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Elder J. C. Brien

By J. H. Grime, Lebanon, Tenn.

Elder J. C. Brien of Smithville, DeKalb County, Tenn., was perhaps the most unique character among the ministry of Middle Tennessee in his day. He was of Irish extraction, and exemplified that peculiar people in all his makeup; especially was this true in regard to wit. He carried the largest known. He made these incidents serve him in rendering an effective ministry.

He was a fine preacher, and I guess I would be safe in saying that he had more converts, baptized more people, and organized more churches in destitute sections, than any other man in this section of country, for the length of his ministry. I cannot give figures as he kept no diary.

He had many difficulties to encounter, but he laughed in their face, and pressed on to the goal. He was a very poor man, and limited in education. These two things made him largely a man of one Book—the Bible. He had a keen intellect, and was a good reader, and knew the Bible well. In addition to this, he had a retentive memory, and great absorbing powers, and by this means had gathered a good fund of general information. He was a born orator. This talent, with his ready wit, made him invincible as a speaker. Had he been a politician, he would have been equal to Bob Taylor on the hustling. He aped no one; he was himself. He was a great Baptist and had a winning way of putting their claims, consequently won many to the faith. He could say a sharp, cutting thing, and yet do it in a way not to offend.

The following incident will illustrate this point. He was in a sharp controversy, with a man who held that there were no symbolic statements in the Bible, that we should take every statement literally. He asked the fellow if he believed on Jesus; and the fellow said, yes. Brother Brien then quoted John 7:38: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." "If that is literal," he said, "I will punch a hole in your belly, put me up a mill and go to grinding."

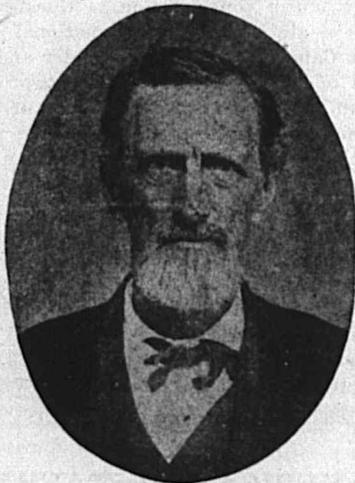
The revival meeting was one of his strong points. I do not call to mind a single failure of his in an effort of that kind. He held a meeting at Athens Church, Wilson County, in the time of the Civil War, lasting nine weeks and resulted in 99 conversions. I have recently held funeral services for a number who were converted in that meeting. I have heard him relate many things that have occurred in these meetings, some of which I was permitted to witness.

In one of these meetings a very wicked man was stricken down almost like Saul of Tarsus. To that church belonged one of the most ill-favored women to be found anywhere, but she was as good as she was ugly. When this wicked fellow was converted and was rejoicing, he came to this woman and shaking her hand he said: "You are the prettiest thing I ever saw." Brother Brien said: "He's got it." When afterward he was accosted about what he said, Brien replied: "I knew no one without a spiritual vision could think that woman was pretty."

In one of his meetings an over zealous brother, in instructing a penitent, was pressing the penitent to profess, and Brother Brien overheard him, and said to him: "Be careful, brother, or you will throw him up shuck and all."

He enjoyed relating how the Lord helped him in a tight pull. He had pushed east of the Caney Fork river doing some volunteer mission work. The

very few brethren in that destitute section insisted that he settle in their midst, and agreed to build him a house. In the wilds of one of those deep hollows in the Caney Fork hills that was inhabited by owls and other wild life, they built him a round log cabin with stick and clay chimney; and before the cracks were stoooped he moved in. They had no dining table; in fact, very little furniture of any kind. The good wife had cooked them a little supper on the big wood fire; for stoves were unknown to them, and they had eaten their supper out of the vessels in which it had been cooked. The vessels were then shoved back into the corner, and he and his wife were conversing and singing, as happy as two June bugs in a harvest field, when they heard a noise among the vessels back in the corner. Looking around there was a big fat o'possum inspecting their vessels with a view



ELDER J. C. BRIEN,

Pioneer preacher and missionary evangelist of Middle Tennessee

to securing a meal for himself. Brother Brien knocked him over with the poker and dressed him, for it was late in the fall and he was fine and fat. They had meat for a number of days to come. You see the advantage of having a house with open cracks. If they had had a house with tight walls

Brethren, there is trouble in the camp of the Midianites. Now is the time for Gideon and his noble three hundred to sound the trumpets, break the pitchers, let the light shine out, courageously shouting, "Behold the sword of the Lord and of Gideon." The fullness of time has arrived for God's preachers and God's people to preach and practice with renewed emphasis the old and ever new "Truth, as it is in Christ Jesus." Positive preaching along the lines of eternal verities and "dogmatic" principles will win. "Contend earnestly for the faith once delivered to the saints."—Baptist Advance.

that o'possum would not have gotten in there. "The Lord will provide."

Brother Brien was born in Wilson County, Tenn., October 19, 1824. He was converted and united with Cedar Grove Baptist Church in 1842, and was baptized by E. W. Haile. He was ordained in 1859 by the authority of New Hope Church in DeKalb County, Tenn. He was stricken with strangulated hernia while on his way to an appointment and died for lack of a surgeon.

His method of preaching was direct and soul searching. God to him was God, the devil was the devil, sin was sin, hell was hell, and heaven was heaven. There was no evasion with him, hence when he preached people were moved to action.

Two personal characteristics were prominent in his life. He had a quick temper that flashed like powder; but it would calm and react as readily. And his sympathy was without bounds. To one in need, he would give the last dollar he had in the world, when he had no knowledge as to where his breakfast the next morning was to come from.

His death was most triumphant. He waded down into the waters of death rejoicing. He crossed to the better land February 22, 1888, and no doubt received the plaudit "Well done."

Al Smith Speaks

(Editorial)

The magazine, known as "Liberty," carried in its issue of January 23d an article from Alfred E. Smith, former governor of New York and defeated candidate for President in 1928. This article is featured by the magazine, because it expresses just exactly what the opponent of liberty wishes to set forth, and does set forth without regard to the facts in the case of prohibition. With apologies to our readers for recognizing the magazine, we give some of the flagrantly misleading declarations of Mr. Smith in this article—his declaration of principles, his exposition of Americanism and loyalty to basic principles of Democracy.

States Rights

Mr. Smith bases his arguments upon the principle of States Rights upon which the liquorites led by Raskob, Smith and others are building their campaign for this year. He asserts that "the simplest form of public assemblage for representative government is the convention by states, and it is clear to me that if we are to have a referendum of the people it should be in some such form." He cites the method of prohibiting the manufacture and sale of alcoholic beverages prior to the adoption of the Eighteenth Amendment, and goes on to show what he claims to be a growth of opposition by states to prohibition, citing, of course, New York as his major illustration.

But in his argument for State control of the manufacture and sale of intoxicants, he overlooks the very foundation of our united law and government. He forgets that a people have a perfect right to determine not only the laws that shall govern them within their own bounds, but the fundamental principles and laws upon which their relation to other states within the Union shall be carried on. Slavery was a State matter; traffic in narcotics is another matter affecting states; tariffs, transportation, radio and all other such things are matters affecting the rights of individuals within the states. But the national government realized early in its history, the necessity for federal intervention in such matters. In the same way the majority of the nation have a right to bring federal intervention upon any problem that affects their general welfare. It is no more

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Editorial

People are in a terrible fix when they have to depend upon liars for information. And a carrier of distorted facts is equally as unsafe a source of information.

★ ★

Mussolini has visited the Pope, knelt before him and kissed his hand. Wonder what has come over the would-be successor of the Caesars! Imagine Julius doing such a thing!

★ ★

Tennessee is rapidly becoming a shirt-making State. A new factory is opening in Milan and Clarksville is installing machinery for such a factory. Already such industries are at work in other places.

★ ★

Henry Ford is proving that prohibition, even on transoceanic ships, is a paying investment. Ships owned and directed by his company do not allow liquors on board or drinking by the crews, and these ships pay the highest wages for seamen on record today.

★ ★

Henry Ford has announced a new eight-cylinder automobile in addition to an improved four. He also states that he is going to put the cars on the market at a price within the reach of the people. That means that most of us will get a new car for \$25 on the installment plan.

★ ★

The "wet" liquor-influenced daily press spread abroad the report that the recent American Legion Convention in Colorado went on record unanimously as opposed to prohibition. Now comes one of the members of that Legion who declares that at least half the members voted against the resolution on repeal. So another wet tale dried up!

★ ★

Now comes another hard jolt for the advocates of legalized intoxicants. From Calgary, Alberta, Canada, comes the news that the Unemployed Married Men's Association are asking that beer parlors and liquor stores be closed until times get better. These men have legalized intoxicants under State Control, but they do not have the prosperity the wets would have us believe we shall have if we return intoxicants.

★ ★

It is a tragic farce when a group of preachers will get together and issue a statement in which they declare that under no conditions will they ever give financial or moral support to another war. An entire book could be written on the subject, but right now we emphasize the fact that the God-hating, God-denying infidels of Russia and all the world laugh in fiendish glee when they see reports of such action as some preachers are taking along this line.

★ ★

The Baptist Messenger reports that The Baptist of Chicago is "exercised because President W. J. McGlothlin, on the occasion of a recent visit to Rochester, N. Y., on a denominational mission with the president of the Northern Baptist Convention, declined to attend a banquet where the presiding officer was a Negro." A matter for some clear and frank discussion, we feel. When one becomes a guest of another whom he knows to be in favor of things which he does not countenance, is he justified in offending when they appear?

Political Prognostication.

Al Smith will sit on the side lines with his smirking smile and watch the coming Democratic National Convention worry itself to a frazzle over about four other candidates. When the body is disgusted and in an "I-don't-care" frame of mind, Al will be presented, wearing a smile this time instead of a brown derby, pandemonium will break loose and he will be nominated to carry his wasted and glorious party down to its final great defeat. If Democrats do not want that to happen, they had better work like Trojans so as to be ready for battle when they meet in June.

★ ★

A Splendid Example.

In Nashville there is a Chinese restaurant operated by a good man named Chang. On a recent Saturday evening his radio was setting forth the exposition of the Sunday School lesson by Hight C. Moore when a patron objected and asked him to turn on some jazz. Mr. Chang graciously replied, "Yes. We always have the Sunday School lesson at this hour," and went about his work. When we heard the story, we could but wonder what an American Christian would have done when it appeared that he might lose a customer. Mr. Chang is a Christian and is not ashamed of it.

★ ★

A Big Liquor Party.

The Conway News, Conway, Ark., carried an editorial recently in which was featured a "Liquor Party" held in the Y. M. C. A. of Chicago University. "Of course," says The News, "there was not any liquor consumed at the party—it simply formed the subject under consideration." Guests of the party were a statistician of international renown, an eminent Canadian temperance leader and a representative of the "Crusaders," an anti-prohibition organization. After hearing a discussion of the prohibition issue from these men, the college students voted unanimously in favor of sustaining our prohibition laws and then organized to go into churches and public schools of Illinois and help educate the people "to mass themselves to keep national prohibition in force in the United States." The News wisely declares, "With the people fully aroused, the 'wets' would give up and leave the country dry . . . The people spoke clearly in the Presidential election of 1928 and will repeat in November, 1932." It is indeed inspiring that the dry forces are everywhere girding themselves for battle. Let Tennesseans not lag behind.

★ ★

AN AMERICAN RESTAURANT

It is an interesting place, such one as furnished the editor a lunch one day last week. And it is typical of American life in a city where there still prevails the idealism of the past and the bright hopes of a long and glorious future for our nation. At the door a bright-faced, genteel Italian smiled a welcome. A pretty olive-skinned head-waitress was on hand to aid any who might not be familiar with the operations of the place. Seated at the table we had time to watch for a half hour as people came, ate and left. And the interesting thing was to carry off a mental picture of that restaurant during one five-minute period.

At our left two business men were talking about their problems. At the right two office girls were tittering about the engagements they had had the night before, and were making plans to do a little more "gold-digging" the following night, beguiling silly men into spending money on them in return for their smiles and kisses. In their depravity they did not seem to care that others could hear them talk.

Up toward the front was a table occupied by six workmen in their dirty overalls, their faces unshaven, their hands rough and calloused. Two tables away from them was a well-dressed man of aristocratic bearing. He had finished his meal and sat smoking what was evidently an expensive cigar. A diamond stud sparkled from his tie telling its story of a \$1,000 bill which it cost. Over at another table sat four women near enough for us to hear snatches of their conversation which was about a bridge game in which one of them had lost heavily (professional gamblers evidently). At another table two Italians were munching spaghetti and ravioli. Next to them were two Jews who glanced up when a Greek merchant came by them. Flitting here and there among the tables were white-dressed waitresses, Anglo-

Saxon girls working for foreign employers. At the cash register a stunning Italian young lady, handsome as a goddess, and a Negro porter carried out the trays of empty dishes!

That is an American restaurant of the day. Owned by Italians, operated by Anglo-Saxons, janitored by a Negro, patronized by all kinds of Americans, save the Negro who alone of them all is barred by laws that grew out of the hatreds of the Civil War. No one seemed to think another was out of place. The rich man sat near the poor laborer, the Jew next the Greek, and all were served by pretty white girls!

We could not help but wonder how long we can hold such intimate fellowship in an eating place and continue to let lines of color and race divide us so completely in other departments of our lives. The words of Holy Writ, "He hath made of one blood the nations of the earth," came to mind. Why did that blood come to carry the power to transform the color of skins? What is there in it that makes us so different in our natures? Why does one color feel a natural or instinctive aversion for another color? Will they ever amalgamate in this fair land of ours? If so, what kind of race will they produce?

There is a field for a vast deal of investigation and study in the crowd which one can find anywhere in our land in a restaurant at noon time. And only God knows what answers one should give to the questions that will come to him. Of only one thing can we be sure: either the races will be dominated by the Spirit of Christ in their complicated inter-relations or else bitter strife will meet them tomorrow.

★ ★

GEORGE WASHINGTON

Two hundred years ago he was born in Virginia, the son of a noble family. Stories of his early life have been told us since childhood, and it has become impossible to separate him from those stories. Was there a cherry tree which he lopped off with a little hatchet? Did he refuse to go aboard a vessel to become a sailor, because he saw tears in his mother's eyes just as he was about to leave the shore? Did he always tell the truth?

We can not know just how much of these stories is fiction and how much fact. We do know, however, that no such stories ever sprang up around a character that was evil. We can accept the import of the stories without fear, even though we may not be able to accept the tales themselves.

We celebrate the bi-centennial of the birth of the Father of our Country with deep joy and pride. Joy because God gave him to us, and pride because of what he accomplished for us. Too much praise can not be given his name. Too much can not be known about his life and deeds. We are grateful, therefore, for every opportunity of spreading abroad among our young people information that will lead them to have a truer conception of the greatness of our national hero.

Out of the mists of the past have arisen orgres who have viewed the record of this great man with evil eyes. They have gone into that record determined to find something that would besmirch his fair reputation and lower him in the estimation of his countrymen. They have told tales of his drinking parties, of his profanity, and of his cruelty to the soldiers. These vile tales, thank God, have been disproved, and now as we celebrate his memory, we can do it, knowing that he was worthy the best love and affection of our hearts.

He was a matchless frontier soldier. What his skill would have been on the battlefields of Europe no one can guess. What he was able to do in the rough country of pioneer America is known to all the world. He handled his small, crudely equipped armies with skill. When they became discouraged, he knew how to revive their spirits. When equipment was gone, he knew how to call friends to supply more. When hope was faint within his breast, he knew where to go for comfort and strength. Sacred to every loyal American heart should be the places of prayer, wherein George Washington bore up on his petitions the crushed and hopeless cause of liberty until a just God heard and answered.

In all our celebrations, let it be kept in mind that American colonies were not fighting their own kind as such. They were fighting against the relics of

European Feudalism. They were fighting a Teutonic king who believed in the Divine right of Sovereignty. They were fighting against political principles three millenniums old. And in their battles, many of the best friends and well-wishers they had were English cousins across the seas. It is a cruel and despicable sort of propaganda that seeks to keep aflame antagonisms against our English cousins because their country happened to be in power over us when we won our freedom.

And we shall be unworthy of George Washington and the sacrificial blood of our forefathers who won freedom for the country, if we fail to struggle to uphold the Union they gave us. What patriotism is there in the souls of that great mass of citizens who are clamoring with might and main for the destruction of our constitution in order to allow for the return of legalized intoxicants? What patriotism is it that makes the Southern race-kinsmen of George Washington join hands with a lot of foreign-born fanatics in a battle against national control of an enemy with which no State is able to contend successfully? What American can link his name with foreign names in a fight against the economic, moral, social and religious welfare of the land and do it without mighty hurt to his own nature?

"First in war; first in peace; first in the hearts of his countrymen." What more significant expression could ever have been made about Washington? And as we celebrate his birthday with reverent hearts and grateful souls, let us never forget that George Washington laid all he had on the altar for the land which is ours. In doing this, we shall be inspired to emulate his example, and in this day of dire need and threatened collapse of our existing institutions, we shall be led to pay the price of loyalty to the government which his hands helped to shape out of thirteen pitifully weak fragments of states.

BE SURE TO BOIL IT DOWN

To the editors and my beloved brethren who write I have an exhortation for each of you. It is in the words of another:

Boil It Down

"If you've got a thought that's happy,

Boil it down;

Make it short and crisp and snappy,

Boil it down.

When your brain its coin has minted—

Down the page your pen has sprinted—

If you want your product printed,

Boil it down.

"Take out every useless letter,

Boil it down;

Fewer syllables the better,

Boil it down.

Make it plain, express it

So we'll know, not merely guess it;

Then, my friend, 'ere you address it,

Boil it down.

"Boil out all the useless trimmings,

Boil it down;

Skim it well, then skim the trimmings,

Boil it down.

When you're sure 'twould be a sin

To cut another sentence in,"

SEND IT TO THE EDITOR AND LET HIM

BOIL IT DOWN!

If you'll do this I believe everybody will read it.

However, if you feel that you cannot heed my exhortation, pass it by and I will love you just the same.—W. C. Golden.

CAN YOU MATCH IT?

Dr. W. C. Golden gave us the following incident with the name of the preacher involved. We withhold the name lest some old maid might be embarrassed thereby:

One day a pastor depended upon his wife to select the evening songs. She did the task and handed him the numbers without mentioning the titles of the hymns selected. That evening the pastor preached on "Old Maids," giving an interesting discussion of the subject, a spiritual application to his message and many complimentary words aimed indirectly at spinsters in his community. Imagine his consternation when, upon announcing the closing hymn, number 432, his choir opened up on "Come Ye Disconsolate!"

PUBLIC OPINION

EDITOR A SCRIBE

I have just finished reading an article in the Baptist and Reflector which proves quite conclusively to me that you are very much like the old scribes in the time of Christ. You remember that Christ said to them, "You are very careful about tithing the mint and the cummin, but you have omitted the weightier matters of the law."

On two previous occasions at least I have called your attention to the fact that we have quite a number of preachers, deacons and laymen in the South who indulge in the nasty, filthy tobacco habit in one form or another and have hinted for you to call attention to this filthy, nasty habit of theirs in such a way as to induce them to quite misrepresenting my Lord and openly insulting Him before the world, yet you have not done so. Hence, I am herein appending a few passages of scripture for your enlightenment.

1 John 3:3: "Every one that hath this hope in him purifieth himself even as he is pure." Please note as "He is pure." Do you, for that matter, or does anybody think that Jesus Christ would indulge in the filthy tobacco habit if He were living here on earth today, or wilfully indulge in any filthy habit? We are His representatives and have no right and certainly ought not to misrepresent Him.

1 Timothy 5:22, "Keep thyself pure," was Paul's advice to Timothy, who was surrounded by impure personalities, and Paul was advising him not to be like them. This same advice could well be taken by a host of our Southern preachers, deacons and laymen today.

Isaiah 52:11 distinctly states that those who bear the vessels of the Lord should be clean. I could give many more references, but I deem these sufficient for an editor of a religious paper who seems to be a stickler for tithing the mint and the cummin, yet omitting the weightier matters of the law, regarding clean living on the part of so-called Christians. As you say in the conclusion of your article, I await your answer.—G. E. Von Hagen, Nashville, Tenn.

