insist upon our rights up to a certain point. But we are not revengefully to do so. And in the final issue, we are to suffer loss, even to the point of being defrauded, rather than to retaliate (1 Cor. 6:1-7). This is what Christians are told to do. If we had more of this spirit, there would be less lawsuits.

2. Governed by the Law of Generosity. "Give to him that asketh of thee" (Verse 30). We must not withhold charity out of revenge. We are, further, to do "good unto all men, especially unto the household of faith" (Gal. 3:10), in keeping with our ability (2 Cor. 8:12). We, of course, are not to give if we know it is to be used wrongfully and harmfully. We should not give a sword to a madman, nor money to a white slaver, nor liquor to the drinker or others. The assumption is that the object is known to be worthy, or at least that its unworthiness is unknown. Sometimes we may even give to an angel under an uninviting exterior (Heb. 13:2). In the spirit of love and benevolence we are to hold out an open hand of generosity to men. This hits the grasping, covetous man a heavy blow. Certainly, also this command observed will make us worthy contributors to our churches and to the Master's world-wide missionary program.

4. Governed by the Plus-Principle (Verses 32-36). If the Christian loves only those who love him, he does not excel sinners, and deserves no credit. If he does good only to those who return it, the same thing is true. If he leads only for the returns he can get out of it, and not fundamentally for a Christian reason, the same thing is true. The Christian is to live by the plus-principle, doing more than fleshly standards demand or expect of him. Only when the Christian excels sinners does any credit belong to him! This principle applied all along the line of our Christian obligation would work wonders.

5. Governed by the Christian Law of Returns (Verses 37-38). Of course, this refers to individual Christian contacts and contacts with men personally as men. At the hands of hostile governments and bands, one may be ill judged and mistreated, no matter what his attitude. The general principle here is, "The same measure ye mete, it

shall be measured to you again." "Whatsoever a man soweth, that shall he also reap." Income is determined by outgo. Is this not why so many are living such lean Christian lives? They are trying to get a whole spiritual fortune out of a penny's worth of investment.

6. Following a Seeing Leadership (Verses 39-40.) "My sheep hear my voice, and I know them, and they follow me." The true Christian life is not a blind following of the blind, but a seeing following of the seeing, "ever looking unto Jesus."

7. Self-Correction before the Correction of Others (Verses 41-42). "Why do you note the splinter in your brother's eyes, and fail to see the plank in your own eye?" (Maffat.) Get into the right adjustment to God, and your fault will look larger than the fault of your brother. Correct your own ways before you undertake to correct thy brother's. "Just stand aside and watch yourself go by."

Shortness of space has made this study of the Master's teaching very fragmentary and leaves so many things struggling for utterance. All His teaching, making up "the law of Christ" for men, is condensed and included in that passage which we have purposely reserved until now, which sets forth the Golden Rule. As Matthew phrases it, it is: "Therefore, all things whatsoever ye would that men should do to you, do ye even also unto them." In other teachings beside those of Jesus, which preceded or succeeded His, we find other utterances similar to this, but they are either only stated negatively or otherwise fail to come up to the matchless words of Jesus. Jesus not only commands that we not do what we should not want others to do to us, but also positively that we should do any good thing in our power we should want others to do to us. Nobody but a regenerate man can even begin to observe this. The regenerate, by the help of God, can progressively observe it, if he will. The observance of the Golden Rule lies in a Christian atmosphere, which will not allow one to want another to do to him what is not just nor helpful. On the other hand, love and grace bring the Christian more and more to the rendering of the same Christian helpfulness to others that he could wish they should render to him. So the acceptable life flows from a regenerate heart, enshrines Christly emotions and affections, and issues forth into Christly deeds. The world is waiting for a real and more general translation of the Master's teaching from the realm of theological theory into practical and concrete application. This does not decry theology, which is a deep necessity, but calls for theology and life to be coincident.

QUESTIONS.

(1) What were the circumstances under which our lesson was spoken? (2) In what sense is Jesus the World's Teacher? (3) What is the World Teacher's viewpoint? (4) How did Jesus turn men's logic against them? (5) How is the acceptable life governed by the law of love? (6) How is it governed by the law of generosity? (7) What is the meaning of the plus-principle in the Christian life? (8) What is the law of returns in the acceptable life? (9) What did Jesus say about the principle of self-correction? (10) How is Jesus' teaching summarized in the Golden Rule? (11) What is necessary in order to observe the Golden Rule?

"We cannot shilly-shally in an hour like this. A sleeping 'dry' is no match for an alert and fighting 'wet'."—Chas. R. Jones.

Tennessee Central Railway

ANNOUNCES

REDUCED ONE-WAY
COACH FARES

ON AND AFTER JANUARY 15, 1931

SHALL WE JUNK THE CO-OPERATIVE PROGRAM?

(Continued from page 3.)

so far as Tennessee is concerned. At least one South-wide agency has increased its gross income to nearly TWO MILLION DOLLARS per year, every excess penny of this coming ultimately from the other agencies included in the Co-operative Program, since it is an inescapable fact that our churches have only so much money for all purposes. Another is spending \$28,000 this year to induce churches to designate funds to it!

5. The most flagrant fallacy of all is contained in the words: "The way is open to the churches. When they make up their budgets for the year, if they put Home and Foreign Missions into their budgets for definite, adequate amounts . . . and send in the money raised, . . . Home and Foreign Missions will then be taken care of."

First of all, Secretary Lawrence ignores the fact that these agencies were not taken care of when the churches did this. Even we youngsters can remember over a period of thirty years, and there has hardly been a year when the secretaries were not crying "Wolf! Wolf!" as loudly as they are now doing it. People ultimately come to the place where such crying does not attract attention or command a hearing.

Secondly, he ignores the fact that our churches are doing exactly what he suggests. They either name the definite amount they are to include in their budgets for each object, or else the per cent of the budget that is to go to these objects. Does Dr. Lawrence think by going back to the pre-program period, he is more apt to make better collections of these definite sums, or secure any appreciable increase in them?

Thirdly, he ignores the rights of other agencies to ask churches for designations. If Home and Foreign Missions go directly to the churches for stated sums in their budgets, does he think our colleges are going to sit quietly and not do the same thing? If he does, he doesn't know them! The seminaries would do likewise. In fact, once break the Program and we shall return to the "scrap and scramble" days of the pre-budget period, our pastors would be hounded to death by special appeals, the Co-operative Program would be junked overnight, and our overhead expenses would be increased by as much as the special agents, going after designations, would cost.

Gospel Missions Advocated

We do not know whether our brother saw the implications of the closing paragraph in the article under review or not. But the following words sound strange, coming from one of our denominational employees in a day like this:

"A good deal has been said about getting back to the churches. Why not get back to them with the Bible teaching that they are responsible for the mission work; that Christ gave the Great Commission to the churches and not to a board (type emphasis ours); that Christ put the churches squarely under the task of evangelizing the world. This is the truth that must grip our people or else missions is doomed. If Baptists are to stay in the mission business, then our churches will have to decide the matter in the making of their budgets and the handling of mission funds."

Herein the good secretary makes too broad an attack. In the first place, the implication is that the good pastors of the Southland are mere puppets, that the State Boards and the Southern Executive Committee are ecclesiastical overlords from whose will no pastor dares dissent; that the pastors are such traitors to the cause of missions that they refuse to "get to their churches with the Bible teaching that they are responsible for the mission work," etc. On behalf of a great host of honest, upright, staunch, diligent missionary preachers in Tennessee, we resent the implications.

We do not see how Secretary Lawrence thinks that for the Home and Foreign Boards to go direct to the churches will be less unscriptural than for the State Boards to do so. He does not seem to realize that he is head of one of the very boards

which he would outlaw and from which his remarks would so readily estrange the churches.

It might be interesting to him to know just what the attitude of a great mass of Southern Baptists toward his board is at the present time—just how they feel they are spending tens of thousands of dollars of their money annually in the vain effort to bolster up the relic of olden days when very few of our states had any adequate machinery or income with which to do their own home mission work!

Furthermore, if the churches are going to do what he advocates, then the direct or Gospel Mission plan is the way. We know an agency that will agree to keep ten missionaries on the foreign field for full time for the money Dr. Lawrence receives annually for salary and traveling expenses. If the churches are to ignore the boards, plan their own missionary work and do it without the aid or supervision of the boards, which one of the boards will be left out first?

If Dr. Lawrence wants to leave the boards out of the reckoning and go directly to the churches with the missionary program, then Tennessee would be vastly better off so far as Home Missions is concerned, for in spite of the thousands of dollars we send annually to the Home Board in Atlanta, we receive in return for our vast fields of destitution the pitiable sum of less than \$500, and even this, so we are reliably informed, is deducted from the first funds designated to the mountain school receiving such aid!

"If Baptists are to stay in the mission work, then our churches will have to decide the matter in the making of their budgets and the handling of their funds." That is exactly what they are doing and therein hangs the tale which Dr. Lawrence has failed to read. We do not know of a single instance in our state where a church has asked advice from our denominational state headquarters about its budget. We do know of scores wherein the pastors have sought in vain for some method whereby the offerings to the Co-operative Program could be increased.

The colossal building debt and operating cost of Southern Baptist churches is causing the decline in contributions to the Co-operative Program. We are giving as much money as usual, but it is going to pay these debts. Let any agent go to these churches and make a plea for designations; what will be the result? A few members will designate funds to the cause represented, but the church will balance their designations out of regular receipts, thus giving to the general causes not one cent more, and ultimately less, for the thing would destroy the idea of the budget which alone will ever enlist all our members in contributing to all our causes.

Will his plan succeed in the debt-ridden states? In the same way that it will succeed in the debt-ridden churches! Designations may be secured, but no more money in the end. So, instead of harassing our poor and tried state mission secretaries, who are struggling manfully against the ever-ebbing tide of receipts from churches, whose pastors are struggling manfully against the ever-ebbing tide of receipts over and above their actual and imperative local needs, it does seem that the time has come for our general men to show some sympathy, some understanding, some patience, as we seek to solve the complicated problem of the day.

All Wrong

Our beloved secretary has slipped another cog in his thinking and sent forth through this unfortunate publication another hurtful piece of propaganda. The anti-mission and anti-convention Baptists, of whom there are hundreds of thousands, will jump upon his declarations in this article with glad hearts and give them wide publicity. Churches that are being trained at so much trouble, patience and pains will be shoved backwards by the ideas which he advocates. Pastors will find themselves guarded against any sort of approach from the general agents lest their local needs be jeopardized and their efforts to enlist their people in the entire program of the denomination brought to naught.

We can understand how Dr. Lawrence is troubled by the pressing debt of the Home Mission Board. Are we not constantly brought face to face with the demands of our state institutions, some of which are dying for lack of funds? Do we not hear churches groaning under their debts with little hope of escaping bankruptcy? Everybody is suffering; every agency is crying for the life line save the Sunday School Board; our own local work is suffering; why then shall we have to have such propaganda sent forth, paid for out of funds which we sent to aid the Home Board to do mission work?

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NASHVILLE PASTORS DENOUNCE SUNDAY MOVIES

At their regular meeting January 26th the Nashville Baptist Pastors' Conference passed resolutions, introduced by Livingston T. Mays of Dickson, expressing their unqualified opposition to any movement that would destroy our present Sabbath of rest and turn the Lord's day into further license for the greedy corporations that would fatten their purses at the expense of the souls of men. The resolutions introduced and adopted unanimously are as follows:

"Whereas a bill has passed the Legislature permitting Memphis to have Sunday movies and shows, and whereas another is contemplated that permits movies and shows for profit and gives a portion of the profits to charity out of funds made by this desecration of the Lord's day.

"Therefore, we, the Baptist Ministers' Conference of Nashville, hereby petition the Legislature to vote against any bill which permit any city to violate the laws of Tennessee safeguarding the Sabbath.

"We are especially opposed to any law that divides the profits of wrongdoing and Sabbath desecration with charity. Charity must not be disgraced by joining its hand with permitted violation of the laws of God and man.

"We respectfully petition the Governor to veto the bill already passed and all similar bills in the future.

"We denounce the kind of politics which tries to get passed laws which defy the Christian patriots of Tennessee by joining charity with Sabbath desecration.

"We appeal to all patriots throughout the state to write and wire their representatives to fight anti-Sunday laws."

BENEFITS OF PROHIBITION

Writing to the Pathfinder Magazine, which seems to like to give prohibition facts to the public, J. H. Howard of Los Angeles, Cal., presents a list of "Evils of Prohibition" as follows:

1. Thousands of men who, in saloon days, could hold only "common labor" jobs now have "skilled labor" positions.
2. Tens of thousands taking pay check to wife to buy food, clothing, etc., instead of losing it at the corner saloon.
3. Hundreds of thousands of fathers kind instead of brutal to their families.
4. Deposits in savings banks increased from nine billions in 1918 to over 28 billions in 1928.
5. Annual purchase of life insurance multiplied three and one-half times.
6. In 1929 deaths from meningitis, Bright's disease, pneumonia, and bronchitis 30 to 60 per cent less than in 1920.
7. A savings of more than 200,000 lives each year since 1920.
8. And just imagine as many drunk men driving automobiles on crowded streets today as drove horses in saloon days!

That is a good list, but it does not go far enough. Folks don't remember very far back and the liquorites are taking advantage of the fact to overwhelm with false propaganda the opposition to the liquor aims and hopes.

It is not in the storm nor in the strife,

We feel benumb'd and wish no more,

But in the after-silence on the shore,

When all is lost, except a little life.—Byron.

FINANCIAL STATEMENT OF THE FOREIGN MISSION BOARD

By T. B. Ray, Executive Secretary

The Debt

The debt as originally set up January 1, 1928	-----	\$1,145,729.74
To this was added the interest for the year 1928, amounting to	-----	65,878.32
Total debt to be paid	-----	\$1,211,608.06
Paid on the above:		
During 1928	-----	\$246,206.42
During 1929	-----	227,537.32
During 1930	-----	142,864.32
	-----	616,608.06
Amount of original debt at December 31, 1930	-----	\$ 595,000.00

On account of the great decline in our receipts during 1930, it became necessary to borrow large sums to provide for our current expenses. Since this debt on current expenses is a real obligation of the Board, it was decided to combine into one account the old and the new debt accounts. The combined account is:

Balance due on "old debt" shown above	-----	\$595,000.00
New loans made during 1930	-----	335,000.00
Amount of current liabilities over current assets	-----	15,366.27
Total indebtedness of Board, January 1, 1931	-----	\$ 945 366.27

Why New Loans

The explanation of the necessity of making the new loans is:

The appropriations (budget) for 1930 were the same as for 1929.

