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The Way of the World

By FRED W. DeVAULT, Jr.

The social evils of the world are threatening the very pillars upon which it rests. Worldly pleasures are sucking the very life-blood from our present-day civilization. Christianity is being attacked from every side. The church is no longer considered by many as a house of prayer or a sacred sanctuary of God. Sin has ceased to be sinful, even to many who call themselves Christians.

There are far more people in the churches today than at any time in the world's history, yet the big majority of those who profess to be Christians are just idly standing by and watching the old world reel and totter on the rocks of sin, crime, hatred, idolatry, adultery and all kinds of worldly pleasures with apparently no concern about it, and most certainly without any marked degree of reaction against it.

Somewhere in the not far distant past the bars have been let down. Somebody is to blame for the present-day conditions. That somebody is you! That somebody is me! Christianity today is being conducted too much on a "do as you please" and "I'll tickle you and you tickle me" basis. This is being done both from the pulpit and from the pew. Too many texts are being taken this day and time from magazines and newspaper headlines rather than from the Bible. As "Hambone" once said: "Too many sermons are being 'pared while a-sittin' rather than a-kneelin'."

I have heard more sermons in recent years on such subjects as "Jakeleg," "Bunk," and "My Seven Minutes in Eternity" (which is only bunk itself) than I have on "Repentance" or "Regeneration." Things are being tolerated, even smiled upon today, which were frowned upon a generation ago. A century ago—yes, fifty years ago—we had, and enforced, church discipline. Today it is almost unknown. Many people in the churches today live and do very much the same as those on the outside. Yet there are thousands on the outside "looking in"—and what the non-church member sees from looking in on the life and conduct of the church member is having more to do with the growing difficulty of reaching those on the outside than any other one thing.

"We are the only Bible the careless world will read;
We are the sinner's gospel; we are the scoffer's creed;
We are the Lord's last message, given in deed and word;
What if the type is crooked? What if the print is blurred?"

Wealth is one of the great social evils that threatens not only the church, but all modern life. The increase in wealth during the last quarter century has been unprecedented in the history of the world; at the same time we have had the greatest degeneracy in morals, honor, and virtue that has ever been known to man. The luxuries of yesterday are the necessities of today. The average person today is living in more comfort and pleasure than did the greatest of monetary kings a few years ago. The world is ruled by money, not by man. With the increase of wealth and greed for money, men from every walk of life are, through their various businesses, catering to the worldly lusts and pleasures of man and are offering just

such things as appeal to the fleshly appetites and lusts. As a result, regard for crime, murder, idolatry, hatred, character, honesty and virtue is at the lowest level in three centuries.

Under its dominion and power the movies, with all of their rottenness and indecency, have become great factors confronting us in our present-day life. Anybody knows that the standard of the movies is on the lowest plane. Scarcely can a picture be seen that is not filled with drinking, gambling and murder scenes, dozens of almost nude dancing girls and all kind of prurient sex stuff that tends to lower the virtue of the race. Why? Just to catch the crowd; for that is just what the crowd wants and is looking for. And sad to say, almost any pastor in the average town will admit that more of his members can be found at the show than at the prayer service.

A Gift of Love

By L. M. Bratcher, Secretary Home Mission Board of Brazil

Undoubtedly one of the greatest needs of the gospel work in the lands where the Portuguese language is spoken, is good evangelistic literature. While the Portuguese language is rich in some other phases of life and activity, in that which refers to Christian work and development it is very poor. This is especially true as to the literature which we know as devotional. Scarcely anything can be found that is truly inspiring and that calls to a higher life of devotion and activity. Most of the evangelistic work in the countries where the Portuguese language is spoken is rather "new," and it has not been possible up to this time to create a truly Christian literature. The men who could create that literature have been so handicapped by both the lack of funds and the lack of time that really very little has been done.

This general statement applies also in a particular way. For example, the Baptists in Brazil have been so busy about their task of evangelizing the people that there has been neither time nor money for the development of the literature as it should be done. Our publishing house has done wonders. Some of our men have devoted themselves with true devotion to the task, but the little that has been done is nothing in comparison with that which ought to be done. We have a fine lot of training books, and they are performing a remarkable service for the cause, but there is a great need for spiritual and devotional books.

So it is with particular pleasure that we mention the gift of love which has come to us in the last few weeks. We refer to the publication in Portuguese of "The Diamond Shield," whose author is the gifted preacher of the gospel in all of its purity and power, Dr. Samuel Judson Porter, pastor of the First Baptist Church, Washington, D. C.

This gift came to us in a very peculiar and interesting way. The writer of this little appreciation was in the city of Sao Paulo where our fine girls' school is located. The president of the school had invited me to speak to the girls each day during an entire week. As I had already held two

Not only the movies, but the bathing beaches and swimming pools as well are infested with that terrible monster "worldliness" that is having its deadly effect in undermining the character of the human race, and is battering at the very foundation and principles of the churches. Our "Sunday Blue Law" prohibits the operating of the movies on Sunday, yet the bathing beaches, swimming pools and baseball parks are thrown wide open for the entertainment of all who are interested only in worldliness and the pleasures thereof. We used to have the two-piece bathing suits, then came the one-piece suit, and now we are using only a "piece of one." What will be next? I say the same about the beaches and swimming pools that I have said about the dance: "Let men dance with men and women dance with women and the dance will stop." Also have separate swimming pools for boys and separate ones for girls and the pools will lose a lot of patronage.

I recently attended the ordination service of a young man who was pastor of a church located
(Turn to page 4.)

meetings there the task was rather difficult. After a good deal of thought and prayer I decided to use Dr. Porter's book, "The Diamond Shield," as the basis of the work. So each morning, for some thirty minutes, the subject of love, as presented in "The Diamond Shield," was brought to the attention of the two hundred or more girls. And with what glorious results! Believers and unbelievers listened with the most careful attention while the story of love of the Master was being told. At the end of the week a quiet invitation was given to those who desired to accept the love of the Master and twenty girls came forward expressing their desire to do so.

After that experience and after an even more detailed study of "The Diamond Shield," the desire to see the book in the hands of our people became so great that I dared write Dr. Porter, suggesting to him a plan whereby that blessing might be ours. With a true manifestation of the love of which Paul treats and which the author of "The Diamond Shield" presents so beautifully, Dr. Porter accepted the plan, and in just a few days copies of "The Diamond Shield" will go to all parts of this great land, to bless and encourage the lives of our preachers and believers.

The book is being published in Portuguese by the Home Mission Board of the Brazilian Baptist Convention, and through the generosity of Mrs. Herbert Lee Kokernot of San Antonio, Texas, a copy of the book will be given to each Baptist pastor and missionary in Brazil, while the proceeds of the sale of the rest of the first edition will go to a gospel and tract fund of the Home Board. In that way not only will the book be a blessing to its readers, but thousands of tracts and gospels will carry the story of the gospel to those who have not accepted Christ as their Saviour.

"The Diamond Shield," or "O Escudo Diamantino" as it is called in Portuguese, is a real and most valuable contribution to the Baptist work in Brazil. It will be a blessing to our pastors, to our young people, for it is to be a study book in the B.Y.P.U. course, and most probably in the W.M.U. also. A part of the first edition will be printed and prepared in a special way so as to serve for a suitable present for our friends who have not as yet accepted the love of the Master.

Rio de Janeiro, Brazil.

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Editorial

Our young people will be interested in the recent volume from the Sunday School Board which contains the addresses and proceedings of the conference held in Atlanta during the Christmas holidays. The title of the book is "Christ, My Only Necessity," and it sells for fifty cents. Another interesting and worth-while book now on the market is "The Things Not Seen" by R. T. Vann. It sells for \$1.50. See the advertisement of the Sunday School Board elsewhere in this issue.

Mr. Wickersham's Own Words

Let us keep in mind the warning that is contained in the statement of Mr. Wickersham in the famous report of the committee of which he was the head. These words clearly reveal the truth that any change in the Eighteenth Amendment or its enforcement laws would mean the ultimate return of the saloon or its equivalent. Keep them in mind, for they are prophetic. Here is what he said: "The question of alternatives to the existing order gave members of the commission great concern. Some of us, of whom I am one, feared that any of the modifications proposed would inevitably lead to the restoration of the licensed saloon, with all the evils of this institution in the past, and therefore were unwilling to abandon all further efforts to bring about a general observance of the Eighteenth Amendment."

Striking Contrast

Our good friend, James C. Hooker of Washington, D. C., sends us now and then clippings from the press which we enjoy and from which we greatly profit. Recently there came two which raise the subject used for this paragraph. They contained two headlines: "Plighted Troth 66 Years Ago" and "47 Stars Marry While 37 Repent." Here we have the contrast between the type of home and moral life of half a century ago before the advocates of materialistic evolution came into our schools and legislative halls and what has occurred since. Sixty-six years ago Prof. Robert M. Dawson (now 90) and Mrs. Dawson (84) were married. He served under Stonewall Jackson during the Civil War and for years afterward was professor in Virginia Polytechnic Institute. They came out of the "old world" when God was honored by men and the nation. The 47 "stars" are Hollywood moving-picture colony products, the crowning shame of the "modern age." In 1930 there were 47 marriages among the movie actors and actresses and 37 couples secured divorces. What a shame! What a prophecy of the day 25 years from now when the millions of boys and girls now being reared in the movies will have begun to marry one another!

The Lord's Gardiner

Yes, there is such up in Kentucky and he is doing great things for the cultivation of the plants that are growing in the fields. He is W. A. Gardiner, secretary of the Sunday School Department of the State Mission Board. His special care just now is to keep the enemy from sowing down the

state with the tares of heresy. A letter has just gone out from his office calling upon 1,000 churches to teach 25,000 Baptists for one week between now and July 1st presenting to them the fundamental doctrines of our faith. What a wonderful thing it would prove for us if we should turn aside after the convention in Birmingham and for one solid year forget standard schools and standard class manuals, teacher-training courses and such and specialize on the tremendously important thing of teaching our doctrines to the multiplied thousands of Southern Baptists who have been infected with the heresies of Russellism, Seventh-Day Adventists, Unitarians, Modernists, Foursquare-Aimee-Semple-McPherson and all such. Then our people would begin to give once more, for they would have something to propagate. Our own Educational Secretary, W. D. Hudgins, constantly emphasizes doctrinal teaching and could lead out gloriously.

Nonconformists

In the issue of March 19th, Editor L. L. Gwaltney of the Alabama Baptist has some very wise and timely words about the probability that some non-conformists may arise to free us from the shackles of standardization. "Now," he says, "we have the crowd-mind, crowd-established rules, mass production, manufactured ideas and everything in both church and state standardized and cut to pattern. One looks in vain for the power of initiative in any direction." How very true are these words! And the pity of it is that among us Baptists practically all our standards are manufactured by a tiny group. Our churches are told what they have to have in the way of buildings, organizations, leaders, workers, budgets, how to collect their money, what kind of preachers they need, just what literature they should have and more. And we have heard of more than one incident where even a grammar school student with a normal diploma went to a college and seminary graduate pastor and proposed to "help him know how to run his church" by giving him a "study course and examination." No wonder Editor Gwaltney

exclaims: "It may be that a group of non-conformists to present methods will rise up and blaze a new trail before we get anywhere. Who knows? At any rate, in history, all progress and improvement and advancement of men and their institutions have been brought about by non-conformists and we are wondering if their day is done."

A Master Farmer

"You are going to the home of one of the few master farmers in the state," said the lady at the assignment table when she handed the editor the card which contained the names of host and hostess for himself, Mrs. Freeman and their daughter, Georgia May, while we were in Cleveland attending the W.M.U. Convention. "Master farmer"? What is that? The question was answered the morning after we had spent the first night in the home of Walter Wattenbarger and wife. They live four miles from Cleveland on Highway No. 83. Vegetables, poultry, dairy products, meats, bread, feed, sweets, fuel—everything save clothes, electric lights and machinery are produced on the farm. Through the years careful economy, diligent work, business administration, and refusal to indulge extravagant desires have resulted in this middle-aged couple being able to educate their children, accumulate a comfortable little business and win for themselves a place of influence and power throughout the state. As we walked over those fertile fields, some of them reclaimed from gullies and brambles, saw the fat fine stock and poultry, drank from the fresh running water "butted" into all parts of their premises by a hydraulic ram and ate from their loaded board, we could not but wonder why all farmers do not so diversify their production that they will have little need to spend their income for what they may produce at home, thus making of themselves independent and prosperous citizens. The one-crop farmer is doomed to be a slave of the merchant; the master farmer, who diversifies and makes farming a well-organized business, makes himself the friend of everybody and is dependent upon nobody.

Shall We Repeal Our Evolution Bill?

One of the strangest bits of publicity we have read in some months was that from Representative Robert Murray of Huntington as published in the Nashville Banner, March 19th of this year. Mr. Murray has introduced a bill in our assembly looking to the repeal of the Anti-Evolution Law which forbids the teaching, in the tax-supported schools of Tennessee, of any theory which ascribes the origin of man to a brute ancestry, or in other words, that contradicts the Genesis account of the origin of man. We wish to review his arguments, as presented through the Banner, and then add a few comments. (Our quotations from him are given verbatim et literatim as published in the Banner.)

Law and Knowledge

Mr. Murray says: "My first reason (for introducing the law) is based on the fact that the anti-evolution law cannot stop the onward tide of knowledge as it is concerned with evolution, because evolution is not a matter of belief, it is not a dogmatic system which may be believed or disbelieved like a fairy tale, but it is a matter of recorded history. It has only a small role to play in the matter of man's origin, but it has everything to do with the matter of man's advancement. Mankind being a logical and reasonable being evolves from one state to another, from the ox cart to the buggy, from the carriage to the automobile and flying machine."

This statement reveals the average man's conception of what the dogma of evolution is, a conception that has gained currency because of the unfair and often malicious propaganda of the adherents of this scientific cult. Our good representative shows his utter lack of information concerning what evolution is and thus presents a singularly weak argument as his first reason. What are the facts which he evidently does not know?

(1) Evolution is that scientific theory (it is nothing but a theory) which declares that all we see about us in Nature is the result of development brought about by internal, inherent "resident forces"; that if God has anything to do with nature, it is as a sort of distant overseer who started the job, instituted the forces, and left them to complete the task by chance and through experience. (2) Evolution is a dogmatic system. It not only takes for granted things which it has never proved and cannot prove, but it seeks to ram such theories into the brains of innocent children and young people who have never been taught to examine things for themselves, but rather have been led all their lives to accept whatever teachers say as truth. Any system is absolute dogmatism which demands that people accept its tenets without ever giving them a chance to investigate the bases upon which they rest or to study the arguments of those who do not accept them.

(3) To declare that evolution is a matter of recorded history is to reveal one's lack of information concerning what the dogma is. It is not history at all; it is purely and solely the effort of a school of scientists to interpret history as recorded in the fossils of the world. (4) To illustrate evolution by the development of mechanical contrivances is to show how utterly mistaken one is in his ideas about the dogma. If Mr. Murray will show us anywhere in the universe where an ox cart developed of its own accord into a buggy, or a buggy into an automobile, he can prove his point. If he will get the works of Spencer, Le Conte, Dr. Lyman Abbott (Theology of an Evolutionist), Darwin and any others of their class, he will discover that what he thinks to be evolution is a direct and absolute refutation of evolution.

Arthur Brisbane said the other day when he declared that he who can believe that this universe

came into existence by chance and produced what we see and know, can believe anything. Mr. Murray has to be such a believer before he is an evolutionist. We can make a Poland China hog out of a razorback, but the world will give Mr. Murray the fattest fee he ever dreamed of if he will turn a razorback loose in the woods, away from man and produce the Poland China. Likewise, nothing has ever developed in nature without the oversight of man's mind or the direction of the Great Creative Mind.

Evolution Evident

Mr. Murray further declares: "To deny that man evolves is to deny that man advances, and no law should be on the statutes of Tennessee that denies such an outspoken fact." Will he accept our challenge to destroy all our schools, all our churches, and all our literature and then prove that man can develop or progress without these? We challenge him to find anywhere on the earth a people who have "evolved" except as a direct result of the exercise of their powers of mind, of foresight, planning, co-ordination, and the direction by man's mind in the use of the forces of magnetism, chemical attraction and repulsion, adhesion, cohesion, selection, feeding, culture, etc. He cannot do it and none of the dogmatic evolutionists can do it. **Evolution is not evident; only one thing in nature is evident in this line and that is degeneration which operates from the inanimate through to man.**

Benefits of the Law

Mr. Murray's second reason for wanting the repeal of the law is: "It has never benefitted the teaching of evolution. Very few schools give courses on the origin of man, . . . hence those schools that can afford to teach the origin of mankind should be given free and unhampered hand to carry on the work." To this we agree, and that is exactly what the law does. It provides that schools founded for the purpose of teaching religion shall be unhampered. It also provides that schools supported by taxation for the secular education of the youth of the land shall not violate sacred human rights by teaching boys and girls dogmas that contradict in their thinking the tenets of their religions and thus make of them potential agnostics and infidels. Every Christian college in the state, every independent institution of learning is "free to carry on the work." State schools were not founded to teach religion or anything that contradicts our religion.

Misapprehension

Mr. Murray declares that the law is "a misapprehension concerning evolution. It is not a monkey business. It never has taught that man was a monkey or that he ever came from some species of the monkey. It takes cognizance of the monkeys only in so far as they are monkeys and bear a superficial resemblance to mankind. . . ."

Again he shows his lack of information regarding the dogma. **Evolution does teach that man ascended from the same stock that monkeys did.** To be sure some evolutionists reject the idea that the Chimpanzee is a first cousin of present man, but they all teach that the Chimpanzee is the highest point of evolution below man, and that man started from a stock close kin to that form which the Chimpanzee started. He says, further: "To pertaining that evolution teaches mankind as having come from the monkeys is a travesty on the fair name of evolution and an insult to the monkeys as well as an affront to the intelligence to the teachers of science." If evolution ever had a fair name or a fair presentation to the world, it did not come from such advocates as the author of the repeal bill.

Criticism

His fourth reason for repeal is: "The enactment of such a law made Tennessee the blunt of all jokes from the North Pole to the South Pole and the laughing stock of civilized thinkers here and abroad, because we have tried in vain to legislate the beliefs into the minds of men." So has the prohibition law made us the "blunt" of jokes around the world, but just look who cracks the jokes! Will our friend advocate the repeal of the law granting religious freedom because Romanists

and others crack jokes at it? We are quite sure that he made, in the article published in the Banner, more grounds for jokes than the law itself has made.

