

BAPTIST and REFLECTOR

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And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom. Matt. 4:23.

Jesus purposed a church and a kingdom. In origin, therefore, both are divine. But not all divine things are of equal importance. "One star differs from another star in glory."

If the relative importance of the church and kingdom can be determined by scanning the concordance, we find that Jesus mentioned the church on only two separate occasions, but many times spoke of the kingdom. His parables were parables of the kingdom. He prayed for the coming of the kingdom. And so wonderful and winsome were his informal table-talks concerning the kingdom that a fellow-guest in Simon's house involuntarily exclaimed, "Blessed is he who shall eat bread in the kingdom of God." The kingdom was the master passion of Christ's soul. For this he lived, labored, loved and died. And to the consummation of this holy purpose he commissioned his church.

CHURCHES COME EASIER THAN KINGDOMS

Churches can be organized and their membership increased by about the same methods, and from similar motives, as clubs, lodges and political parties. They can be "run on strictly business principles by practical business men." But the kingdom of heaven predicates a super-natural achievement of spiritual motives, spiritual methods and spiritual power. One may be the product of a standardized mechanism. The other grows from an inward life like seed sown in the ground.

It is easier to get into the church than into the kingdom, and much easier after you are in. A profession of faith and submission to an ordinance will admit any man to a church. The requirements of the kingdom are far more exacting. In the church we can sit and sing our souls away to everlasting bliss. In the kingdom we cannot. In the church we can "glory in the cross" by decorating it with our verbal garlands and gems of emotional oratory, but kingdom people deny themselves, carry crosses, and literally follow the footprints of a selfless Christ.

It is easy for a purse-proud man to enter the church and become a "leading member," but Jesus recognized the tremendous difficulty of getting that same man into the kingdom of heaven. The rich young ruler was in the church, but refused the terms of the kingdom.

Nicodemus was a member in good and regular standing of the same church as Jesus; but so limited were his mental outlooks, so circumscribed his sympathies, so intolerant his spirit, that he must needs be born again before he could understand what Jesus was talking about, before he could see what the kingdom of God is. Churchmen can be as parochial and exclusive as were the Pharisees, but kingdom men must be as all-inclusive as the uttermost reach of the finger tips of God's love.

The righteousness of the Scribes and Pharisees makes very acceptable church members, but is it not written, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees you can in no case enter the kingdom of heaven"?

OLD-TESTAMENT TYPES

The Old Testament Scriptures record these two types of religion. One fostered by the church, the other demanded by the kingdom. The religion of the priest, and that of the prophet. A religion of magic, and a religion of moral repentances, spiritual regenerations, and ethical values.

Their antagonisms are everywhere apparent. While the priest devised an elaborate and expensive ritual for the ceremonial cleansing of defiled places,

The Kingdom

By JOHN PHILLIPS
First Baptist Church, Mobile, Ala.

(Annual Sermon, Southern Baptist Convention, Birmingham, Ala., May 13)

furniture, clothing and bodies, the prophet called upon the people to purify their hearts, forsake their sins and mend their ways. When the prophet tarried amid the solemn silences of the mountain to learn the will of Jehovah and discern something of his glory, his brother, the priest, made a calf of gold and called it a god. The priest was never a mountain man. On the Mount of Transfiguration were three prophets, but no priests. The priest dwelt in the valley of delusions amid the ghostly forms of ancient superstitions, where the smoke of his altars obscured the growing light, and tradition condemned truth to the scaffold and cross.

The priest claimed divine authority for his animal sacrifices, but with united voice the prophets denied the claim, asserting that these sacrificial rites were a relic of paganism, an abomination to Jehovah, who hated and despised them. In their indignation they exclaimed, "To slay a lamb is no better than to cut a dog's throat." And when they sang they said, "Sacrifice and offering thou hast not de-

sired; the sacrifices of God are a broken spirit and a contrite heart."

The priest confined God in a box, over which he presided, and from which he doled Divine favors, for a consideration, to Jews only. The prophet took the wings of the morning and found God everywhere. He saw him in the stars, heard him in the storms, walked with him in the gardens and talked with him in solitary places. He saw him as the one God of the whole earth, and dreamed of a spiritual kingdom which should include all mankind. He sometimes wove his visions into great stories, depicting Jehovah as an inter-racial God whose providence extended to Job the Arabian, to Ruth the Moabitess, and was as considerate of Ninevah as Jerusalem.

The priest was the fawning favorite of kings. The prophet, like an avenging angel, chased kings' chariots and hurled alarming denunciations into royal ears.

By an amazing system of taboos, the priests gathered a tenth of all the increase of the land, the first fruits and the best, and thus secured an endless supply of meat, meal, fruit, oil and wine, which they first waived before their altars, and then ate for their dinners. But the prophets, the men of the kingdom who wrought righteousness, lived on locusts and wild honey with an occasional barley cake baked by a widow. They were stoned, they were sawn asunder, they were slain with the sword. "O Jerusalem, Jerusalem, thou that killst the prophets which are sent unto thee."

JESUS AND HIS KINGDOM

The Jewish church defeated the kingdom, and for four hundred years not a prophet appeared in Israel. Then came the startling announcement of the wilderness man, "Repent, the kingdom of heaven is at hand," and soon the prophet of Nazareth was going through all Galilee, preaching the gospel of the kingdom.

And what a prophet. Far exceeding the superman of Isaiah's visions and the Messiah of Israel's hopes; God's beloved Son, man's Redeemer and Lord. Pathos and power, meekness and majesty, earth and heaven, humanity and divinity so exquisitely blended in that unmatched personality that men first said of him, Jesus Christ is a man who walks with God, but when later they saw his glory, the glory as of the only begotten of the Father, they exclaimed, Jesus Christ was God walking with men.

"He preached the gospel of the kingdom." By sermon and parable he proclaimed it to the churchmen of his day expecting them to share his enthusiasm and follow him. He told them the time was propitious, all things were ready and bade them enter. But because the principles of the kingdom jeopardized their special privileges, antagonized their prejudices, opposed their orthodoxies, "they all with one accord began to make excuse." They would not enter themselves and did their utmost to prevent others. But there must be a kingdom of God, so go out into the by-ways and hedges and collect the unrecognized. Out of them I will form my church and create the kingdom. They shall be a kingdom of the "Blessed," the pure in heart, the peacemakers, those who hunger and thirst after righteousness, those who return good for evil, through whom I can enlighten and save the world. My people have rejected the kingdom, but go ye into all the world and preach this gospel to every creature.

THE EARLY CHURCH AND THE KINGDOM

While their Master was with them the disciples went everywhere preaching the gospel of the kingdom. But they seem never to have seen it as he

(Turn to page 4.)

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Editorial

The social halls of hell have no mirrors.



The hinges and bolt of your heart are both on the inside. Jesus can neither unlock the door nor break it open.



"Preachers are lazy." We hear the statement oftentimes. Is it true? Perhaps so, but we can "trot out" thousands of preachers whose work day was never limited by any sort of man-made schedule.



Al Smith had about as much to do with the construction of the Empire State Building as did "Jimmy" Walker, but the Tammany Tiger saw to it that Al got a big boost out of the opening toward the next presidential campaign.



Motherhood is still on her throne, even among the aristocrats. When Prince Michael of Roumania was stricken with diphtheria a few days ago, his mother, Queen Helene, defied the physicians, dared contagion, and remained in the sick room with her young son. Such a spirit is God's best gift to the race.



The next step on the part of morticians (undertakers) to increase the terrible cost of funerals will be night funerals. In Omaha, Neb., one enterprising mortician has introduced the innovation and it has brought forth much approval. Added to casket, hearse, limousines, flowers and other costs will come with this innovation the additional cost of floodlights and such.



Because a few preachers spend most of their time playing golf and riding in their autos, or loafing about the streets and stores, people get the idea that all preachers are lazy. And because some preachers get their only recreation by playing golf, others brand them as lazy. Both kinds of critics are wrong.



Mother's Day.

We did not forget the memorable day; we forgot that the copy should have been ready for it, hence when it came time to make up the paper last week, it had to be omitted. For this we are indeed grieved, and take pleasure in presenting a bit of it even if it is after time. Perhaps some have forgotten their mothers and will even yet write them a love letter and send them a little remembrance.



A Correction.

In the Sunday School lesson for May 3rd there was one error which made our writer say exactly the opposite of what he meant. It occurred under Section IV, subdivision 1, where we made him say, "Certainly this did not mean that the publican was saved because he 'walked in the steps of that faith.'" One line was left out. Brother Taylor said, "Certainly this did not mean that the publican was saved because of the natural descent from Abraham, but because he walked in the steps of that faith of our father, Abraham."



Help Us. We Help You.

Will every pastor in the state whose church is contemplating the purchase of musical instruments, furnaces, pews, and other equipment please write

the editor a card telling him what you are planning to buy for your church before next Christmas. We have tried every other way to sell our advertising space to big companies. If every pastor will do this, send in the full list of contemplated purchases, regardless of where you propose to buy, we shall then have a lever to pry open the heads of some of the advertising managers and make them realize the value of patronizing our columns. Do this right away.



Who Said It?

"I don't play cards, thank you." The words surprised the editor as he sat in the lobby of a Knoxville hotel a few days ago. He looked up, and there at the register's desk stood a burley man talking to the cashier. Other words brought out the fact that he had asked her to be his guest at some sort of party that afternoon or evening. The tone of her voice, as well as the words she used, was worth hearing, for it bespoke a true woman of high Christian character, who would not jeopardize her reputation by accepting invitations from such men and who did not waste her time over the silly jargon of the bridge table. When the man turned away from the desk the editor thought: "If I were proprietor of this hotel I wouldn't be afraid to trust my cash register in her hands."



Catholics Lose.

During 1930 Roman Catholics had a gain in membership in our country of only 13,391 members. Remember that they include in their gain all babies born in Catholic families. Since they claim 20,901,000 members in the United States; since they are the strongest advocates of large families; and since, at the lowest possible rating, they must have more than 250,000 families in our country, we can easily see that they actually lost many thousands of their own members during the year, for there must have been many times the births in their homes that the total increase indicates. If their figures concerning the number of proselytes to their faith from Protestant ranks are trustworthy, we are safe in declaring that they lost no less than 100,000 of their own members during the year.



Mirages.

Did you ever hear of anyone's seeing an ugly mirage? Did you ever see one? Out on those vast western plains one most often sees these strange phenomena and they always take on glorious aspects. Now it is a city so symmetrical, so ornate as to defy description; again it is a lake of glimmering waters set in sylvan surroundings as beautiful as Eden must have been; at other times it may appear to be a valley whose towering mountain walls are covered with green, and through whose mansion-studded plain flows a delightful river. But, so far as we have ever heard, it is always a scene of rare charm. How may we account for this strange thing? Scientists tell us that the mirage is caused by refracted rays of light from some object or objects on the earth; but did one ever see a desert mirage that resembled any object or place he ever saw? There is room for much investigation and deep study, for may not these mirages be but the reflections of glorious spiritual realities thrust before the eyes of the wanderer or the traveler that he may have some faint conception of what the spiritual tabernacles of eternity are going to resemble?



NEW EDITORS

We extend to our fellow laborer, J. S. Farmer, of North Carolina, our heartiest congratulations upon his recent election as editor-in-chief of the Biblical Recorder. Since the death of Editor Livingston Johnston, Brother Farmer, business manager of this publication, has been acting editor, and so well has he done his work that the Directors almost instinctively turned to him as the successor of the beloved "Brother Livy." He is a sane, level-headed writer. He knows his constituency, not only in the Tar Heel State, but also within the bounds of the Southern Baptist Convention. He knows the Lord and His Word, and we believe he will not let the great paper fall one iota from its high place of usefulness in our midst.

Arkansas Baptists also have a new head of their paper. L. M. Speis, former pastor of First Church, Little Rock, and more recently assistant to President Rogers of Central College, Conway, Ark., has as-

sumed the duties. Since the resignation of J. S. Compere, the paper has been without a regular editor save for a few months. Brother Sipes is a man of splendid ability, training and experience. He takes up a big task, but he is serving with some of the Lord's elect people and will, no doubt, bring the paper into a larger sphere of usefulness.

We welcome both of these brethren into the fellowship of the Southern Baptist Press Association.



It ought to go down in history this thrilling story of Ed Wilson and the letter "V." It will thrill the hearts of countless millions if it is told wherever young people gather.

Ed is the son of the mountains. Four or five years ago he was "discovered" by some brethren who visited his home not far from Etowah in our state. Through their influence his parents consented for him to be sent to Harrison-Chilhowee Institute, largely because they didn't have anything for him to do. And they found him just in time, for the wanderlust had seized him. "I was just ready to leave home and go out to see the world," he said in speaking of the incident.

His parents had visions for the lad, but no way to make them realities. Some good members of the First Baptist Church of Etowah saw to it that the lad had the essentials for his school days in the simple, democratic atmosphere of our mountain school. He did the rest and thereby hangs the tale.

"When he reached the campus," states Principal Roy Anderson, "he had on some patched and faded overalls, worn shoes and cheap shirt. All his worldly possessions could have been packed in a small suit case. He has worked like a Trojan during his stay here, not only studying and making a scholarship record, but doing whatever tasks came to hand whereby he might be able to pay his way."

"What is that 'V' for?" Time after time the question was asked of Ed when some schoolmate entered his room and saw the big letter tacked over his door. "I can't tell you now" was the laconic answer that was always returned. Curiosity grew as the months went by. How many times the lad looked at the letter, how many times his heart quickened its beatings, how many hours of gloomy reveries he spent under it when things went wrong, whether or not he shed tears during such hours—these are things which Ed would rather not discuss.

But the secret of the letter came out when the reports of the professors for mid-term examinations were in and the senior class this year had held its election. Ed Wilson was chosen valedictorian for his class. Back in the room that evening, with some of his closest friends about him, he said: "When I first began my work here, I put that letter over the door to remind me that I had set my goal at being valedictorian of the class with which I graduated."

Ed was not only valedictorian; he won the medal for being the best all-round Christian student among the boys; he won the annual scholarship offered by Carson-Newman upon the basis of scholastic attainment; he won the trophy for being the most popular student, the popularity being based upon a dozen or more Christian graces; he won other honors during his senior year, and behind everyone of them lay the indomitable spirit of the mountains which placed that "V" above his door.

That letter will continue above the door of his heart, but from now on it will represent "Victory," for no obstacle is insuperable when confronted by the creative genius of such a lad. It will find some method of surmounting it.

**"Prexy" Brooks Must Go**

The grim visage of death has been seen for several months through the windows of the tabernacle in which the great soul of S. P. Brooks is living, and now he has sounded the call which commands that soul to go forth into the invisible realms about which sages have written, philosophers of every age have wondered and over whose terrors only Jesus Christ and His followers have been victors. According to the prophets of death, the physicians, the beloved president of Baylor University has but a few more days to live.

In the face of their declarations, and knowing that any exertion on his part meant a shortening of the remaining span of life, "Prexy" Brooks would not forego the pleasure of affixing his signature to the diplomas of the graduating class of the school he has served for the past twenty-nine years, so with grim determination set himself to the task of signing the diplomas of the 489 students who will receive degrees at the spring commencement.

Samuel Palmer Brooks was born at Milledgeville, Ga., in 1863. He later went to Texas and received the A.B. degree from Baylor University in 1893. The following year he received the A. M. degree from Yale University. In 1902 he was elected president of his Alma Mater. In 1903 Richmond University conferred upon him the honorary degree of Doctor of Laws, a distinction later given by Mercer University, Austin (Texas) College and Georgetown (Kentucky) University.

In addition to his duties as president of the university, he served Texas as secretary of the Baptist Education Commission, president of the Texas State Teachers' Association, president of the Texas Y. M. C. A., organized the Texas Peace Congress, the first of its kind in the United States, was grand orator of the Grand Lodge of Masons in Texas in 1908, and was president of the Texas Baptist Convention from 1914 to 1917. He was vice-president of the Southern Baptist Convention in 1910 and again in 1917; in 1915 he was president of the Southern Sociological Congress, and was an honorary member of the Alumni Association of the University of Texas. He was married in 1895 to Miss Mattie Sims of Cleburne, Texas, and three children came to their home.

The editor has known Dr. Brooks since 1917 when he met him in New Orleans, having been introduced to him by one of his pupils who later became Mrs. Freeman. He was of the sturdy, dependable nature, out of which great institutions have come. He cared much more for his task than he did for his own personal comfort, hence, no doubt, cut off some of the years of his life. Somehow he could remember people, always took much interest in them, was democratic in his ideals, and his convictions were as deep and lasting as his soul was strong.

Baylor University will miss him much, for he has been the heart of the great institution through these long and troublous years. In spite of the battles that have waged about him, he has carried on, and thousands of young people from all over the Southwest have come under the influence of his life and have felt the impact of his great spirit. Should he live to read these lines, we bid him a hearty "bon voyage" as he embarks for the harbor where the Master Pilot will be waiting to greet him with a hearty "well done, good and faithful servant."

That Convention

This week Southern Baptists face the problem of adjusting their convention to their growth. As pointed out last week the committee to bring recommendations concerning revision of the Constitution and By-laws of the body proposes to limit the number of messengers by increasing the money basis. There is a further important change in the proposal and it is to be found in the recommendation concerning how these messengers are to be appointed. If the proposal of the committee is adopted, Southern Baptists will violate a principle enunciated in 1928 at Chattanooga, a principle which has governed them through all the years; and this they will do by recognizing other Baptist bodies as such through giving them direct representation in the convention.

It will be remembered that a special committee had been appointed to work out a statement of the "Relation of Southern Baptist Convention to Other Baptist Bodies." On this committee were such denominational statesmen as Edgar Young Mullins, Arthur J. Barton and B. D. Gray. Here is what we adopted:

"All Baptist general bodies are voluntary organizations, established by individuals who wish to co-operate for some common end or ends in the kingdom of God. This convention is not an ecclesiastical body composed of churches, nor a federal body composed of state conventions. Churches may seek to fulfill their obligation to extend the Kingdom of Christ by co-operating with these general organizations, but always on a purely voluntary basis, and

without surrendering in any way their right to self-determination. These associations, unions, or conventions vary greatly in form, in size, in purpose, in territorial extent and in conditions of membership. But they are all similar to churches in the fundamental principle of their organization and life in that each is independent of all others in its own work, free, fraternal, autonomous, or self-determining in its own sphere and activities." (Annual Southern Baptist Convention, 1928, page 32. Emphasis by the Editor.)

