

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
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Daring Wolves and Snow for the Lost

By W. E. CRAIGHEAD

Leaving home recently with my youngest boy, Eugene, for a short trip down the Danube, we arrived at the old Turkish stronghold, Tulcea, where there is a small Baptist church. After we had spent all day Sunday there in meetings, one of the leaders suggested that I go with him and his wife to attend an all-night "love feast" meeting in a German village twelve miles away. Although little four-year-old Eugene was on his first trip alone with me, he cheerfully agreed to let me go, with my promise that I should return the next morning.

When we started from Tulcea, the weather was as fair as summer, but by the time we arrived at the village, signs of a storm appeared in the skies. We entered the little German chapel about eight p.m., and it was crowded. A service of songs and prayers continued most of the night. About midnight coffee was served in Gideon style. Testimonies and calls to repentance by the young man leader were followed with few results. Then the pastor quietly went around and interviewed most of the sinners present, while singing and testimonies proceeded. Since this brought few apparent results, the pastor announced the result of his interviews, saying that decisions for Christ were not being made because of unexemplary lives of some of the Christians.

Turning to the audience and addressing the unconverted, he stated his efforts for the past year in their behalf, and expressed the hope that they would accept Christ. The older brethren also testified of former experience during the yearly love feast, at which as many as forty-four souls at one time accepted Christ. Parents with tears and breaking hearts expressed their concern over their children, some of whom were present. The sight reminded one of the description of Rachel, Weeping for her children.

As the dawn of day approached, there were signs of an awakening, and about one hour later the windows of heaven opened. Sinners were under such conviction that they could not wait for their turn to pray. For fifteen or twenty minutes there was a shower of confession and prayer, at the close of which the young pastor announced that nineteen persons had come out definitely for Christ. To make their confession more realistic, the new converts greeted all present very cordially.

During the night we could hear that a storm was raging outside, but because of the deep interest in the meeting very little attention was paid to it. It was eight o'clock the next morning when we made our way outside of the church to find the earth covered with several feet of snow, and a severe hurricane arising. With great difficulty we made our way to the home of the pioneer minister, who took us in. The other fifty or sixty guests dispersed to the homes of the members. The hurricane continued all that day and the next night, causing us to be literally "snow-bound." The snow banks were higher than the window-panes. The hurricane sounded like an express train. Automobiles and all outside objects were buried in snow several yards deep.

Coming out of the house on the third day, we felt somewhat like Noah coming out of the ark. My thoughts had been much back to Tulcea where I had left my baby boy with strangers and in Galatz, where my wife had been expecting us for

several days. But the villagers said that I must not return alone, for packs of hungry wolves wait for travelers after a heavy snowstorm. No vehicles or horses would be able to travel for about a month. So I must venture out on foot. My friend and brother who had come with me from Tulcea was willing to go with me, so we set out the morning of the third day.

My friend, a two-hundred-pounder, carrying a heavy walking-stick, offered me good protection from the wolves, but, poor fellow! how the snow gave way under the pressure of his heavy tread! Instead of meeting wolves by the way, we met gangs of workmen repairing telegraph and telephone lines. In three hours we arrived in Tulcea, where I found my little boy playing contentedly with other children. The destruction of the storm had been widespread. On the Black Sea, not far from Tulcea, three large ships and twenty small

ones were reported missing.

Looking back upon the experience, I believe that the trip to the German village, the all-night meeting and the hurricane, were all intended to teach a lesson upon the value of souls. Why not spend the whole night with sinners who are concerned about their soul's salvation? **If a whole night of travail is often essential for physical birth, why should we begrudge a night of spiritual travail for eternal souls?** Let us not forget that as soon as Zion travailed she brought forth her children, and again, "Woe unto them that are at ease in Zion." We began our work here in Galatz this year with an all-night prayer meeting, and are planning to spend another night in prayer for the salvation of the lost during the Easter holidays.

It has been my pleasure since last writing to have a part in sending out eleven young evangel-
(Turn to page 4.)

Prohibitionists, Awake!

MR. EDITOR, your last issue was especially good. The stupidity of licensing the liquor traffic that adorned your front page was just fine. The position of Lord Chesterfield cannot be gainsaid. W. B. Harvey who made a reputation in Kentucky as a fighter for prohibition is, I am glad to see, doing the same thing in your state. His message merits a wide reading.

I have no doubt that you have Col. Henry W. Anderson of Richmond, Va., down right when you designate him a "protagonist of the brewers and distillers." Subtle as was his speech before the luncheon club in Chicago, it is by no means conclusive to those who really think. Your remarks make that manifest. The danger of such propaganda lies in the sweeping of hearers who are right at heart, but who have not time for going into this question on its merits, off their feet. With the Colonel and his crowd the end justifies the means. The wet crowd have the sinews of war. Why, in 1929 fifty-three contributors to the Association Against Prohibition gave over \$310,000. I have no doubt the later figures, if they could be had, would be just as astounding. They can and do pay propagandists like the wily saved-tongued Colonel Anderson well. The call to prayer for prohibition in this same issue is timely; but I want to say, prayer needs to be backed by action.

Prohibition is in no immediate danger; but unless the forces for righteousness and a sober na-



tion awake, prohibition will soon be in the gravest danger. Just such speeches as Col. Anderson made before this luncheon club if unanswered will do great harm. The wets get great front page space in our dailies. The dries can get it when we wake up and go after it aright. The Anti-Saloon League gave us prohibition, and supported as it should be, this organization will perpetuate prohibition. But it must have money. It is a resourceful body, but do not expect it to make brick without straw. Do I hear some one saying, "The Anti-Saloon League has made mistakes." Grant it. So have you. However, it should be said what to many may seem mis-

takes upon the part of the Anti-Saloon League would, if they could rise to get the view point of the League, appear to be just the thing the League should have done.

That times are hard, that many, very many, are in distress is fully recognized, and yet I give it as my judgment that every pastor who fails to lay the work of the League on the hearts of his people and give them an opportunity to help as they may feel able stands not only in his own light, but thereby he is doing the thing that if generally persisted in will make possible the return of the saloon. In the interest of keeping and strengthening what we have I urge a more hearty and general support of the Anti-Saloon League.

Yours for the right and against the wrong,
M. P. HUNT.

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Editorial

God created man in his own image; therefore, He expects him to bow to nothing and no one save Himself.

As long as people think they can placate God and save their souls by means of religious rites and sacrifices, we are only a short step ahead of the pagans.

The newest thing in the stationary line is a fine grade of paper made from woven cotton. Surely, if it can be produced cheaply enough, Southern people will use many tons of it weekly.

The cartoon on page one was furnished us by the American Issue. Through an oversight the credit line was not inserted under it. Study it closely for it shows just where the laborer's money went when he got his pay check Saturday afternoon.

If more time were spent in teaching children how to control their bodies, appetites, desires, etc., and how to use their brains, and less to cramming their brains with man-made notions and theories, we would feel more hope for a continued development of the race.

"It seems that the work of evangelism in the state of Iowa is growing stronger each month and as a result our missionary outlook is good." Thus writes Pastor Warren L. Steeves, of Waterloo, Iowa. And back behind this good news lies the fact that their state paper, The Baptist Record, believes in an inspired Bible that is authoritative, and propagates Baptist principles. Orthodoxy and evangelism are twins; kill the first and the latter dies.

Noted Negro Dead.

Word came last week of the death of Pres. C. H. Parrish, of the Simmons University, Louisville, Ky., one of the most noted negro educators in the South. For many years he has led the negro Baptists of Kentucky in their educational work, and about a year ago was compelled by debts on the institution to accept a proposition from the city to give up the academic work in the institution. Since that time he had been leading in promoting the theological department of the institution. He was president of the Board of Directors of the Negro seminary in Nashville.

Tennessee Holds Up.

If all the states of the Southland had held to their record of last Southern Convention year, we would not have to face such a crisis as that about which we hear. The report of the Foreign Mission Board for the period of May 1, 1930, to April 1, 1931, shows that we have given to Foreign Mission only \$423 less than we gave for the same period a year before. But the total receipts of Foreign Missions for this period just ended are \$152,468.41 less than for the same period of the previous convention year. Every state has shown a decrease in offerings except Florida.

A BUSY WEEK

Last week was a happy one for the editor. The speedometer on Brother W. J. Stewart's car registered 666 miles more when we landed in Nashville Friday night than it did when we left Tuesday noon. We attended the S. S. Conventions at Newport and Clinton, speaking at both places, and in addition were with the saints at Erwin and Coal Creek. Brother Stewart attended both conventions and spoke in Johnson City and Coal Creek. At the latter place both of us were given a hearty hearing at the high school chapel hour.

The Conventions were well attended, especially during the first day's sessions. The programs were fine and the speakers were at their best. Sec. Lawrence of the Home Board and Pres. W. J. McGlothlin of Furman University brought good, practical messages. This week the "Road Triplets," Sec. Bryan, Supt. Stewart and the editor are attending the S. S. Convention in Halls

QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Should we plan Easter programs for our Baptist churches?

By all means NO! The less Easter we have in our churches, the nearer we will come to pleasing our Lord Jesus.

Do Christians realize their relationship to one another in the church and out?

Some of them do and some evidently do not, that is if we are to judge by their conduct.

Is it characteristic of Christians to pray for one another in trouble or in times of distress or persecution regardless of whether they are acquainted or not?

Yes. Christians all over the world have "prayer for one another," have prayed for those in distress, those who have been persecuted.

Are the words, friend and Christian synonymous?

Not in our present day speech. Friend means anyone who in any way is interested in another's welfare and seeks to promote it. Christian is anyone who has been born again of the Spirit of God. Every true Christian is a friend; but every friend is not a Christian.

When Peter was in prison the church prayed without ceasing for him. Would he have been liberated had the church neglected praying for him?

No one can answer a question of the kind. It is probable that God's program demanded Peter's liberation and it would have come about without the prayers. But we cannot think of the incident apart from the prayers. Some people might get well without medicine; and again they might not. God's unknown will determines such things.

In Hebrew 13:2 does the word "angels" refer to people living at the present time?

No. The expression refers directly to the visits of messengers of God to ancient prophets, such as Abraham. Indirectly, it refers to messengers of peace and good who may come to a home for comfort and cheer. Many an incident is on record where a stranger was entertained out of love for the stranger, but turned out to be the giver of rich rewards.

Please give your interpretation of 1 Cor. 15:29.

Romans 6:1-10 interprets these words concerning baptism for the dead. When we are rightly baptized, "we are baptized into His death," that is the death of Christ. "We are buried therefore through baptism into death." What is the purpose of such a burial? It is that we may rise to walk in newness of life. Some interpreters claim that there were those at this early period in our history who, like present day Mormons, actually baptized the living in the place of the dead, but that is not supported by any historical facts. Paul was writing concerning the resurrection from the dead. The 15th chapter of 1 Corinthians is the masterpiece of

defense for the doctrine. One argument after another is advanced in support of the resurrection, and he turns to baptism as such an argument. If there is no resurrection, then baptism is a farce, since its symbolism of the resurrection of Jesus and of our own ultimate resurrection is empty.

How much of the fifty cents going to State Missions actually gets to the field and how much of it has to be used for salaries, office expenses and other overhead?

Of every dollar that comes to the office in Nashville for the Co-operative Program, the total expense deducted amounts to a little more than six cents. This pays for the following items: Sec. Bryan's salary, paid for the best State Missionary who can be found anywhere; office rent, telephone, postage, bookkeeper and his bond, stenographer, receiving bookkeeper and his bond, traveling expenses, printing and various incidentals, such as tracts for our missionary pastors and a number of other things. Of this, three cents comes out of the 50 cents going to State Missions and three cents out of the 50 cents going to South-wide causes. These figures are based upon receipts and disbursements for the convention year ending October 31, 1930. See State Convention minutes.

How much of the 25 cents going to Foreign Missions is used for foreign mission work?

The above figures will furnish all the information we have available, so far as our office is concerned. One half of the total southwide expense for collecting and disbursing the funds of the Co-operative Program would come from foreign missions. Hence, one and one half cents of the total amount sent by a church through the Co-operative Program would be deducted from the proportion going to foreign missions leaving 23½ cents which would be sent to Richmond. At the present time, however, there is an obligation against the Southern Baptist Convention which has to be provided for out of the total southwide funds, and according to our information, which we are sure is accurate, foreign missions is paying two per cent of this amount, since it receives one-half of all southwide undesignated funds. Thus of the 23½ cents sent by Sec. Bryan through the office of the Executive Committee, a little less than one cent would be retained to pay these Southern Baptist Convention debts. (Keep in mind that the Sunday School Board pays the total office and salary expense of the Executive Committee.)

Now when we get that 22½ cents to Richmond, the total cost of administering it, including salaries, office expenses, W. M. U. expenses, Brotherhood expenses, Southern Baptist Convention expenses (proportionate part of the cost of holding the annual meeting, printing the minutes, etc.) and all other items of home expense, amounts to about 3.8 per cent, 3.8 per cent of 22½ cents is a fraction more than eight-tenths of one cent. This deducted from 22½ cents leaves a balance of 21.6 cents of our 25 cents which goes to do foreign mission work. In other words, of every dollar that is raised for foreign missions, after all expenses of every kind, including the two per cent deducted by the Executive Committee at this time to pay on Southern Baptist Convention debts, about 86.5 cents actually goes to the foreign field.

Of course, someone will raise the objection that this is not so, since the foreign mission board is paying a big sum annually in interest. We reply that every dollar on which the foreign board is paying interest is already at work on the foreign field, hence the interest item is not a legitimate deduction from receipts. When the Southern Baptist Convention debts (Education Board debt, New Mexico debt, etc.) have been paid, that two cents of the dollar will also go to the foreign field.

What per cent of the receipts to the foreign board is deducted for salaries etc.?

Less than two per cent goes for salaries, office expenses, printing postage, etc. The other amount goes to pay the expenses of the W. M. U., the Southern Baptist Brotherhood, expenses of the meetings of the Southern Baptist Convention, etc. These expenses are necessary that these agencies

may continue to raise the money for foreign missions.

What has been the reduction of salaries of state and southwide officials, if any?

Our Executive Board has not felt that any reduction in salaries was necessary, or that such could wisely be made. We do not know about southwide salaries. If any reductions have been made anywhere, we have not learned of such.

Is it scriptural for a majority of a Baptist church to force an important matter over a respectable minority, when such a minority is honestly of the opinion that such a measure should not be passed?
B. C.

According to the Scriptures and Baptist general usage a church never can adopt any sort of measure where there is differences of opinion, save where the majority passes it over the wishes of a minority. In a Baptist or New Testament church every minority is highly respectable, has a right to express its opinions, to argue against the passage of any measure by the church, and when defeated is still due respect and love.

This holds good even in cases where a majority does that which is wrong. If the minority in your case is right, then pray, love and go on working as if nothing had happened, and as surely as God reigns, He will lead the church to see its error. If the minority act foolish, as so many do, grow sullen and rebellious and withdraw their support from the church, then they lose all hope of ever correcting the wrong. Just remember, Jesus made a majority responsible; He left the majority free, so they may sometimes commit mistakes; but even in such cases, no minority has a right to disrupt the fellowship of His body, unless the majority seeks to impose on them doctrines that are heretical.

Please explain "If all Jesus said and did had been written the world would not contain the books." Is it literally so?

Such expressions as this appear in all the literature of the world. Hyperbole is a legitimate way of stating facts that cannot otherwise be made known. The passage referred to (John 21:25) says, "There are also many other things which Jesus did, the which if they should be written, everyone, I suppose that even the world itself would not contain the books that should be written." It is literally true in that it would have been an impossible task to write down a full account of everything Jesus said and did. For 1900 years now men have been writing books on what Jesus said and did, and the beginning has not been made. During the last two years more volumes concerning Jesus have come from the press than during any other two years in history. Imagine John, moved by the Holy Spirit seeing what was to come to pass during the millenniums before Jesus returns to earth! Do you wonder that the Spirit led him to say what he said?

What would you think of deacons of a church who would receive a member that had been expelled from another church for gross immorality without saying anything to their own church or the church that excluded him?—J. F.

What we think would hardly be fit copy for our columns, if expressed in plain words. In the first place we do not see how the deacons could receive the member. If you mean they allowed the church to receive him, knowing at the time that he had been excluded for immorality, then their conduct is reprehensible in the extreme. What would you think of a father who knowingly received into his home where there were young people, a known libertine? What would you think of a man who would knowingly receive into his family one diseased with smallpox? He would be considered either insane of a gross scoundrel. Likewise is one who knowingly allows a grossly immoral person to be received into his Lord's body without his protest guilty of a criminal offense against that church. That deacons would do so is almost too much to believe. And every rule of comity among New Testament churches was violated when this church received a member whom another church

had excluded without first having notified that church of the proposed action.

I am puzzled on the following scriptures and would like to have you explain them in your columns. They are: In Luke 7:36-50 did the woman love because she was forgiven or was she forgiven because she loved? (2) Will you please tell me what blasphemy against the Holy Ghost is. (Luke 12:10.)

In answer to the first question, what does the Scripture say? In verse 47 Jesus says, "Her sins which were many are forgiven, for she loved much." The action of the woman in bringing the precious ointment was an evidence of great devotion. Her tears showed her penitence. We are right in inferring that this woman had heard of the compassion of Jesus to other sinners, hence came with a broken and contrite heart to pay tribute to him, knowing by faith that He would bless her. The parable which Jesus gave proves also that the woman's love was based either upon a previous contact with Jesus or upon an unquestioning faith in His willingness to forgive her.

(2) Blasphemy against the Holy Ghost is hard to define. Two or three things, based upon the incident recorded in Luke 12, will help you to grasp its meaning. First of all, the enemies of Jesus had just ascribed his power to the devil. (See Matthew 12:22-32.) Secondly, He made it quite clear that the sin against the Holy Ghost is different from other sins. Finally, basing our opinion upon the account in Matthew 12, we reach the following conclusion: Blasphemy against the Holy Ghost is that extreme action which comes only when unbelief has gone to seed in a human heart, when one will not accept the leading of the Spirit, but turns within himself and out of the fullness of a sin-killed soul honestly and sincerely asserts that the influences brought to bear upon his soul are of the devil. In other words, it is unbelief gone to its full fruition in the soul.

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.