Our cash on hand, January 1, 1930, compared with cash on hand January 1, 1929, was-----\$ 19,706.15 Less

Our receipts during 1930 were----- 264,721.87 Less

Amount due the 1929 debt fund brought over and paid during 1930----- 51,110.64

Total deficiency in available funds for 1930----- 335,538.66

While this shows why we had to borrow the extra \$335,000, our books show that the total expenditures of the Board for 1930 were \$51,000 less than those of 1929. The extra borrowing was not due to extra expenses, but to the frightful drop in our receipts. We spent less and borrowed more because our receipts took such a tumble. The only way we can project our work for any year is on the basis of what we received the year before. This we did in 1930 and kept well within the limits.

These figures demonstrate that the great problem before us is to find enough money to meet our current expenses. In 1928 and 1929 we made steady progress in reducing our debt. We would have kept this up in 1930 if our people had given us enough to provide for our budget on current expenses. The simple story is that Southern Baptists failed to give to our Foreign Mission Board last year enough to provide for its current appropriations.

Observations

While we lost some ground on our debt reduction during 1930, we should rejoice in the fact that during the three-year period we have reduced the debt of the Board \$266,262.79.

Even with the necessity of borrowing so much during 1930, we are only \$154,767.62 worse off than we were on the first day of that year of hard times—that is to say, our total debt is only this amount more than it was January, 1930.

There are only two ways of remedying our situation: one is by cutting appropriations more; the other is by increasing our income. Let us face these alternatives in the fear of God.

We cannot cut down more without doing most serious injury to the work. Believe us when we say that we have reduced the work to the mini-

mum. Our appropriations are now down on a level with those of 1919, before the 75 Million Campaign was launched, but now we have 115 more missionaries to provide for than we had then. We cannot reduce expenses suddenly because our work is so widespread. Then we ought not to attempt to draw in more because the ability of Southern Baptists should make this unnecessary.

We should increase our gifts to foreign missions because the remarkable growth of our work in foreign fields shows God wishes us to go forward. The peculiar openness of the world to our message should incite us to wider efforts. Besides all this, we are amply able and ought to give more.

We have reduced the appropriations for 1931 \$280,000 below the appropriations for 1930, and will use every effort to effect other savings. But even this severe reduction which has cut our work to the quick in every field will not save it unless Southern Baptists give more for foreign missions. We cannot pay debts and provide for all our marvelously prospering work abroad without a definite increase in our income. This increase must come quickly, too, or else some of our work must be sacrificed. We are conscious of the sympathy of the denomination and we know of its purpose to take care of our work, but our Board cannot wait long for adjustments. Its needs must be met day by day.

Southern Baptists, please hear us in behalf of your foreign mission enterprise. You have made it possible by your love and sacrifice in former years. We are certain you do not wish it injured now. Because we know this, we have even added to our debt in order to keep the work going. The Foreign Mission Board has used every means of effecting economies and of holding its expenditures within its receipts, and its members are willing to give sacrificially, but we will not beat a retreat.

SCIENCE OUTLAWS BEVERAGE ALCOHOL

The case against alcohol as a beverage is made out and settled so far as scientists and educators are concerned. The Journal of the National Education Association publishes the following:

"The case against alcohol centers in its relation to the accuracy of the nervous system. Whatever harms the brain and nerves impairs the integrity of life. The sole purpose of its use as a beverage is to force the nervous system to lie, thus vitiating its power of recording and acting upon the truth. Men drink to feel warm when they are really cold, to 'feel good' when conditions are not good, to feel emancipated from those reserves and restraints which are the essence of character-building. Alcohol is a depressant, appearing as a stimulant mainly because it checks the highest nerve functions—sensation, reason, motion. It leaves its subject uncertain as to what he sees or feels, hazy as to cause and effect, and unsteady as to resultant action. No man of high purpose can afford to endanger in any degree the validity of those mental processes which register his contact with reality. Alcohol is always a habit-forming drug; the greater the injury to the nervous system, the more insistent the demand for it, and the weaker the will power in resistance. The chief argument used in favor of moderate use of alcohol is its value of conviviality. But, as President Eliot has observed, 'Abstinence from alcohol kills no joys of any account, while it (alcohol) impairs the chances of continuous working power.'"—David Starr Jordan, noted scientist and president National Education Association, 1914-15.

It is thus seen that scientists and educational leaders are against beverage alcohol, while the friends of bootlegging, their patrons and apologists are at present making a big stir in this country and spending vast sums of money to bring about the repeal of the Eighteenth Amendment and to restore the legalized traffic in beverage alcohol. The burning question now before the country is, whether or not we shall heed the advice of our scientists and educational and moral leaders or listen to the bootlegger and his crowd. It is impossible to concede that America can be persuaded to commit the monumental blunder of all its history by bringing back the saloon, or anything else "just as good" when the voice of science is against

it as well as that of our safest leaders in the economic, educational, moral and religious realms.

The Whiskey Rebellion

George Washington, at one time, had to quell a "whiskey rebellion." The modern advocates of the traffic in beverage alcohol—the opponents of our prohibition amendment—are rebels against science, morality and economic sanity, the basest and most dangerous and most senseless rebellion of all American history. It hasn't an argument in its favor except a depraved appetite and an avaricious spirit that would sell virtue for money. Gold-greedy grafters, conscienceless politicians and the basest elements of society are the fomenters of this rebellion.—Journal, National Education Association.

TO MARY SHARPE COLLEGE

At the reunion banquet of the alumnae of Mary Sharpe College with the Tennessee College at Murfreesboro, May 10, 1910, the poem was read by Mrs. Annie Somers Gilchrist, one of the alumnae, and requests have been made for the publication.

Oh, Alma Mater, Mary Sharpe,
Fond memories throng my soul today;
Would I could sweep a golden harp,
And sing for you a deathless lay!

Away back in the fifties, there
You sat a queen amid your mountains;
And in their emerald coves so fair,
Flowed ever-sparkling rainbowed fountains.

Up from each sunny Southern state
The fair girls came at your strong call.
They came with hearts athirst, elate;
You ope'd your arms and welcomed all.

"Your minds are quite as good, my dears,"
Our president would often say,
"As are your brothers." Then our fears
Swift wings would take and flee away.

How oft in quiet chapel hour
At morning tide we'd hear him pray.
And then God's truth expound with power,
Which strengthened us for all the day.

Oh fair, sweet days of roseate youth,
Spent in those halls of lore and song;
Where wise ones taught logic and truth,
And led us e'er to spurn all wrong!

I think out in the fountain's flow,
Where purple laurel bends and waves
Its fragrant blooms, there's whispered low
E'en now the treasured name of Graves.

His memory's cherished in the hearts
Of all his erstwhile college girls;
And will be until life departs,
And we meet in the Gates of Pearls.

And you, Oh, girls of Tennessee College,
So strong and fair in life's sweet morn,
Drink deep of this strong fount of knowledge—
May truth's rare gems your lives adorn.

So, glad am I here in this hall
To say a warm "goodspeed" to you;
E'en while my heart heeds memory's call
To my own Alma Mater true!

Oh, Alma Mater, Mary Sharpe,
Fond memories my soul doth throng;
Would I could sweep a golden harp
And sing for you a deathless song!

CAN YOU BEAT IT?

In Blossom, Texas, the holiness craze was running full speed. The nightly orgies were something to tell about, and people were flocking for miles to see the performance. In the town there lived one Captain Moore who had a cook known as Aunt Rose. One morning the Captain said: "Aunt Rose, have you been to the meeting?" She said: "Yassuh, I goes ev'y night." The Captain then said: "Aunt Rose, why don't you colored folks get religion like that?" And Aunt Rose, with a look of pitying rebuke, replied: "Law bless yo' haht, honey; dem folks is des now a gittin' whah us niggahs been ev'y sence de wah."—Submitted by J. H. Hailey of Jackson.

THE NEWS BULLETIN

REPORT OF COSBY ACADEMY

By L. R. Watson, Principal

The spring term of Cosby Academy opened on December 29th with an increase in enrollment. We have had a successful year in spite of depressions. There has been splendid co-operation on the part of both students and faculty. We have also had fine co-operation from the churches of the East Tennessee Association.

We have recently organized a ministerial association. Much interest has been shown by our ministerial students. Each Sunday they are preaching in the different churches of the East Tennessee Association. Also a number of our girls have volunteered for definite service.

Our B. Y. P. U. has given a number of demonstration programs in the county. A number of B. Y. P. U.'s have been organized through the efforts of Miss Mary D. Hodges.

The regular annual meeting of the board of trustees of Cosby Academy met with one hundred per cent attendance on January 19th and made plans for the coming year. The co-operation on the part of the trustees of Cosby Academy is very gratifying.

RELIGIOUS LEADERS CALLED TO ANTI-LYNCHING CRUSADE

By R. B. Eleazer

Expressing the fear that the persistence of lynching is due in part to the failure of religious leaders to impress their people with the heinousness of this crime, a commission of prominent Southern churchmen, appointed by the recent Methodist General Conference, has issued an appeal to the ministers to "cry aloud against this crime of crimes until every community is determined that it must be ended once for all." Meeting in Atlanta a few days ago, just after two lynchings had occurred, the commission expressed the opinion that the situation is serious in the extreme, and called upon ministers, officers of the law, and all other good citizens to wage "determined and unrelenting war upon this blighting survival of barbarism."

Officers who "weakly or willingly" yield to mobs, according to the commission, "should be made to feel the full weight of public execration, and if possible to answer legally for their breach of public trust." The statement, which has equal significance for all church people, is as follows:

"Year after year our church, through its various conferences and other official groups, has voiced the severest condemnation of lynching, as a sin against God and a crime against society. Yet lynchings have gone on, to the world-wide discredit of our boasted civilization and our most sacred professions of faith. Just now we are in the midst of a peculiarly depressing resurgence of this type of crime.

"It appears obvious that the solemn warnings of the church on this subject have not been taken seriously, due in no small measure, we fear, to the failure of religious leaders themselves to bring them seriously to the attention of the people. We therefore appeal afresh to every pastor in our connection to cry aloud against this 'crime of crimes' until every community is determined that it must be ended once for all.

"It is obvious, also, that in many cases officers under oath to uphold the law have weakly or willingly yielded to the mob, thus becoming equally guilty with the actual lynchers themselves. Such officials should be made to feel the full weight of public execration, and if possible to answer legally for their breach of public trust. We call upon all good citizens and upon the executive and judicial departments of the several states to do their utmost to bring

such recreant officials to account in the courts of justice and at the bar of outraged public opinion.

"It is the sacred duty of the courts, also, to do everything possible to bring to justice the members of lynching mobs, to the end that the law may be vindicated and others deterred from committing like crimes.

"The situation, as we see it, is serious in the extreme and challenges every religious leader, public official and Christian citizen to determine an unrelenting war upon this blighting survival of barbarism. Otherwise we well may question whether civilization itself can survive.

W. B. HARVEY GOES TO KNOXVILLE CHURCH

Bell Avenue Church, Knoxville, has captured W. B. Harvey, who for the past three years has been serving the church at Beckley, W. Va. He is a native of Kentucky, a graduate of the University of Louisville and of the Southern Seminary, having been a classmate of the editor of our paper. He was pastor for many years at Newport, Ky., before going to the West Virginia field.

Brother Harvey has had a wide experience in pastoral work, as well as in other lines of Christian service. He is a fearless preacher of the word, a fundamentalist who is not ashamed of the title, a defender of righteousness, and a builder of strong bodies for the Lord. During the World War he was chaplain in the famous 84th Division and saw much service overseas. Mrs. Harvey is a charming matron, an experienced worker in W. M. U. and a splendid "auxiliary" to her pastor husband.

Bell Avenue is one of the large churches of Knoxville and offers to this virile young couple an opportunity for the finest service. They go to a Baptist stronghold in Knox County where they will find some of the Lord's own elect. We welcome them to our fellowship.

DYER COUNTY BAPTISTS ELECT OFFICERS

Representatives of five churches in the Dyer County B. Y. P. U. Association met at the First Baptist

Church in Dyersburg, January 18th, for the purpose of electing officers and organizing. E. E. Johnson of Newbern was elected president for the ensuing year, and other officers named were: Vice president, Miss Nina Swindler of Trimble; secretary and treasurer, Mrs. S. A. Jarrell of Dyersburg; chorister, Wilbur Avery of Gates; and pianist, Miss Eloise Harrell of Dyersburg.

Jesse Daniels of the state department presided over the meeting and the Rev. Mark Ferges of Newbern directed the song service, with Miss Harrell at the piano. On motion of the Rev. O. W. Taylor of Halls, it was voted to meet at an early date and elect the remaining officers—intermediate and junior leaders and group captains for the three divisions of the association. The nominating committee will present the nominations at a called meeting which is scheduled for two o'clock on the afternoon of the first Sunday in February at the First Baptist Church in Newbern.—Exchange.

MRS. ELLA MAY SEAY

Mrs. Ella May Sea died at her home in Gallatin on Sunday, January 18th, after an illness of several months. She suffered much during her illness, but bore it patiently.

In her going the church loses a saintly woman. Her virtues were many, her faults few. Her favorite chapter in the Bible, Romans 12, was used in the service held over her body at the Baptist Church Tuesday morning. She was a living example of the qualities stressed in this chapter. Her children have a rich legacy in the memory of this wonderful mother.—Church Talk.

WILSON COUNTY SUNDAY SCHOOLS MEET

By Mrs. Ethel Frazier

Group No. 2 of the Wilson County Sunday School Association met with the Greenvale Church on the 11th of January. The program was good and the congregation large. The general theme was "Enlargement" and was discussed as follows:

Scripture, Isaiah 54:2, by the writer. "Enlarging the Enrollment," by Earl Green of Shop Springs; "Enlarging by Grading," by Wayne Tarpley of Hurricane Church; "Our Goal for 1931," by Earl Green; "Co-operation," by Mr. Hayes of Greenvale; "Revising the Roll" was discussed, the program outlined for taking a census, cards were given

each church, and we are hoping to make 1931 the best year yet. William Parker and Robert Frazier sang "Let the Lower Lights Be Burning," and Irene and Christine Parker also sang a duet.

