

# BAPTIST *and* REFLECTOR

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## Our Troubles and Remedy

By LEGRAND W. JONES

THE condition of Southern Baptists is heart-rending. It seems that the Lord has turned his face from us. As I believe, the Baptists all down the ages have been, and are, his peculiar people to whom have been committed his ordinances in their simplicity and purity, and upon whom rests the proclamation of a whole Gospel unmixed with error. It is an historical fact that wherever they have been true to the Bible as the infallible and authoritative word of God, preaching its truth

*Herein are presented some plain, startling questions and declarations. There are some among us who demand that such articles be withheld from publication, but we do not agree with them. We are in trouble; for ten years our predicament has grown steadily worse. We have listened to those who have cautioned moderation in word and manner, and have gone on from bad to worse. Surely, common sense would lead us to face facts as they are and hear what the average Baptist layman and preacher are thinking—and saying—whether we publish it or not. Brother Jones is a native of Trenton, Tennessee, and an honored business man of his city.—EDITOR.*

and practicing its precepts, His blessings have been upon them. And it is equally true, that when they have departed therefrom, they have lost His favor.

The Jews, God's ancient people through whom the Saviour of the world came, were blessed of Him whenever and wherever they were obedient to Him. But when they disobeyed and turned to other gods, to idols and to their own inventions, His favor was withdrawn from them and swift punishment followed. Others, not God's chosen people, could do many things contrary to God, set His commands at naught, could follow their own imaginations with impunity. But God's chosen people could not. **And neither can Baptists turn from the Book in belief or practice and expect the blessings of God upon them.**

Up to two or three decades ago Southern Baptists as a people had a common faith and a common practice, and a "thus saith the Lord" for such faith and practice. Who then among us ever heard the virgin birth of our Lord, or His bodily resurrection from the grave, denied or even questioned? Who ever heard the miracles of the Old or the New Testament doubted or denied? Who ever heard the office work of the Holy Spirit denied? Could any then among us be found who doubted the substitutionary sacrifice of Christ upon the cross? Could any Baptist among us from the highest to the lowest be persuaded to believe immersion of believers only is not a direct command from Christ Jesus the Lord? Where, then, was any Baptist preacher among us, who claimed and taught that in the Great Commission schools, hospitals, social service, as important as these things are in their place, are on an equality with missions and evangelism? and that the founding and maintaining of schools and hospitals are on a parity with preaching and teaching the Gospel?

Who, in the days of our fathers, ever dreamed that the time would come among Southern Baptists when a few men in authority would arrogate to themselves the right to dictate to the churches whom they should have for pastors, and demand that conformity with man-made programs should be made a test of fellowship among Baptists? Who then could have believed that in a few years, consecrated men and women, teachers of the Bible who know the Lord and the Book, would be set aside in our churches that a program of standardization might be set up?

It is well known to all informed persons that these heresies and more have crept in among Southern Baptists within the last few years, and are growing worse and worse all the time. **Men claiming to be leaders among Southern Baptists can today deny the Genesis account of creation, teach or uphold and defend evolution and modernism, or fraternize with those who discount or deny truths that Baptists in the past have believed, taught and held dear, and yet be praised and**

even promoted to high honors while those who stand fast are thrust aside!

The Holy Spirit is the administrator of the New Covenant and is the guide of God's people. He it is who leads "into all truth"; but He never leads contrary to that which is written in God's word. When Baptists, consciously or unconsciously, try to improve upon God's word and plan, "shall add unto" or "shall take away from," and shall thus become wiser than what God has written, confusion of face and blight will surely follow.

How can we expect the blessings of God upon us, under these conditions, when in a large percentage of our churches the major emphasis is given to "organizations," "standardization," "co-operation," the "budget," under a man-made program which ignores more and more the administration and guidance of the Holy Spirit?

Many see our sad plight and are crying mightily unto God, and saying to their brethren, "The only cure for our troubles is a great Heaven-sent general spiritual revival." And they are right. But when God's people have departed from Him in faith or practice, before He blesses them He demands that the idol of Baal and his temples be thrown down and destroyed, and that his people return unto Him, confess their sins and repent thereof.

**What does the Lord the Creator of the heavens and the earth, the giver and sustainer of life, care for great institutions, great numbers, great wealth, worldly wisdom and honors, which men hold so dear? We are not to glory in wisdom, man's wisdom, nor in might, nor in riches. Has not the Lord said, "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord?" God is jealous of his people, demands their love, loyalty and obedience, and has promised His blessings upon them when they are true to Him and His word.**

The drawing power of the Gospel is limitless. Perish the thought that men will not hear the Gospel, even in this day of great apostasy. They are hungering for it, and they will hear the earnest preacher, whether educated according to the standards of the schools or not, who knows the Lord and knows His word and who believes it with all his soul, and preaches it, as one conscious of having been saved from an eternal hell, to men who are hastening thereto. Moral lectures devoid of

the meat of the Gospel, polished sermonettes advocating and commending "organization," "standardization," "great institutions" under man-made programs, do not appeal to them. What they want is "bread," the bread that comes down from heaven, and not "stones,"

The unregenerate man, when brought to consider, knows that he is helpless and lost and that man can do nothing for him; and he will hear and respond to the supernatural gospel, when preached in demonstration of the Spirit and in power. Was there ever an age when the genuine child of God was more hungry for the whole truth, unmixed with the error of modernism, than now? Trials, troubles, sorrows and temptations are assailing him on every side. He, too, demands "bread," and how great is his disappointment when instead of "bread" he is given the chaff of ecclesiasticism.

Plain every-day Baptists, men and women who have been the backbone of Baptist orthodoxy and of the evangelization of the world at home and abroad, though not as learned as Paul, as a Spurgeon or a Broadus, yet just as strong in their faith and belief in God's word as these men were, are as ready to respond and sacrifice for the spread of the truth as they ever were; **but ecclesiasticism and modernism do not appeal to them, and they will have none of it.** Their love, zeal and ardor are de-

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## PUBLIC OPINION

### FOR PROHIBITION

I wish to commend your militant stand for the Eighteenth Amendment, and I assure you as a young Baptist and a reader of the Baptist and Reflector my hearty support, because I believe in it and that it is for the protection of the American home.

I surely enjoy reading the Baptist and Reflector. Even one single copy is worth many times the price of a year's subscription.—Robert L. Keefauver, Jr.

### A CHINESE PROVERB AND ITS SPIRITUAL SIGNIFICANCE

The Chinese have a proverb: "Jen (true) gin (gold) bu (not) pa (fear) hwo (fire) lian (testing)," "True gold does not fear testing by fire."

A few days ago I heard a Chinese evangelist telling how the Chinese goldsmiths know when gold is pure. He said that the melted metal is heated and the residue removed until the gold is so clear that it reflects in detail as a perfect mirror everything above it.

So our lives should be freed of the residue of sin and made pure through the heat of trial until they reflect the image and life of Christ Jesus our Lord. "I, if I be lifted up, will draw all men unto me."—Chas. A. Leonard, Harbin, Manchuria, China.

### WRONG ABOUT JUDGE CLARK

I think you are very much in error in your editorial of March 5th in regard to Judge Clark's decision on the Eighteenth Amendment, and that Judge Clark never intended this decision as "wet propaganda."

He secured exactly what he wanted and was in no way disappointed. All he wanted, and what he actually got, was notoriety and his picture in the paper; and but for this decision, Judge Clark

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## Editorial

A Hint: "Hints and Helps" is another hindrance to the circulation of our denominational newspapers.

Some people are tremendously orthodox until they come face to face with an influential element of the heterodox, then they meet the real test of loyalty to the Scriptures.

The B.Y.P.U. of Chicago has gone on record favoring prohibition, total abstinence and the maintenance of the Volstead law and the Eighteenth Amendment. Good for them!

Money and time are needed in the promotion of any great enterprise; and if a spirit of love, loyalty and consecration stirs the soul of the leader, God will provide the time and He knows how to furnish the money.

It may seem a little thing to many people, but the significant part of it lies in the fact that brag, brass and bravado are the characteristics which carry the world along, not sense, sentiment and sanity. But just look where they are carrying it!

Word has just come to the effect that Dr. Harry Clark has accepted the call of the Knoxville School Board and will sign a three-year contract to be superintendent of schools. We regret that he turns away from our denominational college in Alabama, but rejoice much over having him back in Tennessee.

Another thing for Elder Srygley of the Gospel Advocate to consider is: Where in the Bible does Central Church of Christ find authority for using the radio in its services? They're doing a great piece of work by using it, but we wonder where the Scripture for it.

The "Food Riot" at England, Arkansas, about which so much has been said in the secular press, began as a joke when, last fall, a great throng of people had been lured to the town for gasoline and oil for their farm machinery. The restaurants ran short of food; some wag raised a howl on the street; a sensation-monger jumped at the idea and sent out over the wires the false and malicious reports. Arkansas has suffered millions of dollars of losses because of the slanderous reports of hard times.

### NEW CHURCH AT JOHNSON CITY

Brother J. H. Snow writes that the recent revival meeting in Johnson City held by the Ham party was a glorious victory for righteousness. "There was much opposition from some sources," he declares, "some of it bitter, but thousands thronged the tabernacle and we had a great blessing. One of the results will be the constitution of a new church which, God willing, will occur on the first Sunday in May. We are already agreed that we will have the Baptist and Reflector in every home."

We rejoice to know of the splendid results of the revival and trust that the new church will fill

an unoccupied field in a glorious way. They start right when they prepare to have a membership that knows something about the kingdom work.

### WATCH THE RACE-HORSE CROWD!

The following editorial appeared in the Arkansas Gazette, January 13th. We give it our most hearty endorsement:

#### Talk of Another Race-Track Gambling Bill

"It is already rumored that another race-track gambling bill will be introduced at this session of the legislature. Its unnamed sponsors might as well understand right now that Arkansas will not stand for the legalizing of gambling. This particular measure, it is said, will 'interest' only two counties, Garland and Crittenden, and will provide for a referendum to make it effective in those jurisdictions. Such limitations would not make the measure less obnoxious. Race-track gambling resorts located in Garland and Crittenden counties would be Arkansas resorts, and their evil influence and their demoralizing effect on our political life would pervade the entire state.

"As far as Crittenden County is concerned, a racing resort there would cater chiefly to Memphis. The Tennessee Legislature is in session. Let these public-spirited gentry go to Nashville and

put through a bill providing a gambling resort for Memphis on Tennessee soil. The Mississippi boundary is within a few miles of Memphis and the Mississippi Legislature has been in session since the Arkansas Legislature last convened. Why was no attempt made to legalize race-track gambling in Mississippi after Governor Parnell killed the Arkansas racing bill by his veto?

"The answer is plain. There is not a chance in the world for a racing bill in Mississippi or in Tennessee. It is an affront to Arkansas that our state should be asked to harbor gambling institutions that our neighbor states refuse to tolerate. And this is not a year when the people of Arkansas will find it easy to be patient with these race-track interests. The Arkansas Legislature, in this year of hardship and suffering, has more important uses for its time than the consideration of such a proposal."—Baptist Advance.

Every Tennessean who loves his state and her future should heed this warning and accept the challenge of this great daily paper. The so-called "fine horse breeders" who are spending so much money in our state are patrons of the race track. Their horses support them. The logical conclusion is: They are going to try to legalize race-track gambling in our state. Let's organize and be ready!

## The Lure of the Invisible

(This message was delivered by the editor to the young people of Nashville Association upon the opening day of their recent training school. It is published here at their unanimous request.)

One of the most thrilling incidents in the history of the world occurred when Moses turned his back on the riches of Egypt, on a throne of temporal power and away from everything imaginable that pleases the carnal nature of man. He deliberately walked away from wealth, power, temporal fame and the acclaim of the world "choosing rather to endure afflictions with the people of God than to enjoy the pleasures of sin for a season."

Only the vision of the invisible could ever have made it possible for him to do such a thing. And it is the invisible with its lure that draws every one of us away from the things of the world and makes it possible for us to accomplish great tasks for the glory of God and the welfare of humanity.

It was the vision of the invisible homes and families that made it possible for the beleaguered French to withstand the onslaughts of the German hordes at Verdun and other fronts, shouting the louder as their ranks grew thinner, "They shall not pass!" It was the lure of the invisible that made Paul endure hardships indescribable. Prison, beatings, cold, hunger, vermin, even death—none of these had any terrors, for he saw the future with its regnant Christ and shouted, "I can do all things through Christ who is my strength."

It was the lure of the invisible that made it possible for William Penn to meet the bitter persecution and ridicule of his day and defend morality and decency, freedom and opportunity, and the rights of the hard-pressed poor of his native country. In the midst of a degenerate age, and even when he had been cast into prison, he sent forth the flaming message, "They shall know that I can weary out their malice." He did it and lived to plant a new ideal in the world and in our land an empire bearing his own name.

One thing and one thing alone has made great men and women in all ages, and that is the vision of an ideal. The loftier the ideal, the holier the motives that drive on toward its realization. The future holds no terrors for the soul that is seized with a holy passion for the accomplishment of some great good. Men and women will hesitate and draw back from the acquisition of wealth when dangers confront them. They will turn aside from the pleasures when danger is before them. They will flinch and retreat from the step that promises them some temporal good when they are afraid.

But when the idealism of lofty souls has gripped the heart and fascinated the mind, there is no fear

big enough to cause one to stop. Abraham can leave his home and his all for some Canaan. Israel will forsake the fleshpots of Egypt and follow the vision to the Promised Land. The Crusaders will leave ten million bones bleaching upon the sands of a score of nations and go to redeem the Holy Land from the heathen. The Pilgrims will forsake their lands and houses, breast unknown seas and storms, break their hearts in a wilderness and bury half their loved ones in one short season because freedom lures them on.

A Sergeant Jasper will spring to the parapet in the midst of a hell of cannon fire rather than see his flag lie in the dust of defeat. A Roosevelt will charge the crags of Santiago for the sake of enslaved people and the hope of national honor. A mountain rube will rush precipitately into a nest of the enemy and come forth driving a band of prisoners when the soul of a Sergeant York has been stirred by a passion for victory.

It is the call of the invisible that makes life sacrificial, fruitful, glorious. Today I bring that call to you young people in the name of the King of kings.

### I. Call of Invisible Leader

The call comes to you from the Invisible Christ who challenges you to follow. Moses opened the eyes of his soul and saw Christ a long way in the offing, beckoning with His hands for him to follow. He could not do things of his own human will and strength, but when he saw the world-encircling empire of the Redeemer depending upon his sacrifices he was able to make things happen. "He endured as seeing him who is invisible."

Christ stands today in the midst of the great cloud of witnesses and declares to you, "Dare all for the sake of being true to me and I promise that you cannot fail. I have never failed one in the past. Call the roll! Did I fail Abraham, or Moses, or Jacob, or Isaiah? Did I fail even the weak David in the hour of supreme need? Did I fail to bring glory and honor out of the sufferings of Daniel and Shadrack? Did I fail John the Baptist when he was being slaughtered for the sake of an ideal in social decency? Did I fail Paul when he bowed his neck to the Roman swordman and gave up his princely life for my sake?"

"Did I fail John when he was alone on Patmos? Or Peter when he was torn from his loved ones and sent to death? Did I fail Peter of the Valleys (Waldo) when he was suffering for the sake of my church during those dark ages when tyrant Rome held sway? Did I fail John Huss of Bohemia when the smoke of the martyr's pyre was stifling his body? Did I fail John Bunyan when he languished in Bedford Jail? or Ridley and Lat-

timer when they faced each other through the fumes of their own burning flesh?

"Did I fail Roger Williams when he trudged with bleeding heart through the snows of New England's forests? Or those Baptist preachers who, housed in the Virginia jails, dared hurl their voices through the prison bars to the waiting crowds below? Am I failing my followers now, even those in Russia, in your own land, in your own city?"

"Nay! I will never leave thee. I'll be with you always even unto the end of this age wherein the children of men are having their chance to do and dare for the ideal which I left with them. If you follow me, I will give you a crown of life and a robe of eternal glory."

When a small lad, one of the terrors that beset my soul was fear of darkness. Out there in the West where Nature was untamed, and where the stories of an old negro mammy had filled my mind with dread images of terrible monsters, nothing was more awful than to have to be alone in the dark. Yet, like most small boys, I always wanted a drink of water before retiring at night. At our home the well was on the back porch some fifty feet from the living-room door. To make that trip to the well where the water bucket stood was an ordeal which I always dreaded, unless my father would go with me. When he had my hand or walked beside me, every bit of fear was gone.

Even so, young people, if you come to know Jesus Christ as the "cloud of witnesses" mentioned in Hebrews 12:1 knew him, you will be willing to set forth in search of any good to which your souls may turn, knowing that "he will keep in perfect peace the soul that is stayed on him."

#### The Invisible Task

More than 100 years ago Charles Dickens found himself facing a political and economic situation similar to that which is before us today. The invention of the power loom and of other labor-saving machinery had deluged Europe, and especially England, with a mass of unemployed labor. Riots, sabotage, bloodshed and civil war followed. And in the midst of what he knew to be certain persecution, Dickens raised his voice in protest against a wicked social system which allowed so much suffering and human slavery.

The world is in process of undergoing another such change which will inevitably reshape its whole social order. Only two possible courses are open to us in America and to other countries as well.

First, we may sit idly by until that form of anarchy which has seized the Russian people and enslaved them has gripped our nation's heart and brought such moral degradation and suffering as the civilized world has never seen. In every city, in every industrial center, in every rural community of any size, the agents of the great Russian beast are at work, subtly waging a systematic campaign of propaganda the end of which is the overthrow of our national government through revolution, the inauguration of an ambitious dictatorship, the extinction of what the Reds call the capitalistic class, and the ultimate enslavement of the masses who will be made into an economic machine for the production of whatever goods the Communistic lords will.

Secondly, we may arise, make a new study of the idealism which stirred the soul of Jesus and was left in the lives of His followers, launch a holy war against graft, greed, moral degeneracy, marital infidelity and all kindred sins of the day. Then, when we have put these under the foot of the King of kings, we can turn with holy zeal to reshape our industrial life according to the principles of the New Testament.

Never before in 100 years have young people had such an opportunity to prove heroes and heroines as they have today. But if you rise to the situation before you and render the service that God expects of you, it will be because you have caught a vision of the government we ought to have in our land. To do this, certain facts must be borne in mind.

You will have to forget the old political alignments in this land. You will have to free yourselves from the shackles of our out-worn governmental idea which, however honest may have been

the authorities, has proved itself to be for the protection of the strong and for the preservation, **not the independence and autonomy**, of the weak. You will have to see the ideal of Jesus toward the poor. The present systems of commercialized charity, without which the poor of today would suffer incalculable harm, must go down before a form of society that guarantees to every honest man a chance to earn a living and to retain his self-respect before the world, and that will compel every social parasite to engage in some form of labor which will benefit society as a whole.