In view of this pronouncement by the Convention, adopted as we remember without a dissenting vote, we cannot see how the change in the Constitution offered by the special committee can be adopted. In the first place it makes the Convention to be composed of associations and churches by providing that these shall elect their messengers to it. The only provision contained in the recommendation that does not violate this principle, laid down in 1928, is that which provides for membership by any Baptist who contributes \$500 to southwide causes, and this is so undemocratic that it should have scant consideration.

Unless we change the pronouncement made in 1928, which so evidently expresses the nature of the Convention, we cannot rightfully adopt the proposed amendment concerning the basis of representation. If we do not change the pronouncement, thus revoking the time-honored principle of Southern Baptists, the change in the constitution at this point must be so worded as to recognize either contributions or numerical strength or both and that without regard to any other Baptist body.

We urge, therefore, the wisdom of adopting a basis of representation that conforms to the spirit and nature of the Convention. Either allow one messenger for every church within a state; or seat one messenger for every 500 Baptists within a given territory; or put representation upon a strict monetary basis by allowing one messenger for every \$500 contributed to southwide causes by Baptists within a state; or adopt the wiser plan of allowing one messenger for every church supporting the Convention's work and one additional member for every \$500 contributed to southwide causes, by Baptists within a state. If this is done, there should be a limit of not more than three messengers who belong to any one church, in order to prevent the large centers of Baptist population from having a disproportionate power in the Convention when it happens to meet in that center.



A Giant and a Gnat

A Parable

"What in the world are you doing?"

"O, I'm playing with this little fellow, trying to throw him down."

"What little fellow?"

"This one right here on the leaf before me. He's in my way; he keeps on bothering me; I've got to throw him down so I can step over him and go on."

I looked closely and finally saw a gnat sitting on a leaf and peering out of almost invisible eyes up at the colossal figure of the giant with whom I had been speaking.

"Surely, you must be demented!" I exclaimed in surprise, as I turned again to look at the tremendous specimen of life before me. "Why don't you pick up your feet and go on?"

"I'm scared!" the big fellow whined. "He's been sitting there looking at me so long that somehow, I just can't make myself move on. I've tried to pluck him out of the way, but always he evades me, and when I think I am ready to start on, there he is grinning at me."

"You poor dunce!" I said, starting back. Then I thought I would smack the gnat and get it out of his way, but my better judgment told me that would be ridiculous, and would not in any way help the giant. If I should remove the little obstacle for him, he would not go a step before some other would appear and he would stop again. "I must help him overcome his fright-complex," I thought. "I must somehow cause him to realize his strength and to become conscious once more of the fact that he was created to compete with giants, not to be terrified by gnats."

Watching for a moment until I saw his mind diverted from the insect before him, I cried sud-

denly, "Jump! Big Boy! Here!" and before he knew what had happened, he had sprung over the gnat and it was gone.

"Wha-wha-what is it?" he exclaimed, when he had recovered from his momentary terror. "What's the matter?"

"O, nothing," I said, laughing; "I just wanted to see if the gnat would swallow you if you tried to pass him."

The great big fellow turned and gazed down at the leaf whereon the imaginary enemy had sat a moment before. A sheepish look crept into his eyes, followed an instant later by a smile and then an outcry of sheer joy and delight.

"I was seeing things, wasn't I?" he declared. "My, what a spectacle I was making of myself over nothing! I thank you for your kindness in coming along when you did, for I had gazed at that little insignificant specter until he had grown to mountainous proportions in my imagination. Now I realize how nearly like an elephant before a mouse I had become. Please do not ever let anyone know that you saw me in such a miserable and shameful condition. Come on with me and I'll show you that I am not the puny creature I must have appeared a moment ago."

So we set out on a journey. For the first few steps he constantly cast his eyes downward, but every time he did so, I cried out suddenly, thus causing him to look up before he located another gnat, knowing full well that his fright would not entirely vanish until he had completely lost himself in things that held his gaze upward and onward.

After days and weeks of wandering together, laboring together, sometimes suffering together, I had the joy of seeing all his former fancies vanquished and the spirit of the great fellow freed from a distorted mind. At last, as we neared the shore of a delightful lake, we ran into a whole swarm of gnats of every imaginable kind, but instead of faltering, my friend gathered some brush, waded into the midst of the seething mass of pests and in a brief time had made havoc of their formation, sending the few remaining ones to cover.

As he dropped his brush and turned to me with the light of victory on his face, he said, "Well, that's that! Now with those little pests out of the way, I am ready to tackle some tasks that are worthy my size and strength."

The Interpretation

That giant is Tennessee Baptists. The gnat is our debts. They are insignificant in proportion to our size and ability, yet they have been so constantly before our eyes, have so continuously absorbed our thinking that we have allowed them to grow to enormous proportions in our distorted imaginations. For several years now we have been playing with them, seeking to throw them off their feet, to shove them aside by puny movements of our gigantic hands. And every time we have put forth such an effort they have slipped away only to return with their grin to frighten us the more.

"Surely, you must be demented!" the right thinking observer would exclaim when he sees us—300,000 of us!—cringing before such a puny obstruction. And we cry by our actions as well as in words, "I'm scared!" He's been sitting there looking at me so long that somehow, I just can't make myself move on. I've tried to pluck him out of the way, but always he evades me, and when I think I am ready to start on, there he is grinning at me!"

Surely we need somebody who can come alongside of us and get our minds off the imaginary troubles. Surely we need to be cured of our debt-complex! Surely we need to get our minds off the things of this earth and fix them upon the things of God, need to see our real task and become conscious of our real strength!

A Look At Ourselves!

There are now 300,000 white Baptists in Tennessee. Let us count out of this number 100,000 for the Free-will, Primitive, Gospel Mission and other kinds of Baptists and we have 200,000 co-operating Baptists. What a gigantic force for God if it can be aroused to a realization of its strength and enlisted, everyone of them! Just look at these figures and they will make us tremendously ashamed of ourselves and will wake us up so that we will jump out of our nightmare into the light of a new day.

(Turn to page 6.)

THE KINGDOM

(From page 1.)

saw it, and very soon it faded from their sky, until the word almost disappeared from their writings. Retaining some of the elements of the kingdom, the church became supreme. Proclaiming the crucified Redeemer as the risen and ascended Lord and living much of the kingdom life, she had some glorious years. She won converts, made saints and martyrs, penetrated society, invaded governments, turned the world upside down—and became the victim of her own success. For, when in the second century the devil took her into an exceeding high mountain, showed her all the kingdoms of the world, and said, "All this will I give thee if thou wilt fall down and worship me," the church accepted the terms and traded her spiritual birthright for material advantage. Her Master rejected the sword and took the cup. She rejected the cup and took the sword. Under the shadow of his cross her Lord refused twelve legions of angels to fight for him, but under Constantine the church accepted the legions of imperial Rome as the symbol and guarantee of her splendor and power.

The boast has been made that the church conquered the world. Alas, the world conquered the church. Christ's spirit, methods and program were repudiated or modified; and so far as organized Christianity was concerned his gospel of the kingdom was driven from the earth. His spiritual brotherhood founded on love became an exclusive and centralized ecclesiastical system, administered from a throne. His simple teachings did not satisfy the intellectual pride of a secularized church, support her pretensions, or fit into her ostentatious observances, so she took pagan superstitions, Greek philosophies, oriental mysticisms, with some elements of Christianity and wove them into her theologies and rituals. In other words, the kingdom of the Beatitudes was displaced by an unscriptural, unspiritual, external kingdom of physical power and material glory.

THE CHURCH OF TODAY AND THE KINGDOM

The time at my disposal does not permit a review of subsequent church history. Much of it is written in blood, besmeared with crime, satanic in its plots, intrigues, persecutions, and wars. But here is the suggestive fact, the idea of the kingdom was never wholly destroyed. By a few great souls it was preserved alive, and emerges now as the supreme challenge of our day. More people are thinking, writing and talking about the kingdom than ever before. It is the biggest thing in the Christian thought of the world. If reports are true, the outstanding event in the religious life of Japan is the "Kingdom Movement" led by Mr. Kagawa, a Christian convert. He started out, as he said, "to win a million souls to Christ that out of them he might create a body of Jesus-minded people sufficiently large to begin the practical work of bringing in the kingdom of God in Japan." And by the kingdom he means, "the application of what Jesus was and taught to the social, economic and political life of the nation."

What of the Christian forces of America? Are we ready to adopt the entire program of Jesus, make his objective ours, and start a holy crusade for the kingdom of God? The god of things as they are has had his day. His achievements were colossal. He multiplied wealth until figures lost their meaning. He created a material civilization of undreamed splendor. Science served him with her marvelous inventions and discoveries. A self-seeking political economy was his prime minister, competition his system, and greed his driving power. Boasting he exclaimed, "Is not this great Babylon which I have built by the might of my power, for the glory of my majesty?" But at the crack of a pistol in an obscure Balkan state, the storm gathered which beat upon that house and it fell, and we who live amid its ruins have heard the call for reconstruction. On us is laid the responsibility of building a new world. But, on what lines, out of what material, on what foundation? To repeat the follies of the past is only to perpetuate its disasters.

Men high in statecraft and business, like the late President Wilson, Lloyd George, Bernard Shaw and Roger Babson, declare that Christ is the only hope of the political, economic and social world. The Manufacturers Record asserts that only the application of the business principles of Jesus can bring

abiding prosperity, and the Wall Street Journal announced its conviction that it is either Christ or chaos. And come to think of it, the prophet of Nazareth said far more about human relationship than he did about anything else. Did he not warn against covetousness, against the over-much in the barns? And, as paradoxical as it may seem, is not our over-much the cause of our lack? During the past few months people have hungered because there was too much food. They have gone unclothed because there were too many garments. Have suffered from the cold because there was too much fuel. And have been penniless because there was too much money. Too much in the barns! Noting this tendency, Mr. Gladstone said that the task of the twentieth century would be "to make men as good as their machinery is efficient," and Mr. Edison is reported to have said, "We ought to quit inventing until we learn to use wisely what we have." All of which emphasizes the necessity of producing a better grade of Christians, men and women, who obeying the Lordship of Christ, have ceased to regard his Golden Rule as a pious gesture, and who really love their neighbors as themselves.

OUR DUTIES TO THE KINGDOM

1. Believe it possible and practical. We must cease to regard the Sermon on the Mount as a galaxy of unattainable ideals; beautiful as rainbows, empty as dreams and as illusive as the palm trees and fountains of a desert mirage. We must believe that Jesus knew the laws of the moral and spiritual universe far better than any scientist knows the physical laws of cause and effect, and that his laws of the kingdom reveal the only conditions by which God can savingly operate in the affairs of men. That he regarded them as the basic principles of eternal truth and unalterable righteousness, as self-operative as the laws of gravitation, is fully attested by his closing declaration, "Build your houses on these sayings of mine, they will stand. Build them on anything else, they will fall."

2. We must preach the gospel of the kingdom. We must make it clear to our people that the church and the kingdom are not one and the same thing; and that the church exists for the sake of the kingdom. We must create a kingdom literature, sing kingdom hymns, offer kingdom prayers, and provide our youth with textbooks of the kingdom. "For Christ and his Church" must be supplemented with, "For Christ and his Kingdom." "How to Build a Church" must be followed by, "How to Build the Kingdom." "The Doctrines of our Church" must be studied in connection with the "Doctrines of the Kingdom." We have done well in training our young people for church membership. Now let us do better by training them for kingdom service.

3. We must re-study, in the light of the kingdom, some of our great words and favorite phrases. What do we mean by "the atonement," by "salvation" and "redemption"? What do we mean by "following Jesus" and "accepting him as Saviour and Lord"? What do we mean by the "simple gospel"? A brother excused himself from a citizens' reform movement by saying, "It's my business to get people saved. I preach the gospel and leave these outside questions to others." What did he mean? Who are the saved? Who the others? And what are the problems which lie outside the gospel of the kingdom? Paul said, "I determined to know nothing among you save Jesus Christ and him crucified." But re-read his letters and you find that "Jesus Christ and him crucified" included personal character and conduct, domestic felicity, social concord, business honesty, civic righteousness, capital and labor, inter-religious and inter-racial relationships, every question of human welfare. There is nothing outside. Nothing beyond.

We honor the church, and have no sympathy with the cheap sneers which are sometimes hurled at her ineffectiveness, or with a humanitarianism which would ignore the church, the cross and their Christ. We believe her to be the pillar and stay of the truth, the Christ-ordained agency for making a righteous world. We glory in the achievements which have followed her spiritual awakening. Through her millions of lives have been regenerated, and the great philanthropies instituted. She has ministered to the poor, the sick, the orphan and the imprisoned. She has been the good Samaritan to many a wounded traveler on the robber-infested

highway of life. Under her brooding heart the compassionate spirit of the modern world was born, expressing itself in our charitable and humane institutions. The blood-stained cross of Calvary preceded and inspired the red cross of battle fields and other desolate places.

Having accomplished so much, are we not ready for a forward movement? Is it not time that we re-discover and proclaim the long lost gospel of Christ? That we clear the highway of the robbers, and remove the causes of evil conditions? God deals with us as though we were intelligent. He will not save us from fevers as long as we neglect the sewers. The glory of modern medical science is its preventative measures, and the knowledge that every form of zymotic disease can be exterminated by the application of sanitary measures is no more certain than that every form of moral evil can be exterminated by the application of the gospel of Christ. He came to "destroy the world of the devil," to "save his people from sinning," to "take away the sin of the world"; does the present sinful rebuke his presumption, or our failure to realize the greatness of his purpose and power?

While in England, where Baptists are comparatively few, I spoke before the East London Baptist Association and was a bit boastful of the numerical preponderance of Southern Baptists. I told them that in Alabama, and I thought in Georgia, we outnumbered all the other denominations. Later one of the ministers visited our Southland, admired many things, but was greatly puzzled by others. He asked some embarrassing questions about our attitude toward the Negro, remarked on the crowded condition of our jails, and was surprised at the glaring violations of constitutional law. After reading in one of our newspapers that during the previous year there were more homicides in one Southern city than in the whole of Great Britain, he turned to me with the question, "Did you say that numerically the Baptists hold the balance of power in the South?" My reply was, "Yes," to which he retorted, "then why don't you use it?" If I had thought of it at the time, which I did not, I think the correct answer would have been, "because we have not yet realized the magnitude of our task, and the power at our disposal. We have assumed the attitude, that if we look after our local churches, God must look after his kingdom, and feeling no responsibility for the kingdom, we have not sought the kingdom spirit and power."

A better day is dawning. Many pastors and people are not far from the kingdom of God. We are beginning to see that the Christian Church is not an offshoot of the Jewish Church but a new creation; that Baptist teachers are not successors of priests, but sons of the prophets; that the ceremonials and sacrifices "which could never take away sin" are not moulds into which our theologies should be cast; that God is holy and demands a righteous people; that God is strictly truthful and will not pronounce us righteous until we really are; that salvation is neither mystical nor magical, but the practical application of the principles of the Christ of Galilee and Calvary to the motives and methods of men.

A REVIVAL OF THE KINGDOM

If this convention were asked to name the greatest need of our churches, I am sure the answer would be "a revival." And by revival we mean something more than an annual protracted meeting, good as that may be. We mean a mighty spiritual movement of repentance toward God and faith in Jesus Christ which would empower our churches and compel the attention of an indifferent world. Thank God we are not satisfied with things as they are. Our present day type of Christianity is not impressive. We create no stir. Nobody pays us the compliment of being drunken or crazy. Satan may tremble when he sees the weakest saint upon his knees, but nobody else does. In the calculations of evil minded men, we are not considered. They hear us sing "Like a Mighty Army Moves the Church of God," but remain defiant and unaframed. Corrupt politicians have no fear we shall bolt our party. No evil institution anticipates our united opposition.

God help us to step up to the high challenge of Christ and surprise them. Faith may not be alarmed at the dangers which threaten church and nation, but only stupidity can deny they exist. This is no

time for blind partisanship in politics, or exclusive denominationalism in religion. The need of our day is a federation of practical Christian sympathy for the underprivileged, and a massing of Christly power against the forces of evil. The task is tremendous, humanly impossible. But where are the God we have preached, the power we have proclaimed, the courage and self-sacrifice we have so often extolled?

As I view the situation, the two outstanding foes of the kingdom are drink and war, and our immediate imperative task is a united effort for their overthrow. Over long have they held their iniquitous sway. The Baptist Governor of Virginia said that the eighteenth amendment to the Constitution could be enforced if the members of Christian churches would stop bootlegging. They must stop, or cease to be called by the Holy Name. The fight is on. Greed is against the kingdom. A strong secular press is against the kingdom. The movies are against the kingdom. The appetites of the flesh are against the kingdom. All hell is against the kingdom. But God is for it. Are we? Without fear or fanaticism let us marshal all the forces of the church, inspire them with the spirit of the kingdom, and make this a sober world. Mr. Rascoe is reported to have said that the preachers slipped that amendment into the Constitution. Let us deserve the compliment by keeping it there.

The world war may not have made a warless world, but it accomplished something. It deglamoured war. On Flanders fields all fictitious splendors were torn from its hideous features. No future slogan of glory can make us forget the stench of the trenches, the curses of the living, the shrieks and groans of the dying, the millions dead. It was so ghastly, so cruel, so useless, that our better natures rose in revolt and registered the vow "never again." And under our Leader, the Prince of Peace, we must make our avowal good. He said the children of God are peacemakers. He taught us to pray "Our Father in Heaven," and when the church practices the prayer it so often recites we shall create a kingdom civilization which will keep step with the heart beats of the compassionate Christ rather than with the drum beats of merciless war.