Fifthly, he says: "Repealing the law so that it will not make bootleggers of teachers of scientific information evolution means to advance to remain static is an insult to the progress of mankind. To evolve from a crude start to a whirlwind finish. Let's all get together and finish the monkey business." We wonder where he secured the idea that man has progressed because of the teaching of evolution. What was our greatest period of development? It was the closing 25 years of the last century and the first ten years of this. **And every man who added to our progress during those days "evolved" before the dogma of evolution was ever taught to the immature minds of American childhood. Since the products of the evolutionary school have grown up and gone into active life, what a debacle! What a sudden slump in morals! What a growth of crime and shame have been ours!**

The other arguments are along the same line as these mentioned herein. They reveal utter lack of knowledge of what evolution is, hence an absolute incapacity on the part of the author of the repeal bill to advocate such a thing in our state. We sincerely trust that his constituency back home will storm his room in Nashville (and at home before he returns) with a demand that he consider their rights and their children by withdrawing this foolish venture of his.

Why Leave the Law Alone?

The Nashville Banner, in its issue of March 16th, carried the following wise editorial on the subject: "Why repeal the anti-evolution law now on the statute books of Tennessee? Isn't there enough infidelity already abroad in the land? Aren't the religious institutions of the republic even now under attack, open or subtle, from every source antagonistic to the faith of the fathers? Why should Tennessee extend aid and comfort to the forces of unrest and adventure which in this post-World War period have been possessed with a passion for destruction that has exposed all the historic landmarks of the nation, political, social and religious, to assault?"

Could it be said in fewer words or in a better way? Overwhelming evidence of the degrading influence of the teaching upon the lives of our people could be presented in support of what the Banner says. We take space for only one illustration. It is from the Forest Hills-Kew Gardens Post, Long Island, N. Y., of which Cameron Shipp is editor, and pulls off of modern education its hypocritical cloak of righteousness and high idealism and lets us see the virus of the terrible canker which it is injecting into life and soul of the youth of the world through the teaching of the dogma of evolution. After giving a list of the atheist organizations in our land and their heads, after revealing their missionary program and their dreams for world conquest, he presents the following dialogue held with the head of American atheists:

How many atheists are there?

"Forty millions," says Mr. Smith. That was startling. (Mr. Smith is the Charles Smith who is under sentence to serve a term in jail in Arkansas.)

"I mean," he explained, "there are at least forty million persons in America who do not believe in God. Many of them go to church. I estimate the number of avowed atheists at one hundred thousand. You see, many atheists are afraid or ashamed to admit it."

And how many belong to your organization?

"About ten thousand."

I asked him what single factor he believes drew more people to atheism, and his reply was, "Evolution." The book most popular with atheists, he said, is Tom Paine's Age of Reason. (Emphasis ours.)

What do you offer to replace religion?

"Not a thing. Nothing is needed. It might be a good idea to replace the churches with playgrounds, parks, community centers, but that is far ahead. First we must destroy the churches. And we will."

These words carry their own truth and their own warning to Tennesseans. Shall we, in the face of the boasting of the leaders of American infidelity and communism; in the face of those whose charter calls for the elimination of chaplains from the federal payroll; the repeal of laws limiting the rights of atheists and enforcing Christian morals; the abolition of oaths in courts and at inaugurations; the removal of "In God We Trust" from our national coins; the outlawing of the issuance of religious proclamations by our President, such as at Thanksgiving; the exclusion of the Bible from our public schools; the destruction of our sacred homes by abolishing our present marriage laws and granting divorce upon request and for any cause; the repeal of anti-evolution, anti-birth control and censorship laws—shall we in the face of these stated purposes of the atheists be led, by one who does not even know what evolution is, to repeal a statute that protects even to a small degree, our children from the one "single factor that does more than anything else to make atheists and infidels"—the teaching of evolution to immature children?

We believe not. We urge our people to forget the ridicule of some professors; forget the scurrilous tirades of Mencken and Darrow and their ilk who hate our God and sneer at our "fool religion" as they call it; forget all else and stand for the protection of our little ones against a materialistic science, the father of Humanism, Mechanistic psychology, agnosticism, atheism, infidelity and bolshevism, by writing or wiring your representatives and senators to submerge this pitiable repeal bill beneath an avalanche of votes and thus to serve notice on the communistic lords of Russia that **America, founded for the right to worship Almighty God and rear children under His divine tutelage, is not afraid to be ridiculed by any man who keeps company with Charles Smith and his band of morality and society murderers.** Get your churches to pass resolutions against repeal and send them to your lawmakers, with copies of the same to our Governor.

OLD STORY RETOLD

It has gone the rounds and has been translated into various dialects, but it is still to the point and intensely interesting. The oldest version from the editor's clipping file goes about like this: A young man had gone into a community to deliver an address against the idea of religion. During the afternoon, preceding the time for the message, he was met by an old German resident and the following conversation occurred:

"Iss you dot young man vot iss to shpeak dis abend alretty?"

"Yes, I am he."

Vell, vot aboutd you shpeak vill?"

"My subject is to be, 'Resolved that I will never believe anything I do not understand.'"

"Ach! So dot iss it? Vell, maybe you shpeak aboutd it, but vat denn? Shoost take von leedle eggssamble. Oudt to mine hoose I haf a leedle field, mine pastoore. Mine horse he go oudt in dot pastoore und eat dot grass, und it coom up hair all hees back over. Mine skeep, he eat dat same grass, und it grow voll on hees back alretty yet. Und, vot you tink? I turn mine geoses oudt in dot pastoore; dey eat dot same grass; und it coom oudt fedders all over hees back? You onderstandt dot? Vot? Vell don't beleef it some more den!"

Do You Know?

That missing a train by a few minutes is all that kept Commander Richard E. Byrd from being a passenger on board the ill-fated English dirigible ZR-2 which exploded and dropped into the Humber River on her maiden voyage?

That Commander Richard E. Byrd suffered a broken leg and a crushed ankle because of college athletics and was retired from the navy in 1914 because of the results of these injuries?

THE WAY OF THE WORLD

(From page 1.)

only ten miles on a hard-surfaced road from the church where he was being ordained, and not one single member from the church of which he is pastor came to see him ordained. Yet it is positively known that no fewer than a half dozen of his members were at a swimming pool and amusement park watching them "duck the nigger," swim, dive and shoot at the target, all right within one and a half miles of where their pastor was being ordained. So long as the average church members take more interest in such things than they do in the church and the Lord's work, Christianity and soul-winning are going to be at a dearth all over the land.

I might add right here that the operators of the above-mentioned amusement park—a total of seven, including one who was only a visitor, recently lost their lives when the explosion of fireworks and a fire destroyed the house in which they were sleeping. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." A former pastor of mine once said (and it was flashed from coast to coast): "If the church members will quit drinking liquor, the bootleggers will go out of business." I cannot wholly agree with that statement, but I do say that if all the church members who drink liquor will quit drinking it and take a definite and united stand against liquor and the liquor traffic, the liquor business will be retarded to a great extent. If the world is ever saved and lifted up from the mire of wickedness into which it has sunk, it will have to come about by the church and the church people.

The home of course is, or should be, a powerful factor for reformation and character-building. But the home it seems has about ceased to be what home should be. In the minds of millions it is no longer a sacred institution; it is only a "parking place" for the family. Half of the time the wife does not know where the husband is, and the other half of the time the husband does not know where the wife is, and neither knows where the children are, if there be any children. Seems, though, that there need be no worry about the "kids," for in the modern, up-to-date home children are rapidly becoming only things of past history. For in this fast age of hurry and pleasure there is no time to devote to the rearing of children.

Out of the modern home has gone the sewing machine, the washing machine, the kitchen stove and the cradle. Into the modern home have come the "get-rich" craze, the various clubs, the "female" cigarette, the dance, bridge, divorce, and even such foolish theories as companionate marriage. Some people who are measured by their own lowered moral sense see no danger or no harm in the above-mentioned things; but if there be no harm in sin, why the sacrifice on the cross to redeem us from sin?

We wonder what is wrong with the world; what is wrong with the churches; and why so many wayward sons and daughters! It is the reaping of the harvest sown and the turning loose of the children around the home. No animal ever has been or ever will be trained by being turned loose. Neither can a child be trained by being turned loose, especially when turned loose in an automobile, around a bridge table, at the movies, in the dance halls, swimming pools or around the carnivals with scanty dress and the familiarities which it fosters. For what they will see and the things that they will learn in a few hours in and around such things will offset and "upset" years of the best of training. If you want them to be of the "world, worldly," just turn them loose. None of these things will ever Christianize them, for there is not a place in Christianity where any of them will fit; they only degrade and demoralize and have brought about the lowest standard of sex morality known to the Christian era.

Then here is a thriving "three-cornered" pest to be reckoned with—the "triangular home"—and this is a fruit propagated largely by the above-mentioned things. By the "triangular home" I mean the home with one husband and two wives, or one wife and two husbands, as the case may be. It is alarming what a vast amount of this is going

on in the world! Yet what is being done to stop it? Divorce, in rapidly increasing numbers, is breaking up countless homes and is eating like a cancer at the very heart of all modern social life.

Crime is rampant all over the land—crime that defies all law and moral codes. At no time has the contempt for law been so great, and at no time has the ruthless use of money played such an important part in the contempt for law and the handing down of justice by the law. The time was when a man's word was as good as his bond. Today a bond does not fully protect or insure safety. Bribery is being ruthlessly practiced all over our land, from the humblest to those highest up. Through the use of money honor can be bought, character is being sold out and justice is being trampled under foot.

The world just now is going through one of the greatest periods of dissatisfaction and unrest that has ever been known. Everybody seems to be trying to "do" the other fellow. All kinds of problems confront. Industrial conflicts are looming up all over the land; capital and labor are at war with each other; unemployment, unrest, jealousy, covetousness and all the combined forces of most of our modern social life are crying to man to disregard honor and disregard God. The fastness of this age and the evils of our present social life are threatening every fabric of modern life, including industry, government, the press, the home, the school and the church.

Many of our schools and colleges, except those religiously controlled, are no longer safe places to send a child. New and dangerously poisonous theories are finding their way into many schools and into much of our literature intended for the purpose of shaking the faith of the reader and the ultimate blotting out of the name of God among men. While our daily newspapers are not guilty of carrying so much of this poisonous stuff, still they are guilty of putting in headlines on their front pages everything that pertains to crime, murder, robbery, suicide, divorce and such stuff as shows up the darkest and worst side of life, and very seldom does anything really worth while find its way to the headlines or to the front page.

Really, most of the worth-while and good traits in a person's life go unnoticed and unobserved and are never brought out until the funeral is being held. Then, as the case usually goes, regardless of what kind of a life he may have lived, he is ushered into glory on the wings of angels. This is a fact too well known to be disputed, and is only a blow to the church and the things it stands for.

I am not laying all of the ills and wickedness of the world at the door of the church; but I do say, and firmly believe, that the greater part of it is brought about by the way a majority of the church members live and the lack on their part of any desire to see wickedness stamped out and the gospel spread among men. Worldliness has laid its cold, slimy hands upon the hearts and lives of millions of church members and has paralyzed their religious activities and laid cold their yearning for the spread of the gospel and the salvation of a lost world. They prefer the vulgar show, the automobile, the card table, the cigarette, the dance, feasting rather than fasting, and all sorts of giddy pleasure to the house of worship. We must get back to the "old-time religion" and revere the teachings of the Ten Commandments and show to the world, through our lives, that there is reality in the religion of our Lord Jesus Christ.

Then, and not until then, will a careless world hear our voices and be, by our lives and good works, constrained to glorify our Father in heaven. Then, and not until then, will a wicked world hear and give heed to the "still small voice" that is calling.

Johnson City, Tenn.

THE CHRISTIAN'S HOPE OF IMMORTALITY

By H. H. Smith

Before me lies a very large old volume containing a compilation from "historians, orators, philosophers, poets, preachers, sages, scientists, and statesmen of all ages on every phase of the future life." After reading these very interesting selections, with their arguments for the credibility of belief in a future existence, this question sug-

gests itself: What are the arguments of the Bible for the immortality of the soul? Perhaps the best answer is: There are none. The Bible does not "argue." That is not the way of the Book in such matters; it has a better way. Men argue for or against belief in the existence of a Supreme Being, but the Bible nowhere undertakes to prove the existence of God. That is taken for granted in the first sentence of the Book: "In the beginning God." Men argue about the origin of evil, the problem of prayer, the mystery of providence. But see how Jesus dealt with such matters. He does not give us any fine-spun definitions of sin and its origin; He simply points it out. "See that prodigal; sin brought him to that. See that demoniac; that is the work of sin." And then they are told that the only remedy for such evils is the One who stands in their midst to restore and forgive. That's enough to know about sin.

And in this wise and practical way the Master dealt with all the problems of life. He entered into no argument about the soul's being immaterial and therefore immortal. Briefly, the Master taught that He was the source of all life, and to be in fellowship with Him, by trustful obedience and consecrated service, is to possess a life that is deathless. "In Him was life; and the life was the light of men." (John 1:4.) "If a man keep my word, he shall never taste of death." (John 8:52.) "He that believeth on the Son hath eternal life." (John 3:36.) To believe on Him is to have the true life, the life of God within the soul, bringing a "richness and fullness of being" which death cannot disturb. This is the Christian's hope of life beyond the grave.

Phillips Brooks was not given to speaking of his religious experience, but one day he "lifted the veil of the most secret orisons of his soul" in conversation with a young preacher and spoke of the peace and joy which an indwelling Christ brought to his life. "I cannot tell you how personal this grows to me," he said. "He is here. He knows me and I know Him. It is no figure of speech. It is the real thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on." To have that experience is to have eternal life in this world and all worlds. "Christ in you, the hope of glory," was Paul's word to the Colossians. Jesus said: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." (John 6:54.) This highly figurative language means that if we live in fellowship with Him here, we shall live forever with Him in glory. This is the Christian's hope of immortality.

SPRING-TIME THANKSGIVING

I cannot write all my many friends, so send this greeting in rhyme.—Mrs. I. G. Murray, Johnson City, Tenn.

Let us give thanks for the spring of the year,
Let us give thanks for its wholesome cheer!
Let us give thanks for the leaves of the trees,
Let us give thanks for the birds and bees!
Let us give thanks for the smell of new cut grass,
Let us give thanks for our garden "sass"!
Let us give thanks for the sunshine and rain,
Let us give thanks for the golden grain!
Let us give thanks for the butterflies and flowers,
Let us give thanks for the busy hours!
Let us give thanks for the dreary days,
Let us give thanks, for they are God's ways!
Let us give thanks for the girls and boys,
Let us give thanks for their smiles and joys!
Let us give thanks for neighbors kind,
Let us give thanks for the ties that bind!
Let us give thanks for our kindred dear,
Let us give thanks when the skies are clear!
Let us give thanks day after day,
Let us give thanks all the way!
Let us give thanks! Let us give thanks!

"For if a young lady has that discretion and modesty, without which all knowledge is little worth, she will never make ostentatious parade of it, because she will rather be intent on acquiring more, than on displaying what she has."—Hannah Moore.

The Prodigal Son

SUNDAY SCHOOL LESSON, APRIL 12, 1931

By O. W. Taylor

Scripture, Luke 15:11-24. Golden Text, Luke 15:10.

Introduction: The time of our parable was after the Sabbath meal in the Pharisee's home (last lesson). The occasion of it was Pharisaic criticism of Jesus, "that this man receiveth sinners, and eateth with them" (verses 1-2). In reply Jesus spoke the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son, which we are to study today.

I. Jesus' Method of Interpretation

When interpreting parables Jesus dealt with the whole picture in all of its prominent features (Matt. 13:18-23; 36-43). He indicated that His interpretation and method are foundational in such matters (Mark 4:13), hence it takes the whole picture in the present parable to express the Master's thought. We must add to our Scripture lesson verses 25-32, which the Lesson Committee omitted. We must find a place for the position, spirit, and action of the father, the younger son, and the elder son.

II. Some Key Words

1. **"Murmured"** (verse 1.) Pharisaic criticism was the occasion of the three parables, of which the Prodigal Son is one. The parable illustrates, therefore, the self-righteous spirit and answers it by contrasting with it the spirit of divine grace. This illustrated answer is the major emphasis of the parable.

2. **"Receiveth Sinners"** (verses 1, 2, 7, 10). This is the note to which the parable is keyed. To change the figure, the roots of the parable stretch back into the Master's attitude toward the sinners, who approached and were received by Him, in contrast to the self-righteous attitude of "the Pharisees and scribes." These were the professedly "just persons" who thought they needed no repentance. All three parables in Luke 15 unfold the theme, "this man receiveth sinners," with increasing emphasis upon the Lord's compassion and welcome, until the climax is reached in His showering the prodigal with kisses and distinction. Our interpretation must be keyed to this contrasted theme.

3. **"Two Sons"** (verse 11). Whether this sonship was by birth or relation or position, is not revealed in the term itself. In Oriental usage it may be either. What is read into it must be gauged by the other terms in the parable, by the context, and by other Scriptures.

III. Suggested Interpretations

All major on the prodigal and his return and reception, but variously hold that he represents:

1. **Sinners Irrespective of Any Connections.** This is the common view, so familiar as to call for no details. But, contrary to Christ's method of interpretation, this view ignores the elder brother as integral in the parable. Or it tries to make him stand for Christians, faithful while the prodigal wanders. But do Christians find fault when Jesus receives penitent sinners?

2. **Backslidden Christians.** But the parable bears on the theme of God's reception of penitent lost sinners, not sinners who are saved by grace and who have wandered (verses 1, 2, 7, 10). Then do Christians object when God welcomes returning backsliders? As we have already seen, our interpretation must not be gauged by the term "sons," but "sons" must itself be gauged by other considerations.

3. **Gentile Sinners in Contrast to Jewish Sinners.** The "people for God's name" among the Gentiles (Acts 15:7) are, by elective grace and redemptive position, the younger son. The Jewish nation is, in position, the elder son (Exo. 4:22). Much can be said in favor of this view, but the present study adopts another view, closely akin to the other, but differing in certain particulars. At the time of our parable, the Jewish-Gentile issue had not arisen and did not for some time afterward. Jesus Him-

self said that his fundamental ministry was to "the lost sheep of the house of Israel" (Matt. 15:24), howbeit this ministry looked to the ultimate salvation of the Gentiles. The issue to which our parable was keyed was "the Pharisees and scribes" versus "publicans and sinners." It seems best to limit at least the main application of the parable to the contrast and theme which give it birth.

4. **Admitted Sinners in Contrast to Self-Righteous Sinners.** This view is adopted in the present study. It has the merit of embodying either the facts or principles of the preceding views and also certain other features in the parable and its context.

(a) The father in the parable is God.

