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## Paul and the Virgin Birth

By BROWN SMITH, Staunton, Virginia

The Pauline writings have been made the ground for leading objections to the Virgin Birth. There are three possible positions as regards Paul and the Virgin Birth: He taught the ordinary birth of Jesus; he was silent about the matter, or he held to and taught the supernatural birth of Christ. Strange to say that each of these three positions has its adherents.

The more dogmatic of the Liberals contend that Paul directly taught the ordinary human birth of our Lord. In support of this contention, Romans 1:3 is the passage cited: "Concerning His Son, who was born of the seed of David according to the flesh." Paul says here, according to the Liberals, that Jesus had a human father in Joseph, who was of the house of David. In answer to this interpretation, it only needs to be pointed out that Mary, as well as Joseph, was "of the house of David." "Seed" ("spermatozoon") was a term in frequent use for posterity, whether of a man or of a woman. (Gen. 3:15; Rev. 12:17.) But even should this passage refer to the line of David, would it not be probable that Paul purposely indicated the legal and putative descent of Jesus? The general theme of the Roman Epistle would give strength to such a conclusion.

But aside from the foregoing argument, the key to the proper interpretation of this Romans passage is perhaps found in the word "born." Upon examination of the original text where Paul uses the word "born," it will be seen that there is a striking discrimination in the selection of terms. He chooses his terms carefully, as though fully conscious that he is dealing with a matter transcendent in its nature. In speaking of the birth of Jesus he selects the term "genomenos," "becoming," rather than the common word "gennetos." It cannot be said that this was a peculiarity of style, for in Galatians the apostle uses "gennetos" in speaking of Isaac and Ishmael, but selects "genomenos" in referring to Christ. (Gal. 4:4.)

A study of Phil. 2:5-8 will throw light upon this point. Here we find "genomenos" used twice. First it is used to show the condescension of Christ by emptying himself and assuming the form of man. Then it is used to show His further condescension and humiliation in assuming the cross. Paul is saying here that Christ was in the same manner "born" when he assumed the cross as when he assumed the form of man. Therefore, even not reckoning that Mary was of the house of David, the Romans passage does not teach that Joseph was the human father of Jesus as the Liberals hold, but rather states that the pre-existent Christ "came to be of David's seed."

Most radical interpreters do not take the extreme position that Paul directly taught the ordinary birth of Jesus, but hold that he was silent on the subject. They contend that his silence betrays his ignorance of such a "theory" and is a deadly bolt against the belief of such a doctrine.

Granting that the apostle was silent about the matter, that does not prove his ignorance of the doctrine. To say that Paul did not know anything of a widely circulated religious doctrine in his day, is to betray an ignorance of his genius and his personality. He was acquainted with the cults and was familiar with every school of thought of his day, as his writings show. Truly cosmopolitan, he was at home in every situation. He used the rod

against all forms of heresies. Certainly he knew of such an important doctrine as the Virgin Birth.

If for no other reason it is believable that Paul knew of the Virgin Birth than that Luke, a witness to the doctrine, was his intimate companion, it is quite conclusive. Luke wrote after having made "an accurate examination" of the evidence. When did he do this? At some time during the companionship with Paul, probably during the two years of imprisonment at Caesarea. It is quite plausible that much of the data for the third gospel was gotten together during those two years of imprisonment and that Luke thoroughly discussed every detail of his work with his teacher and friend. On the one hand it is quite incredible that Paul would not have had a keen interest in the mystery of Christ's birth, and on the other it seems absurd that Luke would have withheld this information from his companion and teacher.

Again granting the silence of Paul as touching the earthly origin of Jesus, would this silence discount the belief in the Virgin Birth? Would the testimony of the Gospels then be exploded? Some seem to think that one or two plain teachings of a truth are not sufficient to warrant its acceptance, that if it is an extraordinary truth it must be affirmed and reaffirmed many times over in order to command the belief of men. To apply this rule

would be to exclude many and fundamental truths of revelation. But turn the argument around. If a matter is first stated, and then affirmed, and then positively reaffirmed, and then most emphatically sworn to, would not the question naturally arise if the matter be really true? Otherwise why such insistence? Then how many times must the Spirit of God say a thing is true before it is worthy of confidence?

Even though Paul be silent about the Virgin Birth, many reasons could be given for this alleged silence: The doctrine was not challenged; the Virgin Birth was assumed as a necessary explanation for Christ's supernatural life; other subjects were the occasion for the Pauline writings; the apostle felt the need of stressing the Lordship of Jesus, etc.

By way of conclusion, suppose we list some sound arguments to show that Paul directly taught the Virgin Birth: (1) His careful approach to the subject as though he is reverently aware that he is on most holy ground. (2) If he is silent, his silence confirms; it is a nod of assent. (3) His intimacy with a witness to the doctrine. (4) His teaching as to the sinlessness of Christ. To say that the sinless personality of Jesus was produced as are all ordinary sinful personalities, is unworthy of the logic of Paul. (5) His teaching as to the pre-existence of Christ. (6) His entire Christology assumes and presupposes the supernatural birth of Jesus. The Pauline picture of Christ cannot rest upon any other foundation than that of the Virgin Birth.

## Views on Drouth and Depression

By SELSUS E. TULL, Middlesboro, Kentucky

In the first place, I doubt if the drouth is even one cause of the present "depression." The farmers have had many such weather disappointments in the past. If other conditions had been right, the drouth could easily have been tided over without such disaster or confusion.

The first grand cause of the "depression" was the wild gambling orgy which took place in the stock markets of the country. Mr. Arthur Brisbane declares that forty-two billions of dollars worth of stocks went up in smoke in the stock market crash. That amount of money is equal to the net value of the farm products of the whole nation for several years. The industries of the world felt the shock as the work of the stock market gamblers reacted down through the financial, commercial and labor activities of the country. Values tumbled everywhere. The whole realm of production felt its effects. The attempt to economize by shutting down industries created the unemployment situation. The attempt to cover up losses caught the bankers unprepared. Panic seized the public mind, and the people scrambled for their savings.

As a result, we have had an epidemic of bank failures. More than anything else, the closing of banks all over the country has brought on the "depression," because the people have been more personally affected by this than they have by crop failures. Crop failures are not attributed to the default of man, but bank failures create a loss of confidence in the public mind regarding the financial leadership of the country. I saw the statement of one bank receiver to the effect that this closed bank carried fifty-two thousand accounts on its

books, that many individuals were directly and vitally touched through the closing of one bank, not to mention the public morale that was shattered in the hearts of those not depositors in that particular bank. The result of these things has obsessed the whole country with a broken confidence, and confusion pervades the business realm. This is the explanation of the "depression."

We are beholding some strange antics among the people. False and foolish notions have taken the leadership in the public mind, and the newspapers are reaping rich rewards by feeding the mental complex with the increasing elements of agitation. One of the strange ideas that has possessed the people is that the Federal Government can legislate private prosperity. This notion has swept our politicians off their feet, and we behold a set of men in the Senate and Congress who jump in to pass some law or to introduce some appropriation every time the newspapers report some local disturbance in their state or district! The most alarming thing about all this is the fact that we seem to have a ponderous element of people in this United States who are perfectly willing to accept aid from the government to supply their personal and private needs. If it comes to where our Congress fastens on this country the policy of paternalism, this republic cannot survive another twenty-five years.

There are some frightful lessons which appear to the observing eye arising from the present predicament of the country. The first is that the banking fraternity to a large per cent has defaulted in its trust to the people. The man who re-

(Turn to page 4.)

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# Editorial

When Clarence Darrow wins the sympathy and hearing of the negroes by denouncing our antiquated segregation laws, it is high time that Christians were waking up to the situation that is before them in their own land.

"Times sure do change," remarked grandma the other morning after her son's daughter had told of the midnight joy ride the previous evening. "When I was young, girls would jump out of a buggy when the team acted wild; now you girls won't go out unless the gang is wild."

Joe: "What is the cause of the declining birth rate?"

Bob: "The increasingly exorbitant charges made by physicians, 'midwives' and others against every blessed couple that wishes to bring children into the world."

There are three kinds of church members: (1) Those who want the pastor to "give it to" the sinners; (2) those who want to be tickled under the chin and petted; (3) the fine, stalwart backbone kind who sit praying and silently saying "Amen" while the pastor preaches the whole Gospel to saints and sinners alike, letting the message strike whom it will.

We value a thing according to our estimate of its worth in satisfying some need in our lives. And that accounts for the small value many people place upon the churches of our land. So many members never attend or seem interested in them, that the outsiders have no reason to have a high estimate of the value of church membership or of that finer thing which it implies, Christian experience.

Impossible as it seems to us, it begins to look as if the recent financial disasters of some of our Tennessee daily papers has resulted in their complete editorial surrender to the liquor gang. We are hurt to the quick by the slurs at prohibition appearing in some recent issues of the Nashville Tennessean. God deliver our people from the tirades of another group of wet newspapers!

Brethren, write your congressmen and senators in Nashville, or see them during their recess and make them understand that you are not going to tolerate their support of the Sunday movie laws or any other legislation which threatens our moral welfare. That band of Sunday desecrators from Shelby County seem bent on destroying our Lord's day. Let's not allow one city to run our fair state!

Rapidly we come again to the day when the friends of prohibition have no medium of propaganda save their own class publications and the religious press—part of it. One by one the so-called "dry" papers of the Southland are turning over their columns to the dripping propaganda of the liquor interests. In another four years they will have declared themselves on the side where the big money is—all save the real friends of our Southland.

What promises to be a more fruitful field for graft than the sale of indulgences has been proposed by the Vatican State—namely, the coinage of money. One exchange suggests that the tourists to Rome will keep the treasury of the Pope depleted by buying these coins as souvenirs. Perhaps that's the kind of plan the wiley potentate has in mind! Remember, there is but a little more than fifty cents worth of real silver in one of our dollars. Less than that can be used in coin alloy.

Billy Sunday is not dead, we are glad to inform our readers. He has been in California still doing his best to beat the devil. But it was up to Arthur Brisbane to let us hear from him, since the secular press news agencies blacklisted him after his part in beating Al Smith in 1928—at least that is the logical inference. Now Billy gives the world a new simile: "As impossible as for a man to drive a grindstone across the Atlantic drawn by cockroaches." That's how impossible he thinks it is to repeal the Eighteenth Amendment.

## WHO NEXT?

The United States Government, through its Navy Department, was to try Smedley Butley for uttering what is apparently the truth about Dictator Mussolini of Italy. The next thing we know some preacher will be haled into court for telling the **apparent truth** about the king of the Vatican State! And we know about 250,000 preachers who will go to jail rather than recant!

## A DANIEL COME!

There isn't anything strange about it; it's a certain rule of social development: when hard times come, more people get married. Last week we learned of a forlorn old maid, walking the streets of Nashville, seeking to make a few pennies commission, BECAUSE the man for whom she had worked several years had fired her in order to employ a young and pretty stenographer! That is exactly what we foretold about a year ago, and is the index finger which points to the day, twenty years from now when there will be not one, but literally hundreds of thousands of such unemployed spinsters!

Let the employers give every job that a man can do to some honest man, and soon he and some woman will be having a home of their own and both of them will be working at a God-ordained task. Thus will the unemployment problem help to solve itself.

## IF IT "BUSTS"

Dr. O. L. Hailey told us a good one the other day which we pass on because of its implications in this day of moral upheaval and calamity howling.

It occurred during the notorious Millerite "Second Coming Day" up in Illinois years ago. There was in one community of the Millerites a sort of half-witted exhorter. When the day dawned and the people prepared to greet the descending Lord, all of them went out dressed in their white robes save this half-wit. At the conclusion of the day, when the disappointed people began to sneak away to their homes, some of them found the half-wit standing in a field astride of a large crack in the dry ground.

"What are you doing here?" they asked in astonishment.

"I'm jest waiting," came the laconic reply.

"What are you standing spraddled out like that for?" they asked.

"Well," he answered with a dry grin on his face, "I thought that if the world wuz goin' to bust, I'd be ready and git over on the biggest piece of it."

That is exactly what we are planning to do. We are going to land on the biggest piece of what is left when the calamity about which the dirty liquor gang are seeking to make our land believe inevitable unless we repeal all moral legislation, and which is inevitable if we do repeal it. And what is most glorious about our expectations is that being on the side of the Lord Christ, we are compelled by the fiat of Eternity to be on the biggest piece.

## CLARA BOW

The scurrilous stories that have been played up in the secular press of late concerning the notorious allegations against Clara Bow are enough to open the eyes of the nation's social leaders to the conditions that prevail in the movie world. As we have read the headlines and some reports of the trial in the West, we have been made to wonder what the famous Presbyterian elder, Will Hays, and his noted Baptist aide, Dr. Milliken, are now thinking about the movie industry. Surely they have not gone far toward cleaning up this degenerative force in our nation.

No one but a blind optimist or a moral perverser would claim that there is anything but the vaguest possibility of any young man or woman's living clean and keeping straight when he is subjected to the temptations so evidently at his side day and night in the picture colonies. Go to any movie, watch any play save some of the rare and high-grade exceptions, and you will see sex promiscuity such as would please any dive owner in the world. It may be "practiced as a part of the day's work," but it is practiced until all the emotional elements in young lives are brought into play, for the one demand of the producers is "naturalness and fire."

Clara Bow is but another victim of a system of corporation slavery more awful than that which has been placed under the ban by our national government, for it parades its billion-dollar strength before the world and dares any one to try to interfere with it. In order to appear decent, it pays a fabulous wage, (so the allegations go) to a Presbyterian elder and a Baptist minister to supervise it!

The tragedy of the whole thing lies not so much in the fact that young women of beauty and talent and promise are turned into rakes and fine young men into charlatans; not so much in the fact that Fatty Arbuckle becomes a murderer before God and others fall in youth, the victims of their ungodly appetites and carnal desires; not so much in Clara Bow; but in the fact that the movies, doubly empowered with the advent of sound pictures, are enslaving the majority of the young people of this country and tearing from their sensitive souls all conception of the sin and sordidness of the kind of life that is depicted on the screens.

## O, Parents, Beware!

Once more from the heart we feel compelled to sound the warning to the parents who read our pages. **Do not be deceived; God is not mocked; and whatsoever you allow to be sown in the minds and hearts of your children prior to the age of puberty, that will society and civilization inevitably reap.**

Just as it is impossible for Clara Bow, and the majority of those who, with her, live the loose life of the movie stage, to remain true to high ideals and to be clean and pure in their hearts, so is it impossible for those who constantly patronize the movies to be so. Millions of the older people will never fall because the instructions of their parents, given before the movie age struck us, have been too firmly implanted; but what about their children's children? The generation now beginning to bear children have had the barriers let down. Their children will, in all probability, know little or nothing about the "straight-laced" policies and principles of the grandparents. What will be the result?

Some few sociologists have been brave enough to attack the evil and to point out the answer to that fateful question, but their number is insignificant. On the other hand, college and university professors, acting under the cloak of "investigation" are aiding and abetting the downward dive of our moral life. Questionnaires, delving into the very secret life of our girls, are sent to students by professors of the social sciences and psychology. Young women are asked to answer questions which, had any man dared ask them two generations ago, would have brought upon his head the wrath of the parents and brothers, and for which he would have been expelled over night from the faculty.

The hotels and road houses; the country lanes and dark parks; even the parlors of homes could tell stories that would make the ancient heathen

gods blush with shame, but who cares? Clara Bow is a heroine, made so by the sordid secular press. The money grubbing Shylocks of the tobacco trust come along and add their part. Cigarette ads outclass the lewd pictures once never seen outside a barroom or a house of ill fame. Whoever would raise a protest is branded as an old fogey. And thus the mills of the gods of lust grind on. Clara Bow is but an indication, a symptom. We wonder if we have any physicians who will undertake to get at the base of the social disease that has produced her.

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## Who Is for America?

The vital question now before the nation is, "Who is for the Government?" Never was there such a colossal and overwhelming attack made upon the strongholds of any democracy as is now launched against ours. Two things make it vicious and persistent: First of all is the hatred of autocrats for our form of government. The spread of democracy in government during the brief span of time since 1776 has been staggering to the minds of those who sat on thrones, and it has almost completely demolished the throne as a seat of government. The few remaining monarchs, including the Pope, see in the continuance of democracy the ultimate downfall of themselves, hence are using every agency at their command for its overthrow.

Secondly, there is the subtle influence of the Latin peoples of the world. They do not know democracy as the Anglo-Saxon mind conceives of it. They are instinctive followers of some "lord and master." They have been so accustomed through the centuries to being serfs that they find their chief political joy in admiring some Caesar, some Mussolini, some ecclesiastical lord. And with their hearts fired by the glowing pictures of conquest in the name of religion, they are willing always to surrender their individual freedom for the idealistic glory of the mass. Wherever democracy holds sway the political demagogues cannot hold before the masses for any serious length of time an ideal that will cause them to forget their freedom or rob them of their individualism to the extent that they will fit into a program of the lord.

America is the stronghold of individualism in government. We have our political machines and our corruption, but behind them lies the mass mind which is the constant terror of politicians. The only way to evade its periodic uprisings is to overwhelm it with propaganda and that costs enormous sums of money. These may be forthcoming from some multi-millionaire like Raskob, but no one man, or group of men, can stand the continuous drain on his finances made when he seeks to go on dominating the mass mind by wealth.

Furthermore, America is largely independent in her thinking. The persistent effort of certain European powers to bring us down to the level of the European civilization has so far failed. In tens of thousands of towns, villages and cities we still have the American Sabbath. In tens of thousands of places we still have only the old-fashioned American holidays and holiday spirit. These things solidify the mass mind and hold afresh in human hearts the ideals for which the founders of the Republic risked their lives and their all. As long as that mind is held together, the demagogues of Europe and the aspirations of European overlords, whether political or ecclesiastical, are held down.

### The Big Problem

Shall we continue to have our own civilization, or shall we succumb to the Continental civilization? New York City, San Francisco, Chicago, Boston—in fact, practically all our largest cities have succumbed. One finds little of the American idealism there, and few of our ancient and honored customs exist. Instead of the solid qualities of our pioneer forefathers prevailing to overcome the influences of the immigrants, they have been tempered until they have lost their strength and snap before the onslaughts of the baser elements in our midst.

As an illustration of what a foreigner thinks of us and our ability to assimilate the foreign ele-

ments that come to us, read these lines quoted by the Sacramento Church Federation from Current History. They appear in an article by Orebaugh and are startling in their cynical truth:

"I am an immigrant. . . . You want to change our way of life and wipe out our back ground. You will do nothing of the kind. When I came here as a girl, you were a race of prudes. Women were so modest and sweet, men so sickening in their milkop politeness. You have not changed us; WE CHANGED YOU. We are no longer jailed for acting as we did at home. You will not make sops of us."

The problem is set squarely before us in those words. This woman has sensed the situation, but she has failed to realize that every American citizen is one of the YOU about whom she speaks. She has come to our land for freedom, for opportunity, for promotion, but like tens of thousands of her kind, she has refused to surrender the qualities of the civilization which made her lot in Europe a bitter one, and even boasts of that fact. Yet, while she boasts, she is aiding in forging for the slave-collar thrown off when she left Europe a new bond and laughs in glee while the political demagogues of Europe wait to bind it about her scarred neck!

