

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

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When Did Jesus Eat the Passover?

By O. L. Hailey

At what time did Jesus and His disciples eat the Passover Supper? I have heard some speakers contend that it was on a night before the regular time, the 14th of Nisan. Then they proceed to give reasons for such contention.

Some writers, in seeking to sustain this false theory, have also done the same thing. When this writer was a student in the seminary, that matchless teacher of the New Testament Interpretation spent considerable time in undertaking to show that such a theory might be true.

The *Sunday School Teacher*, published by the National Baptist Convention, for February, 1932, sets forth this theory, and makes the accepted argument, which, because it is so well stated, I here quote, as follows:

"Our Lord was especially anxious not to go to the cross until He had eaten the Passover with his disciples, or as John here says (John 13th chapter), He loved them to the end. He knew very well that He would never live to eat the Passover when the Jews usually ate it, for He Himself would be the Passover Lamb, when the Jews would regularly eat it. John explains further on in this chapter (verse 29) that the regular time was later on, for they thought that Judas had gone out to make a purchase for the Passover, although at that very time, Christ considered Himself observing the Passover, and they all should have understood it that way."

An Erroneous View

It is very disappointing to find those who undertake to explain the Gospel doing things like this. And this is not the only place where errors, unfounded assumptions and baseless traditions are set forth by writers. Take for example the statement that "Jesus fainted and fell under His cross on the way to Calvary." Or the statement that "Jesus was crucified on Friday and arose on Sunday morning." What sort of a person would they make out Jesus to be? Was He ignorant or negligent or an imposter? Was He just a clever trickster? These statements cannot be true if the plain teachings of the Bible are true.

Let us take for examination the teaching that Jesus did not eat the Passover Supper "at evening on the 14th of Nisan." Jesus says in Matt. 5:17-19: "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." So Jesus kept the law perfectly. And He kept it with respect to the Passover Supper.

There were only two reasons why a loyal Jew might fail to eat the Passover Supper at the regular time. These will be given directly. If a Jew failed to eat the Passover on the 14th of the first month, then he must eat it on the 14th of the second month, or be "cut off from his people." Here will be given scriptural authority for the above statement. It came about in this way. Some men were defiled and so unable to eat the Passover lawfully at the regular time. They went to Moses about it. He said, "Stand still, and I will hear what the Lord will command concerning you." The passage (Numbers 9:6-13) is so illuminating that I quote it:

"And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: And these men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel? And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you. And the Lord spake unto Moses saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. They shall

leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin."

Jesus was not disqualified. He did not wait a month after the appointed time. He kept "every jot and tittle of the law." He that, on the cross, cried, "I thirst, that the scripture might be fulfilled," would He trifle with the law to substitute, "Something else that would do as well"? What would they make of our Saviour? A time server?

Some writers, in seeking to make it appear that Jesus was crucified on Friday, say that there is no record of Him on Wednesday. And yet Wednesday was the day on which He "died for the world." The plain declarations of the Gospels make this perfectly obvious. Are the leaders so enthralled with traditions that they refuse to see the truth?

Do Southern Baptists Appreciate Their Treasure?

Eldridge B. Hatcher

What a rich possession Southern Baptists have in their Cooperative Program! Twelve birthdays it has already seen. How simple it appears to be! It merely takes the missionary contributions of a church and divides them up among the Boards. Very simple. And yet how comprehensive!

Its Principle of unity. It rallies all of the denominational causes under one banner. Occasionally a critic would dismember the Program and set up each cause on an independent pedestal, and sometimes would even set one cause above another. In olden days, when this was done, some of these causes were actually arrayed against each other with unseemly competition and confusion. But not so now with our Cooperative Program.

A Budget of concentration. It puts all denominational ammunition into one broadside shot, instead of scattering it. Once every Sunday Southern Baptist churches converge towards one objective—that of presenting an offering to the Program as a whole.

A Signal for cooperation. No more jealousies now, with one saying "I am of Foreign Missions" and another, "I am of Home Missions," and another saying "I am of Christ." But is Christ divided? No; and neither ought our people to be working in unrelated shifts. Our Cooperative Program waves its sacred wand over our churches and, lo, they catch step and move in solid column. Foreign Missions in its march touches shoulder with Home Missions, and all departments and churches, following the flag of our great Program, constitute an army invincible. Yes, the Cooperative Program is the champion of Cooperation. Else, why its name?

Its conveniences. It is the denominational Globe Trotter, and on what a sublime mission it goes forth! It stops each Sunday at the little obscure church in the country, as well as at the million-dollar sanctuary on the boulevard, and receives the contribution of the poor widow as well as the gift of the millionaire, and with both offerings it starts on its earth-encircling journey, leaving a portion with each of the seven denominational causes in different parts of the South and of Europe, Asia and Africa. Suppose the widow had to find and

follow the trail to all these needy countries. Alas, then, her offering would never start. Now her contribution is dropped into the plate and, lo, it finds wings for its 25,000-mile flight.

This convenience is twofold. The Cooperative Program not only speeds away with our contribution, but it divides it among the causes. It saves us that trouble. Like a keen mathematician it draws up and applies its percentages, separating the contribution into seven parts, each part labeled with its proper destination.

Its Fairness! A delicate operation is that division of contributions. Like an honest householder it must give to each Board its proper measure in due season. No haphazard, helter-skeltering takes place with those contributions. No juggling with the mathematician and no partiality for any board. Our wisest leaders—those who stand nearest to these various causes and therefore know best their proportionate needs—are they who do the calculating. If such calculations are not fair, then where can fairness be found?

The Treatment of Christ. It puts Him at the center of the whole denominational schedule and says, "Make your contributions for the sake of Christ and His Program, not to one board because of its peculiar value and needs, but to all the boards because of Christ and His work."

The Cooperative Program believes in giving information—about the boards? Yes, but information chiefly about Christ and His work for us. Its motto is, "Let us put the main emphasis, not on the importance of the boards, but on the greatness of Christ's redemptive ministry." The Cooperative Program announces that it is substantially that same world-program which Christ gave originally to His apostles, of preaching, teaching, and healing, and it says, "Give not chiefly because the picture of the little orphans stirs your humanitarian feelings for them, nor because of the moving descriptions of any of the causes, but give to the Program chiefly because of its Author and Director." That is the mighty motive force on which the Cooperative Program builds its appeal.

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Baptist and Reflector

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Editorial

The act of Mr. George Eastman in committing suicide was logical and natural for one who did not believe in the immortality of the soul. If death is the end, "why wait?"

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What a colossal tragedy was the end of George Eastman, slain by his own hand! He who had done so much for the world, not only in developing photography but in using the fortune which Kodaks and films brought him, had exposed the immortal film within to the cold, blinding light of human reason, and when it was developed by age, it proved to be a blank. Had he exposed it to the Light of the World, how glorious would have been the print therefrom!

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IS RELIGION PROGRESSIVE?

"Religion is progressive," says a preacher. Where did he get that doctrine? The Bible distinctly teaches that religion is a life, beginning at the New Birth and developing in each individual according to spiritual laws which have their counterparts in the physical world. Some grow big and strong, while others remain weak and anemic. And every new-born soul follows the same course. Only as a Christian builds upon the accumulated experiences of the past and utilizes the accumulated holdings from the past is there any so-called progress. Even that is not progress in religion, as any student of Christian history well knows, for when the pile of accumulation grows so big, there comes a collapse and our religion returns to a form more nearly akin to its original type. Yes, progressive religion is a child of the fancy of them who believe in a progressive divine revelation which is still being handed to us by such savants as Fosdick and Will Durant! Knowledge is relatively progressive but the Christian religion is as permanent as God.

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WHY BE A BAPTIST?

The question is asked over and over by the thousands who attend Baptist churches. Young people are asking it. At the recent council of presidents of Baptist Student Unions held in Nashville under the direction of Mr. Frank Leavell of the Sunday School Board, we were surprised and gratified to hear those young people declare that one way to make the Baptist Student Magazine more popular on the campuses would be to include in it some definite discussions of Baptist doctrines. Mr. J. H. Lambdin is doing some splendid work in the B. Y. P. U. Department of the Sunday School Board through the doctrinal lessons given, one each month, and these lessons will arouse a keener desire for further knowledge about the doctrines of our faith. We cannot imagine Mr. Leavell's refusal to respond to the challenge of those fine young people by not giving them a series of real Baptist articles, written by men who not only know the truth, but are not ashamed to express it in the language of the students. We have words of praise for Mr. Lambdin and his splendid work. We long to see the time when our lesson writers for the Sunday School literature will present clear, definite doctrinal material for our people. And most of all, we challenge our preachers in the name of the Author of New Testament doctrine, Preach the Word! People will go to hear strong Gospel discussions, and until they can

hear them the pews will be partially empty. Let us begin a doctrinal campaign and keep it up until every member of every church can tell every lost soul and every other Christian why they should be Baptists.

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IS IT TRUE?

In a personal letter to the editor of recent date, we found these words, and we pass them on to our readers, especially to the pastors, with the question: "Is it true?" "Nine-tenths of our four million Baptists are distressingly ignorant of nearly everything fundamental and vital. I could question even the official force of almost any Baptist church in the South for just thirty minutes and show any intelligent judge that nearly all our secondary leaders know less than one-fourth of what even a primary teacher ought to know of the principles of the religion of Jesus Christ. For countless years we have devoted our energies and other resources chiefly to blowing a big BUBBLE." We ask in all seriousness, is this brother correct? And if the members of our churches, tens of thousands of them in the South who are teaching the classes in our church schools, do not know the elementary principles of our faith, what can come out of their teaching except a spineless religion? If he is not true, then will somebody try out his plan of a thorough examination before a competent judge and prove him false?

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DR. HURT ACCEPTS

The press reported last Saturday that Pastor John Jeter Hurt of First Church, Jackson, had accepted the presidency of Union University and would probably offer his resignation to the church on Sunday. We have already voiced our approval of him and report his decision with real pleasure. That his decision is hailed with delight by friends and patrons of the school is to be expected, and it will result in a new day for Union. As expressing the sentiment of the secular world we copy the following editorial from the Commercial Appeal of Memphis of March 20. It contains our sentiment:

Union's New President

The board of trustees of Union University did a fine thing yesterday when they convinced Dr. John Jeter Hurt, pastor of the First Baptist Church of Jackson, Tenn., that he should accept the presidency of Union University.

Union is one of the fine old denominational colleges that have done so much pioneering for higher education. Long before the Civil War Union was doing great work at Murfreesboro. Shortly thereafter it was moved to Jackson. It has grown steadily in strength and influence and consistently maintained its standards. It has meant much to Jackson and to the South.

Under the guidance of Dr. Hurt its opportunity for usefulness should be increased, and it should grow in strength. Dr. Hurt is a man of ability, of personal charm, a forceful speaker, a good executive, a fine character, and in addition, possesses a delightful personality, which makes him a tower of strength in any enterprise in which he engages.

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EXECUTIVE BOARD MEETING

In the hurry of getting copy ready for the paper last week, we failed to mention the action of the Executive Board relative to Tennessee College. The Trustees sent in a report and recommendation which were accepted and approved by the Board. The report showed a careful survey of the situation before the school and pointed out the fact that it had been found more expedient and economical to continue the institution at least another year as a senior college. By recasting their budget, reductions in expenditures amounting to more than \$20,000 per year had been provided. To change the institution at this time would have brought about expenses which were not justifiable under the conditions.

The Board of Trustees recommended, therefore, that the school be continued as a senior college, and this recommendation met with the hearty approval of the Executive Board. The action of the Executive Board at the December, 1931, meeting holds and the receipts from the Cooperative Program will be paid on the present indebtedness of the institution beginning next July and continuing until the debt is paid. The college will operate upon its own in-

come and President Atwood thinks that, with the economies provided for in their proposed budget, they will be able to do this.

In this connection we call especial attention to the plans for the Education Day in our Sunday Schools for June. This is a part of our regular Cooperative Program and is the one way by which our colleges may really be aided in carrying their excess financial burdens. There is not enough money from the regular income of the denomination to handle the expenses of our schools. They need some extra funds, and the June special day will provide these funds if our people will respond loyally and generously. Tennessee College has the right to press a campaign in Middle Tennessee to the end that they may have a generous offering to help them carry on their work. Union University has the same right in West Tennessee and Carson-Newman in East Tennessee. The Mountain Schools also come in for their rights under this special day. Let us plan ahead to make Education Day this year a really worth-while one for our institutions of learning.

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Dr. Routh's Amendments

We are giving this week the proposed amendments to the constitution of the Southern Baptist Convention as presented by Editor E. C. Routh of the Baptist Messenger of Oklahoma. Concerning these amendments we would say a word or two.

Basis of Representation

The changes proposed in the article on messengers is wise. The limit of three messengers from one church is too low. Eight messengers from any one church is better, if we are to have any sort of limit. However, we believe sincerely that the number of messengers should be based upon resident membership rather than upon contributions. What right has a church of 500 members to eight messengers, when half its contributions are from one member, while another church with as many members can have only four messengers because it did not happen to have in its membership a rich man? Every principle of Baptist polity is overridden by any rule which makes the basis of representation the dollar instead of the man!

That the limit should not be larger than eight or perhaps twelve is evident to anyone who believes in a limited representation. The facts will prove that there are practically no churches outside the cities wherein is some kind of Baptist headquarters, that will ever send more than eight messengers to the Convention. Furthermore, in these headquarters' cities those sent to conventions will be in the main denominational employees. Is there any democracy in a rule which allows two dozen churches to send approximately 200 messengers to the Convention, all of them at the denomination's expense, when any two dozen other churches of like size and importance can send less than 50 messengers?

State Voting

We are unalterably opposed to Editor Routh's suggestion about voting by States. Our objections, in part, are as follows: (1) Such a rule is a direct contradiction of the age-old genius of general Baptist bodies. What is a Convention, or an Association? It is not churches or states or associations. It is a voluntary organization of individual Baptists regardless of whence they may come. No church or association or other Baptist body has a right to instruct these messengers. When they have organized themselves, they alone have the right to determine who else shall be members, how many members shall be admitted to the body and under what conditions the members may come. They are received as individuals, vote as individuals, and can never be represented by proxy or be proxy for another. It is, therefore, utterly inconsistent with New Testament idealism for any body to allow its members to "represent" any body or any other individual.

(2) The Southern Baptist Convention is made up of Baptists who wish to join together in cooperative efforts for the spreading of the Kingdom. Let us be done forever with the idea that it is, or ever can be, an ecclesiastical body. It has a perfect right to control its own agencies, such as the Home and Foreign Boards, our Seminaries, its Executive Com-

mittee, etc., but it has no other power. It is made up only of the messengers who attend and are seated. For it, then, to grant the right to vote to people who are not present, would be to break with every ideal sacred to Baptist heart and life, and turn from an independent Democracy into a representative oligarchy whose power would be vested not in the independent freemen of the Kingdom of Christ, but in the hands of the few who could, through political chicanery, mass and hold the largest State votes.

Under the proposed plan three men in one State could agree aforesome upon a policy, select the messengers to go to the far-off convention, cast a solid state vote for some movement and thus control the whole body! Everyone knows there is under-cover scheming among Southern Baptists. Rumors of it are in the air now, rumors of the scheming to elect the next president of the Convention. Has anyone really sought to determine what tremendous power the proposal to vote by states would place in the hands of denominational politicians? Good or bad, scriptural or non-scriptural, we have them and will go on having them.

We are for a change to allow for a few more messengers from one church, but we are supremely afraid of the proposal to vote by states. Let us modify the Constitution to allow for the eight messengers from one church, and then leave it alone until our people have time to catch their breath and memorize the preamble.

Head in a Hole.

The Catholic Union and Times of Buffalo, N. Y., in its issue of March 3, 1932, had an editorial entitled "Emulating the Ostrich," in which the editor pours forth his animus against all who oppose the nomination of Al Smith by the Democratic party to be our next President. To our readers who sometimes berate their editor for speaking on political matters, we present some declarations of this editor. If they think that Catholics are not "dabbling in politics" through their religious papers, then they simply do not know.

The Times declares "A great moral and social question is involved in the candidacy of Alfred E. Smith. Personally, we would hate to see Mr. Smith elected as it would force him to clean up the debris of the present administration. Nor should he be too anxious to end his days from a gun in the hands of some illustrious member of the A. P. A. (American Protestant Alliance, we presume). But that has nothing to do with the point at issue.

"If the political convention refuses to nominate Mr. Smith next June, the word COWARDICE has been written in capital letters across the fair face of American liberty. Afraid to face bigotry? Why? Is the black pall of intolerance to forever hang over the American people? Are we to act as boot-lickers to the Cannons and the Andersons and play the jackanapes to the Methodist Church and the Anti-Saloon League? Are we to bend the knee to alias Stephen Trent and fawn before the Southern States that refuse to vote for a citizen because he is a Catholic? . . .

"Wouldn't it be too bad if Governor Smith ran for the Presidency and all this bigotry was brought to the surface again? What a supine and assanine sentiment that is! In other words, the most successful way to destroy the spirit of bigotry is to stick our heads in the sands and believe that it doesn't exist. According to this, the expedient attitude to take is to dump another two billions of dollars into the lap of the Methodist Church for prohibition enforcement and permit the Methodist Church to continue to run this government from Capitol Hill in Washington." (Note the flagrant and deceitful misrepresentation given the readers by the Catholic Union and Times. Two billion for enforcement has never been spent, and never was one dollar of federal money given the Methodist Church to spend for enforcement. Loyal Methodist Church members gave freely every penny the church has ever spent for prohibition propaganda.)

Now here is where the editor let the "Big Cat" out of the bag. Hear his confessions and ponder its significance, all ye who are clamoring for the nomination of the present New York Governor. He may not have been the man referred to by this editor, but who else could have been? The irate

editor of the Catholic Union and Times of Buffalo says:

"Last autumn a prominent member of a political party came to Buffalo to make the request of this paper that it refrain from mentioning Governor Smith's name for the Presidency. It was explained by this politician that if another prominent politician and a former friend of Governor Smith should happen to be elected, Mr. Smith would be made Secretary of State. While it would indeed be magnanimous to make America's foremost citizen and statesman the first Catholic Secretary of State, we don't see how the Catholic population of this country can be content with such an honor for one of her members when the Constitution—that doctrine so sacred on occasion to the Methodists—distinctly states that religion is not a test or a qualification for the Presidency. At any rate, if the Republicans and the Democrats nominate the individuals whom they now have in mind, the political parties of the United States will have drawn the most beautiful pair of deuces that were ever held in a game of stud. In the meantime, we would advise the citizen to keep preaching the doctrine of non-resistance in the cause of bigotry because it fits splendidly into the plans and operations of James Cannon, Jr., and the Methodist Church."