(b) The elder son is the Jewish nation. (1) In national election and position the "son" of God (Ex. 4:22; Hos. 11:1; Matt. 8:12). (2) "All that I have is thine" (verse 31; Rom. 9:4-5). (3) As the elder son, loyal in form and profession, but disloyal in heart (Matt. 15:8). (4) Like him, represented the Master's welcome of sinners, whether those "publicans and sinners" were of their own nationality (verse 2) or "sinners of the Gentiles" (Gal. 2:15; Acts 22:21-22). Pharisaic representatives of the Jewish people are pictured by the elder son. They were self-righteous sinners, admitting no guilt, "the Pharisees and scribes."

(c) The younger son is "the publicans and sinners" in verse 1. (1) Like their fellow-Jews, positionally and electively the sons of God. But also like them, in every other respect, they were not sons of God, and had to be born again to become so (Rom. 9:8; Eph. 2:3). (2) In nature and practice and the estimate of the Pharisees, who put them as lower down than Gentiles, they "went into a far country," etc. (3) Unlike the self-righteous and like the younger son, they admitted their sin, returned to God, and were welcomed by Him (Verse 2; Matt. 21:32).

(d) Probably our parable, in principle if not intention, also anticipates and is prophetic of the coming in of "the sinners of the Gentiles," who were higher in Jewish estimate than publicans.

(e) In this view the Pharisee-publican contrast, which gave rise to our parable is maintained and an interpretation reached in which the principle of God's reception of penitent sinners from any circle is unfolded.

IV. A Matchless Picture (Verses 11-32)

1. **Gracious Administration.** As the Oriental father bestowed upon the younger son his portion of goods, God graciously bestows upon the sinner his portion of life, with its blessings, privileges, powers, and opportunities.

2. **Ill-Conceived Separation.** Like the younger son, sinners have wandered from God "into a far country" and wasted their God-given substance in profligate living. Sin wastes life.

3. **Galling Situation.** As the younger son "began to be in want," sinners awakened to their condition realize the emptiness in sin. But for a while they join themselves to their fellows in sin, trying to make up for their felt want, and going deeper into sin only to find themselves in greater degradation than before. For a Jew to feed swine was the acme of shame. That the prodigal desired to eat the "husks," or pods of the carob tree which were fed to swine, indicates that the only food received from a life of sin is hog-feed.

4. **Revolutionary Consideration.** The prodigal's reflection upon the days of his innocence, his sorrow over his life, and his resolution to return to father's house, illustrates conviction and repentance.

5. **Welcoming Destination.** The prodigal's return to his father illustrates the sinner's return to and trust in God. Such is ever in the deepest spirit of confession and humility. The welcome accorded the prodigal, pictured in rich wealth of Oriental detail, unfolds the fact that God joyously receives penitent sinners. On them are bestowed "the robe of righteousness," the ring of dignity and royalty, "shoes of the gospel of peace," and rich viands are given them to feed the soul. "Oh, taste and see that the Lord is gracious!"

6. **Joyous Celebration.** "They began to be merry," sounds a note already uttered, "joy in the presence of God over one sinner that repenteth." This is a joy that overflows into earth. The reason was that the "son was dead and is alive again; was lost and is found." This again identifies the prodigal as a lost sinner, not simply a backslider.

7. **Selfish Disapprobation.** The elder brother's petulance, his sense of formal loyalty, his lack of love, his inability to appreciate the situation, his remonstrance over the prodigal's reception, and his total lack of any sense of guilt, is the spirit of "the Pharisees and scribes" repeated. In after years these same people "raised sand" when "the door of faith was opened to the Gentiles." And to this day self-righteous people do not like it when a "big to do" is made over returning prodigals.

8. **Discerning Observation.** Jews had no right to complain at God's welcome of sinners, whether Gentiles or publicans considered in the Jewish mind as lower than Gentiles and as not even classified with the Jewish race. To them positionally and electively considered, God had said, "All that I have is thine." It was for them individually to enter into the experience thereof. But others of God's creatures had lost their sense of direction and position and were "afar off" and needed to be brought back (Eph. 2:13). God's jubilation over their return would be measured by the degradation from which they returned. Jesus often cast His speech on the basis of what was assumed or professed to be true and evolved a conclusion contrary to the assumption. The elder son illustrated the **professed status** of "the scribes and Pharisees." And the conclusion that Jesus unfolded in the parable is that an admitted sinner shall be saved instead of a self-righteous one, and that "there is joy in heaven over one sinner that repenteth, more than over ninety and nine (allegedly) just people," who think they need no repentance. One penitent sinner means more to God than ninety-nine self-righteous religionists!

V. An Abiding Lesson

In gospel application the awakening and return of the prodigal brings into play God's commanded missionary program at home and also "unto the uttermost part of the earth" (2 Tim. 2:25-26; Acts 1:8). Hence, saints should be missionary in spirit and practice. Furthermore, since there is such unalloyed compassion and interest in God's heart over the salvation of sinners, surely the heart of the saint should flame with the same. "If one soul from Anworth meet me at God's right hand, My heaven will be two heavens in Immanuel's land."

QUESTIONS.

(1) What was the occasion of the parable of the Prodigal Son? (2) What bearing does Jesus' method of interpreting parables have upon the present parable? (3) What are the key words and their meaning? (4) What four interpretations of the parable are suggested? (5) Which interpretation seems better fitted to meet the requirements in the case? (6) How are these requirements met in this interpretation? (7) Does the parable of the Prodigal Son illustrate the principle of God's reception of sinners everywhere? (8) Give some of the features in the matchless picture which Jesus drew in the parable and give their meaning. (9) What is the very heart of the instruction in this parable? (10) What abiding lesson do we get from this study?

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SHALL WE CONTINUE OUR FOREIGN MISSION BOARD'S WORK?

By T. B. Ray

(Editor's Note.—We are giving this article out of consideration for the Secretary of the Foreign Board and not because we believe in the policy of special designations. Secretary Bryan, in last week's issue of our paper, showed very clearly the fallacies of the effort to have our missionaries supported by designations. Secretary Ray should bear in mind that every agency is suffering, that some state institutions have been closed and others are on the verge of destruction. Designations to one cause will aid in hastening the ruin of others. Our way out is not through appeals for continuous designations for one agency, but through united efforts for Home and Foreign Missions in April.)

The condition of our foreign mission work is so grave that it must have special attention. The Board simply cannot keep up the work abroad upon the amount of money now being provided for it by Southern Baptists.

We come to the denomination now with the most earnest request that it vote at once upon the question whether we shall curtail further the foreign mission enterprise. We have slowed it down on all fields, and have curtailed its activities to such a narrow scope that we cannot contract it more without doing a permanent injury. If help is not given at once, we shall be forced to take extreme measures which will probably cause us to withdraw entirely from some fields and even withdraw some of the missionaries who are out there under the call of God.

We cannot wait even until the Southern Baptist Convention in May for the vote on this question. We are forced by circumstances to ask for this vote now, and to ask for the vote by the only people that can really pass upon it, and pass upon it in the only way that will settle it. The Southern Baptist Convention could pass a resolution on this matter, but the question cannot be answered until the churches speak. It cannot be answered even by the churches by resolution. The only effective answer to this question is the extent in which the churches make provision for the needs of the Board. What the churches do for foreign missions between this time and the Southern Baptist Convention will have the profoundest influence upon what the convention will do.

For ten years the receipts of the Foreign Mission Board have been declining steadily, yes, paralyzingly. We received last year less than half the amount we received ten years ago. We received last year just about the same amount we did in 1919, the year in which the Seventy-Five Million Campaign was launched, and yet we now have 116 more foreign missionaries and 1,400 more native missionaries than we had then, and the work has expanded two or three times in every phase of its activity. Manifestly we cannot go on as the work is now laid out without more money for sustaining it.

We are not building new buildings. We are not enlarging, even though fresh and urgent opportunities clamor to us in all the fields. We are not sending new missionaries, although 127 young people are asking to be sent, and although we have lost 108 missionaries in the last four years. We are not attempting to replace those we have lost. We are not returning now missionaries who are on furlough, unless some church or individual will voluntarily guarantee their salaries (\$800) for one year, and their return traveling expenses (\$400).

We enumerate these facts not to depress or discourage, but to help our people to realize that something must be done, and done now, at once, if we are to save our foreign mission work. We have cut, and cut, and cut our appropriations in a desperate effort to keep our expenditures within our income. We have done our utmost to keep from increasing our debt. We are down now on the level where we shall be forced to increase our debt or destroy some of our thriving work abroad.

We cannot believe our people wish us to crucify any of our wonderful work abroad. We are sure they do not wish us to increase our debt. The Foreign Mission Board is profoundly anxious not to increase its debt. We have for several years been reducing the debt steadily until 1930, when our receipts dropped in that year so disconcertingly.

The debt need not be increased, and the work abroad need not be ruined, if our people will wake up now and do what they are amply able to do. Our greatest anxiety now is not about our debt, but about the current support of the work. We are not only not receiving enough to pay our debt, but not enough to meet our current expenses. Our people can take care of this situation easily if they will give it prompt and faithful attention. The great danger is that they will overlook the necessity of taking immediate action.

The important point to remember now is that the distressing drop in our income last year of \$265,000 below the amount we received the year before, has well-nigh paralyzed us, and has raised heart-sickening questions about the future of our work. It has caused some to wonder whether Southern Baptists will continue to do foreign mission work. It is certainly plain we cannot go on unless Southern Baptists give more to this cause. We must have relief now. If Southern Baptists will give to our Foreign Mission Board \$850,000 between January 1st and April 30th, and then during the remaining months of the year give as much as they did during the corresponding period last year, our work will be saved.

This is the condition, the perilous condition of the Foreign Mission Board. We plead with Southern Baptists to come to our aid immediately. We beg the pastors to present to their churches the immediate need of the Foreign Mission Board. Lay this cause sympathetically before the churches. If the churches want to do so, they certainly can take a special offering for the Foreign Mission Board. If individuals in the churches, hearing of the Board's condition, want to make special gifts to the Board, there is no reason why they should not do so, and they should be encouraged to do so. Let the churches, let the individuals decide on what they want to do. A free-will offering never did any injury to any church. A worth-while free-will offering now for foreign missions will not only save the Foreign Mission Board, but would do the churches a great deal of good.

Personal Reminiscences

By JOHN T. OAKLEY

(On the 30th of March Brother Oakley celebrated his 80th birthday.—Editor.)

About half a century ago I was pastor of Spring Creek Church near Lebanon. One day an Irishman and his Methodist wife presented themselves for membership. They had 22 children and I was shouting happy, for that family promised a big increase. Wishing to hit my friends of other denominations, I asked the brother several questions in which our doctrines were emphasized and concluded by asking if he wished to unite with us because of those things. He replied: "No, it's just because this church is closer than any other; that's all." The crowd roared with laughter and every tire I had was punctured.

When I entered Union University I went fresh from Possum Hollow in Smith County. The people among whom I had grown up were not educated and hence had a language all their own. When I got to the University I was so illiterate that one of the professors agreed to hear my recitations privately. We ate in an old kitchen and one morning I entered late and asked, "Do you want the door shot?" A Brother Corn asked, "What do you want to shoot the door for?" I replied, "Who said anything about shootin' the door?" and there was a big laugh at my expense. It was the first time I knew the difference between shooting a door and shutting one.

One time I preached the introductory sermon before Salem Association. My subject was "The Final Judgment." After the adjournment, Forrest Smith, late of Ft. Worth, Texas, took me aside and said, "Brother Oakley, that was a fine message, but in winding up you spoke of the 'great conflagration'." "What was wrong with that?" I asked. "You should have said 'conflagration'." I saw the point, and it was the last time I ever conflagrated.

I was once assisting Elder Willie Wilks in a meeting in Sumner County. The second Sunday William B. Bate and his wife entered and the pastor whispered to me to do my best, telling me that it was a United States Senator. I preached on the text, "These shall go away into everlasting punishment, but the righteous into life eternal." Upon the invitation Senator Bate leaned forward on the back of a seat. Miss Neppa Head went over and spoke to him. Then we gathered around him for prayer. A year later he returned from Washington, visited his old home church again and told of his conversion that morning, was received for baptism and remained a member until his death.

At old Knob Springs Church in Smith County a revival was on. Brother Ogle was pastor and Brother W. E. Raiks was preaching. I closed a meeting at Rome and went down to be with them. At the close of the day service Brother Ogle was trying to make some announcements and had been shouted down twice by Sister Massey. He turned to Brother Raiks who started off by saying, "Brethren, I believe the Holy Spirit has been here today." Immediately a Brother Allen rose, started forward and asked, "What was that you said?" Everybody was startled, Brother Raiks frightened, but he finally repeated the statement. Brother Allen then shouted, "Believe nothing; I know he is here!" and in five seconds twenty men were shouting.

In the audience that day were Mr. Snoddy, who later invented a hog cholera remedy, Mrs. Alex Young of Watertown, then Miss Mollie Denny, and others. Mr. Snoddy was a sinner. Miss Denny had others started for him and he broke for the door. They followed him and caught him and prayed for him. He died a faithful member of a West Tennessee Baptist church.

During a revival at the Cumberland Presbyterian Church at Commerce, Brother Fulton Patterson was doing the preaching. One night one of the men came to me and asked, "John, don't you want to be a Christian?" That night in 1868 my wandering footsteps started on the road towards the city of gold.

Jolting Questions

Ministers are subjected to all sorts of questions about the Bible. The one that came nearest running me crazy was asked one day by Harrison Bryant. He said, "John, you are a young preacher; I want to ask you a question." Quickly I replied, "Well, let's have it," and he said, "Who was the father of Zebedee's children?" I replied that as I did not have my Bible with me, I could not answer right then. That night I got the Bible and worked on the problem. I found Zebedee and the children, but to save me I couldn't find anything about who was the father of the children. The next day I said to Harrison, "There is some doubt among scholars as to who was the father of Zebedee's children. I am of the opinion that nobody knows—that for some cause God has not seen fit to reveal the name of the father of Zebedee's children." When he removed the scales from my eyes I fell down and still wonder that a youngster could ever have been so slow of comprehension.

When I was in Washington City some thirty years ago attending the Southern Baptist Convention, I spent two whole hours alone in the little building where President Lincoln died. As I looked at the blood spots, his hat and clothing and read the account of his assassination, my mind ran back to the little home in Smith County near Grant. Old man Granville Lindsay came to my father's for breakfast April 16, 1865, and out in front of the kitchen I heard him say, "Capt. Oakley, Lincoln is killed." I can see the effect the news had on father who was a Union man.

On the occasion of this visit to Washington I decided to look up some of my kinfolks. I found in a city directory the names of some Oakleys and set out to find them. In due time I came to a splendid brick home, rang the door bell and a lady answered. "Is Mr. Oakley in?" I asked. "No, he is at his place of business," she replied. "Is Mrs. Oakley in?" I asked. "Yes, this is Mrs. Oakley. What do you want?"

I was dressed up in my Prince Albert suit, but I went up in the air at that question. "What does

who want?" I asked. "What do you want?" she asked again and her voice restored my wits. I explained my business and she said, "I don't know much about my husband's kin. You see him and he can tell you." I made a lunge for the pavement and in a few minutes was back in my hotel with a firm resolution that the Washington Oakleys could go to Guinea.

The greatest introduction I ever had in my life was at Alexandria, Tenn., during the meeting of New Salem Association. The negroes had sent over to ask for a preacher to be sent them for a night service and I was appointed. That night half the house was filled with white folks. The pastor introduced me as follows: "Brederen and Sisters, I am sure glad to have wid us on dis augus' occasion, Rev. Elder John T. Oakley, the great Baptist giant of Tennessee, who will now discose not on the abstruce Christ but on de general technicalities of our blessed Lawd." I never felt as little like a giant in my life as I did when I rose to respond and began by saying, "My friends, I never smelt as little like a giant in my life," and one of the old negro women threw back her head and said, "Bless de Lawd, honey! Jist lissen to dat white man." Rob Roy, editor of the Alexandria Times, was with us and he fell off his seat. I think he dates his conversion from that fall.

During my nineteenth year with Fall Creek Church, I baptized Dr. J. M. Alsup, a Presbyterian minister who also practiced medicine. Previous to this time I had grown bald-headed in spite of the many dollars I had spent in answering patent medicine advertisements. One hot morning in Phillips' drug store at Henderson's Cross Roads, Dr. Alsup accosted me and told me of a new hair restorer he had invented made up of the most potent factors in several other tonics. I agreed to try it out with the understanding that when I had a good roach on my head, I'd write a testimonial. He gave me a two-ounce bottle with instructions to apply it and he'd have a large bottle the next day. I insisted that he apply the first dose and he did so. Within a few minutes my head was covered with flies, yellow-jackets were zooming around me, and I headed for home and the hydrant.

The doctor had used only half of the bottle on my head, so I passed the remainder to my daughter, Lucy Dayton, who had a wonderful suit of hair. Some time later I missed her, and after a search found her in the dark attic hiding from the flies. Dr. Alsup, H. A. and W. P. Phillips who were at the store that morning, and my daughter, to whom I passed the joke, are all gone from earth. What a joy it is to me now that back yonder we pranked and laughed together and made others laugh as they went along the way.

I used to think that I was an expert on showing people how they ought to be baptized. On one occasion a good Methodist lady had joined my church and I was to baptize her at a certain ferry on the Cumberland Siver. When we entered the water, I said, "Well, here is the River Cumberland, here is John the Baptist, and I will show you exactly how John the Baptist baptized in the river Jordan." We went further into the water; I raised my hand, closed my eyes for the ceremony when the woman suddenly broke loose from me, dived head first into the water and disappeared all save her hair. I rescued her about eight feet down the river and again she broke loose and headed for the shore shouting, "Thank God, I have obeyed that command!" I was dazed when I reached the bank. Brother Louis Dias, my father in the ministry, met me and said, "Johnny, you diddled it today." I certainly did, or rather I think the woman did. At any rate, it came near shortening my life.

When the Southern Baptist Convention met in Ft. Worth, Texas, more than a third of a century ago, a great crowd of us went on a special train from Memphis over the Cotton Belt Line. Brethren Grime, Ogle, Gilliam and others of Middle Tennessee were in the crowd. Upon reaching Camden, Arkansas, we were in despair when we were informed that Red River had broken the levee between us and Texarkana and we would be tied up for some time. The special agent of the company

came through and told us we might get out and exercise but not to leave the train too far.

We were still there at ten o'clock, and some one suggested that we have a service. Dr. John L. Johnson of Mississippi consented to preach. We gathered in a grove not far from the depot, some 600 of us, and the service began. Just as the preacher was getting a fair start in his message the whistle blew and the crowd went up in the air. Dr. Johnson tried to hold them long enough for the benediction, but failed and was one of the first to board the train.