PENTECOST AT OAKWOOD

Eighty-three Unite with Church in Knoxville

Pastor C. L. Hammond of Oakwood Church, Knoxville, has just passed through a glorious experience with his people. H. Evan McKinley, Mrs. McKinley and their son, H. Evan, Jr., aided them in their revival which closed on the night of the 25th of January after three happy weeks. There were about 200 people who registered their decisions for Christ and special service. The whole community has been changed and other nearby churches received many additions. On the night of the 25th the pastor baptized 48 converts, the first one being the Presbyterian wife of a Baptist minister who had united by letter.

That morning, when the pastor preached on "Came to Life" (James 4:14), a special invitation for consecration was given for the young people who would surrender to go wherever the Lord might want them to go. Thirty-five of the finest of the church youth came upon the invitation. The pastor says:

"It is encouraging and strengthening in these times of coldness, indifference, worldliness, selfishness and greed to see and experience such a marvelous spiritual blessing at the hands of the Almighty. God is still the God in revivals as He is still God everywhere, anywhere, all the time. If we will trust Him and pray to Him, He will heal our land, and men and women will be converted and we will rejoice together, if we return not again unto folly. (2 Chron. 7:14)."

He also praises the McKinleys who are consecrated musicians, playing the piano, piano accordion, hand-saw, saxophone, trombone and other instruments. Mr. McKinley is a wizard with children, entertaining and instructing them by means of his slight of hand tricks and object lessons.

CARROLL PASTORS ORGANIZE

T. M. Boyd of Bruceton reports the recent meeting of the Baptist pastors of Carroll County Association. They held a meeting in the Lynn Hotel of Huntingdon where a temporary organization was perfected with J. B. Alexander of Bruceton as chairman and T. M. Boyd, clerk. J. H. Oakley of McKenzie, W. J. Jent of Jackson and H. A. West of Bemis were appointed a committee to draft a constitution and by-laws to be reported at the next meeting which will be held in Gleason, February 20th, at which time a permanent organization will be made.

SNEEDVILLE REVIVAL

Pastor Grant Lawson reports the revival meeting which began at Sneedville on the 5th of January and closed the 18th. It resulted in 14 professions and about 30 restorations. Clinton Greene of Stone Gap, Va., did the preaching. Brother Lawson says: "The Sneedville church is getting along fine. The membership in the last three years has grown from about 50 to more than 100. We have built a good house, and I think we will about pay out of debt this year." That is good news to many debt-ridden churches.

WILLIE—A HOSPITAL STORY

By Louis J. Bristow, Superintendent

It was a night or two before Christmas while he was selling papers at a busy corner two blocks from the Baptist Hospital in New Orleans, that he was struck by an automobile. I was called in to see him as he lay motionless and unconscious on the examining table. No one knew his name, or whether he had a home, or a mother. He ap-

(Turn to page 16.)

TWO VIEWS ON WHISKEY

(From the American Issue.)

Mt. Vernon, Ill.—The following letters, one from Robert G. Ingersoll to Dr. Buckley, who resided here at the time, and Buckley's answer have been found in Dr. Buckley's effects:

Dear Buckley: I send you some of the most wonderful whiskey that ever drove the skeleton from the feast of painted landscapes in the brain of man. It is the mingled soul of wheat and corn. In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer and autumn, rich content, all golden with imprisoned light. Drink it and you will hear the voice of men and maidens sing in the "Harvest Home," mingled with the laughter of children. Drink it and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been confined within staves of oak, longing to touch the lips of man.

Your friend,
ROBERT G. INGERSOLL.

My Dear Bob: I return to you some of the most wonderful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an Arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven. Drink it and "you will have woe, sorrow, babbling and wounds without cause." Your eyes shall behold "strange women and your heart shall utter perverse things." Drink it deep and you shall hear the voices of demons shrieking, women wailing and then, all orphaned, children mourning the loss of a father who yet lives. Drink it deep and long serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs. "At last it biteth like a serpent and stingeth like an adder." For forty years this liquid death has been confined with staves of oak, harmless there as pure water. I send it to you that you may put an enemy in your mouth to steal your brains; and yet, I call myself your friend.

BUCKLEY.

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.

HOW THEY FOUND LINCOLN

THE Lincoln's birthday celebration was going to be held in old Mr. Baxter's house. There could not possibly be a better place for it, the boys and girls of the neighborhood thought, for Mr. Baxter had seen Lincoln.

Rainy Saturdays the old veteran would let a few of them sit beside the fire in his cozy sitting-room as he told them stories of their martyred President. The walls were hung with old flags that had been new in Lincoln's time, and Mr. Baxter's sword stood in one corner, back of the stove. There was a painting of Lincoln hanging above the mantelpiece, and the hair-cloth chairs and the table covered with green baize had been used in the time of the Civil War.

"He was a plain man," Mr. Baxter would begin the story he loved to tell about Lincoln, "with not any of the schooling that youngsters have today. He was raised to do farm work, and he bought his best suit of clothes splitting rails to pay for it. He learned to write on flat logs, and in the snow, and on his wooden shovel. But Abraham Lincoln had enough power and heart to carry our country through her greatest danger and keep her the United States."

Then Mr. Baxter would hobble over to his chest of drawers and get out his treasures—his Grand Army uniform and badge, a yellowed newspaper that told of the death of Lincoln, a copy of the Emancipation Proclamation, and the badge of his regiment.

They were always new and exciting to Hal and Priscilla, and Frederick, and the others. It had been Frederick who thought of the celebration for Lincoln's birthday.

"We want to get up some kind of an entertainment for February 12th, Mr. Baxter," he had said a fortnight before. "We thought we could all do things to make us remember Mr. Lincoln, and ask the mothers and fathers to come."

"Fine!" old Mr. Baxter had said, chuckling, and pounding the rag carpet with his cane. "And you can celebrate right here in this room, with the grown folks out in the kitchen to look in at you."

The plan had grown as the boys and girls talked it over at home and after school.

"We'll read everything we can about Lincoln," Priscilla said one day on the way home from school, "and then plan charades, and pantomimes, and things to learn and recite."

"You and Hal ought to have the best parts," Frederick said, "because your father is the head of the town historical society."

"Well, your father gave the school library, Frederick," Hal broke in. "I think you deserve to begin the program. Here we are at the grocery store, and mother wanted us to order some things. O, hello Phil! Hal's voice changed to a patronizing tone as he leaned across the counter, and spoke to the boy behind it. "Send us over five pounds of sugar and a dozen eggs, will you?"

"All right, Hal." The boy's face that had lighted to see his schoolmates, flushed. Then he took courage and called to them as the three started out of the door. "O, Hal, I heard about the entertainment you're going to have out at Mr. Baxter's. Maybe I could get off to come. I'd like to. There isn't anything I could do in it, is there?"

"No, I don't think so," Frederick said quickly. "It's about all planned now. We'll need somebody to help

bring over benches from the school, though. You could help with that, maybe."

Phil bent over the sugar barrel so that the boys wouldn't see the deeper flush that covered his face. In a second he looked up and spoke bravely.

"All right; I'll try to be on hand to bring benches," he said.

At their gate, Priscilla spoke, just as Frederick went on toward his house.

"Maybe we ought to have planned a part for Phil in the entertainment. Mr. Baxter says that Lincoln was a poor boy and had to work, and Phil did look so disappointed."

"That's just like a girl," Frederick said.

"We can't change things now, Priscilla. It's all planned," Hal decided.

Such excitement as there was the days before the eventful one of Lincoln's birthday! Mr. Baxter decided to give one of his old flags that had been carried in Lincoln's time to the boy or girl who represented the great man best, at the entertainment. The library was searched for books that would help, attics were ransacked for old costumes, and every child was so busy that the twelfth came before they knew it.

Phil had watched the boys and girls go by the store, their eager voices coming in to him as he measured potatoes and flour, or took off his apron to shoulder a basket and deliver groceries. Since he had been old enough to help his father with the store, and in this way save the wages of a clerk, Phil had felt shut out of his schoolmates' games. He had little time for play. He opened the store and swept it before school in the morning. After school and all day Saturday he was either filling orders over the counter or calling at his schoolmates' back doors with groceries. The boys had grown to think that because he did not enter into their games he did not care for them.

"They don't want me in their fun," Phil thought, as he watched the whole town prepare for Lincoln's birthday with flying flags and red, white and blue bunting.

Old Mr. Baxter was as excited as the boys and girls over the entertainment. As he polished his sword, and helped arrange the benches that the school janitor brought over to his big sunny kitchen, he felt young again. He could hear in fancy the drum call and the bugles of long ago. He could see a tall, dark man, ungainly, but with the kindest face in the world, standing on the steps of the White House. He heard again Lincoln's words.

"I do order and declare that all persons held as slaves shall be free."

Everything was ready at last. It was the afternoon of the great day. Mr. Baxter put on his Grand Army uniform and opened the white front door to let in the fathers and mothers, and the children.

The boys and girls gathered in the back hall, getting in line for their part in the celebration. Priscilla peeped through into the kitchen.

"There's a whole crowd of people here, sitting on the benches," she whispered. "They can see into the sitting room nicely. Mr. Baxter is finding places for them, and going around talking to them. Phil isn't there, though."

"I guess he didn't want to do anything to help after all," Hal said. "Well, I suppose we had better begin. It's your turn first, Priscilla."

Priscilla looked very winsome indeed as she stepped into the winter sunshine that flooded Mr. Baxter's sitting-room. In her short flowered

dress, black lace mitts, and wide-rimmed hat she seemed a part of the old days when Lincoln had lived and worked in just such a room. Without a break she recited the words a great poet wrote in memory of Lincoln.

"O Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—
for you the bugle thrills—"

Then Frederick, dressed in woodsman's clothes, came in and split rails in pantomime. Hal, dressed in a homespun suit and fur cap, was seen poring over the life of Washington, Lincoln's first book. The other children did their parts; one played Old Black Joe on a violin; four sang America, and one boy recited the whole of Lincoln's Emancipation Proclamation. And as each, in turn, had his share in the applause, they all looked longingly at the faded Stars and Stripes of an old battlefield with which Mr. Baxter had draped Lincoln's picture. That was to be the prize for the boy or girl who had shown best what Lincoln's birthday means for today.

They had all finished at last. The sunlight had faded and Mr. Baxter stood in the fading glow of the room, facing the mothers and fathers. In his old blue uniform he was truly a soldier of Lincoln, ready to give them a message from the great captain. He touched the folds of the flag and was about to speak when the door opened, and there was a stir among the children who had grouped themselves around him, and Phil pressed through. He wore his working clothes, and his hands were stained from measuring vegetables. He did not notice the older company or think of anything except his need to reach Mr. Baxter and speak to him.

"What do you want?" the children whispered to Phil, but Mr. Baxter reached out a kind hand to the boy and drew him to his side.

"What is it, lad?" he asked. Phil opened his hand in which was clasped a nickel.

"You came in to buy some tea this morning, Mr. Baxter," he said. "I was so busy, and father wasn't there to help me; that's the reason I made a mistake in your change. I took five cents too much. I found it out when I counted the money in the cash drawer, and I ran all the way here to give it to you. I wanted to come this morning and help move in the benches, but I couldn't leave my work." Phil paused; then, looking at all the people in front of him, he shrunk back.

There was a murmur of pleasure among the mothers and fathers at Phil's honest words. He had seemed like part of the entertainment, coming in so suddenly.

Mr. Baxter drew him forward and spoke.

"A long time ago there was another lad who worked in a grocery store," he said. "He had to work just as hard as Phil does, and at night, when the store was locked, he used to get out a few books that he had saved his money to buy, and study them by the light of the candle. One day he, too, made a mistake in giving change. He knew that he must make it right, and although it was pitch dark, and three miles that he had to tramp through the woods to give back the pennies to a woman, he did it."

"Then this boy grew up and they made him President of the United States, and he did the greatest thing in our history—he kept the states united. But what everybody loved to call him, more than President even, was—" Mr. Baxter waited a second, and the children finished for him.

"Honest Abe," they said. "Yes, that was just it," Mr. Baxter said, as he turned to the picture of Lincoln and took down the flag. He held it up so that the stars and stripes caught the last of the sunset light.

"Which of you deserves this flag?" he asked. "I want it to belong to

the child who has kept this Lincoln's birthday best, and I think I'll let you boys and girls decide."

There was hardly a moment's silence, and it was Frederick who broke it.

"Honest Phil!" he said. "Yes, Phil ought to have it," the others agreed.

Phil couldn't speak, he was so happy. He held the beautiful old colors close to him as the children crowded around him, a new comradeship in their kind looks and friendly words.

Then came the mothers' and fathers' surprise, a patriotic supper for Mr. Baxter and the boys and girls. There were ham and tongue sandwiches piled on plates and topped by little flags, rosy apples, white frosted cakes, and red and white peppermint sticks. Phil helped to serve the good things. When every crumb was gone they all sang the "Star-Spangled Banner" as Phil held the old flag high above his head.

It had been a splendid Lincoln's birthday, they decided. On the way home Phil said that he wanted to take the flag to school and keep it there so it would really belong to them all. Left alone, old Mr. Baxter lighted a lamp and held it up so that it shone straight into the kind, plain face of Lincoln in the picture.

"I'm glad the children know you, too, now," he said. "I wanted them to know you as we did, and the little grocer's boy helped me. You sat in the White House, and you were the captain of our country, but first, and always, and last you were our Honest Abe."—Sunday School Advocate.



Some newspapers are discussing the high cost of beauty. But let that pass. This paper has not the knowledge, the space nor the disposition to give the figures. Ask the drug man or paint maker.—Cannon Courier.

Not Important

Harold: "Ouch! I bumped my crazy bone!"

Alkali Al: "O, well, comb your hair right and the bump won't show."—Scottish Rite Bulletin.

"So your name is George Washington?" mused the old lady.

"Yassum," replied the small negro boy.

"I'll bet you try hard to be like him, don't you?"

"Lak who?"

"Why, like George Washington, of course."

"Ah cain't help bein' lak Jawge Washington, 'cause dat's who Ah is."

What's in a Word?

"Rastus, who is dat solvent looking gentleman speculatin' up an' down de aisles wid de gold obstacles?"

"Don' yuh organize him?"

"No, ah don' organize him. Ah's neber been induced by him."

