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Should Preachers Preach?

By H. F. WRIGHT

"Back to the Bible" is frequently heard at associational meetings and in convention halls by religious leaders and ministers. Of course, the speakers usually have in mind certain teachings of the Scriptures. But one rarely hears such statement, whether from the platform, printed page, radio or in private conversation, without feeling that leaders and ministers should be the first to heed. For it is inconsistent to call the people to God's word unless the callers come themselves.

Baptists have ever been sticklers for the Bible. When speaking to Baptist audiences one may always, and everywhere, feel assured of an appreciative hearing, so long as he seeks to present the claims of God's word. Just speak it plainly, without mincing words; Baptists like it that way. Never mind chopping the truth up in pieces, nor dealing it out in bits; pitch it out whole; that's the way Baptists prefer it. Baptists believe the whole truth, whether they do all of it or not.

"Should Preachers Preach?" God's word says they should. For this purpose and to this task God calls and sends them forth. "Go ye into all the world, and preach the gospel to every person," is the burning command of our Lord Jesus. "Preach the word" was Paul's solemn charge delivered to Timothy. "If I do this thing (preach) willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." (1 Cor. 9:17.) God would have and will reward willing service in the gospel ministry. He can use willing servants in the achievement of great success.

"God's Purpose Defined." "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21.) This quotation not only defines God's purpose for preaching, but clearly states that He is pleased with the plan of winning and saving believers. Paul not only believed it to be God's plan of winning the world to Christ, but His only plan. "How then shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Romans 10:14-15.)

"How to Succeed." "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier. And if a man strive for masteries (successes), yet is he not crowned, except he strive lawfully." (2 Tim. 2:3-5.) "Giving no offense in anything, that the ministry be not blamed." (2 Cor. 6:3.) The apostles were very careful to abide by this rule. (Acts 6:2-4.)

"How We Do It." Let preachers farm, and preach; peel tan-bark, and preach; log sawmills, and preach; deal in real estate, and preach; run filling stations, and preach; sell groceries, and preach; practice law, and preach; fill civil offices, and preach; sell insurance, and preach; labor at public works, and preach; teach school, and preach; preside over colleges, and preach; superintend leagues, and preach; direct the financial affairs of the denomination, and preach; or live without income or salary, and preach! How well such course of procedure squares with the Bible, let the read-

er decide. Who is responsible for this practice, let the hosts of Israel from Dan to Beersheba judge.

"God Well Pleased." Not only did the decision and recommendation of the apostles, recorded in the first four verses of the sixth chapter of the Acts, please the church at Jerusalem, but it evidently pleased God also. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts 6:7.) So great was the immediate success, following the ordination of deacons to serve the business of the church, that bitter and determined persecution arose. Stephen, one of the deacons, was stoned to death, and the others were scattered, but the work continued to prosper. "Therefore, they that were scattered abroad went everywhere preaching the word." (Acts 8:4.)

Instead of dissipating the talents and powers of the apostles in the secular affairs and business functions of the church, deacons and laymen took to preaching, chief among whom were Stephen and Philip. During this storm of persecution raging at Jerusalem "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city." (Acts 8:5-8.)

Only a short time after this Saul was converted, and he, with Barnabas, became foreign missionaries. In the meanwhile, Philip had preached Jesus to the Ethiopian eunuch and started a gospel stream in that direction. Peter came to Joppa for a meeting there, and from there he went to the home of Cornelius with great results. So the work was growing by leaps and bounds. On and on it went, gaining power and prestige as it went.

"A Preaching Campaign." Oh, if Southern Baptists would put on a preaching campaign, such as did the church at Jerusalem! Everybody take to preaching and witnessing for Christ everywhere! The thousands of eminent and scholarly ministers, the other thousands whose training and ability may be more limited, the multiplied thousands of gifted deacons and devout laymen and women, whether trained or untrained—let them all witness! In fact, the awkwardness of untrained workers calls for originality and sincerity, born of a passion for the salvation of others which must be evident to give power to the appeal sufficient to win.

It seems rather difficult for Baptists to avoid "majoring" on something. Why not "major" on preaching a while? If we would, God only knows what would be the result. During the "preaching campaign" at Jerusalem not only were thousands of men and women won to Christ, but hundreds of new workers were discovered, and fellowship and unity of purpose were generated. (Acts 2:44-47.)

Yes, we are prone to forget that "It is not by might nor by power, but by my Spirit, saith the Lord." During such a campaign all the gospel machinery is repaired, renewed, enlarged, well oiled and set to going without rattling and screaming; friction is relieved and operatives are happy; the work moves pleasantly and prosperously on.

Religious Press America's Hope

By LIVINGSTON T. MAYS

A daily paper that upholds the Constitution of the United States on its editorial page had on January 22nd large headings on the first page giving reports of attacks made by United States Senators on the prohibition amendment. These Senators represent sections of the country where the majority of the voters are foreign or of foreign parentage. In four daily papers of the same date only one mentioned the reply of Senator Shephard to these men who represent only one-sixth of the voting strength of the Senate, while Shephard represents the dry majority of more than two to one.

Congressman LaGuardia represents a section of New York City where more than half the residents are not even American citizens and only a small fraction of its residents are American-born. Yet because he is a wet and an enemy to the Constitution of our country, his name is mentioned in headlines of the daily press more often than any other member of the United States Senate. Dry newspapers seem to have wet managing editors who give the public on the news page nearly every misrepresentation of the prohibition laws and squelch or hide nearly everything favorable to law and order. A dry daily, the largest in Tennessee, puts on its eighth page of January 22nd, with small heading, the overwhelming victory of the dries in the United States Senate, but always gives great prominence elsewhere to the slightest wet gains.

Any one not too wise to believe the daily press would think this country filled with drunkards. Yet one can travel from state to state, walk the streets of our cities and keep his eyes wide open, and unless he goes into the vilest slums, seldom if ever sees a drunk man.

The daily press is just as false in other respects as it is to the wet and dry question. Just recently Dr. George Truett, nationally and internationally known preacher, spoke in Nashville for a week. A very small notice was once on the front page, but so little was said of him and his words that a casual reader of all the papers published in Nashville would not have discovered that he was there at all. Yet about the same month Clarence Darrow, who has never shown any ability as a speaker or as lawyer, except in manipulating juries in criminal cases, who has never been on the side of law and righteousness, but always defending crime, criminals and atheism, gets free front-page notices and is devoured by admiring reporters while the press seemed crazy to get him a big crowd.

A college professor, of whom not ten people in Tennessee ever heard, says in Cleveland, Ohio, that religious training, education, teaching of pious parents, and study of God's word all have no effect on the youth of the land, and that those so trained are just as apt to be criminals as the without any moral training. This wild statement

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Editorial

Watch the jokes he selects and you can judge something of the nature of an entertainer.

We acknowledge with appreciation receipt of an article from Brother T. T. Martin in which he makes a splendid defense of some of our denominational workers, including George W. Truett, John R. Sampey, and others. We do not have space for the articles, nor do Tennessee Baptists need it to cause them to believe in their noble Baptist brethren.

Huey P. Long of Louisiana drove his caliope, without rubber tires, over Pres. Cottingham of Louisiana Baptist College, Pineville, La., in the recent primary race for U. S. Congressman, if we may trust the early press reports. It would have been a blessing to the nation had he been elected, but a hurt to the college he directs.

Henderson of "Hello World" notoriety is reported to have sworn off "cussing" again, this time because a little girl wrote asking that he "cuss" only on extremely rare occasions. We shall now let our radio hear Shreveport again.

Papers of all kinds are coming into the office during these last days before the meeting of the Southern Baptist Convention. Some of them openly attack the Co-operative Program and advocate its overflow. Such articles have no room in our paper, for Tennessee has shown the remainder of the South what the Program will do if it is given a chance.

Noted Negroes Die.

Negroes of the nation have suffered a great loss in the death of President C. H. Parrish of Simmons University, Louisville, Ky., and the Hon. Preston Taylor of Nashville. Thrusting aside the so-called laws of evolution, these men climbed from the bottom to the top of the ladder of life and had served in a mighty way to give to members of their race an ideal of honor, integrity, race pride and spiritual hope. Both men fought the gross injustices which are too often shown against the poor and oppressed of every nation and race. They will long be remembered by those with whom they had worked.

Rotting Humanity.

"If there is one place where humanity has always rotted, it is in the relations between the sexes." This bold and commanding declaration was made before the East Tennessee Sunday School Convention meeting in Newport the second week in April. It is based upon the speaker's thorough knowledge of human history and the part which illicit love and unrestrained sex relations have played in the emasculation of the race and the breakdown of social control. The steps in the progress of the human race have been in the ratio of two to one—two short steps forward and one long step backward. The forward steps have been the fight for liberty with its usual growing interest in personal rights; and the development of religious idealism. The one long step backward has been license growing out of un-

restrained sex instincts. All local sin has as its basis the improper relations between men and women. Surely we in America today need to remember the startling fact which President McGlothlin so succinctly brought before our Sunday School workers.

Welcome to Brother Cross.

The new pastor of Judson Memorial Church, Nashville, reached the city and began his active ministry with the church Sunday. He comes to us from Bowling Green, Ky., where he has served for some months. He takes charge of one of the most virile and aggressive of our Nashville churches, and we predict for him a happy ministry with them. Judson has grown much during the eight years the editor has lived in Nashville. Under the pastorate of C. F. Clark now of Chattanooga, they launched their big building program and it was carried on under the fine leadership of R. E. Grimsley, who also goes to Chattanooga. We welcome Brother Cross and his family to our fellowship, as fine and as united as exists among Southern Baptists.

Do Not Be Deceived.

Dry forces are asleep on their job. "They are suffering from a 'Fools' Paradise complex" declares Judge Andrew A. Bruce, former Chief Justice of North Dakota and now President of the American Institute of Criminal Law and Criminology. "The repeal of the Illinois Enforcement Law should not be blamed upon the liquor interests but directly to the many thousands of stay-at-home dries who let last November's referendum go 'wet' without adequate defense."

Judge Bruce then points out the fact that the 'wet' vote of that state last November was 5,000 less than the same vote eight years ago and that it was only 34.1 per cent of the total vote for President in 1928, while the 'Drys' polled only one-half as many votes last November as they did in the presidential campaign of 1928." He also says, "The repeal of our enforcement legislation (that in Illinois) is an act of anarchy and a nation-wide invitation to the thugs of the entire country to swarm into Chicago and the state at large. This action of the Legislature . . . serves notice that Illinois secedes from the Union so far as concerns the Amendment to the Federal Constitution which was adopted by the largest majority in the history of America." Will the "Drys" ever wake up? Will we rally once more about the Anti-Saloon League and the W. C. T. U. and fight? God pity us if we do not do so at once!

"The world faces two openings." This is the title of an impressive cartoon in The Baptist of April 4th. In the picture one sees the open tomb and just above it the grinning mouth of a great cannon with a vulture seated above it. Surely the cartoonist knows truth, for the world will either believe in the empty tomb of Jesus, The Risen, or it will continue to face the terrors of war.

"Man was made when Nature was
But an apprentice, but Woman when she
Was a skillful mistress of her art."

Do They Drink More?

It is easy to make invidious comparisons and that is the chief delight of the advocates of repeal of the Eighteenth Amendment as they strive by hook or crook to deceive the public in this day of unrest and distrust of all social control. For example, they are sounding it from every radio station possible that the young people are going to the bow-wows because of prohibition, that tens of thousands of them are drinking today because of prohibition, and that unless the prohibition law is repealed we may expect all the young people to be ruined.

What are the facts? During the heated political campaign in Chicago which resulted in the election of a new mayor, one speaker sent out over the radio, in a message supporting Thompson, the startling facts of vice conditions in that city in 1914 when saloons were thicker than drugstores are today. That year the average attendance of young men and women in the city dance halls was TWO HUNDRED THOUSAND per day! And in practically everyone of these dance halls liquors were sold throughout each night. Furthermore, the number of girls who monthly lost their virtue in these dance halls was so large that we dare not repeat the man's statement.

In St. Louis, during the World's Fair in 1904, there were entire city blocks which were occupied by "Beer Gardens." The first and only such place the editor ever saw was there and the picture will not fade from his memory.

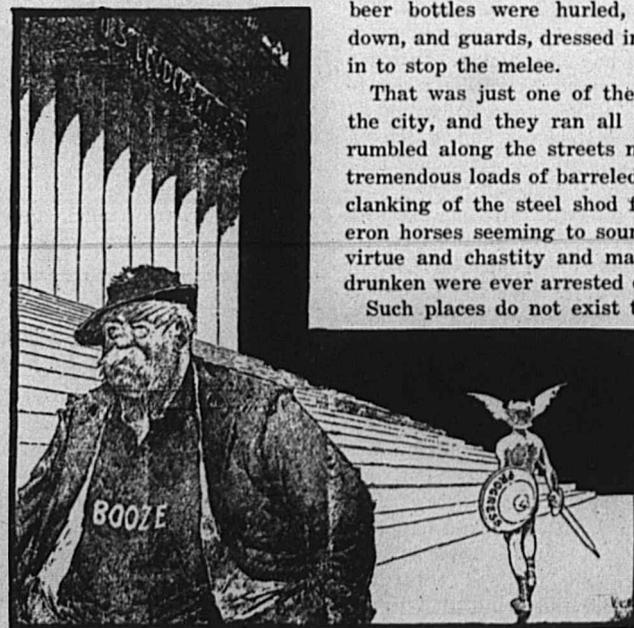
About 3,000 young people were in it, half of them women; a long bar extended across one end of the great area; tables were arranged around the walls and in the alcoves; a band blared out the latest dance music; hundreds of half drunken men and

women reveled; profanity and obscenity were openly indulged in; and as we stood near the entrance with friends from our home town, a brawl began, beer bottles were hurled, one man was knocked down, and guards, dressed in police uniforms, rushed in to stop the melee.

That was just one of the scores of such places in the city, and they ran all the time. Great trucks rumbled along the streets night and day conveying tremendous loads of barreled beer to such places, the clanking of the steel shod feet of the great Percheron horses seeming to sound a continuous knell to virtue and chastity and manhood. Only the worst drunken were ever arrested or molested.

Such places do not exist today. There are dance halls wherein bootleggers carry on their nefarious business, but they are few and far between. Only in the largest cities do they exist openly, and even there only the initiated have access to them. During the years 1910-1918 there were more young women every year who lost their virtue in such dens of vice than the entire number of the "high-flying" set who drink alcoholic beverages today. Be not deceived!

A Brave Governor. We rejoice over the action of Governor Louis L. Emmerson of Illinois in vetoing the bill to repeal all prohibition laws, a bill which the state legislature passed a few days ago. It took real courage and statesmanship to do what he did. And his actions were based upon true democratic principles, insofar as such principles may be applied when the national welfare is at stake. He is reported to have declared that he would sign a repeal bill provided it gave the people of the state a right to vote on the direct proposition of repeal or no repeal. He was correct in his declaration that to strike all prohibition laws from their statute books would be nullificationism. His action, coupled with the tremendous defeat of Thompsonism in Chicago, indicates a change in the attitude of the urban centers toward law enforcement for which Christians and Americans can be grateful.



American Issue.

WAKING UP

Some of our religious leaders are waking up to the awful calamity that has befallen the world through the propaganda of the Modernists in religion. Jewish Rabbi, Catholic Priest, Protestant Bishop and Baptist Seminary president—they sound with one accord a cry of alarm over the debacle in the social and moral realms which now is upon the civilized world. And the interesting thing is that these men are unanimous in charging Liberalism, especially Materialism, with responsibility for the crisis.

A sample of the thinking now being done is contained in the March Forum, in an article by Dr. J. Gresham Machen entitled "Christianity and Liberty." The article itself is not a surprise, coming as it does from one who prides himself on being "an adherent of that religion of supernatural redemption which has always hitherto been known as Christianity," but it lies in the fact that a great secular magazine has asked a supernaturalist to make the contribution to its pages.

He asks, in the introductory paragraphs, "Why do we adherents of the religion of the Bible insist on being so peculiar? Why do we resist in such perverse fashion the pronouncements of the 'modern mind?'" and then answers, "Because we do not think so highly as some persons do of the modern mind—of the modern mind and the modern world which it has produced." His experience in German schools in 1905-1906 is cited as an illustration of the effect the materialistic conception of life had prior to the World War and says, "Modern scientific utilitarianism, in other words, did not produce the millennium prior to 1914; and there is not the slightest evidence that it has produced the millennium since that time, or that it ever will produce the millennium in the ages to come."

Evidences of the great decline in the age in which we are living, an age produced by "the modern mind," as given by him, are: "the brutal injustice and enormities of the peace that followed upon a war which was supposed to be waged for justice and liberty—the appalling spiritual decline which has come over the world within the last fifty years. High poetry, for the most part, is silent; art is either imitative of bizarre. There is advance in material things; but in the higher ranges of the human mind an amazing sterility has fallen on the world."

The real indictment against the modern world is that by the modern world human liberty is being destroyed. . . . "Even Nature is being made to conform to standard—woods and streams gradually giving place to the dreary regularities of a National Park . . . The safe ruthless standardization is being applied to human souls." He cites the failure of the Oregon School Law, the Nebraska language Law, the Lusk Laws of New York and the effort to have the Child Labor Amendment added to the national constitution as victories for liberty, but adds, "I fear that these setbacks to the attack on liberty, unless the underlying temper of the people changes, are but temporary, and that the process of standardization and centralization will go ruthlessly on."

Standardization in mechanics is all right but he denies that there is any resemblance between man and a Ford car. The abolition of disease, the lengthening of human life, the removal of pre-scientific speculations will go on until at last we will "stand without a pang at the grave of those whom in a less scientific age we should have been childish enough to love." But such a world as the proposed "mechanical world" will be, for the Christian, one "in which all zest, all glory, all that makes life worth living will have been destroyed . . . From such a slavery, which is already stalking through the earth in this materialistic paternalism of the modern state, from such a world of unrelieved drabness, we seek escape in the high adventure of the Christian religion. Men call us devotees of a Book. They are right. We are devotees of a Book. But the Book to which we are devoted is the Magna Charta of human liberty—the Book which alone can make men free."

In The Bible.

