

**NEWS BULLETIN**  
(From page 8.)

world, when they ought to have given twice as much. Of the amounts reported through the Executive Committee, nearly fifty per cent was designated, the lion's share of designations going to the Foreign Mission Board, largely we presume as a result of the Lottie Moon Christmas offering.

Tennessee gave \$9,900 through the Program and \$9,177 designated. Texas gave more than \$20,000 in designations and none through the Program. Missouri designated nearly three times as much as she sent through the Program. Virginia sent all of hers through the Program and Maryland designated all of hers, to the amount of only \$925.72, \$480 of this amount being designated to the Co-operative Program. The Bible Institute received direct and through the Executive Committee a little more than \$25,000.

**DR. TRUETT PREACHES TO ALL AMERICA IN ST. PETERSBURG, FLORIDA**

The First Baptist Church of St. Petersburg is rejoicing over the unprecedented revival conducted by Dr. George W. Truett of Dallas, Texas, and Mr. J. Fred Scholfield of Longwood, Fla.

The meetings were held in the Second Street auditorium which has a seating capacity of 3,000. Dr. Truett came to us January 27th and remained through February 5th, preaching twice each day to large throngs, often overflowing the large auditorium. In a Saturday evening service, with the smallest attendance of the series, by actual count, we had forty-one states and foreign countries represented. We had many of the leading educators, pastors and religious workers from Canada and throughout the Northern Baptist Convention attending every service.

Dr. Truett was at his best. We shall never forget the eloquent earnestness of the great preacher as he stood before the thousands gathered from the ends of the earth and with poise and passionate earnestness answered questions that every preacher must answer almost daily in this modern age of doubt.

"You ask me if I believe in the divine inspiration of the Holy Scripture? I answer, I most certainly do. You ask me if I believe in the verbal inspiration of the Scriptures? I answer, I most certainly do. I believe it the more as I grow older in years and press on in Christ's service. You ask me if I believe in the virgin birth and absolute deity of Christ? I answer, I most certainly do. I accepted as God, a very God, the God-man. Never did hyphen mean so much as here. It at once joins and separates. He is as much God as if He had not been possessed of a single human attribute and as much human as if he had not been possessed of a Divine attribute. He is God's way down to man and man's way back to God. You ask me if I believe in the vicarious suffering and substitutionary death of Christ for our redemption? I answer, I most certainly do. You ask me if I believe that this gospel plan is the only way out and up for sinful souls? I answer, I most certainly do. The panaceas proffered by man, our little perfumed philosophies, will never suffice to put away our sins. You ask me if I believe in the Bible doctrine of hell? I answer, I most certainly do. The hell of the Bible is a scientific necessity everywhere recognized in the social world. You ask me if I believe in the literal second coming of our Lord? I answer, I most certainly do."

The series of revival services closed with a great rally in the interest of world-wide missions. Dr. and Mrs. Eugene Sallee were with us the last day of the meeting, speaking morning, afternoon and night to large congregations.

We had a large number deciding for Christ and uniting with the church. More than thirty decided

and asked for baptism in a single quiet Sunday morning service. The pastor and his people and indeed thousands of visitors are rejoicing in the happy and glorious results of this meeting. Mr. Scholfield had a choir of more than 200 voices. It is generally conceded that this was the greatest revival campaign ever held in this section of Florida.

The First Baptist Church of St. Petersburg is strategically located in the center of the Sunshine City facing the most popular city park in the South where thousands of people gather daily. We are holding two services each Sunday morning to accommodate the throngs of people who come to worship with us. Our pulpit is like a broadcasting station. We literally speak to the entire nation every Sunday. Dr. Truett remarked while here, "A blow struck in St. Petersburg for Christ will be more telling in its influence than any other pulpit in our nation."—David M. Gardner, Pastor.

**ANNIVERSARY AT PORTLAND**

Portland Baptists celebrated the second anniversary of their pastor, H. T. Whaley, on the 1st of February. The report of the pastor to the church showed that during his ministry there have been 37 additions to the church, 28 of them by baptism. For all purposes the church has contributed \$19,269.84, a big part of it going to pay off all their building debt. Their Sunday school enrollment has increased from 264 to 346, has been fully graded and is now A-1. The number of contributors to the church budget has grown from 127 to 214 and the church now makes monthly remittances to the Co-operative Program.

A weekly teachers' meeting has been launched and the monthly council, as well as weekly choir rehearsal are features of their work. The pastor has preached 250 sermons during his service, 35 of them away from his home field. He has conducted 11 funerals, assisted at six others, held four revivals, officiated at three weddings and has missed but four Sunday services from his church and 20 mid-week meetings in the two years.

We congratulate this church upon their fine work and look for even greater things in the days ahead.

**COSBY ACADEMY NEWS**

The trustees of Cosby Academy have announced that they lack \$800 having money to cover running expenses this year. A fine plan was begun February 8th for presenting the school in as many churches of East Tennessee Association and other points as possible. This plan is for groups of student-volunteers to put on programs telling what the school has meant to them and of its needs and possibilities. Bethel Church in the Del Rio section was visited that day by four representatives. Good results was reported. These programs are always made attractive by musical numbers directed by our splendid music teacher, Mrs. L. R. Watson, who was formerly Miss Minnie Davis.

Besides the above program, our ministerial students were preaching in six other churches. The people whom this school serves are being informed concerning the work here, and they in turn are putting into it their money. A better acquaintance and a closer tie of friendship is being formed. The churches are saying, "This school must continue."—Adelia Lowrie.

**MEMORIAL HOSPITAL PRAISED**

Will you kindly permit me to have a little space in your paper to express my deep appreciation for the valuable and splendid treatment I received as a patient at the Baptist Memorial Hospital in Memphis.

I went there for a very serious operation and expected to be confined at least two months if not longer. The doctors and nurses were so kind and attentive and took such painstaking care and interest in my case that I was able to leave the hos-

pital in just two weeks from the day of the operation. My complete recovery was due largely to the fact that my physician, Dr. T. D. Moore, took personal charge of my case from the day I entered the hospital.

I would like to say in conclusion that if anybody who reads this is suffering or has friends who need to go to the hospital, I do not know of a better place for them to go than the Baptist Memorial Hospital in Memphis. The attending physicians and the kind, capable nurses in that institution are certainly all that one can possibly expect.

Thanking you for giving me this opportunity of expressing my appreciation, I am, G. E. Von Hagen, Nashville, Tenn., February 15th.

**DR. TRUETT TO PREACH FOR CARSON-NEWMAN**

We have just received word from President James T. Warren that Dr. George W. Truett has been secured to preach their annual commencement sermon on the 7th of May. Dr. Truett is too well known in our state to need any recommendation from

us and all our people need to know in order to assure him of a great hearing is where and when he will speak.

Work in Carson-Newman is going along in a splendid way. The students are of a fine class and are doing excellent work. In spite of the depression in economic life, the attendance has held up and a splendid class is to be graduated in May.

Grandpa Wayback: "Can we ever disarm?"

Grandma Wayback: "Well, we finally abolished hatpins!"

**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.

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**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.

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Organ of the Tennessee Baptist Convention

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## The Home-Going of Dr. Livingston Johnson

By  
ARTHUR JAMES BARTON

The Baptists of North Carolina are in mourning at the death of Dr. Livingston Johnson, editor of their state paper, the Biblical Recorder. He fell on sleep at four o'clock Sunday morning, February 8th, at his home in Raleigh at the age of seventy-three.

For about forty years Dr. Johnson had been an up-standing servant and leader in the Baptist life and work of North Carolina—and in the South for that matter. For many years he served faithfully and efficiently in the pastorate, the two most notable places being Rockingham, 1888-95, and First Church, Greensboro, 1895-1900. For twenty-eight years he had served the denomination in a public capacity, fifteen years as corresponding secretary of the Executive Board of the convention and thirteen years as editor of the Recorder.

For several years, as was known to his intimate friends, he had not been in robust health. He suffered a heart attack while on his way to the Baptist World Alliance at Stockholm, Sweden, which alarmed his friends and brethren. But he rallied and had apparently overcome the trouble until about a year ago when another attack came on from which he could never fully recover. And on the Sunday morning named above he passed out to the better land.

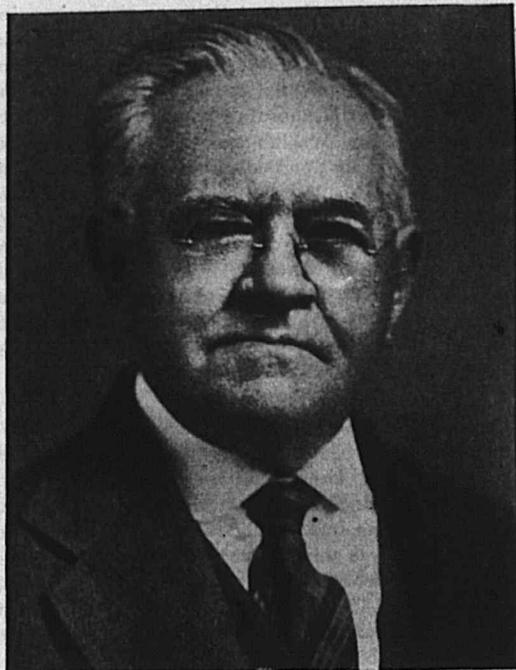
One of the really beautiful, almost pathetic, certainly heroic things about it all, was the persistence with which he held on to his appointed tasks. Even as late as five o'clock Saturday afternoon, before he slipped away Sunday morning, he dictated an editorial to his daughter. The editorial is brief but is marked by the same good sense and poise and breathes the same fine Christian spirit that ran through all his work.

Fittingly and beautifully it is a tribute to his beloved wife who had walked with him and stood faithfully and loyally by him through all the years of his sacrificial ministry. The relation is delicately revealed in the last sentence of the editorial which says: "This writer feels it his duty and his honor to make this statement concerning one who has ever been a helpmeet to him in all these years." What could have been more beautiful than that the valedictory of this good man should have been the just tribute of love to the one who had been his best helper and his greatest inspiration through the long stretch of years. He did not know that it was to be so, but so it was in the ordering of Providence, and it was a fit close to a faithful and fruitful life.

I had known Dr. Johnson well and affectionately for a period of nearly thirty-five years. In 1896 my family and I were on our way to Richmond where I was to assume my duties as Corresponding Secretary of the Foreign Mission Board. Mrs. Barton was painfully ill by "sea-sickness" caused by the motion of the train. It became necessary for us to "lie over" a day in Greensboro, N. C. Leaving her and the children at the hotel, I naturally sought out the pastor of the Baptist church. At that time Greensboro was a small, straggling town and had only one Baptist church. Livingston Johnson was the pastor. I called at the pastor's home. He was not in, but I met his wife, to whom he pays loving tribute in his valedictory. She impressed me as a woman of just

such personality, grace and charm as he pictures her in his last words.

When Dr. Johnson returned his wife told him of my visit. Somehow he had missed the announcement in the Baptist papers that I had been elected



LIVINGSTON JOHNSON  
For half a century he bore arms for Christ.

and was to serve with the Foreign Mission Board. When she told him that some Baptist preacher was passing through on his way to Richmond, he concluded that said "Baptist preacher" was probably a tramp preacher seeking favors of the preachers and living off the public. The fact that I had not sought to borrow money or to secure other favors tended to undermine his conclusion, but he was sure that there was no preacher on his way to Richmond to become connected with the Foreign Mission Board, because he had not seen the fact announced in the Biblical Recorder. For many years during our intimate association the incident was one of pleasant jest between us.

Soon after that, while visiting North Carolina and speaking for the Foreign Mission Board, I met Dr. Johnson and there grew up between us an intimate friendship and joyful fellowship which continued through all the years, and along with the hosts of our people in North Carolina and beyond who knew him, loved him and trusted him as a brother and friend and leader, I personally feel very keenly the sorrow of his death.

It is always difficult to make anything like a just appraisal of personality and character. It is not necessary, perhaps hardly fitting, that such appraisal should be made or attempted in a brief tribute of sorrow and love. Dr. Johnson was a graduate of Wake Forest College, and was a student at the Southern Baptist Theological Seminary. He was a man of good capacity and fine versatility. But I would say that his greatest qualities were his poise and his faithfulness, his dependability. His mind was clear and his heart was

true to every interest to the kingdom of God day in and day out, week after week. Through the long stretch of years he lived his profession and exemplified in high degree the graces and virtues of the gospel and of the Christian life.

We shall cherish his memory in North Carolina and throughout all Southern Baptist Convention territory and shall seek diligently, I hope, to emulate his example and to "carry on" in the great enterprises to which he whole-heartedly set his hand and sacrificially gave his life.

Wilmington, N. C.

### PUBLIC OPINION

If there is something on your mind that you want to get rid of, some criticism, some brief comment about the work, some suggestion—anything except matters purely personal or that may reflect upon the character of another, write it down and send to this column. Letters of 250 words or less will always be given preference. Long articles cannot be used here. Make this page what it is supposed to be, a forum in which the opinions of our readers are expressed.

#### AN UNREASONABLE AGE

To my way of thinking, we are living in the most unreasonable age in history. Most especially is this true with regard to churches in search of pastors. Their demands, in so many instances, are unreasonable. They demand that a man be a great scholar, a great teacher, a great orator, a great executive, a great financier, a great singer, a great musician, a great organizer, a great social reformer and an excellent mixer, and they hope to secure such a man as this as their pastor on a salary insufficient to provide even the bare necessities of life.

Oh, how our churches need to get a vision of the exalted and separated position of the gospel ministry as recorded in the sixth chapter of Acts: "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. . . . But we will give ourselves continually to prayer, and to the ministry of the word." Brethren, under God, we will never make any progress in God's kingdom as long as we make unreasonable demands of our pastors. Let us lift every burden and care from their shoulders, and give them a chance to fulfill their great twofold mission, "Prayer and ministry of the word."—N. D. Story, Clarksville, Tenn.

#### IS THIS A WAY OUT?

By J. M. Price

The growth of Sunday schools in recent years has necessitated more equipment than formerly. To undertake to teach several classes in one room at the same time is a travesty on education. So the larger churches have had to provide buildings with scores of rooms and at tremendous expense, many of them costing from a quarter of a million to a million dollars. Such expenditures when foreign mission work is suffering and also when many of these rooms are used only a brief half hour during the week has raised much criticism.

But along with this growth of the Sunday schools has come another emphasis which may in a rather

(Continued to page 4.)

# Baptist and Reflector

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## Editorial

Al Capone seems to be a cancer on the American body politic, and so far no expert has been able to cure him.

Spring is just around the corner, and now is a good time to remind our readers that she is the most fickle and inconstant of lassies.

The Christian Advocate, in writing of the proposed amendment to stop alien representation, speaks of the "farm block" and the "dry block." If some Congressmen are considered, he did not miss the point after all!

You cannot purchase my property by using the money that belongs to me. Neither can you purchase salvation by using the "good works created in Christ Jesus before the foundation of the world for us to walk in them."

Cynicism is a plague that is striking at the heart of our fair land. Cynics are occasionally good to have around, for they keep us from becoming too proud and haughty and self-sufficient; but when they grow too numerous, they become a curse.

Now that the Marines are being called out of Nicaragua, we suggest that our Foreign Mission Board be permitted by our offerings to send a force of 100 missionaries down there. They will do more in five years to create order than the Marines could do in a generation.

October barley sold in Winnipeg, Canada, for 26 cents per bushel. Yet the liquorites perpetrate the unadulterated affront of circulating in our land the falsehood that prohibition has made grain prices fall to our present level which is three times as high as that paid in a wet country!

"Every loyal American, every one who believes that only Americans should have representation in Congress, all who want to strengthen rather than weaken the farm bloc and the dry bloc in Congress, should write or wire immediately to their Congressman, urging his support of this (stop alien representation) amendment."—Christian Advocate. Fine advice. Follow it, readers!

President Charles J. Turck of Centre College, Kentucky, has gone into the lion's den (Democratic headquarters in Louisville) and denounced the whole pari-mutual race-track gambling business as unconstitutional and challenged Democrats to elect a governor who will destroy this licensed demon. We congratulate him, and pray for success. In the meantime let Tennesseans beware, for the horse-racing gang are sowing down our state with their propaganda and their stables!

The Presbyterian Advance gives a timely word on behalf of the editor when it reminds pastors that the editor has the same problems, in the main, that the pastor has. Keep in mind, brother preacher, that you do not try to preach to please the people, nor do you prepare a sermon on every subject suggested to you by some member. You seek

to do the will of Christ and work for the interest of the whole church. Likewise, must your editor follow Him and work for the entire denomination.

We wish churches and other bodies would not vote to have sermons printed in our columns. We are always glad to have such copy when there is space for it; but when a body of Baptists votes to have such printed in our columns, they place upon us a burden that is oftentimes impossible and put the preacher of such a message in an embarrassing situation when his sermon does not appear in our columns. Remember, Baptist and Reflector is a religious newspaper and not a theological magazine.

### Congratulations

Are in order for the Rev. J. W. Lindsay, pastor of First Church, Coal Creek. On the 8th of February he surprised his parishioners by bringing home with him a bride, Miss Alice Burton of Graysville. Brother Lindsay has been doing a good work on his field. Mrs. Lindsay will be a valuable asset to him, and so congratulations are in order for the newly-weds and for the church.

### Growing in Interest

We rejoice over the fact that our paper is gaining the eye of the people here at home and in other sections. During the past few days we have had words of commendation, or requests for sample copies, from Minnesota; Montpelier, Vermont; Busby, Ontario; Washington, D. C.; Oklahoma, Kentucky, Arkansas, Louisiana, Florida, Illinois, Ohio and California, and dozens from our own Tennessee. Let every pastor and other worker boost the paper during the March campaign. Give us a circulation of 10,000! It can easily be done, and that will help much in making the paper what it ought to be here at home. Don't kick! Boost. "March for more subscriptions during March. March! March!"

### Constitution Upheld

The Supreme Court has rendered a decision in the case of the ruling of Judge Clark of New Jersey who held the Eighteenth Amendment unconstitutional because improperly ratified. The decision of the court was unanimous to the effect that the amendment was ratified just as were others in the constitution. The Associated Press reported that Judge Clark refused to make any comment. We do not blame him, for the decision of the Supreme Court is enough to put to utter shame any lawyer who might have been lured by "wet hopes" to make such a decision as he made. The indications in the whole matter point to the idea charged by others, that the judge made the ruling simply and solely to keep the anti-prohibition news on the front page.

### Senator McKellar Right

On the 24th of February Senator McKellar is reported to have made a speech in Congress urging the Democratic party to be loyal enough to our constitution to quit seeking the repeal of the prohibition laws. He warned his colleagues that a "wet plank" in the party platform next year would spell defeat. He is exactly right, but he will have a hard time persuading the liquor gang of Tammany Hall that he is so. We congratulate him upon his fine diagnosis of the political situation and urge every Democrat who reads our columns to begin now to bombard the headquarters of the National Democratic Committee with petitions against such a colossal mistake as was made in 1928. We can

### UNEQUAL LEGS

Prohibition, liquor and grain. Baptist and Reflector editorial (February 26): "The liquor crowd are now trying to make people believe that prohibition is responsible for the low price of grain." The anti-prohibitionist: "There is more liquor being drunk now than before we had prohibition." "The legs of the lame are not equal." (Prov. 26:7.) Selah.—O. L. Hailey.

save prohibition only by warring against such political renegades as John Jacob Raskob and such "beer-stock-controlled" henchmen as Nicholas Murray Butler.

### A Great Methodist

A Chattanooga paper carried on the morning of February 22nd eight lines in its obituary columns relating the fact that death had taken from the Methodist Church, South, one of its preachers, the Rev. Philip Cone Fletcher of San Antonio, Texas. The obituary notice brought poignant sorrow to the editor's heart, for he has known "Brother" Fletcher since 1906 when he was entering upon his work as pastor of the M. E. Church, South, at Fayetteville, Ark. Sweet-spirited, gentle, gracious, tender, considerate, he was the favorite with the State University Christian boys and his house was usually packed at the Sunday services. For about ten years he was pastor in Little Rock, Ark., where he served the editor's oldest sister's family. Refusing the position of Bishop, he continued his pastoral work until the end. Methodists never had a more lovable man in their ministry than he.