"We're just getting started," said a pastor last week. "Our people had so many things planned for March that we could not bring in the paper with any hope of success, so we are organized now and going after subscriptions."

Others whom we met during the trip through East Tennessee made similar statements. Subscriptions are coming in from various places, and the interest seems to be growing. Remember, the campaign is not ended; we are running right on through April, and if we get to going fast enough, we will not let May Day stop us.

Brother Leo Taylor of Jackson, Route 7, writes for some sample copies of the issue of April 2nd saying, "I wish every Baptist could read that issue."

Pastor D. B. Bowers has sent in a list of 18 from his church in Chattanooga.

Brother Christenberry, associational worker for Ocoee Association, says they are going to have a fine report, even though the churches were delayed in getting the campaign started.

Pastor J. T. Latham, of Chickamauga Church, Ocoee Association, sent in four new names last week.

Brother Wallace Bryan, of Shop Springs Church, sent us two new names last week.

Pastor Clarence L. Hammond, of Oakwood Church, Knox County, sent us five names last week with the promise of others right away.

W. R. Hill of Lenoir City, sent in five more the first of this week. He lacks only a very few of having secured the quota for the entire association. Great work that!

Pastor Sam Edwards, of Cookeville, sends us six new names and says that others will be coming in soon.

Pastors J. L. Dance, of Fifth Ave., Knoxville, Wiley R. Deal, of Maryville, C. H. Clark, Highland Park, Chattanooga, David Livingston, Ridgedale, Chattanooga, and a number of others report their campaign still going.

Apportionment by Associations

| Association | Quota | No. Sent In |
|---------------------------|-------|-------------|
| 1. Beech River | 30 | 3 |
| 2. Beulah | 50 | 6 |
| 3. Big Emory | 60 | 8 |
| 4. Big Hatchie | 50 | 26 |
| 5. Bledsoe | 40 | 46 |
| 6. Campbell County | 25 | |
| 7. Carroll County | 40 | 4 |
| 8. Chilhowee | 100 | 12 |
| 9. Clinton | 35 | 4 |
| 10. Concord | 60 | 17 |
| 11. Crockett | 25 | 3 |
| 12. Cumberland | 60 | 14 |
| 13. Cumberland Gap | 20 | |
| 14. Duck River | 100 | 32 |
| 15. Dyer | 50 | 18 |
| 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 | 46 |
| 23. Hiwassee | 5 | |
| 24. Holston | 150 | 28 |
| 25. Holston Valley | 25 | 1 |
| 26. Indian Creek | 10 | |
| 27. Jefferson County | 60 | |
| 28. Judson | 5 | |
| 29. Knox County | 350 | 28 |
| 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 | 162 |
| 38. New River | 10 | 1 |
| 39. New Salem | 35 | 6 |
| 40. Nolachucky | 100 | 3 |
| 41. Northern | 5 | 8 |
| 42. Ocoee | 325 | 110 |
| 43. Polk County | 25 | 1 |
| 44. Providence | 30 | 13 |
| 45. Riverside | 20 | 5 |
| 46. Robertson County | 60 | |
| 47. Salem | 60 | |
| 48. Sevier | 35 | 22 |
| 49. Shelby County | 350 | 49 |
| 50. Southwestern District | 5 | |
| 51. Stewart County | 5 | |
| 52. Stockton's Valley | 5 | |
| 53. Big Stone | 20 | |
| 54. Sweetwater | 50 | 4 |
| 55. Sequatchie Valley | 25 | 4 |
| 56. Tennessee Valley | 15 | 28 |
| 57. Union | 5 | 1 |
| 58. Unity | 3 | |
| 59. Walnut Grove | 2 | |
| 60. Watauga | 50 | 1 |
| 61. Weakley County | 25 | 14 |
| 62. Western District | 35 | 3 |
| 63. West Union | 2 | |
| 64. William Carey | 40 | 4 |
| 65. Wilson County | 50 | 30 |
| 66. Wiseman | 3 | |
| Total | 3600 | 859 |
| 67. Out of State | | 15 |

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!

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.

SEND YOUR SUBSCRIPTIONS IN NOW. DO NOT WAIT.

MY MODEL CHURCH

By R. O. Hale

I feel that I would like to tell the readers of the Baptist and Reflector of the wonderful church of which I am the pastor. It is located—well, no matter where—has 100 members, and so far as I am able to tell, every one of them is a genuinely converted man or woman and is daily trying to follow the teachings of the Bible. There is not a jar or discord among the membership and no debts are allowed to run more than thirty days. We have our full number of deacons, and strange to relate, they are all my very best friends and ready at all times to co-operate with me in any effort for the betterment of the church. We have a regular church conference on Saturday before our preaching day and always every deacon and ninety per cent of the members are present.

When any important business is to be transacted, no self-appointed leaders stealthily meet from house to house and try to influence others to vote against their better judgment because the leaders have more money than they. For illustration, we felt that our building needed repainting and repairing and set apart our next conference to decide the matter. It was not discussed among the membership until the day of the conference; and when the discussion of the question was over and the vote taken, it was found that fifty-five were in favor of the work being done at once and forty-four (Deacon Taylor had the "flu") voted to wait until "fall" when "craps was gathered in." When the clerk counted the vote, the forty-four rose in a body as one man and made the vote unanimous, and the work is nearing completion. Deacon Taylor is almost well again, and when he saw me after the conference he wrung my hand saying: "Well, preacher, I was agin doin' that job till fall, but I am mighty glad they made the vote unanimous."

When I get to church on my preaching days no one hangs about the doors to talk of crops or the low price of whole milk and butter-fat. I preached to them one day on the Security of the Believer, and when I entered the pulpit my head was heavy, my heart was full, and my pocket was empty. When I had finished preaching they all flocked around me with loving words, thereby filling my head with egoism, my heart with still a greater love for them, and my pocket with my salary. They invite me into their homes like they really want me and not like this, "Couldn't you go with us today?" (You preachers know how they do it when they are afraid you will say "Yes.") This church is free from harmful gossip and has in its membership not a single old "grouch" who thinks he, as an individual, should be consulted on all occasions because he put a little more money into the painting than some one else. We have an A-1 B.Y.P.U. and a Sunday school in which 88 per cent of the church is enrolled. This church makes it a rule always to give more to the various outside causes than they use for the church; but they do not stop until they have felt the effect of giving.

There are lots of other things I would like to tell you, but—"Daddy, wake up! You have been sleeping in your chair for an hour and your dinner is getting cold." That was my wife; and when I awoke my pocket was empty, my book had slipped to the rug, my glasses to the end of my nose, and my subconscious mind five years into the millenium.

Christiana, Tenn.

LOVE'S BEACON EASTER MESSAGE

By Rev. Warren L. Steeves, D.D., Waterloo, Iowa

Text, "Early in the morning they came unto the sepulchre." (Luke 24:1.)

Early in the morning as the day began to dawn, the women walked through the chill gloom toward the garden wherein was the grave that had closed its door upon the sacred broken body of the Christ. They sought the dead "man of sorrows." They knew where to find him, for Joseph of Arimathea and Nicodemus of Jerusalem had put Him in the tomb. True, He had said that He was the life, but now He, who acted like God and whom the disciples believed to be God, was dead. But ah, my

soul, stop and wait, for He promised that He would arise from the dead!

These women came in the spirit of love, but shrouded in doubt and dread, they sought the dead "man of sorrows." That early dawn, however, knew no dead Christ; that morning found Him saying again, "I am the light of the world." Love to these women was greater than hope or faith. It ever has been the beacon to guide the feet into paths of truth.

Faith in His resurrection, they had none. Hope lurked like a lonely dove in the shadows, but love is ever love; it never fails. Floods may seek to drown it but cannot, nor can flame quench it or death claim sweet, pure love. It lives on in the soul. Though silent, it is ever watchful. It lives. Though the stars may fall and the rocks slip into the sea, love never dies.

I have often feared the stone as those women did, but they had naught to fear; the stone was rolled away, and an angel's presence came in with his radiant white robe. If you say "I have not found it so," I will remind you that you have not waited until the third day. It is but the second day; wait until the third day dawns and the stone will be rolled away.

Those women were sad as only great-hearted women could be sad. They found not the body of the object of their affection, and the whole world would have joined their sad company had they not found the body of the Lord Jesus. **For if Christ be not risen, love is dead and faith is vain and hope ends in midnight despair, sin is unforgiven and the dead are dead forever more.**

But Mary Magdalene, who came while the dew lay thick upon the lilies, interrogates the man she thought was the gardener and asked, "Tell me where you have borne the body of Him whom my soul loves." The gardener replied, "Mary," and Mary answered back, "Master." For the gardener was God who planted the first garden and who sweat the blood in the garden. And, friend of mine, be still and listen: that gardener wants to turn every grave into a garden for you this spring time.

ALL TOGETHER FOR A GREAT APRIL ROUND-UP

By J. B. Lawrence, Executive Secretary-Treasurer, Home Mission Board

The time has come for us to pool our interests and merge our appeals for a great round-up on the Co-operative Program.

Every denominational interest we have, both State and Southwide, is struggling for its existence. Defeat at one point will ultimately mean disaster along the whole line of kingdom attack. All of our interests are intimately related in the task of bringing in the kingdom of God. State Missions are linked up with Home Missions and Home Missions with Foreign Missions; Southwide interests are tied up with State interests and all together form one great enterprise for the making of a Christ-like world; all are interested and bound up together in one denominational program and together should make their appeal for enlarged giving to the Co-operative Program so that the whole work of the kingdom may go on.

There are a number of reasons why every church should do its best in the month of April for the Co-operative Program:

1. It is the time of year when our churches are accustomed to putting on special effort for our denominational work. Let us make it a great month for the cause this year.

2. All of our interests, both State and Southwide, are suffering and must have relief, hence a round-up for the whole Program. Let us all pull together for the salvation of all the world.

3. Many of our people have not subscribed to the budget, and it would be doing them an injustice not to give them a chance to give to the kingdom work. Let us go after every non-contributor.

4. Many who have subscribed would find a great joy in making an additional offering to the cause of Christ, and it would be a pity to rob them of that joy. Let us have a great hilarious special offering.

5. All of our work is facing a crisis, and it is going to be by the most heroic and sacrificial giving that we can save it. In a time like this the most unselfish spirit must animate us and the most generous spirit motivate us. Let each help the other by all urging a round-up on the Co-operative Program.

6. One thing is sure: we will do nothing if we do not try. No church can afford, in a crisis time like this when the cause of Christ is at stake, to remain inactive. We must do our best or else prove truant to our trust and faithless to our Lord. Let us show ourselves loyal to Christ by a great round-up for His cause.

7. It is a matter of will, determination and co-operation. Southern Baptists could raise a million dollars in April without half trying. Will we not do it? The urge is surely great enough. The cause is surely sacred enough. The need is surely insistent enough. What is lacking? Only the will! Have Southern Baptists no will to win a lost world to Christ? Surely the will of our Master is ours. Then let us perform the doing of it by a great offering to His cause.

8. A great collection in every church for the Co-operative Program will help the churches and save the work. I have never known a collection to be taken in a Baptist church that something was not given. Is it extravagant to urge every church to take an offering for the Co-operative Program in April? Under present circumstances, is this not the natural thing to do? Taking an offering would be a gracious thing to do. Then let us hope and pray to that end, for surely nothing could be more in harmony with the will of our Lord than a great offering for His cause.

9. No agency is in more dire need than the Home Mission Board. No agency has a stronger reason to make an appeal to the churches for special designations. And surely there is no stronger appeal than the appeal of Home Missions—the saving of the homeland—the preaching of the gospel to foreigners, Indians, negroes and to those in the congested centers. This appeal has in it every element of any mission appeal, with the added emphasis of patriotism. **There is today no more important or imperative task than the evangelization of the homeland.** And yet with its great necessity and its great cause, the Home Mission Board comes with an appeal not for itself at the expense of all the other interests, but for itself with all the other interests.

Brethren, let us make April a great round-up month for the Co-operative Program!

DARING WOLVES AND SNOW FOR THE LOST

(From page 1.)

ists to work for several months among the young people of Bessarabia. This took place during the Bessarabian young people's rally in Kishinef recently. The young men were formerly students of the Baptist seminary in Bucarest. They have gone out as sheep among the wolves, to wrestle against principalities, powers, rulers of the darkness of this world and against spiritual wickedness, so apparent among the young people of today.

There are two movements among the young people of Bessarabia worthy of special note. One is called "The Gideons" and the other "The Christian Crusade." The former has been active this winter in different parts of Bessarabia. One group of eight young men and four young women formed the Gideon band for the southern part of Bessarabia. All were musicians and singers. They braved the worst weather, going from village to village on foot, visiting more than thirty places. They hailed into Galatz on New Year's day, cold and hungry. Their visit here as well as in other places was crowned with success. The other movement is just under way. It is an effort to organize the young people against the spread of atheism. The Canadian Christian Crusade, organized to combat atheism, is co-operating with us in helping to save the young people of Bessarabia from atheism and bolshevism. About one hundred have volunteered to work along this line. Prayer is requested for all of the above objects.

The Rich Man and Lazarus

SUNDAY SCHOOL LESSON, APRIL 19, 1931

By O. W. Taylor

Scripture, Luke 16:19-31. Golden Text, Matt. 6:20.

Introduction: The story of the Prodigal Son (last lesson) Jesus followed with the story of the Rich Man and Lazarus.

I. Parable or History, Which?

Different views of the story are held.

1. **That It Is Parable Only.** This view considers the characters, actions and estates of the story as having no actual or objective existence, but as being representative merely. Critics of infidelic tendencies say that Jesus made use of "well-known rabbinical fancies." But Jesus did not promulgate falsehoods, even in parables. And, further, that Jesus related our story in connection with parabolic teaching, does not prove it to be unhistorical.

2. **That It Is History Used as a Parable.** A parable is an illustrative analogy whose elements may either be historical or imaginary. The parable of the trees and the olive tree in Judges 9:8-9 is evidently imaginary, though it pictures realities. But "a sower went forth to sow," in Matthew 13, has had historical repetition times without number. It cannot be shown that any parable of Jesus did not have a historical basis. The proper names in our story are significant. If "Abraham" is historical, why not "Lazarus?" That the rich man is not named, may be due to the fact that he was not spiritually worth it; or he may have been well known to Jesus' Pharisaic hearers, and, as a piece of strategy, Jesus left it to them to make the identification. The view held in this study is that our story is history used parabolically to picture present estates and future destinies. Call it "parable" then, provided its historical character be kept in mind. But, in either case, it represents realities.

II. The Intent of the Teaching

The story takes its intention and application from the subject-atmosphere and the occasion which gave it birth. Accordingly, it has a twofold application in one recital.

1. **Warning Against Covetousness.** Jesus' parable on Stewardship (verses 1-9) was followed by a warning against covetousness (verses 10-13). This aroused the derision of "the Pharisees also, who were covetous" (verse 14). They were Pharisees and had the additional characteristic of covetousness. Jesus' warning against the undue love of money or other material things reaches its climax in our story, which gives the destiny of the covetous. In our historical parable, the parable of the Rich Farmer (12:16-48) is climaxed, and "a certain rich man" there finds his composition and conclusion here.

2. **Unmasking Self-Righteousness.** Having the additional feature of covetousness, it was the self-righteous Pharisees who occasioned our story. Their covetousness was but a symptom of their wicked hearts, which Jesus went on to unmask (verses 15-18). This self-righteousness is also pictured in the parable and its destiny given. At bottom, the covetous man is self-righteous. Sound him out, and he invariably interprets salvation and Christian living in cold terms of law and human merit, rather than in terms of warm and throbbing grace. Every pastor has had to face these legalistic "Christians" (?) and had his heart broken because of them. An easy and logical analogy may be drawn between the rich man in our story and the self-righteous man, as well as between Lazarus and the penitent, redeemed sinner. In our lesson, the elder and the younger brothers in the parable of the Prodigal Son (15:11-32) find their climax and conclusion. However, space compels us to limit our study to the angle of covetousness.

III. A Contrast in Extremes

The Latin word for "rich" is "dives"; hence we follow custom in calling the rich man in our story "Dives."

1. **Dives Up and Lazarus Down** (verses 19-21). That the rich man was "clothed in purple and fine

linen, and fared sumptuously every day" was an Oriental way of saying that he was very rich and high up in society. He was a prolific entertainer and a genial host. He lacked for nothing in a material sense. Dives was high up. But Lazarus was down. "A certain beggar was laid at his (the rich man's) gate full of sores." All that he asked was "the crumbs that fell from the rich man's table," or what was commonly thrown to the dogs. The beggar would take his place with the dogs. The dogs were better to him than the rich man. They did "lick his sores" (and dogs commonly do such gently), but the rich man would not give him even a crumb for his mouth. Lazarus was down.

2. **Dives and Lazarus Both Down** (verse 22). They were both laid low in pallid death. Both were down in this respect. The rich man had to die despite his riches; the poor man's poverty did not exempt him. That "the rich man died, and was buried" indicates that he had "an impressive funeral" befitting his rank. There was extensive mourning arranged for, the ritual was splendid, the flowers were abundant, the crowd was overwhelming, the commendatory orations were "beautiful and appropriate." "The beggar died," and no doubt was buried in the potter's field, "unwept, unhonored, and unsung." But, personally, both Dives and Lazarus were down. The distinction between them was made by men, not by death.

3. **Lazarus Up and Dives Down** (verses 22-51). Death brought about an absolute reversal between them.

(a) In position. The beggar "was carried by the angels to Abraham's bosom," a Jewish expression meaning Paradise. Though space does not permit references, Scripture seems to make clear that the spirit-world, or place of disembodied spirits, is one great area, but with two compartments. The Greek term designating it is "hades," the equivalent of the Old Testament "sheol." Into "Abraham's bosom," or the Paradise of hades, the spirits of the righteous dead go; into the "torments," rendered "hell" in our common version, of hades the spirits of the wicked dead go, to await their committal to "the lake of fire" at the final judgment (Rev. 20:12-15). Now Paradise is "up" and "afar off" (verse 23), hence "torments," "hell," is down. Lazarus is up and Dives is down!

(b) In estate. Lazarus is "comforted" and Dives is "tormented." What a reversal of former estates!

