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## Young People And The Liquor Question

By ROBERT G. LEE, D.D., Pastor Bellevue Baptist Church, Memphis, Tennessee.

Young people! So I speak to youth. You have youth—the best and most dangerous of life. With your youth's capital unwasted in unprofitable investments, with your youth's wealth that you can put out at a high rate of interest, with your youth's capacity for joy, with your youth not knowing the weight of years and the departure of unrecoverable strength, it is yours to place finger marks upon mighty history-making events.

Youth is an invading army. At this very moment there is an army of invasion marching upon this country—every State in the Union, every State capital in every State, every automobile and gasoline station, every city, town, county, every counter and store in every State, every bank vault in every bank, every business and political office, every school, college, university, every home and church, every highway and by-way, every railroad and steamship. Who compose this army of invasion? There is but one true answer—the youth of our land. Youth is the future conqueror and ruler of the world. What youth is will determine what the civilization of future years will be. A thousand times we have been told this. Youth holds in youth's hands the great tomorrow!

Therefore, knowing that whisky is the enemy of youth and of all that this army of invasion will capture, I, with the prayer for wisdom and for great good to be accomplished, speak to you on the question assigned. Youth cannot afford to be thoughtless on this liquor question when your attitude and action toward this question is a foundation stone of tomorrow's structure as well as of today's structure. If you believe in unfettered manhood and womanhood, you dare not have a slothful timidity in daring, no passive acquiescence in the face of evils caused by liquor. No—nor a careless indifference to the matter.

I am not to discuss prohibition as a national matter—prohibition which moves on the level of the law, but personal temperance — temperance which moves on the level of morality. True temperance is moderation in things helpful and total abstinence from things hurtful. I am not to discuss prohibition as a deliberate social purpose effectuated by the state, but temperance as a personal habit voluntarily assumed. I am not to discuss prohibition that involves compulsion by law, but temperance as it appeals to the individual to conform to a standard that lies outside the range of law. What prohibition is after is the uprooting of the commercial traffic in liquor. It leaves every other aspect of the problem to the temperance appeal—that is, the appeal based upon instruction, social standards and moral suasion.

I ask not for any telescopic observation of your life in this matter. I ask not for any microscopic scrut-

iny of your thought in this matter. But I ask you one question: What ought your attitude and life as young people be in this matter of temperance—in this matter of the whisky business? I don't like to link the name of young people up with liquor. It is like linking a nightingale with a buzzard, or a lamb with a wild boar, or sugar with gall. But what ought your attitude be?

### I. Attitude of Research as to the History of the Saloon

Many of you young people of today are ignorant of the entailed evils and horrors of a wide-open traffic in liquor. Many of you have never seen an open saloon, unless it was when you traveled in Mexico, or abroad. You are as ignorant of it as the man who refused to help the church buy a chandelier because, said he, "if we bought it there ain't nobody knows how to play it."

The history of the open traffic in liquor is bad continually. The companions of the open traffic in

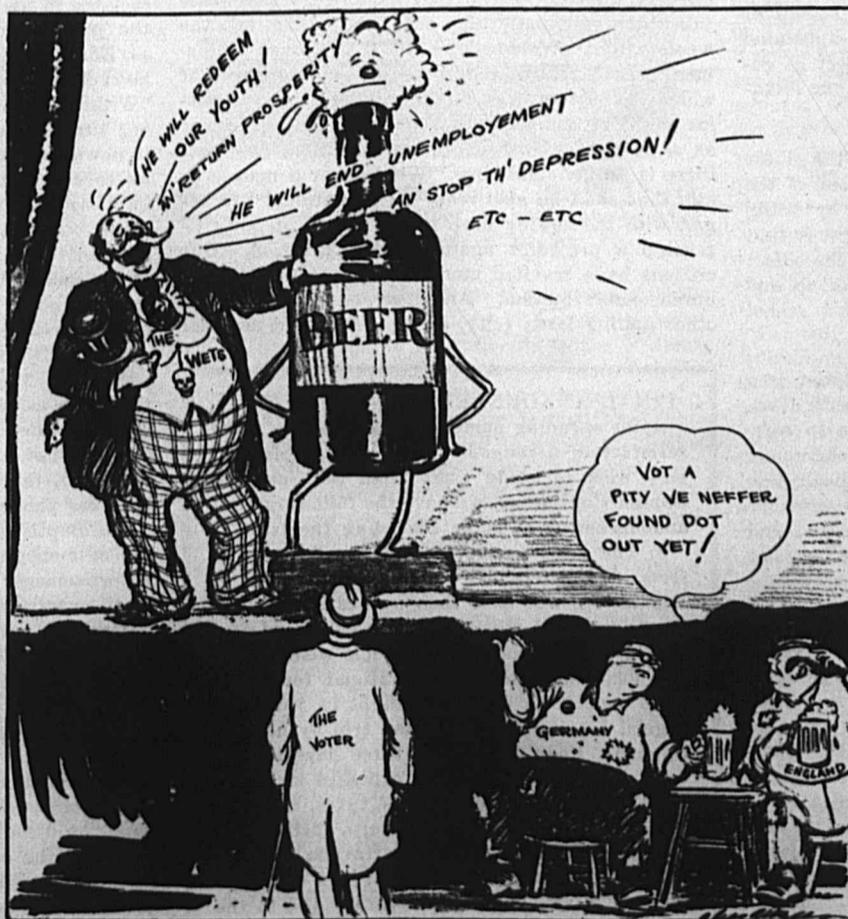
liquor are bad. All the words of any language most skilfully combined and most eloquently spoken could not begin to describe adequately the entailed evils and horrors of the nefarious liquor business. No man could say as bad things about a rattlesnake as can be said truthfully about the saloon. No orator could say as harsh things concerning the eagle that carried a child from its mother's arms as can truthfully be said about the open traffic in liquor. No man could say as hard things about the wolf whose fangs are at his mother's throat as can be truthfully said about the liquor business.

For a writer to write fully of its horrors, he would have to invent a new vocabulary mightier than his native tongue affords. For an artist to picture its evils on canvass, he would have to paint horrors that go beyond the horrors of inquisition tortures. For a sculptor to carve on marble any symbol of its evils, he would have to carve the most hideous facial expressions of the demons of hell. For a singer to sing fully of its evils and horrors, he would have to have in his voice the hiss of serpents and the moan of all torture racks and the sob of all bereaved and the shriek of all maniacs and the jabbering chatter of all idiots and the howl of all blood-thirsty wolves.

You can search through all histories, delve into all philosophies, look into all tombs, walk through all mad houses, listen to all testimonies, and you can't find one good thing that can be said about the open traffic in liquor. With its breath of poison it has wiped whole nations from the face of the earth. It has caused men to discard honor, it has caused women to discard virtue. It has filled insane asylums and prisons. It houses its subjects—many of them—in hovels, but whether they live in hut or in palace, it feeds them on husks. It has stolen sons and daughters from fathers and mothers. With one touch, it has ruined great industries, burned cities, sunk navies and destroyed armies. It has turned gold into dross, health into misery, beauty into caricature, and pride to shame. Of character, it is the coral reef on which the ship goes down. Of life, it is rust that consumes. Of the citadel of the soul, it is the traitor that lets the enemy in.

It has never built a church where men may worship God. Nor a school where children can be educated. Nor a hospital where we can carry our sick. Nor an orphanage where the fatherless and motherless may have a home. Not a debt of honor has it paid—no college has it endowed. No free lunch counter it maintains. No preacher's salary it pays—no doctors' bills. Makes no strong mind.

All its works are evil—only evil continually. But why say more? Had I a thousand mouths and each



It's the Old Medicine Show

By Chas. A. Wells

The news headlines the wets have released during the past months remind me of the words of a burlesque ballyhoo man who shouted to the crowds on Broadway the other day—"This stupendous production will leave you paralyzed with wonderment, convulsed with mirth, and rocked with spasms of delight!" Paralyzed, convulsions, spasms—what a buy for fifty cents!

Lacking logical material, the wets have been driven to ballyhoo. "A Yale professor advocates Beer for Salvation of Youth," "Beer Would End Depression" . . . and other such headlines which, when followed through, become but a maze of unsupported assertions, for these statements look silly when associated with facts. One of the most poverty-stricken countries in the world is the biggest beer guzzler. The wets in this campaign, as in others, grossly underestimate the intelligence of the voter.

(Cut and cut line used by courtesy of The Baptist of Chicago)

(Turn to Page 3)

# Baptist and Reflector

(Continuing Baptist Bullder, Founded 1834)

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# Editorial

"Give me liberty or give me death" is the coming plea of many a Baptist pastor who is tied down by the shackles placed upon his soul and lips by ungodly church members and church officials.

A Baptist preacher has but one logical place in the world when he is preaching the Gospel and that is a pulpit or a place in the open where he can speak exactly what the Book commands without fear of being declared discourteous.

Doesn't it make the editor's heart rejoice when some brother sends in a 3,000-word article saying, "Please publish this in your next issue and send me a copy of the same?" Such an article from one not even a subscriber and asking for a free copy in addition!

God never intended any New Testament church to have but one overseer, and that its bishop or pastor. When we restore him to his God-appointed position and give him the honor and respect he deserves, we may hope to find a way out of our financial and moral debacle.

For about the seventh consecutive time the editor has been honored by the Board of Trustees of the American Baptist Theological Seminary by being elected recording secretary. His only regret is that he does not have more time to aid this worthy object of Southern Baptists. When will we wake up and realize what a vital missionary asset this school might be if supported?

Just watch the reports. Whenever a Baptist or a Protestant takes part in some conference with Jews, Catholics, Buddhists, etc., he is dead sure to soft-pedal the beliefs which he is supposed to champion. Why is it that Baptists and other evangelicals lose their nerve when a Romanist or a Jew is around? They have always been our bitter opponents, and never fail to expose clearly and caustically what they think to be wrong in our doctrines.

## JIM LEAVELL ENTERS EVANGELISTIC FIELD

A word from James B. Leavell, for fifteen years pastor of First Church, Houston, Texas, brings news of his resignation to enter the field of evangelism. Further announcement will be made in the issue of next week. He states that he will probably make his home in Nashville, and if he does, we shall gladly welcome him to our midst. He has had a wonderful success as a pastor, and in evangelism has been equally successful. Ten thousand souls have professed faith in Christ during his ministry in First Church and elsewhere in revival meetings.

## WONDERS NEVER CEASE

Seven years have gone by since the editor came to his present position, and this is the first time we have had a surprise of the kind. Last week there came a check from San Marcos, Texas, together with a statement from the Baptist and Reflector dated APRIL 2, 1921, the check to cover the amount due as of that date. With the letter was a note explaining that the subscriber, husband of the woman who sent the check, had been taken ill and spent six years in El Paso, Texas, before his death. Later the widow and children went to Texas for their

health. Now they have recovered, a daughter is teaching school, the mother is earning some money, a long-delayed debt is cancelled, and the B. & R. is going for another year to this subscriber whose honesty and noble Christian integrity have done a lot to strengthen the editor's faith in the innate goodness of the children of the King. If we had all the other unpaid bills paid, we would deposit about \$5,000 in the bank right soon, bills running back for twenty years.

## MARTIN BALL

The death of Brother Martin Ball has brought to an end the life of one of the most interesting and useful of the Baptist patriarchs. He had lived to be 81 years of age and for more than half a century served his Lord as a minister of the Gospel. Arkansas, South Carolina, Kentucky and Tennessee shared in his ministry. For many years he was recording secretary of the Tennessee Baptist Convention and did his work well. His son, Fleetwood Ball, of Lexington, has served Tennessee Baptists as faithfully and consistently as any other minister they have ever had, while a daughter, Mrs. R. L. Howard, has long been one of the most active and blessed workers in First Church of Paris. During his last years Brother Ball was compelled to suffer extreme physical pain and spent much time in hospitals undergoing treatment. His blessed companion preceded him to heaven by a few months, and now his labors and sufferings are ended. Our sincerest sympathy goes out to his bereaved children in their sorrow.

## THE BEAR GROWLS

That was a splendid cartoon by Parrish in The Nashville Tennessean of the morning of April 18th. It showed the American taxpayer being chased around a tree by the Russian bear, while various national parasites were shooting at the bear with "increased-taxes" guns, but hitting the taxpayer instead of the bear, and making it more and more certain that eventually the bear will "take in" the whole works. We wonder often if American statesmen cannot realize the force of the argument of which the cartoon was a telling illustration. America ought to remember that she came into existence as a protest against exorbitant taxation, and that there is an inviolable law, "Whatsoever a man soweth, that shall he also reap." Our national life began with the sowing deep in the hearts of our citizenship a prejudice against heavy taxation. Our citizens have revolted more than once against such unreasonable burden. And now on top of all our other galling loads (city, county, state and national

## FINAL ANNOUNCEMENT, CUBAN TRIP

After spending months in the effort to make satisfactory arrangements for our people who may wish to go to Cuba from the Southern Baptist Convention, we have the following final announcement to make regarding the trip.

1. The most satisfactory plan will be to go from St. Petersburg Monday afternoon to Miami. All who have their own cars can make the trip of 250 miles and see some wonderful country. If as many as 20 people wish, a special bus will take them to Miami for about \$5.00 each. We spend the night in Miami at a good hotel and make a day trip by boat to Havana. Four nights and three days in Havana will be given and all expenses including hotel, meals, sight-seeing, tips, taxes, etc., will cost \$65 from Miami and return, including a special big banquet staged in Havana.

2. Those who go in their own cars can store them in Miami until they return. Add to the above rate the hotel and meals in Miami for the two nights, one going and one upon return, and you have the total cost of the trip in addition to your expenses to the Southern Baptist Convention, or approximately \$75, including bus fare, or car storage if you go in your own car.

If you plan to make this trip, be sure and send your name to the editor at once. If you plan to take this side trip, be sure and purchase your railroad ticket with privilege of returning from Miami via Jacksonville.

taxes multiplied) comes the demand of the ex-service men for two billions of cash from the federal treasury! We wonder where it will end. We wonder if it will end. We wonder if there are enough citizens, who love their country more than they do her "pork barrel," to keep us off the rocks, to aim at the Russian bear with the steady nerve of patriotism and stop it before it is too late.

## BEER PARTY AND A SERMON

The beer crowd held a great rally in Nashville the first week in April. Foot after foot of publicity was given it. The daily papers blared it all over the land and delegations from "heah and thar" came, but the total attendance of the "mighty mass meeting" was less than half the capacity of Ryman Auditorium or about 2,200, including those who stood in the streets (?) to listen over the loud speakers provided for the overflow crowd! When Dr. Ellington, noted Negro preacher, gave his annual sermon on the Prodigal Son 4,000 people heard him in spite of the fact that the secular papers gave him about half a foot of publicity. (Six inches single column!) We suggest that the liquor crowd pay some attention to facts like this. If a sermon on the Prodigal Son will draw 4,000 people without publicity while a beer party can draw only 2,200 from a 100-mile radius after scarecrow headlines and much other publicity, are politicians so dumb as to think they are going to get people to vote for Al Smith or Roosevelt in the coming presidential election on a wet platform?

## PIPE AD GOES OUT

Anticipating opposition to the insertion of it and feeling a deep-seated prejudice against such in a religious newspaper, the Baptist and Reflector rejected a handsome contract for the advertising of a certain well-known pipe tobacco. Some of our papers have carried it, among them the Western Recorder of Kentucky. However, opposition to it has resulted in the paper's deciding to drop it as soon as the present contract is completed. But in doing so, Editor V. I. Masters gives the Kentucky brotherhood something to think about. He says, in part, "Within the last few months the Western Recorder has turned down \$3,000 in advertising. We turned it down because we knew our people did not want us to carry it. We are willing to live up to the implications of their expectations of the Baptist paper. Are they willing that their paper shall be allowed to make a legitimate charge for the use of space needed by worthy Baptist causes? If these worthy causes were cut out of the free use of Baptist paper space, they would have to pay thousands of dollars yearly to maintain some other form of publicity. And the cost would rightly be borne by the cause in whose behalf it is incurred. Why then refuse to allow the paper to charge even a small per cent of what, barring its free service (not free to it, however), the Baptist cause would be compelled to have for publicity?"

The Baptist and Reflector has lost more than \$10,000 of money since it was decided to eliminate the advertisements of proprietary medicines. These advertisements appear in everything else which the subscribers read. The medicines are prescribed by physicians. People take Cascaria under various names. They take aspirin, calomel. They use salves and ointments and various mechanical medical appliances. They do not drop their daily papers for carrying such copy, nor their secular magazines, nor the Sunday School literature!

We believe sincerely in keeping a religious newspaper on a high level. We could not conscientiously accept the copy of the pipe tobacco, and we had already eliminated what we considered all uncouth patent medicine copy. We do not object to the rule against all such copy, but with Editor Masters and others, we do cringe under the continuous criticism about deficit when handicapped by rules which make it impossible for us ever to have a large advertising income. If the brotherhood feels that the space is of more value for denominational publicity, then surely they should make their papers self-respecting by putting them in the regular budget for an adequate monthly income in return for the free publicity given the various departments of our work, and it is only honest and fair that these departments should pay in proportion to the percentages they receive from the Cooperative Program.

## YOUNG PEOPLE AND THE LIQUOR QUESTION

(Continued from Page 1)

mouth had one thousand tongues and each tongue had the wisdom of the wisest of men and the eloquence of Demosthenes and I had one thousand hours to speak, I could not portray in all the hideousness of its working the traffic in liquor.

The saloon speaks and says, "I will come back." It declares that a few years ago busy street corners belonged to it—that old men came and young—that weak men, broken men came—that rich men and poor came—that decent men and criminals came. What a clearing house the saloon was. And now, millions of children have never smelled the saloon's alcoholic breath or taken the other side of the street to avoid its doors. "Such knowledge disturbs me," says the saloon. "I must come back. I will put on the armor of light wines and beers. I will revive the ancient songs of personal liberty. I will again seek to debauch law-makers, judges and police. Instruction in the effects of alcohol which led to my undoing is less vigorous now. The memory of neglected children is less sharp. Years of industry have new wealth to exploit. Perhaps even yet I may get a foothold. I will begin in the cities. While good men sleep I will get in my work among the poor and the ignorant. I have learned much of human frailty. Perhaps by knowledge of human weakness I may again have a place on busy street corners. I would come back."

An enemy as powerful and reckless and cruel as the liquor traffic dies hard. The fight is not over. It will not be over for a long time yet. William Jennings Bryan said this: "The saloon has been indicted; has been tried; has been convicted; has been sentenced. It is to undergo capital punishment. It is standing on the gallows now with its feet on the death-trap and the black cap drawn over its eyes. And when criminals get as far along as that, only their immediate relatives stay with them." But we have now the ridiculous and tragic picture of the advocates of liquor standing in the graveyard of buried iniquities trying to bring this most hideous monster to life again.