To the Book he pays a lofty and noble tribute. In it he finds, the Christian finds, God back of the

stupendous mechanism of the world—"Master of it and not its slave, no machine but a Living Person." He finds also "the birthright of freedom with its responsibility and the guilt of sin" which destroys the "complacency of the 'modern mind,' the comforting notion that crime is only disease, the blindness that refuses to face moral facts." We find also "a divine Redeemer. No mere teacher is he to us, no mere example, no mere leader into a larger life, no mere symbol or embodiment of an all-pervading divinity. . . . For us He gave His life on the cross to make all well between us sinners and the righteous God, by whose love He came. Thus does the ancient burden fall from our backs; thus do we become true moderns at last."

Science and Religion.

"It seems to be such a promising solution of our apologetic difficulties just to say that science and religion belong in two entirely different spheres and can never by any chance come into conflict. It seems to be so easy for religion to purchase peace by abandoning to science the whole sphere of facts in order to retain for itself merely the sphere of feelings and ideals. But in reality these tactics are quite disastrous. You effect thus a strange retreat; you retreat into a Hindenburg line, an inner line of defense whence you think that science can never dislodge you.

"But do not comfort yourselves. The enemy in this warfare is good at mopping up captured trenches; he has in his mechanistic psychology a very efficient mopping-up squad. He will soon drive you from your refuge; he will destroy whatever decency and liberty you thought you had retained; and you will discover too late, that the battle is now lost and that your only real hope lay, not in retreating into some anti-intellectualistic dugout, but in fighting bravely to prevent the initial capture of the trench. (Emphasis, the Editor's).

"No, the battle between naturalism and supernaturalism, and also between mechanism and liberty, has to be fought out sooner or later; and I do not believe that there is any advantage in letting the enemy choose the ground upon which it shall be fought. The strongest defense of the Christian religion, the truly scientific defense, is the outer defense . . . At the center of that supernaturalism there stands the supernatural figure of Jesus Christ. It is a figure that bears the mark of truth; against it criticism ultimately will fail. But it must be taken essentially as it stands. Gone is the day when men thought that a few miracles could be removed from the Gospels to leave a 'Liberal Jesus,' a mere preacher of the 'falsehood of God' and the 'brotherhood of man.'"

Will Christians Awake?

We wish every Baptist preacher and professor who has been guilty of making the puerile apology "The Bible is not a book of science" . . . "There is no conflict between science and religion" . . . would read this splendid article from Dr. Machen. Surely he has presented a bold picture of their subterfuge, their capitulation to the demands of the materialistic age in which the "modern mind" has thrust us. There is no compromise; science has entered the front-line trenches of religion and sought to place her grenades under every foundation stone we have laid. Explosions have been frequent; buttresses of everlasting truth has been blown aside for the time being; the fortifications of the souls of men have been sorely weakened.

We are grateful that some bold defenders of supernaturalism are coming to the relief, that men who have been contaminated by the virus of the rationalism which German schools were injecting into the mind of the world forty years, and thirty years ago are throwing off the poison and finding their strength in Christ once more. This editor has prophesied that it would be so in the end, but how long the end seems to be in coming! The silly vaporings of Christian teachers, ministers and professors, during the quarter century struggle over supernaturalism have been our shame. Let us hope they will follow the advice of Dr. Machen, recognize that there is a warfare between science so-called, and real Christianity, don their spiritual strength, their unshakable faith in the Word and go forth in the might of the Sons of God to do battle against Gog and Gogog, against the beastly

dogmas that make of man either a superlative animal dominated by some life-power that can never be known, or else a superb machine that has become so sensitive to its environment that it is about to reach the place where it will always react in the most advantageous way to the stimuli about it—a machine which the "super-machines" may drive at will in the mechanistic state of which they dream!

Soulless, godless materialism has never left a civilization upon the earth. Ruins of ages agone are now uncovered throughout the world, and everywhere we go we find undeniable evidences of the one and only one BIG FACT: Whenever man has been reaching forth in his search for God and supernatural realities, civilization has advanced and man has achieved; whenever advancement has brought foremost in the minds of men the desire to secure material things for the gratification of sensuous desires, civilization has begun its decline, civil wars and moral degradation have followed, and glorious cities have been buried to remain splendidly gruesome monuments of the folly of man when he forgets God.



THE MODERN BABY

"The hand that rocks the cradle"—but there is no such hand.

It is bad to rock the baby, they would have us understand;

So the cradle's but a relic of the former foolish days,

When mothers reared their children in unscientific ways.

When they jounced them and they bounced them, these poor dwarfs of long ago—

The Washingtons and Jeffersons and Adamases, you know.

They warn us that the baby will possess a muddled brain

If we dandle him or rock him—we must carefully refrain;

He must lie in one position, never swayed and never swung,

Or his chance to grow to greatness will be blasted while he's young.

Ah! to think how they were ruined by their mothers long ago—

The Franklins and the Putnams and the Hamiltons, you know.

Then we must feed the baby by the schedule that is made,

And the food that he is given must be measured out or weighed.

He may bellow to inform us that he isn't satisfied.

But he couldn't grow to greatness if his wants were all supplied.

Think how foolish nursing stunted those poor weaklings, long ago—

The Shakespeares and the Luthers and the Bonapartes, you know.

We are given a great mission, we are here today, on earth

To bring forth a race of giants and to guard them from their birth.

To insist upon their freedom from the rocking that was bad

For our parents and their parents scrambling all the brains they had.

Ah! If they'd been fed by schedule, would they have been stunted so?

The Websters and the Lincolns and the Roosevelts, you know. —Bishop Doane.

A parade in Philadelphia about a month ago by the Roman Catholic Holy Name Society recalls that a stranger was in that city about a dozen years ago and witnessed such a strut. In surprise he said to an Irishman on the street: "Are they all Roman Catholics? I did not know there were so many in the city." The Irishman replied: "Them's only the ones what don't cuss. You ought to see the rest of 'em."—The Protestant.

"Maids must be wives and mothers, to fulfill The entire and holiest end of woman's being."

—Frances Anne Kemble

RELIGIOUS PRESS AMERICA'S HOPE

(From page 1.)

that none but a fool would make, gets better space than any preacher in the world could get. The daily papers give him the best they have and write up in most favorable form his treason to all that is good.

The "I Reckon So" column in the Nashville morning daily is written by a Southern-born man, yet he states in his column that he is for wet Governor Roosevelt for President of the United States. Roosevelt, who is for everything the majority of Southern people hate and against everything they love, who was Tammany Hall's nominee for governor, is its candidate for President, who is now camouflaging his love of Tammany to fool what he thinks is the gullible South. This column which favors a wet President for our country is in a dry newspaper.

Arthur Brisbane, who writes a column every day for half the large dailies of America, most shamelessly stabs by misrepresentation the prohibition law. He almost daily writes in complimentary terms of the Bolsheviks of Russia. The fact that Russia is enslaved, persecutes Christianity and destroys liberty seems to inspire his admiration. Yet the owners of our daily papers have not the decent Americanism to refuse his traitorous stuff.

Tracy has a daily column in Scripps-Howard papers in Knoxville and Memphis and a score of America's largest cities. He never fails to scoff at all religion, save the Roman Catholic, to ridicule the folk who believe the Bible and who uphold the Constitution of the United States. He could not be induced to tell the truth about prohibition nor kept from misrepresenting it. For many years I read the Scripps-Howard papers and never once found Tracy on the side of any question on which you would find a Christian patriot.

The most correct paper editorially that I know of, published right here in Middle Tennessee, has a "Baer Facts" column, a Mark Hellinger column, an Arthur Brisbane column, each every day attacking all that is modest in womanhood, all that is temperate, all that is law-abiding, all that is faithful to the Bible as inspired.

The daily press is opposed to facts. All intelligent editors know that the Christian patriotism snowed under Al Smith. All know that it was not putting religion into politics on the part of Protestants that did it. All intelligent editors know that Smith's connection with Tammany Hall and with liquor were the main reasons; that a minor reason and a good one was that his Roman Catholicism did inject the religio-political question because Roman Catholicism is far more a political than a religious organization. The Pope sends ambassadors to nineteen countries of the world, sits as a political world ruler and every Catholic must acknowledge his commands as superior to the law of the land in which he lives. No true American objects to a Catholic's religion when he votes against him. He objects to the politics in the Catholic.

The public at large does not make these distinctions, but all intelligent editors and managing editors and politicians know them to be true. But none of them gave these facts to the public. All daily papers cried out "prejudice," "bigotry," "narrow-mindedness" to all who were patriotic enough to vote against a man because his Catholic religion has so much politics in it and demands his allegiance to a foreign political ruler called the Pope. None but the religious press educated the people on this subject.

Magazines and other literature besides the daily press are just as bad. The writer examined thirty publications on a news-stand; not one of the thirty but had either an open or insinuating story or article in it attacking either marriage or prohibition or religion. One can scan the magazines of today in vain to find a story or an article which unequivocally upholds the sanctity of marriage; nor can he find an article or an editorial upholding the inspiration of the Bible, nor one upholding Protestant Christianity. The apparent exception is when there is a debate in which the article is answered in the same issue of the magazine.

The propaganda of the movies is just as false. When the screen shows a Jewish rabbi or a Catholic priest, he is always witty, pious, charitable and lovable. When a Protestant is shown, he is represented as dull witted, simple and sanctimonious and often as hypocritical. Prohibition debates are given by the "talkies," in which a simple fool argues for prohibition and a magnetic, gifted orator pleads for liquor.

Political propaganda is also deplorable. The wet menace, the Catholic menace, the foreign menace are all soft-pedaled. Compromise with these forces is advocated in the better sections of the nation, and open advocacy of treasonable practices are advocated in other parts of the land.

The pulpit and the religious press are the only forces that can save our country. To these may be added the Sunday school; but pulpit and Sunday school must be informed by the denominational paper in a virile and forceful way. The preacher and the Sunday school teacher read the newspaper daily and are insidiously influenced thereby. The secular press is incessantly beating down all that Christianity stands for. Its pages are daily before every religious leader and teacher.

Only the merest fraction of the church members of America take their denominational paper. Our most excellent religious press is all but powerless in comparison with the daily press. Twenty times as many church members read daily papers as read religious journals.

Every child who comes to Sunday school should take home not a little story paper, but a live, newsworthy, entertaining, instructive denominational paper. Every man who comes to church should there get his denominational paper if he hasn't it at home.

If the capitalists of the South were to put into their denominational papers one-tenth of what they pay for their daily newspapers, the blessings brought thereby would uplift their homes, would lead them to pay our great debts, would create loyalty and love to the church and to God.

Dickson, Tenn.

BIRMINGHAM PREPARES FOR CONVENTION

It has been forty years since the convention met in Birmingham and launched the enterprise that publishes our literature. At that time the city was a small town of 27,000 people; today it is nearly ten times that size. Then there were 900 telephones in the city; now there are fifty times that many. Then the messengers were given a sight-seeing tour on a twenty-mile-an-hour dummy railroad "spending most of their time getting cinders out of their eyes." Today they will be shown the city in automobiles traveling over magnificent paved roads and streets. Then there were 5,000 dwellings; now there are 59,000 among which "Vestavia" is the most elaborate and beautiful. It is a replica of the Temple of the Vestal Virgins which once adorned a hill in Rome. It is famous for its rose gardens which will be in full bloom in May. Visitors will be shown through the grounds.

There are 384 churches in the city and suburbs with more than 100,000 enrolled in their Sunday schools. Baptists lead all denominations with 101 white Baptist churches in Birmingham Association. These have 88,593 members and property valued at \$4,100,000; 28,239 are enrolled in their Bible schools. Forty years ago there were 31 Baptist churches in the association and 3,555 members. Ruhama Church at East Lake is the oldest, having recently celebrated its 112th anniversary. It has today 1,500 members and serves Howard College. In 1891 there were only a few small hotels or inns in the city and an overflow of 200 messengers caused grave concern. Today there are 40 hotels with 3,520 rooms.

Points of interest for messengers are, the \$3,000,000 Public Library and Art Gallery; \$3,000,000 Jefferson County Courthouse; Eighteenth Street, made famous by the negro stories of Cohen in the Saturday Evening Post; 685 manufacturing plants, Howard Baptist College, Birmingham-Southern M. E. College, and the rolling downtown business section.

Forty years ago when the meeting convened in Birmingham the motion was passed which launched

the Sunday School Board. Then the meeting was held in an old opera house. This year when the event will be formally celebrated the meeting will be held in a magnificent Municipal Auditorium. Beloved J. M. Frost will not be there (save in spirit, who knows?) but the work he led in organizing will be presented to the throngs of interested people.

BIRMINGHAM HOTEL RATES

For the convenience of messengers to the coming Southern Baptist Convention, we are giving once more the list of hotels and their rates. If you wish to stay in a hotel, write direct to it for your reservation. If you wish to be in a private home or boarding house where the rates are cheaper, write Dr. J. R. Hobbs, First Baptist Church, Birmingham, Ala.

Bankhead—A. B. Cansler, Mgr. Corner Fifth Avenue, N. 350 rooms, all with bath. Rates: Single, \$2, 2.50, \$3, \$3.50, \$4, \$5. Double, \$4, \$5, \$6 and \$7.

Empire—I. L. Fabian, Mgr. Corner Fourth Ave. and 22nd Street, N. 100 rooms, 50 with bath. Rate, \$2, \$2.50, \$3. 50 without bath; rate, \$1.50 and \$2.

Molton—J. A. Driver, Mgr. Corner Fifth Ave. and 20th Street. 146 rooms. 104 with bath; rate, single, \$2.50, \$3, \$3.50; double, \$3.50, \$4, \$4.50, \$5. 42 without bath, \$2 single, \$3 double.

Redmont—W. G. Moffat, Mgr. Corner Fifth Ave. and 21st Street, N. 203 rooms, all with bath. Rates, \$2, \$3, \$3.50; double, \$3.50, \$4, \$4.50, \$5, and \$6.

Thomas Jefferson—C. S. Pryor, Mgr. Corner Second Ave. and 17th Street. 350 rooms, all with bath. Rates, \$2.50, \$3, \$3.50, \$4, \$5, \$6, \$7, \$8. Double, \$3.50 up.

Tutwiler—Coleman J. Hudson, Mgr. Corner Fifth Ave. and 20th Street, N. 450 rooms. Rates: Shower bath, single, \$2.50 and up. Double, \$3.50 and up. Tub baths, single, \$3 and up; double, \$4.50 and up. Twin beds and bath, \$6.50 and up. Parlor suites, \$15 and up.

Hillman—Ben Duncan, Mgr. Corner Fourth Ave. and 19th Street. 170 rooms. Single, without bath, \$1.50; double, \$2.50, with bath. Single, \$2 and \$2.50; double, \$3 and \$4.

Morris—W. H. Grisham, Mgr. Corner First Ave. and 19th Street. 140 rooms. Single, \$1.50; double, \$2.50 and \$3. With bath, \$2.50 and \$3; double, \$3.50 and \$5.

Make your reservations direct with hotel selected.—Birmingham Convention and Visitors' Bureau, 117 North 21st Street, T. Jeff Bailey, Director, Birmingham, Ala.

NO TIME TO WASTE.

The following bold challenge was a part of the first sermon of Pastor R. J. Bateman to First Church Memphis:

"I wouldn't waste a minute of my time with any group that did not have the ideals necessary to make their church adequate for the time. Ours must be an efficient church. The church needs efficient men—men whose consciousness is bared to God, men who have tomorrow in their souls. They must be men fit for battle, in both body and heart, spiritually fit. There's no place for the flat, flacid, spineless Christian; there's never been such a time for men of strength to step forward, unafraid, unapologetically and challenge a world for Christ. These men must have faces like lions—they must be baptized with courage; they must be swift.

"This is a period when nothing is interesting that does not move. The advertising world has tried that.

When William Jennings Bryan was in college he won a prize in debating, which was a volume of William Cullen Bryant's poems. He underscored a verse from the "Ode to a Waterfowl," and presented the book to his sweetheart, Mary Baird, who later became his wife. The lines he underscored are as follows:

"He who from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright." —Trumpet Call.

How to Pray

Sunday School Lesson, April 26, 1931

By O. W. Taylor

Scripture: Luk. 18:1-4. Golden Text: Luk. 11:1.

Introduction: After the story of the Rich Man and Lazarus (last lesson), Jesus went on with His teaching (Chapt. 17). He gave an instruction in forgiveness, a parable of service, then healed ten lepers, spoke of the Kingdom in its spiritual aspect, and foretold His second coming. And then He spoke two parables on prayer, as recorded in our present lesson.

I. A GOVERNING OCCASION (Ver. 1.).

It was a moral rather than a physical occasion. "Men ought always to pray, and not to faint." Beasts and devils cannot be expected to, but men ought to. If they are not in the right spirit, they ought to become so. If hindrances are in the way, remove them. "Always" is significant. "The whole lives of the faithful ought to be one connected prayer," (Origen). If men really pray, they will not faint. Absence of prayer means faintness. This explains the existence of so many fainty church members. On its physical side, the universe may largely run on the track of law, but God's hand is on the throttle. The issues hinging on prayer are matters between God, the heavenly Father, and his children. Science cannot intrude there. And no amount of science or law affects prayer. "There are more things in heaven and earth than are dreamt of in your philosophy, Horatio." "Men ought always to pray, and not to faint." This ever-existent obligation is the occasion of our parables in which Jesus teaches us how to pray. Not all necessary things, of course, are included, but only some of them. But the others are wrapped up in these.

II. A PREVAILING PERSISTENCE (Vss. 2-8).

In this parable Jesus teaches the duty of importunity in prayer. He teaches the duty of holding on until the answer comes. It is assumed that the thing prayed for is "according to His will" (I Jno. 5:14) and asked according to the other revealed requisites pertaining to prayer (Jas. 4:2-3).