(c) In estimate. Once Lazarus looked upon Dives as far above him; now he knows he is below him. Dives looked upon Lazarus as beneath a dog; now he seeks help at his hands. But "a great gulf fixed" in life remained after death, but with reversed positions in relation to it, and made it impassable.

(d) In outlook. An eternity of bliss before Lazarus, and an eternity of woe before Dives.

IV. The Picture Interpreted

1. **The Rich Man.** He means any covetous man. Extreme is used as including all in the class. Covetousness may relate to money, position, pleasure or power. One may even be covetous toward a half dollar. He may be covetous with the gospel and try to keep it all to himself. The fundamental basis of anti-missionism and omissionism is covetousness. Covetousness has different degrees in it as to its objectives. It is indifferent to human need, whether physical or spiritual, except as selfish interests are served. The covetous man is on the road to hell (Eph. 5:5). And the fact that he is a church member won't keep him from going there.

2. **Lazarus.** He means any needy man, physically or spiritually, who personally or positionally calls to us for help. Another extreme is used to include all other degrees. "Sores" are expressive of aggravated misery. Were we interpreting our story from the angle of self-righteousness, we would say that the rich man is pictured in Luke 18:9-12, and Lazarus in Isaiah 1:6; Luke 7:41-42,

18:13-14. "Dogs" describe the Pharisaic and rich man's estimate of the position and character of the only people who will even try to help the needy laid at the door of the covetous.

3. **Death.** This is the common death of all. Men may make distinctions between the covetous man and the needy, but it means nothing except on earth. Under the earth and in the spirit-world it cuts no figure.

4. **Destiny.** This means the estates beyond earth appropriate to each. No man goes to hell because he is covetous, but because he is not born again, of which his covetousness is a symptom. No man goes to Paradise because he is poor, except "poor in spirit," but he goes there through the blood of Christ and because born again. Like Judas, each of these men in our story "went to his own place." And that destiny is fixed by an unbridgeable "great gulf." Each destiny shall be merged into an appropriate status in the coming eternity. Many positions, pleasures, and complaints shall be reversed in the realities of the spirit-world. And if men will not heed the word of God here, "they will not be persuaded, though one rose from the dead." The only wise course is to get a Christly nature in regeneration, and, under its Spirit-guided impulses, so live and serve in relation to God and needy humanity, that there shall not be a repetition of the rich man's destiny when solemn death lays one low. The cold, legalistic, unfeeling, covetous man had better beware, for God and eternity have his number.

V. The Right and Wrong Use of Wealth

This is a sub-topic assigned by the committee to our lesson.

1. **The Wrong Use.** It is for a man to "lay up treasures for himself" (12:21), be indifferent to human need and the ongoing of the gospel, and refuse to devote an adequate portion of one's means to the service of God and of humanity. It means life dedicated to the principle: "I spend only as self-interests depend."

2. **The Right Use.** It means to be "rich toward God" (12:21). Use a reasonable portion of earthly store "for necessary uses," and, from love to Christ and for humanity, devote the remainder to the ongoing of the gospel and the service of needy men. It is infinitely better to starve, as Lazarus probably did, and have Lazarus' position hereafter, than to be "well off" here and a pauper at the judgment bar of God! To get any recognition hereafter for our money here, we must change it into the current coin of the coming Realm, and this can be done only by "laying up treasures in heaven." If an epitaph were to be inscribed on thy tomb, expressive of the life thou hast lived, would it be a dollar mark or a cross?

QUESTIONS.

(1) Is our story history or parable or both? (2) What is the twofold intent of the teaching? (3) List the contrasts between Dives and Lazarus this side of the grave and beyond the grave. (4) Who is represented by the rich man? (5) Who is represented by Lazarus? (6) Are their destinies as pictured here fancies or realities? (7) What is revealed as to the nature of the realm where disembodied spirits go between death and the resurrection? (8) Why was the rich man lost and the poor man saved? (9) Give some marks of a covetous man? Of what is covetousness a symptom? (10) What do we learn as to the right and wrong use of our means?

Tennessee Central Railway

ANNOUNCES

REDUCED ONE-WAY
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EFFECTIVE JANUARY 15, 1931

PUBLIC OPINION

ANOTHER OLD CHURCH

We have in Knox County a Baptist church so old that the first meeting held by the people looking to its organization dates back to 1795. I have tried to get something in writing that would tell of this meeting, but have failed to get it. Several people have told me of hearing of the gathering. I remember one brother who was their clerk, telling that he found some old records telling of this meeting, but he left here several years ago and I have not been able to find those records. The church is in Knox County near the line between Knox and Loudon counties, is in Providence Association and is called "Hickory Creek."—W. S. Duncan, Knoxville.

BROADCAST IT

Here is my hand, brother. I have just read your speech to the young people on "The Lure of the Invisible," and from across the continent I send my heartiest appreciation for the address and congratulations. I am glad you published it. It is one of the very best speeches I ever read and I wish every boy and girl in the world would read it. I wish you could broadcast it to all the land. You are giving us a great paper. Let me suggest that every pastor in Tennessee make the Baptist and Reflector assistant pastor. I do not think any Baptist family can afford to be without it and expect to rear a family scripturally.—J. Frank Wells. National Military Home, Los Angeles, Cal.

ANOTHER VETERAN

Dear Brother Freeman: Just a few lines to let you know I am still living and enjoying the Baptist and Reflector more than ever if possible. I am now past 71 years of age and have been sick for more than a year, a good part of the time not being able to attend church and Sunday school. What the Baptist and Reflector has meant to me I hardly know how to express. I have often wanted to tell you how I appreciate your bold stand for the Truth, the many splendid articles and great sermons. (How I would miss them if they were left out!) And those old soldiers of the cross, veterans of many wars, how I thank God for their lives and take comfort and rejoice in the fact that the truth yet has many loyal followers who are not afraid or ashamed to defend it. Long may you live to proclaim the truth and may God's richest blessings rest upon your labors.—Mary J. Webb, Greenbrier, Tenn.

TEACHING HERESIES

I shall never teach our little boy and girl that hell is not a burning place where the wicked rich man lifted up his eyes and asked for some water to cool his tongue. The Bible is so plain about this that when our ten-year-old boy, John, reads about Dives he accepts it with all his heart. And, O, it has never failed to influence him. He is always more thoughtful and earnest after having read it.

Children must be made to know that hell exists and that it is not a mild place. There are a good many disappointments and troubles in life, but children must be taught that life's troubles, it matters not what they may be, are nothing equal to the troubles in hell. I am so glad our boy and girl accept the reading of the Bible just as it is and may they always understand it in a way that will please the Lord. May the Lord help the teachers and lesson writers to lead into no path for children and young people that may turn them toward hell.

I was taught by an old-fashioned mother and father whose teaching led me away from an awful place of torment toward that happy place called heaven. Two or three weeks ago a young man of our church killed himself. He told his father that his troubles were so many he was going to get out of them. We took our children to the funeral.

It was awful, and when we were back at home we talked with the children about it. One of them said, "Well, he just got into something worse." I could but wonder if he had been taught, when a child, that hell is a terrible place to go.

April 19th, in the Sunday school lesson on "The Rich Man and Lazarus," I have read all the comments by Drs. S. and W. I would certainly not teach it as they do. How do they know it is not literal? I wish the thought had never occurred to these "big men" of ours that the account is only a "figure of speech." Will this part of the Bible, taken in that light, do as much good in the future as it has done in the days gone by when our preachers taught that the story is literal?—Mrs. J.

(Our dear sister strikes at the very heart of the whole trouble in the world of our day. We have broken down the foundations of society and social control by the sickly sentimental gush that has gone out in the name of "Bible expositions." No man has a right to deny that Jesus in the account of Lazarus was speaking of an actual event about which he knew and was giving us a real picture of the future condition of both the lost and the saved. God pity those who deny it and cause young people to doubt it! Some day they must answer at the judgment bar of God.—Editor.)

A FELLOW EDITOR SPEAKS

Upon reading your address, "The Lure of the Invisible," delivered to the young people of the Nashville Association, it is not at all surprising that they requested its publication in the Baptist and Reflector. It is food for adults as well as for boys and girls.

I am in no way pessimistic, but it is now imperative that the people of the United States right face and once more en masse take hold upon God if the American people do not desire their nation to be Russianized. Baptists, generally, need to wake up.

Utter disregard for the Sabbath day, the pleasure-loving-and-seeking parents, luring their offspring and other young people to use the Sabbath solely for pleasure and amusement, and the weak-kneed public officials who disregard law for the convenience of the public, and open defiance of the Eighteenth Amendment and our Constitution, are food for the Communists and likewise afford them tillable soil in this country for successfully propagating their devilish doctrines.—J. B. Parker, Editor the Conway News, Conway, Arkansas.

CHRIST AND THE POOR

By Ben Cox

I was tremendously impressed recently with an article from my old friend, Dr. J. W. Storer, entitled "Poverty or the Way of Christ." After an experience in an old downtown church for more than eighteen years, I am sadly forced to the conclusion that the greater part of the Lord's people seem to prefer comfortable surroundings to missionary opportunity. One of the biggest problems of my ministerial career is found in the fact that so many who call themselves Missionary Baptists seem eager to run away from missionary opportunities.

My dear friend, Charles Stelzle of New York, writes me that in a certain district of that city forty-two Protestant churches moved while 300,000 people moved in. No doubt Missionary Baptists were well represented in that number of churches. We seldom hear, however, of Roman Catholic churches moving out. I have studied that question rather closely in my travels, for I have always found Roman Catholic churches in the center of things, open all day, and all kinds of people, no matter how poor or ragged, or crippled or deformed, seem to be welcome there.

In a ministry of forty years I have also been greatly perplexed because so many who claim to take the New Testament as "sufficient rule of faith and practice" seem very slow to realize the attitude that Jesus took in regard to the ministry to the poor. They seem to forget that when he opened the Book at Nazareth he read, "The spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor," etc. The first

thing mentioned is "to the poor." Such people seem to forget also that when John the Baptist was in jail, blue and discouraged, he sent his disciples to Jesus with the question, "Art thou He that should come, or do we look for another?" To which question Jesus replied: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

How tremendously impressive it is that Jesus makes the climax here, "The poor have the gospel preached to them." I feel sure that if we had been presenting the matter, we would have made the climax, "The dead are raised up." I wonder if it is not a fact that much of the hardship we are having now is caused by our very, very unbiblical practice in this regard.

It seems sad that so many are ready to follow the priest and the Levite to the other side of the road instead of helping the poor fellow who is wallowing in his own blood. They seem to think to be on time at the temple in Jerusalem, to go through the form of religion, is more important than the embracing of a very wonderful missionary opportunity. I have not much use for Harry E. Fosdick, the modernist, but he said a thing over the radio recently that impressed me very forcibly: "They have tried in two ways to do away with Jesus—first by crucifying Him; now they are trying to do away with Jesus by worshipping Him. There is so much incense in front of Him that you cannot see His face, and the form of religion has often killed the spirit of it. The real meaning of worship is 'work-ship'."

METHODIST SEES MOUNTAIN SCHOOL

I had a thrilling experience when I went to Harrison-Chilhowee Institute, a mountain school, with the Knoxville Baptist ministers. Of course, I enjoyed the wonderful program provided and the seeing of the fine-spirited student body. But one incident, above all, revealed to me the Christ-spirit of Chilhowee.

Professor Anderson showed us a cigar box with a stick attached. It was a kind of banjo. He said it was made by a student, and he invited the student, young Stenson, to play it. Stenson played it and showed that there was music in it and in him. Afterward Professor Anderson asked Stenson to say something. He stood before us—this tall, manly, winsome boy of 21, and said: "I was saved two years ago." And then, intensely, he told how God called him to preach. But he replied that he could not read nor write, did not even know his name when he saw it. But his pastor directed him to Chilhowee where he entered last August. "And now," he said, "I am in the fourth grade and shall pass to the fifth. And I have written many, many letters." He concluded: "Will you pray for me, and will you pray for our school?"

I write this letter with the hope of increasing the number of prayers for Brother Stenson and for Chilhowee, and with the prayer that there might be much support for the continuance of such work.—B. F. Ault, Superintendent Tennessee Anti-Saloon League.

Do You Know?

That Amelia Earhardt made her famous non-stop trans-Atlantic flight in a ship built for Commander Byrd's Antarctic trip?

That a rainbow, seen from an altitude of 2,500 feet or more, is a great gorgeous circle against the clouds? The rainbow then, when complete, is an endless promise of undying love!

That Phil Muldoon, America's first great wrestling champion, is still strong and hardy at the age of eighty-five, an unanswerable argument for clean living, regular exercise and total abstinence from use of narcotics? He is one of the few professional athletes ever to live past sixty years.

Carson-Newman College

By Frank T. Walker

The spring semester of Carson-Newman College will end May 8th and the summer quarter will begin May 12th. Preparations are being made for the best commencement in the history of the college. Dr. George W. Truett of Dallas, Texas, will preach the baccalaureate sermon May 7th. The coming of this distinguished Baptist leader means that the commencement season will be full of good things for alumni and friends, as well as for the students and faculty who are bringing to a close the first week in May a most successful and significant year's work. The current session has been marked by an unusual spirit of harmony and co-operation between students and faculty. The enrollment over that of last year has been marked. Prospects for a large enrollment for the summer quarter are bright.

In December, 1927, Carson-Newman was admitted to membership in the Southern Association of Colleges, and in February, 1928, became a member of the American Association of Colleges. The Southern Association is primarily an accrediting agency, and of course, membership in this association carries with it full recognition of work done by students of this college who seek advanced degrees in other standard colleges and universities. Thus by virtue of Carson-Newman's membership in the Southern Association her graduates are admitted without question for graduate or professional courses in the greatest universities of the land.

The American Association of Colleges is not an accrediting agency and does not profess to be. While Carson-Newman College is a member of this association also, the standing as a standard senior college is given by the Southern Association of Colleges which she entered, as has been said, in 1927. A quotation from the constitution of the American Association of Colleges reveals the purpose of that association and the first by-law of the constitution indicates the qualifications for membership. The constitution reads: "The purpose of the association shall be the promotion of higher education in all its forms in the colleges which shall become members of this association, and the prosecution of such plans as may make more efficient the institutions included in its membership." The by-law reads: "In order to be eligible to membership in this association institutions shall require fifteen units for admission to the freshman class and 120 semester hours, or an equivalent, for graduation." Aside from the annual fee, there are no other requirements for membership. The American Association of Colleges is exceedingly helpful to any college holding membership in it, but it should be borne in mind that it is the Southern Association of Colleges that has for its purpose the accrediting of the work of institutions of higher education.

Important work has been done at Carson-Newman in raising the standard of instruction since the college entered the Southern Association in 1927. Great strides have been made in faculty preparation. Each year several members of the faculty are allowed to further their researches in leading universities. Through the helpful co-operation of president, trustees, and teachers, this faculty preparation has gone on until today Carson-Newman teachers meet all requirements of the Southern Association. At its annual March meeting last week the trustees re-elected the entire faculty for next year. The fact that no changes in the faculty were recommended, argues for a permanent and well-going organization at the college.

The entire year has been one of efficient work by both students and teachers. At present the annual revival is in progress at the First Baptist Church. The deacons and entire membership of the church were unanimous in asking the pastor, the Reverend C. W. Pope, to do the preaching. Prof. Luther Carter, voice teacher in the college, is leading the singing. Members of the church living in the town, as well as the entire college community, are co-operating with the pastor in an unprecedented way that this might be the most helpful revival in the history of the church. Excellent sermons, splendid singing, and large congregations

are proving that a church can have its own revival without sending outside for help. And, as was explained by the chairman of the board of deacons, this is no economy program of the church. The church asked its own pastor to do the preaching because it wanted him to do it; likewise the singer. Preparations for the meeting began weeks before the special services actually began Sunday. A complete census of the town was made by the Bible department of the college, and definite assignments for visitation were therefore made by the pastor after the information was in hand. The faculty arranged the college schedule this week that it might be possible for all students to attend church services at 11 a.m. and 7 p.m. daily. After the preaching services each evening prayer meetings are held in each of the dormitories, led by a member of the faculty and assisted by a student committee.

It may be seen from the following facts that not only is the local church utilizing its own personnel to do its special as well as its routine work, but in the college, too, the tendency to be self-reliant is most marked this year. Usually colleges are excused for "begging," since it has always been the custom for those engaged in the important work of education to rely upon those blessed with "worldly goods" for gifts, particularly in matters of medals, prizes, etc. But this year not only teachers but students are donating medals, prizes, trophies, etc., in order to stimulate the finest academic work. Last year President Warren donated a handsome loving cup to be awarded to the literary society presenting the best college song. On the day of the contest a half holiday was granted. A delightful program was arranged; songs were offered and judged; later a picnic on Mossy Creek was enjoyed by the entire school, preceded by "clean-up day" on the campus, in which all participated, much to the glory of the campus! This year the president will repeat his generosity, and it is needless to say that the day is being looked forward to with the keenest pleasure.

Prof. E. W. Sydnor of the English department is offering a handsome cup this commencement to the winner of the commencement debate between the Columbian and Philomathan Literary Societies. This is a new feature of commencement week and already letters have been received at the college office telling the plans of far distant alumni to be present when their societies do battle for the Sydnor cup. Professor Sydnor has charge of all inter-collegiate debates at Carson-Newman and has trained a number of excellent teams this year, whose proficiency in debating has made an enviable record. A medal is awarded this year also by a member of the faculty for the best poem published by a student in the Orange and Blue, the college paper. Two weeks ago two new medals were awarded for the Calliopean Literary Society, one to be given annually by Miss Gladys Harmon, a senior of this year, to the freshman or sophomore who best avails herself of the opportunities offered by the Calliopean Society for the year; another to be given by Miss Dorothy Davidson of the class of 1930, and Miss Elizabeth Preston of the class of 1931, to the best debater in the society for the year.

The above facts show that the faculty and students of Carson-Newman are not sitting idly by and waiting for some wealthy person to give what is needed at present. Perhaps this sacrificial and generous spirit of the teachers and students will be caught by those of larger means outside of the school, and as times get better things worth while in a larger way will come to the college.

Carson-Newman stands for the well-rounded man and woman. No phase of life is neglected on the campus. Ample provision is made for physical development and instruction, that not only will the students get all necessary exercise and recreation while studying here, but he or she will also be trained to instruct in this field after graduation as the need may present itself.