(We regret that our brother has failed to read the many strong articles which Baptist and Reflector has carried on the tobacco subject. Both by editorials and by contributed articles, we have called attention to it. Never at any time has the editor apologized for, or winked at, the evils connected with it.—Editor.)

LAY THE CARDS ON THE TABLE

By B. B. Bowen

In any well-regulated business establishment the stockholders have a right to know just how the business is operated, and if the dividends are too small the stockholders have a right to know the cause. They call for an itemized statement of the overhead expenses and if too large, a reduction is made. Now the program for the Southern Baptist Convention and the State Convention is in a manner a business, and every contributor, whether large or small, is a stockholder, and has a legal and religious right to know just what is going on, or how the business is conducted.

I think this itemized statement should be published, showing salaries of each one connected with the programs. In other words, let's be open and frank with the stockholders. Put the cards on the table face up.

A few years ago we put on the Seventy-Five-Million Campaign. This was just after the war when every country was wide open for missions. A large amount of this money was raised principally for foreign missions, but alas, too much was diverted to other matters. Too many large buildings, too many salaries raised. Now the rank and file of Baptist members have had their confidence shaken and something must be done to restore it. I know of nothing that will do it quicker than a reduction of overhead expenses, and let the rank and file know just what this expense item is. Let's be open and frank.

(Note.—Our brother is correct in regard to the rights of the stock holders, but he is wrong about

the matter of publishing financial condition of the business. There has never been a day since the editor has been in this office when anybody could not find out about the finances of the State Executive Board. No business concern publishes its financial reports itemized for the scrutiny of its competitors and enemies. It is never wise for a denominational agency to do such a thing. If Brother Bowen or any other Baptist wishes to know the facts about our work, all he has to do is write the office.—Editor.)

KILL SUNDAY AND KILL CHRISTIANITY

By Livingston T. Mays,

General Secretary Lord's Day Alliance in Tennessee

"Kill Sunday and kill Christianity," said Voltaire. It is half dead now and, as Gladstone said, "Let the world have half of the Sabbath day and it will not be long before it has the other half."

The world certainly has more than half of the Lord's day. Out of twenty-six million members of evangelical churches in American fourteen million did not go to church last Sunday. An average of only twelve million assemble to worship God and to hear His Word. This twelve million who attend church regularly, pay 90 per cent of all that is given to the Lord's cause and do nearly all Christian work. One hundred million Americans on an average miss regular worship of God. Two hundred and fifty thousand little boys acted as caddies on golf links recently. Most of those for whom they served were church members. Four million men have to work each Sunday for selfish employers. By no stretch of the truth can over one-third of these be said to be doing necessary labor on the holy Sabbath Day. The moving picture magnates are spending thousands in an effort to open their theatres in every town in the nation on Sunday evening to draw the saved and unsaved away from the house of God for the profit of their business. What will Christians do about this?

AMERICA AT THE CROSSROADS

By Virgil L. Adams

America stands at a very important crossroad, with power to choose the course ahead. On one side is a steady return to prosperity on the same economic basis which we have been traveling since George Washington and his loyal band of patriots freed America to become a separate nation. On the other is chaos, revolution and the possibility of some such results as the conditions today in Red Russia or in France during the time of the great revolution.

The moneyed interests of America today face the choice. Either they can share with the working people to the extent that they will be able to tide themselves over this period of starvation wages, deflated values and soup kitchens or they can seize the opportunity of shoving wages down to the starvation basis that breeds discontent, revolution and chaos.

The workingman is willing to be ruled to a certain extent as long as he is getting good pay and acceptable working conditions, but as has been the case in other ages, he is not willing to face a black future of starvation wages with no hope of anything better, without a rising resentment against anything upon which he can vent his wrath. Should conditions go much further in America, the nation will become a fertile seed bed for red propaganda, ready to spring into a horrible conflagration at the least possible excuse or at the rise of any leadership.

The dole or any other form of charity won't remove the danger. Only the return of opportunity of making an honest living, which enables the worker to the pursuit of happiness is the cure.

The moneyed interests of the nation have the power to choose. A short sighted policy on their part at this time may prove fatal to the whole system of capital. On the other hand, their fair dealing with the laboring man and the farmer at this time, together with the liberal cooperation of organized labor can avert a tragedy.

Certain sections are now seething with unrest and are battlegrounds between capital and labor. America faces as important a crisis today as that of negro slavery. The manner in which this crisis is met will mean even more to America than the decision reached in the slavery question. How shall this crisis be met?—Lenoir City News.

AL SMITH SPEAKS

(Continued from Page 1)

undemocratic for the federal government to control the manufacture and sale of intoxicants than it is for it to control any other problem that affects our common national life. Mr. Smith does not want to see this, or else he is too stupid to recognize it.

Impossibility of Enforcement

Another argument which Mr. Smith repeats with much gusto is that prohibition cannot be enforced, therefore it should be repealed. By what method of reasoning he comes to his conclusion, we cannot determine from the article in "Liberty." He argues for State Control, yet he does not recall that no State has ever controlled the liquor interests. Because the nation has not been able in twelve short years to work out a satisfactory system of control of bootleggers and moonshiners, he would have the nation throw up its job and turn it back to the States, when they, after a century and a half of futile efforts at control, discovered that they were dealing not with a State problem, but a national problem, hence turned it over to the federal government.

Mr. Smith declares: "Any statute impossible of enforcement has as one of its direct results a tendency to make worse the condition which it seeks to remedy." Two things he either evades or is too stupid to recognize: First, there is no statute that is capable of perfect enforcement; hence, according to his argument, every law should be repealed. Secondly, there has never been an honest effort to enforce the prohibition laws. Men like Mr. Smith, who is alleged by one of our exchanges to have been found in a speakeasy when it was raided a few months ago, make it impossible to enforce the prohibition law. Such men make it impossible to enforce any other national law of importance.

He further declares: "Any law that does not meet with public favor so far as enforcement is concerned will always be a temptation on the part of the enforcing authority to submit to bribery and corruption." He ought to know about this, for he has been in close touch with Tammany and her corruption in New York City. But by the same argument he would have to repeal our laws against smuggling, white slavery, graft, income tax evasion, trusts, etc. In fact, we challenge him to name one federal law that does not tend to produce the same evil that he charges to prohibition. And we can furnish ample proofs that the amount of such corruption today is small compared with that which was so notorious under his pet scheme of State Control. People have not forgotten Hinky Dink of Chicago, the Whalen brothers of Louisville, the old gang of Tammany Hall, New York and others.

Prohibition Responsible

Another argument advanced by him from the "studios of the liquor barons" is that prohibition is responsible for the increased crime in our land. To those who keep abreast of world conditions, the argument is silly, inane! There is a crime wave around the civilized world. England with her beer and gin, Germany with her beer, Italy, China, Japan—the whole civilized world is grappling with the problem of lawlessness. Prohibition is no more the cause of increased crime in America than legalized intoxicants have caused it in other lands. It is the direct result of the moral breakdown caused by the World War, and any sane student knows that crime would have been worse without prohibition!

He is correct in his charge that the passage of the prohibition amendment resulted in a let down by those who were teaching against the evils of intoxicants. But that argument is out of date now, for the combined forces of righteousness and sobriety have aroused themselves and are today carrying on the most aggressive campaign of education ever known among them. Only the criminal and malignant propaganda against the Anti-Saloon League is responsible for the fact that much more is not known about this movement.

Who Wants Prohibition?

Mr. Smith asserts, without offering proofs, that the overwhelming majority of our people are dissatisfied with prohibition as now carried on. To be sure, they are dissatisfied with the success of enforcement; that is why they are waging such a relentless warfare for better enforcement. But they are not dissatisfied with prohibition. When the

National Education Association expresses itself almost unanimously in favor of prohibition; when the National Grange with its million and a half of votes overwhelmingly endorses prohibition; when the evangelical church bodies of the nation, representing 26,000,000 voters endorse it with practically no negative vote; when twenty-one efforts to repeal State enforcement laws failed last year by overwhelming majorities—yea, when Mr. Smith was so ingloriously defeated in 1928 because he ran on a wet platform, how can he advance such a foolish argument: Can he honestly make such a claim?

Taxes and Booze

"Liberty" publishes gladly such assertions as this: "From the economic standpoint we find ourselves in the ridiculous position of consuming more liquor than we did before prohibition and losing an income which, if paid to the government, would come close to wiping out the present federal deficit and might conceivably take care of it all. . . . In other words, the revenue situation, stated in terms of the present, means that law-abiding citizens are paying out in various forms of taxation, old and new, at least a billion dollars needed for the operation of our government and permitting those engaged in traffic now illegal to grow rich on the burdens we must assume for them."

What are the facts about this "billion-dollar-a-year" revenue from legalized intoxicants? Liquor never paid a billion dollars a year in taxes, even in its palmy and richest days. From 1862 to 1895 the total revenue derived by the federal government (thirty-five years, mind you!) was only three billion dollars. All the brewers in the world paid less than half a billion dollars per year in taxes to all the governments of the world just before our Eighteenth Amendment became effective. During 1902, a year when complete reports are in hand, the total income of the cities and towns in the United States was \$1,107,569,242, of which sum the manufacturers and sellers of intoxicants paid only \$55,241,197! And in 1913 the total taxes paid to counties, cities, states and nation was \$2,799,422,402, of which amount liquor paid only \$309,663,321!

Study the figures! They are no wild guesses, no blatant falsehoods, no pictures drawn from a liquor loving mind to fool the people! They are cold, hard facts from records that will stand the test of any court in the United States. 1913 was one of the few tremendously big years for alcohol. That year the saloons topped all previous records, in most places, for sales. That year several states that voted so overwhelmingly for the Eighteenth Amendment had not even passed State prohibitory laws. That year more liquor was sold in the United States than can ever again be sold in one year. Yet all forms of intoxicants paid to all forms of our government less than one-third of a billion dollars. Mr. Smith cannot be honest and claim that, with an increased temperance population, with the tremendous increase in sales of non-alcoholic beverages, the tremendous increase of the sale of cigarettes, and the enormous drain on incomes made by movies, there is any slightest possibility of an increase in consumption of alcoholic beverages even should every State repeal its prohibition laws. Yet he has the bald effrontery to declare not only that we are drinking more than we did before prohibition, but that the income from taxes on alcoholic drinks would be more than three times as much as under the richest days of the liquor traffic! Whosoever would believe that false propaganda is too prejudiced against the truth to believe any of it.

Charge Prohibition

Mr. Smith goes on to charge prohibition with responsibility for the increased amount of crime in the land. "There are more speakeasies than there ever were saloons. More drinking on the part of young people and women is going on. And there is more corruption among enforcement agencies than ever before." That is a sample of the liquorite's propaganda. He makes bald-faced assertions that cannot be proved, and hopes that everybody will believe him. In 1914 there were 555 legal saloons in Louisville, Ky., and 255 speakeasies. Will he dare assert that he can find 805 speakeasies in that city today? No! In 1904 there was local option in my home county in Arkansas; and there were blind tigers or bootleggers in every community of any size. In St. Louis in 1904 one could find intoxicants on sale any-

where he went, and there was ample proof that hundreds of the places of sale were speakeasies, while rumors of corruption in the police force were rampant in every wet city of the nation.

It is a piece of infamous propaganda that says young people are drinking more than they did when we had legalized saloons. To be sure the idle rich youth of the land are dissipating; the children of foolish parents who let them run wild are drinking more than they formerly did when it was considered a mark of depravity for a woman to be seen drunk. But facts are facts; and one can readily find thousands of citizens who lived under the old regime who know that there were few young men in any community who did not drink, and in many places the amount of drunkenness among them was appalling.

But granting his assertion to be true, why blame prohibition with it? Women are smoking ten thousand times as many cigarettes as they did in 1914. They are going in practical nudity in public places since then. They smear their lips and cheeks with paint which then was the mark of the harlot! No! Prohibition is not the cause of the moral debacle. It is the pernicious methods of teaching and training under which the present generation of youth has been reared.

Federal Police Power

Another piece of propaganda characteristic of the liquor advocates is contained in these words: "It was never the intention of the framers of our government that the United States was to exercise any police power with regard to the personal conduct of her people. Until the Eighteenth Amendment was passed it had never been exercised, except in the use of the mail, and in treason, counterfeiting, and other criminal offenses against the union of states."

Did he purposely or maliciously omit to name other pieces of regulation by the federal government? What about police control over the traffic in opiates which is exactly the same thing as the traffic in alcohol? What about police control over the white slave traffic? Over all liquor traffic itself, resulting in the imprisonment of thousands of moonshiners and bootleggers? What about police control of the franchise? What about the whisky rebellion which resulted in the first call upon the United States army to interfere with the State control of its citizens? Federal police (detectives) have operated in every State during all our history. There could be no national life without such "exercise of police power."

Other Assertions

Here are some of the other misleading statements which appear in this article: "The extreme dries are not only intolerant of any suggestions looking to improvement, but do not tell the truth with respect to the attempted enforcement of prohibition." Why single out the "extreme dries?" And why not say with equal emphasis that the extreme wets do not tell the truth with respect to attempted enforcement? Such statements as Mr. Smith's about the amount of alcoholic beverages now being drunk is an example! Or again, "When ratification took place a considerable portion of the population was away in active military service or other service connected with the conduct of the war." Why not tell the truth and say that the Eighteenth Amendment was submitted to the states by a Congress elected before the armies were begun to be mobilized. It was ratified by legislatures elected before 1917. There would not have been an iota of difference in the outcome, even if the soldiers had been at home, for they voted for their State representatives and senators, in practically every instance, before being mobilized. Again, "Let the American people decide it." That is exactly what they have done on numerous occasions. That is what they did in twenty-one states last year. That is what they did in 1928. That is what they will do this year if either party nominates a wet.

But this is enough to show our readers the fallacious nature of the article for which "Liberty" probably paid Mr. Smith two dollars per word! Would they publish this reply to his article? Not if it were offered to them free of charge? Why? Because the magazine is set for the overthrow of prohibition, hence does not want the people to have accurate facts about it.

Jesus The Good Shepherd

SUNDAY SCHOOL LESSON, FEBRUARY 21, 1932

By O. W. Taylor

Scripture: John 10:1-16. Golden Text: Psalm 23:1.

Daily Bible Readings

Monday: Parable of the Lost Sheep (Luke 15:1-7). Tuesday: The Promised Shepherd (Isaiah 40:9-11). Wednesday: Parable of the Shepherd (John 10:1-6). Thursday: Jesus the Good Shepherd (John 10:7-18). Friday: Jesus and His Sheep (John 10:22-30). Saturday: The Heavenly Fold (Rev. 7:9-17). Sunday: The Shepherd Psalm (Psalm 23).



Introduction: Our lesson connects with the last dealing with the man born blind, whom Jesus healed. Christ reappears as "the Good Shepherd"; the healed man and other disciples reappear as "the sheep"; the Pharisees and their kind reappear as "thieves and robbers". Drawing upon the shepherd and sheep imagery of Isaiah, Jeremiah, Ezekiel and David, our lesson has fitly been termed "the Twenty-third Psalm of the New Testament."

I. The Good Shepherd Picturing Spiritual Truth (10:1-6)

Sheep-raising was a leading industry in Palestine. Jesus draws spiritual analogues from it.

1. **The Sheepfold:** The enclosure where the flocks were kept by night. Spiritually, it is the kingdom of heaven in the earth as the sacred enclosure of God's people. Since right entrance into the fold issues in salvation (10:9), true believers are found there. So also spurious religionists may be found there, having "climbed up some other way" (10:1). Only the kingdom as operative in the earth meets the requirements (Matt. 13:40-43).

2. **The Door:** The one right access into the sheepfold. "I am the door," said Jesus. As the musician is himself the door "in and out" of his music, so is Christ in relation to the kingdom. "In and out" is not physical movement, but spiritual liberty and progress.

3. **The Porter:** The watchman who guarded the sheep through the night and opened the door to the shepherd in the morning. The analogue is primarily the Holy Spirit, and, secondarily and instrumentally, the God-called human agent who, under the Spirit, takes "the keys of the kingdom of heaven" and opens "the door of faith" (Matt. 16:19; Acts 14:27).

4. **The Shepherd:** The man who saved, watched, guided, corrected, and led the sheep as they went "in and out." Christ is "the good shepherd" in the spiritual analogue. Since He has access into the fold in virtue of Himself and oversees the sheep as they "go in and out," and the sheep have access through Him, He is both "shepherd" and "door."

5. **The Sheep:** The analogue is God's people. As being simple, trustful, dependent, and liable to stray, the term is a fitting metaphor. "All we like sheep have gone astray" (Isaiah 53:6). There are two kinds of "sheep": (a) "Lost sheep" (10:16; Matt. 10:6), sheep by elective position, but not yet saved, not having entered the fold. (b) "Found sheep" (Luke 15:4-6), sheep by salvation, having "entered in by the door into the sheepfold." The relationship between the shepherd and the sheep in 10:3-5 was seen again and again in Palestinian life. It has its spiritual analogue, which shall be considered later.

6. **Thieves and Robbers:** Marauders working by stealth and by violence. These figure spurious religionists assuming spiritual privileges and functions without a corresponding inner reality and commission. They are the Pharisees and their self-righteous successors.

In a few graphic words taken from common life Christ pictured the relationship between Him and His people, as also the criminal course of spurious religionists.

II. The Good Shepherd in Contrast to False Shepherds (10:1-5, 9, 10, 12)

That Jesus puts Himself in contradistinction, as the Shepherd whom the sheep "follow," to others whom they "will not follow," shows that the contrast is between Him and spurious religionists in positions of leadership. There is a contrast:

1. **In Access:** Christ "entereth in by the door" into the sheepfold (10:2). He functions among and for the sheep in and through Himself as the atoning, crucified Saviour (10:11) and as the risen, exalted King (Phil. 2:5-9). Believers enter into the fold by faith in Him in the same aspects (Rom. 5:2). The right entrance into the kingdom is the grace-entrance (Eph. 2:8, 9). The Pharisees substituted human works for "the door" and proposed to "climb up some other way." Their spirit, in varying degrees, is found in all self-righteous religionists. Their expression may vary, but the same principle governs them all: They propose to get salvation and spiritual privileges by climbing for them instead of trusting.

2. **In Character:** Christ is "the good shepherd" who loves the sheep and seeks their highest interests. Self-righteous leaders and their kind are "thieves and robbers." They stealthily insinuate themselves amongst God's people and usurp what does not belong to them. They "secretly bring in damnable heresies" (2 Peter 2:1). They brutally rob God of glory and the people of spiritual religion and "shut up the kingdom of heaven against men," in its true aspect (Matt. 23:13). Remember that this is a religious, not a natural description. Many of the Pharisees were and are splendid men from a human standpoint. But as religionists, Jesus says that self-righteous leaders are "thieves and robbers!" The principle applies to all in their class. To ignore "the door" and "climb up some other way" is spiritual theft and robbery.

3. **In Spirit:** Christ comes to give life "more abundantly" (10:10), life abounding more and more in nature, growth, fruitage and glory. Spiritually speaking, the spurious religious leader comes "to steal, and to kill, and to destroy." They would not have admitted this as their aim, but turn to such as Matthew 23:13-35; Acts 7:51, 9:1, and see Christ's picture here fulfilled by the ancient Pharisees. See how heretics and other self-entered religionists slip in and harass, scatter, and crush God's flock today. Said Christ: "All that ever came before me (as proposing to usurp His shepherd-functions) are thieves and robbers." Under-shepherds who come after Jesus are true; those who put themselves "before" Him are "thieves and robbers" and mere "hirelings," being in the job only for self.

III. The Good Shepherd and the Sheep (10:2-5; 9-11)

1. **Redemptive in Relation:** As the "Good Shepherd," Christ gives His life for the sheep (10:11). In virtue of this, He is "the door" through which "if any man enter in he shall be saved" (10:9). This answers to Psalm 22, which foretells Jesus' atoning death. When "lost sheep" respond in faith to this, they become "found sheep," and "enter in by the door into the sheepfold." Christ "gives unto them eternal life, and they shall never perish" (10:27-29). The only possible way whereby one can become rightly and truly related to Jesus Christ is by way of the cross. Relationship attempted on any other basis is spiritual thievery and robbery.