### Prohibition an Example

The prohibition battle now on is an example of the blatant and sneering attitude of the European element in our nation. They do not realize that the drink habit has been the most potent factor through all the centuries in enslaving the masses. They do not know much save the desire to gratify their carnal natures. The lofty idealism that characterizes the average American man and woman has never throbbed within their breasts or beat at the casements of their minds. Hence, when they hear the stories of the stein, or of vin rouge, they immediately believe that all the happiness has been driven from their homes by the prohibition laws. They do not think for themselves—few southern Europeans have ever thought for themselves—hence they believe the political demagogues who harangue them from the street corners or bray over the radios. And like the negro savages of the Congo, they walk innocently into the traps set for their enslavement, jeering at the advice of true Americans whom they have been taught to despise.

European countries—all countries of the world except the English-speaking lands—have settled themselves down to peaceful enjoyment of the wine cup. Mussolini can come as a dictator and relegate the dives from the foreground, but they exist none the less, for wherever there is a licensed grog shop somewhere not far away will be a gambling den and a red-light room. Workingmen go and spend their wages for liquor instead of investing the money in securities that pay dividends. A vicious circle is perpetuated in the middle of which the laborer turns in his sickening dizzy round, never having a chance to pause long enough to know what lies without, blinded by the devices of the wealthy enslaver or the conscienceless dictator.

### Do We Care?

The question that constantly besets the editor of these columns is, "Do Americans really care what becomes of their nation?" If we do, then why are we such slaves to partisan politics? Why will we follow some political machine into the jaws of perdition rather than assert our individual freedom, rather than stand on our own feet and be free? Why do we swallow the propaganda of Rome and her American henchmen, smile while we take the poisonous dose, and then turn and rend our dearest friends and wisest counselors when they warn us against the deadly cup? If we love our own civilization, why do we not assert our individual power and command the reverence our institutions are due? Why wink at Sabbath violations? at the sickly efforts of some officers to enforce the laws? at the jibes and jeers which a Mencken, or a Brisbane, or a Colliers makes at our sacred Federal Constitution? WHY?

There is but one possible answer: We either do not know what it is all about, or else we have become so calloused that we do not care. Like the

poor fellow who has had three drinks of alcoholic beverage, knowing he is tramping on dangerous ground but bartering his soul to go on, we Americans know we are on the verge of a cataclysm. Even the workingman with his meager education can tell you that. Just around the corner of tomorrow lies the eruption; we are hastening its advent; we know we are responsible for its coming; we know we can avert it by amassing our strength behind American ideals. Yet we go on, following the bent of our own prejudiced natures, and in the end we shall pay a horrible price.

### A Prophecy

When the news came to our home that the Democratic Convention in Houston (1928) had nominated a wet Roman Catholic for the presidency, this editor said to his wife: "The culmination is rapidly approaching. The Democrats will be hopelessly defeated this year; but four years from now they will have another wet, Catholic-bent candidate who will be elected, and then we shall be in for a social, economic and political revolution that will overwhelm us with suffering, and may sweep us into actual bloodshed and civil war."

So far we have seen nothing that has caused us to change the prediction, except the growing signs of a mighty nation-wide revival of the Christian religion. The effort of the past months to overwhelm the land with hard times for the purpose of gaining political ends is but a sign of the day in which we live. **Men will prostitute their souls for the sake of political gain and crucify the masses of our people for their own sordid ends.** Revolution is brewing; the men of affairs are sensing it; the magazines are writing about it, some of them fomenting the struggle. European aspirants for world power and rule are behind the scenes fanning the glowing embers of strife and watching with multitudinous trained eyes every little flame that leaps from the glowing beds of sedition.

If we love our country and its institutions, we will pray with all our souls for a heaven-sent, spirit-endowed revival that will burn out the dross from American hearts and drive to cover the devil's cohorts. The cry, "America for Americans!" is no little cry, and it means no little thing for our land in this day of tragedies and world unrest; for if real Americans are not for their land, who will be?

### DR. LIVINGSTON JOHNSON DEAD

News comes of the death of Dr. Livingston Johnson, Saturday night, February 7th, at his home in Raleigh, N. C. For the past fourteen years Dr. Johnson has edited very ably the Biblical Recorder, the Baptist paper in North Carolina, having succeeded Dr. Hight C. Moore in that capacity when he was called to Nashville as editorial secretary of the Baptist Sunday School Board.

Prior to becoming editor, Dr. Johnson was State Mission Secretary in North Carolina for fifteen years, and for forty years he has been an outstanding leader among Southern Baptists. Truly "a prince and a great man has fallen in Israel."—Walter M. Gilmore.

It is with deepest sorrow that the editor has learned of the death of this beloved contemporary. Through many years we have watched his pen and sought to follow his big brain. For six years we have kept close to him, reading every week the items from his pen. We shall miss his smile and counsel from our ranks.

May the God of all peace comfort and strengthen his loved ones and lead in the choice of his successor.

The daily press is far in the lead and the people in the pew are a close second in sounding a note of impatience against pulpsters who have deserted their task of preaching the gospel and teaching the Bible. Scanning the church notices in our Saturday newspapers, what a medley! What a mess! The public is offered politics, reform, companionate marriage, experiment in sex, book reviews, criticism of public officials, vaudeville performances—anything and everything but the Word of God!—Watchman-Examiner.

## PUBLIC OPINION

### THE ONE-CHURCH TOWN

But for the explanation that the following clipping was taken from a secular exchange, one of the Indianola papers, readers might think it was hatched in our mental incubator. It simply shows that others are thinking along the same line. This paper says:

We are having revival meetings in our town. All the churches are uniting. We don't take much stock in this criticism of the churches because they don't all get together and have one church. Most of that kind of criticism is a threadbare excuse for not helping any church. If the churches all got together in one church, that church would be as dead, as backward, and as hide-bound and purse-proud as any other monopoly. The Christian world had it that way once. Martin Luther rebelled and put new life into religion, new hope into mankind, and created a new spirit of progress in material matters as well as in matters of the soul.

But the churches can work together like neighbors without all being in the same family. They can help each other in harvest, and that is what they are doing now.

Indianola is a pretty good town, supposedly on a bit higher moral plane than the average. Some people like to think that, anyway. Some others doubt it. At any rate, there are a lot of us here who don't smoke, drink, swear, nor gamble; and that is about the measure of our Christianity. We are a fine brand of "don't" Christians.

We can "point with pride" to the things we have not done; but what have we done? Can we point to anything we have done to make the community happier? Have we alleviated any suffering? Have we said or done anything to make some down-hearted, unfortunate take new heart and feel that God is in the world as well as in heaven? If we have done a few good turns, have we done as much as we should have done in proportion to what we have received at the hand of Almighty Providence?

Have we formed the habit of counting our own blessings and the other fellow's troubles? Or do we count our own troubles and the other fellow's blessings, and growl and pinch the pennies because we don't have more?

Shake out of it. Come to the revival meetings. Let there be a revival, and the harvest will follow as sure as day follows dawn.—Baptist Record (Iowa).

### DR. WILL DURANT'S LECTURE

By Eldridge B. Hatcher

I heard him in Memphis. Hundreds, so the paper stated, were turned away. His subject was "Is Progress Real?" and in his lecture he drew two pictures—one pessimistic and the other optimistic. With the history of all previous centuries apparently at his fingers' ends, he showed us that the verdict of the past is that there is change but no progress. Civilization is moving in circles but not advancing. Improvements in machinery and conveniences, but man fundamentally does not improve nor change. As Dr. Durant, with broad, masterful strokes, drew the doleful picture it became easy to understand his signal popularity as a writer and speaker. He thinks in world terms and projects his pictures and conclusions against a vast historical background. He charmed me as he stood before the rich storehouse of history and philosophy and handled its treasures as a master.

But a disappointment awaited me. At the close of the first picture, which brought a gloomy pall upon his audience, he said that he had purposely used strong, dark colors in order to prepare for the second picture of light and hope. But instead of refuting the claim of pessimists, he said he would now follow a bright picture of the progress of man. But here it seemed to me his wings faltered and he made a lower flight, and some of the stars of hope that he set shining in his sky seemed to flicker with a pale light. Much of real progress

which he mentioned was progress in material and intellectual, rather than in moral and spiritual realms.

But the monstrous fact about the lecture to me was his omission of any reference to Christianity or religion. Think of discussing the progress of the human race without mentioning Christianity, or even religion, as one of the factors in the movement! I wondered whether the fact that Dr. Durant's audiences on his tours are composed not only of religious people but of enemies of religion, has decided him to leave the religious element out of his addresses. I do not know. But in leaving religion out he was omitting the very heart of humanity's experience during the centuries.

May I add, as a sort of postscript, a thought that struck me during the lecture. My mind scanned the track along which Christianity has moved since the days of Christ, and with the speaker picturing the onward march of civilization I tried to picture Christianity leading the procession, and I suddenly found myself facing the fact that Christianity, as presented in the world today, has gone backwards as compared with its triumphs of the first century. There arose before me the picture of the early Christians spreading their religion over Asia and Europe like a prairie fire, with multitudes of them going to their deaths. Suppose their successors had kept the torch lighted and advancing in similar fashion from that day to this. Ah, Christ may then have come centuries ago.

But behold the contrast between then and now. What do those Christian martyrs think of us as they behold us today in our lack-a-daisical apathy and worldliness. Christianity has given to our civilization its best treasures, but, alas, how paltry and few they are compared with what might have been if the examples of the apostolic days had been followed during the succeeding centuries.

Let Christians of today take up the dust-covered standards of the early days and spring forward with them in the same self-sacrificing and enthusiastic spirit of the early martyrs, and then we may have some ground for boasting of the progress of Christianity.

### TIME FOR PROTEST

Millions of people have reverence for hymns and for the sacredness associated with them. Among those hymns which have stirred noble impulses for generations is that whose refrain goes:

Hallelujah! Thine the Glory;  
Hallelujah, Amen.  
Hallelujah! Thine the Glory;  
Revive us again.

Last Friday night over the Columbia radio broadcasting system a group of singers perpetrated this:

Hallelujah, give us a cocktail;  
Hallelujah, Amen.  
Hallelujah, give us a highball,  
To revive us again.

Are there no limits of decency to which so-called entertainers can be confined? Is a great means for disseminating information and entertainment to be prostituted thus without protest? Even if this is not sacrilegious, it is profane, and those who reverence holy things ought to be protected from it.—Alabama Journal, Montgomery, Ala., November 10, 1930.

### WHAT IS THE BAR ASSOCIATION?

The American Bar Association vote of 13,779 to 6,340 in favor of repeal of the eighteenth amendment represented only three-fourths of the entire membership.

And in this connection, Edward T. Lee, Dean of the John Marshall Law School, Chicago, bids us remember:

1. That the American Bar Association is composed of about 20 per cent of the lawyers of the country.
2. That eight states and the District of Columbia, where people do not vote, contain more than one-half of the membership.
3. That of its 27,000 odd members far more than one-half live in cities of 50,000 and over.

New York (including Brooklyn), Chicago, Boston, Washington, D. C., Los Angeles, Philadelphia, Detroit and St. Louis; eight cities, contain more than one-fourth of the membership.

4. That the total vote cast by the American Bar Association for repeal of the eighteenth amendment, 13,770, represents about one in ten of the total number of lawyers in the United States.

5. That the result of the vote merely discloses what is no news, that cities are wet while the country is dry.—Presbyterian Advance.

### SOME OBSERVATIONS ABOUT THE DROUTH AND DEPRESSION

(From page 1.)

ceives in trust another's money has joined a moral as well as a business contract. Bankers have not stolen the people's money, but they have jeopardized it to where the showdown has discovered that they have trifled in risks and such securities as to bring ruin to their constituency. There is no moral excuse nor business reason for any bank to fail. **It is the spirit of risk and presumption alone that causes banks to fail.** Fire cannot ruin a bank if it carries proper insurance. Thieves cannot wreck a bank if it carries the right sort of protection.

A bank has perfect open recourse to protection from all disasters except the one disaster of being run by men who, in their scramble for quick gains, refuse to carry enough liquid assets to tide over all demands. No bank has a moral right to operate which cannot voluntarily liquidate dollar for dollar any day in the year. Honest values and honest principles are the only elements that can keep a bank from failing. It would be wonderfully refreshing to see our Congress turn aside from the whiskey debate long enough to put some teeth into the banking laws of the country that would save the innocent public from losing its wealth at the hands of an inadequate banking system.

Another lesson to be learned from the present condition of the country is the heartless and conscienceless practice of party politics that is going on in the face of the nation's common needs. Our Senate and Congress seem to be filled with politicians who rush madly into the scramble to capitalize the drouth or any other public calamity for political purposes. For party advantage, these politicians would attempt to saddle upon the President every evil fortune of the world over which no human has any control. The national crisis demands the work of statesmen while we must put up with a set of grasping politicians.

Another lesson to be learned from the present confusion is the sad fact that the American people seem to spend their money as fast as they make it; and when a condition of temporary unemployment prevails, thousands have to get in the bread line for something to eat. Our country has just passed through an unprecedented era of prosperity. The highest wage scales of all history have prevailed for the past decade. The greatest industries of all time have been builded up. Products of every type have soared to the top notch in prices; yet we find that a one-season drouth and a few months of unemployment have put multitudes on the pension lists of public charity! What a pitiable commentary upon the spendthrift, wasteful spirit of our population!

In the midst of all these things, Christ's cause has been made to suffer. We are faced with the faithless spectacle of churches practicing a policy of retrenchment because of a temporary financial depression over the country. God is the only one who can send rain and heal the drouth, yet there are church members who seem to think that they can retrench on God's work and then try to pray for rain!

One thing is certain: America does not need a return of so-called prosperity near so much as it needs a return to God and to a dutiful obedience to His commands. Every American citizen needs to memorize the third chapter of Malachi. The chaplain of Congress ought to read this chapter before Congress every day for a solid month. In its message we have the only cure for the drouth and the only and quickest way back to prosperity for all the people.

# Jesus the Friend of Sinners

SUNDAY SCHOOL LESSON, FEB. 15, 1931

By O. W. Taylor

Scripture: Luke 7:36-50. Golden Text: 1 Tim. 1:15.

**Introduction:** The events of our lesson took place in the early Galilean ministry of Jesus. Some say they occurred in Capernaum; others, that they occurred in Nain. That Jesus was "the friend of publicans and sinners," was a frequent criticism. We hold the title to reflect His everlasting glory. Jesus was the Friend of sinners, but not of sin. He saved sinners and said, "Go and sin no more." His friendship for sinners made them, when penitent, the friends of Himself and the enemies of sin.

## I. A Proud Pharisee (Verse 36)

1. **Typical:** This Simon was one of the nine Simons named in the New Testament. He was "one of the Pharisees"—that is, he was a typical one. After the ministry of the Old Testament prophets ceased, a band of godly Jews arose who sought to keep alive love for God's law. The movement degenerated into the formal and hypocritical Pharisaism of the Saviour's day.

2. **Curious:** Simon had been revolving in his mind the status of the Master (Verse 39). He invited Jesus to his house to "size Him up." His misapprehension of the Lord, his incivility to Him, and his unrealized need of forgiveness evince that his motive was not very high. It was Pharisaic curiosity. So Simon received Jesus into his house, while the penitent woman received Him into her heart.

3. **Self-Righteous:** Pharisaism was self-righteousness, the effort to be saved by personal merit and works (Luke 18:9-14). Outwardly, Pharisees were moral and religious; inwardly, they were sinful and corrupt (Matt. 23:27-28). Their religion was form and ceremony. Simon, being self-righteous, was stone blind. He could neither see the Saviour in the Saviour nor the saint in the sinner saved by the Saviour. Jesus took advantage of social contact with this man because of the opportunity for teaching and demonstration that the occasion would afford.

## II. A Proved Penitent (Verses 37-38)

1. **Character:** "A sinner." That is, she was a prostitute. She had no character to recommend her, but had a good character when Jesus had finished with her! A saved harlot is no longer a harlot. The applied atonement does not excuse sin, but covers it and removes it. "Neither do I condemn thee; go and sin no more."

2. **Penitence:** "Stood at His foot behind Him weeping." At an Oriental feast, uninvited guests could gather and observe the affair and listen at the conversation. Divans or cushioned couches were put at the table and on these the invited guests reclined on the left elbow with the feet extending behind. This sinful woman stood behind Jesus and, as the word signifies, "began wetting His feet with her tears." The realized contrast between His holiness and her holiness, coupled with His offered mercy and grace, moved her to hot and copious tears. Evidently she had before this heard Him preach that He had come to "call sinners to repentance," and had heard Him hold out hope to "the publicans and the harlots." Conviction came and penitence followed. It is true that "repentance is a matter of the heart and not of the eyes," but one feels that more actual weeping in the heart over sin today and overflowing into the eyes, would be a healthful sign.

### CORRECTION

In the lesson for February 1st on "The Great Physician," we inadvertently made our lesson writer say, "Healing is an integral part of the atonement," when what he did say was "Healing is NOT an integral part," etc. We are always sorry when such an error slips by the proofreader.

3. **Devotion:** "Kissed His feet, and anointed them with the ointment." To get to Jesus, she risked the possibility of being gruffly ordered out of the house by the Pharisee. For an Eastern woman to be seen in public with disheveled hair, was one of the greatest humiliations. The smug host not furnishing a towel, she let her tresses down to wipe her tears from Jesus' feet. She was willing to be humiliated to show her love for Him. Probably the alabaster box or cruse of perfume had formerly been an implement of her shame. She put it on Jesus' feet, not feeling worthy even to attempt putting it on His head. It was a mark of her supreme respect and her recognition of His supreme Lordship. Further, it signified her break with the past. Henceforth, her affections and her belongings should be devoted to Him. Grace brings sinners to the feet of Jesus. In Him, "righteousness and peace have kissed each other" on the Cross, and the child of grace longs to kiss the feet of Him in Whom these have embraced. Amazing grace in Jesus moved her to "shower His feet with kisses," as the words may be rendered, and dry them with her flowing tresses and anoint them with fragrant ointment. Those embraced in His redemption long to fall prostrate and kiss the Master's blessed feet. And, in spirit, they do "kiss the Son."

## III. A Penetrating Prophet (Verses 39-47)

1. **Reading Thought:** Thoughts are written on the face for those who can read them. Jesus "understandeth our thoughts afar off." The Pharisee's idea of holiness was that it was contaminated by touching or being touched by a sinner. Such a holiness is but unholiness. The sunlight is not vitiated or defiled by contact with muddy water, but lifts it and purifies it. The contact of penitent sinners with Jesus does not defile Him, but lifts and purifies them. That religion which shuns helpful contact with sinners is false. "Simon, I have somewhat to say unto thee."

