

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Volume 98

NASHVILLE, TENN., THURSDAY, FEBRUARY 25, 1932.

Number 8

Was There Reason?

By O. L. Hailey

Was it an occasion to be exact? Was there a call to be exact? Would the interests involved admit of uncertainty? Let us see. Jesus was the speaker. His most pronounced critics and most determined opponents were pressing Him to justify His claims. Like a baited champion, He stood facing the most determined enemies. They were the Scribes and Pharisees. The paramount issue of all ages is to be decided. God had sent His only begotten Son into the world to save the world from eternal damnation, and the question is as to whether the lone champion of God and humanity is what He claimed to be, the Son of God, or a clever imposter. All parties are tremendously in earnest.

I

He was called upon publicly by these trained and determined opponents to justify His claims. He must answer their public challenge in the presence of the excited people. Jesus accepts their challenge, and lays down His one and only line of proof. Was that a time and an occasion to speak lightly, negligently, or uncertainly? If ever He was to choose words that must be specific, this was the time. His own claim to have "come from the Father" was to stand or fall upon the fulfillment of His words. God will be vindicated, a lost world will find the basis of hope, and the enemies of God driven from the field by this test. Was not that a time to be specific? Was not that a time to be unequivocal? Heaven and earth and time and eternity are interested in what He is saying now. How can one who has any interest in Him or in His undertaking think for a moment that He would speak carelessly or in uncertainty? Hear Him answer.

"A wicked and adulterous generation seeketh after a sign and no sign shall be given it, except the sign of Jonas. For as Jonas was three days and three nights in the belly of the whale so shall the Son of Man be three days and three nights in the heart of the earth." This is to silence their objection for all time. This is His one answer to them. When so much is involved can one think for a moment that His words, to meet this challenge, could mean almost anything? No. Here are exact words that must be exactly fulfilled.

Later, in His public ministry, He added the most severe limitations upon His promise which could only be met by the most specific fulfillment. And then the Holy Spirit, through inspired men and visiting angels, added their declarations, which could be true only by the strictest conformity to these words. The story of Jonah was well known among them. And He said that Jonah was in the whale's belly "three days and three nights." How long was that?

II

There are prominent teachers among us who are set for the explanation and exposition of the Word. They say that Jesus did not mean "three days and three nights" at all; that He meant a part of three days (or maybe just a part of two days) and two nights. And then they resort to all sorts of juggling with words to find some possible explanation.

They say that Jesus was crucified on Friday and that He was buried just at night fall on Friday, and that He arose from the dead very early Sunday morning "while it was yet dark," and then ask credulous readers to believe that that was "three days and three nights," and that it fulfilled the most exact words which Jesus set forth as the one and only proof that He was God's Son and the Saviour of men. Can any living man find, by any sort of

handling the Saviour's words, "Three days and three nights" between Friday night and very early Sunday morning, "while it was yet dark?" The words "day and night" are about as well understood as any words in human speech.

III

It is the purpose of this article to show why the popular explanation cannot possibly be true, and then to show an explanation that does explain, and which takes into account everything that is said in the New Testament concerning the crucifixion, the burial and the resurrection, and show that they all are in harmony.

But someone has asked how this wrong idea got into the minds of devout people. Here is a part of the explanation. They appear to have forgotten the well-known Mosaic law that "the day following the regular Passover day was always a Sabbath." This is true, and that Sabbath might fall on any day of the week (Lev. 23:15).

But when the careless reader saw in Luke 23:54, "And that day was the preparation and a Sabbath drew on," they jumped to the conclusion that "Sabbath that drew on" was the seventh day Sabbath. And, therefore, the day of the crucifixion was a Friday since their Sabbath was our Saturday. Then they read in Matthew 28:1, "In the end of the Sabbath, as it began to dawn into the First day of the week, the women came to the Sepulchre." So there you are; He was buried as a Sabbath drew on, and He arose at the dawn of "the first day of the week, and therefore He was crucified on Friday and arose at dawn of "the first day of the week." One must, somehow, find "three days and three nights between Friday evening and Sunday morn-

ing. But not so fast. There are some more things that are found here also.

IV

There is no declaration in the New Testament which says that Jesus was crucified on Friday or that He arose from the dead on Sunday morning. The fact is that there are statements in the New Testament which make it impossible for either statement to be true. It is my purpose to simply state here the facts as they are distinctly recorded in the Bible.

The burial took place at the close of the fourteenth of Nisan, and as the Passover Sabbath began. Luke 23:54 says that "a Sabbath drew on." That was the Passover Sabbath, which always immediately followed the Passover on the fifteenth of Nisan (Lev. 23:15). And this was not, nor could have been Friday. For Mark 16:1 says that the women waited till that Sabbath was passed and then brought and prepared sweet spices that they might anoint the body of Jesus. This was not on a Sabbath, for two reasons. On it they engaged in a work which would have been a violation of the Sabbath.

And again the day after the preparation of the spices was a Sabbath on which these women rested as is said in Luke 23:56. And so the order was as follows. The women, who were at the tomb as they buried Him in the beginning of the Passover Sabbath, rested during the Passover Sabbath, and then bought and prepared the spices on a day when work might be done. And then as the next day was a Sabbath, the regular weekly Sabbath, they rested "according to the commandments" on that day also.

Then at the close of that second Sabbath, they "came to see the Sepulchre." But the day which immediately followed the second, or regular weekly Sabbath, was itself a Sabbath—a third Sabbath since the crucifixion. Any one who can read the Greek can see that each of these statements is true.

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The First Baptist Church

By C. M. Pickler

"When was the first Baptist Church founded?" That question has bothered church historians many centuries. Most people of other denominations, and some of our own, are not willing to believe that the first Baptist Church antedates all others. In this article there is not space to give many reasons for my own belief.

Did Jesus found His church while He was here on earth? Most Baptists believe He did. Other peoples do not claim that their churches were founded that early. In "Why I Am a Baptist" J. L. Smith said: "It is a fact that none but Baptists makes the claim that our Lord, during His personal ministry, founded their church or denomination. The one that comes nearest making such a claim is the Catholic Church." And yet C. A. Jones, a Roman Catholic historian, in "A History of the Church from the Day of Pentecost to the Year 1054" says on the first page, "The Church of Christ which took its birth, as it were, on the day of Pentecost . . ."

Recently I heard a man of another denomination assert in a sermon that Roger Williams was the founder of the Baptist denomination. One who knows no more about Baptists than that should be willing to preach about something else—or stop trying to preach altogether. However, this man was only one of many who have tried to believe and teach that the first church at Jerusalem was not Baptist. Many people seem to think an easy way to do this is to find a time since then when they

can claim that the first Baptist Church came into existence. Historians are very well agreed on the dates of the founding of all denominations except the Baptists. They have failed utterly to agree when it comes to a consideration of our beginning. Here are some of their opinions:

"The Baptist Church . . . had no existence whatever until the seventeenth century." (J. A. Allen in Grime-Allen Debate. 6.)

"Sprang up in the wake of the Reformation." (George P. Fisher in History of the Christian Church. 124.)

"Besides the Lutheran and Reformed, there was a third general Reformation movement, the Anabaptist." (R. H. Nichols in The Growth of the Christian Church. II—73.)

"The Baptists appeared first in Switzerland about 1523." (Schaff-Herzog Encyclopedia. I—10.)

Zwingli said in about 1515: "The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbances in the churches."

"Baptist churches existed for many decades and even centuries before the Reformation." (Dr. Ludwig Keller in Baptist Quarterly Review. VII—28-31.)

"The Baptist churches have been a long time spreading over Europe." (Martin Luther as recorded by Michelet in Life of Luth. 99.)

Dr. Wall said Baptists had their beginning in the twelfth century.

". . . They belonged not to the Reformation, but

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Baptist and Reflector

(Continuing Baptist Builder, Founded 1834)

Published Weekly by

EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION
O. E. Bryan, Corresponding Secretary and Treasurer

JOHN D. FREEMAN, Editor

BOARD OF MANAGERS

J. G. HUGHES, Chm. L. S. SEDBERRY J. B. TALLANT
B. F. JARRELL R. KELLY WHITE MARK HARRISEntered at Postoffice, Nashville, Tenn., as second-class matter.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized March 4, 1921.Advertisements—Rates upon request.
Terms of Subscription—\$2.00 a year in advance.
Budget Price—\$1.50 payable monthly or quarterly in advance.
Send all remittances to Baptist and Reflector, 161 Eighth Avenue, North, Nashville, Tenn.

Editorial

Lord, who shall abide in THY tabernacle?
 Who shall dwell in THY Holy hill?
 He that WALKETH UPRIGHTLY
 And WORKETH RIGHTEOUSNESS
 And SPEAKETH the TRUTH in his HEART.
 —Psalm 15:1, 2.

★ ★
 Is it not strange that the Catholic Church should be so bitter in its fight against the prohibition of legalized intoxicants, when it is so stout on the prohibition of almost everything else? Prohibiting the eating of meat on Friday and at the same time fighting for the return of legalized intoxicants is certainly straining at a gnat and swallowing a camel.

★ ★
 A cablegram of recent date brings information that Dr. George Leavell and his family are safe. The message coming from Hong Kong may mean that Dr. and Mrs. Leavell went there to join their daughter, Cornelia, who has been in school in Shanghai, or it may be that the cable was sent from that official port while our friends are elsewhere. We are happy to learn of their safety.

★ ★
 "Grace in the New Testament" is the title of a wonderfully helpful book by James Moffatt, the English expositor. It is a technical study of the Doctrines of Grace and will prove of inestimable value to all who have become obsessed with the doctrines of Modernists. Moffatt may be wrong on some things, but he surely knows much about the Grace of God which brings salvation, and all other blessings of humanity.

★ ★
 The American Baptist, in commenting on the fact that the Foreign Mission Board has been without an Executive Secretary for several months, says "Since when did it become necessary to have two secretaries? The man who can not serve as secretary for the whole business should not serve in any capacity. The overhead expenses of the Foreign Mission Board, as all other boards, should be reduced to the minimum, and kept there."

Philippine Independence.

As a result of a survey made by The Philippine-American Chamber of Commerce, New York City, it is found that in the United States 275 papers (presumably daily papers) are opposed to granting independence to the Philippine Islands at this time. One hundred and seven are not sure what should be done about the matter and thirty are in favor of immediate independence. The information is interesting and brings us the reaction of a cross section of our national thought. Should the Philippines be granted their freedom? Should India be set free? These questions are too big for a brief discussion, but they should be answered all right. One big thing stands out in it all and that is the inability of these primitive people to manage their national affairs; hence it is a problem of their being exploited by foreign nations who give them peace and a chance to have schools, or of being exploited by a few dictators who give them perpetual civil strife with no social and educational advantages. As between the two, every honest student of life knows they are better off under the control of America and England.

WHY DO SHRINERS ALLOW IT?

There are some things which we can not understand. One of them is—Why do patriotic and fraternal organizations allow their annual meetings to be prostituted by a few disreputable fellows?

In the Shriners' parade in Nashville last week, so we were reliably informed, one feature was enough to bring disgrace and reproach upon the whole body. One, seemingly a man, dressed like a sensuous woman, rode a big white mule and carried a large boxed placard on which were the following bold statements:

VOTE FOR A WET
DOWN WITH PROHIBITION
VOTE FOR OSCAR PUNCH-DRUNK
(A picture of a bottle)

AND MAKE OUR WET DREAMS COME TRUE

In the procession, at once place, a crowd of rowdies gathered about this "advertisement" and conversation such as once occurred nowhere outside the underworld was engaged in. Hundreds of women and children, to say nothing of the boys and young men, were compelled to listen, for they had been drawn out to see the parade.

We know that there were hundreds of Shriners who do not countenance such things. They are active workers in our churches, and we believe in their manhood, their professions, their sincerity. Is it possible that they are in such a hopeless minority that they cannot control the nature of their public demonstrations? Is it the annual convention of the Shriners to be characterized by such rough stuff as this, and such as has been reported from previous meetings?

Is this branch of Masonry going into the field to fight the battles of liquor, thus engaging itself in a political campaign, when Masonry has held as one of its inviolable tenets the divorce of its organization from politics? And will Masonry allow one of its subsidiary organizations to oppose the basic religious principles and thought of the land, when all the beautiful teachings and practices of the body are drawn from the Bible?

We cringe from exposing such things, but what is the world coming to if Gods' called men, preachers of the Gospel and champions of Jesus Christ, close up like clams and allow things like this to be perpetrated in their midst without protest? Is there no boundary over which the indecent, the voluptuous, the licentious dare not cross? Are there none left who will stand between virtuous womanhood and innocent childhood and seek to save them from public displays of a sort that even the rudest of a generation ago would not have dared put on in a public place?

We bitterly resent such things being done in the name and under the banner of a great fraternal body, and we write these words to plead with clean, godly Shriners to throw the weight of their moral influence against the repetition of such objectionable scenes and conduct. A Shriner has a right as an individual to oppose prohibition but as a Shriner, he has no right to wage a public campaign against any law of our land, certainly no right to openly advocate violation of the Constitution of our fair land.

★ ★

UNPARDONABLE PROPAGANDA

Our readers are kicking against the continued misrepresentation of the prohibition situation by the secular press. For some strange reason papers that once stood four-square for prohibition have become lukewarm in their support of, or even open in their fight against the Eighteenth Amendment. We give quotations from letters published in recent issues of the Commercial Appeal as sent by one who claims that the paper will not give space for replies to such propaganda.

Wild Claims

Here is a sample from one signing himself as W. C. Jones: "If the people really and truly know what our prohibition law has done for creating an appetite among our young people, that alone would be sufficient to do away with a law that is a positive joke . . . Young girls now drink who should be on a milk diet, and I have had many a one come into my place to try to sober up so she could go

home . . . I venture to say that seven homes out of every ten have home brew and very few are without whisky or wine . . ."

Such perversion of the truth is characteristic of the liquor advocates. We challenge Mr. Jones to select any street in any respectable section of Memphis and go with us on a tour seeking information. If he can find home brew in 70 per cent of those homes and whisky or wine in practically all of them, we will then cease to advocate the maintenance of our prohibition laws as they now stand. He can't do it. Like Al Smith he can make blatant charges knowing that he is safe from having to prove them. We will also select at random from the city directory 1,000 homes outside the slums, and we can prove to him that his statements about the young people are false.

\$12,000,000,000 Cost

One Normand T. Somers of Memphis seems to be a pet of the editor, for he gets in more than once with a lot of tommyrot which C. P. J. Mooney would have considered a disgrace to the Appeal which he gave to Tennessee and the South. In one of his letters Mr. Somers declares that it costs the federal government one billion dollars per year to have prohibition. In our reply to Al Smith, published in the issue of February 18, we answered this inexcusable ignorance. Somers claims that the government would receive half a billion per year in taxes from sale of legalized intoxicants. The fact is that during the peak year of consumption of liquors in this country, liquor in all forms paid only one-third of a billion in taxes of all kinds, city, county, state and national. He claims further that two million men would be put to work, when the fact is that during peak years all forms of liquor manufacturing and selling gave employment to less than half a million men, and paid a lower average per cent of its total income to its labor than was paid by any other industry in America! To think of repealing the Eighteenth Amendment for the sake of securing revenue from liquors is too puerile to command serious attention, yet the secular press seems pleased to give such propaganda plenty of space.

Hoarded Money

This same Mr. Somers, in another letter to the Appeal, tells us some news about where the hoarded money is kept. Uncle Sam tells us that the masses have their money in hiding places. We talked with a man the other day who told of one business man who has in his safety box in a bank more than \$30,000. Uncle Sam tells us further that there has been an increase in deposits in Postal Savings Banks of more than half a billion dollars within the past few months. Few small towns now have banks and their populations are compelled to use the postal savings banks or else hide their money. But what says the wise and wonderful Mr. Somers?

"Thanks to Mr. Hoover's 'Noble Experiment,' the Eighteenth Amendment, politicians, deputies sheriff, police officials, moonshiners, bootleggers and ward heelers have hundreds of millions of dollars sleeping in bank vaults and safety deposit boxes. These hundreds of millions of dollars representing bootleg graft and profits have been taken from commercial circulation and secreted in deposit boxes of the underworld. With the repeal of the dry laws these millions of dollars would find themselves back into the National Treasury and into the pockets of honest citizens who cannot find work and whose families are hungry. The return of beer alone would put two million people to work."

This is some more of the copy which the wet press is clamoring to secure. A glance at it will show the nature of the prejudice which gave it birth. Mr. Somers ought to know, and every informed man knows, that the hoarding of money has been brought about by crooked banking. And he knows also that it will never be stopped until people are convinced that the banks are not only on a sound financial footing, but in the hands of honest men. Time alone can prove that to them. Let the U. S. Postal Savings Banks provide a way whereby people can check out their money in weekly or bi-monthly sums and open up every post office for the receipts of deposits and within one week half a billion dollars of hoarded money will be put in circulation, not one penny of which is held by the

criminals whom Somers names, but whom he cannot produce!

Furthermore, Somers' very argument contradicts itself. First he tells us to open up legalized beer and liquor saloons and money will get into circulation. In the next breath he tells us that the money of the land is hoarded by the very crowd he would legalize! And the once great Commercial Appeal falls for that kind of stuff!

But enough! The liquorites can cry and howl and circulate falsehoods. The wets will wave their hats in the air and yell their throats sore. Perhaps a wet will run for President, and the forces of morality will be hounded to death with the crusade of misrepresentation by the wets, just as they were in 1928. The secular press is evidently already sold to the highest bidder, and the drys have never spent money for advertising in secular papers. But in the end, the forces of righteousness, including more than two millions of young people already signed up, will go to the polls and put the power of the free American vote where it has stood for twenty years, solidly against the liquor traffic. And then Mr. Somers will be "som'ers" still spreading his wild tales about the evils of prohibition!

* *

WHEN HOPE FAILED

The following words are taken from "The South-Western," a daily paper published at Shreveport, La. They appeared in a report of activities during the closing part of 1864 and published about January 1, 1865. They reveal the fine spirit of the Southern people, but show also what a forlorn hope they cherished at that time.

"He (General Price) has taught the enemy how vain are their hopes of subjugation, since after nearly four years of war, the population of Missouri still rises round them like the eruptions of a volcano and a Confederate army marches through the very 'bowels of the land' and comes out stronger than before. These are the results of the expedition as they affect Missouri and this department. But they had greater objects still. It was principally intended to relieve the armies of Grant and Hood and Early just at the critical period when their fate hung trembling in the balance.

"A. J. Smith's forces were drawn from Memphis to St. Louis, thus leaving Forrest free to cooperate with Hood and the tide of battle in Georgia has receded in consequence back to the neighborhood of the old field at Chickamauga. They only hold Atlanta with a nominal garrison and have been obliged to relinquish any ultimate designs of that campaign from which they hoped so much and gained so little. Reinforcements which might have enabled Sheridan utterly to overwhelm Early and occupy the country to Lynchburg, perhaps causing the fall of Richmond, have been diverted to another quarter.

"The necessity for troops in Missouri defeated Grant's urgent call for reinforcements of 100,000 men. Richmond still stands pregnable. Sherman bids fair to abandon Georgia. Sheridan, although claiming a victory, has been badly damaged, and has since found it impossible to make any impression upon Early. Who can say whether or not this Missouri campaign saved the Confederacy?"

(The above was taken from a clipping found in the Bible of a maternal great-grandmother who waited eagerly for every such breath of hope.—Editor.)