2. **Intimate in Communion:** Verses 3-5 in our lesson answer to the "Great Shepherd" aspect of our Lord, "brought again from the dead" (Heb. 13:20) to care for and perfect the sheep, and answers to the Shepherd Psalm (Psalm 23). The Oriental knows and "calls his sheep by name;" so does Jesus (Isaiah 43:1). In communion have you heard Him call? The Shepherd "leadeth out" His sheep, which come out at the door singly when called, and gently "putteth forth" any that may be slow to move. The Great Shepherd correspondingly deals with His own in the sheepfold, when He calls them out from rest into fields of forage and service, and they "follow." As the Oriental shepherd so Jesus does not drive, but leads His sheep. "They know His voice," and recognize it in sermon, in song, in conversation, and in inner music. How explain, "And a stranger will they not follow," when Christians do many times go astray? We can see that elect unsaved sheep follow Christ only in redemptive matters

(10:27-29). What about saved sheep? Note: (a) That folks rightly in the fold are real sheep, not merely professed. (b) That "follow" is expressive of the habitual, not the occasional, response. Christians habitually follow Jesus. (c) That Jesus speaks of those who hear and respond in the heart. Who does this will, in time and habitually, respond in life? Temporarily it may be true that "I sleep, but my heart waketh" (S. of S. 5:2), but my ultimate and normal course shall be not to know or to follow "the voice of strangers." "O blest communion pure and sweet!"

3. **Cooperative in Service:** Going "in" to the rest and protection of our holy religion is preparation for going "out" into the action of the day. Christ leads in both instances. When we go into "green pastures," it is to feed on food rich and rare in taste and value and abundant in provision. But it is not to feed alone. Sheep are fed in order to furnish wool and to be fleeced and to grow mutton. They are fed that they may serve. Christ's sheep are entitled to enjoy their food, but enjoyment is not the only thing Christ has in view. There is also the sheep's employment. Christ's sheep are to furnish themselves, with their money, talents and time instrumentally to feed and clothe naked and hungry people and souls. Christ leads and furnishes our food, gives us rest and gives us pasture. We are to respond in growth and service as "He calleth us by name." "We are laborers together with God."

IV. The Good Shepherd Looking to the Future (10:16)

1. **"Other Sheep:"** This meant "the lost sheep of the house of Israel," who had not then been saved and also elect Gentiles, who were to be saved. It meant all who should be saved to the end of time. Do we, too, vision the "other sheep" unto the ends of the earth? Are we in Jesus' hands to bring them in?

2. **"Must Bring:"** Note the imperative of redemption. He must bring them in by way of the cross through the gospel and testimony and the prayer and personal service of the saints. Love puts the "must" in His heart. Do we feel that imperative?

3. **"One Fold (flock) and One Shepherd:"** This is not "Christian union," in its usual interpretation. This is not a superficial nor an organic union. It is vital redemptive, doctrinal, devotional, and practical oneness with Christ on the basis of Himself and His truth. Wherever the Shepherd's voice is heard and followed, we have this here and now. Otherwise, people hear and follow "the voice of strangers" and call it unity! Quite likely, Jesus here also looks to the great consummation in the eternal day, when His redemptive work and the fruitage of His saints shall reach their final issue. Then redemptive unity in Jesus and organic unity shall coincide in Him, where we "shall dwell in the house of the Lord forever," one flock and one Shepherd and one eternal glory shining on and on.

QUESTIONS

1. What people of last Sunday's lesson reappear in this lesson? 2. What is your interpretation of "sheepfold," "door," "porter," "shepherd," "sheep" and "thieves and robbers" in our lesson? 3. What threefold contrast does Jesus draw between Himself and spurious religionists? 4. Are there any Pharisees today? 5. Explain how Phariseism is spiritual thievery and robbery. 6. What is the basis of true relationship to Christ? 7. How is communion between Christ and believers brought out in the lesson? 8. Why does Christ protect and feed His sheep? 9. Who are the "other sheep" What is Jesus' attitude toward them? 10. What is the present and future significance of "one flock and one shepherd?"

Lesson for February 28, 1932—Jesus Raises Lazarus from the Dead (John 11:32-44).

Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, contentment and a hundred other virtues which the idle never know.—Charles Kingsley.

Nature not only teaches that we are governed by inexorable laws, but that we can govern her by the same laws because they are inexorable.—O. P. Taylor.

"Stone Association and the Monterey Church"

By Sam Edwards

A STATEMENT

Those reading the article on "Stone Association and the Monterey Church—A Correction," by Brother Evans, pastor of the Monterey Church, would infer that Brother Freeman had misrepresented the facts, and that Stone Association and her pastors have proven false to the faith of Baptists. Either inference would be wrong. Hence, in justice to Stone Association and her pastors, will you please, Brother Editor, permit the following statement of facts:

1. With reference to admitting Buckner's Chapel Church into the association it should be said that all the facts before the Committee on Petitionary Letters, three out of four of whom were nominated by Brother Evans showed: (1) that the bulk of the charter members of said church came from the Monterey Church; (2) that they never had any connection with the original Stone Association churches; (2) that they never thought of organizing a new church until Brother Evans declined to come to their arbor meeting to receive members into the Monterey Church; (4) that while they did not have a copy of the New Hampshire Confession of Faith present at the time of organization, they did covenant to adopt and live by the common faith and practice of all regular Baptist churches; and (5) they were not constituted as an alien immersion or open communion church.

2. It is true that Brethren Clouse and Stone, who helped in organizing Buckner's Chapel Church were, prior to 1918, members of Stone Association of Free Will Christian Baptists, but history shows that Stone Association had the same line of succession as that of all other Baptists of this upper mountain territory, but became separated and isolated in protesting against the Daniel Parker Two Seed inroads into regular Baptist ranks from about 1830 to 1850. Stone Association never had any direct connection with the Benjamin Randall Free Wills of the North who merged with the Northern Baptist Convention in 1907. In 1918 Stone Association, by formal and voluntary resolution, dropped the "Free Will Christian" prefix to their name, since which time they have gone by the simple, historic name "Baptists," like many other Baptist associations in Tennessee and the South. By this same 1918 resolution Stone Association adopted the New Hampshire Confession of Faith and the next year were formally admitted and enrolled in the Tennessee Baptist Convention as a regular, co-operating Baptist Association. (See Tennessee Baptist Convention Minutes of 1919, page 8.)

3. As to the organization of the new church the following are the facts: (1) Brother Clouse personally invited Brother Evans to go with him, but Brother Evans declined. (2) After arriving at the place they found Elder Dock Wilmoth, an ordained elder in the Monterey Church, on the ground, and they invited him to join them in the proceedings, but he refused, saying that he had been sent there to watch proceedings.

4. Immediately following the organization of the Buckner's Chapel Church, Brethren Evans and Wilmoth began opposing the church, the two brethren who organized it, and the young brother who conducted the revival.

5. Out of this grew the following incidents: (1) A heated discussion at the Fifth Sunday meeting between Brother Evans and Stone over the name "Missionary," Brother Evans advocating that the association should wear the name "Missionary" Baptists. (2) The inquisitorial Pastors' Conference, in which Brother Evans proceeded to interrogate the country pastors under the seeming assumption that they were either not in good faith when they adopted the New Hampshire Confession of Faith in 1918, or that they had since broken faith with Tennessee Baptists. But every pastor present, which embraced every pastor of the association except two, stood and testified that they were in good faith when Stone Association adopted the New Hampshire Confession of Faith, and that they were still in good faith. Brother Evans attempted to raise the objection that they did not know what the New Hampshire Confession of Faith was, but when they told him that they had studied

it carefully, and when they went further in explaining both their faith and practice, Brother Evans at last professed to be satisfied. I quote his own words on this point from a private letter as follows: "I did state in this conference that I was satisfied because it seemed then to be a misunderstanding of terms and definitions rather than of actual doctrines and practices." Following this it was agreed by all present, including Brother Evans, that the matter would then and there be dropped not to be revived again. As the chairman of the conference, I proposed that we give each other our hands in token of this agreement. Brother Evans gave his hand along with the others.

6. But the Sunday before the association met Brother Evans read to the Monterey Church a typewritten paper which purported to be a statement of the doctrinal agreement of the Pastors' Conference, which he proposed to take before the association, and he asked the church to empower the messengers to call for a letter of dismissal if his paper was not adopted. The facts about this paper are: (1) It was a violation of the agreement not to revive the matters settled at the Pastors' Conference; (2) it was a "transposition" of the doctrinal agreement of the Pastors' Conference or as he wrote in a private letter to me "put it in my own words;" (3) he tried to keep this paper and the fact that he was about to bring it before the association a secret and would have succeeded but for the fact that a gentleman who happened to be present at his church conference told one of the brethren that was coming; (4) there is not an intimation from any source that the country pastors who were parties to the doctrinal agreement at the Pastors' Conference had repudiated their part of the agreement or had said or done anything to justify this move on the part of Brother Evans; (5) it is true that after the adjournment of the Pastors' Conference Brother Evans said to the pastors: "Don't you brethren think, in view of the fact that it has gone out over the association that I precipitated the heated discussion with Brother Stone at the Fifth Sunday meeting, that I ought to be permitted to make a brief statement to the association that this discussion all grew out of a misunderstanding and that the misunderstanding has all been cleared away?" We told him we thought it would be perfectly proper, provided he did not bring up the other matters settled which had threatened the peace and harmony of the association. He agreed to this. But in his paper he did not refer to the Fifth Sunday discussion.

7. When the association convened the following events connected with this affair took place in the order here given: (1) When petitionary letters were called for Brother Evans moved the appointment of a committee to report on same and named in his motion the members of the committee. (2) When the item of the annual sermon was reached Brother Evans delivered the sermon and wove into it a severe castigation of all Baptists who pretended to be missionary, but refused to wear the name "Missionary." (3) The last thing in the afternoon, under miscellaneous business, Brother Evans read his paper and a lengthy discussion followed. I read a resolution, written after we had heard that Brother Evans was preparing to reopen the controversy in the association, reaffirming the action of Stone Association in adopting the New Hampshire Confessions of Faith and affirming the present good faith of the association in its expressed loyalty to the New Hampshire Confession of Faith. Brother Evans objected on the ground that the association did not know what the New Hampshire Confession of Faith was on the subject of baptism and the Lord's Supper. I read the articles on both these subjects slowly and distinctly. This resolution was adopted by standing vote, only two dissenting votes—brethren Wilmoth and Nixon from Monterey voting against, Brother Evans not voting at all. (4) Thereupon Brother Evans called for a letter for the Monterey church. This was before the report of the Committee on Petitionary Letters.

(5) The next morning the committee asked the association to make me a member of the committee, which was done. Nothing appeared before the com-

mittee to indicate that the Buckner's Chapel church should not be admitted into the association. (6) Contrary to the impression Brother Evans seeks to make in his article, the association approved the report of the committee without a dissenting vote. True, one member of the committee who came to the association with Brother Evans and who was nominated by Brother Evans, argued in the committee that the organization of the church was irregular on the ground that the charter members had not previously obtained letters of dismissal from their churches.

8. Brother Evans' statement "that a group of Missionary Baptist churches and Free Will Baptist churches united a few years ago and formed Stone Association" does not conform to facts. Stone Association of Free Will Christian Baptists voluntarily adopted a resolution dropping all prefixes to the name "Baptists," adopting the New Hampshire Confession of Faith, and petitioning the Tennessee Baptist Convention for admission into the Convention. The Convention acted favorably. Some four years later the Cookeville church, which is near the center of Stone Association, obtained a letter from "New Salem Association of Baptists" and united with "Stone Association of Baptists." But when the Cookeville Baptist Church was organized in 1873 by Elders James Moore and Patrick Moore, the first article of its Constitution reads, "This church shall be known as the Cookeville Baptist Church." Its name has never been changed. Stone Association had no objections to Monterey Church, which later came to Stone Association from Riverside Association of "Missionary Baptists," wearing the name "Missionary Baptist" if it so desired.

9. Brother Evans seeks to create the impression in the minds of Tennessee Baptists that Stone Association has "indorsed" certain "policies and practices" which sound Baptists cannot tolerate. Yet he says in a private letter, "As to your resolution, I was Baptist enough and Christian enough and gentleman enough to admit that I indorsed it as far as the doctrinal content was concerned." The entire association, with the exception of some of the Monterey messengers, voted for it by standing vote. Then why seek to put Stone Association under a cloud of suspicion among Tennessee Baptists? The only excuse he offers, in his letter to me, was, "The only thing wrong with that part of it was that only about one out of fifty knew anything at all about the New Hampshire Confession of Faith, and adopted your resolutions without knowing what they were adopting, like they did when the union was first brought about." Yet, I read the articles he complained about to the association, slowly and distinctly, so they could understand. I confess I know of no other way to test the faith of a public assembly.

10. Finally, in order that the Baptists of Tennessee may know where Stone Association stands, I hereby give, as nearly as possible in the exact words, the verbal statement of the faith and practice of the pastors of Stone Association as expressed in the Pastors' Conference above mentioned:

I. Baptism Our Belief and Practice:

1. We do not believe that any baptism that is not patterned after the baptism of Jesus is scriptural baptism.

2. We believe that Jesus was baptized (1) by a Baptist, (2) not in infancy, (3) by being "buried" or immersed in water, (4) not in order to the remissions of His sins, and (5) not in order to make Him God's Son.

3. We do not believe in nor practice receiving any baptism that is not scriptural in the light of the above.

II. The Lord's Supper:

1. We do not believe that anyone has the right to change the great Commission given by the Master which says, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

2. We believe the order is therein irrevocably fixed as follows: First, discipleship; second, baptism; third, the Lord's Supper.

3. We believe, in harmony with the above, that only disciples who have followed the pattern of Jesus in baptism have the right under the great Commission to come to the Lord's Table and partake of the Lord's Supper.

In conclusion let it be said that this is written

with no other desire than to set Stone Association and her pastors right before Tennessee Baptists. It would be a sad day for Stone Association if what Brother Evans says should cause us to lose the confidence of our brethren. We love Brother Evans and pray God's richest blessings on him and the Monterey Church. If Monterey should ever reconsider and decide to come back, Stone Association will receive them with no hard feelings.

THE CHRISTIAN COLLEGE'S INDISPENSABLE SPHERE

By J. M. Price, Seminary Hill, Texas

In the early days in America the primary purpose of the Christian College was to train for the ministry. A letter in 1642 indicates that the occasion of the founding of Harvard was the dread of "leaving an illiterate ministry to the churches when our present ministers shall lie in the dust." In 1754 President Clap said of Yale: "The great design of founding this school was to educate ministers our own way." The University of Richmond grew largely out of a resolution at a general Baptist meeting in 1809 urging the "establishment of some seminary or public school to assist young preachers to acquire literary knowledge." Furman University was the mother of the Southern Baptist Seminary, and Baylor of Southwestern. The number of ministers and missionaries produced has always been one of the strongest arguments for the Christian college.

In the course of time there has come the feeling that the Christian college could render one of its largest services in the training of Christian homemakers, teachers, lawyers, journalists, business men and others. Accordingly the curriculum has been broadened, and departments or schools for training for these lines of work have become outstanding. Much has been said about seventeen of eighteen prominent men of letters, eighteen of twenty presidents who were college men, and 75 per cent of those in Who's Who being from Christian colleges. Baylor University has boasted of furnishing one-ninth of the high school leaders in Texas. Mississippi College at one time claimed three-fourths of the high school teachers and principals in that State, and Union University once had one-twelfth of her graduates in Who's Who. So we have trained many types of Christian leaders.

But the time has come when these two arguments are not as outstanding as formerly. The majority of Baptist boys and girls are now in State schools, soon two-thirds will be there and before long three-fourths. This is due to the decreasing number of denominational schools and the increasing number of State schools. As a result, many of the ministers and religious leaders are coming from State schools. The number in my classes in the Seminary is surprisingly large, and the quality is fine. Soon we shall have to change greatly our statistics at this point. The same is true of the leaders in other fields of endeavor. In other words, we are being forced to give up the hope of educating in Christian schools the most of our Baptist constituency or even of our future leaders.

If then we cannot train all or most of our constituency, why not go out of business altogether? If other schools are good enough for some, why not for all? If Oklahoma Baptists must eliminate all but O. B. U., why not drop it too? If Arkansas Baptists must face uniting their three schools into one and locating centrally, why not quit entirely? Here is the reason: In addition to their value for the minority whom they will train, Christian colleges are indispensable in society as a leavening influence. Drop them altogether and education would ultimately move toward paganism, and civilization would decay. We must maintain in each State one or more efficient Christian schools as missionaries in the educational field, and if all evangelical denominations do this they will both train many youth and leaven the educational lump.

Besides the reward of obedience, which will be our unspeakable gain, there is true honor and pleasure in obedience. It is really for our present good to be meek and humble, chaste and sober, just and charitable, patient and contented; these things make us easy and safe and pleasant and truly great.—Matthew Henry.

The Preacher's Column
By A. U. Boone

VII

THE MEETING OF THE GRACES

Mercy and truth are met together; righteousness and peace have kissed each other (Psalm 85:10).

We have in these words the story of a meeting. Four graces have come together in sweet fellowship and loving embrace. The language is poetic and also true. This is a part of God's revelation by the Holy Spirit. Much can be said concerning this beautiful text, but two or three reflections are thought sufficient here and now.

1. The religion of the Bible is a power designed to bring good things together. Mercy and truth, righteousness and peace are all good things and they come together in answer to God's call. I love to think of the Christian life as a garden of beauty and fruitfulness. I have a right to think of it in that way. The Apostle Paul tells us that "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." What delightful company! What holy fellowship! These all grow in the Garden of God. He brings them into a sacred union.

The Christian graces are not only brought together. They are also brought into harmony. This does not mean that every note is exactly alike. If that were true, there would be no gain. Notes may be long or short, high or low, and still be harmonious. When God set His bow in the cloud, He put into it the cardinal colors, and He saw to it that they were arranged in perfect harmony. The rainbow would be imperfect if any one color was left out or misplaced. Likewise the graces of the Spirit are blended into a harmony of united elements, every one more attractive and more effective because all are combined in suitable, symmetrical proportion. The grouping of the graces in a Christian character is attractive and invincible.

Of course, it may be possible to overdo in the matter of harmony. Some of the saints may be over-sensitive and too exacting. Years ago when buggy riding was quite the thing, a young lady refused to go with a fine young man because the color of his horse would not match a single one of her numerous dresses. While the extremist may have his way, and say it too often, it is important that much attention should be given to the blending of sacred things in good form and order and proportion. Our ambition should be to "adorn the doctrine of God, our Saviour, in all things." Special promises are made to those who will agree in prayer and purpose. And that word "agree," as used by the Great Teacher, is equivalent to the word "symphony," and symphony carries with it the thought of harmony.

2. True religion also brings discordant things into harmony. We have good authority for this statement. The Prophet of God wrote in the Book centuries ago: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together, and a little child shall lead them." This prophetic vision of the ancient author may carry us further than we are thinking now, but it shows us something of the design of the good Father in bringing His creatures and His works together. This is true even though they may be, or appear to be, discordant.

The Prince of Peace would unify in holiness and love the people in all the world. National hate, racial prejudice, social animosities and selfish personalities must all give place to the teaching and to the will of Him who loves the whole world. The fellowship of the earth must become like the fellowship of heaven. And how we need a condition like that! How we need to be brave and yet gentle, to be generous and also just, to be orthodox and still hold a faith in love, to be emotional and also rational in our religious experiences! What a triumphant thing it will be when we learn "to keep the unity of the Spirit in the bond of peace." And

how good and beautiful "when brethren dwell together in unity."