A most interesting Science Club organized last year is presenting instructive and entertaining programs every two weeks under the leadership of Dr. Boyce G. Carson, head of the chemistry department, together with Prof. Alex Chavis of the

physics department, and the home economics teacher. This club is one of the most wide-awake organizations on the campus. Moving pictures, specially prepared papers, trips to industrial plants, etc., constitute the activities of this new club.

In the field of literature the Modern Portia Club has experienced the best year of its history. The club studied twice a month a contemporary book from the fields of American biography and fiction. Since few living American authors come to Jefferson City, the Modern Portia Club makes up for this by having a personal letter from each author studied read on the evening the author's book is under consideration. Since September the club has received most interesting, personal letters from the following celebrities: Ray Stannard Baker (biographer of Woodrow Wilson), Mrs. Woodrow Wilson, Hamlin Garland, Irving Cobb, Dorothy Canfield, Wills Cather, Ellen Glasgow, Marquis Jarvies (author of the "Raven," the life of Sam Houston), Mrs. E. Y. Mullins, Anne Armstrong (writer of novels about the people of the Great Smokies), Oliver La Farge, Mrs. Minnigarode Andrews, and others. Authors who have written to the club on former occasions are: William Allen White, Christopher Morley, Stephen Bennett, and Fannie Hurst. Most of these letters are written in long hand by the authors themselves. Even the typewritten ones are signed by them and bear evidence of having been typed personally by the authors.

It can be seen then that life at Carson-Newman is varied and interesting. The students are contented and happy in their activities and the prospects for the summer school and the session beginning next fall are bright indeed.

ATTENTION DELEGATES TO SOUTHERN BAPTIST CONVENTION, BIRMINGHAM, MAY 13, 1931

All delegates expecting to lodge in the homes of our city are requested to send us their names as early as possible. All assignments will be made as delegates reach the city. Those coming in autos should report at the auditorium, Eighth Ave. and 20th St., N. Those arriving on trains will be met by reception committees who will direct them to the auditorium. The assignment committee will then take care of them.

All those expecting to stop at hotels should make their reservations in the hotels by correspondence with said hotels. This arrangement is better. Any person or persons meeting with any difficulties in obtaining hotel rooms or lodging will be cared for at the assignment booth at the auditorium. If our visiting friends will govern themselves accordingly we will be greatly accommodated in our efforts to see that everyone is properly cared for. All communications should be addressed to Dr. J. R. Hobbs, General Chairman, 527 North 22nd St., Birmingham, Ala.

DR. FREEMAN IN MCKENZIE

Dr. John D. Freeman, editor of the Baptist and Reflector, will be with the First Baptist Church, McKenzie, Tenn., April 19-29 in a city-wide evangelistic campaign. People throughout Carroll, Weakley and Henry Counties are invited to this revival. Services daily at 10:30 a.m. and 7:30 p.m.

Friday, April 24th, at 4:30 pm. Dr. Freeman will address the Baptist Pastor's Conference of Carroll County, which will be held in the First Baptist Church, this city. All ministers and their wives in this section are invited to this special service, free supper to all provided to remain over for the evening sermon. Write the pastor if you expect to remain over for the night's service.

Pray for us that the Lord will give us a great revival. There are thousands in these parts unsaved and hundreds of church members unenlisted in the church work. We need God's help.

Jas. H. Oakley.

McKenzie, Tenn.

The modern flapper would make a good cook if she could find a kitchen that is run by a steering wheel.—The Pathfinder.

THE NEWS BULLETIN

GRACIOUS REVIVAL AT JEFFERSON CITY

By John D. Everett

During the week of March 22-30 the First Baptist Church of Jefferson City was greatly revived and reinforced. Some weeks before the revival began, some students in Dr. Johnson's Bible class at Carson-Newman took a religious census of the town. The data secured and tabulated revealed the number of Baptists not members of a local Baptist church, those with Baptist preference and members of any church, and those not saved with no denominational preference. All of these were assigned to the workers to visit and enlist or interest. And one of the great services rendered during the weeks of preparation were visits to all shut-ins with messages of comfort and prayer and praise. Only God knows the power of these Christians in their secret chambers in bringing heaven and earth near together. In the Sunday school, the teachers' meetings, and prayer services the hearts of Christians were attuned to God's plan. In fact, the revival began weeks before the time set for the series of sermons. The pastor had been preaching evangelistic sermons, and the whole church was already revived when the date for the revival arrived.

The preaching was done by the pastor, Rev. C. W. Pope. The sermons were the old gospel from God's Book given with simplicity and purity, warm from a heart aglow with the love of God. There were no high-pressure methods, no excitement, no personal work done during the services. The messages were delivered as only a loving pastor can give to a devoted people, and they yielded to power of the Holy Spirit, sought to be saved from their sins, and He kept His promise, "Every one that seeketh findeth." Another great feature of the revival was the singing, led by Professor Carter of the Voice Department of Carson-Newman, and choir director of the great First Church in Knoxville. Another feature of the services was the prayer meeting and reports from the workers every evening before preaching and then another in dormitories after the services were over at the church. Surely God kept His promise to hear the cry of His saints.

The good results of this meeting will be known only when we see Him face to face and know as we are known. It seems certain that the greatest results, those which took place in the deep recesses of the hearts of Christians and in the souls of sinners, were not visible. However, the visible results were such as to gladden the hearts of God's people. There were thirty-five who made a profession of faith and were received into Christian fellowship of the church, twenty-five of whom were baptized by the pastor at the last service on Monday evening. Every young lady in the dormitories is now a Christian and a member of the church, and only five young men are out of the fold. One of the young men was gloriously saved after the close of the revival and made open profession in the college chapel. A young man in the town was happily saved in his home the next day after the meeting closed. He was ill and could not attend the services, but he was the object of prayer at the church.

The revival is not closed as was evident by the large attendance at the prayer service Wednesday evening and by the many earnest testimonies as to what Christ had done for them. This revival came down from above in answer to fervent prayer of willing workers, and all the praise should be given His gracious name.

WORK IN BEREAN GOOD WILL CENTER

By Miss Vera Martin

It is my privilege to work with the little children in the Sunday school at Berean Good Will Center. Miss Kendall is to be commended for the well-organized work there. The Sunday school is graded as well as possible considering the number in it and the inadequate equipment. There are about 110 enrolled in the Sunday school. The largest attendance on any one Sunday this session was about eighty.

Four B. B. I. students work in the Sunday school, Mr. Casselman, Miss Yates, Miss Glover and I. Sometimes another student goes. Miss Glover and I work with the beginners and primaries. These are together in one department, but are separated for class work. Miss Glover teaches the primary class. It is my privilege to have charge of the programs for the department on Sunday afternoons and teach the beginners' class. It is a wonderful opportunity to plant the seed of the gospel in the hearts of the little children.

We have preaching service immediately at the close of the Sunday school. Mr. Casselman has charge of this service. Just recently three boys, one from Miss Yates' class and two from Miss O'Mara's class, have made public profession of faith at the close of the preaching service.

B. B. I., New Orleans.

THREE NEW PREACHERS

Central Park Church of Birmingham, Ala., where our own R. T. Skinner is pastor, had a wonderful service on the 29th of March when three young men were ordained to preach the gospel. One of them is assistant to Pastor Skinner. Another of them had been a Methodist pastor for several years. Not long ago he asked Brother Skinner for a conference on doctrines with open Bible and was baptized two weeks later. Brother Skinner says: "Since the first day of last August we have been trying the inverted order of service—that is, we have preaching first with the Sunday school following. My church refuses to go back to the old plan. I think it's the greatest thing of its kind I've ever seen."

TENNESSEE STILL WINS

Students of Louisiana Baptist College, Pineville, La., are proud of their debating team which has won five straight victories during this season. On the night of March 30th the team won over the State Normal College by a unanimous decision. On the 10th of this month the team is to meet one from the University of Florida. The debaters for the Baptist institution are Richard Whittington and Spurgeon Wingo, Jr., the latter being the son of the Rev. and Mrs. Surgeon Wingo, formerly of Trezevant, Tenn. He has won another distinction that comes to few college students, that of election to Pi Kappa Delta Society, an honorary academic society, membership in which is determined by special ability in class work and in debating. We rejoice to know of the splendid work of this young man and his debating partner.

"DOLLAR DAY"

By W. W. Hamilton, President
Baptist Bible Institute

One of the most popular slogans to attract the shoppers in New Orleans is "Dollar Day." Practically every store in the city will join in these bargain days when every imaginable article is put on sale at "\$1.00." The values are generally good and the people know that they will get their money's worth.

How about Dollar Day in your church for the Baptist Bible Institute? Let the people know about it,

announce it, advertise it, distribute literature. The merchants will buy whole pages of advertising space in the papers to tell about their dollar attractions. Give your people information about the work and worth of the Bible Institute. Let them see that a dollar invested in this marvelous missionary enterprise will pay dividends through all eternity. Show them the opportunity for service in this vast mission territory. Then open the way, fix the day, and the dollars will come pouring in.

Does it hurt the regular trade when the merchants put on "Dollar Day?" Will it hurt the regular program to put on dollar day for the Baptist Bible Institute? No and no!

ANOTHER FINE ITEM

News Notes of the Knoxville Churches

By J. K. Smith

Lincoln Park Church, in spite of much sickness, Pastor H. F. Templeton himself being sick for some days, had a good month. There were six additions during March. Pastor F. L. Thornton of the Lonsdale Church has planned a meeting to begin April 12th. Central Church of Bearden has extended a call to Rev. T. W. Hill. Pastor Sam P. White of the Deaderick Avenue Church had planned to hold a meeting in his church beginning March 29th, but has had to postpone it on account of having an attack of the "flu." He is very much better, and we hope will soon be on the job again.

Brother C. L. Hammond of Oakwood has planned a Sunday school training school for the last week in April, and also a B.Y.P.U. training school the second week in May. He is to have with him Rev. Swan Hawthorn. Pastor Wyatt, the new shepherd of the McCalla Avenue flock, is starting off with the work fine, it is said. Leland W. Smith of the Central Fountain City Church reports a fine home training Sunday school at the close of which 163 handed in examination tests. We are sorry to learn that his wife has had to be away for some weeks at Roanoke, Va., on account of her health. We hope she may have a speedy recovery.

Bishop J. K. Haynes of the South Knoxville Church and wife spent three weeks of March in Florida. He is back very much invigorated. Pastor A. R. Pedigo of the Immanuel Church holds two distinctions, that of being with his church longer than any other pastor in Knoxville, and that of having a church which has no debts on it. W. A. Carroll of the Euclid Avenue Church has just recently had a good B.Y.P.U. training school. W. B. Harvey, who has only been with the Bell Avenue flock for a few weeks, reports the work starting off well. He has just recently completed the every-member

canvass. He regards it a great victory.

Gillespie Avenue took the sixth place in its offerings to missions, and the same place for all other offerings in the Knox County Association. Out of sixty churches, we hold the sixth highest per capita offering. First Church, Knoxville; Island Home; Central, Fountain City; Central, Bearden, and Broadway are the only ones in advance of us. Seven out of the sixty churches gave nothing to missions last year, and a goodly number of the sixty gave the next thing to nothing.

The Knoxville Pastors' Conference met on March 23rd with the Chilhowee Institute. We had a fine session. Brethren Sam P. White, J. N. Bull of Chattanooga, and A. C. Hutson delivered splendid addresses. There were a number of other East Tennessee pastors present. Principal Roy Anderson and his fine lot of teachers and pupils made the day very pleasant and good for us. They served a fine chicken dinner. The school is doing a great work. We hope the school may go on with the work it is doing many years to come.

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

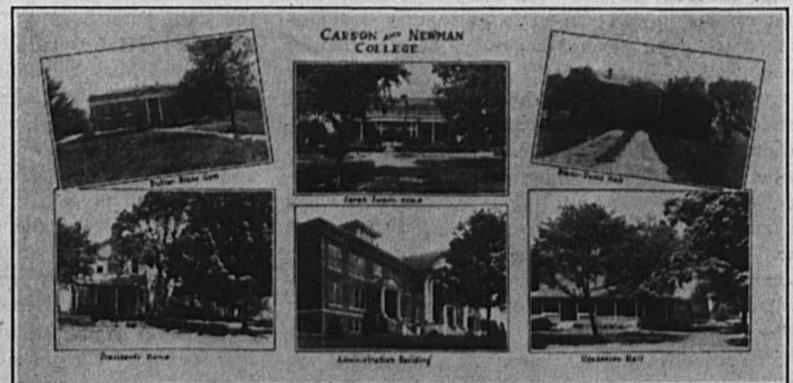
Christ, My Only Necessity

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.

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Jefferson City, Tennessee

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 go to school every day. I am ready for the third grade. I like to go to Sunday school. I am nine years old. My pets are five cats, a dog. I have two brothers. Their names are Grover and Joseph.—Mary Goldie Derossett, Maryland, Tenn.

FIFTY ACRES

By James Larkin Pearson

I've never been to London,
I've never been to Rome,
But on my Fifty Acres
I travel here at home.

The hill that looks upon me
Right here where I was born
Shall be my mighty Jungfrau,
My Alp, my Matterhorn.

A little land of Egypt
My meadow-plot shall be,
With pyramids of haystacks
Along its sheltered lee.

My hundred yards of brooklet
Shall fancy's faith beguile,
And be my Rhine, my Avon,
My Amazon, my Nile.

In June I find the Tropics
Camped all about the place;
Then white December shows me
The Arctic's frozen face.

My woodlot grows an Arden,
My pond a Caspian Sea,
And so my Fifty Acres
Is all the world to me.

Here on my Fifty Acres
I safe at home remain,
And have my own Bermuda,
My Sicily, my Spain.

—New York Times.

UNCLE SAM'S SQUIRRELS AT WASHINGTON

SQUIRRELS in Washington seem to think that they own the city. They are provided with food on the Capitol grounds by Uncle Sam himself. And feeding peanuts to the squirrels is one of the daily amusements of thousands of visitors. The little creatures are so fearless and friendly they scamper down the trees to the sidewalks and stand with their hands over their hearts, in front of men, women and children, expecting to be fed. If you have nothing for Uncle Sam's squirrels, they forget their manners and scold. It makes no difference whether strangers are from near-by Maryland or from far-away Nevada, the Washington squirrels demand their attention.

There is a filling station just beyond the Garfield monument, below the Capitol, and at this station there is a machine for delivering peanuts on payment of a nickel in the slot. One of the squirrels living in the old botanic gardens across the way learned that human beings produced peanuts from this source.

In the beginning he must have picked up peanuts from the ground under the nickel-in-the-slot machine. However, no one knows the exact truth about the squirrel's peanut supply; but it seems that, in time, he learned to understand that when a human being clicked that machine, peanuts were sure to follow, and any squirrel that happened to be right there was treated with peanuts.

At last that old squirrel of the botanic gardens made it his business to get peanuts at the filling station. Indeed, he is still delighting his friends by his devotion to that nickel-in-the-slot machine. From his lookout in the botanic gardens he sees every person who steps over toward the machine.

Then the wise old squirrel races across wide Maryland Avenue, dodg-

ing traffic, risking his life, but always getting across in time to beg for peanuts.

In these days all the boys and girls and their elders who live in the neighborhood are daily amused and delighted by the doings of this intelligent squirrel. If only the squirrel would learn to obey the red and green traffic signals, his chances for a long life would be brighter.

A story is told of a tender-hearted squirrel in the Smithsonian grounds. A little boy dropped a paper dollar that had been given him with which to buy a toy. The old squirrel jerked it up and ran up a tree with it. The boy wept and wailed and begged the squirrel to return his dollar. That old squirrel ran far out to the end of a branch where there was a straight fall to the ground, and dropped the dollar bill down to the little boy. He must have been a tender-hearted squirrel.

Every park in the city has its squirrel characters who have special friends in their own neighborhoods. One Washington gentleman has been adopted by a squirrel that wears a coat with a strip of dark fur down the middle of his back. Nearly every day this gentleman feeds his squirrel. He seats himself on a bench and the squirrel races over to be fed. He doesn't stand on the ground with his hands over his heart, either, but takes possession of the gentleman. He treats him as if he were a well-beloved tree and his shoulders the favorite branches.

If his friend has no food to offer, the squirrel nips him. He doesn't bite hard, just gives him a gentle nip.

One day recently this gentleman thought that he would make life a little easier for his pet. It seemed too bad for a squirrel to have to crack hard-shelled nuts with his teeth, when a man could so easily crack nuts with a hammer for a squirrel friend.

But Mr. Squirrel wouldn't touch the cracked nuts. The day they were offered to him he picked up the whole nuts and ran away to hide them in his storehouse. Over and over the squirrel's adopted man tried to make the little fellow take the cracked nuts; but he would not have them.

And there was one whole nut that he would not take to his storehouse. The nut looked like the others, except that it was a trifle darker in color. The squirrel would not touch it. At last, when only the one discarded nut and the cracked nuts were left, the squirrel scampered into the trees and was seen no more that day.

The puzzled gentleman thought that he could understand why the squirrel had refused the cracked nut. Evidently he was not hungry and was wise enough to know that the cracked nuts would spoil in his storehouse. But it was a mystery why he had refused the whole nut. In a way the mystery was quickly solved. When the nut was cracked, it was discovered to be a wee bit musty inside. But how did the squirrel know that it was musty? The man gave it up and the squirrel has never explained.—Frances Margaret Fox, in Junior World.

FROM FAR ROUMANIA

Some of our boys and girls were good enough to send us pictures to be forwarded to our missionary in Roumania, Brother Craighead. A fine bundle of these was sent about a month ago, and we have just had a reply from him which we give to our Young South readers—a real letter from a missionary nearly half way around the world from us. Here it is:

"Dear Brother Freeman: The two large bundles of Sunday school pictures, three calendars and small pictures have just come, all in good condition. Many thanks. If you can thank the donors for us we will appreciate it, and also wish to thank you for your co-operation and help in getting them across to us. They will certainly be a great help in the Sunday school work. These make a good beginning and an example which we hope others will follow."—W. E. Craighead, Galatz, Roumania.