Josephus Daniels in 1930 said: "The man who opposes prohibition and says in the next breath that he never could tolerate the return of the saloon, either is practicing deception or he does not know that as surely as night follows day, the fall of prohibition means the re-enthronement of the saloon."

Once, in court, a negro man was arraigned on the charge of assault and battery with attempt to kill. The other negro man, whom he had beaten up, was present—bound up with many bandages and a few splints. The judge said to the negro accused: "Did you beat this negro up?" The prisoner answered: "Yes, sah, Judge; it looks like it, don't it?" "Why did you beat him up?" "Because he called me a hippopotamus," the negro prisoner answered. "When did he call you a hippopotamus?" "A year ago." "A year ago," questioned the judge in surprise. "Well, why then did you just beat him up yesterday?" "Because," answered the negro, "I never seed a hippopotamus 'til yesterday."

What I am trying to say is that when once, through research, you see what the old saloon was, you will be ready and willing to treat it as the negro man treated the fellow who called him a hippopotamus.

Letting down bars on prohibition matters means putting up bars for the liquor business, even though they claim that if the liquor is licensed again, it will be better regulated. As well talk about regulating a powder can in hell or a mink in a hen house or a wolf in a sheep pasture as to speak of regulating the open traffic in liquor.

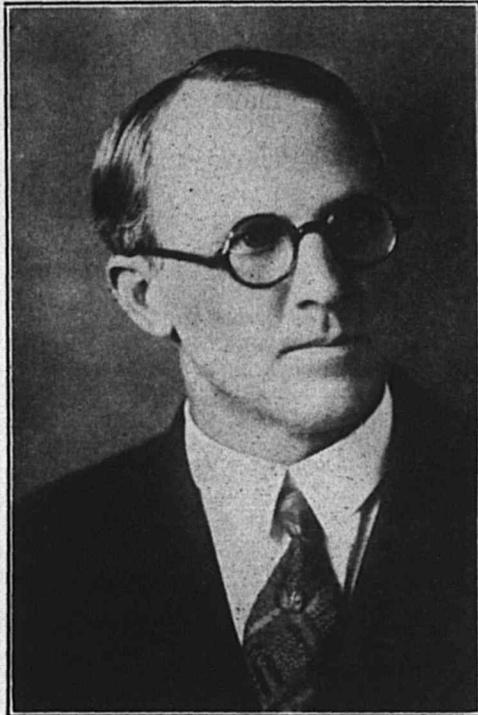
You young people should have the

### II. Attitude of Resentment as to the Misrepresentations and False Statements of the Liquor Crowd

The whisky exponents misrepresent—and they have repeated it through the ages—the same lame story, the same poor earthly selfish appeal. They are guilty of the same narrow villainy. They hold out the same rag held—as if it were a purse that contained all earth's gold. They decorate the same old counter as if it held all earth's goods. They hold out the same old bottle—as if it contained all earth's healing. When have they not misled multi-

tudes by making them great promises which could never be redeemed? When have they not promised to create an earthly paradise? When have they not sworn that they settle all the moral questions? When have they not promised—and miserably failed—to open a public road to better things? Falsehood is not scrupulous. It abounds in flattering promises. In newspaper propaganda, in movie stunts, in jibes at ministers, it ridicules. In vaudeville quips, in cartoonist caricature, in super-heated baseless rumors, it speaks false propaganda.

Refer to the Eighteenth Amendment. They, the liquor crowd, say: "The Eighteenth Amendment was put over by a few fanatics who do not represent the wish or will or genius of American citizenship!" These wet exponents can't see a plain fact if it were put before them and magnified by a microscope or made hugely by a telescope. But here is the fact:



Robert G. Lee, pastor Bellevue Baptist Church, Memphis, Tennessee, author of the accompanying terrific indictment of alcohol.

The Eighteenth Amendment to the Federal Constitution is unique in the history of popular government. The first eleven amendments to the Federal Constitution were ratified by the bare three-fourths majority required. Four States never ratified the Twelfth Amendment; five never ratified the Thirteenth Amendment; four failed to ratify the Fourteenth Amendment; six failed to ratify the Sixteenth Amendment; twelve failed to ratify the Seventeenth Amendment, and ten failed to ratify the Nineteenth Amendment. The Eighteenth Amendment, however, was ratified by forty-six of the forty-eight States.

"Bring beer back, and prosperity will follow!" Hear ye—what folly! Germany is the biggest beer drinking nation in the world. Have you ever heard anything recently or last year as to the financial crisis in Germany? Some talk as though they could wave a beer mug over the world and do wonders such as the genii of Aladdin's palace performed!

"Give us liquor, and end unemployment!" This they say. Do tell! Have you read anything of England with legalized liquor traffic and the dole? How about it? As for the economic benefit, we have the example of England. It has more unemployment than any other country. It has higher taxes than any other country. But this truth they would not "tell in Gath." This they would not "publish in Arkelin."

"More drinking now than ever." This, too, they say. They would have us believe there is a drunken saturnalia everywhere. I acknowledge that the amount of bootleg booze is murderously prevalent. I acknowledge that some men and women are fools enough to drink it. I know, as has been said, there are lots of men with hip-pocket flasks—it looks daring to be able to violate the law with impunity. I know there are young fellows in high school who drink—it looks smart. And quite some young girls

who drink in dark corners and under the lights—it looks "cutely devilish." But I know ten thousands of thousands that don't.

And I know I ought to apologize to a skunk or a rattlesnake for calling him a bootlegger, for the bootlegger is a profiteer in poison.

And I know we have editors whose pens run mud and muck and nonsense when it comes to this question and when it comes to dealing truthfully with it.

And I know there is the wail from the desert, largely in an alien tongue, saying, "Thirsty days hath September, April, June and November."

And I know there are men who drink until they don't know a silver dollar from a buzz saw, and women who drink who don't know the clothes line from a railroad track.

But the man who says "There is as much drinking as ever" is either playing Rip Van Winkle, or else he has been dead for ten years and hasn't been notified. You can't pack as much liquor under an automobile seat as you can put in a freight train of forty cars. The man who says we can do so does not have to tie crepe on his ears for folks to know his intellect is dead.

And I know that the liquor traffic is an outlaw—it has been driven from respectable society, and has to be apologized for.

It has been taken off the main highway, and has its habitat in dark alleys, in the byways and purlieus of the city, a companion of the drug peddler and the street walker.

I know, too, that the water spaniel will beat the booze hound in the race.

They say: "The Eighteenth Amendment has made a nation of law breakers!" It is funny to see liquor folks who sell and buy in disregard of the law get hysterical about the lawlessness of the booze buyer. We did not become a nation of bootleggers and law-breakers over night. There is bootlegging in many industries. Immigrants are bootlegged over the Canadian and Mexican borders. We didn't start law-breaking the day Mr. Volstead's name was entered in "Who's Who." We have broken the automobile laws—when we could get away with it. We have broken the usury laws when we could devise a scheme. We made out our income tax returns with our fingers crossed. Big business has hired big lawyers to punch holes in statutes. There have been some millionaire cases that have shown what money, alienists and shrewd lawyers can do to simple justice, and Judge Lynch has nullified the constitutional rights of many an accused one to a fair trial. This, all this, is what Purvis has said. But I emphasize it all.

The only reason why we have law-breakers under Prohibition is that this law has crossed the desires and purposes of a trade that has always been the chief law-breaker of the nation.

They say: "It takes away personal liberty." We confine the insane and the epileptic and isolate the contagiously diseased. But, we must permit drunkards absolute freedom of indulgence!—they say. Yet when we suggest the rational thing to do, the saloon apologist cries out against encroachment upon personal liberty.

Individual liberty of conscience, thought, and action, within certain limitations, is the priceless heritage of every American and it is a principle that should be guarded with jealous vigilance. It is the ideal political state of man, but is subject to one other principle—the comfort, virtue and welfare of the community. It is the dream of the anarchist only.

Wherever there is law, and law is necessary for our very existence, there are checks and limitations on personal liberty. In fact, every law of God and man restricts the liberty of the individual.

We deny the right of the highwayman to take money or property by force.

We deny the right of the thief to take things of value by stealth.

We deny the right of the embezzler to take by deceit.

We deny the right of the property owner to construct buildings of inflammable materials within the fire limits of the city.

We deny the sportsman the right of killing game out of season.

We deny the right of burial except in certain prescribed areas.

We deny the right of marriage without license and prescribed ceremony.

We deny the use of firearms within the limits of an incorporated city.

We deny men any privilege of driving as fast as they wish on our streets.

We deny man the right to carry concealed weapons.

We deny the right of man afflicted with certain contagious disease to mingle with his fellows.

Why then should we not in perfect harmony with our institutions and the fundamental principles of our Government eliminate the greatest plague spot of our special organism, the whisky business? This is not new language nor fully original, but is true language.

Personal liberty does not consist in being allowed to be our worst, but the right to become our best!

The whisky crowd says: "Whisky is good to drown sorrows." Just as well talk of jumping into a barrel of molasses to keep from getting stuck up. Or of sticking the hand in the fire to keep from getting burned. Or of jumping into a vat of hot water to keep from getting boiled. Or of cutting off the head to cure headache. Or of cutting the jugular vein to keep from losing any blood.

Toward the whisky business, you young people should have

### III. The Attitude of Revolt Concerning the Follies of Drinking

What fool things people do and say under the influence of strong drink! Five men in a certain city stacked dizzily up against a telephone pole, thinking it was the Washington Monument, I suppose. They began to shout hiccuppingly across the street at a certain house where the light was shining from two open windows. Presently a little woman appeared at the window. "What do you want?" she asked angrily.

"Are you-you-you Missus S-s-s-mith?" came the belching question.

"Yes. What do you want?" still more angrily.

"P-I-please ma'am come out and pick out Mistur S-m-ith so the r-r-rest of us fellows can go home!"

Thousands of foolish things like that are done—and many profane and vulgar things said by men under the influence of liquor.

Think of the folly of drinking and of the danger to others of drinking in this machine age in which we live. With thousands of automobiles on the highways and streets and airplanes soaring over cities and with locomotives, massive juggernauts of steel and steam, plunging through the night, and thousands of iron arms swinging and iron fists pounding in machine shops, fool is he who drinks. Put legalized liquor back—and undertakers and coffin makers and grave diggers would have to hire extra help. Only those who are daily riders on the water wagons are safe drivers of our machines.

Mr. Atticus Webb, in "Dry America," says:

"What would our record be if we repealed the Eighteenth Amendment? Data on automobile accidents in England were said to be brought to America by the United States Chamber of Commerce a few years ago. According to the figures given, if the United States had as many deaths from automobile accidents as has England, in proportion to the cars in use, we would have 188,000 more annually than we are having. Wisconsin repealed her State prohibition enforcement code, leaving it up to the Federal Government to take care of her people. In six months automobile accidents are said to have increased fifty per cent."

Then think, too, of the stuff most of the illegally sold liquor is made of. Only a man who had enmity against his stomach and hatred of his brains would drink such. What is in beer? Alum, aloes, red pepper, oil of turpentine, lime, potash, saleratus, licorice, hop pollen, saltpetre, arsenic, strychnine, water, alcohol, ammonia, honey sugar, gall, japal, copperas, sulphuric acid, nux vomica—bits and portions of all these mixed up.

What is eighty per cent of the bootleg liquor made of? Denatured alcohol, wood alcohol, benzene, bichloride of mercury, ether, kerosene, fusel oil, sulphuric acid. Seventy-five per cent of bootleg supplies comes from denatured alcohol for the manufacturing purposes, obtained under three formulas—39A, 39B and 40. The first formula is for the manufacture of barber supplies. The second for cleaning soaps

for the kitchen and for stove and shoe polish. The third for the manufacture of perfumery and cosmetics.

Who can claim to be wise and drink such stuff? Who can claim to be more than a fool who has not a revolt in his soul against such? Who can claim to be other than a kindred of imbecility who so poisons his body?

The road of the drinker is a fool's road—and many go to destruction therein. The Great Central Fast Route runs from Sippington to the Valley of Despair and Sorrow and Regret to the terminal station of Destruction.

Sippington Rom. 14:21	Deliriumton Prov. 23:34
Tippleton Prov. 20:1	GREAT Hornets' Nest Thicket Deut. 7:20
Topersville Isa. 5:11	CENTRAL Screech Owl Forest Job 15:21
Drunkards' Curve Isa. 28:1	FAST ROUTE Horrorland Dan. 5:4-6
Rowdyville Acts 17:5	FROM Serpentland Prov. 23:32
Quarrelton Prov. 23:29	SIPPINGTON Maniacville Isa. 5:11
Riotville Luke 15:13	TO THE Idiot Flats Prov. 23:35
Beggartown Prov. 23:21	BLACK Black Valley Jer. 7:32
Woeland Prov. 23:29	VALLEY Great Desert Jer. 17:6
Gamblersville Ezek. 22:12	TICKETS Cloud Land Zech. 1:15
Fightington Prov. 23:29	SOLD AT ALL Thunder Land Isa. 29:6
Brothelton Prov. 5:8-13	LIQUOR Storm Land Matt. 7:27
Pitfall Ex. 21:33	SHOPS Tornado Gorge Hos. 8:7
Robbers' Den Isa. 10:12-14	Flood Crossing Matt. 7:27
Prisonton	Destruction

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?"

"They that tarry long at the wine; they that go to seek mixed wine.

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

"At the last it biteth like a serpent, and stingeth like an adder.

"Thine eyes shall behold strange women, and thine heart shall utter perverse things.

"Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

"They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again." (Prov. 23:29-35.)

You young people should have and maintain always the—

### IV. Attitude of Refusal to Drink

First. We ought to refuse to drink out of respect for self.

We often forget that our chief business is not to cleanse the outside of the cup. Jesus checked up the Pharisees sharply on this point. It is not alone outward behavior we are concerned with, but the roots out of which behavior springs.

And to love others as you love yourself is not of much value—unless you love yourself intelligently. But strong drink stupefies the intellect. Each of us has a sovereign will. Keep it on the throne. But strong drink weakens moral resistance and paralyzes will power. All degenerates, perverts and down-and-outers are full of bitterness and self hate. But no real calamity ever crushed you that you did not enter the door you unlocked yourself. You are your greatest enemy—if you are a coward. Only when you love yourself rationally are you qualified to love others helpfully. You cannot love others

helpfully if you drink that which impairs sensibility, creates mental illusions, produces craving for further indulgence, creates personal unrest and dissatisfaction, enfeebles honor and honesty, drowns self-respect and murders manhood, destroys spirituality or religious interest, disturbs public peace, endangers public safety, demoralizes industry, corrupts politics—individual, national, international!

You can get the "pleasures" intoxicants offer. But you get them as Achan got the Babylonian gold, as Ahab got Naboth's vineyard, as Haman got the gallows which he built, as Judas got the thirty pieces of silver, as the mouse gets the cheese in the trap, as the lion gets the lamb in the pit, as Benedict Arnold got British money.

Let me shoot some interrogatory arrows into your heart. Do you prefer to shave you—a sober or a drunk barber? Do you want a sober or drinking physician to diagnose your physical ailment? Do you prefer a sober or drinking surgeon to operate on your loved one? Do you prefer a sober or drunk captain to give orders on ships on which you voyage? Do you prefer a sober or drunk cabman to drive the taxi in which your sweetheart rides? Do you prefer a sober or drinking engineer at the throttle of the fast train plunging through the night? Until brains are made keener, until tongues are made more eloquent, until murder is made kindness, you should, out of respect for self, refuse to drink. And that means—always.

"I have to live with myself and so I want to be fit for myself to know. I don't want to keep on the closet shelf A lot of secrets about myself, And fool myself as the days come and go Into thinking nobody else will know The kind of a man I am.

"I don't want to stand with the setting sun And hate myself for the things I've done. I want to be able as the days go by Always to look myself straight in the eye. Whatever happens, I want to be Self-respecting and conscience free. I have to live with myself—and so I want to be fit for myself to know."

"Be noble! Then the nobleness which lies in others, Sleeping, but never dead, Will rise in majesty to greet thine own."

Why should you have the attitude of refusing to drink?

Second. Out of respect for posterity, people should refuse to drink liquor. For, as I heard Dr. Vance say when I was at college, the sins of one generation may lame the next. The iniquity of the fathers and mothers transmits its penalty from sire to son, and mother to daughter. Dissipation causes infirmities and excesses that assert themselves in the physical and moral decrepitude of posterity. Blood, as many know from bitter experience and from wise testimony, transports moral decay and mental degeneration. Unto the third and fourth generations the taint in the blood reaches with great power. What parents are, or are not, affects their descendants. A man may damn his offspring. A father may dispose his child to alcoholism. A dishonest mother may decree her daughter's profligacy. Parental wickedness may predestinate filial crime. A father may make it difficult for his child to succeed in the struggle of life by sending him into the combat handicapped. Oft the drinker's sins show themselves in sodden cheeks, in forceless wills, and in the moral instability of those who were more damned into the world than born into it. One may not mind retribution for himself. But—what about his child? A man cannot damn up the penalty of his sin in his own life any more than he can catch a cloudburst in a thimble. It is easier to hold back the thundering plunges of Niagara with a powder puff than to stop the taint of the blood. It is easier to stop the mad plunge of a mountain boulder than it is to erase from the moral universe the truth that the sins of the fathers are visited upon the children unto the third and fourth generation.

I sat one day in our home, with my little daugh-

# Abram's Generosity to Lot

SUNDAY SCHOOL LESSON, APRIL 24, 1932

By O. W. Taylor

Scripture: Gen. 13:5-15. Golden Text: Rom. 12:10

Daily Bible Readings

Monday, Abram's Generosity (Gen. 13:5-15). Tuesday, Abram's Portion (Gen. 13:14-18). Wednesday, Abram Rescues Lot (Gen. 14:5-16). Thursday, David and Jonathan (1 Sam. 20:35-42). Friday, Serving Others (Rom. 12:9-21). Saturday, Submission to Wrong (Matt. 5:38-48). Sunday, Brotherly Love (Ps. 133).



**Introduction:** Because of famine in Canaan, Abram and Lot went down into Egypt. In time they returned to Canaan to the place where Abram had formerly had his tent between Bethel and Hai. Here our lesson begins.

I. A Clash of Interests (Verses 5-7)

1. **Of Economic Interests.** Both Abram and Lot were rich, and evidently had come by it honestly. Their difficulty was not in the acquisition, but in the disposition of wealth. Dwelling in the same place, "the land was not able to bear them." Economic interests, demanding room, issued in strife among their herdsmen over pasturage and water. The principle is ages old, as well as modern. In strife between capital and labor, in trouble between kinmen and citizens over property, and at the bottom of war, the principle reappears. There may be a different bone of contention from that of the herdsmen, but the essence is the same. The love of money or its equivalent "is a root of all kinds of evil." When cash issues in a clash, wealth has become rash and readjustment is needed. Yet men have been killed over a dime!