1. **Importunity in the Natural Realm.** An unjust judge was won by the "continual coming" of a widow to adjudicate her cause. From the description given of him in Ver. 2, it is inferred that he was a heathen judge. The status of the widow seems to have been that, her husband having died, some man had defrauded her of property rightfully belonging to her. This was more easily done then than now. The Gospel has given women a better estate in every respect than they formerly had. Yet, this fraud is sometimes practiced even now. This widow went to the unjust judge for redress. "He would not" heed for awhile. But finally, to keep her from pestering him by her "continual coming," he granted her plea. The literal is: "I will avenge her, lest her continual coming, she gives me a black eye." Many a judge or other man has "come across" and performed a service he would not otherwise perform, to keep from getting a black eye! Others need their eyes blackened! It was the "continual coming" of the widow that accomplished it. Just now the continual coming of investigators into Tennessee affairs is threatening a number of black eyes. So mote it be, if needed. But it is better for all of us to do our duty readily and honestly and avoid even the possibility of black eyes.

2. **Importunity in the Realm of Prayer.** If the unjust judge, for selfish reasons, granted the request of the widow, because of her importunity, shall not God "avenge His own elect, who cry unto Him day and night, though He bear long with them," that is, with respect to them? "I tell you, that He will avenge them speedily." God, the heavenly Father, has no selfish considerations to hold Him back. If "He bear long" about the answer, it is that His own may be better capacitated to receive and enjoy it when it comes, as well as better fitted to give praise to Him, which is one of the most ennobling privileges granted to men. Importunity wins in prayer where faintness fails. Converted natives, in the Solomon Islands, with

their minds upon a type of native dogs, which are shrinking and easily driven away from food, and then upon bulldogs, which almost die before they will turn, often pray: "O Lord, make us bulldogs in prayer!" "Continual coming," earnest persistence, reaches the ear of God. This enforces the words of the prophet, where, phrasing the thought in the language of men, he says: "Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth" (Isa. 62:6-7). Personal requests, having God's glory in view, and Kingdom-requests with the same end, "Thy kingdom come, Thy will be done," are like the waves of the sea that gain momentum with every surge and finally leap upon the shore. God's elect are oft defrauded by "the prince of demons," but the day of vengeance is coming in response to "continual coming." "Keep not silence, and give Him no rest." "In due season, we shall reap, if we faint not," either here or hereafter or both.

III. AN INTERROGATIVE PROPHECY (Vr. 8.).

"Nevertheless, when the Son of Man cometh will He find faith on the earth?" The phrase is "tes pistes." Some view two ideas as wrapped up in it. As connected with the foregoing teachings on the sure outcome of importunate prayer, they see the idea of "this faith" in it; as grammatically construed, they see the idea, "the faith," having reference to the whole body of revealed truth, of which faith in the God-centered efficacy of prayer is a part. The question of Jesus is not an affirmation, but a strong implication that, as the age should wear on toward its close, belief in revealed, Bible-recorded verities of Christianity, would become more and more dim, until, as compared with the huge numbers of unbelievers, skeptics, infidels, etc., it would become relatively extinct. This has so taken place, that, even in professedly Christian circles, the most sacred truths are scorned and explained away. Prayer is either considered as useless altogether or as having no pull with God at all, but as perhaps having a good psychological effect upon the individual merely. "Will He find the faith on the earth?" Yes, on the part of "his own elect."

IV. A NECESSITY BASIS (Vss. 9-14).

Not only importunity, but the right basis of and right spirit in prayer are necessary. This is taught by a parable addressed "unto certain, who trusted in themselves that they were righteous, and despised others."

1. **The Pharisee Failed in Prayer.** He failed because he was:

A. A Pharisee. That is, he was self-righteousness and approached God on that ground. "He prayed thus with himself. His "prayer" was a soliloquy. That is the only kind of praying that a man trusting in himself can do. It reaches no higher than himself. That kind of praying is not praying.

B. A Braggart. His whole prayer "with himself" was a self-inspired self-commendation, with an implied congratulation to God that He had such a man to worship Him. He was better than "other men" and, of course, better than the publican. He fasted more than the law demanded, as well as tithe more than it demanded. Being better than other men, he did more for "religion" than was to be expected. He just kept piling up merit. Since the objective in his and the publican's prayer was to be "justified" or "accepted" by the Lord (Ver. 14), the Pharisee with a total absence of any real sense of guilt, thought that he could buy what could not be bought. The price he offered was a bloodless self-commendation; his own dear self and deeds. Whether for pardon or other blessing a man may pray, to hold himself and his deeds up, whether baptism, church membership, or "holding out faithful," as the ground of it or the channel of it, insures that the blessing shall not be had.

2. **The Publican Succeeded.**

A. His Guilt Admitted. "God, be merciful to me a sinner." No self-praise, no excuses given. His mouth was stopped (Rom. 3:19), except in the confession of guilt and the plea for mercy. He compared himself with no human being, but with God's holiness, alongside which even Job, the best man on earth, saw himself as unclean (Job 42:5-6).

B. Himself Committed. "Be merciful" may be rendered, "Be thou propitiated unto me, etc." Be-

ing a Jew, and having once been instructed in redemptive typology and doctrine, his mind was on the ancient sacrificial and substitutionary and atoning victim, whose blood was sprinkled on the altar to meet the sin problem. His prayer may be paraphrased: "O God, be thou toward me as Thou art when Thou lookest on the atoning blood." "Not the labor of my hands, Can fulfill the law's demands." I hold not myself but a sacrificial victim, "without blemish and without spot." Accept me on that ground and give a character I do not possess and a standing I do not deserve. The Gospel counterpart is the penitent sinner, trusting in the finished work of the Lord Jesus, turning all holds loose, and seeking salvation at God's hands "for Jesus' sake. And, after salvation, he seeks God's favors, not on ground of face, but on the ground of grace.

C. Sin Remitted. "This man went down to his house justified." "Christ Jesus came into the world to save sinners" (I Tim. 1:15), and only those who acknowledge their guilt and seek acceptance through the Lord Jesus, on the ground of pure grace (Eph. 1:6), will ever find that salvation. Jesus saves only those who "have nothing to pay" and admit it (Luk. 7:41-42).

V. A FOUNDATIONAL PROPOSITION (Ver. 14).

"Everyone that exalteth himself shall be absent; and he that humbleth himself shall be exalted." This is at the bottom of salvation and of service. It is at the bottom of all true prayer. To be accepted of the Lord anywhere, one must stand on the ground of grace. The foundation stone of any acceptable system of doctrine or organization or program of action is "no confidence in the flesh" (Phil. 3:3). Even the best man on earth, in God's white light, finds occasion to confess his sinfulness. Witness Job. If one, in the matter of redemption or service or prayer, approaches God as if to say, "I'll tickle you, if you tickle me," he may go to his house self-justified, but not justified at the hands of God. God's justification is the only thing that will pass muster in the eternal day. And in our prayers as Christians it will not do to recommend ourselves to God on the ground of "our great denomination," great though it is, nor "our great convention," though they have their proper place, nor "our great advancement." Rather, let us fall "at Jesus' feet," look up to God, and importune his blessings of grace for Jesus' sake."

QUESTIONS.

1. What was the moral occasion of our parables?
2. What is the meaning of importunity in prayer, and how does Jesus illustrate it?
3. What interrogative prophecy does Jesus utter?
4. What is the necessary basis of prayer?
5. Why did the Pharisee fail in his prayer?
6. Who is his modern counterpart?
7. Why did the publican succeed in his prayer?
8. Who is his modern counterpart?
9. What foundational proposition did Jesus lay down?
10. What present application does this lesson have?

Before elected, President Herbert Hoover said: "In these eight years population has increased eight per cent and national income increased 54 per cent, production and consumption 25 per cent; 9,000,000 homes have installed electricity; 6,000,000 phones have been installed; 14,000,000 more autos; attendance at high schools increased 65 per cent and in colleges 75 per cent." Moral: Prohibition pays. —Hoover's Stanford University Address, 1928.

Tennessee Central Railway

ANNOUNCES

REDUCED ONE-WAY
COACH FARES

EFFECTIVE JANUARY 15, 1931

WHAT WILL OUR SOUTHERN BAPTIST CONVENTION DO IN BIRMINGHAM?

By J. H. Anderson.

For 25 years I have been waiting, hoping, and praying that our Convention should come to see the wisdom of accepting God's plan of financing His Big Business. The hour has come—the clock has struck. God has, in His love, put us in a corner, and we must either accept His plan and go to work on it with all our might and main, or give up the ship and let her sink.

In a meeting of our Baptist Brotherhood Committee of the South about a year ago, a member proposed that we send out a trained man to a number of churches in East Tennessee to put on a thorough Every-Member Canvass, urging the tithe as the minimum. The results have been so overwhelmingly successful that we are convinced beyond the shadow of a doubt that this plan offers the only hope of getting our denomination out of the terrible financial quagmire in which we are floundering.

Now, the question is whether we will spend the days of our convention in discussing ways and means of handling the money we hope to get and don't, or in devoting those days to projecting a mighty movement among our people to get them to accept God's plan of every member of His churches bringing his offering on the first day of the week into His storehouse, with a tithe as the minimum.

This can never be done by inspirational meetings—we have tried that long enough. It can be done only by the same plan that business people use when they go out to sell their wares. It's an individual matter, and can only be done by selling it to the individual.

The fact that the Northern Baptist Convention is putting on a Convention-wide effort April 12-19 to enlist all of their people by an every-member canvass in every church confirms our judgment that we are not mistaken as to its absolute necessity.

Some of our dear readers will say that it is a good plan and would bring results, but that it cannot be done. Well, how do you know it can't? Every church that has ever given it a half trial has been blessed and has increased its offerings.

If our Seventh Day Adventist brethren can pay into God's treasury \$95.00 per year per member by following God's plan, why can't Baptists? We have never given God's plan half a chance. We are wasting time in planning, or even in praying for God's help and guidance in our present debt-ridding condition, as long as we refuse to obey His plan teaching: "On the first day of the week, let each of you lay by in store as the Lord has prospered you."

Oh, what a glorious meeting we would have in Birmingham if every speaker and every report should be devoted to this one thing: of putting on a Convention-wide Every-Member Canvass in every church, soliciting and securing weekly pledges from every member, with the tithe as the minimum.

Space will not admit of a discussion of the details. Of course, it is a big job, and cannot be completed in a month nor a year, but it is God's plan, and it is our duty to follow it if it takes ten years. But it will bring results from the very beginning that will surprise us all.

And we can do it if every board, every school, every hospital, every pastor, every Sunday School Board worker, and every interested layman should devote every energy to this On Thing for this year.

RELIGIOUS PAPERS—A PLEA—A SUGGESTION.

By T. T. Martin, Evangelist.

Christianity was established by what was written and what was spoken. John the Baptist, the Saviour and the Apostles, all appealed to what had been written. The Saviour did not write, but He promised to send the Holy Spirit to guide the Apostles into all truth, and they wrote down what was revealed to them. The writings of the living preachers were a mighty factor in establishing Christianity. The Corinthian Christians said that the Apostle Paul's writings were more powerful, more effective than his preaching. (2 Cor. 10:10). What would the work of Baptists be today had it not been for the publishing of the writings of the preachers while they were living?

This brings up the tremendous question of the Baptist religious papers. Imagine that every South-

ern Baptist paper should at once permanently suspend and no printed or written communication were to be circulated to take their places. Imagine the result! Leaving out what has been accomplished among our people along other spiritual lines by the Baptist religious papers, take out the financial support of our different causes; that has been contributed by those who read our Baptist religious papers and leave only that which has been contributed by those who never read our Baptist papers, and what will we have left?

Our crying need, the crying need, is to enlist the unenlisted. It will never be accomplished as we are now working. If the work that is being done, is wrought by those who read the Baptist religious papers, then get all our people to read the religious papers and the problem is solved. The American railroads have, generally, their railroad magazines; some send the magazines to all their employees; some do not; the railroads that stand at the head of the list of efficiency, safety, etc., are the ones that send their magazines to every employee.

In the seventy-five million campaign, those in charge paid for having the Baptist paper sent for months to every Baptist in the state. It was a wise plan; without it the work accomplished would have been impossible. Had we only continued that plan permanently! If we will adopt that plan now, in five years it will be our greatest asset. Have we not lost enough already? With such a plan the papers can be sent at less than present subscription price, because of the largely increased subscription list. The advertising would pay a large part of the cost; for the revenue from it would be greatly increased. The expense could be equitably divided between South wide objects and state objects.

A printed slip could be placed in every paper stating that the paper is sent to every Baptist in the State; that by each church paying for the papers which come to its membership that much burden would be lifted from our general objects, and that much more would go to them; that by each family paying for the paper coming to it, that much more would go to our general objects, but that a Baptist paper goes to every Baptist home in the State, however poor, however rich.

Where there are more weekly papers than one in any State, whether owned by the denomination or privately, let samples of all be sent one time or more, and let them select the one they wish sent to them permanently. The paper would be equal to an assistant pastor. Let the pastor from the pulpit commend the paper or articles in it, from time to time. Within five years it would become a source of revenue far, far beyond the cost. Not only would our people be developed financially, but doctrinally and spiritually it would mean much to our people.

Next to our pastors, the greatest financial returns in proportion to the amount expended, that we receive today, come from the work of our religious papers; and next to the pastors, the greatest spiritual and doctrinal development comes from our papers. It is most urgent that this mighty agency be placed in every one of our families. Every week's delay means a heavy loss to the cause. Instead of money thus expended being a "Subsidy," a "Hand-out," to our papers, it will be the most fruitful, the most far-reaching investment we can make. Instead of being pensioners, our papers are returning to our work far, far more than they are receiving; but, placed in every home, they will accomplish far, far more than they are now accomplishing. And instead of waiting for better financial conditions, before putting this plan into operation, let us realize that the plan will bring speedily better financial conditions and greatly aid the doctrinal and spiritual development of our people.

WHAT IS THE MATTER?

Many physicians have suggested a diagnosis and a sure remedy but no improvement is seen in the patient. Southern Baptist are in a bad way and so far the way out has not been effected. The drouth, unemployment and financial depression are only incidentals. The trouble is far deeper and more serious—as I see it, our troubles lie in our own hearts.

1. Our people are back-slidden. They are cold and indifferent. They have lost the joy of salvation. Worldliness dominates our churches and the

line between the church and the world has been obliterated.

2. There is lack of confidence in our leadership. Faith has been shipwrecked. This is true in financial affairs as well as in spiritual. Stealing millions of money from our boards and institutions has destroyed confidence in the financial wisdom and integrity of our leadership.

3. High salaries and denominational extravagance have killed the appeal for sacrificial giving. Many are saying, "why should I deny myself and sacrifice the necessities of life while denominational leaders are living in luxury and ease? Why should I help to pay debts many of which were created to large salaries and many of those receiving them are failing to make adequate returns in tangible results for the money expended?" Concrete examples are cited by intelligent laymen in all sections of our country. Wages and salaries have been cut in all other vocations and Baptists will have to get away from the war-time basis on which many are still trying to operate. Please remember, that pleas for sacrificial giving and living cannot be made by one who demands too much for self and is unwilling to bleed with his brethren.

4. The rank and file of our people are against the place many of our women are taking in our public meetings. I am not here entering into the merits of the case but simply stating a fact. Ordinary plain Baptists cannot see why the commands of the Bible are binding if its prohibitions are ignored and discarded. Why fight for Genesis and repudiate Paul? Sad to say, some of our "broad-minded" brethren have forced our women, or at least encouraged them, to speak and preach before mixed assemblies. I suppose it will continue but we will pay the price certainly as it goes on.

5. We are depending too much on machinery and not enough on the Holy Spirit. The cooperative program is good but it is too mechanical. Many do not know the interests in it. We must, in presenting the budget make each interest in it stand out and with heart-interest plead for it. The time will never come when the heart appeal for a definite need will fail to get results.

6. The Spirit-impressed free-will offering must be received and acknowledged in the spirit of the giver. We will never lead men to support the budget by denying Baptist liberty.

There are many other things which might be said but this is enough, may be too much for some. I have just given the view-point of the average Baptist among whom I have traveled for over forty years.

We must have a revival, restore confidence and prove our loyalty to the Bible in our denominational programs. Its prohibitions must be equally observed with its commands. We must come back to heart-appeals for definite needs. All of our workers must know the needs of each interest in the budget and present them apart from a general appeal. We must recognize the right of the individual Baptist and let the Holy Spirit be sovereign in his leadership.

Glendale, Ky.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION.

The Annual Meeting.

O. L. Hailey.

Yes, I went to it—this International Council of Religious Education. That title was high-sounding and impressive. It was held in the Stevens Hotel at Chicago. Crowds of men and women attended, not so many women as men, and some Negroes—not a large number of Negroes. The program was very extensive and so analytic. The phraseology was quite elegant and cultured, even scientific. The discussions were presented in such technical and psychological terms that the poor visitor from down South rather questioned whether he understood what it was all about.

There were conferences in various rooms, but the one the visitor selected was on "Leadership Training." The specific topic was "Creative Education and Leadership Training;" what kind of leaders should be developed for "Community Schools."

Papers were read, addresses were made, questions propounded in such psychological terms and the answers seemed so far up in the intellectual

world that the visitor just stared and wondered. He wondered if he had blundered into a meeting of such wise leaders, who spoke in a language that made the hapless visitor strain his wits and ramble through his arcanum of recondite words and phrases. There was so much about psycho-analysis, psychiatry, creative leadership and so on and so forth, and all this was to prepare for the highest attainments in community schools and community churches, under the leadership of scientific pedagogy, that one was constrained to ask, what is it all about?

Pretty soon I caught the meaning of it all and here was an old friend of my youthful days, tricked up in such a garb and disporting itself so elegantly that I had failed to recognize him. It was all about union Sunday schools as set against denominational Sunday schools and community churches as contrasted with denominational organizations, and then I breathed easier.

Personel.

There were cultured Christian gentlemen, with trained intellects, fine appearance and splendid personalities. They evidently were animated by high and righteous purposes, so far as they understood, and they were good to look upon. Splendid up-standing Christian gentlemen and ladies, only the ladies did not stand up. They represented the states from Maine to California, from Canada down to the Mason and Dixon Line, and a few visitors from below that imaginary division. The trouble with these people was that they were just mistaken, thinking what they were trying to do would be a great improvement on New Testament plans and teachings.