You will have to realize that man is incapable of creating an Utopia here on earth; that the Ideal Republic, whoever may create it in writing, is always shaped and marred by the imperfect mind of man; that the best we can do is to institute that form of social control which will meet the existing emergencies in the best possible manner, restrain the wicked and licentious and provide comfort and opportunity for the masses while the whole creation goes on striving after the perfection which, because of the universal and instinctive longing of the human race, we know is coming by and by.

You will have to comprehend the words of Jesus who said, "If any man will lose his life, he shall find it." There is the idealism for youth. There is the challenge that leads to heights of fame. Let your prayer be:

Oh, lead us upward, Lord, to heights  
From which we may behold  
The matchless beauty of thy face,  
The wondrous blessings of thy grace.

Oh, give us courage, Lord,  
We feel our weaknesses.  
Help us to be such soldiers true,  
That we may dare to follow you.

#### The Invisible Future

What shall the future hold in store for the human family? That is the question which should be uppermost in every young heart in this day of change, this day when society is flux, when mighty transformations are in process, when God holds open the door of opportunity and bids every aspiring youth enter if he is willing to pay the price.

The future holds an orderly and systematic government based upon the principles of Jesus Christ, or it holds a system of human slavery which will thrust civilization back into medieval darkness. It holds a society of Jesus, or it will have a government of human masters whose hearts will not be softened or sanctified by one single ideal which He came to give the world. It holds its millions of free men and women who, under genuine paternalistic governments have chances to life, liberty and the pursuit of happiness, or it holds in store only slavery, degeneracy and social chaos.

It holds in store whatever you young people will that it shall have. If you surrender to the lusts of the flesh, are governed by carnal desires, are led on to squander your physical and mental powers by living fast and free as so many of your kind are doing today; if you allow yourselves to be sucked into the maelstrom of vile reading and corrupt thinking, anti-social propaganda that is flooding the land, free love and licentiousness, then you will drag down to ignominious depths the future of your land and of the world.

If, on the other hand, you are willing to keep your eyes upon the idealism of Jesus, risk your all of wealth and comfort and ease for the sake of freeing the masses and defending their inalienable right to a chance to live and develop themselves; if you are willing to fight and sacrifice that the teachings of the New Testament may be built solidly upon the social foundations foreseen by Moses, Isaiah, Jeremiah and others of the prophets, then glory and honor await you.

Moses never had a finer opportunity to gain immortal fame by championing the rights of the enslaved Israelites than you have in this day if you dare champion the rights of the world's multiplied millions who live in total or semi-heathenism. John the Baptist never had a more glorious opportunity to preach the advent of a new kingdom than you have to proclaim the advent of a new social

order in which every citizen will be properly safeguarded, in which the corrupt politician, the crooked banker, the wild manipulators of stock markets, the shrewd promoters of various enterprises for the sake of easy gain for themselves, cannot, shall not, be allowed to exist.

Oh, for the idealism that stirred the soul of Dickens when he produced the wonderful character, Sydney Carton, and rushed him through so many strange and fascinating experiences that it makes us dizzy to try to follow him! See him when he stood on the scaffold, in the place of a friend, waiting during those horrible seconds until the trap should be sprung that would hurtle him to his death! Then hear him as Dickens, with the soul of a prophet, puts the immortal words into his mouth:

"I see—I see a beautiful country and a brilliant people rising out of this abyss. The lives for which I lay down my life, peaceful, useful, prosperous, happy, in that England which I shall no more see."

Wouldn't it be glorious to die like that? Would not one hour spent in gaining such an end be worth more than seventy years spent in following the lusts of the flesh? Would you choose this day to write your names on the pages of eternal history in letters of living gold, or will you choose rather to sink immortal souls in the cesspools of vice, sordidness, adultery, deceit, cunning, greed and crime that are everywhere sucking us down?

God waits, young people, for your decisions. Today you are entering upon a period of preparation. "Study to show thyself approved unto God" is your motto. You will show yourselves approved unto God, if the idealism that stirs in your souls is cultivated until it will make you strong for battle, until it will drive you forth into the face of a wicked and adulterous age, there to dare and even die for the sake of Him who has called you into His service. Let your study be with a purpose and that to fit you for service that will tell upon coming generations. Let your preparation be not only in mind, but in body and in soul. Get alone and commune with God until your inner selves are flooded with the light of His eternal wisdom and purpose. Then fix your eyes upon the Star of hope and go on. Brush the dust of sin and selfishness from your spiritual windows and then will that which is invisible enable you to endure.

#### WHITHER AMERICA?

Two unidentified men held up one of H. G. Hill's stores in Nashville a few nights ago. The two men entered the store and asked for some minor articles. After they had been furnished, the two men drew their pistols and forced the people in the store to hold up their hands while they took the day's receipts. Both men were dressed in overalls. The newspaper reports stated that the robbers expressed a regret that they had to rob the store, but they were hungry and out of work and felt compelled to do it.

The same daily newspaper carried an announcement to the effect that despite the stock market slumps and unemployment, the cost of debut parties along New York's Park Avenue will remain at \$40,000 each.

Food, clothing, and flowers are the more expensive items in the cost of successfully launching a debutante. The average for flowers is \$5,000; but if one wants the florist and electrician to create moonlight effects or to show the great dipper thrust between branches of an old apple tree, the cost will rise.

Ball-room rent will be \$1,000, food will cost from \$3 to \$10 a person, and most any debutante must have twenty evening gowns for the season, and other clothing, making a total of \$10,000.

Do you wonder that men are challenging the moral competency of an economic order that forces more than three million to walk around without jobs, while on the other hand another group is spending \$40,000 for debutante parties? Which way are we going?—National Baptist Voice.

SEND YOUR SUBSCRIPTIONS IN NOW. DO NOT WAIT.

**PUBLIC OPINION**

(Continued from page 1.)

would have never been heard of as a judge and he knew it.

And just why thousands of dollars in newspaper space were wasted in advertising this egotist, and why the United States Attorney-General should go to all the trouble to have his decision reversed, I am unable to understand. If the United States Attorney-General and the newspapers had simply ignored him, then he would never have been heard of.—A. T. Bowen, Knoxville, Tenn.

**CIGARETTE ADS**

Your paragraph in the Baptist and Reflector of March 12th, second page, second column, concerning cigarette advertisements in Christian college publications, read with interest and fully indorsed. Coca-cola and other drink ads are too bad, but one for tobacco in any form, and cigarettes the worst, is a disgrace. A cigarette advertisement in the college paper of a Christian college! Just think of it! And in the picture, which makes up a part of the advertisement, there being some almost nude women!—H. C. Sanders, M.D., Selmer, Tenn.

**NO FOOTBALL**

I just want to tell you how I enjoy the Baptist and Reflector. After I read it I pass it on to others. The issue of January 15th was superb, especially the articles by J. E. Skinner and W. D. Hudgins. I am filing this for future reference. Of course there is a little clipping on page 13 which I have marked off. I don't want my boy to read it. I am not a football Baptist, neither do I want my children to be. If you knew how I am aggravated by boys playing football after school and on Sunday mornings, you'd understand. Some of these boys let their mothers do the chores while they play. Others keep boys away from Sunday school by tempting them to play ball on Sunday.—J. L. Janaway, Sweetwater, Tenn.

**HARD TIMES**

I feel that it is certainly time for us to call the attention of the people to a prayerful study of the following texts on hard times, their causes and cures: Joel 1 and 2, Amos 4:6-12, also the one chapter of Haggai.

Notice that Joel says, "Tell ye your children, and let your children tell their children, and another generation tell it to their children." Surely the time has come when we should tell these messages to this generation. If I had time I would like to write out my little sermon on these texts for you. I plan to call my people to fasting and prayer. Turn your guns on these lines if the Lord so directs. Only the Lord can save us from these days of hunger and want. We need a "meat and bread gospel" just now.—I. N. Penick, Jackson, Tenn.

**MORE ABOUT THE BONUS**

May a plain country mother ask Mr. Mark S. Womack, service officer, Murfreesboro, Tenn., what might be the jurisdiction of a religious publication, if it is not to help parents teach, and young people, people young in years and also people young only in business experience, that it is as much a religious duty to use good business methods in using the nine-tenths of our income to care for our own families and to keep ourselves comfortable and mentally and materially self-supporting, as it is to give the one-tenth for the direct support of the gospel? If it is a duty—and surely Mr. Womack will not question that it is—to care for the poor, the sick, the aged, is it not also a duty that we strive to look to means of keeping ourselves and our children from being a burden for some one to support when need arises?

Why did Jesus have the scraps picked up after feeding the multitude? Why did He say the Comforter would lead us into all—the truth?

Who supports Christian work? Is it not the folks who pick up the scraps, carefully consider the grocery list, buy clothing at opportune sea-

sons and most carefully count the interest in advance when a loan of any kind is considered?—Mrs. F. N. Sanders, Georgetown, Tenn.

**WHO RULES AMERICA?**

These columns have not hesitated to point out that American society is essentially plutocratic. Within the last few weeks the publication of a list of less than a hundred persons who are accepted apparently by all as entitled to be called the rulers of America, brings a surprising confirmation. Who are these rulers? It does not appear that there is in the list a minister of the gospel, a teacher of theology, a president of a Christian university, or a religious, educational or cultural leader of any kind. On the contrary, the names are almost exclusively those of great business leaders, heads of banking, trading and industrial corporations. They are the masters of a profit-making economy, the promoters of profiteering on a grand scale, ruling by the power of untold wealth, controlling the main avenues of public information and through propaganda bending the people's mind to their will. Among them are distinguished humanitarians and personally admirable characters. But as a group they will resist with desperation any thoroughgoing effort to eliminate profiteering from the economic life of the nation and to put into practice the Christian ethics of property. They, with all the support they are able to muster in all ranks of society, compose the seemingly invincible force against which Christianity is called to array its spiritual resources. The suggestion is passed on to pastors, evangelists, theological seminaries, missionary societies and the religious press.—Christian Century.

**BAPTIST PAPERS AND BAPTIST LIBERALITY**

It has more than once been pointed out that the regular, systematic givers in Alabama about equal the number of those who see the Alabama Baptist, that is, counting four readers for each copy of the paper.

The same ratio holds with reference to the regular givers of the Southern Baptist Convention. They about equal the total number of Baptists in the South who read the denominational papers.

This would indicate that there is a relationship between reading Baptist papers and giving to Baptist causes; or changing the phraseology, there is a relationship between information and liberality. Certainly there is.

Who ever heard of one giving very largely to any thing he knows nothing about? If one knows nothing about foreign missions, or the theological seminaries, or, if you please, Howard and Judson colleges, or the Orphanage—he will care nothing about any of them—and if he cares nothing about them, he will not give anything to them.

Bearing out the truth of the above observations, Editor V. I. Masters of the Western Recorder, Kentucky, prints a survey comparing the gifts of those churches which have the Recorder in their budgets with all the churches which do not have it in their budgets.

Read what he says as follows:

"We have made a survey of what has happened among churches in Kentucky that are on the Western Recorder budget. By budget we mean that in a number of churches the paper goes to every Baptist home on the "church budget." Out of 150 churches now on the budget, Business Manager W. A. Frost has for this survey used 100—all that have been on the budget for at least two years—a few of them longer. We have compared the gifts made by these churches in 1929 (1930 not yet being available) with the average gifts of all of the 1,900 churches for the same year.

"There are in Kentucky approximately 1,900 churches, with a membership of approximately 320,000. These churches contributed \$469,000, or about \$1.45 a member for missions and benevolences. On the other hand, the 100 churches on the budget had 31,000 members and contributed \$102,000, or nearly one-fourth of the entire amount contributed by the 1,900 churches. The per capita contribution of these 31,000 Baptists was about \$3.25, while the per capita contribution

of the remaining 289,000 members, who gave \$367,000, was about \$1.25."

Such incontrovertible facts as those presented by Dr. Masters ought to lead the organized forces of the various states to give serious attention to the circulation of the papers. If they would do do, it might mean more to education, missions and benevolences than some other things they do.—Alabama Baptist.

**AN IRRETRIEVABLE ERROR**

The most sensible thing that has come out of the Anti-Saloon League convention, now on at St. Petersburg, Florida, is the speech of Mr. Elbert of California. He strongly and wisely warned the league that the fate of "prohibition as is," and to which the league and its allies are frantically adhering, lies in the hands of the growing generation. In five years more a majority of the voters will be made up of men and women who had no part in producing prohibition and whose observations, education and habits under its futile operations are largely against it.

The wiser leaders of the league should not need such an exposition. They should remember that they put prohibition into the constitution by sixteen years of educational work, through which they brought into action from the younger element of the nation a majority of Americans who believed national prohibition necessary and compelled its adoption.

But ever since 1919 the prohibitionists have abandoned their educational work and concentrated upon legislation and administrative enforcement of law. Thereby they have lost a great part of their moral power, generated powerful oppositions and brought the eighteenth amendment and all its works to the brink of repeal and ruin.

It is too late now to retrace their wrong steps. They are faced from coast to coast with a fight for the life of prohibition, and the maneuvering for the final battle shows strongly against them.—Cleveland (Tenn.) Daily Banner.

Early this year the hierarchy of Rome published in its hundreds of periodicals the statement supplied from Rome that the Rota, which is the Vatican divorce court, had annulled only twenty marriages last year. A few months later the hierarchy repeated the exploitation of that statement. In November it was again repeated in the Roman periodicals. But all the courts of last resort in this country combined did not approve that many divorces last year. Millions of annulments were probably granted in the courts of local Roman bishops during the year, but the statement from Rome takes no account of them. The papal system is the greatest divorce mill in the world. Repetition of a deceptive apology will neither remove nor mitigate that ugly fact.—The Protestant.

**OUR TROUBLES AND REMEDY**

(From page 1.)

stroyed, and thus the cause of world-wide missions and home evangelization languishes.

Do not our troubles lie in the things I have briefly pointed out? And may it not be that the Lord for a time has turned His face from us for these reasons? Many of us feel that the causes mentioned herein are responsible for our deplorable condition, and that it will grow worse until we turn back to God's word, God's plan, and follow in the footsteps of our Baptist fathers.

We see that those churches among us, whose pastors honor God's word, are independent of ecclesiastical control and decline to be tied by man-made programs, are being blessed of the Lord. Such churches are like those of apostolic times. Have not those churches, whose pastors follow the liberal modernistic policies in their departure from the Bible plan, forsaken "the fountain of living waters and have hewed them out cisterns, broken cisterns, that can hold no water?"

The writer is an old-fashioned layman who, with some effort, has been more conservative in what he has written than he really feels and believes.

Texarkana, Ark.-Tex.

# Jesus, the World's Saviour

SUNDAY SCHOOL LESSON, MARCH 29, 1931

By O. W. Taylor

## QUARTERLY REVIEW

Devotional Reading: Isaiah 35:5-10. Golden Text: Acts 10:38.

**Introduction.** For the past quarter our studies have been in the Gospel of Luke and on the general theme, "Jesus the World's Saviour." Our present study is in the nature of a review.

### I. The Devotional Reading (Isaiah 35:5-10)

Many refer the fulfillment of these words to a yet future kingdom-age called the Millennium. Questions pertaining to the Millennium cannot here be taken up. But, granting the future kingdom, either in millennial or in final form, it shall be the present kingdom purged and exalted (Matt. 13:41-43). The glory of the future shall be the climax of the Gospel Dispensation, as headed up in "the dispensation of the fullness of times" (Eph. 1:10). Hence, those prophecies relating to the coming age often have progressive and typical fulfillments in the present age, which are earnest of the coming day. So, from whatever angle Isaiah 35:5-10 is viewed, we are warranted in making at least "an" application, if not "the" application to the Gospel Era.

Beyond all question, in the spiritual and physical gospel and healing ministry projected by our Lord and perpetuated by His followers, the specifications in Isaiah's words found a glorious fulfillment. Yet these shining achievements were as the rising to the noonday sun and looked to the climactic day when "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

### II. A Definition

In what sense is Jesus the world's Saviour? Negatively, not in the sense that all the world is to be saved by Him. Jesus Himself said that, in proportion to the total of the earth's population, "few" find "the way that leadeth unto life" and "many" travel "the way that leadeth to destruction" (Matt. 7:13-14). The reason is "he that believeth not shall be damned" (Mark 16:16). Nor is Jesus recognized and admitted by all the world as the Saviour. "The Light shineth in darkness, and the darkness comprehended it not" (John 1:5), is true in all ages. It takes a humble mind and a yielded, divinely illuminated mind truly to sense Jesus as Saviour (Matt. 16:17; 1 Cor. 2:14-15). But men wilfully "rebel against the light."

Jesus is the world's Saviour in the following senses: 1) "He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world" (1 John 2:2). Note that He is the propitiation for the sins of the whole world. He is offered to the world and sufficient for the world, but efficient only to those who "believe through grace" (John 3:16; Acts 18:27). 2) By the death of Christ the world has been brought into a redemptive position in relation to God (2 Cor. 5:19), in virtue of the fact that its Adamic sin was borne by Him (John 1:29) and the disabilities to salvation were removed. So any individual in all the world who believes is redeemed, not only in position, but also in experience. His personal sins are forever met by the redemptive work and merit of Christ (Tit. 2:13-14; 1 Pet. 2:24). Like the sun, "the Sun of Righteousness . . . with healing in His wings" is offered to all and sufficient for all, but efficient only to those who, by penitent faith, appropriate Him.

### III. An Exposition

By this is meant a brief exposition of our theme as unfolded in the past quarter's lessons.

1. **The List of the Lessons.** (a) The Birth of John the Baptist (Luke 1:8-17, 80). (b) The Childhood of Jesus (Luke 2:40-52). (c) The Ministry of John the Baptist (Luke 3:7-17). (d) The Temptation of Jesus (Luke 4:1-13). (e) Jesus the Great Physician (Luke 4:38-44; 5:12-16). (f) Jesus the World's Teacher (Luke 6:27-42). (g) Jesus the Friend of Sinners (Luke 7:36-50). (h)

Jesus Bearing the Good Tidings (Luke 8:1-15). (i) Jesus Sending Forth Missionaries (Luke 10:1-11, 17, 21, 22). (j) The Good Samaritan (Luke 10:25-37). (k) Jesus Among Friends and Foes (Luke 10:38-42; 11:42-46, 52-54). (l) The Use and Abuse of God's Gifts (Luke 12:16-21, 41-48). (m) The present lesson.

2. **Some Lessons from the Lessons.** These lessons are an inspired exposition of our Golden Text: "How God anointed Jesus of Nazareth with the Holy Ghost: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38.) And these lessons are also an inspired unfolding of the theme, "Jesus the World's Saviour." We can deal with only the heart of these studies.

God ever remembers His Word. After a silence of about 400 years He sends His angel to announce to Zacharias the coming birth of John the Baptist, the illustrious forerunner of the Messiah. John was great in the sight of the Lord, as evinced by his loyalty to Him and his burning zeal for His cause. Greatness in the sight of the Lord is the only true greatness. Zacharias' doubt issued in his dumbness; his mouth of testimony and praise was closed. When speech returned to him, he prophesied the ministry of his son as merging into that of the Son of God, who should be God's final word to men.