Read this last paragraph again! What does it say? Very evidently it says that at least one Catholic publication is squarely set to force the religious issue into the coming presidential campaign; that the editor has been approached for the purpose of buying his silence and by whom? Very evidently by a Catholic politician whose aim is to get a hold in some way upon the inside government of our nation; that Al Smith is the hope of the Catholic Church and that Democratic party is the tool by which they mean to realize their hopes through him. Just what the "deuces are in the game of stud" we can not say, but this editor of a Catholic paper seems to speak whereof he knows.

Now let those readers of ours who are being misled by the propaganda for Al Smith keep this editorial in mind. Have we any less right to oppose Al Smith on the grounds that he is a Catholic than a Catholic paper has to support him because he is a Catholic? And we repeat, for the benefit of this deceived Catholic editor, what we declared four years ago: If the Catholics are so cock sure that Southern people oppose Al Smith because he is a Catholic, let them compel the Democratic party to nominate a Catholic who is a staunch advocate and defender of our prohibition laws and see how the South will vote in the coming presidential election. If they nominate Al Smith or Governor Roosevelt, they will see how they will vote for another "Wet!" Our Catholic friend may have his head in a hole in the sand, but he is not going to get Southern Christians to put theirs there and let the nation elect a wet President without their votes in opposition.

WORKERS GROW IN NUMBER

We are rejoicing over the increasing number of our volunteer workers. A fine showing is being made by these helpers, who have given of their time and service in order that their paper may not be left to struggle alone. Hundreds of volunteers are aiding in Teacher Training, Institutes, Conventions, Missionary work and W. M. U. undertakings. Now, at last, our paper, Baptist and Reflector, is being taken up out of the cold and given a real place in our church life. It will be a great day when every church in the State either has the paper in its budget, or else has a volunteer whose business all the year around will be to solicit subscriptions.

If you want to be a volunteer, go to your pastor or Sunday school superintendent, if you have no pastor, tell him so, ask that the church elect you to the place and then send us your name. There is no pay in it, except the smile of your editor and his hearty thanks, and the big consciousness of having done something worth while for the Master.

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It is a great mistake to fancy ourselves greater than we are, and to value ourselves at less than we are worth.—Carlyle.

Thank God every morning when you get up that you have something to do which must be done, whether you like it or not.—Kingsley.

Man is beginning to look to those whose calling is spiritual for help in making these formless terrors take a shape in which they can be grappled with or banished into a clear sky.—O. P. Taylor.

Proposed Amendments to Constitution of Southern Baptist Convention

E. C. Routh

I

At the Birmingham meeting of the Southern Baptist Convention last May, Article III of the Constitution of the Convention was so amended as to read:

The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than three messengers.

This amendment makes it possible for the smallest cooperating church to have representation in the Convention.

It is my purpose to propose an amendment at the next meeting of the Southern Baptist Convention increasing the maximum numbers of messengers elected by one church from three to eight, and specifying that such messengers shall be elected and certified by the churches of which they are members. This last clause will remove any ambiguity with reference to the relationship of messengers to churches by which they are elected and certified.

Article III if so amended, would then read:

The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Southern Baptist Convention, on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed and certified to the Convention by the churches of which they are members, provided no church shall be entitled to more than eight messengers.

We have conferred with the President and the senior Recording Secretary of the Convention and they concur in the opinion that additional messengers up to the maximum number provided in the proposed amendment might be appointed by the churches in addition to the three messengers provided under the present constitution, and that if such an amendment as the one proposed should be adopted early in the session, such additional messengers properly appointed by the churches may then be admitted as messengers.

II

For years, we have faced another problem in the meetings of the Southern Baptist Convention, namely, the preponderance of messengers from the state in which the Southern Baptist Convention meets, and from contiguous territory. The convention representation is not always equitably distributed over the entire territory of the Convention. We believe that every state would prefer to have such representation proportionate in whatever section the Convention meets. In the settlement of major questions, each state should have the privilege of casting votes on the basis of the number of messengers to which it is entitled.

Will not some such amendment to the constitution as the following (probably after Article XII and numbered XIII with present XIII becoming XIV, etc.) assure each state a fair and proportionate representation in the Convention?

Whenever a call is made for a vote by states, if such call is sustained by not less than one-fifth of the messengers present and voting, each state shall be entitled, under such call, to one vote for each 1,000 members of Baptist churches within the state, cooperating with the Southern Baptist Convention; and where there is a division in any state vote in the Convention, the total vote to which such state is entitled shall be divided in the same ratio as the vote actually cast by those present. The latest membership statistics compiled by the statistical secretary of the Southern Baptist Convention shall be authority for the Convention.

To illustrate: When the 1929 Convention met in Memphis, 587 messengers were enrolled from Tennessee and 147 from Virginia, although Virginia was entitled to almost as many messengers as Tennessee on the basis of membership. Practically a similar situation obtains wherever the Convention meets. For instance, last year at Birmingham, there were 382 messengers from Alabama and 149 from North Carolina, although on the basis of membership (or contributions), North Carolina was entitled to more messengers than Alabama. If on some major question, in case the proposed amendment is adopted, a call should be sustained for a vote by states, North Carolina would be entitled to 413 votes (membership, 413,834 according to Dr. Allredge, statistical secretary) and Alabama to 309 votes (membership, last year, 309,688—one vote to each 1,000 members). Assume that under the call for a vote by states, the North Carolina messengers vote 80 for a proposed measure and 60 against. North Carolina would be credited on that vote with the full number of votes to which it is entitled (on the basis of one to 1,000 members), divided in the same ratio, 80 to 60. In this way North Carolina would have proportionate representation in the Convention on a major question, the same as any other state, whether or not all the messengers to which it would be entitled were present.

DO SOUTHERN BAPTISTS APPRECIATE THEIR TREASURE?

(Continued from Page 1)

Did Paul raise his contributions for the poor saints of Jerusalem by giving soul-stirring pictures of those poor ones? He may have done so when he visited them, but we have no record of it. In his written appeal to the Corinthians, he merely mentioned the poor saints for whom he wanted the money and then proceeded with his appeal to their love and gratitude. Instead of saying "Ye know the needs of those poor saints at Jerusalem," he said, "Ye know the Grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might become rich."

The Preacher's Good Samaritan! It finds him lying wounded in spirit from lack of inspiring messages about our great work, picks him up and sets him on a royal steed out on the Cooperative Program Highway and bids him preach on the Grace of our Lord Jesus Christ, who though He was rich yet for our sakes became poor. This Good Samaritan tells him that he is free to describe in his sermons the work of the various mission boards as much as he deems wise, but that he must do this under the light of Christ's program as a whole, which must be both the center and background of it all. Ah, what an aim for the preacher!—that of holding up Christ and His Mercy and Grace for our lost race! What a many-sided subject! How deep and inexhaustible! That is the magnet that will draw forth the ample gifts of Southern Baptists. The Cooperative Program, in the hands of a preacher with soul ablaze for that Program, will set his church afire.

It Is Well Born. It sprang into being at a moment when Southern Baptists were standing at their highest point of vision and enthusiasm for Christ's cause. It was at the beginning of the Seventy-five Million movement—a movement followed by fearful world financial depressions, but a movement which suddenly revealed the marvelous spiritual possibilities lying unsuspected in the Southern Baptist heart.

The Seventy-five Million Program has gone, but we have bequeathed to us one of its richest treasures—the Cooperative Program, and the question is whether in this day of pessimism, panic, and retrogression, Southern Baptists can keep their eyesight clear, their step steady, and their faces towards the front with their banner unfurled, bearing on it the words:

"A Gift From Every Southern Baptist
On Every Lord's Day To
CHRIST'S WORLD PROGRAM"

THE OLD DOMINION

Allied Campaigners For Prohibition

By Abe C. Jones

There is always a way—an effective, a successful and an available way—to do anything that should be done. For every problem of Church and of State, this holds good. The apparent exceptions are not real.

For several years the cause of prohibition has been lagging in Virginia and in many other sections of our country. The 1928 campaign, when Mr. Hoover carried this state by 25,000 majority, was too much for some Democrats. Some of them had no objection to Prohibition, nor to the organizations supporting it, so long as they did not interfere with their politics; but to them it was outrageous that good Democrats should desert their party for the sake of Prohibition. Being exasperated because of defeat, they set themselves to punish all who were responsible for it, and especially the organizations and leaders who had led the Dry forces in the fight. Individual subscriptions to the Anti-Saloon League were canceled, and many of the churches, especially among the larger ones, have since been closed to the League. (In behalf of our churches, it should be said that this was done through the influence of a very small minority of the church membership.)

This forced the Drys to face a difficult and dangerous situation; for, with the churches closed to us, and the newspapers largely against us, we have had difficulty in reaching the people and answering the false and misleading wet propaganda. Because of such, we have doubtless lost some; but the worth of prohibition is so great, and its beneficent results so visible, that our losses have been much less, as we believe, than our opponents represent. In fact, we concede no net loss, whatsoever, but fully expect the 1932 elections—the real referendum of our country—to register actual gains for the Eighteenth Amendment and a Dry America.

Our hopes for this have been enlarged since the coming to our city of this recently organized group of the Allied Campaigners for Prohibition. They were here February 8th and 9th with six speakers, three services a day, in City Auditorium, Elks' Club, Y. W. C. A. and one of our largest downtown Baptist churches—speaking to thousands of our citizens (some of them not dry) and doing so in a most fair, frank, informing, convincing and winning manner.

We can imagine nothing more effective for prohibition than such a campaign, with the follow-up organization work which they put on. This reporter missed two, but heard four of the speakers, and is pleased to testify that each of these four—Col. Raymond Robbins, Dr. Daniel A. Poling, Dr. Ira Landrith and Miss Norma C. Brown—was worth going miles to hear, at some expense and considerable inconvenience. Opportunities to hear great addresses don't come often even in our cities; so, when they come, let us be sure to take advantage of them, and take all the family—young and old—with us.

The A. C. for P. began work about September 1st, last. Roanoke was the 141st city visited, and by June 5th, they expect to visit about as many more. Then, so far as we know, they cease to be. It may be that our country will be spared a Wet and Dry fight in the Presidential campaign; that each party will be too shrewd to take the Wet side in such a contest; but, whether or no, these people, as we believe, have shown us the way to keep our country Dry and to advance its dryness.

Good methods for reaching the people, with speakers qualified to put their messages across, in an efficient way, is all that Prohibition, or any other worthy cause, needs. This looks simple, and is so; but is just as difficult as it is simple; for real efficiency to half-way efficiency, and inefficiency, is as one to one hundred, and the one hundred is much too apt to be in charge.

The week beginning February 15th, Roanoke had a Sunday School Institute, with a dozen or more churches cooperating, holding union classes at the First Baptist Church. Dr. Burroughs spoke each evening between class periods. On the faculty were a half-dozen or more from other cities, and much good is looked for from their labors.

Roanoke, Va.

Jesus Raised From The Dead

SUNDAY SCHOOL LESSON, MARCH 27, 1932

By O. W. Taylor

Scripture: John 20:11-20. Golden Text: 1 Cor. 15:20

Daily Bible Readings



Monday: The Empty Tomb (John 20:1-10). Tuesday: Jesus Appears (John 20:11-18). Wednesday: Jesus and Thomas (John 20:24-31). Thursday: Jesus and Peter (John 21:15-25). Friday: The Great Commission (Matt. 28:16-20). Saturday: The Ascension (Acts 1:1-11). Sunday: The Ever Living Christ (Rev. 1:10-18).

Introduction: Parallel accounts of the resurrection of our Lord are found in Matt. 28:1-10; Mark 16:1-14; Luke 24:1-43. Jesus has been buried by Joseph and Nicodemus and raised from the dead by the mighty power of God. Our lesson deals with His first appearance to Mary Magdalene and then to the Apostles as a body.

I. The Despair of the Earthly (20:11-13)

There are earthly and heavenly orders of both things and thought. The earthly faced the tomb of Christ in despair.

1. Caused by the Failure of Reason. Not until after the resurrection, did even the Apostles take in with conviction "the scripture that He must rise from the dead" (20:9). Up to the crucifixion, the disciples "had trusted that it was He Who should have redeemed Israel," but His death crushed their hope (Luke 24:21). The reason? Because they really "knew not the scripture" and looked at His death in the light of mere human reason and natural law. The result was crushed hopes. The resurrection did not convincingly occur to them. So also Mary Magdalene "stood without the sepulcher weeping." The body of the Lord was gone, but that it had gone by way of resurrection, did not strike home. In both these cases we see the despair of the unaided human reason. So now earthly mentality, when excessively enamored of natural law, grapples with the fact of death and sees no resurrection light in the tomb. All it can do is to "stand without the sepulcher weeping." For immortality, along with other great Christian verities, is a matter of divine revelation rather than of human investigation, and is "spiritually discerned" (1 Cor. 2:14).

2. Cured by the Truth of God. The Magdalene "stooped down and looked into the sepulcher." Unconsciously she illustrated an important principle. To get beyond the failure of reason, one must stoop down in humility from humanly exalted viewpoints and alleged limitations of divine power and investigate in the realm where God progressively reveals His truth. Though Mary was not convinced when she saw two angels in the empty tomb, she was put on the road to it. It was a spiritual prelude to the next step, when, sensing a Presence behind her, she turned and soon received the conviction of the resurrection. When we stoop down in prayerful humility and look with open minds in God's Book, where He marshals His proofs, we, too, see that empty tomb, with its white-robed angels, turn to a sensed Presence near, and exclaim, "Rabboni . . . Master!" Then, standing at the tomb of loved ones, we look to the endless day, and "sorrow not as others who have no hope." The despair of the earthly is lost in the comfort of the heavenly.

II. Christ Unrecognized and Recognized (20:14-17)

1. Unrecognized. Whether Mary's "eyes were holden, that she should not know Him" (Luke 24:16), or Jesus "appeared to her in another form" different from His normal appearance (Mark 16:12) because her "eyes were holden," or whether, not at all expecting to see Him there, she did not recognize Him, as is sometimes true even among men, is not known. She "supposed Him to be the gardener." How often our Lord mystically appears to us in some sorrowful providence, and we suppose Him to be only some earthly manifestation! Mary did not know just then that joy was seeking her

through pain. Mary's joy of recognition was brighter because of her prior darkness. Thus shall our joy be in the endless day. Now the unregenerate world no more recognizes the real Christ of the Bible than it did when He was here (John 1:10). The facts of His atonement, resurrection, ascension and presence in the Spirit, do not strike home. But strange indeed is it that even His own often do not recognize Him, save in His great salvation. One does not chide the Emmaus disciples and Mary; full light had not broken in. We live this side of the tomb, emptied in verified resurrection, and with the heritage of a completed Bible. But Jesus comes to us in the proclamation of doctrine, devotion, and duty, and we do not see that it is He; it goes in at one ear and out at the other. He comes to us in providences of sorrow, sickness, and depression, and we find a natural explanation for it. "Have I been so long time with you, and yet hast thou not known me, Philip?" (14:9).

2. Recognized. In His great salvation, the believer recognizes Jesus. "I know my sheep, and am known of mine." Mary, the adjusted, earnest, seeking soul recognized Him amidst sad circumstances the instant He called her name. "He calleth His own sheep by name and leadeth them out." But Mary, in her devotion and willingness to obey, was within calling distance, hence, heard her name called. Are you in calling distance, or so far off in backsliding and indifference, that you do not hear the Shepherd calling your name? Keep it up, and the Shepherd will make you open to His call by way of chastisement! He expects us to recognize Him; it is for our good. What we miss in life's duties, privileges, and experiences, when we have to admit: "Surely the Lord was in this place, and I knew it not!" But if we stay in the attitude of habitual recognition, we must be responsive to divine revelation and live in "the power of His resurrection" ministered by the Spirit (Phil. 3:10; Gal. 5:25).

III. The Reality of the Resurrection (20:17-20)

Was Jesus really or only imaginarily raised from the dead?

1. Raised in a Tangible Body. Jesus was put in the tomb and later shown to be "alive by many infallible proofs" (Acts 1:3). Mary saw Him in a body tangible to human hands. Different views are held of the words, "Touch me not; for I have not yet ascended!" (a) That Jesus, in fulfilling the typology of the high priest, was on His way to sprinkle the blood on the heavenly altar and later to return with blessings for the people. That between His first and second appearances He did this. (b) That He meant, "Do no detain Me now, run rather and tell my disciples." (c) That He was seeking to lift Mary from merely fleshly to spiritual conceptions. Anyway, His was a tangible body. It had "flesh and bones," and could be handled (Luke 24:39). This body went in and came out of the tomb.

2. Raised in a Scarred Body. That Jesus' side was pierced by the soldier, shows that He was actually dead, not merely in a state of suspended animation (19:34). Thomas afterward saw this same Jesus with the scars of crucifixion upon Him (20:24-28). Was this not part of the force of the display to His disciples of His hands, feet, and side? (20:20; Luke 24:39). Then "for forty days," He was seen by His own, and, at one time, "by above five hundred brethren at once," then "by the twelve" at His ascension (Acts 1:3, 10; 1 Cor. 15:6, 7). Nobody has ever been able to disprove these records. It will not do to allege that the disciples manufactured the story; nothing to gain by it and everything to lose, and there were too many enemies to check up on them. Jesus arose in a literal body, howbeit, a body never more subject to pain or death and glorious forever. This is the immortality pledged in the gospel to believers in Jesus. "Handle me and see that it is I myself." Christ is not identified in resurrection state and power, except when seen in His risen body with the crucifixion, atoning scars in His hands, feet, and side!

IV. The Benediction of Peace (20:19-21)

1. Its Ministration. It was Jesus "in the midst," who said, "Peace be unto you." Jesus' presence on the troubled waters of the sea brought peace and "a great calm." So on the troubled waters of life's sea. Christ in the heart and in the church, when

He is honored, gives peace. He gives "peace with God" (Rom. 5:1) and "the peace of God" (Phil. 4:7). Wherever He is in command, He brings "peace on earth" (Luke 2:14). He gives peace to the reason, conscience, and heart. "Sweet peace, the gift of God's love." And some day, when God's purposes are consummated, He shall give universal peace, fathomless and perpetual.