### Keep the Record Straight

It is well for us to keep constantly in mind the fact that the liquor forces of the land are bent on deceiving the public by whatever means their cunning and wicked brains can devise. Last week there appeared in big headlines the announcement that there would probably be a debate before the National Education Society over prohibition. The press agencies knew good and well that this body is overwhelmingly in favor of absolute prohibition of intoxicants and that there was no such thing contemplated as a debate over the Eighteenth Amendment. But the announcement made good liquor propaganda, for it made it appear that the educators were becoming shaky over the question. Just remember and take with a grain of salt every such news item which appears in the secular press. The society overwhelmingly voiced its approval of the Eighteenth Amendment, but you had to have a spy glass to find the news in the wet press!

### Methodist Order of Worship

We have just received the proposed "Order of Worship for the Methodist Episcopal Church," a revised edition. It is published by the Methodist Book Concern, New York City, and is interesting to us because of what it reveals. To a Baptist it is inconceivable that churches would allow a group of men to meet and plan their programs, giving in detail every part on such, including the prayers, the position the people are to occupy while reading or singing or praying, and such items.

Yet there is something pleasing about a regular form of service and many of our churches are adopting the idea for themselves. This order of service will be used by thousands of Northern Methodists, including the prayers, Call to Confession, Collects, offertories, invocations, benedictions, etc. The worship may be more stately because of the programs, but the preachers will be made more mechanical in their spiritual leadership.

### Joshua Levering on Prohibition

One of the finest and most comprehensive articles on prohibition we have seen lately is that from the pen of the Hon. Joshua Levering of Baltimore. It is an address delivered by him before the University Baptist Church of his city and published in pamphlet form at the request of the Men's Bible Class. The article begins with a review of the curse of liquors in early American life, gives a survey of early prohibition legislation, the Whiskey Rebellion, views of early Presidents, the word of Evangeline Booth, traces the growth of public sentiment, gives the work of John B. Gough, Frances Willard and other workers; reviews the work of state prohibition, shows how prohibition grew in the nation; cites the work of the W. C. T. U. and gives the movements that culminated in the adoption of the Eighteenth Amendment. It is well written and provides all who wish such with a brief but inclusive account of the prohibition movement in our land.

Be sure and keep your W. M. U. Convention edition (last week's) if you are going to Cleveland. When you get there, patronize those firms that advertised with us, and be sure to tell them that you saw their advertisements in our paper. If our readers will always do this for us, we shall be able to build up a good business in our own state.

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#### Pastor Pennington Killed

Carl E. Pennington, former pastor of Shelby Avenue Church, Nashville, was killed in an automobile wreck near Jefferson City on the 28th of February. We did not learn the details of the tragedy, but our brother was so badly injured that he died before he could be rushed to the hospital. He was working for a Knoxville business house at the time of his death.

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#### R. A. Johns Injured

Word comes to us that Pastor R. A. John of Dechard and Cowan was seriously injured on the night of February 25th when his automobile was struck by a truck. He suffered a crushed knee joint and other injuries and was rushed to the Vanderbilt Hospital at Nashville where an operation was necessary. We wonder how long our highways are to be used by commercial agencies to the endangering of human lives! One Baptist preacher killed and another injured in one week end in our state!

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#### ATTENTION, WOMEN!

In the paper last week were two errors. One was due to the desire of the editor and the other to a typographical slip.

The editor's desire to hear Mrs. W. J. Cox made him list her among the speakers for the W.M.U. Convention. A glance at the printed program will show you that this is not correct. The typographical slip occurred in the hour for the young people's banquet which we listed at 4:30 when it should have been 5:30 p.m. Please turn in your convention edition of last week and make these corrections.

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#### STOP ALIEN REPRESENTATION

The bill before our national Congress to end the pernicious practice of basing representation in Congress upon population rather than upon American citizenship is moving at last. Every influential citizen should write his congressman and the two senators from his state and urge them to back the effort to present the amendment to the states. The purpose of the amendment is to change our constitution so that representation in Congress will be based upon the number of real citizens in each state and not upon the total population. In New York City there is one district which is reported to have in it about 200,000 unnaturalized foreigners, yet they give that state an extra congressman!

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#### CHRISTIANITY AT WORK

Pastor L. M. Laten of Second Church, Columbia, was in the office recently as well as one of his good men, Brother Harry Johnson. They gave us a report of the practical work being done by their church during the emergency thrust upon them by the closing down of their knitting mill and the cotton mill. This, we call, real Christianity at work and we know of no piece of mission work that will bear richer fruits for the honor of Christ. Pastor Laten says:

"We have turned our Sunday school rooms into a practical work shop. I found several families in our town who were in dire need of aid, but who were too proud to accept charity. This led me to inaugurate the plan of providing work for the people in exchange for enough to sustain life. Every day they come to our church house and labor four or five hours each for a bare minimum wage which they exchange for food at cost. They make quilts, rugs, pieces of furniture and other things which are sold at auction, the American Legion aiding in the sale.

"We secure food by donations from various companies and individuals and by purchases. I have the help of a splendid corps of workers, among them being Mesdames George Nichols, Lizzie Pal-

more, C. T. Stanley, Harry Johnson, Minnie Davidson, Betty Howell and Allen Reasonover. Brother Reasonover is my right-hand man, being at the building every morning to get the fires going and aiding in every possible way with the work. Other brethren do their parts well.

"The Southern Bell Telephone Company installed for us a telephone which they have donated for our use in aiding the unemployed. We receive numbers of calls for special workers and have succeeded in placing several in good permanent positions. All denominations have rallied to our aid, and the work has been a blessing to the entire community. We have specialized in helping folks help themselves. They receive our aid gladly because it is not a dole from charity but an opportunity presented to them by our church and the good people of the town to help themselves."

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#### STILL THEY CRY

The editor of this paper had to work his way through high school and college, but he had the backing of the best parents a fellow ever had. When he got to the end of his row and couldn't see any further help, somehow they managed to eke out a little more help and thus tide him over. As he neared the end of the college period, his father's credit enabled him to borrow the necessary balances.

He knows, therefore, what it means to suffer in order to go forward, but he does not know what it means to long with all one's soul for an education and see no possible chance even to get started. If he were a millionaire, the first investment of money he would make would be in endowment funds that would provide work (not gifts) to worthy boys who want to go to school where they can make their own money. Why will the rich men build up such colossal enterprises as Chicago University, Duke University, Harvard, etc., with their tens of millions endowment, but with standards such that only the rich men's children can attend their classes, while at the same time one million dollars invested in good securities would enable 400 fine boys and girls each year to work their way through our academies and Christian colleges in Tennessee?

#### Read This Appeal!

Here is a sample of the kind of letters that come from the hearts of our ambitious boys:

"Dear Brother Freeman: I am writing you this letter for some advice and help if you can give them. I have decided to enter school somewhere. I have prayed God to help me and show me the way out. I have written to — and have received an encouraging letter from the president saying that he will keep me in mind for work next fall.

"But I want to go up there now and review my last work and also learn the way of the people. I am willing to work physical, mental and spiritual. I am not afraid of hard work. I will sweep floors, wash dishes, or do any other manual work if it will help me go to school. I would leave here next week if I just had the money to do so.

"I thought perhaps you knew of a students' loan fund somewhere that I could borrow from and pay it back a little at a time. I would only need about \$150, for I think I can get by on that for the first year. If you can give me any advice or can get something for me to do, please let me know as soon as possible, for I am very anxious to get to school if I can."

We wonder if there is not some one somewhere who is planning to spend \$150 for a spring suit, or a pleasure trip, or on a new car or for a radio — somebody who had rather invest \$150 in a young man who wants to work to go to school. The money will be spent in enabling him to do that. Any one interested in such young people as the fellow who wrote this letter may communicate with the editor.

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#### WATCH YOUR BULLETIN BOARD

What would you think of a restaurant if you passed it on Tuesday and saw in its window bulletin the menu which was advertised under the heading, "Sunday Dinner"? Do you suppose your appetite would be tempted by the idea of eating what was left from Sunday?

What would you think of a business concern that advertised a "Big Sale" for Saturday, January 3rd, and then ran the same advertisement in the papers for a week following?

Not much, you say. Well, what do you suppose the world thinks of your church bulletin board when, passing by on Tuesday, Wednesday and perhaps later in the week, it sees the subjects of the previous Sunday still hanging, or a slogan ten days old still weeping for readers or from lonesomeness?

Watch your bulletin board, pastor! It is one of the best advertising mediums possible. Hundreds of people pass it every day. Often it may be preaching while you are asleep. A brief, terse message, placed in the most conspicuous manner on that board will not escape the eyes of the passers-by; and if the catchy slogans and messages are changed often, the people will begin to watch to see what you have up. Then they begin to see the subjects which are displayed above the "catchers" in smaller but attractive style.

#### Let Us Help

Your editor enjoys trying to create short, terse, catchy expressions that have a timely message. Often he fails, but sometimes he does not. Each week he seeks to provide on the editorial page enough of these for your use on the bulletin boards or serve as "exciters" so that your own brain may create just what you need. Use them. It will of course help us if now and then you will give credit for such to the paper. But whether you do that or not, use them.

#### "More Board Nonsense"

By I. J. VanNess, Executive Secretary

I find myself interested in your editorial in the issue of February 19th.

As I read the editorial and then re-read the article which you very properly exercise your Baptist right to discuss, I find myself wondering if the title of your article, "More Board Nonsense," is exactly in keeping with the ethics of such a discussion. Dr. Hight C. Moore has served his brethren long and faithfully in many capacities, and as your criticism must lodge primarily with him, I am sure many fair-minded readers will be perplexed by it, and will wish some more appropriate title might have been given to your article.

Dr. James can speak for himself, but I may say that he made a technical error in speaking of Paul's experience as a "dream," even though his purpose was to quote other writers. The Greek word is definitely "vision," which implies more than a dream, and though it was in the night time, probably means that he was awake. But does the use of the word "dream" necessarily imply a merely human experience? A study of the Scriptures will show the contrary. Dream, as with Joseph, the husband of Mary; Vision, as with Paul at Troas; to Ananias, who was sent to Paul at the time of his conversion; Trance, as with Peter; and "Appearances," as to Paul on the road to Damascus, are all scriptural ways of bringing supernatural guidance and direction to men. Dr. James did not intend to deny the supernatural, but on the contrary desired to emphasize it.

You also misquote in your Paragraph No. 1, regarding church organization. You say: "God does not care just what arrangement we make for the best interests of the teachers." Surely this is a typographical error. I am sure the word "not" should have been omitted from this sentence; certainly no one would say that God has no care, or has no concern about the teachers in our Sunday schools. Your paragraph continues: "But He certainly gives no authority for claiming that a department superintendent in a church is as much an officer as one placed by direction of the Holy Spirit." The paragraph in the Adult Bible Class Quarterly says, "May be as truly," which is a very different statement. "Much" implies equal gradation; "truly" implies reality, but not necessarily equal gradation, and this is evidently the writer's intent. Your misquotation alters the entire statement.

(Turn to page 6.)

## PUBLIC OPINION

(From page 1.)

unexpected fashion furnish a way out of the problem for those that have not yet built. This is the departmental emphasis. Instead of a one-cylinder Sunday school with all classes assembling together for worship, we now have four or more separate assemblies. This is undoubtedly one of the best things that has happened for efficiency. It enables the school to have graded worship as well as graded instruction and avoids the large, somewhat independent classes.

And this may furnish the way out for economy in building by allowing two departments to use the same assembly hall and classrooms, one of them being in classes while the other is worshipping. Recently the writer visited the Magnolia Avenue Christian Church in Fort Worth which is following this plan in the new and splendidly equipped educational plant which they have just finished. He attended the junior and intermediate departments. The juniors used the assembly hall from 9:30 to 10:00 for worship while the intermediates were in classes, and the intermediates had it from 10:00 to 10:30 while the juniors were in classes. It worked well.

Why could not this plan be widely adopted? It has been used considerably in public schools under what is called the platoon system, gaining quite a notoriety at Gary, Ind., and elsewhere. It worked splendidly in the Sunday school the writer visited. There is nothing in the nature of the case to require all departments to worship at the same time and have instruction simultaneously. It can just as well be planned for half of them to be in classes while the other half worships. This reduces building expenses by almost half and the economy will likely justify any handicaps. May it not be a way out to provide the needed equipment and at the same time curtail the expenses.

School of Religious Education, Southwestern Seminary, Fort Worth, Texas.

## "HEAR, YE"

By Mrs. Grace Reeves

The child in the average orphanage is receiving more religious training than the child in the majority of the homes in my community. That sounds hard to say, but it is no less a fact. I am not saying that all children are getting no religious training. I can speak only for my own community. And I have stated the truth.

A few days ago I had the opportunity and privilege of spending the week end in an orphanage. I saw those little fellows in the nursery getting ready for the morning meal. They stood in line and with bowed heads asked a blessing before they ate. That afternoon I saw those same children in their Sunday school class. The teacher told them a beautiful Bible story. When the story was finished, she called for some one to repeat the story. A fine lad of five years told the story almost word for word. At the end of the lesson we stood for the closing prayer. The teacher called for sentence prayers. It did me good to hear those little folks praying to God. I remember one little tot said, "Oh, Jesus, make us thankful for our home." The thought came to me, and it is still with me, "Those children are getting more religious training than my neighbors give their own children."

We have parents who will do anything in their power to get their children to school five days in the week; then when Sunday comes sleep too late to get them to Sunday school. They go to school rain or shine, but they are not allowed to go out in the rain to Sunday school. Maybe it is not that way everywhere, but it is true here. I have been trying to teach a Sunday school class for eight years. In that time I have butted into many hard problems. But the biggest of them all, and the one for which I have found absolutely no solution, is that of indifferent or unconcerned parents.

I made the remark the other day that if it were not for the parents I would have a 100 per cent Sunday school class. That is right, too. My pupils would be there if the parents would only encourage a little. Lots of times they would be there

if they were allowed to come without the parents. Many times have I asked a pupil about his being absent from the class, and the answer would be: "The folks wouldn't come and wouldn't let me come alone."

We hear so much about the young folks going to the dogs. The young folks are not going to the dogs of their own free will. There is, however, a possibility of them being led there. For you know young folks just cannot get away from the idea that what is all right for dad and mother must be all right for them.

Kenton, Tenn.

## "SO HE MADE IT AGAIN" (JEREMIAH 18:4)

By Joe Jennings

The Lord told Jeremiah to go down to the potter's house and He would cause him to hear His words. Jeremiah went, and the vessel that the potter made of clay was marred; so he made it again.

Then the Lord said: "O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in mine hand. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."

Congress has voted millions for relief and the President in his appeal to the "heart of the nation" last week for \$10,000,000, said: "In the face of calamity let us unite in a common effort to drive suffering and want from our country. There can be no higher duty."

This is good, but when will men learn that only God can drive suffering and want from a country and that a nation's first duty is to seek the kingdom of God and His righteousness?

During the World War the President of the United States called the people to prayer. God heard and answered. May the people again be called to prayer, for God only can again give the victory. The United States is marred by sin. The Lord will make it again.

## THIS MACHINE AGE

Most of the unemployment in the country is due to the fact that machinery has taken the place of men. A machine will often do as much work as ten, or twenty, or even a hundred men. It can be seen by this how many men in the country are displaced by machinery.

A new phase of this machine age has been presented to us in an article in the Pi-Box in the Union Labor Herald. It tells of a church in Texas that has introduced the talkies. According to this statement, the entire service is mechanical with the one exception that the pastor is permitted to offer an original prayer. The statement says further that songs and organ accompaniment, including words, are projected upon the screen and the audience is invited to participate in the singing. The writer "wonders if this means that men and women who believe they have been called of God to preach His Word will be relegated to the waste pile of human endeavor, while the favored few do the preaching." He asks, further: "Will it mean that the whole religious structure will be revamped to fit a mechanical age and that religion will become a mechanical thing in keeping with the trend of civilization?"

If this innovation should become general, the greatest evil will not be unemployment for the preachers, but religion will suffer immeasurably thereby. The personality of the preacher can never be replaced by a machine. We think that the radio is already working evil so far as many of our churches are concerned. Dr. Brown of Princeton University explained the difference between a sermon by radio and one from a living man by saying that a radio sermon was like a young man courting a girl by telephone. Who can imagine that his suit would be so effective as if given personality? The fact is that with all our modern inventions and conveniences there are many dis-

advantages accompanying them. But this latest is one of the most serious.—Biblical Recorder.

## SIX DOLLARS A WORD

(So very fine is this editorial from the Word and Way of Missouri that we pass it on as expressing a view that should be heeded by all.—J. D. F.)

Six dollars a word—75,000 words—is quite a price to pay for the report of the Wickersham Crime Commission which seems to get us nowhere. In brief the report is as follows:

1. The commission is opposed to the repeal of the Eighteenth Amendment.

2. It is opposed to the legalized saloon.

3., It is opposed to federal or state governments going into the liquor business.

4. It is opposed to the manufacture and sale of light wines or beer.

5. That favorable public opinion is necessary to secure enforcement.

6. That since 1927 there has been continued improvement in organization and effort for enforcement.

7. That there is yet no adequate observance or enforcement.

8. That the present organization for enforcement is still inadequate.

9. That federal appropriations for enforcement should be increased and that there should be improvements in the statutes, organization, personnel and equipment of enforcement.

10. Some of the members of the commission believe that prohibition is enforceable and some do not, but all are in favor of improvement of enforcement agencies.

11. All agree that if the amendment is revised that Congress should have power to regulate or prohibit the manufacture and traffic in intoxicating liquors.

The dries are maintaining that it is a "dry" report; the wets are contending that it is a "wet" victory. In the face of so much floundering around on the part of the commission, it is refreshing to note the definite and uncompromising stand the President has taken in favor of the Eighteenth Amendment and its enforcement.

There is one fact which to us seems to be emphasized by the commission's report, namely: The widespread uncertainty and difference of opinion in this country as to what should be done about the liquor problem. No matter how strong may be our conviction about the rightness of the prohibition law, there is no blinking the fact that a very large number of people are openly and privately opposed to prohibition and another very large number of people are, like the commission, "sorter so and sorter not so." The part Christian people should play in the great drama which is being enacted in this country, the "noble experiment" which is being watched with interest by the entire world, seems clear to us. Without for a moment relaxing the efforts to maintain and enforce the law, God's people should, as never before, preach the ruinous effects of the use of liquor, irrespective of its illegality, and so live as to rebuke those who would either legally or illegally foster the traffic upon our nation. It is possible that in the enthusiasm of good people to outlaw the vicious traffic and enforce abstinence upon the nation, they may have, for the moment, lost sight of that greater weapon than the law, the development of a moral consciousness against "the stuff." The commission was right in saying "favorable public opinion is necessary to secure enforcement." Let the terrible physical, mental and spiritual effects of the use of liquor be again emphasized with all the power of description and argument there is, to the end that the people may thus be aroused to enforce and maintain the prohibition law.—Word and Way.

Theodore Roosevelt, when Police Commissioner of New York, said in an official message: "The worst possible lesson to teach any citizen is contempt for law. . . . To teach him that he has the right to break the law to get beer prepares him to break the law to get bread." (Delivered during his fight to close Sunday saloons.)

# The Good Samaritan

SUNDAY SCHOOL LESSON, MARCH 8, 1931

By W. O. Taylor

Scripture: Luke 10:25-37. Golden Text: Levit. 19:18.

**Introduction:** Both Matthew (22:34-40) and Mark (12:28-34) record a lawyer's interview with Jesus which resembles that which introduces the parable of the Good Samaritan. Certain differences in the records are taken by some as indicating that the interviews were not identical. Jesus frequently repeated His truths. Only Luke records the parable of the Good Samaritan. In it Jesus answers the question, "Who is my neighbor?" and gives an exposition of neighborliness. Devout men have seen in it an analogy illustrating the ministry of Jesus to His creatures. We may reverently see this in it. Jesus is supremely the Good Samaritan. But He Himself applies it to men and speaks it as an answer to the question, "Who is my neighbor?" Space compels us to confine our study to this angle of it.