We all wore bee-gum hats and dusters in those days, and the sight of us beating it across a ravine and on to the train was comical. Soon we were seated and waited for an hour when the Mr. Adams came in to notify us that he had orders to hold the train there until the next morning.

About 75 of us preachers decided to attend a holiness meeting that was in progress. When the preacher saw so many strangers present he gave up his sermon and called for a "get-acquainted" meeting. One after another rose to tell who he was. When I announced "John T. Oakley, from Smith County, Tennessee," the man at the organ sprang to his feet and shouted, "Bless God, glory hallelujah, I'm from Smith County, too!" A big fat man started running round the pulpit stand yelling, "Sticken in the eye! Sticken in the eye!", others began to shout, the preacher yelled, "The fire is coming down!" and the Baptist crowd decided it was time to go to their train.

The next morning we pulled over thirteen miles of submerged track into Texarkana. The hungry band rushed to the restaurants. I ordered steak and eggs. When the order was served I found that I could not dent the steak, so twisted the gravy out of it, ate that and my eggs, and was nearly finished when Brother J. H. Grime entered and ordered steak. I told him he did not have time to wait for it, but he might have mine if he would pay for it. He agreed to the proposition, and I pulled out for the train. A short time later he came in and said to me, "Oakley, Noah's ox is dead." I told him I had found it out, and he then read me a lecture on the Golden Rule. I ought to have been arrested, and Grime said I ought to have been thrown off the train.

(Editor's Note.—For lack of space we have been compelled to cull only a few of the many interesting and amusing incidents from a long record published serially some years ago in the Smith County paper. The story of Brother Oakley's long, eventful life would make a book worth its weight in gold. If we had \$500 to pay for the initial cost, we should undertake the task before it is too late, for much of that record is bound up in the wonderful brain of our brother to which his great soul still holds on.)

MY LORD'S WAY

By Ernest O. Sellers

The way He may lead I know not,
But my Leader I know is true;
My steps, day by day, He guideth,
In His strength I can dare and do.
He knoweth the way, I know not,
But His love is my joy each day;
My trust is in Him, I follow
In the way of my Lord's Highway.

The days may be dark and cloudy,
Yet the sun of His love doth shine;
The night may be black and fearful,
But I walk with His hand on mine.
Though only a step He shows me,
And the others from me doth hide,
I know that in love He's leading,
And in safety His mercy guides.

I rest in His will and worship,
I rejoice in His strength divine;
With faith in His word most precious,
Not a doubt nor a fear is mine.
I look for His coming daily,
In the clouds with great glory shown;
Then sorrow and sin He'll banish,
Not a grief nor a pain be known.

BELIEVE US

The Foreign Mission Board is in a critical position. The drop in our receipts is gravely endangering the welfare of our splendid work abroad.

We cannot maintain the work on the amount now being given to our Board.

HEAR US

The future of the Foreign Mission Board hangs now in the balances of Southern Baptist generosity. The gifts to Foreign Missions by the time of the Southern Baptist Convention will affect the future of this work to an extent that few realize. We have reached a point where we must either go forward with our work or else contract it in a most hurtful way. We must not go backward. "Speak unto the children of Israel that they go forward."

What a pity it would be to contract further our work abroad! It is really growing wonderfully under the favor of God in spite of our failure to support it adequately. How it would grow if we should do our duty towards it!

HELP US

If it is in your heart and within your ability to render special aid, we beg you to do so now—this spring, before the coming of the Southern Baptist Convention. Our situation is so tense we cannot wait.

Help us! Help us now!

FOREIGN MISSION BOARD
SOUTHERN BAPTIST
CONVENTION
Richmond, Virginia

THE NEWS BULLETIN

RED LETTER DAY AT UNAKA

Unaka Avenue Baptist Church of Johnson City is still growing, both spiritually and numerically. March 29th we had 231 in Sunday school. The pastor preached on "No Night There," and there was one addition for baptism. At three o'clock Brother Cox led 22 young men and women down into the baptistry and buried them with their Lord in baptism. At the evening service the pastor preached on "On the Devil's Toboggan Slide." There was one profession. Immediately after the preaching service, Brother W. C. Patton, pastor of the Southside Baptist Church of Johnson City, using our baptistry, baptized ten converts. March 29th will long be remembered as a red-letter day for the Unaka Avenue Baptist Church of Johnson City.—J. W. King.

GREAT BUILDING FINISHED

The First Baptist Church of Oklahoma City, Dr. T. L. Holcomb, pastor, announces the entering and dedication of its new four-story educational building on April 12th. Dr. I. J. VanNess of the Sunday School Board will be present and speak at the dedicatory service. The cost of the building, including furnishings, will be approximately \$120,000.00. There is separate departmental provision for each year up through the sixteenth. Provision is also made for the young people's department. The adults will continue to meet in the present building which is being rearranged for their use.

The building movement was launched about a year ago, soon after the coming of Dr. Holcomb as pastor. During this time the church has maintained its usual percentage of gifts to denominational causes, a check going to the office of the state secretary each month. More than 800 have united with the church during the seventeen months' pastorate of Dr. Holcomb.

ONE HUNDRED YEARS OLD

First Church, Gainesville, Ga., celebrated during the week of March 29th her 100th anniversary. An interesting program was arranged for the occasion. On the 29th "Decision Day" was observed and many were reconsecrated to the Lord. The night of the 30th was "Association Day" when the churches of the association were honor guests and Pastor Roland Q. Leavell preached on "The Church's Call to a World Task." The 31st was "Other Denominations' Night"; April 1st, "Fraternal and Civic Organization Night"; April 2nd, "Sunday School Night"; and April 3rd, "High School Night." A goal of 800 in Sunday school and an offering of \$1,500 were set for April 5th. The report for 1930 showed all obligations met save \$400 on repairs. Brother Leavell is an able and energetic minister who preaches the old-time gospel with effectiveness and love.

FIFTH SUNDAY MEETING AT PROSPECT

The first quarterly meeting of Carroll County Association was held with Prospect Church, Hollow Rock. It was of the highest type spiritually. Every speaker was present and our congregations increased all the time. We had a good mission offering on Sunday and one of our deacons has become interested in sending the paper to our homes. Another of our deacons is agreed with him and I feel that it will be done.

Brother J. S. Cooper preached Sunday night on "Why I Am a Baptist," and men came 35 miles to hear the message. Others came as far as five miles on foot and in overalls. People forty years old said it was the first Baptist doctrinal sermon they ever heard. I never have seen people as hungry for doctrinal

preaching, for the real Baptist doctrines. Our house was filled in spite of the fact that the other churches held services at the same time. We are working on the paper campaign, and I will bring you a list the first of April.—C. C. Sledd, Pastor.

WORD FROM MOFFATT

Many readers will be interested in the good news that Brother Wm. A. Moffatt, former pastor at Dayton, is improving in health and hopes soon to be able to go back into the pastorate. Some months ago he was compelled to give up his work and seek rest. He has been in Oklahoma for several weeks visiting his sons, Dr. John A. Moffatt of the Department of Anesthesia, University Hospital, Oklahoma City, and Prof. H. P. Moffatt, dairy expert in the A. and M. College, Stillwater. We are glad to learn of his improvement, and trust ere long that he will be back in the harness.

UNION AVENUE, MEMPHIS

The Union Avenue edition of the Memphis All-Church Press of the 27th of March contained a brief sketch of the history of this body. It is interesting in its revelations of growth. The church was constituted in 1902 at a meeting held in a schoolhouse with the late T. T. Thompson in charge and the first name was Lenox Avenue Baptist Church. Previous to the organization a missionary society had been organized with three members in the first meeting. This was in June of 1900, and in October of that year they began a Sunday school on Sunday afternoons, using the schoolhouse which the Methodists used in the mornings. Arnold Mahaffey was the first superintendent.

For several months the church had no regular pastor, but in May, 1903, they called E. W. Reese. He continued with them until his health broke and he was forced to give up. During his ministry a lot was purchased and a small Sunday school building erected and a tent meeting held with H. P. Hurt, the present pastor, doing the preaching. In the spring of 1905 ground was broken on their present site for a building. Succeeding the first pastor were Brethren Bosdill, Watson and Farrow who was succeeded by Pastor Henry P. Hurt who has been with them for many years and who is one of the most dearly beloved pastors in the state or the South. They now number well above the 1,000 mark in membership, have the largest training service department in the state and their Sunday school averages above 700. They have added to their buildings and now own about one-fourth of the block on which their property stands. Their next task is to provide buildings adequate for their wonderful growth.

FINE MEETING AT DICKSON

Clifford A. Owens, a former member of our Home Board evangelistic force, closed a meeting March 25th with the church at Dickson. He has been pastor at Johnstown, Pa., for several years, but prior to going served with churches in Georgia, Florida and North Carolina, in addition to working with the Home Mission Board. Pastor Livingston T. Mays says of the meeting:

"Very much good was done, souls were saved, and the church inspired to nobler endeavor." On the evening of Brother Owens' departure Secretary O. E. Bryan was with the church at which time they gave in a hilarious manner, \$1,000 to be applied to the building debt. "This," says Brother Mays, "was easily done, for Brother Owens had daily urged liberal gifts to this cause and had shown himself unselfish, even refusing to accept any honorarium whatever, save his expense account for the trip.

"The North has demonstrated its hospitality toward Southern preachers in its welcome to Dr. Owens. He has been put on several Pennsylvania boards, and the city of Johnstown has responded to his preaching in a great way. During the first year of his pastorate he was called to make eighty public addresses outside his own church."

We were pleased to have several visits from this good brother and to add his name to our mailing list.

TWENTY-FIFTH ANNIVERSARY

J. F. Wolfenbarger of Knox County celebrated his 25th anniversary as a preacher of the gospel on the 5th. He was born in Lee County, Virginia, in 1869 and moved to Grainger County, Tennessee, when a small boy. He professed faith in Christ at the age of 15 and united with a Baptist church. Soon thereafter he answered the call to preach the gospel of Christ. He had little opportunity for securing an education, hence has had to train himself.

On January 23, 1895, he was married and moved to Knox County. On the first Sunday in April, 1906, he was ordained to the full work of the ministry, Graveston Church having the honor of setting him apart. Since that time he has served in the main with rural churches, having been pastor of 26—7 in Grainger County, 4 in Union, 9 in Knox, 2 in Anderson and 1 in Loudon. He has held revival meetings with 13 other churches, has witnessed 3,269 professions of faith, baptized 2,679 converts, married 126 couples, conducted 486 funerals, and traveled on foot, horseback, in wagon and buggy until the auto made these methods of travel too slow.

During the past thirteen years he has used an automobile, driving more than 4,000 miles without any sort of compensation or remuneration. He says of his labors in the Lord: "I have had many hard roads to travel, but amid it all I have had lots of joy. I have tried to preach nothing but Christ and him crucified. I believe in conviction for sin, repentance toward God and faith in Jesus Christ as the only means of salvation. I believe in the new birth, and baptism the answer of a good conscience toward God. I believe the soul at death goes direct to God to await the resurrection of the body. I believe at the resurrection our bodies will be fashioned like the body of Jesus. I believe in a real heaven and a real hell, and I believe our preachers should impress upon people that they are awfully lost and unless they repent shall perish. I have as great desire to preach the gospel as ever in my weak way of doing it."

We thank God for this, another truly great pastor and sacrificial preacher of the gospel. Upon the labors of such as he has been built what we have of rural Baptist strength. May God raise up others who will be willing to take their places.

REVIVAL IN ERWIN

Pastor Roscoe Smith of First Church, Erwin, sends us a report of the revival meeting which M. F. Ham has been conducting in the city auditorium for some weeks. He says: "My church is giving him 100 per cent co-operation. Other churches and pastors are helping in a pleasing way. The meeting began March 15th and the auditorium, which seats about 1,200, is filled and running over each night. Dr. Ham has the most remarkable endurance I have ever seen. He has been conducting four and five services a day in schools, shops, factories and church houses. He will go to a church house at 6:30, hold a service and get back to the auditorium for another service at 7:15."

CONCORD FIFTH SUNDAY

The building at Barfield was overflowed on the fifth Sunday in spite of the inclement weather and the muddy country roads. A fine program of good things had been prepared by Moderator O. L. Nolen and

his helpers. Barfield Church was organized in 1901 with eight members, of whom only Deacon H. P. Johns remains in the church. C. S. Dillon was with them in the organization, having led them in a tent meeting. A. J. Brandon, former moderator, was present and added his part to the service. The ladies of the community served a bountiful dinner on the grounds. President E. L. Atwood delivered the morning inspirational message, and in the afternoon young people from First Church, Murfreesboro, put on a splendid program.

PORTLAND REVIVAL

Our meeting closed Sunday night. It would be impossible to enumerate all the blessings we have received or to express adequately our appreciation for Brother McCoy. We have experienced a genuine revival and we are profoundly grateful. Brother E. F. Ertner, a fine layman in the Bohemian Baptist Church near Mitchellville led the singing, and he was a great help in every way. There were 17 additions and 22 professions. Nearly all who made professions who have not done so will unite with our church.—H. T. Whaley, Pastor.

HARRISON-CHILHOWEE INSTITUTE, SEYMOUR

At the meeting of the trustees of Harrison-Chilhowee Institute, March 27th, Mr. J. N. Haddox of Knoxville was again chosen chairman of the board of trustees; Mr. B. P. Clark, assistant chairman; and Mr. C. A. Massey, secretary-treasurer. Roy Anderson was re-elected principal for the year 1931-32. Professor Anderson read a detailed report showing the progress of the school.

The past year in many respects has been one of the best, if not the greatest, years in the almost fifty years of the school's history. The total enrollment of the high school exceeds any year in the history of the school, also the enrollment of the ministerial students is the largest in the history of the school. The total enrollment has reached 304 for the year. Twenty-five worthy boys and girls have been turned away during the year; also six young ministers were not able to enter school because of the lack of living quarters and work by which they might meet part of their expenses.

The Bible classes have been the

(Turn to page 13.)

TWO NEW BOOKS

R. T. VANN

The Things Not Seen

\$1.50

In which great truths of the Old Book appear in simplicity and power. Acknowledged as the "Grand Old Man" of Carolina Baptists, Dr. Vann happily blends logical thinking, clear outlining, appropriate illustrating and convincing writing. His choice of texts will at once command the interest of Bible students. The reading of one chapter will compel one to complete the book.

F. H. LEAVELL

Christ, My Only Necessity

FIFTY CENTS

Mr. Leavell, secretary of Baptist Student Work, Baptist Sunday School Board, has had this volume prepared in attractive form. It contains a stenographic report of the speeches given at the Second All-Southern Baptist Student Conference held at Atlanta last fall. The pictures of more than thirty speakers appear. It is timely to have this wonderful material preserved for the benefit of multiplied thousands of students, many of whom have already placed advance orders for the book, which will be highly prized.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., N., Nashville

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.

Dear Young South: I am a girl, ten years old. I am in the fifth grade. I like to go to Sunday school and I stay for church. I belong to the Baptist Church, and I have been a member nearly two years. I enjoy reading the Young South.—Decie Thompson, Delrose.

Dear Young South: I am a little girl eight years old. I am in the third grade. I like to go to Sunday school and stay for church. I have a little sister whose name is Jean. She is 22 months old—Muriel Thompson, Delrose. (We are glad to have Muriel join our band and also to have her sister, Decie.—Editor.)

Dear Young South: I am eleven years old. I go to school and am in the 7-B grade. I like to read the Young South and I enjoy my Sunday school. I go to the Baptist Church. We have been taking the Baptist and Reflector for a long time. I think I know the answers to the questions asked by Helen Weaver. They are...—Eloise Woody, 3902 Park Avenue, Nashville. (Eloise got three of the answers correct. If she will read the other letters on this page, she will find the one she missed.—Editor.)

CORRECT ANSWERS

Dear Young South: I enjoy reading the Young South very much. I am thirteen years old. I will send answers to the questions asked by Mary Helen Weaver in the issue for March 26th:

1. Jesus wept, John 11:35.
2. Longest verse found, Esther 8:9.
3. Long chapter, 119th Psalm.
4. Shortest chapter, 117th Psalm.

—Clyde Henry Carroll, Jamestown. Good for Clyde Henry! He got the correct answer to every question.—Editor.

ANOTHER 100 PER CENT PAPER

Dear Young South: I enjoy reading the Young South page. We have been taking the Baptist and Reflector all of my life. I go to school and haven't missed a day for three years. I am thirteen years old. I go to Sunday school every Sunday and stay for preaching. I belong to the G.A.

Here are the answers to Mary Helen Weaver's questions.—Carmine Jennings, Alexandria, R. 1.

Carmine also sent in a correct list of answers to the questions from Mary Helen.—Editor.

ANOTHER 100 PER CENT

Dear Young South: I enjoy reading the Young South very much. We have been taking the Baptist and Reflector a long time. I am always anxious to get it every week. I am eleven years old, in the sixth grade and always on the honor roll. I also go to Sunday school every Sunday, and I have never missed being on the honor roll. I belong to the R.A.'s.—Billy Atchley, Sevierville.

Billy also sent correct answers to Mary Helen's questions. Now let some one else make a list of questions.—Editor.

MOHAWK GIRL 100 PER CENT

Dear Young South: I am a member of the Fairview Baptist Church. I like to read the Young South page. I am always anxious for the Baptist and Reflector to come. I am thirteen years old and in the eighth grade. We have been taking the Baptist and Reflector for a long time. I like to go to church. I live with my aunt and uncle. My uncle is pastor of the Fairview Baptist

Church.—Sylvia Marshall, Mohawk. (Sylvia answered correctly all the questions.—Editor.)

CLEVELAND LASSIE

Dear Young South: We have been taking the Baptist and Reflector in our home for 30 years. Every time it comes I turn to the Young South page. I am ten years old and in the seventh grade. I have been a member of Friendship Baptist Church for two years.—Rosanne Cate, Cleveland, Tenn. (Rosanne sent in the answers to Mary Helen Weaver's questions. She got them all correct save one, as she will see by reading the other letters. We welcome her to our circle.—Editor.)

WAYFARERS

OTTO turned aside from the dusty highway into a certain leafy path which he well knew led to a spring near the edge of the forest. It was high noon and the welcome shade of overspreading branches was most refreshing. He pulled off his cap and looked about him. Tall trees arose on every hand like lithe giants waiting to wrestle with a storm. Now and then a song bird fitted through the green foliage to some unseen bower, where it might sing its rapturous songs undisturbed.