2. **Proposing a Test:** Simon could understand a parable expressed in financial terms, fell for it, and entangled himself. Two debtors owing diverse amounts, say \$100 and \$10, were equally unable to pay, because both were insolvent. Upon their plea, the creditor "frankly (freely) forgave them both." "Which of them will love him most?" Perhaps Simon rather begrudged his answer, but he "rightly judged": "He to whom was forgiven most."

3. **Making an Application:** A harlot had treated Jesus better than His own host had! She made up for the host's lack of common and ordinary civilities. Jesus would have paid no attention to His host's discourtesy but for the Pharisee's state of mind and heart and for the opportunity of teaching which the occasion offered. An Eastern host customarily kissed the face of a guest in his class and the hand of a superior. Simon withheld this, but the woman "showered His feet with kisses." The host was supposed to furnish water, a towel, and a servant to bathe the feet of his guest. "This woman" furnished her tears for water and her tresses for a towel and herself for the servant. The host should have furnished the fragrant ointment for the head of his Guest; this woman furnished the ointment for the feet of Jesus, which she did not feel worthy to put upon His head. Her devotion and tears made up for Simon's bold discourtesy. It takes the sense of sin realized and the sense of sin forgiven to move us to treat Jesus like we ought to.

4. **Drawing a Conclusion:** "Her sins, which are many are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." Luke says this woman was "a sinner," and Simon said she was "a sinner," and Jesus said "her sins are many." Nevertheless, the verdict of the Friend of penitent sinners was "forgiven." The clause, "for she loved much," must not be misconstrued. Jesus had already given the order of forgiveness and love, that the love issues from the forgiveness (Verses 41-42). Hence, the meaning is: "Her sins, which are many, are forgiven, as evidenced by the love she has here expressed." Her love evinced her prior forgiveness. Probably her forgiveness took place at the moment when she ap-

proached the Saviour in her penitence, with her thick, falling tears. "For every step the sinner takes toward God, God takes ten toward the sinner." Her subsequent actions became the outflowing of her love. Poignant sense of sin and realized forgiveness are necessary to much love for Jesus. A cold, unfeeling, businesslike, so-called "decision for Christ" can never issue in deep-loving saints, nor any kind of saints. Even the accountable child who, in point of time, may be considered as being indebted only "fifty pence," has a poignant sense of sin under conviction. According to relative and human standards, some Simon may feel that he is in sin to the depth of only "fifty pence" and that somebody else is in to the depth of "five hundred." In the last analysis, both are desperately "guilty before God" (Rom. 3:19) and bankrupt. And even "the publicans and the harlots go into the kingdom of God before" that Simon because they repent before he does (Matt. 21:31). Some Simon may, in a providential or in an alleged sense, be "forgiven little" and flatter himself that he loves. But his "love" is very little; what he calls love is only alleged. A penitent and forgiven harlot outstrips Simon in salvation and in love! Being born again is a revolutionary matter. One cannot enter into this in the cool sense in which he might make a trip to the bank. If this fact were more generally believed and observed, we should have fewer unconverted people in our churches!

## IV. A Propitiating Priest (Verses 48-50)

1. **Pronouncing Forgiveness:** "Thy sins are forgiven thee." The sins had been already forgiven; this is the word of absolution, the capstone on the blessed experience. Only a priest can truly pronounce such absolution, and only Jesus is such a Priest.

2. **Announcing the Basis:** "Thy faith hath saved thee." Faith in what or in whom? Faith in Jesus as Saviour. Jesus "bore our sins in His own body on the tree" (1 Pet. 2:24), we turn our salvation over to Him (2 Tim. 1:12), and we are "made the righteousness of God in Him" (2 Cor. 5:21). The whole value of the Lord Jesus is credited to us, the Spirit operates in us, and we are "born again." Even a harlot is delivered from harlotry and becomes a saint! The parable Jesus spoke illustrates the status of this woman and the status of all sinners. All are bankrupt, but, in response to penitent faith Jesus just gives them all He is worth, and "freely" forgives them of their sins. On the slab at John Newton's grave are these words: "Sacred to the memory of John Newton; once a libertine and blasphemer and slave of slaves in Africa; but renewed, purified, pardoned, and appointed to preach that gospel which he labored to destroy." Jesus, "the Friend of publicans and sinners"! Thou dost freely forgive and make us love Thee much when we come to thee penitent, recognizing that we are in debt and have "nothing to pay." "Go in peace," thou dost speak, and "there is a great calm."

### QUESTIONS.

(1) In what sense was Jesus the friend of sinners? (2) What is the modern counterpart of Pharisaism? (3) Why did Jesus go to Simon's house? (4) What kind of a woman bathed his feet with tears? (5) Why was she weeping? (6) How did she show her devotion? (7) How did Jesus test Simon? (8) What was the outcome of the test? (9) What is the basis of forgiveness? (10) Give a present application of this lesson.

## Tennessee Central Railway

ANNOUNCES

REDUCED ONE-WAY  
COACH FARES

ON AND AFTER JANUARY 15, 1931

**ATTENTION, MESSENGERS TO THE SOUTHERN BAPTIST CONVENTION, BIRMINGHAM, ALA., MAY 13**

Data on the leading hotels of Birmingham is listed below. Early reservations should be made by those expecting to attend the convention. Reservations should be made to the hotel direct. Insist upon acknowledgement from the hotel, and bring said acknowledgement with you when you come, without fail. Confusion can thus be avoided.

Rooms in smaller hotels, boarding houses and residences will be available at moderate prices. Those desiring the latter accommodations should write our office, 517 N. 22nd Street, Birmingham, Ala., giving exact accommodations desired.

For further information address J. R. Hobbs, 517 N. 22nd Street, Birmingham, Ala.

**BIRMINGHAM HOTEL RATES**

Bankhead—A. B. Cansler, manager; 2300 Fifth Ave., N.; 350 rooms, all with bath. Rates: Single, \$2, \$2.50, \$3, \$3.50, \$4, \$5; double, \$4, \$5, \$6, \$7.

Empire—I. K. Fabian, manager; 2130 Fourth Ave., N.; 100 rooms, 50 with bath. Rates: \$2, \$2.50, \$3; 50 without bath. Rates: \$1.50 and \$2.

Molton—J. A. Driver, manager; Fifth Ave. and 20th St., N.; 146 rooms, 104 with bath. Rates: Single, \$2.50, \$3, \$3.50; double, \$3.50, \$4, \$4.50, \$5. 42 without bath. Rates: Single, \$2; double, \$3.

Redmont—W. G. Moffatt, manager; corner 5th Ave. and 21st St., N.; 203 rooms, all with bath. Rates: Single, \$2, \$3, \$3.50; double, \$3.50, \$4, \$4.50, \$5 and \$6.

Thomas Jefferson—C. S. Pryor, manager; Second Ave. and 17th St., N.; 350 rooms, all with bath. Rates: Two persons in a room, one double bed, \$4 per day, \$2 each; same in twin beds, \$5 or \$6 per day, according to size and location of room. Each additional person in a room, separate bed, \$2. Room with two double beds for four persons, \$7 per day or \$1.75 each. Large rooms, 4 to room, separate beds, \$2 per person; 6 or 8 to room, separate beds, \$1.50 per person.

Tutwiler—Coleman J. Hudson, manager; corner 5th Ave. and 20th St., N. 415 rooms. Rates: \$2.50 to \$15.

Hillman—Ben Duncan, manager; corner 4th Ave. and 19th St., N.; 170 rooms. Rates: Single, without bath, \$1.50; double, \$2.50. With bath, single, \$2 and \$2.50; double, \$3 and \$4.

Morris—W. H. Grisham, manager; First Ave. and 19th St., N.; 140 rooms. Rates: Single, \$1.50; double, \$2.50 and \$3. With bath, single, \$2.50 and \$3; double, \$3.50 to \$5.

Make your reservations direct with hotel selected.

The above rates will be protected during the sessions of the W. M. U. and Southern Baptist Convention.—T. Jeff Bailey, Director.

**SOUTHERN BAPTIST COLLEGES A RECRUITING GROUND FOR NORTHERN SEMINARIES**

By President John R. Sampey

I was surprised last spring to receive a letter from a young preacher who stated that by reason of his brilliant record in college he had been offered by a theological seminary a thousand dollars a year in money and the guarantee of a salary of twenty-five hundred immediately after graduation from the Seminary. He wrote to ascertain whether I could make him a better offer, as he thought he would like to attend the Southern Seminary. I replied that we were not in the market.

The supply of ministerial students in the colleges and universities in the North and East is not sufficient to fill the halls of the theological seminaries. Some of these seminaries have large funds given for the support of worthy and needy young men preparing for the Christian ministry. Some of them have endowed scholarships for the support of promising young men. Naturally the institutions possessing large endowments given specifically for the support of theological students wish to spend the income in the education of promising young men who are graduating from the colleges and universities. Some of the oldest and most

liberally endowed seminaries hesitate to receive as regular students any men other than B.A. and M.A. graduates from standard colleges. The newer seminaries, most of which were founded in the interest of a warmer evangelical faith, are thoroughly democratic and receive men of varying degrees of culture. They have been unwilling to set up requirements for admission which would exclude all of the apostles except Paul, and possibly Judas Iscariot. Of 417 students in the Southern Baptist Seminary last session, 304 were B.A. and M.A. graduates of standard colleges and universities.

A seminary that limits itself to college graduates must look to the colleges as its recruiting ground. If it possesses ample funds, it may make a most attractive appeal to the young man who has had a hard struggle to remain in college and who is embarrassed by debt. The executive head of such a seminary can transfer the residence of the young preacher at once from Poverty Row to Easy Street.

Young preachers of high ideals naturally hesitate to offer themselves to the highest bidder. In all my personal interviews with prospective students I lose interest in a young man as soon as I detect the effort to boost the amount of financial aid he is to receive. While worthy and needy men ought to be helped to go forward without interruption with the preparation for their high calling, the man who imagines that the denomination owes him a living without any effort or sacrifice on his part is welcome to go where he can have an easy time. Great pastors and missionaries do not grow in such an atmosphere.

I must state with perfect frankness my greatest fear from the development of the past two or three years. It would appear that the visitors to our Southern Baptist Colleges wish to skim the cream of our prospective students. Southern Baptists may well consider the effect of such a movement on our future leadership. Will the M.A. and brightest B.A. men return to us after three or more years in another section better equipped to carry on the work of Boyce and Broadus and Mall and Carroll and Gambrell and Mullins?

The Southern Baptist Theological Seminary has always had some students from the territory of the Northern Baptist Convention, but we have never made a campaign for students in Northern Baptist colleges.

**SUNDAY SHOW FOLK AND MEMPHIS POLITICIANS "ACCIDENTALLY" TRICK TENNESSEE PEOPLE**

By Livingston T. Mays

A bill recently unanimously passed both houses of the Tennessee Legislature authorizing a referendum of Memphis voters to permit Sunday movies and theaters in that city. All our legislators voted for it. Their constituents should remind them that they will vote against them at the next election.

Gov. Henry H. Horton promptly notified the Memphis delegation that he would veto this bill and any others similar to it that might be passed by the Legislature. The Memphis delegation promptly informed him that it would withdraw it. Although this delegation includes the speaker of the Senate and other lawyers who ought to know their business, they did not withdraw it, but permitted it to become a law. This Memphis delegation now tells the people of Tennessee it was so ignorant regarding legislative matters that it thought that by calling together the representatives from Memphis and having a private vote among themselves to withdraw the bill it would be killed. Did they think that? If they did, they are quite ignorant. If they did not think it, they are—! Words cannot tell what.

**Sunday Shows Threatened for Whole State**

Now comes the political boss of Memphis and the mayor absolutely favoring Sunday shows for the whole state of Tennessee and stating that they will try to get a law authorizing Sunday shows throughout the state and calling Sunday laws "blue laws" which must be repealed.

Constitutional lawyers state that the law which "accidentally" was put over is unconstitutional be-

cause it permits referendum and because it gives one city rights not given to all cities of the state. If a qualified lawyer had drawn the bill, it would have permitted Sunday theaters in cities of over two hundred thousand population.

There is no way to beat powerful moneyed interests like the movie and theater trust, owned almost entirely by Jews and other enemies of Christianity, except for every Christian patriot to personally see and write and wire his representative in the Legislature to watch for other tricks and moves to destroy the Christian's Lord's day.

Politicians influenced by the theater interests argue that they wish "innocent amusement for the laboring man on Sunday." The laboring man owes his day of rest to the laws against Sunday desecration and should not be fooled into letting this entering wedge deprive him of his Sunday.

## An Interpretation

By J. B. Lawrence

(We gladly pass on this word of explanation. We ask our readers to re-examine the quotations and article in last week's issue in the light of these comments.—Editor.)

Dear Brother Editor: I have read your interpretation of the article in the Big Tract for January on the subject, "Are We Going to Destroy Our Mission Work," and I am sending to you my interpretation of that article and my purpose in writing it, hoping that you will find space for it in your columns. What I am saying is by no means an argument, but since your interpretation is altogether different to my purpose and intention, I desire to state what I did intend and what I said is not clear, then to make it clear.

1. The article to which you refer is intended as a defense of the Co-operative Program at the two places where the Program is breaking down—namely, in the putting on of the budget in the local church and the disposition of some states to charge preferred items, not operating expenses for collecting and handling funds, against the Program before distribution is made.

2. I say in the article that the problem is "one for our churches to solve," but how? Not by taking special offerings, but by putting "Home and Foreign Missions into their budgets for definite, adequate amounts just like they put the 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 the pastor's salary." It seems to me that this statement is plain enough; but if it is not, let me say that I was suggesting that the church set out in its budget a definite amount for the South-wide causes just as it sets out a definite amount for the pastor, and not do as many churches do, simply say Co-operative Program so much, or as many do, lump the whole budget of the church into one item without any basis of distribution between South-wide, state or local causes. I maintain, as I have maintained all along, that the budget of a church is twofold—first local, second denominational, and that the two sections ought to be set up separately, and that both sides ought to be itemized. I was talking about the local church making up its budget when it takes its every-member canvass.

3. In the article in question I speak of getting back to the churches, but not to take offerings but "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; that Christ put the churches squarely under the task of evangelizing the world." This is simply a statement of a Biblical fact and not a criticism, either direct or implied, and not one word about special offerings, nor did I have such a thing in mind when I wrote the article.

4. The other thing referred to in the article was the charging of preferred items to the Program funds before any distribution was made to any of the objects. My contention here is that "a Co-operative Program is or should be a Co-operative Program." I am not thinking of overhead charges, which charges have been agreed to, for I say that the Boards "are allowed to charge

their overhead expenses against the Co-operative Program receipts before the money is distributed." If this is not clearly the meaning of the article in question, then let me say that my effort to be brief made the meaning obscure.

5. There is nothing said in the article, so far as I can find or so far as I purposed, that advocates special collections, or that intimates that I was making a plea for special designations. It is only a brief statement of a real condition with the suggestion that the whole problem of whether we stay in or go out of the mission business is in the hands of our churches, and must be determined when they make up their budget and put on their every-member canvass.

**RECEIPTS AND DISBURSEMENTS FOR JANUARY, 1931—CO-OPERATIVE PROGRAM**

<b>Southwide</b>	
Foreign Missions .....	\$ 4,650.00
Home Missions .....	2,170.00
Relief and Annuity .....	651.00
Education Board .....	310.00
Southern Baptist Theological Seminary .....	310.00
Southwestern Baptist Theolog. Seminary .....	471.20
Paptist Bible Institute .....	362.70
W. M. U. Training School .....	49.60
American Baptist Theological Seminary .....	93.00
New Orleans Hospital .....	232.50
<b>Total .....</b>	<b>\$ 9,300.00</b>

<b>Statewide</b>	
State Missions .....	\$ 3,348.00
Orphans' Home .....	1,488.00
Memorial Hospital .....	930.00
Carson and Newman College .....	930.00
Union University .....	930.00
Tennessee College .....	930.00
Nashville Hospital .....	558.00
Ministerial Education .....	186.00
<b>Total .....</b>	<b>\$ 9,300.00</b>
<b>Grand total .....</b>	<b>\$18,300.00</b>

The following designated funds were also received and disbursed:

Brotherhood .....	\$ 175.00
Baptist Bible Institute .....	392.56
Harrison-Chilhowee Institute .....	146.09
Ministerial Education .....	9.73
New Orleans Hospital .....	13.80
Union University (reported) .....	702.95
W. M. U. Specials .....	145.25
Home Missions .....	52.61
State Missions .....	242.40
Foreign Missions .....	6,646.12
Orphanage .....	2,726.31
Memorial Hospital .....	9.73
Relief and Annuity .....	57.00
Executive Board, Tennessee Baptist Convention, O. E. Bryan, Executive Secretary-Treasurer.	

**THE CHRISTIAN CHALLENGE IN CHILI**

By Ernest O. Sellers

One of the "high lights" of the Latin-American Baptist Congress, held in Rio de Janeiro last July, was when our veteran of fifty years this next March, Dr. W. B. Bagby, arose to review Baptist history and progress in South America, especially as he has witnessed it in Brazil.

Though he spoke in Portuguese, those of us who could not speak, nor fully understand the language, felt the thrill of his story as it was given us in snatches by interpreting friends. A few weeks later, in Sao Paulo, Dr. Bagby went over his notes with me privately and the wonder of it grew. Dr. Bagby's name, fame and influence are known and felt in every corner of South America. His contact with Chili was interesting.

Baptist work in Chili was indeed of humble origin. About fifty years ago there emigrated to that land a Scotchman, W. D. T. McDonald, to engage in business. At the end of his contracted term of service he remained in the country and became a colporteur for the British Bible Society. He traveled chiefly in north Chili, also some in Bolivia and Peru, but finally settled near Tamuco which

is fifteen hours by rail south of Santiago. (Chili is as long as from New York to San Francisco and averages less than 100 miles in width.)

In Valdivia, south Chili, Mr. McDonald found a German colony among whom was a small group of Baptist believers. To these he witnessed, with them held communion and a church was formed.

In 1907, the year the Brazilian General Baptist Convention was organized, a German, Carl Roth, living in Rio Grand du Sul (extreme south Brazil), made a journey to Chili. There he met McDonald and told him of Dr. Bagby who at the time was living in Sao Paulo. McDonald wrote to Dr. Bagby appealing to him, or others, to come and help the believers in Chili. He said: "Valdivia (father of Isaiah Valdivia of B. B. I.) and I and a few Germans need an association here in Chili, and Brazilian Baptists need a mission."

Dr. Bagby received this letter the morning he left for Bahia where the Brazilian convention was organized. Reading it to the new body (June, 1907), they at once accepted the appeal as a call for foreign mission endeavor and delegated Dr. Bagby to make a visit to Chili.

In less than a year Solomon Ginsberg, who was secretary of the newly organized Foreign Mission Board of Brazil, had raised the necessary funds, and in March, 1908, Dr. Bagby proceeded through Argentine, over the Andes to Santiago, and thence to south Chili.

Returning to Brazil, he reported in June, 1908, to the Brazilian convention. Thereupon they adopted Messrs. McDonald and Valdivia as their representatives, paying for a major portion of their support. Afterwards Argentina and Mexico co-operated with the Brazilian brethren in supporting the work up until 1919 when the Southern Baptist Foreign Mission Board assumed the full responsibility.