If any others of our readers will send us pictures illustrating Bible scenes and stores, we will be glad to forward another bundle to him. We can use the large reels used in primary departments, those found in Bible verse calendars if they are clipped out and mounted on neat, light cardboard, and the little picture cards used in the Sunday school classes of beginners. Colored pictures are preferred, but any that are clear and attractive will do.

UNWISE ECONOMY IN HARD TIMES

By Robert E. Speer

(American Bible Society.)

There is an economy that is never wise or right. It is economy in making the Bible available for men.

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the Gospel and the Book which contains it.

Quite Young

Teacher: "Who was king of France during the revolution?"

Confused Student: "Louis the Thirteenth—no, the Fifteenth—no, the Fourteenth—no, the well, anyhow, he was in his teens."—Yale Record.

Hard to Tell

"Where, where must I go," whined the orator, "to get my rights? Where must I go to get full justice?"

"You tell him, Ike," urged a pedestrian, "I am a Universalist."

"Has putting in that lunch counter helped your business?" asked Brown of the druggist.

"Well, it has about tripled the sale of indigestion tablets."—Exchange.



Pat (to sick friend): "Have yez made yure will?"

Mike: "Yes. Oi left ivereverything to the doctor that saves me loife."

Short Story

Mule in a barnyard, lazy and sick. Boy with a pin on the end of a stick. Boy jabs the mule; mule gives a lurch. Services Monday at the M. E. church.—Miss Ruth Wohlwend, of Holston Drive, Knoxville.

Frances Clark: "What did you do during the holidays?"

Ruth Moore: "I worked for my father. What did you do?"

Frances Clark: "I didn't do anything, either."

Ruth Robertson: "Martha, if I saw you riding a donkey, what fruit would come to my mind?"

Martha Stack: "Can't imagine." Ruth Robertson: "A pear."

"So you remember way back to the Revolution, do you?"

"Yessa. De Revolution and Gin'l Washington an' all dem. Sho' do."

"Perhaps you were a witness to the fall of Rome?"

"Nossa. Ah didn't exactly see hit, but Ah recollect hearin' somethin' drop."

Doctor, "To be quite candid with you, your only trouble is laziness."

Patient: "Yes, Doc, I know. But what's the scientific name for it? I've got to report to the wife."—Everybody's Weekly.

"Has your wife made home happier since she went to cooking school?"

"Knot-happier," declared Mr. Meekton. "We have both learned to appreciate plain, simple restaurant food."—Washington Star.

"Yes, doctor, one of Harry's eyes seems ever so much stronger than the other. How do you account for that?"

"Knot-hole in the baseball fence last summer, most likely, madam."

Widow: "I'm very sorry that I couldn't see you when you called, but I was having my hair washed."

Widower: "Yes, and those laundries are so slow about returning things, too."—Penn. Punch Bowl.

Easter Time

"I was sorry for your wife in church this morning when she had a terrific attack of coughing and every one turned to look at her."

"You needn't worry about that. She was wearing a new spring hat."

Teacher: "Johnny, take the next sentence. Lead the cow from the pasture. What mood?"

Johnny: "The cow."

Just Like a Poet!

A university student, when sitting for an examination, was asked to compose one verse of poetry including the words "analyse" and "anatomy." He wrote:

My analyse over the ocean,
My analyse over the sea;
Oh, who will go over the ocean
And bring back my anatomy?
—Glasgow Record.

Tardy Again

"Late again, O'Malley!" roared the foreman. "How do you account for this persistent tardiness?"

"'Tis inherited, sir," answered O'Malley. "Me father was the late O'Malley."



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Beauty to Gray and Faded Hair
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Sunday School Administration W. D. HUDGINS, Superintendent
Headquarters, Tallahoma, 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 Colle, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE,
APRIL 5, 1931

| | |
|-------------------------------|------|
| Memphis, Bellevue | 1147 |
| Nashville, First | 1383 |
| Chattanooga, First | 1373 |
| Memphis, First | 1114 |
| Memphis, Temple | 939 |
| Nashville, Grace | 837 |
| Johnson City, Central | 750 |
| Memphis, LaBelle | 734 |
| Memphis, Union Ave. | 709 |
| Maryville | 706 |
| Nashville, Belmont Heights | 652 |
| Nashville, Eastland | 625 |
| Chattanooga, Highland Park | 615 |
| Memphis, Speedway Terrace | 598 |
| Etowah, First | 584 |
| Cleveland, First | 578 |
| Union City | 553 |
| Nashville, Judson Memorial | 550 |
| Chattanooga, Calvary | 519 |
| St. Elmo | 510 |
| Nashville, Park Ave. | 486 |
| Chattanooga, Tabernacle | 485 |
| Morristown | 478 |
| Sweetwater | 472 |
| Chattanooga, Ridgedale | 451 |
| Chattanooga, Avondale | 448 |
| Chattanooga, Northside | 434 |
| Chattanooga, Chamberlain Ave. | 428 |
| Jumboldt | 420 |
| Memphis, Seventh | 419 |
| Harriman, First | 399 |
| Paris | 398 |
| Nashville, North Edgefield | 386 |
| Memphis, Boulevard | 365 |
| Trenton | 364 |
| Chattanooga, Rossville | |
| Tabernacle | 353 |
| Chattanooga, Clifton Hills | 350 |
| Knoxville, Lincoln Park | 348 |
| South Pittsburg | 329 |
| Chattanooga, Oak Grove | 320 |
| Memphis Highland Heights | 315 |
| Chattanooga, Central | 310 |
| Nashville, Grandview | 308 |
| Covington | 302 |
| Memphis, Calvary | 300 |

SUNDAY SCHOOL NOTES

Calvary Church, Chattanooga, is asking for a training school. Miss Landress will help them and we are sure they will have a good school.

Rev. W. A. Ward is planning a big day at Waynesboro and Colleenwood for May 24th. It is to be our joy to be with him on that day.

Mr. W. C. Summer writes from Smithville wanting a full day's program at his church with a view to reorganizing the school and putting on a larger program.

Lawrenceburg planning for a great training school in May. It is to be put on in earnest this time and we are hoping to be with them on Sunday and see it start off. Miss Collie and Mr. Collins will be the teachers.

We have just received a set of most beautiful posters from Mr. E. W. Weatherly of Norene. We are carrying these to the convention this week and hope to have many see them. They are very fine and are effective in teaching the lessons.

Rev. John A. Davis is starting off well at Mountain City. He is already asking for a training school and Miss Collie will be with him the week previous to the Butler Encampment. Bro. Davis and his good wife will act as Camp Pastor and wife for us at Butler this summer.

Dr. Wm. R. Rigell, writes concerning the Convention at Newport: "I am writing you for two purposes. In the first place, I want to

say that the program which I attended at Newport Wednesday was possibly the most comprehensive, practical and forceful that I have ever attended in a small Convention, and far better than many I have attended in larger Conventions. With the exception of my little talk it was most extraordinary in all of its features."

We appreciate the way our schools are responding to our call for help on the expenses of the Middle Tennessee Convention. We wish the other sections would do the same thing. Let all the churches send in a small amount for the convention expense and thus save the department of this burden.

FRANK WOOD RESUMES WORK

Frank Wood will resume his work in East Tennessee May the 1st and will have charge of the work just as he did before he went to the Seminary. We are delighted to have him back with us and predict a good summer's work for East Tennessee.

FIRST CHURCH, MARYVILLE

Dates to remember—March 29th, Missionary Day in the Sunday School. March 29th to April 3rd, B. Y. P. U. Training School. The average attendance of the Sunday School for February was 803. This is the largest attendance for any month in the history of our church.

ATTENTION S. S. WORKERS

We now have the new blanks for reports of the Sunday Schools to their group superintendents, also the blanks for the group superintendents to make their reports to the associational superintendents each quarter. We already had the blanks for the associational reports and we trust that all our associational workers will see that these reports are made regularly.

A FINE DAY AT GATH

It was our privilege to spend April 5th at Gath Church, near McMinnville. We spoke three hours and a little more solid time. Never had a more patient hearing nor a more responsive people. The school is doing fine work and the people are interested in all lines of our work. The BYPU is growing in interest and numbers, and so is the Sunday school. At night it was our pleasure to speak to the church at McMinnville, especially, to the young people.

THREE MEETINGS WITH COOEE CHURCH AT BENTON

Group Supt. F. D. Higgins Presiding To show how Polk County is putting on their Sunday school work we print below their program received on last Sunday:

- 2:10—Song Service, local choir.
- 2:30—Devotional, "Lengthen the Cords," Bernice Russell.
- 2:45—Reports from Churches and Discussion of Needs.
- 3:00—Our Needs in Tennessee. (Ten Minute Talks.)
 1. Helping the Churches Needing, Rev. Burt Kincaid.
 2. Enlisting and Organizing the Baptist Forces, Chas. E. Taylor.
 3. The Importance of the Regional Convention, N. C. Higdon.
 4. Co-operating With Our Educational Agencies, Rev. Sherrell.

3:40—Special Music, G. L. Lillard Quartette.

3:50—Address, "Christian Education," N. W. Ellis.

4:20—Talks From the Floor. Adjournment.

SWEETWATER ASSOCIATION IS ORGANIZED AND AT WORK

We print the following program to be rendered at Chestnut Sunday afternoon, to show what Sweetwater Association is doing:

Mrs. Fannie Duggan, presiding.

2:30—Devotional, Geo. Thomas; Scripture Reading, Miss Laura McDaniel; "A Place of Great Responsibility," Mrs. Fannie Duggan; "A Place of Corresponding Authority," Ben Abernathy; "A Place of Wonderful Opportunity," P. W. Moore; "A Place of Certain Rewards," J. H. McDaniel; Address, "Leadership," O. D. Fleming

THE WAY OUT

I honestly believe the way out of our wilderness in which we have been wandering for some years now, is the way of preaching the gospel to the lost, which will bring with repentance humility and faith a mighty revival from our eternal God. May the God of the Tenth Plague, the Pharaohs of the present day, through the obedience of his own blood-bought people show his way of deliverance. May this be your biggest and best year of them all in my prayer.

Yours for victory sane and sensible and glorious.—Sam P. Martin.

PARIS SCHOOL

Your fine letter has just come which I so much appreciate. I do not want you to feel that you need to "redeem yourself" because of the fact that we did not get the two workers we had expected. W. D. Hudgins does not need to redeem himself with anyone. We are having a good school. Jesse Daniel is splendid and is doing great service this week. We are having two classes for BYPU in the afternoons, and two for the S. S. work at night with a total enrollment of 69 besides many who come to the classes but do not enroll. Jesse is doing double duty, teaching both afternoon and evening, and in addition made the talk last night to our officers and Teachers Council after their supper.—R. A. Owen.

FINE SERVICE AT PIGEON FORGE

On Wednesday night between the two conventions last week it was our pleasure to spend the evening hours with Pigeon Forge Church above Sevierville. They had a house full of people from several churches and put on one of the most interesting and unique programs that we have heard in many a day. The class did some old harp singing which I greatly enjoyed. Dr. J. H. Sharp was with us and conducted a very helpful devotional service after which it was our privilege to speak for a solid hour on "Growing a Church." It was a real joy to be in that great church and then it was a new church for us. That made the 1280th church house in which we have spoken during the 23 years of service in Tennessee.

GOOD WORK

April 5th I spoke at one of the Sunday school group meetings in Campbell County. It was the first meeting of any group in the association. Four out of ten churches were represented. There are ten churches in this particular group and only five of them have Sunday schools with only two using Baptist literature. Bro. Crabtree with other leaders in the association is starting a good work there. They will have Sunday schools in these churches before long. Sunday night I preached for Bro. Thomas at Jacksboro. He is doing a fine piece of work. Mon-

day morning I spoke to the Clinton Associational Pastors Conference. They are doing good work. The conference is meaning a lot to them. Everywhere I hear good reports of the work our department has done. These pastors did not fail to give credit to the department for a lot of their progress. Bro. Smith is doing everything in his power to have an effective associational organization. Monday afternoon I came to New Market. Our class is starting out fine here.—Swan Haworth.

We have just closed two of the most effective Sunday School Conferences that we have ever held in the state, one meeting at Newport on April 6 and running through April 8th; the other beginning at Clinton on Wednesday night and running until 1 p.m. Friday.

Both were of high character and range through and through with the general idea of enlargement. We were fortunate to have on both these programs Dr. W. J. McGlothlin and Dr. J. B. Lawrence; Dr. O. E. Bryan, Dr. J. D. Freeman and others of our state force. Among the pastors having a part on these programs were F. F. Brown, Knoxville; W. R. Rigell, Johnson City; Wiley Roy Neal, Maryville; Sam P. White, Knoxville; L. E. W. Smith, Fountain City; Nesley Underwood, Rockwood; C. E. Wauford, Island Home; J. B. Talent, Harriman; A. McClanahan, East Chattanooga; Lloyd T. Householder, Cleveland; J. Jarman, Kingston; O. D. Fleming, Sweetwater; D. N. Livingston, Chattanooga; and J. W. Lindsay, Coal Creek. We also had with us at both meetings Mr. J. N. Barnett, Miss Virginia Lee and Mrs. Homer L. Grice of the S. S. Board. All did most excellent work and the State has greatly benefitted by having these fine workers with us. Besides all these the conference leaders did most excellent work and the State debted to all who had a part on these programs. We are at the West Tennessee Convention this week and next week the Middle Tennessee at McMinnville.

REGISTERED INTERMEDIATE CLASSES FOR MARCH

Jackson—Daughters of Ruth, West Jackson, A. H. Stobaugh, teacher; Faithful Followers, West Jackson, Miss Colota Mayer, teacher.

Memphis—Daniels, Bellevue, R. Van Brocklin, teacher; Radiant, La Belle, Mrs. L. E. Trammel, teacher.

Nashville—Ogoga Cadets, Belmont Heights, Elmer Tarkington, teacher; Springfield Second, True Blue Girls, Mrs. Hattie Pinson.

Registered Departments Intermediate—First Covington, Mrs. L. L. Alexander, Supt.; Prescott Memorial, Memphis, Mrs. E. H. Coltharp, Supt.; First, Milan, Mrs. G. V. Whitener, Supt.

Standard Classes for month—Broadway, Knoxville, Mrs. Bruce Carter, teacher, Blue Bird; Mrs. Nina Tarver, teacher, Sunshine Class; Temple, Memphis, Standard Department with Edgar A. Patterson, Supt. and Mrs. E. A. Patterson, Departmental Supt. Classes standardized as follows: Tithers, E. E. Mizelle, teacher; Golden Rule Class, Mrs. J. R. Insensinger; Pure Gold, Mrs. H. V. Rutherford; Always Ready, Miss Pearl Hudson; Gideons, H. V. Rutherford; Valiant Knights, Aubrey Reed; Faithful Followers, Miss Mary Teague; Radiant, Miss Marie Cole; Queen Esther, Miss Ruth Branam; Volunteers, J. D. Martin; Soldiers of Christ, Walter Craig.

First Church Erwin. Standard Department with Mr. C. D. Moss, Supt. and C. W. Adams, Departmental Supt. Classes as follows: Agoga Cadets, W. P. Webb; Queen Esther, Mrs. Van Griffin; King's Messengers, Mrs. Grover Woodward; Daughters of Ruth, Mrs. C. D. Moss; Valiant Knights, Alvin Tipton; Volunteer Band, R. J. McBride.

This is a very fine showing for the Intermediates this month. Who will be the next one to qualify as Standard?

MR. JONES' ARTICLE

It is not our place to edit the paper nor have to do with what is printed, but this article touches the work that we are doing and we believe we have a right to a word concerning it. In the main we agree with what he said, and unless our leaders take note of these things that are in the minds of our thinking people we are sure to have trouble soon. Some of our churches are so consumed with mechanics and programs that they do not have time to be religious. The individuals are kept so busy at different things included in the church program that they do not have time to spend any time with their children around the fireside nor stop long enough before God to really worship.

The one thing we all need is to stop long enough to let God speak to us a while instead of everlastingly talking to others about what they should be doing. Then there is a lot of overlapping in organizations and programs that should be ironed out. This same thing is true in our books and literature. We are getting so many books and so many different kinds of literature and magazines that no one has time to read them all, and to study all the books now being published and put in our study courses is out of the question for a busy person. Then we are having too many books on the same subject and by the same writers. It is the height of presumption to ask people with intelligence to study a half dozen books dealing with the same subjects just because they happen to deal with separate departments and ages. (Emphasis the editor's.)

But we do not agree to breaking up our organizations. The thing most churches need is definite organization. Half or more of our churches have no organization and no program. They are dying for lack of programs. We do need to get God's program instead of man-made programs. Then the programs for churches should be made by the churches themselves instead of others. Programs for our state and southwide work should be made by those who have to do with putting them on in the local units. More democracy is needed and not so much "handing down from above or from without."

MARCH OUR BIGGEST MONTH

During the 24 working days in February we sent out 2,079 awards, more than 84 per day. This was an unusual record, but during March we sent out 2,745 awards, an average of 105½ per day. Figure that on the same basis as the public schools and see what the record would be. That means that during the twenty training school days of March our people in Tennessee spent 27,450 hours of study in class work, or 2,745 different people spent ten hours each in the classroom under the leadership of a godly teacher studying how best to do God's work.