2. **With Danger Socially.** If their herdsmen continued in strife, Abram and Lot would be drawn into it, becoming "strife between me and thee." A match will burn a sage field. Whole families, neighborhoods, churches, and nations have become involved in strife that began with two. "No man liveth to himself" (Rom. 14:7). A view of possible social complications would adjust many a quarrel.

3. **With Danger Religiously.** "And the Canaanite and Perizzite dwelled then in the land." This complicated the question of room. But, deeper than that, these ancient and heathen inhabitants were on hand to see the children of God fuss and to exult over it. "The name of God is blasphemed among the Gentiles because of you," wrote Paul to certain Christians (Rom. 2:24). There was danger that the testimony of Abram and Lot would be weakened, if not nullified. See the spiritual deadness in churches where brotherhood has been quenched by squabbles; see also the irreligious atmosphere in ruthlessly competitive business circles. And the shriek of shells on the battlefield is not the sound of Christian witnessing. Of all people, the brethren in a church should "endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3) instead of musing up things by fussing.

II. A Generous Settlement (Verses 8-9)

Somebody must take the initiative in settling a dispute. This Abram did. The settlement proposed was:

1. **Deferential in Appeal.** Abram was not harsh nor critical, but gentle. It is useless to try to allay strife by a pugnacious approach. One cannot appease strife by using a knife. "A soft answer turneth away wrath; but grievous words stir up anger" (Prov. 15:1).

2. **Supreme in Logic.** "We be brethren." On this ground Abram proposed a settlement of the trouble. Abram and Lot, his nephew, were brethren as belonging to the same ancestral stock, and they were brethren in religion. Now Abram wanted them to be brotherly in business. The principle applies to spiritual, racial and social brotherhoods. A deeper reason than this for economic peace cannot be found: "We be brethren."

3. **Unselfish in Spirit.** Being the elder and the leader, Abram had priority of choice. For the sake of peace, he waived his right in favor of Lot. How many Christians today reach the height of Abram in the settlement of financial disputes? And we speak of "the dim light of the patriarchal age"! Paul teaches brethren in the church that rather than fuss over material wealth, one should suffer himself to be defrauded (1 Cor. 6:1-7). But the most of us will "fight for our rights." However, Paul recognizes that one may unavoidably become involved in conflict, and lays down this injunction: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 13:18). "As much as lieth in you," lived up to, would mean less strife in the world. And if there cannot be peaceable cooperation, there can at least be brotherly separation for the avoidance of strife.

III. A Worldly Choice (Verses 10-13)

Lot's choice must be set down as of this kind.

1. **Made in Ungratefulness.** Under God, Lot owed all that he was to Abram. Abram was the older. Common gratitude should have moved Lot to have been as generous to Abram as the latter was to him and have insisted that Abram make the first choice. Instead he expressed no appreciation, chose the best for himself, and left Abram the rocks and hills. Even if Abram preferred these, which he evidently did, judging from the fact that he had located there, it did not excuse Lot's lack of a generous offer. The circle of Lot's choice had self as the center. Yet, in his heart of hearts, he was a good man (2 Peter 2:7-8). An otherwise good man may sometimes manifest the wrong spirit. Paul found it needful to exhort Christians: "Look not every man on his own things (only), but also on the things of others" (Phil. 2:4). One's view should not be exclusive, but inclusive.

2. **Based on Natural Sight Only.** It does not appear that in the choice offered Lot, Abram contemplated territory out of Canaan, the land which God had designated for him, or that he would have gone outside Canaan had he made the first choice. "Is not the land before thee?" said he, and he must have meant Canaan. As for himself he saw that he could enjoy a paradise in either the lowlands or the rocks and hills. The Presence of God would cast a radiance over either location. Even "prisons will palaces prove" to such men. Lot, too, saw something that day: "All the plain of Jordan, that it was well watered—even as the garden of the Lord, etc." But it was a material paradise he saw. The matters of spiritual purpose, quality, and issues entered not into it. In modern terms, he envisioned only dollars and cents and their advantages. The materialism in his choice evinced itself in the fact that he did not remain in Canaan in the Jordan plain, but, eastward across the river, he "pitched his tent toward Sodom," literally, "moved his tent as far as Sodom." And the Spirit must have put in that adversative statement, "But the men of Sodom were wicked and sinners before the Lord exceedingly," to imply Lot's recklessness for material advantage. He has his successors. The only safe course is to make the will of God and not earthly wealth the deciding factor in life's visions and choices (Jas. 4:13-15).

3. **Issued in Disaster.** Read Genesis, chapters 14 and 15. Read the sordid details listed there: Lot's testimony mocked, his property and wife lost, and his daughters' morality violated. Surely such issues evinced the worldliness of his choice. It is dangerous to make materialism life's governing factor! If some plain of Jordan be offered us, let us be sure not to construe it in terms of the dollar mark and not to move our tent as far as Sodom. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition" (1 Tim. 6:9). This shall never mean hell for the Christian (Psalms 37:28; John 10:27-29; Jude 24), but poignant grief and loss in this life and loss of reward hereafter.

IV. A Rewarded Faith (Verses 14, 15)

Because he had faith in God that God would care for him, Abram was willing to remain where and take what Lot left him. Note the reward of that faith.

1. **Blessed with Gospel Vision and Promise.** "Lot lifted up his eyes and beheld" with material vision. And now, under divine direction, Abram lifted up his eyes and beheld in all directions the land and received

the promise of it as an inheritance for himself and his seed forever, and also the promise of an unnumbered posterity to occupy it. This involved more than the narrow strip of Canaan. Canaan was but a temporal earnest of larger things. In its full sense the "seed" of Abram meant, first, Christ, and second, believers in Christ (Gal. 3:7-29), destined to be "a great multitude which no man could number Rev. 7:9). And the full promise of "the land" was "northward and southward and eastward and westward" universally; "the promise to Abraham and his seed" was that they "should be the heir of the world" (Rom. 4:13), and this, in the final gospel sense, means the "new heavens and a new earth" for which we look "according to His promise" (2 Peter 3:13). With the promise and prospect of universal glory in the coming universal Paradise, God rewarded Abram's faith, and Abram "saw the day of Christ—and was glad" (John 8:56).

2. **Moved to Believing Action.** "Arise and walk through the land." "Then Abram—moved and dwelt in the plain of Mamre, which is in Hebron." Further into the God-assigned land which God had promised to faith, he moved. Hebron means "fellowship." Appropriately, our lesson closes with Abram in the exercise of communion as he "built an altar unto the Lord." A man out of Egypt, piercing farther into God-ordained spheres, and removing farther and farther from Sodom, may be expected to have such a pull heavenward, that ever an anon he will be found building his altar unto the Lord. Between pitching the tent toward Sodom and putting it up in Hebron, are vast and diverse issues that stretch unto eternity itself.

QUESTIONS

1. At what point does our lesson begin?
2. What are some modern expressions of the strife between the herdsmen of Abram and of Lot?
3. What two-fold dangers are wrapped up economic clashes?
4. How did Abram go about settling the issue?
5. Tell of the logic he employed and the spirit he showed.
6. What was the spirit of Lot's choice?
7. What was his choice based on?
8. What was the outcome of his choice?
9. What instruction does Paul give as to living peaceably with men?
10. How was Abram's faith rewarded?

Lesson May 1: "Isaac and His Wells (Gen. 26:12-25)

RECEIPTS AND DISBURSEMENTS MARCH, 1932  
COOPERATIVE PROGRAM

South-Wide	
S. B. C. Bonds .....	\$ 325.00
Foreign Missions .....	3,900.00
Home Missions .....	1,820.00
Relief and Annuity Board.....	546.00
Education Board .....	260.00
Southern Bapt. Theo. Seminary	260.00
Southwestern Bapt. Theo. Sem.	395.20
Baptist Bible Institute .....	304.20
American Baptist Theo. Sem...	78.00
New Orleans Hospital .....	195.00
W. M. U. Training School.....	41.60—\$8,125.00
State-Wide	
State Missions .....	\$2,925.00
Orphanage .....	1,300.00
Memorial Hospital .....	812.50
Carson-Newman College .....	812.50
Union University .....	812.50
Tennessee College .....	812.50
Nashville Hospital .....	487.50
Ministerial Education .....	162.50—\$8,125.00
Designated	
Baptist Bible Institute .....	\$ 43.48
Harrison-Chilhowee .....	36.15
Ministerial Education .....	12.05
W. M. U. Specials .....	107.85
Home Missions .....	2,545.99
State Missions .....	83.06
Foreign Missions .....	698.21
Orphanage .....	428.95
Memorial Hospital .....	12.05
Ministerial Relief .....	29.94—\$3,997.73
O. E. Bryan, Secretary and Treasurer.	

"The Bible is a precious storehouse, and the Magna Charta of the Christian. There he reads of his Heavenly Father's love, and of his dying Saviour's legacies. There he sees a map of his travels through the wilderness, and a landscape, too, of Canaan."—Berridge.

## YOUNG PEOPLE AND THE LIQUOR QUESTION

(Continued from Page 4)

ter in my arms—sat before the fireplace, in one of these sweet hours a father sometimes has with his child. My wife came in and saw us there—saw that something had gone on between me and our child.

"What are you thinking about?" she asked me.

Awakened from her meditation, the child snuggled down closer into my arms. And I, aroused from my reverie, said: "I was just thinking that if I could find the father and mother of the boy who may one day be the husband of our daughter, I would, were it necessary, crawl on my hands and knees across the country to ask them, to beg of them, to teach that boy aright, to rear him aright, to give him right ideals, then see to it that their boy comes to the wedding hour with as much to give our daughter as she has to offer him—as clean, as unbesmirched, as fine as she is."

Tread softly with me, young people, as I come with you to a holy white sanctuary where unanointed feet cannot walk. Some beautiful day some of you, maybe most of you, will, under the sweet urge of love, stand at the sacred marriage altar. And in the years that shall follow some of you young women will be crowned with motherhood and some of you young men will be known as father. For the sake of that little one yet unborn—refuse to drink alcoholic beverages. For the sake of that "sweetest little fellow, mighty lak a rose," for the sake of "the fat little fellow with his mammy's eyes," refuse to drink. Dimpled baby hands reach out to you from the midst of the years ahead. Baby voices of babies yet to be born call to you out of the years yet to be born beseeching you for strong bodies, clean blood and strong minds. Deny them not the best heritage. Run not the risk of predestinating them to injury and handicap by drinking.

With another, I say I refuse to drink—I am bone dry—because I have known unborn babes to be cursed through booze; little children to starve because of booze; young people to be stunted for life through booze; gifted women to become imbeciles through booze; leaders in industry to become beggars in the street because of booze; wedding rings to be sold for booze; every article of furniture to be pawned for booze; fortunes to be squandered for booze; girls to become prostitutes through booze; boys to become criminals through booze; women to be hanged because of booze; men to go to the electric chair because of booze! Because I have never known booze to contribute to the happiness of a single child, or to the mental ability of a single young person, or to the moral uplift of a single middle-aged person, or to the comfort and blessedness of a single old person. Therefore, why shouldn't I be dry, bone dry?

"But I am just one," says some young person. "What can I do to stop this illegal, this boastful, this militant and defiant beverage liquor traffic?"

Yes, you are just one. But you are one. And one man can stop it—as Gause has said. That man is you. Yes. First: There is you. Stop it in your own life as an individual. Second; There is the family. Stop it there. Third: There is the neighborhood. Stop it there. Fourth: There is the club. Stop it there. Fifth: There is the church. Stop it there. Sixth: There is the community. Stop it there. Seventh: There is the county. Stop it there. Eighth: There is the State. Stop it there. Ninth: There is the nation. Stop it there. This can be done when one is multiplied the land over.

Yes, the attitude of refusal to drink. For you will show yourself wiser than those who ridicule you and say all manner of "funny things" against you for not drinking. And you will show more sense by not drinking than show those who do drink.

Tom Brumby was with Dewey at Manila. He came back to Atlanta to take part in the Peace Jubilee. The leading social club of Atlanta gave a great banquet in his honor—in honor of this great hero of Manila. When it came to the drinking of champagne, Tom Brumby hesitated a moment. Then he arose and said quietly but firmly: "My friends and fellow countrymen, I can't drink this wine. I trust you will not think it a breach of etiquette, but I ask simply the privilege of drinking water."

Then he sat down. There was not a glass of champagne touched at the table that night. And Dr. Broughton said it was the most tremendous temperance sermon ever delivered in Atlanta. But Brumby burned up more energy, so he said, in making that statement than in all the fighting at Manila. But he refused to drink. And the refusal brought him honor and the love and the enshrinement in many noble hearts. "Look not then upon the wine when it is red."

I would have you young people to have—

### V. The Attitude of Meeting the requirements of Your Relation to Christ

What a marvelous Person this great Jesus Christ! If you take him out of history, it is like taking matter out of physics, heat out of fire, fragrance out of flowers, numbers out of mathematics, mind out of metaphysics, cause and effect out of philosophy.

Christ! The world over architects, striving to build cathedrals worthy of Him, fall short of their high objectives. Painters vie with each other, and all fall incompetent to create figures beautiful enough to adorn His sanctuary walls. A sense of inadequacy falls oppressively upon musicians who try to create music sweet enough for His hymns of praise. Sculptors, searching through all quarries, nowhere can find marble white enough for His forehead. Orators, whose sentences are flights of golden arrows, express only a meager measure of the honor due Him. Writers, words dropping from their pens like golden pollen from the stems of shaken lilies, feel the inadequacy of all words to set Him forth in His beauty. Devout poets, reaching from pole to pole with the wings of their poetic genius, struggle for some metaphor with which to express Him. Profound scholars, rushing with archangelic splendor through mysterious realms of thought, light their brightest torches at His altar fires. Being obedient to this Christ, evil tyrannies can never sit upon the throne of your life. With His Spirit in your lives, you will not neglect your bodies. Nor pamper your bodies. Nor be afraid to confront them with a stern denial. Nor shrink from maintaining a healthy abstinence. "Christ in you the hope of glory"—the glory of Christly character here and now.

God calls to youth. Don't think that only in war is there a call for heroism. There are calls for heroes and heroisms in times of peace. No man must fly the Atlantic, or swim the channel, or win a row of cups in order to prove his courage and stamina and perseverance. Give us the man who has the courage to invest his talents in enterprises that would surely fall and fail but for the help of God.

Once, by invitation of a friend, I attended a big football game. They told me that seventy thousand folks were there. I did not count them. But if I am ever as sure of \$70,000 as I am that the seventy thousand people were there, then a fortune is mine—some time. Moreover, all, young and old, were eager, expectant, excited.

On both side of the huge bowl were four flaring brass bands, with every fife screaming, with every trumpet in full blast, with every cornet sounding loudly forth, with every saxophone gutturally whining, with every big horn bellowing forth a bass, with every drum moaning its unmuffled noise, with every flute cajolingly uttering its voice. The cheer leaders from both universities were cutting capers in front of the student sections and calling to their hosts of "rooters" to loud cheers through raucous megaphones, while the cheer hosts responded in full lung. What with the flying ribbons and colors, what with the bands all aflame, what with the rumble of voices in conversation, a jovial, hysterical tempest seemed to be raging in that huge bowl.

When the game started and the seventy thousand folks who witnessed the spectacle, waving flaming colors and pennants, singing madly, shouting excitedly, screaming wildly, roaring in elation or disappointment, as the battle waged, now in favor of one team, now of the other, I recalled a tornado I had once seen and heard. I could imagine myself seeing a volcano in eruption, throwing forth gaudy blossoms in profusion as I watched that madly shouting crowd throw hats and pennants in the air, waving ribbons all the while. An earthquake seemed to be rumbling and growling throughout the vast arena.

And, all during the game, the football, which the forty-four eyes of the alert players in the stadium followed and upon which 140,000 eyes from the grandstand were fixed, went back and forth, to and fro, hither and yon—sometimes kicked by skilled toe, sometimes carried by strong arms behind trained interference, sometimes thrown the forward pass route by muscular arm. And, till the very last minute of play, that vast throng, the strong voices of youth, and the quivering voices of old age mingling in one riotous clamor, seemed never to weary with their cheers.

And I, from my seat high up on the last row, watched the eleven fellows, now the eleven fellows on one team, now the eleven fellows on the other team, carrying the ball toward th goal.

To what were they listening?

To the clamorous urge of the brass bands? No.

To the wild surge of cheering hosts? No.

To the roar of thousands of voices? No.

To the call of cheer leaders? No.

I noticed the little lithe quarterback on each team, as the ball was in his possession, as he called his signals, as the throngs watched to see what play was coming.

"Twenty-nine, forty-two, eighty-three, hike!" that quarterback would call. Or, "Sixteen, twenty-two, thirty-three, on!" And, as the ball was put into play, we all got evidence, thrilling evidence, that these eleven husky men were giving ear to and obedience to one voice—TO JUST ONE VOICE. Yes, to the voice of the quarterback, given authority to run that team, their ears were keenly sensitized.

Today, amid the snarling clamors of the day, world voices east, world voices west, world voices north, world voices south, call to us—to ALL of us, to EACH of us.

And the Voice of Jesus calls us amid the babbling clamors of those who "loose wild tongues that hold not God in awe."

Let it be His Voice to which we shall give ear—His Voice to which we shall yield glad obedience.

The same forgiving Voice that to the sinful woman said, "Go and sin no more," calls to us.

The same sweet Voice that said to the daughter of Jairus, "Damsel, arise," calls to us.

The same authoritative Voice that said to dead Lazarus, "Come forth," calls to us here.

The same wise Voice that said to Nicodemus, "Ye must be born again," calls us now.

The same calm Voice that said to the storm, "Peace be still," calls us to follow Him.

The same loving Voice that said to the dying thief, "Today shalt thou be with me in Paradise," calls persistently.

The same rebuking Voice that said to the hypocrites, "How shall ye escape the damnation of hell?" calls us to endure hardness as good soldiers of Jesus Christ.

The same prayerful Voice that said, "Sanctify them by thy truth," calls us to be obedient unto the heavenly vision.

O Christian young people, are you ready, with all your powers, ready with your individual temperaments, ready with your intellectual predilections to listen to His Voice, and, listening, to say that Jesus shall have the loyalties of your soul, the courage of your heart, the chivalry of your inmost nature, and that He shall have your lives in utter devotion?

Are you ready to say it?

There is an invisible Divine One seated by your side. Just say what you are going to say to Him.

"Many will say, 'I can find God without the help of the Bible, of the church or minister.' Very well. Do so if you can. The Ferry Company would feel no jealousy of a man who would prefer to swim to New York. Let him do it if he is able, and we will talk about it on the other shore; but probably trying to swim would be the thing that would get him quickest to the boat. So God would have no jealousy of a man's going to heaven without the aid of the Bible, or church, or minister; but let him try to do so, and it will be the surest way to bring him back to them for assistance."—Beecher.