It may be that we need some words of warning here. This consummation, devoutly to be wished, cannot and must not be brought about through any sacrifice of principle for the surrender of any real faith. We cannot say, "Peace, peace, when there is no peace." Our Teacher gives us the warning when He says: "Think not that I am come to send peace on the earth: I am not come to send peace, but a sword. A man's foes shall be those of his own household." He means of course that harmony is not the outgrowth of disloyalty and disobedience. That would be treason and villany and inexcusable iniquity. Social prestige, family ties, political ambition and financial profits must have no weight when it comes to duty and conscience and Christ. In Him and with Him is union, and nothing else can take the place of the cross as a unifying influence and power in the world. The great graces meet at the cross. In Christ dwells all the fullness of the Godhead, and through Him and because of Him must come all the fullness of Christian union.

3. He is our peace and hath broken down the middle wall of partition. "We are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

There comes to me a story somewhere out of the past of a father who became so much offended with his son that there was a break and a separation. A long time afterwards when the mother was very ill permission was given the boy, at her request, to come home and see her before she passed away. The father was willing for this, but would not speak to his son. One stood on one side and the other on the opposite side of her bed. While they were in this position the mother reached out her hands and slowly drew their hands together. Just as she did this the light of life went out and her work was done. The son was the first to speak. He said: "Mother has done in her death that which she could not do in her life." And it was true. Who could resist the last struggle of affection manifested in such a way?

This story gives us a faint picture of what our blessed Lord did for us on the cross. He brought mercy and truth together and the work was done in His death. Truth had said, "Man is a sinner, and he must die." Mercy said, "Yes, he is a sinner, but One came and died for him, and now the way is open for a reconciliation." The graces met on Calvary. Jesus was just and the Justifier of all who believe. Hear him say it! Listen to Him as He comes almost within the shadow of the cross, "And I, if I be lifted up from the earth, will draw all men unto me." In Him all the graces meet, through Him all blessings come. Hear Him call again, "Come, for all things are now ready." And again, "Whosoever will may come."

Do You Know?

That the increase in taxes from automobiles and gas since prohibition came to bless our land has been \$779,000,000 per year? The liquor business paid Uncle Sam only \$363,000,000 per year in taxes!

That the corn grown in the State of Texas during 1931, if loaded on freight cars, would have made a train reaching from New York City to San Francisco?

That it cost the contractors more than two million dollars to get ready to begin work on the great Washington Bridge in New York City?

That the weight of the Washington Bridge, New York City, supported by one set of towers is 265,000,000 pounds?

That it took 107,000 miles of wire to spin the great cables in the Washington Bridge of New York?

That there are in the United States 70,000 places of business owned and operated by Negroes?

That eighty per cent of the Negroes in America have either white or Indian blood in their veins, or both?

THE NEWS BULLETIN

FOREIGN BOARD REPORT

The Foreign Mission Board's report for January is in hand and it shows a continuing decline in receipts as compared with the same period a year ago. The report is from May 1, 1931, to February 1, 1932. Arkansas almost doubled her contributions for the period. Arizona, Georgia and New Mexico are the only other states showing increased gifts. Tennessee gave \$37,775 as against \$46,348 a year ago. Total receipts this year are \$522,721 as against \$633,198 last year.

ANNIVERSARY AT WASHINGTON, D. C.

First Church, Washington, D. C., is celebrating her 130th anniversary beginning February 21st and continuing through March 20th. Pastor Samuel J. Porter has arranged a unique program for the occasion. March 7th is the birthday of the church which has had a long and noble history. The program is as follows:

February 21, morning, "Virginia and Religious Liberty," by Governor Pollard of Virginia; afternoon, "Spirit of Christ in Life of the Republic," by Bishop William McDowell. February 25, Historical Tableaux presenting scenes in the history of the church. February 28, morning, "The Religious Undertone in the Life of George Washington," by Pastor Porter; afternoon, "The Church and This Ailing World," by W. S. Abernathy of Calvary Baptist Church. March 3, "The First Fifty Years of the Life of Our Church," by Miss Lucille Wilkinson. March 6, morning, "First Baptist Church a Center of Denominational Life," by Rufus W. Weaver; afternoon, "Growth of Baptist Principles Among Colored People of Washington," by Walter H. Brooks, pastor of Nineteenth Street Church. March 10, "Trials and Triumphs," by William A. Drayton. March 13, "Luther Rice and His Influence on American Baptists," by the pastor; afternoon, "The American Baptist Publication Society," by W. H. Main and "Baptist Sunday School Board," by John L. Hill. March 20 the program will conclude with two messages from W. J. McGlothlin, president of the Southern Baptist Convention.

Pastor S. J. Porter extends to all who may be in the city a hearty invitation to attend one or more of these programs.

PARK AVENUE CELEBRATES

Last week was a great one in the history of Park Avenue Church of Nashville. It marked the formal opening of their new house of worship, on which the church has been laboring for several years. Their old building was long since too small for them, and some time ago they began work on a new unit of the plant. The ground floor was completed and a temporary roof placed on it so that it could be used. Last year they began work on the superstructure. Volunteer labor, contributed material and sacrificial giving by the members made possible its completion, and they now have a splendid new auditorium and Sunday School room. Their old building will be remodeled soon to accommodate the elementary grades of the church organization.

The program last week was as follows: Sunday, February 7, "What Hath God Wrought?" and "The True Meaning of Baptism," by Pastor E. Floyd Olive. Monday, "Deacons' and Adults' Night," with a message by L. S. Ewton of Grace Church; Tuesday night, "Old Friends' and Former Members' Night," with message by a former pastor, A. M. Nicholson, of Orlinda; Wednesday evening, "Sunday School Night," with Secretary Van Ness of the Sunday School Board as speaker; Thursday, "Mis-

sions and Evangelism," by Rufus W. Beckett of Inglewood Church; Friday, "Young People's Night," with a message by Editor John D. Freeman. H. E. Barnett was in charge of the musical programs throughout the week.

AN UNUSUAL FAMILY Canadian Baptists Married Sixty Years

On January 23rd Mr. and Mrs. William Knetchel of Hanover, Ontario, Canada, celebrated their sixtieth wedding anniversary, and it was an unusual experience. Few families like it ever gathered. Twelve children were present with their children. On the following morning the family attended services at the church, of which the aged father and mother have been members for many years. Rev. John Knetchel, a son, preached the sermon that morning. Mr. Arthur Oppertshauer, a grandson, read the Scripture and Miss Naomi Webber, a granddaughter, sang a solo.

For 54 years this couple have been active members of the Hanover Baptist Church and when they were gathered in their pews the morning of January 24th, states The Canadian Baptist, their number was 45 souls. All twelve of their children are Baptists. A brother of Mr. Knetchel, 89 years of age, was present at the celebration and had an active part in the church service the following day. Surely it is true, "The house of the righteous shall stand."

POLK COUNTY PREACHERS

The Preachers' Conference of the Polk County Baptist Association held its regular monthly session at Reliance February 8. Devotional was led by Rev. W. L. Lee. Brother Foster introduced the subject of putting on an educational program in all churches in Polk County. A motion was adopted that we put this program on. A committee was appointed to make a program and other arrangements necessary to carry on the work. After singing some old hymns Brother G. W. Passmore led in a soul-lifting prayer. M. C. Ledford was selected to preach at the next regular meeting the first Monday after the first Sunday in March. After an old-fashioned hand-shake the conference was closed by Brother Culpepper.—Joe W. Rice, Secretary-Treasurer.

SEMINARY CONFERENCE

By A. B. Polsgrove

Plans for the Fourth Annual Pastors' Conference, to be held March 7 to 12 at the Southern Baptist Theological Seminary, Louisville, Ky., have been completed. The Seminary opens wide its doors to friends and former students during this week, and will do everything within its power to make this season a period of pleasant and profitable work.

Each day's program is to be concluded by an address emphasizing stewardship and missions. F. F. Brown, Knoxville, Tenn., is to bring the message on Monday and Tuesday evenings, and Frederick A. Agar of the Northern Baptist Convention speaks on the final three evenings of the conference.

In addition to these two Baptist leaders J. B. Lawrence, Atlanta; C. M. Thompson, mission secretary of Kentucky; J. N. Barnette and P. E. Burroughs of the Sunday School Board, and selected pastors are among those to appear on conference programs.

An afternoon conference is planned to meet the demands of W. M. U. group, challenging the thought and purpose of a large group of W. M. U. leaders. Another afternoon conference is intended especially for associational superintendents, and visiting pastors in the study of the future of the Cooperative Program, greater

efficiency of the State and District Associational plan, and the use of the available resources in more effective cooperation of Southern Baptists.

Demonstration classes in mission study for age-group will be conducted each evening at the Crescent Hill Baptist Church, which courses will seek to illustrate the practical significance and spiritual value of the School of Missions.

Mr. W. S. Bullard, manager of Mullins Hall, can furnish accommodations in the hall at the rate of \$1.25 per day. Accommodations outside the hall can be secured in the Crescent Hill community near the Seminary at a reasonable rate. Mr. Bullard will be glad to make reservation or furnish information regarding accommodation in the community.

BAPTIST BROTHERHOOD JOINS IN PROMOTING SIMULTANEOUS WEEK OF PRAYER AND CONSECRATION APRIL 10-17

The Executive Committee of the Baptist Brotherhood of the South, of which Dr. J. T. Henderson is general secretary, at its regular monthly meeting in Knoxville, February 3, gave its heartiest endorsement to the movement proposed by the Promotion Committee of Southern Baptists at its recent meeting in Birmingham for all the churches in the Southern Baptist Convention to observe April 10-17 as a WEEK OF PRAYER AND CONSECRATION for the purpose of deepening the spiritual life of all our people.

The committee feels deeply that the movement is timely and necessary and it will be glad to cooperate with the pastors in every way possible through its various organizations in launching and promoting the movement.

We believe that a genuine revival of spiritual religion is our greatest need today. The only solution of our many perplexing problems is found in 2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—J. H. Anderson, Chairman; D. G. Cockrum, Secretary.

POLK COUNTY HAS BIG DAY

The Fifth Sunday meeting of Polk County Association was held at Ducktown Station with Mt. Zion Church January 29. Org Foster, moderator of the association, called the meeting to order and after song service, M. C. Deaver led in prayer. T. W. Davis read John 14 and the moderator led in prayer.

"The Need of a Closer Cooperative Spirit Among Churches of Polk County" was discussed by T. W. Davis, M. C. Deaver and Org Foster.

At 11 a.m. Brother Foster preached from Rev. 7:9. Subject, "Heaven, Where It Is and Who Inhabits It."

After lunch at the church house M. C. Ledford conducted the devotional reading, Hebrews 10, and Brother Lindsey led in prayer. "Following Up the Every-Member Can-

vass" was discussed by B. P. Kincaid, G. W. Passmore and M. C. Lindsey. "The Tithe, a Basis of Church Finance," was discussed by Brother Lindsey. "The Doctrine of Stewardship a Means of Enlisting Tithers" by Paul Culpepper.

Night Session. After song service and special season of prayer for the work in Polk County Association and for our nation, Brother Lindsey delivered a wonderful message from Gen. 18:21. Subject, "God on an Inspection Trip."

Saturday Morning. H. E. Verner conducted the devotional and A. Y. Griffin led in prayer. "Progress of Sunday School Work in Polk County Association" was presented by T. W. Davis, county superintendent, and discussed by M. C. Deaver, W. A. Headen and A. Y. Griffin. "My Greatest Local Need" was discussed by pastors. All agreed that it is the spirit of personal evangelism. B. P. Kincaid preached from Acts 8:35. Subject, "Personal Evangelism."

After lunch the W. M. U. was discussed by Messdames Deaver, Patterson, Verner and others. Last but not least "Making My Church First in My Life" was discussed by M. C. Deaver, A. Y. Griffin, H. E. Verner, Thos. Russell, J. P. Davis and Org Foster. The meeting had good spirit throughout the session, 17 churches being represented by their pastors and a goodly number of sisters and laymen.—T. W. Davis.

JAPS GET BIBLE SOCIETY PRESS BUILDING

A cablegram received early in February by the American Bible Society from its agency secretary in Shanghai, the Rev. Dr. G. Carleton Lacy, reported as missing two members of the Bible Society's native staff who resided in the war area. Secretary Lacy stated that the Commercial Press of Shanghai has been destroyed. This was one of the largest publishing plants in the world and printed many of the Scriptures published by the American Bible Society in Chinese. The American Bible Society's loss on books and plates destroyed will be about \$1,200 gold.

WEEK OF PRAYER AND CONSECRATION, APRIL 10-17

By Walter M. Gilmore,
Publicity Director

The most important action taken by the Promotion Committee of the Southern Baptists at its recent meeting in Birmingham was the designation of April 10-17 as a "Week of Prayer and Consecration" for the purpose of deepening the spiritual life of all our people. This is absolutely essential if our churches are to function effectively.

There will be the greatest flexibility in arranging for the simultaneous observance of this week in the 24,000 churches in the Southern Baptist Convention. In many cases, doubtless, the churches will include this period in their regular spring revivals. In every case, it is hoped that a genuine revival of spiritual religion may be the immediate outcome. In some cases it may be im-

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CHUBBIE'S TEMPERANCE LECTURE

(A Chapter from "Uncle Tom's Mansion," copyrighted, printed by permission of the author)

DAD," shouted Chubbie Swillinger, rushing pell-mell into the dining room, "when are you going to preach another temperance sermon?"

"Chubbie," mildly protested his mother. "Can't you learn to make less noise? How often must I reprove you for being so noisy in the house?"

"Why are you so interested in the temperance question, my son?" his father inquired . . .

"Cause," replied Chubbie, wriggling nervously in his chair, "I heard 'Uncle Tom' tell Judge Jeffries he wished to goodness you would. He said Preacher Hayton was doin' them dirt, and he wished you would preach some sermons that would lay him out.

"Judge Jeffries, he said you were the only preacher in the city that had nerve enough to be on their side. He said all the other preachers were scared to death of the Anti-Saloon League and the women wearin' white ribbons. But shucks, dad! They wouldn't hurt nobody. My teacher wears a white ribbon, and I guess she is not fightin' anybody but old man Booze.

"Say, dad, why don't you see Miss Marvel and get her to tell you some of her hot stories and get you up a sure-to-goodness sermon that will knock 'em cold? Gee! I bet I would if I was a preacher, 'cause I'd rather be with the white ribbon crowd than to be on the side of 'Uncle Tom' and old Ananias Booze. I will, too, when I grow up, I bet."

"Chubbie," chided his mother severely, "haven't I told you often enough not to use street slang? It isn't at all nice."

"What new marvelous stories has your teacher been telling you, Chubbie?" said his father.

"Oh, dad, you just ought to have heard her last Sunday?" cried Chubbie, bubbling over with enthusiasm. "It was a knockout."

"Chubbie," said his mother sternly, "if you don't stop using that terrible slang, I will have to send you away from the table. I can't permit you to use it."

"Well, mother, can't I tell you what Miss Marvel said," replied Chubbie in disgust. "I guess she talks that way sometimes."

"Dad, she told us all about an old king one time, named Solomon. He was the smartest king that ever lived, I guess, 'cause he married seven hundred women and had three hundred lady friends extra, and never got in jail for bigamy, nor had to pay any alimony. He made some hot temperance speeches, and I guess he knowed, 'cause he talked from experience and knowed what he was talkin' about.

"He said gettin' drunk on wine was worse than havin' so many women foolin' around. I don't know what he would have said if he had drunk some of old Ananias Booze's stuff like I did. (Chubbie had been fooled by the old bootlegger's boy and made drunk on bad whisky so that he nearly died.—Editor.) He says wine pokes fun at you and makes faces at you, and strong drink is worse than a mad dog, and if you fool with them they will make a monkey out of you."

"Mr. Swillinger," protested Chubbie's mother complainingly, "can't you make your son stop using that frightful language? It is dreadful. I can't see where he picks up so much of it."

"Let him deliver his lecture in his own way, and language," said the boy's father indulgently. "It is, to

say the least, quite interesting and picturesque."

"Aw, mother got me off the track," said Chubbie, wrinkling his brow. "Oh, yes, Solomon said, 'Don't you go to their wet parties nor loaf around with boozers, 'cause if you do you will come to poverty. And, Dad, that is so, 'cause Benny Braxton's old man hangs around bootleg joints all the time and drinks up all he makes. Benny told me so, and he says his mother cries a lot. Some nights her pillow is all wet through with tears. And Benny says sometimes he cries himself to sleep 'cause he's so hungry, and didn't have no supper. Dad, it must be awful to be so hungry and nothing in the house to eat, 'cause your old man had drunk it all up.

"Benny comes to school in patched clothes and don't have no lunch lots of times. Some of the boys poke fun at his patched clothes. Dudie Booze is the worst one of them all, and he calls Benny 'old Patch,' and I bet if Dudie's old man didn't sell liquor to Benny's old man and other boys' daddies, he might be wearin' patches on his breeches too.

"But, Dad, Benny is game and says he don't care if the boys do call him 'Old Patch,' 'cause he's glad he has a good mother to patch his clothes. I take Benny's part, and I gave him a dime one day to buy him some lunch, but he said he was goin' to take it to his mother 'cause she was hungrier than he was.

"Aw, Dad, you and mother stop your cryin' so! You get me all rattled till I can't tell it. He said, 'Who has woe? Who has sorrow? Who has quarrels? And jabbers like a monkey, and gets all beat up and has black eyes and all bloodshot?'"

"You know, don't you, Dad? That was me down at old Frazier's barn lot. That was some fight, but I bet Joe Pelky was sore too next day and had black eyes and felt bad and was sorry, too.

"Solomon says, 'Don't look at red likker when it bubbles in the bottle and wriggles about just like a snake movin' easy like! He says it acts like a snake charmin' a bird with its beady eyes, and all at once it will grab you and bite you worse than a copperhead and sting worse than a rattlesnake.

"Solomon says when you git bit you go huntin' around for strange women in place of lookin' for a doctor, and you act kind of foolish like. He says it's just like bein' on a boat in a storm and the waves roll high, and you get seasick and throw up everything inside of you but your liver, and you feel like somebody has been poundin' you, and you never felt it till you woke up and was awful sick.

"But he said you would never own up that you were drunk or that you had taken too much. That's just how I felt the next day, Dad, only I knowed I was drunk and I got bit too.

"He says after you get over feelin' so bad you will go right back and get bit some more. Dad, I bet Solomon was on some big wet parties with all those women he had, 'cause he tells you all about the feelin's. But I bet I won't go back to get bit any more. I am on the water wagon along with Doctor Dumire, and old Ananias Booze won't get us off either. . . .

"Miss Marvel said one time there was a preacher who got stomach trouble from eatin' too much. I reckon he got too much chicken salad and ice cream at church suppers, an' was feelin' pretty bad. He asked Paul what to do about it. Paul answered all their hard questions back there, and he said to cut out the chicken suppers, an' take a little wine when he felt the 'tummy ache' comin' on. Ever since that time, she says, every

old drunkard in the world has been yelling that he had pains in the stomach and needed a quart of likker-right away. That's why they are all hollerin' so hard to get saloons back again. They want better stuff, an' cheaper an' more handy, 'cause what they drink now gives them a big headache along with the 'tummy ache.' But she says there is nothin' to it, 'cause Paul told all the well folks to be filled with the Spirit and let likker alone.

"The Bible says, 'Woe to him that puts the bottle to his neighbor's lips to make him drunk' like Dudie did me. She says that means the man who holds the bottle and the man who fills it up, and the man who makes it, and the crooked officers and politicians who protect them while doin' it. She said if Dudie Booze got me drunk and made a drunkard out of me and I went to hell along with all the other drunkards, that Dudie and his dad and all the gang that's backin' old Ananias Booze will have a hotter time than I will, 'cause the old devil will know that they was the bunch that got me in hell, and he'll turn on the heat and make them sizzle for it. But, Dad, I have repented and ain't a-goin' there. And I hope Dudie and the rest of them do too before it's too late.

"I reckon Miss Marvel is sore on the bunch 'cause her brother Marcus drinks something awful, and is actin' awful too. He drove right through town one day like he owned it and nearly knocked down a traffic cop; he was goin' so fast. The cop cussed him, but he didn't dare arrest Marcus, 'cause he knowed if he did 'Uncle Tom' would make him lose his job. But you just wait and see, Dad. Marcus is goin' to run over somebody and I reckon they will stop him then. But it will be too late then."