These were numerous conferences, but I did not attend the others for very long. I just merely looked in. There was one in particular that had led me to attend, it was the conference of the "Negro Work" section. The purpose of which seemed to be, "How to lead Religious Education of the Negro." The meeting was to follow a luncheon. I got my lunch before I went and upon my arrival I found in the meeting, six Negro men, one Negro woman, and one very splendid white brother, whom the president said had been appointed as a "nexus" between the races. I remained through that conference and did not find anything of special value to me nor did the program as outlined promise advantage sufficient to justify my remaining, because only a few of the speakers on the program were expected to come.

No doubt these conferences may be greatly worth while to those who are seeking their objective. I do not mean to be critical though I was greatly disappointed that so many very fine people should take the time and trouble and expense to make long journeys, and spend a week together, to find out how they could get past denominations and promote unionism, as being so much more excellent than the way we have been doing, and so like John Gilpin who went up the hill and came down again," I returned to Nashville and my place of work.

NOTICE CONCERNING SOUTHERN BAPTIST CONVENTION

By O. E. Bryan

The Southern Baptist Convention is scheduled to meet in Birmingham, Ala., May 13-17, 1931. The first session will be Wednesday, May 13, at 2 o'clock p.m. Identification cards and railroad certificates may be secured from the office of the Executive Board of the Tennessee Baptist Convention, 161 Eighth avenue, north, Nashville, Tenn., O. E. Bryan, executive secretary. It will relieve congestion if the brethren will write for the cards and not wait until they get to the convention to secure them. Following is article 3 of the constitution of the Southern Baptist Convention, which has to do with membership in the convention:

"Article III. The convention shall consist (1) of the messengers who contribute funds, or are elected by Baptist bodies contributing funds for the regular work of the convention, actually paid into the treasuries of the boards on the basis of one messenger for every \$250 during the fiscal year ending the thirtieth day of April preceding the meeting of the convention; (2) of one representative from each of the district associations which co-operate with

this convention, provided that such representative be formally elected at the annual meeting of his district association, and the election certified to the secretaries of the convention, either in writing or by copy of the printed minutes." We are expecting large attendance from Tennessee.

Campaign News

From Chapel Hill come three new subscriptions sent in by Mrs. William Trout. This increases Maury County's list.

The church at Rockwood has given us a new list of seven names for which we thank Pastor Neslie V. Underwood and his fine people.

Pastor John L. Tillery of Crossville sends us nine names for the mailing list, three from Crossville, five from Laurel Creek and one from Gum Springs.

Brother R. O. Bryan, director of the unions of Smithwood Church, Knox County, has written for 50 subscription blanks and receipts and their union launched a real campaign last Sunday. How good it is when a young man takes hold of things in this way and does not leave all the work upon his pastor! We expect a big report from this church.

W. D. Hudgins sends in two subscriptions for brethren in Cumberland Gap Association.

FIFTY FROM OCOEE. Pastor C. F. Clark of Highland Park Church, Ocoee Association, wrote last week to tell us that their unions have completed the campaign and turned in 50 new subscribers. We wanted to take off our hat and give a lusty "Rah! Rah!" for these workers and their pastor.

Pastor P. L. Ramsey of Ridgely sent in seven subscriptions last week. This helps the cause from Beulah Association where we have only made a good start, First Church, Union City, having sent in a fine list before the campaign began.

Apportionment by Associations

Association	Quota	No. Sent In
1. Beech River	30	3
2. Beulah	50	14
3. Big Emory	60	22
4. Big Hatchie	50	29
5. Bledsoe	40	47
6. Campbell County	25	
7. Carroll County	40	4
8. Chilhowee	100	12
9. Clinton	35	4
10. Concord	60	21
11. Crockett	25	3
12. Cumberland	60	14
13. Cumberland Gap	20	2
14. Duck River	100	43
15. Dyer	50	18
16. East Tennessee	30	1
17. Enon	5	
18. Fayette County	10	1
19. Gibson	100	47
20. Giles	25	4
21. Grainger	25	
22. Hardeman	20	46
23. Hiwassee	5	
24. Holston	150	34
25. Holston Valley	25	1
26. Indian Creek	10	
27. Jefferson County	60	1
28. Judson	5	
29. Knox County	350	29
30. Lawrence County	30	
31. Madison County	150	3
32. Maury County	35	
33. McMinn County	100	13
34. McNairy County	10	12
35. Midland	5	
36. Mulberry Gap	10	
37. Nashville	300	191
38. New River	10	1
39. New Salem	35	6
40. Nolachucky	100	3
41. Northern	5	8
42. Ocoee	325	170
43. Polk County	25	1
44. Providence	30	27
45. Riverside	20	5
46. Robertson County	60	3
47. Salem	60	
48. Sevier	35	22
49. Shelby County	350	52
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	6
58. Unity	3	

59. Walnut Grove	2	
60. Watauga	50	1
61. Weakley County	25	14
62. Western District	35	7
63. West Union	2	
64. William Carey	40	5
65. Wilson County	50	32
66. Wiseman	3	

Total	3600	1019
67. Out of State		20

If the record above is not correct up to April 20, 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.

SOWING AND REAPING

By Mrs. Sam Edwards

"Sowing in the morning, sowing seeds of kindness, Sowing in the noontide and the dewey eve, Waiting for the harvest and the time of reaping, We shall come rejoicing, bringing in the sheaves."

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up; he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

The husbandman who "putteth in the sickle because the harvest is come" can be no one but Christ. It is He who will reap the harvest of the earth at the last great day. The sower of the seed represents those who labor for Christ. The object of the Christian life is to bear fruit. No man is to live unto himself. We are here for a purpose. "We are bought with a price." We are all representatives of Christ, to save and guide others to Him.

The reaping will be as the sowing. If we would reap abundantly, we must sow abundantly. The Lord says: "He which soweth sparingly shall reap sparingly, but he which soweth bountifully shall also reap bountifully." Truly "whatsoever a man soweth that shall he also reap."

If we would bring forth a harvest worthy of our Master, we must forget ourselves. If we could only get rid of self, we would have won the greatest of all victories for God and self.

If we would bring forth an abundant harvest, we must speak often with our Lord. "I can do all things through Christ which strengtheneth me." By looking to Jesus, like Him we shall become. If the one great objective of Christlikeness is kept in mind, God will correct, during the process of Christian growth, such faults as the honest striver after perfection may have at the beginning.

There can be no great service without much faith and purpose behind it. If we would lead a purposeful life, we must try to do each day and hour what God would have us to do.

No life that is centered in self can grow or be fruitful. The spirit of Christ gives unselfish love and labor for others, and as we receive the spirit of Christ and labor for others, we will grow and bring forth much fruit. The fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness and temperance.

"Sowing in the sunshine, sowing in the shadow, Fearing neither clouds nor winter's chilling breeze; By and by the harvest and the labor ended, We shall come rejoicing, bringing in the sheaves."

THE NEWS BULLETIN

TIN AND LITHIA.

By Uncle Jeff.

Tim Wiles cum over tuh see me tuther day. Tim's one 'o them fellers what's allus findin' fault an' critisin'. Yuh jest caint git in a word edgewise when he's aroun', specially if yuh want ter boost somebody 'er sumptin'. Tim left 'fore dinner and he musta infected me 'n Nancy with his pessimism cause both 'uv us never tetchted th' turnip greens at dinner, a favrite dish with us.

We'd both jes 'bout decided that we'd pass supper by, but aunt Lithia Skruggs cum over an' lowed she wus mighty happy in spite uv a bad spell o' rheumatiz. Nancy sed sumthin 'bout aunt Lithia loosin' ol' brinnel, her only milch cow, an' aunt Lithia lowed th' Lord knowed best. Well sir Aunt Lithia stayed t' supper with us, and we all et harty. Long 'fore bed time me an' Nancy had plum forgot 'bout Tim Wiles and his pessimism.

PASTORS' DISCOUNTS.

By Louis J. Bristow, Superintendent.

"Recently my wife was a patient in your hospital. The bill was presented to me and I paid it in full, thinking that ministers got no reduction. Since then I have been informed from reliable sources that I could have made a substantial saving on the bill because of being a pastor. I did not then ask for the reduction, but do so now, and would thank you for such reduction as I am due."

That is an extract from the letter of a brother beloved. The cashier did not know he was a pastor, and, as he says, he did not tell her. We were pleased to send him a refund.

The pastor's letter touches a vital question in the affairs of the Southern Baptist Hospital. No provision is made by the denomination to give help to anyone, whether pastor or other. The hospital is not paid for—we owe nearly half a million dollars. We have no endowment and we do not receive anything from denominational agencies with which to give charity. Pastors are loyal to the denomination, and we are always glad to give them reduced rates. But when the hospital is required to earn from pay patients enough to pay for the plant, and all its charity besides, how can we do so?

The economic depression universal in this country is making it very difficult for us. Whether we can continue to help pastors is a serious question. Unless we are given the means with which to pay the necessary cost we may not be able to help anyone.

New Orleans.

THE OPDYKE FUND FOR MOUNTAIN YOUNG PEOPLE INCREASED.

By Walter M. Gilmore, Nashville, Tennessee.

As a result of the final decision in the Opdyke Will case by the Court of Appeals of New York, the highest court in that state, the Executive Committee of the Southern Baptist Convention will receive approximately \$78,000 from the Opdyke estate in addition to the \$112,000 received two years ago. It is expected that this additional fund will be in hand by the first of September and that the income from it will become available for the next school year.

The story of the beneficent gift of Mrs. Ida Reed Opdyke, of Jamestown, New York, to the mountain youth of the South was widely told some three or four years ago after her death, May 12, 1927. During her visit to the South, Mrs. Opdyke had become greatly interested in the people living in the mountain districts, being especially impressed with the need of giving the young people a chance to get an education. She sent her only daughter to Salem Academy, Win-

ston-Salem, North Carolina.

In her will, Mrs. Opdyke made provision that practically one-half of her estate should be given to the Southern Baptist Convention to be known as "The Dorothea Van Deusen Opdyke Fund," in memory of her only daughter who died in 1909 in her twenty-first year. This fund was to be administered by the Convention in providing aid for worthy boys and girls living in the mountain districts to obtain an education. The will provided that the other half of the estate should go to her only son, Mr. Wilbur F. Opdyke, and his two sons. The will was contested and it has been vigorously fought out through the courts with the results as stated above.

During the past two years the Executive Committee has assisted approximately 125 mountain young people with the income from this fund. Some of these have been helped for the two years. Of course only the interest from this fund can be used. This has been inadequate to meet more than half the applications for help the committee has received. But the timely aid that has been extended to these struggling young people has, in many cases, saved the day for them, enabling them to remain in school.

What a fine way to erect an enduring memorial! Through all time to come many young people from the everlasting hills will be rising up to bless the memory of Miss Dorothea Van Deusen Opdyke because in the hour of great financial stress aid came to them through the thoughtful provision of her devoted mother.

CARROLL COUNTY PASTORS' CONFERENCE.

By Bernard Scates.

The Conference of the Carroll County Baptist Pastors met in Hollow Rock the last Friday afternoon in March. Bro. Sledd, pastor of the local church, New Prospect, was host to the brethren and their wives entertaining them in the various homes of his members after the business session.

Despite the disagreeable weather a good representation of the pastors was present. Brief reports were given by each. All of which were encouraging. Everyone expressed his desire for prayerful preparation for coming revivals.

The climax of the occasion came with the reading of the paper by Bro. Hutchinson of Trezevant. His subject was "Preaching In An Age Like This." This was the first paper read before the Conference and was so well written that its effect upon those present was almost sensational. Since it will appear in these columns at a later date no review will be attempted here.

The meeting adjourned to meet in McKenzie with Bro. Oakley at 4:30 o'clock on the afternoon of April 24.

NEWS ITEMS FROM IOWA.

By Warren G. Stevens.

A splendid meeting has been conducted by Dr. John W. Ham, Atlanta, Ga., in the Walnut Street Church, Waterloo, Iowa. On account of the good weather that prevailed throughout the entire meeting with the exception of one night, the meeting moved steadily forward and crowds of people came from great distances to the meeting, some large delegations even coming sixty-four miles.

About 25 came forward and signified their desire to unite with the church. This number will make more than a thousand to come into the membership of the Walnut Street Church in less than five years of the pastorate of the writer. This is the first meeting of that period of time where an outside evangelist has been employed.

Dr. J. C. Masee, former pastor of the Tremont Temple, Boston, began

a two-weeks' meeting with the First Baptist Church, Muscatine, Iowa, April 7. Rev. Vernon L. Shontz is the pastor. The meeting promises to be one of large influence.

Rev. James W. Kramer, Denver, Colorado, concluded a great evangelistic campaign with the Forest Avenue Baptist Church, Des Moines, of which Rev. J. Alvin Lee is the pastor. This meeting resulted in 94 conversions and reconsecrations.

Dr. H. C. Wyman, pastor of the First Baptist Church, Newport, Ky., recently conducted a two-weeks' meeting with the Calvary Baptist Church, Des Moines, Iowa.

Most of the churches throughout the state of Iowa took a special offering on Easter Sunday for the work of the Missionary Board of Cooperation. It is believed that the receipts for this year will exceed those for last year.

Dr. Frank Anderson Secretary of the Iowa Baptist State Convention, has been holding a two-weeks revival meeting with the Hawarden Church. There was a splendid response to these meetings.

COLPORTEUR'S REPORT.

By Thos. A. Williams.

It has been quite some time since I have made a report of my work, however, I am making my report from August 12, 1930, to March 30, 1931. With all the difficulties in life, I know that God has blessed the work, and here it is:

Days worked	237
Homes visited	2871
Lost spoken to	636
Prayers in homes where admitted	191
Conversions	15
Added to Churches by letter	68
Added to Churches by baptism	14
Preached to Churches, sermons ..	50
Gospels distributed	353
(Which cost me 2c each)	
Bibles free to people unable to pay for them	\$14.00
Tracks distributed	22,060

Brethren: During my visit to the homes I have found many people unable to purchase a Bible, and my heart aches to have to turn away from them without leaving the word of God as a missionary. I am not able to furnish and leave a Bible in the home free gratis. But am asking each of you to be much in prayer, and if God leads you to support this program for His cause, that He may impress his people to furnish at least sixty Bibles each year, which I believe will take care of the program, the names and homes to be furnished by me where the Bibles are left.

I also wish to speak both to the churches and individuals who have contributed to the Colporter missionary work, and pray that God will bless the work.

FIRST SERMON.

R. J. Bateman, the new pastor of the First Church, Memphis, delivered his initial sermon April 5th, before a congregation that packed the auditorium. He spoke on "The Adequate Church," basing his discussion on I Chronicles 12:38. F. S. Middleton, chairman of the deacons, presided and introduced Judge John W. McCall, chairman of the committee that recommended Dr. Bateman. On behalf of the committee and the membership Judge McCall delivered the welcome address. Among other things he said: "With a very warm heart and an understanding spirit, we shall yield ourselves to the program to the end that it may be made easy for Dr. Bateman and that the work may be carried forward in a very acceptable way under his leadership."

The pulpit committee was composed of Judge McCall, Dr. R. L. Sanders and Mrs. W. J. Cox.

Dr. Bateman paid high tribute to Dr. A. U. Boone, the former pastor who served for thirty-two years and who began the same hour to serve as supply pastor for the First Baptist Church, Tulsa, Akla., from which place Dr. Bateman came to us. Our pastor further declared that he felt

it an opportune time to begin his ministry with the church, as it is at this season when the spirit of triumph and forward-looking is paramount in the hearts and minds of all.

LEAD SUNDAY SCHOOL WORLD.

Baptists of Abilene and Taylor County, Texas, boast that they lead the Sunday School world in that the only two Advance Standard Sunday Schools in the Southern Baptist Convention are in the county at Caps and Merkel, and First Church, Abilene, has more standard departments in its school than any other school in the South. This church also boasts of the largest Weekly Workers' Meeting in the world with an average attendance of 225 teachers, 111 new members have been received by the church this year and their Sunday School is running close to the 1,500 mark in attendance. Millard A. Jenkins is pastor.

EXECUTIVE COMMITTEE REPORT.

The March report of the Executive Committee has just come to us from Sec. Austin Crouch. It shows total receipts through the Co-operative Program for all southwide causes of \$72,109.62, and designated receipts of \$12,684.02, a total of \$84,793.64. All of this amount was paid out according to the percentages adopted by the Convention last year. In addition to these amounts the committee received reports of the following amounts which were sent direct to the agencies: Baptist Bible Institute, \$2,689.98; Home Mission Board, \$384.02, or a grand total of all receipts for the month of \$87,867.64, only a little more than should have gone to foreign missions alone. Of the total amount, Tennessee sent nearly one-tenth.

PANTRY SHOWER.

Pres. J. H. Garnett reports more showers for the Negro Seminary in Nashville and through us extends his hearty thanks for the same. Such help goes a long way to reduce the cost of living for the young men who are seeking to prepare themselves for the ministry. The receipts are as follows: March 5, from the W. M. S. of First Church, Nashville, (Colored), 50 pounds sugar. March 10th, Baptist Orphans' Home, through W. J. Stewart, turnips, potatoes and flour. March 12th, from Spruce Street Church, Nashville, groceries. March 25th, from Sylvan Street Church, coal. March 24th, from First Church, Nashville, (White), coal. March 8th, from O. L. Hailey, coal. April 2nd, from Lockeland Church, a real shower of many kinds of provisions.

FROM THE PAST.

We are indebted to Brother H. D. Jamison of Nashville for one of the form letters used by The Baptist and Reflector back in the "eighties." It was issued by the Advertising Department in the days when religious newspapers were considered the best medium of advertising open to the business world—back before Rome and Modernism got a strangle hold on American life. In order to preserve it, we are giving the letter in full:

Chattanooga, Tenn., 188..

Dear Sir:

We mail you a copy of THE BAPTIST REFLECTOR and ask for your careful inspection. The paper has been under its present management since Dec. 1st, 1888, and in that time has received an impetus that is felt throughout this section of the country. As a direct result of the unparalleled popularity of our Rev. Edgar E. Folk, new subscriptions pour in by the hundreds, and our Mr. J. B. Pound has known nothing but success in the management of several journals, both daily and weekly. Much improvement has been made in the mechanical make-up, which, however, is only an earnest of what is to follow. The paper is the organ of the strongest denomination in the most widely advertised section of the rapidly developing South, and we will place you be-

(Turn to page 16.)