"A man may read the figures on the dial, but he cannot tell how the day goes unless the sun shines on the dial; we may read the Bible over, but we cannot learn to purpose till the Spirit of God shines into our hearts."—Rev. Watson.

## The Preacher's Column

By A. U. Boone

### XVI

#### The Great Commission (Matt. 28:18-20)

Matthew, Mark, Luke and John all give the Commission in some form. Luke also gives it in the Acts of the Apostles. It is the Great Proclamation from the Prince of Peace. It comes with authority from the Throne of God. We need that some one be ready to say the last word in all the relations of life. We need also the last word from heaven and earth, and it is given in these strong words from the inspired evangelists. There were four of these. Each one has repeated some word from the Master which may be fittingly designated as the Commission.

To whom is the Commission given? Some would say it is given to each individual believer, and there is strong ground for that claim since every believer is, or ought to be, a witness. Others say it was given to the great body of believers, and this would be rather a hard thing to deny since that body is composed of individuals. Others say it was given to the churches. Now whatever opinion any one may have on this subject it is thought that all will agree that a church may receive it, and act upon it, since it is composed of individuals, and is a part of the great body of Christ. The truth is, the authority and the responsibility of the church is far greater than it usually seems to know. Is it not the "Pillar and Ground of the Truth"? Whatever any one may say, it remains as true that the New Testament church is charged with the responsibility of carrying out the Commission of Jesus Christ. What is a church to do?

1. It is to "Teach all nations." Or the phrase is sometimes translated "Make disciples of all nations." Our Lord designs that our teaching shall be such as will cause men, under the power of the Holy Spirit, to receive the gospel, believe the gospel and give their lives in holy surrender to the Lord and Savior Jesus Christ. When that is done, they become disciples of our blessed Teacher and Master.

It is imperative that this truth be presented strongly, and repeatedly. One is not made a Christian by ceremony, nor profession. It is not a matter of changing one seat for another, or going through some rite or ritual, or reciting a creed, but it is the personal belief in the gospel, in Christ, and a surrender to Him. It is feared that many people have been influenced to join the church before they have joined Jesus Christ. Let every minister, teacher and personal worker strive to get the sinner to understand that salvation comes only to those who repent for themselves, and believe for themselves, and have an experience of their very own.

Moreover it must be remembered that the disciple of Jesus is commissioned to have his part in telling the story of redeeming love to every creature. This is authority for the mission spirit and the mission agencies that have for their purpose the preaching of the pure Word to all the world.

2. It is to Baptize them. The One who calls the missionary also commands baptism. While not stopping now to discuss the relative importance of the New Testament commandments, it is well to say that even a ceremonial requirement, if given by our Lord, must not be ignored. "Why call ye me Lord, Lord, and do not the things which I say?" It is disloyalty to halt at any point where He says for us to go on or go in. So a part of the Commission not to be overlooked is "baptizing them." If we take these two words out of our Bible, much would be left; but if we take the meaning and the spirit of these words out of our program, we will weaken, if not destroy, our right to exist as a denomination. Indeed, it is just at this one point that we depart from the teaching of all other denominations.

The baptism of believers, and believers only, is the one doctrine that differentiates us from all others. Some agree with us in preaching salvation wholly of grace. Others agree that baptism is the immersion of a body in water. Others teach that the Lord's Supper is for those only who have been baptized and have become identified with the church.

Others teach that the church and state are to be separate, and believe that each church is independent and subject alone to Christ. Still others insist that the believer is secure in Christ and will not fall away. But Baptists alone stand on that platform where it is insisted that only Christians should be baptized. "Jesus made and baptized more disciples than John." Disciples are made before they can be baptized. So the order of the Great Commission is, "Disciple, and then Baptize them."

3. "Teach them to observe all things, whatsoever I have commanded you." The world needs the gospel for salvation, and the church needs the gospel as it is related to service. O, how we need teaching! Is it too much to say that we need teaching just as much after baptism as before? Both are commanded, and the Lord is the Commander. We need such teaching as will show us the will of God, and if we do His will it will mean the salvation of other souls. "If ye know these things, happy are ye if ye do them."

Who is to do the teaching? Preeminently the pastor. He is the one man called of God and chosen by the church as the official teacher. May the day soon come when all pastors will reverently teach the Word of God, and when the people of the churches realize the importance of receiving what they say. No one can take the place of the pastor as a teacher. He is to feed the church of God, and is given that place of authority.

There are others, however, who may teach. Parents and Sunday school teachers have the opportunity and a responsibility. They should work with the pastor. In large families the older children can be of great help in taking care of the younger ones. They share with father and mother much of the great task of training in the home. So in the church the older and more experienced members can and must help the new ones that come in. And thus the work will be carried on. When we are faithful in carrying out the Commission, He will be with us always.

#### THE PRESSING EMERGENCY OF THE FOREIGN MISSION BOARD

T. B. Ray

The very destiny of the Foreign Mission Board seems to be hanging now in the balance. What Southern Baptists do for it during this month of April is more critically urgent than ever before. The lean season of the year when our income drops off is almost upon us. In past years when this period has come we have gone to the banks and borrowed money to tide us over. Then when our income revived, we repaid the banks. But during the last two years our income has not picked up sufficiently to enable us to pay the bankers, and we have been forced to add the borrowing for current expenses to our old debt. The banks have notified us that we cannot borrow more money, and yet we must prepare to meet promptly the drafts on current expenses which the missionaries are authorized to make upon us, or else the credit of the Board will be ruined.

#### A Few Suggestions:

1. The first thing to do is to press hard for the full payment of all pledges taken in the Every-Member Canvass for the Cooperative Program. If the payments on these pledges are met by the week, the lean period in our income will not be so lean, and the necessity for borrowing will be lessened. We may "borrow," and yet we cannot borrow. Hence the tremendous importance of keeping the pledges paid up every week.

2. Since the banks will not lend us money to tide us over our lean period, we must be our own bankers. If Southern Baptists will increase their April offerings, both regular and special, they can provide the Board with money with which to meet the unavoidable drafts that must be paid during the summer months. Let every one who can, make a special offering to protect not only the credit of Southern Baptists, but also to preserve the life of our Foreign Mission work.

Let the occasional giver and the one who may have been the recipient of some especially good providence, make now sacrificial offerings. Let every one remember that we cannot go to the banks—we can go only to our people.

3. Reduce expenses as much as possible. This we have done in the fear of God. In our efforts to bring

down expenses we have ceased to send new missionaries, reduced salaries and cut wherever a saving could be effected. Our budget for the year 1932 is almost \$600,000.00 below the budget for 1929. More striking still is the fact that the budget for this year is \$321,000.00 less than the budget was for 1919, the year in which the 75 Million Campaign was launched. A multitude of other facts could be cited to illustrate how the Board has cut, but these are sufficient to indicate how desperately the Board has tried to reduce its expenses.

#### Will We Do It?

We have done the best we could in reducing the expenditures; we have cut them to the bone, but cutting is not the only remedy. The enthusiasm of our people for Foreign Missions cannot be aroused nor maintained on a retreating program. We have heard the "call" to sacrificial service. We must refuse to recall our work or workers. Christ must be "lifted up"; we must not pull Him down. We must obey the Great Commission and refuse to take part in a "dismission" of our work and workers in foreign lands.

The beloved cause of Foreign Missions is in serious peril. This is no cry of "wolf." The wolf has come. Will we arise now and save our cause in the only way it can be saved—make provision for its emergency needs?

#### CONGRATULATIONS, UNION!

By W. D. Upshaw

All that is Baptist and Christian within me is tingling. Right upon the heels of the acceptance of Baylor University's presidency by that brilliant and eloquent Christian statesman, Governor Pat M. Neff, comes the news that that other Prince in Israel, John Jeter Hurt, has agreed to take the helm of historic Union University. It is "great stuff." This would be good news at any time, but at such a time as this, when the cause of Christian education is at the crossroads, my heart is singing an italicized doxology because John Jeter Hurt agrees to lay his all on the altar of one of our Baptist institutions, rich in memories, traditions and achievements, and richer still, please God, in a future that despite present conditions, is as bright as the promises.

Permit me to add that thirty-six years ago, when I was on a rolling chair, I visited Jackson, lectured in the old First Baptist Church to a packed house on a snowy night, and had the privilege of addressing the student body of what is now Union University, when that dear old warhorse, Dr. Savage, was president. Somehow ever since then that school has held a warm place in my heart. I have followed its fortunes with abiding, indeed, increasing concern.

I wish also to congratulate my fellow Baptists of Tennessee on the increasing support of the strictly Christian college with no apology for putting the emphasis upon "Christian." Our denomination has suffered irreparably in recent years from having some of our Baptist colleges afflicted with "Universityitis," which has displaced the old-time daily chapel hour with its stimulating enthusiasm and spiritual fervor, and instituted instead a little tri-weekly, semi-weekly and sometimes weekly (weakly) edition of inane, frozen cosmetics that make a soulful, prayerful visitor feel that he has had a telegram from the north pole.

A man who has spoken to more than four million students has had a good opportunity to know school men with a soul. Some high school principals and college presidents had rather break one of the Ten Commandments than to break a schedule, forgetting that there are some lessons not learned from books; but others, more of them, thank God, realize that boys and girls are worth more than meticulous observance of schedules, and they say, "Come to our chapel hour and let's build character in our students by putting principles in their hearts and stars in their sky." Then they will take care of the lessons and the books. Real Christian education is the hope of Baptists and the soul of our threatened civilization.

Verily, I sympathize with that old mountaineer preacher who said at a Baptist association: "Brethren, I got it figured out this way: I'd rather a boy of mine would be learnin' his A B C's in heaven than readin' of Greek in hell."

# THE NEWS BULLETIN

## BAPTIST WORLD ALLIANCE NOTES

By the General Secretary,  
Dr. J. H. Rushbrooke  
One Way of Reaching the Baptist World Congress!

When a few weeks ago I was visiting the Baptist Seminary at Tallinn (Reval), Estonia, I found the whole of the students enthusiastic for the World Alliance and for the Berlin Congress to be held in 1933. Being students, they have little money; but they are seriously considering an inexpensive method of travel. They think of securing a small boat and sailing from Tallinn to Stettin. Two Estonian youths, they told me, have crossed and re-crossed the Atlantic in a small boat. After this the voyage from Tallinn to Stettin is a mere trifle!

### Getting Ready in Time!

I have learned that the Swedish-speaking Baptists of Finland have appointed nine brethren including the Rev. J. Swenson of Mariehamn, the Rev. C. J. Hjelm of Helsingfors, Mr. Karl Vinkvist and others, as a committee to promote interest in the World Congress to be held in Berlin next year. Already also the names of several delegates who are to attend from this small union have reached me.

### World-Strength of Baptists and Methodists

The world strength of Methodism shows a remarkable approximation to that of the Baptists, the approximate figures stated at the Methodist World Conference in Atlanta having been twelve million members and thirty million adherents.

The Baptist statistics are carefully collected, and the membership as printed is just under 10,700,000. This figure includes, however, only communities actually reporting to the Baptist World Alliance and omits the Russian and several other groups from which statistics are not received. Were these included the total would probably be just about twelve million members. I should estimate the "community strength" — including members, adherents and children of Baptists—at somewhere about forty millions.

### Dr. Bystrom Approaching 75

No Swedish Baptist is so well known as Dr. Bystrom, who for more than a quarter of a century has been an international figure. Again and again he has welcomed Baptist and other visitors in his own land, and he is familiar in Spain, Germany, Britain, the United States and elsewhere. He has served as pastor, member of parliament, and for many years as editor of "Weckoposten," the organ of the Swedish Baptists, one of the most attractive and successful religious weeklies in the world. It is startling to learn that on May 15th next our friend completes his seventy-fifth year. I saw him in his own city a few weeks ago, and he displayed no signs of failing power. Congratulations from all parts of the world will pour upon this great heart of the denomination, and will be accompanied by the hope that the good health in which he rejoices may long continue.

### FORECAST ST. PETERSBURG CONVENTION

By W. A. Hobson, Chmn. of Publicity  
Believe it or not, the Southern Baptist Convention and the State of Florida are the same age. Florida was admitted to the Union, March 3, 1845, and the Southern Baptist Convention was organized May 8, 1845. The St. Petersburg Convention, May 11-17, will mark the eighty-seventh anniversary of the convention and of Florida, a happy coincidence.

The prospect brightens for a great convention as the time of meeting draws near. Only one month hence when the Sunshine City in gala attire will extend a glad hand to Southern Baptists and surrender the keys of the city to her distinguished guests.

Expectation makes the blessing dear to both host and guest. Southern Baptists have never seen South Florida, and the honor of entertaining this great convention will be a new experience for St. Petersburg, the convention mecca of America. The Baptist Convention will be our forty-fourth convention within the last twelve months according to the records of the Chamber of Commerce of this city. But none has approached the Southern Baptist Convention in size and significance.

All things are now ready and every prospect pleases. Indications from the press and persons in position to know point to a large attendance. Dr. Hight C. Moore, secretary of the convention, in a letter to the writer says: "Thank you for the good publicity you are giving and believing now we are going to have one of the most largely attended conventions in our history."

### BALANCING OUR BUDGETS

By O. E. Turner, Associate Pastor,  
First Baptist Church, Knoxville, Tenn.

In speaking on the subject of balancing the national budget President Hoover recently made a statement which applies to our denominational program. He said:

"The government, no more than individual families, can continue to expend more than it receives without inviting serious consequences. To continue to live on borrowed money only postpones the difficulty, and in the meantime begets all manner of new evils and dangers, which create costs and losses to every workman, every farmer and every business man far in excess of the cost of courageous action in balancing the budget."

With the tremendous debts under which our institutions are now laboring there is not even a remote chance that the budgets of our program as a whole will be balanced by any special debt paying campaigns during the next fiscal year. A great many of our people are rural people. They have little money now. They will have less next year. Great plantations are being turned over to state governments for the taxes due on them. According to a Department of Agriculture report, the average price of all farm products in the United States on January 15, 1932, was only 63 per cent of the average over the last five pre-war years. Instead of the usual seasonal advance of business at this time of year, the past month has shown a sharp decline in many lines. Capitalists who have been relied upon heretofore to swell our gifts in special campaigns cannot even give out of their capital, many of them, because they cannot convert their capital into money.

This is not a pessimistic report. It is a bare statement of fact, made in the hope that our convention may not be stampeded into adopting a plan for the balancing of our budgets that will place us in a worse muddle than we are now in. As a democracy we must learn how to be flexible in our program if we may hope to survive as a great working unit. Voluntary readjustment is difficult, but it will not be as harmful to our work as a whole as open revolt on the part of individual churches would be. In many cases governments have refused to readjust themselves to meet the demands of the people until open revolts forced them into line. The voice of the people will be finally heard. Foolish indeed are those in authority who postpone the day until it is too late to act voluntarily.

We are today carrying work in our general program that was begun in the days when the resources of our state conventions were insufficient to meet the needs within their own boundaries. The question of the redistribution of our work, so as to gain more of the advantages of proximity should be thoroughly studied with the view of simplifying our general pro-

gram and of enabling our associations and state conventions to revitalize their work and place it on a higher plain of efficiency. Our local and state organizations are no longer in their infancy, and should be no longer treated as infants.

Finally, the entire strength of the Southern Baptist Convention should be concentrated upon the promotion of the Every-Member Canvass for the support of local, state and South-wide causes, and as a means of introducing the widest possible adoption of the Bible plan of weekly, individual, proportionate giving as an act of worship.

### DANCE OR CHRIST

By Blanche Groves, Soochow, China

One Sunday afternoon recently one of my boys came dashing up to my door. He is a son of one of the two largest and most influential families in this city. His uncles have all been abroad and now are officials and leading citizens. He was so excited and before he was hardly seated said: "Miss Groves, my sister and older brothers are home for the holidays and they can dance and they are teaching me to dance, and we have a new victrola and I've come to see if I can borrow some records from you, and, Miss Groves, if you have any dance music that's the kind I want most."

Well, I had a queer feeling way down deep, but I tried to keep perfectly composed and calm. My one great desire is always to be able to understand, sympathize, love and lead my boys through this transitional period. But, oh, how I longed to help this boy be interested in the worthwhile things of life.

I told him I had a new record of Christmas carols I wanted him to hear, then we would look through my stock of records and find some for him.

As the record was being played I prayed. Well, to make a long story short, with the help of the Holy Spirit, I led this fine young man from this fine old family of Soochow to a full and complete surrender of his life to Christ before he left my home. As we got up from prayer, his first remark was "I wish Macson (his good friend) were here so you could lead him to believe in Jesus."

As he left my home he carried with him several victrola records, viz: "Onward, Christian Soldiers," "I Love to Tell the Story," "Let the Lower Lights Be Burning," and other hymns and some violin classical music. And better still, he carried away with him a joy and peace of soul because Christ had come into His heart. He was in my Bible class all last year, and how I do rejoice that the Lord in His own way and time has answered prayer and saved this boy. He is only one among many who in their heart of hearts are reaching out for God. Pray with me that I may help more of my boys, yea all of them, to find this same peace of soul that they find when they meet and accept Christ.

### OWENSBORO REVIVAL

A splendid revival was held in First Church, Owensboro, Ky., closing April 3rd, with Pastor Robert Humphreys doing the preaching. The meeting came as the result of an outbreak of revival spirit which had continued for several weeks. Officers of the church and teachers entered heartily into the movement and the church choir furnished the music. On the sixteenth of March, the opening service, there were 16 additions and the climax was reached the twenty-seventh of March when 36 united with the church; 89 members were received during the meeting, 62 of them by baptism; 40 of these were young people and adults.

Including these there have been 132 additions to the church since the past two months. One of the features of the meeting was a splendid junior choir under the direction of Miss Clara Fuchs. The regular chorus contained 100 people and was directed by Miss Chessie Compton. On the evening of April 3rd the pastor baptized 66 converts, the largest number ever baptized at one time in the building.

### TWENTY-FIVE YEARS OF GLORIOUS ACHIEVEMENT—TWENTY-FIFTH ANNIVERSARY OF SOUTHWESTERN SEMINARY

By L. R. Scarborough

The Southwestern has run 25 years answering Dr. Carroll's prayers. It has had a record of almost unparalleled achievements in theological education. From May 24th to the 27th in the buildings of the seminary we are going to celebrate our twenty-fifth anniversary. Drs. Truett, Skinner, Sampey, W. S. Allen of Baylor, I. L. Yearby of El Paso, Mrs. Eugene Sallee and others will speak. A great program of sacred music, inspirational addresses and wonderful fellowship will go on. A home-coming of former students of Southwestern is one of the main features. We want every friend possible and our former students throughout the South and the world to come and spend these glorious days with us. The seminary and friends nearby will furnish comfortable quarters, meals and beds for around a dollar a day. Come help us to make it a great occasion.