Coming to an alluring grassy dell where the cool spring murmured its way from beneath huge boulder, he abruptly halted and stood staring at a figure that lay outstretched in the grass. It was a tall man clad in gray flannel from flung-open collar to dusty shoe. A tinge of red glinted from his tousled hair. Flat on his back he lay. His eyes were closed. Otto went a few steps forward and hesitated.

"Yes!" boomed a voice. Otto jumped. "The sky is very blue today." Otto blinked and stood rooted to the spot. Whereupon the man raised on elbow and observed him with twinkling eyes. Something in the look of those youthful eyes reassured Otto at once.

"Is it lunch now in your bundle, my boy?"

"Yes."

Otto glanced at the forgotten package under his arm.

"Which reminds me," spoke the man, "it's lunch time, and with your permission we'll eat together."

Otto considered.

"Yes—that is, —"

The man laughed and jumped to his feet.

"Of course," he said, "I doubt it, myself. Now, I think of it, I'm hungry as a bear. But it's all right, you know. Here's mine, too."

He trode to a nearby tree, beside which Otto now noticed a wicker basket overspread with snowy napkin. Returning with this basket, the stranger sat down upon the grass and bade Otto do likewise. Otto thereupon sat beside him and began to unwrap his package.

"Wait!" exclaimed the man with sudden thought.

Otto paused, wide-eyed.

"Just for the fun of it—suppose we trade. What do you say?"

"Trade?"

"Yes, trade lunches, sight unseen, you know."

Otto reflected. The basket certainly held more than his little package, and he knew himself to be hungry, too. What he would get he could not guess, but he took the chance.

"Yes, I'll trade," he said. "Good!" said the man.

He at once handed over his basket, and Otto gave him the package. They looked at each other, and the man laughed.

"Now," he spoke, "let's see what we get."

Opening the package, he stared at its contents.

"Goat's cheese!" he ejaculated. "Pink me! When have I seen goat's cheese? And good it looks! My fork!"

He reached to the basket. "Would you mind now if I have my fork?"

Without waiting for answer he lifted the napkin and Otto gazed upon his newly acquired luncheon—venison, caviar shrimp salad, buttered rolls, rich pastries, fruit, all in abundance, and a bottle of wine.

And while he yet gazed the man tasted his cheese.

"Ah! Excellent!" he exclaimed, with great relish.

Otto set out his things and finding another fork tasted the salad, blinked, looked at the man and laid the dish aside.

He tasted the venison, blinked again, looked at the man and laid the dish aside.

He tasted the caviar, blinked again, looked at the man and laid the dish aside.

"What? Don't you like them?" the man questioned.

"No," said Otto. He lifted the bottle and handed it to his companion.

"I don't like wine, either," he grumbled.

Whereupon he resorted to buttered rolls and some of the pastries and fruit.

"Well, well, spoke the stranger, suppressing a smile, "that's too bad," and went on eating his cheese.

Now as they ate the man talked on in high spirits of his wanderings and many adventures, and asked Otto many a cheery question, to which he received glum answers and now and then a grunt.

"What's the matter?" he asked presently. "Are you so dissatisfied with your bargain?"

"It's the worst I ever made," declared Otto.

At this the man laughed outright. Otto looked glummer than ever.

"What's your name, my boy?"

"Otto."

The man rubbed his chin. "And where are you going?"

"To Kronberg to see the Prince."

"The Prince?"

"Yes, he's to be there today."

"Oh, he is! How is that?"

"The Earl is having a meeting or reception or something. I don't know what. But they say the Prince is coming."

"Well! And what time is this to be?"

"Three o'clock."

The man pulled out his watch. "It's one-thirty now. How far is it?"

"About four miles."

The man considered. "I believe I'll go with you and take a peep at him, too. Come!"

They arose and went to the spring and drank.

"You may keep the basket," the stranger said cheerily. It may help to even us up."

Coming soon to the road, they encountered a hay wagon piled high and wide with fragrant hay, and with the driver's permission climbed a-top the load to ride. And so seated high and comfortably upon this load of hay they proceeded toward the town.

When they reached the outskirts Otto pointed suddenly to a cottage at the end of the winding lane.

"That's my Cousin Nick's," he said. "We're going in together."

Hailing the driver, who brought the wagon to a halt, he descended, and with a wave of farewell ran swiftly down the lane.

"Like as not," spoke another, shifting weary feet. "You never know what he's going to do."

"It's four o'clock now," spoke another glancing at his watch.

"Why didn't he come with the others?" queried the first man.

"I don't know. Somebody said—"

The speaker paused abruptly as the crowd drew back. Forth from the inn strode a group of men in court attire. With braid and button and sword agleam they set out briskly toward the castle. Suddenly one of them halted.

"Why, Otto, my boy!" he greeted, extending his hand. "Glad to see you again so soon!"

Otto shook his hand, too dumbfounded to answer, and the man swung away with the others.

"It's the Prince!" some one exclaimed.

"The Prince!" others echoed. "The Prince! The Prince! Long live the Prince!" shouted the crowd.

And now Otto found himself besieged with questions. He related his adventure of the day. Whereupon he at once became famous and was thereafter known on every hand as the boy who had lunch with the Prince.—J. C. Jamison, in Southwestern Episcopalian.



Miriam Padgett: "Something is preying on Red's mind."

Mary Davis: "Oh, never mind; it will die of starvation."

"Honey, I'm knee-deep in love with you."

"All right; I'll put you on my wading list."—Ohio State Sun Dial.

"Did you see much poverty in Europe?"

"Yes, indeed. A good deal. In fact, I brought some back with me."

Mr. Carr: "What is the Fifteenth Amendment?"

"Red" Wilson: "I pass."

Mr. Carr: "You're mistaken; you flunk."

"I hear Jones, the sea captain, is in hard luck. He married a girl and she ran away from him."

"Yes, he took her for a mate, but she was a skipper."

Slipping

Employer: "Miss Pounder, you have spelled 'lubricant' with a 'k'—that's wrong."

Stenographer: "Have I? I'm sorry, but lubricant is so easy to slip up on."

Feels Like It

"Hear they got a new dentist here," remarked Pete, the cow-puncher, on a visit to Bad Man's Gulch. "How do you get along with him?"

"Well," drawled Mat, the miner, "he turned the air drill into me, but I escaped before the fool could tamp in the dynamite."

Two for One

"I believe," said the cheery philosopher, "that for every single thing you give away twofold comes back to you."

"That's my experience," agreed Whifflebaum. "Last March I gave away my daughter, and she and her husband came back in July."

Fishy

The family was seated at the table with a guest who was a business acquaintance of dad's, all ready to enjoy the meal, when the five-year-old son blurted out: "Why, mother, this is roast beef!"

"Yes," answered the mother, "what of it?"

"Well, pop said this morning that he was going to bring that fish home for dinner tonight."

EDUCATIONAL DEPARTMENT

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

FIELD WORKERS

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

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

**SUNDAY SCHOOL ATTENDANCE,
MARCH 29, 1931**

Memphis, Bellevue	1318
Chattanooga, First	1264
Nashville, First	1229
Knoxville, First	1002
Memphis, Temple	846
Nashville, Grace	799
Memphis, Union Ave.	705
Johnson City, Central	699
Maryville	668
Memphis, LaBelle	653
West Jackson	651
Nashville, Eastland	616
Nashville, Belmont Heights	613
Etowah, First	600
Union City	551
Nashville, North Edgefield	530
Chattanooga, Highland Park	524
Nashville, Judson Memorial	510
Nashville, Park Ave.	466
Chattanooga, Calvary	454
Cleveland, First	454
Fountain City, Central	443
Chattanooga, Avondale	438
Memphis, Speedway Terrace	437
Chattanooga, Tabernacle	414
Paris	402
Chattanooga, Ridgedale	402
Knoxville, Euclid Ave.	388
Chattanooga, Northside	388
Chattanooga, Rossville	383
Tabernacle	383
Nashville, Edgefield	382
Humboldt	370
St. Elmo	359
Memphis, Boulevard	346
Chattanooga, Chamberlain Ave.	346
Nashville, Lockeland	341
Knoxville, Lincoln Park	339
Memphis, Trinity	326
Trenton	321
Chattanooga, Oak Grove	312
Chattanooga, Central	310
Knoxville, Oakwood	307

**WEST TENNESSEE SUNDAY
SCHOOL CONVENTION,
HALLS, APRIL 13-15**

Monday Night

B. F. Jarrell, president.
7:30—Song and praise conducted by Frank T. Hodgson, Memphis.
7:45—Devotions, "Enlarging My Conception of Christ," H. A. West, Gleason.
8:00—Say It and Mean It, welcome address, O. W. Taylor; response by H. J. Huey.
8:15—Sermon, "Magnifying the Present-Day Opportunities," C. O. Simpson; alternate, Mark Ferges.
9:00—Announcement and assignment of homes.

Tuesday Morning

8:00—Conference, all together, Church Administration, W. D. Hudgins.
9:00—Devotions, "Enlarging My Prayer Life," N. M. Stigler, Brownsville.
9:30—Business session.
9:45—Keynote address, Jesse Daniels, Jackson.
10:00—Departmental conferences:
1. Cradle Roll, Mrs. C. T. Rutherford, Memphis.
2. Beginners, Mrs. F. S. Middleton, Memphis.
3. Primary, Mrs. Forest Cole, Memphis.
4. Junior, Mrs. O. O. Green, Ripley.
5. Intermediate, Miss Alice Biby, Nashville.
6. Young People and Adults, J. R. Black, Memphis.
7. Administration, Jesse Daniels, Jackson.
11:00—General session; song by convention.
11:10—The Standard as a Program, W. D. Hudgins, Tullahoma.

11:30—"Enlarging the Place of Thy Tent," Lynn Claybrook, Bolivar.
12:10—Announcements and adjournment; lunch, good fellowship.

Tuesday Afternoon

1:30—Devotions, "Enlarging the Storehouse," H. G. Lindsey, Covington.
1:50—Open discussion, "Lengthening the Cords" (fifteen minutes):
1. Survey of Tennessee, T. L. Thompson, Jackson.
2. The Associational Organization, A. M. Nicholson, Orinda.
3. Extension Work, W. D. Hudgins, Tullahoma.
2:35—Departmental conferences, same as before.
3:25—Address, "Strengthening the Ropes," W. M. Wood, Martin.

Tuesday Evening

7:30—Devotions, "Enlarging My Missionary Spirit," R. N. Owens, Paris.
8:00—Pageant by Halls Church, Miss Zella Mai Collie, director.
8:30—Special address, D. N. Livingston, Chattanooga.
9:15—Announcements.

Wednesday Morning

8:00—General conference D. V. B. S.
9:00—Devotions, "Enlarging My Faith," G. T. Mayo, Dresden.
9:30—Business session.
10:00—Departmental conferences, same as before.
11:00—General session, song or special music.
11:05—Pointed talks, "Strengthen" (ten minutes):
1. Our Teaching Force, J. A. Moore, Brownsville.
2. Our Teaching Material, Miss Zella Mai Collie.
3. Our Teaching Results, Mr. Basden of LaBelle, Memphis.
11:35—Address, "Strengthen the Home Base," Dr. O. E. Bryan, Nashville.

Wednesday Afternoon

1:30—Devotions, "Enlarging Our Field of Service," J. G. Hughes, Union City.
1:50—Short business session.
2:10—"Break Out in Judea and Samaria," J. D. Freeman, Nashville.
2:40—"Break Out in the Worldwide Program," Dr. R. G. Lee, Memphis.
3:10—Summing Up and Carrying Home with us; final adjournment.

B. Y. P. U. NOTES

Miss Roxie reports a fine training school this week at Maryville where she and Swan Haworth were last week.

Rev. W. L. Smith of Memphis reports a good class in the B.Y.P.U. and sends a list of names for awards. Brother Smith is always on the job.

March was the biggest month in B.Y.P.U. work that we have ever had in the state. We sent out 560 diplomas and 1,083 seals, making a total of 1,643 awards.

West Jackson Church has closed a great school with a large number having studied Stewardship and other courses for which awards have been issued. Mr. Frey gives a fine report of this school.

Plans have been made for the county-wide B. Y. P. U. training school for Jefferson County. Mr. U. W. Malcolm is in charge and writes asking for the services of Swan Haworth in this school which will be put on next week.

THE REGIONAL CONVENTIONS

The next definite thing to which our young people are driving is the four regional conventions, meeting as follows: No. 1, Mt. Olivet Church on May 30th; No. 2, Athens, June 2nd; No. 3, Shop Springs, June 4th; and No. 4, Brownsville, June 16th. Let every B.Y.P.U. worker get ready for these great gatherings and help to make them what they should be.

**BAPTIST AND REFLECTOR
CAMPAIGN**

Don't let the campaign for the paper stop just because the month is up. Numbers are still reporting from their churches and we trust that we will not let up until we reach our goal. The agitation is educational in its influence, and we believe that it should be kept up all through the year. We urge the election of some one in each church to see that this paper is promoted as an educational agency all the year through.

UNIONS A-1 FOR YEAR OF 1930

Juniors—"Hustler," "Busy Bees," "Lillian Hurt," "George Baird," Union Avenue, Memphis; Shelby Avenue, Nashville.
Intermediates—"Edna Earl," Collierville; "Cheer Leaders," Union Avenue, Memphis; "Jenkins," First, Union City.
Seniors—"H. J. Huey," "D. L. Sturgis," First, Bolivar; "Carey Thompson," West Jackson; "Progressive," LaBelle, Memphis; "Peppy Partners," Union Avenue, Memphis; "John L. Hill," First, Nashville; Philadelphia; "Frederick Ward," First, Union City.

CARROLL UNION ORGANIZED

Fred W. Walker sends a report of the organization of the associational union in Carroll County which was perfected on the 22nd of March, at a meeting held in McKenzie. One hundred and twenty-five people were present representing several churches. "Standardization Because He Loves Us" was the theme of the discussions. Miss Ruth Holmes of Trezevant and Prof. C. V. Cooper of Hollow Rock were elected captains of the two groups. Brother Walker says: "A great work is expected of this new association, and it has a wonderful field. We are hoping with the prayers and co-operation of the older people to accomplish something. Mr. Jesse Daniels was with us."

TRENTON AND GIBSON

"I am sorry that, due to the illness and death of my father-in-law, I have not been able to send the names for study course awards. I do hope that I have not seriously inconvenienced you, but I know how annoying it is when people are late with their reports.

"Gibson County Associational B.Y.P.U. met at Gibson Sunday afternoon, and it was an inspiration to all who attended. We have never had such a large crowd before; the house was packed and many were standing around the walls. We got only one banner, the senior, but we are expecting to carry off all of them in October when it meets with us. Anyway, I believe we ought to have an auditor. I believe that is customary when you are defeated."
—Mrs. Dew.

SWAN HAWORTH HONORED

"We are very grateful to you for sending Swan to be with us in our B.Y.P.U. training school. I did not know he was such a fine fellow. All our folks were very much impressed with his work, and we kept him busy. He helped us divide one of our junior unions so one of them is named the Haworth union. Our juniors are sure working. I think this was our best training school. This is the fourth year and each year seems better than the last.

"We are late sending in the names for our seals, but would like to have them this week if possible. We had one class of juniors in the afternoon and another at night so some of them were in both classes. The adults

had just finished a week studying the Manual, so some of them receive two awards."
—Mrs. J. W. Watts.

WORTHY WORK

Miss Leona M. Harris, who has recently moved from Chattanooga to the country south of Cleveland, is doing some splendid work in the little church out there. She finds things discouraging, but feels called of God to help in that struggling church instead of driving to town where the work is more interesting but where she is needed less. I glory in her ambition and willingness to serve where she is needed. We have asked the Board to send her some free literature, and she is working like a Trojan with a large bunch of young people trying to get them interested in the B.Y.P.U. She reports a large number of young people unsaved, and this is a challenge to some good preacher to go out there and hold a revival and help her to win these lost boys and girls to Christ. We have made this suggestion and if she plans for the meeting we will be calling on some one to do a great task.

LAYMEN'S NOTES

Rev. E. W. Roach sends in a splendid list of names having studied Stewardship under his direction and states that he is to teach this book to the entire church right away.

We have had splendid response to the work of the laymen the past month. A large number of classes in stewardship have been reported, and we sent out more than 350 awards for stewardship courses.

Mr. W. H. Pangle orders 20 copies of the stewardship book for a class at Mt. Zion Church, Nolachucky Association. Nolachucky, under the efficient leadership of Mr. C. S. Stephens, is doing a lot of fine work along this line.

Mr. T. H. Haynes, district secretary of the Baptist Brotherhood, will come to us for a series of inspirational lectures April 13 to 19. We earnestly request all members to keep this week clear for the church. Mr. Haynes is a forceful speaker and our church needs his messages. Talk to your friends, pray to God, plan to be present at every service.—Bulletin, First Church, Greeneville.

GRAINGER COUNTY LAYMEN

I am sending you a list of those who took the study course in Stewardship at Richland during the week of March 23-27. We had a fine class with great interest and good attendance. You may send the diplomas or certificates to me. You will note that I had a large class.—W. I. Daniel.

BEULAH TRAINING SCHOOL

"Am sending a list of names for the training school held at Beulah last week. Twenty-four enrolled in the class, nineteen took the examination and I think the other five will take it later on. We had an average attendance of 39, including visitors.

"The books I ordered Monday were for a school at Chinquapin Grove, but there was a death in the community Monday, so we have postponed the school until the last of the month. This promises to be a good school; about 30 young people came out Monday night."
—M. E. Hall.

DICKSON BANQUET

It was our pleasure to attend the Dickson Brotherhood banquet March 31st. Wife and I drove to Murfreesboro for the Pastors' Conference and after that drove to Dickson through the rain to be with the men there that night. They had about 30 present and a splendid dinner prepared by the women of the church. Good fellowship, interesting experiences, and fitting talks and a general good time were enjoyed by us all.

It was our lot to speak to the men that night on some things that men can do for the church and for the kingdom. Altogether the affair

was a very happy one and we enjoyed every minute of it, although we had to drive all the way back to Tullahoma that night and it raining right down. No accident happened and we turned in a little after one A.M. no worse for the trip but happier because we tried to lend a helping hand in the effort of the good men of Dickson to line up in the greatest program on earth. That church has grown wonderfully during the last year. They now have a magnificent building and the church has added a large number to its membership of recent months. Only four men of the 30 that night were members of the church one year ago. That shows what can be done if we only give men a chance.