## I. A Misguided Question (Verse 25)

"A certain lawyer," that is, an expert student and expounder of Jewish law, "stood up and tempted Him, saying, Master, what shall I do to inherit eternal life?" The question was important, dealing with "eternal life"; it was put to the right Person, yet it was misguided.

**In Spirit.** By it the lawyer "tempted," or sought to ensnare the Lord. It was a slick question intended as a trick question. The lawyer was far less interested in salvation than in interrogation. He was more concerned about talk than about walk. He has his successors.

**In Substance.** "What must I do to inherit eternal life?" He interpreted "inherit" as "merit." The jailer asked Paul and Silas, "What must I do, to be saved?" conceiving himself as the recipient of salvation (Acts 16:30-31). The lawyer asked Jesus, "What must I do to inherit eternal life?" conceiving himself as the purchaser of salvation. Here arises the fundamental and inclusive difference between true redemptive conceptions and false ones. The keynote of the true is, "In the face of hopeless demerit, I am saved by grace through faith." (Luke 7:41-42; Eph. 2:8-9.) The keynote of the false is, "I inherit salvation because I merit it." (Rom. 10:1-3.) Like the lawyer, many display mental speed without realizing spiritual need.

## II. A Comprehensive Test (Verses 26-29)

Jesus always suited His message to the case in hand. To the acknowledged sinner He spoke a message of pure grace (Luke 7:50; 18:13-14). To the self-righteous lawyer, who approached Him on the basis of alleged merit, He put the test of the law to show the man, if he proposed to be saved by merit, just what he would have to do to inherit.

**1. Comprehensive in Its Reference.** "What is written in the law?" This the lawyer must keep, if he proposed to turn "inherit" into "merit." There is but one message to the man who essays to be saved by keeping the Ten Commandments, and that is inclusive, exact, perfect, and continuous obedience (Gal. 3:10-12; James 2:10). One failure means complete failure.

**2. Comprehensive in its depth.** In keeping the law there are two directions: Toward God and toward man. And there are also two spheres of obedience: Inner and outer, or the spirit and the letter. These are embraced in the commanded love for God and for one's neighbor. A man can break every one of the Ten Commandments without moving out of his seat (Matt. 5:32; James 2:10). The sincere, earnest, and continuous love of God and love for one's neighbor equalling his love for himself, and all this coupled with exact, un-failing, and perfect inner and outer obedience to the law is required of those who would turn "inherit" into "merit." There is not an unregenerate man on earth who can do this. It takes a man who is in Christ even to begin such obedience. The love here commanded is not naturally possess-

ed, but supernaturally implanted (Rom. 5:5). Jesus tested the lawyer in the mainsprings of his being. Where this heaven-born affectional status does not exist true obedience is missed (John 14-15).

**3. Comprehensive in Its Effect.** The lawyer knew he was cornered. The test he began on Christ landed on himself. He knew he did not measure up to that high standard, and he would have been a liar to claim otherwise. So he decided to get out of his hedge, if possible, by means of a dodge, and to proceed without acknowledging his need. But he, willing to justify himself, said, "And who is my neighbor?" The principle of self-justification has sent more folks to hell than any other. As long as a man tries to justify himself before the Lord, he is not justified by the Lord (Luke 18:9-14). The man who is right with God and faces the Scriptures honestly, does not ask, "Who is my neighbor?" for he already knows. The difficulty does not lie along the line of knowing, but along the line of doing. But the lawyer's mouth was stopped (Rom. 3:19) until Jesus bade it open again. When talkative self-righteousness becomes noiseless, a comprehensive effect has been produced.

Jesus did not criticize the lawyer and his question, but went on to answer him and it, and in doing so, wound up the unwound man still further. He spoke the matchless parable of the Good Samaritan.

## III. An Unfortunate Man (Verse 30)

"A certain man," probably a Jew, "went down from Jerusalem to Jericho." Jerusalem is on the tableland of Judea, 2,500 feet above the sea, while Jericho, 20 miles northeast, is in the deep trench of the Jordan valley, 900 feet below sea level. The way to Jericho was uninhabited and was infested with brigands. Jerome says it was called "the bloody way." It proved to be a very unfortunate way and direction for this traveler. Brigands set upon him, robbed him, and left him half dead. On life's journeys, while going from some Jerusalem to some Jericho, men are often set upon by such brigands as disease, pestilence, famine or sorrow, and, in more ways than one, are stripped and left half dead. And Christ bids us to interpret this situation as a call to neighborliness.

## IV. Heartless Religionists (Verses 31-32)

"By chance" (ought not "chance" to be interpreted "providence"?) "a certain priest" and "a Levite" passed along and saw the wounded man's plight. Their reaction was to "pass by on the other side."

These men were honored in office. The priest was he who directly officiated in the offering of gifts and sacrifices in the temple on behalf of the people, and the Levite was one of his assistants. Numerous priests in those days lived at Jericho. Probably these men were returning from "a great service" in the temple. That service ought to have mellowed them, that "the milk of human kindness" should flow from their hearts. Perhaps they were afraid of ceremonial defilement. But ceremony must give way to humanity. Perhaps they were afraid of misinterpretation and danger to themselves. But it is more imperative for souls and human lives to be conserved than for ourselves to be preserved. Perhaps they felt "they had done their duty" in the temple. But religion that is temple-confined and does not run out in service beyond temple confines is contemptible, and religion that is merely official is superficial. Religion that is merely theoretical is heretical. Genuine religion has an open soul to God and an open hand to man.

These men were heartless in procedure. They "passed by on the other side." Men in desperate need, in body, in mind, or soul, are found along life's ways today. They range from our own neighborhood "unto the uttermost part of the earth." They are an appeal to the open hand and loosed purse-strings. But many who have "got religion" pass by on the other side, and they are no less heartless than the priest and the Levite were.

## V. A Helpful Alien (Verses 33-35)

"A certain Samaritan." The Samaritans were the offspring of the intermarriage of Jews in Ca-

naan with aliens brought in by Nebuchadnezzar to replace Jews whom he had carried to Babylon. They were ardently hated by the strict Jews, were considered as wholly unorthodox, and were interpreted as synonymous with the satanic (John 4:9; 8:48). The law demanded of the priest and Levite that they help that wounded man (Ex. 23:4-5; Deut. 22:4). But a religious renegade, as they conceived him, prevailed where they failed! Now adequate doctrinal soundness is necessary to Christian helpfulness, but real doctrinal soundness is both inner and outer (Rom. 2:28-29). Genuine orthodoxy expresses itself in service. To those who are "orthodox" (allegedly) in doctrine and heterodox in service, Paul's solemn words in Romans 2:27 are commended. The Samaritan was:

**Compassionate in Spirit.** So is every one who has the love of God in his heart. Not until one gives himself with his service does he reach the height of the Samaritan.

**Practical in Action.** He came "where he was," poured in wine to cleanse the wounds and oil to soothe them, carried him to an inn, cared for him, and then, on leaving, told the host if anything additional was needed, he would foot the bill. The Samaritan believed in a thorough program. Many will make "contributions to charity" who will not give themselves personally to a helpful ministry. Then some will not even make gifts to the Master's service, and some never put forth the extra touch of the Samaritan. All of these go through life minus his spirit.

## VI. A New Definition (Verses 36-37)

The lawyer grudgingly conceded it and Jesus personally applied it. One's neighbor is anybody who needs help which he can give. The help may relate to the mind or body or soul. Neighborliness is helping that man. Obligation is not limited to the lines of geography as taught in the schools. The land of our neighbors, the Chinese, joins ours at the bottom. Neither mechanically contributing to "a program" nor paying "the dues" in a secret order nor rendering a service for one's "oath's sake" is playing the role of the Good Samaritan. Only as the love of God, inducing love for man, moves one to give himself in personal ministry where possible and then to give himself in his gifts where personal ministry is not possible, does one heed the injunction, "Go do thou likewise." The Samaritan ministry is heart-deep, heaven-high and earth-wide.

## QUESTIONS.

(1) In what two senses was the lawyer's question misguided? (2) What is the inclusive difference between true and false conceptions of salvation? (3) What comprehensive test did Jesus put to the lawyer? (4) What was the plight of the unfortunate man in the parable of the Good Samaritan? (5) How did the priest and the Levite manifest their heartlessness? (6) Is there anybody today as heartless as they? (7) What help to the unfortunate man did an alien give? (8) Who is our neighbor? (9) When are we neighborly? (10) What is the essence of the Samaritan spirit? Can we show it in and through our denomination?

Thomas Edison, in a statement in the Union Signal, said: "Prohibition enforcement is at least 60 per cent and is gaining, notwithstanding the contrary impression through false propaganda."—Union Signal, March 15, 1930.

## Tennessee Central Railway

ANNOUNCES

REDUCED ONE-WAY  
COACH FARES

EFFECTIVE JANUARY 15, 1931

### "MORE BOARD NONSENSE"

(Continued from page 3.)

There has been and is wide difference of opinion as to the "seven," and as to the later statements about the deaconship in the Epistles. I believe they connect with each other, but I have some good Baptist and Southern Baptist books that are not so positive. Your opinion is interesting, and I think correct, but I have always hesitated to be dogmatic about it as the material to be judged is susceptible to other interpretations, as will be readily recognized by those familiar with the questions involved.

Around the church to which I belong we do not take all responsibility away from the deacons, as you suggest, though we are organized after the fashion of a modern Baptist church. We leave the execution of plans to many persons, but the main principles involved find their way before our deacons for consideration. I have carried such matters to them myself when I found myself differing with certain features of our Sunday school organization. If they abdicate, it is their fault, not the rest of us, for in our church we respect them and appeal to them.

I wonder also if there is not some difference between "obedience" so far as it relates to the healing of the body and "obedience" so far as any one considers it a part of the process of salvation, or the healing of the soul. "As they went, they were cleansed," is the story of the ten lepers, and yet only one returned to give thanks. Physical healing and soul healing are of course different things. As to soul healing, you are certainly correct, but bodily miracles present more questions as to the relation of physical obedience. "The Disciples of Christ" are wrong as to any act of definite physical obedience as an essential to salvation, but must we not class the miracles of healing, such as a leper, or a lame man, by themselves? It is at least an interesting question, and a puzzling one, and not one to be dogmatic about. This is, however, an abstract question, as definite faith in the case of most miracles is clearly evidenced.

Just by way of contrast, let me say that a college professor who teaches English, when asked for an opinion on the grammatical question you raised, says he would give it a mark as being correct.

#### Editor's Notes

We are glad to have these words from Secretary VanNess relative to the comments in a recent issue of our paper on the teachings sent out through the Sunday School Board's literature. He raises some interesting speculations which we wish to set forth.

1. It is an evasion of the issue before us for Secretary VanNess to try to make it appear that anybody is attacking beloved Hight C. Moore. Had we deemed it necessary, we could have made a defense of him that would stand the test anywhere. We declare that it is an **absolute impossibility** for any one to do the work which he has assumed. In the first place, it is impossible for him to read all the copy that comes to the Board for its literature, even were he supposed to do so. Furthermore, he is loaded down with other tasks which either he has assumed or else the denomination has asked him to perform. He is Editorial Secretary of the Sunday School Board; he is Recording Secretary of the Southern Baptist Convention; he is Treasurer of the Executive Committee of the Southern Baptist Convention, a job big enough for one man; and during the past months, when these errors have slipped by, he has been acting pastor of one of Nashville's largest churches. **No living man could do half of these extra tasks and have any time left to give to the serious duties of his editorship.**

Dr. Moore is not manager of the Sunday School Board. That responsibility rests exclusively upon the shoulders of Secretary VanNess. Nearly two years ago he published to the denomination a pledge that he would more carefully safeguard the churches against questionable doctrinal utterances in the literature. As a member of the Sunday School Board, I distinctly remember that he was advised to use the authority that is his in securing such aid as might be needed in seeing that the

copy for literature is carefully edited. **It might be in order in this connection to suggest to him that efficiency in his administration should suggest to him that family relationships should be cast aside when employees are being sought by him and his departmental heads!** Business efficiency rests exclusively with the executive head of any organization, and our Executive Secretary is evading the issues before us when he seeks to make it appear that an attack is being made through these columns against Dr. Moore.

2. Brother Powhatan W. James has explained what he meant in his article in *The Teacher*. He admitted that he laid himself open to the interpretation which some of our readers placed upon his words, and which we were opposing in our review.

3. Our words, "God does not care just what arrangements we make for the best interests of the teachers," stand just as they were in the review. We did not quote those words from anybody. They are our own. God's word reveals no direct concern whether a church has departmental rooms in its buildings, or departmental organization; whether it has a superintendent or not; whether it has separate classes for boys and girls; whether it has our own expensive literature or uses only the Bible. God knew that His people would have sense enough to work out suitable arrangements for the best interests of those who were to teach. **We did not say one word about God's not caring for the teachers.** He certainly does care for them, else Jesus would not have put teachers in His church before He left it!

4. The direct inference in the statement from the quarterly which we reviewed was to the effect that the superintendent of a Sunday school is as much a church officer as the deacon. We deny the inference. The superintendent of the Sunday school **may not truly be** as much a church officer as the deacon. God's word nowhere recognizes any officer of a New Testament church save deacon and pastor. A church has a right to elect anybody it wants to do certain tasks in the church; but we repeat, the superintendent of the Sunday school is **no more honorable and has no more standing before God and a New Testament church than has the president of the W.M.U. or that of the least B.Y.P.U.** Baptists have always taught what the Bible reveals on this point. The Sunday School Board has no right to allow literature to be sent forth that contradicts this teaching, **even by inference.**

5. We had no single word that could be construed by the longest stretch of the imagination as an attack upon the attitude of Secretary VanNess towards deacons. We were criticizing the attitude of the writer of the Sunday school lesson, not Secretary VanNess, or Immanuel Church. His, or their, attitude toward deacons was not under review.

6. Concerning the relationship between obedience and healing of the body, we insist that healing was not dependent upon obedience, but rather that healing was dependent upon Jesus and Him alone. Obedience came because of faith, and obedience in most instances was impossible until healing had been wrought. We see no reason for classing the miracles of healing by themselves. Even where there was an implied act of obedience before healing, Jesus prescribed the method whereby bodies could be healed, and in the end it was divine power that wrought the miracle. The spittle and the clay did not heal the blind eyes; Jesus did it. In like manner, repentance may be classed as an act of obedience upon which salvation depends. But will Secretary VanNess declare that repentance is of man alone? **We declare that even the act of repentance will never be performed by a lost soul, dead in trespasses and sins, until after his conscience has been quickened by the Holy Spirit and the Word; hence it cannot really be called obedience, but rather a work of grace.**

7. We are not dogmatic; we are simply asking that Secretary VanNess keep his promise to the denomination and withhold from our literature that which contradicts the beliefs of the mass of Baptists upon whom the Board depends for its enor-

mous profits. If Dr. Moore cannot do all the various and sundry tasks he has been permitted to assume, then the income of the Board is certainly large enough to permit the employment of helpers. We do not ask that our own particular beliefs about the kingdom, the church, the millennium, etc., be published in the literature, and we are only exercising our God-given right, and the right of Tennessee Baptists, when we openly object to having teachings propagated that undermine and destroy our own sacred tenets. If this be dogmatism, then we can rejoice in it.

8. As to the grammatical construction, we were giving what our English professor declared to be correct. If "none" is indefinite, it may be used in the plural sense, as in, "If it rains none come"; but in cases where the emphasis is upon the idea expressed in the context, as was true in the case before us where the idea was very evidently "not one," then the singular should be used.

### HAPPY DAY IN MEMPHIS

Sunday was a happy day for the editor. It was spent in Memphis as the guest of Pastor and Mrs. J. H. Wright of Boulevard Church, and in the delightful home of Brother and Mrs. Mike Garavelli. In the afternoon I attended the meeting of the associational Junior B.Y.P.U. which was held at Union Avenue Church with a fine attendance.

At the morning hour I heard the pastor present a fine lesson to his class of men and preached to a fine congregation. The B.Y.P.U. meeting and a visit to the hospital employed most of the afternoon. At night I spoke to the unions and preached to another good congregation. During the day twenty new names for our mailing list were secured, and the young people were enlisted in a follow-up campaign for subscriptions.

#### A Beautiful Home

I must take the readers to the beautiful home of Mike Garavelli. He is an Italian who came to this country several years ago and after various experiences found himself in Memphis where he is now engaged in the retail grocery business. They live just across Southern Parkway from Boulevard Church and a more delightful place cannot be found. Mrs. Garavelli is of a Protestant family, and her husband is a convert from Catholicism. In their home are six young folk, full of life and energy, yet trained in the graces of true childhood so that to be with them is a benediction. Gloria is a four-year-old fairy sprite, lithe and vivacious. Daniel is a fine lad of seven. Then come John, Ernestine, Frank and Angeline, all splendid young people who take pleasure in the church work to which their parents are devoted.

The Garavellis were formerly members of First Church. The oldest child of the home, a beautiful young woman, gave promise of being a missionary and was beloved by Pastor Boone and many others of First Church, but the Lord called her away from them just as she entered young womanhood. The family withdrew from First Church in order to aid in founding the Italian Mission Church where Brother Joseph Papia was pastor until finances failed and the church was disbanded. Then having moved within the shadow of Boulevard Church, the Garavellis united with it, and Pastor Wright says they are among his most loyal workers.

"It cost something to become a Baptist," Brother Garavelli said in speaking of his experiences. "I had to see my friends turn against me, and for five years my own parents would not see me, did not come to my home. It was not long before my father's death that I had the privilege of going to him as his child." Tears shone in his eyes as he mentioned this, but they did not stay long, for he straightened his shoulders and with a ring of real joy said: "But it is worth it all. I am only a poor man, but if some one would come to me and say, 'Garavelli, I'll give you all of Memphis if you will renounce your religion,' I'd say, 'No.' Not for all the world would I give up the joy that is mine."

We think we know what sacrifices are. We think we are doing big things when we give a tithe of our incomes to the churches. We sometimes boast of how much time and labor we give through our churches. But who of us ever obeyed Christ to the

point of giving up father and mother, brothers and sisters, houses and lands in order to follow Him? If every Baptist in the Southland were made of the spiritual stuff this good man and his wife are of, we would have a Pentecost before six months have gone by.

We learn with interest and pleasure of the acceptance by R. J. Bateman of the call from First Church, Memphis. Truly a great field and a great pastor have joined hands and we shall watch their growth with much interest.

**A SUGGESTION**

By C. D. Creasman

(If the suggestion here presented were accepted by all our people and carried out, it would startle our folks by its rich fruitage and end the agitation for another great campaign (pain).—Editor.)

Everybody knows that our state and nation, and the whole world for that matter, are in the midst of serious days. No such time has been witnessed in many years. Our own state has fared better than most of the other states, and our denominational work is succeeding gratifyingly.

Yet we are facing a most serious situation. If any one doubts it, let him follow the average pastor for a week and see the serious faces of many people who are not making a living. Let him read the newspapers and find out about the widespread distress everywhere. What are we to do about it? Unless we do something out of the ordinary, the situation may become rapidly worse. But we are well able to do the extraordinary thing. I am making a simple suggestion as to how it may be done.

I am suggesting that Dr. Bryan, our own great and worthy secretary, call the churches of the state to a day of giving, fasting, confession and supplication. Let every church in the state (and I wish every church in the nation would do it) be opened on a certain day, designated by Dr. Bryan—not a Sunday but a day in the week. Let them open early and stay open all day. Let every pastor be in his church, or one of them, all day if possible. Let a box be placed near the door. Let the people come in and make a real sacrificial gift, placing it in the box. Let them stay as long as they can in the church. Some can stay only a few minutes as they pass to their work. Others can well afford to stay all day. Let the people, as many as will, fast all day and pray. This is not a popular thing among Baptists, but it is just as scriptural as any other of our great doctrines, and is usually associated in the Bible with great blessings. Space would fail me to mention many cases where this is true in the New Testament as well as the Old.

Let our people pray for two things: First, for penitence. How we do need it! Who among us is satisfied with his or even her godliness? With how many of us is God thoroughly pleased? Of how many of us could it be said, even as of Daniel, that we are greatly beloved because of our penitent prayers? It is interesting to note how many prayers in the Bible begin with confession of sin. And I am persuaded that nearly all of us need to pray such prayers. A day set apart for it would greatly help the cause of Christ.