Today there are 38 Baptist churches in Chili with nearly 2,000 members and the school at Tamuco, in both its equipment and the work being done, was one of the most significant of any I saw in South America. It ought to be enlarged to meet the increasing demands; especially does it need a boys' dormitory. This school has also a small theological department.

While visiting and speaking in Tamuco I met Brothers Valdivia and McDonald, both of them now well advanced in years but respected and loved for their work's sake. I could not talk to Brother Valdivia, but we hugged each other in true Latin style, and for 24 hours he scarcely let me out of his sight, calling me the "American Father" of his son, Isaiah.

All of our missionaries—J. W. McGavock and wife at Santiago, in whose home I was entertained; J. L. Hart, Miss Marjorie Spence; Miss Agnes Graham, principal of the Tamuco School; Mr. and Mrs. W. Q. Maer, and Miss Cornelia Brower—greatly impressed me by their efficiency and consecration. Miss Anna Lassiter was home on furlough.

No native pastor, anywhere in all South America, made a deeper impression upon me than Brother Espinoza, the young pastor of the First Church of Santiago whom Dr. Truett helped to ordain to the gospel ministry when he visited that city. Mr. Espinoza is a graduate of our Tamuco School and has done several years' work in the National University in Santiago. There are but few pastors in our Southland who can boast of a finer or better selected library. A large number of his books are in English, a language he speaks fluently. He interpreted for men when I spoke in his church, and he impresses every one by his modesty and sincerity. His wife, who speaks only Spanish, is a charming young mother and their young son easily captured my heart. I predict a great future for this young Spanish Baptist preacher.

Baptist Bible Institute.

"Close-up" investigation by the Foundation's Research Department shows that the anti-prohibition leaders made use of the recent prohibition referendums of the Literary Digest, the American Bar Association, and the National Economic League, to intensify wet sentiment, though the facts contradicted the claims of press reports in important particulars.—Chas. R. Jones.

**DON'T WAIT FOR IT!**

The Parable of a Little Black Hen  
(Contributed.)

"Seems that worms are getting scarcer,  
And I cannot find enough."  
Said the red and little rooster.  
Oh, my goodness, things are tough!  
What's become of all those fat ones,  
Is a mystery to me;  
There were thousands through that wet spell,  
But now, where can they all be?

But the old black hen who heard him  
Didn't grumble or complain.  
She had lived through lots of dry spells;  
She had lived through floods of rain.  
So she flew up on the grindstone  
And she gave her claws a whet  
As she said, "I've never seen the  
Time there weren't some worms to get."

So she picked a new undug spot,  
Where the earth was hard and firm.  
Jeered the rooster, "Why the new ground?  
That's no place to find a worm!"  
But the old hen spread her strong feet  
And dug on both fast and free;  
Saying, "I must go to meet the worms,  
Sure, the worms won't come to me."

Vainly spent the cock the whole day,  
Through his habit, by the ways  
Where fat worms had passed in big squads  
Back in easy, rainy days.  
Supperless the night fall found him,  
And he groaned in accents rough,  
"Hungry fowl am I as can be;  
My condition sure is tough."

Then he turned to old black Biddie,  
And he said, "It's worse with you,  
For not only are you hungry,  
But you must be tired too.  
While I watched for worms, I rested,  
So I'm feeling fairly perk;  
But how are you? Without worms too!  
And that after all your work!"

To her perch then hopped the old hen  
And she dropped her eyes to sleep,  
Saying in a drowsy murmur:  
"Young man, hear these words and weep.  
I'm plumb full of worms and happy,  
For I've dined both long and well.  
Good fat worms are there as always,  
But I had to dig a spell."

Here and there are some red roosters,  
Holding still good sales positions.  
But they cannot do much business,  
Now because of poor conditions.  
They just wait for things to open,  
Then they'll sell a hundred firms!  
In the meanwhile, pipe the old hens,  
Out there gobbling up the worms.

**SOME PICK-UPS**

By J. H. Grime

Poverty loses its sting with the man who enjoys labor and is content with his lot.

A buzzard may soar as high as an eagle, but still he is nothing but a buzzard.

Never feel too big for your task. Make yourself so, and somebody will find it out and move you. The contented mind is a stranger to trouble. "Godliness with contentment is great gain." (1 Timothy 6:6.)

One of the saddest scenes in the social and financial circle is to see one born of wealthy parents and raised with a silver spoon in his mouth and then reduced to poverty.

We must give the devil credit for industry and ingenuity. He gets in on all the new inventions. He has already the largest slice of the radio.—Lebanon Democrat.

## THE NEWS BULLETIN

### PRAISES MEMORIAL HOSPITAL

Mrs. J. W. Mount is back in Henning after three months' stay in the Baptist Memorial Hospital, Memphis. During her stay in the hospital she suffered terribly many times and finally a major operation. She hopes to gradually regain her strength, but will be inactive for some months yet. We cannot say enough for the doctors, nurses and hospital employees. They saved the life of Mrs. Mount under divine guidance. If any of the readers of the Baptist and Reflector need a hospital, our advice is to use this ministry of healing. There are many good Christian influences here.—J. W. Mount.

### ALCOA BAPTIST CHURCH

The John Cruze Brotherhood from First Church, Knoxville, visited the brotherhood of Alcoa during the week of January 25th. The people of Alcoa are greatly enthused over the meetings and feel that they have received a great spiritual blessing from contact with the various speakers. Such outstanding men as Mr. Blane and Mr. Haines were with us, showing their interest in the growth of our brotherhood.

The newly organized Woman's Christian Union, the sister to our brotherhood, is building and growing rapidly. We hope it will do for the women what the brotherhood has done for the men.

Our Sunday school is still growing. The walls will soon be burst, and the members are praying that the Lord will take care of our needs.

### A GLIMPSE OF THE GREAT SMOKIES

By J. W. O'Hara, Superintendent

The following letter from Professor Watson, principal of Cosby Academy, Cosby, Tenn., has so much of human interest that I am passing it on. He writes:

"The following report shows what our ministers and B. Y. P. U. members are doing. On January 12th the Ministerial Association of Cosby Academy was organized with George Shaver, a fourteen-year-old boy, who has been preaching two years already, as president; Gertrude Hale, a definite service volunteer, was elected as secretary; and Miss Mary Douglas Hodges, sponsor and program committee.

"These six preacher boys are truly our leaders in school, and their influence is reaching out into other communities. On January 25th five sermons were preached by these boys in five different churches. Until the weather became too cold, they held a service each Sunday afternoon at a sawmill one mile and a half from the school. Nearly thirty people live there, the poorest people anywhere near us. Their houses are just shacks. It rained one afternoon during a service, and it was impossible to keep from getting wet in any one of the five buildings. One family of fourteen lives in one room. A seven-months-old baby died a few days ago and was buried on one of the coldest days of the winter. The child's clothes was made by our home economics teacher, Miss Johnnie King. Hobart Ford, one of our boys, preached the funeral.

"Christmas cheer, fruits, candy, tops, and clothing were provided for all of these people by some of the Cosby Academy teachers. They will not come to our church very much, so we must go to them.

"When the association was divided into B. Y. P. U. groups, Miss Mary D. Hodges was made captain of Group No. 1. Five churches—Denton, Hartford, Union, Holder's Grove and Allen's Grove (Cosby Academy)—belong to this group. Only one, Allen's Grove, had a B. Y. P. U., but now through the efforts of this one B. Y. P. U., Hold-

er's Grove, Denton and Hartford have wide-awake and active unions. We have an appointment next Sunday at Pleasant Grove, a neighbor to our group, to put on a program and try to organize the young people there."

This is the type of missionary work being done by each of our schools, and in most of instances is about the only active effort put forth.

### DODD AT UNION CITY

The greatest revival the First Baptist Church of Union City has known during the present pastorate came to a close Sunday night, February 1st, with a total of 105 additions to the church, about 90 of these by baptism. Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport, La., and president of Dodd College of the same city, did the preaching. Services were held at nine in the morning and 7:30 at night. From the very first the auditorium of Union City's new building was crowded, many being turned away at night. On the closing night, Thursday night of the second week of the meeting, two services were held, one at seven and the other at eight. Dr. Dodd preached the same sermon at both hours, the first crowd passing out at the close of the first sermon and another which had gathered on the outside coming in immediately. The auditorium was literally packed at both hours.

After Dr. Dodd left, the meeting was continued through Sunday night by the pastor, J. G. Hughes, who preached on Friday night and then baptized 65 of the candidates who were awaiting baptism at that time. There were 87 additions when Dr. Dodd left and 18 more came into the church before the meeting closed Sunday night.

The entire town and community felt the mighty impact of this glorious meeting and the Union City Church feels she has a new day upon her and faces the future with much encouragement.

The singing and music in the meeting was led by Mr. W. Plunket Martin of LaFayette, Ala. Mr. Martin was formerly musical director in Dr. Dodd's church at Shreveport and the two worked together in finest fashion.

### AVONDALE HAS GREAT DAY

February 1st was a great day with us at the Avondale Baptist Church of Chattanooga. Rev. Thurman Williams of Union University, Jackson, Tenn., delivered a wonderful message on "The Shed Blood of Jesus Christ," and B. D. Bowers, pastor, preached at night. It was the fourth anniversary of the church. All the members that had joined the church since Brother Bowers has been here were recognized at the evening service. Brother Bowers is doing a wonderful work at Avondale.—Mrs. C. L. Forrest.

### PROSPECT NEWS

Work is progressing nicely in the church at Hollow Rock and it is in a better condition than it has been for some time. Our prayer meeting is of the highest spiritual type. Large crowds attend. Our Sunday school is growing so fast that it looks like some of our classes will burst the walls of their rooms. The B. Y. P. U. is one of the best we have ever had.

This church has seen the hand of God visit her in the last month and call from our number two of our noblest young men to be preachers. It seemed like heaven and earth met when they stepped out and told the church that God had called them as preachers.

I have been preaching more on missions this last month than I usu-

ally do, and in these sermons I showed the church that God expected us to pray for laborers to be thrust out. At our last prayer service men who had not been in the habit of talking got up and talked about how they had prayed for some one to be called out of this church to preach.

This word to those who read this note: These two young men are both poor boys, but noble. They have no books nor money to buy books, but they would greatly appreciate any good book you would send them. They are both great readers. If you have a good book you would like to give a young preacher, send it to these two young men—James Alford Woods and Jim Wilson. Address each at Huntingdon, Tenn. R. F. D., or send it to me and I will hand it to them.—C. C. Sledd, Pastor.

### THIRD ANNIVERSARY AT GREENEVILLE

February 1st marked the close of the third year of the pastorate of Charles P. Jones with the church at Greeneville. During the past year he reported five marriages, 34 funerals, two commencement sermons, one Bible conference, 106 sermons preached, four revival meetings led, 16 addresses at schools and other secular gatherings, directed the Community Chest campaign, preached the associational annual sermon, conducted the mid-week prayer meetings of his church and taught the men's Bible class, printed on a rotospeed the church calendar, and made several hundred visits.

During the year just closed the church received 57 members, 47 of them by baptism. The church borrowed, during the year, \$500 to pay for redecorating their church house. They face the new year with high hopes of great things.

### THE DUMB PRIEST

By Warren L. Steeves

The story of the announcement to the priest Zacharias of the birth of a son whose name was John is of great significance in that it came to him as a direct answer to prayer, and along with the announcement that he should have great joy and gladness and that many should rejoice in his birth and that he should be great in the sight of the Lord.

There are many who desire that their children should be great in the sight of the world, but Zacharias' compensation was that of a spiritual nature. As Gabriel made the announcement to Zacharias he, like hundreds of others, began to say, "How shall I know that these things shall take place?" The angel told

this priest of the old dispensation that he should be dumb until the birth of John who was the forerunner of the new dispensation. God fulfilled what he had promised, but as soon as John was born he began to sing a great song: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

The significance of the old man's dumbness and of his singing is very beautifully clear that henceforth there would be no need for a priest to speak for man to God, but the God Himself through His prophet John and through His Son would reveal unto men the ways of salvation. There is no more need of priests. Jesus Christ hath become our great High Priest.

### ORIGIN OF INDIVIDUAL COMMUNION SERVICE

The famous painting, "The Lord's Supper," by Leonardo da Vinci, indicates that the Lord and His disciples each had a cup from which the wine was taken. Custom of that time would indicate that the individual cup was in vogue in those holy days.

However, as time went on and the event was celebrated in churches "in remembrance of Him" the idea apparently grew that, by coming before the congregation and drinking from a common cup one humbly asserted his desire before all men to partake of the mystery of the Lord's Supper. The single cup, therefore, was an institution until the last part of the nineteenth century, until 1893, in fact.

Then, at a time when the tin cup at the town pump was being frowned upon, the idea of a common cup at communion became rather unpopular with church members.

It remained for a minister of the gospel to solve the problem. This man, the Rev. J. G. Thomas, was both minister and physician, a combination which naturally led him to be especially enthusiastic over the possibilities of his new idea.

The first individual communion service was inaugurated when the Rev. Mr. Thomas and the deacons of the little Putnam County church in Ohio were each given a cup from

(Turn to page 16.)

## CHURCHES WILL DEAL KINDLY WITH PASTORS

A worthy pastor does not demand thoughtful and kindly evidence of his people's affection, nor that they shall provide against a day of need for him and his dependents. But thoughtful members of a church do find many ways to compensate him for his labors and sacrifices.

The spiritual pastor, like Paul, serves in spiritual things and fears to demand his rights in material things beyond the present physical needs, lest men should consider him mercenary in his ministry.

However, the duty of the church, as stated in the Scriptures, is clear. The church among other things should provide against need in the pastor's old age and in case of his disability and for his family in case of death. Service Annuity Certificates enable churches to co-operate with the pastor and with the denomination in making such provision. Members of churches should write us for information concerning these certificates.

### SERVICE ANNUITY DEPARTMENT

of the

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

Thomas J. Watts,  
Executive Secretary.

H. F. Vermillion,  
Managing Director.

# 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.

## A CAMDEN GIRLIE JOINS US

Dear Young South: I am sending a few pictures for Brother Craighead of Roumania. I am so glad I can send these. I may send more later.

I am eleven years old. Am a member of Chalk Level Baptist Church. I go to church and Sunday school regularly.

My mother is dead and I have lived with Mr. Orin and Mrs. Cora Swindell for the past three and a half years.

I had never been to school a day or to Sunday school when I came here to live, but I go to Sunday school and church now and have gone to school each session since I have been here. I am in the sixth grade now and am most sure I will be promoted to the seventh grade at the end of this term.

We just love to read the Baptist and Reflector. I like the Young South best of any part of the paper. Mrs. Cora has read the Baptist and Reflector ever since she was a little girl. She says she enjoys it more now than she ever has. Yours truly, Irene Rogers.

### MY PA

My pa ain't any millyunaire.  
But—my!—he's offul smart;  
He ain't a carpenter, but he  
Can fix a fellar's cart.  
He ain't a doctor, but somehow  
My pa—he knows  
Just what to do to fix a boy  
What's got a bloody nose.

My pa ain't president—becoz,  
He says, he never run;  
But he could do it just as well  
As any president's done!  
A president may beat my pa  
At pilin' up a vote;  
But he can't beat him, I just know,  
A-whitlin' out a boat!

My pa ain't rich, but that's becoz  
He's never tried to be:  
He's no 'lectrician, but he fixed  
A telephone for me.  
My pa ain't never wrote a book,  
But I know that write he could,  
Becoz the stories that he tells  
To me are allus good.

My pa knows everything, I guess,  
An' I say I don't care  
Coz he ain't president, or rich  
As any millyunaire!  
Whenever things go wrong my pa  
Kin make 'em right, you see;  
An' though he ain't a president,  
Pa's good enough for me!

—Selected.

## SHIP'S BARNACLES AND GEESE A CURIOUS NATURAL HISTORY LEGEND

Every one knows that a ship's bottom accumulates barnacles, until the speed of the vessel becomes so retarded by the marine growths that it is necessary for it to go ashore or into dry dock long enough to have the bottom scraped clean. Experiments are constantly being conducted to cut down this enormous loss of time, and one of these days the barnacles will have to find other surfaces than ships on which to live out its tiny existence.

Wharves, and rocks along the seashore, also become covered with barnacles. Many of the creatures have sharp shells and will cut the fingers or bare feet, if brushed against or walked on, causing painful lacerations.

These barnacles are crustaceans or a kind of shellfish. In the larval state—which corresponds to the youth of the organism—they are free-swimming. But as they reach

maturity they attach themselves to a solid surface, where they become fixed and live by feeding from water which a special apparatus forces constantly through their oral cavity. Tons of barnacles on the bottoms of ships mean an annual loss to American shipping alone of something like a hundred million dollars!

### The Bernicle Goose

An interesting fact about barnacles is that their life cycle was not always understood. Simple folk saw this mushroomlike growth on rotting logs in the sea, or along the shore, and they thought it must change into something larger. The bernicle goose was a bird which these people never saw in the young state—the nests and eggs were wholly unknown to them. So, by a curious association of ideas, it was decided that the bernicle goose evolved in some fantastic fashion from these barnacles!

Indeed, the words "barnacle" and "bernicle goose" meant at one time the same things. As Webster's New International Dictionary shows, the earliest meaning of barnacle was "bernicle goose."

Thus the lowly shellfish received its name from a goose. It was not until many years later that it was learned how the bernicle goose breeds in the far north, and how the barnacle, in its young state, lives a free-swimming existence. The legend of the bernicle goose evolving from the crustacean, as a matter of fact, dates back to the twelfth century, while the biological data on the barnacle are hardly a hundred years old.

### WHAT OF THAT?

Tired! Well, what of that?  
Didst fancy life was spent on beds of ease;

Fluttering the rose leaves scattered by the breeze?  
Come, rouse thee! work while it is called today!

Coward, arise! go forth upon thy way!

Lonely! And what of that!  
Some must be lonely! 'tis not given to all  
To feel a heart responsive rise and fall,

To blend another life into its own.  
Work may be done in loneliness.  
Work on.

Dark! Well, and what of that?  
Didst fondly dream the sun would never set?

Dost fear to lose thy way? Take courage yet!  
Learn thou to walk by faith and not by sight;

Thy steps will guided be, and guided right.

Hard! Well, and what of that?  
Didst fancy life one summer holiday,

With lessons none to learn, and nought but play?  
Go, get thee to thy task! Conquer or die!

It must be learned! Learn it then patiently.

No help! Nay, 'tis not so!  
Though human help be far, thy God is nigh.

Who feeds the ravens, hears His children's cry.  
He's near thee, wheresoe'er thy footsteps roam,

And he will guide thee, light thee, help thee home.

—Detroit Free Press.

The problems of the child are not always the problems of the child alone. . . . Their problem is not alone one of physical health, but of mental, emotional, spiritual health.—President Hoover.



Socrates: "What do you think of mud as a beautifier?"