2. Its Foundation. It was the Christ in resurrection power bearing the scars received in His grand atonement transaction on the cross, Who said, "Peace be unto you." Jesus "has made peace by the blood of His cross" (Col. 1:20), and if one desires to receive it, it must be by way of the cross. This is the only way in which there shall ever be real and permanent "peace on earth, good will to men."

3. Its Obligation. That is, the obligation which this peace imposes upon the receivers. "As my Father hath sent me, even so send I you." Why? By the gospel to bring men into contact with Him, who "is our peace." Strange that any who claim to have received this peace are willing, by anti-missionism and omissionism, to leave the rest of mankind, except their children and a few friends, in the distractions of the devil! Christ's peace is not a sedative for inaction, but a stimulus for action. There is unutterable peace for the heart now and for the entire being and the universe "in the sweet bye and bye." Let us tell men about it against the time and unto the time when the heavenly Onlooker shall make the declaration: "The whole earth is at rest and is quiet: they break forth into singing" (Isa. 14:7). Power for this and all other situations and tasks in life is assured us when we are rightly adjusted to that quiet breathing from above which bids us, "Receive ye the Holy Spirit." Let us follow the Risen Commander, until we lie down to rest in the assurance of our coming resurrection, which His own guarantees.

"Hark; the judgment trumpet calls:
Soul, rebuild thy house of clay,
Immortality thy walls,
And eternity thy day."

QUESTIONS

- How is the failure of human reason set forth in our lesson?
- What is the cure for the despair which follows this?
- Discuss how Christ was unrecognized both before and after His resurrection. What bearing upon us?
- When was Jesus recognized, and when now?
- Prove that Jesus was raised in a tangible body.
- Show that the same body which was scarred and killed on the cross came out of the tomb.
- Discuss any difference between His crucifixion body and His resurrection body.
- What three things do we see in our lesson relative to the peace which Jesus gives?
- What connection does the resurrection of Jesus have with the future resurrection of the saints?

Lesson April 3: God in Creation (Gen. 1:1-5, 26-31).

PRAY IT THROUGH!

Lamar Kitson

When you have a hard decision,
Pray it through.
When you're irked by cold derision,
Pray it through.
When your "loving" friends revile you,
Pick at and attempt to "rile" you,
And your temper tries to "spile" you,
Pray it through.

When you're sorely up against it,
Pray it through.
When you cannot say, but sense it,
Pray it through.
When some hypocrit hops on you,
When the scorners sneer and scorn you,
Try to make folks think you're onery,
Pray it through.

If you have a car that's balky,
Pray it through.
If your neighbor's all "all-talkie,"
Pray it through.
If you're bothered when you're busy,
If you're out of sorts at "Lizzie"—
Irritations have you dizzy,
Pray it through.

The Preacher's Column

By A. U. Boone

XII—A Bed of Words

"And the people rested themselves upon the words of Hezekiah king of Judah" (2 Chron. 32:8).

The enemy was on the way to Jerusalem. He had never lost a battle and was confident of another victory. The situation was serious and something had to be done. Hezekiah, the king of Judah, realized the danger and was soon busy in making all possible preparation for the conflict which seemed to be inevitable. He cut off the water supply from the enemy, repaired the wall where it was broken, and then called the captains to himself and gave a heart-to-heart talk. They not only believed his words, but they "rested themselves" upon them. There was a feeling of satisfaction and repose.

He said to them: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh, but with us is the Lord our God to help us and to fight our battles." It was to them a bed of words, words of consecrated wisdom and bravery. Oh, for a Hezekiah today! Socially, financially, nationally, denominational and spiritually we need voices like this one. And there is well grounded conviction that such voices would not sound in vain. Why was it that the people were restful with him, and why did they trust him so fully?

1. Because he had a mother. The record says: "He began his reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem, and his mother's name was Abijah, the daughter of Zechariah, and he did that which was right in the sight of the Lord." If one cares to observe, he will see that when one of the kings of Judah or Israel is named that his mother's name is also given in connection with the character of the king. With her name is the quality of his reign, indicating that she had much to do with his destiny.

All mothers ought to be good, and if one listens to some songs and some poems and some preachers, he may believe that they are, but he would be misled. With a degree of sadness it must be said that many of the failures of the man may be attributed to the failure of the mother. It is a sad story, but a true one, which says that many a child has been misled by a faithless mother. God has given her the first and best chance to stand in a high and holy place and plant the seed of truth and duty in the virgin soil of a child's character, and if she is not true to this sacred trust, the ocean's waves of Eternity will roll over her soul in relentless rage. Hezekiah had a mother who had a vision and a conscience, and that helped him in meriting the confidence of the people.

2. Hezekiah had a good and wise counsellor. Sad to say it was not his father. He was a failure, but God enabled the son to live against that handicap and make a success in life. His friend was the minister, the Prophet Isaiah, who was his confidant. These two men, Hezekiah and Isaiah, prayed over the matter, and the Lord gave them the hearts of the people and the deliverance from the enemy. A good mother is of vital interest and help to any man, but he also needs the sympathy and the help of some strong masculine character. The real strength of a leader is determined to large extent by the nature and character of his associates in program and purpose.

3. He was a man of prayer. Read his life story, and that was his strongest point. He was predominantly a man of prayer. This gave him confidence with God, and won the confidence of the people in himself. Let no one go so far astray as to think he can have the right kind of power with the right kind of men without being a man of faith in God and in His ability and willingness to answer the pleadings of the soul in its efforts to do the right thing.

4. He had already made a good record. They could trust a man who was in the habit of being trustworthy. "A good name is rather to be chosen than great riches." Oftentimes a minister is asked

about the record of some one who is applying for a position in business. Why is this? Because business men have learned that a man's faithfulness in the next place is very largely dependent upon his faithfulness in the last place. Here was a true man who had been weighed in the balances and was not found wanting.

Now just for a moment let us look at this story as illustrating, in some measure, the satisfaction that we can find in trusting a greater king and leader. Jesus Christ can be trusted implicitly, eternally and completely. As the people rested themselves on the words of Hezekiah as king of Judah let us rest ourselves upon the blessed Savior as the King of Glory. He says: "Come unto me, and I will give you rest." One wrote of Him many years ago and said: "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Oh, weary soul, pillow your head upon the promises of the Christ, and you can face a frowning world in perfect confidence of eternal security. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen." How secure and comforting are such "beds of words."

There Was No Bible

By Rev. M. B. Porter, Secretary

South Atlantic Agency, American Bible Society

It was a typical mountain cabin, constructed of crude weather-beaten logs with a roof of clapboards warped and twisted by rain and sun. The location was beautiful. Through the gorge close by a clear



Courtesy American Bible Society

babbling mountain stream sang its way to the sea. Below the cabin a spring of sparkling water issued from a crevice in the rock. Across the brook there was a little valley flanked by a towering mountain covered with timber. In the cabin lived a family consisting of husband, wife and three children—the oldest a girl of twelve, the youngest a babe in arms. The family was as typical as the home, possessing all the virtues of isolated mountain dwellers.

It is late fall and the crisp air has within it the breath of the coming winter. The scanty crops have been gathered and stored. In order to increase his income "Pappy Jim" joins a lumber gang and goes to cut timber in the near-by mountains. Early one morning he starts from his home and his wife watches him as he climbs the winding path leading up the opposite mountain side until he is out of sight. As she turns to go into the cabin the liquid notes from a cardinal are heard. But in the distance there is the moaning of a dove. She stops, wondering whether it is a sign of bad luck.

The same afternoon a group of men came down the mountain side bearing between them a rude litter made of two saplings and grape vines twisted together. On this litter was the mangled form of "Pappy Jim," who had been crushed by a falling tree. His body was brought into the one-room cabin and laid on a pallet of straw in full view of the terror-stricken wife and children. The few neighbors gathered and tried in true mountain fashion to console them. Someone suggested reading words of comfort from the Bible. How much it would have meant to hear the words "Let not your heart be troubled" or "God shall wipe away all tears from

their eyes." But there was no Bible—nor had this home ever had one, nor had these children ever heard it read.

The next afternoon as the sun was going down the friends gathered, and placed the body of "Pappy Jim" in a rough coffin, made by kindly hands. It was borne to an elevation higher upon the mountain side and as the little company looked on in mute sorrow the body was lowered to its last resting place. No prayer was uttered and no one read the triumphant words, "O death, where is thy sting? O grave, where is thy victory?" The sustaining words of the Master, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" were un-read because **—there was no Bible.**

Back to the home the mother and her frightened children went accompanied by a few of the neighbor women who desired in every way to help. As the twilight gathered one by one the neighbors left. The frugal supper over, the two older children sleeping on a pallet, the mother with the baby in her arms sat in her sorrow before the fire whose light cast weird shadows on the walls. Out in the mountain is heard the scream of a wild cat and the howl of a timber wolf, and the mother presses her sleeping babe close to her bosom. She remembers the home from which she came. She recalls how her mother used to go to the mantel and take down the family Bible in a time like this, and there comes back out of the mists of memory the words: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." By some impulse born of her need she reached up to her own rude mantel to take down the Bible and **—there was no Bible.**

This home has been supplied by one of the colporteurs of the American Bible Society, who unfortunately did not reach it in time for the funeral. Supplying such homes is part of the work of the Society. There are many like it.

ST. PETERSBURG: THE IDEAL CONVENTION CITY

By David M. Gardner

As we contemplate the coming of the Southern Baptist Convention to the Sunshine City of "Peerless" Pinellas County, Florida, we are reminded of the enheartening words of Moses concerning Israel's well-earned and greatly needed respite following the tedious and tragic trudge through the wilderness. "And they came to Elim, where there were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters" (Ex. 15:27).

We cannot but wonder what Moses would have said if the scene had been shifted from Elim to the picturesque city of St. Petersburg in the month of May, with countless wells of water and with twice twelve quiet lakes nestling amid palm trees too numerous to mention.

Southern Baptists, four million strong—many of whom are tired, not because of wilderness wanderings but because of burdens borne in ceaseless battle against sin, have richly earned the refreshing rest which will be theirs as "they encamp here by the waters." But Southern Baptists—the most virile and aggressive and militant missionary group of Christians on earth today—are not looking for a retreat, nor are they coming to our city in quest of rest. They deserve it and many of them need it, but Baptists are a purposeful people and they are coming in the interest of the Biggest Business on Earth—the business of the Master. Yet tired bodies, jaded minds and frazzled nerves will find something restful and refreshing in the scenic beauty surrounding our convention center and city.

What could be more refreshing spiritually than a glorious sunrise prayer service in the auditorium of our million-dollar pier projecting more than a quarter of a mile on the waters of Tampa Bay? Such meetings are being planned under the direction of some of the greatest preachers of the South. What a picture! Serious-minded saints assembled on the waters, waiting on the Lord, seeking strength and light for the duties of the day. "Deep calleth unto deep," then saints assembled in the early morn-

ing facing Eastward, looking and longing for light, "And there was light."

What could be more restful and inspiring in the late afternoon than a stroll out to our West to stand on the shores of the Gulf of Mexico and see the whitecaps, mounted upon the royal steeds of the sea, madly racing in relays for the shores of peerless Pinellas, wait and watch the tide come in, and to see the splendor and impressive spectacle of a sunset on the sea?

"Immensity is a magnificent medicine," Boreham tells us, as he plunges into the story of Mrs. Barclay's Rosary. The heroine, Jane Champion, had reached a crisis in life. It was a case of overwork, too many burdens, nerves subjected to overstrain. She consulted her physician, Sir Dryck Brand, who exclaimed in a voice that carried conviction: "Here is the prescription for you—see a few big things." Southern Baptists, coming to the land of sunshine and flowers, where balmy breezes are freighted with fragrant perfume of orange blossoms, encamping for a few days "by the waters," the turbulent waters of the Gulf of Mexico; the quiet waters of Boca Ciega and Tampa Bay, the crystal waters of placid lakes, reflecting the golden glow of the sky, will inevitably be exposed to the "Tonic of Big Things."

Baptists of St. Petersburg have perfected the organization and are planning for and praying that the coming Southern Baptist Convention may be an inspiration and challenge to our Baptist forces. Dr. W. A. Hobson has been chosen chairman of the Publicity Committee and he will be giving you information from time to time.

TENNESSEANS IN FLORIDA

By M. E. Dodd

It was the pleasure of Mrs. Dodd and myself to spend a week in Umatilla, Fla., in connection with the Southern Baptist Bible Assembly there, and two weeks in evangelistic meetings at Winter Garden, Fla., with Pastor John E. Evans. During this time we had the privilege of meeting a number of former Tennesseans and of hearing about the splendid work of others.

Mrs. John E. Evans, the pastor's wife, in Winter Garden, is herself a native Tennessean, born of Tennessee parents, Dr. and Mrs. G. H. Crutcher. During the meeting Dr. and Mrs. Crutcher came for a brief visit.

We had a little visit with them in Tampa and found them magnificently located in a beautiful home facing a lovely lake and surrounded with orange trees. Dr. Crutcher is quite well and very happy in the work of his splendid church. Mrs. Crutcher will be remembered as Miss Kimbrough of Jackson, Tenn.

We had a visit with Dr. and Mrs. J. D. Adcock of the First Baptist Church, Orlando. Dr. Adcock is a native of Gibson County, Tennessee, my own county, being from yon side of the creek from me. He has been pastor of the great Orlando First Church for a dozen years and prior to that was with the First Church, Tallahassee. Orlando is a charming city of some 20,000 people in normal times and with a double population during tourist times. Dr. Adcock preaches to large congregations and still sings with as much enthusiasm as he did when we were fellow-students at Union University.

Dr. Lloyd T. Wilson, known and largely loved in Tennessee, is carrying on for Christ in a great way at Lakeland, Fla.

Dr. A. J. Holt, veteran minister of many decades and former secretary of the Tennessee Executive Board, is enjoying the sunset beauties of Florida days amid the orange blossoms of Arcadia.

Dr. W. D. Nowlin is pastor of the great First Church, Arcadia, where the Florida Baptist Orphans' Home is located, and is also president of the Florida State Convention.

Dr. C. M. Crossway is pastor of the First Baptist Church, Lakeland, which is one of the strongest churches of the State.

In addition to his duties and interest in denominational leadership Dr. Crutcher writes a page of news items for the Florida Baptist Witness each week.

During the Umatilla Assembly we enjoyed fellowship with Dr. J. B. Lawrence of the Home Mission Board and former pastor at Humboldt, and Dr. Austin Crouch, former pastor at Murfreesboro and now secretary of the Executive Board of the Southern Baptist Convention.

Our meetings at Winter Garden were attended by large crowds from all parts of the country, some coming as far as 150 miles. There were 43 additions for baptism and quite a number by letter. Pastor Evans is doing a splendid work.

The future of the Umatilla Assembly seems to be problematical, and yet there are vast possibilities for good in it if only proposed programs could be carried out. This is in the hands of Dr. Crouch and the Executive Committee and their wise leadership can be trusted.

We had a brief visit in St. Petersburg and find that large and complete preparations are being made for the coming sessions of the Southern Baptist Convention.

It was our pleasure to meet with the Tampa Pastors' Conference, Dr. C. W. Duke president. Dr. Duke is in his twenty-seventh year with the First Church, Tampa, and is beloved throughout the city.

DAWSON KING WRITES

From Hong Kong, China, the editor recently had a letter written by W. Dawson King under date of January 25th. So interesting are some of the things about which he wrote that we pass them on to our readers. Brother King says:

"The world and they that dwell therein seem to be more confused than ever. We had thought that the economic depression in the U. S. A. would have passed ere this, but it continues even to a greater depth. Our modern means of communication have made this a mighty small world in which we live. We who live on this side of the globe very quickly feel the disturbances experienced by those on that side. Just this morning we received by ship's wireless the market quotations as they closed there just a few hours before. The Hong Kong and Shanghai markets are adjusted accordingly, and we get more or less for our gold with which to carry on the Lord's work in China.

"Neither am I a pessimist, but I have gotten to where I see the Lord's hand in these heart-breaking experiences. Truly, He knows best and will bring about His own will, but He has chosen to work through men. When will we become obedient instruments, vessels fit for the Master's use? . . .

"For the year 1932 our Foreign Mission Board was forced to cut our appropriations by 40 per cent. A message just received by our Shanghai workers states that there is a further 12 per cent cut. I wonder what will come next. I was pleasantly surprised when I conveyed the news of the cut to our South China Mission Board. It did not knock them off their feet as I had feared, or cause them to become panicky. They simply resolved to go ahead and try to get our native churches to give greater support to their work. The amount granted their Board was cut \$4,000 Mexican.

"Beginning with this past Fall, I am giving my time to a new type of work. For some time I have felt that some one should go from place to place and help our native preachers in holding special Bible classes and conferences. Because our Chinese constituency in all the outlying districts are ignorant of their own written languages, they have made very little progress in spiritual development. There is no spiritual growth where there is no study of His word. We do not have enough preachers for all our field, nor are all those we have able to teach their people as they should be taught. My effort is as only a drop in the bucket, but it will help if done in His name. I go to any part of our field wherever the call may come and stay as long as the Christians can spare the time from their regular work.

"One place to which I went is located about five miles off the main road. There are more than twenty thousand Christians residing in that locality, and they have been without a preacher for several years. About two hundred persons live in this village, yet they have no kind of store from which to buy supplies. They work in their fields or at their task of making a certain kind of "bean curd" all day long and cannot get to the evening service before eight o'clock. Only three or four of their members can read. All of the householders have the name "Kwoon." I brought with me a discarded ancestral tablet which had been worshipped for many years. Even in that isolated place there are three women who desire to be baptized and unite with the church.

"Ruth (Mrs. King) continues her work in the Poo To and with the W. M. U. and B. Y. P. U.'s . . . I have just attended a meeting of our China Baptist Publication Society. The meeting was held in the beautiful new "True Light Building," headquarters for all our Baptist work in China. Even with limited funds last year was a good one. We sent out the following literature:

148,495 copies of S. S. Quarterlies.
1,153 copies B. Y. P. U. Quarterlies
706 copies W. M. U. Quarterlies
187,000 copies of general literature

When we think of the educational value of all this literature, we can but praise God and ask Him to bless its use by our young people and women. Our men follow the general rule and take little part in the study of these."

QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

If a Freewill Baptist Church, with its doctrines of work salvation, falling from grace, open communion, alien immersion, etc., desires to become a Baptist church of the New Testament type, is the whole transaction settled when this church drops the prefix "Freewill" and adopts the New Hampshire Confession of Faith?