THE MEETING OF THE PROMOTION COMMITTEE

By Walter M. Gilmore, Publicity Director

The Promotion Committee of Southern Baptists met January 26-27 in Birmingham for the purpose of getting its bearings, facing frankly some of the acute problems now confronting the denomination, and of trying to find a solution for them. Forty-one of the fifty members were present, besides a goodly number of interested visitors, including several editors of our state Baptist papers, who held their regular annual meeting in Birmingham immediately following, as did also the State Secretaries, all of whom are members of the Promotion Committee, and all except one being present.

Each of the several committees appointed at the meeting last July made gratifying reports of work done. Of course the matter of paramount interest was the report of Dr. Brown. While the work of touring sixteen of the eighteen states of the Conven-

tion in behalf of the Movement, together with all the other things he had to do, was exceedingly strenuous, Dr. Brown insists that he "had a mighty good time," and that he is "none the worse for the wear." He gave a most encouraging and optimistic report of the fine spirit of unity and cooperation he found among the brethren wherever he went. Dr. Brown made it clear that he could not consider continuing the work of the committee beyond the Convention in May. The matter of selecting his successor was referred to the Central Commit-

tee, of which J. H. Anderson, Knoxville, is chairman.

Secretary James W. Merritt of Georgia, chairman of the special committee on "Survey and Information," furnished enough information from the different State Secretaries to warrant the belief that the Movement has been a great success. More churches, it is believed, made a serious effort to put on the canvass than have done so since the launching of the 75 Million Campaign; more pledge cards were signed with larger aggregate results; and by all odds, more tithers signed up than ever before. There are evidences that in many cases the churches are still working to complete their enlistment. Many churches here and there report that they have reached their goals or have gone far beyond them.

Immediate Action

The Committee spent much time discussing ways of stimulating the payment of pledges. All were agreed that the most essential condition was the deepening of the spiritual life of the people. To that end the Committee adopted the following resolutions, offered by Secretary J. B. Lawrence of the Home Mission Board:

"1. That we ask the state to preserve their associational and church organizations for continuing the canvass to its full completion.

"2. That we suggest that all the state organizations hold conferences this spring in all the associations with as many pastors and churches as possible for the purpose of promoting the spirituality of the churches and giving information about all our work.

"3. That the week preceding the third Sunday in April be designated as a 'Week of Prayer and Consecration.'

"4. That Sunday, April 17, or any available meeting day in April, be designated as a special day for an appeal to our churches for the whole program in which every member subscribing to the program be urged to pay his subscription in full, and the members who have not subscribed be asked for a special offering.

"5. That each state be requested to put on a campaign to reach every church which has not put on the Every-Member Canvass for a special offering for the program in April."

An Emergency Debt-Paying Campaign

The following recommendations, offered by Dr. J. H. Buchanan of Eldorado, Ark., were adopted after considerable debate, and will be presented to the Convention in St. Petersburg in May for adoption:

"We recommend to the Southern Baptist Convention that some time during the fall a 'Loyalty Day' be set for free-will offerings on the debts of the following Southwide agencies, the goal being \$300,000, to be divided as follows: Foreign Missions, \$133,000; Home Missions, \$50,000; Southwestern Seminary, \$70,000; B. B. I., \$37,000; Education Committee for Education Board Debt, \$10,000.

"We recommend that in the Every-Member Canvass year by year provision be made on pledge cards for separate subscription to the debts of the Southwide agencies."

Handling Church Funds

The following resolutions, offered by Secretary George T. Waite of Virginia, and adopted by the Committee, are significant and far-reaching in their application:

"1. That churches have committees to count all moneys received through them and their organizations, turn them over when counted to the treasurer and take receipt for same.

"2. That the treasurer be required to keep all mission money in accounts separate from his personal accounts and the expense account of the church, and that he be not allowed to use this money for any other purposes than that for which it was contributed.

"3. That they require their treasurer and financial secretary to have their books audited at least once a year.

"4. That they see to it that all mission money be sent to the State Treasurer regularly and properly at the close of each month.

"5. That these recommendations be sent to the State Secretaries and that they be requested to present them to the churches in their states."

(This poem was clipped by the editor's mother's mother and expresses the doubt, despair, and conquering hope of one who had just lost her husband during the terrible days of Civil War strife.)

QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Did Jesus baptize any one? I have heard preachers say that He never baptized. What about John 3:22-26 and 4:1, 2?—L. B.

It seems very clear that John 4:1, 2 answers the question asked. All New Testament baptism is by the authority of Jesus, hence is in a sense, by Him. In writing the Gospel, John wanted it to be clear that Jesus himself did not administer the ordinance, hence he placed in the text of John 4:2 the explanatory statement "Though Jesus himself baptized not, but His disciples did." A modern illustration would be found in the naturalization of an alien in our country. He is naturalized; that is, made into a citizen by a federal court. But it is the United States government doing it through its agency. Likewise, Jesus baptized, but He did it through His agents, the disciples.

What do you think about a preacher who will caucus with four or five members of a church to get an invitation to hold a meeting, then bring the matter before the church without consulting the pastor?—A. A.

We think he is too little and too ungentlemanly to do any good should he be invited to hold a meeting. All such a preacher will ever do for a congregation is to create unrest in it, to arouse opposition to the pastor, and usually to bring about such discord that the pastor will have to resign. A church that has no more respect for its pastor than to allow such a matter to be brought before it without the pastor's knowledge will sooner or later merit and receive the chastisement of the Holy Spirit. Any member who will resort to such tactics should be reprimanded by the church for the first such offense, and for the second should be disciplined.

What do you think about deacons who will ask for the resignation of a pastor without being authorized by the church to do so?—A. A.

They should immediately be "undeaconed." A deacon who has so little respect for the body of Christ that has honored him by making him a deacon, as to assume the right to ask a pastor to resign without being authorized by the church to do so, is unfit for his high office and the sooner the church gets rid of him as a deacon the better off it will be. There is a growing tendency among some deacons to "lord it over the heritage of the Master" and churches should nip it in the bud immediately.

What do you think? An association, three years ago, adopted an amendment to its constitution setting forth that henceforth no church should be entitled to have its messengers seated if that church receives or continues to receive persons immersed by any other than a regular Baptist church, unless such persons are baptized by authority of the church receiving them. At a recent meeting of the association an effort was made to repeal the amendment, but it failed. Should our association condone such practice for the sake of fraternal relations?

Baptist bodies can never condone that which is erroneous without suffering. Tennessee Baptists, almost unanimously and through all their history, save for certain small groups, have held that there is One Baptism—that administered by the authority of a New Testament (Baptist) church upon one who has given evidence of regeneration. When a church revokes this practice, it severs its fellowship with the whole of Baptist churches in the state who hold it as sacred. If, therefore, another church or an association condones the practice it becomes a partaker in the error and thus an associate in the work of disrupting our fellowship which has been so dear and true through the long years.

These are the gifts I ask of thee,
Spirit serene—
STRENGTH for the daily task;
Courage to face the road;
GOOD CHEER to help me bear the traveler's load.
And for the hours of rest that come between,
An INWARD JOY in all things heard and seen.

—Henry Van Dyke.

WAS THERE REASON?

(Continued from Page 1)

And so the day of His crucifixion could not possibly have been Friday.

Again, the resurrection could not have taken place on Sunday morning. If He was buried at the beginning of the Passover Sabbath, which was at 6 o'clock in the evening, and there were two Sabbaths and a working day which were full on the second Sabbath at the hour of the burial, there were the "three days and three nights" completed at that hour, the evening hour of the weekly Sabbath. Now the Sunday morning would still be some twelve hours in the future. That would add so much longer time to the three days and three nights, which cannot be allowed.

V

But there are some other things in the narrative which are even more conclusive. The first visit of the women to the tomb was made at the close of the second Sabbath which was "in the evening." The Greek of Matthew 28:1 requires that. The Sabbath ended in the evening. And the Greek describing the hour marks out the evening hour. There are two words in that one verse that require it to be the evening hour. One of these, when spelled in English, is "Opse," which most certainly means the evening. The other one when spelled in English is "Epiphouskouse," and means "began," or "dawned" or "drew on." It is the identical word which is used in Luke 23:54, as indicating the hour of the burial. At whatever hour of the day He was buried, at that same hour he arose. That would have to be so to fulfill, exactly, the time limit of "three days and three nights." And that is exactly what we find in the record.

Again, it must be remembered that Jesus, who the angel said was risen, appeared to these women before they left the garden that evening. So He will not rise again the next morning, Sunday morning, after having risen Saturday evening. He did arise at the beginning of Sunday, but it was in the evening and not in the morning. All the Scriptures of the New Testament about the crucifixion, burial and resurrection of Jesus Christ fit into this period of time, as can be conclusively shown.

Now Was There Reason?

I would repeat the inquiry, Was there reason for Jesus being exact? Does it not the rather seem reasonable that He would be as exact and as unequivocal as human speech could be? It almost stirs one to quote Zech. 14:6, "And one shall say unto him, what are these wounds in Thy hands? Then He shall answer, Those with which I was wounded in the house of My friends."

At no place, perhaps, has the cause of Jesus Christ been so weakened, and by His friends, as at this very place. If He was not and is not the Son of God, all the foundations of our hopes are gone. And if He is shown to be untrustworthy here, where and when can He be trusted? There is a reason. And it still stands, the most imperative reason. Jesus' words were fulfilled even as he gave them as a sign of His deity!

THE FIRST BAPTIST CHURCH

(Continued from Page 1)

to Mediaeval Christianity, a continuation of the opposition (which grew up in the second half of the Middle Ages) to the secularized church." (Dr. Wm. Moeller in History of the Christian Church. 90-91.)

"Through all the middle ages God had a people on earth." (Enoch Pond in a discussion of Anabaptists in his History of God's Church. 1017.)

Cardinal Hosius said at the Council of Trent in 1560 that Anabaptists had been punished for twelve hundred years. (See Hosius in Letters Apud Opera. 112-113.)

"Towards the close of the year 253, he issued a sentence of excommunication against the Bishops of Asia Minor, Cappadocia, Galacia, and Celicia stigmatizing them as Anabaptists." (Neander in History of the Christian Religion and Church. I—318.)

"... On the continent of Europe small hidden societies who have held many of the opinions of the Anabaptists have existed from the times of the apostles." Robt. Barclay in The Inner Life of the Societies of the Commonwealth. 11-12.)

"I should not readily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptists then, as all Chris-

tians were then Baptists." (John Clark Ridpath in a letter to Dr. W. A. Jarrell.)

"The origin of the sect (Anabaptist) is hid in the remote depths of antiquity, and is consequently difficult to be ascertained." (Mosheim in Institutes of Ecclesiastical History. III—200.)

"The Baptists can trace their origin to apostolic times, and produce unequivocal testimony of their existence in every century down to the present time." (Alexander Campbell in Campbell-Walker Debate. See Shackleford's Compendium. 258-259.)

"The Baptists are the only body of Christians that has not symbolized with the Church of Rome." (Sir Isaac Newton. See Memoirs of Robert Barclay by Whiston. 201.)

"Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520. By means of that great religious movement, indeed, they were brought forth from comparative obscurity into prominent notice. They did not, however, originate from the Reformation, for long before Luther lived, nay, long before the Roman Catholic Church herself was known, Baptists and Baptist churches existed and flourished in Europe, in Asia and in Africa." (Prof. Wm. Cecil Duncan of the University of Louisiana.)

"I am fully satisfied that Baptist principles have in all ages, from the time of the apostles to the present, prevailed over a greater or smaller portion of Christendom." (Blauot Ten Cate in Netherlandse Doopsgezinden in Friesland. 5.)

"That the Baptists are more likely the oldest is generally conceded and grows more certain with the progress of scholarly investigation." (Dr. George Lorimer in The Baptists in History. 49.)

"The Baptist Church is the primitive church. There has never been a time when it was not in being." (Dr. D. C. Haynes in The Baptist Denomination. 21.)

"There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin." (Dr. George W. McDaniel in Churches of the New Testament.)

"I have no question in my own mind that there has been a historical succession of Baptists from the days of Christ to the present time." (Dr. John T. Christian in the preface of Vol. I of his History of Baptists.)

"The Baptists may be considered the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all the ages. At the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient." Ypeij and Dermont in Geschiedenis der Nederlandsche Hervormde Kerk.)

Some claim there is a Catholic Church; others say there is a universal, invisible church; and still others assert that all denominations are branches of the church. But all these theories and claims cannot invalidate historical and Biblical facts.

Jesus said in Matthew 16:18, "I WILL BUILD MY CHURCH; and the gates of hell shall not prevail against it." Then he said in Matthew 18:17, "And if he shall neglect to hear them, TELL IT TO THE CHURCH." When He made the former statement this world was without a Christian Church, but when He spoke the latter word the first church teaching the doctrinal truths that Baptists of today each had already been organized at Jerusalem. He instructed that church as shown in Matthew 28:19, 20, and promised it His presence through all ages. On the first Pentecost after that He ADDED TO that church three thousand souls. In Ephesians 3:20, 21 we see that God will be glorified "in the church by Christ Jesus throughout ALL AGES, world without end."

Since others do not claim the church that Jesus founded in Jerusalem from the time He organized it until the day of Pentecost, what harm could there be in granting the Baptists' claim that it was a Baptist Church?

(Note: And why will Baptist scholars spend their precious time trying to prove the contentions of Pedo-Baptists and Catholics?—Editor.)

Wait not until your are backed by numbers; The fewer the voices on the side of truth, The more distinct and strong must be your own.

—Channing.

Jesus Raises Lazarus From The Dead

SUNDAY SCHOOL LESSON, FEBRUARY 28, 1932

By O. W. Taylor

Scripture: John 11:32-44. Golden Text.: John 11:25.

Daily Bible Readings



Monday: The Death of Lazarus (John 11:1-16). **Tuesday:** Jesus' Conversation with Martha (John 11:17-30). **Wednesday:** The Raising of Lazarus (John 11:31-44). **Thursday:** The Raising of the Widow's Son (Luke 7:11-17). **Friday:** Spiritual Death (Rom. 8:5-13). **Saturday:** The New Life (John 3:1-16). **Sunday:** Victory Over Death (1 Cor. 15:50-58).

Introduction: Following an attempt of the Pharisees to kill Him, Jesus left Judea and crossed the Jordan eastward into Perea. In Bethany, on the southeast slope of the Mount of Olives, about two miles from Jerusalem, was the home of Martha, Mary, and Lazarus, where mutual love and welcome were constant between them and Jesus. When Lazarus died, Jesus crossed back into dangerous Judea, raised him from the dead, and gave to the saints of all time assurance of blessed immortality.

I. Perplexing Providence (11:32)

Martha and Mary believed and Jesus Himself indicated (11:15) that if He had been bodily present, Lazarus would not have died. Jesus either prevented or broke up death wherever He came in contact with it. In the coming day that Presence shall vanquish the whole realm of death. Jesus loved that Bethany family. Why, then, after the sisters had appealed to Him, did He wait two days and let Lazarus die? Why does He let our loved ones die after our appeal to Him?

Jesus does not act thus in indifference or antagonism, but in love. Lazarus' death and its attendant sorrow were the only adequate medium for love to reveal itself. Jesus explained that death as not being a terminal, but a gateway. Its temporary victory would let the body sleep awhile and then issue in new life (11:11). It would be the gateway through which the glory of God and the deity of Christ should be demonstrated (11:4) and through which the lives of saints should be enriched and others be shown the purpose and power of God (11:15, 42). The glory of God and the highest good of His creatures are the explanation of Providence. Gloomy temporal aspects are but the gate through which happy spiritual blessings march in. The light could not shine from Bethany as it does, had it not been for the darkness as its background. True, we have to wait longer for our Lazaruses to be raised from the dead; but there shall correspondingly be "a better resurrection" and "a far more exceeding and eternal weight of glory" (2 Cor. 4:17). In the meantime, faith can "look to see the break of day," and count on the Love that is with us in the night.

II. Heart Answering to Heart (11:33-36)

When Jesus saw Mary's weeping and that of the Jews, who had come from Jerusalem to console the bereaved, "He groaned in the spirit, and was troubled." The expression is strong, "He was indignant in the spirit." He was moved with holy resentment against the reign of "him that had the power of death, that is, the devil" (Heb. 2:14), against the reign of racial sin issuing in death" (Rom. 5:12), and against grim death itself, invading happy homes and bringing burning tears to the eyes of God's own. That resentment has never abated. The Lord, as in this case, permits such, to overrule it to His glory and the good of men, but He does not favor it in itself. The father who submits his child to the operating table is not in love with the operation. This divine resentment is going to burst forth in fulness some day and drive the whole army of death from the universe.

Standing at the tomb of Lazarus "Jesus wept." Then it is manly to shed tears and to "weep with those who weep!" That is, if the occasion of it is worthwhile. The pagan philosophy of the Stoics taught men to endure pain and grief calmly and un-

emotionally. There are cults in our day dedicated to the same pagan idea. One sees Christian Scientists striving desperately to keep back tears at the funeral of a loved one. Jesus wept! Let heart answer to heart in tears, if it will. Only let the saints "sorrow not as others who have no hope" (1 Thess. 4:13). Emotion should be governed by discretion, but to force it all back as a habit, is paganistic. That great Heart answered to the grief of His own in a situation which He had permitted and which He also was to overcome. He has sanctified our own tears. And He is still "touched with the feeling of our infirmities" (Heb. 4:15).

III. Earthly Reason Suggesting a Problem (11:39-40)

Whether Martha thought that Jesus only wanted to see His friend again or had a remote idea that Jesus might raise him from the dead, or had a confused blending of both, is not revealed. At any rate, reason suggested the problem of decomposition. What was that to Him Who first composed the human frame (1-3)? The tendency of many in our day is to make a "problem" out of spiritual verities. They consider "the problem of inspiration," "the problem of the Virgin Birth," "the problem of the atonement," "the problem of religious experience," and even "the problem of Jesus." Revealed truths may oft be "unspeakable" in human speech, but they are not "problems" save to those who do not want to believe them. Mentally put periods after these instead of question marks, and the "problem" becomes a certainty.

It is bald egotism for the creature to assume that human observation and investigation are the limitations of the Creator. Men literally or mentally stand at the tomb and conclude that the decomposing or decomposed body is beyond the possibility of literal resurrection. It dissolves into dust and gases and into original chemical elements, never to appear again. Why this conclusion? Because bodily resurrection is at variance with natural laws, as men have observed them, and cannot be authenticated in the laboratory with a test-tube. Of course. Certainly. But "why should it be thought a thing incredible with you that GOD should raise the dead?" (Acts 26:8). If Faraday could recover a vase dissolved in Aqua-Regia, and hand its particles to the silversmith for refashioning, cannot God who first composed the body, recompose it in a more glorious form and invest it with spiritual quality and immortality? No matter how bad the odor has been, nor how long the body has been dead, God pledges "I will ransom them from the grave."

IV. The Prayer That Is Unfailingly Answered (11:41-42)

"Father, I thank Thee that Thou hast heard me. And I knew that Thou hearest me always." Some hold that Jesus' prayer for the "cup" to be removed from Him in Gethsemane was an exception to this. There were two aspects in the sufferings of Christ: The "cup" and the "baptism" (Matt. 20:22). The "cup" aspect He endured in Gethsemane, when His soul was exceeding sorrowful, even unto death"; the "baptism" aspect on the cross, where "all thy waves and thy billows" went over Him. In Hebrews 5:7, evidently relating to Gethsemane, we are told plainly that Jesus "was heard." When "there appeared an angel from heaven strengthening Him" (Luke 22:43), the "cup" passed, and He arose ready for the "baptism."