"Well, Chubbie," said his father kindly and putting his hand on the boy's head in a friendly gesture, "I think you had better run along to school. You have given us a very fresh and unique exposition of a very dry and threadbare subject. You have thrown some entirely new light on the Bible interpretation of the temperance subject. I will have to investigate your theology and see if it will hold water."

"It won't hold booze," replied Chubbie stoutly. "The Bible is against it, Dad, and you can't twist it around to take in 'Uncle Tom' and Ananias Booze and all that crowd."

"Who said I was twisting the Bible around to take in anybody?" retorted his father, somewhat annoyed at Chubbie's homethrust.

"Miss Marvel says anybody who misuses the Scripture by tryin' to make it support bootleggers and other outlaws was twisting the Bible to their own damage," replied Chubbie boldly. "And she knows what the Bible says better than some preachers, I reckon.

"Dad, you just ought to come and listen to her some Sunday when she hands out hot stuff to us. She says any minister of the Gospel who stands up in the pulpit and defends likker and crooks, and law breakers is in mighty sorry company. She says he better watch out for he might get hit with some calamity and find himself with the goats on the great judgment day.

"That's another good story, Dad. She said the Lord was goin' to have a great Judgment Day when he would settle up with everybody for all the good things and all the mean things they ever did. He is goin' to pick out the goats and put 'em in a pen on the left and the sheep in a pen on the right side.

"Miss Marvel says the makers and sellers of likker are all goin' to hell if they don't repent, 'cause strong drink has made more people sick, and poor people and jail birds, and sent more of 'em to hell than all wars and flu and T. B. and floods and everything else put together. I reckon she knows, 'cause she goes around helpin' the poor and the sick, and works in the mission. She was a war nurse too.

"She has all our class hot for prohibition. She says talkin' temperance without havin' prohibition is like

shootin' a tiger with a toy pistol loaded with hot air; and we are goin' to be crusaders too. The old crusaders made a big bust of their crusade 'cause they were just goin' out to fight for a hole in the ground, which they couldn't find, where they thought Jesus was buried. We are goin' to crusade to make Jesus King of the whole world, and put old man Booze so deep in a hole that he never will get out to be herded with the goats on the Judgment Day."

"Very well, Chubbie, said his father smiling at the boy's zeal. "Run on now before you are late. We will discuss this temperance question some more. And, by the way, here is a quarter to give Benny Braxton for his lunches. I will go down and see his mother and perhaps the church will help them."

Chubbie grabbed the quarter and dashed away whistling after his mother had kissed him and brushed his curly hair, and admonished him again to avoid bad boys, slang and automobiles at the street corners.

(This is just a part of a chapter in a thrilling story called "Uncle Tom's Mansion." In it our boys and girls will get the story of Chubbie, a preacher's son, and how his Sunday school teacher, Miss Marvel, won him and his class to be crusaders against the evils of strong drink. It tells how Chubbie and his teacher finally won his dad over from being a pussyfooter on the liquor question to becoming a real prohibition friend. It is a big book, full of thrills, daring and love. Your parents will not make a mistake if they buy it for you boys and girls to read. If you wish a copy, send \$1.75 to Mr. William B. Burleigh, La Follette, Tenn.)



From Front to Rear

Tramp: "Kind lady, can you help a poor man that's been to the front?"

"No, I have nothing to give away, and I don't believe you've ever been to the front."

"I have, lady, but couldn't make you hear."—Passing Show.

"Mama, if I get married when I grow up, will I have a husband like papa?"

"Why, yes, dear, if you get married you'll have a husband like papa."

"If I don't get married, will I be an old maid like Aunt Nellie?"

"Yes, dear, you would be an old maid," answered the mother.

"Well, no matter which way we go, it's a pretty tough world for us women, ain't it?"

A girl and her bashful lover sat upon the bench. The air was filled with romance. The girl's long hair blew in her lover's face. She rested her head on his shoulder; edging still closer, she asked: "Aren't you going to kiss me?"

"I was intending to but I got sand in my mouth," was his answer.

"Swallow it, boy, swallow it. You need it," was her quick answer.—The Motorist.

Don't Be Hasty

A pompous man missed his silk handkerchief and accused an Irishman of stealing it. After some confusion the man found the handkerchief in his pocket and apologized for having accused the Irishman.

"Never mind at all," said the latter. "Ye thought I was a thafe, and I thought you was a gentleman, an' we were both mistaken."—Ex.

Ruth: "Do you know Father has never spoken a hasty word to Mother?"

Richard: "How is that?"

"He stutters."—Selected.

Ah, Yes?

Customer: "Which leather makes the best shoes?"

Shoe Salesman: "I don't know, but banana skins make the best slippers."

EDUCATIONAL DEPARTMENT

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

FIELD WORKERS

Jesse Daniel, West Tennessee Miss Zella Mal Colle, Elementary Worker.
Frank Collins, Middle Tennessee Miss Roxie Jacobs, Junior and Intermediate Leader.
Frank Wood, East Tennessee.

SUNDAY SCHOOL NOTES

Rev. C. P. Jones writes suggesting that they want an institute at Greeneville and pledging his support in other counties.

Dr. Ben Cox, Memphis, writes: "Congratulations upon the fine programs you are putting on and may God bless you and give you success." Thank you, doctor.

The T. E. L. class of the First Church, Memphis, has just registered as standard and we congratulate them upon this high attainment. Others are coming in rapidly now.

Crockett County is getting ready to put on all the program suggested by this department. Brethren J. H. Turner and R. J. Williams are always ready to help in every possible way.

Mr. L. J. Howell is aiding in the work in Union Association and under the leadership of Mr. G. M. Bussell and Rev. Delaney they are planning to put on the entire program for the year.

Luther S. Knisley is leading in some fine extension work in Midland Association. He is very much interested in getting the Sunday School and B. Y. P. U. work going in that association.

The training school at Fayetteville set for the past week has been postponed until the week of March 6th. It is to be our joy to teach this class in the Bible Story of the Sunday School Manual.

It is hoped that our people will stop the criticism of standards and come back to a real program for our churches. If there is anything wrong with the standard let's adjust it and not stop our people from making an effort to become more efficient.

Rev. W. E. Davis, Lawrenceburg, writes: "I am doing my best to get the deacons to our meeting on the twenty-eighth and twenty-ninth. We are also interested in the institutes and the educational program and will talk all that over when you come."

Mr. T. W. Beaty writes from Helena: "I think your plan for the institutes just fine and I am suggesting that we have one at Jamestown the last week in June and let the one at Livingston come about the same time." We plan to put on both the same week, thus utilizing the time and saving expense.

First Church, Lebanon, sends in application for the standard. They meet all the requirements and are being listed as a standard Sunday school. Congratulations. First Church, Covington, also meets the standard and reports for the award this week. That makes two standard schools this week. Who will be the next one to qualify? We ought to have 200 in Tennessee this year.

Dr. Hurt, Jackson, writes concerning the training school held in Union last week: "The school brought together a large number of Jackson Baptists and held them to serious endeavor. Such blessed work not only builds up individual Baptists and endows the church; it strengthens immeasurably the tie which binds our hearts in love and service." A fine way to state it. Thank you, Dr. Hurt.

Mr. B. M. Canup has been selected by the Holston Executive Board to direct the Sunday School work in that association for the present. He writes that he is planning to put on the institutes in all the county towns in Holston, Blountville, Erwin, Jonesboro and Greeneville. That means a lot of territory and a number of churches. Altogether we have almost half of the counties arranged. The finest and most responsive cooperation that we have ever had on any program.

We are glad to introduce to our workers and churches all over the State Mrs. W. J. Bloomer of Nashville, Tenn., who has been selected as Home Department superintendent for Tennessee under the Young People and Adult Department of the Sunday School Board, but will work in connection with our department. Any one wishing her services will write us and we will make formal application to the board. We believe that this department deserves the best leadership and Mr. Phillips and I agree that Mrs. Bloomer is amply fitted for the work.

The following have pledged their help in the institutes during this week: O. D. Fleming promising two weeks; J. H. Turner, Alamo, pledging his help to put on all the programs suggested; Leland W. Smith, Fountain City; Ralph Guinn, agreeing to help anywhere at any time; J. G. Hughes agreeing to give a week in the institutes; A. M. Nicholson saying, "We are planning to put on all the work and will formulate our plans at the council meeting when you are to be with us;" A. J. Brandon, Murfreesboro, says they are ready to go; S. P. De Vault, "I am for the program and can help the first part of June. This is a far-reaching step and will do good in the future as well as now." Mrs. Branson is asking for the third week in June for their institute; Horace L. Smith promises time to other sections and asks for an institute at Clinton the first week in June; George G. Watson sets the time for Madisonville June 6-8 and adds, "The program will be greatly helpful to our people;" S. C. Grigsby promises help in the institutes. This makes almost enough help to put on all the institutes in the State without cost to the board except for a little travel. Rev. A. H. Huff says, "I will help anywhere."

ELIZABETHTON PUTS ON CAMPAIGN

Rev. C. L. Bowden writes that their campaign was a great success. Nearly 3,000 prospects found for the Sunday School. Those helping in the campaign were Mr. Harold Ingraham, dean of the faculty and leader; Mrs. Sawyer of Virginia; Miss Matsinger of Winston-Salem; Mrs. A. H. Tipton; Miss Pauline Brummett and Mrs. Douglas Hudgins. Full report will be given later.

RED BOILING SPRINGS

I have made some investigations and had some talks among the brethren regarding the work in this association. I think your institute plan is highly commendable and would effectively stimulate interest in this association which has been none too active in the work of the kingdom.

In regard to the time in June, I am of the opinion that the first or second week would possibly be better. And I think that Lafayette would be very appropriate place to have the

institute as the town is centrally located. I shall try to have representatives from all the churches attend the institute, which I am sure will be very helpful to all workers.—C. C. Davis.

BELLEVUE, MEMPHIS, KEEPS GROWING

We have just had a complete report of the Bellevue school giving the average for January. The following statistics were gleaned from this report: Total enrollment, January, 1931, 2,147; 1932, 2,461; gain, 314. Attendance average, 1931, 1,301; 1932, 1,458; gain 158.

For January, 1932, we find the following: New members, 147; visitors, 435. No. on time average for month 1046. No. Bibles brought for month.. 741. No. studied lessons for month.. 807. No. giving for month 1039. No. staying for preaching..... 837. No. 100% pupils reported..... 1372.

FROM MEMPHIS

"We feel that our training school last week was a great success and also feel that something will be accomplished in the way of a Sunday School organization in this county as a result of the Sunday afternoon mass meeting. We all appreciate the work of you and your department last week and many times in the past as it lends its help to local churches." These words come from Miss Wills of La Belle Church Memphis. She and another young lady volunteered their services while we were in Memphis and did a lot of our office work without pay. Such beautiful cooperation will get things done and help the hearts of us who carry the burdens.

THE ALL-DAY EDUCATIONAL MEETINGS

We have never had more interest manifested in any work than we have had already in the special program planned for this spring among our churches. Many of the associations are putting on the all-day meetings in all the churches, while others are being put on by the local pastor. Some are using two nights and using two speakers each night. That is a fine idea in villages and small towns for the people can be induced to come from nearby churches for the two special nights and the five topics can be condensed into four. The last speaker can speak on a mission program and cover both the Cooperative Program and Missions.

A WORD FROM JESSE DANIEL

"Everything went over in great shape last night. Mrs. Woodrow Fuller had seven conversions in her class Friday night. Rev. W. Fuller brought the closing devotional, a fifteen-minute message on "Be Ye Transformed" and several came forward dedicating their lives to definite service.

"The attendance held up very well considering everything. There were 249 present. North Jackson had 28 present and 28 took the examination. I am sending you your examination papers and book under separate cover. Mr. Cox said there were 25 who took the test.

"The school voted to make the time for our school two weeks later for next year. Emmett Guy was elected to have charge of the school next year."

REGISTRATION OF INTERMEDIATE CLASSES

Any class of intermediate age sending in application for registration properly filled out and accompanied with 25 cents to cover cost of certificate will be enrolled with the Intermediate Department of the Baptist Sunday School Board, sent a certificate of registration which is required for a standard class, a package of intermediate free literature and a complimentary copy of the Intermediate Counselor which is a magazine for workers with intermediates.

All the above privileges except the certificate of registration, which is required of standard classes, will be accorded any class sending in appli-

cation for registration without the 25 cents.

(This is a requirement of the Sunday School Board and not ours.—W. D. H.)

WHY STUDY "BUILDING THE INTERMEDIATE DEPARTMENT?"

I watched a potter as he took some clay and fashioned a beautiful vase. He knew where and when to give each touch. He added and took away clay. A beautiful symmetrical vase was the result. He knew how. Months of patient study and practice were back of the making; yet the vase will be broken some day.

If it is necessary for the potter to spend months in training in order to produce a vase that will be destroyed; if it is necessary for the surgeon to spend years studying to perform a delicate operation on a body that will some day cease to live; if the teacher must spend a lifetime in preparation that he may train minds that will cease to function; how much more important it is that the worker touching the immortal soul, the only task that shall never cease, shall know how.

Why work with Intermediates at all? Is it not because there are definite needs to be met? The worker must know how. "Building the Intermediate Department" tells how. Master its contents, carry out its suggestions. You will want to know the Master Workman better, to study your pupils that you may meet their needs and to develop a personality that will make you a power.—Mary Alice Biby.

B. Y. P. U. NOTES

Swan Haworth is to be with the Tazewell Church this week and they are putting on several classes.

Fulton Memorial Church near Harrogate is asking for a worker to give a training course in B. Y. P. U. work.

Springfield reports some progress in her B. Y. P. U. work. Mrs. Rose Stevenson reports six unions all doing good work.

Morristown has on a good school this week and promises a splendid report later. Mr. Frank Collins and Miss Jacobs are helping in the school.

Bellevue, Memphis, is planning their annual training school for the B. Y. P. U. with Miss Jacobs and Mr. Daniel as helpers. We expect a great week.

Mr. Fred H. Noe writes from Bean Station for literature, programs and other material to aid him in his work as group leader for a number of Grainger County churches.

Rev. Parry of Loudon writes: "We thank you for allowing Swan Haworth to come to us. He did a lot of things that will mean much to the welfare and growth of our church."

Oakdale is planning a great week of training. Dr. Burris is doing a splendid job training his people and enlisting them in all the program of the church. He also pledges his support to the institute program in June.

Harriman is planning a big week March 13 to 18. Misses Collie and Jacobs will be with them. This church is putting on a wonderful program which covers all phases of the work.

The City View Baptist Church reports a splendid work being done through their B. Y. P. U.'s and under the efficient leadership of Mr. T. E. McClain promises to grow from week to week. They pledge their support to the city-wide training school to be put on in Knoxville February 21 and week following.

During the past week a study course in the Senior B. Y. P. U. Manual has been going on at the church. There were fifteen present the first night, all seniors and adults. A very

interesting study of things vital to our future church life was engaged in. When grown people are willing to come to church for an hour and a half each week night to study how better to serve the Lord, we may be assured better things are in store for our church.—First, Union City.

Mr. Carl Sutton of Grace Church, Nashville, sends a fine list of daily readers as follows: Juniors who have read all the readings for a year, Meredith Blankenship, Katherine Chandler, Emma Dorris and Lavena Craver. Myrtle Lee Buchanan has read for two years. Seniors, two years: Irene Burchett, Mattie Bell Buchanan, Lillian Chandler, Mrs. H. J. Chandler, H. J. Chandler, J. A. Buck, Fred Hester, D. T. Nellums, J. C. Wheeler and Carl Sutton. He adds that the unions are doing fine work.

SPECIAL TRACT

We are sending out a special tract on the study course month giving the following suggestions: (1) Take a study course, (2) secure subscriptions to the Home and Foreign Field, (3) list of study course books with explanations.

"THE UNASHAMED WORKMAN"

This beautifully written and wonderfully interesting book has just come from the press. It is the life story of L. P. Leavell, our former B. Y. P. U. secretary of the South. It was lying on my desk when I got home the other night and while it was midnight I took the book to bed and read a large part of it before going to sleep. It brought back a thousand memories and thrilled me with the life of a man I learned to love early in my religious experience. I hope that all our young people may have the joy of reading this book, for it will be an inspiration to any who may have the privilege.

JACKSON CITY-WIDE TRAINING SCHOOL

The Baptist churches of Jackson held their annual city-wide Sunday School and B. Y. P. U. Training School at Union University February 1-5. This year there were more Baptists enlisted than ever before in the school, and the spirit of enthusiasm and loyalty was noticed and appreciated by all who attended.

The general committee was composed of the following: Mr. Jesse Daniels, general chairman; Miss Helen Gardner, First Church; Mrs. F. J. Harrell, Calvary Church; Mrs. J. B. Smalley, South Royal Church; Mr. Clyde S. Sewell, West Jackson Church; Mr. Wade Carver, North Jackson Church; Mr. E. Thurman Williams, East Chester Church; Mr. Simpson Daniels, Union University.

This committee met in the home of Mr. Jesse Daniels and set the goals in attendance for each church to reach, and laid the plans that were so well carried out and that did so much to put the school over in a big way. Announcements were made and posters displayed in all the churches and Union University.

The opening night of the school found every worker in his place and the work being carried on as planned. At 7 o'clock the greeters were registering and pinning tags on all who came. These greeters were the Y. W. A. girls of Union University, and they represented four different states. These same girls acted as secretaries for the various classes, taking the count, etc.

The following young ladies are to be commended for their fine work during the school: Misses Bitts Ball, Lucille Bowen, Alta Chambers, Lillie Mae Finger, Virginia Fleming, Lillian Flowers, Willie Mae Henley, Anna Lucy Ingram, Shirley Kolb, Martha Rice, Louise Weldon, Annice Whittington. These committees had for their slogan, which was suggested by the general chairman, "Plan Ahead or Fall Behind? Which?" Truly, they planned ahead.

Eleven courses were offered as follows: (1) Bible Stories by Mrs. C. S. Sewell (Story Hour); (2) Bible Heroes by Mrs. Woodrow Fuller (Junior); (3) The Meaning of Church Member-

ship by Miss Roxie Jacobs (Intermediates); (4) Senior B. Y. P. U. Administration by Mr. W. D. Hudgins; (5) Teaching Methods by Miss Zella Mai Collie (Graded Lessons); (6) Our Lord and Ours by Dr. R. E. Guy, pastor West Jackson; (7) Introducing the New Testament by Dr. C. B. Williams, Union University; (8) Old Testament Studies by Dr. F. J. Harrell, pastor Calvary Church; (9) True Functions of the Sunday School by Mr. Jesse Daniel; (10) Wisdom in Soul Winning by Dr. J. J. Hurt, pastor First Church; (11) Missions Our Missions by Dr. J. W. Jent, professor Union University.

The purpose of the courses was: (1) To train the church members in effective B. Y. P. U. and Sunday School methods; (2) to build up the church members spiritually; (3) to teach the church members in missions; (4) to teach church members what it means to be a Baptist; (5) to teach and train the church members of Baptist churches how to be useful church members; (6) to inspire our Baptist church members with denominational loyalty.

In the class of Juniors taught by Mrs. Fuller, there was a spirit of lively interest and real accomplishment. During the week there were six boys and girls who raised their hands that they had given their hearts to Christ. All of our volunteer teachers had large classes and the many expressions of interest and appreciation heard throughout the school by those who attended their classes would make their hearts rejoice. Our faithful State workers always have large crowds in their classes, and though they work faithfully throughout all time, we sometimes forget to express our love and appreciation to them. They certainly gave their best in this training school, and the Baptists of Jackson who attended the school have had praises on their lips ever since and shall remember their work and profit by it.

Another feature of the work done during the week, which was not given publicity, but which meant a great deal to some of our people, was the school held at West Jackson Church each afternoon. Mr. Hudgins taught a class for young people and adults and Miss Roxie Jacobs taught a class of juniors. This was a fine school, there being over 50 who attended. Because it was for the church alone the general committee of the training school voted not to count this number on the regular attendance of the school at night, inasmuch as it was separate and not city-wide; Mr. Hudgins and Miss Jacobs meant a great deal to West Jackson folk and their work will go forward because of their having these two consecrated workers with them.