The revival we need is a revival of devotion to Christ's objective, "Seek ye first the Kingdom of God and his righteousness." A moral passion for his entire program, "Why call me Lord and do not the things I command you?" A salvation from sin, which shall mean deliverance, here and now, from the grip and tyranny of sin, and not simply an anticipated undeserved escape from the future consequence of sinning. "God is not mocked." As descendants of the priests we may be satisfied by adding numbers to our church and dollars to its treasury, but as sons of the prophets we shall be satisfied with nothing less than the personal and social righteousness of the Sermon on the Mount, making our Lord's sacrifice the incentive to this righteousness, and not a substitute for it. He did not die on Calvary to annul the laws of his kingdom.

My brethren, I love the church of Christ, and have special affection for the Baptist family in whose ministry I have spent fifty-three blessed years, and I greatly long that we shall be among the first to lift to commanding prominence the cross of Christ as the standard of his kingdom. For be assured that not until church Christians become kingdom Christians, "the salt of the earth and the light of the world," can we create a type of Christianity whose impact upon a sinful world will manifest its divine origin and energy, making our churches the conveyors of God's saving power, for time and eternity, to all the needs of every soul. The present order, so cruelly dominated by crime and vice, disease and poverty, unbrotherliness and greed, must be saved, if saved at all, by the undivided redemptive agencies of the Son of God. The apostle writes, "Having been reconciled to God by the death of his Son, much more shall we be saved by his life." Take away his cross and you have humanism. Ignore his example and ethical teachings and you have superstition. Unite them in a compelling, controlling principle of life, and you have his completed, all-sufficient, saving gospel of the kingdom.

"Thy Kingdom come. Thy will be done in earth as in heaven." For the consummation of this holy purpose we re-pledge our allegiance to thee and thy kingdom, O Christ our King!

For Mother's Sake

By C. E. Wright

(Note: The editor regrets exceedingly that this was overlooked last week, but counts it too good to wait another year.)

Mother, that word which is sacred to every individual who wants to be something; that word which is cherished by every one who is a true son or daughter. Many a statesman has spoken of mother, poets have written about her, and yet never has too much been said. With all that has been spoken and written we are still prone to forget mother as we grow up. Many boys and girls have missed that long-sought-for goal of life just because they have lost sight of home and mother. Just as Peter lost sight of Jesus on the sea of Galilee and started sinking, so will every boy and girl sink when they lose sight of mother, by failing to have the proper reverence and love for her. Well has Beecher said, "At first babes feed on their mother's bosom but always on her heart."

There is a constant stream of mother's love following every child. It follows the son to the dark alleys; it follows him to the gambling den; it follows him to the drunken gutter; it follows the daughter to the lowest pit of degradation or it follows the daughter with many virtues. It follows after all other cords of sympathy and love have been severed. We are made to stand in amazement at this fact. How can she hold on so long? How can she hold such noble anticipation of the return of a wayward boy or girl? It is that innate, material and immortal power of love. That which Henry Drummond has said, "Is the greatest thing in the world."

How could we think of the word Mother without associating it with some pathetic scenes of infanthood? Mother's hand has rocked the cradle and swayed the world; that hand has cooled the fevered brow; that hand has disciplined our lives and molded them as a potter would mold the clay. Has that mold been broken by some secret act? Has the beauty of that mold been marred by your misconduct? Is your life being marred by some poisonous and evil habit?

A few years ago I walked up to the front lawn of a farm house where some three or four children were, as it then seemed, passing the dreary hours away. The children were not dressed as neatly as they might have been, judging from the commodious house and the fertile farm which surrounded it. Their clothes and features were besmeared with dirt and their hair was unkempt, yet there were rays of potential possibilities and powers which were beaming forth from their faces as the morning sun rays would beam through the debris on some nearby hill. As I was a salesman I asked in a gentle tone, "Is your mother at home?" When no answer came I repeated the words. In reply there came the touching statement from the lips of a heart-broken child as he dropped his head, "We have no mother, and daddy is out in the field." I turned from the scene and walked away in deep meditation. I was again made to realize the value of a mother. I thought of those children as they were in striking contrast with what they might have been under the care and devotion of a mother.

How often we forget mother! It seems that we cannot realize what she means to us until she is gone. If we should take an inventory of our lives, what would it show of appreciation for her and of neglect? How many unkind words would we like to have blotted out of that record? How many letters would we owe mother since we left home? How many memories of her do you have that you can cherish as worth-while treasures?

Young men, we cannot outgrow mother. She may be a little woman from a log cabin in the mountain, with tattered clothes and labor-hardened hands; she may be a homely little woman bending under the weight of toil, care and years; she may be a beautiful woman with the health and rosy tints of youth, from some palatial city dwelling; but she is still mother. If we see great men whom she has never heard of; if we climb to the upmost realm of intellectual achievement; if we cross the briny deep or mount above the clouds by means of modern inventions, she is and will ever remain the same mother. The slightest attempt to outgrow mother is a sure index of weakness and failure. A vast ma-

jority of those men who have written their names in the annals of time have been men who did not attempt to outgrow their mothers, but always had reverence for home.

Mother is the chief attraction of that spot called home. The principal element in the happiness and joy of the home is the mother's love. There may be but little fire in the grate, no carpet on the floor, no picture on the wall, no curtains to the windows, no instrument of music, few books, few of the comforts of life, and the table may have no luxuries; but a good mother's tender love and pious care, her sacrificial devotion and watchful interest, kindle the grate, carpet the floor, beautify the walls, shade the windows, attune the air, nourish the mind and heart, administer consolation and make appetent and wholesome the most frugal board.

The heart of the mother is the fountain of life, virtue, goodness, and usefulness in the world; for that fountain is the source of nourishment which gives moral vitality, health and vigor to humanity. It is interesting to note that among all the sweetest and most tender relationships of life none can take the place of mother, especially during the perilous period in which life's habits are forming. The mother is absolutely indispensable in our heart culture and life development.

The mother has nothing too good for her son. The mother who stripped herself of her own clothing in a snowstorm to cover her child, while, with it in her arms she perished, is but an example of a mother's vicarious suffering and love. I have sometimes seen her give the last she had to the worst and most thriftless boy in the world. How often, like God's children, her child tramples upon her affections and breaks her heart, only to be loved and forgiven a thousand times; and she would go to the ends of the earth to fondle and feed the wretch that has scorned her love and dishonored her name. That was a true mother who left the front door always unlocked for the return of her wayward daughter, who, after years of shame, came back to the unlocked door and received the welcome of a love that brought her back to repentance and a virtuous life.

There must be the element of motherhood in the love of God as manifested in the Holy Spirit. I have wondered if Christ, imbued with the deep experience of mother love, did not enter glory with his divinity "touched" with a mother's life, and so send us the Comforter as the representative of motherhood. That gentle, tender, dove-like spirit, so patient and long-suffering with our sins, so wooingly persuasive and persistent, so sweetly consoling and helpful, so hard to drive away, is like a mother.

When time has piled the snow upon her head and turned her brown or raven locks to white, her love will still abide, riper and sweeter with the passing years. Though she may live until her children themselves are old and gray, she yet will see the silken locks of youth; their roughened hands yet have the caressing touch of baby fingers; their voices bear to her the tender and melodious notes of babyhood. And when at last she approaches the portals of death, there is no solace so sweet as the presence of those she bore "to people and replenish the earth."

Mother love is that golden cord which stretches from the throne of God, embodying and revealing all that is best. Its light has gleamed down the path of time from barbarous ages when savage woman held her babe to almost famished breasts and died that it might live. Its holy flame glows as bright in hovels where poverty breaks a meager crust as in palaces where wealth holds Lucullan feasts. It is the one great universal passion of sacrifice. Incomparable in its sublimity, interference is sacrilege, and regulation is mockery.

Mother love has produced, fondled, reared, inspired and glorified all the shadowy hosts who have passed across the bank of time since man first raised his eyes toward the heavens. Small recognition of a masterful force is a special day when we honor motherhood. Weak tribute can anyone pay to her who bore him. Vain indeed are all our efforts at public acclaim. But when we slip away to her cottage, steal into her little room where none can see and there whisper our love to her, while we hold her in youth's strong embrace, mother's cup runs over and she would not exchange places with a queen if to do so meant to rob her of the privilege of being called "Mother."—Winchester, Tenn.

George Leavell Ordained

OTHER GOOD NEWS FROM CHINA

From Rex Ray, Wuchow, China

In the long ago one asked, "Watchman, what of the night?" The watchman said, "The morning cometh, and also the night."

I don't know when it was day in China, but somewhere she forgot God, and has been wandering in darkness ever since. Your watchman shouts back to you from the depths of China this 1931, "The morning cometh!" Yes, the NEW MORNING IS HERE! The LIGHT of the GLORIOUS SAVIOUR from on high is breaking into this benighted land, and darkness is fleeing before HIM!

A few days ago the framers of the new constitution of China wrote into that document, "Freedom of religion" for these four hundred million of people. Only a few months ago China's president, Cheung Kai Shek, became a disciple of our Lord Jesus. God's Holy Spirit is working in the hearts of men and women in China this new morning.

During the past fall and winter our evangelistic tent was opened in six different towns in the interior of Kwong Sai Province. This tent evangelistic work has proved to be a wonderful means in giving the Gospel to the multitudes. Many times the tent would be filled while hundreds of people stood up on the outside listening to the preaching of Christ's Gospel. Almost all of these great throngs of people were heathen: No doubt many of them never heard the Gospel before. How it moves one's soul to look into those seas of yellow faces as they listen and listen to God's Message that has HOPE in it for their weary, hungry hearts. All their lives they have known only to bow before FALSE gods that never answer and do not soothe the broken-hearted. When these multitudes hear of a LIVING SAVIOUR who loves, blesses and gives eternal life, no wonder they want to hear more and still more. At the close of the services many manifest their desire to be saved and begin seeking the way. At this time our colporter sells many Gospel and Christian tracts. Who in the land of America will plead at the feet of the Master in behalf of this great work over here?

Wherever we go among the country chapels and churches great crowds come and listen to the Message about our Saviour. Never before has there been such a great opportunity to preach the Gospel of Jesus Christ in South China as we have now!

The Lord's work in Wuchow is very encouraging. Five years ago gloom and despair seemed to be written over all the Lord's work here. Our hospital, girls' school, book store and the church were all closed. The merchants were forbidden to sell us food, and no Chinese could come and speak to us without a written permit from the Labor Union. That was part of the night!

It's morning now! Last week a Bible conference was conducted in our Baptist hospital here. Hundreds of people attended each service. Last Sunday, the closing of the Bible conference, was a great day. In the auditorium of the church five years ago almost to a day Dr. Leavell and I appeared before a group of men who practically demanded that we quit and leave China. But how different last Sunday. In this same auditorium three deaconesses and two deacons were ordained, one of whom was Dr. Geo. W. Leavell. At the close of the ordination service ten women and young ladies followed Christ in baptism. A revival began in the church at the night service and is going on now. This large auditorium is crowded every night and many are coming out from among the heathen to follow Jesus.

For more than six years we have been praying for one preacher who turned aside to make money. We all felt he was a God-called preacher. He is the leader among our Chinese brethren in Kmong Sai and we could not give him up. The Lord has answered our prayers. This brother, Wai Tung Ping, has repented of his waywardness and is now preaching with greater power than ever before. We have great hopes the Lord will make a mighty soul-winner of him.

God is at work this morning over here. The bodies of some of His missionaries are about finished. He will soon take them "home" to rest, but they shall not return to these battle fronts any more. We haven't had a new missionary recruit for years in South China. Thus far God is using men and women

soldiers who were once boys and girls on the very farms and in the very towns where you now live in Texas, Oklahoma, Tennessee, Kentucky, Georgia, Virginia, etc. Our hearts are hungry to know how soon Southern Baptists will send out other sons and daughters whom God has already chosen to live and die for Him in China.—Rex Ray, Wuchow, China.

Campaign News

Apportionment by Associations

Association	Quota	No. Sent In
1. Beech River	30	3
2. Beulah	50	15
3. Big Emory	60	46
4. Big Hatchie	50	35
5. Bledsoe	40	47
6. Campbell County	25	1
7. Carroll County	40	9
8. Chilhowee	100	13
9 Clinton	35	4
10. Concord	60	26
11. Crockett	25	4
12. Cumberland	60	14
13. Cumberland Gap	20	2
14 Duck River	100	43
15. Dyer	50	23
16. East Tennessee	30	1
17. Enon	5	
18. Fayette County	10	1
19. Gibson	100	47
20. Giles	25	5
21. Grainger	25	1
22. Hardeman	20	46
23. Hiwassee	5	7
24. Holston	150	42
25. Holston Valley	25	1
26. Indian Creek	10	
27. Jefferson County	60	2
28. Judson	5	
29. Knox County	350	37
30. Lawrence County	30	1
31. Madison County	150	3
32. Maury County	35	5
33. McMinn County	100	16
34. McNairy County	10	12
35. Midland	5	
36. Mulberry Gap	10	
37. Nashville	300	201
38. New River	10	1
39. New Salem	35	8
40. Nolachucky	100	9
41. Northern	5	8
42. Ocoee	325	191
43. Polk County	25	1
44. Providence	30	38
45. Riverside	20	5
46. Robertson County	60	3
47. Salem	60	
48. Sevier	35	23
49. Shelby County	350	57
50. Southwestern District	5	
51. Stewart County	5	
52. Stockton's Valley	5	
53. Big Stone	20	
54. Sweetwater	50	5
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	8
63. West Union	2	
64. William Carey	40	5
65. Wilson County	50	34
66. Wiseman	3	
Total	3600	1162
67. Out of State		20

If the record above is not correct up to May 9, 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.

A GIANT AND A GNAT (From Page 3)

If each of these 200,000 Baptists could be enlisted to give according to the tables shown below, giving weekly over and above the amounts needed for their own local work, we would have enough and to spare, as the table will show for the year.

State Causes

State Missions, 1c per week	\$104,000
Orphans' Home, 1/4c per week	52,000
Christian Education, 1c per week	104,000
Evangelism, 1/4c per week	26,000
Debts, 1/4c per week	26,000

Total, 3c per week \$312,000

Southwide Causes

Foreign Missions, 1 1/2c per week	\$156,000
Home Missions, 1/2c per week	52,000
Education, 1/2c per week	52,000
Benevolences, 1/2c per week	52,000

Total, 3c per week \$312,000

These tables show how puny indeed are our efforts in proportion to our ability. Think of it! Six cents per week, per member, or \$3.12 per year for all objects outside of local work! That is the gnat we are straining at when the tithe of these 200,000 Tennessee Baptists would amount to more than TWENTY TIMES THE FIGURES REPRESENTED ABOVE. One-half of a tithe of the tithe of Tennessee co-operating Baptists would finance the state and the south-wide work of our people on a greatly enlarged plane, yet we go on like a colossal giant, cringing before a little gnat and wondering how in the world we are going to get past him!

Fie! Shame on us! Let us awake to the future, take our eyes off the leaves in our pathway wherein sit the little insignificant obstructions, look up to the harvest fields lying out before us and press on. Soon we will have forgotten these financial bogies! Soon we will have been following the Holy Spirit, our guide, to where we will be able to grab up the brush of united strength and courage, swish the last little debt into oblivion and then set about doing the commanding, enticing, inspiring tasks for which our Lord called us!

Giants and gnats! May we hang our heads in shame for our past folly in being frightened by gnats and press on to build the spiritual empire of our Lord Jesus Christ!

❖ ❖ ❖

"VISIONS"

By Floy Bell Burrell

Whence comes this voice that bids me write,
And lingers with me day and night?
That o'er me, as I sleep, bows down
And casts sweet visions all around
Until my spirit wanders out
With unseen beings all about.
Then as we roam o'er scenes of old,
Faces of loved ones I behold,
Who wander with me here and there
Amid the scenes of beauty rare.
We linger as we pass them by
And onward then we seem to fly
Until we reach the shining shore,
Oh! then I know I can't pass o'er.

But as I glimpse the other side
Of Jordan's river clear and wide—
A whisper comes, "Not now,
But when your work is done—
Fight on until a crown you've won."
Then as I make my sad retreat
From scenes so beautiful, so sweet,
My faith grows strong; my hope is great—
I know I have not long to wait.
For life is just a fading flow'r,
'Twill bloom again in another bower
And there will find eternal bliss
Not mingled with a parting kiss.
I'll bear my cross, on Jesus lean;
My faith is strong, my star doth beam;
My spirit soars o'er my fate;
My cross, the key to Heaven's Gate,
Will, when at last the sun goes down,
Become a shining golden crown.

Jesus Enters Jerusalem As King

SUNDAY SCHOOL LESSON, MAY 17, 1931

By O. W. Taylor

Scripture, Luke 19:29-42;45-48. Golden Text, Rev. 17:14

Introduction: Jesus was "ascending up to Jerusalem." "Nigh to Bethpage and Bethany" was the point whence the events in our lesson had their rise.

I. A Kingly Mission (Verse 28)

In entering Jerusalem as King, Jesus publicly and officially assumed the role marked out by Zechariah's prophecy (9:9). It was the offer of Himself to the Jewish nation as King, and a final challenge to them. Only God knows what "times of refreshing" might have come. But the mass of the nation rejected the King and sealed their doom (Matt. 8:43). Kingdom position and privileges passed from them to the Gentiles. Only a remnant among them now participate in kingdom blessings (Rom. 11:5). Not until Israel repents can her former glory be restored (Rom. 11:15-23). The triumphal entry was no mere stage play, but a crucial test of the Jews and a turning point in their history. Every presentation of Jesus by the gospel is a crucial test (Gal. 3:1) and may be a final test for someone. "Today, if ye will hear His voice, harden not your heart" (Heb. 3:7-8). Gospel presentation of Jesus imposes upon men the same responsibility as the historical enactment did impose or would impose, if repeated (Gal. 3:1). As our lesson is presented today in the gospel record, "the King cometh in the name of the Lord." Bow the mind and heart and knees to Him!

II. A Kingly Preparation (Verses 29-34)

1. Kingly Knowledge Brought Into Play. The Lord know the exact location of the colt on which He would ride to Jerusalem. He knew the spirit of the owners.