THE YOUNG SOUTH

The Happy Page for Boys and Girls

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

Some More Questions.

Dear Young South:

We have only been taking the Baptist and Reflector for a short while, but I am learning to enjoy it more and more especially the "Young South." It is more than interesting to read the beautiful letters written by the boys and girls.

I am thirteen years of age and in the eighth grade, I go to Sunday school every Sunday and read my Bible daily. I am sending some questions which I wish to have answered in the Young South.

1. How many years has it been since the birth of Christ?
2. Where is the following verse found? "Let the words of my mouth and the meditations of my heart be acceptable in thy sight."
3. Where is the Garden of Gethsemane? For what did Jesus pray while there? How was His prayer answered?—Henrietta Hofton, Eagleville, Tenn.

Dear Young South:

I want to tell you about our car race we had in Sunday school. Our teachers made a road 1,000 miles long. We could go 50 miles every Sunday if we were all perfect. Each car started on a level and after a fourth of the way started up a grade. It went to A-1 Village terminal. The junior and senior classes were the ones in it and the juniors won. We got a very nice class pen with "Reward 1931" on it, and we also got a promotion certificate to the Intermediate class.

I want to see some more letters in the Young South soon. A Young South worker, Edith Ray Epps, Fayetteville, Tenn.

(This is an interesting letter, the kind we like for this page. Who else has had a contest and won? Tell us about it.—Editor).

MILDA

By Louis J. Bristow, Superintendent

She is about thirteen years old, and is seriously ill. She was sent to us from the Seventh Street Protestant Home in New Orleans. Her name is Milda and she has a kidney trouble of long standing. After she had been in the Southern Baptist Hospital several weeks, and was showing some improvement, the attending doctor ordered a special medicine for her which costs us \$6.50 a bottle. We ordered it, of course, but two days later there was an order for another bottle, for one bottle lasts only about two days. We called the Home and asked if would pay for this expensive medicine, as we were not able to do so. Three women from the Board of the Home came to my office and told me they could not pay for the medicine. What are we to do? The child is too ill to leave the hospital—to return her to the Home probably will mean she will die. We receive no help from the Community Chest, and the total amount we received in gifts for charity last month will not supply this girl with medicine which the doctor says is necessary to save her life.

I am keeping her and I am wondering whether there are enough readers of this story who will contribute to the necessary cost of her medicine? It will cost over a hundred dollars.

We can give her board, room, nursing and our ordinary stock medicines; but we are buying this special medicine locally on credit. She is an orphan and has been in the Protestant Home for a long time. Who cares for her, one of His "least"?
New Orleans, La.

A GREENACRE GIRL GOES DOWN TO TOWN.

By Sara Frances Haskard.

Doris Ellis unlocked the door of the little hall bedroom, dropped her hat and purse on a chair, and flung herself on the narrow white iron bed. She wanted to cry, but she was too tired even for that. So she just lay

The letter was from Aunt Jennie, and she was coming to see her tomorrow. That would be Sunday. No. The letter was postmarked Friday. Aunt Jennie must have meant today. Why, she might be here any minute!

Doris jumped up and started picking up her things and making the narrow, ugly little room as presentable as possible.

She had scarcely finished when the bell rang furiously, and Doris heard someone coming up the stairs. She rushed to the door, and there was Aunt Jennie.

"Oh, you, dear, lovely aunt! How did you know how lonesome I am, and how much I want to see you!" Doris cried.

"Oh, I just took a notion to come down and do a bit o' shoppin'. Needed a few ribbons an' sech things. Am I too late to git any supper? I'm

"You sit down in a chair there and watch how fast I can iron table cloths and napkins," Aunt Jennie said laughing.

"But you must be tired yourself. You had a long ride on the train," Mrs. Maguire demurred, though it was plain she was ready to drop.

"Ridin' on a train ain't hard work," Aunt Jennie jested. "An' up where I come from the wind on the mountains is always so fresh and invigoratin' a body don't have much chance to git tired. Down here where the space is so crammed full o' folks its no wonder they get tired just pushin' their-selves around."

Sunday morning Doris went to church with Aunt Jennie, though she had made up her mind the previous Sunday not to go again, as nobody had spoken to her the three times that she had gone. This Sunday was different, however. Half a dozen folks shook hands with them cordially and asked their names and where they came from.

"I really think you must have some magic for making people like you, Aunt Jennie," Doris said on the way home.

"Yes, Doris, I have," Aunt Jennie replied. "And I'm going to tell you what it is. I like everybody myself, so why shouldn't they like me in return?"

"I guess that is just it, Aunt Jennie," Doris continued, thoughtfully. "You know I thought Mrs. Maguire was so cross and grouchy before I got acquainted with her last night. And wasn't it funny how she thought I was so haughty and proud! And we were both wrong."

"We are so often mistaken in our opinions of others, Doris, that its just as well to put on our rose-colored glasses 'fore we go to sizin' folks up," Aune Jennie answered, smiling.

Doris smiled, too, because she did not want to go home again just now. She was going to show the manager of the five-and-ten cent store that she could sell ribbons just as fast as anybody tomorrow.—Watchman-Examiner.

THE MASTER'S QUESTION

Have ye looked for my sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trebling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus will make thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the golden land?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me whispering beside you,
"Tis the pathway I often go!"
My brethren, my friends, my disciples,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There shall the servant be.

there—a bundle of weariness, homesickness and despair.

Doris had been in Boston three weeks, working at the ribbon counter of a five-and-ten cent store. And she wished that five-and-ten cent stores had never been thought of; at least that she, Doris Ellis, of Greenacre, Vt., had never heard of one. She hated the sight of ribbons! Pale blues and sickly greens and horrible reds! what in the world could so many people do with so many ribbons!

Her head ached as though a swinging hammer struck it a cruel blow at every turn of the pendulum. But Doris was too tired to get up and find the witch hazel. She had never been so tired in her life before, nor so disheartened. For the manager had told her this afternoon that he would have another girl for the ribbon counter if she could not work a little faster.

There was a knock on the door, and Mrs. Maguire, the landlady, poked in a letter saying, "Supper's ready, if youse don't mind. An' here's a letter."

"My head aches so I guess I won't eat any supper tonight, Mrs. Maguire," Doris said, reaching for the letter.

It was Saturday night, and Mrs. Maguire's beans and soggy brown bread would make her feel worse than she did now, Doris was certain.

just about famished!" Aunt Jennie told her.

Doris forgot about her headache and not wanting any supper. In fact, her head did not ache any longer, so there was no reason why she should not eat supper. She and Aunt Jennie went downstairs arm in arm. And Mrs. Maguire looked quite pleasant and smiling, in striking contrast to the way she had looked half an hour before.

Supper was almost over, but she warmed up some beans and brown bread for them, saying it was no trouble at all. And only a day or so ago she had told Doris that she would have to be on time, or eat elsewhere. It was the queerest thing how people always seemed not to mind doing favors for Aunt Jennie.

"Now, you must be tired from doing all the work in this big house, and the three children to care for besides," Aunt Jennie was saying. "So Doris and I will wash up the dishes for you."

"Really, now, that would be sweet o' ye, mam. I got a pile o' ironing left over from last week's washin' ter do afore iver me head touches th' pillow," Mrs. Maguire thanked her.

Doris did not mind washing dishes with Aunt Jennie to dry them. And after they had finished the dishes Aunt Jennie took the iron away from Mrs. Maguire.



Teacher: "What great difficulty was Demosthenes compelled to surmount before he became an orator?"
Soffmore: "He had to learn how to talk Greek."—Exchange.

Hubby (at breakfast): "I've got a bad head this morning."
Wife: "I'm sorry, dear. I do hope you'll be able to shake it off."—Boston Transcript.

You Feel It

"Honey, do tell me how yo' call dem pictures dat dey makes wid pen an' ink an' dat looks like scritchies."
"Donno, Miranda; but Ah done see de lady at de house look at one ob dem an' call it an' itching."

Call Walton

"Jilson claims to have caught a fourteen-pound trout."
"Why, I didn't know trout grew as large as that."
"They do after you've told the story a few times."

Keeping On

The dear old lady stood on the cliff watching the revolving beacon on the lighthouse.
"How very patient those sailors are!" she exclaimed. "The wind has blown out that light a dozen times at least and they still keep on lighting it again."

A Wise Editor

Poet: "My wife said this last poem of mine caused her heart to miss a beat."
Editor: "Rejected! We don't want anything that will interfere with our circulation."—Exchange.

EDUCATIONAL DEPARTMENT

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

FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE, APRIL 12, 1931.

Memphis, Bellevue	1,575
Nashville, First	1,390
Chattanooga, First	1,311
Nashville, Grace	879
Maryville	778
Memphis, La Belle	772
Memphis, Union Ave.	725
Johnson City, Central ..	704
Nashville, Belmont Heights ..	666
Chattanooga, Highland Park ...	634
Nashville, Eastland	595
Morristown	547
Nashville, Park Avenue	542
Kingsport	519
Nashville, Judson Memorial ...	517
Chattanooga, Calvary	512
Memphis, Speedway	506
Union City	496
Chattanooga, Avondale	485
Cleveland, First	470
Chattanooga, Ridgedale	463
St. Elmo	462
Chattanooga, Rossville Tabernacle	450
Paris	436
Chattanooga, Northside	435
Nashville, Lockeland	402
Nashville, North Edgefield ...	390
Humboldt	382
Knoxville, Lincoln Park	378
Chattanooga, Chamberlain Ave..	377
Trenton	372
Memphis, Boulevard	368
Chattanooga, Clifton Hills ...	360
Memphis, Highland Hgts.	355
Nashville, Grandview	348
Knoxville, Oakwood	342
Chattanooga, Central	329
Newport	325
East Chattanooga	314
Nashville, Third	311

SUNDAY SCHOOL NOTES

THE NASHVILLE TRAINING SCHOOL

Beginning with a mass meeting at First Church, Nashville, on April 26, the big city-wide training school will begin by groups. The inspirational speakers for that afternoon meeting will be Swan Haworth and Douglas Hudgins. Following this meeting each night during the week following schools will be conducted at central church of the four groups as follows:

No. 1 will meet with the Belmont Heights Church with Jesse Daniel, dean. Associated with him will be Mr. Harold Ingram teaching "Building a Standard Sunday School;" first division Sunday School manual, Jesse Daniel; second division Sunday School manual, Rev. Cross from Judson Church; postgraduate book, Dr. R. Kelly White and "Teachers That Teach" by teacher to be selected.

Group No. 2 will meet with the Grace Baptist Church, W. D. Hudgins, Sr., dean, and with him the following teachers and classes. "Building a Standard Sunday School," Burton Stoddard; first division Sunday School manual, Miss Zella Mae Collie; second division Sunday School manual, W. D. Hudgins; "Teachers That Teach," Doak Campbell; "Introducing the New Testament," J. C. Miles.

Division No. 3 will meet at Edgefield Church, Frank Collins, dean. Classes as follows: Sunday School manual, division one, Frank Collins; Sunday School manual, division two, W. C. Todd; "Teachers That Teach," J. C. McCoy; "Building a Standard Sunday School," Carl E. Hayes, and "Winning to Christ," N. B. Fetzer.

Division No. 4 meets with First Church, Swan Haworth, dean. Classes as follows: Sunday School manual, division one, Swan Haworth; Sunday School manual, division two, Leroy

Moore; "Introducing the New Testament," Ullen Leavell; "Teachers That Teach," J. L. Hill; "Winning to Christ" teacher not selected. "Home and Extension Department" to be chosen.

We trust that every church in the county will co-operate in this school and help to make it the largest and best ever put on in Nashville. Mr. Gillis is chairman of the committee and each group has a group superintendent leading in the work and they are visiting all the churches over the county on next Sunday morning and evening.

WHAT THEY SAY ABOUT THE CONVENTION

"I had a most delightful time with your two conferences, enjoying every minute of it and I hope rendering some service."—Dr. W. J. McGlothlin.

"I want to take this opportunity to express to you and your staff my deepest thanks for the fine conventions that you gave us at Newport and at Clinton. I think they were both of the highest type and were far-reaching in their scope and I was lifted up and helped and strengthened for my tasks. I came home and preached a sermon on "Enlarge the Place of Thy Tent" and preached as possibly I have never preached, and had a church meeting following that at which time we decided that we must enlarge our tent and build a new church in the near future. Programs like that all over the South in every convention, including the Southern Baptist Convention, would stir our pastors and people and they would go back determined by the grace of God to enlarge everything even their gifts to the co-operative program. The fellowship at these conventions was fine and the spirit was fine. Hope you can repeat such a program next year.

"I am gratified the way my Sunday School is growing, 342 present last Sunday with 71 young men in my Baraca Class."—C. L. Hammond.

"Please let me tell you how very, very much I enjoyed my work with you in the conferences at Newport and Clinton. You had two very fine conferences and I was very happy to have a part."—J. N. Barnett.

NEW MARKET

"I had a real good week at New Market. We were able to accomplish several definite things, among which was the grading of the Sunday School, the installation of the Six Point Record System, and the adoption of the Standard as a program of work. Malcolm is going some mighty good work with the church. I think they will go to half time preaching before long. Malcolm was there Sunday morning and everything started off fine.

"We had a good meeting in Polk county Sunday. Brother Davis is doing a fine piece of work with the Sunday Schools of that association. I came back by Gallahers View for services Sunday night and witnessed one of the finest B. Y. P. U. programs I have seen in a long time. They are on the job and show marked results from the training schools we have had there within the last year. Monday morning I attended the Jefferson County Pastors' Conference for a while and then came to the Knoxville and East Tennessee Pastors' Conference which was meeting at Morristown."—Swan Haworth.

FIVE AUTOMOBILE LOADS

Represent the number from Maryville attending the Sunday School

Convention at Clinton on Thursday and Friday. Dr. Deal was on the program for the closing address. The convention voted to come to our church next year.—First Baptist Church, Maryville.

POLK COUNTY CONVENTION

"Just a few lines to let you hear from us here in Polk county.

"Our Associational Sunday School Convention came off yesterday and we had a very good time. Brother Hayworth sure did give us some good speeches and we were sure pleased to have Miss Collie with us to represent the elementary work.

"Brother Cristenbury was over with us and we used him on our program.

"We had a very good crowd and good interest. We are sure thankful to you for your assistance. I have failed to receive the Standard programs for a Sunday School and the literature you were sending me. Please send me some more. I find very few of our churches have a program."—T. W. Davis.

CARYVILLE

"Yesterday we held our second group meeting in group two at the Whitman Hollow Church with something like four hundred people present representing five church Sunday Schools in that group and some two or three Sunday Schools represented outside of group two. On April 5 when we had Brother Hayworth with us we had five Sunday Schools represented that was on each occasion 50 per cent of schools in each group. This is as good as we could hope for since the organization of our association. We do not expect to reach the standard of excellence this year as our association meets in August, but we do intend to have a report with some part of the standard reached and an organization for the association to use and our assurance that we can attain the standard during the remainder of this year and the first half of 1932. We are getting more help from our pastors than we expected. They are lining up almost 100 per cent. In group one we have three churches without Sunday Schools and three churches using Union literature. These are some of the problems confronting us. But the pastors of some of these churches are lining up with our ideals and we will soon supplant this literature."—Wm. F. Crabtree.

Miss Dorothy Davidson will soon be back in the state at work with the rural churches as last year and years preceding. We are delighted to have her, for there is none better.

THE WEST TENNESSEE SUNDAY SCHOOL CONVENTION

The convention just closed at Halls proved to be one of the largest attended and one of the best from every possible viewpoint that we have had in many a day. In the first place we have never seen a convention entertained by a small church with more ease and with more complete service to all than this was. The people seemed to have everything at their fingertips and not a jar did we see anywhere. They fed the convention with ease and bountifully. They met all trains and busses and seemed to have some one ready for every possible service.

The conference leaders did most excellent work and those having part on the program brought each a great message. The program was taken seriously and everyone seemed to understand the plan and design of the entire program and made his or her address to fit into the whole beautifully. Everyone hit a high note.

The officers were reelected except the vice-president. Bro. Huey urged that some one else be elected and so the following were chosen for the ensuing year. President B. F. Jarrell, Humboldt; secretary and treasurer, T. N. Hale, Dresden; statistics secretary, E. A. Roper, Memphis; Vice-President Mr. Fred Hurt, Halls. The convention decided to go to Humboldt for the 1932 Convention. A beautiful series of resolutions were introduced by Dr. W. M. Wood and unanimously

voiced by the convention. We would like to have them in our notes but failed to get a copy. The attendance reached more than 500 on Tuesday night. The Pageant was unusually good.

EXPLANATION.

It was our plan and purpose to have the McMinnville program printed in last week's paper, but in some way, this program was lost by the printers and left out. It has been well advertised anyway and we hope to report a large attendance in next week's Reflector.

We are very much interested in some good books for our various departments and we have asked Mr. George W. Card of the Sunday School Board to get up a list and furnish same to us for general distribution. It will be a fine thing if every church and school will put this list of books in their library and urge their young people to read them.

Rev. L. S. Sedbury writes from Gallatin: "We are having a fine study class this week under the able leadership of Mr. Collins. Our people enjoy him very much, and they are attending well. We have planned a four-year course leading to the Blue Seal Diploma, by having two classes each year."

Rev. J. A. Davis, Mountain City, writes: "We are booking Miss Collie for the week suggested and are looking forward to her coming with much pleasure. The work grows right on here. Already we have grown to more than 100 in Sunday school. If you can use me anywhere to help along call on me. I want to be of service to this whole section."

Rev. W. E. Davis, Lawrenceburg, writes: "We are planning for our training school the first week in May and hope it will be possible for you to be with us on Sunday and help start it off in good style. I will expect you to speak to the congregation at the morning hour on any subject you choose, possibly nothing more needed than on Sunday school work."

Rev. W. A. Ward writes from Waynesboro: "We are all planning on a big day May 24. I want you to be with Waynesboro Sunday morning and at Collenwood at 2 in the afternoon. Will you be with us Sunday night if so let me know? We are praying for the Lord to give us a great day."

Chattanooga organizes an Elementary League with Miss Collie aiding local workers.