The intermediate periods when we came together between classes, deserve particular notice. Mr. Daniel had charge of this period, and Miss Mary Lee Hurt was pianist. Each night the count was taken and reports made. All of the churches showed that they had worked on attendance. Calvary Baptist Church had the largest number attending each night. North Jackson deserves notice for their splendid work. Mr. Wade Carver brought in folk from his church on a truck. One night he had 28. Every Sunday School officer and teacher and every substitute teacher attended the school and took the courses offered. That was 100 per cent cooperation and showed a mighty fine spirit. Rev. E. E. Burks is pastor of the church. North Jackson should feel proud of its membership. The fellowship period then followed.

The devotionals all linked one to the other, ending with a consecration service on Friday night. The subjects taken and the devotional leaders were as follows: Monday night, "Nicodemus Calls Upon Jesus at Night" (John 3:1-21), by Miss Edna Earle Rosenheim; Tuesday, "The Day of Triumph" (Matt. 28:1-20), by Miss Doris Oglesby; Wednesday, "Lift High His Royal Banner" (2 Tim. 2:1-26), by Miss Marie Allison; Thursday, "Real Religion and False Formalism" (Phil. 3:1-15), by Miss Hazel Ellis; Friday, "Ideals of Daily Liv-

ing" (Romans 12), by Woodrow Fuller. All these are students in Union University.

At the end of his talk Mr. Fuller asked those who wished to consecrate their lives to Christ for better living to come down to the front and give him their hands. There were seven who came. The devotionals meant much to the spiritual atmosphere which was maintained throughout the school. Following the devotional period Friday night, we went down to the football field, where we enjoyed a wiener roast. Games were played until the signal "go" and everyone "fell to" and roasted wieners, bacon and marshmallows.

The nominating committee read the name of Emmett Guy as leader for next year's school. The report was unanimously accepted, and the people of Jackson are ready to sign up for another big school next year. The work of the volunteer teachers calls forth words of appreciation from all of us. We were also delighted with the large number of Union University students who attended.

LAYMEN'S NOTES

Mr. C. C. Davis of Red Boiling Springs is cooperating in a beautiful way in all of our programs and is planning to help us to get the men organized in Enon Association.

Mr. W. H. Matthews of Carthage has written every church for the deacon to lead in the study of "The Deacons" who we hope to place on our files for general correspondence. If all our men would cooperate like that we would soon put over a program worth while.

Mr. Charles E. Taylor, Ducktown, sends in the first list of deacons from his association. We have a book now carrying the name of one deacon from each church of every association and will follow this with plans for training the deacons as we do for teaching and training other officers of the churches. It has been our experience that deacons respond to helpful suggestions just as others do.

Mr. Thomas W. Cable writes from Butler: "Our deacons are not organized, but I am working now to get our men organized and at work and then will furnish you with the desired information." We do not care for chairmen of deacons boards except where the church has so elected and the chairman has been chosen. The thing we want is the name of the leading deacon (or one of them) in every church for our files, and where the deacons are not organized into boards we prefer that the church select some for our files who would be counted the choice of the church.

Rev. Org Foster writes from Polk County Association: "I wish to advise you that at our Pastors' Conference on last Monday we voted to put on the Educational Program in every church in Polk County. We will begin about the second Monday in March. We will put on a full day

and night service in every church, taking time enough to touch each one. I am in for the devotions and would like to have some helps on these topics, for they are very fundamental."

Brother Foster is moderator of the association, and if all our moderators would take hold of the work like he is doing we could do anything that should be done.

BIG MEN'S MEETINGS

Mr. H. D. Geyer writes inviting us to speak to the local brotherhood on February 18th using the topic "The Duties of the Officers." Another engagement prevents our accepting, but we are delighted to see the growing interest among our men all over the State.

Eastland is having a men's brotherhood meeting February 15th. It is our pleasure to have a part on the program at this meeting. The men at Eastland are growing in their interest and effectiveness in that great church.

GILES COUNTY PREPARES A FINE PROGRAM

Executive Board voted this morning to have this institute, provided two classes per day could be taught, 10 to 12 and 1 to 3, in addition to the outline below. Several of the members said that they could come and bring lunch—going home in time to milk the cows, etc., while others (eight in number) promised to stay through the entire three days. They would want two classes in Sunday School work, leading toward a diploma or a seal. I believe that this three-day proposition, with two real sure enough live workers, will help get this thing started in Giles County. I can give June 23, 24, 25 and 27, 28, 29, better than any other time—as things look now.—C. E. Patch.

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

JOHN S. CLIBOURNE

Whereas, our Heavenly Father has removed from our midst our friend and brother, John S. Clibourne; and

Whereas his family has lost a kind and loving head, the community a respected citizen and Men's Bible Class of Belmont Heights Sunday School a valued member. Therefore be it

Resolved, The Men's Bible Class extend to the bereaved family our sincere sympathy in this their hour of sorrow; and be it further

Resolved, That a copy of this resolution be spread upon our class minutes, copies sent to the family of the departed and to the Baptist and Reflector.

Robert J. Overall, N. F. Richardson, A. I. Neel, Committee on Resolutions.



JUST OFF PRESS AN UNASHAMED WORKMAN

The Biography of L. P. LEAVELL By ROLAND Q. LEAVELL, \$1.50

Very Valuable Volume for all Church Libraries and Family Reading

RICH IN BAPTIST HISTORY THE POWER OF A TRULY GREAT PIONEER RIGHTLY EVALUATED

No more dynamic, radiant, helpful personality ever moved among Southern Baptists than L. P. Leavell. Combining exceptional native ability, superior educational opportunities well used, complete devotion to his task, and rare personal charm, he literally moved his constituency to higher thinking and living. Dedicating his splendid powers to the Christ, he gave his life in service to his Master through the churches of the southern Baptist Convention. His life, therefore, stands out as an illustration of what God can do with a layman who is willing to let God have all there is of him. Landrum Leavell lives in the pages of this throbbing story from the head and heart of his pastor-brother, and there is power in it for multitudes of our people who will read it.

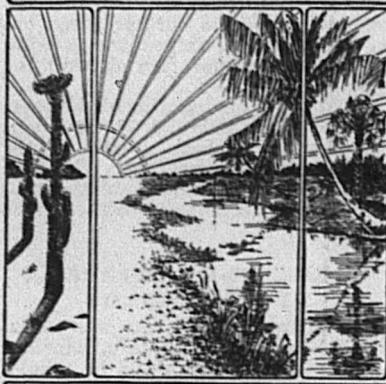
BAPTIST SUNDAY SCHOOL BOARD, 161 Eighth Ave., N. Nashville, Tenn.

WOMAN'S MISSIONARY UNION

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Leader.....Miss Ruth Walden, Nashville
 Young People's Field Worker.....Miss Cornelia Rollow, Nashville

Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

HOME MISSIONS
for
"The Healing of the Land"



**EVERYTHING SHALL LIVE
WHITHER THE RIVER COMETH**
—Ezekiel 47:9

CLARKSVILLE BOUND

Everywhere we hear the women say, "We are going to Clarksville, March 22, to the W. M. U. Convention." Plan now to be on hand for the young people's session Tuesday evening and stay through Thursday night. Dr. Carter Helm Jones will bring the closing message. His subject will be "The Romance of a New Republic." Dr. Jones spent eight months preaching in Czecho-Slovakia. He has a thrilling message for us on Thursday evening at 7:30, March 24th.

Write Mrs. Bryce Runyon, Clarksville, that you are coming and tell her when you will arrive.

"MANY . . . GATHERED TOGETHER . . . PRAYING"
Miss Kathleen Mallory

Crows arrest attention. In spite of the proverb, "Not many but much," it is undoubtedly true that numbers add interest, enthusiasm, strength and influence—either for good or evil. At the March Week of Prayer for Home Missions (March 7-11) it is expected that a crowd of W. M. U. organizations will carry out its programs of prayer and thank offering. As a rule, about two-thirds of the Women's Missionary Societies and over one-third of the W. M. U. young people's organizations are early each March found "gathered together . . . praying" for Home Missions. The fact that such a large proportion has this custom is heartening throughout the rank and file of Southern Baptists: its very bigness attracts attention.

But what of the other one-third of Women's Missionary Societies and the nearly two-thirds of W. M. U. young people's organizations? What also of the many members who fail to attend the services that are held? Recently in reading Acts 12:12 the words were discovered which are used as the title of this article: like flaming signs in the sky they shone forth in contrast to the custom of falling into a rather satisfied inertia because the promise is assured if "two of you shall agree," if "two or three are gathered together." Read again the story of the prayer meeting in "the house of Mary the mother of John Mark" (Acts 12:11-17). Certainly four of its words may well be pondered: (1) "Many." What a vista it opens toward enlistment! Would it not be well in each society and circle for the members of the Personal Service Committee to arrange for every other member to receive a personal invitation to attend the services during the Week of Prayer?

Why not divide the membership and give to each committee member a definite list, asking her to extend the invitation not just once or twice but thrice! Two other vital words are "gathered together." Here, again, victory largely depends upon the enlistment work of Personal Service Committee members. It is one thing to invite a person to attend the prayer services: it is far more vital to get them "gathered together" in such services. This depends on many things, among them being (1) easy access to the place of meeting, (2) Christian friendliness, (3) soul-satisfying programs. Plan so that the "Motor Corps"—often composed of young W. M. S. members—will call for elderly or remote members. Do this each day. The result is apt to be "unnumbered blessings."

But the most vital word in Acts 12:12 is "praying." Even so is prayer the keyword in all the plans and purposes of the week. Unless the "many" are praying people it will little avail that they be "gathered together"! The program for each day has prayer as its very warp and woof: the facts and incidents are essential only as they inspire prayer.

The committee in charge of the week's program will do well not only to get every talk, recitation, and so forth, accepted by an interested and interesting person, but also to ask beforehand those who will be definitely called upon to pray. Thus these "interceders" can inform themselves as to the needs of the missionary work to be remembered by their praying. It is reverently felt that the Holy Spirit will "make intercession" for and with all women who thus plan to pray. Of course others can and will freely pray, especially with sentence prayers.

Far-reaching good may also result from the holding of home missions study classes before the March week or early each day of the week. Circles or the society as a whole will do well to devote February to such study classes. Others may get equal results by having the class period for an hour or an hour and half just preceding the week's program each day. Think in terms of "many being gathered together" for such study and of lingering to pray.

The attention of many will also be arrested if the societies and circles make and display posters bearing the week's Scripture theme and illustration. The latter is shown with this article, the original drawing having been given by Miss Emma M. Whitfield of Richmond, Va.

If your society has not received the week's programs and offering envelopes, please write for them to your state W. M. U. headquarters. One of the most attractive features of the week is that Wednesday's program be given at night, using the playlet, "The Journey of Home Mission Envelopes." Arrange with your pastor to this good end and then plan and pray that "many" may be "gathered together" for the purpose of seeing and hearing and "praying" about Home Missions.

From the many, the togetherness and the praying there will inevitably be abundant thank offerings. Patriotism is natural; zeal for Home Missions is divinely inspired. The programs should prove that Home Missions is fundamental not only to making America Christian, but also in evangelizing the world. The programs and the prayers should also lay bare the needs of the home missionaries and their vast fields. The Stewardship Committee members should see to it that at least every member of the society receives a thank offering envelope bearing her name. The week's goal is \$90,000. Pray and plan for your society to

take a worthy goal and to attain it. An essential item is tactful, prayerful ingathering of the envelopes. Upon this offering the immediate future of Southern Baptist Home Mission work largely depends. The divine stimulus is the promise of the week's Scripture (Ezek. 47:9): "Everything shall live whithersoever the river cometh." Therefore, please, purpose in your heart so that as for you and your society during the March week (7-11) "many will be gathered together praying."—Home and Foreign Fields.

MISS EMMA LEACHMAN

We are happy to welcome to Tennessee for the month of March Miss Emma Leachman, field secretary of the Home Mission Board. She comes to us from North Carolina and her first engagement is in Morristown, March the third. Misses Walden and Northington will be there also for we are to have that day the institute for Nolachucky W. M. U.

March fourth and fifth will be given to Holston Association for a W. M. U. institute at Kingsport.

On Sunday, March the sixth, Miss Leachman will speak in Johnson City Central in the morning, and at some other nearby church in the afternoon. The week of prayer, March 7-11, Miss Leachman will spend in Knoxville, speaking two and three times a day. Ocoee W. M. U. has postponed its week of prayer to March 14-18, so they, too, can have Miss Leachman for this special season. She will speak in Chattanooga at least two churches daily. On Friday she will teach a class on home missions for the entire association.

En route to our W. M. U. Convention meeting in Clarksville, March 22-24, Miss Leachman will stop in Nashville as the guest of Belmont Heights W. M. S., where she will teach a mission study class for three days.

She will bring two messages to our meeting in Clarksville, one on law observance and the other on Home Missions. Plan now to hear her.

MESSAGE OF MRS. W. J. COX TO THE W. M. U. EXECUTIVE COMMITTEE MEETING IN BIRMINGHAM

As representative workers throughout the bounds of the Southern Baptist Convention territory, we come to this mid-winter meeting of our Executive Committee grateful for God's manifest blessing on our work. Despite prevailing conditions evident throughout our country and denomination, W. M. U. efforts have been fruitful and blest. We are not un mindful, however, of the present distressing financial depression which makes for gravity of outlook, seriousness of purpose. If we could take wings and fly to the ends of the earth, we would there find the same economic distress, identical disturbances of spirit and life uncertainties. But these things do not discourage us—rather put us on our mettle.

Each one of us desires these sessions to result in plans and powers which will revitalize our general missionary work. Paul, though bodily imprisoned, said, "The Word of God is not bound." Despite the fears and discouragements which bind many phases of our Southern Baptist mission work, we know the Word of God is not bound. It is yet the power of God unto salvation to every one that believeth.

An adequate survey of the present condition of our home and foreign mission work convinces one that the Southern Baptists must soon arouse themselves to the emergency upon them, or suffer unthinkable retrenchments. Continued cuts on the already bleeding fields, and the constant reduction of the forces, impels us to weigh that possibility of which Jesus spoke when He said, "The stone which the builders rejected has become the cornerstone; that, I tell you is the reason why the Kingdom of God will be taken away from you and given to a nation producing the fruits of it."

Perhaps it is not within the prerogative of the Woman's Missionary Union to make suggestions to our denomination, but it is incumbent upon it to look about and see how it may remedy this disastrous condition within its own ranks and within the radius of its responsibility. To this end, it is of supreme importance that during these days together we pray and think and plan that our missionary undertakings know a fresh baptism of power; that our thoughts and plans be prompted by divine wisdom. Anticipating this expected blessing, a few suggestions are submitted for your consideration. No claim of infallibility is made for them. It is only my desire that something concrete be offered for consideration early in the meeting, that thought may be stimulated, and consciences awakened to our responsibility, and the definite need of action under divine leadership and power.

At the last convention its statistician reported 23,731 Southern Baptist churches, a loss of 279 over the number reported the previous year. Our Union reported a total of 10,940 missionary societies in as many churches. This leaves approximately 12,791 active Southern Baptist churches with no missionary societies functioning therein, stimulating the missionary spirit and the grave of giving among the women and young people of the churches. No eloquence is so convincing as grim facts. We have but to look at this condition, and then consider the helpful spirit, the untiring efforts, the extensive achievements of our organizations to realize the value of the W. M. U. to the churches, to the denomination and to missionary life. The crucible of time proves that methods are important in proportion to their results. We have but to look at the results of our methods to be reassured as to their efficiency and the value of their contributions to the missionary work.

Time and time again, the Union has recognized this dearth of missionary organizations in these Southern Baptist churches, and efforts have been made by some states in that direction. But we have now reached the time when this work must be attempted with force and directness—the whole Union throwing its strength into the effort. Walt Whitman said, "I was simmering and simmering. It was Emerson who brought me to boil." This need has been simmering and simmering in the mind of the Union. Present conditions should bring it to boil. To my mind, the possibilities of this field offer the quickest and the surest relief to the present Home and Foreign Mission situation. To meet this condition, I offer for your consideration the suggestion that the W. M. U. launch a Southwide W. M. U. Extension Program, having as its aim the organization of missionary societies and young people's organizations in churches where none now exists. If this suggestion meets with your approval, I further suggest that immediately a South-wide Extension and Enlistment Commission Committee be appointed to survey our territory and work out a concrete plan to be presented to the annual meeting in May looking toward State, divisional and associational organizations which will carry out this extension program. It seems practical that the association provide for any necessary expense for organizing and fostering new organizations through an associational extension fund. Weak associations could be aided by stronger ones. Let us then lengthen our cords and strengthen our stakes that our mission work may be steadied and supported by a greatly enlarged constituency, and increased gifts. Such a course involves both progress and conservation.

Mission work might be further promoted if the presidents of our local missionary societies had fuller and more explicit information as to the way various budget systems work in the churches, and the tendency of some budget systems to emphasize local rather than world-wide work. We also need to constantly empha-

size the importance of the Cooperative Program receiving an adequate share of the local church budget.

In this day of inter-continental radio and telephone communication, our foreign mission work must be brought close to our constituency and our constituency closely identified with the Baptist fields and the Baptist people of the world. That this be brought about let our topics and programs and plans present not the abstract but the positive and personal missionary emphasis.

The union needs strong convictions concerning the value of W. M. U. work in foreign lands. Every new generation is taught by woman, and she needs to be trained and prepared for this inclusive task. The training of the women and young people in any land fortifies the home, the churches and thus forecasts the future.

Throughout this year, let us rally our best efforts toward greater service. Faith multiplied by works equals successful accomplishments, for we are laborers together with God—that the world may know—He shall reign.

MISSIONARY ILLUSTRATED LECTURES

(Read this article by Mrs. Una Lawrence written in the Home and Foreign Fields, then write today for Home Mission Slides.—M. N.)

Front seats are at a premium! See how the boys and girls crowd in those front row seats, jamming each other—"Shove over, won't cha! I can get in here, too," and in he comes, for he does not mean to miss a thing!

No, you haven't made a mistake, this is the Baptist Church and you are in the Sunday School auditorium. Sure, it's a week night. Then, why all this crowd of boys and girls?

It's what we always have when we are showing missionary slide pictures. Sure, they like them. Don't they go to picture shows and pay out good money to see far less interesting pictures! Then why not come to see these?

Are they really interesting? Well, just ask the youngsters! Look at those faces, they can hardly wait for the program to start. Sure, it's a show, the greatest in the world. All the strange and wonderful scenes and people of far away lands, how they live, and what they do. Then into this background comes the missionary, the most interesting person of modern history. Here is his home, his family, the Japanese, or Chinese, or Brazilians, of Africans, or Indians, or Mexicans, with whom he works. Here are the little churches—new ideas in church architecture with grass roofs, maybe, or palm-thatch if in Latin America, or the flat mud roofs of China's village chapels, or the dainty, frail walls of a paper house in Japan. How interesting it is just to see how Baptist churches look the world around! Then the ways the missionary travels, the kind of clothes he wears, the sort of places he goes—what a revelation it is of the actual life and work of our missionaries. How difficult it makes a fellow feel about giving his money to keep that missionary going!

How can you get these stereopticon lectures? Easy. Just write to the Foreign Mission Board, Richmond, Va., and the Home Mission Board, Atlanta, Ga., and ask them to tell you just what they can send you. Then make out a program for your church. Use them in different meetings in the church—a B. Y. P. U. Rally, a Sunday School Training School for the lecture period, joint meeting of all the W. M. U. organizations of the church, special programs on certain Foreign or Home Mission fields put on by various organizations, the Weeks of Prayer in fall and spring, all offer good opportunities for the use of the missionary slide lectures.

In some churches the pastor has taken the prayer meeting hour for Glimpses of Mission Fields, through the use of the slides. Occasionally a Sunday evening service has been set apart as a special Missionary Evening, with an unusually good mis-

sionary illustrated lecture as its chief feature. They have been used in connection with pageants, for the evening missionary program of Associational and District meetings of B. Y. P. U., Sunday School and W. M. U., and are splendid for your Church School of Missions.