No. Any body of believers, in order to become a regular New Testament church, must disavow its erroneous teachings, disband its organization, and then come together upon the basis of their new faith. These steps are implied in the action of renouncing its former name and beliefs, but should be authorized and approved by a council from such New Testament churches.

Do you consider members of a Freewill church scripturally baptized who received their baptism previous to the change of name and doctrine?

There are two sides to this much-discussed question. Many able and loyal Baptists claim that Hard-shells, Freewills, Seventh Day, and other Baptists have scriptural baptism, since they are all from the original New Testament stock. Such people claim that the fact that these groups went astray on missions, organization, freewill and election, and other doctrines did not invalidate their scriptural right to administer baptism. Furthermore, that their baptism is exactly the same in form and meaning as that of regular Baptist bodies. Other able scholars are equally as convinced that their accepting heresies regarding salvation and obedience to the Great Commission deprived them of the right to be called New Testament churches. And since only a New Testament church can administer baptism, their immersion is invalid. Our own personal opinion in the matter agrees with the latter group of scholars.

Should New Testament churches receive into their fellowship Freewill Baptists on their baptism?

This question is answered in the former. We do not believe that Baptist unity and strength and influence has ever been increased by any deviation from the rigid polity of our forefathers. Anabaptism originated very early in Christian times for the very reason that some bodies or churches taught heretical doctrines, such as salvation by works, government by bishops, etc. From such churches the New Testament Christians would not accept baptism, hence received the nickname Anabaptists or "Re-baptizers."

Please tell me what you think a pastor of two or more churches should do about his church membership. Which one of the churches served by him should he join?

There can be no general rule. The pastor should consider the welfare of his family and thus unite with the church most convenient for them to attend in his absence. If he has no family, or if his family go with him on his round of the churches, then he should join the church whose building is nearest his home. He may be a member of a church which he does not serve, but that is seldom wise, unless he lives a good distance from his churches. In the case of a pastor serving more than one church, we believe he should divide his contributions between or among them in the ratio of their pay to him.

THE NEWS BULLETIN

"HE FINDETH FIRST HIS OWN BROTHER" (JOHN 1:40, 41)

Miss Pearl Caldwell,
Pingtu, China

We were in meetings in Pastor Yu's church. The members came from several miles around and were entertained in the homes of the Christians. Two Tao brothers with their families came in their big farm wagons. Every member of the two families was present except one grown son, who was left at home to look after the stock, etc.

People were being saved, several members of the Tao family had been saved. One of the sons about 18 was overjoyed in this new-found Saviour. He remembered his unsaved brother at home, and was greatly concerned for him. At the noon hour he walked home the there miles. He found his brother eating dinner. As he entered he said, "O, my brother, you are not saved!" God used these words as a dagger in his brother's heart. He immediately got up from the table unable to eat more, saying, "What shall I do? What shall I do? I am lost."

Together the two brothers returned to the church. The older brother was under old-time, deep conviction of sin. His sin burden was soon laid on Christ our blessed Saviour.

When the meetings closed the whole Tao family went home rejoicing in the Saviour's love, with their lives dedicated to His service. They expect to be witnesses in word and deed as they happily go about their home and farm work. Praise God for families who have Christ in their homes. (Col. 3:23.)

We praise God that scores, yea hundreds, are being saved. Do you want a part in these meetings? Then pray and praise.

GOOD WEEK OF STUDY AT COSBY

Dr. J. W. O'Hara and Rev. Mark Harris held a very successful preachers' school at Cosby Academy during the week of March 7-11. Dr. O'Hara taught "Missions in the Bible" to the entire high school group, and Corinthians to our eight ministerial students and six young ladies who feel that they have been called for a definite service. The last period in the afternoon was given to round table discussion, led by Dr. O'Hara.

Rev. Mark Harris taught "Growing a Church," by Burroughs, to the same group that had the work in Corinthians.

Two young men confessed Christ during the week, and all who were present were made stronger in the faith.

We appreciate the work done by Dr. O'Hara and Rev. Harris and would like to have them again next year.—L. R. Watson, Principal.

"HIGHER GROUND"

E. O. Sellers

Words by Rev. Johnson Oatman, Jr.; music by Mr. Charles H. Gabriel.

This song, which is known to the entire English-speaking world and has been carried by missionaries to many foreign lands, is an illustration of the fact that not every hymn has back of it a "story." There are doubtless many interesting incidents in connection with its use, but I am totally unable to find anything startling or even of special interest in connection with its origin.

Mr. Oatman is, or was, a clergyman (M. E.) living in the state of New Jersey, born in 1856, and has published, of record, more than 3,000 hymns. Nearly every well-known musical composer of the past generation has given musical wings to one or more of his hymns. Perhaps his other most widely known songs are: "No, Not One," musical setting by George C. Hugg; and what is considered his best, "Count Your Many Blessings," music by E. O. Excell.

Mr. Charles M. Gabriel, who set the words to music, is easily our most prolific music composer. He has edited and composed (as last reported) the music of thirty-eight Christmas cantatas, fourteen books, three books for women's voices, three for male voices, besides books for piano and organ, duets, solos, etc. He has composed over one hundred Special Day programs and the musical settings for thousands of hymns. His "Glory Song" is said to have been printed in books, leaflets, and newspapers over 17,000,000 times and has been sung by all classes the world around. "Higher Ground," so far as I can learn, is simply one of his many compositions that has struck more than a passing fancy.—New Orleans, La.

COOKEVILLE REVIVAL

One of the best revivals conducted here in recent years began at the Cookeville Baptist Church on February 14 and closed March 1; night services only. Pastor Sam Edwards did the preaching, bringing the old-time fundamental doctrines of salvation in a way that created considerable interest and drawing power. The music, under the supervision of the Wall family, was an enjoyable feature. Jeff Wall and his noted family are highly appreciated in their own home town of Cookeville.

Dr. Upperman, president of Baxter Seminary, brought his student body, who were the honor guests of the closing services. The meeting closed out on "high-tide," there being fifteen conversions and reclamations the last service, several of whom were Baxter Seminary students. There were 44 professions and reclamations during the meeting and 22 additions to the church. Nineteen of them were by baptism.

There were some unique features of the meeting. For instance, not a scrap of advertising or publicity was used save by word of mouth, yet they came from several miles around and from all the nearby towns, and the crowds were unusually large throughout the meeting. Not even the pastor knew until three days before that there was to be a meeting, it seemingly being in answer to the prayers of the W. M. S. for an old-fashioned revival. The cottage prayer meetings covered the entire town, all being solicited by the inmates of the homes themselves, until some days were completely filled with prayer services. Frequently there were conversions in these prayer services.—Reporter.

JOHNSON CITY READY FOR S. S. CONVENTION

More than 300 delegates, representing the various Sunday schools in East Tennessee, are expected to attend the Baptist Regional Sunday School Convention, which will open its annual sessions in Johnson City on April 4, continuing through the 6th. All sessions will be held in the Central Baptist Church.

The program, which has already been published, contains the names of prominent Sunday school workers and speakers, who will participate in the three days' sessions. A number of vital topics have been chosen for discussion. Local committees have been named to handle the details leading up to and through the meetings, and every effort is being put forth to make the occasion a successful and profitable one.

The entertainment committee has announced that provision will be made for the delegates in the homes of citizens, for lodging and breakfast, and luncheon will be served at the church each day. The names of delegates and the number coming from each Sunday school should be sent to Mrs. L. E. Faulk, Chairman, as quickly as practicable. The address is 201 W. Holston Avenue, Johnson City, Tenn. —R. C. Phillips, Chairman Publicity.

HONORED DEACON DIES

Mr. W. C. Greenwell of McEwen, an honored deacon of the Baptist church of that town, died recently and the funeral service was held from his home with Pastor J. B. Alexander and former Pastor L. H. Hatcher of Nashville officiating. Brother Greenwell was converted at the age of fifteen and joined Oak Grove Church, which he later led in the erection of a house of worship. In 1910 he moved to Humphries County and joined the McEwen Church, where he served as a deacon until his death. He was the father of five splendid sons, all of whom belong to the McEwen Church, and of three daughters, all of them members of Baptist churches. He was the uncle of Pastor E. H. Greenwell of Second Church, Clarksville.

BAPTIST PUBLICATIONS WANTED

The American Baptist Historical Society is eager to secure and preserve all associational minutes, reports of missionary societies, Baptist newspapers, early Baptist pamphlets, other such Baptist publications, photographs and letters, all these being highly important as sources of Baptist history. The older such publications, etc., are, the more important they have become. Anyone having such materials, or knowing where they are preserved, will perform a distinct and lasting service by writing to the American Baptist Historical Society, Chester, Pennsylvania. Letters will have immediate attention.

BIBLE STIMULUS IN FINANCIAL COLLAPSE

1931 Annual Report New York Bible Society, Organized 1809

Religion since the financial collapse of the past two years is being rediscovered as a basis for life by many, according to the 122nd annual report of the New York Bible Society just issued.

"The materialistic philosophy of secularism built up with the inflation of material wealth during 1920-1929 has been badly battered by the collapse of the past two years," says Dr. Millard L. Robinson, General Secretary of the Society, in the report. "People generally have been so stunned by this disaster that they are obliged to find some alternative." Dr. Robinson urges that that alternative be found in the Bible and that the civilization of tomorrow be built on the sure foundation of God's Word if we are to have a safe and sane future.

Within the last year the Society distributed 923,502 volumes of the Bible and its parts in 75 languages and expended \$117,945.06 for Bible work. Its first annual report covering twelve months, 1809-1810, shows a distribution of 932 Bibles and an appropriation of \$4,844.00 for like work.

It has been estimated that during the New York Bible Society's 122 years of existence, a total of 17,384,889 volumes of the Scriptures have been distributed in this great and growing city and harbor of New York. The Books are given away free by its agents, or colporteurs, to the immigrants, seamen, sick in hospitals, blind, prisoners and to the needy "strangers within the gates." Four more languages were added during the past year to the 71 regularly circulated.

Immigrants at Ellis Island and arriving at the piers were given 74,214 volumes in their native tongues and among the sailors and seamen on all sorts of vessels along the waterfront, 179,945 copies were distributed. In the various boroughs of the city a total of 669,843 volumes were circulated. All of this distribution is without note or comment and without regard to race, class or creed. Forty-eight hospitals were regularly visited by two full-time women workers zealously reporting their ever increasing harvest of testimonials from those benefited by reading the Scriptures given them when ill. A special blind worker visits the blind in homes and institutions, supplying the raised type Scriptures and giving instructions in

their use. Last year the Society placed 6,512 Bibles in the city's hotel transient guest rooms, having placed as many as 150,000 Bibles in New York City hotels since that branch of the work began.

A WEEK AT OUR SEMINARY

W. D. Powell

There is a magnificent student body—intelligent, pious and forward looking. The faculty has no superior in the world. Dr. Sampey is a wise president. There is fine discipline. The grounds are ideal, the buildings are commodious, the furnishings are all one could wish. The spirit of earnest work and the atmosphere of spiritual energy prevail.

The pastors and our consecrated women came from the South to attend a School of Missions and to plan for larger giving. Drs. Brown, Lawrence, Burroughs, Agar, Smidt and others were at their best. Tithing was shown to be the duty of all. Miss Mallory and her co-laborers carried our women to higher planes of sacrificial giving.

Crescent Hill Church and the eloquent pastor were tireless in their ministrations. It was inspiring and helpful to sit at the feet of Drs. Weatherspoon and Lawrence as they portrayed Home and Foreign Missions and to touch elbows with those who will soon take up the torch where some of us have let it fall. It was brotherly of Drs. Agar and Smidt of the Northern Baptist Convention to come and render such valiant, helpful service.—Louisville, March 12.

DO YOUNG PREACHERS BREAK DOWN? DO THEY DIE?

Thos. J. Watts, Executive Secretary

The writer does not wish to produce undue agitation in the minds of our younger men in the ministry. However, many young men and even middle-aged men seem to be over-confident regarding their ability to carry on in the ministry for long years to come. They do not seem to realize that they are subject to the possibility of total and permanent disability before reaching old age. Hence, many of our young ministers display little interest in plans for their own protection and for the protection of their dependents in case of total and permanent disability.

Nor do our young ministers realize as they should that young men are liable to die early and leave dependent widows and children. With these facts in mind the writer has examined the roll of beneficiaries in the Annuity Fund of the Relief and Annuity Board with a view to ascertaining the ages at which a number of our members have become disabled claimants and also the ages of those who died and left widows and orphan-claimants upon the Annuity Fund.

Here are some ages at which a number of total and permanent disability claims were filed and granted; namely, 33, 38, 42, 44, 45, 46, 48. This should admonish young men not to presume that they will not break down early.

Here are some ages at which a number of members died leaving widows or orphan children claimants; namely, 36, 39, 40, 40, 42, 44, 45, 50, 50, 51, 51, 52, 53, 54, 55, 58. There are of course many others who died before living out their expectancies.

Surely, surely, without entertaining any morbid fears about one's future, it is altogether proper for our ministers to consider the possibility of their early disability or death and make ready for such an eventuality.

Several of our disability claimants have already received from the (old) Annuity Fund aggregate benefits ranging from \$2,400.00 to \$7,000.00 and they will continue to receive these benefits as long as they live. Remember that one may be permanently and totally incapacitated for rendering ministerial service without experiencing an early death. It might be worse than death if one should at any time become wholly dependent upon others for shelter and food. Likewise several of the widow and orphan claimants have drawn sums already aggregated.

(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.

It is a comely fashion to be glad; Joy is the grace we say to God.

—Jean Ingelow.

A PRAYER

Mould me in the image
Of Thy blessed Son.
Work out in my life, Lord,
What Thou hast begun.
Even though the moulding
Seemeth hard to bear,
It is sweet to know, Lord,
I am in Thy care.
Thou art only doing
What is best for me—
Burning out the dross, Lord,
Making me like Thee.

—Elisabeth Jarrell Fossey.

INJURIOUS EFFECTS OF ALCOHOL

By H. H. Smith

If prohibition is to win out in the face of the insidious propaganda of the liquor interests and the wets, we must teach the youth of today the disastrous effects of alcoholic liquor as a beverage. Those who lived in the days of the open saloon have a sorrowful recollection of the physical and mental wrecks caused by John Barleycorn. And some of J. B.'s victims of the old days are with us yet. Many of the liquor addicts of today were patrons of the saloon and acquired the habit under the license system. That is one of the great evils of the liquor habit—its far-reaching effects.

Several years ago McClure's Magazine published a remarkable article entitled, "The Story of an Alcohol Slave as Told by Himself." This victim of the drink habit made the following confession: During thirty years as a hard drinker he spent \$17,000 for liquor; influenced twenty of his friends to drink—five of whom became slaves like himself; was discharged from twenty-four jobs in nineteen years; was once imprisoned for drunkenness, and he estimated the total cost of his slavery to alcohol at \$60,000. And this is the traffic some would promote under the plea of personal liberty!

The old theory that liquor promotes physical efficiency has been long exploded, but there are some who still labor under the old delusion. Military leaders do not call for alcoholic stimulants for their soldiers, and athletes put themselves on a total abstinence pledge when they enlist for the games. An eminent surgeon of the British army, observing the soldiers after a very severe test of forced marches, said: "The first who dropped out were not the tall men, nor the short men, nor the big men, nor the little men—but the drinkers. And they dropped out as clearly as if they had been labeled with a big letter on their backs."

Scientific tests have shown that the use of alcohol retards the intellectual processes, and that brain workers are better off without liquor. Theodore Roosevelt was right when he said that there is not a single thought in a hogshead of beer. Where is the man who would claim that liquor has been the making of his career? But neither tongue nor pen can tell of the bright minds that have been wrecked by rum. Several years ago Dr. Lorenz, an eminent Austrian surgeon, visited this country and attended a banquet given in his honor. Many of the guests drank liquor as it was passed around the table, but the principal guest pushed his wine aside and asked the waiter to bring him a cup of tea. When some one asked him if he was a teetotaler, he replied: "I cannot say that I am a temperance agitator, but I am a sur-

geon. My success depends upon my brain being clear, my muscles firm, and nerves steady. No man can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon I must not drink."

John Barleycorn is the world's great outlaw, for not a single word can be uttered in his behalf.

THE NAVAJO AND HIS CHILDREN

(Adapted from Leaflet by Bessie Franc Brown.)

The New Mexican country is a strange combination of prose and poetry, of barest commonplace and romantic charm, of barren sand-hills and gorgeous sunsets, of Christian civilization and abject heathenism.

Far over into Arizona stretches the Navajo Indian Reservation, the largest single reservation in the United States. On either side of the level plain rises the rocky mesa, with rough, jagged outline silhouetted against the sky. To the onlooker, it is a desolate place; to the man who wishes to farm, a hard proposition unless irrigation is secured; to the rover over the plains a wonderful place of never-fading beauty and inexplicable charm.

There is a freedom about the plains and mesa, a certain rugged strength and stability, that reflects itself in the character of its native inhabitants. Navajos, to be sure, are not all alike, any more than are all English people, but there are marked race characteristics pervading the whole tribe. There are about 28,000 Indians on the reservation. They are scattered far and wide, sometimes in camps consisting of several "hogans," sometimes living far apart from one another and isolated from all companionship or intercourse except when meeting to hold some great religious or festive ceremony.

The missionary who labors among this tribe and catches the spirit of the place and the inhabitants, learns to love the Navajos not only for their possibilities but for what they are. They have the hearts, the affections, the strength, the temptations of men. They admire courage and truth, they hate cowardice and deceit. If once the realization that Christ came to save them should fasten itself upon their consciousness, the effect would be overwhelming. When the Navajo believes, he believes with all his heart. Idle indifference is not in his makeup.

One difficulty in making the Christ story clear is that they confuse Jesus with one of the many characters whom they already worship, and think that our God is the same as one of their many gods. They must be taught clearly that there is only one God, and that Jesus Christ His Son alone can save from sin. When the story of the earthly life of Jesus, with its healing ministry and its loving sympathy, becomes rooted in their hearts as are the stories and legends of Indian lore, then there will be a great turning to the true God.

I believe the love side of this story, the fatherhood of God, reaches them first, for their hearts are hungry for love. Stoicism has ever been an Indian trait, but behind the mask of an expressionless face is often hid a longing for better things.

Not long ago, a young Navajo who has given his heart to Christ expressed most earnestly his hope for his people: "I don't believe the Navajos are naturally lazy," he said. "They work when they have a chance to earn something. They love their children just as much as the white people do, and are proud when their children are educated. They live up to their standards of right and wrong. They don't know as much as Christians, but they

know enough to be honorable. When I was a little boy my parents told me I must not steal, and I must not tell lies, and all such things. I believe all parents tell their children these things, just as mine did."