Write President Scarborough that you are coming.

### COMMENCEMENT AT CARSON-NEWMAN

Plans for commencement at Carson-Newman College have been completed. Dr. Henry Alford Porter of Charlottesville, Va., will preach the baccalaureate sermon on Thursday morning, May 5th, at 10 o'clock. Dr. Walter P. Binns of Roanoke, Va., will deliver the baccalaureate address on Friday morning, May 6th, at 10 o'clock.

Carson-Newman has been exceedingly fortunate during this year in the number and type of speakers that have visited our campus. During the State Students' Convention in October, we were fortunate in having Dr. Walter P. Binns of Virginia; Dr. W. J. McGlothlin of Furman University, and a number of our very best speakers from Tennessee. During the B. S. U. Training School in January, we had Dr. John A. Davison, pastor of the First Baptist Church of Clarksville, deliver a series of lectures on the "Life Worth While." No speaker on our campus has ever brought a series of lectures which will challenge in a finer way the best elements in the young manhood and young womanhood of a college. Dr. Davison is a clear thinker, a forceful speaker, and a genial friend of young people. I could hope that every college in the country might have him deliver this series of lectures to its student body. During this same meeting Dr. T. W. Ayers, a medical missionary from China, delivered a series of lectures on our mission work. We have never had a returned missionary that made as great an appeal to our people.

Recently we have had for a week's revival meeting Dr. Kyle M. Yates of the Southern Baptist Theological Seminary. Dr. Yates is a man of rare personal charm, deep learning and consecrated simplicity. These splendid men, together with Mr. Swan Halloworth and Mrs. J. E. Lambdin, who taught in our training school, have brought information and inspiration to our faculty and student body.

We are happy to climax this group of fine speakers with Dr. Porter and Dr. Binns as our commencement speakers, and cordially invite the friends of the college to hear them on May 5th and 6th.—James T. Warren, President.

### EDITOR AND A JEW VISIT JOHNSON CITY CHURCH

Unaka Avenue Church, Johnson City  
On Saturday evening, April 2, was honored with the presence of Dr. John D. Freeman, editor of the Baptist and Reflector. He brought us a great message from the text, "The House of the Righteous Shall Stand." We are deeply thankful to God for men like Dr. Freeman, whose convictions are as deep as creation, and who have the courage to fight for those convictions as he is most ably doing. May God bless him in his work and

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# 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.

### FILL YOUR PLACES

Here comes a fine story from Knoxville. Little Jack Williams, aged four, was sick one Sunday and could not go to church. He was troubled about having to miss his Sunday School class, and just before his brother left he said to him: "Junior, you go in my class so I won't have to be absent." Wouldn't it be fine if all of us were as anxious to fill our seats in the Lord's house as Jack was? But we must remember what Jack will learn when he is old enough. Nobody can ever fill our seats or take our places. If we are not there and do not do our tasks, they will have to remain undone.

### PLENTY OF PETS

If any of you Young South boys are ever in Chattanooga and have the time, call up Pastor R. W. Selman and ask if it will be all right for you to run out a few minutes and see the pets which his boys have. You see he and Mrs. Selman have four boys, and the youngest says: "Mother is the only girl we have." Somewhere about their home you will find the pet shop, and in it are white mice and a rabbit and other things and actually a snake! All kinds of training goes on in that workshop, and you can be sure that those boys are learning a lot about nature study by doing it for themselves. It is a lot better to be at home with some pets like theirs, even a harmless garter snake, than it is to be out on the streets with rough and rowdy boys who may prove snakes that will teach you profanity and other evil habits.

### YOU'RE WRONG, UNCLE JOHN

Dear Uncle John:  
I am a girl eight years old April 20th. I go to school and am in the second grade, 2-A. I like the Baptist and Reflector, especially the Young South. I go to Sunday School and church. Our pastor's name is Rev. R. A. Mathis and our church Elm Street, Knoxville. I give some answers to the questions:  
The modern invention spoken of in Nahum 1, I do not find any, but in Nahum 2 it is the automobile.  
In the first chapter of Ezekiel it is the airplane.  
The hobo's bed is not a bed when it is a box car.—Geneva Gorman, 127 Hatton Street, Knoxville, Tenn.  
(Good for Geneva. She set the editor straight on his error. The reference to the automobile is in the second chapter of Nahum and not in the first. And Uncle John has learned not to trust his memory after it has been idle on a subject for some months. We welcome Geneva and are glad to have her in our band. Now whisper it low, for some people may think it not very nice—"A hobo's bed is not a bed when it's a little buggy!")

### WHERE IS JANICE?

By Irma Thaden

"Have you solved the second problem?" was Mary's first question when Janice joined her at the corner on the way to school. These two girls, who had been chums since their sixth-grade days, had begun their careers as high school freshmen the day before.  
"Yes, but I didn't get the sixth one. Did you get that?"  
"Yes, that wasn't hard, once you got on the right track."  
"Dear me, I wish I'd discovered the track."  
"Isn't it too bad we promised Miss Niles last year that we'd never cheat again in school?" said Mary in a slightly complaining tone.  
"I'll say. It wasn't so bad in eighth, but it's going to be terrible

in high school. My brother says everybody cheats a little there. 'You just have to,' he says."

"Oh, pshaw, Janice, what's a silly promise? I've broken hundreds. So have you, I bet."

"Sure."  
"But still—this seemed different. Miss Niles called it a 'pledge,' didn't she? And she seemed so in earnest, I just had to promise. It would have hurt her feelings frightfully if we hadn't."

"Yes, I remember. I meant it, too, then, only now it seems so long ago and so silly. We were only 'kids.'"

"Yes, only kids," replied, Mary strutting a little. She didn't feel like a "kid" any more; she was going to high school now. Then she added: "But, anyway, it won't hurt to try to keep it for a little while longer. Maybe Tom was wrong about everybody cheating; maybe he meant his crowd does; they're all pretty dumb anyway."

A half-hour later the instructor in algebra was calling the roll. Mary and Janice had never had a man for a teacher before and they were just a little in awe of him. However, self-confidence was restored in a large measure when they discovered that he called them "Miss Maine" and "Miss Holland." This was a new and not unpleasant experience.

"How many were able to solve all problems?" asked Mr. Martin, in a dignified, but friendly, tone.

All hands, except two, went up. When Mary and Janice saw this, their hearts sank. Were they going to be dubbed the "class dumbbells?"

"Which problem troubled you, Miss Holland?"

"The sixth," responded a small, ashamed voice.

"And Miss Maine? The same one?"

Mary was not pleased with his words. Something about them seemed to suggest that he thought she and Janice had worked together. Suddenly she was proud of the fact that they hadn't compared answers.

"No, sir," she spoke up, "I couldn't get the second."

"All right," said the teacher. "I am going to ask James Hurd to put No. 2 on the board and George Harding to put on No. 6."

The boys obeyed. Their answers agreed with those of the rest of the class, but the embarrassing moment came when Mr. Martin asked each boy to explain his problem so that all would understand each step perfectly.

On the way home at noon Mary and Janice discussed the events of the morning, not slighting the episode in the algebra class.

"Do you know," said Mary, "I believe Jim and George cheated; they didn't know how to do those problems any better than we did, even though they had the right answers."

"I know it, but Mr. Martin didn't say anything. He wrote a grade after their names. It looked as though everybody got 100 but us."

"Oh, well, I'm not going to feel badly about one old 90."

"Neither am I, but, if I can't get tomorrow's problems, believe me I'm going to copy. Teacher doesn't care."

"Why should he care?" asked Mary. "We would not hurt him; we would only hurt ourselves."

"I don't care. I'm not going to let those stupid boys get 100 and be satisfied with 90 for myself."

The next day every one had all problems right but Mary. The fourth day Mary missed three problems, but she solved one correctly which every other member of the class had wrong. It went on from days to weeks. Her courage began to waver. She saw herself taking home the lowest grade in class. Many times she made up her mind to start copying, but she

never came to the point of making good her resolution; Janice, her best friend, was doing it and getting 100 nearly every day.

"That old promise was silly, Mary. It's lots easier this way; besides, the others like you better if you're not goody-goody about giving them an answer once in awhile. You know how we always wished we could get Gordon McKume to look at us. He is just as nice as pie whenever I ask him to let me see his problems. He seems pleased and proud to help me out."

"Maybe he is," said Mary, "but I imagine he likes it most because it makes him feel he knows more than you do. Mother says Gordon has a superiority complex."

"That simply means he's suffering from egotism. He likes himself too much."

"Is that all? Well, if I were as handsome as he and as smart, I'd like myself too."

One afternoon Mary and Janice slipped in to the swing on Holland's front porch to study their history lesson for a few minutes. Janice had an idea that Gordon McKume would be coming down the street soon, and the front porch would be as good a place as any to be. Perhaps if she spoke to him, he would come in and talk. She was particularly anxious to have Mary see how friendly they had become.

After a half-hour of half-hearted reading about the Franco-Prussian War, Gordon came ambling down the street.

"Hello, girls!" he smiled, and raised his hat and slackened his pace.

Janice's heart gave a bound. This was better than she expected; he was stopping of his own accord.

"Why do you stay at school so late?" inquired Janice, politely.

"Oh, just doing a few things for Mr. Martin, helping him correct papers, and—oh, all such things."

"I should think he would get a Senior to do that," volunteered Mary.

"Why, Mary," Janice said in a shocked tone, "I'll bet Gordon knows as much as an Senior."

"Oh, I don't know about that," said Gordon, but he did not deny it, and any one could see that he was pleased with the flattery.

"I suppose you have dates to go to the Freshmen party," Gordon changed the subject.

Both girls took it for granted that he really wanted to know whether Janice had a date.

"No," Janice said, "as far as I know, none of the boys have invited girls yet. I suppose you are going to ask Helen Hilkin. She said she thought you would."

"Oh, she did, did she? Well, she takes a lot for granted. I never had such a thing on my mind. I planned to ask Janice Holland. Do you think she would go?"

"I don't see why she wouldn't," replied Janice, blushing, but very much elated.

There the matter rested. Janice was delighted at being the first girl in the class to have a date for the party, which was the really big event of the year. One day Mary said abruptly: "Janice, when did Helen Hilkin tell you she expected Gordon to ask her to the party?"

"Why, she didn't say it at all; I was only afraid he was going to ask her, so I thought I'd prevent it if I could."

"Janice! That's cheating!"

"What of it? What do you gain by not doing it? You hardly ever get all your algebra, and now you haven't a date for the party."

Mary turned away. She was disappointed, naturally, at not being asked to the party, but she was more grieved at the change in her best friend. They hardly seemed to be kindred spirits any more. She wished she could do something about it.

Reports came out on the day of the party. The double excitement was almost too much. Mary called for Janice with a heavy heart that morning. This was not going to be a red-letter day for her, she feared. Two hours dragged along; she couldn't get interested in the decorating which she was appointed to do. She could

think of nothing except that she would probably get a low grade in mathematics, and that she had to go to the party with the two other girls in the class who had no partners. She had begged to be allowed to remain at home, but her mother said that would be cowardly.

Four o'clock finally came. Reports were passed out. At first she hardly dared to open hers, but after awhile, with trembling fingers, she slipped the card out of the envelope.

Algebra—B.

She could hardly believe it. That was a good grade! Something must be wrong, she felt sure. Mr. Martin must have made a mistake. At first she thought of going to ask him, but she hesitated lest he would make sure it was an error and shatter this glorious moment.

She dressed for the party with more enthusiasm than she had ever anticipated. Her dress was very becoming, and her hair looked its very best though she was not particularly glad to prolong the evening, still it was fun to watch every one come in.

The second surprise of the day unfolded itself. In walked Gordon McKume with three boys. Where was Janice? She talked calmly with her companions, but all the time she kept saying to herself: "Where is Janice? Where is Janice?"

Later in the evening she and Gordon were partners for a game. Her question was, "Where is Janice?"

"Home, I suppose."

"Home? But you were going to bring her to the party."

"Who said so?"

"Why, you did, Gordon. You asked her when we were sitting on her front porch weeks ago."

"Like fun I did. I simply said I was thinking of asking her. Anyhow, she told me a lie about Helen. It's good enough for a cheat to sit at home."

"Gordon McKume, I think you are the meanest boy I know. You let her think all this time that everything was all right. Anyway, what right have you to talk about lying and cheating? You told her a lie about helping Mr. Martin correct papers, and you cheat in algebra, too."

"Oh, that's different."

Just then it was time to change partners again. This time Mr. Martin of the Faculty was Mary's partner.

"Mr. Martin," began Mary, "I want to ask you about my algebra grade. You must have made a mistake."

"Tut, tut, this is no time to talk shop, but remember honest work from day to day and in examinations merits a 'B' even if quite a few of the problems are wrong." — Christian Standard.



A man who could not sound the "r's" was telling a neighbor of a "wow" that he had witnessed.

"A what?" said the neighbor.

"A wow," replied the man.

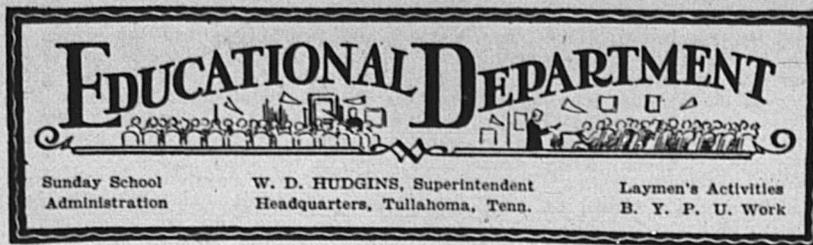
"What is a wow?"

"Why, don't you know, a wow—a wiot—a wumpus—a wacket!"—Boston Herald.

### Cockney!

An American visiting England got tired of being corrected on such English names as Sinjin (St. John), Chumley (Cholmondeley), Mauldin (Magdalen), and so forth, and he managed to get back at one of his correctors. She was his hostess and she happened to mention Niagara Falls. He pretended he had no knowledge of the place. "But, surely," she said, "you must have heard of those marvelous falls, you know—near Buffalo, New York!"

"Oh," said the American, "I know what you mean now. But we don't call them Niagara Falls; we pronounce it 'Niffies.'"—Boston Transcript.



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

#### FIELD WORKERS

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

### SUNDAY SCHOOL NOTES

We are very sorry not have Everett Redd with us during our summer work, but have filled his place with another good man. The institutes will be put on as planned in his territory.

Calvary Church, Kingsport, is planning to put on a D. V. B. S. during the summer and is asking for Miss Dorothy Davidson as helper for a week. We will have a larger number to put on the D. V. B. S.'s this year than ever.

"We greatly enjoyed the convention and our people were deeply impressed with the character of program put on at this convention. We had a wonderful report of it last night at our prayer meeting, and the same will be in the Reflector."—W. R. Rigell.

Rev. H. D. Hagar, Martin, writes: "A good day was enjoyed by our church at Union Grove, Weakley County, April 9th. Mr. Jesse Daniel was with us for a week teaching the Bible Division of the Sunday School Manual. Several are preparing to take examination on this book for the complete diploma. We all greatly enjoyed the services of Mr. Jesse Daniel and are glad to have him in our church at any time."

Registered Intermediate classes and their teachers: Dependables, Carthage, Miss Era Allen; Overcomers, Second, Johnson City, Powell Forbest; Radiant, Second, Johnson City, Mrs. Leila Garland; Daniels, Second, Johnson City, Mrs. Raymond Story; Sheaf Gatherers, Second, Johnson City, Miss Violet Ledford; Rainbow Girls, Kenton, New Salem Church, Mrs. Grace Reeves; Rainbow Girls, Edgefield, Nashville, Mrs. Charles King.

Standard Classes: Friendship, West Jackson, Mrs. A. H. Stobaugh; Buddies, Belmont Heights, Nashville, W. H. Gammel; King's Messengers, Judson Memorial, Nashville, Mrs. Orbis T. Simmons.

#### APPROVED WORKERS

We now have a full corps of approved workers and these will be available for work in the various departments as the Sunday School Board may give us privilege.

Miss Elizabeth Cullen, Memphis, is available for work in Tennessee; also Mrs. Austin Crouch.

Miss Allene Bryan, Miss Leatherwood and others from the Sunday School Board at Nashville, available; will work in Elementary grades.

Mrs. Douglas Hudgins, Woodbine Station, Nashville, Tenn., Intermediates; Rev. Douglas Hudgins, Woodbine Station, Nashville, Young People; Mr. Hal G. Barnard, Springfield, Tenn., Adult; Mrs. W. J. Bloomer, Nashville, Tenn., Home Department; Miss Roxie Jacobs, Miss Zella Mai Collie and Mrs. Douglas Hudgins all help in the department of D. V. B. S. when their work will permit and where they can double the work by teaching a training class at the same time.

We are stressing all lines of the work and making an unusual effort to get 400 of our Sunday schools in Tennessee on the standard program. Our field force is limited at present, but we are trying to neglect no department of the work and will assist in every way possible in securing volunteer workers where our paid help is not able to go. Write the department, Tullahoma, when you need us and we will do our level best for you.

### THE WEST TENNESSEE SUNDAY SCHOOL CONVENTION

We have just closed the third convention at Humboldt with an enrollment of around 500. More than 450 registered, and we feel sure there were many who failed to register. The spirit was fine from the beginning and every one having part on the program seemed to give especial study to his or her topic and did most splendid work. The music was unusually fine, led by Mr. Frank Hodgson of Memphis and Mrs. Highsmith as pianist. The local choir also assisted wonderfully with the music and the men's quartets, both the senior and junior, did most excellent service.

The devotions were led by O. O. Greene, Ripley, topic "Looking Forward"; F. J. Harrell, "Pressing Toward a Mark"; E. H. McFadden, "For a Prize"; and J. H. Oakley of McKenzie, "High Calling." All these headed up in our motto and aim and carried every one present to a definite program for the coming months and years.

Another prominent hour twice each day was in the conferences led by Miss Zella Mai Collie for the Elementary grades; Mrs. Douglas Hudgins, Intermediates; Jesse Daniel, Young People and Adults; Miss Roxie Jacobs, Daily Vacation Bible School. Mrs. West of Jackson had a full hour with a large group discussing the Home Department, while the writer led in the administration work. Out of these conferences some real good came, especially the ones dealing with the special lines of work. Many local people were used on definite topics and gave some real experiences that were helpful to others.

Brother N. M. Stigler brought a great message at the initial service on "Seek Ye First the Kingdom." It was plain, practical and exceedingly helpful to all and set a high plane for all other discussions. The topics on practical work were all unusually good. Each showed special study and heart searchings. Among these we mention the standard discussed by Mr. H. E. Owen of Covington. This was among the best messages of the convention and brought by a young man who has not been interested in the work very long. Jesse Daniel did a fine job with his topic, "Organizing for Action," bringing out the necessity for organization in every line of work. Possibly three of the greatest and most helpful of all the talks were made by Mr. H. L. Highsmith, R. E. Guy and J. W. Jent. Highsmith talked on "A Worthy Program for the Local Church." Mr. Guy on "A Worthy Program for My Association," and Dr. Jent on the "Worth-While Program for Training Leaders." These were all practical and full of vision and common sense.