2. Royal Prerogative Exercised. The two disciples who were sent after the young ass were not told to ask permission of the owners, but to "Loose him, and bring him hither." Possibly Jesus had made prior arrangement with the owners. More probably He knew the hearts of these, that they would gladly yield the colt for the purpose announced. Jesus is universal Owner (Psa. 24:1;50:10-12) and has the sovereign right to commandeer. Of the regenerate and adjusted heart, He need not ask permission, for He already has it. Yet, He desires the voluntary surrender to Him of whatever He wishes to use. What He calls for is willingly to be loosed from former connections and dedicated to His triumphant march.

3. Masterful Incentive Held Out. "The Lord hath need of him." This was enough for the owners of the colt, and their unquestioning yieldedness evinced that Jesus was King in their hearts. "Where the word of a king is there is power." Christ as an incentive will move the regenerate man farther and more deeply than any other. Service aroused by any other incentive is not Christian service, though it may be humanitarian. "The love of Christ constraineth us," is enough. For the regenerate and adjusted man to yield time, money, talents, and loved ones to the ongoing of the kingdom, it is enough for the call to come, "The Lord hath need of him."

III. A Kingly Journey (Verses 35-38)

1. The King Lifted Up By Loving Hands. The colt having been brought, "they set Jesus thereon." Christ-mastered hearts flowed into Christ-serving hands. Such hands today lift Jesus up for kingly journeys.

2. The Sovereign Riding a Submissive Steed. Not on a military charger, nor with the trappings of earthly warfare, but "meek and lowly, riding on an ass," the King went to Jerusalem that day. He marched as "the Prince of Peace." The period of His first advent was when "He humbled Himself" (Phil. 2:5-8) and when "the kingdom of God came not with observation" (outward display) (Luke 17:20). His journey to Jerusalem corresponded. He threw away earthly trappings and challenged the choice of men for what He was and meant to faith. Those who responded to Him in that guise would respond to Him when He came again "with power

and great glory" (Matt. 24:30). If men reject Jesus in His humiliation, they shall not welcome Him in his exaltation. True faith does not require earthly fanfare for support. That was an untrained, unriden colt which Jesus used. Under its sacred burden, it was as docile as a child. This was a prophecy and earnest of the coming day when, under the sway of Jesus, the savagery of the brute creation shall be subdued (Isa. 11:6-7). Men and their possessions apart from Jesus have a savage quality; under His sway they become "as a little child."

3. The Master Honored by the Mastered. Tribute from the brute creation was devoted to His use. An offering from personal belongings was made to Him. Clothes keep some people from seeing the King. Here the outergarments of disciples formed for Him a saddle and a path for the ass which carried Him. In the branches of the trees cast in His path (Matt. 21:8), tribute from the vegetable kingdom was paid to Him. The dust and stones which His beast of burden trod were a tribute from the mineral kingdom. And the shouted praise of "the whole multitude of the disciples" was a tribute from "the kingdom of heaven." "Blessed be the King, that cometh in the name of the Lord: peace in heaven, and glory in the highest." At the King's birth, the angels said: "Glory to God in the highest; on earth, peace, goodwill to men." Why the reversal of the order in the praise of the disciples? In the first case, the praise expressed the attitude of heaven toward the earth, and in the second case, the praise was the answer of earth to heaven. As earthen and prophecies, both looked not only to the present effect of the Messianic reign in heaven and earth, but also to the final and climactic outcome of that reign, when all things, both in heaven and in earth, shall be headed up and reconciled "even in Him" (Eph. 1:10; Col. 1:20). Then the angels' song and the song of the saints shall blend in a grand finale; the slimy trail of "that old serpent, the devil" shall be obliterated from the heavens and from the earth; "the ransomed shall return with singing, and everlasting joy shall be upon their heads" (Isa. 35:10); "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17). That shouting on the way to Jerusalem in honor of the lowly King was an earnest of the shouting of the redeemed in the coming day, when they shall praise the exalted King.

IV. A Kingly Discernment (Verses 39-44)

1. Of the Compulsion of Praise. The Pharisees wanted Jesus to stop the disciples from voicing their praise. They knew that it was intended to voice the claim that Jesus was the Messiah, and they did not like it. If their hearts had been regenerate, they would have joined in. Self-righteous folks, for one reason or another, always, inwardly or outwardly or both, object to the saints "praising God with a loud voice." They prefer what they complacently designate as a "reasonable and sane religion." But Lazarus and the widow's son raised from the dead, the paralytic healed, the deaf made to hear and the blind to see, the leper cleansed, the sinner saved, and the redeemed of all classes who looked to the coming day could not be blamed if they "turned grace loose and let it cut its capers." And Jesus said that if human lips remained silent, He would lay tribute upon the stones and they would speak. In some way the physical universe would be made to shout "Hozanna." Jesus must be praised. "Come we that love the Lord, And let our joys be known."

2. Of the Fate of Jerusalem. "And when He was come near and beheld the city, He wept over it." The cause is expressed in the next three verses. Jerusalem, pride of the ages and smug in her self-righteousness, was blind and unable to see "the time of her visitation." It was wilful blindness, too. As a consequence, a judicial sentence of blindness had fallen upon her, and her doom was in the not distant future, which was fulfilled when Titus took the city and razed it in 70 A.D. Wordsworth says that Jesus wept as Man over what He foretold as God. The individual or people who wilfully reject King Jesus on His march are doomed, except they repent. Jesus sees things as they are, not merely as they seem. The heart which is attuned to Christ and which discerns the desperate plight of universal man apart from Christ, will often weep as it beholds the earth "sadly contented with a show of things," and on the road to doom (Rom. 9:1-2).

V. A Kingly Expulsion (Verses 45-46)

Having entered Jerusalem and the temple, Jesus "cast out them that sold therein, and them that bought." Their professed purpose was religiously to serve the convenience of those who came to make offerings in the temple. Their real purpose was to fill their own purses out of the hard earnings of the people. They were "robbers." At the beginning of Jesus' ministry, the temple was made "a house of merchandise" (John 2:16). At the ending of His ministry it was "a den of thieves." Formal religion neither saves the individual nor keeps the place of worship consecrated. To those who turn the church into a social club, entertainment mart, or commercial center, even under a religious guise, the King says, "Take these things hence." "My house is the house of prayer." Nothing that does not comport with the presence of Jesus and with prayer should be brought in.

So Jesus entered Jerusalem as King. There were two crowds in the crowds that day, the "whole company of the disciples," who welcomed Him, and "all the city," who were "moved" (Matt. 21:10), but in their hearts rejected Him, and a little later cried out, "Crucify Him!" These two great divisions of humanity are with us still. Jesus had His triumphant day. From it He retired to Bethany, silent, in danger of the assassin's thrust, and apparently defeated. But He was not defeated. The issue was foreseen. The triumphal entry was a step toward Calvary, where He triumphed over hellish principalities and powers, and to the resurrection, in which He arose "to sit on David's throne" (Acts 2:30), and where "He must reign till He hath put all enemies under His feet" (1 Cor. 15:25). The triumph in Jerusalem was the prophecy and earnest of increasing victory that shall climax in the glory of "the New Jerusalem." What does your heart cry, "Away with Him" or "Crown Him Lord of all"?

QUESTIONS

1. What was the mission of Jesus in entering Jerusalem?
2. Is there any presentation of Jesus today imposing equal responsibility with this?
3. What three elements entered into Jesus' preparation for His journey to Jerusalem?
4. Describe Jesus' journey to Jerusalem. In spirit and service can we join such a journey today? Mention some instances.
5. What contrast did Jesus discern on His march?
6. Why is the praise of Christ inevitable?
7. Why did Jesus weep over Jerusalem? What spirit is akin to it today?
8. How did Jesus cleanse the temple?
9. What is the proper use of a church?
10. Of what was Christ's entry into Jerusalem the prophecy and the earnest?

A WORD PERSONAL.

By A. J. Holt.

It maybe of interest to my many friends in Tennessee to know that after several months of suffering in the Municipal Hospital of Tampa, Fla., during which time I suffered three major operations and was several times given up by all, yet the Lord heard the prayers of many of His people in my behalf, and I am now well on the road to recovery. I may not be able to attend the next session of the Southern Baptist Convention, although I have missed but one session in fifty years.

I record my gratitude to our Father, in that he has spared my earthly life. It has been done for some good purpose. I shall strive to know what that purpose is, and then endeavor to discharge. I entered the hospital with no friends. Through the generosity of the best friend a man ever had, every cent of my expenses of over \$1,000 was paid. The Relief and Sick Board donated \$300.00. Over \$700.00 was contributed by many families and friends.

It was a unique experience to stand on the border land and almost behold the glories beyond, and then to come back again to this world of opportunity.

Arcadia, Fla., April 14, 1931.

The railroads are not dead—they are only sleeping. They will wake up before long and then watch out for rapid transportation sure enough.

THE NEWS BULLETIN

JOTTINGS FROM FOUR CONTINENTS

By Dr. J. H. Rushbrooke

Long Pastorate in Norway

The Rev. J. A. Ohrn of Tabernacle Baptist Church, Oslo, has just completed a thirty years' pastorate there. During his ministry 1,456 have joined the church, an average of 48 per year. Last year 57 were baptized. Mr. Ohrn has won honor among his brethren, not only in Norway, but throughout the world. He has been a familiar figure in connection with the Baptist World Alliance from its foundation, and is still serving as a member of the executive committee.

Theological Education in China

One of the aims of the recently formed China Baptist Alliance is to improve the training for teachers. A letter from Dr. Herman Liu shows that the purpose is taken seriously:

"I just returned from Soochow, where I attended a committee meeting in which we decided to organize the Kiangsu Baptist Convention. We are also planning to expand our seminary. We are to have a regular college course, and a special short course of two years. Dr. T. C. Bau has accepted our invitation to be the dean of the seminary, and Rev. C. H. Wong is to join our faculty. We decided to adopt this program in response to the request of the China Baptist Alliance to make it the higher institution for training Baptist ministers in China."

Dr. T. C. Bau, the new dean, is a vice-president of the Baptist World Alliance.

Progress in Chile

A letter from the Rev. R. Cecil Moore contains the following:

"We had very good reports in our convention in January. More baptisms reported than at any time in five years. A most encouraging spirit and advance toward self-support. We now have about 2,100 members and 1,400 circulation for the paper."

Baptist World Alliance Events During 1931

The president, Dr. John MacNeill, is considering plans for visiting the Far East, including Japan, China and India during the coming winter.

The general secretary, Dr. Rushbrooke, is visiting the United States during May and June, and will attend the Southern Baptist Convention at Birmingham, Ala., and the Northern Baptist Convention at Kansas City. He hopes also to visit some functions in connection with the national conventions.

The young people's committee of the alliance has organized a tour and conference in Europe for the later part of July and the beginning of August. The conference will be held in Prague August 1-3. Young Baptists from several countries are expected, including 100 from the United States and Canada. Dr. Rushbrooke has promised to preach and speak; Dr. T. G. Dunning, chairman of the young people's committee; Mr. F. H. Leavell and Dr. H. W. Hines of the U. S. A. and others are also expected to participate.

KINGDOM BUILDERS IN NEW ORLEANS—THE PURSERS

The Lord loves the Pursers. Over a long period of years the Master has had some of the Pursers in the ministry. All over Alabama, Mississippi, Louisiana, Georgia and South Carolina when you mention the name Purser the brethren think of "big men," tall men, sun-crowned men, men with hearts of gold, men who love their Lord and love their brethren, men who put their hands to the Kingdom's plough and do not look back. At the present time, in South Carolina, we find Dr. D. I. Purser pastor of the Citadel Square Baptist Church. At Oxford, Miss., we find Dr. Frank Moody Purser pastor of the First Baptist Church. These brethren are

brothers, sons of the beloved Dr. D. I. Purser, Sr., who laid down his life for the Kingdom while he was pastor in New Orleans.

In 1892, answering the call of the Southern Baptist Home Mission Board, Dr. D. I. Purser and his younger brother, Dr. John Purser, went to New Orleans to make their contribution to the work. The younger brother took charge of the Garden District Baptist Church, remaining there for six years. The church at this time was just a growing mission station under the Home Board. The young Purser made his contribution and passed on. Later this church moved to St. Charles avenue, a beautiful building was erected, the congregation grew rapidly and soon became a strong and influential preaching station. Dr. John Purser went from New Orleans to Opelika, Ala., remaining there four years. Then to Atlanta, where he was pastor of the West End Baptist Church for nineteen years. He gave the last six years of his life to the Atlanta Baptist Association and to the Atlanta Baptist Council, serving as executive secretary. When he passed in Atlanta, March 12, 1926, the thousands who knew him summed up his life in the simple inscription which marks his resting place at the West View cemetery in Atlanta: "He went about doing good." The beloved John Purser always had a vital interest in New Orleans. Six years he labored there, praying, working and dreaming of victory.

In the summer of 1897 the older brother, D. I. Purser, died in New Orleans. He had served as pastor of the Valence Street Baptist Church for five years. The yellow fever scourge hit the city in 1897 when D. I. Purser was out of the city on his vacation, seeking to avoid a nervous collapse. First Baptist Church of Opelika, Ala., had called him, and although he was planning to change pastorates, he went back to the plague-stricken city to cheer and comfort his sorrowing people. He fell a victim to the fever, dying October 22, 1897.

It has been more than thirty years since the Pursers went to New Orleans and labored together during a period of nearly six years. Both have passed to their rewards, one a martyr to the cause. They labored faithfully and well, laid good foundations, and held high the torch of gospel light. They have passed it to our hands. We are holding it high, higher than ever before, through the Baptist Bible Institute.—R. L. Bolton, Hendersonville, N. C.

FETZER AND BOYS

Sometimes you find a man whose very nature seems to draw him closer to boys. Such individuals usually go throughout their lives doing a work of sacrifice without adequate remuneration—training boys just for the love of training them. Such a man is W. McK. Fetzer, well known throughout the Southeast as one of the leading trainers of boys.

"Bill" Fetzer, as he is affectionately known, has been connected with many of the educational institutions of the Southeast as athletic director. During the summer time he has for years been operating boys' camps. His Camp Sapphire, located at Brevard,

N. C., is one of the most attractive, unique and best equipped camps in the mountain regions of the Southeast. As a matter of fact, he was one of the pioneers in boys' camps in the Carolinas. He is particularly adept in handling boys between the ages of 8 and 16.

Perhaps one of the most interesting features of Bill's camp lies in the fact that though non-sectarian, it is always rigidly strict in spirit. He makes better boys spiritually, as well as caring for them physically and mentally. He makes camp life a pleasure—a real delight to the boy, and yet a constructive training.

His beautiful camp, located near the entrance of Pisgah National Forest, will be open again this year in July and August. In the handling of boys, he and his large group of co-workers use scrupulous care. They have a resident physician, the best of equipment; feature in addition to spiritual training, aquatic and athletic sports, horsemanship, shop work, special tutoring and all of this at reasonable rates.

FUNDAMENTALISTS MEET

Program Arranged for N. B. C.

Pastor Earle V. Pierce of Lake Harriet Baptist Church, Minneapolis, Minn., clerk of the Fundamentalist Association of the Northern Baptist Convention, has sent out the program for their meeting which will be held in Kansas City June 1, 2. The program is a fine one with a list of splendid speakers among whom are: M. E. Dodd, Shreveport, La.; Henry W. Virgin, Chicago; Will H. Houghton, New York City; Curtis Lee Laws, Baltimore, Md.; J. Whitcomb Brougher, California, and others. The general topics are: "The Call of the Christian Minister," "The Convictions of the Christian Minister," "The Culture of the Minister," "The Credentials," "The Consecration," "The Conquests" and "The Controversy of the Minister." The meetings will be held in the auditorium of the First Baptist Church.

IOWA NOTES

By Warren L. Steeves

The writer, pastor of the Walnut Street Baptist Church, Waterloo, Iowa, recently conducted a Bible conference and evangelistic campaign with the First Baptist Church, Lake City, Iowa. Rev. Wm. F. Robbins is the pastor of this church. The meeting was largely attended and a considerable number consecrated their lives for deeper fellowship and service and a good number made profession of faith in Christ for the first time.

About 1,100 members have been received into the fellowship of Walnut Street Church during the five years of my pastorate. The church has a large Sunday evening audience and is branching out into the suburbs of the city with three chapels where services are held every Sunday.

Much blessing has attended the ministry of Rev. C. O. Loken, pastor of the Burton Avenue Baptist Church, Waterloo, Iowa. Baptisms are becoming more frequent in the church and the Sunday School is large and is a great factor in the northeast end of the city.

Rev. Louis Egnew has resigned the pastorate of First Church, Fairbank, Iowa, the resignation taking effect June 1.

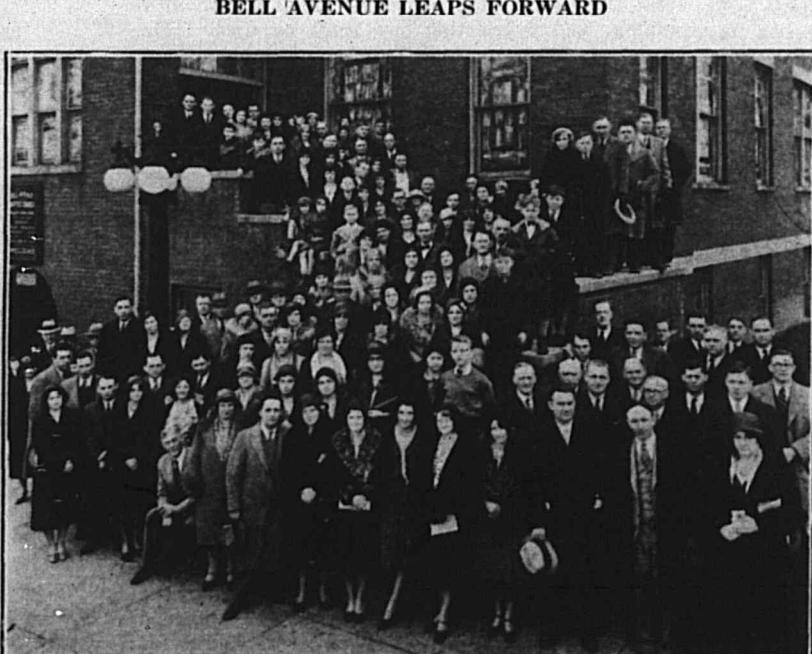
The writer and Mrs. Steeves will attend the Southern Baptist Convention held at Birmingham, Ala. His purpose in attending the convention is to secure inspiration and information concerning the great work of the Southern Baptist Convention. His impressions of the convention will be published in the Baptist Record of Iowa, of which Mr. H. H. Sadler is editor.