In due time the world's Saviour came into the world, virgin-born, "Emmanuel, . . . God with us," heralded by angels, hailed by wise men, hated by Herod, hidden in Egypt, and later housed in Nazareth. As a boy, He grew in wisdom and in stature, and in favor with God and men. He was drawn out after the things of God from childhood and from youth. As early as twelve years of age, the conviction held His heart and He had to be about His Father's business. There are many adults who need to learn this lesson.

The ministry of John the Baptist was in fulfillment of prophecy. His ministry was to precede the Lord and prepare the way and a people for Him. The business of Christians now is to make Gospel preparation among men against the day of Jesus Second Coming (Matt. 24:14). John cared not for the forms of religion minus the spirit thereof. Before he baptized people by immersion in the river Jordan, he demanded that they "bring forth fruits worthy of repentance." John was "a voice in the wilderness" heralding Jesus. He did not make himself prominent or eminent, but exalted the Lord.

In the temptation in the wilderness, our Lord "was tempted in all points like as we are, yet without sin." Satan tried to get Him to act for Himself in independency of His Father. Satan assaulted the Lord with the three fundamental forms of temptation in which all others are included: "The lust of the flesh, the lust of the eyes, and the pride of life." (1 John 2:16.) Jesus routed the devil by a method open to the humblest believer, the intelligent use of the Word of God. And "having been tempted, He is able also to help those that are tempted."

As the Great Physician, Jesus manifested His divine power. He rebuked fevers and demons, cleansed lepers with a touch, drove deafness and blindness away, made paralytics walk, and spoke the dead to life again. All of this was a parable acted illustrating His corresponding powers in the diseased and dead souls of men, and pointing to that glorious time when "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain."

As the World's Teacher, our Lord gave some very unworldly teachings, and told us to love our enemies, do good to those who despitefully use us, bless them who curse us, and cover all with the benediction of prayer. He told us to avoid lawsuits, to "give to him that asketh of thee; and from him that would borrow of thee turn not thou away." And He told us that if we do not exceed

sinners in our emotional and practical life, no credit is due us. And He taught that "a good tree" would "bring forth good fruit."

One of the most common criticisms of Jesus was to his lasting glory, that He was "the Friend of publicans and sinners." Simon the proud Pharisee was outstripped by a penitent harlot in civility to Jesus, and went into the kingdom of God before him, if he ever went in at any time. The Lord is the Friend of sinners, but not of sin; and when sinners respond to His friendship, He makes them the enemies of sin.

As bearing the Good Tidings, Jesus "went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." He not only "preached" the Gospel, but He also "showed" it. This is the way the Gospel is to be set forth now. As the Gospel gains its victories in that way, Jesus sees coming nearer and nearer the time of Satan's final overthrow.

Contemplating the abundant harvest and the few laborers, Jesus bade His disciples to pray "the Lord of the harvest that He thrust forth laborers." And then, He sent out seventy missionaries in addition to the twelve, "into every city and place whither He Himself should come." Disciples today are sent out "into all the world" to "preach the Gospel to every creature" (Mark 16:15-16).

In the Parable of the Good Samaritan, Jesus answered the question, "Who is my neighbor?" and taught that my neighbor is anybody needing my help.

Among friends and foes, Jesus was still the same blessed Lord. Among friends in Bethany, He taught that the supreme thing is not to satisfy the stomach, but to feed the soul. Among enemies in Perea, He taught that hypocritical religionists are corrupt themselves and the source of defilement to others. Jesus still has His friends and His enemies in the world.

In the Parable of the Rich Farmer, Jesus taught concerning the character and the fate of a covetous man and mightily emphasized the obligation to "use this world as not abusing it." The man who lives for himself and is not rich toward God goes out into eternity a fool.

### IV. An Admonition

Since Jesus is God's final word to men (Heb. 1:1-2) and the only Saviour (Acts 4:12), and since the secrets of men shall be judged by the standard of His word in the coming day (Rom. 2:16; John 12:47); then, "Today, if ye will hear His voice, harden not your heart" (Heb. 4:7). Trust Him, and find eternal life and everlasting glory.

### QUESTIONS.

(1) What twofold application may we view Isa. 35:5-10 as having? (2) In what sense is Jesus the world's Saviour? (3) Describe the healing ministry of Jesus. What purpose and prophecy were wrapped up in it? (4) Mention some of the main teachings of Jesus in the last quarter's lessons. (5) What application do these teachings have to our day? (6) In what respects did the missionary labors of the Lord and of His followers lay down principles for present guidance? (7) In what sense was Jesus the Friend of sinners and how did He show it? (8) According to Jesus, who is our neighbor and how can we show it? (9) What did Jesus teach about covetousness? (10) What chief impression do you get from this quarter's study?

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## Tennessee Central Railway

ANNOUNCES

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EFFECTIVE JANUARY 15, 1931

## WHY SCHOOLS OF MISSIONS IN THE CHURCHES?

By O. E. Bryan

We believe that Baptist churches should have schools of missions—

1. Because of the union efforts in the North and East to swing missionary teaching into common effort of all the denominations in a community. This propaganda has reached some of our Southern States. People of the same faith and order as Baptists have been pioneers of missions through the centuries and they must continue to fill this place in mission teaching.

3. Because Christ twice commanded teaching in the great commission, which is our charter for world conquest.

4. Because every member of each church should know about missions.

5. Because there is danger of missions becoming segmented in the churches. While we appreciate the Laymen's movement and the W.M.U. movement, we insist that the whole church, including all ages and classes, should be enlisted in mission study. Nothing short of a plan for the whole church will meet this need and no segment of the congregation, however intelligent, can take the place of the whole church in activities. Of course, these missionary organizations can and should lead with the pastor in the development of the whole church along all lines of missions.

6. Because of the prevailing ignorance among the majority of the people in the best of our churches concerning missions.

7. Because the pastor should know more about missions than any member of his church. Such mission effort would encourage him to keep posted along this line. He should know the Bible doctrine of missions and he should know the history of missions; not only modern missions, but he should know church history through all the years back to the morning of Christianity. When the pastor is not willing to keep ahead of his people in this vital line of information, they will inevitably grow too large for him. Most pastors could avoid moving if they would study and preach missions with willing hearts.

8. Because the missionary churches are the co-operating churches. The churches that are studying missions are furnishing the principal part of the funds for missionary propaganda.

9. Because the missionary task is large enough and appealing enough to enlist all of our people for their best efforts in church activities through all the years.

10. Because of the thrilling history of missions in the New Testament and in church history during the medieval times when there was no organized effort of missions but when the evangelistic fires were kept burning in the secluded places, and modern missions which began with Carey and Fuller, with Judson and Rice and many other great characters immediately following in their tracks.

11. Because we owe our civilization to Christian missions. When Paul entered Europe, our ancestors were semi-civilized. Christianity, with the open Bible, has made England and America what they are today, while the best civilization in Europe has been produced by Christianity.

12. Because world evangelization awaits co-operation in the missionary effort. Certainly this appeal is large enough to enlist every Baptist in every Baptist church in all the land.

13. Because we owe a missionary debt to the lost world.

14. Because Christ has promised His abiding presence with those who conform to His missionary plan in the great commission.

15. Because our happiness and usefulness depend on our missionary relation to Christ and the lost world. Where Jesus is there can be no loneliness or failure in service.

For the above reasons, and many others that could be mentioned, we urge our churches to a new and thorough effort in the study of missions in order to save themselves from self-centered, short-sighted tendencies toward certain decay, inactivity and death.

## TELL THEM!

By George R. Ketchum

In our present era of progress in every department of the scientific and industrial world, and in this modern age when social life is moving at what we often term a "killing pace," we hear countless numbers of sermons from the pulpit denouncing the life being lived by our young people of today. When we hear so much said on any one subject, that subject tends to become old to us, and we soon become immune from any effect which it might have upon us. Yet if criticism is due and we give it with only a kind, loving, helpful purpose in mind, it should never become stale or ineffectual.

We, as Christians, must admit that there is a serious problem facing us in regard to our young people, and that it demands our most earnest thoughts and prayers. We know that the country in which we live is very different from that in which Christ taught and ministered when on earth. We recognize the fact that our people of today are of different minds and temperaments, in many respects, from the Jews and Gentiles with whom Christ came in daily contact. Yet there is one thing that is just the same today as it was when Christ gave the Great Commission to his disciples before he ascended to his Father in heaven, and that is the plan of salvation. It will remain the same through the coming ages. We are told that there is no other name under heaven whereby a man may be saved except Christ Jesus. Paul tells us in his work as a missionary, that he determined to know nothing among the people to whom he was preaching except Jesus the Saviour. And such teaching as this is very plain throughout the New Testament.

I just wonder if we, as Christians, as teachers, as deacons, and as laymen are carrying out our part of Christ's teachings. Or have we become, in a way, as the Pharisees were—cold-hearted and stiff-necked, selfish and proud, and instead of saying a helpful word to the wayward one, giving him only a sneer? Have we been caught in the snare of the spirit of the modern rush of life, and are we failing to give the message to our young people as we should? Are we teaching them Christ

## MRS. G. M. SAVAGE

"Strength and honor are her clothing; and she shall rejoice in time to come."

We, the children of her influence, rise up to call her blessed. The tapestry of her life taken from the shuttles of Time now spread out before us as a completed work of art from the Master's hand. The pattern, beautiful in its simplicity, reflects the warm light which her gentle personality always radiated.

Life to her was never just twenty-four hours a day, reckoned in routine. She counted not time by years, though she was fourscore as men measure days, but by deeds of kindness, words of comfort and smiles of cheer; . . . hence she lives forever. Like Mary of Bethany, she chose that good part. Christianity to her was not a creed; it was Life. Her love was measured by her understanding of humanity. She gave no dogmatic panacea for the wounds of a sin-scarred soul; like her Master, she just loved such a one back to health. Her song was a lullaby which she longed to croon over the cradle of fretful mankind. It was love she knew the world needed, and because God loved her she had compassion for all.

The intense suffering endured in her later years tended only to strengthen her sympathy for others. In the kingdom of her heart God ruled and His commands always received first attention unto the day of her death. Even in the final hour she would not permit her sainted co-worker whom we all honor to miss his usual appointment.

She asked nothing of life except the interest on her investment. Hers was a life that is modern in every age—measured in gifts, not in laurel wreaths; sweet harmony, not solos; poetry, not prose. "Let her works praise her in the gates."—Cardinal and Cream.

and him crucified, which is a message so plain that a babe can understand? Are we seeking the lost as our Saviour did?

Christians, the fate of our young people rests upon us. If God's servants do not carry on His work, who is going to do the job for him? The greatest command which we can conceive in our work as Christians is, "Tell them the story of Jesus."

## CHAPEL CAR ENSHRINED

At Rawlings, Wyo., there is a Baptist church house, the chief part of which consists of a discarded chapel railway car, states The Baptist. The car has seen forty years of service on the railroads and was unfit for further use of the kind. "Some people said, 'Burn it up,'" reports The Baptist. "Others said, 'Get rid of it,' but here it is worked into a house of worship that will be in use for a long time to come. What an honorable ending!" The name of the car was Evangel. The new car taking its place is Grace.

And that reminds us that the first missionary the editor ever saw and the first missionary service he ever attended, aside from those services conducted by itinerant preachers, was in a chapel car.—Baptist and Reflector.

The above item is of interest to us in Arkansas. The younger generations among us have hardly heard that there was ever a "chapel car" used in our State Mission work in Arkansas. But there was, and the first one, if not the only one doing service in this state, was this very car, Evangel, and was, perhaps, the very car Brother Freeman saw.

In the State Convention Annual, then called minutes, for the year 1894 is the following record: "On July 3rd, J. S. Thomas, in behalf of the American Baptist Publication Society, presented to our board the chapel car, Evangel, with his own services as missionary, for use and direction in the mission work of the state. The offer was accepted, with thanks, and the corresponding secretary was instructed to arrange a program of service. The car did not reach the state until October. It has been used in only two meetings, but has already proved itself to be a valuable agency in our work." This convention was at Lonoke.

The 1895 convention met at Monticello and a car full of messengers and visitors made the trip from Little Rock to Monticello in this chapel car. The report of the chapel car work for that year was:

"The car has visited twenty-five points and remained from four days to three weeks at each place. There have been 131 professions.

"Eight churches organized, viz.: Bradford, Sherrill, Keo, Clarendon, Vincent, Marvell (reorganized), Garner (reorganized), Earle.

"Eight church houses have been built and are now being constructed as a direct result of the work, viz.: Garner, Gurdon, Sherrill, Keo, Clarendon, Vincent, Cotton Plant, Tupelo.

"The car has organized twenty-four Sunday schools and distributed 27,000 pages of tracts and Bibles.

"Many other points have been visited by the car in passing, and one or two services held. We have held from one to five services each day during the entire year, except for a short period when we were both sick. We now have invitations from enough places to keep the car busy for another year.

"We held some interesting meetings at points of destitution, where churches could have been organized, but we regarded it unwise to organize them to die on the hands of the denomination.

"We made some disgusting failures (especially at Fulton and Bald Knob), so far as human observation could grasp results. The car has been confined to destitute points."—Signed: J. S. Thomas and J. G. Doyle.

What was a chapel car? It was a car fitted up for church services. Five people could be seated in a row and folding stools were provided for the aisles. There was a built-in organ and a pulpit with receptacle for song books and literature.

Then there were built-in bunks, kitchenette, dining table and larder. It was both a church house on wheels and a home for the workers. The railroads gladly moved it from place to place.

The story of the Evangel in Arkansas would be real interesting. For a time Brother W. P. Kime was one of the car evangelists. The other work-

ers, Doyle and Thomas, have passed to their rewards. The car, after several years of service, went to Oklahoma, the American Baptist Publication Society having withdrawn from Arkansas. I surmise that Brother Kime could give us an interesting story of the chapel car work.—E. J. A. McKinney, in Baptist Advance.

**Hurry! Hurry! Hurry and send in the list of new subscriptions from your church. Do not fall below your goal! Keep on keeping on until the goal is reached.**

## Were the Early Christians Premillennialists?

By PAUL R. HODGE

The article by W. T. Rouse on "The Resurrection of the Dead" which appeared recently in the Baptist and Reflector was a sound, scriptural, timely message, so long as he stayed directly with his subject. But in the closing paragraphs, taking up the incidental subject of the second coming of Christ, he goes astray, I think.

Brother Rouse concluded the article thus: "In my interpretation and application of these important scriptures, it affords me no little pleasure to know that in so doing I am in accord with such great Baptist exegetes as J. M. Pendleton, A. H. Strong, John A. Broadus, James P. Boyce, B. H. Carroll and E. Y. Mullins and multitudes of others equally as godly."

Rummaging through some old papers and magazines I have accidentally just run across an article whose heading I have borrowed for mine, "Were the Early Christians Premillennialists?" This interested me, because after having during many months gone through a whole Bible course with my church, I am now engaged in teaching the book of Revelation, giving it the interpretation of the premillennialists, and because Brother Rouse's article was referred to in class as seeming to array Baptist orthodoxy against me.

The article just referred to was published in the Review and Expositor of April, 1924, having been written by John Alfred Faulkner of Drew Theological Seminary, Madison, N. J. By early Christians are meant those of the first two centuries following the apostolic era. The author writes from the standpoint of an unbiased historian, and particularly so for our present purpose, since he himself disagrees with our view and also that of the early Christians as he finds it.

Premillennialism he correctly defines as "that view of the Lord's second coming which not only emphasizes the fact of that personal coming, but that it is to take place before the thousand-year reign of Christ with His saints on earth," adding that "the word thousand may be interpreted strictly or loosely." But the church finally leaving this view "went back" to what Dr. Faulkner "must think is the real teaching of the New Testament—at least in all its main drift—that the Lord is to come at the end of the world, not to set up His kingdom in Jerusalem, New York, or any other rotten town, but for the final judgment and the winding up of His mediatorial kingdom." Nevertheless, according to his own conclusion, premillennialism has not only been cherished by some all along through the centuries, but "so far as literary expression was concerned it held the field for a couple of centuries." And then his final sentence: "Yes, the coming of the earthly kingdom by the return of the Lord was a living hope of early Christianity."

And there we might rest our argument, were it not for the fact that some might be curious to know how a historian can reconcile himself to believe a view contrary to the consensus of opinion of early Christians. And certain clear-cut facts admitted by him will not lessen their curiosity.

He admits, in the first place, that Paul expected Christ to return during his life time. "The first Christians had vivid belief in the coming and the near end of the world. It is well known that Paul shared this faith keenly, though toward the close of his life he had given up belief in the immediate coming (?). That does not mean, however, that he looked upon a long delay; what he probably anticipated at the very last was a postponement of a couple of years or so, but not for ages." (Question mark in parenthesis above and hereafter mine.)

Certainly then Paul either conceived of no millennium at all, or else he believed in a premillennial coming of Christ. But elsewhere Dr. Faulkner states that, though in his judgment Paul did not teach premillennialism, yet "there were passages in Thessalonians and other epistles which might be interpreted favorably, and his view of the near coming of the end, of the sudden revealing of the Power which was to destroy Antichrist, of the resurrection, etc., could be easily dove-tailed into the scheme." Our view is that Paul could be "dove-tailed" into no other scheme without doing him violence. But we are now taking Dr. Faulkner's admissions.

Secondly, after mentioning, as premillennialists, Polycarp, Papias, and Irenaeus, who moved in the circle of the apostle John, he sums up this point as follows: "It is evident that in Asia Minor in the circle of John, the apostle, there was a widespread belief that Christ was coming in connection with the resurrection of the righteous, and that he would set up a kingdom on earth of peace and plenty."

Again: "The ideas underneath what we call premillennarianism were perfectly at home in the early church, and so far as positive statements of church fathers were concerned was the leading view. At least no father for 300 years opposes it, even though some do not say anything one way or the other. But their silence cannot neutralize the assertions of others." Surely the stream of doctrine could be expected to be purest the nearest to its inspired source!

Dr. Faulkner further says that "in the second century only the Gnostics, who were fundamental heretics, opposed it."

So much for certain admissions. The next question would be this: Why, if premillennialism is not true interpretation of the scriptures, was that view so prevalent in the early days, and how did it come to be held by all worthy of being called Christians? Let Dr. Faulkner tell us:

(1) "Premillennarianism was greatly helped by the sensuous and worldly (?) ideas of the Jews in regard to the Messiah's kingdom." And he might have added, by the inspired oracles of the Old Testament prophets.

(2) It was helped by the possibility of Paul being "interpreted favorably" and "dove-tailed" into the scheme.

(3) "The reading of apocalyptic literature by the Christians, and especially of the Apocalypse of John." Then God's own inspired word, though of course Dr. Faulkner thinks they misinterpreted it, was one of the main contributory causes.

(4) "The persecution of the Christians by pagans naturally turned their thoughts to the relief which the second coming in this form gave them."