The only charge for these slide lectures is just the carriage both ways, the slides being sent to you C.O.D., and you express them back to the Board, prepaid. Ship always by express, to insure no breakage of the slides.

Please, in ordering from either board, make first and second choice, for the lecture you may want may be in use, and it will save time and perhaps disappointment to you if you give a second choice. Machines for projection may also be had by special arrangement with the boards. Usually, however, a machine can be borrowed from a nearby school or church.

The Foreign Board has slide lectures on all its major mission fields, the one on Japan being especially beautiful. Others are from the work in China, South America, Africa and Italy.

The Home Board now has 18 slide lectures in circulation which may be ordered from the following list:

Home Mission Slide Lectures

- A1—Around the Gulf of Mexico with the Home Mission Board.
- B1—Baptist Young People of Home Mission Churches.
- B2—Baptist Young People of Home Mission Churches.
- PC1—Our Work in Panama and Cuba.
- C2—Snapshots in Cuba.
- C3—Cuba for Christ.
- C4—With the Missionaries in Cuba.
- C5—Cuba for Christ.
- C6—Growth of Baptist Work in Cuba.
- F1—A Trip Through the French Country.
- G1—The Gospel Among the Red Men.

- G2—The Gospel Among the Red Men.
- J1—Jimmie Sees Home Missions.
- NM1—The Last Frontier.
- PW1—Pioneer Women.

- SP1—Home Missions Among the Latin Peoples of the South.
- SP2—Home Missions Among the Latin Peoples of the South.

All slide lectures are sent free on condition express charges are paid both ways. From Home Mission Board, 310 Red Rock Bldg., Atlanta, Ga.

"THIS THING IS FROM THE LORD"

Have you ever heard a broken-hearted, grief-stricken wife say, looking into the still, cold face of her beloved husband, "Oh, my Lord, why hast thou forsaken me? how can God be so cruel? I doubt if there even is a God?"

How my soul shudders at words like these. How dare she? God cruel? My dear friend, often have I heard that "fools walk where angels fear to tread," and I believe it when a person will dare to rebel against God. I would say to you, "Beloved friend, mourn not. This thing is from the Lord."

Know you not that the God we worship is a God of love? He knoweth and seeth all things. How dare we murmur against an all-seeing and an all-loving God? God knows what is best for us. It is true, in our dark hours when some great sorrow has crushed our hearts, for awhile it is hard to see God's hand, but it is there.

"Consider the lilies of the field. They toil not, neither do they spin, and yet I say to you, Solomon in all his glory was not arrayed like one of these." Are we not told that the hairs of our head are numbered; that not even a sparrow falleth but the Lord knoweth it? How much more then are we redeemed by the precious blood of Jesus Christ to be loved and cared for? And yet some dare to question the wisdom of God's

deeds. Remember, friend, God works in mysterious ways, His wonders to perform. His love for us is all supreme.

If He permits our hearts to be broken, just remember, God uses the broken things. Those who are broken in wealth and broken in spirit, broken in their ambitions and broken in their beautiful ideals, broken in worldly reputation and broken in their affections, broken oftentimes in health, and those who are despised and seem utterly helpless and forlorn, the Holy Spirit is seizing upon these and using them to God's glory. It is the weak that overcome the devil. God is waiting to take hold of our failures and nothingness and shine through them.

Why weep and wail over your precious baby who has gone to a better place? Why rebel against God at the loss of a husband's or wife's love? Lift up your eyes and say with a willing heart, "Thy will be done," for my friend, "This thing is from the Lord."

Has a much loved and trusted friend betrayed you? Has the devil tempted you and have you yielded? Look to God. He sees and understands and is able and willing to forgive. Not only is He able to forgive, but through grace, prayer and faith in Him, He will deliver you from that temptation.

Perhaps you feel you have made a mistake in your selection of a lifetime companion. To you I would say, "You poor, weak human being, be careful. How do you know but what this thing is from the Lord?" "You are not your own, you are bought with a price." Be strong, have faith, God will some day show you how much happier you have been with His selection rather than your own.

If you will look, you will find God's hand in your sorrow and heartaches. Look away from the world, through that black cloud of despair and sorrow and see the Master's serene and smiling face through the cloud. Hear His voice say, "Peace be unto you, my child, for this thing comes from Me."—Mrs. Russell T. Phillips.

A REAL BARGAIN: THE MISSIONARY ALBUM REDUCED TO 25 CENTS

The price of the Album of Southern Baptist Foreign Missionaries has been reduced to 25 cents per copy. This is one of the biggest bargains we have ever had to offer and one that you cannot afford to miss.

The booklet which contains the picture and sketch of each of our Southern Baptist Foreign Missionaries is one that will not only supplement any mission study book, but will be invaluable to Southern Baptists who desire a better acquaintance with the men and women who represent them on the foreign fields.

It is with the hope that large numbers of our people will buy the Album, and with the belief that the information which it gives will stimulate them to more earnest prayer and more generous contributions for the support of these, their representatives, who have gone forth to carry the Good Tidings to many lands, that the reduction in price is made. Order at once to be sure that you get a copy.

Order from Educational Department Foreign Mission Board, Richmond, Va.

THE TRIMMED LAMP

I dare not slight the stranger at my door—
Threadbare of garb and sorrowful of lot—
Lest it be Christ that stands; and goes His way
Because I, all unworthy, knew Him not.

I dare not miss one flash of kindling cheer
From alien souls, in challenge glad and high.
Ah, what if God be moving very near
And I, so blind, so deaf, had passed Him by?

—Laura Simmons.

Quotations from and about Washington

Arranged by Mrs. W. C. Hagan

1. "All that I am I owe to my mother."
2. "It is impossible to reason without arriving at a Supreme being."
3. "I shall always strive to prove a faithful and impartial patron of genuine vital religion."
4. "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."
5. "He was first in war, first in peace, and first in the hearts of his countrymen."
6. "George Washington was great to a great extent because of what his ancestors were before him."
7. "Whether I die tonight or twenty years hence makes no difference—I know that I am in the hands of a good Providence."
8. "To promote literature in this rising empire and to encourage the arts, have ever been among the warmest wishes of my heart."
9. "Morality is a necessary spring to popular government. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."
10. "While we are contending for our own liberty, we should be very cautious of violating the rights of conscience in others, ever considering that God alone is the judge of the hearts of men, and to Him only they are answerable."
11. "The relationship of George Washington with his step-children and his step-grandchildren might be summed up by amending the quotation—'God left him childless that he might be a father to his country' by adding to it—'and a fond parent and guardian to the children of others.'"
12. "I came as soon as my business was accomplished. You well know that through a long life it has been my unvaried rule never to put off till the morrow the duties which should be performed today."
13. Five nephews of George Washington were made recipients of his swords in his will which reads:
"These swords are accompanied with an injunction not to unsheath them for the purpose of shedding blood except it be for self-defense, or in defense of their country and its rights, and in the latter case to keep them unsheathed and prefer falling with them in their hands to the relinquishment thereof."
14. Daniel Webster said concerning Washington: "America has furnished to the world the character of Washington—growing up, amidst our expanding but not luxurious civilization, partaking in our great destiny of labor, our long contest with unreclaimed nature and uncivilized man; our agony or glory, the war of Independence; our great victory of peace, the foundation of the union, and the establishment of the Constitution—he is all, all our own."—The Open Door.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE, FEBRUARY 7, 1932

Memphis, Bellevue	1584
Chattanooga, First	1208
Nashville, First	1102
Memphis, First	1085
Knoxville, Bell Avenue	1062
Memphis, Temple	1033
Kingsport, First	958
Knoxville, Broadway	813
Memphis, Union Ave.	810
Nashville, Park Avenue	801
Memphis, LaBelle	800
Maryville, First	764
Nashville, Grace	706
Nashville, Belmont Heights	701
Etowah, First	614
Nashville, Judson	591
Springfield	583
Chattanooga, Northside	570
Chattanooga, Calvary	565
Chattanooga, Avondale	559
Nashville, Eastland	534
Erwin, First	493
Fountain City, Central	483
Memphis, Speedway Terrace	479
South Knoxville	457
Nashville, Edgefield	456
Paris	437
Knoxville, Lincoln Park	430
Humboldt	414
Chattanooga, Woodland Park	395
Memphis, Prescott Memorial	394
Union City, First	392
Memphis, Boulevard	375
Knoxville, Deaderick Avenue	368
Trenton	368
East Chattanooga	367
Chattanooga, Rossville Tabernacle	356
Chattanooga, Chamberlain Ave.	354
Chattanooga, St. Elmo	354
Memphis, Central Ave	350
Chattanooga, Central	350
Chattanooga, Redbank	349
Memphis, Highland Heights	345
Nashville, North Edgefield	342
Fountain City, First	340
Sevierville, First	338
Harriman	335
Chattanooga, Clifton Hill	332
Ducktown, Mine City	320
Nashville Grandview	313
Nashville, Lockeland	309
Knoxville, Immanuel	309
Knoxville, Island Home	309
Memphis, Merton Ave.	305
Knoxville, Oakwood	305
Knoxville, Lonsdale	303
Nashville, Seventh	296
Lenoir City, First	287
Memphis, Calvary	285
Chattanooga, Oak Grove	276
Cookeville, First	266
Covington, First	265
Knoxville, Beaumont Ave.	265
Nashville, Inglewood	252
Memphis, Hollywood	251

By FLEETWOOD BALL

A. M. McConnell has rounded out five years as editor of the Baptist Standard, Dallas, Texas.

Lee Baum, assistant pastor and musical director of the church at Cushing, Okla., has resigned.

The church at Thomaston, Ala., secures as pastor W. T. Edwards who has resigned at Pleasureville, Ky.

Thomas J. Villers has resigned the care of White Temple Church, Portland, Ore., after serving ten years.

H. H. Hargrove of Grand Prairie, Texas, has accepted a call to the care of Hillcrest Church, Dallas, Texas.

Joe Canzoneri of Jackson, Miss., has accepted the care of the church at Bogue Chitto, Miss., for half time.

J. C. Wells has resigned the care of Welch, La., church to accept a call to the church at Lafayette, La., effective March 1st.

O. M. Stallings, pastor of Immanuel Church, Oklahoma City, Okla., and Miss Mary Blankenship of Rison, Ark., were married Tuesday morning, February 9th, H. W. Jean performing the ceremony.

W. R. Poindexter of Memphis has been called to and has accepted the care of the First Church, Easley, S. C.

R. N. Owen of the First Church, Paris, was glad to welcome a fine young lady as a candidate for baptism Sunday February 7.

The writer gratefully acknowledges an invitation from Parrans Chapel Church near Bolivar to hold his fourth revival with their good church.

Dr. F. L. Browning of Cotton Valley, La., a useful and skillful physician, has surrendered to the ministry and preached his first sermon.

The church at Gotebo, Okla., has called as pastor L. R. Bradley of Kirkland, Texas, who succeeds R. C. Hopper gone to Manitou, Okla.

George L. Youman of Bowling Green, Ky., has accepted the care of Dripping Springs Church near that place, succeeding Harry L. Green.

It is announced that Walter B. Knight of Orlando, Fla., accepts the care of the church at Crescent City, Fla., to which he had been called.

J. W. Dickens of New Orleans, La., is assembling a party to go to the Southern Baptist Convention in St. Petersburg, Fla., by water next May.

Thomas Jefferson Beck of Tennville, Ga., oldest Baptist minister of the State and oldest living graduate of Mercer University, died January 15th.

L. H. Moore of Jackson has accepted the care of the church at Selmer for half time effective March 1st. He is also pastor at Oakland for half time.

C. C. Carroll, formerly professor in the Baptist Bible Institute and son of the late B. H. Carroll, has retired to his large plantation near Natchitoches, La.

The church at Bruceton is moving forward with rapid strides under the pastoral care of O. L. Weir. Extensive internal improvements on the house are being made.

Beginning last Sunday a revival was inaugurated at Rowletts, Ky., T. F. Grider, pastor, in which the preaching is being done by W. G. Potts of Horse Cave, Ky.

After serving as the chief speaker at the Bible Conference in Umatilla, Fla., February 14-20, M. E. Dodd of Shreveport, La., will go to the First Church, Winter Garden, Fla., for a revival.

A. J. Dickinson, Jr., of the First Church, Newport News, Va., is to do the preaching in a revival with the First Church, Orangeburg, S. C., J. Elwood Welsh, pastor, beginning on April 24.

Mrs. Gladys Holland Padfield, aged 32, wife of a useful minister, James H. Padfield, died Friday in the family home at Springfield following an illness of several months. She leaves her husband and one son.

The Sunday School attendance on Sunday, February 7, in churches of Atlanta, Ga., was as follows: Tabernacle Church, W. H. Knight, pastor, 2,355; Druid Hills, L. D. Newton, pastor, 1,767; First, E. A. Fuller, pastor, 1,176; West End, M. A. Cooper, pastor, 1,064.

BY THE EDITOR

W. C. Potts is having a successful pastorate at Horse Cave, Ky.

The church at Pell City, Ala., has increased the salary of their pastor, R. R. Brasher, ten dollars per month.

Pastor A. F. Mahan welcomed eight new members into First Church, Etowah, on the seventh.

Pastor Clifton Bridges welcomed five members into Tabernacle Church, Nashville on the seventh.

H. E. Pettus of Elizabeth, La., has completed six years of service as pastor of the Baptist Church.

Five members were added to Beaumont Avenue Church, Knoxville, on the first Sunday. D. A. Webb is pastor.

"Hard times are not made easier by doing without the Baptist and Reflector."—W. J. Norton, Hustonville, Ky.

Wm. J. Lynes, an active and honored member of First Church, Clarksville, died February 7th at the age of 77.

Brother A. G. Williams writes that he is giving up the work in Stewart County and is moving back to McEwen.

Clarksville Baptists are getting busy making preparations for the W. M. U. Convention which meets there in March.

Pastor A. G. Frost of Clinton Hills, Chattanooga, baptized five converts February 7th and received two for baptism.

Pastor H. L. Janes of Hobart, Okla., and his daughter were painfully wounded last week in an automobile accident.

Pastor A. M. Stansel of Woodland Park, Chattanooga, welcomed four converts into the Christian fellowship on the seventh.

Lockeland Church, Nashville, J. H. Sharp, pastor, had 10 additions during the past week, six by letter and four by baptism.

Send your Sunday School attendance. Every church with as many as 250 is entitled to be listed in our attendance column.

Cookeville Baptists join the Sunday School Honor Roll with 266 in attendance February 7. A. B. Wright is their superintendent.

Earl D. Sims, formerly missionary in Tennessee, is holding a revival with the Washington Baptist Community Church in Sacramento, Cal.

Marshall Mott of Winston-Salem, N. C., begins a revival with First Church, Elizabethton, March 20th, writes Pastor C. L. Bowden.

Evangelist William Frasier recently closed a meeting at the East Detroit Baptist Church, Michigan, resulting in 50 additions for baptism.

The church at Halls has chosen Mr. Morris Curry as volunteer for the B. & R. We are expecting an increase in circulation from that field.

One hundred and eighty-one members have been received by Phoenix Avenue Church, Tulsa, Okla., during the 11 months pastorate of Marvin Cole.

St. Elmo Baptists grew six in numbers on the seventh when that many members were received by baptism. Pastor J. B. Phillips is catching his stride.

Ducktown Baptists are continuing to grow in their new building. Their Bible school has grown beyond the 300 mark and Pastor Org Foster is happy.

Eight members were added to Grace Church, Nashville, on the seventh. Four came by baptism and four by letter. L. S. Ewton is always baptizing folks.

T. H. Plemmons, a beloved preacher, who had served churches in Kentucky, Arkansas, the Carolinas and elsewhere died February 3rd at the age of 69.

We appreciate two renewals sent in by Mrs. A. J. Jones of Clarksville, Route No. 3.

Pastor W. T. McMahan of Calvary Church, Chattanooga, baptized three on the seventh.

Ernest Crawford of Clinton is leading the singing in a revival which began Sunday in Immanuel Church, Knoxville. Pastor A. R. Pedigo is doing the preaching.

Eastland Church, Nashville, H. T. Whaley, pastor, received one by baptism, three by letter, one by statement and baptized two during their services on the seventh.

Brother W. J. Norton of Hustonville, Ky., sends renewals for his mother, Mrs. J. C. Norton, of Boyd's Creek and his mother-in-law, Mrs. J. T. Davis, of Knoxville.

Pastor O. D. Fleming of Sweetwater is out again after a prolonged illness due to influenza contracted in November. Work with his people is going along in a fine way.

John W. Ham is in a revival at Corbin, Ky., where 52 members were received on the seventh, making a total of 58 additions for the first week. The meetings closed Sunday.

"Bible Equal Rights Baptist Church" is the name of a congregation in Oklahoma City. They recently enjoyed a good revival meeting which resulted in 18 additions.

January 24th seven members were baptized into the fellowship of St. Paul's Bilingual Baptist Church of Montreal, Canada, all of them converts from the Catholic Church.

The church at Huron has called Clarence E. Azbill as pastor. It is not yet known whether he will accept. He was reared near Huron and has many friends in the county.

Pastor O. F. Huckaba celebrated his fourth anniversary Feb. 7 with North Edgefield Church, Nashville. W. F. Powell of First Church was guest speaker at the evening hour.

On March 22nd R. G. Lee of Memphis will be commencement speaker for Oneida Baptist Institute, Oneida, Ky. The school is reported to be having the banner year of its history.

J. D. Baker of Humboldt writes that he is home after three months at Mineral Wells, Texas, and is feeling fine again. He is anxious to serve some church needing a pastor.

Beginning the last day of this month, Roland Q. Leavell of First Church, Gainesville, Ga., will be with Pastor J. H. Hooks and First Church of Grenada, Miss., in a revival meeting.

We acknowledge with appreciation a copy of The Methodist Year Book for 1932. It is compiled by Frank Wade Smith and published by the Methodist Book Concern of New York.

The next session of the Baptist Convention of Ontario and Quebec meets in Toronto with Yorkminster Church as hostess. W. A. Cameron is the pastor. The date is October 17-21.

Four hundred and eighty-eight people attended prayer meeting at Bell Avenue Church, Knoxville, on the evening of the third. Pastor W. B. Harvey is leading this people in a great way.

Carlyle Brooks and Mrs. Brooks are in a meeting at Douglas, Ga., with First Church. Brother Brooks has been doing enlistment work in Atlanta for the past few weeks. His address is box 607, Atlanta.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchoque, N. Y.

So rapidly is the prohibition sentiment growing in India that the number of licenses granted to liquor-selling places has dropped one-third during the last few years.

Pastor J. B. Tallant of Trenton Street, Harriman, reports a great day February 7. Three hundred and thirty-five were in Sunday School, 13 were received for baptism, six baptized and three added by letter.

J. W. Hollums has declined the call from Seminole, Okla., and will remain on the field in Cushing, where he has served for eight years and welcomed 955 members into the church, 505 of them by baptism.

A successful revival meeting has just closed at Cedar Grove Baptist Church near Johnson City. The meeting was led by C. D. Johnson of Johnson City. Sixty united with the church, 40 of them by baptism.

Baptists of London, Ky., have just completed a glorious revival led by Robert G. Lee of Memphis. There were 96 additions to the church, the majority of them adults. Pastor E. L. Mitchell is happy over the results.

"The Governor-elect, O. K. Allen, of Louisiana is a Baptist."—Baptist Messenger. And because he is, we may rightly anticipate that the press of that State will seek to make him appear before the public as a buffoon.

H. G. Williams, pastor of the church at Norwood, Ala., will henceforth write the column in The Alabama Baptist headed "Inter-State Items" which formerly has been edited by J. W. Partridge, who died a few days ago.

Word came last week that the rumor to the effect that the Baptist World Alliance will be changed from Berlin, Germany, to London, England, is erroneous. It will be held in Berlin. If you want to go, write your editor.