TWENTY-FIFTH COMMENCEMENT FOR SOUTHWESTERN

By L. A. Myers

May 19-22 filled with addresses, musical programs and other features marks the close of the twenty-fifth annual session of the Southwestern

(Turn to page 16.)



Pastor W. B. Harvey has been with Bell Avenue Church of Knoxville but a few weeks, yet they are taking on new life and the interest in all departments is growing. Their revenue has increased about 200 per cent, having gone from about \$150 per week to nearly \$450 the first week in May. A great training school was conducted the week of April 26th with an average attendance above 200 and with many workers finding themselves in the church program.

One of the first tasks of the new pastor was to lead the church in revising their financial program and in putting on an every-member canvas. We present herewith a picture of the group of workers who did the work on a recent Sunday and did it well. Near the center of the front row, wearing an overcoat and holding his hat in his hand is Pastor Harvey. The lad near the first landing of the steps, on the reader's right, is the pastor's son. (The picture is blurred, for like most boys he had to move.) Just behind the lad is the chairman of the deacons, Brother J. B. Galyon, and the second on his right is Mrs. Harvey. Near the top of the steps to the reader's left, the gentleman with the "scanty hair" is beloved Brother B. T. McSpadden, known by hundreds of Knox County Baptists.

Before any worker in this group went out to solicit pledges for the church budget, he had to make out his own pledge card. They are a fine band of workers and they are responding to the big program mapped out for them by their new bishop. It was the editor's happy pleasure to be with this church May 3 at the morning hour.



FIELD WORKERS

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

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

SUNDAY SCHOOL ATTENDANCE
MAY 3, 1931

Memphis, Bellevue	1,431
Nashville, First	1,385
Chattanooga, First	1,359
Nashville, Grace	1,024
Knoxville, Bell Avenue	990
Memphis, Temple	935
Chattanooga, Brainerd	790
Maryville, First	780
Johnson City, Central	777
Nashville, Belmont Heights	670
West Jackson	645
Chattanooga, Highland Heights	627
Etnowah, First	622
Nashville, Judson	580
Nashville, Eastland	554
Sweetwater	545
Erwin, First	532
Morristown, First	532
Kingsport	528
Chattanooga, Rossville Tab.	527
Union City, First	520
Chattanooga, Calvary	516
Chattanooga, Avondale	505
Nashville, Park Avenue	490
Memphis, Speedway	473
Paris	449
Cleveland, First	439
Chattanooga, Ridgedale	431
Nashville, Edgefield	422
Chattanooga, Chamberlain	402
Memphis, Seventh	391
Humboldt, First	387
Newport, First	383
Nashville, Lockeland	381
Chattanooga, Lincoln Park	378
Nashville, North Edgefield	372
Covington, First	371
Memphis, Highland Heights	365
Memphis, Boulevard	365
Trenton	340
Chattanooga, Oak Grove	322
Knoxville, Oakwood	322
Chattanooga, Red Bank	313
Nashville, Third	302
Memphis, Central Avenue	301
Memphis, Calvary	300
Fountain City, First	300

SUNDAY SCHOOL NOTES

Copied from a letter from Claiborne Bailey, Bellevue Avenue Church, of Knoxville, to Swan Haworth:

"Allow me to again thank you for the important part you had in this wonderful training school. It was surely the best yet and from all reports one of the best local training schools ever held in Knoxville."

Your pep, personality and deep sincerity was felt throughout the school and those that had the privilege of being in your class were greatly benefited by your wonderful teaching.

Our whole organization joins me in saying "Thank You" and to wish you the success and happiness that is sure to come to one so worthy. May God bless you and use you in a big way in this all-important work of our Master."

William Hall Preston is to conduct the singing at the S. S. Encampment at Ovoca last of July and will invite some of our neighboring churches to have part in the evening song services. A number of the churches have been asked to have part.

WELCOME BACK TO TENNESSEE

We are glad to welcome back to East Tennessee Frank Wood, who has been for two years our East Tennessee field man and who will take the field again for the summer months. He will announce his headquarters next week, but will likely center his activities at Knoxville. We are mighty glad to have Frank back with us.

Mr. B. M. Canup reports another good class taught at Snow's Chapel with fine results. Fifteen took the memory test.

LAWRENCEBURG

Frank Wood and Miss Collie have been in Lawrenceburg the past week in a training school. Frank is teaching "Building a Standard Sunday School" and Miss Collie is working with children. They report a fine week and Miss Collie is staying over to help grade and readjust the organization on Sunday. They are also planning to install the 6-Point Record System there next Sunday. We are glad to know that this church is growing right on. It was our joy to be there on the opening day of the training school and speak at the 11 o'clock hour and look over their new building. They have a splendid house, not finished, but they are using it during the summer without the partitions in. It is hoped that they can get into the Sunday School plant by winter.

We are grieved to note the failing health of Rev. J. R. Black of Memphis and his long contemplated absence from his pulpit. Brother Black is one among the best of our young pastors and we shall miss his fellowship during the months that he is away, but will join his many friends in praying that he may soon be himself again.

RUTLEDGE FALLS CATCHES STEP

A letter from Miss Lillie Byrom indicates new life in the church and Sunday School at Rutledge Falls Church, near Tullahoma. Rev. M. E. Wards is pastor and is doing some good work in leading the church in a larger program. Miss Byrom writes as follows:

"We are very proud of our Sunday School. During the last few months we have had a large increase in attendance.

"We have recently organized a B. Y. P. U. and now have twenty-five members."

Swan Haworth writes from Winchester:

Our work at the First Church in Nashville closed out in good shape Friday. Though the classes were small I feel that much was accomplished. For example, in my class I had two general superintendents, one departmental superintendent and four teachers enrolled. Dr. Powell was right with us every night except one. I am sending in the report of my class and one other class. The other teachers will mail their reports directly to you.

"Things are starting off in great shape here at Winchester. I preached here twice Sunday, went to the laymen's meeting at Tracy City Sunday afternoon, attended the Duck River Pastors' Conference yesterday, had a fine class yesterday afternoon and another good one last night. Wright is doing splendid work here. He had everything in readiness for the training school."

SURVEY OF ENTIRE STATE

This department is trying to make a complete survey of the entire state by associations and has gotten out a blank for that particular purpose. Later we will print the entire outline on this page, but in the meantime we are writing to every moderator and clerk asking their co-operation in this project, and in many of the associations we are making this survey through the group organizations of the Laymen's Brotherhood, and where we have no brotherhood we are doing it through the Sunday school organization. Already we have

some blanks returned with full information. Humboldt was the first to return the blank and Big Springs, Duck River, the second. One church already reports no Sunday school, no B.Y.P.U., no W.M.S., and no laymen's brotherhood. All they have is preaching once each month. We hope to get this definite information from every church in every association. Let every one co-operate with us in this special work, for it will do more to give our Boards definite information as to condition of churches and their needs than anything that we have ever done.

B. Y. P. U. NOTES

Miss Roxie is in Birmingham this week, where she is to speak to the Field Workers' Association and enjoy the Southern Baptist Convention.

Miss Louise Moore of Antioch writes making request for Everett Redd for a training school early in June. We shall be glad to make this arrangement, as Everett taught there last year and had wonderful success.

We are invited to the banquet being put on by the B. Y. P. U.'s of Birmingham at the Southside Church on Monday night. Also hope to attend the Southwide meeting of the Field Workers' Association meeting previous to the Southern Baptist Convention.

Rev. James A. Clark is teaching a B. Y. P. U. School at Hartford, Tenn., and writes for books and helps. We appreciate this volunteer help and pray that they may have a great week of study together.

The Regional Conventions are ready with their programs and a great time is promised to all our young people at these conventions. The greatest program ever outlined is given at each and some of the best speakers of the state on the programs.

Douglas Hudgins has been helping in the training school at Bellevue Church, Memphis, the past week and reports an attendance of more than 250. Other classes were taught, but we await the regular report by the secretary.

SWAN HAWORTH AND WIFE GO TO EUROPE

This week is the last week of work to be done by Swan, for he leaves next week with his splendid little wife for a trip to the Holy Land. They are to make quite an extended trip and will be under the leadership and tutorage of Dr. Adams most of the time. We shall miss them greatly, but pray that God may keep them safe and give them an opportunity to study as well as enjoy that wonderful country surrounded with so many sacred memories.

Miss Lloyd Hill, Crossville, writes that the interest is increasing in the B. Y. P. U. work there and writes for helps and suggestions for the future.

Mr. Wallace Bryan writes from Wilson county:

"I have been elected group leader for group two in the Wilson County Association and am in need of program material. We had a fine B. Y. P. U. Convention last week at Glendale."

Mr. Andrew D. Tanner of Nashville writes:

"I have been so busy since court started that I have not had time to express my appreciation of your services in our Nashville training school. Those of us in that conference received great inspiration for the work in this county and I am busy now trying to put some of the suggestions in effect. We certainly appreciate your help."

Mr. Fred M. Dowell, Jr., Jefferson City, sends in a list of names for awards and states that the work is closing out at Carson-Newman in fine shape. Fred will be with us during part of the summer in the rural work.

Rev. M. E. Hall writes from Blountville:

"Had a fine week at Chinquapin Grove last week. Taught 'Training in Church Membership' and we checked up on the organization and made a few changes and I think they ought to go fine now."

THE B. Y. P. U. STATE WORKERS IN CONFERENCE

On last Friday and Saturday the B. Y. P. U. State Workers were all together in Nashville in a South-wide conference with Mr. Lambden and other Sunday School Board leaders, going over the entire field of work and planning for a new day in B. Y. P. U. work of the South. Several very important things were done and the outlook for our work in the South was never brighter. The outstanding phase of the work that received most consideration was the several standards and the books to be added to the study courses. The standards were revised all the way through and some very essential changes made in same. It is heartening to see our B. Y. P. U. work placed on a very sound and satisfactory basis. One thing we must all say about Mr. and Mrs. J. E. Lambden and that is they are democratic in their leadership, for they never make a change in the plans and programs without the consultation and voice of all the states that co-operate. This is heartening and the state workers very much appreciate and are all cooperating in a fine way. Consideration was given to the overlapping program in the church and the first initial step taken to remedy some of these overlapping interests. If all the other organizations of the church will follow this step and get together and iron out all these overlapping interests we will soon have a church program that is "unified" and will carry the whole commission. The requirements for socials, for instance, was changed so that a social in co-operation with other church organizations counts just as though it was put on entirely by the B. Y. P. U. Some very important regulations were inaugurated concerning the Study Courses and the 8-Point Record System.

A new standard was outlined for the B. A. U. which will help wonderfully to put this work before the people in a definite way. The country churches with all their varied needs were considered in every case and every adjustment made to meet the needs of the smaller churches.

LAYMEN'S NOTES

Deacon Schools

"Just to ask that you secure, if possible, the eleven speakers for Giles county churches the fifth Sunday. I shall do all within my power to get the churches ready for such a day of services, and have announced the services at all churches in the county to begin at 11 a.m. except the service in Pulaski, which will doubtless begin at 10 a.m."

I shall further suggest to the churches that they have an afternoon service, but if they will not do that, I shall undertake to have a great mass meeting here in Pulaski on that date.

I shall welcome any suggestion that you shall make, and be glad to undertake anything that will help to make the day a success.

Thanking you sincerely for the first Monday service, which I really believe will do much good.—C. E. Patch.

We had a very fine day with twenty-five men from eight different churches of Giles county studying the duties and work of the deacon. Four hours were given to the study and at night we spoke on "The Home." A very fine spirit was manifest all the day through and we greatly enjoyed same.

BIG MEN'S MEETING AT MCKENZIE

On Thursday night of last week it was our joy to meet with the brotherhood of McKenzie. A banquet was put on at the hotel and nine men from Huntingdon and Professor M. M. Sum-

mar from Jackson were present to enjoy the evening together. After a good supper and a good social time together we had a splendid program. Professor Summar made a splendid talk and this was followed by several short talks from the floor. It was our privilege to speak also to this fine bunch of men and they responded to every suggestion. Mr. E. K. Wiley is the associational director and is doing a splendid work organizing the men all over the county and interesting them in all denominational programs.

The preacher schools to be put on in the schools this summer are as follows: Union University beginning June 1 and closing June 29. Among those on this faculty we mention Dr. C. B. Williams, Bible; Dr. I. N. Penick, Bible; Dr. A. E. Tibbs, Bible; Dr. H. E. Watters and N. M. Stigler, each two weeks English; Dr. J. W. Jent, church efficiency. Special speakers will be used each week for three days bringing messages of unusual interest. Dr. J. A. Davidson will also give one week with two periods each day on a special theme of "Life."

Tennessee College will begin June 15 and close July 7. Those teaching in this school will be Dr. J. A. Kirtley, Dr. O. L. Hailey, Dr. A. E. Tibbs, I. N. Penick, H. A. Todd, J. C. Miles, W. C. Creasman and Carter Helm Jones. Special speakers will also speak each week on Monday, Tuesday and Thursday nights.

Carson-Newman will begin on June 22 and close July 1. The teachers will be Dr. J. T. Warren, full course in English; Dr. J. R. Johnson, full course in Bible; Dr. I. N. Penick, two weeks Bible doctrines; Dr. H. A. Todd, one week on the church and the fundamentals connected with it. Dr. A. F. Mahan will also have an hour each day for special conferences and the special speakers three times each week. Dr. M. M. Summar is dean of the school at Union University; Dr. J. A. Kirtley of Tennessee College and Dr. A. F. Mahan of the one at Carson-Newman. Already we have as many preachers signed up to attend as we had all last year and they are coming in on every mail almost. But few have pledged scholarships and we urge every church to take as many as one scholarship. No better investment can be had than to send a preacher to a school for a month of intensive training like this.

We hope our men will fall in line with the educational campaigns and help to put them over in each end of the state. Our men can do this in a great way if they will.

QUESTIONS ON CHRISTIAN EDUCATION IN TENNESSEE

By O. E. Bryan

Q. What is meant by Christian Education day for Tennessee Baptists during 1931?

A. The Tennessee Baptist Convention has authorized this special day as is shown in the recommendations of the executive secretary in his report of November, 1930, found on page 14 of the minutes of the Convention as follows:

"We recommend that a special day for Christian Education in May or June, 1931, be given to cooperating Baptist schools in Tennessee, and that each individual or church remitting these funds be requested to name the school to which the funds should be sent."

Q. Did the Convention set up any organization to lead in this special offering for Christian Education?

A. In article 4, page 66 of the minutes of the Convention for 1930, the following resolution was adopted:

"That the Executive Committee (Board) be instructed to appoint a committee of nine members from its own body to study the education situation in Tennessee and work out a policy subject to the approval of the Board and to be executed under the direction of the Board for the development of our colleges and the cause of Christian Education in Tennessee."

Q. Has the special committee on education made any plans for a special campaign?

A. Yes. On January 27, 1931, in the office of the Executive Board, that

committee, which is composed of J. Hurt, A. L. Todd, C. F. Clark, D. A. Ellis, C. W. Pope, F. J. Harrell, R. K. White, J. H. Anderson, W. R. Pettigrew, met and, among other business, passed the following resolution:

"That we endorse the plan that each school make a definite campaign in its own section of the state for cash offerings on Christian Education day in June."

Q. Is not this special day a violation of the Cooperative Program agreements?

A. No. All of the main causes have had these special days during all the years of the Cooperative Program history. Since all are represented in these special offerings, they are equitable, so far as opportunity for gifts is concerned. Following are the special days as named by the Southern Baptist Convention and the State Conventions: Last Sunday in March, Home and Foreign Missions; last Sunday in June, Christian Education; last Sunday in October, State Missions; Christmas Day benevolences, which in Tennessee has been given to the Tennessee Baptist Orphans' Home. These special days have been promoted through the years for their educational value, yet the conventions have thought best to have free-will offerings for the causes represented on these days, so Christian Education day is no violation of denominational agreements.

Q. Can money given designated to one of these schools on this special day be credited to the churches on their Cooperative Program pledge?

A. No. The churches are credited with designated gifts, but no money can be credited to the Cooperative Program that cannot be divided among the causes according to the percentages of the Cooperative Program, and since these special funds are to be designated to Christian Education they cannot be divided among the other causes and, hence, must stand as designated funds on our books.

GREAT TASK FOR LAYMEN

The challenge was never greater to men of the churches for so many kinds of service as today. We need men for so many things in the church program today that we are urging this call and trust our men will respond all over the state as they have already done in many associations and churches. We need men to back our Sunday School programs both in the churches and in the associational work. Men are needed in almost every church as teachers in the Junior and Intermediate Departments in order to hold the boys for the school and church. We are losing them all over the country and this is the larger cause. We are depending upon women to handle the boys in so many ways and they cannot because boys are boys and they will not follow women nor continue in women's organizations. They must have men to lead or they will follow men out and into other lines of activity. We, therefore, appeal to our men to join in the organized class work and also to fit themselves for teachers in these lower grades and help to keep the boys in Sunday School and win them for Christ. Then we need men to help us with the associational Sunday School and B. Y. P. U. work. If a man can do no more than carry a car full of workers to a group meeting he will render a fine service and while there many times will become interested in the work and go back to have a part in his own church program. Besides all this need and a dozen other lines of work that they should be doing in the other church services we believe that men have a specific place in the Kingdom.

They can render a service that others cannot render as well. We are appealing to our men from this viewpoint. First, we need to enlist thousands of our men who are doing nothing now. About the only person who can enlist a man is another man who is already enlisted and at work. We urge our men to organize brotherhoods in all the churches for the purpose of getting the men started in service and through this organization

enlist them in all other church activities. We also urge the laymen to press the associational work, for there are a number of specific things that men should be doing all over the association. Sunday Schools should be organized in all the churches and communities of the state where the Gospel is not now being taught. Men must do this if it is ever done well. Vacant pulpits must be filled and churches encouraged to call pastors and pay them a living salary so they can move on the field and care for the work as it should be and men only can do this.