So at Lazarus' tomb, Jesus said, "Thou hearest me always." And He is heard still as He "maketh intercession for the saints" (Heb. 7:25), insuring their finally landing in glory. If the Christian prays "according to His will," that prayer is sure to be answered sometime, somewhere (1 John 5:14,15). But sometimes we pray for our Lazarus to be spared, as Martha and Mary had no doubt, and yet he passes on. The prayer is not "according to His will." So be it, "the resurrection and the life" is coming, and all shall be well.

Before Jesus reached down to raise up Lazarus, He reached up to heaven for the release of power and life. Matchless example! Let us follow it.

V. The Mastery of Death (11:43-44)

Was not that "loud voice" not only intended for the people to hear, but also as a challenge to the kingdom of death? Was it not an earnest of the fulfillment of John 5:28 and of 1 Thess. 4:16? Some day that Voice shall resound throughout the kingdom of death and make it to vanish away.

This resurrection was instant, "He that was dead came forth." Paul tells us that the future resurrection shall be "in a moment, in the twinkling of an eye" (1 Cor. 15:52).

There was no lost identity in this resurrection. The same Lazarus who was put in the tomb came out of the tomb. Afterward, at a feast, he sat at the table with Jesus and "much people" came to see him (John 12:2,9). The future of Lazarus beyond this is not revealed. Some believe he was brought back from the dead in his former body and later died again. Some hold that he was raised with his resurrection body proper and, along with the saints mentioned in Matt. 27:52-53, went with Jesus into heaven when He ascended (Eph. 18:10). Be that as it may, there is at least a pointing to the fact that in the coming day we "shall know even as also we are known" (1 Cor. 13:12).

There was a double miracle that day. Jewish dead bodies were wound round and round with the grave clothes, or bandages. Here the body of Lazarus "came forth bound hand and foot—and his face bound about with a napkin." "Loose him, and let him go," said Jesus. And then, too, Lazarus' body came forth from the dead. How was it done? The modus operandi is known only to God. But divine power did it and pointed to that coming day when shall be heard the shout of victory over death: "O death, where is thy sting? O grave, where is thy victory?" Pictures of growing plants, made at intervals, have been shown on the screen and the growth of weeks shown in three minutes. The secret of the growth? We do not know. But in some way, "in the twinkling of an eye," the creative and life-processes manipulated by the hand of God, shall be concentrated in the coming day, and those who have been bound in death shall arise to immortality and endless joy.

Splendid analogies may be drawn from this lesson touching the spiritual resurrection of sinners and of divine power and human instrumentality in connection therewith (John 5:25). "Take ye away the stone. . . . Lazarus, come forth. . . . Loose him, and let him go."

But the main thing is the blessed assurance of immortality that our lesson gives. We put our Lazarus away looking for Him Who is "the resurrection and the life" to call him into life again. The grave is not so dark now as it used to be! Afterward Mary anointed Jesus with precious ointment looking to His burial and resurrection. Let us anoint Him today in the deepest gratitude of our hearts as we look to Him to bring in the full fruitage of that resurrection.

QUESTIONS

1. Give the setting of our lesson.
2. What effect does the bodily presence of Jesus have upon death?
3. Why did Jesus wait in Perea and let Lazarus die? Apply the principle of this to our own sad providences.
4. Why did Jesus weep at the tomb of Lazarus? Draw some lessons from this for present application.
5. How does human reason suggest problems relative to spiritual verities?
6. What is the proper attitude toward God's revealed truth?
7. Were Jesus' prayers always answered? What lesson is in this for us?
8. What was the significance of Jesus' loud voice at the raising of Lazarus?
9. What double miracle was performed? Was it Lazarus himself that was raised up?
10. How does this lesson give us the assurance of immortality?

(Lesson for March 6, 1932, Jesus Washes His Disciples' Feet, John 13:1-15.)

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The houses of folks like me and you.

—Madeleine Sweeny Miller.

In life's small things be resolute and great
To keep thy muscle trained: Know'st thou when fate
Thy measure takes, or when she'll say to thee,
"I find thee worthy; do this deed for me"?

—James Russell Lowell.

Contentment consists not in great wealth, but in few wants.—Epictetus.

The Preacher's Column

By A. U. Boone

VIII. Sam Jones and Surrender

When I was pastor in Clarksville, Tennessee, a number of years ago, it was announced that Sam P. Jones, the then most noted evangelist in America, would begin a campaign in that splendid little city. So far as I know even to this good hour, the pastors were never consulted. My own counsel and cooperation were not invited in any way. The Young Men's Christian Association made all the arrangements with him, and assumed the entire responsibility. The matter was never discussed by the pastors officially, and not very much in any other way.

One day I quietly and casually asked the pastor of the Presbyterian Church if he expected to take any part in the proposed revival. He was a rather strict constructionist, and I felt sure that he would not endorse such a man as I supposed Sam Jones to be, but to my astonishment he said, "Well, I am most too old to say I will not take part in such a movement. The Lord may lay His hand on that man, and I do not want to be found fighting against God." I assured him that I was not very far advanced in life, but that I had some mind of my own, and I could not enter into sympathy with such a leader. Some of the newspaper reports concerning his language and his theology were not at all to my liking, and I should have to protest at least, by withholding my endorsement and cooperation.

Well time rolled on, as time will do, and the noted man arrived and held his first service one Sunday afternoon in a tobacco warehouse, where the Y. M. C. A. had prepared an auditorium. I ventured to attend, but I took a back seat and refused the courteous offer of a polite usher to carry me to the platform. There is now no recollection of any special impression on my mind at this meeting, but I went home, and afterwards went to our own church, where I preached to a loyal congregation of some thirty-five people, who dared to belong to Gideon's Band. At the warehouse there were thirty-five hundred Philistines. The Episcopal minister and I were quite loyal to our respective denominational programs, but most of our good people sought grazing in the big pasture. The aforesaid rector has never reported to me the number at his church that night. The record, maybe, was lost, and it is my impression that the good man has long since been gathered to his fathers, while I am left to tell the tale.

When Monday morning came there was not much to do. Most of my people had decided that they could get along without me, and I concluded that I might get on without them. The fact is, it was "Blue Monday." In the course of my morning walk I drew dangerously near the camp of the enemy, and strange to say, when I came to myself I found that I was on the platform with Sam Jones and his friends. "Believe it or not," but I was there. Some accidental circumstance or some psychological influence, or if it must be told, some movement of Sovereign grace had led me to the place, and I was ready to give the leader all the help and support that any Baptist minister could be expected to give. Wisdom is justified of her children, and I have no doubt that I was led to do the thing that was expedient and right.

As a rule union meetings are never satisfactory, and they have almost become a thing of the past, but here was one which became an untold advantage to a community and to the Baptist church in that community. I dare say that perhaps no one thing ever did more for our dear church in Clarksville than this self-same meeting. The preacher was a great reformer, and preached much that was true and helpful in the way of doctrine. He was a mighty force in the cause of temperance, and his condemnation of worldliness was like unto that of a John the Baptist or an Elijah the Prophet. His mighty powers were concentrated against the evils in society, and his messages would be a God-send to many Baptist pastors today, who are really unable to meet the situation in our churches. In our

community he was doing a work that needed to be done; it merited my support, and I gave it freely and enthusiastically. Who would not have done the same? I was willing to surrender to an influence like that, though there was no surrender on my part to anything we hold dear. The people did not have to be told that I did not agree to all that he did and said. They knew also that he was helping me in my work.

Of course his theology was not that which I would preach. He did not preach much doctrine at all. Sometimes he would say something with great force to which I could shout a glad amen. For instance, he said one day, "Whatever one may say about the doctrine of total depravity, I make bold to say that if there is any good thing in you God put it there." Then he would thrill you with the story of God's great love. He was the most powerful man with an audience I ever heard, and he held thousands in the hollow of his hand. Then he would come down to the language of the street, then of the back woods, then of the barn yard, saying things that would shock gentle ladies and gentle men. He did this to attract the people and in an effort to make his message plain. Some things were inexcusable, some of his strongest supporters would be wounded, and they always regretted his mistakes; but then they were grateful for the many good things he said, and they were overwhelmingly in the majority.

At the close of his meeting he requested all the pastors to say a few words. In the meantime he had used an illustration. He described a race between two locomotive engines. One was a great Presbyterian engine and the other a smaller Methodist engine. The race was interesting and long, but at last they ran into the same roundhouse and were under the same roof. Then he said, "This is the way it is going to be with us. We Presbyterians and Methodists are racing and we differ, but some of these days we are going to follow these engines into the roundhouse. Then the Baptists and Christians will come in with their steamboats, and we will all get together in our Father's house." Of course, Baptist people do not use such language as that for reasons that may not be given here, but I took my cue from that story, and when the time came to say my little speech, along with other things I ventured, "I simply want to introduce myself as one of the captains of the steamboats, and I shall be pleased to serve my community to the best of my ability." Then Sam said, "God bless you, Brother Boone, may your biler never bust." And the meeting closed.

THE BEAUTIFUL SPIRIT OF TOLERANCE AND CHARITY EXHIBITED BY THE WETS

By Arthur J. Barton

In recent years we have heard a great deal about the intolerance and fanaticism of those who are opposed to the liquor traffic and who believe in our present social and political order. We have also heard not a little about the fine spirit of tolerance and charity of the wets. It is one of Satan's oldest tricks to charge up his sins to others and then abuse those to whom his devilment is charged, abuse them for things of which they are innocent and of which he is guilty.

Not only does Satan himself do this, but many of his friends and followers. In truth this method of self-defense and of the accusation and condemnation of others for our own faults is one of the chief frailties of frail human nature.

This trait of unregenerate humanity has perhaps never had a more potent illustration or a more potent expression than in the campaign which has been carried on by pro-liquor papers, pro-liquor politicians and pro-liquor citizens against all, who are the foes of the licensed beverage liquor traffic and the wickedness which it embodies, and who are the friends of prohibition and righteousness. Let any man anywhere, whether he be minister, teacher, politician or private citizen, speak out plainly and boldly against liquor and immediately he will find himself the object of the most vicious and vitriolic attacks. One of the chief things that will be said of him is that he is narrow, bigoted and intolerant. Those who make such charges will blandly assume and frankly claim that the wets are very meek and

mild. Very patient and tolerant in their views and spirit toward their opponents.

As illustrating the fine spirit of tolerance exhibited by the wets, I desire to give below a few quotations from communications which I have received. It has fallen to my lot on many times and on many occasions to speak frankly in the interest of prohibition. Like all others who do this, I always find my mail immediately flooded with communications, many of them of the most violent type. Many of them are anonymous. Not a few of these communications are so scurrilous and obscene that it would be quite impossible to think about quoting them or publishing them anywhere, much less in a high-class or religious paper.

Recently I spoke before the Biennial Convention of the Anti-Saloon League of America in Washington City. My topic was, "What Dixie Will Do in 1932." In the address I dealt with the approaching campaign and with the attitude that the dry Democrats of the South ought to assume, and I believe, will assume toward any wet candidate regardless of party label. By the time I got back to Wilmington my mail carried the usual batch of "love letters." I give one or two samples.

Here is a gentleman writing from Norfolk, Va., who has the courage to sign his name. He says: "If you have been quoted correctly in this morning's Virginian-Pilot of Norfolk, Virginia, regarding your uncompromising attitude on the impossible National Prohibition Law in which you state, 'that you are opposed to repeal, referendum, state control and modification proposals,' you have, in my opinion, violated all the principles of a representative and true American citizen. Further more you are as much an enemy to the freedom for which our forefathers fought as the Devil is to God Almighty. Your place is not in the United States of America, but in Soviet Russia, where the believers in a Supreme Being are daily punished for their faith."

Here is another tid-bit. It comes from New Albany, Ind. It is signed "Si Perkins," evidently a fictitious name. It comes in the mails on a postal card. It reads as follows: "Please send me a receipt to make home brew. I quit drinking moonshine, and the receipt old _____ (referring to a prominent and influential minister who is a prohibition leader), the crook and grafted, gave me, got lost. I know you know how to make it. All you fanatics and thieves know how to make it and drink it too. Well, if it ever comes to a vote mark my word you bootleggers and grafters will get snowed under so bad you won't know you are living. I hate to see your rotten game broken up, but it is time for this U. S. to get in a honorable position again and put you thieves where you belong. Bughouse, penitentiary and gallows."

Other quotations might be given, but these will suffice. I well understand that it is a matter of any great importance or concern as to what kind of letters any individual receives. I think, however, these examples of the beautiful spirit of tolerance, kindness and brotherly love exhibited by the liquor forces will help all of our people to understand the character of fight which is before us. We are facing times which will try the mettle of men. The timid and cowardly will falter and yield. It is going to require stout hearts and courageous and adventurous spirits for us to hold the ground we have won and carry our war for a stainless flag and a sober nation to a victorious conclusion. We must never desert or cease firing until the enemy of God, home and country is brought to its knees and forced to make full and complete surrender.—Wilmington, N. C.

MUST THE MISSIONARIES DO ALL THE SACRIFICING?

Una Roberts Lawrence

Several letters lie on my desk. I read, "We are so sorry our offerings for missions are falling below what we gave last year. But you know how hard times are, and the folks just cannot give . . ."

Or maybe it runs like this, "Everybody is having cuts in salaries, and they can't give what they gave last year . . ."

Or sometimes it is this, "I am just afraid to give very much, for you can't tell what is going to happen. So many are out of work. While we have

not suffered any yet, still one never knows what may happen."

The reports come in of gifts to the missionary work of Southern Baptists dropping lower and lower, my heart fails me, my spirits drop, and I wonder if this is the end of the missionary work of "the people called Baptists"!

But I have on my desk some other letters. I read them and take courage. They are from those who are testing His Word, these home missionaries of yours, who are giving and giving and giving—the tithe, and more—and more still!

I want to tell you about what they are doing to keep Home Missions going. For they will never tell. They are too modest, too self-effacing. But from letters about the work here and there, I glean some sentences that should be burned into the hearts of Southern Baptists. I dare not use names. They would never forgive me. But I can assure you that every letter is from a man or a woman who is giving heart and soul and body to keep Home Missions from dying in our Southland. Match their spirit, and their sacrifice, and there would come in a new day for the Kingdom.

Modest they are, these missionaries. One young woman writes from an especially hard field where she is the sole missionary at work: "I really don't sacrifice at all, when you look around and see how others are doing. There are so few things that I really can do without. You just have to have some things to keep going! The homefolks are ashamed of the way I look now, and if I do without anything else, they will disown me, I know! But there are so many things I'd rather do with my money that I don't care to spend it on myself. (Her salary is \$56.00 per month. U. R. L.) Please don't think it is a sacrifice. I feel quite selfish in it because I get so much more pleasure out of using it in my work than I would any other way."

I wonder if the Lord is going to test us by what we got pleasure out of buying with our money? If so, I fear this brave missionary, a young woman with a perfectly normal love of life, is setting a high standard for us to have to match!

Then from another letter, a precious missionary who has given blessed years of service on an especially difficult and discouraging field: "I have not done all I might have done. I have never given all my living like the poor widow did. But I have been a tither for a long time. I gave \$100.00 a year for five years to the Seventy-Five Million Campaign, \$500.00 in all. I was getting \$80.00 a month then. There have been reductions, you know, but I have not decreased my giving. You know we love to give and do for those we love, and I have always felt that it paid to give to the Lord. What is left goes a good deal farther. I think that is why He has given me such good health all of these years, and been so good to me and made others good to me."

From out among the Indians, a young woman missionary writes: "For myself, I have never hurt myself giving, or perhaps a better way to say it is, giving has never hurt me. I never even miss my tithe as some folks say they do. I make a check for it as soon as I get my monthly check. My Sunday school collection is extra, as I pay my tithe to the Spanish church where I am a member. All other offerings are offerings. I feel better than if I tried to make the tithe cover all."

Such giving challenges every one connected with the Home Mission Board to give after this fashion. From a personal letter that was never meant to be published, I cannot resist giving you this, written by the Superintendent of the work of these missionaries quoted above: "My heart is burdened for the work . . . I have taken three missionaries personally in order to keep from cutting any more."

And now one last letter lies before me. It is from a missionary who has carried for more than a quarter of a century the double burden of missionary and superintendent of the work of the Home Mission Board on one of our largest and most appealing home mission fields. I am keeping faith. I will not tell his name. But catch the spirit of these words: "I tithe of course. I have for a long time authorized the tithe to be deducted from my salary in the office, and transferred to the church account, except four dollars which I use for Sunday school and the English services. I have always preached to our preachers that the pastor should identify

himself with the need of his people and live on a scale that separates him from them, but I fear I have never practiced what I preach. Sometimes I have wanted to go out into a little tenement room somewhere and live like they do, to see if I could get closer to them and help them. If Kagawa of Japan could do it, why can't we?"

May the preachers of the South read and ponder! Yet, they are truly leading our churches in giving! May we all read, prayerfully, honestly and humbly, these words of one of the most sacrificial spirits among Southern Baptists today.

BORN OF WATER Important

Dr. J. A. Crook was my family physician for many years, a worthy Baptist son of a worthy Baptist sire. Few preachers knew the Holy Scriptures as he knew them. As a medical doctor and general practitioner, he had few equals and no superior, in my esteem.

Some time ago I listened, as I had never listened before to our Lord's command: Let your light shine before men, that they may see your good works and glorify your Father which is in heaven. A man should know when he is in the dark, and also when he is in the light, and should be able to distinguish light for darkness.

The years when I said that "born of water" was a figurative expression equal to "born of the Spirit," I was in the dark, though I had studied and taught the science of logic and considered that one source of fallacy is the use in an argument of figurative language.

Dr. Crook, in his long practice as a physician, had presided at the birth of hundreds; and had seen that the physical birth is impossible without the aid of water. He always said that "born of water" meant the natural birth, the birth of the flesh. He spoke as one having authority, as one who knew what he was talking about. I knew that I was in the dark, when I had to guess and speculate.

One of the harmonies of this truth is the Biblical fact that one must be born of the flesh, before there can be any enjoyment of heaven. There is therefore no Biblical ground for trying to comfort a mother who has been delivered of a child that had died in her womb.

Just a few days ago I asked a Baptist physician of extended practice if the birth of a child is possible without the aid of water. He went on to show how impossible it is.

Why will we preachers not believe and teach what the Lord says whether we understand it or not?—G. M. Savage.

SEVEN POINTS FOR SOUTHERN BAPTISTS By Austin Crouch

President Wilson had his fourteen points. President Hoover has his ten points. And I venture to suggest seven points for the consideration of Southern Baptists.

1. Stress the Every-Member Canvass—The Every-Member Canvass provides an excellent method of promoting stewardship of money, a practical means of securing funds for denominational work, and an easy way of giving.

2. Practice Wise Economy—Wise economy eliminates waste and extravagance, but does not lower efficiency. The standard for measuring economy is not by the number of dollars paid out, but by the results achieved per dollar expended. Wise economy, therefore, does not always mean cutting down expenditures. Sometimes it means increasing expenditures.

3. Operate on Conservative Budgets—A budget that makes a safe estimate of income and that keeps appropriations well within the income is a conservative budget.