"I'se franchised yuh don' organize him. He's de most confiscated man in our whole diaphragm. He's de new pasture at our church."—California Pelican.

Due Precaution

Hotel Clerk (suspiciously to prospective guest, whose back had come apart, thereby disclosing a strange contrivance): "May I ask what that queer thing is?"

Prospective Guest: "This is a new patent fire escape. If your hotel caught fire, I could let myself down from the windows so easily; see?"

Hotel Clerk: "Exactly. Our terms for guests with fire escapes are invariably in advance."—Hash House Joker.

EDUCATIONAL DEPARTMENT

Sunday School Administration W. D. HUDGINS, Superintendent Headquarters, Tullahoma, Tenn. Laymen's Activities B. Y. P. U. Work

FIELD WORKERS

Jesse Daniel, West Tennessee. Miss Zella Mae Collie, Elementary Worker.
 Frank Collins, Middle Tennessee. Miss Roxie Jacobs, Junior and Intermediate
 Frank Wood, East Tennessee. Leader.

**SUNDAY SCHOOL ATTENDANCE,
 JANUARY 25, 1931**

Nashville, First	1638
Memphis, Bellevue	1428
Knoxville, First	1212
Chattanooga, First	1210
Memphis, Temple	934
Maryville, First	780
Nashville, Grace	777
West Jackson	710
Memphis, LaBelle	700
Memphis, Union Avenue	675
Johnson City, Central	666
Etowah, First	659
Nashville, Eastland	570
Chattanooga, Calvary	555
Chattanooga, Avondale	531
Erwin, First	519
Nashville, Park Avenue	505
Memphis, Central	500
Nashville, Judson Memorial	483
Chattanooga, Northside	472
Kingsport	471
Chattanooga, Tabernacle	470
Cleveland, First	460
Chattanooga, Ridgedale	453
Memphis, Speedway Terrace	450
Knoxville, Lincoln Park	447
Fountain City, Central	443
Union City	427
Paris	414
Nashville, Edgefield	411
Nashville, Lockeland	409
Memphis, Seventh Street	402
South Knoxville	400
Chattanooga, Chamberlain Ave.	388
St. Elmo	368
Memphis, Boulevard	365
Memphis, Trinity	346
Trenton	341
Humboldt	341
Nashville, North Edgefield	333
Knoxville, Island Home	326
Chattanooga, Rossville Tabernacle	322
Memphis, Calvary	320
Covington	315
Chattanooga, Oak Grove	311
Lupton City	304
Greeneville	302
Knoxville, Oakwood	301

SUNDAY SCHOOL NOTES

Miss Collie reports a fine class in the Sunday School Manual at Dyersburg last week. This is the second week they have studied the manual at Dyersburg and promises to put them on the road to the standard.

Lawrenceburg Sunday school training school will be held May 3-8. Miss Collie and Mr. Collins will likely be two members of the faculty as they have been asked for. We hope to put on a big program at Lawrenceburg during this week.

We hope that our Sunday school forces will co-operate with both the laymen and the young people in their group meetings during the remainder of this quarter and also in the Baptist and Reflector campaign in March. Be sure that some one is elected as librarian if you do not already have such an officer; and if you do have, the special duty of directing this campaign should be under the direction of this librarian. It should also be the duty of this officer to keep track of all the literature and especially see to it that the Baptist and Reflector is put into as many homes as possible and the other general papers of the denomination.

KNOXVILLE TRAINING SCHOOL

We are looking forward to the training school. We are having a final meeting tonight to complete our plans, and I think we are going to

have one of the best schools we have ever had.

Dr. J. K. Haynes asked me to write you, asking if you will be at our church to have charge of the service on Sunday evening, February 8th. Hope you can arrange to be there.—Wallace Frazier.

HOME AND FOREIGN MISSION DAY

We are getting ready now for the Mission Day in the Sunday Schools. Let our people realize that this is a part of the Co-operative Program and gives definite instruction concerning our mission work as well as to give a chance to those who are not regular contributors to the church program. It will not interfere with the program and will pick up hundreds of dollars that otherwise would not be given.

UNION UNIVERSITY TRAINING SCHOOL

The training school at Union University is on this week with a large attendance and a strong faculty. Among those teaching classes are Mr. Lyman P. Hailey, Louisville, Ky., Miss Roxie Jacobs, Mr. Jesse Daniel, Miss Zella Mae Collie, Mrs. C. D. Creasman, Dr. C. B. Williams, Dr. Jent, Miss Ella Louise Landress and the writer. Further reports will be given next week.

A large number of our associations have put on all four group meetings during January. I quote from one letter concerning this particular line of work: "On Sunday afternoon our fourth Sunday school group meeting was held with the church at Puncheon Camp. It was one of the best we have had in our work. There was the same deep interest which we always find among the workers, and in the church we found a greater Sunday school spirit than we have ever seen among this people. The other group meetings of the month were most splendid. There is a different spirit on the field. Our people are awakening to some real Sunday school facts, and this means that by and by the harvest of greater and more efficient schools will come. As the months come and go and we see more of our Sunday school needs, our interest and love deepens, our heart holds a great vision of things to be accomplished, and we are trusting God will give us enough years, power and strength to help bring these things to maturity."—Mrs. Paul Bronson.

IMPORTANT DATES TO KEEP IN MIND

February 8-14: Knoxville B. Y. P. U. training school. Five schools at the same time.

February 8-14: Training school at Bolivar with four teachers.

February 15-20: B. Y. P. U. training school at Chattanooga, with a dozen or more classes going.

February 15-20: Tabernacle, Nashville and Harrogate.

February 22-27: Schools on at Fayetteville, Ridgedale, Chattanooga, and Maryville.

March 1-5: Schools on at Union City, Whiteville, Johnson City and Paris.

March 8-13: City-wide training school, Nashville B. Y. P. U., county-wide B. Y. P. U. school at Knoxville for the entire country directed by Swan Haworth.

March 15-20: Conferences in a dozen associations.

March 22-27: Associational conferences.

March 29-April 4: Conferences for all sections of the state.

April 5-11: Regional Sunday school conventions at Newport and Clinton.

April 12-17: East Tennessee Sunday school convention and training school at Morristown.

April 19-24: Sunday school convention at McMinnville and associational conferences in the other parts of the state.

April 26-May 3: Simultaneous training school for Sunday school workers in the Nashville Association.

May 3-9: Laymen's regional conventions at Knoxville, Chattanooga, Nashville and Jackson.

May 10-15: Southern Baptist Convention.

June: Regional B. Y. P. U. conventions.

July 21-August 1: B. Y. P. U. state convention and encampment and Sunday school convention and encampment.

THE BAPTIST AND REFLECTOR AS AN EDUCATIONAL AGENCY

We do hope that our people will learn the value of our state paper as an educational agency. Possibly no one agent does as much as this paper. In the first place, it gives the general news from all over the South concerning our general denominational work. It keeps us abreast of all the movements for good in the Baptist ranks throughout the world.

2. It gives us the thinking of the religious world on all moral and religious questions. This is very essential for the ordinary person. We want to keep abreast with the other religious people on all questions that concern our faith.

3. It gives us from week to week sermons and addresses on all vital subjects and keeps us informed as to the great fundamental doctrines of our faith. This is very essential for every Christian as well as for the churches.

4. It leads in our thinking along questions that should be studied and problems to be solved and helps our people to unify their thinking along all these vital lines.

5. It gives to each line of work a page each week for the exploitation of their plans and programs and becomes a great informational bureau for all our work and works throughout the state. It carries all kinds of suggestions and helps to our people and keeps them informed as to best methods and helps for their local work. Thousands of requests come into our office for help along definite lines because of the suggestions in the notes on our page. The same thing is true with other lines of work.

6. The news items keep all informed as to the progress of the work in various churches and the reports of revivals and other special services are a stimulant to the work everywhere.

7. The reports from our treasurer each month keeps us informed as to our progress in gifts to the various causes and the appeals for help along definite lines keep us knowing the needs of the various institutions and boards.

8. The advertisements give information concerning our literature and books that help so many people to get the needed book or the needed literature for the purpose involved.

9. The smiles bring a laugh and help us to loosen up and take the world more easily.

10. Last but not least, Brother Taylor's discussion of the Sunday school lesson each week furnishes one of the best comments that we are privileged to see. **For this alone it is worth the price of the paper.** It should be in every home and read by every Baptist. We say if every Baptist read the state paper, we would have our problems solved.

That is true, and yet there is another problem before us that can ever be accomplished, and that is the people must be educated on the impor-

tance of this paper and along other lines before they will see the value of the paper itself. **If our people were interested enough to take the paper, we would not need the paper so much.**

Now what is our argument? Let's go afield and enlist our people and teach them the needs and point out to them that these needs may be met by this paper coming into our homes each week bringing us fresh from the fields every item of news that is necessary to keep us informed and abreast of the times. If our young people will help us to do that one thing this year, we will have accomplished a wonderful undertaking.

NOTABLE TEACHERS' MEETING

Our new Sunday school superintendents are taking up their work with intense earnestness. The superintendents of departments met at the home of Mr. Weiland Tuesday night. They had a little meeting all their own for prayer Wednesday night. We don't know anything that happened, except that when these men came out of their conference and prayer room their eyes were wet with tears. The teachers and other officers met Wednesday night for a light supper and business that followed. There were 59 present. It was a splendid rally, judging from all reports which come to the pastor, who was attending a board meeting in New Orleans. Now is the time for every person who loves our church to co-operate with these fine leaders, who are just as humble as they are earnest.—Go Forward.

THE NEED OF OUR AGE

Men of capital and power should chiefly concern themselves with the training of the younger generation. Stone walls do not a strong box make nor iron bars a bank. The real safeguard of the world's treasure is the character now being implanted in the young men and women who will soon become its custodians, or its despoilers. When financiers and business administrators awake to this simple truth, they will recognize in the Sunday school one of the foundations of our economic future. Shall the fruits of a lifetime of thinking and toiling be dumped into the gutter, or shall this present welfare of ours be perpetuated, extended and worthily employed? The answer is not held by the locksmiths and legislators, but by the Sunday school workers.

We should not limit ourselves to the materialistic viewpoint. When we take the broader vision and begin to look for spiritual values, the things to be accomplished by the Sunday school assume redoubled importance. Upon the teachers, the superintendents and the loyal pupils in Sunday schools of all denominations we must rely for the preservation of the world of things and affairs. But, furthermore, the Sunday school is the salvation of those intangible values which make life worth while. There has never been an age which in kind and degree can rival the present. There has never been a period when mankind should support so steadfastly the Sunday school. It is the treasurer of our noblest hopes. Each day's advance in civilization increases its value. Every fresh leap in material power heightens its spiritual responsibility. Our new world will need as never before the Sunday school of old.—Roger Babson, in *The Baptist*.

B. Y. P. U. NOTES

Mr. Daniels and Miss Jacobs report a fine school at Brownsville the past week with an average attendance of more than 116. All grades of the B. Y. P. U. work were taught and a general good time had. They will organize for a much larger program.

FROM CENTRAL, MEMPHIS

I am writing you in regard to the successful training school we had last week. We had 15 on the roll and 15 successfully passed the examinations under Mrs. French. Hoping

you will remember our reorganized union in prayer.—Dillard Bryan.

We are glad to have with us at Jackson this week Mr. Lyman P. Hailey of Kentucky. He is teaching a class in senior work for the young people of Jackson. He will also be with the Chattanooga school the week of February 16-19.

We have apportioned the work for the various associations in the Baptist and Reflector campaign and are asking that the leaders accept their apportionment and help us to put on the greatest movement ever tried out in Tennessee for our state paper. The suggested apportionment is presented on this page. Be sure and save it. These are to be new subscribers added between now and April 1st.

A CHALLENGE TO OUR YOUNG PEOPLE

We do not believe in mixing politics with our religious work, nor are we willing to ask our young people to organize for any political movement, for we believe that the best way to have young people do the right thing is to teach them the things that they should believe and do and then train them in the right direction and they will take their place in state and political matters as true Christian citizens should. However, we do believe the time has come when we should do something about some things that are growing among young people. In other words, the time has come when our religious organizations should realize that it is part of our duty to teach boys and girls before they become men and women some things that are just as vital as can possibly be and concern their religious life as well as their places as citizens.

We believe the time has come when the churches, through their educational agencies, should teach the evils of strong drink and pledge the young people against it and against everything that stands for it. We are suffering today because we have stopped teaching the evils of strong drink to the younger generations. When we got prohibition, we stopped and have relied on the law to protect our young, while the other forces have been busy teaching the boys and girls that we have no right to restrain them nor curb their liberties.

From the large billboards beside the road to the entertainments put on by the cigarette companies over the radio, our young people have been taught to smoke cigarettes. The plea is that it is just as well for girls to smoke as boys, that there is no double standard and the girls have a perfect right to smoke. That may all be true from a legal point of view, but to say the same standards apply to women as to men is all false. The religious standard is the same, but the things that affect the physical bodies of the two are not the same and everybody knows it. Science teaches that it is much more dangerous to the generations following for a mother to smoke. Then there are certain delicate traits in a woman that men do not have. There is a difference or God would never have made them so. But we are not arguing for the men to smoke. It is wrong for a boy to begin smoking cigarettes. I tried it for three years and would have been in my grave now had I kept it up. I have suffered ill health all my life because of this three years of smoking.