OUR COUNTRY PREACHERS

No set of men in all the state deserve our sympathy and aid like the ministers who serve our country

churches on meager salaries and with but little chance for improvement. Last year we arranged two schools for these good men and made it possible for them to attend these schools for a full month. This year we have planned three schools instead of the two. There will be every possible convenience planned for these good men. The best talent that can be found has been engaged for the faculty and the books will be furnished by the Sunday School Board and by our own Board free to all who attend. There will be no cost to the men themselves, except getting to and from the schools and to furnish their own linen for the beds and toilet. Free books, tuition, room and board will be given to all who attend and comply with the simple requirements mentioned in the leaflets now being sent out.

The school at Union University will begin on June 1st and close on June

29th. Those who have been secured for this faculty are Dr. A. E. Tibbs, New Orleans; Dr. W. H. Knight, Seminary Hill, Texas; Dr. C. B. Williams, Jackson, Bible teacher; Dr. J. W. Jent, Jackson, Rural Church Work; Dr. I. N. Penick, Jackson; and in addition there will be special messages during the month by the greatest men that we have in the South.

The Tennessee College School will begin on June 15th and close on July 10th. Those already committed to this faculty are Dr. E. L. Atwood, Dr. Carter Helm Jones, Murfreesboro; A. E. Tibbs for ten hours' work; Dr. W. H. Knight for ten hours' work; Dr. I. N. Penick for ten hours' work; Dr. O. L. Hailey, Dr. J. D. Freeman, Dr. H. A. Todd of Athens and others will have part besides the same special speakers who will attend the entire schedule of schools.

Carson and Newman will begin on June 22 and close July 17. Among

those who will have work on this faculty we mention as follows: Dr. J. T. Warren, Jefferson City; Dr. A. E. Cate, Jefferson City; Dr. A. F. Mahan, Etowah; Dr. W. H. Knight, Seminary Hill, Texas; Dr. I. N. Penick, Jackson; Dr. H. A. Todd, Athens, and a great number of those who will speak as in the other schools.

A Challenge to Our Laymen: We challenge our laymen to pay the expenses of these preachers who attend the Preacher Schools and thus make an everlasting investment for themselves.

YEARS OF EFFORT SAVED

Proper training will bring business success and save you years of effort. Write for information. Edmondson School of Business, Chattanooga, Tenn.

Campaign News

The campaign for subscriptions has not stopped; it has just begun. New ones are coming in right along and several pastors have written that they will need more time. Mr. Hudgins suggests that we press it right on until associations begin to meet and then lay a new plan upon the hearts of our people. We heartily agree with him, so "Make April Round-Up Month" is our new slogan.

Pastor L. C. Peoples of Soddy sent in a list last week and is working for his total quota.

Pastor L. S. Sedberry of Gallatin has gone the Bolivar Church "one better." Bledsoe's quota was 40. The Gallatin Church has already sent us 45 and the pastor says others are coming in. What a flood of joy we should have had if every association in the state had done that! And practically every association has one church that could have raised the quota for the entire county.

Pastors of Concord Association pledged themselves on the 29th of March to seek to raise the required number to put their association over the top. That's good news.

Brother W. N. Selby of Cookeville asks for sample copies and is going to seek for subscriptions from some of his rural churches.

Seventh Church, Nashville, has gone over the top with her quota, Brother L. S. Underwood reported last Saturday. With a quota of 25, the committee went over the top, and they are not finished.

Seventh Church, Nashville, Edgar W. Barnett, pastor, has gone over the top. Their quota was 25, and they have brought in 27.

Brother W. R. Hill of Lenoir City sent us in 16 new subscriptions Monday. He secured these in his rounds as he does some missionary work while waiting for another pastorate to open.

Pastor O. W. Taylor of Halls sent us in nine subscriptions from his field last week.

Remember, the campaign has not stopped. Do these things for us:

1. Elect some one who will really and truly be interested and let him or her be the standing committee of the church to look after the paper.
2. Send us his or her name at the earliest possible date.
3. Let the pastor support this worker all the year and he will become a vital asset to the church, the paper and the entire denomination. No one can wield a greater influence for good than a consecrated librarian who will work all the year at one job—that of securing subscriptions to the paper.

Tabernacle Church, Nashville, Clifton Bridges, pastor, has doubled its quota in the subscription campaign.

Inglewood Church, Nashville, now has 45 subscribers to the paper. They have gone beyond their quota in spite of the large list already in the church. W. Rufus Beckett is their alert pastor.

If any one who has subscribed for the paper during the campaign wishes the set of books ad-

vertised on the back page of this issue, he may do so by sending the \$1.25 extra if he subscribed for a year and \$1.35 extra if he subscribed for six months.

Apportionment by Associations

Association	Quota	No. Sent In
1. Beech River	30	3
2. Beulah	50	5
3. Big Emory	60	8
4. Big Hatchie	50	26
5. Bledsoe	40	42
6. Campbell County	25	
7. Carroll County	40	
8. Chilhowee	100	12
9. Clinton	35	1
10. Concord	60	16
11. Crockett	25	3
12. Cumberland	60	14
13. Cumberland Gap	20	
14. Duck River	100	29
15. Dyer	50	14
16. East Tennessee	30	
17. Enon	5	
18. Fayette County	10	1
19. Gibson	100	47
20. Giles	25	3
21. Grainger	25	
22. Hardeman	20	45
23. Hiwassee	5	
24. Holston	150	28
25. Holston Valley	25	
26. Indian Creek	10	
27. Jefferson County	60	
28. Judson	5	
29. Knox County	350	9
30. Lawrence County	30	
31. Madison County	150	3
32. Maury County	35	
33. McMinn County	100	10
34. McNairy County	10	2
35. Midland	5	
36. Mulberry Gap	10	
37. Nashville	300	132
38. New River	10	1
39. New Salem	35	
40. Nolachucky	100	3
41. Northern	5	8
42. Ocoee	325	83
43. Polk County	25	1
44. Providence	30	
45. Riverside	20	5
46. Robertson County	60	
47. Salem	60	
48. Sevier	35	22
49. Shelby County	350	29
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	3
56. Tennessee Valley	15	28
57. Union	5	1
58. Unity	3	
59. Walnut Grove	2	
60. Watauga	50	
61. Weakley County	25	14
62. Western District	35	3
63. West Union	2	
64. William Carey	40	4
65. Wilson County	50	28
66. Wiseman	3	
Total	3600	689
67. Out of State		12

If the record above is not correct up to April 3rd, 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!

FRANK JONES DIES

Mr. Frank Jones, brother of Drs. Carter Helm of Murfreesboro and Ashby of St. Louis, died suddenly on the 5th while downtown in New York City where he has lived for several years. He was a prominent attorney of that city. Dr. Ashby Jones of St. Louis went immediately to accompany the remains to Richmond, Va., where they were buried on the 6th. Owing to an engagement for a revival, Dr. Carter Helm Jones of Murfreesboro could not attend the funeral, but went to Valdosta, Ga., upon the urgent request of his preacher brother, and began a revival meeting.

PASTOR'S WIFE DIES

On the morning of the 2nd death came to the home of Brother T. M. Boyd of Bruceton and took away his wife who has been ill for the past thirteen years as a result of paralysis which struck her in 1918 when she was doing Red Cross work. She was Miss Sarah Jane Patterson of Denson's Landing and was married to Brother Boyd 35 years ago. She was a noble Christian woman and patiently served her Lord until the end. Brother Boyd is postmaster at Bruceton and pastor of some nearby rural churches. Our sympathy goes out to him and their children.

FORTY-TWO YEARS A PASTOR

Some years ago, while visiting friends near Culpepper, Va., the editor had the pleasure of meeting Pastor E. W. Winfree of the Culpepper Church. During the years since we have known of his work through occasional mention in the Virginia paper and through contacts at conventions. We therefore learned of his death with great sorrow. He had reached the ripe age of 72 and had served the Culpepper Church for 42 years. His rich ministry will long be remembered by the people of that wonderfully beautiful region wherein Baptist preachers were once jailed "for preaching the gospel of the Son of God." How times have changed since then! When this beloved friend of God was honored in his death, all Culpepper bowed their heads. Press dispatches indicate that he suffered a stroke of paralysis while preaching Sunday, March 22nd, and died a short time afterwards.

It is interesting to note developments in the field of radio and machinery. From England came recently reports of a test on a short wave, low voltage radio which proved the worth of a new device which utilizes an antennae only an inch or so long and operates by means of mirrors. One can carry the entire broadcasting outfit in his pocket and set it up almost anywhere. Likewise the receiving set is small and compact. In automobiles the newest invention is an inner tube valve worked out by Frank H. Watson of Jonesboro, Ark., brother of C. M. Watson of Huntingdon, Tenn. It eliminates the rigid valve stem of the present inner tube and puts in its place a rubber stem with no metal to it save the valve, valve core and cap. When the tire goes flat the stem is drawn inside the tire, thus preventing rents in the tube and making removal from the rim easier.

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.

YEAR BOOKS

Miss Kathleen Mallory is very anxious to have sample of society year books for exhibition at the Southern Baptist Convention. If your organization has one, either home-made or printed, please mail one to Miss Mallory, 1111 Comer Building, Birmingham, Ala.

NEW OFFICERS FOR 1931

Vice president for Middle Tennessee, Mrs. E. L. Atwood, Murfreesboro; young people's leader, West Tennessee, Mrs. Dave Thomas, Jackson; Margaret Fund trustee, Miss Laura Powers, Knoxville; personal service chairman, Mrs. R. S. Brown, Jackson.

On the Executive Board the new members elected were: Mrs. J. J. Beene, Chattanooga; Mrs. W. R. Rigel, Johnson City; Mrs. S. F. Miller, Clinton; Miss Nannie Murray, Newport; Mrs. Dillard Massa, Cookeville; Miss Rachel VanCleve, Murfreesboro; Mrs. John Stovall, Humboldt; Mrs. W. I. Shannon, Nashville; and Mrs. J. H. Cole, Nashville.

SUGGESTED LEAFLETS

Supplement to W.M.S. program for April—"They That Turn Many to Righteousness."

Come Unto Me, 2 cents; My Word Shall Not Return—Void, 2 cents; Opportunity through Industry to Win Men, 3 cents; Personal Evangelism, 2 cents; Preaching the Good News Where It Is News, 3 cents; Tarry Not (poem), 2 cents; The Soul of Evangelism, 3 cents; The Message of the Cross (pageant—may be given with 7 characters; more effective with 11 others for tableau; all women), 10 cents.

Order the above, sending remittance to cover, from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

WHEN YOU COME IN MAY TO BIRMINGHAM

The honor of extending the invitation to the forty-third annual meeting of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, in Birmingham, May 12-13, has been conferred upon me. I do hereby present to you a most cordial invitation to the Magic City of the South.

In boasting of the easy accessibility of reaching or departing from our city, because of its nine trunk lines and two others which carry passengers for accommodation, I was reminded by our hospitality chairman that these trunk lines did not mean that you have to bring your trunks. I replied that I thought there ought to be plenty of "grips" upon your arrival, with a hospitality, a welcoming and an automobile committee.

In case you do not desire to make the trip via terra firma, we have a Federal and Municipal Aviation Field, with a few just "plane" landing fields. If this mode of travel is not pleasing to you, we have barges coming up the Warrior River to Birmingham, with motor trucks and one of those accommodation trains to bring shipments into the city.

If you are driving you will come most of the way (in our state) over paved roads. The Bankhead Highway, the Bee-Line Highway and U. S. Highway No. 11 pass through our city, and of course all state roads lead to Birmingham.

If you are coming on one of those trunk lines, you have your choice of two stations for your advent into our city. If you prefer the L. & N. or the A., B. and C., you will arrive at the L. & N. station which was Birmingham's first Union Station,

near which you will note extensive work in connection with the elevating of many railway tracks. If you come via the other lines, you will alight at our handsome Terminal Station. There are 102 passenger trains arriving and departing from our city every day. We have excellent street-car service and a plentiful supply of taxis.

There are 39 hotels to accommodate you and hundreds of homes have offered to rent rooms for your abode while here. We have 500 restaurants, cafes and eating-houses, where delicious Southern cooking is served.

We are looking forward to your coming with enthusiastic anticipation. Our slogan in the preparations is: "Laborers together with God—that He might have the pre-eminence."—Mrs. Charles A. Hassler, W.M.U. Publicity Chairman.

LETTER FROM CHINA

Dear Miss Northington: My thanks are again due you and the women of Tennessee for your kindness in sending me the Good Housekeeping for another year. I appreciate this breath of the homeland which comes every month.

Our hospital did the best year's work last year that we have ever had, I believe, both in the number of patients treated and in the number saved. There were 708 in-patients treated; 55 of these expressed themselves as definitely accepting Christ as their Saviour. Nearly all the patients listened willingly; only one or two were opposed to hearing the gospel, but there were 55 the evangelists felt sure were really saved. We are thankful for this number.

Dr. and Mrs. Yocum of the Pingtu Hospital go on furlough next month, and Dr. Bryan has agreed to look after that hospital during his absence. We shall need your prayers for physical strength for this extra work and for wisdom and understanding in working under new conditions with new helpers. The Pingtu Hospital has a car which we can use to come and go. With this means of travel, Dr. Bryan hopes to keep both hospitals going, having native doctors to help.

Our schools and Goodwill Center are opening this week, and prospects are good for a full enrollment. Our Goodwill Center is at our city church. We have a kindergarten and day school there. Once a week we hold evangelistic meetings there for the mothers of students.

This spring we hope to have a Bible class for women Christians living in the city, and we hope once or twice a week to have a class for all Christian women who want to learn to read. In the morning and afternoon the Bible women, with two of us missionaries, go into the homes of the students. I have been going in the afternoon. I feel the need of your prayers, for this is new work to me, and I don't know much about it, but I do enjoy getting out with the people and trying to lead them to the Light.—Frances A. Bryan, Shangtung Province, Hwanghsien, China.

QUARTERLY MEETING OF THE NOLACHUCKY W.M.U.

A most interesting meeting of the Nolachucky W.M.U. was held in Montvue Baptist Church, Morristown, March 26th, with the superintendent, Mrs. J. B. Carter, presiding.

The subject for the day was "Laborers Together with God." After a devotional by Mrs. Estil Harmon, using as her topic "God's Fellow Workers," Mrs. Fred Wolfe, Mrs. W. E. McGregor, Mrs. Annie Haun and Miss Kittie Wright gave some

of their impressions of the W.M.U. convention at Cleveland. Mr. Will Paxton sang a solo, "My Father Knows," at this time.

We were privileged to have the moderator of our association, Mr. Charles S. Stephens, make us a most helpful address on "Are We True Laborers, and Are We Informed Laborers?" At the close of his address Rev. W. E. McGregor offered special prayer for Mr. Stephens, who is sick in Florida, and for others who are sick in this association.

We had the pleasure of having Mrs. J. R. Johnson, superintendent of Jefferson County Association, with us. At this time she made an excellent talk on "Individual Responsibility."

Mrs. C. B. Frazier led the devotions for the afternoon session, using "Spiritual Gifts" as her subject, after which Miss Justine Moody gave her impression of the young people's banquet at Cleveland.

The superintendent called attention to the fact that Nolachucky was 100 per cent in reporting last year, and had again won the banner for the same. This is the only association in the state that has that honor.

After a short business session the house adjourned. Thus closed a most enjoyable and profitable day. The Montvue ladies had prepared a bountiful lunch which was served in the basement of the church.—Kittie Wright, Secretary.

EAST TENNESSEE W.M.U.

The East Tennessee Associational W.M.U. held its quarterly meeting, March 21st, with the Allen's Grove Baptist Church. As the church holds its services in the chapel of Cosby Academy, the meeting was held in the school. Mrs. T. R. Woodson, the zealous superintendent of this association, had prepared a splendid program for the meeting. The students of Cosby Academy assisted greatly with the program, furnishing music, also presenting a playlet on tithing.

Splendid reports were made by the chairmen of personal service, mission study, stewardship and young people's work, showing an increase of interest in these phases of our work.

Just before the lunch hour Rev. James Clark gave a helpful address on "Individual Responsibility." In the afternoon echoes from the Cleveland convention were heard. These were given by Mrs. J. R. Graham and Mrs. J. A. Susong. Both reports were sparkling and challenging.

The meeting was well attended in spite of the fact that it was a very rainy day. Several churches were represented.

The entire meeting was characterized with a forward looking enthusiasm, which promised the enlisting of more churches in W.M.U. work and also helping the churches now organized to become more efficient.

OUR STEWARDSHIP

Sources of Our Stewardship

We New Testament Christians are the property of God not only by the right of creation, but also by right of accomplished redemption. The redemptive work of Jesus Christ has made us peculiarly God's own. "Ye are bought with a price." "Ye are not your own." Jesus indicates the proper incentive for all our life in his question, "Wist ye not that I must be about my Father's business?" Unless we, the redeemed children of God, are with all our life and all our facilities and all our possessions about our Father's business, our life is being mislived. We must be able to join our voice in Jesus' statement, "My Father worketh even until now, and I work."

God's Great World Scheme

The world has no other purpose or excuse for existence except to be the scene for the carrying out of God's great plan of grace. The world stands and continues because "God would have all men to be saved and come unto the knowledge of the truth." Our life is misapplied and misdirected unless we find and occupy our definite place in this world scheme of our Lord. The filling of

this place is the real purpose of our life. We are to work out our own salvation with fear and trembling and then we are to yield ourselves as instruments of God for the salvation of others and the building of God's kingdom. No independence of God is possible. As servants of Jesus Christ we have a commission of ministration just as did our Lord, who said, "The Son of man came not to be ministered unto but to minister." Unless this complete and general stewardship of all our life is recognized, our life is bound to be aimless. We must yield ourselves as instruments in order that God's object may be fulfilled: "They shall come from the east and west, north and south, and shall sit down in the kingdom of God."

The Motive

The motive of consecrated stewardship service is not compulsion but love. Our love of God and the consequent love of our fellowmen is kindled at the fires of God's love for man. Jesus gave up his life for his friends. We are the beneficiaries of his glorious work of salvation. He has won us and bought us at a tremendous price. Our love for him must now lay claim to our complete life. Thus stewardship can never be self-calculating. Jesus said of himself, "I came to do the will of my Father and to finish his work." We have no other purpose in life but to do the will of our Father and to finish the work which according to his divine guidance we are called upon to do. There is not a single phase of life in which we are not constrained to ask of our Redeemer, "What wouldst Thou have me to do?" Our rule of life must be, "Whatever he saith unto you, do it."—American Lutheran.

THANK YOU FROM JAPAN

Dear Miss Northington: I do wish to thank you and the Tennessee W.M.U. for Good Housekeeping. We all enjoy it. Especially is it a joy to mama. She is shut in the home more than the rest of us, and, too, it helps her in planning the meals for the family. She is the homemaker for the five of us. Miss Baker and Miss Watkins live with us. Life is full and interesting these days. The boys are turning to Christ.—Maggie Lee Bouldin.