4. Provide for Payment of Indebtedness—The payment of indebtedness would eliminate the greatest amount of waste, would insure the success of current work, and would change "the winter of our discontent into glorious summer."

5. Plan for the Future Welfare of Work—The future welfare of our denominational work depends upon the gradual increase of the work and that, too, without incurring any debt.

6. Seek Spiritual Results—It is necessary to secure money for denominational work, but money is not an end within itself. It is only a means to an

end. And that end is not material, but spiritual—the salvation of the lost, and the nurture and enrichment of the spiritual life of the saved.

7. Emphasize Loyalty to Christ—All denominational work should be undertaken out of loyalty to Christ and all appeals for support of the work should be based upon loyalty to Him.

REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION

JANUARY, 1932

Receipts

Cooperative Program:

Alabama	\$ 7,436.60
District of Columbia.....	1,236.84
Florida	2,821.29
Georgia	9,386.92
Illinois	126.00
Kentucky	14,108.40
Missouri	2,198.63
Mississippi	2,446.55
North Carolina	6,000.00
Oklahoma	2,393.35
South Carolina	8,258.16
Tennessee	9,062.50
Virginia	34,748.50
Arizona	89.87
Arkansas—Special	271.56
Carrollton Ave. Church, New Orleans, La.	40.45
Napoleon Ave. Church, New Orleans, La.	25.00—\$100,650.62

Designated:

Alabama	8,119.04
District of Columbia.....	6.40
Florida	2,983.50
Georgia	10,453.07
Illinois	1,514.79
Kentucky	12,641.50
Louisiana	2,640.53
Missouri	9,888.27
Mississippi	5,919.73
Maryland	420.84
New Mexico	902.21
North Carolina	15,267.93
Oklahoma	4,157.61
South Carolina	302.98
Tennessee	6,201.48
Texas	2,938.38
Arkansas—Special	3,567.84
Carrollton Ave. Church, New Orleans, La.	26.30
Covington and Cincinnati Bridge Co. Div.	60.00— 88,012.40

Total Receipts \$188,663.02

Disbursements

Education Board	\$ 3,231.32
Southern Bapt. Theo. Sem.	3,441.74
Southwestern Theo. Sem....	5,028.03
Baptist Bible Institute	4,464.29
W. M. U. Training School..	633.65
American Bapt. Theo. Sem.	975.40
Foreign Mission Board	133,851.67
Home Mission Board	23,600.29
Relief and Annuity Board..	7,019.32
New Orleans Bapt. Hospital	2,418.85
Southern Bapt. Conv. Bonds	3,998.46

Total Disbursements \$188,663.02



That there are now thirty Baptist churches in Tennessee whose combined enrollment in Sunday school is more than the enrollment of all the Baptist churches in the state thirty-two years ago?

That "kelter" means "working order," and "fet-tle" means "trim or condition"?

That figured cloths are woven upon looms which make the pattern after the same principle that a player piano makes music—from perforated rolls?

That Alfred B. Nobel, who founded the Nobel Peace Prize Foundation, was the inventor of dynamite, hence in part the father of the terror of war—high explosives?

THE NEWS BULLETIN

A GOOD YEAR

By Louis J. Bristow, Superintendent

The Southern Baptist Hospital in New Orleans during the year 1931 paid all operating expenses, did nearly \$30,000 in free work, paid all maturing bonds and interest. About 7,000 sick folk were given 39,652 days of service. About 700 of these were given free service—guests of Southern Baptists.

The Hospital is becoming more substantially fixed as a successful denominational enterprise as the years pass. It is recognized by all national standardizing agencies and fully approved. Moreover, it is operated as a Christian institution. The Bible is a part of regular curriculum.

GOOD MEETING AT GRANTS-BORO

Pastor C. B. Peoples sends report of the recent revival at Grantsboro Church near Coal Creek. The community was deeply stirred and 77 people made professions of faith. Twenty-five of these have been baptized into the fellowship of the church and others will come later. Herman H. Morgan did the preaching and T. J. Gross of Coal Creek led the singing.

Brother Peoples has been pastor of this church for three years. He also serves Big Springs Church in Union County, where a revival has been held with 27 professions and 12 additions by baptism. He is beginning his fourth year with this church. He is a fine pastor and is doing a splendid work in Clinton and Union Associations.

RIPLEY REPORTS

The church at Ripley has a splendid report from its treasurer, printed copy of which has been sent the office of Baptist and Reflector. This report is for the calendar year 1931. So unusual is the report that we take pleasure in sending it to our readers.

For local expenses the church reported total receipts of \$4,939.17. Of this amount, \$2,155 came directly from contributions, \$1,615 through the envelopes, \$595 from the Sunday school collections. A total of \$2,880.21 was received and disbursed for Missions and benevolences, of which amount \$1,263 went to the Cooperative Program and about \$1,600 was designated to objects in the program. After all obligations for the year had been met, there was a balance of \$321.17 in the treasury. W. Dan Majors is the treasurer and R. Lee Webb bookkeeper. O. Olin Green is their pastor. If every church in the state did as much proportionately for our general work as this splendid church always does, there would be no need for worry about the enlargement of all our work.

CLINTON ASSOCIATION HOLDS FINE MEETING

The Fifth Sunday Meeting of Clinton Association was one of the best they have ever held. An all-day program was given on January 31st with large attendance. Following the Sunday school program, "The Relation of the Sunday School to the Church" was discussed and a sermon on Foreign Missions was given. Lunch was served at the meeting place. During the afternoon the following themes were discussed: "Why and How of Every-Member Canvass," "Advantages of a Standard Sunday School," "How to Build the Enrollment," "How to Discover and Train Teachers," "How to Grade a Rural School," "Why an A-1 W. M. U. in Every Church," "Advantages of a B. Y. P. U. in Every Baptist Church."

This association is well organized under the Group Plan. Group 1 contains the following churches: Coal Creek First, Indian Creek, Jacksboro, Pine Hill, Beech Grove, Fratersville, Briceville, Cherry Bottom, Cumberland Mountain, Minersville, Indian

Bluff. These met with the Briceville church for their program as outlined above. Rev. C. B. Peoples and Miss Flora Bradshaw, leaders.

Group 2 met with Clear Branch Church with H. C. Wilson and Mrs. J. O. Elliott leaders. Churches included in this group are: Coal Creek Main Street, Clear Branch, Clinch River, Pleasant Hill, Island Home, Island Ford, Andersonville, Red Hill, Mt. Pleasant, Longfield.

Group 3 met with Blowing Springs Church, W. J. Grubb and Mrs. S. F. Miller leaders. The churches are: Clinton First, Black Oak, Pleasant View, New Salem, New Hope, Zion, Farmers Grove, Poplar Creek, Blowing Springs, Robertsville and Spring Hill.

Group 4 met with Oliver Springs. Leonard Ladd and Ed Taylor are the leaders. The churches: Oliver Springs, Batley, East Fork, Frost Bottom, Laurel Grove, Union Valley, Windrock and Fork Mountain.

Each group carried out the general program and all meetings were well attended. The speakers aroused much interest and the meetings proved a blessing to all who attended, writes Mrs. J. O. Elliott of Group 2. "As a result of the programs the Fifth Sunday meeting has taken on new life. By the Group Plan we are able to have more meetings, hence more people can be reached. The people seemed to get a clearer vision of the work that actually can be done through the Fifth Sunday Meeting."

TRESPASSING ON RAILROADS MOST HAZARDOUS PRACTICE, SOUTHERN REPORT SHOWS

Atlanta, Ga., Feb. 20.—Trespassing on the tracks and trains of railroads is again revealed as a most hazardous practice in a bulletin of the Safety Bureau of the Southern Railway System, showing that during the year 1931 casualties to trespassers on the property of the Southern included 146 killed and 201 injured and that during the ten-year period, 1922-1931, they reached the total of 1,402 killed and 1,684 injured.

Trespassing on tracks of the Southern accounted for 105 deaths and 93 injuries during 1931, while trespassing on trains accounted for the remaining 41 deaths and 108 injuries. The total number of deaths is only one below the number killed in 1930 and is higher than the ten-year average of 140.2. The constancy of the hazard is shown by the fact that during the ten-year period the smallest number of deaths was 129 in 1922 and the largest 154 in 1923.

The number of trespassers injured in 1931 was 20 above the previous high record for the ten-year period of 181 in 1929 and 22 above the 179 injured in 1930. The smallest number of injuries was 133 in 1927.

"It is the same old story of trespassers walking or sleeping on or alongside the tracks or of attempting to get on or falling from moving trains," says the bulletin.

HE KNOCKED OUT CANTEEN By W. D. Upshaw

One of the picturesque figures often seen in the Senate gallery is a native son of Arkansas, Chaplain Frank M. Wells, who was known in Washington thirty-odd years ago as "the man who knocked the canteen out." He was Chaplain of the First Tennessee Regiment.

Chaplain Wells, then fresh from service in the Philippines, created a sensation by appearing before President McKinley and his Cabinet and the Military Affairs Committee and picturing in lurid fashion the evils of the old Army Canteen, or saloon, which, he declared, spread drunkenness, debauchery and widespread inefficiency among the soldiers. It is the proud boast of this widely known "Arkansaw Traveler" that President McKinley backed his efforts, and the

Army Canteen Saloon went out forever. Since then Chaplain Wells, who was born and reared in Ashley County, Arkansas, and is a graduate of Union University, has spoken widely over the nation in evangelistic and prohibition work, took a leading part in making Arkansas dry, and was one of eight candidates for Governor in 1920.

Has Eye on the Senate

It may be that Chaplain Wells, remembering that Governor James P. Eagle of Arkansas was an honored Baptist preacher, is thinking of running up his lightning rod for political honors and is watching from the Senate gallery to "pick out a seat" for himself, for he has received over a hundred letters from friends in Arkansas urging him to make the race to succeed the honored consort of the late lamented Senator Caraway.

Asked about his intentions as to entering the forthcoming campaign, he said:

"Of course I greatly appreciate these letters from my Arkansas friends, and I confess that there is an inspiring fascination about watching the United States Senate in action.

"I don't know what I am going to do, but one thing is certain—if I were to run and get elected, I would beat some of these senators from northern and eastern states answering the roll call."

Frank M. Wells is a man of stalwart stature and a stirring orator along patriotic lines, as will be remembered by those who heard him in Arkansas during the World War, when he delivered over seven hundred speeches in behalf of national loyalty at the request of Governor Charles Brough and Secretary of War Newton D. Baker.

Chaplain Wells knew Vice-President Curtis and President Herbert Hoover in their boyhood, but he says that the next President of the United States ought to be Senator Joe Robinson of Arkansas, who told Raskob, "You cannot paint the skull and crossbones of the outlawed liquor traffic on the banner of the Democratic party."

ARKANSAS CHURCH REVIVED

The Lord continues to bless us in a wonderful way. The first six weeks of the new year have been great days in our church. The Every-Member Canvass committee has finished its work, and we are moving fine in a financial way.

Through the vision and untiring efforts of our noble pastor, Rev. W. E. Chadwick, who is a Tennessean, the church has just experienced one of the greatest blessings and privileges ever brought to us, that of our first "Bible Institute," which began January 31 with the "home coming" service and a great message by the pastor on "A Merciful Message." The Institute closed February 4 with a wonderful sermon by Dr. C. E. Welch on "The Opening of the Seven-Sealed Book."

In every way the Institute surpassed even what we expected, and it is impossible to estimate the good and far-reaching influence of it. February 7th was a fine day with us. We had an increase in Sunday school attendance and fine audiences for both preaching services. Our mid-week prayer meeting is well attended, interesting and helpful. Have had two additions to the church by letter recently.—Reporter.

DRIVE FOR DRY DIMES FORGES AHEAD!

With 285,000 dimes received in its "Dry Dimes Will Beat Wet Dollars" campaign, the National Prohibition Board of Strategy reports a widening interest as reflected in continued contributions and in orders for coin cards in which the dimes are sent to the Board.

The great victory won by the Drys in the United States Senate on January 21, when the wet move for State referenda was decisively beaten, 55 to 15, has stimulated Drys everywhere to increased activity in behalf of our cause.

From Alaska come 543 dimes as a contribution through the Alaska W. C. T. U., and a statement by its pres-

ident, Mrs. Margaret Keenan Harrahs, that "because we have no vote in the coming contest for President, we are turning this money to you to expend for the education of those who do vote."

From Mexico come dimes from Americans there who want prohibition maintained in the United States, and from Canada unsolicited dimes have come to uphold prohibition. Every State in the Union has been represented and almost every town in them, in response to the dimes campaign.

The fund being raised is and will be used by the Board in its allotted task of working for dry candidates and dry planks in ALL political parties. Dimes have come from members of every party and of every religious group as well as from those not identified with any organizations.

Ten dimes came from ten printers on a leading wet newspaper, who said they wanted it known that many Union workers do NOT favor repeal or modification of the prohibition laws.

The coin cards and return envelopes are sent free by the Board in lots of 25 or more to any individual or group able to distribute them among friends and prospective contributors. The address is: National Prohibition Board of Strategy, 1138-1142 National Press Building, Washington, D. C.

KILL THE CONSTITUTION

Making the Constitution impotent by refusing appropriations to enforce prohibition, as proposed by Representative James M. Beck of Pennsylvania in a radio address January 25, is a revolutionary doctrine which we do not believe the responsible type of men and women who make up this Congress, or who make up any future Congress, will ever indorse. Nor do we believe that any President, or any man who can be elected President, ever would tolerate such nullification of the Constitution.

Mr. Beck's theory could be applied to any Federal law to which any serious objection is raised, and if a precedent were established of killing prohibition by such a method there would be an end of constitutional government. We confidently believe that neither the Congress nor the country will follow a leadership that proposes to "scrap" an integral part of the Federal Constitution because elements in our national citizenship who fought its adoption object to its enforcement.

ALLIED CAMPAIGNERS ON JOB

Residents of a hundred cities in the South will hear the appeal of the Allied Campaigners for support of the Eighteenth Amendment during a series of meetings scheduled for February and March.

The Campaigners, led by Dr. Daniel A. Poling, now are in the South and will hold meetings in most of the large cities from the Carolinas to Texas. Cities in Georgia, Florida, Alabama, Mississippi and Louisiana will have a chance to hear the nationally known speakers who are making the tour.

Six notable speakers are making the tour. They include Dr. Poling, who is chairman of the Allied Forces for Prohibition; Colonel Raymond Robins, noted social economist; Oliver W. Stewart, vice-chairman of the Allied Forces; Dr. Ira Landrith, chairman of the National Temperance Council; Miss Norma C. Brown, secretary of the Allied Forces; and Robert C. Ropp, chairman of Allied Youth, a young people's organization being formed in support of the Eighteenth Amendment. More than 500 cities are to be visited.

AN EDITOR'S CALL TO THE CHURCH

By William T. Ellis

This is not an essay, but a bit of reporting. I am not responsible for the sentiments expressed, although I share them. They are all up to an editor friend, who fairly drove me to this little task of carrying his message to the preachers. I took no notes, so his sentiments are a bit par-

(Turn to Page 16)

THE YOUNG SOUTH

The Happy Page for Boys and Girls.

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

Dear Uncle John:

I am thirteen years old and in the seventh grade. I enjoy reading the Baptist and Reflector very much, especially the stories on the Young South page.

I am a member of the West Jackson Baptist Church. Brother R. E. Guy is our pastor. He is surely a good one. I go to Sunday school and B. Y. P. U. every Sunday. I was converted at eleven years of age and also joined the church then.—Alice Dukes, Jackson, Tenn.

HERE'S A GOOD ONE

The president of a bank came in rather early one morning and was met at the door by the night watchman.

"Good morning," said the watchman; "I had a dream about you last night. I dreamed that you and I got into an argument and I pulled my gun and shot you."

After thinking over the matter, the president fired the night watchman. Now the question is, was he doing right to turn the fellow off? If so, why? Who will send the correct answer?

HIS HIGHNESS, THE POLAR BEAR

By William MacMillan

The old saying, "Scratch a Russian and you'll find a Tartar," has its counterpart in "Scan an iceberg and you might find a polar bear." Few animals are as interesting as this monstrous creature of drifting ice and frozen wastes. Born and reared amid the solitude of the far North, handicapped by perpetually changing surroundings and long hours of darkness, he fears no living thing on land or sea, and is, beyond all dispute, king of all he surveys.

His past is every bit as glamorous as his present, too, and reeks of hoary age. The fact that his progenitors clambered over drifting bergs and stalked pop-eyed seals when the earth, still in its infancy, thundered to the tread of monstrous sabre-toothed tigers and woolly rhinoceroses is all the more remarkable when it is considered that the polar bear, or ice bear, as he is frequently called, is largely a flesh-eater, subsisting in a part of the world where populous life is more or less discouraged by long winters and bitter cold.

In spite of the all-too-frequent paucity of food, however, a polar bear may be considered somewhat of an epicure. He likes walrus, dead herring, or whale, and varies the menu every now and then by capturing a tender-fleshed seal, or cropping salt sea grass. Contrary to popular fancy, fish fails to tickle his palate, and unless he lives behind the bars of a cage he seldom touches it.

Gross displacement considered, there is no end to a polar bear's appetite, and the imagination is fairly appalled at the enormous amount of food his remarkable bulk and fatty tissues demand.

To fully appreciate the subject of this sketch, and the forbidding country in which he lives, one must have a first-hand description of him, as it were. To begin with, then, he compares favorably with the largest of all known bears, the Kadiacs. When erect—and he attains that position almost as frequently as his comedian brother, the black—he measures over seven feet from the ice to the tip of his wrinkled nose. He weighs between five hundred and seven hundred pounds, and has even tipped the scales, only figuratively, of course, at eight hundred odd pounds.

Taking him all around, however, the polar bear of the frozen North has comparatively few characteristics peculiar to his kind. He seldom roots, for instance, while his bowed fore-

legs, narrow shoulders, long neck and weasel-like head set him distinctly apart from others of his kindred. A silent, brooding titan, he seems carved from the very rocks of the iron coast, and is every inch a king.

In finding a setting for the polar bear an all-provident nature endowed him with certain well-defined peculiarities, designed, it can be safely assumed, to combat the rigors of the climate. His fur, long and thick, covers every inch of him, even to the soles of his enormous feet. Strangely enough, too, it remains white, or at least partially so, all the year around, and is guaranteed to keep out the deadliest cold. The tip of his nose is black as coal, as are his iron claws, while his eyes, small and bright, are set well back in his skull, spelling intelligence of the highest degree.

Since a full-grown ice bear fears no living creature—unless it be the treacherous narwhale—he gives himself entirely up to the thrills of the chase. Stalking a sleeping seal gives him the greatest kick of all, and he'll swim and dive in enthusiastic abandon when hunting these delectable creatures.

That he can wrest a living—and a fairly good one, too—and actually rear his young in that rugged climate is a continual source of amazement to men who know something of those far-flung Arctic regions and the blood-freezing cold. He moves with the drifting ice, north in summer, south in winter, in his seven-league wanderings, and actually has been found as far north as latitude 84.

Though she bear hibernates in early winter, one cannot help feeling that if she weren't forced into that state by the prospect of young she would much prefer wandering the winter long over the edge of the drifting ice-pack.

Searching out a shallow cave in the rocky coast, she lets the snow drift over her. And here, in this added loneliness and solitude, she bears her precious young. Unlike other bears, the cubs, usually two in number, are born early in the winter, live on the mother throughout the long months of snow and cold, and emerge in the spring full of life and energy.