As an educational force alone this department is working on an average of about 16 high schools, full time, with only six paid workers, with picked-up help every now and then. The majority of this is done by volunteer helpers who give their time without cost to any one except themselves in loss of time and sacrifices of pleasures. However, that means much more to a person like that than to spend this time in frivolous living. Following is a complete record by associations of all awards:

| B.Y.P.U. Awards | | |
|-----------------|-------|-------|
| Association | Dips. | Seals |
| Beulah | 4 | 2 |
| Clinton | 1 | 41 |
| Concord | 1 | 17 |
| Cumberland | 1 | 52 |
| Gibson County | 1 | 10 |
| Grainger | 1 | 1 |
| Hardeman | 1 | 38 |
| Holston | 70 | 137 |

| | | |
|--------------|------------|-------------|
| Knox | 60 | 208 |
| Lawrence | 12 | -- |
| Maury | 1 | -- |
| McMinn | 36 | 22 |
| Nashville | 41 | 154 |
| New Salem | 1 | 1 |
| Nolachucky | 20 | 46 |
| Ocoee | 146 | 167 |
| Salem | 1 | 1 |
| Shelby | 72 | 50 |
| Watauga | 1 | 9 |
| Wilson | 96 | 127 |
| Total | 560 | 1083 |

Teacher-Training Awards

| | | |
|----------------|-----------|------------|
| Big Emory | 1 | 1 |
| Chilhowee | 7 | 34 |
| Cumberland Gap | 1 | 1 |
| Gibson | 5 | 4 |
| Hardeman | 1 | 41 |
| Holston Valley | 1 | 1 |
| Jefferson | 1 | 2 |
| Knox | 19 | 108 |
| Madison | 1 | 169 |
| Nashville | 13 | 16 |
| Ocoee | 19 | 60 |
| Robertson | 1 | 8 |
| Shelby | 21 | 35 |
| Watauga | 2 | 2 |
| Wilson | 1 | 26 |
| Total | 88 | 508 |

Stewardship Awards

| | | |
|--------------|------------|-----------|
| Big Emory | 10 | -- |
| Crockett | 7 | -- |
| Giles | 14 | -- |
| Grainger | 146 | 3 |
| McNairy | 57 | 45 |
| Nolachucky | 16 | -- |
| Ocoee | 10 | -- |
| Providence | 17 | -- |
| Riverside | 1 | -- |
| Salem | 1 | -- |
| Sevier | 14 | -- |
| Total | 298 | 48 |

Sunday School Administration

| | | |
|--------------|-----------|-----------|
| Big Hatchie | 2 | -- |
| Chilhowee | 1 | -- |
| Concord | 1 | -- |
| Hardeman | 1 | 8 |
| Holston | 1 | 5 |
| Knox | 10 | 22 |
| Nashville | 2 | -- |
| Shelby | 4 | 16 |
| Total | 21 | 52 |

Church Administration Awards

| | | |
|--------------|-----------|-----------|
| Beulah | 22 | -- |
| Campbell | 1 | 3 |
| Chilhowee | 1 | -- |
| Duck River | 1 | 3 |
| Nashville | 1 | 55 |
| Shelby | 1 | 1 |
| Total | 25 | 62 |

| Summary | | |
|-------------------|------------|-------------|
| | Dips. | Seals |
| B.Y.P.U. Awards | 560 | 1083 |
| S. S. Awards | 88 | 508 |
| S. S. Administra. | 21 | 52 |
| Church Admin. | 25 | 62 |
| Stewardship | 298 | 48 |
| Total | 992 | 1753 |

LAYMEN'S NOTES

Rev. J. G. Gooch writes that their stewardship class went over in good shape and much good resulted.

"We had a great meeting. I am recommending eleven to receive certificates. Brother C. B. Cabbage is sending you the list."—D. S. Hamilton, Rutledge.

"We had a real interesting class at New Hope Church and find that our people are interested in stewardship when properly put before them."—H. D. Hagar, Martin.

Clinton Association plans a real program. They are putting on group 5th Sunday meetings, and will try to make the survey for the entire association.

Many stewardship classes continue to come in and we trust this will be kept up on through the year. Nothing will do a church more good than to study Stewardship.

May Laymen's Month

Let every leader get ready for the work in May. Programs have been suggested for both the local brotherhood and the group meetings. Next week we will print these for those desiring to use them.

Rev. J. M. Newport of Caryville is taking the entire correspondence course through the office of the department and seems to be enjoying the books immensely.

Rev. H. G. Conston writes from Tracy City asking for a deacon training school. It is a real inspiration to see the interest being manifested in this deacon program.

Rev. W. M. Pratt of Dyer writes for some help on the deacon program for Dyer and Salem churches some time real soon. We will give him a date in May and do our best for his deacons.

We are asking our laymen to help in taking the survey of the state and already in several of the associations they are organizing and are going to the churches in a systematic way to get the information desired.

Dr. J. T. Henderson sends us a list of names of men who have taken the stewardship work under Mr. Haynes and others as follows: Knox County, 27 awards; First Church, Clinton, 10; First Church, Rutledge, 12; Washburn, 8; First Church, Maryville, 18; Cedar Grove, 8; First Church, Covington, 10.

Sweetwater Association has planned to put on a Fifth Sunday meeting in all the churches during the next fifth Sunday. The John Cruze Brotherhood is to furnish a large number of the speakers and these will work with the local men who will take the survey while in the community.

March has been the biggest month in Christian stewardship that the state has ever known. February was the month for the campaign, but the returns are just now coming in. We have sent out a large number of diplomas and awards during this month. Next week we will give the complete report for the month.

"We have just closed our study course on Christian Stewardship with my Harmony Church of McNairy County Association. Our attendance ranged from 35 to 66. The people have new zeal where the course is put on. Enclosed you will find names for diplomas. All these made good grades and are anxious for the diplomas. There are two other churches in which I hope to put on the course."—R. F. Harris, Wensaga, Miss.

Cumberland Association under the leadership of E. H. Greenwell and a large committee appointed by the association is putting on an extensive evangelistic program during July of this year. Our department is asked to furnish the preachers for the meetings and we are at work on that now. Twelve meetings will be put on to cover the entire association. Following these meetings which will be started by groups each week our department will follow with one of our men taking a census and organizing to conserve what is won during the meetings and to help all the churches to get going.

GRAINGER COUNTY STEWARDSHIP CAMPAIGN

By C. B. Cabbage

Red House Church; teacher, Mr. Clay Lambdin; average attendance, 54; interest good and 13 awards. The regular stewardship diplomas have been issued to the thirteen taking the test. Bean Station Church; teacher, Mr. D. S. Beeler; 2 classes; much interest; fine attendance with 9 diplomas. Helton Springs Church; teacher, Mr. D. S. Beeler; great crowd, fine attention, with 23 taking the examinations. Blackwell's Branch Church; teacher, Charles Branson; good attendance; fine interest with 5 taking the memory test. Avondale Church; teacher, John Ogan; good attendance with splendid interest, 11 taking the test.

Head of Richland Church; teacher, C. B. Cabbage; 13 tests, but unusual interest and fine attendance. New County Line Church; teacher, Prof. Charles Branson; unusual attendance with increasing interest, resulting in 13 awards. Rutledge Church! D. S. Hamilton, teacher; 11 taking test

with splendid interest from the start. Buffalo Church; teacher, C. B. Cabbage; only 5 took the test, but many attended and were benefitted by the study. Oakland Church; teacher, G. N. Russell; 8 took the test and many others enjoyed the work. Central Point Church; teacher, Henry Green; interest was very fine and 10 stood the examination and received the diploma. Adriel Church; teacher, J. J. Hill; 5 received the diploma and others attended with increasing interest.

Two other classes were reported in the regular way on the sheets, but no churches were given. but in the two classes 34 took the tests. This makes a total of 14 churches reporting the past week in this one county with a total of 158 stewardship awards delivered. What a record for an association that a few years ago was doing nothing!

"We had a fine class in Christian Stewardship last week at Clear Creek Church. The attendance was fine, considering the weather, and that most all that came had to walk from one to three miles to get to the church. They took a great deal of interest in the course and seemed to get a great deal out of it. And I certainly did enjoy trying to teach the course. We will start a class at Adamsville next week, and Brother Bishop will teach a class at Gravel Hill. Wish you would send me about 18 books. We had 27 to take the examination at Clear Creek. You may send me the diplomas and I will hand them out."—W. P. Littlefield.

B. Y. P. U. NOTES

The awards continue to pile in the office at Tullahoma. It looks like this month will come up to March, and if it does we will go over our goal for the year. Let them continue.

This being S. S. month, we are giving the emphasis to the S. S. work but getting ready for June, and we hope to make June the biggest BYPU month ever in our history.

If you have not taken your canvass for the Reflector do so at once and send in the subscriptions. We must not let up. Keep up the work on and on. Let some one be elected in each church to take subscriptions through the year and see that every family has this paper.

KNOX PARTY

Knox County BYPU sixth annual banquet will be held in the main dining room of the Andrew Johnson Hotel on Tuesday evening, April 28th, at 7:45 P.M. This banquet will be the biggest and best yet, the program spicy, the decorations colorful, and the eats tasty.

CUMBERLAND GAP

We had a splendid associational meeting yesterday, report of which will come to you from our Associational Secretary.

Our Study Course is now going on, and will continue all this week, taking examination Saturday. We have 12 attending this Study Course and will probably all take the examination.—V. D. England.

KINGSPORT

We had a very good school at Kingsport. It's remarkable how the leaders in the church will help in the B. Y. P. U.'s, for instance, Mr. Black, a very busy man, taught Int. Manual and Mr. Bandy, a lawyer—and it court week—taught "Meaning of Church Membership." Both are deacons. No regular workers could have done a better job teaching the Senior Manual than Mr. Trent. Arnette is a splendid director and has one of the best departments I've seen. Really the BYPU work in Holston is being excellently done. Clare White seems to know exactly what an Association President should do and how to get it done.

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.

FIELD WORK

To Auburn on March 24th the women from every society in Salem Association came for two days to discuss W. M. U. plans. Miss Walden had a class for the young people's leaders and this scribe taught the women. Dr. and Mrs. E. L. Atwood were with us the second day and brought most helpful messages. We feel that Middle Tennessee has a real bargain in their new vice president, for we have the joy of having Dr. Atwood in our meetings as well as his wife. We are happy to have these consecrated, efficient workers in our meetings.

The faithful Ford took the two state workers from Auburn to Fayetteville for the William Carey W. M. U. institute for the following two days. Dr. and Mrs. Atwood were with us on the second day of this meeting also.

Much sickness kept away many of the faithful workers, but in both of these institutes the interest was good. The superintendents, Mrs. Wilson of Salem and Mrs. Franklin of William Carey, had well advertised the meetings and did all in their power to make the institutes a success. The local people at Auburn and Fayetteville beautifully entertained their guests.

The next day it was a joy to attend the fifth Sunday meeting on Saturday of Giles County, in session in Pulaski. Pastor Patch had a well-rounded program, including every phase of our organized work. The attendance was good and the people most responsive. We were happy to be again in Giles County. We are planning for a W. M. U. field worker in that section this summer and we hope for good results.

On the fifth Sunday we had the great joy of spending the day at the Orphanage. It was a delight to see our lovely children so well dressed and all so happy. (See article on this page about Orphanage.) It was a pleasure to respond to Dr. Stewart's invitation to tell the people assembled what the W. M. U. had done for the Home.

If there is anything this secretary enjoys, it is a little variety, so on the fifth Monday we spoke to the negro Baptist women of Nashville. They have their quarterly meetings as well as us "white folks." They were so encouraging and responsive that we most talked ourself out. We are planning a mission study class for them soon. If you are tired of talking to self-sufficient women, go down and meet with the negroes and you will be given a royal reception.

April started with quarterly meetings. Duck River met with Lewisburg. The superintendent was kept away because of her mother's illness, so Mrs. T. L. Thompson, the former superintendent, presided in her gracious manner. It was an unusual treat to have Dr. O. E. Bryan in our meeting. He brought a most helpful message on "History of Missions." The echoes of the convention as well as the messages given by the associational officers were especially fine. We enjoyed the entire day very much.

The next day Robertson County W. M. U. meeting was at Bethel. Even though some of the people were afraid of the muddy road, we had a fine crowd. The enthusiasm of the workers in this county is contagious. So many young workers are acting as divisional leaders and officers that it is a joy to see their real interest.

Bethel is a great old country church in a splendid community. No "I Can'tites" is found out there. If there was any hard times, it was not in evidence—certainly not at the dinner hour. There was enough food to feed a regiment.

Robertson County won the banner for growth at the state convention, and they are planning to keep it.

Now we are off for four associational meetings and an institute this week. Do you not envy us? Truly we are enjoying every day it is our privilege to serve.

OUR ORPHANS' HOME

We have often visited our Home, but never had the privilege of having a meal with the children until the fifth Sunday. The dinner was delicious—all came out of the cans you sent last fall. We were told it took seven gallons of beans for one meal. Home-canned peaches were given us for desert, and it took about eight gallons. The food was well cooked and seasoned exactly right, it seemed to us.

Before the children came in we went into the kitchen and we never saw a cleaner one. There was not a dirty pan to be seen. The girls cook and serve the meals. The children's behavior and table manners were far better than that seen in many of our homes.

In the baby building we found a number of precious little fellows playing with their dolls sent them at Christmas. They were so sweet and clean. Two of the older girls help care for these little ones.

We were greatly pleased with the new Cheek home, the one the W. M. U. helped in rebuilding last summer. From the basement to the attic it is splendidly furnished with "Octagon coupons." These coupons bought the furnace, the beds, dressers, and everything needed in this building. A new truck was also purchased, for it was greatly needed. The 830,000 coupons we sent in brought \$4,500 worth of furnishings.

Now we must finish our hospital. It is standing on our grounds with a temporary roof covering it, but the inside unfinished because we have no money. Save your Octagon coupons and let us finish and furnish this much-needed building. We want three millions. Mail them to Dr. W. J. Stewart, Baptist Orphanage, Nashville, Tenn.

BIG HATCHIE W. M. U. QUARTERLY MEETING

The Big Hatchie W. M. U. met with the Brownsville W. M. S. March 24th with Mrs. L. M. Short, the new president, presiding who extended us a very cordial welcome. Mrs. C. B. Russell conducted the devotional, using 1 Cor. 3:9-23. Brother Lindsay led the prayer. Our superintendent brought us a message on "Workers Together" in the Big Hatchie Association. Mrs. John R. Tucker of Ripley spoke on the topic, "Are We True Laborers?" and stressed stewardship. Mrs. O. O. Green of Ripley spoke on "Informed Laborers." She stressed specialized laborers. Mrs. Dan Majors spoke on "Laborers Together with the Young People." She stressed the training of young people in kingdom work. Living for Jesus was sung by the audience. This song was followed by a collection which amounted to \$12.10 for incidental expenses. Then came an address by Mrs. Henry of Ripley on "Individual Responsibility." The need of knowing one's responsibility is common to all of the Lord's work. Dr. J. H. Henderson, representing the laymen's work among Southern Baptists, was called to the platform and delivered an inspiring address, telling us many good things about our mission work in Mexico. Lunch came next.

After an enjoyable lunch served by the Brownsville ladies the afternoon session was held in the church auditorium, Mrs. Porter leading the devotional. Mrs. Wilson spoke on

"Living Water." Mrs. Hedgepeth spoke on "Personal Service," telling us the many kinds of personal service and reading to us a splendid poem on "Living for Others." Our superintendent called our attention to the standard of the associational W. M. U. Mrs. C. M. Thompson, our divisional superintendent, was presented and reported the State Convention in a very impressive manner. Mrs. Dickenson gave us a written address on the state meeting, emphasizing some things not spoken to by Mrs. Thompson, such as the superb music, the mission classes, and young people's work. Mrs. Gaston Powell reported the young people's work needed more meetings. Miss Corine Williams of Stanton reported the need of more reports from the societies. Mrs. Thomas, our young people's worker for West Tennessee, gave us a talk. "Our Aims for 1931" were discussed by Mrs. Tucker. The next meeting will be with Oak Grove, June 30th.—Mrs. J. W. Mount, Secretary.

SHELBY COUNTY W. M. U. QUARTERLY MEETING

The W. M. U. quarterly meeting of the Shelby County Association was held with Highland Heights Baptist Church on Thursday, April 2nd, the superintendent, Mrs. Lyman A. Leatherwood, presiding.

The morning session opened at 10 o'clock, the audience singing our hymn for 1931, "Joy to the World," followed by prayer by Mrs. C. S. Brooks, president of Speedway W. M. U. Mrs. U. B. Gordon gave the devotional for the morning, reading a portion of Matthew 25.

The theme under discussion for the day, "Laborers Together with God." Mrs. Annie Caradine, leader of District No. 2, had charge of the program, and at this time she presented Mrs. William McMurry, who brought to us "Echoes of the State Convention," which we were so glad to hear.

We were next honored by a piano poem, "The Dream Gate," which was rendered by Mrs. Frank Sturm.

Dr. Robert G. Lee, pastor of Bellevue Church, gave us an address on "Stewardship of Money," in which he urged us to consecrate not only our lives, and our talents to the Master but our pocketbooks as well.

Mrs. C. B. Shangle led in song, "I Gave My Life for Thee," with the congregation standing.

Dr. William McMurry, pastor of Speedway Baptist Church, gave a most uplifting and spiritual message, using as his text, "I am determined to know nothing among you, save Jesus Christ and him crucified."

Mrs. E. F. Curle, president of the hostess church, made the luncheon announcement, followed by prayer by Mr. Poindexter, after which the morning session was closed.

Following a delightful luncheon served by the ladies of the hostess church, the meeting was called together in the afternoon session by singing, "Trying to Walk in the Footsteps of the Saviour."

Mrs. M. G. Bailey gave us the afternoon devotional, taken from 1 Cor. 13, emphasizing spiritual gifts. After her very helpful message she led in prayer.

Mrs. Meta H. Strother gave us a soul-stirring message in song at this time, "Jesus Ransomed Me."

After the business session it was announced that Mrs. M. G. Bailey, stewardship chairman, would hold an open conference with the stewardship chairmen from the local societies.

After a rising vote of thanks to the hostess church, the meeting which was attended by 320, was dismissed with prayer by Mrs. Cobb.—Mrs. Earl F. Weigel, Corresponding Secretary.

THANKS FROM ARGENTINA

My Dear Miss Northington: I take this opportunity to thank you for the pretty Christmas card, and I want to express to the dear women of Tennessee my sincere gratitude for the welcome visit of "Good Housekeeping" to me every month. It is with

deep appreciation we accept this gift, and both Margaret and I enjoy it, perhaps more than you can realize. Our time for English reading is very limited, but we snatch a moment at siesta time, or to quiet our nerves at night after a hard day with a refreshing article or story. The gift is all the dearer because of the fact that we know that the givers are our own dear Tennessee friends. We thank you all.