Professor Peavy: "Well, it hasn't done much for the turtle."—Hy-Pure Herald.

"Come, come, my man! You've been looking around here a long time without buying. What do you want?"

"I guess I want another floor-walker," replied the old gentleman. "I'm the new owner."—Exchange.

Son: "Ma, did you ever hear a rabbit bark?"

Mother: "Why, no dear. Rabbits don't bark."

Son: "But this book says that rabbits eat cabbages and bark."—Selected.

Mother: "Johnny, do you want me to buy you this fine horse and wagon?"

Johnny (from Boston): "Mother, I realize your proffering me the ownership of this horse-drawn vehicle is the outcome of a gracious state of mind, but I fear I must remind you that the fundamental necessities of life frown upon such an antiquated means of conveyance and would



**He Is Becoming My Song**, the Story of Christ in Poetic Form. By Edith Anne Stewart Robertson. The Macmillan Company, New York. \$2.25.

This story of the life and teachings of Jesus in poetic form is an excellent piece of work and executed with artistic skill. The writer evidently knows the gospel story thoroughly and enters into the spirit of the narrative in a way that interests the reader. Monotony is avoided by frequent changes in meter and quality of style; and yet the story flows on like an ever-varying stream, changing the scenes and introducing new objects of interest. There is a poetic beauty in the words, teachings and character of Jesus which all of us have missed in our desire for the theological and the practical. This book supplies that need. Every one who reads it will be refreshed in mind and spirit and given a new outlook on life.

**Speaking in Public**. By Arthur Stevens Phelps, New York. Richard R. Smith, Inc. Price \$2.

Every one who aspires to be a speaker feels the need of help from some source. He needs to help himself by thorough preparation and then he needs help that he may present his thoughts in such a manner as to make a lasting impression on the minds of his hearers. Speaking correctly is a fine art and nothing but patience, study and intelligent and discriminating effort will bring success. The author has given us a practical and helpful book in that he shows us how to correct our own errors and imperfections and at the same time teaches us how to use our powers—body, mind and speech—so that we may deliver our messages in the most effective manner. Dr. Phelps is bright and witty and yet knows how to bring us down to the ground and make us think very lowly of ourselves. However, before he leaves us he shows us "a more excellent way." In these twenty chapters the author gives hundreds of

greatly tend to favor the more up-to-date model of Lindbergh's 'Spirit of St. Louis'."—Allston Recorder.

Interviewer (to big business man): "I have called to learn the secret of your unparalleled success."

Big Business Man: "Just one moment, please. Are you from the American Magazine or the district attorney's office?"—Life.

### Once Is Enough

Xydas: "Isn't it tough about Yockelson falling down on his job?"

Yazge: "O, well, he still can make good."

Xydas: "No, he can't; he was a steeple jack."

### General Lee's Mistake

On one occasion when a Southern belle was married to a dashing Confederate general, she obtained through the blockade sixty yards of tulle for her bridal veil and gown. The tulle wedding dress caused a great deal of gossip.

"Oh," said General Lee, when it was discussed at his home, "if she would only give it to me to make my soldiers some breeches." With all of his power the General did not know the consistency of tulle.—Biblical Recorder.

"Quit you like men." What is it to be a man? It is to bear God's image, and to be like the image we bear. To be a man is to be chivalrous in thought, pure in feeling, honorable in conduct, true in speech.—Fairbairn.

stories and suggestions, that will be helpful to ministers and to all who would improve their speaking.

**Illustrations from Art**. By W. E. Beiderwolf, New York. Richard R. Smith, Inc. Price \$1.50.

This is no ordinary book of illustrations, but one of the highest type. These stories are taken from the realm of art—painting, sculpture and music—and each brings a vital message. Many collections of stories have a depressing effect on the reader if he reads too many of them at a time because they are often chosen from the abnormal and other extremes; these stories have the opposite effect, for they inform and inspire the reader and awaken a desire for nobler living. Every one who reads this book will be prepared to do better work. We commend it most heartily.

**Putting the Church on a Full-Time Basis**. By A. W. Beaven. Published by the Richard R. Smith, Inc., New York City. \$1.

Facing the terrible truth that "weakness comes from within"; recognizing the fact that Christianity is suffering today not because of attacks from without, but because of degenerating influences within, this ripe scholar and experienced minister faces the question: "If we continue to go as fast in the same direction along these immoral lines for the next fifty years as we have been going for the last eight years, just where will we be in our obedience to law, our sense of responsibility in citizenship, our respect for public office, our ideals that undergird home life? . . ."

Discussing this problem in a rather lengthy foreword, the author lays the foundation for the more practical problems of our worship, the organization of our churches, the development of leadership, "Parrish Organization," evangelism, church finances and various other problems met by the pastor who wishes to get his church to functioning fully and regularly along every possible line of Christian endeavor. Church workers will find in this volume many helpful and stimulating suggestions, most of them applicable to our needs.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

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Miss Zella Mai Collier, Elementary Worker.  
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**SUNDAY SCHOOL ATTENDANCE, FEBRUARY 1, 1931**

Nashville, First	1431
Memphis, Bellevue	1386
Chattanooga, First	1145
Memphis, Temple	962
Maryville	795
West Jackson	735
Johnson City, Central	709
Memphis, LaBelle	708
Chattanooga, Highland Park	631
Etowah, First	629
Erwin, First	588
Nashville, Belmont Heights	569
Memphis, Union Ave.	559
Chattanooga, Avondale	555
Chattanooga, Calvary	542
Nashville, Immanuel	506
Nashville, Park Ave.	501
Chattanooga, Tabernacle	493
Sweetwater	486
Cleveland, First	481
Memphis, Speedway Terrace	466
Chattanooga, Ridgedale	461
Nashville, Judson Memorial	455
Union City	453
Chattanooga, Northside	447
Nashville, Lockeland	421
Nashville, Edgefield	408
Memphis, Seventh Street	392
Memphis, Trinity	374
Paris	371
Memphis, Boulevard	362
Humboldt	358
Knoxville, Lincoln Park	353
Nashville, North Edgefield	350
St. Elmo	349
Trenton	346
Chattanooga, Rossville Tabernacle	345
Chattanooga, Clifton Hills	324
Chattanooga, Chamberlain Ave.	415
Newport	314
Chattanooga, Central	313
Covington	305
Knoxville, Oakwood	303
Chattanooga, Oakdale	302

**SUNDAY SCHOOL NOTES**

Union City keeps climbing. Last Sunday they reported 453 in attendance.

The report of the names registered at the South-wide conference shows that we had less than 60 people present. I am very sorry that we did not have 400, for every one who went came back benefited.

**TEACHER-TRAINING AWARDS FOR JANUARY**

Association	Dips.	Seals
Chilhowee	41	151
Dyer		20
Gibson		1
Holston Valley	1	
Jefferson	1	
Knox		2
Lawrence		2
Madison	5	
McMinn		8
Nashville	6	5
Nolachucky		1
Ocoee	1	
Robertson		29
Shelby	5	33
Stone	1	
<b>Total</b>	<b>61</b>	<b>252</b>

**Sunday School Administration**

Chilhowee	18
Cumberland	1
Holston	1
Nashville	25
Shelby	7
<b>Total</b>	<b>43</b>

**B. Y. P. U. Awards**

Beech River	19
Beulah	1

Big Hatchie	18	5
Chilhowee		1
Concord		1
Duck River	1	
Dyer		20
Gibson	7	25
Holston	36	7
Jefferson	19	
Knox	4	53
Lawrence		24
Madison		8
McMinn	2	
Midland		15
Nashville	16	14
Ocoee	8	1
Robertson		10
Shelby	32	47
Watauga		5
<b>Total</b>	<b>199</b>	<b>200</b>

**Church Administration**

Carroll	1
Chilhowee	10
Cumberland	2
Maury	1
Nashville	1
Shelby	12
<b>Total</b>	<b>11</b>

Mr. W. F. Crabtree of LaFollette writes concerning their meeting last Saturday: "We met January 31st at the Careyville Baptist Church and organized the Campbell County Baptist Sunday School Association and elected our president, W. F. Showan of LaFollette, Route 3. We had with us field worker, Brother B. Frank Collins who asked me to get in touch with you, as you would be able to help us in various ways. The first thing we need is all the literature you have bearing on the work."

Report of study work for the month of January, 1931, shows a total of normal awards, 61 diplomas and 252 seals; B. Y. P. U. awards, 199 diplomas and 200 seals; Sunday school administration, 43 diplomas and 9 seals; church administration, 11 diplomas and 84 seals. A grand total of 314 diplomas and 545 seals, or a grand total of 859 awards. We must pick up on this record or we will never reach our goal for the year. The large training schools on this week and next will bring the totals up quite a bit.

**REELFOOT BAPTIST ENCAMPMENT**

The Reelfoot Baptist Encampment will be held again on August 9 to 14. Plans are already being laid for this meeting, and we anticipate a much larger attendance this year.

**BUTLER ENCAMPMENT**

The Butler Encampment will be put on during the week of July 12-17. Prospects are flattering for a larger attendance and increased interest. We are so glad to know that the school is going right on and that the people are back of this program.

**SUNDAY SCHOOL CONVENTIONS**

When I mention the names of such men as Dr. Robert G. Lee, Dr. J. W. McGlothlin, Dr. J. B. Lawrence, Dr. J. L. Hill, Dr. Hight C. Moore, Dr. F. F. Brown, Mr. J. N. Barnett, Miss Virginia Lee, and many others of this character, you will be forced to say, "I must hear that program, for there will be things worth listening to this time!"

**BIG SCHOOL ON AT BOLIVAR**

Bolivar is putting on a big school this week with eight classes in all

lines of work. Their aim is for 213 in total attendance. Classes will be taught by Miss Zella Mae Collier, Miss Ella Louise Landress, Mr. Ed Miller Skinner, Dr. J. E. Skinner, Rev. Lynn Claybrook, and Mrs. Frank Dorris. Some of the teachers will do double work. We are expecting great results from this school.

**ATTENTION, REGIONAL CONVENTION NO 2**

The date for the Clinton Sunday school convention has been moved up one week on account of the two being so close together and the possibility of getting some outstanding speakers for both, provided we fix the dates so they can lose no time. Hence, the Clinton convention will meet on Wednesday night, the very day of the Newport meeting. The speakers will have time to get across to the Clinton convention and this will save a full day for all concerned.

**JACKSON TRAINING SCHOOL**

The training school just closed at Union University was well attended, having enrolled nearly 400 altogether. The average was very good and a large number took the tests. All seemed to be very much interested and the teachers greatly enjoyed the work with the Jackson churches and also the fellowship with the school, both teachers and student body. If one does not believe in denominational schools, just let him spend a week in the boys' dormitory and see the difference between the state schools and those run by our Christian denominations.

**TWENTY-THREE YEARS AGO AND NOW**

Twenty-three years ago we had in the entire state 724 Sunday schools with a total enrollment of 35,000. Last Sunday we had 48 schools reporting an actual attendance of 26,164. Taking the average, we had as many people present last Sunday in 48 schools as we had in the entire state twenty-three years ago. That looks like our schools are growing. We had four schools with more than 12,000 in attendance. We had one with 900 and 15 others with more than 500.

**VOTES FOR SUPERINTENDENTS' CONFERENCE**

The associational superintendents of the West Tennessee Convention met at Jackson last Monday and spent a very profitable hour in conference concerning the associational work and among the many suggestions brought out and voted was the suggestion to have a conference of all the associational and local superintendents of West Tennessee on March 2nd. This conference will be held at Jackson on March 2nd in connection with the Pastors' Conference. This will be a great meeting and we hope the other sections will do the same thing.

**THE D. V. B. S.**

We are greatly concerned about the Daily Vacation Bible Schools in our state this year. We have never gotten these going as they should, and we are greatly anxious to have as many put on this year as possible. We are planning to have some one to give instruction to those teaching in the schools and will have a full hour's conference at each of our Sunday school conventions with the entire congregation present as well as for the leaders in the sectional conferences along with the other departments. Let everybody who is interested in this line of work come to these conventions with a view to taking these conferences. We have the promise of Dr. or Mrs. H. I. Grice being with us at each of them.

**PARIS SUNDAY SCHOOL**

Last Sunday's report shows: Enrolled, 512; present, 430; on time, 374; Bibles brought, 260; number contributing, 380; contribution, \$20.53; prepared lessons, 355; attending preaching, 230 (43 Juniors, 42 Intermediates, 33 Seniors, 90 Adults, 22

general officers). Attendance one year ago, 368; one week ago, 389. This is a good report. Help us to make it even better. A new class with Mr. Troy Bomar as teacher is being started for young men in our Senior Department, and this class invites all young men 21 to 25 years of age to join.

Our Sunday school offering today will go to the Baptist Bible Institute at New Orleans to meet their emergency. They have asked us to help them in a self-denial offering, and at the last meeting of our officers and teachers' council it was agreed to make this Baptist Bible Institute day.—Bulletin, First Church, Paris.

**BEULAH ASSOCIATION**

Mr. E. L. Freeman of Martin has been elected superintendent for Beulah Association and writes concerning the plans as follows:

"As associational superintendent of Sunday schools of the Beulah Association I am planning for a meeting of the churches of the entire association on the fifth Sunday in March. At this meeting I hope to inspire more interest into the Sunday school work than we have at present. As you know there are several churches in this association that do not have any Sunday school at all and the interest could be better in practically all of them. Our minutes did not come to us until about Christmas, so I did not know of my appointment until then, so I have not done anything as yet.

"Usually the weather is so unlikely through February and March I thought it would be difficult to get much work done through these two months, so I fell on the plan to get in touch with the pastors and through them try to get the churches interested in this meeting and to have representatives from as many churches as possible present.

"I have a program of this kind in mind. I will outline it to you and you give any suggestions that you think will be helpful or make out a new one if you think better to do so. I am planning for an all-day meeting. In the forenoon I want to have two real inspirational addresses on the Sunday school work. The first thing in the afternoon will be to organize our forces for work through April, May and June. After the organization I want a round-table discussion of our problems led by yourself in instructing our workers in the way of proceeding to accomplish the best results. Then I would like another general meeting just before the association in July."

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

Swan Haworth will be with us in Tennessee for several weeks during the winter and early spring. We are very fortunate to have him in our state.

The Maryville B. Y. P. U. training school will be put on February 22-27. Miss Jacobs and Swan Haworth will help in this school which assures success from the start.

We have blanks for your use in getting subscriptions for the paper and will gladly send as many as you may need. One blank will be sufficient for a church. Write us for anything that we can do to help you.

Mrs. J. P. Privett writes from Tazewell: "I am writing to tell you of the B. Y. P. U. which has been organized recently in our church. Also I want to know if it is possible for us to have some one come and teach a study of some kind for us in February or March? We organized six weeks ago with 40 members."

Rev. N. M. Stigler writes from Covington: "We had the greatest B. Y. P. U. training school I ever saw. The total enrollment was about 150. The average attendance went over 100. Mr. Daniels and Miss Roxie were at their best. They surely endeared themselves to our people. One fine young man was converted in the school and was bap-

tized Sunday night. It was a great spiritual feast throughout the school. We thank you for sending us these capable, consecrated workers."

This week five schools are on in Knox County with all the churches co-operating. Too early to predict what the attendance will be, but a full write-up of the school will be given next week. Those working with the local faculties acting as deans are Swan Haworth, Jr., Jesse Daniel, Frank Collins, Roxie Jacobs and the writer. Four to five additional teachers are engaged for each of the five schools, all taken from Knoxville's fine corps of volunteer workers.

A fine program is planned for the Chattanooga training school beginning February 15th. Those teaching in this school are: John W. Christenbury, Senior Manual; Lyman P. Hailley, Senior B. Y. P. U. Administration; James A. Ivey, General B. Y. P. U. Organization; Rev. D. N. Livingstone, Investments in Christian Living; Miss Roxie Jacobs, Junior and Intermediate Leaders' Manual; Miss Louise Landress, Intermediate B. Y. P. U. Manual; and Miss Edwina Robinson, Messengers of Light. A banquet will be held for the faculty and members on Friday night.

**ATTENTION, INTERMEDIATES!**

I quote a full paragraph of a letter from Mr. Lambdin concerning the contest for the South-wide B. Y. P. U. conference in case it is held in 1932:

"We cannot announce definitely that we will have a South-wide B. Y. P. U. conference one year from now, but there will be nothing amiss in making some slight preparation looking to that end. If we have the conference, I want us to repeat the South-wide sword drill contest for intermediates. With this in mind, I would suggest that you select a contestant at your annual convention or assembly this year with the understanding that he will participate if we have the South-wide conference. I do not suppose there will be any reason for changing the rules which we used in the other contests. I am enclosing a copy of these rules. If you have any suggestions or any sort of change in the rules, I shall be glad to have them. If we have this conference, each state will be expected to send its own contestant as it did before."

This is the way the leaders are taking to the Baptist and Reflector campaign. We asked Nashville Association for 350 and the president asks for 500. We have asked Holston for 100 and they say they will raise 500. I quote from Miss Clara White's letter: "Holston Association will make a drive for 500 subscriptions to the Baptist and Reflector before March 31st. There has been some splendid work in our churches during the past year. I have not been of very much service, though. It has been so hard for me to visit many of the churches and to get reports to you. I hope to have a meeting of the associational officers within a few days to perfect plans for our study course in March."

**CHRISTIAN LIVING**

Our program for the year is built around this one idea. Why can't we make this the time when we teach the evils of some things that interfere with Christian living? Why not emphasize the need of higher standards for living among our young people? Why not challenge our young people to lead the world in setting standards for such living? Fill our programs full of such material. Teachers in the Sunday school, teach every time you have a scripture the doctrine of right living.

Major T. T. Hyde of Charleston, S. C., one of the most useful and outstanding laymen in the South, is dead. He was a tower of strength in Citadel Square Church, Charleston.

**LAYMEN'S NOTES**

We have some notes left over, and so we are making our notes shorter this week.

A large number of churches have already started their classes in stewardship.

Rev. Leland W. Smith of Fountain City writes that he is planning a stewardship class in the near future.

We are getting splendid responses from the stewardship campaign on this month among our churches and trust that our laymen are busy helping the pastors to put this on.

Rev. H. A. Russell writes that he is getting ready to teach stewardship in his churches. He also states that they have elected Mr. J. Frank Carr as educational director for their church. I congratulate this church and look for a greater program in religious education in all lines.

**BROTHERHOOD AT MCKENZIE**

On last Thursday night we were invited to a banquet at McKenzie, the occasion being the monthly meeting of the Baptist brotherhood of that church. We were in the training school at Jackson, but sent Dr. W. P. Reeves to take our place, and he reports a fine meeting. We are watching this brotherhood with much interest.

**GIBSON COUNTY PUTS ON LARGE PROGRAM**

It was our joy to meet with the leaders of Gibson County on last Tuesday and at this meeting planned a great program for Gibson County. They plan to organize for all the various campaigns, and among the items stressed especially was the Sunday school convention and the fifth Sunday meetings in all the local churches on the fifth Sunday in March. They will have speakers in all the churches and on Sunday afternoon they meet in a central church for a round up.