At that time of the year the mother, in spite of her imposing proportions, scarcely can be considered a beauty. Indeed, she hardly can be recognized as the fat, round-barreled creature that had crawled into the cave with the first snow. Grumpy and short-tempered, with the soles of her great feet soft and tender, she lies about the shore while her energetic offspring raid the nests of water fowl, and stage titanic battles between themselves.

Though Doctor Hornaday ranks the polar bear well up in the scale of animal intelligence, he adds the rider, as it were, that he is less to be trusted than any other bruin. Stefansson, the famous Arctic explorer, is evidently of the same opinion, and in his highly interesting book, "Hunters of the Great North," he relates some mighty intriguing adventures with the treacherous creatures.

Up to a few years ago it was confidently assumed that, due to his inaccessibility, the polar bear could be counted on for future generations. Of late, however, the rapid progress made in aviation has put a different complexion on the matter. And those men in whose hands lie the self-imposed task of preserving animal life for the education and the benefit of future generations are watching the situation with no little anxiety.—Young People.

"I rose and gave her my seat;
I could not let her stand—
She made me think of mother, with
That strap held in her hand."

OUT OF THE HILLS

By Katherine Neal, in Young People

Dave had tried the thing over so many times his big, dependable legs threatened mutiny. Why couldn't he get it? The simple act of walking back and forth across a rostrum with ease. The throwing in of a few choice and apparently unpremeditated moves for the sake of effect. He'd have to get it. He'd have to get this and a whole lot more if he beat Roy Stafford, and he'd have to beat Roy. He'd just have to.

The Dutch clock in the dining-room below was striking. Dave counted tensely while it chronicled the warning-nine!

It was the dead-line for retiring in the Harrison home, for old John Harrison demanded that the lights be "doused" promptly at nine o'clock. It should, by rights, have been at eight-thirty tonight; the trip to Aunt Lilly's tomorrow having been decided upon; the time for starting, four sharp in the morning.

Dave's eyes narrowed. He had plenty to worry about besides little things like time. This was his last night to practice. He'd see that he got it, too.

He started over doggedly, straining for grace. Squeak! Shucks, he'd stepped on that loose board again. Now he would have his father yelling at him. Dave jerked up sharply. Maybe he was getting too much of this. Strutting, it looked to him. Roy Stafford could pull that pacing-across-the-rostrum stuff and go over big with it. After hard thinking, Dave shook his head. He wasn't Roy Stafford by any means. He guessed he'd keep a stationary position and cut the pacing.

Another thing, he was reminded, he must stand in front of the mirror and watch his gestures. The book on oratory which he had borrowed from Sam had particularly stressed this.

In crossing to the looking-glass on his dresser he inadvertently went by way of the loose board. Squeak!

"Dave," his father's gruff voice shot from below, "what do you think you are trying to do up there?" the head of the house complained.

For a troubled interval Dave kept breathlessly quiet. He tiptoed to the closet then for an old sweater of his, to stuff between the swinging mirror and the dresser-post to anchor the glass, and arming himself with a closely written sheet of history notes he stepped before the mirror and attacked the content of the paper at its vitals, "The pioneers of our country are—are its—" Good gracious! Dave gripped his heavy forelock in panic, what if he'd forgot this way tomorrow? He was pacing the floor again, breaking all records on the squeaky board.

"D-a-vey!" The bed-room door opened ever so slightly and the soberly curious face of Mrs. Harrison edged in.

"Shucks, ma, can't a fellow study in his own room?" Dave dropped to the side of the bed mopping imaginary perspiration. The place was cold as a barn; frost whitened its windows. Mrs. Harrison came in and sat beside her son, scrutinizing his harassed features through her spectacles. "I heard you tramping about so, I thought maybe you were sick," she defended.

"Sick, nothing!" Dave snatched the sweater from where it anchored the mirror, and, snapping the woolly garment from its twists, he wrapped it solicitously around his mother's shoulders. "I didn't tell you I'm to be on the debate tomorrow afternoon," he explained.

"You, Davey?" She started. "I've never known you to get up and speak. Used to be you couldn't. But I'm awfully glad," the adoring eyes sparkled.

"Is it at the high school, Davey? Your pa and me won't be there. We could have put off the trip to Aunt Lilly's," she lamented.

"Don't you tell dad, ma," Dave redined. "I couldn't do it before him and you, and I don't dare fail. You don't know Roy Stafford," he broke off to explain. "He's a wonder. It's the easiest thing in the world for him

to get up before a crowd and say things. He has the knack, and he knows how to show off. I've learned something since I started to town school," Dave's voice tightened. "It seems that Roy's been kind of going with Katy since she is staying in Belmont with her sister."

"I wouldn't have thought it of her!" Mrs. Harrison stiffened. "She—"

"Now, don't find fault with Katy," Dave rushed to the defense. "Anyhow, I'm not sure; that is, not dead sure. Sam told me Roy had walked home twice with Katy from doings at the schoolhouse. Sam didn't know whether he had ever taken her any place, but Roy told him he'd like to.

"Roy's a slicker," Dave sank to perplexity. "He's got smooth ways about him. He's a cracking nice fellow, too. I can't blame Katy."

Mrs. Harrison flashed battle. "You and Katy have been raised together in these hills. You belong here. I'd like to see the smarty that would—"

"That's just it," Dave broke in. "That's just it, and that's why I'm on this debate. I would have refused when they put me on the negative against Roy Stafford, affirmative, but with Katy sitting across the aisle and Roy itching to show me off I didn't dare."

Dave worked on his speech far into the night, and even as he tramped his way to school next morning under a blustery sky, with an occasional spit of snow in his face, his big hands fumbled for the paper. Such mountains of work he had put on it! Polishing. Struggling for the thoughts which came so grudgingly. Drop by drop, one might say, like trying to pump water from a dry well. But he had it now. He sat in the school room buoyed by the hope of success, his eyes watching the swinging door. Nearly every one was in and Katy hadn't come. Surely she wouldn't miss.

But when the last tap of the big bell flung out, and its echo tapered into silence; when the teacher opened the leather-backed Testament and read the devotional; when the clock pointed its long finger down to nine-twenty, Katy was absent.

Morning sped. Two o'clock came, but still no Katy. The high school auditorium thronged with visitors, while Dave slumped in his seat, bitterly disappointed. The program moved swiftly, and presently the debate was on, with Roy Stafford in the zeal of his opening speech.

(Continued next week.)



They were discussing the education of their children. "What's your boy going to be when he finishes at Yale?" asked one.

"An octogenarian, I fear," the other replied.

"I think this scenery is just heavenly."

"Um, I don't know. Take away the mountains and the lake and it is just like anywhere else."—Ex.

Horace Greeley, who always insisted that the word "news" was plural, once wired to a reporter: "Are there any news?"

The reply came by wire: "Not a new."—Exchange.

Good Bag

Bishop Beecher loves to quote the following entry in Bishop Graves' diary:

"Went duck-hunting with Beecher this morning; killed 12; baptized 3 in the evening."

It's the Words That Count

The English language is a funny thing. Tell a girl that time stands still as you gaze into her eyes, and she'll adore you. But just see what happens when you say her face would stop a clock.—Ex.

Sunday School
AdministrationW. D. HUGGINS, Superintendent
Headquarters, Tullahoma, Tenn.Laymen's Activities
B. Y. P. U. WorkJesse Daniel, West Tennessee
Frank Collins, Middle Tennessee
Frank Wood, East Tennessee.

FIELD WORKERS

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

SUNDAY SCHOOL NOTES

Clarksville plans to put on the institutes in a great way.

Mr. Christenbury writes concerning the Ooltewah School: "We had a very fine school. The interest was good from the start, 100 per cent taking the test."

There comes from every available source encouraging words concerning our various programs especially the institutes and the all-day educational meetings.

Just a line to let you know that I think your outline of the three-day institutes in county towns is splendid and I will be glad to fit in just anywhere. Use me or leave me out just at your own discretion.—Henry J. Huey, Milan.

Mrs. C. D. Creasman writes that Lewisburg is getting ready for the convention and expecting a record attendance. This we hope may be true, for we have a most attractive program for the Middle Tennessee Convention as well as all the others.

We had a very delightful and profitable enlargement campaign at Elizabethton enlisting some fifty new workers for them, starting many new classes. The faculty we had was very fine indeed and the pastor and superintendent seemed assured that permanent growth would be added to their Sunday School. I appreciate your spirit of cooperation in connection with the accomplishment of this work.—Harold Ingraham.

For the Grainger County Association Teachers' Institute, I think along about the third or fourth week in June would be an agreeable time. I do not know now where the logical place for the meeting would be, but I will make some inquiry and let you know later. I believe this is a good idea and should bring good results. I believe a meeting of this kind will go very well in our association here and I shall be glad to cooperate with you in arranging for it in any way I can.—C. B. Cabbage.

Replying to your letter of January 28 regarding your suggestion of Teachers' Institute to be put on in our county, I will to advise that I believe it would be a wonderful thing to put on this institute, and I am therefore making arrangements to have it put on in the early part of June and I believe we can arrange to have it in the Soldiers' Memorial School, which will be a very convenient place as it is located between Tazewell and New Tazewell.—W. C. England, New Tazewell.

Rev. Geo. S. Jarman, Kingston, writes: "At a meeting of the pastors and others last night it was decided to put on the institute at a time that will suit you best."

"Our Sunday School work here at Kingston has taken on new life. We organized at the beginning of the year on the standard basis, hoping to attain the standard during the year. We have our departmental quarters now and we are expecting much progress in the next few months. Our officers and teachers are cooperating in a splendid way. We shall work and pray for a great institute."

TRAINING SCHOOL

A Training School for all teachers and officers of the church and those who expect to teach some time soon, will be held at the Bell Avenue Baptist Church, March 20 to 25.

Department superintendents urge all your teachers and officers to attend every night.

Mr. W. D. Hudgins, our own State Secretary, and also two other State Workers are to teach in this school.—The Champion, Bell Avenue, Knoxville.

ROBERTSON COUNTY HAS GOOD MEETING

It was our pleasure to attend the annual meeting of the Robertson County Sunday School Workers' Council February 16th. There were 14 churches represented and almost every pastor and superintendent in the association, together with all the associational officers except two. A splendid banquet was served at the high school building and a good program put on with reports from all the groups and plans laid for the coming season. Steps were taken to put on the all-day educational meetings and the teachers' institute for that county. It was our pleasure to speak to the council and offer a few suggestions as to the general plan for the year. It poured down rain, but that did not keep the people away. They came from all over the county. Robertson County is in fine shape now and bids to do a great work this coming season.

THE REGIONAL SUNDAY SCHOOL CONVENTIONS

We call especial attention to the meeting of the four Regional Sunday School Conventions which meet as follows: No. 1 meets at Johnson City, April 4; No. 2 meets at Maryville, April 6; No. 3 meets at Lewisburg, April 18; No. 4 meets at Humboldt, April 11. The programs are all about ready for print now and the best line-up of speakers that we can find anywhere. The entire program is built around our yearly program: "This One Thing I Do." Every topic is stressing some phase of the Scripture, "Forgetting the things of the past, looking forward to the things that are before, I press toward the mark of the high calling in Christ." It is a real inspiration to think about. If there ever was a time when all God's people should do this one thing it is now. Let's forget the things of the past and look forward. We have heard depression and failure until we need, or our own sakes, to snap out of that condition of mind and exercise a little more faith in God and His cause.

HOME AND FOREIGN MISSION DAY, JUNE 27TH

Let every superintendent get ready for the Home and Foreign Mission Day, June 27th. A letter is going out from this office right away concerning same. We addressed the labels for the South-wide committee some weeks ago and we take for granted that you have already received the envelope of printed matter for the program. We urge three things in connection with this special day. First, that it should be made a great rallying time for the schools all over the land. If we expect to missionary in giving we must learn to become missionary in action. Every church member in every church in the country should become a personal missionary and go out after some one who is not being taught

God's Word and bring them to the Sunday school and try to win him as the others help. Let's enlarge our enrollment and attendance during the month of June and thereby show that we are really missionaries going after people for the church and all of its services.

Second, let's make this a great educational agency for teaching our people about our Home and Foreign Mission work. The people will give to the mission fields if they know what is going on. No one gives to a thing that he knows but little about. Appoint your committees early and see to it that this program is put on at the regular time and make much of the educational side of this program.

Third, let us glean from those who do give regularly to the Cooperative Program and get as large a gift as possible for Home and Foreign Missions. This is a real part of the Cooperative Program as this cause shares alike with all other causes in these for special days. Make much of this day and throughout the entire month be sure to put on all the suggested programs.

THE TEACHERS' INSTITUTES A POPULAR PROGRAM

We have never put on a program that has struck so close to the heart of things as the institutes for Sunday School teachers. Not one single county has turned us down so far and about half of them are arranged for definitely. We give below a list of the places and dates that we are suggesting because of convenience and saving expense. Of course, some of these will not be held at this particular time for requests have been made for other dates and in some cases July will be used instead. The counties are grouped so as to give each Sunday School man no more than eight counties with a pastor to help him borrowed from another church or association. We have plenty of help promised to put on all these institutes with some to spare. Note that no institute will be put on to conflict with the B. Y. P. U. Regional Convention:

Group One

1. Mountain City—June 1-3.
2. Elizabethhton—June 8-10.
3. Blountville—June 12-14.
4. Erwin—June 15-17.
5. Jonesboro—June 19-21.
6. Greeneville—June 22, 24.
7. Rogersville—June 29, July 1.
8. Sneedville—June 26-28.

Group Two

1. Newport—June 1-3.
2. Morristown—June 8-10.
3. Dandridge—June 12-14.
4. Sevierville—June 15-17.
5. Rutledge—June 19-21.
6. Tazewell—June 22-24.
7. Maynardville—June 26-28.
8. Knoxville—June 29, July 1.

Group Three

1. Maryville—June 1-3.
2. Madisonville—June 6-8.
3. Loudon—June 12-14.
4. Decatur—June 15-17.
5. Clinton—June 19-21.
6. Jacksboro—June 22-24.
7. Athens—June 29, July 1.
8. Benton—June 26-28.
9. Ducktown—June 29, July 1.

Group Four

1. Cleveland—June 1-3.
2. Chattanooga—June 6-8.
3. Dayton—June 15-17.
4. Kingston—June 12-14.
5. Wartburg—June 19-21.
6. Huntsville—June 22-24.
7. Crossville—June 26-28.

Group Five

1. Jasper—June 1-3.
2. Dunlap—June 6-8.
3. Pikeville—June 12-14.
4. Spencer—June 15-17.
5. Sparta—June 19-21.
6. Cookeville—June 22-24.
7. Livingston—June 29-July 1.
8. Jamestown—June 26-28.

Group Six

1. Lafayette—June 5-7.
2. Hartsville—June 8-10.
3. Carthage—June 15-17.
4. Lebanon—June 1-3.
5. Smithville—June 19-21.
6. McMinnville—June 22-24.
7. Woodbury—June 26-28.
8. Celina—June 29-July 1.

Group Seven

1. Manchester—June 5-7.
2. Winchester—June 8-10.
3. Shelbyville—June 15-17.
4. Fayetteville—June 19-21.
5. Lewisburg—June 22-24.
6. Columbia—June 29-July 1.
7. Franklin—June 26-28.

Group Eight

1. Gallatin—June 1-3.
2. Springfield—June 8-10.
3. Nashville—June 5-7.
4. Clarksville—June 15-17.
5. Ashland City—June 26-28.
6. Dover—June 19-21.
7. Erin—June 22-24.

Group Nine

1. Waverly—June 1-3.
2. Lynden—June 5-7.
3. Hohenwald—June 8-10.
4. Centreville—June 15-17.
5. Waynesboro—June 19-21.
6. Lawrenceburg—June 22-24.
7. Dickson—June 26-28.
8. Pulaski—June 30-July 2.

Group Ten

1. Dyersburg—June 1-3.
2. Tiptonville—June 5-7.
3. Union City—June 8-10.
4. Dresden—June 12-14.
5. Huntingdon—June 19-21.
6. Decaturville—June 22-24.
7. Camden—June 26-28.
8. Paris—June 29-July 1.

Group Eleven

1. Lexington—June 1-3.
2. Jackson—June 5-7.
3. Trenton—June 8-10.
4. Alamo—June 12-14.
5. Brownsville—June 19-21.
6. Covington—June 22-24.
7. Ripley—June 26-28.

Group Twelve

1. Henderson—June 5-7.
2. Savannah—June 8-10.
3. Selmer—June 12-14.
4. Bolivar—June 19-21.
5. Somerville—June 22-24.
6. Memphis—June 26-28.

Requests for some have been made for July and in cases where most of the people are farmers and cannot attend in June we will arrange for changes to be made. In fact, we will adjust to suit the needs of the people. However, these meetings will all be held largely at night and the people can come for the night services, although they work during the day. Then, too, it is hard to find a time when all can be free from work on a farm.

B. Y. P. U. NOTES

Swan Haworth writes that he is having a fine week at Tazewell in both the Sunday School and B. Y. P. U. work.

Fine school just closed at Morristown. Miss Jacobs and Frank Collins both report splendid interest and good work. Miss Jacobs says that Mr. Webb is among our best workers and is doing a fine piece of work in that town.

Jesse Daniel reports some new unions organized at Pinson and other places in West Tennessee and one of the best schools he has had closed last week at Gibson. Brother Robertson is a B. Y. P. U. pastor and believes in all the regular organized work to the limit. He is putting things over in his churches too. The work is growing everywhere he goes.

DON'T FORGET

That the books of methods will not be out in the new dress until the stock of books already printed is used up. The items for the standards and other changes will be pasted in the books that are sent out and will carry whatever is needed in the new line-up.

4,000 AWARDS FOR MARCH

Let us set our aim at 4,000 awards for March? Why not? If we reach our goal for the year we must get a lot of them in during this study course month. February is picking up right along over January. A lot of awards have come in this month already and several days yet to go on.

B. Y. P. U. BANQUET

What's all the whispering and planning and talking about? Why the Annual B. Y. P. U. Banquet which is

to be held on Friday night, February 26, 1932. This is our thirty-sixth annual banquet and, of course, it will be different from all the rest. Plans are being made to entertain 250 of our B. Y. P. U. and B. A. U. members and their friends. Get your ticket now from the representative in your union. Plan to come for your money and time will be well spent. There will be better eats, better entertainment and everything.—Bell Avenue, Knoxville.

CHATTANOOGA SCHOOL

The Chattanooga school that was postponed has been set for March 20 to 25 and we are trying to secure all the workers that were scheduled before. Miss Jacobs will not be able to be with us, but we will secure some one else to serve in her place. We are anxious to show our appreciation of the Chattanooga young people, for they are always loyal and true to every item of our program and that of our denomination. We were glad to conform to the best interest of the town in the meeting now in progress.

MARCH BIG MONTH FOR TENNESSEE B. Y. P. U.

We have never planned such a program for our young people as we have before us in March of this year. It is B. Y. P. U. month for the first quarter and study course month for the year. Letters are going out to every president and leader this week concerning some very vital matters and we are already getting response that heartens and enthuses all of us who attempt to plan and direct the work in general. First, we call attention to the blanks for the quarterly reports which are printed in the quarterlies and not sent separately any more. The only blank that we send out are the blanks for the general organization and the district association. Be sure to see your quarterly and cut out the blank for your report. Second we call especial attention to the new study course books and the sales that each one merits. This list we are printing below for your general information. We sent as far as we had copies of the general schedule of activities for the year, but did not have enough to go around, so we are giving the goal again in the paper for your general information.