Thus then we are to account for their premillennialism. But why, in the next place, did "opposition to premillennialism arise," and why did this opposition "succeed in driving it from the church, at least as the leading view"? This question is answered as follows:

(1) "There were long lapses of persecution. These comparatively easy times caused the Christians to adopt themselves to a permanent stay on the earth as it is." And so it would ever seem. When sore afflicted by persecution believers ever

turn to "that blessed hope," but when they are content to become settled in the world the hope fades.

(2) The coming was actually postponed. He did not come as soon as they expected, and so they began to wonder if they had not been mistaken in understanding His promises.

(3) "Christianity was spreading through preaching and through ordinary means of propaganda. It was getting to be a world-wide force as the second and third centuries wore on." And so they began to feel that victory did not depend on Christ's return. One can but wonder, when the gospel seems to triumph, while at the same time its hope seems to fade, how genuine the triumph is.

(4) "The extravagance of Montanism" is said to have worked a reaction. No doubt in some things individuals did hold fanciful and extravagant notions about Christ's coming, notions unsupported by scripture. But in the main this early sect was said to be sound in doctrine, and in other things, as well as in eschatology, was "in general in agreement with the regular church." Dr. John T. Christian puts them among the early forerunners of Baptists. Their chief offense seems to have been insisting upon a separation from the world and purity of life in view of the imminent coming of Christ, and that at a time when this hope had begun to fade in the mass of Christians, who had already begun to "settle in the world."

(5) "The philosophical cast of Christianity in Alexandria and its more spiritual (?) views gave chiliasm (premillennialism) its solar plexus blow."

(6) Finally its finishing "was given by the so-called conversion of the Roman empire," which took place through the conversion of the Emperor Constantine in 316 A.D. Henceforth there was little room for a return of Christ to overthrow that glorious Christian (?) state, and set up another in its place.

These then were the influences which, according to our historian, swept away premillennialism as the leading view of the early church. Do these influences savor of the things of God, or the things that be of men? Let the reader decide for himself; as also he must decide for himself, when Baptist scholarship meets Baptist scholarship, which is right. For my own part I do not feel so very lonesome, since not only a great host of my own day hold the premillennial view, but especially since so many worthies of our faith in the early days, including those in the very circles of the apostles, believe and teach as I do. Their fellowship is a splendid fellowship.

### MIDDLE TENNESSEE PASTORS' CONFERENCE, MURFREESBORO, MARCH 31

10:00—Song and prayer.  
 10:30—"The Spirit in Revival," by Green.  
 11:00—"New Testament Revivals," by O. L. Reives.  
 11:30—"Our Schools Winning Young People for Jesus," by O. E. Bryan.  
 12:00—Discussion and business. Lunch.  
 1:45—Song and prayer.  
 2:00—"Can We Have New Testament Revivals? If So, How?" W. C. Creasman.  
 2:30—"The Challenge of Evangelism," W. H. Barton.

We take pleasure in calling the attention of our readers to the advertisement of Dr. Arch C. Cree on page 15. Dr. Cree is well fitted for the duties of tour conductor. He has traveled extensively in foreign countries and knows where to go at the least possible expense.

**Sunday is the big day for your paper. Have you planned for the round-up campaign? If not, then be sure to have your young people organized and send them out Sunday afternoon to go to every home in your resident membership and sell them a year's subscription.**

# THE NEWS BULLETIN

## ENON AND WISEMAN NOTES

By Calvin Gregory

Rev. C. B. Massey of Pleasant Shade, one of the veteran ministers of this section, has been forbidden to preach for two months by his physician. He is suffering from laryngitis from which he has been a sufferer for about eight months. His physician believes that he can effect a cure if his patient will leave off his preaching for a time.

The recent failure of the People's Bank at Dixon Springs struck the Baptists of that section a hard blow, many of them having practically all their savings in the defunct institution. Baptists are more numerous in that section than all others combined. However, there is some hope for the depositors to receive possibly half their money they had in the bank. The failure was due to alleged embezzlement on the part of the cashier who is under a heavy bond for his appearance at court.

Rev. H. C. Oldham of Pleasant Shade was recently extended a unanimous call to succeed himself as pastor at Sycamore Valley, a good country church, ten miles southeast of Lafayette. It was organized in 1889 with 21 members. It now numbers about 200 and is in a prosperous condition. Brother Oldham is one of the best pastors in Enon Association.

Payton T. Kemp, a deacon and leading member of Defeated Creek Church, entered into rest on February 8th after having been ill for several weeks. He was a good man and was held in the highest esteem. His death was but another demonstration of the fact that Christians are not afraid to die. He was converted as a young man, his mind first being directed to his lost condition by the scripture, "And the door was shut." Truly a great man has gone from us.

The question of ordaining additional deacons has arisen in some of the churches through this section. Most of the churches have seven deacons, but others have only three or four. Somehow brethren who are qualified for the deaconship are very scarce, and the general opinion among the brethren is that a church had better have only three or four good deacons rather than seven with part of them not fitted for the place.

The writer spent part of a day recently with the old veteran, Rev. John T. Oakley who is ill at his home at Grant in Smith County. It was a happy opportunity to talk with this old soldier of the cross about the battles of the long-gone years. Brother Oakley is preparing to celebrate his 80th birthday anniversary on March 30th, and his 61st anniversary as a minister. It will most probably be his last anniversary as he is now feeble and has been confined to his bed most of the time for months. It is sincerely hoped that his many friends will remember him with some gift as a token of their love and esteem. His address is Brush Creek, Tenn.

Rev. M. B. Ramsey, for forty years one of the most active ministers of Enon Association, has recently been gladdened in his old age by a letter from a son whom he had mourned as dead. Edward Ramsey, the son, left home twenty years ago and for ten years not a word came from him to his old father. The communication received by Brother Ramsey a few days ago stated that his son was living in Colorado. No reason for his long silence was given. This old minister is in his 82nd year and is still quite hale and hearty.

There are many young ministers through this section, but most of them have no regular church work and they are much discouraged. All of them are trying to make a living by farming or some work other than the ministry from which they have thus far received next to nothing.

Some of these young men are very promising and with a little aid and encouragement from the churches, would no doubt develop into useful men. The sad experience of most pastors through this section has been the giving of their time for five years or more without financial remuneration or encouragement from the churches. If a minister expects to succeed through the efforts of the churches, he is due a hard jolt to his expectations. Truly the pastors of country churches have come up through great tribulations. But after all, it is the overcoming life that really counts. God bless the young minister.

Elder E. G. Creacy and the writer will discuss the following propositions at Railton, twelve miles south of Glasgow, Ky., beginning on June 30th and continuing four days: "The church of which I, Calvin Gregory, am a member, known by me and my brethren as the Missionary Baptist Church, is scriptural in origin and doctrine." Calvin Gregory affirms, E. G. Creacy denies. "The church of which I, E. G. Creacy, am a member, known by me and my brethren as the Church of Christ or Church of God, is scriptural in origin and doctrine." Creacy affirms, Gregory denies. This will be the fourth debate the writer has had with Eld. Creacy.

## OAKWOOD NEWS

The senior B.Y.P.U. of Oakwood Church, Knoxville, has on a campaign for subscriptions to the best Baptist paper in the South—viz., the Baptist and Reflector. I hope we shall be able to get many subscriptions. I intend to mention the paper at each service and urge our people to take it. It is strange, as I told my people last Sunday night, how people, Christians and Baptists, will take two whiskey-soaked, crime-filled daily papers and pay \$20 plus for them a year and yet do not have the money or the interest or the time to read our Baptist paper chock full of worth-while news about the Lord's work and the work of our great denomination. It is high time that we preachers and teachers and leaders urge our people to take the paper and take it ourselves. If all our teachers and officers and leaders in all our churches took it our subscriptions would increase marvelously.

I am preaching two series of sermons morning and evening during March and April. Each Sunday morning on some phase of the Co-operative Program. Each evening on one of the Ten Commandments. I am having the time of my life, enjoying preaching more than ever in my life. The people are very gracious in their appreciation and expressions of gratitude for these messages.

We are studying the book of John's Gospel each Wednesday evening at prayer meeting. Our crowds are growing and the interest runs high. We had more men present last Wednesday night than women.

I am as happy as I can be in my work here. Every department of the work is growing and a healthful condition prevails. I am preaching to more people than ever before in my life and the spirit of co-operation and love and faithfulness is at a high pitch.

Our men's brotherhood is being reorganized. We enjoyed a fine program and a fine supper recently at the church. The men's brotherhood of First Church, Etowah, put on a demonstration program which was appreciated and beneficial to our work. Any church wishing their service will be richly repaid for having them. They are doing great work in and around Etowah.

The Knoxville Baptist Ministers' Conference met in regular session March 8th, voted their moral support to Dr. M. F. Ham, and asked

him to come to Knoxville any time and stay as long as it seems good in his sight.

The Ministers' Conference met with Harrison-Chilhowee Institute, March 23rd. Their regular program was followed by dinner served by the school. Dr. A. C. Hutson, pastor of Inskip Church, brought the message on "The Prophet as a Preacher."—C. L. Hammond.

## ENON AND WISEMAN FIFTH SUNDAY MEETING

Following is the program of a fifth Sunday meeting of Enon and Wiseman Baptist Associations to be held with Pleasant Hill Church, 12 miles west of Westmoreland and 11 miles northeast of Gallatin, beginning at 10 a.m. Friday, March 27th, and continuing three days.

1. Sermon for criticism. Subject, "When was the kingdom or church of the New Testament set up or established?" Calvin Gregory; L. A. Stewart, alternate.

2. "Does the church that Jesus built include all the saved?" C. D. Crouch, J. E. McDonald, C. T. Overton, I. P. Wilburn.

3. "Is all that constitutes man unconscious from death till the resurrection?" Rev. Munford, R. O. Sanders, Brother Ard, N. C. Fuqua.

4. "Is baptism in order to obtain the remission of sins?" Willie Hunter, W. T. Taylor, E. Christian, F. W. Lambert.

5. "Can one who has been born of God, redeemed by the blood of Christ, so act as to be finally lost?" W. U. Jones, L. A. Stewart, Rev. Jacobs, L. W. Stewart.

This meeting is open to every faith and each one will be allowed to present his views. A query box will be provided for questions other than those on the program. Come and bring your lunch and let us investigate the teachings of the Bible.—A. J. Sloan, Pastor.

## DUCKTOWN NOTES

By Org Foster

On the morning of the 15th I preached on "Christ's Boundless Compassion" and at night on "The Golden Calf." We had 198 in Sunday school. Work is going right on on our building. We began pouring concrete on the 18th. The hard times are just now hitting our town and the mines have laid off about forty men with the others working four or five days a week. It is understood that after the first of April 60 others will be laid off so we are laboring under serious difficulties. We are pressing on with our work. Up until the 14th we had had contributed something like \$1,000 in free labor and the boys are still coming along with it. We need the prayers of the people everywhere. We are in the best of spirits and there is hope that the times will rapidly become better.

## PUTTING IT UP TO HAYES

(Copy of letter sent as of the date indicated after waiting two weeks for the Cardinal to return to the responsibilities of his own Archdiocese.)

New York City, March 16, 1931. His Eminence, Patrick Cardinal Hayes, St. Patrick's Cathedral, New York City.

Dear Sir: The excuse that has been given for the failure of the authoritative representative, in this section, of the Roman Catholic ecclesiastical hierarchy to denounce notorious Tammany corruption, is that "the Roman Catholic Church never touches anything political."

But since, recently, His Holiness, Pius XI, publicly denounced moral conditions in Rome which are due to the civil government, that reason would seem no longer valid.

The conditions complained of in Rome could not be compared with the infamy of the recently disclosed moral corruption in New York City under Tammany, which the leading Roman Catholic lay journal in the country, published in New York City, has editorially admitted to be "the expression of reigning Catholic political consciousness."

The American Protestant Alliance, which represents a growing constituency in more than forty states, in behalf of the Protestant constituency in New York City which is only 8 per cent of the population, and with a large proportion of those not actually working at it, respectfully suggests that you, as the authoritative head in this jurisdiction, accountable only to the Pope at Rome, of the Roman Catholic establishment which includes the mayor, the boss of Tammany Hall, the police commissioner and most of the members of the police force, most of the magistrates and other judges, and of the officials generally, and which controls practically all aspects of the machinery of government in this city, shall make clear whether you approve and are satisfied with the kind of government which New York is getting under existing control, and are content to let it ride as your conception of the best possible practical application in American city government of the moral ideals which you preach.

If you do not approve it, then why do you not follow the precedent established in Rome by the head of your church, and denounce it?

Yours for the Triumph of Truth, William H. Anderson, General Secretary American Protestant Alliance.

## GREAT MEETING IN CHARLOTTE

Pastor William H. Williams of Pritchard Memorial Church, Charlotte, N. C., sends us a brief report of the revival which was led in their city by George W. Truett of Dallas, Texas. He says: "Charlotte has been stirred to the depths by the meeting. Our city auditorium, with a seating capacity of 5,000, has been crowded at many of the services and Baptists have come to the front as never before while all the Christians of this section have been greatly helped and blessed. There were a large number of reconsecrations and professions."

Of the preacher, the Charlotte News speaks with ringing praise. The News says: "Accounting for this man's magic as a pulpit master would be incomplete that left out of consideration the very vital fact that he preaches the old gospel, without soft-soaping or apologies. . . . He believes in Christ and every element of life in his body seems to throb responsive to the gospel. The Christianity he possesses and preaches is not such as has been bleached of its blood. His messages run red with it. This must be the explanation, after all, of the sway and reign of his words with the people. He has not run off after the flippant shibboleths of a modern faith, or lack of it; he sublimates the old story and all of his energies and conspicuous talents are subsidized to the single task of giving Him pre-eminence."

## AN APPRECIATION

Within the past ten months I and every member of my family have been patients in our Memorial Hospital. In June we lost our dear mother. Today I am carrying father home after 19 days there. During all our experience we have found everything most pleasant and satisfactory. Lengthy remarks would not express our tender regards to all who contributed to our comfort. Suffice it to say, "God's choicest blessings on the executives and the entire constituency of this great institution."—L. B. Cobb, Pastor Eudora Baptist Church, Memphis.

## FIFTH SATURDAY MEETING OF NOLACHUCKY ASSOCIATION

The quarterly meeting of Nolachucky Association will be held with Bull's Gap Church, March 27-29, beginning Friday night with a sermon by W. W. Overholt. Saturday morning J. D. Quinton will conduct the devotional service which will be followed by reports from the churches, and talks by pastors on the question, "Will our membership and contributions be larger this year than last?" C. P. Jones will preach the sermon.

(Turn to page 16.)

# THE YOUNG SOUTH

The Happy Page for Boys and Girls

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

**A Riddle:** What is it that has a pistol and shoots, but never hurts anything?

The answer to the riddle about the two Frenchmen who went up in an airplane had a wreck and fell to the ground is, they came down Russians (rushing).

### LOTS OF DOGS

Dear Young South: I go to school every day. I am in the second grade. I like to go to Sunday school and I stay for church. I am seven years old. My pets are seven dogs and one cat. I have a pony and I have a little sister. Her name is Lucile Core. She is eleven months old.—Mary Ellen Parrish, Goodlettsville.

Now, how do you reckon Mary Ellen can take care of that one cat with so many dogs around? Surely she must have her hands full, unless the dogs are mostly little puppies, and in that case she has her lap full.—Editor.

### A MEMBER FROM COPPER HILL

Dear Young South: I enjoy reading the Young South very much. We have been taking the Baptist and Reflector a long time. Christmas I got up some subscriptions for this paper. I like to read the letters of the Young South page.

I go to school, in the sixth grade, and am eleven years old. I live in Copper Hill. I go to Sunday school every Sunday and am also in the Sunbeam Band.

Here are some questions I would like the boys and girls to answer on this page. (1) What is the shortest verse in the Bible? Where is it? (2) Where is the longest verse in the Bible? (3) What is the longest chapter in the Bible? (4) What is the shortest chapter?—Mary Helen Weaver.

From Mrs. W. O. Crump of Memphis we have the following interesting and amusing stories. Mrs. Crump says:

"Recently my little five-year-old grandson come to me with one of his fingers bound up in a bulky way. 'James, what is the matter with your finger?' I asked and he replied, 'I don't know, but mamma says she thinks a bone fell in' (bonefelon).

"On another occasion Joyce was bathing one of the twins, getting her ready for a street parade. Her mother was anxious to have the little lady perfectly dry, so said, 'Joyce, be sure to dry her thoroughly,' whereupon Calvin (aged six) asked, 'Mama, what is her thor'ly?'"

### WHEN YOU MOTOR IN JAPAN

Rules of the road which English-speaking visitors to Japan may understand have been prepared by the Tokyo Police Office. A correspondent vouches for their genuineness:

"1. At the rise of the hand Policeman, stop rapidly.

"2. Do not pass him by, or otherwise disrespect him.

"3. When a passenger of the foot hove in site tootle the horn trumpet at him melodiously at first, but if he still obstacles your passage tootle him with vigor and express by word of mouth the warning, 'Hi, hi.'

"4. Beware the wandering horse that he shall not take fright as you pass him by. Go soothingly by. Do not explode the exhaust box at him as you go by.

"5. Give big space to the festive dog that shall sport in the roadway.

"6. Go soothingly in the grease mud, as there lurks the skid demon.

"7. Avoid the entanglement of dog with your wheel spokes."—Christian Advocate.

### TABLE RULES FOR LITTLE FOLKS

"In silence I must take my seat,  
And give God thanks before I eat;  
Must for my food in patience wait  
Till I am asked to take my plate.

"I must not scold nor whine nor pout,  
Nor move my chair nor feet about.  
With knife or fork or napkin-ring,  
I must not play, nor must I sing.

"I must not talk about my food,  
Nor fret if I don't think it's good.  
I must not say, 'The bread is old,'  
'The milk is warm,' 'The meat is cold.'

"I must not cry for this or that,  
Nor murmur if my meat is fat.  
My mouth with food I must not crowd,  
Nor while I'm eating speak aloud.

"Must turn my head to cough or sneeze,  
And when I ask, say, 'If you please.'  
The tablecloth I must not spoil,  
Nor with my food, my fingers soil.

"Must never 'round the table run,  
But keep my seat when I have done.  
When told to rise, praise God above  
Who gave me food, in His great love." —Author Unknown.

### SAFETY OR SERVICE?

By Susie Potter Hesse

I'LL not be home this afternoon, mother. Another Saturday trip with the class.

"Where this time?"  
"Driving to Brackett to visit the girls' reformatory."

"Well, have a happy day, dear."  
"Happy? I don't know. These visits sort of take the joy out of life. We've already been to hospitals, missions, a settlement house, and an orphanage. This has been going on ever since Mrs. Johnson took our class. Everybody loves her, but—"

Mrs. Manship watched her daughter hurry away to work. Then she turned to her sewing table and smoothed lovingly a half-made silken gown.

"Rachel's, for the League banquet." She addressed her husband, who was taking a last look at the morning paper. "And what do you think of this hiking costume I bought her yesterday?"

"Fine! Give her all she wants and keep her contented. She's a good girl."

"Yes, and how thankful we ought to be she's a Christian and finds her enjoyment in the life of the church. What if we had to worry about her, as some parents do?"