This young man, like many others of his generation, is longing for the time when all the Navajo children shall be placed in Christian schools. He realizes that the government schools destroy their faith in the religion of their fathers, while offering nothing better in its stead. Very few of the children on this great reservation have been in any school at all; they live in filthy, ill-made cedar "hogans," and spend their time in caring for the vast flocks of sheep and goats which graze on the plains or on the upland mesa. They are as truly uncivilized and heathen as any children in India or China.

Are these little ones so close at hand that we overlook them in our eagerness to tell the blessed Christ-story beyond the seas?

To the question, "Can Indian children learn as readily as white children?" a qualified answer must be given. It is difficult for Indian children to master our language sufficiently to write it correctly, and their constructions are often laughable. Their attempts at reading are not always successful, for most of them are exceedingly self-conscious and bashful, and will not speak so loudly, or clearly, or with so much expression as white children. In other studies they rank well, and even excel white children along some lines. Arithmetic is their strong point, and they add columns of numbers with startling rapidity. They love music and excel in drawing.

Navajo children appeal to love and sympathy as all childhood does. They are loving and noticeably unselfish, and have a well-developed sense of humor; you may trust a Navajo boy to appreciate a joke.

There is inherent in them a dignity and manliness that goes beyond the sense of honor possessed by our own boys. Faults they have, many of them, and hearts darkened by ages of sin and superstition; but with the coming of the light they exhibit real character and steadfastness of principle.

If Christian people would consecrate their money to the upbuilding of work among the American Indians, then we might gather in hundreds of these lonely, neglected children of the desert and impart to them the knowledge of the Way of Life.—The Baptist Observer.

YOUR CROWD

Horace Boatright

Does your crowd lead you to Sunday school,

Or to the dance hall so gay?

Does your crowd lead you to the home of God,

Or out on the downward way?

Do you pay out money to the movie show,

Your pleasures to increase?

Or do you lay by on the first day of the week,

For serving the Prince of Peace?

Is your crowd leading you, or do you lead it,

As you journey along the day?

Do you influence them, or do they influence you,

In traveling along the way?

Young People, you are known by the company you keep.

Be careful with whom you go.

Your crowd will lead into service for Jesus,

Or to regions of despair and woe.

What has Satan's crowd to offer to you,

When the journey of life is done?

Would you join his crowd then, well why join it now?

Let us work for God's Own Son.

Come on, gang, let's lift up the banner of Christ.

We choose Jesus and will serve Him today.

Oh! our crowd is surely a Christian crowd,

And we'll journey the heaven-ward way.



The Brute

She: "Why do so many women rest their chins on their hands when they are thinking?"

He: "To keep their mouths shut so that they won't disturb themselves." —Tit-Bits.

Paradise

"Well, how's married life?"

"It's like Eden, old man."

"Splendid."

"Yes—we've nothing to wear and we're in daily fear of being turned out." —Tit-Bits.

A hotel was on fire and the guests gathered out in front were watching the flames.

"Nothing to get excited about," one traveling man was boasting. "I took my time about dressing, lighted a cigarette, didn't like the knot in my necktie and re-tied it. That's how cool I was."

"Fine," remarks a bystander, "but why didn't you put your pants on?"

Some Trousers!

On one occasion when a Southern belle was married to a dashing Confederate general, she obtained through the blockade sixty yards of tulle for her bridal veil and gown. The tulle wedding dress caused a great deal of gossip.

"Oh," said General Lee, when it was discussed at his home, "if she would only give it to me to make my soldiers some breeches." With all his power the General did not know the consistency of tulle.—Ex.

Ask the Bull

He was being medically examined preparatory to taking out an insurance policy.

"Ever had a serious illness?" asked the deputy.

"No," was the reply.

"Ever had an accident?"

"No."

"Never had a single accident in your life?"

"Never, except last spring when a bull tossed me over a fence."

"Well, don't you call that an accident?"

"No, sir! He did it on purpose."—Exchange.

A Steady Fire

During the discussion of the Madden bill for cheaper gas, Congressman Legare told the following story of a cook he once brought from home with him. She was a splendid servant, but she didn't know anything about gas to cook with, so he went to the kitchen with her, to explain about the range. So that she could see how it was operated, he lit each of the many burners. While still explaining, a message called him from the kitchen, and he left her, saying, "I guess you will find that it will work all right now, Martha." He didn't see the cook again for four or five days, then upon entering the kitchen he said, "Well, Martha, how's that range doing?"

To his utter consternation she replied: "Deed, sir, that's the best stove I ever did see. That fire what you kindled for me four days ago is still a-burning, and it ain't even lowed once."—Lippincott's.

Putting Over a Swift One

He had proposed and the girl had turned him down.

"Ah, well," he sighed dejectedly, "I suppose I'll never marry now."

The girl couldn't help laughing a little, she was so flattered.

"You silly boy!" she said. "Because I've turned you down, that doesn't mean that other girls will do the same."

"Of course it does," he returned with a faint smile. "If you won't have me, who will?"—Answers.

EDUCATIONAL DEPARTMENT

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

FIELD WORKERS

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

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

SUNDAY SCHOOL NOTES

Rev. J. L. Robertson is planning to put on the all day educational meetings in Gibson County and writes for additional programs.

Mr. T. W. Beaty has arranged for the institutes for Livingston and Jamestown to be held on dates suggested in our general outline.

Tennessee has at present 16 standard schools, and we want to make this 100 before the year is over. Who will be the next one to qualify?

Tennessee now holds 11,162 normal diplomas, 45,996 seal awards, 378 post-graduate diplomas with 910 seal awards, besides the church administration and Sunday School administration awards.

Group No. 2 of the Duck River Association holds its regular meeting at Wartrace on March 20th. A splendid program has been arranged and some excellent speakers secured for the program.

Mr. W. W. Willian of Florida is planning to put on a big campaign in the Tampa Association and we are invited to help in same. This will be a real joy for all of us, as Douglas and his wife are also invited and we will likely drive down together.

Rev. L. M. Mayer, Dyersburg, is putting on a Training School for his Sunday School workers, teaching the books of the normal course. Dr. Mayer is doing a lot of training this year and his work is moving right on.

Rev. J. R. Chiles writes that the Sunday School Convention is to meet with the North Fork Church on May 28th and a splendid program has been arranged. He also reports the organization of a new church at Mountain View. Rev. B. A. Smith is the pastor and is doing some fine work.

It is to be our pleasure to deliver the charge to the church in the ordination service when they set Lofton Hudson apart to the Gospel ministry. This will be done on Sunday, March 27th. This will be a real joy, for Lofton has been one of our official family during the past few summers.

A splendid letter from Willett D. Anderson of Deaderick Avenue Church, Knoxville, concerning his work there.

Report of Deaderick Avenue
Average attendance for October, 1931 292
Average attendance for November, 1931 303
Average attendance for December, 1931 322
Total collection for January, 1931 \$ 62.64
Total collection for January, 1932 108.86
—Willett D. Anderson.

FROM WHITESBURG

Our next group meeting will be held at Whitesburg April 3. I would like to make this a union meeting and invite all the groups in the Nolachucky Association to meet with us. Therefore I want you to be here and to be the principal speaker.—R. R. Grigsby.

CHILHOWEE MEET PLANNED

There will be an associational meeting of all the Baptist Sunday Schools

in the Chilhowee Association on January 31, 1932, at 2 p.m. at the First Baptist Church of Maryville, Tenn. This will be the first meeting of the year and all Sunday School superintendents, pastors, teachers, officers and others are urged to be present. An excellent program has been planned and good speakers engaged. A lot of helpful information and good will come from these meetings.

- 2:00—Devotion, "Taking an Inventory of My Own Heart," R. L. Porter.
- 2:20—General Theme, "The Standard as a Program" (10 minute talks).
 - 1. "The Advantage of a Standard as a Program," Hugh A. Davis.
 - 2. "The Enrollment — How Build," Ray Owenby.
 - 3. "Discovering and Training Teachers and Officers," A. B. Smith.
- 2:30—Special Music.
- 3:00—"The Advantage of a Sunday School in Every Community," Geo. D. Roberts.
- 3:20—Setting Goals—Group and Local Churches.

GROUP MEETING PROGRAM

Mr. T. W. Davis, Polk County Association, writes that the work there is going along as usual, and they have their programs ready for the group meetings in April. To show how well he is carrying out this part of his work and for a suggestion to others we print one of his programs for next month.

POLK COUNTY SUNDAY SCHOOL ASSOCIATION AT ZION CHURCH, APRIL 17

- Group Supt. J. Creed Brock, Presiding**
- 2:00—Devotional—G. C. Clayton.
- 2:15—Written Reports from All the Schools with Verbal Statements.
- 2:25—The Contribution of the Rural Sunday School—What They Have Done, Miss Annacile Biggs.
- 2:35—The Contribution of the Rural Sunday School—What They May Do, Dr. B. B. Goodner.
- 2:45—A Sunday School in Every Church, Mrs. Lizzie Lewis.
- 2:55—The Challenge of the Rural Sunday School, Rev. B. P. Kincaid.
- 3:05—Special Music.
- 3:10—The Three Essentials in Building New Testament Churches—Preaching, Teaching and Training, Rev. W. A. Hedden.
- 3:30—The Part Time Pastor Using the Sunday School Organization, Rev. J. W. Lindsay.
- 3:50—Business, Collection, Announcements and Setting Place for Next Meeting.

Standard Intermediate Classes with Teachers, February, 1932

Tennessee
Memphis—Faithful Followers, First, Mrs. T. M. Deaton, 934 Kensington Place; Ever Ready Girls, First, Miss Mertie Chapman, 1572 Overton Park; the Leaders, First, Mr. Leon Murphy, 645 Dickinson.

Registered Intermediate
Auburntown—Always Ready, Auburntown, Mrs. Cecil Armstrong.
East Lake—Love, Clifton Hills, Mrs. B. R. Keown, 1116 Thirty-fifth Place.

Gleason—Volunteers, First, Mrs. J. T. Cate.
Nashville—Sunshine, Edgefield, Mrs. Frank B. Hill, 702 Fatherland.

White Pine—Daughters of Ruth, White Pine, Miss Ruby Wheeler.
Registered Intermediate Departments

With Superintendents
Chattanooga—Clifton Hill, Mr. H. C. Caruthers, 3204 Calhoun avenue.

YOUNG PEOPLE AND ADULT Registrations and Standards During February, 1932

Young People's Classes and Teachers
Fidelis, Brainerd, Chattanooga, Mrs. O. W. Arnold; Berean, Speedway Terrace, Memphis, Mrs. Wm. McMurry; Baraca, First, Nashville, John Hood.

Adult Classes

Ruth, Brainerd, Chattanooga, Mrs. R. E. Grimsley; Baraca, McCaysville, Copperhill, C. C. L. Ray; Euzel, Calvary, Memphis, Mrs. E. Hutchinson; Young Mothers, Prescott Memorial, Memphis, Mrs. L. J. McRae; Gleaners, Shelby Avenue, Nashville, Mrs. P. P. Kerkeles.

Standard Department—Home and Extension

West Jackson, Jackson, Mrs. F. L. West, superintendent.

Standard Classes—Young People
Fidelis, Calvary, Jackson, Annie Skinner; Amoma, First, Nashville, Mrs. J. E. Winn.

Adult Classes

Philathea, Covington, Mrs. Claud Whitaker; T. E. L., First, Memphis, Emma B. Browne; T. E. L., Union Avenue, Memphis, Mrs. Chas. H. Nash; Fidelis, First, Springfield, Mrs. W. R. Pettigrew.

A SPLENDID WEEK IN NEWPORT

It has been our joy to spend the week in Newport with Pastor Mark Harris and enjoy the fellowship of himself and family in their home and to work with a group of 29 teachers each night, teaching "Teachers That Teach." We have never worked with a more intelligent bunch and one more appreciative. We spent each day in the country teaching a group of deacons and were well worn at night, but they were so responsive that we really enjoyed the work in the Newport Church very much.

The following took the test and will receive awards. Others will take the test later as they could not be there on Friday night: Miss Mary Susong, J. P. Lindsay, Mrs. Ben Ray, Hazel Driskill, Mary Hill, Anna Williams, Lazetta Cureton, Mrs. Swann Lillard, Mrs. D. Gray Allen, Mrs. Fred Fisher, Luzella Sish and Gertrude Williams.

MARYVILLE SUNDAY SCHOOL CONVENTION

We are printing below the complete program for the Sunday School Convention which meets at Maryville because we have run short of programs and so many have asked for copies. Please take note of this great meeting and see that your people attend.

Wednesday Evening, April 6

- 7:30—Singing His Praises, Local Choir.
- 7:45—Devotions, "Come, Let Us Reason Together," Lloyd T. Householder.
- 8:15—Special Music.
- 8:25—Sermon, Dr. O. E. Bryan.
- 9:15—Adjournment.

Thursday Morning, April 7th

- 9:15—Devotions, "Forgetting the Things of the Past," A. F. Mahan.
- 9:45—Business Session, Appoint Committees.
- 10:00—Group Conferences:
 - 1. Elementary, Miss Zella Mae Collie.
 - 2. Intermediate, State Approved Worker.
 - 3. Young People, Frank Wood.
 - 4. Administration, W. D. Hudgins.
- 11:00—Assemble with Music.
- 11:05—Address, "Missions," C. F. Clark.
- 11:40—Address, "Teaching," W. J. McGlothlin.
- 12:15—Adjournment After Announcements.

Afternoon Session

- 1:15—Devotions, "Looking Forward,"

H. L. Smith.

- 1:45—Conference as Before.
- 2:30—Address, "Money," W. J. McGlothlin.
- 3:00—Special Music.
- 3:10—Address, "Winning," W. D. Hudgins.
- 3:50—Miscellaneous and Announcements.
- 4:00—Adjournment.

Evening Session

- 7:15—Devotions, "Pressing Toward a Mark," O. D. Fleming.
- 7:45—Address, "Paving the Highway to the Future Generation," John D. Freeman.
- 8:15—Pageant, "The Road to a Safe Travel," Local Talent.
- 9:00—Announcements and Adjournment.

Friday Morning, April 8th

- 9:15—Devotions, "For a Prize," J. B. Tallant.
- 9:45—Business Session.
- 10:00—Conferences as Before.
- 11:00—General Topic, "Essentials of Efficiency," 20 minute talks:
 - 1. Taking an Inventory, W. D. Hudgins.
 - 2. Standards, Miss Collie.
 - 3. Organizing for Action, Joe Lamb.
- 12:00—OVOCA, just ahead.
- 12:15—Adjournment After Announcements.

Afternoon Session

- 1:15—Devotions, "High Calling," Nesley V. Underwood.
- 1:45—Address, "A Worthy Program for a Local Church," N. W. Selmon.
- 2:15—Address, "A Worthy Program for the Association," J. R. Black.
- 2:30—Address, "A Worthy Program for Preparing Leaders," Dr. J. T. Warren.
- 3:10—Summing Up.
- 3:20—Adjournment and God Bless You.

B. Y. P. U. NOTES

The Chattanooga school is on this week, but we have not had report. Will tell you all about it next week.

Mr. Lawrence Trivette of Johnson City is planning a big training school for April. We will do our best to cooperate as far as we can in this school.

The preachers in our Preacher Schools are to have the privilege of hearing Dr. John R. Sampey for two lectures at each place. We are also planning to have Dr. Scarborough and Dr. Hamilton also for two addresses.

Mr. Fred H. Brown, Athens, writes: "I have organized a B. Y. P. U. in our church and am working on the Intermediate and Senior Unions now." This is a good start and we trust he may get all the young people lined up soon.

NEWPORT PLANS TO ORGANIZE BROTHERHOOD

The laymen of the First Church, Newport, are planning to have a banquet and invite Dr. Henderson and some of the Knoxville men over with a view to organizing a brotherhood in their church. This will be the first step toward the organization of an associational brotherhood in that association.

TAKE NOTE

We are printing some suggestions that come from Mr. Lambdin, and urge all our people to order these tracts from the Tullahoma office and get in line with the things suggested.

"Enclosed is a new tract on the Standard of Excellence. This takes the place of 'How to Reach and Maintain the Standard of Excellence.' We are preparing an envelope of free tracts on the Baptist Adult Union. It will contain the following:

1. The Baptist Adult Union—what it is, how to organize it, duties of officers, etc.
2. The Standard of Excellence a Program of Activities for the B. A. U.
3. The Weekly Meeting of the B. A. U.

4. The Eight Point Record System for the B. Y. P. U. and B. A. U.
5. The B. Y. P. U. and B. A. U. Study Course.

"The first three are new. The last two are the old tracts, with "B. A. U." added to the titles and put into the discussion."

We give below an article cut from "The Reveille," Trenton Street Church, Harriman, which shows the results of delegations attending our general meetings. This should encourage every church to send delegations to Ovoca in July.

Six Members of Church Attend B. Y. P. U. Conference in Atlanta, Ga.

One of the finest events in the history of the B. Y. P. U. department took place when six members of the church attended the second Southwide B. Y. P. U. Conference in Atlanta, Ga., January 12-14.

The B. Y. P. U. department, aided financially by the brotherhood and other interested laymen of the church, raised sufficient funds to send four of the young men B. Y. P. U. leaders to the conference, the director, James Cate Fowler; Stanley Dalton, John Dalton, and Herchell Moody. These, accompanied by the pastor, J. B. Tallant, and Miss Roxiana Foreman, had the privilege of meeting with the great gathering of the B. Y. P. U. leaders and workers of this Southland.

The good influence of this splendid conference is being keenly felt throughout the department in the inspiration and the better methods of organization and training, which the delegates brought back.

GOOD WORK AT KNOB CREEK

A most splendid report comes through a letter from Mrs. J. W. Vesey, Columbia, Route 3. It is a delight to have Mr. and Mrs. Vesey back in Tennessee and to work with them. They are among God's elect. Brother Vesey reports:

"The last Sunday in September of 1931 our daughter, Lucille Vesey Hope, organized the young people of the Knob Creek Baptist Church into a senior B. Y. P. U. In order to have a sufficient number for the work she had to use eight intermediates. We realize in doing this they can never be an A-1 Union, but the information they are gaining and the work they are doing make us feel it is worth while.

"I have just finished teaching the B. Y. P. U. Manual with fifteen (the entire union) in the class. All papers good, grades from 80 to 98. On separate sheet I am enclosing names and grades.