**DEACON SCHOOLS AT WINCHESTER AND SHELBYVILLE**

Winchester, Monday and Tuesday, February 16-17. Shelbyville, Wednesday and Thursday, February 18-19. The outline of study, "The Deaconship," will be alike at both places.

**First Evening**

7:30—"The Church and Its Organization."

8:00—"The Office and the Officers"

**Second Evening**

7:00—"The Work and the Program."

8:00—"The Task and the Preparation."

**Churches Co-operating**

With Winchester: Decherd, Cowan, Maxwell, Estill Springs, Tracy City, Altamont, Prairie Plains, Huntland and Winchester. Tullahoma will also send delegates.

With Shelbyville: El Bethel, New Bethel, Bellbuckle, Hannah's Gap, Big Springs, Charity, Rover, Longview, Hurricane Grove, North Fork and Mt. Pleasant.

Every deacon is urged to come, and all other men.—W. C. Creasman, Chairman.

**JUST FROM THE PRESS**

It is a refreshing and suggestive book. Its title is "The Business Man Looking at the Preacher." It comes from the pen of our genial and widely-loved layman, J. H. Anderson of Knoxville. It is published by the Sunday School Board. The price is only 50 cents, and any one of its chapters is worth many times that amount.

This scribe heard Mr. Anderson deliver the messages during the great home-coming week in the Baptist Bible Institute last January, and he has eagerly read the messages in print. His heart burned as he heard the spoken messages, and as he read the printed pages he was pleased to find

that they preserved all of the rare flavor and freshness of the words as they fell from the lips of the devoted speaker.

Order this book at once and promise yourself a real treat.—Hints and Helps.

We are planning for our laymen's regional meetings, May 3-8. It is hoped that we may have a large attendance at these meetings and we are trying for some outstanding speakers.

Group No. 1, Duck River Association, puts on a laymen's meeting at Winchester, February 1st. It was our privilege to be invited to this meeting, but we are engaged at Covington and the country round about on that date, but we are sending W. C. Creasman to make our speech for us. The topics are pertinent to the situation and we trust fine results may follow. We print this program to show what these meetings will mean to churches where men are interested in such things as are being discussed at this meeting.

Theme, "Magnifying the Organization." Group Director Fred W. Massey in charge.

2:00—Song service and devotionals, led by Rev. R. A. Johns.

2:15—Report from all churches in the group on brotherhood work.

2:40—Explanation of the year's program, Fed W. Massey.

2:50—General topic, "Adequate Organization for Men." (Eight-minute talks.)

(1) The Associational Brotherhood Plan and Program, E. J. Holly.

(2) Possibilities of the Group Program, H. C. Schwartz.

(3) The Local Brotherhood: Its Value and Place, Rev. Dewey Nichols.

(4) The Men Helping the Weaker Church and Why the Men Are Leaving the Churches, Geo. Mitchell.

3:30—Special music, Mr. John Minnie.

3:40—Harnessing the Man Power, W. D. Hudgins.

4:00—Where meet in May.

**DEACON SCHOOLS, DUCK RIVER ASSOCIATION, FEB. 16-9**

Winchester, February 16-17. Shelbyville, February 18-19.

**First Evening**

7:00—The Church and Its Organization.

8:00—The Office and the Officers.

**Second Evening**

7:00—The Work and the Program.

8:00—The Task and the Preparation.

**Churches Co-operating**

With Winchester: Decherd, Cowan, Maxwell, Estill Springs, Tracy City, Altamont, Prairie Plains, Huntland, and Winchester. Tullahoma will also send delegates.

With Shelbyville: El Bethel, New Bethel, Bellbuckle, Hannah's Gap, Big Springs, Charity, Rover, Longview, Hurricane Grove, North Fork, and Mt. Pleasant.

Every deacon is urged to come and all other men.—W. C. Creasman, Chairman.

**CHATTANOOGA PASTORS**

First, J. H. Hughes. The Crowns of the King; Forgetfulness. SS 1145, by letter 2, for baptism 1.

St. Elmo, L. W. Clark. The Challenge of Unfinished Tasks; Salvation Made Plain. SS 349, BYPU 108, by letter 1.

Ridgedale, David Livingstone. Manifestation of Brotherly Love; The Prodigal Son. SS 461, BYPU 89.

Redbank, W. M. Griffitt. Christ Overcoming Temptation; The Short Triumph of Wickedness. SS 276, BYPU 94.

Rossville Tabernacle, Geo. W. McClure. Thank God and Take Courage; God and the Backslider. SS 345.

Concord, W. C. Tallant. We Have Seen Strange Things Today; Pure and Wonderful Religion. SS 100, BYPU 40.

Clifton Hills, A. G. Frost. The Badge of a Christian; The Call to Repentance. SS 324, BYPU 109, by yetter 4, for baptism 4.

Oakwood, J. A. Maples. Three Essentials of the Church; The Hope of His Coming. SS 145.

Ooltewah, R. R. Denny. What Is the Gospel? True and False Worship. SS 95, BYPU 30.

Chamberlain Ave., A. A. McClanahan, Jr. The Fourth Commandment; Baptism. SS 415, BYPU 126, by letter 2, for baptism 1, baptized 4.

Central, A. T. Allen. A Successful Service; Nehemiah Building the Wall. SS 313, BYPU 80.

Highland Park, C. F. Clark. The Constraint of Love; The Bruised Reed and the Smoking Flax. SS 631, BYPU 98.

Tabernacle, W. F. Hinesley. The Man of One Talent; The Test of Fire. SS 493, BYPU 123.

East Chattanooga, J. N. Bull. The Church of Jesus Christ; Jesus Preparing for Us a Home. SS 298, BYPU 72.

Avondale, D. B. Bowers. Sermon by Brother Williams; pastor, We Preach Christ. SS 555, BYPU 140.

Oak Grove, George Simmons. Following Jesus; The Condition of Men. SS 302, BYPU 101.

Northside, R. W. Selman. Burden-Bearer. SS 447, BYPU 98.

Calvary, W. T. Mahan. Paying the Fare on the Wrong Ship; Deciding Your Future Destiny. SS 542, BYPU 192.

**WHAT CHRISTIANS SHOULD BE**

Peacemakers. (Matt. 5:9.)

Not weary in well-doing. (Gal. 6:9.)

Redeeming the time. (Eph. 5:6.)

Clothed with humility. (1 Pet. 5:5.)

Given to hospitality. (Rom. 12:13.)

Fervent in spirit. (Rom. 12:11.)

Enduring hardness. (2 Tim. 2:3.)

Forgiving one another. (Col. 3:13.)

Faithful stewards. (1 Cor. 4:2.)

Dead to sin. (Rom. 6:2.)

Fearing God. (1 Pet. 2:17.)

Walking in the light. (1 Pet. 1:17.)

Hoping to the end. (1 Pet. 1:13.)

Separated from the world. (2 Cor. 6:17.)

Victorious through faith. (1 John 5:4.)—Baptist Banner.

Military Commander: "Forward, march! Company, halt! Forward, march! Squads left! Squads right! On left into the line! By the right flank! Halt! Rest! Attention!"

Irish Recruit: "I'll not work for a man who changes his mind so often!"

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

**HOME MISSION SEASON OF PRAYER, MARCH 2-6**



Literature has been mailed to each president for the Home Mission Season of Prayer. The booklet, "Home Mission Trails," has been mailed to each president of Y. W. A. and W. M. S., and "The Traveling Story Hour" to G. A., R. A. and Sunbeam leaders. If you failed to receive yours, write W. M. U., 161 Eighth Avenue, N., Nashville.

Another free copy of "Home Mission Trails" will be sent upon request. If you desire more copies, write to us enclosing 25 cents for each booklet ordered. Write today to W. M. U., 161 Eighth Avenue, N., Nashville, for the number you desire.

As many envelopes as you will use will be sent free upon request.

**FROM OUR PRESIDENT**

My Dear Co-Workers: Time flies so rapidly! The older one gets, the faster it goes. The new year has come and one month has gone forever from our grasp. Did we do our best every day in prayer and Bible study to make this first month in 1931 count for Christ and kingdom affairs? The March Week of Prayer is only a little way off. Will you not plan to observe it with a deep sense of responsibility to our own Southland and its needs? Will you not meet and pray as you have never prayed before? Do you really believe in prayer? Well, take 2 Chron. 7:14 and learn it. "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and forgive their sins and heal their land." This is a dateless promise. These are timeless words; they are for God's people of every land, for all time.

Then take Habakkuk 3 17-19: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stalls. Yet I will rejoice in the Lord; I will joy in the God of my salvation. The Lord God is my strength and he will make my feet like hinds' feet and he will make me to walk upon mine high places." Aren't those wonderful verses for Christians today? Will you not take both passages from your week of prayer on into our state W. M. U. convention which meets in Cleveland the next week?

Let us come to this convention more in earnest than ever before. Let it be a convention of prayer and praise, seeking to find out God's plan for Tennessee and our part in this

plan. There is trouble at home! Mission offerings are falling off every time a statement is given out, yet word comes from our mission fields that regardless of cuts and curtailment more conversions than ever before are reported. Let us be honest and search our own hearts and come prepared to be led of the Spirit. Again I say to you, Pray as you have never prayed before and let this be an outstanding meeting for kingdom work.—Emma Byrne Harris.

**ANOTHER WEEK WITH MISS MALLORY**

We were happy to have Miss Mallory for one more week in January. She met us in Clarksville and assisted us in our Cumberland Association Institute. A splendid crowd was in attendance, and we had a full, happy day with the best people in the world. (Excuse me; they are my home-folks.)

Madison County Institute was held in the Jackson First Church with a very representative crowd from all over the association.

Miss Mallory staid only one day in Jackson; then went on to Big Hatchie meeting at Woodlawn, and then to Nashville.

Miss Walden and your secretary staid in Jackson for the second day and reached Big Hatchie and Nashville for the second days. Great interest was shown in all of these meetings. Miss Mallory not only taught us methods, but brought helpful messages from her visit to the mission fields.

Clarksville First, Jackson First, Woodlawn and Nashville First were our hostess churches. We were grateful for every courtesy shown us. Especially would we thank the superintendents, Mrs. Norman Smith, Mrs. R. C. Dickinson, Mrs. L. M. Short and Mrs. J. C. McCoy for planning these institutes. It was a privilege indeed to us to drill on W. M. U. plans for 1931.

**WHAT 1930 WEEK OF PRAYER THANK OFFERING DID FOR HOME MISSIONS**

By Una Roberts Lawrence

The first thing the Home Mission Board did in making the appropriation for the different departments of its work in 1930 was to ascertain how much was due the fields in each department from the W. M. U. Week of Prayer thank offering. With these figures as a base, the Board then set to work to see how much could be added to these sums from the other income of the Board after the payments for the year on debts had been set aside. The Board added all that it could, under the instructions of the convention not to appropriate more than the receipts of the previous year had been and to set aside a minimum of 10 per cent of these for payment on debts. Actually two-fifths of the income of the Board was set aside for payment of debt, and these payments have been made as due during the year. This left a sum of \$157,357.58 to appropriate for all the missionary work of the Board. Because the Week of Prayer thank offering is included in the total receipts of the Board, it must be included in these figures for appropriation—but there is a difference.

That difference lies in the fact that this money is already in hand and definitely set apart for certain missionary tasks of the Board and thus—before the Board meets—that much work is assured of being continued. It is already settled. So the Board, with a thankful heart for this much of its work being safe, came to face its unhappy, heart-breaking

task of cutting the work down to fit the income of the Board with its one note of joy in the gift of the W. M. U. each year that saves from destruction a great deal of the missionary work of the Board.

Last year it saved work to the amount of \$73,045.08. This amount was set up on the books of the Board by states, with each item to which there were definite designations shown in one column and the amounts which were designated to the whole list without special objects shown in another list. Each month this list was carefully checked with the individual checks sent out to the missionaries to see that every dollar went just as was intended by the W. M. U. Thus every dollar of this gift went into the work as set forth in the 1930 March Week of Prayer as announced for this offering.

Woman's Missionary Union gave more than its goal last year. This surplus simply assured the safety of more of the work on the fields represented in the specific list that was the goal, for the Board understood that all of the offering, no matter how large it might be, was to go to the specific missionary work represented in this list. Thus \$73,045.08 last year was invested in the work being done by the missionaries of the Board on twelve large mission fields of the Board, in the lives of workers scattered through ten states, two general workers who cover all the states and in one foreign land.

What did this offering do? Let us look at the first column of specific objects as it was when the Board met in December to make appropriations for the year 1931. All of the Indian missionaries we had on that date save one had been supported during 1930 by the gifts of the women, covering ten Indian missionaries in Alabama, Oklahoma and New Mexico. The three women missionaries who are doing such sacrificial work among the foreigners of southern Illinois were supported by this offering, as well as the Chinese work in San Antonio, four missionaries to the Mexicans on the border and three in New York. The work among the Cubans in Tampa, Fla., our one missionary in the city of New Orleans who is the director of that appealing Rescue Mission, work in eight mountain mission schools, assured support for four missionaries in Cuba, two evangelists among the negroes, part of the salary of our one missionary to the Jews and the salary of one general field worker.

But this is not a complete estimate of what the 1930 March Week of Prayer thank offering did, for these items are taken from that column that shows the objects specifically taken by only twelve of the states. The other states sent in their offering for the whole list. These amounts are carried in the second column and show that \$34,728.80 went into the departments of direct missionary work of the Board to help save, for the home missionary enterprise, workers not shown on the above list. Take the list of appropriations made in May, 1930, and you will see how far this sum went. In the Department of Direct and Independent Missions—in which lies the work for the Indians, foreigners, negroes, good-will centers, training schools for French and Mexican workers, the deaf, Oteen Hospital, Seamen's Institute and Naval Academy midshipmen—a total of \$55,000 was appropriated; for work in Cuba, \$50,000; for mountain missions and schools, \$8,000; Jewish work, \$4,000; Panama and Canal Zone, \$1,200. This covers the direct missionary work of the Board, a total appropriation for the present year of \$118,200. I wonder if it gives you any thrill to know that your thank offering of last March provided "cash in hand" for more than half of this work. Does it make you wish you could give to your Home Mission Board in the week of March 2-6 a like amount or more, that you may undergird the definite work of the Home Mission Board on its direct mission fields and thus save, for the future, foundations so sacrificially

laid in the past by our devoted missionaries?

It does not take much to support a home missionary. In the Department of Direct and Independent Missions, which deals with the widest variety of direct missionary work, the average salary of a missionary couple is \$76.50 per month, with no homes provided, no vacations given and no allowances of any sort. Dr. Beagle, who is superintendent of this department, writes of these men and women: "There can be found nowhere a more self-sacrificing group of servants of Christ than these missionaries of the Home Mission Board."

Last year on the fields where more than half the support came from the W. M. U. offering there were 1,695 baptisms among the yellow, red, black, brown and white races, representing no less than 18 of the 28 nationalities among whom your missionaries work, and the baptismal words were pronounced in six different languages. Are you glad you helped? Won't you help again, that during this distressing period when the Board is straining every nerve to pay its staggering debt, when its missionaries are making heart-breaking efforts to hold as much work as they can, the foundations of our missionary enterprise in the homeland with its increasing missionary problems may be saved for future building of a Christian America?

**THAT AMERICA MAY KNOW**

By Emma Leachman

America! The word thrills us from the crown of our head to the soles of our feet. Every drop of blood tingles in our veins, but why? Is it romance? Yes. We sing, "Land where our fathers died, Land of the Pilgrims' pride." We sing, "I love thy rocks and rills." We sing, "Long may our land be bright"—but if America is ever made to know Christ, we must do more than merely sing, we must do more even than die—we must dare to live as our forebears set the example. Has God a distinct purpose for this nation? Has America a divine mission? Is it appointed to achieve a high destiny as its own illustrious goal and the boon of other nations and people? Or do we want America to know Christ for America's sake? These questions are being asked continually. God blesses a nation whose God is the Lord, but the nation who forgets God is turned into hell. We know that God guided Israel; is He not as deeply concerned in this nation? America has a distinct mission to the world and that is to introduce Jesus to the world. God has made that possible by opening the doors of the world to our American missionaries. But sad to say, America is not saved! O that it were! It has been said that "Saved America holds the key to the world's saving." The task of making America know is a challenge indeed. First, because of the many millions from many nations who are here, and who are lost; and then because of the responsibility of making Christ known to the world.

Dr. Love of blessed memory said: "Here at home we have our greatest foreign mission opportunity in the immigrant and emigrant, to preach the gospel to foreign people. If we do our duty by the foreign people God has sent to our very door, who will soon return to their country, we can do more to evangelize the world than we can through those whom we are sending to the foreigners." America must realize that the Chinaman who is unsaved in America is as much lost as if he was in the heart of China. We must realize that God loves him just as dearly and that our responsibility is just as great toward Him and we must have this same attitude toward the twenty-six other nations in our Southland.

We must feel too that God has given us a tremendous challenge in the negroes of the South—a nation within a nation—ten and a half million negroes. We have been asking what can we do with the negroes.

But how long before that question will be, what will they do with us? The negro is considered the greatest asset of Southern Baptists, yet we are indifferent to him. How can I ever forget the cry of the dear old black mammy a few months ago when she came weeping to my room, hours before day, begging for help and saying: "Lady, we need a hand—we need a hand to reach down and help us. Your mother and grandmother taught us to love the Lord and love the church and love the Bible and we done the best we could. Now all my people turning Catholics. What must we do? We need a hand." What a cry! Are we heeding it? I fear not.

Then another tremendous challenge came to us from the more than one million Mexicans in our midst. Old Mexico has always appealed to me for many reasons. One reason, she is our nearest neighbor. If our gospel does not save and help with our nearest lost neighbor, how can we expect it to count with the lost far away. When you think of the Mexicans, you think of poverty, illiteracy. When you enter Mexico, poverty stares you in the face. In front of the Hotel Regis in Mexico City, roll the motors of the rich. But at the bottom knee-deep in liquid mud toils the Mexican peon—the same is true here in the Southland; they all know poverty. The lure of homesteading has not beckoned him out to independence. He is expected to look up only when he receives orders. American census rates him as white, yet when you scratch the skin you find the Indian blood. Truly has it been said, "The Mexican is the walking experiment of the fusion of races."

Why does he come? He wants a job that will pay him more money; here he gets three or four times the money he does in Mexico. But his job here is not permanent. He thinks of warm clothes, school and home. Then he comes because we want him to come. During the World War the great Southwest called across the Rio Grande, "Come over and help us." Then came—to mine the copper, the coal, to work as laborers on the railroads, in cotton fields, with sugar beets. What is he doing for us? He is doing our hard labor, our dirty work, contributing to our wealth; he is also contributing to our problems. The greatest problem is with the migrant Mexican, for with no definite salary, no stability, no friends, no home, no religion, he continues to be an outsider. If we make Christ known to America, we must include the Mexicans in our program. They are already here where we can work with them. We are trying to share with them our schools and our Christ.