Secondly, we need very much to fast and pray for material blessings. Surely we have a right to pray, "Give us this day our daily bread," and right now there is much need for such prayer. I believe that if God's people in Tennessee would spend a day praying for these two things, it would do more to bring about favorable conditions than anything else we could do. It would do more to bring about prosperity than all the bankers, statesmen, politicians, business men, economists and law-makers could do in many months, and certainly more than they are doing now. Such a day spent before God would bring such spiritual blessings as have not been felt in many years and as many of us never felt. The Bible abounds with illustrations of great spiritual blessings that attended sacrificial and penitent fasting and prayer. The best blessings of God seem bound up with these things, and often material blessings came with spiritual blessings.

Let there be no questions raised as to how the money is to be spent. The church that holds a service like I have described will be led of the Lord in spending the money, and the money will very likely be a considerable sum. Let there be no preaching. Let the people come to the church and give themselves to real, dead-in-earnest prayer, and there will be no need of a program other than an occasional song, or testimony by some one with a full cup. The day will not seem long, but its benefits will last long after we are all on the other shore.

This is sent forth with the sincere and earnest prayer that something of the kind of thing suggested may seriously be undertaken by our churches.

**They're Coming In!**

The campaign for subscriptions is beginning to move off in a pleasing way. This week we begin to publish the list of associations, together with their quotas and the number of subscriptions that have come in during the days of the campaign. Be sure and have your lists sent in weekly so that we may not be crowded at the last moment. Here are some rules for our workers:

1. Write to the office in Nashville if you have not received your subscription blanks.
2. If you wish sample copies of the paper in making your canvass, be sure to order them a week in advance so that we may have them ready.
3. In sending in lists to the office, be sure to write us what association your church belongs to. That will save us a lot of time in consulting the minutes of our associations.
4. Get your pastor to make announcements about the campaign to the congregations two or three Sundays before your canvass. Let some one announce it also before the Sunday school assembly and in each of the adult classes.
5. Have a special B.Y.P.U. program the Sunday evening before your canvass at which time let one of your workers solicit a subscription from an imaginary subscriber, answering all the arguments he can put up against taking the paper. In this way your workers will receive practical instruction.
6. Divide your union into teams, divide the families in your church among these teams, and then go after every family.
7. Study the paper carefully before time, so that you will know everything about it before starting to sell it.
8. Keep in mind these facts:

(1) It is the only newspaper in the world that carries for Tennessee Baptists the news and information they need about their Master's kingdom work. There are other good religious papers, but there is none that can fill the place of the Baptist and Reflector.

(2) It carries information for every department of our churches, bringing news, programs, announcements, devotional articles and doctrinal discussions without which a Baptist cannot be the best church member.

(3) It has a full page of stories, jokes, Bible questions and riddles for the young people. The Young South is not for little children alone; it is for the entire family. We hope some day soon to enlarge it to two pages.

(4) One cannot read "Among the Brethren" without knowing that the Holy Spirit is still with the Lord's churches in power. If he does not get this news, he is apt to be pessimistic.

(5) The secular press is full of news of that which is evil. Crime, scandals, political trickery and graft, lewd stories and other bad things constitute the majority of its news items. People who read only such items cannot be happy and optimistic in their souls. Surely God's people need a newspaper that will bring them stories of good things!

(6) The Baptist and Reflector belongs to all Tennessee Baptists. Every subscriber is blessed by reading the paper, every home is blessed by its weekly visits, and the price paid saves some state mission money for other uses by helping to reduce the deficit in cost of publishing the paper.

**Good News Coming**

South Cleveland church has sent in eight new subscriptions for Ocoee Association. They have only about twelve families in their church. If all the churches of Ocoee would do that well, they would almost send the entire state quota! Good for Pastor S. R. Creasman and his fine people.

**Hardeman County Doubles Its Quota**

Hardeman County was asked for twenty new subscriptions. First Church at Bolivar has sent in more than twice the number assigned to the entire association. Forty-one new subscriptions came in the 18th of February. There are many churches in the association, and we are expecting this association to send in at least three times their quota. Did the editor rejoice over this victory? Come to the office and ask! We thank the Lord for this good church and their new and energetic pastor, Lynn Claybrook!

**Gibson County**

W. D. Guy, president of Gibson County B.Y.P.U., writes from Dodge City, Kans., where he is at work for the present, to say that he is organizing his forces. At his request we have written every president in the association and we expect Gibson County to go away over the top. Their quota is 100, but he says they are not going to stop with that number.

**Henry County**

Pastor R. N. Owen of First Church, Paris, has begun the work with his young people. In their church bulletin for February 15th he had an earnest plea for subscriptions, a wise word about the place of the paper in the homes of his people and a blank space for subscribers to fill out and turn in. He points out the cost of some of the magazines which our people are having in their homes and characterizes the subscription price of the Baptist and Reflector as many times less than the character-building value of the paper.

**Ridgedale, Ocoee**

Roland C. Hudlow, director of the Ridgedale B.Y.P.U.'s, writes as follows: "We have set our goal at fifty new subscriptions, and hope to reach it in two weeks. To start the ball rolling, my subscription and that of the president of the senior union will head the list. We hope to get the paper in the homes of the members of the senior union first of all. . . . Our plan is to divide the church into four groups, one for each group in our senior union. We will prepare individual report slips so as to keep an accurate record."

That is the way to do it. We trust many of our directors will accept the plan hereby suggested, divide the church membership, organize the workers and go over the top in a great way.

**Concord Goes for a Touchdown!**

Moderator A. J. Brandon writes from Concord Association of which Murfreesboro, the largest church in numbers, already has the paper in the budget. Hear Brother Brandon's encouraging words:

"I accept the challenge on behalf of our B.Y.P.U.'s to secure our quota of the subscriptions. I've already made plans to give back to each of our churches a part of this quota, and I feel sure that we shall make a 'touchdown.' You are giving us a paper we greatly appreciate, and we will take pride in placing it in as many homes as possible."

That is a fine word for us. Brother Brandon knows every church in his association and has been in each more than once. We expect his young people to show him just what a "touchdown" is, and want them to "make a goal from the kick-off" just to show some other associations how it is done.

Amerson Keaton, vice president of Group 3, Nashville Association, has his territory divided and the quotas for the churches assigned. They began last Sunday to put over their campaign.

Miss Mallory, director of Centennial Church, Nashville, staged a playlet Sunday evening in which the need for reading the Baptist and Reflector was stressed. Brother N. B. Fetzler supplied for the editor at their meeting and they have gone afield to raise more than their quota.

(Continued on page 15.)

## THE NEWS BULLETIN

### A GOOD SAMARITAN

Pastor C. L. Bowden of Elizabethton writes us that First Church of that town is playing the Good Samaritan during the days of hardships which have come to so many because they crowded into that center in the hope of finding employment. "We are up to our necks in charity," he says. "Our church has given clothes, six or seven rooms full, and food and coal constantly. My dream for helping these poor people came true when Mr. Wolff of the silk mills called me and promised to help raise funds for the poor and needy of the community in which their employees live. The company gave our committee \$500 and are aiding in raising more. We are keeping a careful account of every penny raised, and I am greatly enjoying the work of aiding these people. Mr. Wolff and Mr. Dunlap of the silk mills are certainly doing their utmost."

### BROTHERHOOD AT ALCOA

D. S. Haworth of Knoxville sends us the following report of the work of the John Cruze Brotherhood of First Church, Knoxville:

"On the 27th of January members of the John Cruze Brotherhood began a meeting with First Church, Alcoa. Some time ago we organized a brotherhood for them, and they are now doing some fine work in Alcoa and throughout Chilhowee Association. The first night of our meeting the speakers were C. S. Hasson, S. B. Collins and Prof. R. H. Underwood. The second night we heard Henry Blanc and Theodore Lambert, a converted Greek. Thursday night we had the pleasure of hearing that blessed saint, Philip Frances, who gave his lecture on "Seventy Years Outside Looking In and Four Years on the Inside Looking Out." In it he told how he was kept away from Christ by the lives of some so-called Christians who lived so as to cause him not to want to be classed as a Christian.

"Friday night W. E. McPherson and Tom Haynes were the speakers. At the close of their messages we had the photographer take a picture. T. T. Lewis is the pastor of the church and he is doing a great work. On the fifth Sunday in March our brotherhood, together with the brotherhoods of Alcoa and Maryville, are to carry messages to every church in Chilhowee Association."

### GOING TO WASHINGTON

Frank M. Wells writes that he is planning a crusade to Washington City to meet with Congress next fall and there make another appeal for better conditions in the Old Soldiers' Homes. In a letter of the 17th of February he says:

"The things you condemn in your editorial, 'Who's for America?' are more pronounced here in California than in Tennessee, and this home has many radicals in it. This is one of the things I am going to Washington, D. C., to report. We must have law enforcement or our country is gone. I really wish the people all over the country would call indignation meetings and pass resolutions condemning this Congress for the way it has fiddled away the time in playing dirty politics, and demand that every one of them quit and come back home and face the people who elected them. This is the only way out, for the people can change things by their votes.

"I am planning to leave here for Washington the 15th of March. I am going to lecture and preach my way across the continent and in every message I shall sound the trumpet and give warning along the line followed in your editorial. In my new lecture, 'Ten Years Fighting the Devil in His Den,' I give some of my experiences in the Soldiers' Homes. I am going to do my best to reach

the ex-service men who are more easily reached out of the homes than in them.

"I wish my friends in Tennessee would give me many engagements as I pass through. I do not care to reach Washington before December 1st when Congress convenes, so I will have plenty of time to spend in the states as I go across."

### NASHVILLE BIBLE CONFERENCE

North Nashville Baptists enjoyed a Bible conference during the past week with several good speakers on the program. Pastor Lemuel H. Hatcher worked hard to prepare the program and it went over big. On the 22nd Secretary I. J. VanNess of the Sunday School Board was their speaker at the morning hour, and the pastor spoke at night. Monday J. C. Miles of Lockeland Church spoke; Tuesday evening N. B. Fetzer and the editor were speakers; Wednesday evening, J. Wood and C. J. Behrens; Thursday evening, O. F. Huckaba of North Edgefield; Friday, Carl McCoy of Eastland and W. D. Hudgins; Saturday evening, Mr. Gilmore of the Executive Committee; and Sunday, Secretary Bryan and Superintendent Stewart.

### GREAT REVIVALS IN AFRICA

By George Green

The Ogbomoso District Association was held at Olla, Nigeria, Africa, December 12-14, 1930.

Town Olla, twenty-five miles from Ogbomoso, Christian work began 20 years ago. Many palavers, troubles, some persecutions during these years. A remarkable scene was witnessed at Olla seven months ago. More than fifty persons turned from idols to become at least nominal Christians. They brought their idols to the church and then burnt them in a large bonfire. A wave of enthusiasm for Christianity swept the town. I went out there one Sunday morning two weeks after this awakening. Hundreds of people were gathered inside and outside the church building. Surely the Spirit of God was at work in that town. The younger brother of the chief had become a Christian and brought his Shango emblems as an evidence that he had turned from Shango, the god of thunder of the Yoruba people. I have those emblems hanging in my office now. The enthusiasm for things Christian continues. A fine atmosphere for the association meetings.

Reports from the churches show scores of people becoming Christians and contains such items as these:

Ejigbo: Many people coming to church and becoming Christians.

Ara: Church recently organized; 21 persons baptized; nearly 50 persons becoming Christians since last meeting of the association in July.

Ede: Sixty new people become Christians.

Iresi: More than two hundred people become Christians; many old people among them. Chiefs want to send their children to school. Church sends two men weekly to take service at Ila. No more fighting (quarrels) in the town.

Ire: Three churches united and working together; 60 persons become Christians recently.

Offa: Sixty-three baptisms this year.

The association agreed to have a worker at one of the recently opened sections of Ogbomoso-Baki. They will contribute \$60 the first year toward the worker's support. A forward movement for the association.

Splendid meetings were held in the church and outside in the market places. N. D. Oyerinde preached a splendid sermon Sunday morning, December 14th, with sixty people present, including the chief and his bodyguard and retinue. In the af-

ternoon 700 people went from Olla to a town called Oguodo, about 20 minutes' walk from Olla. A fine service was held in the market place outside the chief's compound. Two hundred people of Oguodo with 700 from Olla made a fine crowd. This service was led by Evangelist Popoola, son of a former war chief of Ogbomoso. Returning to Olla, an evening service was held outside the chief's compound. Hundreds of people were present. A meeting has been held on Saturday night outside the compound of the Balogun, the war chief (an old title still retained), so the gospel was widely proclaimed those days.

### TEACHERS' BANQUET AT MORRISTOWN

The teachers and workers' council of the First Baptist Sunday school was held in the church banquet room Tuesday evening, February 17, with about eighty in attendance. Superintendent and Mrs. R. R. Andrews, assisted by the departmental superintendents, served a delightful five-course dinner.

The theme of the meeting was "Putting First Things First in the Sunday School." Following the invocation by Rev. W. C. Hale, "Lesson Preparation" was discussed by A. Q. Horton, and George W. Holloway spoke on "Giving of Time, Tithe and Talent." Pastor Arthur Fox then presented Rev. W. B. Harvey, pastor of Bell Avenue Church, Knoxville, the guest speaker of the evening, who brought an instructive and entertaining address on the subject, "Church Attendance," after which Rev. James D. Quinton pronounced the benediction. Musical selections were given during the evening by Miss Beulah Hixon, pianist, Richard Fuller, violinist, and a mixed quartet composed of Mesdames Roy Range and Lon Munsey and Messrs. S. W. Holloway and Carl McKay.

### SOUTHWESTERN SEMINARY NOTES

By L. A. Myers

Dr. I. E. Gates of the First Baptist Church, San Antonio, Texas, has been engaged by the Southwestern Seminary to deliver the Founders' Day address, March 11th. The occasion marks the twenty-fifth anniversary of an institution's founding.

### Carolina, Tennessee, Texas and Sweden in Ordination

Gambrell Street Baptist Church, the church of the Southwestern Seminary, has ordained four men during February. In prospects of fruitful ministry it is doubtful that any other four would surpass these. C. O. Cook, Texas; Nane Starnes, North Carolina; Adolf Lofman, Sweden; and W. P. Young, Tennessee, constituted the quartet.

This church under the shadows of the Seminary would perhaps hold the record in the number of ordinations annually. This is true since most of the Seminary students align themselves with this church. Literally hundreds have been ordained here after their enrollment in the institution.

### Mid-Term Enrollment Parallels Best of Years

In view of the general depression, the Southwestern Seminary has recently experienced heartening events. First, mid-term enrollment was fully up to that of the best of previous years; second, there were fewer withdrawals from school than of previous years. With all entrants counted, including the four terms of the current session to date, the enrollment has approximated 500 students. This has been the range, 500-560, since 1926.

The mid-term entrants will number 25 with 14 men and 11 women. Outside of five, the others came from Virginia, Nebraska, Missouri, Colorado, Louisiana, Oklahoma, Illinois, Tennessee, Mississippi and Panama. Five is regarded as a small proportion from Texas.

### DEACONS ORDAINED; PREACHER LICENSED

Radner Church, Nashville, has been busy during the brief pastorate of W. D. ("Doug") Hudgins, Jr.

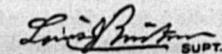
(Turn to page 16.)

## HEALING HUMANITY'S .. HURT ..

A TRUE HOSPITAL STORY

The people of the United States enjoyed better health in 1930 than ever before. Through the study of causes, prevention and cure of diseases hundreds of thousands of lives were saved. The percentage of deaths from tuberculosis, typhoid fever and pneumonia was lowered. And never before was so low a death rate from measles, scarlet fever, whooping cough and diphtheria. In three years the death rate from diphtheria has been cut in half. Prudent parents immunize their children from diphtheria by the proper use of toxin antitoxin.

Our Hospital is a research hospital, and contributes to the sum of knowledge in the prevention and cure of diseases. That is a worthy activity for any Christian body. Do you have part in our work?



SOUTHERN BAPTIST HOSPITAL  
NEW ORLEANS



### Books to be Read During LENT

## They Crucified and Crucify

By Edward L. Keller

\$1.50

The author shows not only the sins which motivated the crucifixion of Jesus two thousand years ago. He shows also that these very same sins "crucify Him afresh" in our own day. . . . The reader is made to see clearly and to feel deeply. Jesus Christ, "the Crucified," is reverently studied in chapter ten.

### THINGS MOST SURELY BELIEVED

By Dr. C. E. Macartney

Twelve persuasive sermon studies in the Apostles' Creed.

\$1.50

### THE SERMON ON THE MOUNT

By Clovis Chappell

Seventeen studies in the greatest sermon of all time.

\$1.75

### GIRDLED WITH GLADNESS

By Bruce S. Wright

A book rich in the joy of the spiritual life.

\$1.00

**COKEBURY PRESS, Nashville**

At Your Own Bookstore!

# 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.

## HIS PA

Some fellers' pas seem awful old,  
An' talk like they was going to scold,  
An' their hair's all gone, an' they  
never grin  
Or holler an' shout when they come  
in.  
They don't get out in the street an'  
play  
The way mine does at the close of  
day.  
It's just as funny as it can be,  
But my pa doesn't seem old to me.

He doesn't look old, an' he throws  
a ball,  
Just like a boy, with the curves an'  
all,  
An' he knows the kids by their first  
names, too,  
An' says they're just like the boys  
he knew.  
Some of the fellers are scared plumb  
stiff  
When their fathers are near 'em an'  
act as if  
They wuz doing wrong if they made  
a noise,  
But my pa seems to be one of the  
boys.

It's funny, but somehow I never can  
Think of my pa as a grown-up man.  
He doesn't frown an' he doesn't scold,  
An' he doesn't act though he wuz old.  
He talks of the things I want to  
know,  
Just like one of our gang, an' so,  
Whenever we're out, it seems that he  
is more like a pal than a pa to me.  
—Edgar A. Guest.

## THE AGE OF MARY ROSE

MARY ROSE looked younger than ever in her blue chambray uniform, with its starched apron and kerchief of white. The stiff little cap, intended to look so capable and so professional, looked nothing of the kind on top of Mary Rose's rowdy hair. The head surgeon looked at her over the top of his spectacles. "Hmmm," he said, "how old are you, Miss Anthony?"

Mary Rose stammered a little before she got it out, "Nineteen, doctor," and went back to rolling bandages for dear life.

It was the first, the very first, deliberate falsehood that Mary Rose had ever told. It made her very self-conscious, especially as the head surgeon kept standing there, looking as if he had her birth certificate in his hand and was reading on it that she wouldn't be seventeen until the ninth of June. At last he said "Hmmm!" again and walked away, making no noise on the rubber matted hallway.

Mary Rose leaned anxiously over and peered into the small mirror that hung above the desk. She pulled off her cap and tucked her hair back to give an effect of age. She could not feel very guilty about the lie. It had seemed to her such a necessary lie. Suppose she had said instead, "Seventeen in June, doctor," then he might have thundered that the rule said no student nurse under eighteen should be admitted, and sent her packing. Mary Rose did not feel equal to being thundered at or sent packing. It wasn't as if she had had a home to go to. Her home had so nearly dissolved, after mommie died. Her older brother had married, and her younger brother traveled around selling tires. There had never been a father since Mary Rose could remember; he had died when she was learning to walk. Thinking it over, Mary Rose sighed a little. Some people, she reflected, have more relatives around than they want, and others can't seem to keep any!

Confronted with the problem of earning a living, Mary Rose had tried a business course. But the pothooks of shorthand kept right on looking like pothooks, and the typewriter remained untamed, though her fingers tried so hard to get the upper hand of it. She tried to get a job teaching, but that required a training course and she hadn't the money for that. So when the family doctor, the same old doctor who had brought Mary Rose safely through six months' colic and measles and nettle rash and whooping cough, said that he'd get her into training, it seemed to her like a life belt thrown in the very nick of time.