I am just home from our annual W. M. U. convention which met in the city of Rosario. For years we have been having a woman's meeting every year at our annual conventions of the churches, but for some reasons it did not seem wise to form an organization until two years ago when we organized with 17 societies. This year eight others came in. We have some forty societies in all with 1,200 members. I had the great honor of being elected president of our convention this year. Naturally I feel most unworthy and incapable of so much responsibility. I feel that we need to plan wisely as we will be the pioneer women of what I am certain will be one of our strongest W. M. U.'s in this country and in all mission fields before many years. We are reaching intelligent and capable women who really think and who will be able to carry on the great work we are undertaking. I do ask with all my heart the united prayers of the Tennessee women. First, for me as I try to lead the women; and, secondly, for the presidents of our societies. Here in our own district of Cuyo, hundreds of miles from any of our fellow missionaries, we have a little world of our own, which, at times, grows most lonely. But God has blessed our efforts in a great manner. I rejoice in my women. We have only seven women's societies, four Y. W. A.'s and three R. A.'s. Once a year we come together in our district meeting. You would really think you were in a W. M. U. meeting in Tennessee should you happen in. Each of our societies are properly organized, and all use the Standard of Excellence as a basis. Miss Mallory said, on her recent visit to us, that she felt more like she was at home when she visited our societies than anywhere she visited in Argentina. I see by the Baptist and Reflector that she has been with you in Tennessee, and I feel sure she has given you news of us and her visit to South America. To us it was all too short, for every moment was enjoyed, and we gave her very little time for sleep or rest. But with it all she was most gracious and sweet, seeing something good in everything. Long will the memory of her visit be in the hearts of our people. Now, Miss Mary, it is your time to come to see us. With love to all our dear friends in Tennessee.—Daisy Cate Fowler.

MISSION WORK BY OUR TRAINING SCHOOL CLASS

My field work has been a joy to me this year. It is a club of boys at Good Will Center. They are 11-14 years of age. I have three Catholics, two Jews, and three Protestants. With a group like this I had found it hard to plan something that would interest them all. The Jews talk when I mention the name of Christ, and just how far to go with the evangelical message and still keep my boys coming to the club has been hard to determine.

A rather new thing happened in the club about two months ago. Miss Sanders told some of my boys to stop playing marbles "for keeps"—that it was gambling. They came to me with the question, "Why is it gambling?" We had been studying programs in which the pupils' interest were the center of the thought and letting the pupil select the topics for discussion. This was a fine opportunity to direct my club in this project. I said, "Well, we will find out for ourselves." I asked them to get information from all the sources that were possible. To ask the priest and the rabbi and their parents, and on the following Saturday we would take this up and make our own de-

cisions. They did this, but we could not come to a satisfactory decision. We continued to talk of this. They asked me to write to Judge Fox, which I did. After three weeks of thinking about this, all of the boys except one decided for himself that it was wrong to play "for keeps." Then I asked them what they would like to study for the next week. "Fighting" was suggested. We have discussed, "What kind of a fellow a fellow ought to be to be the right kind of a friend," "Courage," and the "Rules of Good Health"—things which they suggested.

Last week we talked of courage. I was going to distinguish between moral and physical, using Daniel as an example of moral courage and Samson as an example of physical courage without moral courage. I told them the story of Samson, and one of the Catholic boys said, "Miss Tilford, did you tell that right? We were taught that the hair grew between Samson's toes and that Delilah cut this hair off." I told him that we would see what the Bible said about it. I gave Bibles to all the boys. They asked me to read the story from the very beginning. I read Judges 13-14 and was going to skip the 15th, for I did not think they would sit still so long, when one of the boys said, "Miss Tilford, if you are not too tired, will you read that one, too?" Of course I did, and finished the story with the 16th. This was very unusual. One of the little Catholics said, "Miss Tilford, God is good to us, isn't he?" I have learned more this year than I have taught to the boys. This makes me study, but I am thankful for that. Just thought that you might be interested in this little incident. It is just one of the many interesting ones I have had with them.—Lorene Tilford.

CHILHOWEE W. M. U.

The first quarterly meeting of the Baptist W. M. U. of the Chilhowee Association met with the Mt. Olive Church on Friday, March 27th, at 10 o'clock. On account of sickness of the superintendent, Mrs. Martha Atchley, Mrs. Cunningham presided at the morning session. Mrs. R. A. Brown from the Island Home Church conducted the devotionals.

Very helpful and inspiring messages were given. Mrs. A. G. Williams spoke on "Laborers Together in Personal Service"; "True Laborers," by Mrs. Cunningham; "Informed Laborers," by Mrs. F. C. McCowan; and "Laborers Together with Young People," by Mrs. C. V. Wilhoit. Mrs. R. L. Cowan brought to the ladies a wonderful and inspiring message on "Individual Responsibility." In the afternoon there was a business meeting and a round-table discussion by the presidents from the different societies on "Our Aims for 1931."—Secretary.

ARE WE TRUE LABORERS? A TALK ON TITHING

(Given by Mrs. L. F. Martin of Winchester at the W. M. U. quarterly meeting of Duck River Association at Lewisburg, April 2nd. Mrs. Martin is stewardship chairman in the association.)

In the hurry and rush of this busy world of ours it may be wise sometimes to stand still and look carefully about us to see that no strand in the skein of our spiritual life is dropped, that no thread is lost. Have we learned the art of giving? It is one thing to give, quite another thing to give wisely.

Long ago, when the children of Israel wandered in the wilderness, there came a day when they must have a house of worship. Here is the message of the Lord to Moses: "Speak unto the children of Israel, that they bring me an offering of every man that giveth it willingly with his heart ye shall take my offering."

Notice that the gifts were to be accepted only from willing givers. They gave whatever they had—gold, silver, brass, fine linen, spices—anything that might be used for the new

sanctuary. And it was a curious thing that this vast company of discontented, unhappy people was turned into an energetic, working and giving community. They became so interested that the workmen were overwhelmed by their offerings. So Moses commanded them to bring no more. For "the stuff they had was sufficient for all the work to make it, and too much," we are told.

We are justified in assuming that, in the beginning of time, God made a financial plan for His kingdom. The duty of tithing—of paying one-tenth of one's entire income to the Lord—is one of these duties which seem to have needed the record of no original announcement or injunction. Like prayer, tithe-paying was practiced by the patriarchs long before the proclamation of the Mosaic law. The first Bible mention of tithes is in Genesis 14, where Abraham, returning from the slaughter of the kings, was met by Melkizedek, "a priest of the most high God," and he gave him tithes of all the spoils.

While, as in the case of prayer, it finds no specific mention in the Decalogue, tithe-paying has had, and has now, a widespread recognition in the world—a recognition that would be as nearly universal as that given to prayer, if it were not that it costs so much more. Tithing is a fundamental law or principal for the race, and God never established any principal for the race that was not primarily for the benefit of the individual man, woman or child who obeyed it.

To go outside the sacred record, it is found that "the usage of consecrated tithes existed among the Greeks, Romans, Carthaginians, Chaldeans, Egyptians and Arabians," as may be seen by a reference to Herodotus and other ancient historians.

The duty of tithe-paying certainly seems to stand out in the Bible as a duty of equal obligation with prayer; and its willful violation appears to be there counted just as surely deserving of condemnation as the breach of any or all of the Ten Commandments.

From reading God's Word we find that the children of Israel broke His law time and again and that God always chastised them. He even sent them away into bondage and Nehemiah brought them back. Nehemiah commanded them to bring in the tithes to support the house of God and went back to Babylon. After two and a half years he returned and found the house of God deserted, the Levites and singers in the field working for a living. He called the rulers together and rebuked them. He had the people bring in the tithes again, so that God might continue His blessings upon the people.

Isaiah found the people deserting God's house and failing to obey God's rule of financing His kingdom, and pronounced a curse upon the land and the inhabitants thereof. In the days of Amos we find the land cursed again because the people were withholding tithes and offerings. In the days of Haggai God pronounced a curse upon the children of Israel again for deserting His house of worship and building fine homes and enjoying themselves. In Malachi, the third chapter, we read a severe rebuke of the children of Israel because they had robbed God of tithes and offerings. They were appealed to by the prophet to bring in all the tithes into God's house and prove God, to see if He would not open the windows of heaven and pour out a blessing upon them.

The children of Israel had no spiritual background as do we of the present day. They had no Bible, no Christ. Nothing except the law of Moses and, as time went on, the history of their own race as it was preserved for them by their priests. They were a primitive people, who did not reason out the cause and effect of things. Their God was one to be feared; He punished them severely for wrongdoing.

Today we have these Old Testament teachings, gathered together in a connected history. But we have more. We have Christ and the New

Testament. Then you say, Why do we go back to this Old Testament law? We are not under law, but grace. Turn to Matthew 5:17, 18, 19 and see what Jesus said about the law: "Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Sacrimonial laws were fulfilled in the death of Jesus, but no moral law was so fulfilled. He obeyed the moral law, but did not make it full so that it no longer needed to be obeyed. All sacrimonial laws pointing to His coming were made full in His death upon the cross, and we no longer obey them. But the law of the tithe was in no way fulfilled by His death. This law, in its essence, was repeatedly enjoined by Christ and the apostles upon all who would be followers of Christ. One-seventh of all our time and one-tenth of our income belongs to the Lord to begin with. The common law of God settles this. This was true before the Mosaic dispensation, during it and since then.

All normal men, women and even children of thinking age are intuitively conscious that they are indebted to some higher power than themselves for all the material comforts and blessings of life. They are also conscious that verbal expressions of gratitude are not enough. They feel that they owe to this higher power something definite, something tangible, something that can be measured, weighed and counted. Whenever and wherever this ages long and universal sense of obligation has found practical expression, the one common thought and practice, not only among Christians and Jews, but with people and nations we are accustomed to call heathens and pagans, has always been that the proportion to be paid from their gains is the tithe, the one-tenth.

Why are Southern Baptists urging the teaching of tithing now as never before? Is it to get money to pay off church debts? No. Is it a substitute for other worn-out methods of raising money? No. Is it a cure-all for the money ills of the church? No. In fact, the main purpose is not for money at all. Its real purpose is to teach men to put God and His kingdom first. With most professing Christians of our day, self, home, business or pleasure come first. After time, energy and money have been given to other things, if there be any left, the kingdom may get it. God takes last place instead of first.

When a man is asked to become a tither, he is asked to establish as a life principal the habit of putting God first. This, of course, gets the tithe, but it does vastly more; it gets the tither. It creates a new race of Christians who would put God and His kingdom where they rightfully belong—first. Most Christian people at heart desire to do the right thing. In fact, most church members do about as much as they are taught. But the teaching along this line has been so little and intermittent that it could scarcely be counted as teaching at all. The church that is carefully, wisely and systematically taught tithing will become a tithing church.

I never remember any childhood teaching on tithing. I have heard very few sermons about it. The teachings on tithe-paying which convinced me and were the direct cause of my becoming a tither came through the Woman's Missionary Society. The Christian woman is the one who knows what Christ has done for her. This fact brings with it great opportunities and responsibilities. It seems to me there could be no greater opportunity to lift Christ's work on a higher plane than to prayerfully study and then put into practice, in every society in Duck River, God's plan for financing His kingdom.

The Bible is full of promises, both temporal and spiritual, that will come to us for obeying His laws. We are cheating ourselves and our children of these blessings if we refuse to obey the law of tithing. What must God think of Christians of today who confess the Lord Jesus Christ, His resurrection and, through Him, their

own salvation as it is set forth in the Book of God, but who will not admit His right to all their possessions?

Just as surely as God's Word says, "Ye are not your own; for ye were bought with a price"; just so surely it says, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." If the Christian belongs to God and acknowledges His ownership, then does it not follow that what the Christian has belongs to God? As you pay rent on the house in which you live, acknowledging that it belongs to another, so you pay to God His tithe, acknowledging that all you possess belongs to Him.

Who shall tithe? The rich and the poor alike, the old and the young. All of God's children. It is the Divine income tax. After this is paid, then we can make our free-will offerings. I like to think of these gifts as our love-gifts to our Saviour. In so many ways Jesus has shown His wonderful love to us, but in only one way can we show to Him and to the world that we do love Him. That way is to carry His gospel to a lost world. Our gifts will help to do this.

I should like to ask every young people's leader to make an effort to have each of her girls and boys write a tithing story this next year. They cannot write the story unless they know what tithing means. Can you not see how far-reaching this teaching would be in developing systematic giving among the young people? You may be tithing already. But if you are not, will you not study this plan of giving and teach it to the younger members of the W. M. U.?

Quoting from Royal Service: "We are told of a pastor who, when taking a mission offering, felt moved to say that he wanted each one to give as if he were placing it in the hands of Christ. At the close he spoke to a woman who apologized for giving nothing by saying: 'Do you think I would place a half dollar in the hand of Christ that was pierced for me when I had a ten-dollar bill at home?'"

"A vision of Christ's sacrifice and a love for Him will compel our best gifts. Love would compel a worthy comparison between what we spend and what we give. Love would bring in all the tithes, pay off all our disgraceful debts, send back all our missionaries and open new fields and put God's work on a forward march.

"Giving the tithe would avoid begging for a God who owns heaven and earth, who says, 'The gold and the silver are (all) mine.' It would put God's work on a dignified basis that would demand respect of a world which today looks on with criticism. Love observes the law of the tithe without feeling it a binding obligation."

I want to close with a message from Jesus' own lips to you, found in John 14:15, 21: "If ye love me, ye will keep my commandments," and "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him."

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AMONG THE BRETHREN

By FLEETWOOD BALL

The church at Goodlettsville is fortunate in securing as pastor, Floyd W. Huckaba, of Nashville.

J. W. Barnett, formerly of Parsons, has been called to the care of the church at Pinson and has accepted.

C. C. Tooke has resigned the care of the First Church, Carrollton, Ga., and accepted the First Church, Commerce, Ga.

President C. Cottingham, of Louisiana College, Pineville, La., is one of two in the race for Congress from his section.

Roy Brigrance resigns the care of the Second Church, Greenwood, Miss., to accept a call to the church at Eupora, Miss.

G. G. Joyner, pastor at Parsons, preached the commencement sermon Sunday of the high school at Sardis in approved style.

M. E. Dodd, of the First Church, Shreveport, La., lately celebrated the twentieth anniversary of his entrance upon that pastorate.

W. H. Petty, a native of Tennessee, pastor at Comstock, Texas, is being assisted by M. M. Fulmer, of Ozona, Texas, in a revival.

C. S. Henderson, of the First Church, Greenville, Miss., is doing the preaching in a revival at Shaw, Miss., B. W. Walker, pastor.

The church at Kerrville, Tex., is elated over the fact that H. M. Smith began work as pastor April 1st. He resigned at Kennedy, Tex.

Ellis A. Fuller, of the First Church, Atlanta, Ga., is doing the preaching in a revival at Gordon Church, Atlanta, Ga., W. H. Faust, pastor.

Harry Leland Martin, of Lexington, Miss., has been elected Executive Secretary of the Education Commission of Mississippi effective May 1st.

The writer is being kept busy with commencement occasions. At Reagan Sunday night, April 5, a sermon; at Rock Hill, Friday night, April 10, a class address; at Poplar Springs Sunday night, April 12, a sermon. Others are to follow.

W. W. Arnold, pastor at Greenville, Ga., has been granted a leave of absence from his church for recuperation and is spending the time in Knoxville.

A lot has been purchased and work begun on a building for the church at Clarksburg organized some months ago by A. U. Nunnery, of Parsons.

It is a joy to the hosts of friends of B. H. DeMent, of the Baptist Bible Institute, New Orleans, to know that he is rapidly recovering from critical illness.

The many friends of I. N. Penick and wife deeply sympathize with them over their misfortune caused by Mrs. Penick suffering a broken hip in a fall.

D. P. Montgomery, of Pickens, S. C., is doing the preaching in a revival with the First Church, Fountain City. It is his third engagement with that church.

Mrs. Lou Stumph, aged 85, mother of C. W. Stumph, of Albuquerque, N. M., former mission secretary in that state, died last week. She was a veritable saint of God.

L. R. Scarborough, of Fort Worth, Texas, is doing the preaching in a revival in the First Church, Amarillo, Texas, G. L. Yates, pastor, and there were over 100 converted in a day.

State Evangelist C. Y. Dossey, of Dallas, Texas, lately preached in a revival at the First Church, Eastland, Tex., W. T. Turner, pastor, resulting in 131 additions.

F. F. Brown, of the First Church, Knoxville, is doing the preaching in a revival with the First Church, West Point, Miss., E. F. Wright, pastor, which began last Sunday.

A meeting was held lately in the Second Church, Tupelo, Miss., H. G. West, pastor, W. R. Cooper, of Drew, Miss., doing the preaching. There were 27 additions, 23 by baptism.

There were 50 additions to the church at Henryetta, Okla., E. H. Carden, pastor, as a result of the recent revival in which C. C. Morris, of Ada, Okla., did the preaching.

R. W. Selman, pastor of North Side Church, Chattanooga, is doing the preaching in a revival in his church, and W. Earl Robinson, of Owensboro, Ky., is leading the music.

R. M. Inlow, who lately resigned as pastor of Immanuel Church, Oklahoma City, Okla., is doing evangelistic work. He is preaching at Lindsay, Okla., Anson Campbell, pastor.

On Sunday, April 5, the attendance at Sunday school in the Baptist churches of Jackson was as follows: First Church, 752; West Jackson, 674; Calvary, 581; East Chester, 74; North Jackson, 70; Royal Street, 50.

Dr. A. R. Sims, of Coeanor, Ala., and Miss Dorothy E. Owen, of Covington, were married at the home of the bride's parents, Judge W. A. Owens and wife, a brother, R. N. Owen, of Paris, officiating. Congratulations and best wishes!

Pastor L. B. Golden of Seventh Church, Memphis, is leading the church at Dover in a revival beginning April 12th. Pastor D. W. Picklesimer asks that friends join them in praying that the church may have a real outpouring of the Spirit and that many souls may be saved. Broth-

er Golden has done fine work at Memphis. During his six months he has welcomed 149 members, 90 of them for baptism.

The commencement sermon of Ouachita College, Arkadelphia, Ark., will be preached on May 24 by B. L. Bridges, of Little Rock, Ark.; the sermon to the alumni that evening by H. L. Winburn, of Arkadelphia, Ark., and the baccalaureate address by Doak S. Campbell, of Nashville on Monday night.

BY THE EDITOR

Pastor J. W. Jent of Huntingdon has arranged for a church Institute to begin April 27th.

L. B. Warren, the blind evangelist, began a meeting with First Church, Birmingham, Ala., on the 12th.

Pastor Roger L. Clark, Central Church, Martin, is with First Church, Lexington, Ky. in a series of Bible Conferences this week.