If we are to bring America to know Christ, we must make the first Americans Christians too.

After an evening service in a Georgia town a ten-year-old boy came to me and asked, "Do you know everything?" I said, "No, I do not know everything." I saw the disappointed look on his face, so I asked: "What is it you want to know? Possibly I can help you." He said: "I want to know who the Indians are and where they came from."

Since the day of October 12, 1492, when the curtain rose and Columbus, with his first view of America, saw a band of savages, that question has been asked, but it is still unsettled. We are told that the origin of the American Indians and the history of their development is as obscure as that of any other aboriginal people. Mr. James Hall tells us that no matter whence they came, the Indians had occupied both North and South America long before the coming of Columbus. We know they were here when Columbus came, we know they are here now. We should be mostly concerned about our debt to the Indians and how are we paying it off. It is hard for us to think of the Indians once having occupied our southern states as they did—South Carolina, Georgia and the others. It is hard for us to credit the Indians

with having been farmers and herdsmen, but as the game grew scarce they took to the plow and hoe, to the spinning wheel and to divers handicrafts. How can we ever know the sorrow and grief of these great hearts when they realized the white man had come to rob them of the land they had solely possessed these many years? It is not a bright spot in our history, our treatment of the Indians. There was shedding of blood, there was privation and want among these native people as they were pushed out of their homeland and across the Father of Rivers. But behind them they left some sacred spots, the mounds. For years attention has been called to these mounds. Yet they have been of little interest until recently. Now in many of the states these mounds have been excavated and various things have been discovered. Many skeletons with beads, pots, and various implements have been unearthed. Some have held sheets of copper upon which were wrought figures of warriors in regalia, copper axes and artistic copper plates. In some are found feathers of cardinal birds, feather robes, remnants of burlap, coarse cotton, pipes, arrows and spear heads, handsomely decorated pots, water bottles, other interesting articles. The State University of Alabama has spent much money on handsome glass cases to care for the relics that have been dug from the mounds in that state. I spent time walking from one case to the other viewing the skeletons of these people and it seemed to me a mute protest against us that we are not even willing to let their bones rest in peace. The question, "Whence came the Indians?" is not so much our question, as whether are they going? We have much to do with their future destiny. As I listened to the voices of four young Indian boys singing recently at the Oklahoma State Convention my heart responded with a greater longing than ever before, to help these Americans to be not only true citizens of the America of today, but to see that their names be written on the Lamb's Book of Life. How happy I am that we can do this through the Home Mission Board! Y. W. A.'s should be especially interested in helping the charming and consecrated young Indian girl, Gladys Sharp, who is working with boys and girls in Chilocco Indian School. Last year seventy-one of these boys and girls gave their hearts to God.

There are many other Indian missionaries under the Home Mission Board with meager salary, really suffering for the comforts of life, yet continuing to tell the story of Jesus to their own people. A request has been made to the government to lend \$5,000,000 that the Indians may not suffer this winter. From the time the curtain arose for our first picture of the Indians even down to this good day, they have been and are a people who have suffered want and privation. May we not join heart and hand across the South and try every way to lighten their load, to brighten their pathway by making the Jesus Way plain to them? We must win the Indians, win the negro, the foreigner and all of lost America that truly America may know Christ.—The Window.

#### A LETTER FROM MONTEZUMA COLLEGE, NEW MEXICO

Dear Window Readers: The following is a sketch of some of the Y. W. A. work done in Montezuma College.

The girls have given handkerchief and letter showers to two of our missionaries in Brazil, Misses Ray Buster and Blanche Simpson. This has brought a closer tie to missionaries and the great cause of missions. We have just closed a very interesting mission study course. The book studied was "In the Land of the Southern Cross." Each day the girls made posters on Brazil and placed them in the front lobby. One poster was very unique. The map of South

America was drawn with Brazil very outstanding. Above the map in one corner was a cross made of gold stars.

Each evening a favor was given to each in the class with names of missionaries in Brazil for prayer. These favors were made in various forms, crosses, crowns, and shields, all carried out in the Y. W. A. colors, Nile green and white. The room was kept decorated throughout the study course in Brazilian colors and South American flags. We had our state W. M. U. secretary with us to teach the book, so the study course was closed Friday evening with a party in her honor.

There is another interesting feature of the Y. W. A. work in Montezuma, the real personal service which our girls have done here at our door.

Our W. M. S. fosters a mission on the campus. In this work the girls teach the Spanish people who do not know of our Christ. A great number of women and children come each Saturday morning to be taught gospel songs and scriptures. They also learn sewing, art, handwork for the children and ways of training them. One young woman of the college is devoting her time as superintendent of the work. She makes visits in the homes, plans the work and looks after the business side of the project. She does not receive one cent of pay in dollars and cents, but does it for the love of her Master. Will she not receive great pay from him, the great Master and Lord over all?—Mrs. J. C. Dance, Counselor.

#### DUCK RIVER QUARTERLY MEETING

Duck River W. M. U. held its regular quarterly meeting with Cowan Church, January 6th, the superintendent, Mrs. B. A. Grisard, presiding. Besides the hostess church, Decherd, Tullahoma, Winchester and Shelbyville were represented.

In keeping with the theme of the day, "Looking Two Ways," two beautiful devotionals were brought by Mrs. George Bonner of Decherd and Mrs. O. L. Rives of Tullahoma. Mrs. Harmon Alexander of Winchester gave a history of the year's hymn. Rev. W. C. Creasman of Shelbyville made a forceful address on the watchword for the year, "That the world may know."

Officers for 1931 were elected as follows: Superintendent, Mrs. B. A. Grisard, Winchester; district superintendents, Mrs. J. N. Forgy of Cowan, Mrs. C. C. Bryant of Shelbyville, and Mrs. Edgar Lambert of Lewisburg; secretary-treasurer, Mrs. G. C. Hughson, Tullahoma; young people's leader, Mrs. Ashton Woods, Bellbuckle; mission study chairman, Miss Susie Brown, Wartrace; personal service chairman, Mrs. Shaw, Tullahoma; stewardship chairman, Mrs. L. F. Martin, Winchester. The charge to the new officers was given by Rev. W. C. Creasman and the prayer was offered by Rev. R. A. Johns. This service was impromptu, but as usual these good pastors were equal to the occasion.

A vote of thanks was given the hostess church for their delightful hospitality, especially for the delicious lunch served at the noon hour.

The next meeting will be held at Lewisburg, Friday, April 3rd, the change in date being made for the convenience of the hostess society.

#### INSTITUTE IN PROVIDENCE ASSOCIATION

The Providence Association had a two-day institute January 27-28. The meetings were held at the First Baptist Church beginning at 10 o'clock Tuesday morning and closing at 3 o'clock, with an evening conference. Mrs. R. L. Cowan of Knoxville and Miss Cornelia Rollow were in charge of the conferences. Twenty-five were in attendance the first day with an increased attendance to 45 the second day. The institute meant more to the leaders and young people's counselors and officers than any conference or meetings of any kind

ever held previously. The conferences were spiritual as well as practical. The officers got a better idea of the duties of their respective offices and are more interested in their work because they do understand it better. Personally I hope these institutes will become a part of the W. M. U. program each year.—Mrs. Virgil Adams.

#### DYER COUNTY BAPTIST ASSOCIATION

Officers of the Dyer County Baptist Association and presidents and secretaries of the missionary societies in the association were in Dyersburg Thursday for an all-day executive meeting held at the home of Mrs. M. T. Jones, superintendent of the organization. Mrs. Jones called the meeting, which was the first of the year. Twenty-four were present.

Due to the increase in membership and work in the association, it was divided into four divisions at this meeting. Mrs. Mark Ferges of Newbern, Mrs. Clyde Chambers of Dyersburg, Mrs. Jones and Mrs. D. C. Warren of Halls will serve as division superintendents.

The apportionment plan was passed on at this meeting and plans made for a missionary in the field covered by the association, concentrating on the Mississippi River bottoms. All officers reported on the work during the past year and committee chairmen gave their reports.

The Rev. and Mrs. J. T. Barker of Fowlkes, the Rev. and Mrs. Mark Ferges of Newbern, the Rev. and Mrs. O. W. Taylor of Halls and Dr. F. J. Harrell, pastor of the Dyersburg Church, were present. Miss Zella Mai Collie, state Sunday school worker, was also a visitor and addressed the meeting on the subject of "The Interest of W. M. U. Work."

Special prayers were offered by the pastors present for the association work. Mr. Ferges offered a special prayer for foreign missions and especially for the missionary in the Royal Service. Mrs. Ferges sang, "Live for Jesus," accompanied by Mrs. Warren at the piano. The opening devotional was conducted by Mrs. Jones.

A delicious luncheon was served by Mrs. Jones at noon. Dr. Harrell returned thanks. The hymn for the year, "Joy to the World," was sung at intervals during the meeting and other appropriate songs were sung. The closing invocation was offered by Mr. Baker.

Over half of the churches of the association were represented and the executive committee was enthusiastic over plans for the year. They stated that "according to interest shown at this meeting this should be one of the best years the association has ever had."—Dyersburg State Gazette.

#### ANOTHER YEAR

Another year! Shall it be mine  
In which to serve my Lord divine,  
Or shall I cross the Border Line  
Ere it is past?

Another year to smile or weep,  
Another year my vigil keep,  
Or shall I gently fall asleep—  
Or raptured be?

Mine but to trust, not mine to know;  
My Lord, 'tis even better so;  
And should I stay, or should I go,  
All's well with me.

Another year! If Thou shouldst will  
That here on earth I tarry still,  
I pray Thee, Lord, in me fulfill  
Thy will divine.

—L. C. Culver, Newark, N. Y., in  
Moody Monthly.

A venerable judge sat in a place of honor at a reception. As a young lady of dazzling charm walked past he exclaimed involuntarily, "What a beautiful girl!" The young woman overheard the compliment, turned, gave him a radiant smile, and said: "What an excellent judge!"—Selected.

## AMONG THE BRETHREN

By FLEETWOOD BALL

T. O. Reese of Perry, Fla., is to assist L. B. Johnson in a revival at Umatilla, Fla., beginning March 2nd.

Eastern Heights Church, Columbus, Ga., is fortunate in securing as pastor O. B. Newsome, who is already on the field.

The call of the church at Delhi, La., has been declined by L. A. Martene who has decided to remain at Oakdale, La.

John L. Whorton of First Church, Bryan, Texas, has been called to his former pastorate, the First Church, Longview, Texas.

J. D. Watkins becomes pastor of the First Church, Lexington, Okla., having resigned at Okene, Okla., to go to the new field.

S. J. F. Williams, lately associated with the M. F. Ham evangelistic party, has accepted a call to Immanuel Church, Abilene, Texas.

W. Oscar Depriest of Milan has accepted the care of Hepzibah Church near Lexington, succeeding R. L. Rogers of Lexington.

The First Church, Girard, Ala., succeeds in capturing as pastor John E. Bernard, who moves from Kingston, Ga., to the new field.

During February, C. S. Leavell of Memphis is teaching the Men's Bible class of Prescott Memorial Church, that city, F. W. Roth, pastor.

Beginning March 1st, Evangelist L. C. Wolfe of Muskogee, Okla., will do the preaching in a revival in Guyton, Okla., A. N. Stanfield, pastor.

Southside Church, Abilene, Texas, is happy in securing as pastor W. C. Ashford, who has resigned the care of the First Church, Colorado, Texas.

The First Church, Petersburg, Texas, loses by resignation its pastor, John W. Cobb, who accepts a call to the First Church, Rotan, Tex.

Claybrook Cottingham, president of Louisiana College, Pineville, La., has been elected to a similar position with Howard College, Birmingham, Ala.

Dr. J. P. Runyan of Hot Springs, Ark., a skillful surgeon and loyal Baptist, died Monday, February 2nd, at 10 a.m. He was prominent in Baptist affairs.

The Baptist Council of Atlanta, Ga., honored itself in the election of W. H. Major, pastor of Capitol Avenue Church, as president. He is a former Tennessean.

The pulpit of Merton Avenue Church, Memphis, S. P. Poag, pastor, was supplied last Sunday at both hours by H. E. Watters, president of Union University, Jackson.

Miss Fannie Milam, aged 69, of Reagan was burned to death Wednesday and Mrs. Alvin J. Burkett, aged 24, of Sand Ridge expired Fri-

day of tuberculosis. Each left consoling evidence of preparation for death. The writer preached the funeral of each.

Evangelist Daniel R. Wade of Oklahoma City, Okla., passed to a rich heavenly reward Thursday, January 29th. He was stricken while in a meeting in Tulsa, Okla.

Beginning February 22nd, a revival will be held in Temple Church, Memphis, J. R. Black, pastor, in which the preaching will be done by Kyle M. Yates of Louisville, Ky.

Curt Jett, a Kentucky feudist, having been converted and having lived an humble, Christian life for twelve years, has been licensed to preach by the church at Union City, Ky.

Mrs. Stella Jennings of Parsons, the consecrated wife of Joe Jennings, a good pastor in Beech River Association, entered the Baptist Hospital at Memphis for treatment last week.

O. E. Bryan of Nashville, corresponding secretary and treasurer of the Tennessee Baptist Convention, supplied the pulpit of First Church, Memphis, last Sunday with great acceptance.

H. H. Wallace has resigned at Herrin, Ill., to devote his time exclusively to evangelistic work, his first engagement being with the Second Church, West Frankfort, Ill., T. F. Lowrey, pastor.

A. L. Crawley, pastor at Humboldt; O. W. Taylor, pastor at Halls; and C. H. Warren, pastor at Fulton, Ky., lately made captivating talks to the faculty and students of Union University, Jackson.

The Strand Bible class of Central Church, Memphis, is planning to suitably celebrate on February 15th the tenth anniversary of its organization. The teaching staff consists of Ben Cox, W. C. Furr and E. E. George.

A preachers' school is to be held July 7-18 in the First Church, St. Petersburg, Fla., W. A. Hobson, pastor. A. T. Robertson, J. R. Sampey of Louisville, Ky., and George W. Truett of Dallas, Texas, have consented to speak.

Arden Blaylock of Field Street Church, Cleburne, Texas, has consented to hold a meeting in the First Church, Muskogee, Okla., A. N. Hall, pastor, beginning April 5th. K. D. Turner of Oklahoma City, Okla., will lead the music.

A booklet is out entitled "Following Evangelism with Enlistment," by O. E. Bryan of Nashville. The brilliant author has done a superb and timely piece of work in, issuing this pointed, comprehensive booklet of fourteen pages. It should be scattered far and near.

By THE EDITOR

The Alabama Baptist reports that W. F. Powell of Nashville is with the Umatilla, Fla., Encampment in a revival which will continue for ten days.

Brother T. B. Mahan of Williamsburg, Ky., bequeathed to his church in that city one-tenth of the income from his estate for the next twenty years.

Mrs. Roy S. Holliman of Bryan, Texas, wife of Pastor Holliman of College Avenue Baptist Church and daughter of Dr. and Mrs. R. G. Bowers of Williamsburg, Ky., died a short time ago.

We regret to learn of the serious illness of Mrs. Fred T. Moffatt of Jellico. She is now in a Knoxville hospital where she recently underwent a serious operation.

W. Lee Rector did the preaching in a meeting at Poteau, Okla., closing on the first Sunday. There were 65 additions, 40 of them by baptism. A. L. Goodwin is the pastor.

Pastor and Mrs. P. L. Ramsey of Ridgeley are the hosts these days of Miss Ridgeley, a new daughter who arrived on the first of the month. Congratulations to the little miss!

Brother R. J. Williams of Friendship sends renewal and says he has been reading the paper ever since he learned to read, which is more than half a century. That's a fine record.

We grieve with our dear friend, W. B. Rutledge of Cleveland, over the death of his brother, A. L. Rutland, which occurred at his home in Albuquerque, New Mexico, on the 7th.

Those of our readers who take the Western Recorder should read the splendid article in last week's issue by Chas. W. Alexander. It is the first or leading communication in the issue.

L. L. Gwaltney, Jr., son of Editor L. L. Gwaltney of the Alabama Baptist, has been advanced to the position of supervisor of the Liberty National Life Insurance Company of Birmingham, Ala.

Pastor Leland W. Smith of Central Church, Fountain City, is preaching a series of sermons on "The Holy Spirit and the Christian," "The Holy Spirit and the Sinner," "The Holy Spirit and God."

Pastor S. F. Sims of Central Church, Nashville, has been ill for some days at his home at 1710 Division Street, Nashville. He is one of the faithful servants of the Lord who have labored many years for Him.

The American Church has been completed in Paris, France, at a cost of \$800,000 and will be dedicated in July. It is a union enterprise intended to serve the interests of Americans who visit the great French metropolis.

Pastor R. G. Lee of Bellevue Church, Memphis, reports growing interest in the campaign for our paper and says that Bellevue will send 100 of the Shelby County list. Watch Shelby County go away over the quota given them!

A great city-wide B. Y. P. U. training school was held in Jackson last week with an enrollment of more than 400. Marshall Black of Union University was in charge. A full report will be given through the Educational Department.

R. L. Motley, a former Tennessee pastor, is entering upon his eleventh year with First Church, Florence, Ala. While there he has seen the church grow along all lines and is still firmly entrenched in the affections of the people.

Miss Kathleen Mallory, corresponding secretary of the W. M. U., will speak over radio KWKH of Shreveport, La., on the evening of February 22nd at nine o'clock. She will present a special message to the women of the South at that time.

Brother C. F. Clark of Highland Park Church, Chattanooga, sent us, too late for insertion last week, another word of warning against the "Assyrian-Nestorian" Danjels who is preying upon our churches. It would be a good thing to let the officers of the law investigate this man.

Arch C. Cree of First Church, Salisbury, N. C., sailed the first of this month on a sixteen-day cruise of the West Indies as the guest of the North German Lloyd Steamship Company. While in Cuba and the Canal Zone he will visit several of our mission stations.

Superintendent J. W. O'Hara of the Mountain Schools has recently visited some of our schools and re-

ports things in fine shape. Watauga Academy is going along in a fine way with an enrollment of more than 100. They are meeting practically all their expenses, he reports.

Miss Mary Lowe Stout writes from Phoenix, Arizona, asking that her paper be sent to a new address which we are glad to pass on to our readers who may wish to drop her a piece of sunshine by way of a card or letter. She is now located at 4017 N. Second St., Phoenix, Ariz.

E. L. Wolslagel of Biltmore, N. C., reports a splendid meeting just closed at Logan, W. Va. Walter P. Bins of LaGrange, Ga., did the preaching and Brother Wolslagel had charge of the music. One hundred and one were added to the church, 80 of them by baptism. Robert F. Coverlee is the pastor.

Liberty Church of Ocoee Association lost its building in a fire which occurred the first of this month. The pastor had just begun his sermon when some boys announced that the roof was on fire. The congregation was able to save all their furnishings, but the building, practically a new one, was a total loss.

Brother Andrew Tanner of Nashville reports that Nashville Association is going after 500 subscriptions. Hurrah for Nashville B. Y. Uppers! We are putting Nashville Association B. Y. P. U. against Ocoee B. Y. P. U. and Knox County against Shelby County. Watch our young people do the work!