Rev. L. B. Golden, Seventh Church, Memphis says: "We had a genuine good Training School here this week. We didn't have such large crowds enrolled, but those who came really meant business and did some of the finest work I have ever seen. We appreciated Bro. Daniel so much, and we want him again in the fall if we can get him."

THE REMEDY FOR OUR TROUBLES.

It is our deep conviction that our people never were more ready to do the right thing than now. Never did we have such a universal turning back to the fundamental things than now. Never were our people more inclined to the Spiritual things of our religion and church programs than they are at the present time. The conditions that we have been under for the last few months have brought us all to the point where we realize that we cannot go further with our own man-made plans, in business, in politics, in governmental affairs, in the social world, in the home life and in the church. We are ready to come back to God and recognize that he still reigns and is controlling this earth as He has always done. Our people are anxious to learn the right way as they have never been. More calls coming for help. More interest being manifested among all classes of our workers and more work going on

than ever before. The people are ready to go and when we are willing to do a few necessary things they will rally to the denominational call and put on a mighty program for the Lord and His cause in the churches and in all parts of the earth. We suggest a few things that will remedy this trouble, we believe.

First: A Call to Prayer. Brother D. D. Creasman's suggestion should be taken seriously and a day set apart for every church to have an all day of prayer and (fasting if necessary) and this should be done before the Southern Baptist Convention meets in May. If every church on the first Sunday in May would come together for an all-day service and spend the afternoon in prayer we would not make any mistake at the coming convention. The Lord plainly says, "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." If ever a people ought to be willing to do this thing we should in this country now. Especially the Baptists.

Second: Economy in the Administration. The stealing of a million dollars by a thief is not hurting our work like the loose way the Lord's servants are handling His money in so many ways. Many of our workers who are employed by some of our boards are not willing to sacrifice the comforts of life in their travel and personal habits. Until our representatives become willing to ride day trains and stay in homes where they can be entertained free instead of riding Pullman cars in day time and staying at high priced hotels at every stop; and are willing to eat at ordinary restaurants like other people, we will never have the hearty support of our common people. I do not believe that we have any one in the state employee that is not practicing every economy possible in his or her expenses. Frankly, if we have one in our department who is not willing to do this I would prefer that they resign at once in spite of all their qualifications otherwise, for I believe that this is the first qualification of a servant of God. Luke says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." I do not know the full meaning of this unusual statement, but I do know that it means that we should be willing to sacrifice the pleasures of home and the comforts of life in order to be able to ask others to give sacrificially to the Lord's work. I hardly see how a man can get up before an audience of common people and make such statements as some of them make about their obligations to give when those people do not have a carpet on the floor nor a decent suit of clothes to wear and the man doing the talking will refuse to stay in a good home, but demand a hotel room with bath and every other comfort while he is on the field. I am making no personal charges, but I do know that this is the practice of many of our general workers. I have had experience after experience where this was brought before my eyes and am not making a statement that I cannot prove. I believe our general servants should care for their bodies and conserve their energies and I would not have them suffer; but the time has come when we need to understand that the people know all these things and they will never give like they should until we correct this error. There are extravagances in other lines that can be cut out and should be. The Lord knows that I am no criterion, but I have never ridden on a Pullman car in day time over this state since I have been in the work except when some one else paid for the privilege and invited me to accompany him in order to have conferences or something like that. Three times in 23 years will cover that item. I have seen the time, hundreds of times, when I was coming in from West Tennessee on Sunday afternoon, tired

and sick, and the cars crowded that I would have gladly paid for a seat in the chair car out of my own pocket, but that is not the question. People along the way would have seen me and what could I have said when they were present at a meeting knowing this and never believing that I did the paying out of my own pocket. Then, too, they would have said at once if he is able to do that himself his salary should be cut. This is true and I readily acknowledge it. It makes a man unpopular to do this for those who are not willing to ride this way and live this way do not care to be with one who does practice such economy. It causes one to be boycotted on account of it and we all hate to be counted different and peculiar. We all crave the fellowship of our brethren.

Third: Personal Sacrifice on the Part of the Individual Worker. I believe the time has come when we should volunteer to reduce our salaries if we are getting more than the average. Salaries of business men are being reduced and men of other occupations. Living expenses are lower and men drawing large salaries, including some pastors, should be willing to set the pace in this direction by leading in this particular thing. We are not getting an average with others, but we are getting more than the average business man gets and from now on we expect to turn back into the treasury a part of our income. We must correct our troubles within our own ranks or the people will demand it and then there will be trouble. Why not let us who are supposed to be leaders start the movement and show to all that we are willing to pay the price of sacrifice. Some of our workers are getting far below other salaries and they should not be expected to reduce their income, for they are barely living now. Some of our own paid force in Tennessee are hardly able to get by. Not a worker is getting enough, but they are willing to save every cent that we can. We must do this or the appeal for larger giving will fall on deaf ears. God help us all to get right with our own consciences and with our Good Lord, whom we serve and like Jesus be willing to work without a place to lay our heads if need be. When our leaders do this our people will rally to our leadership and the cause that we represent and love beyond our own lives will go by leaps and bounds.

If our churches will observe this day of prayer and every man who is getting more than an average salary will voluntarily give a part of this back into the Lord's treasury, I believe there will be enough people in the churches on that day who will follow this sacrificial giving to put the work enough to relieve all our urgent needs at present.

B. Y. P. U. NOTES

The awards continue to pour in to the office at Tullahoma making this the greatest year in all our history so far. If we keep this up we will come to the convention with a wonderful report.

Our young people will be delighted to know that Dr. John Jeter Hurt and his wife will be our official pastor for the Ovoca Convention and Encampment. There can be found no one who will be more satisfactory than these. Mrs. Hurt and Mary Lee are unusually popular with our people anyway and Dr. Hurt will make our young people happy as our camp pastor for the week.

Mr. William Hall Preston is to lead our singing at the S. S. Camp at Ovoca and is planning to use the neighboring choirs to render special songs during the week.

Mr. Collins had a big week in Lawrence county. More than 200 at the meeting at Gum Springs on Sunday afternoon. Lawrence county is picking up in a great way.

Mr. V. D. England, New Tazewell, sends in a fine list of names for

awards also two subscriptions to the Baptist and Reflector. He adds that they have finished their study course, had a good class and all willing to study and serve.

Erwin planning their annual training school led by Mr. McBride.

Miss Orpha Lipps writes from Athens: "We are planning for a great school under the leadership of Miss Roxie. Prospects good for large attendance."

Miss Edith Gentry of Cookeville writes concerning the Baptist and Reflector campaign in that church:

"Our young people's union sponsored the campaign in our church and we feel that we have been at least partially successful. We did not reach the quota for our church that we had counted on reaching, but we hope to reach it yet, since we lack only four subscriptions."

REGIONAL CONVENTIONS OUR NEXT OBJECTIVE

Let every one get ready for the conventions to come in May and June. Programs ready and prospects fine for a large attendance. Don't let anything get in the way.

IRON CITY

Dear Brother Hudgins: We want to take this opportunity of thanking you for sending Brother Frank Collins down to help us last week. He taught the B. Y. P. U. Manual in the afternoons and "Teachers That Teach" at night. We had a good interest and good class in spite of the fact that one of our church and Sunday School members was accidentally killed on Wednesday. This sad accident had its effect on the class, but we had a good class anyway.

Brother Collins is an inspiration to any school or church. He put new life in our work down here and I believe we will go forward with God's work here in Iron City.

We pray God's blessing on you and your work and all others in Christ.—Rev. S. H. Lewis, Pastor; W. C. Hensley, Sunday School Superintendent.

Little Mary's mother was writing a letter to her sister one day, and Mary, who did everything her mother did, was writing also. As she began she looked and asked, "Mother, how do you spell 'aunt—the kind that ain't a bug?'"—Exchange.

Two Rolls-Royces rested side by side. Suddenly one of them twitched violently and shook a fender.

"What's the trouble?" said the other.

"I think I must have got one of those Fords on me somewhere."—Boys' Companion.

Studies in Power

By Henry M. Edmonds

These penetrations into the genius of the things that made many figures of Church and secular history make refreshing reading and a valuable addition to the library of the preacher and the interested layman. In every chapter are challenges to make one's life more purposeful. \$1.75

COKESBURY

Men Of The Great Redemption

By William L. Stidger

Through stories of "Upper Room" experiences of prominent men of today, Dr. Stidger calls the Church back to a program of individual salvation. *Zion's Herald* comments, "He is dealing with a truth that matters tremendously." \$1.50

Spiritual Adventures In Social Relations

By Bertha Conde

In this book which teaches us to live spiritually and adventurously with Jesus Christ and our fellow men and women, Miss Conde "strikes twelve," says the *Churchman*. It is a beautiful book, small in size but large in purpose—challengingly written. \$1.00

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By Clarence E. Macartney

These twelve sermons on the eternal verities of the Apostles' Creed contain much of the persuasive, penetrating findings of one of the great Presbyterian preachers of today. \$1.50

Recreational Materials And Methods

By E. O. Harbin

Author of "Phunology"

The Church must always be carefully discriminating of the type of recreational programs it offers its members and the community. Here Mr. Harbin, perhaps the most widely known game master today, gives materials, methods, and a set of recreational leadership essentials sure to enrich the recreational program of any church. 303 pages. \$2.00

GOOD BOOKS



THE COKESBURY PRESS

NASHVILLE

At Your Own Bookstore

STANDARD OIL AND BAPTIST CHURCHES

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

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

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

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

Service Annuity Department

of the

Relief and Annuity Board of the Southern Baptist Convention

1226 Athletic Club Building, Dallas, Texas

Thos. J. Watts, Executive Secretary.

H. F. Vermillion, Managing Director.

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.

RUTH'S CHOICE

Characters

Ruth Jacobs—Bright young girl interested in mission work, a Y. W. A. member.

Ruth's Mother—Mrs. Jacobs, a quiet little person interested in her daughter.

Mrs. Ward—President of the W. M. U., a busy, nervous kind of person.

Helen James—Niece of Mrs. Ward, very pretty, loves Ruth, a G. A.

Mrs. Thomas—A W. M. S. member, a society person.

Mrs. Gordon—A W. M. U. member.

Stella—A W. M. U. worker in Japan.

Some three or four Japanese characters.

Act I

Scene I

Missionary meeting in session. The last speaker has just finished and they are almost ready to pack the box, which is standing in the room, to send to one of the girls who has been in Japan for a year. This is her first Christmas out. The Y. W. A. and some of the G. A. also present. May use as many characters as desired.

Mrs. Ward: We have asked Ruth, as she and Stella were such close friends, to tell us something about the work that is being done in Japan where Stella is.

Ruth: I have not had a letter from her lately, and as the time is short I will only say that Stella is making good in her work.

Mrs. Gordon: Let's see, wasn't she a Margaret Fund student when she was in school? Where were her parents working?

Ruth: Yes, she was, and a more appreciative student they could not have had either. Ruth is filling the vacant place that her parents left when that terrible accident occurred a few years ago. It was left vacant until she went out.

Mrs. Ward: I had hoped that Ruth might tell us something about her, but as she says the time is rather short and we must finish packing the box if we want to get it there for Christmas. Ruth and you other girls, bring the things from the room across the hall.

Mrs. Thomas: I did not have time to get things ready for the box. To tell the truth, I forgot it till about an hour before time to come.

Mrs. Gordon: Well, I guess what we have will be better than nothing at all.

Ruth (coming in with bundles followed by Ruth and others if desired): Mrs. Ward, is this all that we have to go in the box? It seems only a little to pack to send such a long distance. Hadn't we better wait till next meeting and bring more? I'm afraid that she will think that we do not think much of her.

Mrs. Ward: My dear, you have not heard from her lately and do not know her needs so cannot tell us what to send and remember the concert begins at eight o'clock so if we are to get through in time to dress for it we must begin and finish at once.

Mrs. Thomas (preparing to leave): Yes, and I must go by the grocery store and get some things for Sunday dinner, so please excuse me, ladies. See you at the concert.

Mrs. Ward: Sorry you have to leave, but we will soon be through and you need not worry. Don't be late.

Helen: Why put in these old copies of the Window, World Comrades and Royal Service, Auntie? These Japanese do not read English and anyway these will not do them any good.

Mrs. Ward: Oh, my dear, put them in since we do not need them. I

hated to destroy them and thought they might be useful.

Ruth: Oh, yes, I am sure they will be glad to get them, for Stella is very fond of reading and she can use them in her W. M. U. work, for she has plenty of calls. Then the Japanese are not quite as ignorant as we think they are. Our first missionaries carried to them the story of Jesus and they became Christians then they wanted to know how to read. So this was the beginning of their education. It has been made better all along, and as quickly as the Japanese learn, I would think that some of them might be able to read just about as well as we can.

Helen (happy like): Oh, Miss Ruth, I thought you did not know anything about Japan, but you seem to. Won't you tell me about it?

Mrs. Jacobs: Well, as much as you see Ruth with a book you would think that she should know about the missions of the world. For I declare, it is a wonder she can see at all, for she reads—reads—reads—always in some quiet corner with a book; that is, when she is not busy with her work.

Ruth: Oh, mother, I do enjoy it all, and I have to read to keep up with my R. A.'s. But, Helen, you asked me to tell you about it. Well, the first letter that I had from Stella telling me about how the Japanese people met her when she landed, how happy they were to know that they were to have another worker with them and how eager they ever were to learn just thrilled me! And would you believe it, there are old men and women who come to school. Imagine old men and women coming to school here to begin learning their letters, and how to read and write. Not many of them would do it. And too she said—

Mrs. Ward: But come, my dears, it is most time to finish. Let us hurry, for it is late.

Helen: But, Auntie, won't you let her finish? It is so interesting it sounds almost like a fairy story we used to hear at—

Ruth: Helen, it is not a fairy story. It is a real story.

Mrs. Ward: At another time she can finish it if you want to hear it.

Helen: Oh, I do. Miss Ruth, will you stay and tell me all about it, for I am not going to the concert and do not care how late it is.

Ruth: Yes, if your aunties does not care. Mother will not care if I do not go to the concert, I am sure, for father is going with her.

Mrs. Jacobs: No, dear, I do not mind, but I hate for you to miss the concert. But do as you please. We will stop for you as we come back. (Older ladies go out).

Helen: I'm so glad that you are going to stay. Come to my room where we can talk.

(They go out together).
 Curtain.

Scene II

Same stage setting. Box is removed. Helen comes in with a magazine in her hand. Ruth has her coat and hat on.

Helen: Thank you, Miss Ruth, for telling me all about the work in Japan. You know I think that we do not want to know more about missions sometimes. I do wish that you were our G. A. leader, so you could tell all of the girls about our work.

Ruth: Well, dear, I have my R. A., but I'll be glad to talk to you any time you want to come to see me. But there I must go, for I hear them coming. I hope you will like the article I showed you. I'll see you again in a few days. Oh, here is your auntie. Did you have a nice time?

Mrs. Ward: Yes, indeed, but are you going? Well, good-night. Take her to the door, Helen.

(Helen and Ruth go out, and Mrs. Ward picks up a magazine, sits in an easy chair).
 Curtain.

Act II

A Pantomime Scene

Home in Japan. Stella is seated at the table looking into a box near her on the floor. Her fellow workers are in the act of unpacking. Some of the things have already been taken out and are on the floor. Other Japanese may be looking on in wonder.

Soft music, low lights.
 Song: "How Long Shall They Wait?" may be used.

Act III

Scene I

Practically the same scene as in Act I, only three months later.

Missionary meeting in session.

Mrs. Ward: Well, ladies, Ruth has a letter this time to read. It is from Stella thanking us for the box, but I'll wait and let her read it to you. I think she and Helen are upstairs. I'll call her. (Goes to the door and calls Ruth.) Ruth seems to be so happy since she heard from Stella. I do hope she will not get any foolish notions in her head. You will have to watch her, Mrs. Jacobs.

Mrs. Gordon: Well, you can never tell about these young people these days. They read so much and there is so much for them to see and do as well as go to.

Mrs. Ward: Yes, and you know the other day I found Helen reading an article on missions. She seemed so interested and later I thought that I would read it. It is a lot of thrilling things about Japan, playing on the emotions of young people. It doesn't seem fair. Oh, it is all right to have missions here at home, but there are others than our girls who can go out there to those dangerous places. Don't you think so?

(Ruth's mother sits very quiet, but says nothing).

Mrs. Gordon: Truly, I do. I don't see how Stella could go away over there to a lot of heathens.

Ruth (coming in): Well, I do and you will too when you hear this letter that she wrote. I'll only read part of it and will pass it around and let you read it for yourself. But listen (reads): Dearest Ruth and friends at home—

Mrs. Ward: There it seems to me like she might be a bit lonesome and home sick.

(Ruth reads).

You don't know how it thrills my heart to thank you for the things that you sent me some months ago. I had a letter a few days before it came and I told my little Sunbeams about it when we met, and you should have seen their little Japanese eyes twinkle. They were so happy and wanted the American box in a hurry. I did not have time to open it when it came before several of them and my native helpers were crowding around to see what came in it. The children took possession of the toys at once with great delight and the older ones looked on with most as much interest as the little ones.

The articles, such as pins, needles and hairpins, that I needed and could not get here for a reasonable sum, I kept for my own use since the Japanese use them only as ornaments. But the collection of magazines are a source of delight, especially the copies of "The Window," "Royal Service," "World Comrades." We do not get many of them. It took me back to our college days, Ruth, when you were a freshman and I was a senior. We spent many happy hours together planning for our Y. W. A.

Ruth, how I wish that we might be together again. I miss you so much. What are you planning for another year? Are you keeping up with your church work? Don't quit, for there is much to do. How are your R. A.'s? Who has my place with the G. A.? How I would like to see them, for I loved them all and we had many good times together. And those precious Sunbeams that Jo has, how are they?

You know, Ruth, I have the sweetest band of Sunbeams here. Some

would not think as I do, but they do not know them as I do. They just love to hear stories of other lands, and they never tire of the wonderful story of Jesus.