"On the evening of the fourth Sunday in this month we will have a special service for the young folks. Dr. J. D. Moore of Nashville, the pastor, will talk to them and deliver certificates. Please have them here in time.

"Since this organization the young people have taken quite an active part in the regular prayer meeting service which follows the B. Y. P. U. on Sunday evenings. One of the very youngest conducted the service last evening, Bernice Beck. He selected his subject and prepared his program, subject, "Some of Christ's Miracles." Nearly every one present took part. This is an example what the B. Y. P. U. has already done for them.

"This is the first time I've taught the manual since our return from the West. I enjoyed it very much. It is fine to be back home in the South again."

DAVISON AT GEORGETOWN

Dr. John A. Davison, pastor of the First Baptist Church, Clarksville, Tenn., has just closed a series of nine addresses before the students of Georgetown College on the subject, "The Life Worthwhile" and made a profound impression upon the faculty and student body. They were deeply spiritual, and while not denominational, the series produced the results sought in a revival, namely dedication and re-consecration on the part of Christians and a definite surren-

der to Christ on the part of those who were not Christians. At the conclusion of the series almost the entire student body pledged a definite surrender to Christ for a more positive and fruitful Christian life.—H. E. Watters, President.

TWENTY-FIFTH ANNIVERSARY

The meeting of the Southern Baptist Convention in St. Petersburg will include the day that represents the twenty-fifth anniversary of the Baptist Brotherhood. The Executive Committee, therefore, thinks it quite fitting that the Baptist laymen of the South should have a pre-convention meeting on Thursday, May 12, in the First Baptist Church of St. Petersburg.

In connection with this meeting a brief paper will be presented, setting forth the origin of the Baptist Brotherhood and some facts concerning its policies and progress.

The morning and afternoon sessions will be devoted largely to reports from the different states and to round-table discussion. The situation and outlook of the Home, Foreign and Sunday School Boards will be presented by their secretaries. The evening session will be devoted to inspirational addresses. Ex-Governor Neff and Dr. Louie D. Newton have already accepted invitations to speak.

The echoes from the field give promise of a large and representative attendance.—J. T. Henderson.

ATTENTION, BRETHREN!

We must soon make out the schedule of associational meetings and cannot do so until we have copies of all the minutes. If the clerk, or some other member of each of these, will send us two copies of the minute for 1931, we will be grateful: Campbell County, Crockett County, Dyer County, Hiwassee, Lawrence County, Midland, Mulberry Gap, New River, Northern, Polk County, Sevier County, Shelby County, Southwest District and Unity.

PROGRAM MIDDLE TENNESSEE PASTORS' CONFERENCE

Murfreesboro, March 29

- 10:30—Devotional.
- 10:45—"The Place, Needs, Plans and Programs for Tennessee College", E. L. Atwood.
- 11:45—"Plans and Programs of the State Mission Board for the Next Three Months", O. E. Bryan.
- 12:00—"Plans and Programs of the Educational Department for the Next Three Months", W. D. Hudgins.
- 12:15—Announcements.
- 12:30—Lunch.
- 1:30—Business Session.
- 1:45—"The Minister and the Coming Political Campaign", John D. Freeman.
- 2:15—"The Pastor as a Citizen in His Home Community", L. S. Ewton.

CHATTANOOGA PASTORS

March 13

A. A. McClanahan welcomed 13 members into Chamberlain Avenue Church, 9 by baptism. There were 8 professions of faith.

R. W. Selman of Northside welcomed 13 by letter and 35 for baptism during the day, a total of 48. During the two weeks preceding and including the 13th, the church received 73 members, 43 by baptism.

A. T. Allen of Central received 24 members during the day, 17 for baptism, and baptized 13.

J. H. Hughes of First welcomed 6 members, 5 for baptism.

Nolan Roberts of Oak Grove welcomed 8 members, 7 for baptism, and baptized 14 converts already approved.

Clifton Hills, A. G. Frost pastor, welcomed 37 members during the day, 32 of them for baptism; 25 were baptized.

J. N. Bull of East Chattanooga welcomed 30 members, 25 for baptism, and baptized 25.

David Livingstone of Ridgedale welcomed 4 members, 3 for baptism, and baptized 7.

C. F. Clark of Highland Park welcomed 22 members, 18 for baptism, and baptized 9.

—B&R—

Including the church at Cleveland, whose pastor is in the Chattanooga Conference, the churches reporting from that group for March 13th had 62 additions by letter, 178 for baptism and baptized 93.

—B&R—

Pastor Lloyd T. Householder of First Church, Cleveland, is rejoicing over the glorious revival in which Finley F. Gibson of Louisville, Ky., is doing the preaching. The first week witnessed 41 professions, 4 additions by letter and 19 for baptism.

—B&R—

BRETHREN! Please sign your names to your manuscripts. Even though you send them with personal letters attached, sign your manuscripts. Letters get lost or detached from the copy, and we cannot print unsigned articles. "The Holy Spirit and the Preacher" is the title of a manuscript without name. Whose is it?

—B&R—

Editor Pitt of the Religious Herald gave last week a strong, vigorous "verbal spanking" to a Lenten speaker who, in a Richmond pulpit, is alleged to have declared that they who brought about the passage of the Eighteenth Amendment are fanatics. And that reminds us of the preacher of the same faith who stumped Kentucky against local option in saloon days and of whom a saloon keeper

said: "That — preacher has done our cause more harm than good."

—B&R—

NOTICE, B. S. U. Essay Contestants! Do not send your essays to the judges, but to Mr. W. D. Hudgins, Tullahoma, Tenn.

—B&R—

"The Tennessee Baptist; Issue 14,000 Weekly." That was our Tennessee Baptist paper back in 1859 before we had 1,001 competitive publications—before churches spent such enormous sums for their local bulletins, programs, etc.

—B&R—

More and more it becomes easy to be a poor man. In Mississippi, for example, in addition to all the other taxes, federal, state, county, municipal, road district, drainage district, special school tax, etc., a man of an income of \$15,000 must pay \$900 of it to the State!

—B&R—

From a copy of the Deer Park Tidings, Deer Park, Louisville, Ky., we find information which changes a recent report in our columns. We reported that Highland Church, Louisville, stood at the head in per capita contributions to missions during 1931. The facts show that Deer Park gave \$10.08 per member and Highland gave \$9.73 per member. L. O. Leavell, former pastor at Ripley, is their bishop at Deer Park. And it must be remembered that Ripley Baptists still give per capita to missions about as much if not more than any other church in our State.

Turn the Tide of Youth Aright

An avalanche of terse, telling words!

An unanswerable exposure of King Alcohol!

A mighty appeal to young people to be Sober!

A tidal wave of telling facts about Prohibition!

A solar plexus at the brains of Wet Citizens!

A powerful appeal on behalf of true Americanism!

WE SHALL GIVE SOON IN OUR COLUMNS

The message of Robert G. Lee, delivered before the B. Y. P. U. Conference at Atlanta, Ga., last December, repeated over the radio from Memphis and spoken elsewhere is in our hands, and within two or three weeks we shall print it in full.

Every citizen of Tennessee should read it!

Every pastor in the State should study it!

Every youth ought to memorize and recite it!

Every politician should have a copy of it!

Every voter should be asked to read it!

Send a copy to your "wet" friends!

SEND ORDERS NOW! HELP CIRCULATE IT!

It would cost much to print this message in tract form, but it will come in our columns with suitable illustration and picture of the author. Extra copies of it may be had from us at FOUR CENTS PER COPY in bundles or five cents per copy mailed to any address. Send orders immediately with money enclosed. All orders will be filled immediately that the paper is off the press.

Baptist & Reflector

161 EIGHTH AVE., NORTH

NASHVILLE, TENN.

WOMAN'S MISSIONARY UNION

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

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

**THE MESSAGE OF THE W. M. U.
PRESIDENT TO CONVENTION
MEETING IN CLARKSVILLE**

"Hitherto Hath the Lord Helped Us"
(1 Sam. 7:12)

Mrs. R. L. Harris

Though written thousands of years ago this seventh chapter of Samuel reads almost like our modern times. It is a very short chapter, only seventeen verses, but it contains a complete story. The children of Israel had grown cold and indifferent. The ark of the Lord abode in Kir-jath-jearim for twenty years. Samuel exhorted them to return unto God with all their hearts and put away their strange gods—prepare their hearts unto the Lord and serve Him only—the promise "He will deliver you out of the hand of the Philistines." They listened—put away their false gods and gathered at Mizpah. Thus the story goes and in the twelfth verse we find these words, "Then Samuel took a stone and set it between Mizpah and Shen and called the name Ebenezer, saying "Hitherto hath the Lord helped us." As we gather today for the forty-fourth session of the Woman's Missionary Union of Tennessee we will set up our stone, raise our Ebenezer, saying "Hitherto hath the Lord helped us."

In 1888 a few fine consecrated women came together and organized the Tennessee Woman's Missionary Union and through the years we have been able to say, "Hitherto hath the Lord helped us." Through years of toil, small beginnings—growth. Through years of plenty, years of leanness, in joy, in trials and in triumphs to this good day "Hitherto hath the Lord helped us."

The year just closed (1931) has had its lessons. We will not remember it as a year of depression. Years of depression have been experienced long before the oldest person here was born and will continue long after the youngest one here has gone. Nineteen hundred thirty-one will be indelible in our memory because Southern Baptists launched this year the "Every-Member Canvass." This was the year when every Southern Baptist was to count as well as be counted. The results have not been tabulated; many will never be registered on earth.

From a recent letter of Dr. O. E. Bryan's we quote the following: "The 'Every-Member Canvass' as related to Tennessee was highly worth while. Our offerings for the State Convention year are running about 10% ahead of the offerings a year ago for the same months. Babson's report shows that one year ago business was 21% below normal. His January report shows that business was 31% below normal. The Every-Member Canvass has stimulated our work enough that we have gone 10% beyond last year. Counting on a 10% business loss we estimate that the Every-Member Canvass has stimulated our work 20%, which is not bad for one year." Then he adds this sig-

nificant closing sentence: "We are going right on with this effort through this year and the coming years." Today we raise our Ebenezer, for we know "He who hath helped us hitherto will keep us all our journey through."

We did not make our financial goal, for which we are deeply grieved. No doubt if we had prayed more earnestly and given more sacrificially we would. We exceeded our quota for Royal Service, we rejoice greatly, for we realize when our women take our magazine and keep informed as to our work; use the prayer calendar, daily remembering our workers and the work; carry out the splendid programs prepared by our own Mrs. Creasman—surely we will go forward. More efficient women plus more enthusiastic women equal more powerful women for Kingdom work.

We will remember 1931, as the twenty-fifth anniversary of Y. W. A. February 11th with its broadcast from Shreveport marked a real epoch. "Hitherto" also points forward. When we come together in this forty-fourth annual session and write "hitherto" we are by no means at the end of our journey. There are yet unnumbered years ahead, years of trials and of triumphs. We hear a voice say, "Be of good cheer." As we enter the new year courage and patience are essential. As we stand and look across the broad expanse of another year the challenge is great!

Never was there so much work to be done, so much good to be accomplished, so many forward steps to be taken. It stands distinctly as a year of superb challenge and fully as superb opportunities for every Woman's Missionary Society, Young Woman's Auxiliary, Girls' Auxiliary, Royal Ambassador and Sunbeam Band in Tennessee. We face the new year with great expectations, of building greater organizations with a deeper prayer life, more Bible study, with Stewardship living as well as giving.

It is Tennessee's challenge, and to the extent that we face our obligations will we succeed. A momentous new year invites us to enter! In the home land we are busy trying to feed the jobless and house the homeless. With brave hearts we will see it through. Having done so, we will know that we are better neighbors and better Christians for all these efforts. With wars and rumors of war, unrest the world around; dark-clouds of economic disturbances, we know this year holds exciting revelations. Was there ever a better age in which to live and demonstrate the fundamentals for which Woman's Missionary Union stands?

Prayer

2 Chron. 7:14: "If my people which are called by my name shall humble themselves and pray—and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sins and heal their land." If we could all take that verse as our own this year!

Prayer is our sublimest privilege and the Stewardship of Prayer is the outstanding challenge of every Christian today. Prayer is the key to open the day and the bolt to shut in the night. The morning watch is essential. How can we expect the day to be victorious if we begin it in our own strength? Face the new day

with its problems, perplexities, joys and opportunities after you have met the Master face to face. If you try a few moments alone with God regularly for a while, you will be amazed that you ever attempted a new day in your own strength. Paul walked the hurricane deck amid the boiling sea, bidding the frightened crew, "Be of good cheer." Thus we can go out after a quiet season with our Master to radiate good cheer throughout the day.

This year let us be great believers. Little faith will bring us to Heaven, but great faith will bring Heaven to us. The Bible tells us, "When ye pray, believe that ye receive the things that ye desire and ye shall have them." This command is in the present tense! Have we met God in His everlasting NOW? "According to thy faith be it unto thee." Do you use your Prayer Calendar in Royal Service? Have you had a prayer partner this year? Did you write and tell some missionary you had selected her? Well, if you did, the joy you felt when you read her letter of appreciation made you too humble for words.

Did you observe your Seasons of Prayer and get such an uplift of soul that your heart still rejoices over the memory? What did you do about your World Day of Prayer? Mine was a mountain top experience. Begin early to plan for your Day of Prayer for State Missions—our beloved State of Tennessee with over a million lost souls. Was there ever a greater challenge? May I urge you to revive your family altar. Is it at a low ebb? Perhaps it has almost disappeared. To those who have never had one—start at once. Too many awful things are happening in our so-called Christian homes today. We are most careful to educate our children in the best schools, teach them what to eat and how to dress, then neglect their souls—the eternal. I plead today for the re-establishment of the family altar.

Bible Study

In Heb. 13:5 we find these words, "He hath said." If we do not daily search the Scriptures, we will never know what "He hath said." Besides merely reading our Bibles we should study and learn the precious promises there. We quote verses of renowned poets—sayings of great men—how much more should we be able to say, "Thus saith the Lord." It has been said, "Dust on your Bible means drouth in your soul." This year let us covenant together to read our Bibles through. There are so many splendid methods offered. We have followed Dr. Sampey's plan for several years and have found it most satisfactory. Next year at our Convention we would like to recognize missionary societies where every member has read her Bible through during the year. God has promised, "I will instruct thee and teach thee in the way in which thou shalt go." If we never read our Bibles, how can we ask, "Lord, what wilt thou have me to do?" Last year 36,500,000 Bibles, 135,000,000 Testaments and 14,000,000 portions of the Scriptures were sold. Often missionaries tell us people in heathen lands have longed all their lives to own a Bible. In many of our homes we not only have one, but many. Will we have to give an account of our Stewardship here? If we were admitted to the Treasury of the United States and told to help ourselves and came out with a penny, whose fault would it be that we were poor? Whose fault is it today that as Christians we are not millionaires in Faith? "My grace is sufficient." No depression there.

Mission Study

"Study to show thyself approved unto God, a workman that needeth not to be ashamed" (2 Tim. 2:15).

"Mission Study is today big business," as expressed in the year book. Our women are more interested than at any time, not in seals and certificates, but for real knowledge. Again quoting the year book, "It is a growing business." Each year our Mission Study books are more real, more filled with heart throbs and inner life

of our workers and the work. Church Schools of Missions are attracting the attention of all our wide-awake pastors. The future of Mission Study is almost limitless. Mission Study classes deepen the Spiritual life, more prayers are offered and more money given.

Personal Service

Isa. 40:1: "Comfort ye, comfort ye my people saith the Lord."

Mat. 10:42: "Whosoever shall give a cup of cold water to drink in my name, shall not lose his reward."

Today as never before in our remembrance the world is full of comfortless people. In the year 1931, we have had an opportunity to comfort more people than ever before in our lives, through our churches as well as organized agencies. Dr. Jowett says: "God does not comfort us to make us comfortable, but to make us comforters." In our effort to comfort we have been able to aid not only materially but spiritually. We have not had to ask, "Are we our brother's keeper" or "Lord, who is my neighbor"? Daily both were demonstrated.

Stewardship

"Ye are not your own, for ye were bought with a price" (1 Cor. 6:19, 20). "Even the precious blood of Christ" (1 Peter 1:19).

A few years ago when stewardship was mentioned, immediately one thought of money, but we have learned today that stewardship involves all life. Joy, sorrow, wealth, brilliant mentality—all given us by God. This beautiful story is told of Dr. Moon of Brighton, England. When he was stricken with blindness he prayed, "Lord, I accept this talent of blindness from Thee. Help me to use it for Thy glory so that at Thy coming Thou mayest receive Thine own with usury." You are not surprised that God enabled him to invent the Moon alphabet for the blind by which thousands of blind people are enabled to read their Bibles and many have been gloriously saved. God desires that every true follower of His shall be more than conqueror. Can we say, "For me to live is Christ"? Is the desire—the master passion of our life—to be wholly His? If so, we would not bitterly denounce every chastening, nor secretly mourn every disappointment. He is able—therefore, "Be ye steadfast, unmovable," and ask, "Lord, what wilt thou have me to do?" Like Samuel of old can we say, "Speak Lord, for thy servant heareth" (1 Sam. 3:10), and cheerfully reply, "Here am I, send me" (Isa. 6:8)? If so, no more junior organizations without leaders. A woman for every place and a place for every woman. Let us this year "first give our own selves unto the Lord."

Young People

"Train up a child in the way in which he should go" (Prov. 22:6). This was said by the world's wisest man, and after thousands of years Solomons' words ring as true today as then. Many of you no doubt read in the January American a most interesting article about the automobile king of France—Citroen. We may learn a lesson from him. Realizing that the children of today are to be his customers of tomorrow, he started in to educate the younger generation of France. He gave away 50,000 charts to French schools, charts with the picture of his automobile on one side—a picture of an engine on the other, with every part plainly marked and named so that every school child in France would learn the parts of his automobile as they learned the multiplication table. When they were old enough to drive a car, they knew exactly what they wanted. So we must be wise and place before our boys and girls from Sunbeams to Young Women ideals and watch words. We must have them rooted and grounded in stewardship living and giving. World peace, temperance, Sabbath observance, law observance—our boys must truly be reared as Ambassadors for Christ and our girls must arise, shine. Our young people are our most priceless possessions. Under the splendid leadership of our efficient young peoples' leader, Miss

TENNESSEE COLLEGE

A Senior College
for Women



Campus scene, Tennessee College, showing the beautiful surroundings and the main building in the left background.