And Mary Rose felt strangely at home in the chilly vastness of the

Mary Rose bore up bravely enough until that night in the dormitory when her little red-headed roommate grew talkative. "Austin was on a rampage tonight," she said. "Said she was going to fire all you probates and get her an older crowd. But don't you worry, honey. She knows it's not so easy. She was just venting her wrath." But Mary Rose could see herself being evicted and going back to her married brother's and being made to feel superfluous by Jenny, his wife, who reminded her a little of Miss Austin. And life seemed suddenly rather large and terrifying to Mary Rose, so she drew the covers over her head and cried without a sound and wished that she were forty years old at least.

The six weeks were slipping to a close. Mary Rose wished desperately that they would have a rush of cases so she couldn't be spared. Then one night the little red-headed roommate began on her own private grievances. "That 3-A ward is about to wreck me!" she said. "I've been on there four weeks running, and if Austin thinks she's going to keep me there any longer she's wrong. I'll take it to the head surgeon. It's his pet ward, though, and he might get

and such, Mary Rose took the comb from her hair and played Old King Cole upon it, followed by Sing a Song of Six Pence, and Slumber Boat. After that she cut out strings of dancing paper dolls, using tissue towels recklessly. She was blowing rainbow colored bubbles through a drinking tube while eighteen eyes sparkled with excitement and nine mouths made various exclamations of pleasure when the head surgeon looked in at the door. Mary Rose dropped the drinking tube and straightened her cap.

"Hmmm," said the head surgeon at last. "You children seem to be having a pretty good time of it in here." Mary Rose said nothing. But as he went from bed to bed the children couldn't stop talking long enough to have their tongues looked at. They told him, to Mary Rose's horror, about the wishes and about her wish. He just looked over his spectacles at her, while she waited nervously by the chart table. But as he was about to leave he said: "Hmmm, Miss Anthony, suppose I recommend you for this ward permanently? We have been needing some one for some time who has—an—a more sympathetic method of handling convalescent children. Hmmm," he hesitated, "how old are you, Miss Anthony?"

Mary Rose said, because she could not help it, "Seventeen in June, doctor."

A smile broke through, a wonderfully warm and human smile that melted the frost from the surgeon's stern face. "Hmmm. Well, Miss Anthony, it's a little irregular, but in this ward I believe your age, or rather your lack of it, is going to be an asset!"—Frances Fitzpatrick Wright, in Kind Words.

## LEAF-LIFE

If I were a leaf, I'd like to be  
On the highest branch at the top of the tree.  
I'd dance and I'd sway, and wave my hands  
To the myriad live things out over the lands.

I'd spy the first sunbeams, gold at dawn,  
And be last to love them until they were gone.  
As night grew dark about my head  
I would watch little stars come out from their bed.

The cool, dreamy air would blow on me  
While I nodded and slept in the top of my tree.  
With such a home for play and rest,  
As a leaf among leaves I'd grow to be best.

Martha Boone Leavell.

hospital. She liked the steady routine. And though she couldn't manage pothooks and typewriters, she was perfectly sure she could manage sick folks, if they'd just give her a little time. She liked to fix trays and ice caps and hot water bottles. When mommie was sick so long she learned about how to fix pillows just right. The doctor said she was a "born nurse."

"Miss Anthony!" Mary Rose jumped. It was the head nurse this time. "Come with me, please." Mary Rose followed down the corridor to Room 44. "Make up this room as quickly as possible," said Miss Austin. "We have an emergency case coming in right away." Mary Rose went at the task with great earnestness. She was so anxious to show them how much they needed her! She spread the fresh linen on the bed, tucked it precisely, and mitered the corners to a queen's taste, or rather to a head nurse's taste, which is much harder. She spread the blankets and folded the top sheet back over them invitingly. She dusted with care. She pulled the shades down to soften the light. She placed the two chairs hospitably, instead of hospitably, and there is a lot of difference. There! She didn't believe she could have done better if she'd been twenty-one.

The head nurse reappeared. She seemed to sniff the room, scenting trouble. She stepped to the bed and felt it. "Where's your rubber sheet, Miss Anthony?"

"Oh!" said Mary Rose softly. "I'm so sorry. I'll get it." Her ears burned, her skin seemed to shrivel under the rebuke. No matter how hard she tried, she didn't quite succeed. The head nurse was getting on in years. Something, dumb probationers Mary Rose supposed, had whetted her tongue until it was sharper than a serpent's tooth. But

down on me for wanting to be transferred."

"It's the convalescent children, isn't it?" asked Mary Rose.

"Yes. And, honey, let me tell you they're a handful. Enough to wreck the nerves of a wax doll."

"I wish," said Mary Rose timidly, "I wish they'd let me have 'em. I love children, even well ones, and sick ones I can't resist." There was such sincerity in Mary Rose's voice, such fervor almost, that her roommate said laughing, "Well! Everybody to his own notion! Me, I'd rather nurse a whole menagerie!"

What she said to Miss Austin, Mary Rose never knew, but the next afternoon Mary Rose was assigned to 3-A for day duty. Now Mary Rose knew little or nothing about what a professional would have done. But when she saw those nine restless children, on their narrow beds, her heart expanded until they were all inside it and she set herself to make them happy.

After she took their temps and charted them, she tucked their covers and shook up their pillows and told them a story. It was the one about the old couple who had three wishes, and the old woman idiotically wished for a bologna sausage, and when it appeared her enraged husband wished it was hung to the end of her nose. And when that happened they had to use the third wish to get it off again. They laughed so that it might have endangered stitches. Then every one made his own special wishes. When they pressed Mary Rose to make hers she said: "I haven't got but one." And when they must hear it, Mary Rose said shyly, "It's to stay here all the time."

That, the children said, was easy. They wouldn't let her be taken away. After the story and drinks of water



Little Marvin found a button in his salad, and remarked: "I suppose it fell off while the salad was dressing."

Mrs. Smith: "My husband talks in his sleep. Doesn't yours?"

Mrs. Jones: "No, and it's so exasperating. He only smiles."

Minister: "Can you tell me what a gentleman is, little boy?"

Little Boy: "Yes, sir; he's a grown-up boy that used to mind his mother."

"Daddy, will you get me a drum for Christmas?" asked Tony.

"No, sir, for you would always be bothering me with your noise."

"No, I won't, daddy; I'll promise you I'll only beat it when you are asleep."

Child (in museum, pointing to some slabs of stone): "Mummie, what are these?"

Mother: "Those are Assyrian tablets, dear."

Child: "What frightful headaches they must have had to swallow things that size."

The usual crowd gathered after a street car bumped into a milk wagon, flooding the pavement with milk.

"My, what a waste," exclaimed a little man, trying to peer around a very large woman in the crowd.

"Just mind your own business, will you?" snapped the woman and disappeared.

A nervous passenger on the first day of the voyage asked the captain what would be the result if the steamer would strike an iceberg while it was plunging through the fog. "The iceberg would move right along, madam," the captain replied courteously, "just as if nothing had happened." And the old lady was greatly relieved.—Exchange.

# EDUCATIONAL DEPARTMENT

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

## FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE,  
FEBRUARY 22, 1931

Memphis, Bellevue	1386
Nashville, First	1314
Chattanooga, First	1208
Knoxville, Bell Ave.	1101
Memphis, Temple	879
Memphis, First	845
Maryville, First	839
Nashville, Grace	791
Johnson City, Central	755
West Jackson	722
Memphis, LaBelle	660
Memphis, Union Ave.	639
Etowah, First	602
Chattanooga, Highland Park	590
Chattanooga, Avondale	511
Morristown	508
Nashville, Eastland	508
Union City	493
Nashville, Judson Memorial	485
Fountain City, Central	480
Nashville, North Edgefield	472
Nashville, Park Ave.	465
Chattanooga, Calvary	450
Chattanooga, Ridgedale	448
Chattanooga, Northside	440
Cleveland, First	439
Memphis, Speedway Terrace	431
Chattanooga, Tabernacle	425
Paris	421
Jefferson City, First	401
Chattanooga, Chamberlain Ave.	399
Humboldt	387
St. Elmo	372
Memphis, Boulevard	355
Knoxville, Lincoln Park	344
Chattanooga, Rossville Aabernacle	341
Harriman, Trenton Street	325
Newport	324
Chattanooga, Redbank	311
East Chattanooga	309
Chattanooga, Clifton Hills	303
Knoxville, Oakwood	302
Covington	300
Trenton	300

## SUNDAY SCHOOL NOTES

## SUNDAY SCHOOL CONVENTIONS

Plans are shaping up for the four greatest Sunday school conventions that have ever been held in the state. These will all come in April, beginning at Newport on April 6-8; Clinton, April 8-10; Halls, April 13-15, and McMinnville, April 21-23. The programs are all very much alike and center around the general idea of enlargement. Since they are all alike, we are printing the general outline without the speakers' names so that we may know just what is in store for those who attend. We have such speakers as Dr. W. J. McGlothlin, Dr. J. B. Lawrence, Dr. O. E. Bryan, Dr. J. D. Freeman, Dr. R. G. Lee, Dr. J. H. Hughes, Dr. Carter Helm Jones, Dr. P. W. James and many others, together with an army of practical workers from the various fields. Miss Virginia Lee, Mr. J. N. Barnett and Miss Alice Biby, Mr. Frank Collins, Rev. D. N. Livingstone, Miss Zella Mae Colle, Miss Landress and others.

## Program

Motto, "The Last One." Keyword, "Win." Aim, "To Enlist the Unenlisted." Scripture, Isaiah 54.2.

## Monday Night, April

7:30—Song and praise. Devotions, "Enlarging My Conception of Christ."

8:00—Say It and Mean It.  
8:15—Sermon, "Magnifying the Present-Day Opportunities."

9:00—Announcements and assignments of homes.

## Tuesday Morning, April

8:00—Conference, all together, Church Administration.

9:00—Devotions, "Enlarging My Prayer Life."  
9:30—Business session.  
9:45—Keynote address.

10:00—Departmental conferences—

(1) Cradle Roll and Beginners; (2) Primary; (3) Junior; (4) Intermediates; (5) Young People and Adults; (6) Administration.

11:00—General session, song of convention.

11:10—The Standard as a Program.

11:30—"Enlarging the Place of Thy Tent."

12:10—Announcements and adjournment, lunch, good fellowship.

## Afternoon Session

1:30—Devotions, "Enlarging the Storehouse."

1:30—Open discussion, "Lengthening the Chords" (15 minutes): (1) Survey of Tennessee; (2) The Associational Organization; (3) Extension Work.

2:30—Departmental conferences, as before.

## Tuesday Evening

7:30—Devotions, "Enlarging the Missionary Spirit."

8:00—Pageant; special address.

9:15—Announcements, good night.

## Wednesday Morning

8:00—General conference D.V.B.S.

9:00—Devotions, "Enlarging My Faith."

9:30—Business session.

10:00—Departmental conference, as before.

11:00—General session, song or special music.

11:05—Pointed talks, "Strengthen" (ten minutes each): (1) Our Teaching Force; (2) Our Teaching Material; (3) Our Teaching Results.

11:35—Address, "Strengthening the Home Base."

12:15—Announcements and adjournment.

## Wednesday Afternoon

1:30—Devotions, "Enlarging My Field of Personal Service."

1:50—Short business session for reports.

2:10—"Break Out, in Judea and Samaria."

2:40—"Break Out, in the World-Wide Program."

3:10—Summing up and carrying home with us; final adjournment.

Take your time, but do not take the other man's time.

## SUPERINTENDENTS' COUNCIL

To show what fine work the Nashville Superintendents' Council is doing, getting ready for their training school, we print below a letter going out to all the superintendents in the association:

Fellow Superintendents: One of our major objectives for our work during 1931 is a teachers and officers' training school, with the able aid of our State Secretary, Mr. W. D. Hudgins, and I was requested at last Sunday's meeting of the council to outline the plan, which I am glad to give you, so far as they have been developed and as I understand them: A Training School for Teachers and Officers, grouping the 35 Sunday schools in the Nashville Association into four groups (a list of your group being enclosed herewith), holding a five-day (or evening) school at one of the churches in the group, a school in each group being run during the same week.

Time: The week beginning Sunday, April 26th, has been definitely decided on by vote of the council, this being satisfactory to Mr. Hudgins.

The Advantages: By holding training schools in this manner we can secure much better teaching faculty and inspirational speakers, and broaden the viewpoint of our workers by contact with the active workers of other Baptist Sunday schools. The smaller schools in our association can have the advantages of the best kind, not possible as an individual school.

The Needs: Every forward looking Sunday school worker needs no urging to see the great needs for training in our work.

Courses to Be Taught: This has not as yet been worked out definitely, but only the best will be selected.

As superintendents it is not only our opportunity but our duty to promote the best of training in our work, and it is believed that by this means we can offer something well worth our fullest backing.

A member of the council will get in communication with you a little later and confer with you as to plans for making your group school the success I am sure it will be.

In the meanwhile, I hope that you will keep this plan in mind, praying for its success.—F. E. Gillis, Chairman.

## LAYMEN'S NOTES

Rev. C. E. Wright of Winchester is planning a D.V.B.S. for the spring and summer. We wish that all our preachers would do this something.

Mr. E. L. Freeman of Beulah Association is planning a great program for that association. He sends us an outline of his plans and they are very fine indeed.

Mr. Charles Stephens continues his program all over the association and is doing some very fine work. He has several classes in Stewardship already.

No work is growing in favor faster than the work of our Men's Brotherhoods. We are glad to see this and when our men get really awake to our denominational problems and needs we will have a new day in all our churches.

Mr. C. B. Cabbage, Grainger Co. Association, is arranging for 15 stewardship classes to be taught during March. We are aiding him by borrowing some teachers for the classes that have no leaders to do the work. Grainger Co. is always at it.

Stewardship classes are being reported from all over the state, and we hope to issue diplomas before this is done with. If you have not had your class in February, have it later. There is not time for certain things to be done. These are only suggestions. It is time for the study of Stewardship anytime.

Rev. Sam Edwards is planning to teach Stewardship during the BYPU hours for five weeks and this is a splendid suggestion. The men and women should be with the young people at the church during the training hour, and some definite work arranged for them will interest and help them as well to back the young people.

We have just returned from the Bible Conference at North End Church, Nashville, where it was our joy to hear Dr. McCoy bring a fine message on "Hardships, a Stepping Stone to Successful Service." We also had the privilege of speaking to the same congregation. At the close of the talks one fine young man made confession and joined the church. Brother Hatcher is winning out at North End through prayer and hard work.

## LIVINGSTONE

Just a word to let you know that we had a splendid class in Christian Stewardship taught by Brother Sam Edwards. Brother Edwards is indeed a great teacher and a devoted servant of the Lord. We thank you so much for sending him. He will send you the results of the class.—Evie Tucker.

## DEACON SCHOOLS A SUCCESS

It has been our privilege to teach in four deacon schools in Duck River Association during the past two weeks. Eighteen churches were touched by these four schools with a total of around sixty deacons and as many other men. It is our humble opinion that this is the best thing we have ever done in our churches.

SUGGESTED PROGRAMS FOR  
MONTHLY MEETING

General topic, "The Local Church."  
1. Devotions led by BYPU President.

2. Reports and discussion.  
3. General Topic "Teaching Them to Observe."

## (Eight Minute Talks)

1. "Place of the Training Service."  
2. "What Men Owe the Young People."

3. "How May Men Be Trained."  
4. "The Place of Men in the General Training Program."

5. "In What Lives Should Men Be Trained?"

6. Young men's quartet.

7. "What Have I Gotten Out of This Meeting?" (One-minute talks.)  
Adjournment.

Write for tracts and helps if necessary to the Tullahoma Office.

## FINE DAY AT OAK HILL

We spent last Sunday at Oak Hill Church, William Carey Association. A large crowd gathered at 10 A.M., and remained until 3 P.M. We spoke four times during the day and had the most responsive hearing we have had in many a day. Never have we found a finer bunch of young people than we found there and the most respectful and responsive. This church was practically dead three months ago and had no pastor and no services. A young lady went out there and taught a class in BYPU work which resulted in the organization of a BYPU, a fine Sunday school, a revival with a large number of grown young people being converted and entering heartily into the work. They had sixty-seven in Sunday school last Sunday and a large BYPU with two fine working groups and every interest manifest. That is what will result in teaching the people and organizing them for real service.

APRIL IS SUNDAY SCHOOL  
MONTH

Let every associational superintendent get ready for a great month in April. Spring will be on and the time ripe for enlargement of all our school enrollments. We believe that every church should take a religious census and get right after their possibilities for the Sunday school. It is very necessary that we reach, teach and win the people just at this time when every condition makes it favorable.

Group superintendent to preside, beginning at 2:30 p.m.

2:30—Devotions, "Lengthen the Cords," by local teacher.

2:45—Reports from churches and discussions of needs.

3:00—Topic, "Our Needs in Tennessee":

(1) Helping the Churches Needing.

(2) Enlisting and Organizing the Baptist Forces.

(3) The Importance of the Regional Convention.

(4) Co-operating with Other Educational Agencies.

3:40—Special music.

3:50—Christian Education.

4:20—Talks from the floor, adjournment.

**Take free-will offering for Baptist Bible Institute Emergency—now. Every dollar will help.—W. W. Hamilton, President, New Orleans.**

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

March is Baptist and Reflector month in all the state. Let every union organize early in the month to put on the campaign for subscriptions. If your church has not been apportioned, get your local workers busy and get as many as possible any way.

February has been our biggest month so far in awards. The city-wide schools in Knoxville and Chattanooga have sent in more than 1,000 awards and others from over the state will bring the total B.Y.P.U. awards alone this month to around 1,400. Our goal for the year is 10,000. If we keep up this rate, we will reach our goal and then some. Let the good work go right on.

We are having a good week here at Morristown. Eighty-three were present in the classes yesterday. My class almost turned into a revival meeting last night. Am sending two more names from our school at Central of Fountain City. I am also sending you the complete report of our plan for next week in Knox County. I was there yesterday, and we succeeded in completing all arrangements. Fifteen classes are being taught in thirteen churches. Prospects for the week's work are very encouraging.—Swan Haworth.

Rev. Frank Collins conducted a very successful training school on "Building a Standard Sunday School" for the teachers and officers of Tabernacle Baptist Church during the week of February 16th. A group of about 25 workers were present each night to hear the lectures which were enthusiastically given by Brother Collins. By unanimous vote he was invited back to teach another book in the early fall.—Mrs. J. A. Carney.

**KNOX COUNTY CAMPAIGN**

Knox County is not satisfied with five schools held for the city churches, but are putting on schools all over the county this week.

Mr. Wallace Frazier reports that the books to be taught, together with churches and teachers, are as follows: Senior Administration, in New Hopewell, S. C. Grigsby; Meridian, Marcella Adams; Hallaher's View, Eva Tippens; Sharon, Luther Knisley; Beaver Dam, Ruby Brown; Riverdale, Hazel Dance; Cedar Bluff, Wallace Frazier; Concord, Boyd King; Rocky Hill, Letha Brewer; Mt. Harmony, Jewell Harbin.

West Fourth Avenue, Senior Manual, Homer Oglesby; Mt. Olive, Investments in Christian Living, Mrs. J. A. Dunn, and Messengers of Light, Mrs. Roy Shipley; Island Home, Senior Administration, Swan Haworth, and Intermediate Manual, Florence Privett.

Swan Haworth has this in charge, directing the entire school backed by the president, Wallace Frazier, and others all co-operating in a beautiful way.

**DON'T FORGET**

That the Baptist and Reflector campaign will not interfere with the regular group meetings to be held in March. These meetings can be used in a mighty way to aid the campaign. Following is the suggested program:

General theme, "Essentials in Christian Living." Group leader to preside.

200 p.m.—Devotions led by local president.

2:15—Reports from all churches in group, every church reporting whether they have a union or not.

2:30—General topic, "Training in the Essential of Christian Living." Eight-minute talks:

(1) Essential Standards; (2) Essential Motives; (3) Essential Preparation; (4) Essential Sacrifices; (5) Joy of Christian Living.

3:10—Special music.

3:20—Address, "Growing in the Essentials."

3:40—Announcing place of June meeting, emphasizing regional conventions and setting goal for attendance.