First our men must be informed about our work and until this is done we will not get very far in enlisting them in the activities of our church and denomination.

We believe that the most important thing before us is to put on a strenuous campaign of education among our men. Stewardship should be taught in every church. Deacon schools should be held in every group of churches and our men informed about our general church policies and plans as well as about other things. If we could get our men to studying as our women and young people have been doing for years, we would largely solve our problems. Too much of our attention to men has been along lines of money and not preceded by information as to the doctrine of giving nor the way it is spent.

During this spring and summer our men should go afield to every church in the state through the associational and group organizations and study with the men all these various problems. Classes should be taught in all the churches on these lines and that to MEN. Bring the men together at the B. Y. P. U. if necessary and carry them through a study of stewardship and along with this give them enough of the missionary information to hook up their thinking with the denominational program of world-wide evangelisms.

It will not amount to much to attempt to budget churches where the men are not informed. Let us spend the entire summer educating and then in the fall follow this up with a definite and strenuous campaign of organization for the budget.

Let every association organize at once and during the month of May let us put on every group meeting and every local brotherhood hold their regular meeting at home and by this method get every church interested in the main things of the Kingdom.

In August let us press this matter to every church in the country. Go to the associations and talk this work and help the local associations to organize. Get the plan and program well before the churches by fall and in October and November we can go to every church with an appeal for the Every Member Canvass and put it on with intelligence and effect. Education must precede enlistment. One must know before they feel. They must feel before they will to act. This is our opinion of the laymen's work. Not simply to put on Every Member Canvasses and establish a budget in a church, but to inform the men in every church so they will do it themselves and then go help others to do the same thing.

If we can get every association organized and twenty-five volunteers from every association to help in the outlying sections of every association we can wake up the land in a few years. Our state has done well in her gifts considering the conditions for the past year. Better than a lot of other states that have put on high pressure. It has come largely from the sane and sensible leadership of our dear secretary, Dr. O. E. Bryan, and the constant work of the forces all over the state through our associations and the educational work that has been done through this same general organization and program. So far as the Educational Department of our Board is concerned, we believe that our work should be confined to education and this must pave the way for all other enlistment work and should give information concerning every phase of the work and that is what we are

striving to do every day that we live. We do not believe that we should go into churches and finance for them, but teach them what to do and let them do it themselves. Churches that know better how than we it is wise to stay away and give our time and energies to those who do not know. It is our purpose to back Dr. Bryan this year in this effort to budget every church and the duty assigned us is to go ahead of his efforts and give the proper information and organize for the carrying out of his program. Let all our men fall in line and get busy during May and organize every group as well as every church for this program.

Obituaries

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

HULL

Mrs. Margaret Hull, widow of the late Rev. Roland Hull, died March 29, 1931, at the age of 79 years. She was a consecrated loyal Christian, a true and devoted companion, a kind and lovable stepmother, and a friend to the friendless. She suffered from rheumatism for seventeen years, yet bore her affliction with Christian fortitude.

She was a special friend of the writer's family. Owing to the critical illness of Mrs. Walker I was not able to comply with her request to conduct her funeral at Theta Baptist Church, of which she had been a member for many years.

Her closing days were spent with nieces, Mesdames R. L. Stockard and J. W. Holman of Nashville.—W. E. Walker.

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 Young People's Field Worker — Miss Cornelia Holloway, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

"Unto the Least of These"

By Ina Lambdin

Playlet to Be Used During Orphans' Home Week in June!

CHARACTERS AND COSTUMES

Dr. Stewart—Superintendent of Tennessee Baptist Orphans' Home. (This part may be taken by older R. A. boy, wearing plain business suit.)

Nurse—Y. W. A. girl or W. M. S. member, wearing regular nurse's uniform.

John, Tom, Mary—Children in the Orphanage. (Parts may be taken by R. A. boys and G. A. or Sunbeam girls.)

W. M. U.—W. M. S. or Y. W. A. member. Costume is white and purple with a crown on head bearing letters W. M. U.

Two Sunbeams—Dressed in white with Octagon soap wrappers pinned on dresses.

R. A. Boy—Overalls with sun hat or cap backward. Carries grass sickle.

G. A. Girl—Y. W. A. Girl—Sport dresses.

W. M. S.—Junior girl wearing grown-up clothes—hat, gloves, long skirt and spectacles.

PLAYLET

Scene: A room in the new orphanage hospital. One or two cots or couches covered with white sheets will give the effect. A medicine case and other hospital accessories may be used if available. At the side of the stage is a window. Near the back is a small table with a telephone. When the play opens Dr. Stewart is seen asleep in a chair at the extreme left. The play opens with childish voices behind the scene singing:

"This is the way we brush our teeth,
 Brush our teeth, brush our teeth;
 This is the way we brush our teeth,
 So early in the morning."

(Tune: "London Bridge Is Falling Down")

Before the song is quite finished a nurse enters.

Nurse: Bless their hearts! What a joy that health class is to me. I think that's the most worthwhile thing I'm doing. Since I started teaching those tots how to take care of their teeth only two of them have missed brushing their teeth three times a day. I think they like to get those stars I give them on the honor roll for not forgetting even once in a whole week. (Nurse busies herself about sorting medicines and preparing bandages as she talks aloud.) And my! how those little faces shine! They are so much more careful about their baths and clothes since I've been trying to teach them that cleanliness is a part of health. Anyway, it's getting results, for we've had ten fewer sick children this month than last. Let's see (looking at watch) it's time they began to come. I know there'll be lots of toes and fingers that need to be tied up today. (Knock comes at door.) (Enter small boy, barefoot and limping slightly.)

John (lisp): Mith Jones, I hurt my tho. Will you pleath put some medicine on it? It hurths awful bad.

Nurse: Well, I'm terribly sorry, John. Come and sit right here. (Begins to dress toe. Enter boy holding arm.) And what's happened to Tom?

Tom: I was jumping out of a tree and fell on my arm. I'm afraid it's broken.

Nurse: (Feels arm and works it around.) Does that hurt much? No, it's not broken. I'll put some medicine on it and it'll be all right soon. (Rubs arm with medicine.)

(Enter Junior girl all out of breath.)

Mary: Miss Jones, I wish you'd come over to our building quick and see Susie. She's awful hot and she's got big red breakin' outs all over her face. And she's even talking out of her head!

Miss Jones: Thank you so much, Mary. You run back and stay with Susie till I come. I'll be right over. (Exit Mary and two boys. Nurse gets thermometer and goes out talking as she goes.) A-ha! another case of measles! I'm not surprised. I'm glad I have all those nice white beds in our isolation ward. I must get Susie away from the other children as soon as possible. (If the beds have been covered with sheets, the nurse may remove these and take them with her along with any other small articles of hospital equipment. The cots should have couch covers under the sheets. This will change the scene from a hospital to the office of Doctor Stewart.) (As the nurse goes out, Doctor Stewart stirs in his chair, stretches himself and opens his eyes.)

Dr. Stewart: Could I have been asleep and dreaming? It all seemed so real—the hospital finished with a trained nurse in charge, giving lessons to the children on how to take care of their health; rows of little white beds where contagious diseases can be isolated. (Walks over to center of stage and looks out of window at side.) No, there is the hospital just as it was—months ago. It nearly broke my heart to nail up those windows, put on a temporary roof and completely stop work on that building that we need so badly, all because there was no money to go on, but what was I to do? If the people could only know I believe they'd help. (Telephone rings. Dr. Stewart goes to answer it.) Yes, Mrs. Estes. (Listens.) O, I'm so sorry. The doctor says he must be operated on? You say you made all arrangements

at the hospital in my absence? Well, that's fine. Call me when you're ready to start. I want to go with you. Goodbye. Another appendicitis case! If we only had that hospital building! If the mothers and fathers of Tennessee could come to our home and see the conditions during an epidemic of flu or measles or scarlet fever! If they could picture their own children in one of our buildings where every child in the ward is exposed to the disease because there is not a single place to isolate contagious diseases, I know they'd see that the money is provided to finish this hospital. When will help come? (Leans head in his hands.) (Enter W. M. dressed in purple and white with a crown on head bearing letters W. M. U.)

W. M. U.: Dr. Stewart, you seem to be in trouble. Is there something I could do to help?

Dr. Stewart: My old friend! Welcome! How glad I am to see you! It's that hospital that's troubling me. Look out that window. (Both look out window.) See that lovely building with the doors and windows nailed up! Every nail seemed to go through my heart, but we had to quit because the money gave out. The building as it stands now cost us \$9,500.00. I wish I could tell you how badly we need it. We have a number of cases of measles now and there isn't a place to isolate them. You see, we have children living in every available space. The matron has just called to say that one of our boys has to have an operation for appendicitis. If we just had that building, the surgeon would come right here and we'd save the expense of a City Hospital bill. Do you wonder that I'm troubled?

W. M. U.: No, but cheer up! I think I have some good news for you. Has the W. M. U. ever failed you yet? Have you forgotten those 830,000 Octagon soap coupons we collected to furnish the Cheek building? Yesterday I heard of one small town church's plans to help you with the hospital. The Sunday School, B. Y. P. U., W. M. U., in fact, the whole church is behind the movement. A little bird told me you were discouraged, so I asked the W. M. U. family in that church to meet me here today to tell you about their plans. I hear someone coming now. (W. M. U. and Dr. Stewart take stand at left. Other characters enter from right. While piano plays softly "Jesus Wants Me for a Sunbeam," two little girls skip lightly in, holding hands. They are dressed in white with Octagon soap coupons pinned all over their dresses; if convenient they may also have an armful of the wrappers.)

First Sunbeam: Just look what we've brought you, Dr. Stewart. No, Sunbeams haven't much money, but we certainly can collect Octagon soap wrappers. I have every woman on my street saving for me. Mother says the Octagon soap people ought to pay me a salary for advertising their soap. I ask all the women I know to buy Octagon soap so I can have the coupons for the Orphanage.

Second Sunbeam: When I wash dishes for my mother, I use lots of soap, so I can get wrappers fast. You see, our Sunbeam Band has decided to get 2,000 by the last of June and each one of us is trying to see who can get the most. We have a good old groceryman. He let me put up a box in his store with a sign on it about putting the coupons in for the orphanage, and he gives me all that are in the box. We're going to help you get five million Octagon coupons, Dr. Stewart. You can count on the Sunbeams! (Takes stand at center stage back.) Piano plays softly "I Am a Stranger Here," and R. A. boy enters whistling leisurely. (He wears overalls and a big sun hat or a cap turned backward. He carries a grass sickle.)

R. A.: Excuse my clothes, Dr. Stewart, but I'm a working man. I have the contract to cut all the grass on my street regularly through the summer and I've just finished my first job. You see each member of our R. A.'s has a job for the summer and we've voted to give one-half of all we make into a fund to send to you to help finish that hospital. Just about September 1st we expect a big pile of money from us R. A.'s. We're coming through! (Takes stand by Sunbeams.) Piano plays softly "We've a Story to Tell to the Nations," as G. A. and Y. W. A. members enter talking together.

G. A.: I'll bet our G. A.'s will get more than you Y. W. A.'s. We challenge you right now to compete with us. O, we're here! Dr. Stewart, I could hardly wait to come to tell you about our plans. Our G. A.'s want to help put up that hospital. We've got our mothers to promise to give us all the Sunday eggs and we're selling them where we can get the best price. Last week we made three dollars and we've put it in the bank till the end of the month when we're going to send it to you for that hospital.

Y. W. A.: Our Y. W. A. is doing something really hard to help you, Dr. Stewart. We're having a Sacrifice Month when we're doing without everything we don't really have to have—ice cream sodas, candy and such, and we're going to give the money to finish that hospital. (Takes stand at side by others.) While piano plays softly "Joy to the World," a Junior girl enters. She wears grown-up clothes—a long skirt, hat, gloves and spectacles. She carries a large bag in which are concealed two hats.

Girl (with grown-up air): My mother is president of our W. M. S. and she had planned to come until the very last minute. Then our baby got sick and she had to stay at home. It was too late to get another woman, so she sent me to tell you the W. M. S. is strong for that hospital. Mother says if you have as much trouble with all your sick children as she did with us when we had mumps, she surely wants to help build the hospital. We were all swelled up like this. (Puffs out cheeks and measures with hands.) And she was plenty busy. And, oh yes, I almost forgot the main thing—mother said tell you the women were going to give an extra tithe during June for the hospital. They want to get \$50.00 if possible. And mother said she thought it would be a mighty good idea if you'd take up a collection right here today. She says we get all worked up in a meetin' and think we'll do something and then go out and forget it. There's no time like the present, and I brought along a couple of Daddy's hats in case you want to use them. I'll just put them right here on the table. (Takes stand by others. The hats should be used for the collection at the close of the play.)

W. M. U.: Didn't I tell you? There's nothing for you to be discouraged about. These have come from just one church. We have hundreds of churches in Tennessee with W. M. U. families just as loyal as this one. If they can know the need they'll help and we're going to tell them. Our state W. M. U. secretary, Miss Mary Northington, is always ready to help. She'll write letters and help us talk about it. You know she can talk, too! We'll see that the women and young people all over this state get this great hospital on their hearts. Once they know and get really interested you won't need to worry about money. They'll all do their share.

Dr. Stewart: How can I thank you? A load of a million pounds seems lifted from my shoulders. Words fail me! If the W. M. U. gets behind this I know the whole church will be interested. I can only send up a prayer of thanksgiving that my long dream of a real hospital where our Baptist orphans can have adequate medical attention is about to be realized. Next winter if we have an epidemic of flu or some other contagious disease I can lie down and rest in peace without worrying about all our children being exposed because there is no place to segregate the sick ones. We'll need \$7,500.00 to finish this building. Do you realize what a big task it is you're offering to help with?

W. M. U.: Yes, indeed, but W. M. U. specializes in big tasks. We'll do our share and more. We won't fail you. Come, young people, we must be going. We have no time to lose. We must set to work at once. (All the members of the W. M. U. family join hands and go out singing: Tune, "We'll Work Till Jesus Comes"):

We must finish up that hospital,
For which there is such need.
Won't you join with us and do your best
Till it from debt is freed?

Chorus—

Let's work as women true,
Let's work as young people, too;
Let's work through cold and heat
Till the hospital's complete.

Dr. Stewart (with feeling as he leaves the stage): "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me," for "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

COLLECTION FROM WOMEN AS SUGGESTED BY JUNIOR GIRL REPRESENTING W. M. S.

Note: If this playlet is to be used by some organization other than the W. M. U. the characters at the end may be changed slightly. Instead of W. M. U. that character may be A Church. The other characters may be the other organizations of the church with very minor changes in the speaking parts.

In sending in the money be sure to say that it is for the Hospital at the Orphanage.

W. M. U. TRAINING SCHOOL COMMENCEMENT

By Mary Northington

Four of our Tennessee girls graduated in Louisville May 4 from our W. M. U. Training School. I had planned to visit the school early in April in order to make plans for our field work for the summer, but our girls wrote: "Please wait and come for commencement." Two of our sweet girl graduates, Hilda Hall of Fayetteville and Leoma Mayo of Knoxville, met me at the train. They ushered me into a taxi and when I protested they said they were cheaper than a street car. Can you imagine three people riding in a taxi fifteen blocks for 15 cents? I wish we had these cabs in Tennessee!

In the office I found our only junior, Leola Ledwell, of Seymour. She is a Carson-Newman graduate and has done excellent work this year. She is secretary of the Student Volunteers of Kentucky and hopes to go out under the Northern Baptist Convention if we poor (?) Southern Baptists continue to say "no" to every volunteer.

Miss Carrie Littlejohn, the principal who succeeded Mrs. James H. Anderson, was in my class in the Training School, so, of course, we had a great deal of fun talking about "our class." How proud we are of her! The girls "simply adore her." (We heard this expression from them many times.) She is capable, sensible and most tactful. I have never seen a finer spirit in our school.

Two of our girls were chairmen of the student body. Lorene Tilford of Chattanooga was religious chairman, a distinct compliment, and Margaret Bruce of Dresden was social chairman. Both reflected credit on Tennessee. It was a joy to have conferences several times with these girls in groups and in talking to them one by one. How I wish we had money to employ all five of them! There is plenty of work to do and the girls are so capable. Do pray that some position will be opened for each of them. Of course they are "broke" and need a job.

On Sunday evening I heard the seminary commencement sermon delivered by Dr. J. L. Rosser of Bristol, Va. It was a most helpful message. Monday morning Dr. R. E. Chambers of China gave the missionary address at the seminary. He has been in China for thirty-two years and is in charge of the publication work. His story of the conversion of thousands by reading tracts made me know that our money is well invested in this work. He had the names of more than four hundred who had testified it was the reading of one tract that made them know that Christianity is the true religion and who had accepted it. His optimistic address and his emphasis on the fact that every missionary is an evangelist, no matter what his particular job his primary work is soul-winning, made me know that "our God is marching on" in China.

Monday evening was commencement at the Training School. A great crowd filled the Heck Memorial Chapel. "Take the Light" was sung by the students as they came marching in. The seniors bearing palm branches came to the platform, while the juniors had the front seats reserved for them.

The address of the evening was given by Miss Blanche White, secretary of Virginia W. M. U. Her subject was "Assurance." She used the Scripture, "I have overcome the world," upon which she based her great message to our girls. Her address was assuring, yet challenging. Long will it live with all of us who were privileged to hear her. Miss Littlejohn presented the diplomas to the forty-nine graduates with the admonition, "Lose yourself in some worthwhile task." The chant of the juniors to the seniors: "He will give his angels charge over thee" was an impressive number at the close of the service.

I will always be grateful that I had the privilege of attending this commencement at our school.