Oh, how I thank the women of that great Southland of ours that they made it possible for me to go to House Beautiful and finish my training. I feel that I would have been very much handicapped if I had not had it. For it helped me to clinch in my mind the all-important thing, that of service. It helped me to remember that we should not plan too far ahead, but keep in step with Him who will lead us in the right way. Too, that we are not our own, and it is only fair that we give something in return. I feel that I am giving, oh, so little. Have nothing to give to the multitude that needs so much. Oh, for more workers and more supplies that we might feed His sheep as we are commanded to.

Ruth, although you are there and the distance between us is great, won't you pray that someone may be sent to help? The harvest indeed is plenteous, but we who labor are few. May God's richest blessings rest upon the organizations of your place.

Lovingly,

STELLA.

Ruth Talks: Now do you see how she feels about her work there? Do you wonder that she things she is doing her duty? I read an article that she wrote in the paper the other day. She told of one woman who was seeking help and peace from her Gods, but could not find it. So she was on her way to throw herself over the Death Falls. Stella told her about Jesus, that old story, and she believed, but said, "Why did you not come sooner?"

Stella says that on every hand there is need of Jesus, then she ends with a plea: "How long shall they wait!" We as Southern Baptists must get busy. I sometimes wish that I could go out and help Stella. Oh, I know that some of you will throw up your hands in horror, but let us pray for her and her work.

Mrs. Ward: Why, Ruth, are you not busy enough here? Don't you have enough work with the young people of the church? And you are always making talks and have your R. A. work, then there is your personal service. You are so busy I do not think you realize what it will mean to go away off out there to a lot of people who do not appreciate you. But I am sure that it is only a passing fancy. Come, ladies, let us go out to the dining room where there are some refreshments.

Act III

Scene II

(Six Months Later)

Jacob's home. Mrs. Jacobs on the stage; enter Ruth dressed for traveling, has a small bag.

Mrs. Jacobs: Well, Ruth, you must write me as soon as you get there. It will be lonesome without you. I do not know what we will do. But I am sure that you will enjoy the life in House Beautiful. I used to long to go there, but it did not seem my lot. I am satisfied in your life and do not forget that mother is praying for you and expecting the best.

Ruth (laughing): Well, Mother, I will have a big task now since I will have to do enough for both of us since you didn't get to go. But after I have finished my work there I will come back and we will be happy here together.

Mrs. Jacobs: Dear, let's not think of that now, for two years make a great change sometimes.

(Man's voice outside).
 Mr. Jacobs: Ready, Ruthie, dear? Most train time, come. I will be back in a few minutes, Mother.

(Ruth kisses her mother and goes out; the mother stands and watches her until the curtain falls).

Scene III

Spring two years later, Jacob's home, small changes.

Mother finishes reading a letter. Lays it down and talks—happy at first, then gets more solemn.

Ruth is coming home tomorrow, but not to stay as she said, for her life in the training school has made her see how little and dwarfed she really has been in her religious life. She says she has been having a wonderful time and that the spiritual life of the school is so uplifting. And through her Y. W. A. and the early morning devotions she has come to know Jesus as she has never known Him before, and now she says: "Mother, I am going to Japan." Oh, that I were young again, I would go with her, for I have always wanted to do something and thought that I could have been of some use somewhere like that. But my chance has passed, and I have prayed for Ruth to take it up. But it seems so hard to give up my only child (wipes a tear), but He needs her more than I. He gave her to me; He guarded her; when she was so ill He healed her for me—no, not for me, but because He had need of her; and what am I that I should resist His divine will? For we are not our own. We are bought with a price. She is not mine. Thy will be done, oh Christ. Make me submissive. Take her, lead her and keep her in Thy service.

(Drops head in her hands on the table).

Curtain.
—Lola Ledwell, W. M. U. Training School, Louisville, Ky., March 25, 1931.

STEWARDSHIP WEEK

Our convention in Cleveland recommended that we have a Stewardship Week in April, at which time we are to ask our pastors and all departments of our churches to cooperate and teach a book on stewardship.

Let me suggest, if possible, that you have your pastor teach the class. Write Miss Northington for Tither's Cards and have as many signed as is possible.

If it is impossible to arrange a week of classes, ask your pastor to use the prayer meeting hour each week and put on an intensive study of stewardship.

Let the local stewardship chairman be in charge of this.

Make provision for classes for the Y. W. A., G. A. and R. A.

At the close of the week's study or on the last Wednesday prayer meeting put on a playlet on stewardship.

Offer awards for best stewardship posters made during the course. Display them where all the Church may see them.

Make a Stewardship Honor Roll and display in a conspicuous place in your Church.

Write to headquarters for free stewardship literature to distribute.

Call on your associational or state stewardship chairman for help or information.—MRS. J. FRANK SEILER, Chairman, Elizabethton.

DYER COUNTY W. M. U.

On Thursday, April 2, the Baptist Woman's Missionary Union of Dyer County Association held its regular quarterly meeting at Dyersburg Baptist Church with a large and appreciative attendance.

In the absence of the associational superintendent, who was ill, Mrs. Clyde B. Chambers, assistant superintendent, presided. The session was called to order at 10 o'clock with Mrs. F. J. Harrell leading the singing and Mrs. Henry Fowlkes at the piano. The opening song was "Joy to the World," the W. M. U. hymn for the year, after which the W. M. U. watchword for the year, "That the world may know" (John 17:23) was repeated. Prayer was led by Mrs. Pope.

The audience again joined in singing the hymn, "Lift Me Up." This was followed by a special prayer led by Mrs. Ferges for Mrs. Mose T. Jones, superintendent.

The subject of the program for the day was, "Laborers Together."

The morning devotional was conducted by Mrs. Orrin Hunt, of Dyersburg, in a most impressive manner. A portion of the twelfth chapter of I Corinthians was read for the Scripture lesson. Mrs. Hunt's remarks on

"The Diversity of Spiritual Gifts" were most inspirational.

Mrs. Fannie Stevens Stutts, of Dyersburg, very graciously welcomed the visitors and Mrs. Earl Baldrige of Trimble, responded in an appreciative manner.

The treasurer's report for the year 1930 was read and adopted.

District leaders reports were called for. Two of the leaders, Mrs. Jones and Mrs. Warren, were absent because of illness. Mrs. Ferges gave a splendid report of work done in her district during the first quarter. She stated that twenty-six awards had been given for mission study and that four quilts, two pairs of sheets and three pairs of pillow cases had been sent to the Rescue Mission in New Orleans in the interest of Home Mission Work.

Mrs. Chambers stated that due to her having been out of town so much during the past quarter she had not accomplished very much in her district, although she had visited the ladies of Finley Church in the interest of organizing a society and plans to go back again in the near future. A society organized at Zion Hill Church by Mrs. Jones was reported.

Mrs. Richard Simmons, Jr., associational personal service chairman, gave a report of personal service work done in the association during the past quarter. Just here Mrs. Chas. Thompson explained more fully about personal service in W. M. U., giving us a clearer and better understanding of essentials in personal service.

Mrs. Howard Gauldin, associational young people's leader, discussed "Laborers Together With Young People" and reported eleven new organizations for young people and personal service being done by all organizations.

Mrs. Percifull, mission study chairman, was absent, but sent in a splendid report of seven churches with nine mission study classes for last quarter.

The reports of the various missionary societies in the association were read.

Dr. F. J. Harrell's talk on "Tithing" was both enlightening and beneficial. His remarks were based on sound Scriptural reasons for tithing, showing us what it means to be good stewards for God.

At this time Mr. K. S. Lewis of Dyersburg, with Mrs. Henry Fowlkes at the piano, favored the audience with a beautiful vocal selection: "I Can See the Lights of Home."

A card of thanks from the superintendent to the Dyer County W. M. U. for flowers was read by the secretary.

After recognition of the following visitors Mrs. Chas. N. Thompson, vice-president of West Tennessee W. M. U.; Mrs. Dave Thomas, young people's leader of West Tennessee, and Miss Helen Gardner, young people's leader of Madison County W. M. U., all of Jackson; Mrs. House, of Memphis, and the Rev. Mr. W. Q. Maer, missionary on furlough from Chile, the morning session closed with prayer by the Rev. Mr. Perry, of Gates.

After a bountiful and palatable lunch served by the ladies of the Dyersburg W. M. U., the session reconvened for the afternoon program. Devotional was led by Mrs. O. W. Taylor of Halls reading a part of the third chapter of I Corinthians. Prayer was led by Mrs. Chas. Thompson.

Mrs. Dave Thomas, young people's leader for West Tennessee, gave an interesting talk on young people's work, especially urging mission study among young people. Appropriate remarks on young people's work was also given by Miss Helen Gardner, young people's leader of Madison County. Mrs. Chas. Thompson, vice-president of West Tennessee W. M. U., brought echoes from the State W. M. U. Convention at Cleveland, which were exceedingly enjoyed. Mrs. Thompson especially emphasized prayer, study and giving as the three needs of all W. M. U.'s as brought out at the convention by Mrs. Harris, state W. M. U. president.

An interesting vocal number was rendered by Mrs. Mark Ferges with Mrs. Henry Fowlkes at the piano. The words of the song were written by Mr. Dodd just awhile before his death and applied to the tune of "List to the Voice."

This number was followed by a most interesting talk by the Rev. Mr. W. Q. Maer, missionary to Chile, who gave to us a mental vision of Chile from its snow-capped mountains to its immense acreage of vineyards in the fertile valleys. He also gave to us a clear insight into the customs of the Chileans, indicating their high culture and that Baptists have a wonderful opportunity there for work. Mr. Maer spoke of the Southern W. M. U. as the one unflickering star in the missionaries' firmament.

It was a disappointment to all that Mrs. Maer was unavoidably hindered from attending this meeting. And only her presence could have added to Mr. Maer's message to us.

The place and time for the next quarterly meeting is to be announced later. The collection at this meeting amounted to \$9.18.

A rising vote of thanks was extended to the ladies of Dyersburg W. M. U. for their lovely hospitality and entertainment of the day.

The session adjourned with prayer by Mr. Maer.—Mrs. Clyde B. Chambers, Assistant Superintendent; Mrs. Leroy Becton, Secretary-Treasurer.

FAYETTE COUNTY W. M. U.

The Fayette County W. M. U. held its second quarterly meeting April 2 with Williston Church as hostess. Our superintendent, Mrs. G. W. Locke, of Somerville, Tenn., presided. The devotionals for morning and afternoon were given by Mrs. W. M. Murphey, of Rossville, and Mrs. E. M. Sanders, of Oakland. The program arranged by the state was used and greatly enjoyed, especially an address by Rev. J. P. Horton, Rossville pastor. A delightful plate lunch was served in the church. The afternoon session was devoted to business and plans for remainder of the year by the presidents of each society and the young peoples' leader reported four new societies, but urged that all take more interest in the young people. The mission study chairman has planned an all-day mission study class to be held at Rossville May 29 to study "All the World in All the Word." The societies present were: Somerville, 3; Mt. Mariah, 22; Rossville, 12; Oakland, 6; Williston, 10, and visiting Methodist ladies, 10. Mt. Mariah having the largest number present was entitled to wear the associational W. M. U. pin for another quarter.

The superintendent was delightfully surprised with a W. M. U. pin presented by the association, and also a bouquet of hyacinths by little Mary Jane Murphey.—Mrs. Herman Farley, Secretary and Treasurer of Fayette County W. M. U.

McMINN COUNTY QUARTERLY MEETING.

The W. M. U. of McMinn County Association met with East Athens Church April 7. The devotional, "God's Fellow Workers," was led by Mrs. Dodson of Riceville. "Laborers Together in this Association" was discussed by Mrs. Todd, superintendent. "Our Personal Task," by Mrs. Carson Thompson, personal service chairman. "Are We True Laborers," by Mrs. Edgar Daugherty, stewardship chairman. "Informed Laborers," by Miss Nannie Chestnut, mission study chairman. "Laborers together with Young People," by Mrs. Thomas Keegan, young people's leader. An address, "Individual Responsibility," by our State Secretary, Miss Mary Northington. Miss Mary was at her best and made us feel our responsibility as possibly we had never before realized it. All these talks were splendid and to the point. Bro. Webb led in prayer.

After devotional was led by Mrs. W. F. Lay of Athens. This was one of the sweetest hours of the day. "Our Aims for 1931" was given by the various presidents. A Round Table Discussion was led by Miss North-

ington that was very instructive and very helpful.

The Associational Standard was checked by the secretary. We only failed on one point last year. Nearly all the societies were represented. Twenty-four young people's organizations reported, twelve counsellors, five pastors and five laymen were present. The Royal Ambassador Chapter of First Church Athens gave a splendid playette directed by their counsellor, Mrs. Keegan.

W. M. S. Pennants were awarded as follows: Attendance, Riceville; progress, East Athens; mission study, Calvary; personal service, East Athens; efficiency, Coghill. Pin for monthly attendance, Athens, first.

Young people's pennants: Y. W. A., Coghill, G. A. Englewood, R. A. Athens first; S. B. Athens first; mission study, Riceville G. A.'s; personal service, Coghill Y. W. A.

A vote of thanks was given the hostess church for their generous hospitality. Voted to meet with Decatur Church in July. Brother Hurst led the closing prayer.—Velma Williams, Secretary.

BEULAH W. M. U.

The quarterly meeting of the W. M. U. of Beulah Association was held at the First Baptist Church in Union City on April 2, 1931, with the newly elected superintendent, Mrs. J. S. Bowlin, of Martin, presiding. Program as follows:

"Joy to the World," hymn. Subject, "Laborers Together."

Devotional—"God's Fellow Workers," by Mrs. J. W. Kerr.

Prayer—Mrs. J. G. Hughes.

Hymn—"Faith of Our Fathers."

Watchwords repeated in unison.

"Survey of the Needs in the Association," Mrs. J. S. Bowlin.

"Are We True Laborers?" Miss Ella Garrigan.

"Our Personal Service Task," Mrs. Verna Pearse.

"Informed Laborers," Mrs. Arch Barham.

Vocal Solo—"The Good Shepherd," Miss Elizabeth Watson.

Address—"Individual Responsibilities," Dr. J. G. Hughes.

Lunch.

Afternoon session.

Hymn—"O, Zion, Haste."

Devotional—"Spiritual Gifts," Mrs. W. G. Aldridge.

Prayer—Mrs. J. L. Cunningham.

Vocal Solo—"Abide With Me," Miss Evelyn Howse.

"Laborers With Young People," Mrs. Verna Pearse.

Organ Solo—Mrs. J. D. Carlton.

"The Activities for the Quarter," Mrs. John Semmones, Jr.

"Marking Standard," by Mrs. Edgar Branham.

"Echoes of Convention," superintendent.

Four district superintendents were elected: Mesdames W. M. Wood, J. L. Cunningham, John Adams and J. E. Bell.

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AMONG THE BRETHREN

By FLEETWOOD HALL

Wilson A. Smith has resigned as pastor at Crab Orchard, Ky., to accept a hearty call to Coloma, Mich.

D. T. Brown of Mansfield, La., has been called as pastor of the church at Blanchard, La., and has accepted.

O. L. Orr of Columbia, S. C., has accepted a call to the church at Plum Branch, S. C., and began work April 5th.

John L. Hill of Nashville will deliver the commencement address at Georgetown College, Georgetown, Ky., Tuesday, June 2, at 10 a. m.

C. Frank Pittman of the First Church, Hickory, N. C., has resigned his pastorate to accept a call to Central Church, Greenville, S. C.

R. L. Powell, who lately went to be pastor of the First Church, San Angelo, Texas, is delighted with the glowing start the work has had.

Jacob Petty, a Christian Jew of Russia, preached last Sunday morning in Union Avenue Church, Memphis, H. P. Hurt, pastor.

Roy L. Johnson relinquishes the pastorate at Cooper, Texas, to accept a call to the First Church, Winnsboro, Texas.

The First Church, Minden, La., has called as pastor H. E. Kirkpatrick of Camden, Ark., but his decision has not been announced.

W. C. Taylor, missionary at Pernambuco, North Brazil, is in the Baptist Memorial Hospital, Memphis, for treatment. Thousands of prayers will ascend for his recovery.

At Central Church, Memphis, Ben Cox, pastor, a revival began Sunday to last a week with Evangelist Joe Percente doing the preaching and Glenn Raney leading the singing.

L. H. Miller has resigned as pastor of the First Church, Biloxi, Miss., effective May 31. He will spend three or four months at his wife's home in the Adirondacks, N. Y.

Highland Heights Church, Memphis, E. F. Curle, pastor, is in the midst of a gracious revival in which the preaching is being done by O. W. Taylor of Halls.

W. Lowery Compere has resigned as assistant pastor of the First Church, Laurel, Miss., to accept a call to Taylorsville, Miss., and will serve the church at Summerland, Miss.

The pulpit of the First Church, Berea, Ky., B. H. Hilliard, pastor, was recently occupied by John W. Watson of Bluff City, Tenn., in preaching his first sermon.

Broadway Church, Galveston, Texas, W. O. Mills, pastor, lately welcomed 43 additions in a revival in which F. B. Thorn of Waco, Texas, did the preaching.

J. Floyd Rogers, who lately resigned at Wortham, Texas, has accepted a call to the First Church, Bridgeport, Texas. He is a son of R. L. Rogers of Lexington, Tenn.

Since L. R. Riley became pastor of Love Oak Church, Paducah, Ky., there have been 117 additions and the church last year led all in West Union Association in budget gifts to the co-operative program.

In the last three months there have been 212 additions to Bellevue Church, Memphis, R. G. Lee, pastor. Stanley M. Armstrong and wife have been called to work in the church.

H. G. Chilvers has observed his eleventh anniversary as pastor of Spurgeon's Metropolitan Tabernacle, London, England. He upholds the great policies of the immortal Spurgeon.

The Baptists of Columbia, S. C., led by J. H. Webb, pastor of the First Church, are inviting the Southern Baptist Convention to meet there in 1932. It met in South Carolina last time in 1882.

Evangelist Geo. W. McCall of San Angelo, Texas, is being greatly blessed of God in a revival in Calvary Church, Jackson, W. P. Reeves, pastor. There was an attendance of 671 in Sunday School on the first Sunday.

The commencement sermon at Mississippi College, Clinton, Miss., will be preached by B. D. Gray of Atlanta, Ga., secretary emeritus of the Home Mission Board. He is the first M.A. graduate of that school.