The next morning, long before Rachel had made her belated Sunday toilet, the telephone rang.

"Can you go out with me, dear, about an hour before church time?"

Rachel's eyes lighted. The spring day was opening gorgeously. A walk with Mrs. Johnson—into the woods, maybe!

"There's nothing I should like so much," she answered happily. Then, after a moment of listening, "Oh, I see. Yes, if you wish. Very well. I'll be ready."

The sparkle had left Rachel's eyes. Slowly and with a frown upon her face she started for her room.

"Something wrong, daughter?"

"A call down in Rocky Hollow. Rocky Hollow! Imagine it—on a day like this and dressed for church!"

"Why not excuse yourself, child?"

"No one ever turns Mrs. Johnson down, mother. Somehow you can't."

"Why the trip into that dirty section of town?"

"Oh, I don't know. Somebody sick or dead or hungry, probably."

An hour later, Rachel and her church school teacher were picking their way over a rough, unsightly road, lined on one side by neglected tenement houses, on the other by a blackened fence beyond which, daily, trains spat incessant smoke and steam. Rachel noted impatiently the damage to her dainty footwear, and cast an unfriendly gaze at the curious faces that appeared in many windows.

Presently the two entered an uninviting doorway, stumbled through a dismal passage and up rickety stairs to rooms barren and forlorn. Could this be home to any human beings? Rachel shuddered. She watched Mrs. Johnson greet warmly, almost affectionately, an unhappy-looking woman. How could her teacher place neatly gloved hands on that other woman's untidy shoulders? Why had she, in her pretty clothes, on this beautiful morning, been brought into this squalid place? She felt angry resentment. Mrs. Johnson was taking a seat. Was she, too, expected to seat herself in one of those greasy chairs—she, in her rose silk dress?

Suddenly a door leading to an adjoining room was pushed open, very slowly at first, then wide with a bang. A golden-curved laughing-faced child—belonging, as it seemed, to another world—sprang in and with one bound was in Mrs. Johnson's lap, her arms tightly clasped around the woman's neck. The little one's soiled hands and gown appeared in no way to upset the kind friend who returned the warm embrace and even—kissed her! Yes, Rachel noted the kiss—and wondered how such things were done.

Another child, less impulsive, sidled timidly toward her. Rachel tried to smile, but knew it to be a poor, weak endeavor. Meanwhile the mother looked on speechless, with tear-filled eyes and half-choked sobs.

"My baby's gone, Mrs. Johnson." She managed finally to say the words, and a heavy, heart-breaking cry followed.

"You mean—you mean she's—"

"Yes, I mean she's dead—in there, and we've no money to bury her."

"Your husband has no work yet?"  
"No work, ma'am, and he's that discouraged he's not himself at all. Me—I've been too sick and worried to keep things decent, as you see, ma'am."

"Something shall be done to solve your problems, Mrs. Nelson. I can't bring back your dear baby, but I can help carry your burden. Rachel here and other good folks I know will help. That's what life is for—to help each other."

"Oh, thank you—thank you. You have already been too good to us."

"We'll talk it all over presently, Mrs. Nelson, but first may we not tell the Father about it? We do so poorly without Him. Ask your husband to come in, please."

Rachel could never tell exactly what happened after that. Instinctly she heard her friend's voice read familiar Scripture verses; then followed a prayer—such a prayer! Never before had Rachel Manship understood what it meant to pray; what it meant to be sensible of the Father's presence; to be certain of his interest in the affairs of men and women. Slowly the bitterness in her heart melted away. The room in which she sat was no longer a place repulsive and abhorrent. It became a spot where human lives were caught in tragedy; where human hearts were breaking. She put out her hand and drew to her breast the little one who had looked on puzzled and half afraid.

Suddenly she saw herself—not Christian as she had supposed, but selfish; feeding on good times, blind to the needs of others, deaf to their call.

The remainder of the day and the week that followed were the busiest and the happiest Rachel had ever spent. There was the soliciting of funds that the baby might have fitting burial; the finding of clothes

and provisions for the family, and, after much hunting, work for the husband and father. How kind most people were when they understood! What a delight it was to feel herself an instrument that brought the two together—the need and the supply!

"Mrs. Johnson," she said soberly after it was all done, "I'm glad the Nelson's may not need us any more, but—I don't know just how to say it—I'd like to—there must be others somewhere."

"My dear, this is what I've been waiting to hear you say. This is why I've taken the class to see the folks on whom life has laid a heavy hand. They represent the Christian's opportunity. It is a fine thing to see your group of girls in the church, living clean, wholesome lives—happy, safe. But that's not Christianity—not all of it. Outside your church, beyond the worship, beyond the social life with its banqueting and sports, beyond it all is a calling world of suffering. Some of you must go out to answer it. Christianity is service, sacrifice—nothing less. But it's the only life that means fullness of joy, Rachel. I'm glad you have discovered it. I knew you would when you saw for yourself. There are others in your group who will yet see. Now you will go away to train for definite work. Then, somewhere, out among the burdened ones, you will find your task. God bless you."—Zion's Herald.



"Do you play golf vit knickers?"  
"No, vit vite peoples only."

### Crowded File

Louise W.: "Do you file your fingernails?"

Ruth P. T.: "No. I just throw them away after I cut them off."

### Oh, Gumbo!

The chewing-gum girl and the gum-chewing cow  
Are somewhat alike, yet different somehow.

What's the difference? It's the thoughtful look on the face of the cow.

### Algebra

x=boy  
y=girl  
z=chaperone  
x+y=bliss  
x+2y=jealousy  
2x+y=war  
x-y+z=misery

—South Pittsburg Orange and Black.

"Thanks, very much," said the vicar, as little Tommy handed up his offering for the festival. "I must call round this afternoon and thank your mother for these eight beautiful apples."

"P-please, sir," stammered Tommy, "would you m-mind thanking her for t-twelve apples?"—Bystander.

"Say, doctor," said the brawny scrub-woman, "yer gettin' a perty good thing out of tendin' that rich Smith boy, ain't yer?"

"Well," said the doctor, amused, "I get a pretty good fee, yes. Why?"

"Well, Doc, I 'opes yer won't forget that my Willie threw the brick that 'it 'im.'"—Agoga Weekly.

### Camping Tonight

We are camping tonight at the tourist camp;

Give us a pillow, please,  
Our weary forms a place to stretch,  
And room for both our knees.

Many are the backs that are aching tonight,

Waiting for the tour to cease,  
Many are the hearts that are longing for their homes,

Where they can sleep in peace.

— R. C. O'Brien, in Judge.

# EDUCATIONAL DEPARTMENT

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**Sunday School Administration**

**W. D. HUDGINS, Superintendent**  
Headquarters, Tullahoma, Tenn.

**Laymen's Activities**  
B. Y. P. U. Work

### FIELD WORKERS

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

Miss Zella Mai Collier, Elementary Worker.  
Miss Roxie Jacobs, Junior and Intermediate Leader.

### SUNDAY SCHOOL ATTENDANCE, MARCH 15, 1931

Memphis, Bellevue	1372
Nashville, First	1330
Chattanooga, First	1244
Maryville, First	783
Memphis, Temple	855
Nashville, Grace	774
West Jackson	721
Memphis, Union Ave.	702
Johnson City, Central	698
Memphis, LaBelle	675
Nashville, Belmont Heights	618
Nashville, Eastland	569
Springfield, First	569
Union City, First	555
Chattanooga, Calvary	530
Nashville, Park Ave.	530
Kingsport, First	499
Nashville, Judson	497
Chattanooga, Avondale	448
Fountain City, Central	441
Memphis, Speedway	427
Nashville, North Edgefield	426
Paris, First	420
Chattanooga, Tabernacle	405
Nashville, Edgefield	400
Chattanooga, Rossville	396
Chattanooga, Chamberlain Ave.	386
Memphis, Boulevard	386
Memphis, Seventh	378
Chattanooga, Northside	377
Chattanooga, St. Elmo	367
Memphis, Trinity	365
Nashville, Lockeland	348
Chattanooga, Redbank	346
Chattanooga, Lincoln Park	335
Newport, First	334
Chattanooga, Central	313
Knoxville, Oakwood	311
Trenton	308
Chattanooga, Clifton Hills	303

### SUNDAY SCHOOL NOTES

Rev. Tom Roark, Oneida, asks for a training school right away and wants Miss Collier. It will be a real joy to help them out up at Oneida as soon as it is possible.

The program for the Reelfoot Lake camp is shaping up nicely. Nearly all the speakers have been engaged, and we feel that this program is going to be the best we have ever had at Reelfoot.

First Baptist Church, Alcoa, is asking for a training school during the summer, and we are planning to help them. They have a loyal bunch and a pastor who never tires co-operating with others in the good work and we will not go back on him.

The Butler Encampment will be put on again with renewed effort to a large attendance. Let every worker in Holston and Watauga Associations, especially, help us to get this camp before the people this year and have a larger crowd to enjoy the good things furnished.

Central Church, Johnson City, is planning a great enlargement campaign under the leadership of Mr. J. N. Barnett in the fall and asks that we co-operate by furnishing some of our workers which we are always glad to do. We trust this may prove to be an unusual success. This is a great center and a wonderful opportunity.

Mrs. Basden of LaBelle Place, Memphis, writes Miss Collier as follows: "We have two new classrooms, also have new curtains for all rooms that have windows. We have fifteen classes now and nearly all of our teachers are present by 9:15 and doing precession work. At our weekly meeting we have been having talks by different teachers such as 'How I Use My Precession Period' and 'How I Think It Should Be Used.'

These and other such talks have helped us much to overcome some difficulties relative to our program. The program you left us is really getting results since we are making an honest effort to work it."

From Miss Biby's letter to Miss Landress, our intermediate approved worker: "Is it to be a success or failure? Though we have had an increase in the number of standard departments and classes each year, we have never reached our goals. Shall not this be the year when success in great box-car letters shall be written across our records? Won't you do your best for Jesus' sake?"

Mr. Frank Leavell writes concerning the contest: "The essays to be submitted in this year's prize essay contest are due April 1, the final date. Some of these are being received now. Those sent to my office are forwarded immediately to the State Sunday School or B.Y.P.U. Secretary. When these papers are in your hands, kindly remove the name of each paper, substituting therefor a symbol."

Mr. O. E. Turner writes: "Gladly will I render such service as I can in giving publicity to the Sunday school conventions to be held in this section. As I look over the programs they appear to me to be the strongest you have ever set up in 'these parts,' and I want to personally express my appreciation for them. I shall endeavor to have our school well represented, and will give them such newspaper publicity as I can."

Rev. C. P. Jones writes from Greeneville: "The program for the East Tennessee Sunday school convention just came. It is the best I have seen and it ought to draw a great number of people and do a world of good. I shall be glad to get it in the local paper and my church bulletin. I am already reminding my people and hope to have a large number. T. H. Haynes, district secretary to Dr. Henderson, will be with us April 13-17 to teach 'Financing the Church.'"

### ATTENTION, STUDENTS IN OUR COLLEGES

Mrs. Rufus A. Johnson, Mr. D. M. Myers and Dr. J. D. Carleton will be the judges in the contest being put on in Mr. Frank Leavell's department. Send in your papers when ready and they will have splendid attention by these competent judges.

### ESPECIAL ATTENTION

The printer got the days of the week on our Clinton convention program wrong. The meeting begins on Wednesday night, April 8th, and runs through Friday instead of beginning on Monday and running through Wednesday as he had it. He got the dates right, but the name of the days wrong. We have reprinted the program and mailed out again to make correction.

### WATCH UNION CITY CLIMB

"You will be interested, I know, in our report for today. We had 555 present, another high-water mark for us. We face the most unusual emergency which I have ever faced. We had today 92 intermediates in department quarters designed for 64. There were 24 girls in a room planned for eight. It was not a question in that department this morning of lack of seating equipment, but lack of standing room. I do not say these things boastfully—

## MARCH! MARCH! MARCH FOR MORE SUBSCRIPTIONS DURING MARCH. MARCH! MARCH!

I think you know that—but I am simply telling you of them because I know you are interested in our situation and because it is to me a very serious problem. What to do I cannot tell."

It was our great joy to spend last week in Florida with our former co-worker, W. C. Milton, in the city-wide training school in Tampa. It was a real treat to be with Mr. Milton and his fine people. Mrs. Milton was not well and for this reason we did not get to see much of her, but did visit her one time and found her improving rapidly. We spent the week with our former friends and neighbors, Mr. and Mrs. Luther Womack, formerly of Tullahoma. They now live in Tampa and are members of the First Church. It was also a privilege to fellowship again with Dr. George Crutcher who is now pastor of the New Riverside Church and others that I have known in former years. The total enrollment of the school reached far beyond the 400 mark and a very enthusiastic bunch it proved to be. I taught the first division of the Sunday School Manual to a class of around 60 each night. We also had an opportunity to visit the wonderful "Singing Tower" while there and heard the musical program that goes out from it four times per week. This is one of the most beautiful spots that I have ever seen on this wonderful earth. We have a history of this tower and some pictures of the same. It will pay any one visiting in Florida to see this wonderful spot.

**Hurry! Hurry! Hurry and send in the list of new subscriptions from your church. Do not fall below your goal! Keep on keeping on until the goal is reached.**

### B. Y. P. U. NOTES

L. S. Knisley sends in a fine report from the school he taught at Sharon Church. Some fine reports are coming from his splendid work there and other churches in that section.

Grainger County B.Y.P.U., under the leadership of W. I. Daniels, is putting on a county-wide campaign of study course work during the month of April. We will help all we can by using volunteer helpers.

We are giving the majority of the space this week to the Sunday schools because of the convention near at hand. A full report of all the work will be made as fast as we can find time and space for it.

Rev. J. P. Massengill has put the Baptist and Reflector in both his churches, and this will count on the apportionment for Tennessee Valley Association. This is a fine thing to do, and we are glad to see our preachers doing this important thing for their churches.

Rev. M. E. Hall writes from Blountville: "Am planning to put on on a B.Y.P.U. training school with Beulah Baptist Church next week. They had a school and organized last fall and are doing fine work. The book to be studied is left up to me, and I have in mind 'Training in Church Membership.' I think this is what they need most just now. Please send me ten copies of this book. Have not held any of the stewardship schools yet, but plan to have three in April. I want these schools at a time when conditions are as favorable as possible to enlist all the men of the church. A few of the folks at Beulah are anxious for this school now."

Dr. Leland W. Smith writes concerning the B.Y.P.U. training school: "I thought perhaps you may be inter-

ested in knowing that in Group 5 of the B.Y.P.U. training school 82 seals and diplomas come to Central. Our director E. O. Beeler is pleased with the results. Also during the months of January and February we had on our home study training school. There were 159 papers turned in to the superintendent of training in our Sunday school, A. Jesse Winegar. I suppose you have already received these papers. If not, you will soon. This is the second year of "home study," and we think with marked success. Brother Winegar deserves large credit for the results. Central has been a standard Sunday school since 1922. Also our W.M.U. family—W.M.S., Y.W.A., G.A., Junior G.A., R.A., Junior R.A. and Sunbeams were standard last year and we think will be this year. I think the Sunday school and W.M.U. organizations of Central are the best I have ever known in any church."

Dr. Sam P. Martin writes from Lebanon: "Enclosed find the report for the class I recently taught in the new B.Y.P.U. Manual. We had a great time and fine fellowship. We will want a Sunday school training period some time this year, a time when you can be with us if at all possible. We had the largest Sunday school yesterday in the history of the Baptist work here. At that we had but 317. I feel sure we can add at least one hundred and fifty more to our school when we have a better building, for which we are already building up a sinking fund. I promise you right here and now that we will not swamp ourselves by borrowing so much money that we won't be able to contribute a cent to missions at home or abroad, yet we must not sleep on our rights."

### LAST APPEAL THIS MONTH

If you have not made plans for the campaign for subscriptions to the paper next Sunday, be sure to get ready and make this final effort. If we fail on this we will fail on one of the most important things that have ever been started. Don't let any church fail. If have no union, get some one else at work on it and put it over. Work at the job every minute this week until late Sunday night. Put it over in the Sunday school classes next Sunday. Go afield in the afternoon and take them one by one. Go to the B.Y.P.U. at night and wind up with the evening services. If you get more than necessary to reach your apportionment, they will be needed in other associations and churches. If you fail this month, keep this up until we reach our goal. Nothing will do for our people what the paper will if they read it regularly.

### WILSON COUNTY B.Y.P.U. SOCIAL MEETING

This marked the closing of the training campaign put on by volunteer workers. The county president and his four group captains had planned well and the results were very gratifying. Mr. Wayne Tarpley, president, taught two classes. Two of the group captains, Prof. J. A. Gifford and Miss Carrie Bell Smith, also taught classes. The writer is giving a brief report of the work, beginning with:

Mt. Juliet—Pilgrim's Progress, Prof. J. A. Gifford, teacher; 10 enrolled, 7 exams. Junior Manual, Mrs. J. A. Gifford; 8 enrolled, 7 exams.

Gladeville and Mt. Olivet—Senior Manual, B. Frank Collins; 54 enrolled, 17 exams.

Barton's Creek—Senior Manual, Rev. P. W. Carney; 23 enrolled, 24 exams.

Rocky Valley—Plan of Salvation, Mr. Wayne Tarpley; 25 enrolled, 22 exams.

Hurricane—Pilgrim's Progress, Mr. Wayne Tarpley; 50 enrolled, 43 exams.

Lebanon—Senior Manual, Rev. Sam Martin, 21 enrolled, 16 exams. Investment in Church Living, Mr. Walter Smithwick; 20 enrolled, 15 exams. Intermediate Manual, Miss Anabell Clemmons; 16 enrolled, 12 exams. Junior Trail Makers, Miss Ida Williams; 17 enrolled, 17 exams.

Round Lick—Plan of Salvation, Rev. W. B. Woodall; 33 enrolled, 17 exams. Junior Manual, Miss Carrie Belle Smith; 25 enrolled, 17 exams.

Watertown—Training in Church Membership, Rev. J. E. Brandon; 22 enrolled, 22 exams. Messengers of Light, Miss Bonnie Anderson; 8 enrolled. Juniors, Miss Tonye C. Wood; 6 enrolled. Total enrollment, 338; total examinations, 236.

We still have Fall Creek and Mt. Olivet Churches to hear from. Last night we had all the churches that have B.Y.P.U.'s present except Mt. Olivet and Watertown, and there was a little misunderstanding or they would have been there. At 7:30 cars began to roll in from different sections until the final count showed 150 people present. Under the leadership of the fine pastor, Brother Martin, and his committee, Misses, Bernie Haley, Anna Bell Clemmons and Ida Williams, the Lebanon Church was decorated with beautiful flowers. After all had registered, Miss Bernie Haley called for our B.Y.P.U. song; then Brother Carney led in prayer; reports from the churches present—Mt. Olivet, Gladeville, Barton's Creek, Rocky Valley, Hurricane, Lebanon, Shop Springs, Fall Creek, and Round Lick.