The four inspirational addresses were all good, brought by J. G. Hughes on "Teaching," D. A. Ellis on "Winning," and W. Q. Maer on "Missions." Last but not least we mention the second evening session when Dr. John D. Freeman brought his message on "Paving the Highway to a Safe Tomorrow," and the local people followed with a beautiful pageant illustrating the same thing by the Sunday school. This was a great hour, and the story told by both address and pageant was a mighty appeal to the parents of the children of this age to cooperate with the Sunday school in saving the children from the pitfalls ahead and to build a road over which they may safely travel to that "Tomorrow" when they shall assume the responsibilities of the Church and

State and carry on better than we have done.

If we have left out anything that should have been mentioned we are sorry, and the last thing we mention is the splendid way the ladies of the church entertained this great crowd of people without a cent of charge and with the finest spirit. The officers elected for the coming year were: B. F. Jarrell, Humboldt, President; H. J. Huey, Milan, Vice-President; T. N. Hale, Dresden, Secretary; E. A. Roper, Memphis, Statistical Secretary; and Mr. Hodgson and Mrs. Highsmith, leaders of the music. The meeting place was fixed at Dyersburg for 1933. We shall all be looking ahead to this time and place for even a greater program than the one just gone by.

#### PRESENT CONDITIONS

The conditions existing in some of our country communities are alarming, and we must give attention to hundreds of our churches, or they will be no more in a few months. The people are discouraged and in many communities the church is really not able to pay the pastor anything and not able to pay the expenses of a revival. This influences the people to leave off all activities and thus allows the church to die a natural death. If there ever was a time when we ought to give attention to the country church it is now. Our force is so small we cannot get to them all and, therefore, we appeal to all leaders everywhere to give their time to these country churches and help to tide over this tremendous slump in church activities in some sections.

Preachers should give their time for revivals and the Sunday school teachers and workers should give their time to aiding the small churches. Now is the time to prove our missionary spirit by becoming personal missionaries to those about us. We will be glad to help in organizing the forces during the summer for every phase of our church work, and every association that desires to conduct a cooperative revival we will gladly assist in every way that we can in getting preachers to help. We are writing to the moderators to aid us and the preachers all over the state.

#### HUMBOLDT CLASS HISTORY

You asked me to furnish you with a history of my Sunday school class to be used in your notes. My class secretary is away for a few days, so I am giving you some information regarding the class which I trust will serve your purpose.

Young Men's Big Busy Sunday School Class, First Baptist Church, Humboldt; Hal P. Jaines, teacher; Cary Hill, assistant teacher.

This class was organized with a small number, about 10 or 12; now we have from 45 to 75 young men in attendance. Our motto is, "Every Young Man in Some Sunday School." We have a committee whose business is to hunt every week for young men who are not in some Sunday school and bring their names to the class. We write them invitations to visit our class, and if they do not come we go after them. We have our class orchestra and a quartet.

The teacher receives a great many invitations to take the class to visit other classes in other churches, also invitations to speak to other classes and sometimes to a bunch of teachers on our method of building up a class. God has honored our class by calling three of the young men to preach the gospel.

This is not one-half what I could tell you about this fine class, but gives you some idea. One great thing is, that we sometimes have conversions right in our class room.—H. P. Jaines.

#### STANDARD OF EXCELLENCE

We wish all our churches would check up on the standard and see what requirements they do not meet and then undertake to reach these and become a standard school. There are several advantages of being standard. Not simply to be listed as standard, but because it will keep the school at work on the main line. First, it sets a program to work by and a goal to work to. The constant attempt to

meet certain requirements will stimulate the workers to do their best work. It will also help to clean up your organization of all who are not willing to work and those who are not in line with the church program will soon be led to resign and give their places to others who will do the work as it should be done. The Workers' Council will bring before the school regularly and constantly the problems that should be considered. The lost will be kept before the people all the while and a new emphasis placed upon the need of winning the lost to Christ. The efforts to reach the average attendance will keep workers out after those who should be taught; the requirement of church control will bring the whole program under the Commission and bind every church member to aid in the work as well as to keep every teacher and class in line with the central program; the requirement of grading will help to make the best teaching possible; teacher training will keep the school supplied with teachers; Bibles used, and denominational literature will bring our people into the habit of Bible study and thus aid greatly the teaching of the Bible to the masses; preaching attendance will help us to solve the problem of leaving after the Sunday school is over and thus bring about a new day in all our church work.

Mr. Wesley Cook, Springfield, has been elected to succeed Rev. A. M. Nicholson as superintendent of Robertson County Association, and he writes as follows:

"I think that we will have programs in each of our six groups in April, and one of these has already been held. Then I plan to call a meeting of all the group superintendents before May 1st. We have been considering the question of taking a religious census in every church in the association some time in May. If we can get sentiment aroused for this move, what about the possibility of securing some help from you at that time?"

"The reporting plan of our present organization requires a monthly report from every church and group captain. We have six groups of four Sunday schools each, and the six group captains indicated in this letter-head. I believe that if we can get our organization solidified to the extent of securing regular monthly reports from all of our Sunday schools, we will be in position to accomplish almost any reasonable aim. In addition to regular monthly letters to each of the group captains I assist them by mailing letters at least once a month to each superintendent in the association. Once every three months there is an open meeting in each group attended by all who will come. Once in each of the other two months the group superintendent calls a meeting of the Sunday school superintendents in his group and makes his plans for the following month."

#### B. Y. P. U. NOTES

Piney Flats is planning a B. Y. P. U. Training School. We will send some one there if possible.

April is proving to be as big a month in awards as March. That means that we will send out in April around 2,000 B. Y. P. U. awards.

Paris has just completed a B. Y. P. U. Training School with great success. Mrs. Freeman writes that they had four classes—two intermediates and two seniors. Enrollment passed the 50 mark with 41 examinations. This was put on with local help, and we congratulate a church that can do their own training work.

#### THE POSTER CONTEST

We have the requirements for the Poster Contest ready now and will mail same to anyone wanting to enter the contest. The Reflector has all the requirements and if you will look up the past week's issue you will find all stated there. If not convenient to see the Reflector write the Tullahoma office and we will mail copy of the requirements to you direct.

**OVOCA ENCAMPMENT LOOKING UP**

It seems that we are to have a record crowd at Ovoca this coming season. We have a most splendid array of speakers and conference leaders. Among those engaged we have Dr. Kyle M. Yates and Dr. W. Q. Maer, both outstanding speakers along their lines. The conference leaders will be among the very best that can be had in all the country.

**OUTLINE FOR REGIONAL CONVENTIONS**

Omitting the speakers and conference leaders, we print below the general outline for the regional conventions to be held at Elizabethton, June 7th; Red Bank, Chattanooga, June 9th; Nashville, First Church, June 14th; and Paris, June 16th.

**Morning Session**

- 10:00—Devotions, "Transformed in Mind."
- 10:30—Reports from all associations and groups.
- 11:00—Talks, ten minutes each:
  1. The Aim of the B. Y. P. U.
  2. The Sphere of the B. Y. P. U.
  3. The Field of Service.

- 11:30—Address, "The Place of the B. Y. P. U. in the Church."
- 12:00—Words from the floor and announcements.

**Afternoon Session**

- 1:00—Devotions, "Transformed in Heart."
- 1:15—Address, "Place of the B. Y. P. U. in the Social World."
- 1:45—Conferences; general topic, "Problems." All meeting together and led by different leaders.
  1. How Organize a B. Y. P. U.
  2. How Keep on Main Line.
  3. How Make the Program Effective.
  4. How Get Records Properly Kept.

5. How Adapt the Thing Taught in Books to Practical Use.

6. Open Discussion.

3:15—Address, "The Place of the Young People in the State."

3:40—Talk, "The Personal Element in B. Y. P. U. Training."

4:00—Junior and Intermediate Play. Evening Session

7:00—Devotions, "Transformed in Will."

7:30—Address, "The Place of the B. Y. P. U. in Worldwide Missions."

8:00—Playlet.

**LAYMEN'S NOTES**

Plans are being made for a Deacons' Training School at Tazewell, Cumberland Gap Association. We hope that every county will plan a Deacons' School some time somewhere.

**THE PREACHER SCHOOLS**

The Preacher schools have been planned for Carson-Newman College and Union University to begin June 6th and run only three weeks this time. A most splendid program has been arranged for both schools and a special rate of board for the three weeks. The scholarships will be only \$10.00 this time, and we are urging our laymen to see to it that every country preacher in the state has the opportunity to attend this splendid school. Among those having part in the program are: J. T. Warren, A. T. Robertson, Prof. Conner of Southwestern Seminary, J. W. Jent, B. B. Williams, A. E. Cate and John W. Shepherd of the Bible Institute. Courses will be given in English, Theology, Country Church Problems, Life of Christ, Parliamentary Law and other kindred subjects. Let every

church see that its pastor goes and let our laymen help to pay for those where the churches cannot or will not do so.

**MAY—LAYMEN'S MONTH**

Let our men get ready for their group meetings in May and plan to put on a great program on the fifth Sunday. Duck River under the leadership of George Mitchell, Jr., is planning four all-day group programs for the fifth Sunday which promise to be really helpful.

**PROGRAM FOR MAY**

**Group Director, Presiding Sunday Afternoon**

- 2:00—Devotions, "Let Down the Net," some Sunday school teacher.
- 2:15—Special music.
- 2:20—A Word from Every Church in the Group, and suggestions as to the needs in each.
- 2:30—Discussion, "Winning Men," short talks.
  1. Winning Men my Main Task.
  2. Winning Men in and through my Sunday School Class.
  3. Winning the Life—Backing up the B. Y. P. U. and helping to save our Young People.
  4. Winning Men in other Communities.
- 3:10—Address, "Fishers of Men."
- 3:30—Announcements and adjournment.

We are giving here another chapter on "The Deaconship."

**THE OFFICER**

Since we have a vision of the church with its underlying principles and the office set in that organization we now come to the man who is to fill that office. The Bible gives us the standard qualifications that a man must have before he is eligible to the office.

1. **Spiritually.** He should be full of the Holy Spirit, full of wisdom and full of faith. These cannot be dispensed with under any circumstances. That means that he shall be a spiritual man and shall be a student of the Bible and denominational affairs as well as wisdom coming down from above through prayer. Then he must have faith, not only in God, but in his fellows and in the program of his church. Many churches fail at this point. Many a program has been blocked by a deacon who has not faith. The added qualification is that he should be sound in doctrine.

2. **Morally.** He should be brave, temperate, truthful and above reproach in every way. If a man is right spiritually, he will be right morally. If he is wrong morally, he can never serve as a deacon and have the right influence.

3. **Socially.** A deacon should be socially pure. The Bible says the husband of one wife, but we think that means not to meddle with other men's wives or other women. It does not mean that he must be married. A deacon called the writer to task about this in a deacons' school. He claimed that a man must be married. I asked him what about his office should his wife die suddenly. That ended the argument. The Bible also says that a man must be the ruler of his own household. Not a tyrant, but demanding proper respect for authority and training the children that it is just as important to let some things alone as it is to do others. He should also be a good citizen and play his part in the game of life in his community.

4. **Physically.** He should be clean, not only in body but in mind and habit. He should be industrious and successful in his ordinary business. He should deal fairly with the material things that God has given him. In other words, he should be a good steward in all things pertaining to material interests.

**TALK UP  
PRAY UP  
PAY UP!**



**THE BAPTIST PRORGAM  
State, South and World-Wide**

**EXECUTIVE BOARD TENNESSEE BAPTIST CONVENTION**

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

### Personal Service Page

#### PERSONAL SERVICE

By Mrs. R. S. Brown,  
State Chairman for Personal Service

God's glory is in the happiness and welfare of His people born of His love which they have for Him and for one another. Whoever increases this love adds to the number of people in whose life this love is regnant and contributes to the glory of God.

All of our Personal Service Workers should have this aim as the central purpose of their lives. Many have loads to lift and burdens to bear. Many weary feet are on the pathway of life, adrift, seeking a kind, loving Savior who knows the heart aches of mankind and all of his woes.

"Ye are the Light of the World," our Savior said, "reflecting the glory of God." Give of that light freely, abundantly and boldly to bless and help others. Suffering humanity in every community in our State is waiting for us to heed their signal of distress. We are God's messengers to lift up the fallen and help the down-trodden. "Bear ye one another's burdens and so fulfill the law of Christ."

Our plans are made in our various communities. Our course is set. Our goal is in sight. Let us be willing to pay the price in service that we may have a great victory in His name this year.

'Tis time for action. Real impossibilities are extremely rare. Most of these are just lazy alibis. We know we must work to win and sow to reap. Let us tackle the big tasks and expect great results.

I am going to ask for concerted effort in real honest-to-goodness prayer of all our associational and local personal service chairmen. I do not believe we will get very far with the difficult tasks we are presenting in this issue unless we have power from on high which comes through prayer alone. Associational leaders, form a prayer band of your workers and pray down the kingdom of God in the hearts of men. Local chairmen, get your committees together to pray and note in a month's time the increased results in your work. When we really pray we have an ardent desire to do acceptable service.

This is a day and age of spreading propaganda. Let us spread the glad tidings in word, by the printed page, and in kind, loving deeds even to the lowliest in your community. Bring them in from the highways of sin—the Jew, the foreigner, the Negro, the ignorant, the poor and the fallen. And oh, what a day of rejoicing there will be when we come to the end of the year with arms laden with precious sheaves to present to our Lord and Master!

One quarter has already passed. Can it be said of you, "She hath done what she could"? Looking forward to our work for the next three months let me insist that you put over in a great way our hospital and prison work, for there is an opportunity for much good. Organize a prayer league for shut-ins which will continue throughout the days and strengthen those whose lives are lonely.

In May, find all the lonely mothers in your community and give them special attention. Help the young people get to summer quarterly meetings and camps and remember Margaret Fund students. June is vacation time. The boys and girls are at home from school. Be a real friend to them and in the church program. Help the high school graduates select the Christian college they are to attend. Put over a great Orphans' Home program.

Seek the guidance of Jehovah throughout, and He will give you victory through Jesus Christ our Lord.

#### "ADULT CLASSES FOR THE ILLITERATES"

The When, Why and How as Conducted through the Personal Service Work of Our W. M. U.

By Mrs. S. D. Johnson

We hear much said about Personal Service in our Women's Missionary Societies, and this is as it should be, for Personal Service is one of the chief aims of our W. M. U., and "Adult Education" is or should be, one of the chief aims of our Personal Service.

There are three fundamentals on which our Personal Service work is founded—these three are Soul Winning, Enlistment and other Community Activities, under which headings may be carried on dozens of kinds of Personal Service.

The teaching of these "Adult illiterates" would come under the heading of "Community Activities."

If we fail in the doing of this kind of Personal Service, we have failed in one of the most important phases of our Personal Service work. And yet it seems that we have not put very much stress upon this "particular form" of the work in the past, at least not in our own State.

The State of Georgia has done more work along this line than any other, but I think this has been more through the Educational Department than the Denominational, although it has enveloped a number of our W. M. U. forces. But did you know that in the State of Tennessee, there are 182,629 people who cannot read or write? This of course includes all ages both white and black. Of this number, 101,809 are native white illiterates. This number of white illiterates in Tennessee is more than the combined total number of illiterates in nine states—viz., Idaho, Montana, Nevada, North Dakota, South Dakota, Oregon, Iowa, Nebraska and Maine.

Tennessee has 153,163 illiterate voters, or one in eight of voting age who cannot read or write. The largest number of Tennessee's illiterates are found in the rural districts, although Nashville, the Capital City, has 7,054 within its borders. Now isn't this a sad fact to know that there is so much ignorance in our own lovely State of Tennessee, and especially such a large number of adults who have never been taught anything—who have just grown up, we might say, like the weeds.

So it is evident from these figures, that Tennessee has a problem of its own to solve in regard to this question, and we as Tennessee Baptists should be responsible, at least for those within the borders of our own State.

Now this question of illiteracy deals with the ordinary classes of people which we find in every community. The illiterate foreigners of which there are many in the larger cities, and the illiterates of the mountians.

I haven't time to speak of what the Educational Departments, the Civic, the Red Cross and other organizations are doing or should do along this line. What I shall say deals only with this work as conducted through the Personal Service Department of the W. M. U.

Every W. M. U. should be responsible for those in her own community, for every community has them, numbers of them, and the important thing for us to do is to find a way to reach them. They present a task that is a challenge to those of us who love to do service "in His name." They are both a menace and an opportunity.

I wonder if we as a W. M. U. see in this work an opportunity for greater Personal Service—this teaching of these adult illiterates. If not, it is "high time we awake from our sleep" and begin to look around us at these tremendous possibilities for making our Christianity real to those about us. "The harvest truly is great, but the laborers are few," in this kind of service.

Now there are two classes of illiterates with whom we have to deal: those who cannot read or write at all, and those who can barely read and write. There are perhaps twice as many of these as of the total illiterates.

Isn't it a wonderful blessing just to be able to read and write? I am afraid we do not prize this blessing as we should. How thankful especially we should be that we can read God's Word, and know His will for us, because if we had to depend on others to teach us these things, they might forget as we seem to have forgotten those around us.

So this, then, is the condition we would have you to think about for a short while and see if we can find a way to help those who are less fortunate than we, and I am sure when we get a real vision of the needs, we may find a way to help. Love will always find a way. Jesus found a way to serve humanity—His life was spent in service for others. His motive was His great love for them, and love should be our motive also.

Now this question of illiteracy in Tennessee (and all over the South for that matter) is mostly a Baptist problem because there are more illiterates in the South than any other part of the United States and Baptists have more numbers than any other denomination. So we cannot escape the responsibility of it. And if this be true, then when should we begin this work? I would say just as soon as we can make sure it is service—then we should set about doing it.

As to the ways and means of carrying on this work, there are numbers of ways in which we as a W. M. U. might go about it, but when each community realizes the need for such Personal Service as this, it may solve the problem for itself as to how it should be done. First, of course, we should locate the illiterates. To do this we must appoint a committee to make a house-to-house canvass. When we have found them, talk to them of our plans, argue away their excuses and fears and get them interested. (I am sure the majority of them would be glad for just such an opportunity and would cooperate in every way.)

The second thing to do would be to "pledge the teachers," and as this work is to be sponsored by the W. M. U. it would be necessary to secure volunteer teachers. A meeting of the teachers with discussions of plans and conditions would result in a number of volunteers.