RECEIPTS AND DISBURSEMENTS FOR MARCH, 1931—CO-OPERATIVE PROGRAM

Southwide

New Mexico Bonds	\$ 281.25
Foreign Missions	3,375.00
Home Missions	1,575.00
Relief and Annuity	475.50
Education Board	225.00
Southern Baptist Theological Seminary	225.00
Southwestern Baptist Theolog. Seminary	342.00
Baptist Bible Institute	263.25
American Baptist Theological Seminary	67.50
New Orleans Hospital	168.75
W.M.U. Training School	36.00
Total	\$ 7,031.25

Southwide

State Missions	\$ 2,531.25
Orphans' Home	1,125.00
Memorial Hospital	703.13
Carson and Newman College	703.12
Union University	703.12
Tennessee College	703.12
Nashville Hospital	421.88
Ministerial Education	140.63
Total	\$ 7,031.25
Grand total	\$14,062.50

Designated Funds

Baptist Bible Institute	\$ 7.00
Harrison-Chilhowee Institute	1,326.61
Hebrew Mission, New Orleans	5.00
Ministerial Education	8.16
Smoky Mountain Academy	172.04
Home Missions	4,249.45
State Missions	157.81
Foreign Missions	1,048.74
Orphans' Home	1,391.78
Memorial Hospital	8.15
Brotherhood	675.00
Union University	406.04
W.M.U. Specials	126.05

Executive Board, Tennessee Baptist Convention,
O. E. Bryan, Executive Secretary.

RECEIPTS AND DISBURSEMENTS FOR APRIL,

1931

COOPERATIVE PROGRAM

South-Wide

Southern Baptist Convention Bonds	\$ 675.00
Foreign Missions	8,100.00
Home Missions	3,780.00
Relief and Annuity	1,134.00
Education Board	540.00
Southern Baptist Theological Seminary	540.00
Southwestern Baptist Theological Seminary	820.80
Baptist Bible Institute	681.80
American Baptist Theological Seminary	162.00
New Orleans Hospital	405.00
W. M. U. Training School	86.40
Total	\$16,875.00

State-Wide

State Missions	\$ 6,075.00
Orphans' Home	2,700.00
Memorial Hospital	1,687.50
Carson and Newman College	1,687.50
Union University	1,687.50
Tennessee College	1,687.50
Nashville Hospital	1,012.50
Ministerial Education	387.50
Total	\$16,875.00
Grand total	\$33,750.00

Designated Funds

Brotherhood	\$ 975.00
Baptist Bible Institute	155.61
Harrison-Chilhowee Institute	322.81
Mildred Jeffries	1.00
Ministerial Education	10.39
Mountain Schools	2.00
Smoky Mountain Academy	453.56
Union University	90.00
W. M. U. Specials	153.24
Home Missions	4,804.77
State Missions	349.38
Foreign Missions	2,495.17
Orphans' Home	320.85
Memorial Hospital	10.39

EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION, O. E. BRYAN, Executive Sec'y.

Tennessee Central Railway

ANNOUNCES

REDUCED ONE-WAY COACH FARES

EFFECTIVE JANUARY 15, 1931

AMONG THE BRETHREN

By FLEETWOOD BALL

Under a lease for one year, L. M. Sipes took over last week the Baptist Advance of Little Rock, Ark., as editor and business manager.

—BSR—

J. B. Rowan, Texas state evangelist, lately closed a revival at Freeport, Texas, resulting in 105 additions, 72 by baptism. J. O. Jolly is pastor.

—BSR—

Beginning May 31 J. E. Skinner of Jackson will do the preaching in a revival in West Jackson Church, Jackson, R. E. Guy, pastor.

—BSR—

President J. W. Gaines of Bethel Female College, Hopkinsville, Ky., has been elected to the presidency of Georgetown College, Georgetown, Ky., and has accepted.

—BSR—

Ross Avenue Church, Dallas, Texas, has called as pastor A. M. Rogers of Central Church, Little Rock, Ark., but his decision has not been announced.

—BSR—

The First Church, Corinth, Miss., T. W. Young, pastor, will have a revival beginning May 31. Singer W. J. Morris of Little Rock, Ark., will lead the music.

—BSR—

A permanent successor to the late Linvingston Johnson, editor of the Biblical Recorder, Raleigh, N. C., in the person of J. S. Farmer, for many years business manager of the paper.

—BSR—

J. B. Franklin, superintendent of the Georgia Baptist Hospital, Atlanta, has resigned to accept a similar position with the Grady City Hospital in the same city.

—BSR—

Evangelist John W. Ham of Atlanta, Ga., is in the midst of a great revival with the church at Perry, Fla., T. O. Reese, pastor. Henry Rowe is leading the singing.

—BSR—

In the recent revival with the First Church, Abilene, Texas, M. A. Jenkins, pastor, there were 81 additions. W. R. White of Dallas, Texas, state secretary, did the preaching.

—BSR—

J. E. Gates of the First Church, San Antonio, Texas, is doing the preaching in a great revival with the First Church, Waxahachie, Texas, W. H. McKenzie, pastor.

—BSR—

The recent death of W. J. Barnett of Right, aged 67, removed from the Lord's ministry in Tennessee a man who did inconspicuous but faithful service.

—BSR—

James B. Leavell of the First Church, Houston, is with Calvary Church, San Antonio, Texas, Neal Ellis, pastor, in a revival. There have been 102 additions already, 57 on one Sunday.

—BSR—

Herbert Winston Province, professor of religion in Furman University, Greenville, S. C., has been elected president of the Greenville Female College, Greenville, S. C., and has accepted.

—BSR—

Texas Baptists have just observed Memorial Week in honor of the late Judge R. E. B. Baylor, who died in 1878, having founded Baylor University, Waco, many years before his death.

—BSR—

Having been offered the presidency of Howard College, Birmingham, Ala., R. C. Granberry, president of Limestone College, Gaffney, S. C., declined to allow his name to be used in that connection.

—BSR—

The First Church, Beaumont, Texas, J. H. Pace, pastor, is happy over a great revival in which Wallace Bassett of Cliff Temple Church, Dallas, Texas, did the preaching. There were 102 accessions. Carlyle Brooks of Atlanta, Ga., led the music.

—BSR—

James A. Clark, formerly pastor at Covington, Tenn., has done the preach-

ing in a revival with the church at Monroe, Ga., where he is now pastor, resulting in 32 additions, 27 by baptism. J. Mason Williams led the music.

—BSR—

On a recent Sunday Druid Hills Church, L. D. Newton, pastor, had 1,679 in Sunday School; the First Church, E. A. Fuller, pastor, 1,247, and the Baptist Tabernacle, G. R. Maguire, pastor, 1,487, all of Atlanta, Ga.

—BSR—

The fifth Sunday meeting of Beech River Association will be held with the church at Sardis, May 29 to 31. J. S. Bell of Life is appointed to preach the introductory sermon Friday and W. F. Boren of Darden the missionary sermon Sunday.

—BSR—

Thomas Earl Doss, recently elected grand recorder of the grand commandery of Knights Templar Masons in Tennessee, is an honored deacon in Immanuel Church, Nashville. He previously held a similar relationship with the churches in Erwin and Johnson City.

—BSR—

S. P. Brooks, president of Baylor University, Waco, Texas, is reported to be dying in the Baptist Hospital in Waco, but, while propped up in bed, is using his waning vitality in signing the diplomas of 429 members of the graduating class. He signs 60 each day. His room is banked with flowers.

—BSR—

E. M. Poteat of Atlanta, Ga., former president of Furman University, Greenville, S. C., will preach the commencement sermon of that school May 24 in the morning and his son, E. M. Poteat, Jr., of Raleigh, N. C., will in the evening preach the sermon before the religious organizations of the student body. On Friday the degree of LL.D. will be conferred on the senior Poteat and the degree of D.D. on W. R. Alexander of the First Church, Florence, S. C.

By THE EDITOR

H. W. Province has been elected president of Greenville, S. C., Woman's College.

—BSR—

Brother C. Courtney of Mt. Juliet announces that he is again ready to do some Christian work.

—BSR—

Joe W. Vesey of Columbia, Route 3, is back home again in Tennessee and ready to be used by the brotherhood.

—BSR—

Joe Canzoneri has been aiding Pastor Bunyan Smith in a revival at the Third Church, Nashville.

—BSR—

Evangelist J. E. Skinner of Jackson began a revival Sunday with Second Church, Clarksville, E. H. Greenwell, pastor.

—BSR—

Mrs. I. R. Horn of Norene writes that she has not missed a copy of the paper since 1881. One-half a century! What a record!

—BSR—

Are you sending in your coupons for the Orphans' Home? It may seem a little thing to do, but it will be a big thing if all of us do it.

—BSR—

On the night of April 30 Pastor Homer G. Lindsay of Covington spoke to the teachers and officers of the First Church, Paris.

—BSR—

The Louisiana Baptist Book Store was enabled out of its earnings last year to pay into the treasury of the State Mission Board \$1,000.

—BSR—

J. S. Rogers, president of Central College, Conway, Ark., and former executive secretary of the Arkansas State Mission Board, has been called by Ross Avenue Church, Dallas, Tex.

—BSR—

Pastor D. A. Ellis of McLean Boulevard Church, Memphis, reports that their work is growing and their offerings double what they were a year ago.

Brother R. C. Hunter of Johnson City claims to be one of the few record readers of the Baptist and Reflector, having begun under J. R. Graves fifty-four years ago.

—BSR—

At their meeting May 4 the Knoxville Baptist pastors heartily endorsed the tithing plan of Mr. J. H. Anderson which we published some weeks ago in our columns.

—BSR—

Renewal came last week for Mrs. S. C. Derryberry of Jackson, Route 2. She is another of the rich, aged saints of God, being now almost 90 years of age, but she still enjoys reading her Baptist and Reflector.

—BSR—

E. D. Poe of Belmont Church, Roanoke, Va., celebrated his fifth anniversary as pastor on the first Sunday in this month. Their Sunday School broke all records for attendance with 1,211 present.

—BSR—

Parkland Church of Louisville, Ky., has extended a call to Arthur Fox of Morristown. He was pastor of this church about fifteen years ago. His answer had not been announced prior to Sunday.

—BSR—

Brother R. E. George of Knoxville sends renewal and says: "I never have enjoyed reading the Baptist and Reflector so much as I have since you have been editor." We hope he will keep on enjoying it.

—BSR—

Porter M. Bailes has been pastor of First Church, Tyler, Texas, for two years, during which time there have been 596 additions and the church has erected a beautiful pastor's home.

—BSR—

Beloved J. L. Truett of Whitewright, Texas, sends renewal. He is recording secretary of the Baptist General Convention of Texas, and is 76 years of age, but he "wants our paper as long as he lives." He honors us.

—BSR—

Flintstone Church, Ocoee Association, began their revival on the third and it is to continue two weeks with Pastor L. L. Hurley doing the preaching. Six were received for baptism the opening day.

—BSR—

"The stallion of Job is but a puny, piney-woods scrub of an animal in comparison with Mr. Raskob. He is chewing the bit. He is frothing at the mouth. He is raring to go." —Alabama Baptist.

—BSR—

Harrison Hurt, son of Pastor and Mrs. John J. Hurt, of First Church, Jackson, was recently elected president by the sophomore class of Union University. He is a great lad in spirit and capabilities and the honor is well placed.

—BSR—

Brother A. H. Dickson, 1109 Monroe avenue, Memphis, sends his subscription to the paper and states that he is anxious to re-enter the active ministry. He once served under Brother W. C. Golden when he was state mission secretary.

—BSR—

First Church, Corinth, Miss., will hold their revival beginning May 31 with Pastor T. W. Young doing the preaching. W. J. Morris of Little Rock, Ark., will lead the singing. Brother Young is a Tennessean and is just four miles across the border.

—BSR—

Pastor Org Foster of Ducktown writes that work on their new building is progressing in a fine way. Brick work will be completed by the 15th and they will then be able to use their Sunday School rooms, sixteen of them. They have set their goal at 500 in the school.

—BSR—

Pastor Fred H. Ward of Ashdown, Ark., sends word to the Baptist Advance that Baptists of his part of the state, realizing the changed conditions due to improved highways, have voted to consolidate two associations, Little River and Elberta. A wise step in the right direction.

—BSR—

On the third of May, Grace Church, Nashville, had one of her greatest days. Her Bible school jumped in attendance above the 1,000 mark with 1,024 present. There were fourteen professions of faith. Pastor L. S.

Ewton is seeing the fruits of his fervent prayers and hard labors.

—BSR—

Pastor Paul R. Hodge of South Pittsburg spent the week of April 26 with Avondale Church, Chattanooga, giving his series of Bible lectures. He reports a gracious time, large congregations and splendid interest. D. B. Bowers is the pastor of this fine young church.

—BSR—

Selsus E. Tull of First Church, Midlesboro, Ky., assisted Pastor Edward Stubblefield of First Church, Princeton, W. Va., in a meeting which closed May 1. Fifty-one were added to the church, forty of them by baptism. Brother Tull closed a meeting with his own church last Sunday.

—BSR—

As a token of appreciation and love due to his sixteen years service Clifton Church, Louisville, Ky., presented May 3 a fine gold watch to their pastor, E. C. Stevens, and one member handed him a check for \$500 to be applied on their building fund. He is the senior pastor in point of length of service in the city.

—BSR—

T. Baron Gibson, pastor of Canton, Ga., had a record prayer meeting on the last Wednesday in April. By actual count there were 943 present. One profession of faith made glad the pastor's heart and inspired the people. Surely Pentecostal blessings are not far off when such throngs go to prayer meeting!

—BSR—

Evangelist D. P. Montgomery of Florida and his son, Singer Floyd Montgomery, of St. Louis, have been with Pastor Sam P. White and Deadrick Avenue Church, Knoxville, for two weeks in a good revival. This father and son make a fine team.

They are true to the Book and resort to no sensational methods in order to count noses.

—BSR—

May 3rd was a fine day for the church at Sweetwater. They had 566 in Sunday School, and the services during the day, including a funeral in the afternoon, brought together a total of more than 1,500 people in spite of two all-day singings and special services at two nearby Baptist churches. O. D. Fleming is their pastor.

—BSR—

"I never realized the tremendous responsibility of Southern Baptists, as an individual and personal matter, until I began reading the Baptist and Reflector." Thus speaks Brother T. W. Beatty of Helena, Tenn. How many thousands would realize it if they only knew! This statement is a tremendous call for the circulation of the paper.

—BSR—

W. C. Reeves of First Church, Hot Springs, Ark., former pastor at Clarksville, Tenn., has recently closed a great revival with Pastor L. F. Maynard and First Church, Granite City, Ill. Great crowds attended and many souls were added to the church. Mrs. Maynard is president of the Illinois W. M. U. and Brother Maynard moderator of the East St. Louis Association.

A SCATTERED CHURCH

By M. G. White, Bahia, Brazil

In Bahia, when December comes, the school work is done for the year and the extreme hot weather has set in. So on the 5th we left the city for the mountain section of Jaguara for an eight-day Bible Institute. Brother A. J. Terry very kindly joined us to take part in the institute. We had a fine time those eight days with a daily attendance in the day classes of sixty-five and three or four hundred in the night meetings. It was the will of everybody to hold a similar institute again next December. We plan to hold it.

Then we moved on south to Conquista, and from the third to the fourth Sunday in December we held another Bible Institute with the church in that city. In the day classes we had about forty and at night some three or four hundred people. The Conquista people are a great people and the church is one of our best, both as to membership, and as to equipment. But they have no pastor. The church is praying that

God will appoint them a pastor of his choosing. At the close of the last meeting Sunday night, after Brother Terry had finished preaching, I got up and extended an invitation to people to confess Christ. Nineteen came forward, and the very last one to come was a broken looking rather young man. After shaking my hand he turned to the audience and in a broken voice said: "All of you know me. Fourteen years ago I fell into sin and was turned out of this church. I have committed about every sin except murder. I have had enough of it and am now coming back to Jesus. I have now determined to straighten up my life and live right, and I want you to pray for me." There was scarcely a dry eye in the house among believers when he finished his broken words.

Our experiences in Jaguaquara and Conquista were very delightful, but during the whole time there was running an undercurrent of urgency to get through and get further on my journey, for out east of Conquista fifty miles away was a "scattered church." Over two years ago a pastor lost his hold on that church, and instead of confessing his failure in his own heart and resigning and leaving the church united, he led off one-fourth of the members, or less, and organized them into a new church and the following week moved away.

The remaining three-fourths were scattered as sheep without a shepherd. For two years they had not met as a church. No business conference was held. I sent them word that I would be glad to help them. One of the leaders replied that they would be glad to have me. I sent word for them to pass the word around that as many as possible of the members should meet together at the most convenient place on the first Sunday in January and that I would be there to help them get the work of their church started again. Upon the influence of this visit more than a third of the members came together. Beginning at high noon, I preached to them for an hour and a half on the love of God manifest in Christ. How hungry they were for the gospel message! We held a business meeting and, among other things, six young women and two men made profession of faith, and three men, heads of families, came in by letter. Another man made profession, but could not be accepted, for, as he is married only by the priest, he must have the civil marriage before the church can accept him. We finished at four o'clock. Some asked if there would be preaching at night. I said: "If there will be people here, there will." They said in chorus, "We will be here," and they were. After the night service we went out into the pasture to the artificial pond of fresh water, in the light of the full moon, and baptized eight candidates. What a glorious experience in the quiet of the country!—From Letters Home.

OTHER PASTORS

Covington, First, Homer G. Lindsay. Where Is the Lord God of Elijah? and Salvation to the Uttermost. SS 371, BYPU 80, by letter 2.

Rockwood, N. V. Underwood. Trust God Not Self; Asleep Toward Sin. SS 208, BYPU 41.

Ducktown, Org Foster. Working for Christ and the End of the Trail. SS 223.

Calvary, Kingsport, J. L. Trent. Consider One Another and What Is Man? SS 228, BYPU 62.

Etnowah, First, A. F. Malone. The Reward Not Salvation; Repentance. SS 622, BYPU 156.

Knoxville, Oakwood, C. L. Hammond. Strength for All Our Days; A Man's Name in the Bible Which Was a Dog's Name. SS 322, BYPU 121, by letter 5.

CHATTANOOGA PASTORS

Lincoln Park, H. F. Templeton. The Compassion of Jesus; The Irrepressible Question. SS 378, BYPU 86.

First, J. H. Hughes. What Can a Man Believe? SS 1,359, by letter 4, for baptism 2.

Flintstone, L. L. Kurley. Thy Great Commission; The Cry of the Christian World. SS 119, BYPU 51, for baptism 6.