NOTES FROM FOUR CONTINENTS

By J. H. Rushbrooke

Indian Christian Women and Russian Sufferers

From a lady missionary in India I have received a letter containing the following:

"We have a small group of women in our Telegu Baptist Church here, who for four years have been putting aside a hand-grip of rice when cooking. The first day of each month the rice is collected and sold to our Boys' Boarding School. Last year in the annual meeting the women were disposing of their rice fund, when it was suggested and unanimously voted to send ten rupees to our Baptist brethren in Russia who are enduring suffering for Christ's sake. . . . The contribution is not large, but it is only one of others they made with their rice collection; and it means that our Indian women are thinking of others and are praying for Russia and the persecuted Christians there. To me the fact that the suggestion came not from me, but from the women makes the gift the more fragrant."

Unpretentious but Effective Work

A report which has come to me concerns the work in Dutch Guiana, where year by year, with not very much to encourage him, the Rev. J. M. Blufand carries on the activities of the Paramaribo Baptist Church. He tells of an increase of six members during the year and of a faithful work done in prison visitation and Bible distribution among the miscellaneous and multi-lingual population of the city. A large mission school with 467 pupils is an important branch of the work. Mr. Bluf-

pand finds himself exposed to the same difficulties that confront workers in more populous regions, so that he writes:

"Sports and games so fill the hearts that all places of worship are more or less neglected, even on the day of the Lord. This enforces the need of open-air meetings where larger numbers may hear the gospel."

South American Baptist Advance

Another document, on which I laid hands after Mr. Bluffpand's, was a periodical entitled "Letters Home" giving "occasional missionary correspondence" from North Brazil, and my eye immediately caught a paragraph headed "Ten Years in Alagoas." The following is an arresting statement:

"In 1920 we found five churches, one of which was dissolved in 1924. Of these only two had places of worship. The First Church of Maceio has a beautiful building, with a seating capacity of eight hundred. It is strategically situated in the center of the city where seven streets meet. This church will entertain the next meeting of the (Brazilian) National Baptist Convention. Some of our other churches have handsome buildings. The Baptist property in the state today is valued at 170,000 milreis, or about \$20,000. Work has been established in several places where persecution was severest."

"There was nothing being done for education in 1920. At the insistence of the believers we started a parochial school in connection with the Maceio Church in 1921. In 1924 we rented a splendid property adjoining the mission residence. This was a step of faith, as we had no appropriation from the Board for that purpose. God always honors those who trust Him. That year He provided the rent. We began praying for this property, and the Lord gave it to us this year. It was made possible by the generous gift of the White family of Cadiz, Kentucky, in memory of their parents, who were devout Baptists. The school is now called Collegio Baptista Alagano (White Memorial). Hundreds of children have passed through its classes. The aim of the school is to evangelize and help train young men and women for the Lord's service. Already two of our graduates are doing splendid work as pastors, two others are teaching in our school, another conducts a parochial school in connection with one of the churches, and seven others are taking further studies in our college at Recife. This year we have 128 matriculated, and, of these, 56 are either believers or children of believers."

Honor for Mr. A. H. King

Mr. A. H. King of South Africa is one of the vice presidents of the Baptist World Alliance. He is well known in Britain and also in Canada and the United States and was present in 1928 at the World Congress in Toronto. His many friends will note with pleasure that Mr. King has been elected vice president of the Baptist Union of South Africa, which involves the succession to the presidency next year, and they will congratulate him upon this recognition in his own country.

New Members of the Baptist World Alliance

The "China Baptist Alliance," of which Dr. T. C. Bau is honorary secretary and Dr. Herman C. E. Liu, chairman of the executive, and which includes four-fifths of the Baptists in China, is now in full membership of the Baptist World Alliance.

The Bengal Baptist Union, of which the Rev. A. L. Sircar is secretary, has also been accepted into the membership of the World Alliance. It is the first native union in India to be directly affiliated.

NEWS BULLETIN

(From page 8.)

largest in the school. Professor Hall, teacher, has been very thorough in his work and has accomplished much, as you may see from the number of

awards given, some of which we list here: "Studies in the New Testament," 66; "Winning to Christ," 36; "Seven Laws of Teaching," 27; "Gospel Doctrines," 28; "Studies in the Old Testament," 73; "Pupil Life," 36; "Building a County Sunday School," 27; Convention Normal diplomas, 15. A total of 457 in all the courses offered.

It is hoped by the board to add some industrial features next year to aid boys and girls in paying expenses. They also are hoping that by the aid of Sunday school classes, churches or individuals that small cottages will be erected to furnish the ministerial students and their families living quarters for the next term.

The term closes May 1st with nineteen graduates, this being the largest graduating class in the history of the school. Plans are under way for a great opening this fall which will be the fiftieth session of the school. An increased enrollment is expected, due to the fact that students are now making reservations for the fall term. —Roy Anderson.

A PREACHER'S WIDOW IN DISTRESS

By Thomas J. Watts, Secretary Relief and Annuity Board

The writer received a letter from Mrs. — which is typical of hundreds of letters received from widows in Texas and many other states.

This dear widow says, referring to her late husband: "He left us nothing with which to face this old world, except his precious Bible which was so dear to his heart, and the memory of a life well spent. He never failed when the denomination called for help. Though our gifts were small and sometimes we failed to give, God being my witness, I know he promised when he had no idea where it was coming from. He never let a church collection fail, and now we hardly know which way to turn, no home to which we can go, no money with which to pay debts that are left, I have failed thus far to even pay his funeral expenses which are far past due. I have no mother or father, sister or brother to whom I can go, and it seems impossible to get help from any source. I have boys, it is true, but should I take them from school? More than half of their time they would be idle, so that would do no good. If some one could loan us some money and I could get the boys through high school, but no, no one wants to do that, so what am I to do but trust the Lord and make the best of things."

Surely, surely, this widow has a just claim upon the denomination to which her husband gave his service. Certainly she does well to trust the Lord and make the best of things, and she should believe, as undoubtedly she does, that the Lord will provide, but is not this a challenge to our Baptist people? Does not the Lord provide for widows such as this one through the generosity of his people? Are they not the ravens by whom the Lord will send her food? He fed his people Israel with manna from heaven when there was no other source of supply, but are not the barns and larders of many of our people full and shall those who have the means lose an opportunity like this of supplying a widow's need?

(Note.—It is this class of our people who deserve our sympathetic help. We are indeed grateful that all the Co-operative Program funds designated for this Board minus overhead expenses, are used for relief work. Give more to the Program and help such widows!—Editor.)

GIBSON COUNTY B.Y.P.U. NOTES

The Gibson County B.Y.P.U. Association held its semi-annual meeting with Gibson Church, March 29, 1931. A good crowd was present and a good program arranged.

Group 4 of the association met with Eldad Church on the 22nd of March. District Leader Norton Bass of Gibson presided and a fine program was carried out. Those making

\$15,000.00 FOR COUPONS

BY OCTOBER 15, 1931



For the Tennessee Baptist Orphans' Home to be used to finish and furnish the NEW HOSPITAL and pay some old debts now pressing the Institution.

THIS IS NOT A REQUEST FOR CASH BUT FOR 3,000,000 OCTAGON COUPONS

The makers of Octagon Soap Products offer to pay into the treasury of the Orphanage \$15,000.00 cash in exchange for 3,000,000 coupons. They also offer a bonus of \$400.00 provided this number of coupons be gathered and sent in by October 15, 1931.

We must take advantage of this generous offer. Baptist co-operation is needed and called for. We demonstrated in the whirlwind campaign for coupons in November and December, 1930, collecting 806,500, that we can work together. In this larger effort we must work together. Begin at once. Do not fail us. Baptists have never failed to help our fatherless and motherless children.

Our sick children must have the HOSPITAL. We have the roof on, the doors and windows are in. However, we had to stop work on this building for lack of funds. Gather the coupons as rapidly as possible and send in what you have the first of each month, and on the receipt of the first million coupons \$5,000.00 will be paid us so work can be resumed. Let's make the monthly number sent in no less than 500,000.

ON TO VICTORY,

BAPTIST HOSTS OF TENNESSEE!

Yours for the Orphans, W. J. STEWART, Superintendent.

talks were J. L. Mals of Gibson, Miss Sara Bond Duffey of Humboldt, Miss Connie Bass of Eldad, Mrs. Graves of Medina and Miss Beatrice Williams of Humboldt. A duet was rendered by members of Medina Church. A roll call of churches was held and reports were given. Two new unions had been organized since our last meeting, those at Antioch and Fruitland. The attendance was about the best we have ever had. —Reporter.

WOMEN DEBATERS OF UNION LEAVE WITH DR. WATTERS ON TOUR

Dr. H. E. Watters, president of Union University, accompanied by four picked members of the women's debating class, left March 26th for an extended tour of northern and central colleges where they will participate in oratorical engagements. Those making the trip with Dr. Watters are Misses Mattie Malone, Elizabeth Hamlin, Hazel Ellis, and Lucille Parker.

The teams will debate on three questions, optionally chosen by their opponents. They are: "Resolved, That Nations Should Adopt a Policy of Free Trade," "The State Medical Question," and "Compensation Unemployment Insurance." They will take either side of either question.

Itinerary of the teams is: Thursday, Shurtliff College, Alton, Ill.; Friday, Bradley College, Peoria, Ill.; Saturday, Iowa State Teachers' College, Ames, Iowa; Monday, Cornell College, Cornell, Iowa; Tuesday, Beloit College, Beloit, Wisconsin; and Wednesday, Wheaton College, Wheaton, Ill.

OCOEE B.Y.P.U. GROUP MEETING

The second quarterly group meeting of District No. 4, Ocoee B.Y.P.U. Association, was held at Ooltewah on Sunday afternoon, March 22, with Miss Glenn Carson of McDonald, B.Y.P.U. associational group leader, presiding. The Rev. A. A. McClanahan, pastor of Chamberlain Avenue,

Chattanooga, was the chief speaker. The association-wide president, Miss Edwina Robinson of First Church, Chattanooga; the associational B.Y.P.U. pastor, Rev. G. E. Simmons of Oak Grove Church, Chattanooga; and J. W. Christenbury, Ocoee field worker, were present. Speakers besides those on the program were the Rev. Lloyd T. Householder, pastor of First Church, Cleveland, and Rev. R. R. Denny of Ooltewah.

Mrs. V. B. Watkins of McDonald had charge of the program rendered by members of the various B.Y.P.U.'s. The program follows:

Devotional; report of secretary, Rufus McDaniel of Greenwood; solo, Miss Ruth Brewster of Ooltewah; "Essential Standards," member of Ooltewah union; "Essential of Motives," Mr. Scoggins of Greenwood; "Essential Preparation," Miss Myrtle Robinson of Providence; "Essential Sacrifices," Mrs. Ada Longley of Apison; "Joy of Christian Living," H. B. Clonts of Antioch; special music, by members of Corinth union, McDonald; address, "Growing in the Essentials," Rev. A. A. McClanahan; roll call of churches; discussions by Miss Edwina Robinson, Rev. G. E. Simmons and Mr. J. W. Christenbury; benediction.

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President William P. White, D.D.

Bible Institute of Los Angeles

836 South Hope Street, Los Angeles, Cal.

AMONG THE BRETHREN

By FLEETWOOD BALL

S. V. Gullett of Blue Mountain, Miss., has been called to the care of the church at Toone and has accepted.

R. W. Merrill has resigned as pastor at Kerrville, Texas, to accept a call to Hondo, Texas, and is on the field.

A. H. Webb of Louisville, Ky., has accepted the care of the church at Pembroke, Ky., and has begun his labors.

Edward Powell Lee has resigned as educational director of the First Church, Raleigh, N. C., effective April 1st.

Clear Creek Church, near Adamsville, has called W. P. Littfield, Jr., of Adamsville; he has accepted and is on the field.

L. S. Evans has resigned at Logansport, La., to accept a call to the church at Timpson, Texas, and is already on the field.

A revival is in progress in Trinity Church, Memphis, in which the preaching is being done by Grover Cleveland of Tulsa, Okla.

Having been ordained to the full work of the ministry March 11th, Ben Joyner has accepted a call to the church at Ashland, La.

A fund of \$6,000,000 was raised in New York to relieve the unemployed and John D. Rockefeller, Sr., and Jr., gave \$1,000,000 of that.

The First Church, Orlando, Fla., J. D. Adcock, pastor, invites the next meeting of the Florida Convention and the invitation is accepted.

F. F. Gibson of Walnut Street Church, Louisville, Ky., begins a revival Sunday, April 19th, at Booneville, Ark., W. R. Rogers, pastor.

Otis J. Thompson, a native of Mississippi, has resigned the work of musical director in Calvary Church, New York City, effective May 1st.

June 8th to 21st M. E. Dodd of First Church, Shreveport, La., will preach in a revival at Laurel, Miss., for the 36 churches in Jones county.

John A. Huff of the First Church, New Orleans, La., will assist Central Church, New Orleans, C. G. Clark, pastor, in a revival April 19-May 3.

The Georgia Baptist Sunday School Convention is to hold double sessions next week, one at Elberton, April 14-15; the other at Americus, April 16-17.

W. A. Smith, an honored minister of another denomination, was lately ordained to the Baptist ministry that he might serve Mt. Washington Church, Ky.

Evangelist John W. Ham of Atlanta, Ga., has just concluded a revival in the First Church, Miami, Fla., J. L. White, pastor, resulting in 57 additions.

J. T. Bradfield, pastor of West Hickman Church, Hickman, Ky., spent Sunday, March 29th, with relatives at Sardis and preached to the delight of all.

Oklahoma Baptists have decided to close out to the best bidder their hospital at Muskogee and C. C. Morris of Ada heads the committee to conduct the negotiations.

C. S. Thomas of Enterprise, Ala., and Singer Lloyd L. King of Apapka, Fla., lately assisted in a revival at East Hill Church, Pensacola, Fla., resulting in 68 additions, 35 by baptism. A. C. Abney is the happy pastor.

The Executive Board of the Florida convention decided in a meeting last week to drop the layman's work after May 1st which dismisses a field worker, W. G. Upchurch.

M. E. Dodd of the First Church, Shreveport, La., will do the preaching in a revival in Coliseum Place Church, New Orleans, La., S. G. Posey, pastor, April 19th.

H. C. Wayman of First Church, Newport, Ky., lately did the preaching in a revival in Calvary Church, Des Moines, Iowa, Minor Stevens, pastor, resulting in 30 additions.

After having declined, B. L. Bridges of Little Rock, Ark., accepts the position of Executive Secretary of the Arkansas State Board. He resigns the First Church, Little Rock.

A revival has just closed at Star City, Ark., in which the pastor, L. H. Davis, did the preaching and H. A. Kelley led the singing. There were 37 additions, 25 by baptism.

Beech Street Church, Gurdon, Ark., L. R. Ashley, pastor, is enjoying a gracious revival in which O. J. Wade of Beech Street Church, Texarkana, Ark., is doing the preaching.

Marshall Black, a junior in Union University, Jackson, and one of its most brilliant ministerial students, was recently elected to edit the 1932 edition of "Lest We Forget," the college yearbook.

The First Church, Tyler, Texas, has experienced a great revival. The pastor, P. M. Bailes, preached and J. D. Riddle of Dalhart, Texas, led the singing. There were 64 additions, 30 by baptism.

ANNOUNCEMENT: The Baptist Bible Institute students have again volunteered to observe a "Meatless Week." Join them in fasting and prayer and self-denial for B. B. I., April 19-26.—W. W. Hamilton, President, New Orleans.

By THE EDITOR

Missionary W. C. Taylor of Brazil has been compelled to return to the States for an operation to remove kidney stones.

D. P. Montgomery will be with Pastor J. H. Broome and First Church, Fountain City, in a meeting beginning Sunday.

Pastor Henry J. Huey of Milan is to be with Pastor R. K. Bennett and the Kenton Church in a revival beginning April 19th.

Mrs. M. L. Burch of Eastman, Ga., mother of Mrs. R. W. Selman of Chattanooga, died on the 25th of March. Our sympathies go to the bereaved daughter.

Wade House is in an evangelistic campaign in Nashville. The services are being held in the Fundamentalist Tabernacle on Fatherland Street. The meeting began Sunday.

Beginning next Sunday George W. McCall of Dallas, Texas, will be with Calvary Church, Jackson, in a meeting and will preach each morning in the chapel of Union University.

One hundred and fourteen members were added to High Splint Church, Kentucky, during their recent revival. One hundred of these came by baptism.

A revival began Sunday at the Tabernacle Church, Louisville, Ky., which will continue for several weeks. Pastor A. K. Wright is to be

assisted by Pastor W. H. Horton of Mayfield.

A professor in London University recently gave out an estimate concerning religious bodies in Russia and placed the number of Baptists at 2,000,000.

W. A. Gardner has completed ten years as secretary of the Sunday School Department of Kentucky missions. He has done a fine and constructive labor.

Inglewood Church, Nashville, made a splendid offering to missions on the fifth Sunday when \$125.77 was contributed. This is a mission church with W. Rufus Beckett as pastor.

Selsus E. Tull of Middlesboro, Ky., will be with Pastor Edward Stubblefield and First Church, Princeton, Va., in a meeting beginning the 19th. Both brethren have held pastorates in Tennessee.

The father of Miss Bess Langford of Route 1, Jackson, suffered a stroke of paralysis on the 14th of last December and has been confined to his bed since. He is 85 years of age, a veteran of long service.

Lonsdale Church, Knox County, will begin a revival Sunday with Pastor H. L. Thornton doing the preaching, Hoyle Love leading the singing and Miss Helen Ford at the piano. Services will be held each evening at 7:15.

Brother John A. Jenkins of Knoxville sends renewal and says: "The last issue (March 26th) was worth the price of the paper for a year. Your address before the young people of Nashville was great." We thank you.

During the recent associational training school held in Mobile, Ala., a census was taken and it revealed 20,000 prospects for the 28 churches of the association to reach. 456 new teachers were added for the enlargement program.

First Church, Memphis, will hold "open house" Friday evening in honor of their new pastor, R. J. Bate-man, and his family. We regret exceedingly our inability to attend, and offer our heartiest congratulations to this beloved brother.

Pastor Ralph Gwin of First Church, Columbia, writes that they are to have George H. Crutcher of Riverside Church, Tampa, Fla., in their revival which begins the first Sunday in June. The work in this Columbia church is progressing.