A little girl from Lebanon gave a fine reading; in fact, it was one of the best we have heard. Rocky Valley followed with a fine stunt that was entertaining and helpful. Lebanon was represented by Mr. Baker who made a funny talk, assisted by two young ladies. Round Lick gave a fine stunt, "The Young Doctor," which was enjoyed by all. Following the stunts a flashlight picture with the usual sighs after the picture is over.

While the ladies were preparing the refreshments Brother Martin gave one of the finest short messages we have listened to in a long time on "The Ought of the B.Y.P.U." A report from the volunteer teachers present and a rising vote of thanks to Miss Haley and Miss Clemmons and the Lebanon Church for their kindness. All joined hands and sang "Blest Be the Tie That Binds."

The writer wishes to thank the volunteer teachers, the presidents and leaders of the different unions and especially the county president, Mr. Wayne Tarpley, and his group captains for the splendid work. It will take an eternity to estimate the results. I hope this may inspire other associational leaders to try out a similar campaign in the near future. —B. Frank Collins.

LAYMEN'S NOTES

The stewardship campaign still goes on. Several classes have been reported this week and much interest manifest all over the state.

We trust our men will get behind our Baptist and Reflector campaign and aid the young people in putting this over next Sunday. This is the last week and we want to see it go over in fine fashion.

Rev. A. L. Bishop of Guys writes: "I am happy to report that we had a most interesting and enthusiastic course in stewardship at my Olive Hill church this week. We had splendid attendance throughout the entire study."

The program for the Preachers' Schools are about ready and announcements will go out from the office next week concerning these great schools. We have some of the leading teachers from all the schools and seminaries to teach in these schools this year. Let every preacher get ready to attend one of these schools.

Mr. James F. Morgan, Centennial Baptist Church, Nashville, writes as follows: "We, the male members of Centennial Baptist Church, are planning to organize a brotherhood or laymen's movement. I am writing to you for literature on the organization and workings of such a movement. We met March 17 for our first meeting and had 12 or 14 men present. We want to make a permanent thing of the organization, and we adjourned until March 24 so that the committee could secure such information as possible and plan our organization."

Mr. Jas. H. Cartwright, Park Avenue, Nashville, writes: "I am sure

that you remember visiting Park Avenue Baptist Church a few months ago in the interest of forming a brotherhood. We had another meeting yesterday, March 16, and elected officers, and while there were not many present, I think that we will soon have a working organization. The Business Men's Bible class is to have a banquet in the near future, and we are going to try to impress them with the importance of this organization. We would like to receive all the literature that you can furnish us to distribute among the men to let them see the purpose of the brotherhood. We are praying that the Lord will lead us to form an organization of men in the Nashville Association that will inspire other men to do a work so needed in this association."

IMPORTANT ANNOUNCEMENT

We now have plans ready for the survey of all the churches of all the associations. Write us for these and see that a report is made from every church whether it has had services for years or not. Let's help get in touch with every community in the state and find out their needs and if possible help them where help is needed.

This week closes the month's campaign for the Baptist and Reflector. Do not let your church fall below her quota in the campaign.

Campaign News

S. A. Freeman of Calvary Church, Nashville, was in the office last week and secured sample copies and subscription blanks. He is going after a big list from his people.

Pastor L. S. Ewton of Grace Church, Nashville, brought in a good list last week and their workers are only well started.

Pastor J. Carl McCoy of Eastland Church, Nashville, gladdened the office last week by bringing in the first "batch" of subscriptions on their campaign. Others are going to come from that fine field.

Fine for Gallatin! The quota for Bledsoe Association is 40. Gallatin young people, led by Pastor L. S. Sedberry, set out to secure that number from their church. Last week they reported 32 of the number secured. Gallatin is going to follow in the wake of Bolivar. How we wish we had such a friend as Pastor Sedberry in every church in the state!

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	4
2. Beulah	50	5
3. Big Emory	60	5
4. Big Hatchie	50	20
5. Bledsoe	40	25
6. Campbell County	25	40
7. Carroll County	40	12
8. Chilhowee	100	1
9. Clinton	35	4
10. Concord	60	2
11. Crockett	25	14
12. Cumberland	60	20
13. Cumberland Gap	20	7
14. Duck River	100	6
15. Dyer	50	3
16. East Tennessee	30	1
17. Enon	5	1
18. Fayette County	10	10
19. Gibson	100	25
20. Giles	25	25
21. Grainger	25	41
22. Hardeman	20	

23. Hiwassee	5	
24. Holston	150	21
25. Holston Valley	25	
26. Indian Creek	10	
27. Jefferson County	60	
28. Judson	5	
29. Knox County	350	7
30. Lawrence County	30	
31. Madison County	150	3
32. Maury County	35	
33. McMinn County	100	
34. McNairy County	10	1
35. Midland	5	
36. Mulberry Gap	10	
37. Nashville	300	57
38. New River	10	
39. New Salem	35	
40. Nolachucky	100	3
41. Northern	5	
42. Ocoee	325	33
43. Polk County	25	1
44. Providence	30	
45. Riverside	20	2
46. Robertson County	60	
47. Salem	60	
48. Sevier	35	21
49. Shelby County	350	22
50. Southwestern District	5	
51. Stewart County	5	
52. Stockton's Valley	5	
53. Big Stone	20	
54. Sweetwater	50	3
55. Sequatchie Valley	25	2
56. Tennessee Valley	15	
57. Union	5	
58. Unity	3	
59. Walnut Grove	2	
60. Watauga	50	
61. Weakley County	25	14
62. Western District	35	2
63. West Union	2	
64. William Carey	40	
65. Wilson County	50	27
66. Wiseman	3	
Total	3600	346
67. Out of State		11

If the record above is not correct up to March 15th, 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!

Honor Churches

The following churches have reported their quotas to the subscription campaign raised. Who'll be

Sunday is the big day for your paper. Have you planned for the round-up campaign? If not, then be sure to have your young people organized and send them out Sunday afternoon to go to every home in your resident membership and sell them a year's subscription.

NEW CHEEK DORMITORY OPENING

Sunday, March 29th, at 3:00 P.M.  
The new Cheek Dormitory at the Baptist Orphanage will be opened Sunday, March 29th, at 3:00 P.M. The friends of the Home are cordially invited to attend. Come and bring your friends with you.  
W. J. STEWART, Superintendent.

the next to join the list? As soon as you have secured your quota let us know. These are "A-1" churches. If you double your quota, your church will be "AA-2" in the campaign.

- Shelby Avenue, Nashville.
- Grandview, Nashville.
- South Cleveland, Cleveland.
- First, Lebanon.
- Shallow Ford, Erwin.
- First, Covington.
- First, Gallatin.
- First, Bolivar.

THE BIBLE

The Bible is a vein of pure gold, unalloyed by quartz, or any earthly substance. This is a star without a speck, a sun without a blot, a light without darkness. O Bible! It cannot be said of any other book, that it is perfect and pure, but of thee we can declare all wisdom is gathered up in thee, without a particle of folly. This is the judge that ends the strife, where wit and reason fail. This is the book untainted by any error, but is pure, unalloyed, perfect truth.—C. H. Spurgeon.

OH, THAT'S DIFFERENT!

"She says her husband cleans up every night."  
"What is he, a poker shark?"  
"No, a street sweeper."

## 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.

### OUR W.M.U. CONVENTION

For months we had planned and prayed for our convention; for weeks it was our uppermost thought by day and we dreamed about it by night, and now it is history. We thank God for every remembrance of it. There was not one thing to mar the spirit of the meeting. Not a speaker disappointed us and each one gave us her or his best.

Too much cannot be said in praise of Cleveland's hospitality. Each chairman knew her work and did it well. Pastor Householder and many other pastors attended every session. Cleveland Baptists love their pastors and co-operate with them in every task.

Miss Annie Bowen, general chairman, directed the work of all the local committees in the most efficient way. Each visitor said she had the "best home," and all were happily located.

Our 1931 convention was more largely attended than any other in our history. Perfect weather, concrete roads and automobiles made this possible. Next year we go to Clarksville. We will not be in the center of Baptists as we were in Cleveland, but we will be in fifty miles of Nashville, so we should have a representative crowd. We have already secured three speakers for that meeting. We changed our time to the last week in March.

### TUESDAY EVENING

The forty-third annual session of the Woman's Missionary Union, auxiliary of the Tennessee Baptist Convention, opened in Cleveland, March 10th at 7:15. Pastor Lloyd Householder led the devotions, bringing an inspiring message on the watchword, "That the world may know." His wife gave a cordial welcome, to which Mrs. Dave Thomas of Jackson responded in a happy manner. Mr. Hebbard Albritton sang "Hold Thou My Hand."

Mrs. W. O. Horner for the Cleveland W.M.S. presented beautiful flowers to Mrs. C. H. Ralston who was celebrating her seventy-ninth birthday. "Mother" Ralston was for many years superintendent of the Ocoee Association and is greatly beloved by a large circle of friends.

Our president gave the address of the evening in her own charming manner. If you failed to read it, turn back to the W.M.U. page of last week and you will enjoy it.

### WEDNESDAY MORNING

At 8:30 a room full of women enjoyed hearing Mrs. William McMurry teach "Between the Americas." At 9:15, after singing "Joy to the World," Mrs. G. J. Rousseau, president of the Florida W.M.U., led the devotions on "Confessions Made in the Heart." She brought the women face to face with the Master and made them want to live closer to Him.

Mrs. Chas. M. Thompson, vice president of West Tennessee, Mrs. R. L. Cowan of East Tennessee, and Mrs. Douglas Ginn, representing Mrs. R. K. Kimmons of Middle Tennessee, read reports of the work done in each division. The superintendents who were present were introduced.

Miss Northington gave a statistical report and presented the awards to the 199 A-1 organizations, to the two A-1 associations, Beech River and Madison County, and gave other awards as follows:

#### Banners Awarded

Banners are awarded each year to associational organizations both upon the basis of the largest percentages and of the largest numbers. For the

year just closed associations won the banners as follows:

Societies Reporting: Largest per cent, Nolachucky, 100; McMinn, 88; Carroll County, 80. Largest number, Knox, 96; Shelby, 80; Ocoee, 58.

A-1 Societies: Largest per cent, Crockett, Hardeman, Madison; largest number, Knox, Ocoee, Shelby.

Tithers: Largest per cent of members tithing, Madison, Stone, Salem; largest number tithing, Shelby, Knox, Nashville.

Mission Study: Largest per cent of societies having mission study, Beulah, Stone, Fayette; largest number, Shelby, Knox, Nashville.

New Organizations: Largest per cent of gain, Grainger, Big Hatchie, Watauga; largest number, Robertson County, Shelby, Big Hatchie.

All those present who had been in outstanding mission study classes were recognized. Not one church could be found where every woman had given to missions. We must work to this end in 1931.

"Glowing Horizons" was the title of Miss Walden's report on the young people's work. This was printed on this page last week. Mrs. P. H. Sweet, our personal service chairman, was kept away because of illness. Her statistical report will be printed in our minutes.

#### Plan of Work

We did not reprint the plan of work as in former years because of the wide use of the yearbook in which it could be found. We added to the Southern Union plan of work our Tennessee recommendations.

It was voted to use September 21-25 as State Mission Season of Prayer. A book on "Romance of State Missions" will be used as the study. Again we are recognizing outstanding classes where 75 per cent of the active members are present in every session of the class, four hours used in discussion and each one reading the book before the class meets.

We require three hours spent in discussion in any class and at least three people must meet for study. Any one may do individual study, but there must be three to count as a class.

It was decided to hold divisional mission study institutes in the fall. It is hoped that Mrs. Wm. McMurry and Mrs. Una Roberts Lawrence may be two of the teachers. Where there are circles, it was recommended that the mission study teachers of each circle should come together for a normal class before the book is presented.

Mission study for negro women was recommended. Teach their leaders in a normal class if possible. April was designated as stewardship month. A 10 per cent increase in apportionment was voted by the state for the Co-operative Program. A change was made in the reports of personal service from associational chairman to the state chairman. The society chairmen report as in former years quarterly to the associational chairmen, but this year the associational chairmen will report only annually to Mrs. R. A. Brown, Jackson, the new state chairman. This does not affect the society chairmen's report.

The change in the Standard of Excellence was noted. This year one-half of our active members must take the Baptist and Reflector and a missionary magazine or 75 per cent must take one missionary magazine.

The address of the morning was given by Dr. J. B. Lawrence, secretary of the Home Mission Board. He reviewed the work in the South for the past year and made us realize more firmly that we need this board and that it is truly doing a great missionary service.

### WEDNESDAY AFTERNOON

"Confessions Made as We Minister" was the theme used by Miss Cornelia Rollow in her appealing devotions.

Miss Ethel McConnell, associate secretary of the Baptist Student Union, brought before us in a most forceful way the work of the students in an address, "Ships of Personality." She convinced the mothers who heard her of their responsibility to the college student, not only to be patient with their sons and daughters, but to mother the ones away from home in our schools.

Our Tennessee Baptist schools were presented by Miss Mary Anderson of Tennessee College, Miss Elizabeth Preston of Carson-Newman and Prof. Roy Anderson of Chilhowee. Each one praised the school she or he represented so highly we were puzzled to know which one is best.

Our W.M.U. Training School was discussed by four former students, Miss Gertrude Atchley, assistant principal of Chilhowee Institute; Miss Harriet King, Goodwill Center of Chattanooga; Miss Ruth Walden, our young people's leader; and Miss Victoria Logan, young people's director of Knoxville First. They discussed the worship, missions, usefulness, teachers and social life of the school in a happy manner. After seeing these girls no one would think our schools major on sour old maids.

The report of our trustee was read by Mrs. Clarence Hammonds of Knoxville. Dr. Eugene Sallee spoke briefly of our great Training School in Fort Worth, Texas.

The closing address of the afternoon was made by Dr. Eugene Sallee who served for twenty-eight years as a missionary to China, and now is Home Secretary of the Foreign Mission Board. How our hearts did burn within us as we walked with him through Interior China. He appealed for help in returning the missionaries now at home on furlough.

Mrs. McMurry taught another section of "Between the Americas" at the close of the afternoon session.—Mary Northington.

#### Preachers' Wives' Banquet

The banquets of a convention always add a little spicy social touch enjoyed by all, particularly when there is a program so clever as the one prepared by Mrs. C. D. Creasman for the preachers' wives' banquet on Wednesday evening. She not only prepared the program, but proved a witty toastmistress as well.

Promptly at 5:30 there gathered at the Cherokee Hotel a group of 150 preachers' wives and friends who were soon seated at the tables and were welcomed by Mrs. Lloyd T. Householder, the wife of the pastor of the hostess church. A humorous debate on "Resolved, that preachers' wives have harder lives than other wives," brought many a laugh as Mrs. Mark Harris of Newport and Mrs. Wm. McMurry of Memphis spoke for the affirmative and Mrs. A. T. Allen of Chattanooga and Mrs. W. R. Rigell of Johnson City for the negative. Mrs. Leland Sedberry of Gallatin gave the decision.

The closing number on the program was an address on "The High Calling of the Minister's Wife," in which Mrs. G. J. Rousseau of Florida skillfully blended humor and inspiration and closed just in time for the crowd to reach the auditorium for the night program.—Mrs. J. D. Freeman.

#### Young People's Banquet

The young people's banquet of the State W.M.U. Convention which was held at 5:30 Wednesday at the M. E. Church was one of unusual interest, an "automobile program" being given. The toastmistress (chauffeur) was Miss Ruth Walden, our young people's secretary. "The 1930 Model" (looking backward) was given by Mrs. Virgil Adams, followed by "The Steering Gear" (the counselors) by Miss Cornelia Rollow, state field worker. Miss Victoria Logan of Knoxville gave a short inter-

esting talk on "The Lubricator" (fellowship).

"The Spark" (music) was furnished by Miss Evelyn Barker of Cleveland who gave a piano solo and also accompanied Miss Ethel McConnell who delighted the audience with two whistling selections. A vocal trio composed of Misses Bettie Ernst, Marjorie Hood and Rubye Morris of Chattanooga was enjoyed. Miss Geneva Ratcliffe, a Cleveland G.A., gave a toast to the Y.W.A.'s, followed by a toast to the G.A.'s by Miss Justine Moody of Morristown. A remedy for "Tire Troubles" (difficulties to be met and overcome) was given by Miss Mildred Lamb of Chattanooga. Miss Walden took us into the future in describing "The Road Ahead" (goals to be attained). Mrs. R. L. Harris, our State W.M.U. president, outlined a comprehensive program for the year 1931 in her talk, entitled "The 1931 Model" (looking forward).

Much praise was given the banquet committee and Queen Esther Missionary Society of the M. E. Church for the splendid menu, service and beautiful table decorations.

#### Young People's Service

The evening service at the First Baptist Church with Miss Ruth Walden presiding was opened with singing "O Zion Haste, Thy Mission High Fulfilling," followed with prayer by Miss Mary Northington. Miss Ruby Lee Johnson of Carson-Newman College conducted the devotional, using as a scripture lesson Matthew 6:28-29. This familiar passage was outlined in a splendid way, the speaker making the following points: (1) The lily grows away from the earth toward God. (2) The lily trusts God for defense and sustenance. (3) Growth of the lily symmetrically. (4) Grows where it is needed to grow. A comparison of the growth of the lily and growth of Christians was made by Miss Johnson in a very impressive manner.

Mrs. Frank Cheek of Chattanooga rendered a vocal solo, followed by an address by Dr. Eugene Sallee of China. In this interesting address Dr. Sallee told of his twenty-eight years of service in the interior of China. He told how at first he kept open house, allowing the Chinese to come and go at will. He was the first missionary to this part of China. Very soon a night class of fifteen was started with the business men coming together reading four, five and six chapters of the Bible. Dr. Sallee made the appeal that Southern Baptists do not slacken efforts but press forward. He stated that the whole future of the Foreign Mission Board was in the hands of the Baptist people and urged them to rise up and take care of the work, and in so doing answer the numerous questions about sending more workers to the foreign field. A vital fact brought out was the ratio of giving to Foreign Missions by Southern Baptists which is 30 cents per year per person. In closing Dr. Sallee challenged the young people to help present a new vision for evangelizing the world.

The 1930 tithing story contest awards were made to the following young people: R.A., Gordon Dabbs (also 1930 winner), member of the Gideon Chapter at the Baptist Orphanage, \$5. The subject of Gordon's story was "The Aviator's Tithing." G.A. award to Eva Lasater of Cleveland, \$5, "Tithing and Its Rewards." Y.W.A. award to Sarah Harvey, Grandview Church, Nashville, \$10, "The Transformation."

The grand finale of this very splendid program was the pageant, "The Quest," participated in by 70 young people of Cleveland, among whom were Sunbeams, R.A., G.A., and Y.W.A. members. The costumes were very appropriate and the pageant displayed the results of a great deal of preparation and skill. None present could have failed to be deeply impressed by the missionary message it presented. Mrs. Lloyd T. Householder, Cleveland G.A. counselor, was in charge and this is one of the results of her exceptional work among the young people.