It is not only wrong for boys to smoke, but preachers should not smoke. We hear preachers having a lot to say about drinking and at the same time some of them sit around in the presence of their own children and the children of others and smoke cigars and thereby teach the youths that it is right to smoke. What boy would believe his parents that it is wrong when he sees his own pastor smoking cigars every day? How can he see the difference between a cigar in the mouth of a preacher and a cigarette in his own mouth? Then how are you preach-

Baptist and Reflector Campaign

Apportionment by Associations

1. Beech River	30	35. Midland	5
2. Beulah	50	36. Mulberry Gap	10
3. Big Emory	60	37. Nashville	300
4. Big Hatchie	50	38. New River	10
5. Bledsoe	40	39. New Salem	35
6. Campbell County	25	40. Nolachucky	100
7. Carroll County	40	41. Northern	5
8. Chilhowee	100	42. Ocoee	325
9. Clinton	35	43. Polk County	25
10. Concord	60	44. Providence	30
11. Crockett	25	45. Riverside	20
12. Cumberland	60	46. Robertson County	60
13. Cumberland Gap	20	47. Salem	60
14. Duck River	100	48. Sevier	35
15. Dyer	50	49. Shelby County	350
16. East Tennessee	30	50. So. Western District	5
17. Enon	5	51. Stewart County	5
18. Fayette County	10	52. Stockton's Valley	5
19. Gibson	100	53. Stone	20
20. Giles	25	54. Sweetwater	50
21. Grainger	25	55. Tennessee Valley	15
22. Hardeman	20	56. Sequatchie Valley	25
23. Hiwassee	5	57. Union	5
24. Holston	150	58. Unity	3
25. Holston Valley	25	59. Walnut Grove	2
26. Indian Creek	10	60. Watauga	50
27. Jefferson County	60	61. Weakley County	25
28. Judson	5	62. Western District	35
29. Knox County	350	63. West Union	2
30. Lawrence County	30	64. William Carey	40
31. Madison County	150	65. Wilson County	50
32. Maury County	35	66. Wiseman	3
33. McMinn County	100		
34. McNairy County	10	Total	3,600

IMPORTANT SUGGESTIONS

1. The Senior Unions are asked to lead in the Canvass for subscribers.
2. Anybody not now getting the paper will count in your quota. Go after the former subscribers who have allowed their time to lapse as well as after brand new ones.
3. Ask for full one year subscriptions. Take them for six months rather than not get them. Remember, we do not want 3 months' subscriptions, they cost too much.—Editor.

ers who smoke going to have much to say against this universal smoking among our girls growing up? If you admit this is right and allow them to begin that kind of thing, the very next step is the drink habit. It is a common thing now to see girls drinking. There is scarcely a community in the state of any size that does not have girls from the best families who drink. And along with this goes other things worse.

I was riding on a bus last Saturday out of Nashville to Manchester. On this bus were four beautiful young girls on their way to Chattanooga or some place beyond. Three times between Nashville and Manchester they got their suit case down from the baggage rack and took from it whiskey and drank, and with them a traveling man who was a complete stranger to them.

In a small town in Middle Tennessee there are four young girls who are known to drink regularly and they are members of the best families in that town. Some of their fathers are officers in their churches. It is known by everybody except their own parents that a certain young boy in the town is the middle man and he gets the whiskey from the well-known bootleggers and transfers it to these girls. In this same town it is known that the health physician has ten patients among the high school girls with loathsome diseases which naturally accompany such department.

Now what are we going to do about it? Wait for the officers to correct the trouble by enforcing the law? If we do, these girls will go on to hell and we will be responsible for them in a way. It is known ev-

erywhere that the police forces in the ordinary town are not enforcing the laws. Why do they not? Be-

cause the sentiment is not strong enough for law enforcement? Why is it not strong enough? Because we have not taught the present generation respect for law and authority and have not taught them the evils of anarchy. The time has come when the churches should have a hand in this matter and develop some sentiment for the right things in this country.

I believe it is just as essential to teach the evils of sin as to teach other things. What would the people think if we started a campaign among our young people for some higher standards of living and pledge them to these standards and against such habits as we have described above? Then in our Sunday schools and other organizations put on a campaign of teaching against strong drink, cigarette smoking, and other sins so common in these days. If we do not do something, we will soon have a generation of "hoodlums" all over the country!

One of the places to begin this movement is in the homes. If the parents of this age do not learn to discipline and train their young in a different way, we will never have any regard for law. Then the churches need to teach the boys and girls to behave in the public services and be reverent in the house of God. I go to many a service where they pretend to train for church membership, but are training a lot of young people to be irreverent and bolshevistic in their department in the church house and church program. Then I think we might, through our Sunday schools and B. Y. P. U.'s, enlist a whole army of young people in this special thing and possibly pledge them to loyalty to everything good.

JOHN CRUZE BROTHERHOOD

The John Cruze Brotherhood is conducting a meeting at the First Church of Alcoa, having a great meeting. I used Prof. R. H. Underwood Tuesday night, Henry Blanc and Theodore Lambert Wednesday night, Philip Francis and Dr. H. E. Christenberry Thursday night, W. E. McPherson and Tom Haynes Friday night. We are having large crowds every night. Friday night a photographer was to be there and take a flashlight picture of the crowd at work.—D. S. Haworth.

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 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

A BRAZILIAN FISHING STORY
 By Ernest O. Sellers

Mogy los Cruzes is a small city of a few thousand population out about 35 miles from Sao Paulo, Brazil, on the railway leading north to Rio de Janeiro. One day, about twenty years ago, a resident went fishing in a near-by stream. History does not record how many of the finny tribe he caught, but floating in the water, discarded by no one knows who, he found a mutilated copy of a Portuguese Bible.

Drying out its leaves, he began to read for the first time in his life, alone and with his family, the only copy of the Word he had ever handled. His first reaction was that if the book be true he no longer had need or use for the crucifix and other images in his home so out they went. The next reaction, and a most logical one, was that if the book contained good news for him and his family others ought also to have the privilege of hearing it. So he invited into his home his friends and neighbors and they would read and talk about what they read. We must remember that up to this time neither he nor any of his friends had ever heard an evangelical sermon or attended a Protestant service of any sort. Indeed non-Catholics were looked upon as being either deceived, demented or else as citizens dangerous to the Republic.

Not long after this fishing experience Dr. J. J. Taylor, one of the first of the Southern Baptist missionaries to Brazil, came to Mogy los Cruzes to do some missionary work. He found a woman "believer" and preached to a small group gathered in her home.

Among those present was a small daughter of the fisherman. Running home, she told her father about Dr. Taylor and that she thought he had preached from the same book they had been reading. Remembering some of Dr. Taylor's references upon investigation, they soon arrived at the truth. Thereupon the fisherman and his friends got into contact with Dr. Taylor that they might learn the "way of life more fully."

In June, 1911, they organized a Baptist Church in that town consisting of forty members. Rev. F. M. Edwards, since deceased, another of that same group of early missionaries, was the pastor of the church for the first six months. They then ordained one of their members, John Baptist, to be pastor and have had ever since a native pastor. A lot was purchased costing seven "contos" (\$700) and a small building erected, all of it being paid for within fourteen months.

It was my privilege to be present one day last July when that congregation occupied a new and a larger building, with a fine pastor's home attached, costing about \$3,500, the congregation now numbering 142 members. Everybody and everybody's baby was present; missionaries and native pastors from round about, former pastors, prominent citizens, an interested and interesting crowd. The church enjoys the respect of every one in the community, "from the highest to the lowest," to quote a city official.

It was an intensely interesting program — history, reminiscences, greetings, baptismal service, and special music. In the beginning they had no idea how to conduct affairs; their lack of decorum, mistakes and successes all combined to make a fascinating story.

Two of the charter members were prominently present, one of them being the fisherman. I am sorry that I do not recall his name, but he,

along with the others, was enjoying the occasion to its utmost.

The work in the state of Sao Paulo (about the size of Texas) as carried forward by our Southern Baptist representatives is now about 25 or 30 years old. There are 31 churches, 12 of them being full time, and they report over 3,000 members.

It was a cold rainy day I spent driving out to Mogy los Cruzes from the great city of Sao Paulo, but the joy of that little congregation and this strange fishing experience combined make it one of the most vivid memories of my entire South American tour.

Baptist Bible Institute.

MOTHER—A HOSPITAL STORY
 By Louis J. Bristow, Supt.

She is the widow of a preacher who gave his life in kingdom service, and she is the mother of a preacher who likewise is giving his life to preaching and pastoral labors. She had always been robust, and like most preachers' wives, poor. While at work she fell and broke her hip, and was brought to the Baptist Hospital in New Orleans for treatment.

It was, of course, a long drawn out case, for broken hips in elderly folk do not heal readily. Indeed, she remained a patient with us for about six months, when her son came and took her to his home. She was not fully recovered and probably never will be, but was able to walk on crutches.

We read much of providing for our indigent old preachers and widows of preachers; and this hospital does its part in caring for them when they are sick or hurt. The cost of this one case was nearly a thousand dollars. Is it not money well spent? Suppose she were your mother?

Do you have part in this form of Christian ministry?

COLLEGIO AMERICANO, VICTORIA

There is a saying in the Portuguese language, more pointed than beautiful, somewhat to the following effect: When hunting, if you haven't a dog take along the cat, or, more literally, He who hasn't a dog, hunts with a cat.

Our school has never yet gotten out of this latter class. The day school began by Mrs. Reno taking in two older girls and teaching them in the morning what they were to teach the children in the afternoon. Then they passed it on to about fifteen children divided between them. This class met in our home, and Mrs. Reno was in charge of the discipline and overseeing the girls' work all day.

The boarding school began by placing three girls from interior churches in the home of a widowed member of the church, who lived across the bay up on a hill, half an hour's trip from the school. The next year we placed two boys in another home near the first, and behold! we had a boarding school for boys and girls—two mud houses with straw roofs and dirt floors. The trip across the bay in a row boat was no joy on rainy days and in strong tides.

Later a Mr. Jenkins of Louisiana gave \$5,000 to help in a building, and I can vouch for that money having drawn a heavy rate of interest in the kingdom of heaven for these fifteen years.

Why is it that men who have money to put into schools do not have mission schools in their field of vision? Money invested in one of these mission schools will go much farther and bring much larger results in proportion than in the big schools at home, but for some reason such men always choose the largest

and richest of the home schools for their memorials.

Get a telescope and with it a larger vision, so that you may be able to see us out here!

1930 APPORTIONMENT

Tennessee W. M. U. apportionment was met in 1930 with \$5,170.96 over. If we could do this in a "lean" year, what about in a "fat" one? Now for 1931. Let us pull together. Co-operate, one and all!

LOTTIE MOON OFFERING

So many have asked about our Lottie Moon offering that we are giving you this incomplete report. So far we have the following:

W. M. S. -----	\$14,151.91
Y. W. A. -----	944.29
G. A. -----	381.34
R. A. -----	151.79
Sunbeams -----	143.50

Total ----- \$15,872.83

This is an increase of \$2,070.38 over last year. Let us thank God.

COUPONS

Do you have any more Octagon coupons? Send them to Dr. W. J. Stewart, Baptist Orphanage. We are getting splendid cash value for every hundred received. We have not yet reached a million. Let's do it.

SUGGESTED LEAFLETS FOR MARCH

Empowering for Soul-Winning, 2 cents; Community Work in the Southern Mountains, 2 cents; Marthy's Home-Coming, 2 cents; Rachanny, 3 cents; A Message of Love for Israel, 2 cents; The Jew Coming into His Own, 3 cents; Jewish Trophies of Grace, 3 cents; Thirty-third Psalm in Indian Sign Language, 2 cents; The Story of a Strange Tribe, 3 cents; Beginning at Jerusalem. (Play, 8 women, 2 girls, 1 boy), 25 cents.

Order from W. M. U., 1111 Comer Building, Birmingham, Ala.

WILSON COUNTY AND CONCORD

It was fine to "visit" the office for one full day, Monday. It was full, too, but we had to leave Tuesday morning early in the good old Ford for Lebanon where the Wilson County institute was held. A splendid crowd from the churches with organizations were present both days. The church was beautifully decorated; two real dinners were served and hospitality abounded.

The hardest thing a woman has to endure is to lose her voice; and when that woman is a secretary, it is doubly hard. Laryngitis made us "slow down" the first day, and the second day we had to call in "Aaron." Miss Cornelia Rollow was our spokesman. I sat on the front seat trying to "boss," but was not needed, for Aaron did her part well.

When the doctor sent this secretary to bed and said no Murfreesboro, we were truly disappointed. The reports from Misses Walden, Rollow and Mesdames Freeman and McIlrath make us know the Concord Association institute was a success. We are grateful for their help. A large crowd was present and much interest was manifested.

Thanks to the two days of rest, we are ready to start on the next "round."

A-1 UNIONS

We are very happy to announce a 50 per cent gain in A-1 unions. The following have reported their W. M. S., Y. W. A., G. A., R. A. and Sunbeams reaching all points on the standard in 1930. Congratulations!

- Crockett County, Alamo.
- Lewisburg.
- Grand Junction.
- Erwin, First.
- Knox County: Bearden, Calvary; Central, Fountain City.
- Madison County: West Jackson, Poplar Heights, Mercer.
- McMinn County: Coghill.
- Nashville: Eastland, Park Avenue.
- Ocoee: Cleveland, Northside, Tabernacle.

Schlby: Bellevue, First.
 William Carey: Concord.
 Total 19.

FEBRUARY INSTITUTES

- February 3-4—Carroll County.
- February 5-6—Beulah, Union City.
- February 10-11—New Salem, Carthage.
- February 12-13—Stone, Monterey.
- February 17-18—Gibson, Trenton.
- February 19-20—Fayette County, Oakland.
- February 24-25—Sequatchie, Dunlap.
- February 26-27—Ocoee, Chattanooga, First.

Misses Walden and Northington will be the teachers in the institutes named above.

Mrs. R. L. Cowan and Miss Cornelia Rollow will be in McMinn County at Etowah, February 3-4, and in Tennessee Valley at Dayton the 5th and 6th.

You will be welcomed to visit the one in your section even though it is not in your association.

HRELPFUL PROGRAMS

Our own Mrs. C. D. Creasman is writing the programs for Royal Service this year. They are very fine. She gives splendid stories, also a number of brief items, so many women may be used on each program.

Would you like a playlet for the February program? Use "The Parade," which can be found in "The Window of the Y. W. A." If you do not have a copy, write to W. M. U., 1111 Comer Building, Birmingham, enclosing 10 cents for the February edition, or better still, send \$1 for a year's subscription.

THE UNKNOWN TEACHER

There should be erected in this nation a monument to the "Unknown Public School Teacher." Through the years since the inception of the public school system the "Unknown Teacher" in this great army of workers has played an important role in giving a more abundant life.

Modest, unassuming, this teacher has stood at the post of duty amid hardships and privations in order that forthcoming generations might have a more abundant life.

Every adult today can see in a mental picture this teacher of whom we write. The name will never be blazoned on the pages of history, but it is deep-lettered in our hearts. There dwells in the communities served by morfe than one of the "Unknown Teacher" immortalities, and will continue to dwell. Its silent leadership and its success is measured by victories in other lives.

In a great assembly of people in the nation's capital not long since a young man was speaking with understanding and wisdom, and shaping public opinion. He was the product of a Tennessee school. His old teacher was present, and remarked with joy in his heart, "He is one of my boys."