FIRST QUARTER

"Essentials in Transformation"

January : "Higher Objectives." Goal "Higher Type of Training."

February: "Deeper Spirituality."

Goal, "Closer Walk."

March: "Transformed Thinking." Goal, "Consecration of Mind." Group meetings based upon "Transformation."

B. Y. P. U. GOALS

Tennessee B. Y. P. U., 1932

Summing up the goals set by the four Regional Conferences held during September, we have the following goals for the State:

1. Fifteen hundred local unions reporting to the Tullahoma office each quarter, 175 of which reaching the standard requirements.

2. Two hundred general organizations, 50 reaching the standard.

3. Sixteen associations reaching the standard program, 40 others organized and holding their group meetings.

4. Conferences held with the leaders of as many as 56 associations where definite plans are discussed for a larger program.

5. Simultaneous training schools held in as many as 12 associations during the year, with training classes in as many local churches as possible.

6. Four regional conventions attended by as many as 1,700 messengers representing every cooperating association.

7. The State Convention and Encampment attended by as many as 400 messengers with representatives from every organized association.

8. Twelve thousand awards for the State and 5,000 individuals making an average of 80 per cent on the record and same being reported to the central office.

(Note: These goals were set by the young people themselves and consti-

tute a worthy aim for 1932. It will require the hearty cooperation of every one to reach this high mark, but nothing is worth while that costs no effort.)

TEXT-BOOKS AND AWARDS

Seniors and Adults

(New Arrangement)

Note: The award for each course is granted for taking one book in that course. In courses having more than one book any one of the books may be selected. The seal for each course from II through X bears the name of the course and not the book. The teacher should always report the name of the book when applying for awards.

Course I: Principles and Methods. Award, Diploma. Books: Senior B. Y. P. U. Manual, Leavell, Cloth, 60c; paper, 40c. Senior B. Y. P. U. Administration, Flake. Cloth, 60c; paper, 40c.

Course II: The Devotional Life. Award, Seal. Book: Pilgrim's Progress, Leavell. Cloth, 60c; paper, 40c.

Course III: Church Membership. Award, Seal. Book: Training in Church Membership, Van Ness. Cloth, 60c; paper, 40c.

Course IV: Church Activities. Award, Seal. Books: Division I, Sunday School Manual, Spilman, Leavell, Burroughs. Cloth, 75c; paper, 50c. Growing a Church, Burroughs. Cloth, 60c; paper, 40c. The Functioning Church, Burroughs. Cloth, 60c; paper, 40c.

Course V: Soul Winning. Award, Seal. Books: Plan of Salvation, Crouch. Cloth, 60c; paper, 40c. Wisdom in Soul Winning, Hamilton. Cloth, 60c; paper, 40c.

Course VI: The Bible. Award, Seal. Books: Books of the Bible, Moore. Cloth, 60c; paper, 40c. Division II, Sunday School Manual, Spilman, Leavell, Burroughs. Cloth, 75c; paper, 50c.

Course VII: Doctrine. Award, Seal. Books: Training in the Baptist Spirit, Van Ness. Cloth, 60c; paper, 40c. Our Doctrines, Tribble. Cloth, 60c; paper, 40c.

Course VIII: Stewardship. Award, Seal. Books: Investments in Christian Living, Rigell. Cloth, 60c; paper, 40c. Our Lord and Ours, Burroughs. Cloth, 60c; paper, 40c.

Course IX: Missions. Award, Seal. Book: Missions Our Missions, Dodd. Cloth, 60c; paper, 40c.

Course X: Denominational Life. Award, Seal. Books: Southern Baptists Working Together, Aldredge. Cloth, 60c; paper, 40c. People Called Baptists, McDaniel. Cloth, 60c; paper, 40c.

Intermediates

1. Intermediate B. Y. P. U. Manual (Revised). E. E. Lee. Cloth, 60c; paper, 40c. Awards, Intermediate B. Y. P. U. Diploma, seal 1 for taking second time.

2. The Meaning of Church Membership, Sadie Tiller Crawley. Cloth, 60c; paper, 40c. Award, seal 2 for the Intermediate B. Y. P. U. diploma.

3. Training in Stewardship, F. H. Leavell. Cloth, 60c; paper, 40c. Award, seal 3 for Intermediate Diploma.

4. Training in Bible Study, Lucy Cooper. Cloth, 60c; paper, 40c. Award, seal 4 for Intermediate Diploma.

5. Training in Christian Service, L. P. Leavell. Cloth, 60c; paper, 40c. Award, seal 5 for the Intermediate Diploma.

6. Messengers of Light, Sadie Tiller Crawley. Cloth, 60c; paper, 40c. Award, seal 6 for Intermediate Diploma.

Juniors

1. The Junior B. Y. P. U. Manual, Ina S. Lambdin. Completely revised and rewritten from the New Junior B. Y. P. U. Manual, by Lucy Sprecker. Cloth, 60c; paper, 40c. Awards, Junior B. Y. P. U. Diploma, seal 1 for taking second time.

2. Studying for Service (Revised), J. R. Black. Cloth, 60c; paper, 40c. Award, seal 2 for the Junior B. Y. P. U. Diploma.

3. Bible Heroes, Ethel Hudson Williams. Cloth, 60c; paper, 40c. Award, seal 3 for Junior B. Y. P. U. Diploma.

4. Trail-Makers in Other Lands,

Ina S. Lambdin. Cloth, 60c; paper, 40c. Award, seal 4 for Junior B. Y. P. U. Diploma.

B. Y. P. U. Administration Course

This course is for B. Y. P. U. directors and other general officers, pastors, Junior and Intermediate leaders, Senior officers, and others who may want to prepare for places of leadership in the B. Y. P. U.

1. A General B. Y. P. U. Organization, J. E. Lambdin. Cloth, 60c; paper, 40c. Award, B. Y. P. U. Administration Diploma.

2. All holders of the B. Y. P. U. Administration Diploma who have completed both the Senior Manual and Senior B. Y. P. U. Administration are entitled to the seal marked "Proficiency in Senior Methods."

3. The Junior and Intermediate B. Y. P. U. Leaders' Manual, Mrs. J. E. Lambdin. Cloth, 60c; paper, 40c. Award, seal for the B. Y. P. U. Administration Diploma.

Mrs. R. A. Padgett, South Pittsburg, writes asking for a training school in the near future. We shall be glad to do our best for them.

LAYMEN'S NOTES

Mr. Wilbert Rymer, Benton, writes through Brother Fetzer for helps on the laymen's work and suggested programs for their meetings. They are organizing and beginning some real work among the men in that county and church.

Mr. Hugh Ensminger, Athens, writes for a number of copies of the new tract on "The Deaconship." He says that he is putting it in the hands of every deacon in all his churches. That is not a bad idea. We would be glad that every deacon in every church in the State would get a copy of this tract and read it carefully.

DEACON BOARDS

We are having a number of returns from our request for the names of deacons for our mailing list. Some are saying we do not have chairman of deacons because we do not have a board. If all will read carefully what we have to say about the deaconship they will find that we do not believe in deacon board either. The thing we want is a deacon whom the churches selects as their executive officer of the church to whom we may write and offer helps for church officers just as we do for Sunday School, B. Y. P. U. and other organization officers. We shall give next week a full explanation of our opinion as to the place of deacons and what we would suggest they be assigned to duty.

The doctor's small daughter had strayed into his consulting room and was watching, wide-eyed, as he tested the heart and lungs of a patient with the stethoscope. Suddenly she spoke: "Get any new stations, Daddy?"

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Headquarters for W. M. U., 181 Eighth Ave., N., Nashville, Tenn.



WELCOME TO CLARKSVILLE

Clarksville extends a cordial welcome to the members of the Baptist Woman's Missionary Union of Tennessee to attend the annual convention to be held with the First Baptist Church March 22-24. Capable committees, with Mrs. Austin Peay, president of the local society, as general chairman, are planning for the entertainment and comfort of the delegates. They are working under the supervision of Miss Mary Northington, state corresponding secretary, who is a Clarksvillian.

The union watchword for the year, "Jesus Shall Reign," will be the keynote of the convention, and as is usual with this meeting the sessions will be largely inspirational, business taking only a small part of the time.

The list of speakers is drawn from the best of the Southern Baptist Convention affords. Dr. John L. Hill, book editor of the Sunday School Board, is scheduled to bring one of his splendid messages on the opening night. Miss Emma Leachman of the Home Mission Board speaks the second evening on "The Corner Stone of National Liberty" and Dr. Carter Helm Jones of Murfreesboro brings the closing night message. His subject is "The Romance of a New Republic." Miss Kathleen Mallory, corresponding secretary of the South-wide W. M. U., is also down for an address and Mrs. Preston Lowrance of Chattanooga, who did much work with the Indians while living in Oklahoma will tell of her experiences.

The Silver Anniversary of the Y. W. A., Royal Service and the W. M. U. Training School, will be beautifully commemorated in a pageant under the direction of Mrs. C. D. Creasman of Lewisburg. The Training School principal, Mrs. Carrie U. Littlejohn, will also be on this program, which takes place on the afternoon of March 23.

W. M. U. CONVENTION

The stewardship chairman, Mrs. J. Frank Seiler, of Elizabethton, has planned the annual missionary banquet to take place on March 23 at 5:30. Any delegate or visitor is eligible to attend this affair. At this time special recognition will be paid the missionaries in attendance, Dr. and Mrs. C. J. Lowe of China, Mr. and Mrs. W. Q. Maer of Chile and Mrs. T. W. Ayers, Jr., of China.

Another feature of the convention which will be of great interest is the talking pictures of the Orphans Home at Franklin. Mr. Frank Jarman of Nashville has had these made in order to bring these children and their needs before the denomination. This

picture will be shown for the first time at the Convention.

The Executive Board will meet on Tuesday, March 22. The host society has invited the members to be their guests for lunch and also includes in their invitation all associational superintendents and the winners of the divisional Stewardship Declamation contest. After lunch the State contests for Sunbeams, Royal Ambassadors, Junior and Intermediate G. A. and Church Y. W. A. will be held. The Church and College Y. W. A. will compete at the evening session. At this time the Tennessee College Glee Club will sing.

A pleasant social touch will be given on Thursday afternoon when the visitors will be given a sight-seeing trip to points of interest in and around Clarksville. Among the places to be visited are Dunbar Cave, an interesting natural wonder; the Austin Peay Normal, which is housed in the historic old buildings of a college operated here under various names since 1850, and beautiful Greenwood Cemetery, where sleep two governors of Tennessee, Willie Blount and Austin Peay, besides other men noted in the early history of Tennessee. In Riverview Cemetery are buried Miss Evie Brown and her family. Miss Brown will be remembered by older W. M. U. members as a consecrated worker in the union. The house where the parents of Woodrow Wilson lived and where he frequently visited will be pointed out.

After the drive Mrs. F. Norman Smith, superintendent of Cumberland Association, W. M. U. and sister of the corresponding secretary, Miss Northington, will entertain at an informal tea for all visiting ladies. The sessions of the Convention will be presided over by the president, Mrs. R. L. Harris, of Knoxville.

Please write to Mrs. Bryce Runyon, Clarksville, the time you plan to arrive. She is chairman of hospitality.—Mrs. Loyd Baylor, Publicity Chairman.

HOTEL IN CLARKSVILLE

Delegates or visitors preferring to stop at a hotel while attending the W. M. U. Convention in Clarksville, March 22-24, will find the Montgomery, the leading hotel, most comfortable and convenient. It is in the heart of the downtown district, half a block from the post office and within easy walking distance from the First Baptist Church, where the sessions will be held.

Rates furnished by the management are: Two in a room with bath, double bed, including breakfast and supper, each person \$2.50 per day. Single room without bath, including breakfast and supper, \$2.75 per day. Single room with bath, including breakfast and supper, per day, \$3.25. This is on the American plan. The midday meal is not included in these rates.

A MESSAGE FROM OUR PRESIDENT

The older one gets the faster time flies and it seems as if the months of 1932 are flying with a "whiz and a bang." It won't be long now until we are meeting in Clarksville for our State W. M. U. Convention. March 22-24 will soon be here.

I hope that many of you are planning to be with us, for we are quite confident of having an excellent meeting with our program made up of such outstanding speakers as Miss Kathleen Mallory, Miss Leachman, Mrs. W. F. Powell, Dr. and Mrs. Lowe, our returned missionaries from China; Mrs. Frances Acree Lowrance, now home again in Tennessee after years in Oklahoma; Dr. Carter Helm Jones, all Tennessee claims him! To those who know it will be impossible

for them to be with us I hope you will pray without ceasing that "we will see Jesus" in every number, that each speaker will be endowed with power from on high.

I would like to ask every woman in the State to pray daily from now on for our Convention. In these days of uncertainty surely we should rejoice over our privilege to go to God in prayer. The Bible is so full of precious promises and as Christians we want to claim these.

Tennessee has had a fine year, but we must set our faces steadfastly to go forward in 1932. There is no such thing as a Christian standing still, so if we do not go forward we will go backwards. As "laborers together with God" surely Tennessee women want "the world to know that He shall reign." Praying God's richest blessings on each and hopes of seeing you in Clarksville, I am, your president, Emma Byrne Harris.

A WEEK AT TENNESSEE COLLEGE

Last summer Miss Corinne Stevens, president of Tennessee College Y. W. A., wrote to us asking for a week in February for a study class. Gladly did we make the date and how happy we were to have Mrs. C. D. Creasman with us there. She taught "Gospel Among the Red Men" and this scribe had the "Gospel in Europe." Practically every student was in one class or the other. It was Y. W. A. week in the college. Miss Stevens presided over chapel every day and the two teachers of the mission study classes were her speakers. It was an inspiration to speak to that group. On the night of February 11th we had our celebration too. We were thinking of the many, many Y. W. A.'s "tuning in" to hear the broadcast from Shreveport.

The Murfreesboro First Y. W. A. came to the college to celebrate with us. Their counselor is Miss Ruth Wood, a member of T. C. Faculty and also a graduate of this school.

A few of us dressed up in the costume of 1907 and we were the committee which recommended the Y. W. A. organization to the Southern Baptist Convention twenty-five years ago. How we did discuss each item! We suggested many names, but finally settled on the Y. W. A. What hymns, watchwords, aims and ideals were discussed. It was funny, yet it was instructive for our splendid chairman, Margaret Dean Robinson, kept us working until we decided on the plans that were really adopted in 1907.

We stopped at 8:30 to hear the broadcast, but we heard only static. One time we thought we had Mrs. Cox, but when we heard her say, "Lucky Strike" we knew we had failed to get our message from her. Our alert Y. W. A. president had

sent for the address of Mrs. Cox so this was read to us.

Every evening at 10 o'clock family prayers are conducted at T. C. At the time you are listening to Amos and Andy at 10 o'clock these girls are in the student parlor where they have the Scripture reading and prayer.

There is a Jewess in the school. We had some heart-to-heart talks and she told me what the vesper services had meant to her. She told me of the change in her own feelings since she had been in T. C. Pray with me that she may acknowledge Jesus as Saviour. She attends Sunday School regularly and is very fond of Dr. Jones.

Shall we give up this college? Surely not. Instead let the Baptist parents of Middle Tennessee realize what the college would do for their girl. It may cost a few more dollars than the State school, but eternity will reveal the difference in your investment.

The trustees have decided to continue the school as a senior college. Let us all get behind it and boost.

While in Murfreesboro we had the privilege of teaching a class of women at the First Church each afternoon and of speaking to the Business Woman's Circle one evening.

The week will be always remembered with greatest joy.

SUGGESTED PROGRAM FOR ASSOCIATIONAL QUARTERLY MEETING, MARCH—APRIL, 1932

God's Requirements

Hymn: Give of Your Best to the Master.

Devotional: God's Requirements for Salvation (Luke 13:3; John 3:16; John 3:36).

Prayer remembering one on prayer calendar.

Hymn: Jesus Shall Reign.

God's Requirement for Service, by a pastor.

W. M. U. Service Plans (calendar of activities for next quarter. Enlistment and personal service).

God's Requirements for Answered Prayer, by a pastor.

W. M. U. Prayer Plans.

Echoes from the Home Mission Season of Prayer.

God's Requirement of Us in the Training of the Young People.

God's Requirements of a Good Steward, by a pastor.

W. M. U. Plans for Missionary Giving (a definite apportionment on a chart. Adopt an associational apportionment).

Offering for associational work.

Lunch

Devotional: What Does the Lord Require of Thee? (Micah 6:6-16).

Business: Reports.

My Plans for 1932 for This Association by Each Associational Officer.

Reports from the W. M. U. Convention.

MISS NORTHINGTON'S REPORT TO EXECUTIVE BOARD

As it was suggested that we wait until after the Birmingham conference for our meeting, I have a report for four months instead of the usual three. I have attended ten annual associational meetings, three divisional mission study institutes, twelve quarterly meetings, held nine W. M. U. institutes, taught five other mission study classes, made 108 talks in 57 churches in 27 different associations, attended State Convention where we had W. M. U. fellowship dinner. With Mrs. Harris I represented you in the South-wide meeting in Birmingham last week.

To me it would be a great joy to tell you of each engagement, but I will have mercy. I do want to register my appreciation of Miss Mallory's aid in five associational institutes. She was truly a blessing to our women.

We are grateful to report that we exceeded our quota for Royal Service for 1931. We were asked for 5,103 subscriptions and we sent in 5,184. For 1932 our goal is 5,445.



MISS EMMA LEACHMAN,
Field Secretary of Home Mission Board, will spend March in Tennessee.

We are sorry we did not reach our apportionment for the Cooperative Program, but we did for the Training School and Margaret Fund. Our gifts for the year were \$160, 113.84.

Mrs. Harris and I have worked over the program for our convention which is to meet in Clarksville March 22-24. Some of the speakers who have accepted the invitation extended after our last meeting are Miss Mallory, Miss Leachman, Miss Littlejohn, Dr. Lowe and Dr. Carter Helm Jones.

The moving-talking pictures of our Orphanage children will be presented one evening.

The superintendents and the executive board members are invited to a luncheon on Tuesday, March 22, as the guests of the Clarksville W. M. S. The winners of the divisional stewardship contests are also to be guests. The State contest will be held Tuesday afternoon. The Church Y. W. A. will contest with the College Y. W. A. that evening.

From the Birmingham Conference we bring back the following findings: It was voted that a church may be said to have a W. M. U. if it has a W. M. S. and ONE other organization, but it is necessary to have a Sunbeam and one other auxiliary to meet the tenth point on the Standard of Excellence.

Virginia W. M. U. has published a Home Mission Booklet, "Our Neighbors," which may be secured for 25 cents from the W. M. U., 216 North Second Street, Richmond, Va.

The total gifts so far for 1931 were \$2,188,040.95. For Christmas offering \$165,384.

The four months' tithing campaign will be continued. The stewardship declamation contest will be sponsored again this year. The Princess Martha Hotel will be W. M. U. headquarters in St. Petersburg.

Mrs. Cox asks for a Commission on Extension and Enrollment to survey our territory and work out a concrete plan to be presented at the Convention in May.