Chamberlain Avenue, A. A. McClanahan, Jr. Cooperation; Joseph. SS 402, BYPU 110, by letter 1.

Redbank, W. M. Griffith. The Poverty of a Purposeless Life; Life's Supreme Task. SS 313, BYPU 96, by letter 1.

Woodland Park, Riley Erwin. Ye Are Not Your Own; Heaven's Call. SS 243.

Rossville Tabernacle, Geo. W. McClure. Abraham and Lot; Thou Shall Call His Name Jesus. SS 527, by letter 1.

Oak Grove, G. T. King. Perseverance of the Saints; The Only Way to Be Saved. SS 322.

Clifton Hill, A. G. Frost. The Glory of the Church; Pharaoh's Inquest. SS 274, BYPU 128.

Central, A. T. Allen. Escape for Thy Life; Evangelistic Message. by letter 1, for baptism 1.

Hilltop Park, C. F. Clark. How to Be Saved; An Unbroken Family Circle. SS 627, BYPU 121, for baptism 6.

Avondale, D. B. Bowers. The Church; Search the Scriptures. SS 505.

Brainerd, R. E. Grimsley. Spiritual Freedom; The Dying Thief. SS 790, by letter 2.

Cleveland, First, Lloyd T. Householder. Christ and the Believer; Mission Work in Mexico. SS 439, BYPU 99, by letter 1, for baptism 1, baptized 2.

Cleveland, Big Spring, Samuel Melton. God's Plan for Jonah's Life; The Effect of Jonah's Preaching. SS 228, BYPU 96.

Oakwood, J. A. Naples. Twice Born Men. SS 109.

Ridgedale, David N. Livingston. A Prisoner's Prayer; Building a Life. SS 431, BYPU 74.

NASHVILLE PASTORS

Belmont Heights, R. Kelly White. Fulfilling a Purpose; The Potter and the Clay. SS 670, BYPU 154, by letter 2.

Antioch, A. P. Moore. Our Debt to Motherhood; Manna, a Type of Christ. SS 80, BYPU 36.

Donelson, G. Green. God in Nature; The New Birth. SS 120, BYPU 31.

Eastland, J. Earl McCoy. In Gratitude to God; Friends or Enemies of God. SS 554, BYPU 173.

Edgefield, W. Henderson Barton. What Price Revival? The Fruits of Repentance. SS 422, BYPU 45.

Grace, L. S. Ewton. Our Boys; Nicodemus. SS 1,024, profession 14, for baptism 3, baptized 2.

Inglewood, W. Rufus Beckett. Soul Winning; Profit and Loss. SS 216, BYPU 56.

Judson, H. B. Cross. The Glory of Sonship; Missing Greatness. SS 580.

Lockeland, J. C. Miles. Rev. B. F. Auld Presented Anti-Saloon League; Christian Love. SS 381, BYPU 71.

North Edgefield, O. F. Huckabee. Observed the Lord's Supper; The Boyhood of Jesus. SS 372, BYPU 94, by letter 1, by profession 4.

Old Hickory, J. W. Roberts. God's Stewards; Christian Growth. SS 198, BYPU 70.

Park Avenue, E. Floyd Olive. The Lord's Day; The Real Christ. SS 490, by letter 1.

Seventh, Edgar W. Barnett. What Baptists Believe: The Lord's Supper; What I Owe My Church. SS 237, BYPU 62.

Tabernacle, Clifton Bridges. Can the Heathen Be Saved Without the Gospel; The Walk of Faith. SS 88, BYPU 24.

Third, Bunyan Smith. The Way of Salvation; The Reward of Salvation. SS 302, BYPU 76.

MEMPHIS PASTORS

Temple, J. R. Black. A Christian's Motto; The Lord's Recipe for Happiness and Service. SS 925, BYPU 271.

Longview Heights, W. V. Walker. Prov. 2:21; Prov 4:2. SS 57, BYPU 27, PM 10.

Calvary, J. G. Lott. Can Others See Jesus in You? and He Beheld the City and Wept Over It. SS 300, BYPU 90, by letter 2, for baptism 6.

Lucy, L. E. Brown. Investment of Talents; Move Forward. SS 44, by letter 3.

LaBelle, E. P. Baker. Christ's Life and Mission; The Great Invitation. Song Sermon by Choir. SS 690, BYPU 283.

Whitehaven, W. R. Poindexter. Old-Time Religion. SS 105, BYPU 51.

Bellevue, Robert G. Lee. Abounding Sin and Abounding Grace; A Duet With the Devil. SS 1,431, BYPU 239, for baptism 2, baptized 6, by letter 4.

Berclair, A. B. Jones. He That Run for the Prize; Jonah's Gospel. SS 61, BYPU 38, PM 41.

Central Avenue, E. A. Autry. The Eternal Partnership; The Noise of Battle. SS 301, BYPU 121.

Rowan, J. W. Joyner. Excuse Me; Appreciation—Fault Finding. SS 109.

McLean, D. A. Ellis. Christ the Power of God; The Fruits of Doubt. SS 205, for baptism 4, by letter 1.

National Avenue, E. J. Hill. John the Baptist; The Goodness of God. SS 97, BYPU 57, PM 40, for baptism 4.

Speedway Terrace, Wm. McMurry. Do All People Belong to God? and Running from God. SS 473.

Capleville, J. R. Burk. Fourth Commandment. SS 55, BYPU 34.

Eudora, L. B. Cobb. Ordination of Deacon; A Consecrated Household. SS 83, by letter 1.

Yale, W. L. Smith. The Inexcusableness of the Sin of Unbelief. SS 166, BYPU 104, by letter 1.



Girded with Gladness. By Bruce S. Wright. Published by the Cokesbury Press, Nashville, Tenn. \$1.

This is an interesting book of devotional studies and follows the idea suggested by the title. "The Gladness of Religious Certainty," "Of Being a Forerunner," "Of the uplifted Christ," of a "Great Quest," "A Hearty Handshake," of love, trust, etc., come in for real understanding and tender presentation. Here is a sample of the teachings set forth:

"The cross is everywhere. But the actual fact is that Christ was lifted up upon the cross. We do not seem to get that. The cross is too much sentiment with us. We sing about it, we look at it in art, we rhapsodize and grow sentimental over the cross, but it is difficult for us to realize that Jesus was physically crucified upon the cross. Nails were driven into his hands and feet. The crown of thorns was pressed down upon his brow. He agonized on the cross. And then from this significant fact he draws the reality of our redemption because of the cross, which was made glad by the open tomb."

The volume will make a good addition to any set of devotional books.

PRAYER

By Graydon P. Eggers

When night shall come
Across our weary homeward way;
When night shall come
Across the path that leads us home,
God, grant us only that we may
Regret no action of the day
When night shall come.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

Give Your Boy or Girl the Thrill of a Graduation Gift

High School Boys

THE CYCLONE

Henry H. Graham—\$1.00

Coach Rockne never had an understudy of better sportsmanship than this football hero.

BORDEN OF YALE '09

Taylor (C-4)—\$1.00

Scholarship's highest honor won by this student of deep devotional life. Wonderful tonic for this age.

High School Girls

STAR TRAILS

Cox—\$1.00

Lofty themes, beautiful language, apt illustrations, lifting one to higher heights. The author at her best.

THE LIFE BEAUTIFUL

Appleby—\$1.25

Surecharged with devotional experiences and rich citation of stirring deeds and sayings.

College Boys

THE LIGHT THAT GROWS

Dawson—\$1.25

A young man's successful pastor writes messages fresh and suggestive of the practical in life.

COURIERS OF COURAGE

Owen—\$1.50

A rare combination of spiritual truth, moral strength, dynamic presentation, liberal illustration.

College Girls

RAINBOW GLEAMS

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NEWS BULLETIN

(From page 8.)

Baptist Seminary. Speakers include Dr. John Herget, president of William Jewell College, Missouri; Mrs. W. J. Neel, president W. M. U. of Georgia; Dr. T. L. Holcomb, pastor First Baptist Church, Oklahoma City. Class speakers include F. E. Goodbar, Arkansas, for theology; Harry Borah, Texas, for religious education; Mrs. C. W. Thompson, Mississippi, for missionary training, and participants in Mendelsohn's oratorio represent the School of Sacred Music.

The close of the session gives occasion for the awarding of 60 degrees. The session has been signally successful from the standpoint of efficiency in the classroom, campus fellowship and general evangelistic fervor. Students have worked through the year unaffected by the strenuous financial times.

The determination of the approximately 500 students will be reflected in the subjects of the commencement addresses: "You and Your World," Mrs. Neel; "A Changeless Christ in a Changing World," Dr. Herget; "The Dauntless March of Christian Training," Dr. Holcomb; "The Woman's Contribution," Mrs. Thompson; "A Royal Priesthood," Mr. Goodbar; "Forestalling an Educational Crisis," Mr. Borah.

PROVIDENCE S. S. ACTIVITIES

One of the best projects in Associational Sunday School work ever attempted in Providence Association is now being led by O. E. Crouch. The association has been divided into four groups, and each quarter a meeting is held in one of the churches of each of the groups. These meetings are primarily to teach methods, but they have been exceedingly useful in furnishing inspiration to workers to strive for greater things for the Master's cause in their own schools.

Thus far the meetings have been successful to a degree not expected, and a great deal of the credit is due Brother Crouch and his leaders of groups as follows: No. 1, J. L. Barnett; group No. 2, Lon Abbott; group No. 3, Ed Harvey, and group No. 4, Rev. Homer Mincy.

The meetings for the past quarter have just been held and at all of the meetings except one large crowds of workers were in attendance. Especially encouraging were the meetings held in the smaller churches. At the meeting of group 4, Sunday, April 26, the following program was given in charge of Brother Mincy. Devotional, O. E. Crouch; talk by Rev. C. M. Dutton; "Enlisting and Organizing Baptist People," by Rev. Jarman of Kingston; talk by Rev. W. R. Hill and talk by O. E. Crouch.—Virgil L. Adams.

CONCORD FIFTH SUNDAY MEETING

A fine program has been arranged for Concord Association's quarterly meeting which is to be held with Mt. Herman Church near Murfreesboro May 1. Speakers on the program are as follows: J. D. Roberts, Huston Barrett, S. A. Maples, J. D. Barbee, P. W. Carney, J. H. Ramsey, A. J. Brandon, C. W. Baird, Wallace Owens, Miss Rachel VanCleve, C. S. Dillon, Elvin Burnett, W. C. McPherson, J. T. Barbee, J. A. Kirtley, J. D. Sullivan, Carter Helm Jones, Eli Wright, E. W. Stone, S. P. DeVault, J. H. Grime, John T. Oakley, J. W. Watson and George Jarman. Musical numbers will be presented by C. S. Dillon, A. J. Sanders and Mr. and Mrs. Shackett.

DODD COLLEGE COMMENCEMENT

Commencement exercises at Dodd College for Girls, Shreveport, La., will include an address by Robert A. Ashworth, editor of "The Baptist," the official organ of the Northern Baptist Convention, who will speak Thursday night, May 26, at the First Baptist Church following a joint luncheon of the Board of Trustees and the Dodd College Commission of the Louisiana Baptist Convention. The baccalaureate sermon will be given

Sunday morning, May 31, by Dr. M. E. Dodd, who for nearly twenty years has been pastor of the First Baptist Church of Shreveport. Diplomas will be awarded at the outdoor theatre on the college quadrangle and the commencement address will be delivered by Mrs. W. J. Cox, president of the Woman's Missionary Union of the Southern Baptist Convention.

Thirty girls will graduate from the college this year and eleven from the preparatory department. The preparatory department will be discontinued at the close of this year, according to Dr. A. Q. Burns, active vice-president and executive in charge. Enrollment increased 20 per cent this year, overcrowding dormitories and a local campaign for \$300,000 completed in April guarantees additional dormitory capacity for the ensuing college year.

TENTH ANNIVERSARY

Pastor Fred F. Brown of First Church, Knoxville, celebrated his tenth anniversary, May 3. A special service had been arranged and a great congregation greeted him at the morning hour. On the 30th of April a letter was mailed to each family in the church with the request that it be read aloud in the family circle. It contained some of the facts about the church life and called upon the members to attend the anniversary service.

During the ten years of the pastorate 2,480 members have been added to the church. Their great building has been erected and the larger part of the cost has been paid. During the same time the church has been at the top of the list among Southern Baptists in per capita gifts and in total gifts to the Cooperative Program. The residential membership of the church is now 2,246.

Tennessee Baptists join the members of this church in felicitations for their beloved bishop who has meant so much not only to them, but to the entire brotherhood of the South.

MCKENZIE HAS GREAT MEETING

The First Baptist Church, McKenzie, Tenn., has just witnessed one of the best revivals for years. Editor John D. Freeman came to us on April 19 and continued through April 29, preaching twice and sometimes three times each day to unusually large congregations. Not only were church members revived, but the spirit of the meeting touched all denominations of the town and the whole city felt the power of the meeting. On Sunday afternoon Dr. Freeman preached to 300 men and on Tuesday he spoke to a packed house of women. On Sunday night many were turned away from the church building on account of no room. Among those converted were some of the hardest sinners of this place. Some were reclaimed, some restored to the church and seemingly all the church members greatly revived and strengthened. Our town is helped spiritually and we see a great moral change everywhere. Thank God for a Bible preacher who preaches in the power of the Holy Spirit and who stands for a clean church membership. This revival cannot be forgotten and all of McKenzie welcomes Dr. Freeman back again.

The baptismal services Sunday night with the baptistry decorated in beautiful flowers was one of the most impressive pictures we have ever witnessed.—J. H. Oakley, Pastor.

A TESTIMONIAL

The wife of a certain well-known preacher was a patient in the Southern Baptist Hospital for about two weeks. In his work as pastor he has visited a number of hospitals through a series of years. Of his observation here and his wife's experience, he writes in part:

"Your hospital is the most spiritual I have ever known. The nurses are of the highest grade that I have come in contact with, and the most spiritual. I thank God for such ministering angels."

We try; and it is encouraging to receive such expressions of appreciation. The superintendent is glad to

add his own word of approval of the Christian character of the nurses belonging to our staff. Working seven days a week, fifty weeks every year, in difficult and trying environment, they remain happy. Dealing with abnormal persons—sick, suffering, often depressed or irritable; sometimes cross and ugly—they maintain in a remarkable degree a cheerful mood. They are indeed angels of mercy.—Louis J. Bristow, Superintendent.

DOUBLE TRACK COMPLETED BY THE SOUTHERN RAILWAY

Lexington, Ky., May 1.—Double tracking and revision of 77 miles of the Southern Railway system's Cincinnati-Chattanooga line, a major construction project which has been under way since September, 1928, was completed when the last of the second track, lying between Blanchet and Hinton, Ky., was placed in service at 9:00 a.m. April 27.

The Southern now has 246 miles of double track on the 338-mile line between Cincinnati and Chattanooga, over which business is moved between Cincinnati and Jacksonville via Atlanta and Macon and between Cincinnati and New Orleans via Birmingham. The project just completed carries the double track from Williamsburg, Ky., to Danville and gives continuous double track from Cincinnati to South Fork, Ky., 136 miles.

Some heavy construction was required, 4,000,000 cubic yards of material, 75 per cent solid rock, having been moved. Material revisions of alignment were made between Blanchet and Sadieville and between Willmore and Danville and grade reductions were made at other points. The completed line has a ruling grade of six-tenths of 1 per cent compensated in both directions as against a grade of 1 per cent uncompensated on the original line and the alignment was improved by the elimination of 490 degrees of curvature.

Practically 1,000 men were employed on the job for over two years.

A GRATEFUL ROMAN CATHOLIC

By Ben Cox

A blue, disconsolate man reached Memphis about three months ago with thirty cents in his pocket, after having squandered \$650,000. He decided the time had come to "end it all." He would have written one more letter, but did not want to go into the hotel because of the soiled condition of his collar, for he is a man of great refinement.

He said: "I came to an old church building on Second Street. When I read the sign, 'Come in, rest and pray,' I straggled in. After the meeting the pastor took me into his office and with his hand on my shoulder prayed for me and then gave me a Bible."

As this man was walking home last week on Vance Avenue, some women

of the street accosted him outside of the place where they lived. They asked him to stop and talk to them. He said: "Yes, I will, with the hope that I may help you to take the place of some girls I have dragged down." He told me about it the next morning. I sent them some of our literature and a cordial invitation to attend our church.

He came into my office a few days ago. I said: "_____, this is a gloomy day." He said: "Not for me." He informed me that the night before he took two married couples over there, and as a climax each couple took one of these girls into their home. One of the girls, greatly broken up, said: "I wish my own mother would receive me as you have." _____ secured the address of her mother and wired her. I had the great joy yesterday of reading at the noon meeting the letter of which below is a copy, from the Catholic mother of this girl:

"My Very Dear Friend: Though we've never met, and may never on earth, I take this means of thanking you for a Christian interest in my little girl. As I write this she is sitting at my side with one arm around my shoulders. She was lost but is found, was dead but now alive. May God bless you always, is my prayer, for all of you who are trying to do something for lost women. The world needs many such men and women who are not afraid to go into the dark places to rescue souls. I didn't know where my little girl was, hadn't heard from her in six months and had worried myself wild over her. I was so happy to meet Mr. and Mrs. _____. They are such a lovely couple. I wish it were possible to meet you, too, and I hope you will visit us some time at our home in _____. "

"The dear Mr. and Mrs. _____ gave me a photo of themselves. Wish we had one of the entire party. Would hang them just beneath a crucifix, for you are all saviors in my heart."

"I can write no more. My heart is running over. Again I ask God and the holy saints to bless and guide you forever."

"I am an overjoyed mother, and a friend to you and your mothers, and to your noble work."

"Yes, she's engaged to an Irishman."

"Oh, really?"

"Yes, but I think he pronounces it O'Reilly."—Tit-Bits.



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CH. VI

JOHN

48 "I AM THAT BREAD OF LIFE"
49 "Your father is a murderer, and are dead."

50 "This is the bread of life, that cometh down from heaven, that a man may eat thereof, and live forever."

51 "I AM THE BREAD DOWN FROM HEAVEN, HE SHALL EAT THEREOF, AND WILL GIVE TO HIM LIFE EVERLASTING."

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