Many there be who have caught the spirit of the "Unknown Teacher," receiving visions of ministries to horizons beyond the confines of the local community, and who today stand in important places throughout the nation. This teacher's life is buried in the soil of our common life.

The Parent-Teachers Association of Oakdale, Tenn., takes this method of paying tribute to a personality often overlooked in the success of individuals. All honor to the "Unknown Teacher."—Mrs. J. D. Burton, President, Oakdale, Tenn.

TOO LATE

W. M. U. Notes came so late this week that part of them had to be omitted.

Architectural wizardry and artistic skill are transforming our cities into wonderlands of beauty, but we must also preserve in them for our children the yet more beautiful art of living.—President Hoover.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

BEGINNINGS OF SEMINARY POR-TRAYED BY VETERAN ALUMNI

By Chas. F. Leek

The Rev. Dr. A. W. Lamar of Atlanta, Ga., and the Rev. Dr. J. S. Dill of Greenville, S. C., two of the oldest alumni of the Southern Baptist Theological Seminary, were the 1931 Founders' Day speakers at the Louisville School in January. Speaking on "The Beginning of the Seminary" and the "Transition from Greenville to Louisville," respectively, these two vigorous alumni gave their audience, which was largely made up of young ministerial students, an example of pulpit power and eloquence hard to equal. They also, by letting the school's history speak for itself, acquainted the students with the institution's glorious facts and sacred traditions that have made such a fruitful impact on a world of sin through nearly three-quarters of a century.

Dr. Lamar prefaced his address on "beginnings" by relating how the Baptist Young People's Union, which he started in the First Baptist Church at Omaha, Nebr., in January, 1888, had become the world-wide and influential B. Y. P. U. "Cheer up, all of you young preachers. God may make you founders of kingdoms," he said.

Then he entered into a most thrilling story of the birth, childhood, and manhood of Richard Furman, who "launched the first movement in America for the education of ministers of the gospel" and who was the founder of Furman University, the theological department of which in 1859 became the Southern Baptist Theological Seminary.

"Those were the days of small beginnings and large faith," Dr. Dill said. "The first year the seminary opened its doors after the war there were seven students and four professors. In 1876, the last year in Greenville, there were sixty-six students." For the last nine sessions the enrollment has averaged 422 licensed or ordained ministers.

"Greenville has not forgotten the founders of the seminary. She has her Boyce Avenue, Broadus Avenue, Manly Avenue and Williams Avenue." It is only fitting to add here that the seminary has never forgotten Greenville and South Carolina. There is a Greenville and a South Carolina "flavor" to the seminary that, please God, is indelibly fixed.

TWO NEW TOURIST TRAINS IN SERVICE ON SOUTHERN

Atlanta, Ga., January 27.—Two high-class winter tourist trains to Florida, carrying sleeping cars from Chicago, Grand Rapids, Detroit, Buffalo, Cleveland and Cincinnati—the "Royal Palm de Luxe," running to Miami and serving the East Coast of Florida, and the "Suwanee River Special," running to Tampa and St. Petersburg and serving the West Coast—have been established by the Southern Railway System for the 1931 season.

The "Royal Palm de Luxe" leaves Chicago at 3:30 p.m., Detroit 4:25 p.m., Cleveland 3:30 p.m., Cincinnati 11:25 p.m., passes Chattanooga 7:20 a.m., Atlanta 11:40 a.m., Macon 2:55 p.m., arriving Jacksonville 10:40 p.m., West Palm Beach 6:35 a.m., Miami 8:30 a.m. North-bound, it leaves Miami 12:30 noon, West Palm Beach 2:20 p.m., Jacksonville 10:15 p.m., passes Macon 5:45 a.m., Atlanta 7:15 a.m., Chattanooga 11:35 a.m., arriving Cincinnati 10:20 p.m., Cleveland 7:30 a.m., Detroit 8:00 a.m., Chicago 7:35 a.m.

The "Suwanee River Special" leaves Chicago 9:50 p.m., Detroit 11:20 p.m., Cleveland 12:20 a.m., Cincinnati 8:00 a.m., passes Chattanooga 3:40 p.m., Atlanta 8:00 p.m., Macon 11:10 p.m., Valdosta 3:45 a.m., arriving Tampa 11:50 a.m., St. Petersburg 1:55 p.m. North-bound, it leaves St. Petersburg 5:05 p.m., Tampa 7:10 p.m., passes Valdosta 3:05 a.m., Macon 7:40 a.m., Atlanta 9:00 a.m., Chattanooga 1:05 p.m., arriving Cincinnati 11:45 p.m.,

Cleveland 7:30 a.m., Detroit 8:00 a.m., Chicago 7:35 a.m.

These trains are in addition to the all-year "Royal Palm," the "Ponce de Leon," and the "Kansas City Florida Special" which are operated by the Southern throughout the year.

"REFORMED EX-CONVICT" RELIGIOUS GRAFTER

A new kind of graft which is operated under the cloak of a fictitious religious fervor and which plays on the sympathies of churchmen, has just been put over in Knoxville.

And Dr. Clifford E. Barbour, pastor of Second Presbyterian Church, believes that he is a recent victim. At any rate he is piling up evidence against W. F. Lockmiller, glib-tongued young man who claimed to be an ex-convict, who only wanted a chance to make good, which points to Lockmiller as a smooth operator of the graft.

"I'd like to get my hands on that young man," said Dr. Barbour. "I've got a number of questions I want him to answer."

The pastor prefaced his revelation with the explanation that he wants to warn churchmen in other cities lest they be taken in by the same game. . . .

"I've found out since that others have given him clothes, too," said Dr. Barbour wryly.

Suspicious that he had been duped were strengthened Sunday afternoon when Dr. Barbour was called on the phone by a visiting Chattanooga, who read Lockmiller's story and recognized his picture in the News-Sentinel. The visitor, whose name Dr. Barbour says he is not permitted to repeat, said that Lockmiller only a few weeks ago victimized a Chattanooga congregation. There he not only got clothes and free meals, but also a second-hand car. He joined that church, too.—From Knoxville News-Sentinel.

(Note: Let all our churches and people beware.—Editor.)

Divided We Fall

I stood on the bridge at midnight,
And I sang that good old song,
"I Stood on the Bridge at Midnight,"
But I didn't stand there long.
As I stood on the bridge at midnight,
Downstream a whistle blew,
And the bridge where I stood at mid-
night
Divided and let me through.

THEY WANT TO HEAR

By Miss Carrie Gorman

On the assignment at "Rachel Sims Mission" we meet every Tuesday and Friday afternoons for the purpose of teaching sewing, manual training, and many other helpful things to these under-privileged children of the Irish Channel here in New Orleans. Along with this instruction we also teach religious songs, Scripture verses, and Bible stories. Through these we are able to reach the homes of many different religions and those of no religion at all.

At Christmas time we had a program presented by the children who attend week-day classes and those who attend Sunday school. The house was packed with not even standing room left. As we looked into the happy faces of those children, many of them dirty and clothes ragged, we remembered that so many of them would have no other Christmas but these small remembrances that we were giving them. We noticed especially a small brother and sister clinging so close together who, and because of the lack of room, were placed in a chair at the front. The boy was about five and the girl much younger. They were dressed in dirty coveralls and dirty little sweaters not nearly warm enough to keep out the cold.

Because of our financial condition we were unable to invite all the children of the community, and because of the conditions under which we work the windows, doors and gates had to be locked in order to carry out our program. There were dozens of children hanging about our

steps wanting to come in, many of them who would receive punishment when they returned home for coming so near our mission. As the program proceeded and we saw the many little eager faces pressed against the window panes we could stand it no longer, so we opened our windows that they might hear, too. We are hoping that through this little program many homes will be blessed.—Baptist Bible Institute.

NEW BOOKS REVIEWED

Men of the Great Redemption. By William L. Stidger. Published by Cokesbury Press, Nashville, Tenn. Price \$1.50.

The author declares in the introductory words of the first chapter: "The aim of this book will be to set forth the great reality of conversion. This writer believes it to be at the burning, blazing, white focus of religion. The heart of religion is this vital experience of a knowledge of Jesus through an experience such as Paul had on the road to Damascus."

And that aim is well carried out. Beginning with a brief story of the conversion and Christian life of Fred Stone, the great "most religious actor in the world," he introduces us to Alton Miller, a great business man; "Jimmie" Schermerhorn, editor of the Detroit Times and confidant of industrial giants; Edwin Markham, whose poems we often see in the press; Charles Connick, world-noted artist in glass who designed and made the famous "Love Window" in the gloriously beautiful Wilson Chapel at Princeton University; Peter Switzer, just an ordinary farmer who had a wonderful experience of grace; Dr. Charles Sheldon, author of "In His Steps," a book that has sold into the millions of copies and been translated into fifty languages; "Brother Bryan of Birmingham," noted Presbyterian preacher and social worker; he tells of his father's conversion, of his grandfather's and of his own, and gives for the first time the story of his own regeneration. He tells of the world's greatest preachers and their conversions, of the simple saintly woman of a New England garden. In fact, he takes us through a cross section of human life, showing that the gospel is the power of God unto salvation to every one that believeth, and that regeneration is not merely a decision to live right, but a real spiritual upheaval, a transformation such as Paul knew.

You will greatly enjoy this book. Your faith will be strengthened because of your reading it again and again.

Studies in Power. By Henry M. Edmonds. Published by the Cokesbury Press, Nashville, Tenn. \$1.75.

Here is a fascinating bit of biography written from a new angle. The author set out, he declares, "simply to inquire into the secrets of the power by which certain men and women had influenced the thoughts and acts of others." He, however, found immediately that in each case he was inevitably judging men by the standards established in the life and character of Jesus," and that "each subject was an exhibit in the study of the progress of religious ideas."

Here is the list of great characters to whom he gives us the new and interesting introduction: Charlemagne, Vladimir, Genghis Khan, Joan of Arc, William the Conqueror, Richard the Lion Hearted, Philip II of Spain, Washington and Franklin, Lincoln and Lee, Roosevelt and Wilson.

It is a book for every one who is interested in biography, psychology, and the more subtle study of religion and its power in and through human lives. The work is well prepared and one follows along, wondering all the while why it is we do not have many more books of the kind.

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

WHITFIELD

Whereas, in the providence of God, our beloved sister in Christ, Mrs. George Whitfield, has been taken from our membership, be it

Resolved by the Flintville Baptist Church, That we bow in humble submission to the will of our Lord and weep not as those who have no hope.

Mrs. Whitfield was born in the year of 1874 and died November 26, 1930. She became a member of our church at an early age. We as a church extend loving sympathy to each member of her family. She leaves to mourn her loss her husband, four sons and three daughters.

Committee: E. O. Hudson, D. W. Pruitt, W. L. McDonald.

O'NEAL

December 30, 1930, the death angel visited our church, taking from us one of our most beloved and faithful members, Mrs. R. W. O'Neal, aged 68 years. After a few days of illness, she received the news gladly.

In her going the church has lost one who was always ready to do her Christian work, having been a member of the Flintville Baptist Church 52 years. She was the wife of Rev. R. W. O'Neal, who preceded her to the grave ten years ago.

Committee: E. O. Hudson, D. W. Pruitt, W. L. McDonald.

STONE

Mrs. Mary Stone was born May 8, 1886, and died May 15, 1929. She was a member of the Flintville Baptist Church. She supported the church with her presence and influence until the death angel called her away. She was a devoted mother and wife. She leaves to mourn her loss her husband and two sons. We as a church extend loving sympathy to her family.

Committee: E. O. Hudson, D. W. Pruitt, W. L. McDonald.

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AMONG THE BRETHREN

By FLEETWOOD BALL

Effective in ninety days, Judd B. Holt has resigned as pastor of the First Church, Edinburg, Texas.

Bethel Church of San Paula, Cal., is fortunate in securing as pastor A. B. Hill of Water Valley, Miss.

E. B. Evans of Tallahassee, Fla., has accepted the care of the First Church, Madison, Fla., and is on that field.

L. B. Campbell, who lately resigned as pastor at Centerville, Miss., has been succeeded by S. G. Pope of Shelby, Miss.

Clinton Memorial Church, Tulsa, Okla., has called as pastor T. D. Thatch and he has accepted and is on that field.

M. I. Wood has resigned as pastor at Dumont, Texas, to accept a hearty call to the care of the First Church, Paducah, Texas.

Geo. B. Airhart has resigned the pastorate at Westminster, Texas, to accept a hearty call to the pastorate at Texhoma, Okla.

The First Church, Daisetta, Texas, loses by resignation its consecrated pastor, Elmer Kelly, who is ready for work elsewhere.

G. W. Danbury of DuQuoin, Ill., one of the Lord's truest servants, passed to his heavenly reward Saturday, January 24th.

The Central Church, Garrison, Texas, is happy in the good fortune of securing as pastor George Thompson of Jacksonville, Texas.

Mrs. W. L. Williams, aged 88, the last surviving charter member of the First Church, Dallas, Texas, is extremely ill in Baylor Hospital.

W. R. Callaway, after fourteen months of service, has resigned as pastor of the church at Cumming, Ga., and is available for work.

Dr. I. C. Blackwood, who was last week inaugurated as governor of South Carolina, is a member and officer of the First Baptist Church, Spartanburg, S. C.

Mrs. Nancy Ann McPeake, aged 69, a good woman, died Friday morning at 1 o'clock in the family home near Warren's Bluff. Funeral services were held by the writer at Rock Hill Church.

A new church taking the name, Temple Baptist Church, was recently constituted in Miami, Fla., with 459 charter members. D. H. Hall is serving as pastor pro tem.

Beginning February 5th, Geo. W. Truett of the First Church, Dallas, Texas, will do the preaching in a revival with the First Church, Miami, Fla., J. L. White, pastor.

A great meeting has just closed in the First Church, Canyon, Texas, C. G. Howard, pastor. Evangelist W. Y. Pond did the preaching. There were 130 additions, 82 for baptism.

Beginning February 15th, a revival will be held on the campus of Mercer University, Macon, Ga., in which the preaching will be done by R. C. Gresham of the First Church, Moultrie, Ga.

W. E. Denham of Euclid Avenue Church, St. Louis, Mo., filled the pulpit of the First Church, Memphis, last Sunday. It is thought a successor to A. U. Boone will be chosen in the next few weeks.