Ruth Walden, they are going forward by leaps and bounds. House parties, camps, declamation contests are eagerly entered into. The wonderful spirit of cooperation throughout all our work and our workers is cause for deepest gratitude.

In 1933 Royal Ambassadors will celebrate their twenty-fifth birthday. Surely we will make much of this and major on organizing a chapter in every church where there is none today.

Mrs. Cox—our very own—in her message to the Ex-Board, at our meeting in January at Birmingham said: "There are 12,791 active Southern Baptist churches with no Missionary Society functioning therein, stimulating the missionary spirit of the women and young people in these churches. Time and time again Woman's Missionary Union has recognized the dearth of Missionary organization in these Southern Baptist churches, and efforts have been made by some states in that direction. The time has now come when this work must be attempted with force and directness."

Tennessee minutes show 1,852 churches with organizations in 725, less than half, only 172 churches have the full graded Union. What a challenge to every loyal W. M. U. worker to return to her association and her church and set to work at once to enlist and organize each of these churches in her association. Enlistment and organization are only the beginning—we must follow up and foster in the full sense of the word. This from Dr. Truett's Christmas message: "Let us not ask for tasks equal to our strength, but strength equal to our tasks. That this year we may know the daily miracle of doing the impossible."

Let us face the new year with high courage, faith and gratitude, that we are here to share its glorious adventure.

The Alpine shepherds have a lovely custom of ending the day by singing an evening farewell to each other. The air is so fine and rare that their

songs reverberate through those marvelous mountains. They gather their flocks and begin to lead them down the mountain paths singing, "Hitherto hath the Lord helped us; let us praise His name." The words are taken up by the echo and from side to side the song goes reverberating until it dies away in the distance. So let us return to our homes, even the most distant points in our state, singing, "Hitherto hath the Lord helped us; let us praise His name" until all Tennessee shall reverberate with the echo.

As laborers together with God—that the world may know—He shall reign.

MISS LEACHMAN IN TENNESSEE

Miss Emma Leachman, field secretary of the Home Mission Board, came to Tennessee from North Carolina on March 3rd. Misses Walden and Northington met her in Morristown and held a one-day institute for Nolachucky Association. It was very rainy and the beloved superintendent, Mrs. J. B. Carter, was in the hospital, yet a splendid crowd came from many churches and we had a helpful day together.

A ride through the rain brought us that night to Kingsport. Two days were spent here in the Holston Association Institute. What a joy to find so many women and pastors so thoroughly interested in our mission work. Miss Leachman in both institutes brought inspiring messages on Home Missions as well as practical helps on many subjects.

A delightful ride brought us to Johnson City. Miss Leachman spoke at the eleven o'clock hour at the Central Baptist Church. The first snow of the season had fallen, but a good crowd listened eagerly to the Home Mission message. The other members of the "troupe" were used in the Sunday school classes.

That afternoon over icy roads we went to Erwin, where Miss Leachman again spoke to a splendid audience. She went on to Knoxville, where she

stayed for a week and visited many churches, speaking on Home Missions.

The week beginning the thirteenth was spent in Chattanooga—then she stops in Nashville en route to the W. M. U. Convention.

We confidently expect an increase in our Home Mission offerings because of her earnest messages.

This scribe filled engagements in Butler and in Sevierville and then the flu laid her low. We are grateful that we were able to get back to Nashville. A few days we were shut in, but we are now well again.

Next time we will not wear spring clothes to East Tennessee in early March even if the weather is hot.

HELP OUR MOUNTAIN SCHOOLS

Our mountain schools are no longer under our Home Mission Board, so their incomes are limited to tuitions, which are very small. They need your help.

Recently on a very cold, snowy Sunday we had the privilege of visiting Butler and Watauga Academy. We were very cold riding in an automobile over the mountains, and as we walked a few blocks in the biting wind to speak at church that night we felt real "pious." All the self pity was taken out, though, when we talked to a fine student who said he had only walked seven miles that afternoon, but he knew those girls who had walked twelve miles must be tired. We found these students walk this distance every week-end to save a little board. These boys and girls have the "stuff" in them out of which men and women are made.

Do you think these students are worth helping? Miss Anna Merryman, the teacher of the home economic department, is so interested in getting help for some of the girls who are to graduate soon, but who have no white dresses. She can make the dresses if she can get the material, or she can alter that dress your daughter has outgrown. Can you help these plucky girls? Write Miss

COURSES OFFERED

I. COLLEGE: Four years with A.B. and B.S. degrees recognized by leading universities. Graduates are granted State Teachers' Certificates.

II. SCHOOL OF MUSIC: Piano, Voice, Violin, Organ, Theory, Harmony—under direction of real artists.

III. OTHER DEPARTMENTS: Art, Expression, Physical Culture, Home Economics.

IV. LOCATION: Murfreesboro in Middle Tennessee, a city of culture and health.



TWENTY-SIXTH ANNUAL TERM OPENS SEPT. 27TH



For catalog and other information write E. L. Atwood,
President, Murfreesboro,
Tenn.

Anna Merryman, Butler, Tenn., for further information.

We noticed in the dormitory that mayonnaise jars were used for glasses. (The company had a glass.) How little glasses cost! Send her some good heavy ones.

When she was asked if there were some things she needed in her department, she said: "Oh, yes, but Mrs. Stout (the one who prepares the meals) and I work together. Paring knives, mixing bowls, egg beaters and bread pans would certainly be a wonderful help in our work."

Surely many will be interested in this school, and not in this one only, but in Cosby, Smoky Mountain and Chilhowee. Sometimes the people will give "things" when a request for money will not appeal. We will gladly give any information to societies interested.

HOSPITAL AUXILIARY REPORTS
Treasurer's Report, Mrs. C. M. Jolly,
Treasurer

Cash balance Jan. 1, 1931	\$330.83
Churches paid	533.50
Individual memberships	75.69
	<hr/>
	\$940.02

Disbursements:

4 dozen bath towels, 35	
dozen diapers, 1-	
160 1/2 yards domestic, 36 spreads, 12	
dozen pillow cases, 6 dozen sheets, 54	
pairs house slippers, 11 bath robes,	
6 baby blankets	\$389.54
Combs, brushes, incidentals	51.78
Awnings, Love Ward	71.25
Flower boxes, Love	
Ward	14.00
Bible, Love Ward...	10.00
Christmas gifts, Love	
Ward	10.00
Curtain rods for children's ward	5.00— 551.57
	<hr/>
Balance on hand ..	\$388.45

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE, MARCH 13, 1932

Memphis, Bellevue	1434
Chattanooga, First	1188
Nashville, First	976
Memphis, Temple	800
Memphis, Union Avenue	723
Chattanooga, Highland Park	638
Memphis, LaBelle	625
Knoxville, Bell Avenue	619
West Jackson	565
Knoxville, Fifth Avenue	556
Chattanooga, Northside	556
Nashville, Grace	555
Maryville, First	546
Nashville, Belmont Heights	540
Chattanooga, Calvary	517
Chattanooga, Ridgedale	515
Nashville, Eastland	505
Memphis, Speedway Terrace	420
Chattanooga, Woodland Park	400
Nashville, Edgefield	378
Union City	368
Memphis, Seventh Street	357
Memphis, Prescott Memorial	355
East Chattanooga	346
Chattanooga, Chamberlain Ave.	333
Memphis, Highland Heights	327
Chattanooga, Clifton Hill	327
Erwin, First	320
Memphis, Central Avenue	287
Memphis, Boulevard	286
Nashville, Lockeland	278
Kingsport, Calvary	276
Memphis, Calvary	275
Chattanooga, Redbank	268
Nashville, Third	265
Knoxville, Oakwood	252

By FLEETWOOD BALL

M. E. Fairchild has resigned as pastor at Oglesby, Texas, the change to take place April 1st.

—B&R—

Another gift has been made to Baylor University, Waco, Texas. It is \$100,000 given anonymously.

—B&R—

C. W. Milford of the First Church, Guntersville, Ala., has accepted a call to the First Church, Ozark, Ala.

—B&R—

Pope A. Duncan, for years pastor of Central Church, Muskogee, Okla., has accepted a call to Thomson, Ga.

—B&R—

L. D. Eppinette has resigned as pastor at Newport, Ark., effective March 1st, and moved to Malvern, Ark.

—B&R—

The First Church, San Antonio, Texas, has called Marshall Craig of Dallas as pastor to succeed I. E. Gates.

—B&R—

Mrs. Ben T. Thompson of Madison, Ga., has been elected president of the Georgia Baptist Woman's Missionary Union.

—B&R—

I. L. Yearby of Earle Street Church, Greenville, S. C., became pastor March 20th of the First Church, El Paso, Texas.

—B&R—

C. W. Stumpf of the First Church, Casa Grande, Ariz., is being assisted in a revival by Singer J. L. Blankenship and wife.

—B&R—

Beginning last Sunday a revival is being held in the First Church, Selma, Ala., Merrill D. Moore, the pastor, doing the preaching.

—B&R—

H. M. Smith of Columbia has resigned his churches in Tennessee and returned to Orlando, Fla., where he formerly resided.

—B&R—

Miss Virginia Wingo, granddaughter of the late Deacon T. R. Wingo of Trezevant, is a senior in Louisiana College, Pineville, La.

—B&R—

T. V. Neal of Shawnee, Okla., has been elected president of Howard College, Birmingham, Ala., and it is believed he will accept.

—B&R—

Arthur T. Allen of Central Church, Chattanooga, welcomed 16 into his church on Sunday, March 6th, and 17 on Sunday, February 28th.

T. J. Herring of Fernandina, Fla., having resigned to accept a call to a church in Atlanta, Ga., reconsidered and remains at Fernandina.

—B&R—

A call to the First Church, DuQuoin, Ill., has been accepted by Vernon B. Miles of the First Church, Sulphur, Okla., effective April 1st.

—B&R—

J. E. Hinkle has resigned as pastor at Dubach, La., effective March 15th. His plans are not known. C. E. Lamb of Pineville, La., succeeds him.

—B&R—

Clarence Crow has been called to the care of the church at Dumas, Ark., and it is understood he will accept. He comes from Mansfield, Texas.

—B&R—

The First Church, Little Rock, Ark., is enjoying a revival, the pastor, A. P. Blaylock, doing the preaching and P. A. Stockton leading the music.

—B&R—

C. L. Randall of Little Rock, Ark., for many years an evangelistic singer, has entered the ministry and is pastor of the First Church, Vinton, Iowa.

—B&R—

Prince Avenue Church, Athens, Ga., has just experienced a gracious revival, the pastor, T. W. Tippett, doing the preaching, resulting in 46 additions.

—B&R—

Former Governor Charles H. Brough of Little Rock, Ark., a candidate for the United States Senate, is an alumnus of Mississippi College, Clinton, Miss.

—B&R—

Edgar Holcomb of Tupelo, Miss., has been elected president of the Women's College at Hattiesburg, Miss. He was once vice-president of the college.

—B&R—

A revival is in progress at Johnson City, W. R. Rigel, pastor, doing the preaching. Singer P. Shaffer Rowland of Atlanta, Ga., is leading the singing.

—B&R—

Emmanuel Church, Alexandria, La., C. A. DeVane, pastor, is in the midst of a great revival, L. R. Scarborough of Fort Worth, Texas, doing the preaching.

—B&R—

On March 27th the First Church, Lake City, Fla., will begin a revival, the pastor, W. T. Hall, being assisted by F. C. McConnell of the First Church, Jacksonville, Fla.

—B&R—

Hope Owen, a graduating student of the Southern Baptist Theological Seminary, Louisville, Ky., has accepted the care of the Central Church, Muskogee, Okla., effective May 1st.

—B&R—

The First Church, Oklahoma City, Okla., T. L. Holcomb, pastor, and the First Church, Tulsa, Okla., J. W. Storer, pastor, had 1,379 and 1,068, respectively, in Sunday School on March 12.

—B&R—

The church at Huntingdon, J. W. Jent of Jackson, pastor, is to have a revival beginning Sunday, June 5th, in which R. E. Guy of Jackson will do the preaching and L. G. Frey will lead the singing.

—B&R—

A. M. Overton of Baldwin, Miss., has accepted an invitation to hold a revival at Belmont, Miss., Chas. Nelson, pastor, beginning Wednesday, July 6, and to help the same pastor at Red Bay, Ala., beginning July 17.

—B&R—

Make your Service Annuity payments the first charge after your tithe upon your income. A little self-denial now is better than suffering later. Go light on the gas now—walking is slow when you are old. Write for information to Thos. J. Watts, Executive Secretary, the Relief and Annuity Board, 1226 Athletic Club Bldg., Dallas, Texas.—adv.

BY THE EDITOR

The editor was called to Memphis Sunday to supply for Pastor E. P. Baker, who was ill.

—B&R—

Frank Leavell is spending this week in New Mexico in the interest of the student work.

—B&R—

Pastor W. C. Creasman of Shelbyville underwent a successful tonsillectomy on the fourteenth.

—B&R—

Former Governor Charles H. Brough of Arkansas is now running for the United States Senate.

—B&R—

We greatly appreciate three subscriptions from Brother J. P. Bashaw of Glen Ellyn, Ill. He is a friend who counts.

—B&R—

Pastor and Mrs. A. D. Muse of Paul's Valley, Okla., were seriously injured in an automobile accident on March 7th.

—B&R—

We have just received a copy of a beautiful year book published by the church at Tullahoma, of which O. L. Rives is pastor.

—B&R—

"The Almighty gave us brains, but unfortunately for us, left their development and use to our own option."

—Lawrence News.

—B&R—

L. B. Cobb of Eudora Church, Memphis, is still in the hospital following a serious attack of pneumonia. He hopes soon to be out.

—B&R—

J. E. Byrd did the preaching in a revival recently held in Calvary Church, Jackson, Miss. Fifty members were added to the church.

—B&R—

Eli Wright supplied Sunday for Pastor T. C. Singleton of Centennial Church, Nashville. Brother Singleton was preaching in Concord Association.

—B&R—

P. E. Burroughs of the Sunday School Board recently aided Pastor David M. Gardner and First Church, St. Petersburg, Fla., in a special meeting.

—B&R—

Brother T. J. Ratcliff has moved from Nashville to Manchester, where he is again on his farm out on Route 4. He calls for his B. & R. to follow him.

—B&R—

Bellevue Church, Memphis, received 53 members during February. Of this number 51 were for baptism. Their average attendance at Sunday School was 1,351.

—B&R—

We regret to learn of the illness of Mrs. J. F. Gentry of Cookeville, our volunteer in First Church of that city. She is out after a severe attack of influenza.

—B&R—

Evangelist William S. Dixon of Dallas, Texas, will be with Tabernacle Church, Nashville, in their revival beginning April 10th, announces Pastor Clifton Bridges.

—B&R—

The first volume of the History of Georgia Baptists is off the press. It was written by B. D. Ragsdale and sells for \$2.00.

—B&R—

Pastor R. E. Guy of West Jackson has been asked to do the preaching in the revival at Huntingdon beginning the first Sunday in June and continuing two weeks.

—B&R—

J. Carl McCov of Prescott Memorial Church, Memphis, has been the victim of influenza, and because of his illness had to drop out of the revival in which he was leading his church.

—B&R—

Mrs. Frank Davis of Smyrna sent in last week a "pay-by-the-month" list of seven subscribers. Others are sending lists and still others are writing for information about the plan.

—B&R—

Teaching counts. From Rome, Ga., comes news of the organization of a Young Men's Brotherhood growing out of the R. A. membership who have become too old for that organization.

—B&R—

Judson Church, Nashville, celebrates her twenty-first anniversary during this week. Pastor H. B. Cross extends for the church an invitation

to visitors. Services each evening except Saturday.

HEALING
HUMANITY'S
..HURT..
A TRUE HOSPITAL STORY

During 1931 this Hospital did \$29,035.27 in free work.

During January, 1932, we did free work costing \$3,470.85.

During February, 1932, we did free work costing \$2,027.50.

Our total receipts from gifts with which to do free work were:

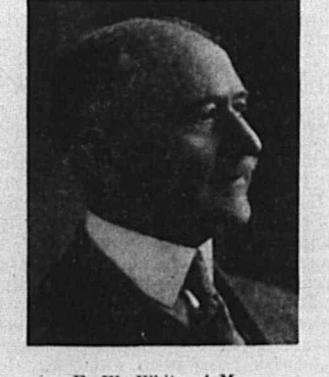
During 1931 \$22,416.32
January, 1932 101.75
February, 1932 32.00

The calls are many and urgent. Who will help?

Louis P. Johnson
SOUTHERN
BAPTIST HOSPITAL
NEW ORLEANS

Carson - Newman
College

Jefferson City, Tenn.



E. W. White, A.M.,
Professor of Mathematics

A Standard Christian College for Ambitious Young Men and Young Women



Administration Building
Summer Quarter opens May 10th. Fall Semester opens August 23rd. Catalog sent on request.

Calvary Church, Kingsport, continues to enjoy a wonderful growth. Pastor J. L. Trent writes that they had 276 in Sunday School March 13 in spite of bitter weather and an epidemic of influenza.

—B&R—

Mrs. C. J. Johnson of Waverly, mother of Mrs. L. H. Hatcher of Nashville, recently underwent a serious operation in a Nashville hospital. Latest reports indicate a rapid and complete recovery.

—B&R—

We are not alone in letting typographical errors slip by. Last week The Christian Index announced that Dr. John Jeter had been elected president of Union University to succeed Dr. H. E. Watters.

—B&R—

The B. Y. P. U. of LaBelle Church, Memphis, is having a training school next week, announces their director, Lloyd Duval. Eight classes will be taught and each department of the union will be served.

—B&R—

Brother S. M. McCarter of Jefferson City, who serves some nearby churches, reports 64 baptisms for 1931 and 28 additions by letter, a total of 92 additions. Many a city pastor cannot show a record like that.

—B&R—

The Alabama Baptist reports the ordination of J. P. Daugherty by the church at Bayou LaBatre, Ala. He comes to us from the Methodist ministry and will probably be called by the Bayou LaBatre Church.

—B&R—

We greatly appreciate a list of ten subscriptions from Pastor O. D. Fleming of Sweetwater, two of them new ones. Such pastors greatly aid in the circulation of their paper and help to keep down the deficit thereof.

—B&R—

George T. Hurt, son of Dr. and Mrs. John J. Hurt of Jackson, spent one night last week in the editor's home. He is a student in the A. & M. College, Auburn, Ala., having recently gone there from Georgia Tech.