Pastor Sam P. White of Deaderick Avenue Church, Knoxville, reports the average attendance at Sunday School during January 117 larger than for the same month a year ago. On the seventh he welcomed four members.

A splendid band of women met in the dining room of First Church, Nashville, February 11th, for the Y. W. A. anniversary banquet and to hear over the radio Mrs. W. J. Cox in her anniversary address from Shreveport, La.

In the absence of Pastor F. F. Brown, who was preaching in Nashville, the pulpit of First Church, Knoxville, was supplied February 7 by the assistant pastor, O. E. Turner, and Walter Gilmore of the Promotion Committee.

We heartily recommend as a brother beloved and an evangelist of the Gospel, H. F. Vermillion, who has retired from the Relief and Annuity Board. He may be reached in care of that institution, Burt Building, Dallas, Texas.

Word from A. U. Boone, received last week, brings good news of his work in Shawnee, Okla., where he is permanent supply for First Church. Large congregations greeted him on the first day and there were additions to the church.

Congressman Percy E. Quinn of Mississippi, who died week before last, was a loyal member of First Church, McComb, Miss. He was an influential member of Congress and chairman of the House Committee on Military Affairs.

Lincoln Park Church, Knoxville, closed a gracious revival February 7. There were more than 300 professions. One hundred are approved for baptism. H. F. Templeton is pastor and he was aided by Ernest Crawford and W. A. Carroll.

Pastor G. M. Savage writes that the church at Mercer is doing some splendid work these days. They lack only about \$200 being out of debt.

He has been with this church a long time, serving it in connection with his work in Union University.

Park Avenue Church, Nashville, had a great day on the seventh when they entered their new building. Eight hundred and one in Sunday School, four additions by baptism, seven baptized and one by letter. E. Floyd Olive is the happy bishop.

Secretary O. L. Hailey of the Negro Seminary, E. P. Allredge and the editor are in Hot Springs, Ark., this week meeting with the Executive Committee of the National Baptist Convention in the hope of securing a little better support for the Seminary.

The State University of Iowa has adopted a new plan for graduate theses. Henceforth they will allow creative writing to count on work for graduate degrees. This is a real forward step. Too long have graduate students been tied down by the old formal dissertations.

"I appreciate the varied news items which you and Fleetwood Ball gave us last week. Next to editorials on essential subjects, news is the worthwhile thing in a Baptist paper."—Arch C. Cree, Salisbury, N. C. And we give every item of news we can get from the brotherhood.

"Dean Crain and Porter Bailes!" The Baptist Courier calls attention to the names in connection with a news item about a revival in which the "Porter" is to have the "Dean" do the preaching. The meeting will be held in Tyler, Texas, First Church, of which Brother Bailes is bishop.

Northside Church, Atlanta, Ga., suffered the loss of their building on the night of January 31st. The fire came after midnight and practically none of the furnishings were saved. Paul M. Gillam is pastor and will lead his people on in spite of their tremendous loss, only partially covered by insurance.

The Watchman-Examiner has the record of Mr. James Gurney of Chicago and his son showing a continuous subscription to the paper since 1849. We suspect we could produce a record of continuous subscription in a family for more years than that. Remember! We celebrate our centennial in 1934.

Word from Dr. I. N. Penick, who is resting in Arcadia, Fla., brings news of his rapid recovery. He writes, "Thank the Lord, I am feeling stronger and better than in years." He has planned to return the last of this month to his duties as professor in Union University and pastor at Savannah.

On the seventh J. R. Hobbs celebrated his thirteenth anniversary as pastor of First Church, Birmingham, Ala. During his service with that body, he has welcomed 4,244 members into its fellowship and seen it

have a net growth of 2,300 members. They have contributed for all causes during the period \$768,000.

Pastor Joseph A. Gaines of Glasgow, Ky., writes that Brother Durwood Haynes of that city has answered the call of the Lord for special Christian service and will enter the ranks of evangelistic singers and personal workers. Brother Gaines speaks highly of the talent and consecration of this young man.

PASTORS, POLITICIANS, PACIFISTS is the title of an eye-opening book by LeRoy F. Smith and E. B. Johns. It tears the covers off the Federal Council of Churches of Christ in America, that would-be "College of Cardinals" for Protestant churches and any Baptists silly enough to fall for their propaganda. Get a copy, read it and be wise.

Raskob and the other liquor champions do not seem to read the papers, else they are dishonest with the public, for they do not let us hear of the financial condition of countries that allow his kind to buy all the licensed liquor they want. Practically everyone of them is bankrupt even in spite of the taxes they receive from the saloons and booze makers.

In a long distance telephone conversation last week with Mr. Walter Ward of the North German Lloyd Steamship Line, we learned of a mighty day with Tabernacle Church of Atlanta February 7th when 96 members were received into the fellowship of the church. What an inspiration it would have been to sit in that great auditorium and see that great group of members unite with the church. W. H. Knight is their pastor, having recently gone to them from the Southwestern Seminary.

Newton Wolverton, a leading Baptist educator of Canada, died February 1st at the age of 86. He had been connected with McMaster University and Woodstock Baptist College of Woodstock, Ontario. During our Civil War he served, with four of his brothers, in the Northern army, was promoted to a captaincy and decorated by President Lincoln. He was acquainted with John Wilkes Booth and acted as one of the officers who sought to apprehend him after he had assassinated President Lincoln. "Jesus is still our dear and perfect Saviour, and heaven is our home," he wrote just before his death.

385,000 COUPONS NEEDED BY APRIL 15TH

The Colgate-Palmolive-Peet Company has named April 15th as the round up date for Octagon Soap Coupons. We have had 615,000 coupons up to the present time. We must have the balance of the first million by April 15th—if we hope to get any part of the bonus offered us. Please send in the coupons that you have on hand. Make public announcement in regard to the matter and

urge our friends to collect coupons from all sources available and send them in without delay. These coupons are worth in cash to the Baptist Orphanage \$5.00 a thousand. Please accept thanks for your cooperation in the work that we are doing at the Home.—W. J. Stewart, Superintendent.

GREAT WORKER
We are glad to know that Mr. George Burnett, whose picture we herewith present, has joined the



forces of righteousness in their fight against old "Ananias Booze." He is representative of the Tennessee Anti-Saloon League in West Tennessee. Let every church give him a chance to speak to its membership. Let pastors back him with love and aid.

FINE SPIRIT GREET'S DR. BROWN

Dr. F. F. Brown made a tour of Tennessee last week, speaking at Chattanooga, Nashville and Memphis to groups of laymen and pastors in these cities and surrounding territory. Dr. Brown's message is an emphasis upon the spiritual side of the Promotion Campaign, in which he suggests that a week of prayer be observed April 10-17, at which time pastors are urged to call their people to prayer for a great spiritual awakening among our people and churches, and for a quickening of interest in our missionary efforts at home and abroad. His message was well received everywhere, and a hearty response is expected, not only in Tennessee, but throughout the territory of the Southern Baptist Convention.

CHURCH DESTROYED BY FIRE

Meeting Carries On
The Lincoln Park Baptist Church of Knoxville, Tenn., has just closed a four weeks' revival, which has proved to be one of the most successful meetings ever held in the church. These services were conducted by the Rev. W. A. Carroll of Knoxville, formerly pastor Euclid Avenue Baptist Church, but now engaged in evangelistic work, assisted by the Rev. Ernest T. Crawford, well-known evangelist singer of Clinton, Tenn. Rev. H. F. Templeton is pastor of the church. During the meetings, there were 210 conversions and renewals, with a total of 106 additions to the church, 89 of whom are for baptism. The Lincoln Park Church was destroyed by fire during the progress of the meetings, but it is now being rapidly repaired and its folk hope to be back in their place of worship within the next sixty days. The revival services after the fire were held in the Lincoln Park M. E. Church, South, and at the Lincoln Park School Auditorium.—Lida V. Baker, Clerk.

A Fitting Name

Little Rosalie, a first-grader, walking with her mother, spoke to a small boy.
"His name is Jimmy and he is in my grade," she explained.
"What is the little boy's last name?" her mother asked.
"His whole name," said Rosalie, "is Jimmy Sitdown—that's what the teacher calls him."—Selected.

"Missions In The Bible"—A Helpful Book
A Review by
Ellis A. Fuller, President, Home Mission Board

Dr. J. B. Lawrence, Executive Secretary-Treasurer of the Home Mission Board, has written a remarkable handbook on Missions. Its title is MISSIONS IN THE BIBLE. The book is well written. Its clear and concise statements about this great theme are based upon the teachings of God's Word. The book goes to the very heart of the program which was laid out for the Christian church 1900 years ago by its Founder, our Lord and Saviour.

I recommend it most heartily to pastors who need a book filled with missionary truth to supply them with inspiration and information for missionary sermons. It is filled with sermons and good ones. I recommend it to laymen who want to know what the Bible teaches about Missions. I do not know of a book that is more readable for laymen. I recommend it particularly as a textbook in classes studying Missions. I judge that it was written primarily for this purpose. At the end of each chapter is a list of review questions to aid the student in his review studies.

Dr. Lawrence has made a great contribution to all of us by giving us this book out of his study and experience.

Recommended by the W. M. U. for Mission Study Classes. Price, 75c cloth, 50c paper. Order from your own book store or from the Home Mission Board.

NEWS BULLETIN

(From page 8.)

possible or impracticable for a church to utilize this particular work. Of course each church will make such adjustments as may seem necessary.

There is a tremendous advantage in moving together, doing the same thing at the same time for the same purpose from the same motive. Particularly is that true if the thing we are doing together is prayer for the Holy Spirit to the end that we may bear effective witness to the saving power of the truth as revealed in Christ in our own homes and communities, in the Southland and to the uttermost part of the earth. The experience of Pentecost is sufficient proof of that.

Brother Pastor, will you not at once begin to make your plans to cooperate with your brethren in promoting this movement April 10-17? It may cause some inconvenience and necessitate the shifting of plans, but you realize the great value of cooperation.

Secretary F. F. Brown is devoting himself wholly to promoting this phase of the movement now, expecting to meet hundreds of groups of pastors and others in the different states during the next two months and to lay the matter on their hearts. Several other outstanding men will be available for such conferences. Many are feeling that it is either a great revival or a disastrous revolution.

OREGON BAPTIST NEWS

By Ray Palmer

I have recently had the pleasure of visiting my old home in Portland, Ore., where I was pastor of Hinson Memorial Baptist Church for five years before Dr. Hinson became pastor. The church was then called "The East Side" Baptist Church.

Under the leadership of W. B. Hinson and the present pastor, W. H. Rogers, the church has grown to first place among the churches of Oregon. Dr. Rogers is doing a fine work at the Hinson Memorial Church. He is an excellent preacher and a tireless pastor. I had the privilege of preaching to his congregation on a Sunday evening when I met many of my old friends.

Thomas J. Villers has resigned from the White Temple (First Baptist Church) after serving the church for ten years. He is a strong preacher and is held in high esteem, not only by the members of his own congregation, but by the pastors of all churches and the citizens generally of Portland.

I preached for the Temple on Sunday morning and again met many old friends, for I acted as supply pastor for several months in that church some years ago, when J. Whitcomb Brougher was pastor. My dear friend, Prof. William Wilder, still ministers at the organ. He is one of the finest organists in America. Deacon Harry Stone, Y. M. C. A. secretary, is still at his post, doing a permanent work for the Master.

The following pastors are doing commendable work in Oregon: Brighton Ross at First Church, Salem; Ray York, Temple Church, Salem; Emmanuel Gunner at Arleta; E. A. Gottsberg at Grants Pass; Grant Wilson at Eugene; W. E. Henry at McMinnville; Frank Matthews at Corvallis; W. H. Eaton at Medford; C. E. Dunham at Ashland; R. R. Mulholland at Roseburg; Ralph N. Rowe at Sellwood, and Walter L. Riley at Highland; Fred Daehler at Baker; William Fairwether at Pendleton.

Jacob Kratt, pastor of the First German Church, has the honor of the longest pastorate in Portland. In that city we have 15 English-speaking Baptist churches, one Swedish and two German.

O. C. Wright has been Executive Secretary and Director of Missionary Cooperation in Oregon for nearly 20 years. He succeeded F. C. W. Parker. During this time there have been

20,153 baptisms in the Baptist churches of Oregon.

Dr. Wright has accomplished an excellent work in Oregon. He has moved steadily on, without ostentation, but with a firm faith in God; he has sought not his own glory, but the glory of his Lord and Master Jesus Christ. He has helped to dedicate 60 buildings. Nearly every church, built new or remodeled, has been dedicated, in part or entirely, by him.

It may truthfully be said that our Baptist cause in Oregon is in a better condition than ever before. Linfield College has done a great work during the past 25 years. The able and consecrated president, Leonard W. Riley, has resigned and has gone to Florida for the winter. William R. Frerichs is the acting president, while Elam Anderson of Shanghai is the newly elected president.

Our Western Baptist Theological Seminary in Portland, founded by John Dean, is doing a fine work. W. T. Milliken, the president, is a true man of God and surrounded by a fine faculty he is accomplishing an excellent work.

Myron B. Haynes, the scholarly and eloquent preacher, is giving his time, at great sacrifice, in raising funds for the Seminary.

My evangelistic campaign will open in the spring. Mrs. Palmer and I are spending the winter in Los Angeles at the Brighton Hotel.

"NOW COMPLETE THE DOING ALSO"

By W. J. McGlothlin, President Southern Baptist Convention

Our promotion work must be continued with all possible vigor. Never were difficulties in the way of financing the Kingdom greater than at the present time. Many of our people have lost their positions or lost a part of their salaries or a part of their income from other sources, and simply cannot give as heretofore. Some of our people are scared and are therefore holding on to what they have more strenuously than heretofore; and doubtless some are using the hard times as a means of excusing themselves for niggardly giving. These difficulties may have one or two effects. They may discourage us, causing us to lose hope, or they may spur us on to yet greater loyalty and effort. Let us pray that the latter effect may result from our difficulties.

In difficult times it is a matter of the highest importance that all of us give and that our giving be regular and consistent. It is much easier to give one dollar a Sunday than four dollars a month, or thirteen dollars a quarter. We have largely completed the canvass of our membership throughout the South. We have apparently made a very good showing on our subscriptions, but subscriptions do not keep the work going. What will really count is the amount of money which we actually give into the Lord's treasury. Let us all turn heartily and with sacred determination to this task of getting sufficient funds to keep our work going. Beyond any possible controversy or discussion, the more frequently we give the easier it will be.

Weekly giving is the ideal and wisest form of giving and is the surest plan for keeping up our gifts. If for any reason weekly giving is not feasible or convenient, then let those who find the weekly plan inconvenient do the next best thing and give as often as possible.

Next in importance to weekly giving is keeping up with our schools of giving. If in these hard times we fall behind, we shall surely come out in debt at the end of the year. Everywhere our mission work and institutions are running on a minimum budget of expenditures. They must have our gifts regularly. I therefore appeal to all my brethren and sisters everywhere to keep paid up. It is the easiest way; it is the best way for each of us to meet his obligations to the Lord's cause.

Where does the responsibility for financing our kingdom work rest? Primarily it rests on the individual

Baptist men and women of the South. They alone have the money. They alone can give or withhold. To them I believe our Lord looks first of all. Next to the individual, responsibility rests upon the local churches. Only the pastors and their helpers have regular access to all our people. If the organizations, including pastor, deacons and other officers of all our churches will only feel their direct responsibility for the success of our kingdom work we will surely succeed. Let the churches take the initiative in keeping up payments on our program.

Another group which is responsible is our secretaries and other State and South-wide officials. I am persuaded that we look too much to them, throw upon them too much responsibility for keeping up our payments. It is true that we have chosen them as our official representatives in this work. We want them to remind us of our duties, to inform us of the needs, to urge us to keep up the work. And yet, why should we depend upon them to press us to do the things which we are obligated as individuals and churches to do? They have overwhelming burdens. Why not lighten those burdens by ourselves keeping up our work in our churches, in our homes, and individuals. This would be true Baptist democracy and it is tremendously needed in these trying times.

My message to my brethren, therefore, is an appeal to keep up weekly with the schedule which we have set for ourselves, to keep up because we know the money is needed, to keep up because we believe it is the Lord's will, to keep up because this is the easiest way to do our full duty in giving.

MORE ABOUT THE LEGION AND PROHIBITION

Indianola, Iowa, Record

Last week we called attention to the reaction of an active Warren County Legionnaire to the anti-prohibition movement in Iowa. This week we point to the editorial of Berry F. Halden in the Chariton Herald-Patriot. Berry is one of the leaders in the Legion in Iowa. He was prominently mentioned for state commander at the last convention until he withdrew in favor of Robert Colflesh of Des Moines. If men of the Colflesh and Halden type represent Legion sentiment, Bud Maytag and his committee of the thirsty are not going to make very much headway among the service men of Iowa. Here is Halden's editorial:

"Some folks like to commit murder, but we have a law against it, and there is no hue and cry for its repeal simply because it is being violated every day. We don't find 58 of the leading citizens of the State forming a board of directors of 'The Iowa Division of the Association Against the Murder Laws.' We don't find the leading citizens of this or any other State forming an organization for the repeal of the federal income tax law. We don't find the leading citizens opposing any law that means for a better nation, just because that law happens to 'invade the rights' of those who wish to violate it.

"There are many, many violations of the liquor laws today; but many as there are, conditions are infinitely better than in the days before the prohibitory laws. Let's not revive the 'Father, dear father, come home with me now' era and invite the return of the saloon by repealing the prohibitory laws. If the committee of self-admitted 'leading citizens' ex-

pect to arouse any great enthusiasm for the repeal of the prohibitory laws they'll have to sing a better song than this old 'invading the rights' tune."

And here is what Editor James R. Rhodes of the Newton Daily News, in Bud Maytag's home town thinks of the Iowa wet parade, indicating that Bud is hardly what you might call a "big shot" around home:

"Heretofore, the dry law has been quietly broken, on the sly as it were. Yes, there were anti-prohibition organizations working, but the real violation was coming through a quiet, wordless and speechless campaign that has been undermining its purpose. The law, too, has been attacked by individuals, but never before in Iowa has it faced the concentrated efforts of an organization. Ultimately, it seems, the organization will help to cement more firmly in the minds of those who are dry supporters the necessity of keeping the measure, and will rally a large group of supporters who are not willing to see a particular organization attempt to throw it out." — Baptist Record (Iowa.)

WHO WAS HE?

By F. A. Merrill

Who was he, this carpenter of Nazareth who was arrested at Gethsemane and was tried in Jerusalem on a charge of sedition? Who was he who met his death on a cross between two thieves? Who was he who told his followers that all power in heaven and on earth had been given unto him and who commanded his disciples to take his message to the uttermost parts of the earth? Who was this man who could walk along the shores of Galilee casting out demons and curing diseases by the simple touch of his hand, who could sit amid his disciples on the mount of the olive trees and teach them social principles that were later to revolutionize the world?

A man he was, as is amply shown by his sympathies and his contacts, but more than a man in his inherent powers. He could draw all classes to himself by his wonderful personal magnetism and hold them by the beauty and wisdom of his discourse. He could search the heart of the vilest sinner as well as that of the holiest saint. He could fathom the depths of philosophy and could solve the intricate questions of social relations as no one else had ever done. In the place of a despondent paganism he could offer a hopeful religion that appealed to every class and caste. In less than 300 years after his passing the then civilized world had accepted his doctrines and had become his disciple.

Nineteen hundred years after he left those who had walked intimately with him his name is more potent than any yet known, his fame as universal as mankind and his influence is increasing in power as the years go by. Alone, proclaiming a gospel of love, delegating to a mere handful of his adherents the responsibility of carrying on his work, he portrayed a universal vision of future happiness and present service. He taught all mankind the path to salvation and the better way of life. He demonstrated those eternal principles of justice and of equity that have raised us from savagery into a better civilization. He not only showed Himself to be the Son of God, but He proved Himself to be our personal Saviour. To Him we owe all that we are and all that we can ever hope to be. Our full allegiance should be His, for He is the Way, the Truth and the Light.

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST SUNDAY SCHOOL BOARD, 161 8th Av., N., Nashville