**THE BAPTIST AND REFLECTOR CAMPAIGN  
MARCH, 1931**

**Purpose: "To Enlarge the Circulation" Goal: "3,600 New Subscribers"**

**Authority: "The Baptist State Convention"**

**Directed by: "State B.Y.P.U. Convention Through the Educational Department"**

**Co-operation: "The Laymen's Brotherhood, the Sunday Schools and W.M.U., led by the Pastors of the State"**

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

**BAPTIST AND REFLECTOR**

**Recitation for Class of Boys and Class of Girls**

(To be recited on the Campaign Sunday for the Baptist and Reflector. Boys reciting the verses connected with Baptist and girls using Reflector.)

- B**—Stands for Baptist, both the tried and the true,  
Who have stood by the Gospel the whole time through.  
Others may have erred and often side-stepped,  
But Baptists on the main line ever have kept.
- A**—Stands for All who should read and be wise.  
This paper ne'er carries truth under disguise.  
All Baptists must read to be sure of the truth,  
And the time to begin is early in youth.
- P**—Stands for Principles to Baptists so dear.  
No printed page carries these principles more clear.  
The editor has religion as well as good sense,  
And you never will find him astride a rail fence.
- T**—Stands for the Truth without an alloy,  
And our editor just tells it like a good little boy—  
The truth that is good for both saved and the lost  
Is told by this paper whatever the cost.
- I**—Information about our program world-wide,  
And the Gospel we must preach if we stem the tide:  
Of error and heresy by many now taught,  
And of wreck and ruin so generally wrought.
- S**—Stands for Safety through the old Bible plan  
Of carrying to completion Christ's commission to man.  
It stands for the program of every good church,  
And protection from all who this program besmirch.
- T**—Stands for our Teaching through the printed page,  
The greatest single agency of the present age.  
By editorials, notes and suggestions galore,  
It reaches the Baptists the whole state o'er.
- R**—Stands for Religion, both personal and free,  
Wherein passion for souls, the lost ever can see.  
If our program succeeds in any main line,  
We must ever keep first our Saviour in mind.
- E**—Means the Enlistment of every last man,  
In all of Christ's program as far as we can.  
One first must be taught and then he will feel,  
And then to the common task go with new zeal.
- F**—Stands for good Fellowship, 'mong Baptists State-wide,  
For in that fellowship all can walk side by side;  
Not in luxury and ease, but war of conquest,  
Well armed and equipped and each doing his best.
- L**—Stands for Letters from many good friends,  
The answer to them all, we're unable to send.  
They report the good work from the whole state o'er  
And we read every word with longing for more.
- E**—Means Enlargement of the place of our tent,  
To the destitute places where our workers are sent.  
The cords have been lengthened the wide world round,  
And now we must drive our stakes deep in the ground.
- C**—Stands for the Cash for our paper and print,  
With the present subscriptions our editor must stint.  
If the paper in budgets of our churches be placed,  
Ne'er more by our Board would old deficit be faced.
- T**—Stands for Tennessee, the Volunteer State,  
Whose Baptists' read their paper—just one in fifty-eight;  
If the paper were read in our every good home,  
We would soon be looking for the kingdom to come.
- O**—Stands for the Others who never do read  
This splendid old paper whose souls it would feed.  
If all would us aid in getting it done,  
The paper would soon go to bless every home.

**AND**

- R**—Stands for Reflector, with all of its force,  
The valued information from every source;  
A mirror for Baptists to see themselves in,  
So gradually through fellowship, they all become kin.
- E**—Means the Enlistment of every last man,  
In all of Christ's program as far as we can.  
One first must be taught and then he will feel,  
And then to the common task go with new zeal.
- A**ltogether  
This is the last Sunday of the Big Campaign;  
Don't let the workers ask for subscriptions in vain;  
Our aim is set high, but we can reach the mark,  
And this must be today before the night grows dark.

Already many associations are at work on their apportionment and have sent in some subscriptions. Let every one get busy at once and make March a great month not only for the Baptist and Reflector but for the young people as they serve in this way.

**MARCH: Keep Step! MARCH: Co-operation!  
MARCH: Conquest!**

**PUSH WITH PLAY**  
"One of the most effective playlets I ever saw," is the way Brother N. B. Fetzer characterizes the play presented Sunday evening by the B.Y.P.U. Centennial Church, Nashville, boosting the Baptist and Reflector campaign. If your senior union wishes to have a copy of this play to present some Sunday evening before your assembly and church congregation, write us immediately and we will mail you a multigraphed copy free of charge. Get your pastor to provide ten minutes of the evening service to join in with the assembly period of your unions and present this play. Then get your subscription campaign started. It is a thrilling, inspiring and instructive program.

**By THE EDITOR**

Nashville Baptists have been enjoying the fellowship of beloved Brother A. U. Boone of Memphis who, with Mrs. Boone, has been visiting his daughter, Mrs. Frank Leavell and family. He has been supplying for some of our churches and enjoying his well-earned period of rest.

From 8 until 10 o'clock (Tennessee time) each Sunday evening T. T. Shields of Jarvis Street Church, Toronto, Canada, broadcasts over Station CKGW, long wave, and VE9GW, short wave (6095 kc or 49.22 meters). The messages have been heard as far away as Ireland, England and Norway.

Secretary L. E. Barton of Alabama will be the radio speaker from First Church, Shreveport, La., on the evening of March 8th, Station KWKH. "The World Program of Baptists" will be his theme. Every one of our readers who can should listen in and hear this great man on this great subject.

Rev. Jesse W. Kinsey of Villanow, Ga., has passed his 83rd birthday, yet is able to do the work of a farm hand with ease, using an old-fashioned "cradle" to cut his wheat. He has never missed an appointment at his churches in 65 years, never used coffee, never touched tobacco or intoxicants in his life and has never had to call a doctor. Such is the record of a clean man to whom God has promised long years.

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

**THE SABBATH**

By Mrs. Patterson Miller

Between the tired days, stretched behind  
 The tired days stretched before,  
 Slips one dear day, since God is kind,  
 That holds his peace in store.

Across the fretful thoughts of strife,  
 The sordid thoughts of greed,  
 Shines brightly one sweet day of life,  
 His thought, who knows our need.

What breast could bear its heart of care,  
 Its stress of anguish keen,  
 Without the day of peace and prayer,  
 The thought of God, between?

**EXECUTIVE BOARD MEETING**

At 1:30 on the afternoon of March 10th, in the Cleveland First Baptist Church, the State W.M.U. Executive Board will meet. All members are urged to be present. The superintendents are cordially invited to this meeting.

**LAST CALL**

Are you going to the W.M.U. convention meeting in Cleveland, March 10-12? If so, have you written Mrs. G. C. Brown, chairman of hospitality? The Cleveland women will be glad to have you overnight, provided you write ahead and tell them when you will arrive. Of course, if you are not going to spend the night or if you prefer going to the hotel at your own expense, it is not necessary to write.

The convention opens Tuesday evening at 7:15. Mrs. R. L. Harris, our president, will give the address at that first session. Come on time.

**FEBRUARY INSTITUTES**

Two institutes have been held each week in February. Four were in West Tennessee—Carroll County, Beulah, Gibson and Fayette County. Two were in Middle Tennessee, New Salem and Stone; and two in East Tennessee, Sequatchie and Ocoee.

The Lord gave us beautiful weather for these meetings, so the attendance was very fine. We (Misses Walden and Northington) enjoyed very much all of these institutes, for the women and young people were sympathetic and responsive. We appreciated the hospitality of the entertaining churches.

This is being written enroute to Chattanooga, but we know these last two institutes will measure up to the others.

**"DOUBLE CHECK"**

In January we thought we would imitate "Andy" and double check your reports, so we sent to each president a double postcard asking her for the names of the 1931 officers, the number of points reached on the standard, tithers, mission study classes and members. About half of the cards were returned, and yet all were stamped! Somebody—about three hundred of you—have cards in your home addressed to Miss Mary Northington, all stamped. Why not mail them today?

Like Andy, our double check would not tally. It is strange how the presidents and treasurers disagree as to points reached on the

**The Southern Baptist Convention authorized and commended the Emergency Appeal of the Baptist Bible Institute. Let every co-operating church help.—W. W. Hamilton, President, New Orleans.**

standard and on all other questions asked.

We do trust that in 1931 there will be no "guessing," but accurate records will be kept.

**MARCH ACTIVITIES**

During March you are asked to make a real effort to reach the Jews and foreigners in your community for Christ. It is interesting to study about them, but it is worth while to work to lead them to Christ. Try to make at least one contact with these people in March.

It is the time to put on a campaign for the Baptist and Reflector and our missionary magazines. The B.Y.P.U. is putting on a special drive, so why not encourage the young people by helping them reach the quota for your association?

Remember, the change in the standard. Point five reads: "One



of our missionary periodicals and the Baptist and Reflector subscribed for by at least one-half of the families of active members in the society or one of our missionary periodicals subscribed for by at least three-fourths of the families of the active members."

Go to work, chairmen, for denominational literature and you can make this point on the standard.

**OCOEE TRAINING SCHOOL**

The general B.Y.P.U. organization of Chattanooga and suburbs has just completed a most successful training school at the First Baptist Church. Attendance at the night classes averaged 400. Junior classes were held each afternoon in the various churches, bringing the enrollment up to 800. To the splendid faculty is given much credit for the interest and enthusiasm in the school. It was made up of the following teachers: John W. Christenberry, field worker, Ocoee Association; Lyman P. Hailey, B.Y.P.U. secretary, Kentucky; James A. Ivey, B.Y.P.U. secretary, North Carolina; C. F. Clark, pastor Highland Park Baptist Church; David N. Livingstone, pastor Ridgedale Baptist Church; Miss Roxie Jacobs, state junior and intermediate leader; Miss Edwina Robinson, young people's secretary, First Baptist Church, Chattanooga; Miss Ella Louise Landress, intermediate field worker for Tennessee.

The Taylor Street B.Y.P.U. won the banner for having the most members taking the examinations.

The general B.Y.P.U. officers are: Sam D. Harris, director; Dewey Talley, associate director; Miss Alice Buchanan, secretary; Joseph E. How-

ren, treasurer; Miss Ida Gilliland, educational chairman.

**BANQUET PROGRAM, PREACHERS' WIVES**

Cleveland, March 11th, Wednesday Evening, 5:30 O'Clock

When ministers' wives all together shall meet

To feast and to laugh while each other they greet.

Greetings, Mrs. Lloyd T. Household, Cleveland.

Response, everybody.

Toasts: "To Our Preachers' Wives," Miss Mary Northington, Nashville; "To Our Folks," Mrs. R. W. Selman, Chattanooga.

Solo.

Exchange of experiences: These things strange and funny which happen each day,

Let's tell them and laugh at them now while we may.

Debate: "Resolved, That preachers' wives have harder lives than other wives."

Affirmative: Mrs. Mark Harris, Newport; Mrs. Wm. McMurry, Memphis.

Negative: Mrs. A. T. Allen, Chattanooga; Mrs. W. R. Rigell, Johnson City.

Decision: Mrs. Leland Sedberry, Gallatin.

When the minds of all judges deciding together

Settle a question forever and ever.

Address, "The High Calling of the Minister's Wife," Mrs. G. J. Rousseau, Florida.

**Y.W.A. AND INTERMEDIATE G.A. BANQUET**

Cleveland, March 11th, Wednesday Evening, 5:30 O'Clock

"An Automobile Banquet." Chauffeur-toastmistress, Miss Ruth Walden.

"The 1930 Model" (Looking Back), Mrs. Virgil Adams, Lenoir City.

"The Steering Gear" (The Counselors), Miss Cornelia Rollow, Nashville.

"The Lubricator" (Fellowship), Miss Victoria Logan, Knoxville.

"Spark" (special music).

"The Passengers": Toast to Y. W. A.'s by Cleveland G. A.; toast to G. A.'s by Morristown Y. W. A.

"Tire Trouble" (Difficulties to Be Met and Overcome), Miss Mildred Lamb, Chattanooga.

"The Road Ahead" (Goals to Be Attained), State Secretary, Nashville.

"The 1931 Model" (Looking Forward), Mrs. R. L. Harris, Knoxville. (Music in charge of Miss Edwina Robinson, Chattanooga.)

**PROGRAM FOR MARCH-APRIL—LABORERS TOGETHER**

Devotional, 1 Cor. 3:9-23, "God's Fellow Workers."

"Laborers Together in This Association: Survey of Our Needs," by superintendent.

"Our Personal Service Task," Personal Service Chairman.

"Are We True Laborers?," Stewardship Chairman (talk on tithing).

"Informed Laborers" (review from Year Book), Mission Study Chairman.

"Laborers Together with Young People," Young People's leader.

Offering.

Address, "Individual Responsibility."

Lunch.

Devotionals, "Spiritual Gifts." (1 Cor. 12:4-14.)

Marking associational standard.

Reading minutes; business.

The Activities for the Quarter. (See 1931 Handbook.)

Echoes from W. M. U. Convention. Our Aims for 1931. (President of each society tell something of her plans for the year.)

**THE BANQUETS**

Who can attend the banquet for the preachers' wives? First, of course, they are to be present as the guest of the society back home. (Do not forget to slip an extra dollar into the hand of your pastor's wife

before she leaves home!) Second, all the rest of us who love them and want to honor them may attend. The price of the ticket is one dollar. The place, the Cherokee Hotel. Time, Wednesday evening at 5:30.

If you desire to make a reservation, write Mrs. Lloyd T. Household, sending her a dollar for your ticket. Mrs. C. D. Creasman is toastmistress. Enough said!

The banquet for the intermediate G.A.'s, Y.W.A.'s and counselors of all young people's organizations will be at the same hour at the Methodist Church. The price of this ticket is 50 cents. If you expect to bring your girls after school or working hours, be sure and write for a reservation. The number is limited. Write Mrs. J. L. Dethro, Cleveland, and send her money for your tickets. Miss Walden has planned an interesting program.

**ATTENTION, STUDENTS OF THE ADVANCED MISSION STUDY COURSE!**

Please go through your library and see if you have one of the advanced books put away for safe-keeping! We are having calls for these books almost daily and are having to write the folks that our advanced books are "all out," which is certainly true at this time.

When we first bought these books we made a rule that a book could only be kept out for four weeks, so if you have one in your possession, please complete your study and return it as soon as possible, as a number are waiting patiently (no doubt they are becoming impatient by this time!) to begin work on another book.—D. G.

**A CLASS AT MT. VERNON**

The Woman's Missionary Society of Mt. Vernon Baptist Church, Dyer County, met at the church in an all-day meeting Thursday, February 12. The booklet, "Home Mission Trails," was studied with Mrs. Mark Ferges, divisional leader, teaching the class. Eleven members of the society were present and eleven took the examination given on the booklet at the close of the discussion period.—Mrs. Leroy Becton, Reporter.

**WATAUGA ACADEMY**

As a part of that Home Mission Week of Prayer, will you not take an offering of Octagon coupons for us. Last year we got for the school several things we needed so much, but could not spend cash to get. We had hoped to supply several other things this year, but the Orphanage asked for coupons. Since they got so many, will you not now send them in to us?

Because of the hard conditions the Home Board has been obliged to cut off practically all support from us, hence our need of all these extra helps is greater than ever. Very few of you ever make a cash donation to the mountain schools or send help that counts toward the salaries of teachers or furnishing for the buildings. If you would gather these coupons, which cost you nothing, in large numbers for us, they can be a material help to us. Get all the young people as well as the ladies interested in this and we will tell you later what you have done for us.

The girls served dinner to the county teachers who met here last fall and earned enough money to put an electric light into the basement and build a good closet in which to keep their canned fruit. They increased the supply of tumblers and sherbet dishes with money they earned, but they did not get the soup plates they wanted. These could be had from coupons, and their silver supply completed if you folks would just shower us with coupons. How proud and careful of the silver they are!

Our home economics room and its equipment is used for the most of the social life of the Academy. The junior and intermediate B.Y.P.U.'s as well as the ladies' class in Sunday school think our home economic room is the most satisfactory place

for social events. These other opportunities of service need more equipment than otherwise we should be expected to have.

Our school is doing nicely considering the hard financial times around us. Make us glad with coupons.—Anna J. Merryman.

**MISSIONS IN NEW MEXICO**

By Julian Atwood

Since the Home Mission Board has had to discontinue most of its work in New Mexico, one of the greatest mission fields in the United States, our work has been greatly handicapped. Some of the noblest men and women we have known are paying a dear price for the negligence of those of us in the Southern Baptist Convention who should support the Home Mission program in a great way. The following letter received a few days ago tells a story that is repeated time after time in the far frontiers of this state:

Weed, New Mexico.

Dr. Julian Atwood, Roswell, N. M.

Dear Brother Atwood: I am sure you are carrying many responsibilities, and we are praying for you and family; and, too, I am sure you will be surprised to get a letter from me. But I want you to know that when these appeals come to us for Montezuma College and other lines of our work, our hearts are sad and burdened because we are located where we cannot put the work before the Baptist churches and business men. . . . And now that the Board cannot pay us, we are having a hard time. Mr. P started to his appointment this afternoon about three hundred miles over snow and mountains, with \$2.40 in his pockets and left not one penny at home. Brother Atwood, I am not grumbling, I hope, and I think I have stood this pretty well, and I just decided I would write you, for we do not want you or any one to think we are not trying. We are in sympathy with our work, but almost have our hands tied when it comes to helping much. . . . Our oldest boy is in high school and has not made less than 90 per cent this year, and he is carrying very heavy work. He takes a big part in the school work and plays his cornet at church.

Brother Atwood, surely you will not think I am blaming you for our location. I am just worried and do not know which way to turn or what to do. We will have to keep on praying and do our best regardless of our conditions. Sincerely in our Master's service, Mrs. J. P.

I have not printed this letter in full, but I have written what I have that others might know something of the great sacrifice and splendid spirit of those who are struggling to hold the lines while our people get back to the business of preaching the gospel around the world.

This letter is from the wife of one of our mountain missionary pastors. They are both fine people, sacrificially serving in a region that few would undertake to minister to. Her husband left her for one of his churches 300 miles over snow-covered mountains, \$2.40 in his pockets, enough gasoline in his car to carry him part of the way. I happen to know that he traded for two old Fords and he and his grown son put them together and made one out of the two that would run. He had no money to leave with the family of wife and three children. She is at home in a little house on the side of a mountain in a little mountain village trying to hold things together while he is away.

You will notice, however, that her worry is not so much over the fact that they are in such hard circumstances due to the fact that the Board is not paying them, but that they cannot give anything much to the denominational program. I had sent them a letter like one which I sent to all the churches in the state making a special appeal for our state work, especially Montezuma College, and they cannot do anything very substantial, hence her worry.

I am praying that some who read these lines as they sit by a warm fire, in a comfortable home, may be enabled to visualize this little woman struggling to keep her family from going cold and hungry while her husband makes long journeys over snow-capped mountains to carry the Bread of Life to hungry hearts and out of their abundance will help such as these.

I have not given their names, but this man has preached in my own pulpit and is well known as one of our best men of God, still trying to carry on for the Master among the mountains. If you would like to make them a little gift of appreciation, send it to me and it will be forwarded on at once.

May God's blessings rest upon all those noble hearts who are carrying on in the far places of the earth and holding the lines for God, and may they be able to hold on until Southern Baptists wake up and come to the rescue in the name of Christ and His gospel.

Roswell, New Mexico.

**Y.W.A. AT RIDGECREST—A DENOMINATIONAL ASSET**

For a number of years under the leadership of Miss Juliette Mather, beloved young people's leader of the W.M.U., the camp for Y.W.A. girls has been held at Ridgcrest. It has become an institution until all young women over the South know Ridgcrest and this camp, although as yet the larger number of them have never been there. Hundreds go each year and the joy, inspiration, information and expansion that come to them send them back with enthusiastic stories of their experiences and their lives so reflect the values of these mountain visions and purposes that all see that Ridgcrest means exaltation of young womanhood.

There they get the mountain views, mountain air, mountain hikes and drives, and all the soul impressions that the beauty, grandeur and awe of the mystic lights and shadows of the Blue Ridge can give.