Young people and their parents are delighted to know that Pastor and Mrs. John Jeter Hurt of First Church, Jackson, are to be "camp pastor" and "camp mother" at Reelfoot during the encampment this summer.

During the four months that L. C. Peoples has been pastor of the church at Soddy attendance at their services has doubled. They closed a special enlistment revival Sunday which they hoped would result in a large ingathering of members.

Trinity Church, Houston, Texas, has just been through a gracious revival with Evangelist Sid Williams leading. Prayer meetings were held each evening from 4 to 5 o'clock, and the daily Bible reading gripped the community. The pastor is E. E. Hutchinson.

The editor and Supt. Stewart of the Orphans' Home left Tuesday for the East Tennessee Sunday School Conventions meeting in Newport and Clinton. We are also to visit in Erwin, Johnson City, and Coal Creek in the interest of the Orphanage campaign for coupons.

Pastor T. T. Lewis of First Church, Alcoa, was given a surprise on the 29th of March. The previous evening he was honored with a birthday dinner by one of his friends, so was unprepared for the great "spread" placed in his home during the morning service and to which the congregation followed him at its close. Each one attending the dinner had had part in providing it. Needless to say the pastor was happily surprised.

ONE (1c) CENT

Per Mile, Each Direction
SUNDAY EXCURSION
FARES

Round trip tickets at very low fares are on sale between all Southern Railway System stations within a radius of one hundred miles each Sunday, March 29th to October 25th, inclusive; tickets limited good to return date of sale.

TRAVEL BY TRAIN
COST LESS

J. D. McKelder, C.P.A.
J. L. Meek, A.G.P.A.

Knoxville, Tenn.
Southern Railway System

STANDARD OIL AND BAPTIST CHURCHES

The Standard Oil Company of New York co-operates with its employees in providing age pensions for them. Will Baptist churches be less provident and more heartless toward their pastors than big business is toward its employees?

Surely not. But if not, the churches should co-operate with their pastors and with the Relief and Annuity Board to provide age and disability income for their ministers.

Standard Oil provides three-fourths of the cost of age pensions for its 45,000 employees. Churches are expected to provide a smaller proportion of their pastors' age and disability income.

Pastors will hesitate to mention this to members of the churches, but members should secure full information from the

Service Annuity Department

of the

Relief and Annuity Board of the Southern Baptist Convention

1226 Athletic Club Building, Dallas, Texas

Thos. J. Watts,
Executive Secretary.

H. F. Vermillion,
Managing Director.

Northside Church, Chattanooga, is in the midst of a revival with Pastor R. W. Selman doing the preaching and W. Earl Robinson of Owensboro, Ky., leading the singing. This is the third time in five years that the church has asked the pastor to do the preaching during their revival.

Do not let the liquor crowd deceive you. In 1917 Chicago with a population of 2,550,000 had 271 deaths from alcoholism and a death rate of 10.8 per 100,000 of population. Last year with a population of 3,375,000 her total deaths from alcoholism were 92, and her death rate had dropped to 2.7 per 100,000.

Brother C. Courtney, who formerly served as pastor of Tennessee Baptist churches, has returned from his last pastorate at Wilkinburg, Pa. He is now making his home with a daughter, Mrs. Ella Gleaves of Mt. Juliet. Among the last churches served in our state were Oak Grove, Tabernacle, Chattanooga and Whittsett's Chapel.

Pastor A. H. Huff of McMinnville writes to extend an invitation to Sunday school workers to attend the Middle Tennessee Sunday School Convention which meets in McMinnville, April 20-22. The church is offering free entertainment; so if you are going, send your name and address to him or First Baptist Church, McMinnville, Tenn.

Pastor John W. Inzer has undertaken the very worthy task of raising funds to be used in repairing the Baptist building in Montgomery, Ala., where our former fellow worker labors. The federal government will erect a million-dollar building across the street from the Baptist headquarters, hence the more need for redecoration and repairs.

Missionary W. E. Craighead sends through us a word of sincere thanks to the good people who sent the pictures for which he made request some months ago. We have not been able to send enough, so if others have old picture charts, good Bible pictures, or will mount on neat light cardboard pictures from the Scripture calendars and such, send them to the Baptist and Reflector and we will forward them to this missionary.

CHATTANOOGA PASTORS

Calvary, W. T. McMahan. The Church and Its Opportunities; Depression and Its Cause. SS 454, BYPU 181, by letter 2, for baptism 3.

Woodland Park, Riley Erwin. Running a Race; Destruction of the Last Enemy. SS 207, for baptism 1.

Concord, W. C. Tallant. Christ for Us, in Us and Through Us; Be of Good Cheer. SS 100, BYPU 35.

Cleveland, First, Lloyd T. Householder. The Triumphal Entry; The Lordship of Life. SS 454, BYPU 124.

First, J. H. Hughes. These Open Windows, III; Why Forsake Christ? SS 1264, by letter 3, for baptism 2.

Avondale, D. B. Bowers. Thy Kingdom Come; The Love of God. SS 438, BYPU 105.

East Chattanooga, J. N. Bull. Jesus, His Enemies and Friends; Jesus on Trial. SS 268.

Oakwood, J. A. Maples. Supplying the Lord's Needs; The Thief on the Cross. SS 122.

Redbank, W. M. Griffitt. The Omnipotence of Christ; Corrective Punishment. SS 250, BYPU 84.

Oak Grove, Geo. E. Simmons. Straight Thinking; Worth-While Religion. SS 312, BYPU 107, by letter 4.

Tabernacle, W. F. Hinesley. Regeneration; Power of Christ. SS 414, BYPU 110.

St. Elmo, L. W. Clerk. Wearying in Well-Doing; A Great Woman's Ambition. SS 359, BYPU 88, by letter 3.

Central, A. T. Allen. The Best Investment; Christ Proving Philip. SS 310, BYPU 75.

Northside, R. W. Selman. Atone-ment; God's Love Winning Men. SS 388, BYPU 84, by letter 1, for baptism 10.

Rossville Tabernacle, Geo. W. McClure. Prayer; The Two Foundations. SS 383.

Ooltewah, R. R. Denny. Ambassadors, L. T. Householder of Cleveland; The Pre-eminent Christ.

Ridgedale, David N. Livingstone. Jesus My Savior; What Jesus Has Done for Me. SS 402, BYPU 78, by letter 1, for baptism 17.

Cleveland, Big Spring, Samuel Melton. The Twofold Warfare of Life, L. A. Hurst; The Kind of Revival We Need. SS 189, BYPU 94.

Chamberlain Ave., A. A. McClanahan, Jr. By Their Fruits; The Plan of Salvation. SS 346, BYPU 100.

Highland Park, C. F. Clark. Some Christian Imperatives; What Christ Was Made. SS 524, BYPU 108, by letter 1, for baptism 3.

South Cleveland, S. R. Creasman. Kept by the Power of God, J. E. Morgan; John 3:16, H. M. Green. SS 75.

KNOXVILLE PASTORS

Lincoln Park, H. F. Templeton. Paul's Thorn in the Flesh; Be Sure Your Sin Will Find You Out. SS 339, BYPU 73, for baptism 2, by letter 5.

Lonsdale, H. L. Thornton. The New Birth; Our Completeness in Christ. SS 237, BYPU 60, for baptism 1, by letter 1.

Oakwood, C. L. Hammond. The Church of Christ Lighted by the Glory of God; The American Home the Stronghold of the Nation. SS 307, by letter 2.

Euclid Ave., W. A. Carroll. Found the Book of the Law in the Temple; Five Wonders, D. W. Lindsay. SS 388, baptized 1, profession 1.

Inskip, A. C. Hutson. Memorials of Mercies; Habits of Jesus. SS 115.

First, F. F. Brown. Jesus' Compassion for the Multitudes; Belief in Christ, O. E. Turner. SS 1002.

MEMPHIS PASTORS

Speedway Terrace, Wm. McMurry. Men Must Be Drawn; A Message to the Depressed. SS 437, profession 1, by letter 3, reconsecration 1.

Trinity, C. E. Myrick. The Authority and Rule of the Holy Spirit in Daily Life; The Triumphal Entry. SS 326, BYPU 138, for baptism 1, by letter 1.

Temple, J. R. Black. Secrets; Thirsting for God. SS 846, BYPU 239.

Bellevue, Robert G. Lee. Setting the World on Fire; Evolution or the Bible. SS 1318, BYPU 212, for baptism 5, baptized 1, by letter 5.

Union Ave., H. P. Hurt. Fourteenth Anniversary of the Pastor; The Church of Christ. SS 705, BYPU 403, for baptism 10, by letter 5.

Longview Heights, N. V. Walker. Jesus the World's Saviour; Jesus the Lord of the Sabbath. SS 72, BYPU 44.

Boulevard, J. H. Wright. The Drawing Power of a Church; Why Stand Ye Here Idle All Day? SS 346, BYPU 108, baptized 1.

Eudora, L. B. Cobb. That the World May Know; The Ninth Commandment.

LaBelle, E. P. Baker. Enduring Investments; Drifting. SS 653, BYPU 371, for baptism 1, by letter 3, by statement 1.

Merton Ave., S. P. Poag. What Men Do with Sin; 1 Cor. 1:12. SS 222, BYPU 120, baptized 8, for baptism 8.

Rowan Memorial, J. W. Joyner. God No Respector of Persons; When Jesus Comes. SS 71, BYPU 20, baptized 1, by statement 1.

NASHVILLE PASTORS

North Edgefield, O. F. Huckaba. The God of Glory; Ministering Spirits. SS 530, BYPU 118.

Seventh, Edgar W. Barnett. What Baptists Believe, Religious Liberty; Bringing Others. SS 257, BYPU 71, profession 1.

Third, Bunvan Smith. How We Express Our Love to God; How We Share the Passover. SS 287, BYPU 75.

Edgefield, Wm. Henderson Barton. Feeding the Five Thousand; The Gladness of Jesus. SS 382, BYPU 58, for baptism 1, baptized 1.

Judson Memorial, Hight C. Moore, supply. They Crucified Him; Today I Must Abide at Thy House. SS 510.

Sylvan Street, Samuel Pettigrew. Our Jubilee; Our Debt to the Past and How We Shall Pay It.

Donelson, G. Green. A Talk on Tears; Scriptural Baptism. SS 100, BYPU 45, baptized 1.

Old Hickory, J. W. Roberts. God-Touched Men; The Sinner's Estimate of Himself. SS 189, BYPU 84.

Grace, L. S. Ewton. The Book of Ruth, Paul Baish. SS 799, for baptism 2, by letter 2.

Shelby Ave., P. F. Langston. Two Cups; The Spiritual Sphere. SS 231, for baptism 7, by letter 1.

Inglewood, W. Rufus Beckett. Immortality of the Soul; Spiritualism. SS 169, BYPU 48.

Eastland, J. Carl McCoy. A Glorious Teaching; Living with God. SS 616, BYPU 145, for baptism 1.

Lockeland, J. C. Miles. Dr. O. E. Bryan spoke in the morning; BYPU's had charge at night. SS 341, BYPU 81.

Tabernacle, Clifton F. Bridges. I Am the Light; Ye Are the Light. SS 89, BYPU 25, for baptism 4, baptized 4, by letter 5.

Centennial, T. C. Singleton. The Clouds of the Bible; Regeneration by the Blood of Jesus. SS 152, BYPU 85.

Belmont Heights, R. Kelly White. The Buried Christ; What Does the Church Have to Do with a Man Being a Christian? SS 613, BYPU 134, by letter 3.

Calvary, W. H. Vaughan. Why Call Ye Me God? Rejoice in the Lord Always. SS 205, BYPU 45, profession 2.

Park Ave., E. Floyd Olive. Why Observe the Lord's Supper; Have Faith in God. SS 466, BYPU 109.

Immanuel, P. W. James. Bruised for Our Iniquities; The Great Supper.

Radnor, Douglas Hudgins. Missions Our Mission; The Sin of Silence. SS 125, BYPU 37.

First, W. F. Powell. The Banner of the Cross; Pilate's Washbowl. Baptized 5, by letter 1.

OTHER PASTORS

Etowah, First, A. F. Mahan. The Church and Kingdom; Hosea. SS 600, BYPU 132, additions 2.

Kingsport, Calvary, J. L. Trent. The People Whom God Honors and Hears; The Encamping Angel. SS 254, BYPU 113.

Dickson, First, Livingston Mays. Judgments; Nature's Reflection of God. For baptism 7, by letter 7, professions 15.

Stock Creek, R. C. Kimble. The Power of Young Life.

Rockwood, First, N. V. Underwood. If We Confess Our Sins; Ye the Lord. SS 203, BYPU 44.

MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION

The Middle Tennessee Sunday School Convention will convene with our church, April 20-21-22. We extend a cordial invitation to our Sunday school workers and others who are interested to meet with us. Our church proposes to take care of you without charge, and in order to accommodate us in this arrangement, please send in your name. Address your letter to the Baptist Church, McMinnville, Tenn., or the pastor.—A. H. Huff, Pastor.

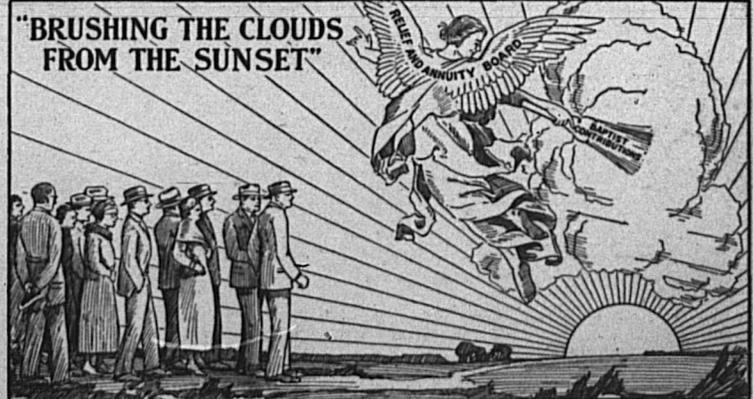
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The goal adopted by the Southern Baptist Convention for all Southwide causes for 1931 was THREE MILLION DOLLARS. Of this sum, 7% or \$210,000 was allocated to the Relief and Annuity Board for aged ministers' relief. The Annuity Department does not now share in the receipts from the Co-operative Program. A like sum was named as the goal for 1930, but the undersigned or distributable money actually given was less than one-half of the goal, thus providing for the Relief Board only approximately \$92,000.

The distributable or undesignated gifts of the people for the first quarter of 1931 were less than for the same period last year, and this will probably cause the Board to receive for this year less than \$90,000. It will be apparent that the designations to other important interests serve to reduce the receipts of the Relief Board since designations to this Board are negligible.

With more than 150 applications held on the deferred list the funds available from the Co-operative Program gifts will not be enough to pay the beneficiaries already on the roll. Applicants for relief grants find it difficult to understand why they cannot be aided. But our people should see how impossible it is for the Board to make new grants in the face of declining receipts.

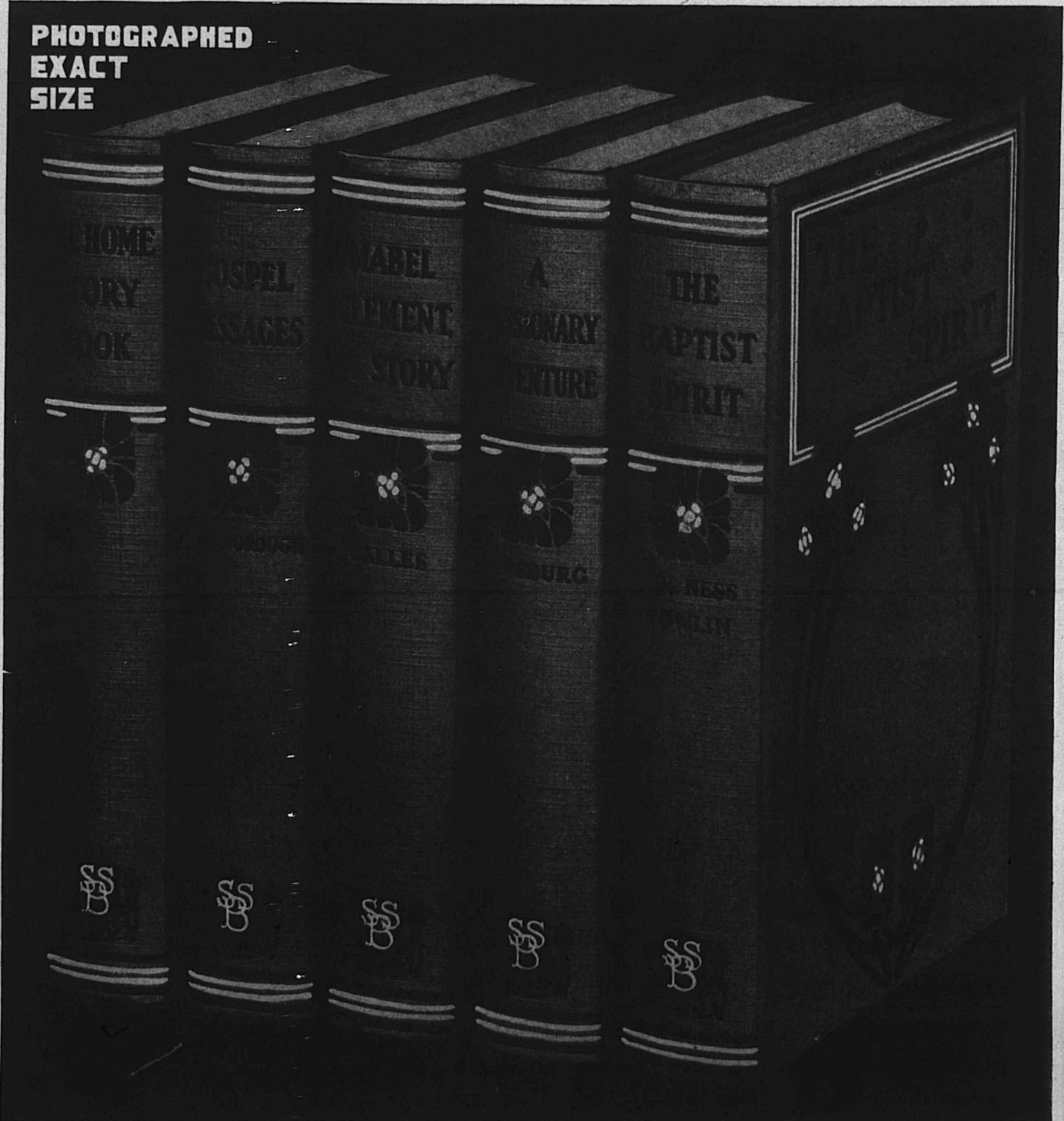
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