—B&R—

Word from Brother S. M. Huckaba of Ethridge indicates that he is not in good health, but is happy. He is the father of Pastor O. F. Huckaba of North Edgefield Church, Nashville, and is now nearing his eightieth birthday.

—B&R—

D. L. Sturgis of Indianola, Miss., former pastor at Trenton, Tenn., sends greetings to the Tennessee brotherhood along with his renewal to B. & R. Mrs. Sturgis recently underwent a serious operation, but is recovering rapidly.

—B&R—

Be sure to read the announcement about the Temperance Message of Pastor R. G. Lee of Bellevue Church, Memphis. It will be found elsewhere in this issue. A dollar or ten dollars invested in this circulation of this article will bring big returns.

—B&R—

Secretary L. E. Barton of Alabama was with the church at Ramer, Ala., on a recent Sunday and aided them in ordaining some deacons. This is the church which gave John R. Sampey to the South, and where he was once superintendent of the Sunday School.

—B&R—

E. P. Alldredge of the Sunday School Board, Department of Statistics and Survey, will soon give forth some interesting figures showing our growth during 1931. It was indeed a great year for our churches, even though it marked a continued decline in gifts to missions.

—B&R—

Some people have not yet learned that there is a new editor of the Baptist and Reflector. After nearly seven years one of our Nashville papers reported that Editor John D. Moore

WANTED

Position in college or other institution as matron or nurse for session 1932-33. Widow, a college graduate, with eighteen years experience in this type of work. Satisfactory record. Names for reference and recommendations given upon request. Mrs. K. S. Cabeen, St. Andrews, Tenn.

preached the dedicatory sermon at Hollow Rock, March 13; a tribute to the former editor.

—B&R—

Louis A. Hurt, noble layman of the Trezevant Baptist Church, died March 15th at the home of his daughter, Mrs. Norman Rummage. He was 84 years of age. He professed faith in Christ when a lad and under the ministry of his uncle, a noted Baptist preacher of the day.

—B&R—

It was the pleasure of the editor and Mrs. Freeman to have as their week-end guest, Miss Emma Leachman of the Home Mission Board. In Kentucky the editor was pastor of a wonderful Christian woman, a sister of Miss Leachman, her no less splendid children and good husband.

—B&R—

Business Manager R. F. Terrell of The Baptist Courier announced last week that the last scrap of paper held by anyone against the South Carolina Baptist Weekly has been paid. Just keep in mind that a large number of South Carolina churches have their paper in the budgets, and be as wise as they.

—B&R—

Word just received from the author, Dr. Loraine Boettner, of Pikeville, Ky., brings news of the splendid reception given his book, "The Reformed Doctrine of Predestination," review of which we carried last week. It is a great book on the subject. More than half the first edition is already sold.

—B&R—

Pastor William McMurry of Speedway Terrace writes: "The meeting remains with us. On March 13 we received six members, one by baptism and five by letter. A wonderful spirit prevails among our people. The Lord used you in a great way to lead us in this revival campaign." For which the editor is indeed thankful.

—B&R—

WARNING! Reports from two cities tell of a large Negro man who has filched money from pastors by telling them that he is janitor of some church in another city and needs a few dollars to get back to his job. He is an imposter and we warn our preachers against him and the hosts of others now preying upon their credulity.

—B&R—

A note from Texarkana brings word of the splendid success of the revival in First Church, Texas. Millard A. Jenkins of Abilene, Texas, is aiding Pastor M. T. Andrews. Brother Jenkins says: "The depression is turning people back to God. It is a great time to preach the Gospel." And the kind he preaches is great to be preached.

—B&R—

Len G. Broughton writes from Russellville, Ga., March 20th: "In midst of a great revival here. The crowds have been fine in spite of the bitter weather and snow. Real folks are as fond of a real revival as ever. Let us put the stress upon a revival and for it as never before, for it will get all the kinks out of our denominational machinery."

—B&R—

Baylor University, Waco, Texas, has just received an annuity contract to the amount of \$100,000. Such a contract bequeaths to the institution a sum of money, the income of the same to be paid in whole, or in part, to the donors during their lifetime, and the whole to go to the institution at their death. It is the best way to leave your money, unless you give it outright while you live.

—B&R—

Last week the South Pittsburg Hustler quoted from a splendid editorial in the Post-Athenian of Athens, Tenn., in which Editor Fred E. Wanckin rightly took the Chattanooga Times to task for some radical statements about prohibition and crime. We thank God for these splendid county newspapers. Let our citizens support them. They are home industries for the homes.

—B&R—

W. Plunkett Martin, for some time associated with the pastor of First Church, Memphis, is at liberty to accept other work. He is a splendid evangelistic worker, having given most of his life in the evangelistic

field. The editor knows Brother Martin and heartily recommends him to the pastors who may need song leader and personal worker in their revivals.

—B&R—

A. D. Foreman, son of a former beloved Nashville couple, and son-in-law of President Scarborough of Southwestern Seminary, has accepted the call of First Church, San Angelo, Texas, going from Gainesville, Texas. His sister, Mrs. Louise Foreman Blount, of Wilson, N. C., was once connected with the Department of Student Work of our Sunday School Board.

—B&R—

"There are 25 families here who are in need of clothing and some of them haven't food enough to eat. We have helped all we can. This is a mining town and the mines are run only one or two days per week. All kinds of clothing are needed." This report comes from Clifty, Tenn. Any one wishing to help the Baptist ladies in their work of mercy should send clothing or money to Mrs. Harmann West, Clifty, Tenn.

—B&R—

Brother J. T. Neville of Baxter, one of our splendid rural pastors, has been serving New Home Church, New Salem Association, more than six years. During his pastorate the church has paid off a debt of \$150 and spent \$200 on repairs. Of the 82 active members of the church, he has baptized one-half. He has some extra time that he would be glad for some church to fill.

—B&R—

During the past week we were delighted by visits from the following

friends: Deacon F. N. Smith, Clarksville; Deacon W. K. Lowe, Eagleville; Pastor Floyd Huckabee, Goodlettsville; Miss Grace Oliphant, Riceville; Mrs. Jim Tye, Etowah; Pastor F. T. Carroll, Second Church, Springfield; Pastor Joe Strother, Whitehouse; J. C. Sipe, Park Avenue, Nashville; C. E. Kerly, secretary of the Sunday School, and Pastor Frank Collins of Portland, and President and Mrs. E. L. Atwood, Tennessee College.

A WORD TO YOUNG PREACHERS

Are you young? You are likely to become old or physically disabled. Why not plan wisely against dependency? The Service Annuity Plan is the one door of hope in the Valley for Achors for the great majority of our preachers. The Service Annuity is the most economical plan for preventing future need. It is financially sound. It contributes to a preacher's self-respect to help in providing his own benefits. Unselfish preachers will be happy to cooperate in a plan that will help their brethren. Write for fuller information to Thos. J. Watts, Executive Secretary, the Relief and Annuity Board, 1226 Athletic Club Bldg., Dallas, Texas.—adv.

Give Your Lad A Fair Chance

ONE SEASON AT CAMP RIDGECAST
Will Make of HIM A MANLY FELLOW

Write Charles W. Burts, Director
1618th Ave., N. Nashville, Tenn.

FOR DESCRIPTIVE, ILLUSTRATED
**CATALOG OF
CAMP RIDGECAST**

Tells how to have an ideal vacation under a camp staff of trained supervisors in America's greatest out-of-doors.

Open for Boys 6 to 18 years of age. Season from June 30th to August 25th — first term closes July 27th. Features Swimming, Boating, Canoeing, Tennis, Hiking, Scouting, Baseball, Basketball, Track, Marksmanship, Horseback Riding, Etc.

Your Lad Will Have A Real Chance at Ridgecrest

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

NEWS BULLETIN

(Continued from Page 8)

gating from \$2,400.00 to \$3,000.00. They too will continue to receive benefits according to the terms of the Certificates held by their husbands and fathers.

The Relief and Annuity Board of the Southern Baptist Convention, a corporation under the laws of Texas, with a history of worthy achievement behind it, is ready to accept service in accordance with the terms of the Service Annuity Plan, which is now in operation, in providing disability and old age protecting incomes for our preachers and for their dependents after their death.

The Service Annuity Plan is a door of hope in the Valley of Achor for our Southern Baptist ministry. The cooperation of the churches of participating ministers is necessary for the full operation of this plan. Our churches should welcome the privilege which is accorded them of helping in a definite way to provide support for their ministers when they can no longer go in and out in blessed service for them.

REVIVAL MEETING AT SPEEDWAY TERRACE

We have just closed a most successful revival meeting with our church, resulting in 44 additions, a number of these coming into our membership by profession of faith. Dr. John D. Freeman led us in this campaign in a most helpful way. His messages were full of instruction and were delivered with spiritual force. Both pastor and people appreciate deeply the service that he rendered our church.

Tennessee Baptists are certainly fortunate in having an editor so efficient in his particular field of service, and at the same time so gifted with the evangelistic spirit that he can go out to our churches and be used of God in revival meetings. Brother A. O. Thomas, choir director at Speedway Terrace, led the singing in this meeting in a most efficient way. Brother Thomas is making a great contribution to this church.—William McMurry, Pastor.

CARROLL COUNTY CHURCH NOTES FOR FEBRUARY

McKenzie—Pastor J. H. Oakley reports unusually large congregations during the month, and there seems to be renewed interest in the Sunday school and B. Y. P. U. The women are busy and at work in the W. M. S. Some additions during the month. It is a joy to work with C. M. Wrinkle, E. K. Wiley, J. B. Featherston, Robert Marshall, John McDade and Brother V. A. Rose, leaders of the various organizations of the church. There is a beautiful cooperation and a fine spirit in our church, with all organizations under church control.

Trezevant is moving on fairly well, Sunday school and B. Y. P. U. doing good work. Our financial condition for the first two months of this year has been very satisfactory, much better than last year; have not fully completed the Every-Member Canvass, but hope to soon.—C. E. Hutchinson, Pastor.

Bruceton—The work is rapidly advancing under the leadership of our new pastor, O. L. Weir. Our Sunday school has gone beyond the hundred mark. The treasurer's report shows all the local indebtedness paid and shows a small balance in the treasury.

Eva—All the causes we foster are doing fairly well. Our Sunday school is nearly double what it was a year ago. The meeting of the Executive Board March 11th was quite an inspiration to us. There being no application for the April meeting, Eva will entertain this body April 8th.—T. M. Boyd, Pastor.

Missionary Grove—This little church is only six years old, but is moving along nicely, especially the weekly prayer meeting, which is attracting large congregations. We are planning to grow corn or potatoes on our five-acre plot again this year to help pay the small indebtedness that is against our new church building.—T. M. Boyd, Pastor.

NEW BOOKS REVIEWED

The Book We Love, by Charles L. Goodell. Published by the Abingdon Press, 150 Fifth Avenue, New York. \$1.00.

This is another book giving the story of the making of the Bible together with a brief exposition of the meaning of the Book. The author attacks the problem of the Bible from the standpoint of what the Book has done for the world. He makes no effort to discount the work of scholars, but bases his defense of the Bible upon its effect upon his own heart and life. "The pragmatic test" is that upon which he lays his hope. The trials through which the Book has passed and the mysterious preservation of the same are given in brief. Sketches of the various books and their authors are presented. Thrilling stories are told of the translations of the Bible and their reception by the people, of the longest telegram ever sent, when the translation of part of the Book was telegraphed to Chicago for publication in the Sunday edition of a great daily paper, and other interesting items of this nature. It is an inspirational book and will cause one to love the Bible more than ever before.

The Religious Control of Emotion, by Wayne Leys. Published by Ray Long and Richard R. Smith, Inc., New York. \$2.00.

Here is an effort to set forth a system which integrates the more or less scattered knowledge of religious behavior under a single concept or idea, and formulates a social policy." The author admits that his "central concept, the control of emotion, will be at first repugnant to some readers" and asks for a careful study of the same before judgment is pronounced. In fact, the book seems to be an effort to take modern psychological ideas and harmonize them with the age-old facts of religious experience. Just as the medieval preacher brought the great doctrines of Predestination and such directly to the people by stating them in appealing terms, so would this author take the dogmas of modern psychology, dogmas which have grown out of a materialistic science, and make them acceptable to the people by stating them in new and appealing terms.

Chapter 1 deals with "The Emotional Interludes of Life" and presents in a clear, concise way the psychology of emotion, the sociology of emotion, and various other phases of emotion and life together with "The Demand of Religion" for the emotional element. Chapter 2 deals with the "Possibilities of Control," discussing "Luck," "Conversion," "Morale and Faith," "Leadership," "Introversion" and "The Redintegration of Behavior." In the discussion of conversion, we find the inside of the author's heart and belief. "The violent paroxysms that attend the entrance of a sinner into some religious sect appear to be the outcropping of a wholly subjective struggle. The transformation that ensues is said to spring from 'a change of heart.'" Changes of heart are attributed to "social pressure," and Billy Sunday is taken as an example in which the standards of the baseball player and the rigid code of strait-laced Christian sect are the "pressures" under which he had to struggle. The struggle of a citizen who comes to this country and fights between loyalty to his former sovereign and to the new government is a similar "pressure." "He is gradually weaned from his original loyalty" and thus becomes converted to American citizenship.

This is enough to show the trend of the authors' arguments. Our emotions are facts which cannot be denied. They have to be dealt with, so the wise way to do it is to control them through some sort of "mystical engineering." The book is well written; it presents pragmatic idealism in a fine way; it reveals the trend of

thought in some educational circles and makes clear the nature of the enemy of supernaturalism which our fundamentalists have to battle.

Through Experience to Faith, by Frederick K. Stamm. Published by the Abingdon Press, 150 Fifth Avenue, New York. \$1.50.

The author has given us his ideas of how we may come through our complicated and changing experiences into a fuller and more sublime faith in God and the verities of our religion. "It is quite certain," he says, "that we are not living in Hagar's simple world; but we are living with Hagar's fleeting feet, and dwelling by springs in a desert with the same cry of despair upon our lips. And what I am thinking about as I set down the chapters of this book is, whether we can recover her sense of God's knowledge of and care for the individual soul."

Beginning with his own personal experiences as a child, the author presents one valuable lesson after another. The impossibility of allowing a child to choose for himself what religious ideas he will accept and what faith he will espouse is pointed out clearly. The difference between parental control of a child and true education is presented and illustrated. Questions which children are apt to ask about the Bible and its accounts of miracles are given and answers made. Some of these answers are those of the rationalist who does not believe that Jonah could have lived three days and nights inside a great fish, but that the story is a symbol of regeneration.

The religion of a college student is discussed in a practical way. "The Society of Fools" is a splendid and inspiring chapter on the people who have been "fools for the sake of progress and human welfare." Fools of this kind are they who have dared all for the sake of Christ and upon whose shoulders has been borne the burden of all social progress.

It is an interesting volume and will give to those who seek to lead our young people, as well as our churches, a better grasp of their problems. Unfortunately, this reviewer thinks, the author is too sure that the Bible can be introduced in the light of modern fancies so as to make it more easily believed, when as a matter of fact, no book will ever bless humanity when its readers have to interpret it in the light of their own immediate fancies and physical surroundings.

Cyclopedia of Evangelism, by Charles L. Goodell. Published by Ray Long and Richard R. Smith, Inc. \$1.00.

This is in reality three volumes in one. The three books are: "Heralds of Passion," "Pastor and Evangelist," and "What Are You Worth?" The author makes a careful study of the problems and methods of evangelism and presents along with it a fine discussion of human nature, the tasks of the preacher, the weaknesses in present-day Christianity, the foibles of modern prophets and other matters of vital interest to any who are concerned about the propagation of the Gospel.

He sees "that the weapon which is being used against the Church in any religion today is not the sword and the stiletto, but the sand bag." That is, we are not victims of cruel persecution, as was once the case, but we are up against cold indifference—people are asleep when it comes to religious unrest; there is absolute indifference on the part of the unsaved to religion of any kind. He who would be an evangelist must know how to enter

into the passion of Christ, for "no man can be a herald of the Lord's passion if he does not himself share it."

Our present-day cold, formal expressions of religion are not what we need, he asserts, and points out that he has seen thousands shake hands with evangelists, but has seldom seen a tear in the eye of a man. He does not advocate wild emotionalism, but does see how sorely we need to create in sinners a consciousness of their sin and their need of a Saviour, such a consciousness as will bring them to real repentance and to absolute dependence upon Jesus for life.

This volume is sorely needed today by all our preachers. One finds in it the usual unscriptural idea of the Church, and evangelists will not agree with all the ideas advanced, but a careful and unbiased study of the volume will make anyone a better minister.

The Christ-Centered Life, by F. J. Waldrop. Published by the author, Weston, W. Va. 25 cents.

The author, a Baptist pastor, states that the message in this book came as a result of his efforts to discover why his ministry as pastor was fruitless and why those who made professions of faith did not live as real Christians should live. The big question that confronted him and others was, "If we should double the membership of our churches and continue to have the same kind of living by church members that we now have, would our community be any better?" "A revival of religion cannot be expected from the non-church world," he declares. "God's people must return to the Lord."

"Religious Formalism" is declared, in Chapter 1, to be our curse. Instead of looking for Jesus away up ahead of us somewhere, he wisely turns back and seeks to find Christ as He was represented to people in the long ago. "The religion of Jesus is not mere formalism. The doctrine concerning Him must be transformed into heart experiences of His truth rather than admiring His example and the lives of those who have successfully followed Him."

"The Meaning of Sin" is discussed in Chapter 2, and he shows that formal religion does not save from it. Conversion is dealt with in Chapter 3, and it is shown to be a complete death to the old life with its affections and a turning to Christ with His kingdom interests the center of all affections. "The Christ-Centered Life" is defined, and an appeal made for the readers to join in a movement to live such. Charts illustrating his chapters are given and the book is arranged for study classes. It is indeed a good one; 124 pages bound in heavy brown paper. Order from the author.

Gold Star Mother, by Joseph Hanlon. Published by the Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. \$1.50.

"Having lived as a part of this adventure, I am writing this story as one who has seen and known the facts and the non-facts, the honor and glory, the adventure and hardships, of modern warfare." Thus does the author give his purpose in presenting this brief narrative concerning his adventures just before and during his service in the World War. It is a beautifully bound forty-two-page booklet wherein is pictured the activities which culminated in the creation of "Gold Star" mothers, and the closing paragraph of which presents such a mother watching a parade of veterans, hoping against despair that she will yet discover her son in the ranks.

Why You Should Patronize This Baptist Institution

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

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