As a whole this session was one of the best young people's services in recent years.

**THURSDAY MORNING**

This session of the convention was opened by devotional conducted by Miss Cornelia Rollow, on the subject, "Confessions Made Unto the Uttermost." Miss Rollow emphasized Christ's admonition to his disciples to "tarry in prayer" before entering upon the work of evangelizing the world. She urged this as our practice before attempting tasks in His name today. She said, "We never will be powerful Christians until we are praying Christians." She also urged the witnessing for Christ through money which she described as "minted time and service," and closed with a story in which she urged Baptist women not to turn their faces away from the "utmost parts of the world" and to reach out our hands and help those who greatly need such Christian guidance. Mrs. John D. Freeman led in prayer.

Mrs. Frank Seiler of Elizabethton, state stewardship chairman, read her annual report, and Miss Eva Lasater, state tithing story contest winner of the G.A., read her prize-winning story. Mrs. William McMurry of Memphis, state mission study chairman, read her annual report.

Dr. O. E. Bryan next brought us a good message on "Church School of Missions." Dr. Bryan lauded the W.M.U. as giving more to missions than any other organized agency in the state and South. He urged mission schools as a means of informing the churches more on the subject of missions and stated that every pastor should know more about missions than any other member.

Dr. John D. Freeman, editor of the Baptist and Reflector, in his talk on "Trusting Time for Baptists," told of the present circulation campaign that paper is now promoting, with a goal of 3,600 new subscribers this month. He urged evangelism now as never before, stating that the 1,200,000 lost souls in the state of Tennessee were a mighty challenge to Tennessee Baptists. He appealed to Baptists to give their children a chance to read the right kind of literature.

Greeting telegrams were read, including those from the following State W.M.U. Conventions in session at this time: Georgia, Virginia, Illinois and North Carolina.

Miss Laura Powers, newly elected Margaret Fund chairman, read the annual report. The poster committee made ribbon awards to the following: Sunbeams, by Louise Martin of Cleveland and Mrs. C. C. Coffee, Concord Church, Ocoee Association; G.A. award to Morristown First Church and second to Cleveland; R.A., Eastland Church, Nashville, and Central Church, second Y.W.A., West Jackson; second, Northside, W.M.S., Elizabethton; second, First Church, Newport; scrapbook Y.W.A., First Church, Morristown.

Report of the Time and Place Committee was as follows, March 22-24, 1932, Clarksville. The report was adopted. The Obituary Committee next made their report.

The concluding talk of this session was by Mrs. G. J. Rousseau, president of the Florida W.M.U., on the subject, "Victories of Our Ventures." Mrs. Rousseau described W.M.U. work as "organized responsibility." She said the "Ship of Tennessee" has five engines, namely: Prayer, mission study, personal service, giving and young people. She stated that in her opinion "young people" was the central and most important engine. She termed the trained leaders as "engineers." The convention felt unusually fortunate in having this delightful speaker as a part of the convention program.

**THURSDAY AFTERNOON**

Dr. Fred F. Brown of Knoxville addressed the convention on "How the World May Know," which he stated was through giving. He said that the greatest test was to "cash in" our convictions, "We must reach the group who are not giving anything." Dr. Brown made an outline of the Co-operative Program, explaining the various points of interest in detail, illustrating with a blackboard display of vital statistics.

Next came Dr. W. J. Stewart, superintendent of the Tennessee Baptist Orphanage, who "soft-soaped" the convention with a plan to complete the hospital by collecting Octagon soap wrappers. He highly commended Tennessee Baptists for their splendid work in collecting 800,000 Octagon coupons from which was received \$4,300 which was used to furnish the Cheek building. He stated the coupons weighed 641 pounds and cost \$33.63 to mail to the home office. The present plan is to collect 3,000,000 Octagon wrappers for which \$15,000 will be paid, the money to be used to finish the hospital.

The Courtesy Committee read their report expressing thanks to those who contributed toward the success of the convention, including all the committees of the First Baptist Church of Cleveland, Rev. and Mrs. Householder, the entertainment committee, Dr. Freeman and the press of the state. Especial credit is due the ushers; the two pages, Eva Lasater and Nana Lee Cox; and Mr. Roy Buchannon, florist, who furnished the beautiful flowers for the entire convention.

The report of the nominating committee will be found elsewhere in this issue.

Delegates and visitors registered for the convention numbered 1,013. The session was not only a splendid success insofar as numbers were concerned, but as a whole it will go down in Tennessee W.M.U. history as a meeting which inspired many to go back to their home organizations fired with a new zeal to labor for the cause of our blessed Master. —Mrs. Virgil Adams.



© American Bible Society  
AN ARMENIAN CHILD  
Totally blind, reading with the tips of the fingers from one volume of a Braille Bible

**BAPTIST BIBLE INSTITUTE ITEMS**

W. W. Hamilton, New Orleans, La.

Dr. R. J. Inke was the speaker at the March missionary day. He was at one time associated with Pastor William Fetler in Russia. Since 1910 has been working in Rio, and is now teaching church history in our Baptist Seminary.

Dr. W. Marshall Craig, pastor of the Gaston Avenue Baptist Church in Dallas, Texas, is to deliver the baccalaureate sermon and the address to the graduating class at our commencement exercises on May 22.

Dr. B. H. DeMent, who has been critically ill for some weeks, is very much improved and is expecting soon to be back with his classes. At present he is resting for a few days with friends in Hammond, La.

Through the kindness of Mr. J. H. Tharp, founder of the Tharp lecture course, the Baptist Bible Institute is sending to ministerial students in our colleges copies of the addresses by Mr. J. H. Anderson on "The Business Man Looks at Preaching."

Miss Vera Martin of Greenville, S. C., is next year to have charge of the teaching and the demonstration of kindergarten methods. The purpose of this course is to prepare kindergarten workers for the religious instruction of children in both week-day and Sunday sessions.

The note for \$15,000, signed by the trustees and New Orleans friends to save the Institute from defaulting on its bonds, has been reduced to \$12,000. Southern Baptists will not fail this great mission work now

when God is so wonderfully giving evidences of his favor.

Students of the Institute have recently opened a new mission station on Dauphine Street beyond the Industrial Canal. Many nationalities are represented among the number already enlisted. Those who have been working here are Mr. and Mrs. Joseph Santo, Miss Jessie Green, Mr. Moises Fraguera and Miss Gladys Parker.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

**CONDENSED REPORT AND COMPARISON**

New Organizations		1929	1930
Woman's Missionary Societies	-----	33	74
Young People	-----	102	240
<b>Number of Organizations on File, January 1</b>			
Woman's Missionary Societies	-----	648	662
Young People	-----	1,165	1,279
Dropped from the file in 1930, 186; net increase	-----		128
<b>A-1 Organizations</b>			
Woman's Missionary Societies	-----	55	63
Young People	-----	166	235
A-1 Unions	-----	12	20
<b>Tithers</b>			
Woman's Missionary Societies	-----	3,850	4,399
Young People	-----	1,612	1,727
<b>Mission Study</b>			
Woman's Missionary Societies, classes	-----	971	1,096
Young People, classes	-----	419	743
<b>Mission Study Seals</b>			
Woman's Missionary Societies	-----	9,701	8,505
Young People	-----	2,708	5,223
<b>Gifts</b>			
Total Gifts	-----	\$174,063.54	\$179,131.27
Christmas Offering, Foreign Missions	-----	13,621.41	16,275.19
Thank Offering, Home Missions	-----	7,777.49	9,984.78
Mildred Jeffers Fund, on hand March 1, 1930	-----	172.56	Received 228.25
Paid out, Mildred Jeffers Fund	-----		250.00
On hand March 1, 1931	-----		150.81
Expense Fund, received	-----		275.43
Paid out	-----		120.05
On hand	-----		155.38

**Field Work of Corresponding Secretary-Treasurer**

Visited 51 associations. Spoke 181 times in 123 churches. Attended 84 annual and quarterly associational meetings. Taught 13 classes besides teaching in 24 W.M.U. Institutes. Edited W.M.U. page in Baptist and Reflector. Prepared programs for three W.M.U. quarterly meetings. Attended State, Southern Baptist and divisional meetings. Represented Southern Union in Kentucky and Alabama summer assemblies.

**Office Report**

Letters-----13,419 Packages-----12,770



**1851—Carson-Newman College—1931**

Eightieth year. Co-Educational. A.B. and B.S. degrees. Pre-Legal and Pre-Medical courses offered. More than half million endowment. Healthful location. Elevation 1200 feet. Campus of sixty-five acres. Nine buildings with modern equipment. Excellent athletic facilities. Gym with swimming pool. Christian character and culture emphasized. Ministerial aid. Reasonable rates. Summer quarter, May 12-July 30, 1931. Fall semester opens August 24, 1931. For further information address:

James T. Warren, President

Jefferson City, Tennessee

## AMONG THE BRETHREN

Frank T. Crockett of Marble Hill, Mo., accepts a call to the care of the church at Farmington, Mo.

Ridge Way Terrace Church, Birmingham, Ala., secures as pastor B. F. Atkins of Northport, Ala.

The members of First Church, are to observe Sunday, April 5th, as dollar day for the building fund.

H. H. McGaughey has resigned as pastor of First Church, Hinton, W. Va., and is ready for a new field.

A. U. Boone filled the pulpit last Sunday of First Church, Memphis, of which he was pastor for 32 years.

The church at Cantwell, Mo., is fortunate in securing as pastor L. H. Maples of Flat River, Mo., who is already on the field.

The First Church, Flat River, Mo., has called as pastor E. H. Aiprod of Farmington, Mo., and he has accepted, effective April 1st.

J. O. Guntharp of Rienzi, Miss., has consented to do the preaching in a revival at Rock Hill Church, Warren's Bluff, Tenn., August 9th.

Maurice M. Hall of Shreveport, La., lately resigned the care of the church at Greenwood, La., to which he had been preaching half time.

J. C. Owen succeeds C. W. Stumph as secretary of missions in New Mexico, where the "prospects are as bright as the promises of God."

W. A. West, pastor of Herron's Chapel Church, Bemis, is doing the preaching in a revival in one of the churches of St. Petersburg, Fla.

October 4th to 25th First Church, Shreveport, La., M. E. Dodd, pastor, will have a revival in which J. C. Massee of Atlanta, Ga., will do the preaching.

Charles W. Daniel of First Church, Richmond, Va., is to do the preaching in a revival in Vineville Church, Macon, Ga., J. E. Sammons, pastor, April 12th.

March 16 to 30 a revival will be held at Kenova, W. Va., Norris Gilliam, pastor, in which the preaching will be done by C. L. Bowden of Elizabethton.

C. V. Edwards has resigned as pastor of College Avenue Church, Fort Worth, Texas, to become vice president of Baylor Female College, Belton, Texas.

The First Church, Gulfport, Miss., has called as pastor B. Locke Davis of the Baptist Bible Institute, New Orleans, La., and he has accepted, effective June 1st.

Edgar Godbold, executive secretary of the Missouri Executive Board, says "appeals to the churches for designated gifts is Gospel Missionism." Not at all wrong!

Additions to the number of 63 are reported in the revival in Temple Church, Oklahoma City, Okla., C. H. Bell, pastor, in which the preaching is being done by Evangelist C. M. Curb.

The church at Mountain Home, Ark., O. C. Karkalits, pastor, will launch a revival Sunday, April 5th, in which J. R. Harkerson of the First Church, Commerce, Texas, will do the preaching.

E. Frank Boswell, deacon and clerk of the church at Lexington, died Tuesday night, March 17th. He was a good, faithful man. The writer held the funeral service Wednesday afternoon.

W. R. White of Dallas, Texas, secretary of the Executive Board of Texas, is to do the preaching in a re-

vival with First Church, Abilene, Texas, M. A. Jenkins, pastor, April 19th.

J. Carl McCoy of Eastland Church, Nashville, is doing the preaching in a revival at Portland, assisting the pastor, H. T. Whaley. O. E. Bryan of Nashville preached for Eastland Church at both hours last Sunday.

L. R. Scarborough of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, is to hold a revival beginning in March with South Main Church, Houston, Texas, M. M. Wolfe, pastor.

Additions to the number of 127, with 85 for baptism, resulted from the revival recently held in Exchange Avenue Church, Oklahoma City, Okla., Hale Davis, pastor. A. P. Blaylock of Cleburne, Texas, did the preaching.

Although in a recent revival, the First Church, Ada, Okla., had 107 additions, the pastor, C. C. Morris, is planning another for June 21st in which he will do the preaching and B. B. McKinney of Fort Worth, Tex., lead the singing.

The First Church, Elizabethton, enjoyed last week its annual week of sermons. The rich menu included sermons, Monday night, Arthur Fox of Morristown; Tuesday night, J. L. Rosser, Bristol, Va.; Wednesday night, B. P. Roach, missionary from China; Thursday night, C. P. Jones of Greeneville; Friday night, D. Edgar Allen of Kingsport.

### By THE EDITOR

H. B. Cross of Bowling Green supplied for Judson Church, Nashville, on the 15th and was called the 22nd.

J. R. G. White leaves Thomaston, Ala., to accept a call to a church in Tucson, Arizona.

Pastor Alonzo F. Cagle of Third Church, Owensboro, Ky., is in a meeting in West Frankfort, Ill.

Evangelist T. T. Martin is in a meeting with Pastor J. B. Leavell and First Church, Houston, Texas.

Pastor Paul R. Hodge of South Pittsburg is leading his people in a two weeks' evangelistic campaign.

John W. Ham is in a meeting with Pastor Warren L. Stevens of Waterloo, Iowa, with great congregations attending.

On March 14th Miss Sadie Cecil and Mr. William Ollengee of Soddy were married. Their pastor, L. C. Peoples, officiated.

Pastor L. S. Ewton of Grace Church, Nashville, brought in ten additions to their list of subscriptions and the young people are going after others.

J. E. Brown has resigned from the work in Kennett, Mo., and moved to Crystal City Church, Festus, Mo. He is a friend of many years and a former pastor of the editor.

William H. Powell, beloved layman of Pisgah Church, Gibson County, died on the 19th at the age of 79½ years. He had been a member of Pisgah Church for 60 years.

Brother John A. Davis writes from Mountain City that things are starting off well in that field, and asks that we change his address from Fountain City to Mountain City.

W. E. Brittain, pastor of Tabernacle church, Ennis, Texas, died on March 14th after a brief illness. He had served the church for many years, refusing call after call to other fields. He was a brother-in-law of Pastor J. Frank Norris, First Church, Fort Worth.

Rev. J. W. Vesey of Denver, Colo., asks that we change the street number of his paper. We are always delighted to hear from our out-of-state readers.

The Lenoir City News Publishing Co., Layman Virgil L. Adams, manager, has secured the contract to print the minutes of the W. M. U. convention. A speedy and splendid job is predicted.

Dr. B. H. DeMent, a beloved Tennessean, has been quite ill for several weeks, but is now reported on his way to recovery. He is a professor in the Baptist Bible Institute and its former president.

Ben L. Bridges, who was elected Executive Secretary of the Arkansas State Mission Board, has declined to accept the call. He will serve them as acting secretary until a successor to T. D. Brown has been found.

The Baptist Banner of West Virginia carried in the leading position in last week's issue the message which John J. Hurt of Jackson delivered before our State Convention last fall. They know good copy.

John W. Inzer and Mrs. Inzer of Montgomery, Ala., have been spending a brief vacation in Florida. During their absence the pulpit of First Church was supplied by President Harry Clark of Judson College.

At the recent meeting of the Sunday School Board, two former Tennessee pastors were elected to fill unexpired terms on it. They were B. A. Bowers of Gastonia, N. C., and J. Norris Palmer, Mansfield, La.

Prof. C. H. Lipsey, principal of the High School at Brookhaven, Miss., was ordained a deacon on the night of the 18th. His father, Editor P. I. Lipsey of the Baptist Record, was present as was also his mother.

Amy Lee Stockton and Rita Gould of California, "Baptist preacherettes," are in a meeting with Metropolitan Baptist Church of Washington, D. C. They are as pretty and attractive as any other "vaudeville team" one might find.

"The only thing that is undertaken by any one to justify women speaking in the churches is to explain the reasoning (of Paul) away, or to say that the prohibition was to meet a temporary or local condition."—Baptist Record.

Pastor E. F. Estes of West Broadway Church, Louisville, Ky., is in a meeting with Forest Avenue Church, Kansas City, where J. H. Satterfield is pastor. Brother Estes will do the preaching in a meeting with his own church beginning the fifth Sunday.

We have been grieved over the belated report of the death of Mrs. W. B. Sanders of Knoxville, a sister of Pastor J. C. Miles of Lockeland Church, Nashville. She died on the 10th. Our sympathy goes to the bereaved brother and other relatives.

Evangelist James W. Kramer recently closed a great meeting with Forest Avenue Church, Des Moines, Iowa, in which there were 94 professions of faith. From there he went to Marshalltown, Iowa, where there were 54 professions the first week.

"I have come back to Australia with my mind made up on the subject of prohibition. It is not only a success, but a shining success. Statement by Frank A. Russell, LL.B., of Australia after a tour of the United States. Taken from Western Recorder.

We have received from C. M. Myrick of Memphis a booklet containing schedule of work and record blanks for the Star Program of Christianity. This is interesting material for those who wish to keep accurate tab on their devotional and service records. It is published by the Christian Enlistment Ministry, 1154 McLemore Avenue, Memphis.

Pastor Roger L. Clark of Central Church, Martin, is scheduled to be with First Church, Lexington, Ky., in a meeting beginning April 13th.

Pastor N. M. Stigler of Brownsville is with First Church, Frederick, Okla., in a meeting which began Sunday. The meeting at Brownsville closed on the 15th with 64 additions, the pastor doing the preaching. The editor had the joy of supplying for them Sunday.

Great meetings are reported from Brownsville and Paris. At the former place Pastor Stigler did the preaching with some 60 additions. At Paris R. G. Lee of Memphis aided Pastor R. N. Owen. Sixty-nine were added to the church, 46 of them by baptism. Fuller reports are expected.

According to the Maritime Baptist (Kentville, Nova Scotia), Brandon College will be closed at the end of the spring session. This is the Baptist college of Western Canada and its close will be a serious blow to evangelical Christianity. Lack of financial support has caused the move.

Brother J. L. Gregory writes to have their paper changed from Sun Gabriel, Cal., to Route 1, Box 311, Arlington, Cal. He has been in the service of the N., C. & St. L. Railway for more than twenty years, but the slump in business has made it necessary for him to go with others to the retired list.

Hon. L. E. Thomas, deacon of First Church, Shreveport, has been elected general secretary of the Masonic Lodge of Louisiana and will move to New Orleans. On March 9th the deacons and directors of the church gave him a luncheon when resolutions of regret over his going from the church were adopted.

The Vatican mouthpiece, Osservatore Romano, declares in a recent issue that Protestants are sewers of scandal and schism and asserts: "We cannot concede and do not concede what God and reason do not concede—namely, equal rights for error and truth." Thus does the official publication of the Roman Church lay bare its heart and purpose.