A DIARY By Ruth Walden

The following are happy experiences your young people's secretary enjoyed on recent visits with our organizations:

January 11—Met with the Park Avenue Y. W. A., Nashville, in their regular program meeting. Alive, wide-awake is this Y. W. A.! For two consecutive years they have been A-1 and have resolved to do their best to be A-1 for 1932 too. Mrs. C. A. Bright is their fine counselor and Miss Sarah Head is president. In the home of one of the members, Jack Leighton, we had a splendid program, an attendance of 21, and a social hour following. A brief history of their Y. W. A. was read by one of the members and these girls are proud that their auxiliary dates back to 1905. Seven members voted to enter the Stewardship Declamation Contest. Y. W. A. loyalists—these! This Y. W. A. has an executive meeting the Saturday preceding each regular meeting—and—but we cannot go on—

January 12—In Wilson County quarterly meeting at Mt. Juliet. Although a windy, rainy day seven churches were represented by a goodly crowd. We spoke at the 11 o'clock hour. Helpful talks were made by some of the women on personal service, mission study, etc. Gratifying to us was the news of the newly organized full-graded union at Mt. Juliet with Mrs. Percy Carver, counselor of the Y. W. A. and leader of S. B.; Mrs. Guy Wright, counselor of the G. A.; Mr. John Murray, chief counselor of R. A., and Margaret Western is Y. W. A. president. All these are planning to do splendid work this year.

January 14 and 15—Robertson County Institute. A most enjoyable two days! Mrs. Robert Shannon, superintendent, and in whose home we were privileged to be in, and Miss Ida Jones, their young people's leader, proved that they had prepared for the meetings. Eleven churches were represented and 25 leaders and counselors were in our class. We are an-

ticipating hearing from Greenbrier as they plan to reorganize their missionary auxiliaries for the young people.

On returning to Nashville Friday evening we visited with the business Y. W. A. of First Church. Following a bountiful supper served by the ladies, the girls rendered a splendid program, and a helpful business session was held. Josephine Keen is their newly elected president and she is doing things. These girls are on the alert—two new members joined. Their personal service activities were most gratifying; plans were made for the twenty-fifth anniversary celebrations.

January 20—In Lenoir City to speak during their Promotion Program. Three organizations had members to be promoted. (Their R. A. chapter and Sunbeam Band are new organizations.) Led by the pastor and president of the W. M. S., Mrs. J. L. Johnson, Mrs. Virgil Adams, and State leader, a splendid host of young folks made up the procession. Seven Junior G. A.'s were promoted to Intermediate G. A. and five Intermediate G. A.'s to Y. W. A. We anticipate for these graduates great joy in their newly found tasks in advanced organizations.

January 21—Providence Association W. M. U. met with the hospitable Tabernacle Church, Lenoir City. A most helpful program. Many termed it "their best quarterly meeting." We spoke once here and tried to lead an open forum in the afternoon. Pastor Beasley gave most excellent message on "Our Denomination a World Force."

January 22—At Carson-Newman College for the day. It is always a joy to be here, and to slip in for the closing day of their spiritual week these students, faculty and town people had had with Missionary T. W. Ayers, Dr. Davison of Clarksville, Mrs. Lambdin and Mr. Swan Haworth was well worth the trip. Never have we seen such earnestness as the student body rallied to these outstanding leaders. Our visit with the enthusiastic Y. W. A. cabinet led by Muriel Hitch, new president, was a treat. Plans were launched for the last half of the school year. We are looking forward to having a representative from this Y. W. A. in Clarksville at the stewardship contest.

January 24-26—We were in Cosby Academy, where we taught each grade of the W. M. U. family in mission study classes. It is good to see the eagerness of these young folks to learn missions. One would have to spend only a few hours in such schools to see the sacrificial services of the faculty members and the appreciation of these services on the part of these fine students. It is hoped, after a conference with Principal Watson, that our East Tennessee R. A. camp will be held at Cosby. This is an advanced step in R. A. work in East Tennessee.

January 27 and 28—Knox County W. M. U. Institute! Over 200 were present each day. Four classes held. Miss Kathleen Hagedorn, young people's secretary of Alabama, helped us greatly in the R. A. work. We were so happy to have her in our State and all were delighted to hear of her splendid work with the R. A.'s in her own State. Mrs. J. E. Acker entertained us in her lovely home. She is keenly interested and enthusiastic about her work as superintendent.

January 29—We had the first privilege in meeting with the W. M. S. of Dandridge Church. The women had a most interesting program on "The Church of Tomorrow." We hope to hear soon that their G. A. has organized, for they have a bright group of girls in their church who are eager for a part in mission training. That evening we went to the home of a Training School classmate, Ruby Wagner, at Piedmont, and had a visit with her R. A. chapter on Saturday afternoon. The women and young folks of Dumplin met with a good crowd of women of Piedmont the same afternoon. We were so happy to have this contact with these good people.

January 31—Early Sunday morning we wended our way to Butler to have a few days with Watauga Academy. We found, although an hour late for the time set, a crowd of young folks and women in the church waiting for our arrival. We spoke this afternoon and organized our classes in mission study. Never before have we seen such responsive groups, and in spite of the flooding rains, the women and young people from the community came. If any young people's organization or W. M. S. wishes to help these mountain schools in any way, we shall be so glad to suggest to them some tangible things they could do.

February 4 through 7—in Jacksboro with another group of interested young folks in mission study. These were busy but happy days. Pastor and Mrs. W. M. Thomas are leading these people in good way. We spoke at regular Sunday morning service to a responsive audience.

February 4-11—in the office. Y. W. A. twenty-fifth anniversary radio night! We celebrated with the Mount Pleasant Y. W. A. and heard part of the program. The church was attractively decorated with Y. W. A. colors, candles and flags of all nations. The G. A.'s and women joined us in celebrating and although we could not hear all of the broadcasting program, we had a great evening together. This is a new Y. W. A., but they are eager to make Y. W. A.'s ideals theirs. This was our first visit with this church and in the home of Superintendent Mrs. Robinson and Y. W. A. counselor, and Miss Katherine Kelton, president.

February 13—at Dickson with the G. A. in an all-day Mission Study class. Mrs. Hutchinson, counselor, and most of her girls were present, and manifested encouraging interest in the class study. We believe they would have stayed on till dark if our information had not been limited. Handwork, games and songs were enjoyed in addition to the study, and at noon the women served a delicious banquet. The tables were decorated in Valentine colors. We are glad to hear that an R. A. was to be organized on the following day, and that this G. A. would be divided into Junior and Intermediate auxiliaries.

February 15—with the Third Church Y. W. A., Nashville, in their regular program meeting. After a lovely supper served by some of the W. M. S. members, we were delighted with the beautiful and helpful program rendered by Miss Louise Vaughn and other members. It was a Home Mission program and the demonstration, "Americans All," left us a wonderful challenge as to our opportunities with the foreigners in our midst. The tables and rooms were decorated in the nation's colors, in honor of George Washington. Ellen Enoch and her corps of workers are always enthusiastic in their Y. W. A. work.

February 16—in Wilson County Institute at Lebanon. Over 100 women were present in this one-day institute. Miss Ida Williams, their superintendent, was as happy as we were to see representatives from seven churches. We taught one of the largest classes for young people's leaders and counselors—some 30 in number. Happy memories always stay with us after we meet with these faithful folk.—Ruth Walden.

MEMPHIS FIRST G. A.

May I tell you what we have done? At our organization meeting last Saturday there were 57 girls. Twenty-two Intermediates "joined" after I had tried to make it clear that joining meant more than just saying so. There were seven others present who seemed not ready to join, and I didn't urge them.

After we had discussed what G. A. means and made plans for nominating officers, I gave to each girl who wanted to begin her work, a copy of the required steps to become a maiden. We do not have sufficient manuals, so I copied them. The program material was assigned and plans made for our real meeting next Saturday.

The lunch table was decorated in green and white only. At each place a green flag was flying. We didn't know at first how to make them stand, but found a marshmallow made a splendid base, and could be eaten later. Ferns and white carnations finished the decorative plans.

Before we sat down, we called for all the girls whose birthdays occur in January. Dr. Bateman was with us, and the January girls started an endless chain, with the pastor in the center, and going all the way around the room. We then sang one verse of "Blest Be the Tie" and he led our prayer, praying especially for the January girls. At the close of the prayer each January girl was presented with a little square cake, iced in white and bearing one tiny candle.

It is our plan to continue the birthday idea. This time the cakes may be heart shaped and of course will have red candles. We shall sing "Into My Heart" and Mrs. Cox will lead our prayer as we again make our circle. I have offered a G. A. pin to the girl who writes the best paper, giving the names of the 12 "guests" who will lead our birthday prayers during 1932 and including the facts as to the position of the people in the work. I shall ask our county officers—and I'd love some time to have some of the State workers! Our color scheme will be appropriate to the different holidays or seasons.

Our regular meeting is Saturday, and I am mailing out reminders on postcards which read:

With all my (here is pasted a heart) I hope you will be at the meeting of the Intermediate Girls' Auxiliary on Saturday, February 6, at 11 o'clock. Lunch will be served at noon.—Mrs. R. L. Sanders.

GRAINGER COUNTY W. M. U. (A delayed report)

The W. M. U. of Grainger County Association met with the Mouth of Richland Church December 15, 1931, with Superintendent Miss Nell Manley presiding.

Devotional service was led by Mrs. Pearl Morgan of Central Point Church.

After the devotional officers for 1932 were elected as follows: Miss Nelle Manley, superintendent; Mrs. Pearl Morgan, secretary and treasurer; Mrs. J. W. Luntford, stewardship chairman; Mrs. E. P. Sitton, young people's leader; Mrs. J. H. Campbell, personal service.

Miss Nelle Manley read the history of the W. M. U. of Grainger County. Miss Mary Northington spoke on "Our Plans and Work for 1932." We were so glad to have Miss Mary with us, for she was an inspiration to all.

A revival was in progress. Rev. McGregor spoke on "The Open Door" at 11 o'clock. A good spiritual service was held. Five girls were converted. At noon a delicious lunch was served and a delightful social hour opened.

The afternoon service opened by singing the W. M. U. song, "Joy to the World."

A wonderful and inspiring devotional "Spirit of Service" (Phil. 2:16) was given by Mrs. E. K. Vineyard of Indian Ridge Church.

Miss Mary Northington spoke on "My Denomination a World Force." Her talk made us all more thankful for a religion that is a world-wide force and doubly thankful that God has given us workers like Miss Mary.

Mrs. E. P. Sitton, from Central Point Church, introduced Mrs. Virgil Adams of Lenoir City, young people's leader for East Tennessee. She brought a very appealing message on "Importance of Young People's Organizations." At the close of her message Mrs. Sitton gave a demonstration of "Garden Tools" needed for 1932.

Rev. McGregor made an encouraging talk on the progress the country churches are making in "Mission Work."

The meeting was dismissed with prayer by Mrs. J. H. Campbell.—Mrs. Pearl Morgan, Secretary.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

AMONG THE BRETHREN

S. S. ATTENDANCE FOR FEB. 14	
Nashville, First	1012
Knoxville, Bell Avenue	1012
Memphis, Bellevue	1001
Knoxville, Broadway	804
Maryville, First	745
Knoxville, Fifth Avenue	720
Elizabethhton, First	674
Memphis, Temple	589
Nashville, Belmont Heights	583
Memphis, Union Avenue	565
West Jackson	559
Nashville, Park Avenue	545
Memphis, La Belle	500
South Knoxville	479
Fountain City, Central	466
Erwin, First	454
Knoxville, Lincoln Park	420
Paris	363
Bearden, Central	354
Knoxville, Immanuel	350
Humboldt	339
Memphis, Speedway Terrace	325
Memphis, Seventh Street	322
Knoxville, Oakwood	309
Knoxville, Island Home	307
Ducktown, Mine City	303
Knoxville, Lonsdale	303
Lenoir City, First	271
Memphis, Boulevard	265
Nashville, Seventh	263
Cookeville	263

By FLEETWOOD BALL

The church at Wallerville, Miss., has called F. J. Huffstatter of Myrtle, Miss., and it is believed he will accept.

—B&R—

Dwight H. Willett of Kansas City, Mo., has accepted a call to the First Church, Sedalia, Mo., and is on the field.

—B&R—

L. G. Broughton of Atlanta, Ga., is doing the preaching in a great revival at Russellville, Ky., C. B. Jackson, pastor.

—B&R—

John Via has resigned as pastor at Perry, Okla., and taken residence in Poteau, Okla. His plans have not been disclosed.

—B&R—

M. Lewis of Louisville, Ky., has been called as pastor of the church at Deoma, Miss., and has accepted, effective March 15th.

—B&R—

The First Church, Seminole, Okla., has called as pastor H. T. Wiles of Kingfisher, Okla., but his decision has not been announced.

—B&R—

W. W. Chancellor of Mineral Wells, Texas, is to assist the First Church, Chickasha, Okla., in a revival beginning March 3rd.

—B&R—

W. D. Upshaw of Atlanta, Ga., has accepted the position as Good Citizenship Editor of the National Voice of Washington, D. C.

—B&R—

The church at Central City, Ky., has called O. P. Bush as pastor, and he is on the field. We hope they will stick to their Bush.

—B&R—

Wallace Bassett of Cliff Temple Church, Dallas, Texas, is to assist in a revival in Temple Church, Memphis, J. R. Black, pastor, April 10-24.

—B&R—

J. Ernest Outlaw, formerly pastor of the Second Church, Sapulpa, Okla., is being greatly blessed in his labors with North Trenton Church, Tulsa, Okla.

—B&R—

J. N. Varnell, who recently moved from Jackson to a pastorate at Webster Springs, West Virginia, has begun work under very favorable auspices.

—B&R—

J. B. Parker of Ripley, Miss., former pastor at Ridgely, was lately operated on in a local hospital, and is doing well. He had chronic appendicitis.

—B&R—

E. D. Solomon, editor of the Florida Baptist Witness, Jacksonville, Fla., is holding a meeting in the First Church, Key West, Fla., W. P. Page, pastor.

W. L. Poteat, former president of Wake Forest College, North Carolina, has been elected president of the Anti-Saloon League of North Carolina.

—B&R—

Dan H. Watson of Fulton, Miss., one of the best preachers and most beloved pastors in north Mississippi, died Feb. 15th and was buried at Camp Creek.

—B&R—

O. W. Taylor has resigned the church at Halls after several years of effective, eventful service. He is president of the West Tennessee Baptist Pastors' Association.

—B&R—

R. A. Kimbrough of Charleston, Miss., formerly president of Union University, Jackson, filled the pulpit of the church at Whiteville with great acceptability last Sunday.

—B&R—

W. D. Powell of Louisville, Ky., a pioneer missionary to Mexico, is now visiting the churches in Mexico at the expense of a wealthy Mexican whom he won to Christ many years ago.

—B&R—

J. E. O'Quinn of Chattanooga, a respected minister, was found dead in the bed Saturday at the home of his sister at Alma, Ga., where he had gone to attend the funeral of his father.

—B&R—

It is the contention of F. M. McConnell, editor of the Baptist Standard, Dallas, Tex., that there should be no cut in the salaries of employees of the Executive Board of that state.

—B&R—

W. H. Knight began his ministry with Tabernacle Church, Atlanta, Ga., Feb. 7 and had 2,355 in Sunday school and 96 additions during the day, 56 of whom were candidates for baptism.

—B&R—

Lou Hill of Los Angeles, Cal., reopened a revival Sunday begun several weeks ago in Central Church, Memphis, Ben Cox, pastor. Services are to be held Feb. 22-27 nightly and each day at noon.

—B&R—

The frame structure which has served the Merton Avenue Church, Memphis, S. P. Poag, pastor, for 26 years will soon be replaced with a two-story brick and stone building with a seating capacity of 800.

—B&R—

Dean and Acting President A. W. Prince of Union University, Jackson, announces that the student body has shown an increase of 26 over that of the past year. The enrollment for

last year was 946 in February, while it has already reached 972 this year.

—B&R—

Friends of the family will learn with joy that J. B. Leavell, Jr., son of J. B. Leavell of the First Church, Houston, Tex., has recovered from a recent operation for appendicitis and returned to his duties as a student in the Seminary at Louisville, Ky.

—B&R—

A Bible Institute has just closed at Dyer. On the program were J. L. Robertson of Gibson, C. O. Simpson of Trenton, H. J. Huey of Milan, W. Q. Maer of Dyersburg, R. E. Guy and F. J. Harrell of Jackson, O. W. Taylor of Halls, N. M. Stigler of Brownsville and J. G. Hughes of Union City.

—B&R—

New South Memphis Church, Memphis, celebrated last Sunday the tenth anniversary of the pastorate of W. L. Norris. When he went there the church roll numbered 83; now it is 300. The Sunday school had 45 members; now 245. The little frame building has been replaced by a concrete basement structure costing \$20,000 and now free of debt.

BY THE EDITOR

V. L. Wyatt has resigned the church at Middleton, Ky., to go to East Gadsden, Ala.

—B&R—

"The pay envelope that stops for booze can't meet the rent."—Baptist New Mexican.

—B&R—

We thank Mrs. Frances Moore of McMinnville for several subscriptions which came last week.

—B&R—

Gypsy Smith, Jr., is in a revival at Huntingdon, W. Va., where fine interest is being manifested.

—B&R—

Pastor A. A. DuLaney of Longview, Texas, received 91 members as a result of a recent revival meeting.

—B&R—

A Bible Conference was conducted last week by Second Church, Clarksville, of which E. H. Greenwell is pastor.

—B&R—

Mr. Albert T. Hardy, 369 Dargan Street, Atlanta, Ga., is looking for poems suitable to be used in Gospel songs or hymns.

—B&R—

Evangelist George W. McCall is in a fine meeting with Pastor J. F. Delany and Highland Park Church of El Paso, Texas.

—B&R—

Livingston T. Mayes of the Lord's Day Alliance spoke on "The Lord's Day" at the Immanuel Church, Nashville, February 21.

—B&R—

Pastor C. L. Hammond of Oakwood Church, Knoxville, held a "Consecration Service" February 14th as a result of which about 100 of the young people of the congregation volunteered to do definite Christian work.

—B&R—

Len G. Broughton is to be with the First Church, Russellville, Ky., in a revival beginning next Sunday. C. B. Jackson is pastor.

—B&R—

Goodfellows Class of First Church, San Angelo, Texas, 116 strong, have cast a unanimous vote against changing our prohibition laws.

—B&R—

W. W. Chancellor of Mineral Wells, Texas, is to be with J. W. Bruner and First Church, Chickasha, Okla., in a meeting beginning March 3.

—B&R—

According to a note in the Baptist Courier last week, the Relief and Annuity Board has now placed the Service-Annuity plan in effect.

—B&R—

Five hundred and fifty-five members were added to Third Church, St. Louis, Mo., during the first year of the pastorate of C. O. Johnson.

—B&R—

The editor is in Memphis this week aiding Pastor William McMurray and Speedway Terrace Church in a campaign of enlistment and evangelism.

—B&R—

Alvin W. West of Bemis will do the preaching in a revival with Fifth Street Church, Huntsville, Ala., beginning April 17th. A. L. Bates is their pastor.

—B&R—

The Baptist Message reports that John Lake will not return to America immediately, but will remain in Hong Kong until the international strife is less terrible.

—B&R—

W. D. Powell spoke at the Milan Church February 14th. He is a representative of the Foreign Mission Board and was once pastor of the Milan Church.

—B&R—

Pastor John A. Huff of First Church, New Orleans, La., is with Pastor Andrew Potter and First Church, Enid, Okla., in a meeting which will close Sunday.