Third, organize for classes. As to the time and place for these classes, we might arrange to have them at night, meeting in the homes, churches, schoolhouses or wherever is deemed best and most convenient for those attending. Some classes might be held in the afternoons for mothers who would like to study and who could not attend the night classes.

As to material to be used, readers for adult beginners should be new and attractive and the subject matter should deal with adult life. Children's worn and soiled books with lessons about kitties and dolls are unsuitable. Books have been prepared with lessons on better homes, farms, thrift, health, citizenship, etc. These with suitable writing materials may be secured through the proper addresses.

It may be no easy task to carry on this work, but when once we have become interested, we will not stand back on account of the difficulties we may have to encounter, but when our plans have all been completed and we begin to go forward "in His name" with this work, I am sure we will find real joy in this kind of Christian service.

Now after we have established these classes, mission schools or whatever we may do, then beginning at the very bottom, we should teach them the common rudiments of an education—reading, writing and arithmetic; and while they are learning these things, we may at the same time teach them the simple truths of the Bible and try to win those who are unsaved to Christ.

One among the first things, however, a great number of them should be taught is cleanliness—for "cleanliness is next to godliness." We would be surprised at the number who would come to these classes in a very untidy-condition as to person, hair and garments. Still they are a part of God's creation just the same as we, and many of them may be real "diamonds in the rough" which if they were polished would shine with beauty and splendor in the Master's Kingdom. How they need consecrated teachers and leaders who can teach them to read the Bible and interpret it for themselves.

They would appreciate this interest in them more than we could ever imagine, and it would be doing the things the Master would have us do. He who "went about doing good." I know of no greater Personal Service: "As much as ye have done it unto the least of these, ye have done it unto me."—Clinton, Tenn.

#### THE NEGRO: HOW WE CAN REACH AND HELP HIM

By Mrs. Stanley Armstrong, Memphis

There are various angles from which Southern white people view the Negro in their midst: the industrial South considers them in terms of their contribution to its economic development; the politician spends much time and many words in an endeavor to determine their political status; the social worker is concerned primarily with the destitute, delinquent Negro; but to an increasing number of Christians the presence of nine millions of Negroes in the South is seen as the supreme test and opportunity of Christianity. Through these colored millions in our communities, Christ is putting us to the test, to demonstrate that the spirit of Christ in our religion can dominate race relations, and is offering us the opportunity to testify to an unbelieving world that He is all we claim Him to be. Some one has well said: "If contemporary Christianity can establish justice and good will between the white and colored races of America we can win the world, if we cannot solve the race problem in America, we may as well keep out of Africa and Asia."

The 1914 report on Negro work of the Southern Baptist Convention has this to say: "The Negro in the South is the great outstanding Southern problem for the Negro as well as for the whites. It is a challenge to do what has not been done before in all the world; namely, to keep permanently living together on this soil, two separate and distinct racial groups. There is only one solution to this problem. It is in the religion of the Lord Jesus Christ actually practiced as the dominating principle in determining what the relative status of the stronger and of the weaker race groups shall be."

So today as we face this issue, its test and its opportunity let us ask ourselves: How can we reach them? How can we help them?

First, we can become intelligently informed regarding the need of the Negro. Though this race constitutes one-tenth of our population, and though generally assumed we know all about the Negro, in truth there is an amazing lack of knowledge about the actual condition of the race. Though there are flashes of brilliance, features of rare genius, the race presents a somber picture of crime, poverty, delinquency and disease. The wife of R. R. Morton, president of Tuskegee Institute in speaking of "The Negro Woman and Her Needs," says: "What does she need? She needs everything. Human needs are same for all peoples. All people must live somewhere, learn how to live, and satisfy in some way that sense of

worship that dwells in every heart." Knowledge of health and sanitation, prevention of tuberculosis, safeguard for moral standards, school houses with decent equipment, a chance to learn rudiments of earning a livelihood, simple justice in the courts are all problems which enter into the background of every consideration of his needs.

Booker T. Washington's wife addressing the women of the Southern Baptist Convention stated: "If there is any one thing in which we are lacking as a race, it is in ideals of home life; our women are responsive, they want to improve, they want better homes and higher ideals in home life. Here best the white woman can help us."

Study the case of the Negro and you will find a striking correlation between living conditions and lawlessness. It behooves the community to improve the Negro's environment and thus protect itself from his crime. A community cannot maintain its health with one part well and another part harboring contagious disease. No nation can realize its potential wealth with one great group so ill-trained that it cannot give effectual labor, or so poor that it cannot buy goods.

Further we can give them sympathetic understanding and help. Probably more than anything else colored people need from their white neighbors an attitude of Christian helpfulness. And that necessitates actual contact. Race prejudice must be conquered by the grace of God and only that can conquer race prejudice. But you say we boast a superior race. Yet a little more than 2,000 years ago Caesar said that the Nordic people were so inferior that they were not fit to be slaves. At this stage of racial development it is best that we be careful about calling this race superior and that race inferior. Let us give the Negro the same chance for a few centuries that the white man has had for nearly 2,000 years and then we can sit in judgment upon him. The superiority of which we are absolutely certain is—the superiority of our Christian heritage through evangelization and the superiority of obligation we owe to the Negro in our midst. Hear the Christian rebuke of a colored man who died in early youth:

"Brother, come  
And let us go unto our God,  
And when we stand before Him,  
I shall say:  
'Lord I do not hate,  
I am hated.  
I scourge no one,  
I am scourged.  
I covet no lands,  
My lands are coveted.  
I mock no peoples,  
My people are mocked.'  
And, brother, what shall you say?"  
—Joseph Seaman Cotter, Jr.

The white man can help the Negro much in cultivating in him a greater racial pride and that will do much in solving the problem. Lead him to study the accomplishments of his race. No race has made greater progress in a similar length of time. Pride of race on the part of the Negro is justifiable when we remember that in a short period of time since emancipation the race has produced a world statesman like Booker T. Washington; musicians like Henry Burleigh and Roland Hayes; authors and poets like Paul Lawrence Dunbar, James Weldon Johnson and Countee Cullen; an artist like H. O. Tanner; an editor like Chas. S. Johnson; educators like Mordecai Johnson and Robert R. Moton, and a scientist like George Washington Carver.

W. M. U. is beginning to realize her opportunity for helpfulness in teaching mission study classes for colored societies, holding schools of methods, presenting programs before Negro societies, especially in providing for their use our wonderful mission literature, while the very finest piece of interracial work possible is the teaching of the Word of God to those able to pass it on to their own people. Mrs. Una Roberts Lawrence records how that at the conclusion of an institute for officers of Negro Baptist societies of Little Rock, a Negro

woman gave this striking testimony: "For years I wanted God to give me a vision. I knew my white sisters knew things we ought to know, but I did not know how to find out—then God answered my prayer. He planned this institute. Here I got my vision. Now I will never be afraid again to ask for help—for I know the hand of my white sister is reaching out to help me." Only through this contact can we hope to raise the standards of religion and morals; give a higher conception of citizenship; demonstrate the fundamentals of the graces of Christianity. W. W. Alexander, director of the Commission of Inter-racial Cooperation, says: "If the white and Negro preachers knew each other better and worked with each other as do the white and Negro bootleggers, there would be no race problem in the South. At present the contacts between the two races are too largely at the bootlegger level."

A third great help we can give is our encouragement and support to those institutions that train Negroes for Christian leadership. Dr. O. L. Halley, speaking of the Southern Baptist Seminary for the training of Negro pastors in Nashville, says: "The significance of this institution is greater today than ever before—when the leadership of the ministry in race life is threatened by many new factors." Certainly the rising tide of education has left the Negro preacher far behind. In the period 1880-1916 leadership was almost wholly confined to colored Methodist and Baptist preachers with a few school teachers. Today there is clamoring for supremacy an entirely different leadership, one composed of three new elements—the Negro press with its daily or two, some twenty magazines and more than 300 weekly journals, a new group of Negro educators and men of letters and the leaders of new race organizations and institutions. This leadership is mainly radical, all disassociated from the church, and practically uninfluenced by the Negro preacher. There is an immediate danger of a whole nation turned radical by this new leadership. "The new crisis racially and religiously is one of the gravest since reconstruction days." Aside from the building up of a great group of consecrated and highly trained ministry there is no adequate solution to this difficult race and kingdom problem.

The Catholic church has seen the need, and have been active in recent years in work among the Negroes. They have two seminaries for training priests and already Negro nuns are in training, while two Catholic missionary societies are investing heavily in Negro work. Truly one has said: "Baptists should be leaders in an effort to bring about better relations between the races. This Catholic activity should awaken Baptists to see their duty and extend to the 'brother in black' the hand of helpfulness." It may surprise you to know that Mohammed is probably Christianity's greatest competitor for the allegiance of the Negro. It is boasted that throughout the Moslem world there is no color prejudice and a traveler in Mohammedan lands finds this claim true. Not so long ago an influential Negro churchman made this statement: "I am not sure, but that Mohammedanism offers the Negroes of the world more than Christianity. Mohammedanism makes for racial friendliness, while the most violent prejudices are to be found in Christian lands." Unquestionably the white Christian occupies a place of great responsibility and influence in relation to the world-wide spread of the gospel, for in our relation to our colored neighbors we have the power to help or hinder the kingdom which Christ came to establish.

In conclusion, as we see the varied needs and the ways in which we can help, let us be very sure that we take a keener, more sympathetic interest in Negro individuals with whom we come in contact, for these nine millions of Negroes in the South "concern us and our civilization more than any hundreds of millions of people elsewhere on the face of the earth. They affect every phase of our civili-

zation, socially, economically, politically and religiously." Let us remember the lines of the Negro poet as he addresses white America:

"How would you have us—as we are?  
Or falling 'neath the loads we bear?  
Our eyes fixed upward on a star  
Or gazing empty at despair?  
How would you have us—men or things?  
With courage firm, and footsteps fleet,  
Strong, willing sinews in your wings,  
Or tightening chains about your feet?"

**NEWS BULLETIN**

(Continued from Page 8)

help him to make the best paper in the world (the B. & R.) better.

On Sunday, April 3, at the morning hour we were again honored with the presence of Mr. Felman, converted Jew, from Roanoke, Va. He brought us an inspiring message, describing his work among his own people, and appealing to his hearers that they strive for a better understanding of, and a more brotherly love for, the Jew.

On Sunday evening our pastor, Brother Cox, brought us a great message, at the close of which, six came forward seeking Christ. Four were saved and one reconsecrated his life to the Master. Six persons united with the church, five for baptism and one by letter. Our Sunday School had 353 present.—J. W. King.

**ALEXANDRIA REVIVAL**

A revival has been in progress here for the past two weeks conducted by Evangelist Wade H. House in the Baptist Church. This was not the regular time for the revival, but we were fishing from the right side of the boat and have enclosed a multitude of blessings. Whisky has been poured out, backsliders renewed, sinners under deep conviction were converted in the homes as well as the church. Twelve were received into the church here April 3rd, one by letter and eleven were baptized that night. Others have expressed a desire to join later and still others will join churches closer to them.

This has been a real old-fashioned

revival—the talk of the town. The church auditorium was inadequate to seat the crowds and the remainder of the meeting is postponed until arrangements can be made for a tent somewhere in this section. Brother House goes from here to Horse Cave, Ky., to join his singer, Mr. G. B. Vick, for a meeting there.—Pastor Joe M. Strother.

**NEEDS HELP**

A preacher brother is in need of some help for his family. He is seeking to minister to the Lord in a field of destitution, hard hit now by the closing of the mines. He asks for clothes for the following:

Himself, pants 36 waist, 32 length; coat, 38; shirt, 16½. Girl, 20 years of age, dress number 32; girl, 15, dress number 30; girls 11, 5 and 3 of average size for their ages; boys, 14, 9 and 1; wife wears dress number 36.

If there are those who may wish to send this needy family of a minister some garments, write us at the Baptist and Reflector office and we will send name and address. Please let us know what garments you may send so that there will not be too many duplications, as other families are calling for help of the same kind.

**Hotel Miller**  
Baptist Convention Prices  
Single \$1.50—\$2.00  
Double \$2.00—\$2.50  
Twin Beds \$3.00—\$4.00  
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Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

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

**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**

# AMONG THE BRETHREN

## SUNDAY SCHOOL ATTENDANCE, APRIL 10, 1932

Chattanooga, First	1185
Nashville, First	1131
Knoxville, Bell Avenue	1104
Memphis, First	985
Chattanooga, Avondale	800
Memphis, Temple	773
Kingsport, First	753
Memphis, Union Avenue	700
Chattanooga, Highland Park	686
Maryville, First	686
Memphis, La Belle	671
Nashville, Grace	664
West Jackson	656
Chattanooga, Ridgedale	639
Chattanooga, Calvary	629
Nashville, Belmont Heights	622
Nashville, Judson	598
Chattanooga, Woodland Park	553
Nashville, Eastland	536
Chattanooga, Clifton Hills	535
Chattanooga, Oak Grove	530
Chattanooga, Northside	515
Erwin, First	486
East Chattanooga	450
Knoxville, McCalla Avenue	446
Union City, First	443
Chattanooga, Chamberlain Ave.	428
Paris,	413
Nashville, Edgefield	415
Nashville, North Edgefield	411
Chattanooga, Alton Park	411
Chattanooga, Summerfield	380
Memphis, Prescott Memorial	378
Chattanooga, Tabernacle	377
Memphis, Highland Heights	370
Chattanooga, Rossville Tabernacle	368
Chattanooga, Central	335
Knoxville, Immanuel	330
Johnson City, Unaka Avenue	327
Humboldt	308
Trenton	303
Chattanooga, Redbank	294
Cookeville	289
Chattanooga, Edgewood	287
Memphis, Trinity	283
Kingsport, Calvary	275
Ducktown, Mine City	267
Chattanooga, Eastdale	259
Alcoa, First	256
South Pittsburg	250

### By FLEETWOOD BALL

See the "Add" on page 11.

J. E. Barns of Mobile, Ala., has accepted a call to Ocean Springs, Miss., and is on the field.

Sam Ed Bradley of Van Buren, Ark., has been called as pastor at Alma, Ark., and has accepted.

J. L. White has been pastor of the First Church, Miami, Fla., sixteen years. He baptized 152 last year.

Beginning his work last Sunday W. P. Crouch of Seminary Hill, Texas, accepted the church at Hollis, Okla.

J. B. Ward has resigned as pastor at Boswell, Okla., after serving four years. He has not disclosed his plans.

The First Church, Paragould, Ark., is happy over securing the consent of Edgar Williamson to become its pastor.

Temple Church, Miami, Fla., loses its pastor, D. H. Hall, Jr., who has been forced to resign on account of ill health.

Third Church, Nashville, this week began a tent revival in a nearby section with J. M. Rogers doing the preaching.

After serving the church in Stanton, Texas, seven and one-half years J. W. Sailors has accepted a call to Paint Rock, Texas.

Carter Helm Jones of Murfreesboro is to preach the baccalaureate sermon of Union University, Jackson, Sunday, May 22nd.

The First Church, Crowley, La., H. J. McCool, pastor, is in the midst of a revival in which M. E. Dodd of the First Church, Shreveport, La., is doing the preaching.

W. H. Fortney of Port Neches, Texas, preached Sunday in Trinity Church, Memphis, to the delight of that congregation.

E. P. West of the Second Church, Houston, Texas, one of the most virile preachers and pastors in the West, died last week.

Highland Church, Meridian, Miss., has called as pastor J. H. Street of Harpersville, Miss., but his decision has not been announced.

W. H. Knight has been pastor of the Baptist Tabernacle, Atlanta, Ga., two months and in that time there have been 201 additions.

J. M. Dawson, pastor of First Church, Waco, Texas, lately preached for ten days in a revival in his church resulting in 55 additions.

C. H. Parish and wife of Covington, who some months ago entered the Southwestern Seminary in Fort Worth, Texas, are delighted.

The First Church, Memphis, Texas, is happy in the vigor with which the new pastor, O. K. Webb, of Hollis, Okla., has taken charge of the work.

T. O. Reese of Sarasota, Fla., lately did the preaching in a revival at the First Church, East Point, Ga., W. A. Duncan, pastor, resulting in 64 additions.

The J. R. Graves Society of Union University, Jackson, will have a banquet May 23rd with M. E. Dodd of Shreveport, La., as the principal speaker.

On May 5th the baccalaureate sermon of Carson-Newman College, Jefferson City, will be delivered by Henry Alford Porter of Charlottesville, Va.

James A. Clarke of the First Church, Monroe, Ga., formerly pastor at Covington, is doing the preaching in a revival in his church April 20-May 1.

Because of the illness of the pastor, J. H. Wright, the pulpit of Boulevard Church, Memphis, was filled Sunday morning by E. F. Curle and at night by Judge J. W. McCall.

George Dolliver Smith, formerly a presiding elder in the Methodist denomination, lately joined College Park Church, Orlando, Fla., and was ordained to the Baptist ministry.

J. E. Trice and wife, he the superintendent of the Florida Baptist Orphans' Home at Arcadia, Fla., for 25 years, were presented with a loving cup on that anniversary. He has resigned.

On the evening of April 28th, the Baptist Students' Union of Union University, Jackson, will be addressed by R. G. Lee of Memphis and F. H. Leavell of Nashville at a banquet in Calvary Church.

The Service Annuity is the denominational method of providing retirement incomes for ministers and missionaries and their dependents. But its successful working requires the cooperation of ministers and churches with the Board. The universe did not come by spontaneous generation. Neither will old age incomes for preachers come that way. Somebody must provide the funds. That somebody is a composite of the three above mentioned parties—the minister, the church, the Relief and Annuity Board. Address, Thomas J. Watts, Executive Secretary, 1226 Athletic Club Bldg., Dallas, Texas.—Adv.

A revival will be held at Lyon, Miss., H. L. Carter, pastor, in which the preaching will be done by J. W. Mayfield of McComb, Miss., June 5 to 12. L. B. Cobb of Memphis will direct the singing.

John Jeter Hurt, president-elect of Union University, Jackson, has been notified that the trustees of Georgetown College, Georgetown, Ky., will confer on him the degree of LL.D. at the approaching commencement. Congratulations!

The family of Martin Ball of Paris, whose death occurred Thursday night, March 31st, desire in this way to make grateful acknowledgment of the scores of messages of condolence received by telegrams, letters, telephone and personal utterance. Such friends are of inestimable worth.

### BY THE EDITOR

See the "Add" on page 11.

After ten years of good service, C. H. Nichols has resigned at Prestonburg, Ky.

Calvary Church, Jackson, is in a revival meeting with Pastor F. J. Harrell doing the preaching.

The Promotion Committee of the Southern Baptist Convention met in Nashville last Tuesday.

Pastor and Mrs. Floyd Starke are moving this week to Carthage, where they will make their home.

This week Pastor J. B. Alexander is holding a Bible Conference at McEwen with a fine array of speakers.