For ten delightful days they assemble from all the states to meet and mingle, forming those personal acquaintances and attachments that will unite them through the coming years in the work of Southern Baptists. These personal associations at the Y.W.A. age will count in fruitful co-operative service through all the future. They meet and hear the W.M.U. leaders and have the privilege of personal interviews with them—Mrs. Cox who is the heroine of many a girl's imagination and the personal friend of growing scores of them; Miss Mallory who thrills them with her grace of person and spirit and her administrative ability; the department leaders whom every girl delights to know in a personal way; members of the Executive Committee, some of whom are always in attendance; members of the Training School faculty with whom some will later study; and missionaries who labor in the homeland and in lands afar. There is serious study under the most competent teachers and addresses by outstanding men and women of the denomination; and hours of deepest devotion led by those experienced in the life in Christ. It is all very wonderful, tremendously significant, fruitful in all the rich meaning of Christian experience and service for our young women.

I do not write out of imagination nor set forth a mere theory. It has been my good fortune to look in upon these camps many times. More than once I have had some share in the programs and thus been able to see the inside. Best of all, I have been able to have my own daughters share the rich values of these assemblies and to hear and see their reactions, to observe the rich benefits of this beautiful and ennobling fellowship. I could wish that every Baptist young woman might at least one time be a member of Ridgcrest Y.W.A. camp.—W. O. Carver.

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A passion for the Christ throbs through the book. His is masterful evidence and argument.

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The sketches reveal shades of human nature fresh as the clover. The brier, too, has its lessons. You will return to study these pages.

**Pure Gold—J. G. Bow**  
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A wholesomeness about this story lifts it above the average love story. A wonderful help for those who face seemingly insurmountable difficulties.

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A book of many stirring situations in which the author dramatizes such Bible characters as Elisha, Gehazi, Naaman and Benhadad.

**BAPTIST S.S. BOARD** 161 Eighth Avenue, North NASHVILLE, TENNESSEE

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

**HUDSON**

On February 1, 1931, Brother J. W. Hudson went to the home prepared for the faithful. Like a tired child, he fell asleep peacefully and went to be in the presence of his Saviour whom he loved and served.

He united with Woodland Church early in life and later was ordained to the ministry. While most of his fruitful labors were spent in Mississippi, we still loved him as our own and looked forward to his visits and soul-stirring sermons.

Our church extends to the bereaved family sincere sympathy and prayers and commends them to Him who comforts all.—By Woodland Baptist Church.

**McCAULEY**

On February 9, 1931, God in his wisdom saw fit to call from our midst Brother W. T. McCauley, aged 79, who died suddenly. He leaves a wife, eight children, 25 grandchildren, two great-grandchildren and a host of friends to mourn his death. He was a devoted member of the Westport Church. He will be greatly missed in church and Christian work. He was ever ready to help in all good work. Funeral services were conducted by Brother T. M. Boyd at Mt. Comfort cemetery. Grieve not, loved ones, for he has gone to heaven where he will be with Jesus.—A W.M.U. Member, Westport Church.

**COOPER**

Mrs. Mai Ella Cooper was born May 14, 1872, and died December 30, 1930. She was married to Mr. William Thomas Cooper, January 14, 1890. To this union were born four children. The surviving ones are: Mrs. James Kilby, Miss Nannie Mai and Edwin Cooper. Also, she is survived by her mother, Mrs. Martha Rogers, now past 80; three sisters, Mrs. Bruce Skinner, Mrs. Henry Clampit and Mrs. Wilton Wiles, and three brothers: Will, Walter and Rob Rogers.

She was a member of Mt. Moriah Baptist Church for 32 years and the church sustains the loss of one of her most faithful and loyal members.

In her intense suffering for more than two years, she was always patient and uncomplaining, and in it all she bore a wonderful testimony to her Lord and Saviour. Her passing was peaceful and quiet as her life had been. In her going we bow in humble submission to the will of the Lord and weep not as those who have no hope. She was a devoted mother and wife, a loyal friend, a good neighbor, and a true Christian.

"Servant of God, well done! Thy glorious warfare's past, The battle's fought, the race is won, And thou art crowned at last."  
L. A. Byrd.

**BRIENT**

Martha Eliza Brient, daughter of the late James Mathews Brient and Mrs. Sallie Chestnut Brient of Englewood, died in her home January 20, 1931. She was converted while in high school, and after entering college at Jefferson City, joined the Baptist Church there.

She graduated at Carson-Newman and continued her studies in Columbia, Chicago and Peabody universities. She majored in home economics, which she taught with marked success in Andrews, N. C., Ooltewah, Carson-Newman, Tennessee, Wesleyan, and at the time of her death was teaching in Englewood high school.

She was a teacher par excellence, always working toward high ideals, never satisfied with mediocre accomplishment in her pupils or herself, and always exacted more of herself than was required.

She always identified herself with the religious as well as the educational activities wherever she taught, and was connected with the Sunday school and young people's work in her home church.

Her's was a strong, courageous spirit, hampered by physical weakness, but she wrought nobly and valiantly with "broken tools" and accomplished much during her career as teacher. But "her sun went down while it yet was day," and her life of usefulness ended in the noontime.

"The white flower of a blameless life," and a record of work well and nobly performed is the priceless legacy she has left behind her.

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## AMONG THE BRETHREN

By FLEETWOOD BALL

The church at Corning, Ark., has called as pastor Gordon E. Neely, and it is understood he will accept.

W. O. Leach is doing the preaching in a revival meeting in his own church at Seminole, Okla., this week.

Karl Moore of Blackwell, Okla., has resigned the church there to accept a call to the church at Denton, Texas.

On February 22nd W. M. Groom concluded his pastorate of over five years with the Ross Avenue Church, Dallas, Texas.

Chas. S. Rush, a vigorous and capable preacher, has accepted a call to the Kentucky Avenue Church, Oklahoma City, Okla.

The pulpit of First Church, Memphis, was acceptably supplied at both hours last Sunday by John R. Sampy of Louisville, Ky.

J. F. Tull of Augusta, Ark., has been called to the care of the First Church, England, Ark., and it is believed he will accept.

The First Church, Elizabeth City, N. C., has lost its pastor, Gerald H. Payne, who lately resigned but has not disclosed his plans.

The First Church, Marion, N. C., loses by resignation its pastor, P. D. Mangum, who accepts a call to the First Church, Excelsior Springs, Mo.

C. T. Brown, who has resigned as pastor at Gainesville, Ga., effective April 1st, "desires to continue in active service as the Lord may direct."

The wife of J. L. Newsome of Rosedale, Miss., lately fell on sleep. This good pastor has our deepest sympathy. He is a native Tennessean.

H. H. Harwell has resigned the pastorate at Newberry, Fla., in order to accept a call to Whistler Church, Mobile, Ala., effective April 1st.

President W. C. Boone of Oklahoma Baptist University, Shawnee, Okla., delivered a powerful address before the pastors and others in Oklahoma City, Okla., Monday, March 2.

Cornelius Bowles of Ponca City, Okla., is doing the preaching in a revival at Norman, Okla., this week. Norman is the seat of the State University. He is a Tennessee product.

The trustees of Stetson University, DeLand, Fla., lately conferred the degree of Doctor of Divinity on J. Harrison Griffin of Winter Haven, Fla., and S. A. Campbell of Tallahassee, Fla.

Thirty-two additions to the First Church, Jackson, J. J. Hurt, pastor, resulted from the recent revival in which Len G. Broughton of Atlanta, Ga., did the preaching. The church paid him \$700.

A revival is in progress in First Church, Ada, Okla., C. C. Morris, pastor. S. E. Tull of Middlesboro, Ky., is doing the preaching. There were 18 additions the first Sunday, 15 by baptism.

A. L. Aulick of Austin, Texas, was called to the care of the Trinity Church, Oklahoma City, Okla., Wednesday evening, February 25th. He had not visited the church. His answer has not been given.

The First Church, Metropolis, Ill., Harmon Etter, pastor, has just closed a revival resulting in 75 conversions and 52 additions. Evangelist H. E. Kirkpatrick of Arkadelphia, Ark., did the preaching.

O. P. Gilbert, editor of the Christian Index, Atlanta, Ga., editorially says: "The Baptists of the country should get together and erect a radio broadcasting station of sufficient strength to reach the ends of the earth." (And then who would use it?—Editor.)

Three interesting revivals are in progress in Oklahoma City, Okla., this week. H. B. Wilhoite of El Reno is with the Kelham Avenue Church, A. P. Blaylock of Cleburne, Texas, is with Exchange Avenue Church and Chas. M. Curb of Enid is at the Temple Church.

"Pay Day, Some Day" is the title of a noted sermon repeated by Robt. G. Lee last Sunday night in Bellevue Church, Memphis, by reason of repeated requests. He has delivered it in nineteen states and before the Winona Lake Bible Conference, the largest Bible conference in the world.

R. J. Bateman of First Church, Tulsa, Okla., who was unanimously called as pastor on Sunday, February 22nd, by First Church, Memphis, to succeed A. U. Boone, has granted a Memphis daily an extended interview and that paper announces he will go to Memphis April 1st. The brotherhood welcomes him.

Arkansas Baptists are financially having rough sledding. The failure of Caldwell & Co. of Nashville tied up \$13,500 of their funds and the failure of a Little Rock bank caught \$5,000 more. They owe \$900,000 in bonds.

To an old schoolmate, as the writer was with him in Union University, Jackson, the recent death of Forrest Smith, pastor of Broadway Church, Fort Worth, Texas, was in every sense of the word saddening. He was truly a man of God, talented, consecrated and eminently useful.

The annual Bible conference of the church in Dresden, T. N. Hale, pastor, will be held March 8-13. The program includes the following gifted speakers: R. L. Clark and W. M. Wood, Martin; H. A. West, Gleason; J. H. Oakley, McKenzie; V. A. Rose, McKenzie; H. J. Huey, Milan; J. W. Jent, Jackson.

By THE EDITOR

Claude M. Hagood has been called to the church at Fort Deposit, Ala.

Dodd College of Shreveport, La., proposes to launch a campaign for \$300,000.

On the 22nd of February Central Church, Johnson City had 15 additions, seven of them by baptism.

By request, we are giving the hour for the broadcast from First Church, Nashville, which is 7:15-8:00 Sunday evenings.

"It takes six generations to make a gentleman, and only one bad day on Wall Street to make him a bum."—San Francisco Chronicle.

We are glad to have renewal from Brother T. C. Ury of Mounds, Ill., who says: "I do not think there is a better paper published anywhere among Baptists."

Editor F. W. Tinnin of the Louisiana Baptist Message reports that more than 100 preachers attended the Bible conference at Mansfield the week of February 15th.

I. E. Gates of First Church, San Antonio, Texas, is to deliver the Founders' Day address for Southwestern Seminary on March 11th. The institution will be 25 years old.

A. U. Boone was the speaker for the Nashville Pastors' Conference on Monday morning. He brought a splendid message which he was requested to prepare for the Baptist and Reflector.

We have received a copy of the Furman University Bulletin which is just off the press. It is an attractive publication containing full information regarding this splendid institution of learning.

Secretary L. E. Barton of Alabama reports their receipts for January ahead of receipts for the same month of 1930. That sounds good. Brethren, we are coming out of the dumps. Press the battle!

Brother Leo Taylor of Jackson writes for sample copies and says: "I am trying to get some more of our people to take the paper. I wish every family could have it and read it. It has no 'moonshine' in it."

On the 28th of January, Hight C. Moore of the Sunday School Board celebrated his 60th birthday. A dinner, at which 300 guests were present, was tendered him and Mrs. Moore at the First Baptist Church of Nashville.

Brother George W. Argabrite, beloved in Kentucky, Georgia and other states of the Southland, died at his home in Cincinnati, Ohio, on February 12th. He had passed the three-score and ten mark and had been preaching since 1895.

Pastor Sam P. Martin of Lebanon writes: "Many thanks for your article 'Why Study Our Doctrines' in the

March number of the B.Y.P.U. Magazine," and adds that they are going after more subscriptions from their membership. Good news helps us!

The Western Christian Advocate is our authority for the statement that Methodists have had to recall 200 missionaries and dismiss many native workers during the past few months. We are indeed grieved that such steps are necessary in this day of great opportunity.

First Church, Covington, Homer G. Lindsay, pastor, is planning for a celebration of the fortieth anniversary of the service of two deacons. This will be held March 22nd and will be followed by a county-wide laymen's training school led by Secretary J. T. Henderson.

On Friday of last week the editor had the pleasure of preaching to a fine band of men at the Nashville Street Railway shops. A big car was converted into a temporary chapel, and it was packed with interested listeners. Such services are a joy to any preacher of the gospel.

Pastor Arthur Fox writes an encouraging letter from First Church, Morristown. He says they have had 112 additions since last September, 100 of them by baptism. Their indebtedness has been paid off and they have increased their budget pledges by \$2,000.

Ashland City heard Pastor C. C. Sledd of Hollow Rock on Sunday and extended a hearty call for him to become their pastor for fourth time. He spoke at the morning hour on "Why These Hard Times" and at night on "World-Wide Missions." Splendid congregations heard him.

Beloved John T. Oakley writes: "The death of Forrest Smith came as a great shock to me. Have had several sweet letters from him during my illness. His first pastorate was at Columbia, Tenn. At his request, I preached his ordination sermon and Elders S. C. Evans, E. S. Ussary and I laid hands on him in ordination. A good man gone."

A glorious report comes from Pastor W. F. Hinesley of Tabernacle Church, Chattanooga. He says: "Our School of Missions, in which you made the opening inspirational address, went to a glorious climax. On the evening of the 10th of February a man forty years old gave his heart to the Saviour and united with the church. The following Sunday 14 others came, all for baptism save one. The average attendance of the school was 90. We commend such a school to every church."

### CHATTANOOGA PASTORS

Oakwood, J. A. Maples. Clay in the Potter's Hands; The Salt of the Earth. SS 110.

Brainerd, J. C. Pitt, supply. Our Charge to Carry the Gospel to Others; The Central Theme of the Bible Is Love. SS 158, BYPU 37.

Oak Grove, Geo. E. Simmons. A God-Sent Missionary; The Land of Fadeless Day. SS 267, by letter 2, for baptism 2.

Northside, R. W. Selman. The Prayer of Jesus; The Dream That Changed a Church. SS 440, BYPU 82.

Tabernacle, W. F. Hinesley. Looking at Chattanooga; Jonah Running Away. SS 425, BYPU 109, by letter 2, for baptism 1.

Chamberlain Ave., A. A. McClanahan, Jr. Knowledge of the Christian Life; Because He First Loved Us. SS 399, BYPU 132.

Avondale, D. B. Bowers. The Church in Prayer; Fought a Good Fight. SS 511, BYPU 110.

Central, A. T. Allen. The Christian Race; Jacob Facing His Crisis. Ooltewah, G. T. King, supply. The Security of the Saints; Jesus the Only Saviour. SS 73.

Clifton Hills, A. G. Frost. The Church and Its Influence; The Price of a Soul. SS 303, BYPU 129, by letter 1.



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James T. Warren, President

Jefferson City, Tennessee

**THEY'RE COMING IN!**

(From page 7.)

Pastor Arthur Fox of Morristown writes: "We are getting ready for the Baptist and Reflector campaign. We are going to put it on by sections, as if we were putting on the every-member canvass. The town has been divided into twelve sections with captains and committees for every section." That's a great way to do it. Watch Morristown B.Y.P.U.ers!

Shelby Avenue Church, Nashville, had a quota of 10. They sent in 12 the first of last week. Hurrah for this enthusiastic young church!

**Association Quotas and Receipts**

We are giving each week this month the associational quotas and the number of subscriptions sent in on the quotas. Remember, every subscription counts except renewals of those now getting the paper. If we go to 10,000 subscriptions, we cannot count renewals unless the paper has actually been stopped. Get busy, young people! Who will be next to go over the top. Hardeman County has led the way!

**Apportionment by Associations**

Association	Quota	No. Sent In
1. Beech River	30	
2. Beulah	50	3
3. Big Emory	60	
4. Big Hatchie	50	

5. Bledsoe	40	1
6. Campbell County	25	
7. Carroll County	40	
8. Chilhowee	100	5
9. Clinton	35	1
10. Concord	60	4
11. Crockett	25	2
12. Cumberland	60	14
13. Cumberland Gap	20	
14. Duck River	100	4
15. Dyer	50	1
16. East Tennessee	30	
17. Enon	5	
18. Fayette County	10	
19. Gibson	100	3
20. Giles	25	
21. Grainger	25	
22. Hardeman	20	41
23. Hiwassee	5	
24. Holston	150	18
25. Holston Valley	25	
26. Indian Creek	10	
27. Jefferson County	60	
28. Judson	5	
29. Knox County	350	3
30. Lawrence County	30	
31. Madison County	150	1
32. Maury County	35	
33. McMinn County	100	
34. McNairy County	10	
35. Midland	5	
36. Mulberry Gap	10	
37. Nashville	300	15
38. New River	10	
39. New Salem	35	
40. Nolachucky	100	1
41. Northern	5	
42. Ocoee	325	11

43. Polk County	25	
44. Providence	30	
45. Riverside	20	2
46. Robertson County	60	
47. Salem	60	
48. Sevier	35	
49. Shelby County	350	20
50. Southwestern District	5	
51. Stewart County	5	
52. Stockton's Valley	5	
53. Stone	20	
54. Sweetwater	50	
55. Tennessee Valley	15	
56. Sequatchie Valley	25	
57. Union	5	
58. Unity	3	
59. Walnut Grove	2	
60. Watauga	50	
61. Weakley County	25	
62. Western District	35	2
63. West Union	2	
64. William Carey	40	
65. Wilson County	50	21
66. Wiseman	3	

Total 3600

67. Out of State 6

If the record above is not correct up to March first, please let us know. Be sure to mark on every subscription sent in the name of your association so we can keep the record straight. Let the good work go right on and fill every blank with more than the quota.

Hardeman County has set the pace. Who will follow next?

St. Elmo, L. W. Clark. The Uttermost of Salvation, J. N. Bull; Does It Pay to Be a Christian? SS 372, BYPU 109, by letter 4, for baptism 16, professions 23.

Calvary, W. T. McMahan. Christian Liberty; Bound Hand and Foot. SS 450, BYPU 145, baptized 2.

Cleveland, First, Lloyd T. Householder. Free Men in Bondage; The Best Reason for Rejoicing. SS 439, BYPU 117.

Redbank, W. M. Griffith. The Abundant Life; Failure in Little Things. SS 311, BYPU 96.

East Chattanooga, J. N. Bull. Judging by Jesus Christ, by Brother Thomas. SS 309.

First, J. H. Hughes. The Crowns of the King; His Call. SS 1208, by letter 8.

Concord, W. C. Tallant. Patience, Comfort and Hope; Feasting and Thirsting. SS 106, BYPU 51.

Ridgedale, David Livingstone. Dr. Jno. D. Freeman. Feeding the Soul; Preparation for Service. SS 448, BYPU 89, by letter 2, for baptism 1.

Woodland Park, Riley Erwin. Washing of Regeneration; The Handwriting on the Wall. SS 208.

Highland Park, C. F. Clark. That the World May Know; Abundant Pardon. SS 590, BYPU 1119, baptized 1.

**MEMPHIS PASTORS**

Speedway Terrace, Wm. McMurray. The Seventh Commandment; Spiritual Slumber. Sunday school 431.

McLean, D. A. Ellis. The Holy Spirit and Growth; Sin's Failure to Satisfy. SS 163, BYPU 72, by letter 3.

Union Avenue, H. P. Hurt. The Church of Christ; Our Young People. SS 639, BYPU 407, by letter 2.

Rowan Memorial, J. W. Joyner. Heaven and Shall We Know Each Other There; What Mean Ye By This Service. SS 109, BYPU 30.

Merton Avenue, S. P. Poag. Jer. 12:5; Mark 10:17. SS 240, BYPU 105, prayer meeting 75.

Capleville, J. R. Burk. Ordained Deacons; The Thief on the Cross. SS 60, BYPU 35, for baptism 1.

Longview Heights, W. V. Walker. Search the Scriptures For in Them Ye Think Ye Have Eternal Life; Whosoever Committeth Sin, Transgresseth Also the Law. SS 83, BYPU 44, prayer meeting 20, by letter 2.