—B&R—

Immanuel Church, Knoxville, began their revival on the fourteenth with Ernest Crawford of Clinton leading the singing and Pastor A. R. Pedigo doing the preaching.

—B&R—

We regret to learn of the serious illness of Pastor L. B. Cobb of Eudora Church, Memphis. He was taken to the Baptist Memorial Hospital last week a victim of acute pneumonia.

—B&R—

C. J. Lowe, returned missionary, preached at Central Church, Bearden, on the fourteenth. Two were added to the church by baptism and one by letter during the day. T. Wesley Hill is pastor.

—B&R—

Eighty-nine preachers attended the North Alabama Preachers' School which was held in Huntsville February 15-18. The 1933 session of this institute will be held at Fort Payne in Decatur County.

—B&R—

L. H. Moore, a student in Union University, has accepted the call of the church at Selmer and begins his work the first Sunday in March. At the close of this session of Union, he will move on the field.

—B&R—

Although 86 years of age, J. F. Howell of Bristol, Va., sends five dollars to the Religious Herald for renewal, thus paying ahead into 1934. He pays \$2.50 per year for his paper and does not complain.

—B&R—

The Executive Committee of Carroll County Association met in McKenzie February 12th with twelve churches represented. E. K. Wiley is chairman of the committee. J. H. Oakley was pastor host.

—B&R—

H. E. Dana of Southwestern Seminary has accepted the call of First Church, Ardmore, Okla., and will serve them while continuing to teach in the Seminary. He has been supplying for them for some time.

—B&R—

REDUCED FARES

To

ST. PETERSBURG, FLA.

Account

Southern Baptist Convention

May 13th-21st, 1932

ONE AND ONE-HALF FARE for the round trip from all Agency Stations on the SOUTHERN RAILWAY SYSTEM and principal railroads in the South.

Tickets on sale May 7th to 16th inclusive on identification certificate plan, limited returning prior to midnight 30 days from date of sale.

TRAVEL BY TRAIN—COSTS LESS

For further information apply to any Local Ticket Agent or Representative.

SOUTHERN RAILWAY SYSTEM

Dallas, Texas is in the midst of a great Sunday school rally. Last Sunday 4,000 workers made a religious census of the city and this week the workers are seeking to enlist all the prospects in attending Bible classes.

—B&R—

The Presbyterian is growing tired of the affiliation of its constituency with the Federal Council of Churches of Christ in America. Thank goodness, Southern Baptists never got mixed up with that ecclesiastical monstrosity.

—B&R—

The "Depression" is bringing many churches back to the free will offering. Recently Tabernacle Church, Columbia, S. C., took such an offering without previous announcement and raised enough to pay off all their current debt.

—B&R—

Sixty-two members were added to Trinity Church, Long Beach, Cal., during a recent revival in which Harry O. Anderson aided the pastor, Alex Rhine. Trinity takes her place as the second largest Baptist Church in the city.

—B&R—

Pastor J. L. Trent of Calvary Church, Kingsport, writes that they had had 250 additions during the past two months, the membership being more than doubled. The church is not three years old yet, but is growing in a splendid way.

—B&R—

The Allied Forces of Prohibition have been active during the past weeks and the results of their work are becoming more and more manifest. In Huntingdon, W. Va., they held the day and enlisted a strong band of militant drys.

—B&R—

We CANNOT publish resolutions and obituaries save in keeping with the rules of the paper. One cent per word for all resolutions and one cent per word for obituaries, with the first 100 words free. Please keep this in mind and send check with copy.

—B&R—

Miss Mildred Cox of Mexia, Texas, sailed February 13 for Pernambuco, Brazil, where she is to do mission work. She is the daughter of Mr. and Mrs. Tom L. Cox and a graduate of the Southwestern Missionary Training School of Fort Worth, Texas.

—B&R—

More than eighty members were received by Central Church, Corbin, Ky., as a result of the revival which closed the twenty-first. John W. Ham did the preaching. Great crowds attended and the entire community was reached. Brother Ham is spending this week at his home in Atlanta, Ga.

—B&R—

During 1931 First Church, Charlottesville, Va., reduced their building debt by about \$19,000, of which amount \$7,000 was given by the Sunday School scholars. Yet we are told to stop all collections save through the regular "single budget envelopes."

—B&R—

Dr. O. E. Bryan had a good day in Knoxville Sunday, speaking to the Broadway Church in the morning and the Bell Avenue Church in the evening. On Monday morning he met with the pastors in their conference which proved to be a very fine meeting.

—B&R—

"I cannot for the life of me understand why anyone should want to repeal or destroy prohibition. I simply cannot comprehend it. Prohibition means more to America than all the wars we have ever fought."—Thomas A. Edison as quoted by The American Issue.

—B&R—

James Leavell, Jr., recently underwent an operation for appendicitis and is rapidly recovering. He is a student in the Southern Seminary and is in the Kentucky Baptist Hospital of Louisville. He is the son of Brother and Mrs. James B. Leavell of Houston, Texas.

—B&R—

If you are interested in going from St. Petersburg to Havana, Cuba, following the meeting of the Southern Baptist Convention, write the editor of your paper. He is planning the trip for all who wish to go and can thus save you the profits which tourists make on such trips.

OLIVER SPRINGS CHURCH FIRST MONTH ALMOST 100%

Under the old financial plan this church raised \$449.97 for local work, while the W. M. S., the Young People's Societies, the B. Y. P. U. and the Sunday School contributed \$75.00 to missions. Under the new plan (the Every-Member Canvass) the church pledged for missions as well as local work the total of \$1,800.00 with the understanding that this was not to include or discourage the work of the church organizations.

The fact that 122 out of 124 resident members signed pledges and pledges that were to be paid according to the Bible on the first day of the week, is not the most wonderful thing about this church. Far more remarkable is the spirit of recognizing and acknowledging the Lord's blessings by a happy and enthusiastic effort to put the Lord's offering in His envelope before beginning to ask His blessing on the remainder. This spirit of gratitude and effort to show it explains how the January offering of \$148.52 came within \$1.48 of the full pledge for the month.

The value of this remarkable faithfulness meant more to the church than just the money. It revealed the value of what had been going on during the past ten months. It gave the brethren overflowing hearts as they reviewed the work and thanked God for the faithful and enthusiastic cooperation. Everybody was surprised at how quickly the church could get united and how effectively she could win the attention and attendance of the community. The twenty-seven new members, coming in one or more at a time, had not only received something to do, but had also helped to create a new vision. The church organizations not only increased their membership, but also made a definite and effective effort to fill the house at the services on the fourth Sunday morning and evening. The Sunday School outgrew the building, added four rooms and outgrew them, and now the 197 scholars must have more room if they are to bring the many others who are not in any school.

How to make the best use of a monthly offering of \$148.52 led the church to realize that she must act as God's trustee and therefore ought to grow not only in Grace, but also in knowledge concerning the advancement of Christ's cause at home and unto the ends of the earth. The first thing was to forward to Dr. O. E. Bryan the \$38.76 which came in on the missionary side of the envelopes. Then the next thing was to send the \$8.00 monthly payment to Dr. John D. Freeman for the sixty-four Baptist and Reflector subscriptions which the church had ordered sent to the church homes for their development. Then after paying all the regular expenses, there was a good sum left in the bank to begin the building fund. This will be added to by many persons and by spring the plans for the new rooms will be under way. The church is conscious that all this unity of purpose and material equipment increases our responsibility to let the Lord lead us to win and enlist twice twenty-seven this year.

—S. P. DeVault, Pastor, Nashville.

We are glad to learn that the library of J. W. Gillon has been purchased and given to Oklahoma Baptist University. The donor was Mr. J. Frank Buck of Shawnee. What a happy thing it would be if some one would give the library of Allen Hill Autrey to Ouachita College, Arkansas.

—B&R—

Brother W. O. Phagan of Concord Church, William Carey Association, sends good news of their services on the first Sunday. A fine congregation was present, eight were received into the fellowship, five on professions of faith. Prayer meeting attendance runs from 75 to 100 each week.

—B&R—

Fifth Avenue Church of Knoxville had a fine day on the fourteenth. Pastor J. L. Dance preached on "Five Vital Fundamentals of the Faith." Two were received for baptism and four by letter. At their prayer meeting the previous Wednesday night every seat in their auditorium was taken.

—B&R—

Old Hickory Baptists are beginning to enlist in the work, and Pastor Ray Dean is enthusiastic about their future. Since November 1st 45 have united with the church, 20 of them by baptism and others are coming into the church fellowship each week. They recently held a very fine training school.

—B&R—

Thanks to the good work of Editor Z. T. Cody of the Baptist Courier and scores of other Christian statesmen, the Pari-Mutuel Race Track Gambling Bill was overwhelmingly defeated in South Carolina last week. Let Tennesseans keep awake, for we are to have to fight the gambling crowd over this issue.

—B&R—

If you want to know what Baptists are, have been and must continue to be if they please their Lord, write to Brother H. Boyce Taylor, Murray, Ky., and send 50 cents for a copy of his new book, "Why Be a Baptist?" It is the finest and clearest statement of New Testament doctrines we have seen in some time.



His Very Latest Book . . .

"Follow Thou Me"

\$2.00

By GEORGE W. TRUETT

Messages abounding in rich illustrations drawn from deep and broad experiences

The extraordinarily wide audience which greeted Dr. Truett's former book, *A Quest for Souls*, will know what to expect from this book of companion addresses. It is the first from his pen in ten years. Meanwhile, however, his ministry of Evangelism and personal work in winning souls has gone unabatedly on. In practically every great city of this country, in many cities in Europe, and in South America the zeal of George W. Truett has been felt in the most essential phase of the church's work.

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

After serving as a minister of the Methodist denomination for twenty years, Brother Oliver Patton of Newport has united with Lebanon Baptist Church near Talbot and will move his membership from there to Second Church, Newport, writes Brother J. W. Paschal. We welcome him back to the true fold.

—B&R—

Bellevue Church, Memphis, welcomed 54 members during January. This great church continues to grow and prosper under the leadership of R. G. Lee and through the labors of men and women who love their Lord and His honor more than they do bridge and dances and other social pleasures. Nearly 1,200 members paid their pledges to the church budget in full during the month.

—B&R—

According to the Times-Picayune of New Orleans, La., Masons of Trowel Lodge, No. 386, recently administered Masonic baptism to the month-old son of Mr. and Mrs. A. M. Lefevre of New Orleans. "The ceremonies were conducted by W. G. Olfant, worshipful master, and other officers of Trowel Lodge," states the Picayune. Well! Well! And what next will the devil have men do?

BOOKS for LENT and EASTER

THE RESURRECTION FACT

By Prof. Doremus Hayes of Garrett Biblical Institute
"This book is a magnificent work—one of the best accounts of the Resurrection ever written. Prof. Hayes knows his Bible—he is no guesswork. This beautifully written book has scholarship; it pictures the things which happened. It faces every argument of the enemies of Christianity and disposes of them. It is my ideal of what a great Lenten and Easter volume should be." — DR. WILLIAM H. LEACH.
 Price \$2.00



THEY CRUCIFIED AND CRUCIFY

By Edward L. Keller
One of the best selling books of the 1931 Lenten Season, this book shows convincingly the sins which still "crucify" Jesus, as well as portraying the selfish, sinful and heedless who brought about the crucifixion nineteen hundred years ago. This is no morbid study; rather it is a very spiritual treatment going to the heart of the heedlessness of our generation and its neglect of our cross-centered faith. Price \$1.50

IN REMEMBRANCE OF ME
 By Edward Jeffries Rees
A series of twenty-two Communion addresses which come at the right time when the hungry heart of humanity is turning anew to the Bread of Life. These are messages from the soul of a faithful Pastor and radiate the power of a living Christian experience. Price \$1.00

THE MASTER'S MEMORIAL

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NEWS BULLETIN

(Continued from Page 8)

aphrased—but the views are accurately his.

It happens that I am looked upon by many daily newspaper editors as representing the Christian Church; and many an intense hour I have spent in editorial offices, defending her. At the same time, quite a few churchmen regard me as representing the press, for journalism is my calling. So I am regularly kept warm by two fires.

On this occasion, the editor of a daily newspaper, upon whom I was paying a social call, had barely greeted me before he began to challenge the Church in the present crisis. He is an old-school editor, blunt, forthright, a crusader with a strong sense of infallibility. His desk is a heaped-up clutteration that would make an orderly housewife or an efficiency expert despair. He works in his shirt-sleeves; and looks like a farmer—is, indeed, a dirt farmer, out of office hours. This time he had scarcely a word to say about his wonderful crop of grapes; he wanted to know what the Church is doing in this period of depression and emergency.

Pointing an indicting finger at me, he demanded, "Doesn't the Church know that it is all up to her? She should be the rallying counter of all real relief. She has the Word that will make things right. Every preacher in the land ought to be hot about his own business these days, which is preaching a Gospel for the people. This thing that has happened is all within the Church's province. It is her business to help people see straight and hold steady. And if she doesn't care for hurt human hearts now, she'll never get a chance to do so later."

I steered my friend on to the subject of the plight of the press in these times. In a few minutes, though, he was off again on his "concern": "Every Church ought to be a relief center. The churches are closest to the people, and know their real needs. The very genius of religion is brotherliness and helpfulness. People instinctively turn to the Church when in trouble. This is your chance; this is your chance; look out that you don't miss it."

We were interrupted by the arrival of other newspaper workers. After introductions and general talk, I arose to take my leave. The old editor followed me to the door. He laid his hand upon my arm, and looking into my face with eager, earnest eyes, he insisted, "Don't forget! Tell the churches that this is their hour. Every church should rally to the job. The most important aspect of this depression is the need that people should get back to God, and to all the essentials of real religion. Nobody but the Church can make plain the will of God to the people; who need comfort and guidance and inspiration. Mark what I say: this is the Church's chance. You tell them so."

So I have done as directed.

(Note—Mr. Ellis is the author of an exposition of the Sunday school lessons appearing in the secular press.—Editor.)



How Washington Prayed, by William J. Johnstone. Published by the Abingdon Press, 150 Fifth Ave., New York City. \$1.00.

This is a timely volume, coming as it does in the beginning of the great anniversary celebration of the two hundredth anniversary of the birth of the Father of Our Country. In the book the author proves beyond the least shadow of a doubt that President Washington was a man of prayer and not a profane libertine as some of the wicked slanderers of his character have recently tried to show.

Testimony from various people who knew him, from his own private correspondence and papers, and from his family is presented in this volume. Did he pray on the hillside of Valley Forge? Did he lead in family prayer in his home? Did he conduct religious services for the soldiers when afield without a chaplain? Read this volume and you will know.

The Inside Story of the Harding Tragedy, by William G. Daugherty and Thomas Dixon. Published by the Churchill Company, West 42nd Street, New York City. \$3.50.

Here is the book every true patriot has wished to see, for every patriot cringes before the wicked attack of malignants when hurled against a President of the nation, even though that President be dead. In this massive volume of more than 300 large pages the famous novelist, Thomas Dixon, presents for us the testimony of the great man who served as Attorney General under Mr. Harding, who led the political forces that nominated and elected him, and who lived more intimately with the Hardings in Washington than any other person.

The volume is the answer to the villainous calumnies contained in "The President's Daughter," "Revelry" and "The Strange Death of President Harding." The whole story of the nomination, election and personal life of Mr. Harding as President is given in a style so gripping, so clear, so commanding that one finds himself startled that he ever stooped so low as to believe even faintly the vile rumors about the President and Mrs. Harding. Gaston B. Means and the woman whom he beguiled into writing her story of Mr. Harding are taken for a good sound drubbing and the entire falsehood of the story is exposed. (A story which she recently retracted in toto.) Nan Britton is shown to be an adventuress and the fallacious story she presented in "The President's Daughter" is destroyed by simple, direct testimony. Likewise the other stories that came after the President was dead to besmirch his name and reputation and to break the heart of his widow and send her to a premature grave.

The nation owes a tremendous debt of gratitude to the authors of this volume, and it should be read by every citizen. In it is exposed the very heart of American politics with all its rottenness and chicanery. The subtle hand of Soviet Russia, as she has been playing with our national life and politics, is exposed. The heart-cause of the great railroad strike of a few years ago is torn out and revealed to the public for the first time. The book is not politics, but facts. It is worth the price asked for it, although that price is somewhat high. The evidence and story are from the lips of General Daugherty, but it has evidently been arranged and transcribed by the vigorous and vivid mind and hand of Thomas Dixon. It will grip you like a novel. It will make you love your national executive more sincerely regardless of his political affiliations.

Five Kings—Three Judgments, by W. Adolphus Scott. Published by John C. Winston Co., Philadelphia. \$2.

This is the first volume in a series of four in which the author presents an elaborate study of prophetic revelation and its fulfillment in history. As stated in the preface, "This author does not mince words; nor does he spare severe condemnation of the moral social caprice so openly displayed by the individual, in the church personnel and the political chicanery of the present world governments. And he indulges in a merciless arraignment of commercialized unbridled journalism, that is rapidly producing a new form of Atheism in blasphemous attacks upon the Bible."

The author says, "The author of this book desires it to be understood that he has been a constant student of both sacred and profane history for more than a quarter of a century. . . . It has appeared to him that a more intelligent conception of prophetic interpretation could be vis-

ualized by an interwoven comparison with secular history, which, as a contemporaneous auxiliary, confirms and clarifies the former. . . ."

He accepts the theory that Genesis 1:1 and 2 represent two distinct periods of creation, and lets his idea lead him into a discussion of the kind of life and civilization that may have existed on the earth before the first cataclysm came to bring on chaos. Following the period of chaos over which the Spirit of God brooded, came the period of a second creation when Eden and Man were made. Various world kings of Egypt and Babylon are presented from secular historical records showing how they fit the prophecies. Various prophetic passages are interpreted, and a bold picture of conditions of today is presented showing the part Mussolini and Italy are playing in the final great drama of the earth.

It is one of the most comprehensive

studies of the subject we have seen, and the author shows a wide grasp of information about his subject.

REPOSE

Lord, grant me if thou wilt
To slip away
As slips the night
Into the dawning day
So soft,
That e'en the watchers,
Watching,
Cannot say,
Here ends the night
And here begins the day.
But only know
The night's thy night.
The day, thy day.

—Fannie E. S. Heck.

Who bravely dares must sometimes risk a fall.—Smollett.

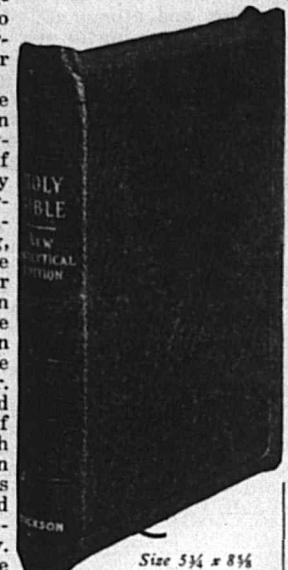
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I have no hesitation in giving the new Analytical Bible a high place among the many editions of the Holy Bible. It ought to be very useful to all students who wish in handy form to get a clear grasp of the actual contents of the King James Version of the Bible. I wish it well on its mission.—Dr. A. T. Robertson, Professor of New Testament Interpretation, The Southern Baptist Theological Seminary, Louisville, Ky.

This will certify that I have examined the New Analytical Bible with surprising interest. Its arrangement is amazingly simple, logical, and convenient. It is surprising that some one has not discovered this plan before.—James W. Davis, Superintendent of Men, Moody Bible Institute, Chicago, Ill.

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