The editors had a splendid meeting last week when they gathered in Memphis and were guests of the Baptist Memorial Hospital. Manager A. E. Jennings and Superintendent Sheets were gracious indeed and our entertainment was as good as the Peabody Hotel could have furnished. We will give a fuller report next week.

The editor spent Sunday with the churches in Ocoee Association. At the morning hour he preached for Pastor L. W. Clark and the St. Elmo Church. At night he was with Pastor Lloyd T. Householder at Cleveland First Church. It was a happy, profitable day. Ocoee is waking up to the paper campaign and is going over her quota.

Subscriptions are beginning to come in as a result of the early interest in our March campaign. Pastor Sam P. Martin of Lebanon reports that they will have fifteen new ones by the time this reaches our readers. Wilson County's quota is only 50, so First Church, Lebanon, is going to send one-third of them. GOOD NEWS! Let it spread!

Dickson Church organized a Brotherhood on the evening of February 3rd. Thirty-two men entered the organization. Mrs. Susie Henslee, teacher of the Men's Bible class, aided by twelve other ladies of the church, served the men with an enjoyable luncheon. Pastor Livingston T. Mays is happy over the progress of his work in that field.

Fifty preachers of the Church of Christ have been attending the special lecture course offered them at David Lipscomb College, Nashville, and have profited greatly from the opportunity. Thus does the Church of Christ answer the challenge of the Vanderbilt School of Religion that would make "unionized nonentities" out of every preacher in the Southland.

Pastor J. H. Wright sends us in the budget list from Shallow Ford Church near Erwin to which he ministers on Sunday afternoons. This makes his churches almost 100 per cent subscribers of the paper and gives Holston Association twelve names with which to start their campaign. Weakley County starts off with 14 names from their total of 25. We shall have to raise these two associational quotas!

**AT THE FOOT OF THE RAINBOW**  
Margaret T. Applegarth

"A brilliant, new collection of stories, replete with humor and pathos and rich in teaching ideas."—*Christian Standard*.

\$1.50.

Richard R. Smith, Inc.  
12 East 41st St., New York

First Church, Cleveland, celebrated the second anniversary of the pastorate of Lloyd T. Householder the first Sunday in this month. There were 481 in Sunday school, five additions to the church and the balance of their debt was paid! Another church free from its building debt! How that news rejoices the hearts of the missionary forces of the Lord!

Pastor N. M. Stigler of Brownsville reports the finest spirit and work among his people during his ministry with them. Their audiences fill the house, a revival spirit is on, and there are many additions, eight having been received on the first Sunday in this month. They begin their revival March 1st with Ira C. Prosser of Fort Worth, Texas, leading the music and the pastor doing the preaching.

**NASHVILLE PASTORS**

Belmont Heights, R. Kelly White. God's Minute Men; Where Should a Man Die? SS 569, BYPU 136, by letter 1.

North Edgefield, O. F. Huckaba. The Lord's Supper; Perfect in Christ Jesus. SS 350, BYPU 125, by letter 3.

Grandview, Jos. R. Kyzar. A Victorious Church; How Men Regard Religion. SS 263, BYPU 83.

Gallatin, L. S. Sedberry. The First Day; The Godly and the Ungodly. SS 178, BYPU 84.

Edgefield, W. Henderson Barton. Modern Morals; The Strength of Jesus. SS 408, BYPU 64, for baptism 1.

Third, Bunyan Smith. A Worm's Eye Vision of the World; The Drift of the Age. SS 106, for baptism 1.

Tabernacle, Clifton Bridge. World-Wide Missions, Dr. John D. Freeman. SS 112.

Park Ave., E. Floyd Olive. The Church; The Gospel. SS 501, BYPU 115.

Lockeland, J. C. Miles. Jacob, God's Elect; Simon Peter, the Rock. SS 421, BYPU 91, by letter 1.

Old Hickory, J. W. Roberts. The Beauty of the Christian Life; Gideon's Victory. SS 204, BYPU 85, by letter 1.

Taylor's Chapel, Eli Wright. Holy Spirit and the Church; What the Child of God Knows. SS 75.

Inglewood, W. Rufus Beckett. Songs of Zion; Meaning of Storms. SS 193, BYPU 60.

Immanuel, P. W. James. Are You Discouraged? The Calls of Christ. SS 506, BYPU 95.

Judson Memorial, Hight C. Moore. Supply. Prayer in the Work of Christ; The Standard Life. SS 455, by letter 2.

Seventh, Edgar W. Barnett. Decision; W. C. McPherson preached. SS 265, BYPU 75, for baptism 1, baptized 2.

**MEMPHIS PASTORS**

Trinity, C. E. Myrick. The Purpose of God in Christ; The Tabernacle in the Wilderness. SS 374, BYPU 172.

Bellevue, Robert G. Lee. Four Greatest Needs of Our Day; Orange Blossoms or Lemons. SS 1286, BYPU 206, by letter 20, for baptism 5, baptized 5.

Yale, W. L. Smith. In Jesus' Name; The Happiest People on Earth. SS 164, BYPU 95.

Capleville, J. R. Burk. Two Natures; Sin and How It May Be Overcome.

Galilee, M. L. Tallant. L. E. Brown. Sin of a Prayerless Life; Joy Unspeakable and Full of Glory. SS 122.

Berclair, A. B. Jones. Backsliding; Faith and Why It Will Save you. SS 53, BYPU 51, by letter 1.

Eastern Heights, W. M. Crouch. What We Have in Christ; Some of the Effects of Sin. SS 141, BYPU 68.

Central Avenue, E. A. Autry. The Danger Line; Visions of Jesus. SS 242, BYPU 111, by letter 3.

LaBelle, E. P. Baker. The Abundant Life! The Brazen Serpent Uplifted. SS 708, BYPU 272, by letter 5, for baptism 3, baptized 5.

Seventh Street; Leo B. Golden. A Fugitive Arrested; Not Far, but Not In. SS 392, BYPU 172, by letter 2, for baptism 2, baptized 2.

Speedway Terrace, Wm. McMurry. The Fourth Commandment; Moral Weight. SS 466, for baptism 2.

Longview Heights, W. V. Walker. Ye Are the Salt of the Earth; The Model Church. SS 77, BYPU 54.

Temple, J. R. Black. Shapers of Destinies; Lazy and Lonesome. SS 962, BYPU 209, for baptism 3, baptized 4, by letter 4, by statement 1.

**OTHER PASTORS**

Cleveland, First, Lloyd T. Householder. The Second Mile; The Savior of Men. SS 481, BYPU 118, by letter 5.

Cleveland, Big Spring, Samuel Melton. Christ Did Not Destroy the Law but Fulfilled It; He Opened Their Understanding. SS 222, BYPU 112.

Clinton, First, Horace L. Smith. The Way of the Cross; Things Eternal. SS 223, BYPU 87.

Coal Creek, First, J. W. Lindsay. Tell, Teach and Train; What Caused the Scars? SS 90, BYPU 45.

Rockwood, First, N. V. Underwood. When May We Expect An Answer to Our Prayer? Jesus the Friend of Sinners. SS 233, BYPU 50.

Etowah, First, A. F. Mahan. God's Grace; Sampson. SS 629, BYPU 150, additions 2.

Knoxville, Oakwood, C. L. Hammond. Every Christian Carrying His Corner; Bliss or Despair: Which Will You Choose? SS 303, BYPU 92.

Lincoln Park, H. F. Templeton. Christianity Written on the Heart; Brother Lindsey spoke at night. SS 353, BYPU 78.

Mine City, Org Foster. If the Foundations Be Destroyed, What Can the Righteous Do? The Saving Blood Stains. SS 260.

Kingsport, Calvary, J. L. Trent. The Danger of Drifting; The Sinner's Only Safe Choice. SS 261, BYPU 112, for baptism 6, by letter 1.

**The Business Man Looks at Preaching.** By J. H. Anderson. Published by the Baptist Sunday School Board, Nashville.

The fact that this volume is from the pen of our beloved and honored layman, J. H. Anderson of Knoxville, will make it intensely interesting to all our Tennessee folk. It contains the series of lectures delivered under the Tharp Foundation before the faculty and students of the Baptist Bible Institute.

Beginning with a brief sketch of the character of the various pastors whom he has had, the author draws some practical applications for the benefit of the ministers who were hearing and for the benefit of all who may read the lectures. Irreproachable behaviour by the pastor and family, careful economies by him and his family, a pride that refuses to appeal for certain concessions to the preacher, carefully prepared and timely sermons, aloofness from quarrels that may come up between church members, and other practical lessons are presented. There is a splendid discussion of "Financing the Church," and the closing lecture deals with "The Morning Watch," the one thing so many preachers ignore and yet their surest spiritual strength. This volume costs but little, but contains, O so much for the preacher and pastor.

**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

(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 three months' subscriptions; they cost too much.—Editor.

**BAPTIST AND REFLECTOR AS 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 keep 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.

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.—W. D. Hudgins.

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## NEWS BULLETIN

(From page 8.)

which to partake of the wine. Later, upon moving to Lima, Ohio, Rev. Thomas devised a suitable tray to hold glass cups which he had manufactured in Dayton, Ohio.

To fill the cups, he invented a filler consisting of twenty-four tubes, each controlled by a master lever which allowed the same amount of wine to flow from each. By this method a tray full of glasses could be filled with the same ease as one glass.

The idea of individual communion service was immediately popular from its inception, in spite of claims of "sacrilege" by some. Orders began arriving until Rev. Thomas' facilities were taxed to the utmost. Today there are over 140,000 churches in our own and foreign countries using this improved method of celebrating the communion of our Lord.

(Note: Watch for their advertisement in our columns.—Editor.)

## DR. MAYO ON PROHIBITION

You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man as analyzed in our laboratories is worth about ninety-eight cents. Seven bars of soap, lime enough to whitewash a chicken coop, phosphorus enough to cover the heads of a thousand matches, is not so much, you see. It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society ought to go off to the woods and live alone. We do not tolerate the obvious use of morphine or cocaine or opium and we should not tolerate intoxicating liquor, because I tell you these things are what break down the command of the individual over his own life and his own destiny. Through alcoholic stimulation a man loses his co-ordination. That is why liquor is no advantage to the brain. You hear people tell how they had their wits quickened for the first half hour by liquor, but they don't tell you how later their body could not act in co-ordination with their brain. You will hear on every side men bewail the loss of their drink, of their personal rights, but the rights of the few who cannot see ahead or have the future of their nation at heart must be regulated to safeguard that great body of future citizens who are now ready to step into the ranks. You boys have something ahead of you in the problem of preventing the return of liquor. We have not lived up to our laws, but I repeat, education is what we need to combat this condition. When we have our younger generation completely educated we will not have types who say, "Why should I not have my rights as a citizen?" It is through the boys of today that we hope to see a sound and everlasting prohibition worked out in this country. If there ever was any great man who accomplished anything through the use of alcohol, I would like to have the fact pointed out. We in the United States have tried to give you a field of action free from the barricades which used to be set up by the legalized liquor traffic. Keep yourselves free from all entangling habits. Remember, it's the brain that counts.—Dr. Charles Mayo, in the Journal of the National Educational Association.

## DRYS WAKING UP

The creation of a commission on strategy at the recent meeting of the National Conference of Organizations Supporting the Eighteenth Amendment, marks a very definite and significant move toward closer co-operation and united action of the prohibition forces of the nation.

There is every indication that the efforts of this special commission and the action which is expected to be taken by the 33 different nation-

al temperance organizations will result in a united effort and closer co-operation such as has never before been known among the temperance organizations in the United States. The purpose of this new co-operative effort, as announced by the president of the national conference, is not merely to meet the attacks of the organized forces opposed to prohibition, but more especially to promote a great forward movement in interest of the Eighteenth Amendment, its observance and enforcement.

The conference strongly endorsed the stand of President Hoover for law enforcement, arranged for a program for suitable celebration of January 16th, the anniversary of the Eighteenth Amendment, heard and questioned Prohibition Commissioner Woodcock on the present status of enforcement, and discussed ways and means of more effective, organized effort on behalf of the movement against alcoholism.

The conference urged the prompt enactment by Congress of the appropriation bills for various phases of enforcement of prohibition, including the retention of the appropriation for distribution of information by governmental departments engaged in prohibition enforcement, and also the enactment of the various bills recommended by the President, January 13, 1930, for the more expeditious trial of cases, the organization of a border patrol, and the enforcement of a prohibition enforcement code for the District of Columbia. The conference placed itself on record as opposed to all bills intended to modify or weaken any federal prohibition enforcement law.

## 1931 WILL DETERMINE VICTORY OF 1932

Chicago, Ill., Jan. 25.—(Special)—"The wets can win in 1932, elect a President opposed to the Eighteenth Amendment and a Congress pledged to modification, if not repeal, only if the dry voters of the United States stay away from the polls or fail to make their dominant influence felt in favor of the amendment between now and the next federal election," declared Chas. R. Jones, chairman of the American Business Men's Prohibition Foundation in an interview, this week, at the Foundation headquarters.

"A wet victory in 1932 would be a tragedy of the highest degree for all the elements of law and order, civic progress and moral and industrial advancement through all America, and yet there is sufficient possibility that this might happen, to rouse the sleeping ardor and dynamic thought of every intelligent man and woman who realizes the importance of preserving in our constitution the great protective amendment.

"The one necessary thing for those who are loyal to the Eighteenth Amendment is to clearly face the danger, which can be no longer hidden from the entire country. Anti-prohibition propaganda, political influence spreading out from our dripping wet centers, backed by ample money supplied from the surpluses of millionaires who expect either to make more money through the traffic if legalized or to shift the large part of their tax burdens upon the traffic's victims if prohibition should be repealed—these are the serious factors in a situation which challenges the whole future of the great reform.

"Liquor's greatest drive in history began November 5th, the day after the 1930 election! What happened on November 4th was a startling spur to the forces of nullification, lawlessness and prohibition repeal, to inaugurate their most defiant campaign that began in earnest the next day, with one object—the election of a wet President and an anti-prohibition Congress in 1932!

"The American Business Men's Prohibition Foundation, after months of thoroughgoing, painstaking, preliminary research and preparation, has already launched an advertising campaign to reach every home in

America. The first advertisements have already appeared, and an unlimited series dealing with every phase of the issue, answering every important objection and wet claim, is now being carefully created. These ads, first of all, radiate a spirit of friendly fairness and truth-seeking, devoid of heat or fanaticism. These qualities are the overwhelming need of the hour."

## SKYSCRAPER HOME DEDICATED

Calvary Baptists of New York City have dedicated their magnificent twenty-story building. On the first Sunday of the new year and during the week following they carried out an elaborate program. Pastor Will Houghton, formerly with the Tabernacle Church of Atlanta, Ga., was in charge of the services. At the morning hour on Sunday the church equipment was dedicated. Sunday afternoon the young people held their dedicatory service, and at night the great pipe organ was dedicated. Wednesday evening the memorial windows to former pastor, Stuart McArthur and John Roach Straton, were dedicated and Thursday evening there was an organ recital.

This church was made famous by the ministry of the late John Roach Straton, one of the most fearless ministers God has ever had in this country. He stood foursquare for orthodoxy, and the interesting thing about the dedicatory service is the response which the officers of the church made to the pastor during the service. It is as follows, and we would that the officers of every church might make it their firm vow.

"We, the officers of this church and congregation, recognizing that there has been committed to us a sacred trust, relying upon God for wisdom and strength, do solemnly covenant together to sacredly guard, uphold and perpetuate the scriptural doctrines and principles upon which this church is founded and by which it has been maintained through all its history down to the present day; that we will study the peace and unity of this church to the end that this house may ever serve for the assembling together of the rich and the poor for the worship of Him who is the maker of us all; for the preaching of the Word of God in its fullness; and for the proclamation of our Lord Jesus Christ as the only Saviour of men."

An elaborate and beautiful monograph program was issued in honor of the services, carrying pictures of the great and beautiful building, the church lobby, as elaborate and beautiful as that of a ten-million-dollar hotel; of the auditorium, tremendous in size but simple in its architectural beauty; the choir loft and vested choir, showing also the console of the organ; Dr. Robert Stuart McArthur and Dr. John Roach Straton, beloved former pastors; the old meeting house on Twenty-third Street, Pastor Will H. Houghton and the pastor's study, a dream picture for tens of thousands of ambitious preachers.

## WINTER AT BAPTIST RESCUE MISSION, NEW ORLEANS

By J. M. Newbrough

Ever since we began this work, four years ago, the fall and winter have always brought us increased numbers, but this season all former records have been left far behind. In fact, we are being overwhelmed with numbers. We laid plans for beds for 150 men and have for some weeks now had those beds filled, and for six weeks we have not had fewer than from forty to sixty men lying on the floors.

The response to our requests for beds, quilts, blankets, sheets, pillows, etc., has been more than gratifying. Bundles have been sent to us from all over the South; still we are not sufficiently supplied to keep all these men warm at night.

In general the work is developing faster than our ability to keep ourselves adjusted to the new and increased demands on us, an evidence

clear to us that the Lord is leading in this work. In no other city of all the South is there so great a need for this character of work. From the ends of the earth they come to us, all classes, all nationalities, and our effort is to meet them in the spirit of the Master with His gospel of love, hope, and help. Their responses have been full of encouragement. Over 2,200 have openly professed to have found their Saviour since this work began. Scores have been returned to their homes—boys, fathers, husbands. Several cases of near suicide have been averted.

Some thirty men are daily employed in our industrial department. Several of these earn wages; others get their room and board, itself a boon to many. But from shortness of funds we are just in the edge of actually meeting the needs of these hungry men. We are feeding as many as we can, but must limit most of them to just bread and coffee night and morning. We long to be able to give at least one meal a day to every hungry man. Since our main effort is to feed the souls of these men, we believe this to be as real mission work as is being undertaken anywhere. While we had an average of 216 per night during December, it is evident that we may as well lay our plans to so widen this work as to care for double that number. Already we are caring for double the number of any institution of similar character in this city, while all of them began years ago, one of them over forty years ago. The Lord leads; it is ours to follow.

The more our people know of this work, the more certain it is that they will lend us help. "The poor have the gospel preached to them."

## In Memoriam

## STRINGFIELD

Mr. John Stringfield, aged 63 years, died at his home, Oakdale, Tenn., January 25, 1931. He was a member of the Baptist Church for several years. He is survived by his wife, Mrs. Nancy Stringfield, and three daughters, Mrs. Bertha Wright, Mrs. Laura Moore, Mrs. Mattie Jones. Five sons, Mr. George Stringfield, Mr. Andy Stringfield, and Mr. Hezz Stringfield of Toledo, Ohio; Mr. Louis Stringfield and Mr. Ernest Stringfield. He leaves to mourn his loss a number of grandchildren and a host of friends.

The funeral was conducted at Pine Grove Baptist Church at 2:30 p.m., January 26.—Rev. Matt Stringfield.

## GOTTSCHALK'S METAL SPONGE



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