Brunswick, L. E. Brown. What is Truth?; Unbelief and Its Evil Devices. SS 35.

Bellevue, Dr. R. G. Lee. The Lost Christ; If I Were a Jew. SS 1386, BYPU 230, prayer meeting 359, by profession 9, for baptism 9, by letter 14.

Temple, J. R. Black. Wake Up; Life's First Crisis. SS 879, BYPU 261, prayer meeting 187, by profession 3, for baptism 3, by letter 2.

Eastern Heights, W. M. Couch. The Blessed Life; Our Best For Christ. SS 142, BYPU 60, prayer meeting 53.

New South Memphis, W. L. Norris. SS 200, BYPU 75, prayer meeting 55, by profession 1, for baptism 1.

Raleigh, C. B. Pillow. What the Sincere Man Wants in Religion; Grace. SS 77, BYPU 25.

Central Avenue, E. A. Austry. Words That Satisfy; A Thousand Years. SS 252, BYPU 115, for baptism 1.

Whitehaven, W. R. Poindexter. Sustaining Grace; Prepare to Meet God. SS 117, BYPU 45.

Calvary, J. G. Lott. A Change of Heart; The Millennium. SS 285, BYPU 76, prayer meeting 60.

First, M. D. Jeffries, supply. Spiritual Values; A Spiritual Diagnosis. SS 845, BYPU 145.

La Belle, E. P. Baker. That the World May Know; But God. SS 660, BYPU 285, by profession 2, for baptism 2, baptized 1, by letter 2.

Yale, W. L. Smith. Real Purpose in Prayer; Help to the Wretched. SS 144, BYPU 99.

Hollywood, J. O. Hill, supply. Our Care of Each Other; What Will You Do With Jesus. SS 189, BYPU 96.

Boulevard, J. H. Wright. The Power of Prayer; Should a Sinner Pray. SS 355, BYPU 100, for baptism 3, by letter 3.

**NASHVILLE PASTORS**

Judson Memorial, Hight C. Moore, supply. Joshua, the Father of His Country; A Good Conscience. SS 485, by letter 1.

Seventh, Edgar W. Barnett. The Two-Fold Work of Christ in Redemption; The Man Born Blind; The Investigation. SS 256, BYPU 80.

Third, Bunyan Smith. The Wolf in Mission Garments; The Beyond Within. SS 260, BYPU 110, prayer meeting 30.

Grace, L. S. Ewton. The Place of Teaching in the Kingdom; What Do You Love the Most? SS 791, baptized 1, by letter 3.

Inglewood, W. Rufus Beckett. A Plan For Every Life; One Thing Lacking. SS 166, BYPU 55.

Centennial, T. C. Singleton. The Joy of Living; Stewardship. SS 152, BYPU 95, by statement 1, P.M. 35.

Eastland, J. Carl McCoy. An Impartial Judge; A Stone for Bread. SS 508, BYPU 151.

Tabernacle, Clifton F. Bridges. Treasures in Heaven; Backsliding. SS 102, BYPU 22.

Old Hickory, J. W. Roberts. A Call to Obedience; Launching Into the Deep, by Brother VonHagan. SS 198, BYPU 50.

North Edgefield, O. F. Huckaba. The Christian Conception of God; A Congregation at Prayer. SS 472, BYPU 105.

Grandview, Jas. R. Kyzar. My Gospel; How Sinners Regard God's Work. SS 267, baptized 3, by letter 2.

Park Ave., E. Floyd Olive. The Ordinances of the Gospel; The Origin, Order and Object of the Gospel. SS 465, by letter 1.

Immanuel, P. W. James. Saved by Grace; Parables of the Tares and the Drag Net.

**KNOXVILLE PASTORS**

Lincoln Park, H. T. Templeton. A Divine Revelation; Rain or Sunshine Christians. SS 344, BYPU 67, for baptism 1.

Lonsdale, H. L. Thornton. The Personality, Deity and Work of the Holy Spirit; Restoration of the Joy of Salvation. SS 237, BYPU 73.

Central, Fountain City, Leland W. Smith. A Basket of First Fruits; Elisha. SS 480.

Mansfield Gap, W. E. Watson. Going the Second Mile; Justification.

Roseberry, J. F. Wolfenbarger. A Purpose of Heart; Esther's Determination. SS 153, BYPU 70, by letter 2.

Whittle Springs, W. M. Parry. Life's Surprises; Two Sons. SS 65, BYPU 30.

Beech Grove, A. B. Johnson. Steering or Drifting; God's Call to the Little Man. SS 78, BYPU 50.

Bell Ave., W. B. Harvey. Jesus and His Treasury; The Hope of Heaven. SS 1101, BYPU 175, for baptism 2, by letter 2.

Rogersville, John R. Chiles. The Meditation of the Holy Spirit; Hearing and Seeing. SS 220, BYPU 23.

Island Home, Charles E. Wauford. What God Did in Us; What Jesus Said about Himself. SS 292, baptized 2.

Inskip, A. C. Hutson. Joseph Forgive His Brethren; The Prophet of Faith. SS 105.

Beaver Dam, D. W. Lindsay. Our Influence Lives On; We Would See Jesus. SS 57, BYPU 20.

Kingston, Geo. S. Jarman. The Lord Leading Us to Better Things; The Rejected Stone. SS 137, BYPU 16.

Oakwood, C. L. Hammond. The Night of Mourning Turned into the Morning; The All-Seeing Eye of God. SS 302, for baptism 1.

Johnson City, Central, Wm. R. Rigell. Four Men and Their Master;

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Pigs and Preachers, or Is Russia Right? SS 755, for baptism 6, by letter 8, by statement 1.

Powell, John A. Davis. The Keeping Power of the Grace of God; Good Soldiers. SS 107, BYPU 100.

Pleasant Grove, T. G. Davis. The Growth of the Kingdom; What Is Implied in Discipleship? SS 94.

**OTHER PASTORS**

Greeneville, Chas. P. Jones. Consider Christ; Silent Harps. SS 252, BYPU 96.

Jonesboro, E. W. Roach. We Should See Jesus; Christ, the Way to Life.

Jefferson City, First, A. W. Pope. Glorifying Christ; The Fall of Babylon. SS 401.

Harriman, Trenton Street, J. B. Tallant. The God of All Men; Sermon by R. H. Lambright. SS 325, BYPU 102, prayer meeting 50, by profession 1, for baptism 1, by letter 2.

Morristown, Arthur Fox. Stewardship; Christians, Rev. D. S. Hayworth. SS 508.

Monterey, First, Fred T. Evans. Practical Christianity; More Storm Than Faith. SS 180.

Rockwood, First, N. V. Underwood. In the Beginning, Was God; The One Door. SS 234, BYPU 43.

Kingsport, Calvary, J. L. Trent. Watch and Be Ready, L. M. Parks; Voices From Calvary, Rev. D. T. Johnson. SS 237, BYPU 120, for baptism 1, by letter 1, by statement 4.

Covington, First, Homer G. Lindsay. The Dry Brook; The Cause That Never Fails. SS 300, BYPU 80.

Etawah, First, A. F. Mahan. The Model Prayer; Confession. SS 602, BYPU 168.

Coal Creek, J. W. Lindsay. Christian Refuge; Christian Opportunity. SS 111.

Mine City, Org Foster. The Contrast of Obeying and Disobeying; The Bitter Waters Sweetened. SS 268.

Cleveland, Big Spring, Samuel Melton. Sewing the Seed in the Morning; The Coming Bridegroom. SS 220, BYPU 95.

Dickson, First, L. T. Mays. The Christian Patriot; Winsome Ways.

## NEWS BULLETIN

(From page 8.)

The attendance at the various services is growing. An adult union has been organized with 25 members and more pledges have been made to the support of the work, especially for the Co-operative Program, than ever before. Brother Hudgins says: "We are crowded for room now, and it looks as if we would have to provide more room at an early date for our growing Sunday school."

On the afternoon of February 15th the church ordained three young men as deacons. They were E. C. Mason, B. W. Davidson and J. E. Merriweather. The editor had the pleasure of preaching the sermon in which he presented the charges to church and candidates. Deacons W. E. Harwood (chairman), R. L. Wright, O. P. Brakefield, M. M. Alexander, J. C. Hollon, M. H. Carlton and M. D. Arnold of the Radnor Church were in the council. Deacons W. C. Todd, Clifton Greer and Perry Jones of Belmont Heights, Deacon Underwood of Seventh Church and others were present. The pastor led in the ordination prayer. A splendid congregation had gathered for the service and it was indeed a pleasant occasion.

On the same day at the morning service the church licensed Brother O. P. Brakefield to preach the gospel. He is one of the employees of the L. & N. Railroad, and Brother Hudgins says, "one of the most consecrated men I ever knew." He has been a loyal and capable worker in Radnor Church and promises to give a good account of his stewardship in the new calling.

### FIFTY-YEAR MEN QUOTED ON RULES FOR SAFETY AND SUCCESS

Greenville, S. C., March 1.—More than 350 years of combined experience was put before the employees of the Charlotte division of the Southern Railway System, extending from Spencer, N. C., to Atlanta, with branches to Elberton and Athens, in a bulletin recently issued by Superintendent M. O. Dunbar in which seven employees, each of whom has been in the service fifty years or more, were quoted as to the rules to be followed for safety and success in life.

"Know the rules," "In case of doubt take safe side," "Take proper rest before reporting for work," "Think of others before yourself," are among the slogans suggested by some of these veterans, many of whom have never missed a full pay check, while all stressed the importance of loyalty, obedience to the rules and courtesy. The veterans quoted whose own lives are shining examples to their younger associates are:

J. A. Thom, agent at China Grove, N. C., entered service in 1874 as agent at Gibsonville, N. C.

C. F. Marshall, passenger conductor on the "Crescent Limited," entered service as section laborer in 1877.

J. B. Dunlap, baggagemaster on the "Crescent Limited" entered service as brakeman in 1877.

T. G. Wall, freight claim adjuster, Greenville, entered service as telegrapher at Spartanburg in 1878.

T. J. Witherspoon, depot ticket agent, Charlotte, entered service as messenger boy in 1879.

Charles Garrett, passenger conductor, Elberton branch, entered service as brakeman in 1879.

T. C. Moore, passenger engineer, Athens branch, entered service as fireman in 1880.

Has your church made an offering to the Emergency of the Baptist Bible Institute? Help finish the task by May 1. —W. W. Hamilton, President, New Orleans.

## MINISTERS INVITED TO SEMINARY CONFERENCE

By Chas. F. Leek

The third annual conference of the Southern Baptist Theological Seminary will be held at "The Beeches" in Louisville, Ky., March 9-19. A splendid group of speakers has been secured and a cordial invitation is being sent broadcast to ministers and laymen throughout the country. Despite the "depression," early requests for reservations indicate that an even larger number of out-of-town visitors than in previous years will attend. Men will be entertained in Mullins Hall at \$1.50 a day for meals and room, and similar rates are being planned by the conference leaders in homes adjacent to the seminary campus.

This year's conference includes the Gay Lectures on "Crises in Apostolic Christianity," Dr. W. J. McGlothlin; the State Mission Conference on "The Part-Time Church" and on "Church Finances," led by C. M. Thompson and P. E. Burroughs; the conference on "Baptists Working Together," led by various men; a series of addresses on "The Task of Being a Minister," by Frederick E. Taylor; a demonstration leadership training school; a series of sermons on "Jesus of Nazareth," by W. J. McGlothlin; the Foreign Mission Board's two-day regional conference, with March 15th given to missionary sermons in Louisville churches by visiting ministers and a Baptist missionary mass meeting in the city auditorium, at which Geo. W. Truett and W. Eugene Sallee will speak, and with Monday, March 16th, given to conferences on Foreign Missions, in which a large number of foreign students and returned missionaries will participate; the W.M.U. missionary mass meeting for women with Mrs. W. Eugene Sallee as the speaker; the Norton Lectures on "Religion and Science," by Edwin B. Frost, noted astronomer; a series of addresses on "The Rural Church," by Henry W. McLaughlin; a series of addresses and discussion on "The Minister and His Books," by John L. Hill; and a series of conferences on "The Rural Church," led by Henry W. McLaughlin.

### ANNIVERSARY AT COMMERCE

The First Baptist Church of Commerce celebrated the fourth anniversary of the ministry of their pastor, Rev. J. R. Hickerson, with a special service, February 15th, and with an anniversary tea at the church on the following Tuesday evening.

In the special message brought by the pastor Sunday morning, the four successful but strenuous years were recalled. During this period the church membership has grown from 711 to 1,325, with a total of 1,127 additions. Two additional workers have been added to the church during this period, Mr. Earl W. Rogers as director of music and Miss Everitt Whitlock as educational director.

The Sunday school has developed into a standard school with well organized classes and departments, and with an average attendance of twice that of four years ago. The B.Y.P.U.'s have grown from three unions with 45 enrolled to thirteen unions with 225 enrolled. A magnificent four-story educational unit has been added which gives opportunity for a greater growth in the future than has been accomplished in the past. The building has been so equipped that it is a modern church work shop. —Everitt Whitlock, Commerce, Tex.

### EAST TENNESSEE CHURCHES I SERVE

By S. M. McCarter

#### Sunrise Church

This church is located near Rutledge on the pike between Rutledge and Knoxville. It has a membership of about 200 with a good Sunday school and B.Y.P.U. They keep up the old habit of having preaching on Saturday, followed by their monthly business session. It is remarkable

how they attend all their services, and they are such good listeners a pastor just has to preach big sermons. It is a good church and they show every kindness to their pastor. I am in my third year with them.

#### Talbott Church

I am in my second pastorate with this church, and there is no better church in attendance. They have beautified the church grounds and put in electric lights, so conditions about the church are inviting. I enjoy my work among them. They are not large in membership, but they are faithful in attending and caring for the work of the church. It is located near Jefferson City on the highway.

#### Persia Church

Is in Hawkins County on the pike between Bull's Gap and Rogersville. When I went to this church they had a frame building that had been in use about fifty years, and they felt the need of a new building. We have built during the past year a modern, beautiful brick veneer with Sunday school rooms and other conveniences. I never saw a people more willing to work and pay on a church building. If nothing special hinders, we will pay for this building in two years.

This church is composed of a noble band of Christian workers, and it is a joy to serve them. The people have proved that they wanted this building by putting their cash on the altar for it. This is one time the pastor did not have to get out and secure pledges and cash. The building committee did that work in a glorious way and the pastor just had to encourage them and say, "Amen!"

#### Church Hill Church

I have been preaching for this church at various intervals for fifteen years and have done the preaching in five revivals. This is my third pastorate with this noble people and they are very co-operative in the work of the church. I will put this community up against any community of its size on the number of children coming to Sunday school and staying for preaching. These four churches have a combined membership of nearly 700 and they offer a great opportunity for service.

I have had the opportunity of giving most of my pastoral life to city and county seat pastorates, and while I know a county seat offers the greatest opportunity of any field possible, yet the country churches are great fields. They have their problems, yet it is a joy to serve them. How glad they are to meet one another when the preaching day comes! Often times when I leave them for home they have put a lot of good things in my car to carry along with me.

You fellows in our cities and towns don't know the difference unless you could get some country churches. Sometimes the country preacher's greatest puzzle is, whom shall I go home with for a meal? If you could sit down at their tables, you would never know we have had a drouth.

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## How Baptists Are Doing Things in Springfield

A SKETCH of the history of the Springfield Baptists could not be given apart from Brother L. S. Ewton, now of Nashville, Tenn. His pastorate extended over a period of sixteen and one-half years. He came to a church with about two hundred members, worshipping in a one-room building. When he left, there was a church of nearly one thousand members with a building containing about forty rooms. A greater mark of growth is indicated by the fact that the church has grown in giving, until it now ranks fifth among all the churches of the state in the size of gifts to the Co-operative Program.

I became pastor of this church three and one-half years ago. Much of the progress and many of the victories of these years are due, to a great extent, to the wise foundational and structural work of the former pastor whom God did so graciously use.

This article has to do with a policy of this church which justifies it in wearing the title of "Missionary Baptist Church." The brethren of this church did not feel that they had discharged their whole obligation, as outlined by the Great Commission, when they had given to missions; they felt they were still obligated to be missionaries. Out of this conviction came the undertakings, concerning which I have been asked to write this article.

There were two sections of Springfield which our church and all other churches had failed to reach because of certain social, economic and geographical reasons. Real efforts had been made to bring these people under the influence of the gospel, but little had been accomplished. They just would not come. There was only one other thing to do, and that was to go to them. For the last three and one-half years that has been the program of the First Baptist Church.

### Founding of the Second Baptist Church

About three and one-half years ago First Church placed a large evangelistic tent, which had been purchased for such work, in a section of the town where a census showed one thousand lost souls to be living and invited a consecrated preacher, Brother F. T. Carroll, to come and conduct a revival. This revival resulted in the organization of the



F. T. CARROLL  
Pastor Second Baptist Church, Springfield

### Pastor W. R. Pettigrew Tells of Interesting Fellowship



W. R. PETTIGREW  
Pastor First Baptist Church, Springfield

Second Baptist Church of Springfield with seventy charter members. Brother Carroll was called to be pastor and accepted with the understanding that the mother church would stand by the work. First Church promised to do so and has in every way possible. Fifty dollars per month has been included in her budget for Second Church ever since its organization. This, save for a few dollars, takes care of their monthly payment upon their lot. Thus they have no worry concerning their building debt, but are free to devote their strength to evangelistic work. During Brother Carroll's pastorate the church has built a large, serviceable church basement, which provides a large auditorium and adequate Sunday school rooms. The ground floor has been completed at a cost of about \$15,000. This, together with the equipment, has been paid for by Second Church congregation and their friends. The membership has gone past the 300 mark. The church is the most fruitful evangelistic point in the entire association. First Church feels gratified because of the progress made by Second Church and is more than satisfied with the spiritual ministry of Brother Carroll.

### Second Church Multiplies

During the year of 1930 Brother Carroll has conducted eight revival meetings, including his own, in and near the county. Some of these meetings have been conducted in tobacco barns and school-houses. In several of these meetings large numbers of his people went with him at night and worked with him as an evangelistic party of singers and soul winners.

Brother Carroll feels called upon to do this work for two reasons: First, he has the soul of a soul-winner. Secondly, six hundred dollars of his salary is paid by the State Mission Board, and he feels that one who receives this money, which has been given by the churches for State Missions, should be missionary, or cease to accept it. The total number of converts in these eight meetings was

539 souls. Two missions also grew out of two of these meetings, and to these Brother Carroll goes out Sunday afternoons and preaches. There is an average attendance of 65 in each of the mission Sunday schools.

One of these missions is now engaged in putting up a church building under the leadership of Brother Carroll who does all of this mission work without compensation. This extension work is further ground for justifying the First Church in regarding with real true pride the investment which she has made in the Second Church, and it is a reasonable claim to the continued support of the First Church, which support is already pledged, so long as the Second Church finds itself unable to go on without it.

### A Radio Chapel

The founding of the Second Baptist Church in South Springfield did not solve the problem of North Springfield. The people of this industrial section had never been enlisted in our church to any degree worth mentioning. As I was driving through this section one day I saw a vacant lot in the center of the community. The Lord seemed to make it known to my heart that He wanted that lot for His service. It was made a matter of prayer. The following week a good woman of First Church, who had taught mission Sunday school classes on this very lot and under a tree that stood on the lot, called me to her home and said that she felt the Lord wanted her to buy that lot for the First Church, as a start of some kind of work in that community. She did not have the money, but borrowed it. Then one prayer after another was answered, and the result was, within a few months a large chapel seating four hundred people had been built on that lot.

A revival was first conducted, after which a Sunday school was organized. There were 75 present the first Sunday; now there is an average of 140 present each Sunday. Three B.Y.P.U.'s meet each Sunday evening with an average of about 75 present. I preach there every Thursday night and this is the main service of all the chapel work. There is no preaching service there on Sunday, except by radio. First Church broadcasts every Sun-

(Turn to page 5.)



L. S. EWTON  
Pastor Grace Baptist Church, Nashville