J. B. Leavell, of the First Church, Houston, Texas, has just concluded a revival engagement in College Avenue Church, Bryan, Texas, R. S. Spellmna, pastor, resulting in 34 additions, 24 by baptism.

Union University, Jackson, has reached that standard of excellence entitling the school to membership in the American Association of Colleges, to which it was elected last week in Indianapolis, Ind.

M. E. Dodd of the First Church, Shreveport, La., concluded his revival engagement with the church at Union City, J. G. Hughes, pastor, Thursday night, January 29th. Record-breaking crowds attended and there were 65 additions.

The faculty and students of Union University, Jackson, his Alma Mater, heard an address by M. E. Dodd of Shreveport, La., Friday morning such as only he could make. He is a son-in-law of G. M. Savage, president of the university.

The West Tennessee Pastors' Conference which meets regularly in the First Church, Jackson, Monday after the first Sunday in each month is postponed this month until February 9th that those who attend might hear Len G. Broughton of Atlanta, Ga., who will be in a revival engagement with the First Church then.



REV. W. B. HARVEY
New Pastor of Bell Avenue Church,
Knoxville. (See page 8.)

The thirty-third annual Bible Institute will be held with the church at Murray, Ky., February 8-13. H. Boyce Taylor is pastor. R. L. Clark of Martin, J. B. Lawrence of Atlanta, Ga., George Ragland, W. E. Hunter and J. E. Skinner are on the program for addresses.

The meeting house of the First Church, Frederick, Okla., H. W. Stigler, pastor, was recently destroyed by fire. On the first Sunday thereafter there were 811 in Sunday school and 263 in the B. Y. P. U.'s. New members to the number of 26 were added to the church, 13 by baptism. Steps were at once taken to rebuild.

By THE EDITOR

Elmer Ridgeway has resigned his work at Gadsden, Ala., after a brief pastorate and is now in Fort Worth, Texas.

Brother L. B. Noblitt of New Orleans sends renewal for "The best denominational paper in the South." Thank you, brother.

The editor is in Memphis today attending the annual meeting of the Southern Baptist Press Association, of which he is president.

Alabama Baptists sent more than \$20,000 to their orphans home as a Christmas present, and in addition many truck loads of food.

Pres. J. T. Warren, of Carson-Newman, is supplying for First Church, Lenoir City, since W. R. Hill tendered his resignation.

R. O. Hale, of Christiana, has accepted the call to the Prairie Plains Church in Coffee County, and will preach for them each second Sunday during the coming year.

Dr. and Mrs. O. L. Hailey of Nashville are grandparents once more. On the 27th a nine-pound boy came to the home of their son, James Hailey, who lives in Dallas, Texas.

We greatly appreciate an invitation to the golden wedding of Mr. and Mrs. James Webb of Whiteville which was celebrated February 1st. Blessings upon these saints of God.

Pastor Evie Tucker of Livingston sends quarterly check for their budget list and says, "I believe in the Baptist and Reflector and I honestly believe the last issues are the best."

According to an exchange, the number of divorces in England dropped from 4,018 in 1929 to 3,396 in 1930 and at the same time the number of marriages was greatly increased.

The Pastors' Conference notes for this week are reports of January 18. They were crowded out last week by news items and advertising. Already in type, we omitted the following week's report rather than incur the expense of duplication of type.

Carlyle Brooks has been in revival work in Houston, Texas, since the holidays. On the 22nd of January he gave an illustrated sacred song program at the First Baptist Church of that city.

Watch for the **BIG SURPRISE** concerning our circulation. You'll be astonished at the small number of subscribers your association will have to send us in order to be in the Honor Roll. See Page 11.

Mrs. Lizzie Harris of Rutledge sends renewal and states that she has been reading the paper since the Baptist Builder was published in Martin. That is a long time to follow one publication.

In the absence of Pastor M. E. Dodd from his church in Shreveport, La., on January 25th, beloved A. U. Boone of Memphis supplied for him. Dr. Dodd was in Union City leading in a revival meeting.

Eudora Church, Memphis, is not afraid to let its stand on moral issues be known. They have wired Governor Horton their protest against the passage of the Sunday movie bill. L. B. Cook is their pastor.

Word comes from George W. Carroll of Baxley, Ga., to the effect that "The Voice of Charity" has been discontinued. He has resigned his place with the Southern Industrial Orphans' Home Association and will give his time to evangelistic work.

Dr. J. T. Henderson asks that we make one correction in his recent article on the trip to Mexico. In speaking of the "magnificent building" of one of the churches, he failed to mention that Southern Baptists aided in its erection.

Pastor O. O. Green of Ripley sends us a word of encouragement about the Baptist and Reflector campaign in March, and an interesting word concerning the services there. The night congregations have grown as a result of a special series of messages.

Editor Gwaltney of the Alabama Baptist is advocating a new organization of our missionary forces. After reading some of the articles that have appeared in the press in recent weeks, it appears that we not only need a new organization, but a new dynamic.

D. Edgar Allen of Kingsport reports the ordination of three deacons on the 25th of January. They are J. L. Kincheloe, C. H. Nave, and H. E. P. Clifford. C. N. Couch conducted the examination, with the pastor and deacons of the church on the presbytery.

B. L. Bridges, of Arkansas, has not given his answer to the call extended him to become their Executive Secretary, but has the matter under consideration. Former editor, E. J. A. McKinney is handling the Baptist Advance until new officers for the State Board are secured.

"More churches seem jealous of their rights as sovereign and independent bodies when a convention advises them to take a collection than when a convention advises them not to take a collection."—Baptist Record. Especially when some strange, fraud comes along asking to be heard.

Arkansas will be fortunate to get the services of Brother B. L. Bridges to take up the work of the Executive Secretary of their State Mission Board. He has had much experience in this line of endeavor, has been in Little Rock for some years and knows what he is about. Our prayers go to him.

Miss Ethel McConnell of the Baptist Student Department of the Sunday School Board was with the students of the University of Tennessee on a recent visit to East Tennessee. She was guest of First Church, Knoxville, and while up that way visited the Teachers' College at Johnson City and Maryville College.



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James T. Warren, President

Jefferson City, Tennessee

Seventh Church of Nashville had the largest average attendance in their Sunday school during January that has ever been recorded in the long history of the body. There was a fine congregation at the morning hour and two additions for baptism. Pastor Edgar W. Barnett has been with them for many years.

Arch C. Cree of Salisbury, N. C., is planning to conduct another tour of Europe during the coming summer. His church has granted him leave of absence in view of the fact that he did not take a vacation last summer. He will take along a party of friends from whom the charge will be based upon the actual cost.

Central Church, Memphis, has inaugurated a new thing in the form of dramatized sermons. Recently Mr. E. S. Tucker acted as one of the wise men in the special service, presenting in Oriental dress the recital of "Following the Star," after which Pastor Ben Cox delivered a brief sermon on the theme of the recital. It made an impressive service.

We appreciate a check from our good friend, Miss Beatrice Wood of Chattanooga, to cover her renewal, and also the \$1.50 which is our rate on all subscriptions which our friends want us to send to the aged and infirm who want the paper and are not able to pay for it. Several good friends contribute regularly to this fund. We need about 100 such subscriptions. Who else will join the club?

Slowly but surely the barriers are breaking down and Secretary O. L. Hailey of the Negro Seminary is gaining access to our churches. On the 18th of January he spoke to the Louisville, Ky., Baptist Pastors' Conference, to the white brethren in the morning and the negro brethren at night. On the 26th he was with the brethren in Mobile, Ala. Whenever our people learn of the Seminary's needs, they are going to respond.

S. L. Stevens, a maternal uncle of H. Boyce Taylor, recently died. He was the last of that generation in the family, save Brother Taylor's mother, who yet lives. The unique distinction of having lived with six other generations of people belongs to Brother Taylor. He knew his great-grandmother, his grandmother, has been acquainted with his mother since babyhood, and knows grandchildren, great-grandchildren and great-great-grandchildren of this same wonderful mother.

WRIGHT ORDAINED

On the evening of January 28th Mt. Juliet Church, Wilson County Association, called a council to ordain Brother James Eldon Wright, a native of the community and a recent graduate of the Southern Seminary. Pastor Yelton, O. L. Hailey and Editor John D. Freeman constituted the presbytery aided by the deacons of the church. Dr. Hailey conducted the examination, Editor Freeman preached the sermon which included a charge to the young minister, Pastor Yelton presented the Bible, Deacon L. B. Johnson delivered the charge to the church and Brother Wright led in the closing prayer.

Brother Wright has been called to the Winchester church and began his duties on last Sunday. He is a young man of pleasing personality, optimism and splendid training. He is a native of Wilson County and with the pastor, Brother Yelton, makes a fine and honorable pair of preachers sons this church has given the denomination and the kingdom.

KNOXVILLE PASTORS

South Knoxville, J. K. Haynes. Love Never Fails; Recognition, Services of Officers. SS 360, BYPU 100, for baptism 1.
Washington Pike, R. E. George. Repentance; Faithful Under Difficulties. SS 127, BYPU 68.

Island Home, Charles E. Wauford. A Prayer For Illumination; Sin—Its Progress and Power. SS 286.

Lincoln Park, H. F. Templeton. A Living Sacrifice; Baptismal Service. SS 349, BYPU 86, for baptism 1, baptized 5.

Philadelphia, J. F. Wolfenbarger. David's Armor; Solomon's Wisdom. SS 66.

Beaumont Avenue, D. A. Webb. Why We Were Born; God's Grace. SS 120.

Deaderick Avenue, Sam P. White. Songs of Youth; Jesus Made Sin For Us. SS 256.

Lonsdale, H. L. Thornton. God; Drifting. SS 212, BYPU 75, by letter 2, baptized 1.

Oakwood, C. L. Hammond. A Command Promise to Backsliders; The Prodigal Leaves Home. SS 245, professions 185, for baptism 10, by letter 1.

North Etowah, D. W. Lindsay. Heaven and Who Are Going There; How to Pray. SS 147, BYPU 40.

Fountain City, Central, Leland W. Smith. The Holy Spirit and the Unpardonable Sin; Walking With God. SS 444, BYPU 75.

MEMPHIS PASTORS

Seventh Street, L. B. Golden. Testing Faith; Man's Greatest Need. SS 392, BYPU 131, for baptism 2, baptized 5, by letter 7.

Merton Avenue, S. P. Poag. The Complete Life; The Universal Task. SS 220, BYPU 112, for baptism 1, baptized 4, by letter 3, professions 2.

Temple, J. R. Black. The Need to Know; A Miracle. SS 909, BYPU 221, for baptism 3, baptized 3, by letter 2.

Bellevue, Robert G. Lee. The Good Fight of Faith; Words of Eternal Life. SS 1237, BYPU 231, for baptism 2, baptized 3, by letter 9.

Trinity, C. E. Myrick. Funeral Service, Miss Inez McGehee; God and the Sinner. SS 346, BYPU 153.

Central Avenue, E. A. Autry. The Lamb of God; Removing the Stone. SS 211, BYPU 112, for baptism 3, by letter 1, professions 3.

Whitehaven, W. R. Poindexter. Suffer the Little Children to Come Unto Me; Godliness is Profitable in All. SS 90, BYPU 52, professions 10, for baptism 13, by letter 2.

Yale, W. L. Smith. The Real Presence of God in Prayer; Are You Ready. SS 165, BYPU 85.

Capleville, J. R. Burk. Acts 20: 6-12; Acts 24-25. SS 64, BYPU 50.
Galilee, M. L. Tallant. The Snare of Unbelief; Today—Tomorrow. SS 116, BYPU 55.

Speedway Terrace, Wm. McMurray. The Second Commandment; Divine Deliverance. SS 390.

LaBelle, E. P. Baker. God's Simple Plan of Salvation; W. D. Hudgins—Witnessing For Christ. SS 633, BYPU 281, professions 20, for baptism 20, baptized 6, by letter 3.

Boulevard, J. H. Wright. God Saw the Light; Adding Rebellion Unto Sin. SS 376, BYPU 100.

Eudora, L. B. Cobb. The Minister God's Messenger; The First Commandment. SS 75.

Bartlett, C. B. Pillow. God's Covenants with Man; The Name of Jesus. SS 60, BYPU 22.

Longview, W. V. Walker. All Have Sinned; Wherein Have We Robbed God? SS 69, BYPU 47, for baptism 1, by letter 3.

Rowan Memorial, J. W. Joyner. Funeral Service; Drunkard in the Kingdom of Heaven. SS 123, BYPU 52.

Calvary, J. G. Lott. Profit of Being a Christian; Christ Died For Our Sins. SS 280, BYPU 55, for baptism 1.

Union Avenue, H. P. Hurt. What is Man; The Depression. SS 665, BYPU 463, for baptism 1, by letter 1.

New South, W. L. Norris. Ten Commandments; Covet Eearnestly the Best Gifts. SS 200, BYPU 85, professions 6, for baptism 6, by letter 3.

CHATTANOOGA PASTORS

First, J. H. Hughes. The Crowns of the King; The Soul's Refuge. SS 949.

Northside, R. W. Selman. My Ambition; Carest Thou Not That We Perish. SS 345, BYPU 82.

Concord, W. E. Tallant. A Voice Crying in the Wilderness; While I Mused the Fire Burned.

Highland Park, C. F. Clark. A Picked Army; No Man Liveth to Himself. SS 486, BYPU 98, for baptism 1, baptized 3, by letter 1.

Central, A. T. Allen. The Majority Report; The Ministry of John the Baptist. BYPU 75, by letter 1.

Tabernacle, W. F. Hinesley. Talking About Your Neighbor. SS 416, BYPU 110, for baptism 2.

Red Bank, W. M. Griffitt. That Thy Might Know; The Death Preceding Eternal Life. SS 237, BYPU 79, by letter 2.

Ridgedale, David Livingston. A Message For Hard Times; Where Are Our Dead. SS 353, BYPU 89, for baptism 1, baptized 3, by letter 6.

Alton Park, T. J. Smith. Heaven; And He Who Led By the Spirit. SS 246.

St. Elmo, L. W. Clark. Keeping Step With God; The Prodigal's Brother. SS 289, BYPU 88.

Avondale, D. B. Bowers. Jacob Left Alone; We Must Work While Its Day. SS 391.