The First Church, Canton, Ga., lately ordained to the full work of the minister, Mack Goss, a junior in Mercer University and serving three churches. He is the son of a preacher, G. W. Moss.

A total of 122 additions to Cliff Temple Church, Dallas, Texas, Wallace Bassett, pastor, resulted from a recent revival in which the pastor did the preaching, it being his 22nd meeting to do similar service for the church.

A statement has been given publicity in the daily press to the effect that the Baptists of Memphis are inviting the Southern Baptist Convention to meet in that city in 1932. It would insure a record-breaking attendance.

Clifford A. Owens of Johnston, Pa., formerly pastor at Humboldt, lately did the preaching in a gracious revival in the First Church, Dickson, Livingston T. Mays, pastor. Many were saved and the church greatly exalted in spirit.

Presence at the bedside of his father, Martin Ball, in the Baptist Memorial Hospital, Memphis, who had undergone a very serious operation, prevented the writer from attending the West Tennessee Baptist Sunday School Convention in Halls last week. It is a pity to have to miss the information and inspiration always found at that convention.

BY THE EDITOR.

City Commissioners of Ada, Okla., have closed the pool rooms. Good work there.

President John R. Sampey of the Southern Seminary has been with the First Church, Staunton, Va., in a revival meeting which began April 5th.

Carlyle Brooks is in a meeting with First Church, Beaumont, Texas. Wallace Bassett of Cliff Temple, Dallas, is doing the preaching.

M. J. Taylor of Mulberry has accepted the call of the church at Holt's Corner and the work is progressing under his leadership.

Miss Loretta Hannah, missionary in Japan for the past six years, arrived home April 16th for a vacation with friends and relatives.

W. F. Powell of Nashville is with Pastor John Davidson and First Church, Clarksville, in a revival which began the twelfth.

T. H. Haynes of Knoxville spent last week with the church at Greenville lecturing to them on stewardship. Pastor Chas. P. Jones is happy over the results.

On account of illness Pastor S. W. Rutledge of Calvary Church, Alcoa, missed three weeks of labor with his people, but was back with them on the 12th when he had a fine day.

The meeting in First Church, Houston, Texas, resulted in 77 additions and some 125 professions of faith. T. T. Martin of Cooke Springs, Ala., did the preaching.

According to a recent report, Secretary Wilbur is one of the sponsors of a filthy magazine established to propagate the idea of the "birth-control" crowd. What a pity!

Pastor C. F. Clark is doing the preaching in the revival at Highland Park Church, Chattanooga, and Frank Graziadei is leading the singing. The meeting began Sunday.

During the two years' pastorate of Louie D. Newton Druid's Hill Church of Atlanta, Ga., had 989 additions, all but 233 of them coming by letter. This church now numbers nearly 2,500 souls.

Central Church, Mobile, Ala., dedicated their new house of worship on the twelfth with John W. Phillips of First Church and C. B. Arendall of Dauphin Way delivering the special sermons, morning and evening, respectively. A. J. Preston is pastor.

Mrs. J. H. Anderson of Knoxville, wife of our beloved and honored layman, has been in Orlando, Fla., since February 5th. Mr. Anderson has gone down to bring her home at an early date. She has been receiving treatment in a sanitarium at that place.

When this issue of the paper goes to press, the editor will be with Pastor Oakley and the McKenzie saints in an effort to win the lost and enlist the saved. We will appreciate the prayers of the brotherhood for a gracious revival.

The editor regrets very much indeed that the program for the Sunday School Convention being held in McMinnville this week was lost after Brother Hudgins sent it to the office. We thought it was at the printers until time to make up last week's paper.

Brother J. E. Aldridge of Ridgely has been a reader of the B. & R. for 47 years, having begun under J. R. Graves, and he says he likes us very well indeed at this date. It was a pleasure for the editor to see him at Halls last week.

Miss Loretta Stout of Butler, now sojourning in Arizona, has moved to Polacca, Ariz., in the Hopi Indian reservation where she is teaching in the public school. Her sister, Mary, is with her and they are enjoying the wonderful country.

Second Church, Clarksville, under the leadership of Pastor E. H. Greenwell, is striking out in real New Testament missionary work. They have launched a program to found two mis-

sion stations in the suburbs of the city and to hold a revival in each during the summer.

On the morning of the 12th, a young man surrendered to preach the Gospel, the great step being taken at the close of the service at Eastern Heights Church, Memphis, of which W. M. Couch is pastor. Brother Claud Naney preached every night last week for this good band of people.

Gallatin saints have resumed work on their educational building and plasterers were on the job last week. They are building on the "pay-as-you-go" plan. Pastor Sedberry is doing a great work on this field. He goes to Birmingham, Ala., for a revival with Pratt City Church, beginning the 29th and continuing until the Southern Baptist Convention.

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Norman Cunningham, now of Biltmore, N. C., writes that his work there is progressing in a fine way. He is in the midst of a field of 1,300 possibilities and has an attendance at the Reed Chapel of from 400 to 500 every Sunday. He recently went from Tazewell, Tenn.

George W. McCall of Dallas, Texas, is in a meeting with Calvary Church and Union University. The services will continue through this week. Pastor W. P. Reeves writes that, owing to a cancellation, Brother McCall has the two weeks beginning Sunday open and could be used by some nearby church.

Beloved John H. Jones of Difficult died on the eleventh after completing almost 90 years of life on earth. He was born in 1841, fought through the Civil War, was converted at its close in 1865 and joined the Difficult Church to which he remained faithful. Brethren Calvin Gregory and C. B. Massey officiated at the funeral.

MEMPHIS PASTORS.

Speedway, Wm. McMurry. Fighting Against Odds; Baptismal service and The Lord's Supper at evening hour. SS 500.

Germantown, J. P. Horton. The Walk With Jesus; The Anointing of the Spirit. SS 50.

Whitehaven, W. R. Poindexter, pastor; Brother W. D. Hudgins brought us two wonderful messages. SS 107, BYPU 44.

Capleville, J. R. Burk. First Commandment; Paul Answers an Important Question. SS 48, BYPU JR. 46

Rowan, J. W. Joyner. Power of Prayer; When To Shout. SS 111, BYPU JR. 20, PM 32. Baptized 2.

Longview Heights, W. V. Walker. For All Have Sinned, Brother Stanley Lutz. SS 70, BYPU 40, PM 24.

Central Avenue, E. A. Autry. The Path of Sin; Trouble. SS 251, BYPU 113, for baptism 2.

Yale, W. L. Smith. Lord's Supper Observed; What Price Glory. SS 158, BYPU 61.

Calvary, J. G. Lott. Paying My Vows; Sin and the Calvary Cure. SS 290, BYPU 70.

Hollywood, J. O. Hill. Lord's Supper; Dawn of Guilt. SS 222, BYPU 100.

Eastern Heights, W. M. Couch. What Thank Ye of Christ; Looking Unto Jesus. SS 139, BYPU 51, PM 110, baptism 2.

Eudora, L. B. Webb. The Lord's Supper Proclaims; The Tongue. PM 31, by letter 2.

Berclair, A. B. Jones. Salvation; Jonah at Sea. SS 40, BYPU 38, PM 41. Brother Hudgins held service in the afternoon.

Union Avenue, H. P. Hurt. Enlargement; Two Men at Prayer. SS 725, BYPU 419, for baptism 1, baptized 9, by letter 2.

Brunswick, L. S. Brown. A Plea for An Every Member Church; The Dangers of Drifting. SS 27, by letter 3.

LaBelle, E. P. Baker. Our Church Covenant; Personal Salvation. SS 772, BYPU 300, baptized 4.

Morton Avenue, S. P. Poag. Love Contested; Every Day Manifestations of Love. SS 223, BYPU 100, PM 90, profession 1, by letter 1.

Highland Heights, E. F. Cush. Revive Us Again; Seeking the Lord. SS 335, BYPU 115.

Boulevard, J. H. Wright. They Shall Look on Him Whom They Pierced. SS 368, BYPU 100, by letter 1.

NASHVILLE PASTORS

Judson Memorial, High C. Moore. A Living Sacrifice; Why Christ Came and Will Come. SS 517.

Seventh, Edgar W. Barnett. What Baptists Believe; The Church; Jesus and Children. SS 251, BYPU 56.

Grace, L. S. Ewton. A Good Steward; One of God's Great Men Who Played the Fool. SS 879, for baptism 5, baptized 2, by letter 1, by statement 1.

Third, Bunyan Smith. A Vision of Linen-Clad Armies; The Devil Bound. SS 311, BYPU 80, for baptism 1.

Park Avenue, E. Floyd Olive. The Missionary Task of the Churches; The Simplicity of the Gospel. SS 542, by letter 1.

Grandview, Jas. R. Kyzar. Grace; The Thief on the Cross. SS 348, BYPU 86, for baptism 8, by letter 5.

Eastland, J. Carl McCoy. Man's Hardest Battle. SS 595, BYPU 181.

Old Hickory, J. W. Roberts. The Pre-eminent Christ; Forgiving Sin. SS 191, BYPU 75.

Lockeland, J. C. Miles. Lord's Supper; The Greatest Chapter in the Old Testament. SS 402, BYPU 82, by letter 1.

Calvary, W. H. Vaughan. Not An Hoof Shall Be Left Behind. SS 211.

North Edgefield, O. F. Huckaba. Many Shall Not Be Able to Enter; Three Men Under Your Hat. SS 390, BYPU 100, for baptism 1, by letter 2.

Inglewood, W. Rufus Beckett. Mind Your Lips; Justification by Faith. SS 206, BYPU 53.

Belmont Heights, R. Kelly White. The Second Coming of Christ; The Final Judgment. SS 666, BYPU 152, for baptism 14, baptized 10, by letter 5.

Tabernacle, Clifton Bridges. Overflowing Treasures; Everlasting Salvation. SS 102, BYPU 30.

Shelby Avenue, P. F. Langston. The Filled Man; The Grace of God. SS 226, for baptism 6, baptized 9, by letter 2.

OTHER PASTORS

Clinton, First, Horace L. Smith. Our One Aim; The Samaritan Woman. SS 255, BYPU 89.

Oakwood, C. L. Hammond. Enlarge the Place of Thy Tent; Thou Shalt Not Kill. SS 342, BYPU 100.

Covington, First, Homer G. Lindsay. Paul's Certainties; Naaman the Syrian. SS 297, BYPU 75.

Rockwood, First, N. V. Underwood. The Certainties of Paul. SS 235, BYPU 43.

Calvary at Alcoa, S. W. Rutledge. The United of the Church; Forgiveness. SS 246, BYPU 101.

Lincoln Park, H. F. Templeton. The Church as a Healing Medium; The

Grounds for Christian Optimism. SS 378, BYPU 74, by letter 5.

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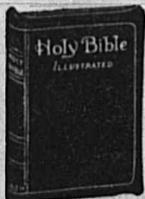
REPORT FOR MARCH, 1931

Patients	717
Days of Service	3,869
Free Days	251
Part Free Days	378
Income:	
Gifts for charity	\$ 113.80
Program	1,821.62
Operation	29,097.48
	\$31,032.90
Expense:	
Operation	\$21,218.74
Cost of charity	2,594.90
Paid on debt	4,774.38
	\$28,588.02
Surplus	2,444.88
	\$31,032.90

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SPECIMEN TYPE

hath sent me unto you; and they shall say to me, What is his name? and what shall I say unto them? 14 And God said unto Mo's'es, I AM

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<p>Clover, Brier and Tansy O. C. S. Wallace \$1.00 Sketches of human nature fresh as the clover. The brier has its lessons. You return for reflective study.</p>	<p>Pure Gold J. G. Bow \$1.00 A wholesomeness about this story lifts it above the average love story. Six editions have been necessary to meet the demand. There is a message here for old and young and a wonderful help for those who face seemingly insurmountable difficulties.</p>	<p>The Supernatural Jesus Geo. W. McDaniel \$1.00 A passion for the Christ throbs through the book. His is masterful evidence and argument.</p>	<p>A Lily of Samaria W. A. Kleckner \$1.00 A book of many stirring situations dramatizing such Bible characters as Elshah, Gehazi, Naaman, Benhadad. A thrilling novel giving vivid insight into heathen worship and the redeeming power of Israel's testimony to Jehovah.</p>
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NEWS BULLETIN

(From page 8.)

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SEMINARY STUDENTS HONOR BROTHER LEEK.

By Sibly C. Burnett.

Students of the Southern Baptist Theological Seminary recently evinced their appreciation of the service rendered by Rev. Chas. F. Leek, an alumnus of the institution, who for six years has served in an official capacity here, and expressed regrets that he is to sever his connections with the school May 1st. They also expressed a hope that Brother Leek and some church, under the leading of the Holy Spirit, would soon find each other. Brother Leek plans to devote his full time to the pastorate, for which his studies here, his pastoral services, and his official duties have admirably trained him. President Sampey, during the student program, added to this previous public statement a word of genuine commendation for Bro. Leek, his work and his capabilities for rendering large kingdom service.

When those present were asked to show how many had been helped with their problems in getting to the Seminary, a good majority lifted their hands. Bro. Leek has rendered a large service among ministerial students. His annual visits to the Baptist colleges and his representation of the Seminary at every Convention and Southwide Conference during the last six years have borne much fruit.

AN INVITATION

Though seventy-five years is not a long time in the life of an institution, it is felt that the attainment of this many years is worthy of a modest celebration. Mars Hill College was founded in 1856 and is now rounding out three-quarters of a century of useful service. It is fitting, therefore, that a day should be set aside before the session closes in which there shall be some review of the way we have come and a glance toward the future. A program has been prepared covering Friday, May 1. In the morning educators like Dr. William Louis Poteat, of Wake Forest College, will speak and in the afternoon former students, including Dr. Fred Brown, of Knoxville, Tenn., will have charge. There will be a luncheon for all invited guests and former students at which Editor Lathan of the Asheville Citizen and President Noffsinger of Virginia Intermont will speak. And place will be given for the recognition of all representatives of colleges, denominational leaders and workers, and former students who attend. Academic costume will hardly be in place in the simple life and habits of Mars Hill and will not be used. The friends of the school are cordially invited to be present and assured that the whole school family will strive to make the day a pleasant one for all.—R. L. Moore.

DR. J. B. PHILLIPS IN FLORIDA

The First Baptist Church of Lakeland, Fla., closed April 5th a most helpful revival.

Dr. J. B. Phillips, who for the past nine years has been pastor of the Highland Park Baptist Church, Chattanooga, did the preaching. This is the first evangelistic meeting he has conducted since his very critical illness and operation last October. He has regained his health and is as physically able and alert as at any time in his ministry. We are sure this will be gracious news to the brethren both in South and North who have had the pleasure of knowing him.

The morning services were well attended. The preacher brought messages in these meetings that deepened the spiritual life. Evening services were attended by capacity audiences. We do not think it has ever been our privilege to hear more heart-searching messages than were brought us upon these occasions.

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We had literally hundreds of rededications. There were 55 who made public profession of faith and now stand approved for baptism, and 45 were received by letter, bringing the total to 100. Many others will come into our fellowship as a result of this meeting. It is now practically assured that our church will employ a full time city missionary and it seems very probable it will purchase or build a pastor's home.

The singing was directed by our own Mr. M. E. Schauburger and his great choir in a very effective and acceptable manner.—C. M. Crossway, Pastor.

GOOD LITERATURE IN MISSION WORK

By J. E. Davis, Mexican Baptist Publishing House

Some time ago I was visiting my daughter in Chicago and accepted an invitation to preach to the Mexican Church in Indiana Harbor, Ind. After the service ended, a goodly number came to shake hands. One brother said: "You do not remember me, I imagine. I am Aniceto Cervantes, formerly of Puruandiro, Mexico." I remembered him, specially as subscriber to our paper, El Atalaya Bautista. Then he asked me: "Do you remember the time you visited Puruandiro and wanted to hold services in my house?" I well remembered the experience. He was afraid, though he was convinced that our doctrine was the truth, yet he did not have grace enough to expose himself to the opposition of his neighbors. Then he told me how he had fully accepted Christ as his Saviour and Lord, and added: "It was through the reading of El Atalaya that I came to know the truth." He

was a member of the church in Indiana Harbor.

Then a woman came and said: "You do not know me. I have wanted to meet you for a long time to tell you that it was through reading El Atalaya that I was saved. A friend gave me the paper and I began reading it. Then I obtained a Bible and read that, and God saved me."

Then a young man came and said: "Well, I have wanted for a long time to see you again. No, you do not know me, but I was one of the boys that tried to run you out of our little town one time when you came there to distribute tracts. I was a fanatical Catholic then, but now I am a Christian. I shall never forget some of the things you said to us that day, and the way you acted. We would have killed you had we dared." Then he told me how that several of that same gang had been converted and were now Christians. Then he said: "As far as I know, you are the only man that ever visited our little town for the purpose of giving us a knowledge of the gospel." I was not the only one, I know, but so far as he knew I suppose I was.

A number of years ago I had a letter from a missionary saying: "Keep the good work going. The other day I was in A— and they told me of a believer who was sick. I hunted him up and found him in bed with a Bible and a copy of El Atalaya on the bed by his side. You can never tell how much good you are doing with the literature. This brother says that a copy of the paper had been given him, and as he read it he decided he would try to get hold of a Bible, and through the reading of the paper and the Book he had found the way of life."

Down in the State of Michoacan is a little town called Panindicuaro. We have a good church there. But one of the first, if not the very first, persons to take an interest in the gospel there was Dario Perez. He was a man well advanced in years when I first knew him, back in the early history of that little church. He is dead now. His father, as I recall the story, was a merchant and in his travels he came in contact with a colporteur and from him he bought a New Testament, which he kept and read. Of course, the village priest did not know of this little book, or he would have done his utmost to destroy it. In after years young Dario and a group of friends would meet in a deserted old building to read and study this New Testament which the traveling merchant had left as a precious heritage to his son. Of course, these meetings were clandestine, since they knew the priest would break them up if he knew about them. How long these meetings were kept up, I do not know, but finally when a missionary or native pastor from some neighboring town visited Panindicuaro, he found an open door. It took a long time to get anything done, but at last a flourishing church was established there. This is the story in outline as I had it from the lips of Brother Perez.

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