E. D. Poe of Roanoke, Va. is to be with J. Elwood Welsh and First Church, Orangeburg, S. C. in a meeting beginning Sunday.

"There never was a greater need of a sober, steady, informing denominational weekly than at the present time."—Religious Herald.

Mrs. W. J. Cox of Memphis was one of the speakers of the Missouri W. M. U. Convention which met in Calvary Church, Kansas City, April 7-9.

Editor L. L. Gwaltney closed twelve years of service with the Alabama Baptist on the first of April. He begins the thirteenth with vigor and spirit.

On the night of the 5th Pastor J. W. Storer of Richmond, Va. preached on "Amos and Andrew." That was a catchy subject and it does not violate the scriptures.

According to the Carroll County Democrat, J. B. Alexander has resigned the work at Bruceton effective the last of this month. The church has not yet accepted his resignation.

Pastor Warren L. Steeves of Walnut St. Church, Waterloo, Iowa reports a splendid meeting in which John W. Ham of Atlanta, Ga. did the preaching. Full reports of this will be given next week.

Pastor C. E. Patch of Pulaski was commencement preacher for the Minor Hill and Bodenham high schools last Sunday. He preached at the former in the morning and the latter in the afternoon.

On the 5th of April Bellevue Church, Memphis, had 29 additions, 17 by baptism. This church has employed Mr. and Mrs. Stanley Armstrong as choir director and B. Y. P. U. Director respectively.

Let every pastor encourage his people to complete their payments to the budget before the end of April and send Sec. Bryan the check for the Co-operative Program. We can go over the top in Tennessee.

Clarksburg Baptists have begun work on their new house of worship. The first unit will consist of an auditorium 40 by 60 feet. The church was organized only a few months ago. A. U. Nunnery is their pastor.

Eighty-three new members were added to the church at Fountain Inn, S. C. during the first year of the pastorate of Frank G. Lavender, former pastor at Columbia, Tenn. Of this number 46 were by baptism.

Pastor Horace L. Smith of Clinton Church says that their offerings have increased about 25 per cent since they put the Baptist and Reflector into their budget, this without any special financial campaign. The paper tells!

Frank M. Wells of the National Military Home Los Angeles, Cal., has started his trip across the continent lecturing and preaching as he goes. He will fill an engagement with First Church, Artesia, New Mexico May 5-6.

Brother J. N. Varnell of Jackson, Tenn. writes to volunteer his services to hold revival meetings in the mountains of East Tennessee stating, "I would like to bury myself in the hills and try to lead the lost to know Christ."

The West Tennessee Pastor's Conference held a great meeting on the first Monday, in Jackson. Instead of a formal program they spent the day in prayer. Pastor F. J. Harrell of Dyersburg says, "It was really great."

Oklahoma Baptists are grieved over the death of E. P. Roe, pastor of Washington Ave. Church, Oklahoma City, until a few weeks ago when he resigned to go to Harrah. His death was due to influenza and pneumonia.

The editor wishes to acknowledge invitations to commencements at various schools and to express his deep regret that the meeting of the Southern Baptist Convention has prevented him from being able to accept some of them.

The Wade House meeting now in progress at the Fundamentalist Tabernacle, Nashville, is growing in interest. Large crowds heard the sermons Sunday in which the lax law-enforcement of Nashville was given sledge hammer blows.

R. L. Harris of Knoxville, has been with her mother, Mrs. Burns of Selma, Ala. for several days. This beloved saint, who gave us our W. M. U. president, suffered a stroke of paralysis a short time ago. Hosts of our readers will remember them in prayer.

HEALING HUMANITY'S .. HURT ..

ATRUE HOSPITAL STORY

"The pain of a child is of concern to everybody."

That saying seems to be true. President Hoover has organized a White House Conference on Child Health, which has attracted nationwide attention.

We do a great deal of free work for children of poor parents, or orphans.

Isn't it a fine thing to have part in such Christian ministry?

"Inasmuch as ye have done it unto one of the least of these."

Do you have part?

Louis Armstrong SUPT.

SOUTHERN BAPTIST HOSPITAL

NEW ORLEANS

EXCURSION FARES

TO
Black Mountain, Ridgecrest, Lake Junaluska and Hendersonville, North Carolina

Account
RELIGIOUS CONFERENCES

Tickets on sale April 25, June 5, 13, 15, 26, 27 and 29, July 7, 8, 11, 14, 16, 25, 29 and 31, August 1, 5, 10, 12, 15 and 18 on basis one fare plus \$1.00 for the round trip from all points in the South-eastern territory.

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SOUTHERN RAILWAY SYSTEM

Pastor Arthur T. Allen of Central Church, Chattanooga will have as his helper in their revival beginning April 26th, Pastor David Livingstone of Ridgedale Church, Chattanooga. On the first Sunday in April there were 6 additions to Central Church.

If you are going to the Southern Baptist Convention at Birmingham, and wish to be listed as a messenger, be sure to have your church elect you and send your name to Dr. O. E. Bryan, 161 Eighth Ave., N., Nashville, so that he may send you a credential card.

J. W. Gillon of Shawnee, Okla. will be with Boulevard Church, Memphis in a revival beginning the fourth Sunday. Pastor J. H. Wright will open the meeting on Sunday and Brother Gillon will arrive the Monday following. He will be welcomed to Tennessee.

Baptists at Lenox are having a great Sunday school, so reports Brother J. E. Redd. Their attendance is equal to that of some of the large towns. "We are praying that God will continue to bless us and that this will be the best year in all our history," he says.

L. B. (Bunn) Olive, one of our missionaries to China, has been compelled to return to the States on account of the illness of Mrs. Olive. They are well known in Nashville having spent more than a year with us while he was doing graduate work in Peabody College.

Roger M. Hickman, one of our best and most accomplished Gospel singers, has recently returned to his home in Petersburg, Tenn. after spending three months in Chicago studying radio engineering. He is available for revivals or for work with some church needing an assistant.

A. D. Muse of Claremore, Okla. has recently been in a Bible Institute with Immanuel Church, Tulsa, Okla., where O. M. Stallings is pastor. He says of this pastor, "He has a fine and growing church and has demonstrated that Christian caution and staying with a church will build."

The paper campaign is bringing joy to the editor's heart. For March we were able to pay all expenses and have a small balance left. If the brethren will keep at it and continue the stream of subscriptions and renewals, we can pay our way and thus save \$4,000 for State Mission work.

"The Christian Science Monitor avers that the two Missouri girls who walked eight miles a day to attend high school are 'taking steps in the right direction'. Yes, and maybe they will amount to more in life than some of the misses who go to school in gorgeous limousines."—The Alabama Baptist.

L. P. Smith of East Fourth Street Church, Winston-Salem, N. C., is doing the preaching during the revival at Clinton, Tenn., where his brother Horace L. Smith is pastor. The meeting began the 12th. This good church now has 155 families getting their state paper and the pastor is delighted with the growing interest of his people in the kingdom program of Baptists.

Pastor T. T. Lewis of First Church Alcoa, writes that they have planned to pay off their church debt next Sunday (April 19th.) It amounts to \$700. J. R. Dykes of Mt View Church, Knox County, will preach at the morning hour and at night, Mrs. R. L. Harris of Knoxville will give the congregation a review of her recent trip through the Holy Land. A great day is expected.

Thirty professions of faith and a number of additions by letter resulted from the meeting in First Church, Kenova, W. Va. in which Chesley L. Bowden of Elizabethton did the

preaching and the pastor, Norris Gilliam led the singing. Pastor Gilliam says, "The church is in much better condition because of his great doctrinal and foundational preaching. On the 5th of April we had 573 in Sunday school." Brother Gilliam and his wife are graduates of Union University.

R. E. Grimsley of Nashville has been called to Brainerd Church, Chattanooga. He was to give them an answer on Wednesday night of this week. This is a splendid young church in a new suburb which lies along the famous highway from Chattanooga to the northeast through Knoxville.

Gallatin Baptists had a great day on the 5th. Eight people professed faith in Christ, seven united with the church for baptism and four were baptized. This church is doing a great work under the leadership of Pastor L. S. Sedberry. Incidentally they have about 50 homes receiving the Baptist and Reflector.

Pastor and Mrs. J. H. Wright of Boulevard Church, Memphis, left Monday for a visit with their son, J. H. Wright, Jr. of Birmingham, Ala. Mrs. Wright has been visiting her daughter, Mrs. E. A. Hill of Nashville. She has not fully recovered from injuries received in an automobile wreck last November.

Inquiries are coming to the office from those who had subscribed to the paper before the special offer of the Baptist Home Library was made. We are glad to inform all subscribers that the offer is good for those who subscribed during our campaign and for all who wish to renew their subscriptions at this time.

Sunday was a great day for Calvary Church, Wilmington, N. C. W. Henderson Barton of Edgefield Church, Nashville is aiding his father, Arthur J. Barton, in the meeting which began the 5th. 17 were added to the church Sunday, 14 by baptism. This made a total of 21 additions during the first week of the revival.

MEMPHIS PASTORS

Yale, W. L. Smith. The First Easter Sermon; If Christ Be Not Risen. SS 151, BYPU 59.

Calvary, J. G. Lott. The Lord's Supper; Jesus at Bethesda. SS 300, BYPU 100, by letter 1.

Boulevard, J. H. Wright. The New Life and Its Future Prospects; The Old Life and Its Future Prospects. SS 365, BYPU 100, by letter 1, by statement 1.

Union Ave., H. P. Hurt. The Communion; The Resurrection. SS 709, BYPU 414, for baptism 3, baptized 4, by letter 5.

Merton Ave., S. P. Poag. The Second Coming of Christ; The Lord's Supper. SS 222, BYPU 112.

Eudora, L. B. Cobb. The Cross, Woodrow Fuller; The Tenth Commandment.

Highland Heights, E. F. Curle. The Resurrection Life; The Lord's Supper. SS 315, BYPU 105.

Rowan Memorial, J. W. Joyner. The Cost of Discipleship; The Attractive Christ. SS 96, BYPU 20, for baptism 2.

First, R. J. Bateman. The Adequate Church; musical service. SS 1114, for baptism 1, by letter 6.

Bellevue, Robert G. Lee. The World's Darkest Road; Victory Over Death. SS 1447, BYPU 241, for baptism 19, baptized 10, by letter 10.

Temple, J. R. Black. He Is Not Here, W. C. Furr; A Breakfast with Jesus. SS 939, BYPU 260, by letter 7, for baptism 5.

Central Ave., E. A. Autry. Waiting to See Jesus; Seeing Jesus. SS 257, BYPU 121, for baptism 3, baptized 12, professions 3.

Speedway Terrace, Wm. McMurry. The Sure Foundation; Easter music by choir. SS 598, BYPU 90, by letter 1.

Bartlett, C. B. Pillow. Who Is on the Lord's Side? A Solemn Question. SS 70, BYPU 25.

LaBelle, E. P. Baker. Resurrection Certainties; If Christ Be Not Risen—What? SS 734, BYPU 310, for baptism 3, baptized 4, by letter 5, professions 2.

Seventh Street, L. B. Golden. Through the Shadows with eJesus; Rock of Ages versus Age of Rocks. SS 419, BYPU 124, by letter 5.

National Ave., E. J. Hill. The Shepherd and His Flock; Work Out What You Have. SS 93, BYPU 40.

Berclair, A. B. Jones. The Risen Lord; Jonah at Sea. SS 44, BYPU 40.

OTHER PASTORS

Etowah, First, A. F. Mahan. The Resurrection; Joel's Prophecy. SS 584, BYPU 129, additions 3, baptized 2.

Covington, First, Homer G. Lindsay. He Is Risen, Rev. J. G. Chastain, for forty years a missionary to Mexico, spoke. SS 302, BYPU 75.

Knoxville, Lincoln Park, H. F. Templeton. If Christ Be Not Raised; baptismal service. SS 348, BYPU 68, for baptism 5, baptized 6.

Rockwood, First, N. V. Underwood. The Resurrection; Satan and His Angels. SS 223, BYPU 42.

Clinton, First, Horace L. Smith. The Resurrection of Christ; Some Imperatives of the Soul. SS 229, BYPU 70.

CHATTANOOGA PASTORS

Cleveland, Big Spring, Samuel Melton. God's Ownership in Stewardship, Kernel Crisp; Sin and Its Consequences. SS 207, BYPU 87.

Chamberlain Ave., A. A. McClanahan, Jr. The Resurrection; The Cross of Forgiveness. SS 428, BYPU 91.

Cleveland, First, Lloyd T. Householder. The Resurrection Life; The Resurrection of the Dead. SS 578, by letter 1, by statement 1.

Clifton Hills, A. G. Frost. The Risen Christ; The Powerful Christ. SS 350, BYPU 122, baptized 8.

Ooltewah, R. R. Denny. Passton Week; Easter. For baptism 1.

Tabernacle, W. F. Hinesley. Will This Body Live Again? The Compassion of Jesus. SS 485, BYPU 130, by letter 2.

Ringgold, A. F. Smith. The Relation That Sustains Between the Be-

liever and God; The Final Perseverance of the Saints. SS 153, BYPU 52. Northside, R. W. Selman. The World's Greatest Victory; Weighed and Found Wanting. SS 434, BYPU 95, by letter 13, for baptism 11.

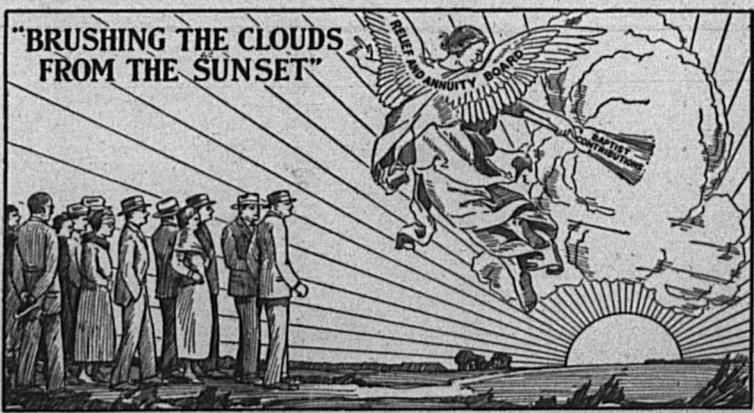
East Lake, L. A. Brown. What Think Ye of Christ? Easter music service. By letter 6, for baptism 1.

Ridgedale, David N. Livingstone. The General Resurrection; Instructing Young Converts. SS 451, BYPU 92, for baptism 31, baptized 22, by letter 12.

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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.

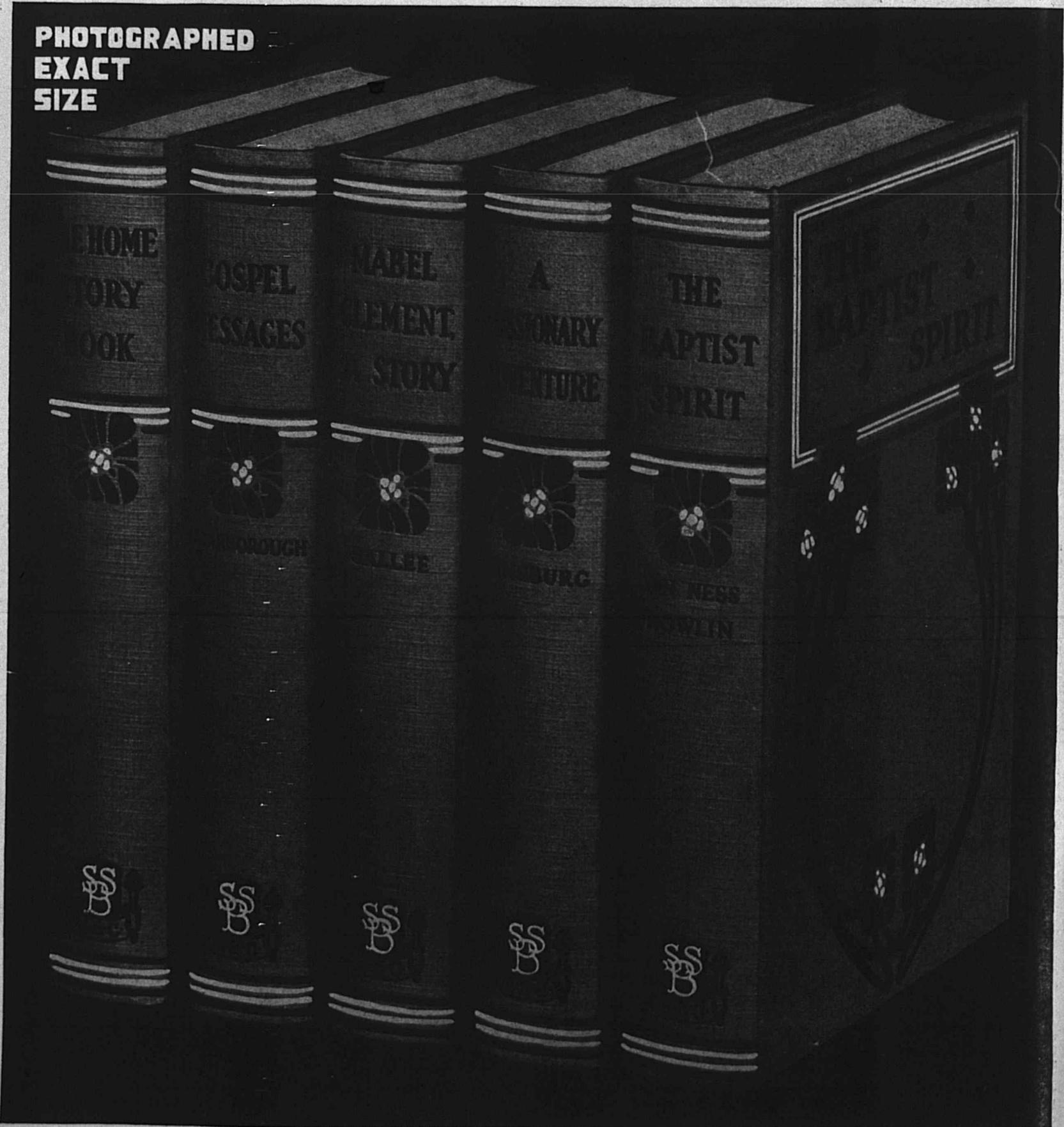
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