Clifton Hills, A. G. Frost. A Glorious Church; What Doth God Require of Thee. SS 231, BYPU 87, for baptism 2.

Ooltewah, R. R. Denny. Baptism of Jesus; Union Service. BYPU 23.
Oakwood, J. A. Maples. Lost Power; Seven Wonders of Heaven. SS 100.

Calvary, W. T. McMahon. Twelve Stones; Plan of Salvation. SS 449, BYPU 189, for baptism 28, baptized 15, by letter 14.

East Chattanooga, J. N. Bull. Troubles and How to Meet Them; Three New Things. SS 287, BYPU 76.

Oak Grove, George E. Simmons. God's Estimate of a Christian; An Unsatisfactory Diet. SS 215, BYPU 87.

NASHVILLE PASTORS

Edgefield, Wm. Henderson Barton. The Fourth Commandment; Behold the Man. SS 407, BYPU 83, for baptism 2, baptized 3.

North End, L. H. Hatcher. Warriors in the Kingdom; My Influence. SS 128, BYPU 46, for baptism 3, baptized 3, by letter 1.

Seventh, Edgar W. Barnett. Some Expressions of John the Baptist Explained; Contentment. SS 281, BYPU 90, by letter 2.

Inglewood, W. Rufus Beckett. Abraham Rejoicing to See the Day of Christ; Illustrated Sermon on China—Dr. Mansfield Bailey. SS 168, BYPU 73.

Judson Memorial, Hight C. Moore (supply). The Mystery of Godliness; Belshazzar. SS 509.

Old Hickory, J. W. Roberts. Personal Consecration; The Supreme Rank of Christ. SS 172, BYPU 70.

Centennial, T. C. Singleton. The Value of the Soul; The Thief of Time. SS 135, BYPU 70, for baptism 1, by statement 1.

Calvary, W. H. Vaughan. Lord Help Me; Witnessing For Jesus. SS 199, BYPU 40.

Antioch, A. P. Moore. Need of Preparation; Sin and Its Influence. SS 96, BYPU 39, for baptism 4, baptized 3, by letter 2.

North Edgefield, O. F. Huckaba. God's Promise Put Into Circulation; The Whole of the Great Work of Salvation. SS 309, BYPU 85, baptized 2.

Immanuel, Powhatan W. James. The Joy of God's House; The Master's Claim on You.

Grandview, Jos. R. Kyzar. The Lamb of God; Spiritually Blind. SS 273, for baptism 1, baptized 1.

Grace L. S. Ewton. A Man and His Money; From Bondage to Liberty. SS 749, for baptism 3, baptized 2, by letter 3.

Eastland, J. Carl McCoy. A Powerful Church; A Desolate House. SS 530, BYPU 161, for baptism 1.

Park Avenue, E. Floyd Olive. Visions and Vows; The Resurrection of Christ. SS 502 BYPU 111.

OTHER PASTORS

First, Coal Creek, J. W. Lindsay. Rev. Arthur Hatmaker spoke in a.m., The Power of God. Pastor in p.m., Come Tarry, Go. SS 109, BYPU 42.
Lupton City, H. M. Linkaus. Heaven; Saul. SS 302, BYPU 35, by letter 2, for baptism 15.

Kingsport, Calvary, J. L. Trent. A Happy Growing Church; Repentance. SS 231, BYPU 125, by statement 1.

Etowah, First, A. F. Mahan. The Church; Turkish Persecution by Native—M. J. Daniels. SS 603, BYPU 166.

Rockwood, First, N. V. Underwood. Barnabas A Good Man; Temptations. SS 197, BYPU 48.

Cleveland, Big Spring, Samuel Melton. The Necessity of Carrying Out the Commission; The Privilege of Peace At Heart. SS 207, BYPU 80, by letter 1, for baptism 4, baptized 1.

Mine City, Org Foster. So Built We the Wall; A King's Ignorance. SS 209.

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"BRUSHING THE CLOUDS FROM THE SUNSET"

During the entire time of its operation (May 1, 1919, to December 31, 1930), the Relief and Annuity Board of the Southern Baptist Convention has received from the churches and from individuals for current relief purposes the sum of \$1,370,328.95. During the same period the Board has paid to relief beneficiaries the total sum of \$1,378,731.47. This latter figure shows that the amount paid in benefits slightly exceeds the total sum received. The Board has during the same period accumulated in special relief endowment gifts, and reserves from interest earnings \$539,000.00, which sum is now held by it in gilt edged securities. The Board is now (since January 1st) placing all Co-operative Program receipts and other designated receipts for relief into its relief account. Every dollar therefore contributed for relief purposes by churches or individuals with additional amounts available from invested funds will be appropriated to our needy aged and disabled preachers and to the widows and orphans of deceased preachers.

Thousands of worthy ministers and widows have been helped in the years ago. Larger benefits to a large number of our veterans will result from larger provision by the Baptists of the South.

Thomas J. Watts, Executive Secretary
THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION
1226 Athletic Club Building, Dallas, Texas

NEWS BULLETIN

(From page 13.)

peared to be about eleven years old, and wore a newsboy's apron. An interne found 16 cents in pennies in the apron pocket. An examination showed a fracture of his right leg and a multiple fracture of the skull. The child's face was horribly bruised and discolored, as was his body also. The right foot had an ugly bleeding wound at the ankle. Poor little fellow!—the doctor said probably he would die.

Who was he? Should the little newsboy die here in this Christian hospital unknown while possibly his mother and little sisters were waiting at home for him? Was he out this rainy night selling papers trying to earn something for their Christmas?

Such thoughts troubled me and I sent a negro boy to the corner to ask other newsboys to come to the Hospital to identify the little fellow. A tiny ily dressed boy came. Yes, he knew him. "His name is Willie," he said; but beyond that he knew not. Further questioning elicited the information that "Willie" probably lived on Tchoupitoulas Street, in a certain neighborhood, though the house number or block was not known. Police aid was secured, and within an hour the mother had been located and brought to the Hospital.

All night we watched Willie. Nurses and doctors did what they could to save his life and next day he regained consciousness, and it was said he would live. Of course it will be a long, long time before Willie walks, but in the mercy of God he will live; and by next Christmas perhaps he will be able to help his mother with Christmas cheer for the other little ones in his home.

Isn't it a fine thing to have part in such a ministry of mercy? All who aid, us in healing humanity's hurt had part in helping Willie.

LUPTON CITY REVIVAL

Just a few words to let you know we have had a great meeting at my church in Lupton City. I began the meeting January 4th and it continued until January 18th, resulting in 170 professions of faith and 128 additions for baptism. God has blessed us in a great way since I came to this church six months ago. I came from the Second Baptist Church at Rossville, Ga.—H. M. Linkous, Pastor.

EIGHTEEN YEARS WITH CENTRAL

By Ben Cox

When I preached my first sermon as pastor, January 19th, 1913, I had no idea that I should remain long enough to be the senior pastor of Memphis Baptists. Neither did I have an idea that the church door would not be closed a single day for seventeen years.

No one amongst the preachers encouraged me to come. Some of them said, "Ben, it is a preacher's graveyard." Conditions were indeed discouraging. The first Sunday night my audience numbered thirty-five. When I asked for the church roll, I found it had been lost, and one had to be reconstructed from memory by some of the older members of the church, but I was impressed that this was the finest opportunity I had seen for the developing of a real missionary Baptist church.

Our consecrated Sunday school superintendent, E. G. Moore, suggested we meet in my office for prayer daily. Eight people met. Since then a noon prayer meeting has been held every week day without a single omission. More than 9,000 people, comprising every state in the Union and several foreign countries, have joined the prayer league, agreeing to pray with us as far as possible daily.

A number of unemployed men commenced coming to the meeting. We found they were very hungry, and so started the luncheon movement, first by issuing tickets to a near-by restaurant and then by in-

stigation of our faithful janitor we served the meals here. We have served a total of about 800,000 free meals. In my judgment the most important human factor in this practical benevolent work is Connie W. Anderson, who has been janitor here for twenty-four years.

No collections have been taken, and no personal solicitation made of any one except the Lord for the benevolent work of the meeting. A number of friends, not members of our church, have felt so deep a practical interest in the work this old church is doing that they started a number of years ago a special fund for overhead expenses. This movement by our faithful friends outside of our church, and many of them outside of our denomination, has meant much and means much in the carrying on of this work. We thank God for them and pray God's blessings upon them.

A prominent member of the church said to me soon after I came here, "I am hoping to see the day when this church can serve free lunch to working girls." His ambition has been fulfilled in a wonderful fashion. Another prominent member said, "I believe the chief ministry of Central Church is to encourage the discouraged." This has been gloriously true.

Of course the two biggest things the noon meeting has stood for is bringing together the Saviour and the sinner—that salvation may result, and bringing prodigals from the far country back to the Father's house.

KNOXVILLE NEWS LETTER

By H. L. Thornton

Three of our churches have recently called pastors. The McCalla Avenue Church has called Rev. T. C. Wyatt of Powderly, Ala., and he will take charge Sunday, February 8th. The church is said to be in good condition and is looking forward enthusiastically to his coming and expecting great things to be accomplished under his leadership. January 25th they had 314 in Sunday school which is about equal to their membership.

Bell Avenue Church has called Rev. W. B. Harvey of Beckley, W. Va. He begins his work with the church February 1st. The writer has known Brother Harvey for a good many years. We were classmates in the Seminary at Louisville, Ky. We were neighbors while he was pastor of First Church, Newport, Ky., and I was at Erlanger, Ky. I take peculiar pleasure in introducing Brother Harvey to the fellowship of Tennessee Baptists. He is a man of pleasing personality, who presents the old gospel in new dress; who is shrewd and diplomatic in church administration. He is coming to a great church. They reported a membership of 1,478 at the last meeting of the association and have the largest Sunday school in this section of the state. We predict for

Brother Harvey and the Bell Avenue Church a delightful and successful pastorate.

The Oakwood Church recently called Rev. C. L. Hammond of Bearden. He entered upon his duties December 1, 1930. Already this appears to be a fortunate and happy relationship. One month after assuming charge of the church he began a revival meeting which continued three weeks. The pastor did the preaching and Rev. H. Evan McKinley of Morristown, Tenn., had charge of the song service.

Central Church of Bearden is still pastorless since the resignation of Rev. C. L. Hammond. They have a splendid house of worship and a good pastor's home. Their membership numbers 257.

Pastor W. E. Wauford of the Smithwood Church has not been well for some months and has had to be out of his pulpit a few Sundays. His doctor reports that he is improving. The Smithwood community is growing and the work of the church is going forward in a very gratifying way.

At Deaderick Avenue Church Dr. Sam P. White, pastor, a fine new pipe organ has been installed and the interior of their building refinished and redecorated.

Here at Lonsdale we are making gratifying progress. Previous to our coming here a little more than two years ago, all the W. M. U. and B. Y. P. U. organizations had been eliminated. Now we have a good W. M. S. and all the auxiliary organizations except one. We have four good B. Y. P. U.'s and the general organization. The church had been plunged into debt and the church house abandoned for a tabernacle. Now the tabernacle is no more. The church house has been repaired at a cost of several thousand dollars and a splendid modern brick veneer Sunday school annex has been erected.

We have built the annex on the pay-as-you-go plan. The interior is not finished. The industrial depression hit us too soon. When our annex is finished, we shall have adequate room for a great church and a graded, departmental, standard Sunday school. A substantial sum has been paid on the indebtedness. We have a good spirit of fellowship.

We do not like to sound a pessimistic note, but to be true to the facts, we must say that the financial depression is affecting the morale of all our people considerably and crippling the work of the churches.

The attendance and fellowship of the Pastors' Conference are fine. The new officers are: President, Sam P. White; vice president, Byron Smith; secretary, W. A. Carroll; assistant secretary, H. L. Thornton. The program committee: C. L. Hammond, H. L. Thornton and J. K. Smith. The conference meets in the Y. M. C. A. building on Mondays at 10:30 a.m., except the first Monday in each month when we meet with the general conference.

FOREIGN MISSION CONFERENCE

W. Eugene Sallee, Home Secretary

We covet your prayers in behalf of the Foreign Mission conferences being held this spring. I give below a list of the dates and places of the meetings in which Dr. George W. Truett is to be the principal speaker. Put this list in your Bible and pray for these meetings. We need a rekindling of passion for world redemption. Prayer is the supreme need.

February 5, Thursday, St. Petersburg, Fla.

February 9, Monday, Miami, Fla.

February 17, Tuesday, Oklahoma City, Okla.

February 18, Wednesday, Fort Worth, Texas.

February 19, Thursday, Houston, Texas.

February 20, Friday, Mansfield, La.

March 9, Monday, Charlotte, N. C.

March 13, Friday, Richmond, Va.

March 15, Sunday, Louisville, Ky.

March 16, Monday, Knoxville, Tenn.

March 17, Tuesday, Atlanta, Ga.

March 18, Wednesday, Birmingham, Ala.

March 19, Thursday, Memphis, Tenn.

March 20, Friday, Springfield, Mo.

PUBLICITY DIRECTOR RESIGNS

According to a letter from President John R. Sampey, the failure of a Louisville bank, in which some \$50,000 of the Seminary's funds were on deposit, has made necessary the discontinuance of the office of publicity director and alumni secretary. Hence Charles F. Leek, who has occupied this position with signal success for several years, will be available for the pastorate after the first of May.

Brother Leek is a graduate of the University of Richmond, Va., and of the Southern Seminary. He has had splendid training in the pastorate, having served student pastorates in Richmond, Va., Bethlehem and Pleasureville, Ky., and the new church at Beuchel, Ky., where he has built from the foundation. For some time he was connected with the Crescent Hill Church of Louisville as B. Y. P. U. director, secretary of their building committee, and a member of the finance committee.

His wife is a graduate of the University of Richmond, Va., and a talented helpmate for her husband. We regret to learn of this forced economy for the seminary, yet know it wise and very expedient indeed. Our beloved and well-known brother will have no trouble finding the more glorious task of his calling in some church.

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Three large, fragrant, 50c Reds; 3 large, tall, fragrant, 50c Lavenders; also 1 beautiful Pink for prompt orders. All labeled, prepaid, full instructions, only 50c. Would retail for \$2.25. Three collections for dollar bill. Planted by April 20th, should bloom in May. Order now—shipment made right time. You will love this big, little collection—sweetest offer we ever made. List of ten beautiful, cheap collections and Iris literature free.

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