Knox County and Ocoee pastors held a joint meeting on Monday at Harrison-Chilhowee Institute. J. N. Bull of Chattanooga spoke at chapel and A. C. Hutson of Knoxville spoke to the joint conferences. A chicken dinner was served the pastors by the Institute and the preachers were entertained during dinner by the Institute orchestra and male quartet.

**To My Brother Pastors: The Baptist Bible Institute still owes \$12,000.00 on note endorsed by the Institute trustees and by New Orleans friends to pay balance on bonds which fell due February 1st. Please help pay this note and relieve these brethren.**—W. W. Hamilton, President, New Orleans.

Brother Luther S. Knisley of Fountain City, Tenn., has completed his work at the Southern Seminary and is ready for work with our churches. He writes that he is anxious to do some evangelistic work or to enter full-time pastoral work. He loves the work for its own sake, so will go anywhere to hold revivals until he is settled in a pastorate. Our churches should put him to work right away.

Watauga Association will meet Friday evening for their fifth Sunday program with Brethren George W. Countryman, Stepp, C. A. Todd, B. F. Siler, D. M. Laws and Judge W. R. Allen on the program over the week end. The meeting is to be held with Caldwell Springs Church on Stoney Creek. A program is to be launched whereby every church in the association will be given a service each month, writes Pastor C. L. Bowden of Elizabethton.

**NASHVILLE PASTORS**

Grace, L. S. Ewton. Dying Testimony of a Great Christian; Farewell Message of a Great Soldier. SS 774, for baptism 1, profession 1.

Judson Memorial, Hight C. Moore. The Church, the Bride of Christ; Oil or Sand, Which? H. B. Cross of Bowling Green, Ky., supplied.

Belmont Heights, R. Kelly White. Sermon by John D. Freeman, When a Fellow Needs a Friend. SS 618, BYPU 164, by letter 5.

Lockeland, J. C. Miles. 1 Tim. 2:1-6; The 73rd Psalm. SS 348, for baptism 1, baptized 1, profession 1.

Radnor, Douglas Hudgins. The Program of Jesus Christ for His Church; Naaman the Leper. SS 124, BGYPU 65.

Tabernacle, Clifton F. Bidges. Resurrection Power in a Revival; Christians Classified. SS 112, BYPU 8.

Calvary, W. H. Vaughan. No Faith; 'Tis I, Be Not Afraid. SS 197, BYPU 45.

Park Ave., E. Floyd Olive. The Problem of Affections; The Prosperity of the Wicked. SS 530, by letter 2.

North Edgefield, O. F. Huckaba. Power for Service; Christ's Witnesses. SS 426, BYPU 113, for baptism 1, baptized 1, by letter 1.

Inglewood, W. Rufus Beckett. Pleading God; Reasonable Sacrifices. SS 186, BYPU 58.

Donelson, G. Green. Betrayal of Christ in the Present Era; Shadows. SS 83, BYPU 25.

Edgefield, W. Henderson Barton. The Prayer of Faith; The Optimism of Jesus. SS 400, BYPU 51, for baptism 2.

Old Hickory, J. W. Roberts. The Mission of the Church; Some Modern Dangers to the Soul. SS 191, BYPU 75, baptized 1.

Third, Bunyan Smith. Happy People; The Broken Heart. SS 214, BYPU 70, by letter 2.

Seventh, Edgar W. Barnett. With, Kept, Brought; Hobab. SS 257, BYPU 65.

**Hurry! Hurry! Hurry and send in the list of new subscriptions from your church. Do not fall below your goal! Keep on keeping on until the goal is reached.**

**CHATTANOOGA PASTORS**

First, J. H. Hughes. These Open Windows; Give Me Thine Heart. SS 1247, by letter 1.

Avondale, D. B. Bowers. Saving the Lord; The Suffering Christ. SS 448.

Woodland Park, Riley Erwin. The Hands of Christ; The Great Judgment. SS 177.

Central, A. T. Allen. Living on Easy Street; The Berean Christians. SS 313, by letter 2.

Northside, R. W. Selman. The Holy Spirit Our Guide; Valley of Dry Bones. SS 377, BYPU 85.

Rossville Tabernacle, Geo. W. McClure. A Great Revival; Easter. SS 396.

Calvary, W. T. McMahan. The First Man; Good News for Sinners. SS 530, BYPU 176, by letter 1, for baptism 3, baptized 5, conversions 12.

East Lake, L. E. Brown. Genesis; Lost Opportunities.

Clifton Hills, A. G. Frost. The Law of Forgiveness; Almost Persuaded. SS 303, BYPU 128.

Chamberlain Ave., A. A. McClanahan, Jr. The Missionary Program of Jesus; An Evil Tongue. SS 386, BYPU 104, for baptism 3.

Tabernacle, J. F. Hinesley. There Is No Difference; The Best Insurance. SS 405, BYPU 160, by letter 3, for baptism 1, baptized 1.

St. Elmo, L. W. Clark. The Price of Victory; Behold the Lamb of God. SS 367, BYPU 198, by letter 5, for baptism 1, baptized 4.

Oakwood, J. A. Maples. The Face of a Man; The Face of an Eagle. SS 107.

Redbank, W. M. Griffitt. The Stewardship of Accumulation; The Achievements of Faith. SS 346, BYPU 89.

Cleveland, Big Spring, Samuel Melton. A Man of God's Delight; Philip Led to Join the Chariot. SS 231, BYPU 90.

Eastdale, J. D. Bethune. Bitter Waters Made Sweet, I. W. Smith; The Spirit-Filled Business Man. SS 217, BYPU 65.

Concord, W. C. Tallant. The Good Part Not to Be Taken Away; All Things Through Christ. SS 125, BYPU 40.

**This week closes the month's campaign for the Baptist and Reflector. Do not let your church fall below her quota in the campaign.**

**MEMPHIS PASTORS**  
Boulevard, J. H. Wright. What Place Does Christ Have in Your Plan? What Place Has the Holy Spirit? SS 386, BYPU 90.  
Speedway Terrace, M. D. Jeffries, supply. SS 427, for baptism 1.  
Temple, J. R. Black. In the Shadow of God's Hand; Taking Jesus Just as He Is. SS 855, BYPU 191, for baptism 3, baptized 8, by letter 2.  
Capleville, J. R. Burk. Worship God Where? Servants. SS 60, BYPU 40, baptized 2.  
Calvary, J. G. Lott. Regeneration; Backsliders. SS 265, BYPU 70, by letter 1.

**MARCH! MARCH! MARCH FOR MORE SUBSCRIPTIONS DURING MARCH. MARCH! MARCH!**

Roman Memorial, J. W. Joyner. The Despondent Man; The End of These Things. SS 104, BYPU 25, for baptism 1.

Merton Ave., S. P. Poag. Dr. H. E. Watters. How to Be Saved. SS 218, BYPU 110, by letter 3, for baptism 4.

Seventh Street, L. B. Golden. The Smyrna and Philadelphia Churches; What If I Should Miss Heaven? SS 378, BYPU 142, by letter 3.

LaBelle, E. P. Baker. Christ's Plan for His Churches; He Went Away. SS 675, BYPU 305, for baptism 2, baptized 2, by letter 1, profession 2.

Lucy, L. E. Brown, supply. A City's Best Assets; Some Perilous Pitfalls. SS 40.

Big Creek, L. E. Brown. A City's Best Assets. SS 38.  
Whitehaven, W. R. Poindexter. Prayer Unanswered; Regeneration. SS 97, BYPU 40.

Bartlett, C. B. Pillow. The Supreme Need of the Hour; Harvest Time. SS 67, BYPU 30.

Fountain City, Central. Leland W. Smith. At Ease in Zion; Samson. SS 441, by letter 3.

Central Ave., E. A. Autry. Lost Motion; Prize Winning. SS 228, BYPU 114, for baptism 1.

Bellevue, Robert G. Lee. The Imperative of a Sigh; Judas Iscariot, the World's Greatest Traitor. SS 1372, BYPU 223, for baptism 5, baptized 8, by letter 10.

Longview Heights, W. V. Walker. They Will Deny Redemption by Blood; For the Time Will Come, etc. SS 66, BYPU 30.

Union Ave., H. P. Hurt. Christ Our Friend; The Greatest Saying. SS 702, BYPU 447, for baptism 1, by letter 6.

**OTHER PASTORS**

Knoxville, Oakwood, C. L. Hammond. The Master's Mission in the World; Profanity Forbidden. SS 311, BYPU 102, for baptism 1, baptized 1.

Rogersville, John R. Chiles. One Christian Helped by Faith of Another. SS 253, for baptism 8, baptized 43.

Kingsport, Calvary, J. L. Trent. One Thing Needful; Neglect. SS 250, BYPU 104, for baptism 1, baptized 6, by letter 1.

Springfield, First, W. R. Pettigrew. Lacking; The Apostolic Message. SS 569, BYPU 136, for baptism 2, baptized 4, by letter 1.

Trinity, C. E. Myrick. God's Plan for Your Life; The Christian Concept of Life. SS 365, BYPU 143, for baptism 3, by letter 2.

**Calm Weather Aport**

One mother who considers the marcel-wave the most fashionable way of dressing the hair, was at work on the job.

Her little eight-year-old girl was crouched on her father's lap, watching her mother. Every once in a while the little fingers would slide over the smooth and glossy pate which is her father's.

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A TRUE HOSPITAL STORY

We were compelled to reduce the amount of free work in February. We gave 61 persons 467 days of free service, which cost us \$1,748.20.

We received only \$62.25 with which to help the poor. A woman in Virginia sent \$25; a woman in New Orleans gave \$21.25; Columbia, S. C., and Evergreen, Ala., sent \$5.00 each; Meridian, Miss., sent \$3.00; and three other gifts of \$1.00 each were received.

We appeal for support of the Program, which helps us pay off our capital debt. We owe now \$497,000, which we are reducing month by month. But we depend upon special gifts to do charity.

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## NEWS BULLETIN

(From page 8.)

Saturday afternoon Arthur Fox will discuss the mountain schools and plans to aid them. C. Collins, W. H. Tubbs and P. R. Quillen will discuss the organization of laymen for more efficient service. Joe Stephens and Glenn Purkey will discuss the Co-operative Program. "Are We Still Missionary?" will be theme talks by Brethren J. M. Walters and W. E. McGregor.

Sunday morning the regular services will be held with a special preacher and in the afternoon Christian Education and the Mountain School Program will be discussed with the faculty and students of Cosby Academy in charge.—J. D. Quinton, Chas. S. Stephens and O. L. Wall, Program Committee.

### SCHOOL OF MISSIONS

Pastor W. Rufus Beckett of Nashville reports that their School of Missions at Inglewood Church, Nashville, was a splendid success in every way. It was held the week of March 1st in connection with the W.M.U. Week of Prayer and resulted in an offering of \$50 for Home Missions.

Mrs. Ernest F. Carroll, president of the local W.M.S., was in charge with Mrs. Clay I. Hudson directing the work. The faculty was composed of Mrs. J. Carl McCoy who taught the adult class; Mrs. Harvey Mullins, who taught the Y.W.A.'s; these two classes using "Home Mission Trails." Miss Jane Henderson taught the G.A.'s, using "Playing Square with Tomorrow," and Mrs. J. L. Wade was in charge of the Sunbeams. Devotional speakers were Misses Ruth Walden, Jane Henderson and Vera Duggan, Mr. Martin McCoy and Pastor Beckett. The average attendance was 67.

### FLORIDA—A HOSPITAL STORY

By Louis J. Bristow, Superintendent

She was a sad-faced woman and bore the marks of poverty. Her husband was a common laborer and had a hard time providing life's necessities for their nine children. Number ten was expected to come soon, and the woman wanted to be in the Baptist Hospital, for she had heard much about the service of our obstetrical department; but she would not be able to pay. Her body was frail, and she did not want to die and leave her little ones. Would we let her come in? There was a wistful appeal in her face and pathos in her voice. Hers was just another of many such cases which long for some of life's comforts and have a desire to give the child a fair start. Mother love was strong and gaunt poverty bitter. So she came.

Inquiry elicited the information that the family was in actual need, and only a single second-hand garment of coarse material had been provided for the babe, and the mother had no gown. But from away down in Ocala, Florida, had come a package some weeks ago before (sent by a woman's society) in which was a complete outfit for a new-born child, including garments, soap, powder and such things, and in it a note saying, "If this is given to a boy, name him 'Ocala'; if to a girl, call her 'Florida'." So "Florida" she is and "Florida" she will be through her life. She is a robust, fine physical specimen and the happy mother is grateful to the Southern Baptist Hospital and to those good women who sent the layette.

Isn't it a fine thing thus to have part in "healing humanity's hurt?"  
New Orleans.

### GRAINGER PUTS ON EVERY-CHURCH MEETINGS

Fifth Sunday Program Goes to Every Church

A great mass meeting to be held at Rutledge on Saturday afternoon will launch the fifth Sunday program of Grainger County Association and on Sunday every church in the association will have services with a spe-

cial speaker. T. J. Carr will preach a mission sermon Saturday. The following list gives the churches and their speakers for Sunday morning:

Church.	Speaker.
Adriel.....	Rev. Chas. Branson
Avondale.....	Rev. Clay Lambdin
Bean Station.....	Rev. J. C. Davis
Beech Grove.....	Mr. D. S. Beeler
Blackwell Branch.....	Rev. A. J. Watkins
Block Springs.....	Rev. Ben Rucker
Blue Springs.....	Mr. Theo. Pratt
Buffalo.....	Rev. George Hinchey
Central Point.....	Rev. Jonas Hodge
Dutch Valley.....	Mr. J. B. Campbell
Elm Springs.....	Mr. A. G. Needham
Head of Richland.....	Mr. C. B. Cabbage
Helton Springs.....	Rev. Isaac Greene
Indian Ridge.....	Mr. Fred Noe
Little Valley.....	Prof. Curtis G. Ruth
Locust Grove.....	Mr. Earl E. Shirley
Mitchell Springs.....	Prof. T. J. Hill
Mt. Eager.....	Rev. G. N. Russell
Mouth of Rich'd.....	Prof. D. S. Hamilton
Narrow Valley.....	Mr. H. A. Branson
New Corinth.....	Rev. A. C. Nicely
New County Line.....	Mr. D. B. Noe
New Prospect.....	Mr. T. G. Odom
Noeton.....	Mrs. Paul Branson
Oakland.....	Rev. J. H. O. Clevenger
Oak Grove.....	Mr. H. M. Coffey
Powder Springs.....	Rev. John Ogan
Puncheon Camp.....	Dr. T. J. Carr
Red House.....	Rev. J. K. Frye
River View.....	Mr. A. C. Samsel
Rocky Summit.....	Prof. Roy Anderson
Rutledge.....	Prof. Roy Anderson
Sunrise.....	Mr. C. C. Brock
Washburn.....	Rev. C. F. Whitson

### FROM A RETIRED VETERAN

One year ago, March 30, I passed my 79th birthday and on the same day celebrated my 60th anniversary of the call to preach. A great gathering of people honored me with their presence and gifts. That afternoon I was taken with an illness which made it necessary for me to undergo a serious operation. I have surrendered the work of the ministry which I have loved so well these sixty years. The good Lord has permitted me to live until my 80th birthday is nearly here and I have asked Him to let me see that day, March 30, 1931.

I am asking the readers of the Baptist and Reflector to help make my 80th birthday a happy occasion by writing me a sweet message of love and also by enclosing a little remembrance present which will be appreciated more than words can express. I am confined to my home, but am happy and strong in "God's amazing grace."

To my brethren in the ministry, let me say, "Stand fast in the faith; quit you like men." "Fight the good fight of faith." God bless and keep you till we meet again. Heaven's blessings abide with the editor and all the officials of our denominational work. To one and all I send this message and last request to be remembered on my 80th birthday. Special love and remembrance to Brethren W. C. Golden and A. J. Holt, my fellow sufferers.

(Note.—No more worthy object of love and remembrance can be found in all the world. Brother Oakley has given his entire life to work among rural churches, hence has laid by nothing for his time of need. The Relief and Annuity Board is aiding him a little now, but generous gifts from his friends will add to his comfort, the comfort of the lonely sick-room. His address is Brush Creek, Tenn.—Editor.)

### AN IMPORTANT MERGER

By Thomas J. Watts, Executive Secretary

The work of the Missouri Baptist Ministers' Aid Society has been merged with the Relief and Annuity Board of the Southern Baptist Convention. This action was in pursuance of an action recommending such merger taken last fall by the Missouri Baptist General Association. Under the terms of this merger the Relief and Annuity Board assumes on April 1, 1931, the task of caring for the aged ministers and the widows and dependent orphans of ministers in Missouri. Heretofore the Baptists of Missouri have co-operated with the Relief and Annuity

Board on the annuity side of its work only. Now there will be complete co-operation.

The agreement provides that the funds formerly held by the Missouri Baptist Ministers' Aid Society, which were legally transferred to the Missouri Baptist Executive Board, amounting to a book value of \$108,475.03 as per the last audit, will pass to the custody of the Relief and Annuity Board and be held by it as trustee, the same to be known as the C. H. Hardin Memorial Fund. The gross income from this fund will be paid back in benefits each year by the Relief and Annuity Board to relief beneficiaries in Missouri. Additional sums will also be paid to these beneficiaries from the Co-operative Program receipts of the Board.

At present those securities which in the judgment of the Relief and Annuity Board are considered to be readily marketable investments will be passed to its custody. A liquidation committee has been appointed on which the Relief Board is represented and the entire fund will be transferred as rapidly as possible.

The passing of the Missouri endowment fund to the Relief and Annuity Board has thus been effected without its diversion from the purpose for which it was created by Governor Hardin and many others, inasmuch as the income will always inure to the benefit of Missouri ministers, widows and orphans, while the principal sum will be held inviolate under a trust agreement by the Relief and Annuity Board for the Executive Board of the Missouri Baptist General Association.

There are invested funds in several other states of the convention which might very properly and advantageously be placed with the Relief Board.

The Tennessee fund amounting to \$10,200 was placed in the custody of the Relief and Annuity Board some years ago, and Tennessee ministers and widows are receiving benefits therefrom.

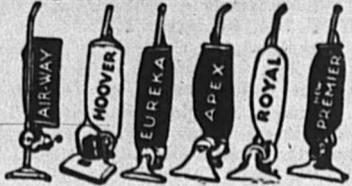
### UNAKA AVENUE GROWING

Our church is one hundred per cent spiritual, led by Pastor E. M. Cox, who is pure gold and who is fighting the devil with no compromise, with the church as a body behind him to the limit. The church is growing rapidly under his splendid leadership. We received seven new members March 15th, and that night the pastor baptized ten. A revival was also started on that day. Pray for its success, that it may be for the glory of God.

Unaka Avenue, along with the other churches of Johnson City, has been greatly blessed through the

great revival held by the Ham-Ramsay party who have just closed a very successful campaign. About two thousand people pledged themselves to the services of the Master during this great meeting.—J. W. King.

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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.

### SERVICE ANNUITY DEPARTMENT

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