Walter P. Binns of First Church, Roanoke, Va., will be commencement preacher for Furman University on June 2nd.

Pastor J. H. Wright of Boulevard Church, Memphis, is reported to be rapidly recovering following a recent attack of illness.

The church at Tarboro, S. C., has called J. L. Peacock as their pastor after he had supplied for them for several Sundays.

Superintendent and Mrs. J. E. Trice of the Florida Baptist Children's Home have resigned after twenty-one years of service.

Pastor Org Foster and his people of Ducktown observed the Week of Prayer. On the sixteenth the pastor baptized two converts.

Thirty-five members were welcomed into the fellowship of First Church, Columbia, S. C., on the tenth, seventeen of them by baptism.

Begin your plans now to make June a great month for Christian education and for the enlarged circulation of the Baptist and Reflector.

Ellis A. Fuller of First Church, Atlanta, has been assisting Pastor James H. Turner and the church at Griffin, Ga., in a revival meeting.

Mrs. N. M. Stigler returned last week from the Baptist Hospital of Memphis, where she had been undergoing treatment for a few days.

I. B. Tigrett of Jackson, president of the Gulf, Mobile & Northern Railway, will deliver the Graduation Day Address of Blue Mountain College.

First Church, Alton, Ill., boasts a member who is 101 years of age. She is Mrs. Celia A. Parker, foster mother of Missionary H. H. Tilbe of Burma.

George W. Sadler, returned missionary from Africa, has been speaking recently in Missouri. On the tenth he was at Liberty, where he had a good reception.

According to the Religious Herald, M. Ashby Jones has retired from the pastorate and has been invited to make his home in Richmond. He is a brother of Pastor Carter Helm Jones of Murfreesboro.

On the twenty-eighth of March Dr. Archibald Cree of Louisville, Ky., father of Pastor Arch C. Cree of First Church, Salisbury, N. C., celebrated his ninetieth birthday.

Editor Curtis Lee Laws of The Watchman-Examiner will be one of the speakers of the Bible Conference at Broadway Church, Knoxville, the first week in May.

Pastor Ira C. Dance of First Church is doing the preaching and Pastor W. L. Maverty of Second Church is leading the singing in a revival with the First Church, all of Lafayette, Ga.

Harold West, son of Pastor and Mrs. H. A. West of Bemis, and Miss Yvonne Scott of Bemis were married last week, Fleetwood Ball of Lexington having had the honor of performing the ceremony. Mrs. West is a graduate of Union University. We congratulate the young people and wish for them a happy future.

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- Special Courses
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James T. Warren, President

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**DON'T WAIT**

April 30th is the end of our Southern Baptist Convention year. Please let every church send to the office at Nashville all the money due on the Cooperative Program, and let every church not contributing regularly to missions and benevolences take a special offering Sunday for that purpose and send it in at once. Let us close this month with a big report.—O. E. Bryan, Executive Secretary.

J. C. Masee is engaged in a revival campaign in Parkersburg, W. Va. In a referendum vote held a few days ago this city repealed its law against the operation of Sunday movies by a very small majority.

Of the \$60,000 budget of Gaston Avenue Church, Dallas, Texas, for the current year, \$14,152 was raised during the first quarter. Marshall W. Craig is the pastor.

Pastor J. B. Alexander of McEwen preached the commencement sermon for the high school at Bakerville on the tenth. A good program had been arranged for the week following.

Alcoa, First, reports a growing attendance at their Sunday School. Ten classes now have more than 25 members each. Their attendance has grown rapidly since the taking of a census in March.

Pastor A. B. Johnson of High Top Church, Knox County, is being aided in a meeting by C. L. Hammond of Oakwood Church. The services began the eighteenth and are proving a blessing to the community.

Professor G. M. Savage of Union University has been the victim of influenza and for several days was quite ill. Reports the last of the week indicate a rapid recovery. So much for living a sane, temperate life.

Carter Helm Jones of Murfreesboro conducted the noon-day meetings last week for the Nashville Baptist churches that were observing the Week of Prayer. His messages were inspiring and helpful indeed.

Sixty-three members were added to Emmanuel Church, Alexandria, La., during their recent revival in which President L. R. Scarborough of Southwestern Seminary did the preaching. Carl A. Devane is the pastor.

It is utterly impossible for us to publish all the manuscripts which come to our office. Please do not criticize your editor if yours is left out. He is doing the best he knows how in choosing the copy used.

Fourteen members were added to the church at Milan as a result of their revival which closed the tenth. Pastor Henry Huey was aided by Pastor William McMurry of Speedway Terrace, Memphis. The Milan Exchange says, "The messages of Brother McMurry were some of the strongest and most forceful ever heard in Milan."

**THE SERVICE ANNUITY:** Just as Joseph in Egypt counseled the laying up of corn during the years of land productiveness to provide food for the people during the years of famine, so the denomination is advising the laying up of reserves in money during the productive period of the lives of ministers, by both ministers and churches, to provide bread for the ministers and their families when their years of retirement begin. The Relief and Annuity Board is now ready to make effective such wise forethought. Correspondence invited. Thomas J. Watts, Executive Secretary, 1226 Athletic Club Bldg., Dallas, Texas.—Adv.

**MONEY FOR YOU**  
Search your old trunks and send all old envelopes used before 1880. Highest prices paid. George Hakes, 290 Broadway, New York.

Pastor E. D. Poe of Belmont Church, Roanoke, Va., is preaching a series of doctrinal sermons based upon "The Meaning of Church Membership" by Mrs. A. L. Crawley. The subjects for the series are interesting.

President J. T. Warren of Carson-Newman supplied the pulpit of Oakwood Church, Knoxville, on the seventeenth. Pastor C. L. Hammond was away preaching a commencement sermon for the high school at Smithville.

Pastor Marvin O. Wayland of Centerville preached the commencement sermon, April 3rd, for the Little Lot Junior High and on the night of the seventeenth delivered the class address at the Wrigley School.

Pastor Wm. H. Butler of First Church, Maryville, Mo., is with the church at Chillicothe, Mo., in a revival which began the eighteenth. W. H. Brengle is their pastor. His church is sending Brother Butler to the Southern Baptist Convention.

W. F. Hinesley, who recently went from Tabernacle Church, Chattanooga, to Central Church, Waycross, Ga., reports 50 additions during the first three weeks of his pastorate. On the seventeenth day he began a revival meeting with A. G. Frost of Chattanooga in charge of the music.

Union Hill Church, Robertson County, has installed electric lights in their house of worship. Attendance at Sunday School has doubled and also the attendance at preaching. Floyd W. Huckaba is pastor and is showing our young ministers what a God-called young man can do in a rural field.

Unaka Avenue Church, Johnson City, had another great day on the tenth. Fine congregations heard Pastor E. A. Cox. Eight converts were baptized and five members received for baptism. Two of the church's preacher boys are in a fine meeting and reported 20 professions for the day.

In Mars Hill College, North Carolina, there are this year 40 sons and daughters of ministers. Just watch and see how much further these youths climb up the ladder than the sons and daughters in the high schools where dancing and reveling are allowed.

W. E. Watson of Jefferson City recently aided Pastor H. R. Click and Second Church, Newport, in a good meeting. Thirty-two made professions of faith and 19 united with the church. Brother Click is a student in Cosby Academy, and is doing some splendid work as pastor of nearby churches.

Mrs. E. A. Roper, wife of beloved Layman E. A. Roper of Memphis, died April 10th. Brother Roper was for several years superintendent of the Sunday School of Seventh Church, but recently moved to Speedway Terrace, where he now leads their Bible school. Our sincere sympathy goes to him in his sorrow.

Have you elected your messenger to the Southern Baptist Convention? Remember that each church must elect its messenger or messengers and send their names to the clerks of the Convention, or send a statement by the messenger to the effect that he, or she, has been so elected. If possible, be sure to send your pastor. If your church cooperates with the Tennessee Baptist Convention in any of its work, it is entitled to a messenger, and for each \$250 contributed to our missionary or benevolent objects, it is entitled to another messenger, the limit being three from any church.

**CHATTANOOGA NOTES APRIL 10**  
Pastor Nolan Roberts of Oak Grove Church has been leading his people in a revival meeting. They had 530 in Sunday School. Pastor A. G. Frost of Clifton Hills baptized 23 converts. Four members were received by letter and three for baptism during the day. J. N. Bull of East Chattanooga welcomed 15 members. Twelve of them for baptism. A. A. McClanahan

of Chamberlain Avenue welcomed five members and baptized three. Pastor T. J. Smith of Alton Park received 24 for baptism and baptized 18. Summerfield welcomed 10 members, eight for baptism and baptized 21. A. A. Pruett is pastor.

Central Church, A. T. Allen, pastor, received 11 members and baptized seven. Edgewood continued in their revival into the week following the tenth. On that day they had 28 additions and baptized 40. Twenty made

professions of faith. Soddy received seven for baptism and three by letter and continued their revival with Pastor L. C. Peoples preaching. Pastor W. T. McMahan of Calvary reported four additions for baptism and 11 baptized. David Livingstone of Ridgedale welcomed 48 members, 38 for baptism and baptized 25. Pastor D. B. Bowers of Avondale welcomed 18 members, 15 for baptism and baptized 16. Pastor J. H. Hughes of First reported four additions, three by letter.

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### AN EXPERIENCE OF GRACE

By H. L. Thornton

(Acts 26 and 1 Cor. 15:10)

(Sermon preached at Lonsdale Baptist Church, Knoxville, Tenn., June 21, 1931.)

My message this evening is more of a testimony than a sermon. The text is a part of 1 Cor. 15:10, "By the grace of God I am what I am." Let us read the verse preceding, "For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am." We can all say that by the grace of God we are what we are. Every Christian is a monument to the grace of God. Our salvation is, in its beginning, in its progress and in its termination, a supernatural work, a work of divine grace. We read Paul's recital of his experience of grace as recorded in the twenty-sixth chapter of the Acts. This was a marvelous experience; so was yours, if you have experienced at all the grace of God. So that with Paul you can say today, "By the grace of God I am what I am."

By the grace of God we are not what we once were. We ought to say another thing in this connection. By the grace of God, we are not what we will be. No one of us should be satisfied with his present attainments in grace, nor should any of us be satisfied with our achievements in service. By the grace of God we are not what we wish to be. If we are real Christians, we have aspirations to higher things, higher standards, nobler purposes and greater achievements in the Christian life. By the grace of God we are not what we hope to be. You are not what you hope to be, nor am I what I hope to be. None of us has grown to maturity in the Christian life. At least none of us has grown to the limit in his Christian life. There are yet great possibilities for every one of us. There are vast areas that have not yet been possessed by us. There are areas in your life and mine over which we have not yet given the Master absolute control, areas that have not been fully surrendered to Him, so that by the grace of God we are not what we hope to be.

By the grace of God we are not what we once were. Once we were the children of darkness; now we are the children of light. Once we were citizens of the kingdom of Satan; now we are citizens of the Kingdom of Christ. Once we were the children of the devil; now we are the children of God, children of the King. What a privilege! Once we were in the bondage of sin; now we enjoy the glorious liberty that we find in Christ. By the grace of God we are what we are, we are monuments to His grace.

#### I. Salvation

By the grace of God I am saved. No one is saved in any other way than by the grace of God. There is no other way of salvation. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Grace is the fountain and faith, the channel through which salvation flows to the human soul. It was grace that provided the atoning sacrifice in the death of Christ Jesus on the Cross. It was the grace of God that provided for me a substitute to suffer the penalty for my sins in the person of Jesus. It was the grace of God that gave me this Book, the Bible, which tells me of the Saviour and reveals to me the great infinite love of God that reaches down to sinful man and lifts him up into a right relation and fellowship with God. 'Twas the grace of God that provided churches, Sunday Schools, and other religious institutions and influences as means of grace to bring me to an acceptance of

the Lord Jesus Christ as my Saviour.

#### II. Sanctification

By the grace of God I am sanctified. I do not mean by that that I am sinlessly perfect, that I am without fault, that I am a model Christian, that I have experienced a second work of grace. No second work of grace is necessary for one who has experienced the grace of God. I do not mean that I have been baptized in the Holy Spirit. Baptism in the Holy Spirit came in fulfillment of the promise of Jesus on the day of Pentecost when the first church of Jerusalem was immersed in the power of the Holy Spirit, by Jesus the only administrator of Holy Spirit baptism. It accompanied the Advent of the Holy Spirit. He came to abide forever. When I say that by the grace of God I am sanctified, I mean that by the grace of God I have been set apart to fill a definite place and perform a definite service in the great program of my Lord for the salvation of this world and for the glory of His own name.

#### III. Preservation

By the grace of God I am kept, preserved, protected. "Kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Peter 1:5). "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all: and no man is able to pluck them out of my Father's hand, I and my Father are one."

My soul, kept by the power and grace of God, is as secure as Jesus Christ my Saviour is mighty, and He is all-mighty. My soul kept by the power of God is as safe as God the Father is powerful, and He is all-powerful, for it was His hand that laid the foundation of the world, and it is His hand that directs the planets of the universe in their courses. He is matchless in all the attributes of His character. I am kept by the grace and power of God. "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" (2 Tim. 1:12).

By the grace of God I am sustained. I am sustained in the hour of sorrow; I am sustained in the hour when burdens are heavy; I am sustained by the grace of God when the way seems dark, when my mind is perplexed, and I hardly know the way. 'Tis the grace of God that gives the Spirit to illuminate the way and sustain me. By His grace He holds me up in the hour of trial, difficulty, and temptation. By the grace of God I am fortified and strengthened for every hard trial.

#### IV. Inspired

By the grace of God I am enabled to forgive others of their trespasses against me. I am glad I can say that. I find a professed Christian every now and then who tells me that he cannot forgive. "But by the grace of God I can. I have been betrayed; I have been deceived; I have had persons play the game unfairly with me; 21—B&R—Moore—

I have been taken advantage of; I have been wronged during my life and ministry. Most of you, doubtless, could say the same thing, and I can but hope that all of you can join with me in saying that no matter what the crime committed against us, no matter what the wrong done us, by the grace of God we can and do forgive.

We must forgive. To forgive is to be Christ-like. Do not tell me you are a Christian and the while you cherish in your heart hatred, bitterness and malice toward a fellowman. Do not tell me that you can pray for the forgiveness of your own sins, or for any other blessing, the while there is cherished in your heart enmity and bitterness toward another. Oh, it is that unforgiving spirit which perhaps more than anything else brings the cloud between the soul and the Saviour and destroys one's fellowship with his God.

Oh, the inspiration of an experience of God's grace. God has been with me through all the years. Since that first pulpit committee called upon me

that night and invited me to preach for them the following Sunday and I went, I haven't been without a job for a day, now nearly twenty years. The Lord has been gracious to me. I like to hear men tell their initial experience of God's grace, but I think a man ought to have an experience of God's grace all the time. We ought to be constantly experiencing the grace of God in our lives, and we should not confine the relation of our experience of grace to that initial experience when God saved us. I have had a good many dispensations of Providence come into my life that seemed disastrous at the time, but when I got by them and looked back upon them I could see the hand of God in them. I have had disappointments, but God has been good to me.

I don't know if I ever before told my experience of grace to you. I have never told it in such fullness of detail to anyone before. It seemed to me that this would be a good time to bear testimony to the grace of God—His saving grace, His sanctifying grace, His keeping grace, His sustaining grace, and His energizing grace. The inspiration of an experience of grace is worth a great deal. I am grateful for the past, I am happy for the present, and I am inspired with hope for the future. These more than twenty years I have been telling the old, old story of Jesus and His love, and I am happy this evening to bring you this word of testimony to the sufficiency of God's grace.

## NEW BOOKS REVIEWED

An Unashamed Workman, by Roland Q. Leavell. Sunday School Board, Southern Baptist Convention. \$1.50.

Rarely is a biographer so fortunate as to be able to breathe into a book the very spirit and personality of his subject. Yet that is what the author, Roland Q. Leavell, has succeeded in doing as he has written of his beloved brother, Dr. Landrum P. Leavell. Many who were not privileged to know him in life will read the book and feel that they have had intimate contact with one of the great minds and hearts of the age.

One is struck with the fitness of the title, taken from one of his own addresses, and applied to Dr. Leavell, who was an indefatigable worker in the kingdom of the Master. He lived at a time when the movement for popular religious education was sweeping the country, and was himself the greatest single factor in the growth of the Sunday school and Baptist Young People's Union enterprises of the Southern Baptist Convention. Of necessity, much of the history of the enterprise is woven into this biography of the man who had so much to do with its progress.

Yet of far greater interest is the spirit of the man, the glimpse into his inner heart and life. His optimism, his good cheer, his wholesome joy in living, his unselfish service to mankind, his faith in God and the future—all this and more are brought to the reader, who finds himself the richer for having read.

The Sunday School in Action, by Clarence H. Benson. Published by the Bible Institute Colportage Association, 843 N. Wells Street, Chicago, Ill. 327 pages. \$1.75.

The failure of the Sunday school to reach two out of every three boys and girls in America; the failure of the school to hold three out of four after it enrolls them; the weaknesses of the churches which allow so many young people to slip away from the Sunday school just at the age when they are most susceptible to the Spirit, the surrender of religious training by the American home and school to the Sunday school—these are some of the important things which caused the author to prepare the book under review.

Chapter 1 presents a summary of

the Sunday school movement since the beginning under the ministry of the Jews on down through Robert Raikes and others. Chapter 2 deals with the Importance of the Sunday School, emphasizing "The passing of the teaching preacher, the teaching parent, the Bible from the public school, the limited time for religious instruction," the fact that the school is the recruiting ground for the church and the hope of the nation. Chapter 3 takes up the problem of organization, discussing the benefits of the same, and herein is the departure from the accepted standards. Three general divisions are presented: Children's, birth to 12; Adolescent, 13 to 24; Adult, 24—these to govern the nature of teaching in each. Departments are provided as in our standards. All the remainder of the organization is like what we have in Baptist work.

The remainder of the book deals with current Sunday school work: its officers, teachers, curricula and program. Section II presents an ideal Sunday school at work, fulfilling its mission as seen by this author. The one weakness of the book is the fact that the author seems to have overlooked (or purposely did so) the fact that a Sunday school is not what it was in its beginning. The entire book—and it is one of the best we have seen on the subject—deals with the teaching service as if it were an independent thing. One finds himself asking over and over: "Is it to come to pass that the churches are to be turned into Sunday schools, that the word 'church' is to pass from our vocabulary, and what Jesus organized and named 'My Ecclesia' is to be transformed into a Sabbath school, wherein evangelism, missions, discipline, prayer, consecration, inspiration, and even the ordinances are to be carried on?" From a technical side the book cannot be surpassed until our ideas of the Sunday school are changed, but to carry out its suggestions will only serve to break down further the unity and spiritual vitality of our churches.



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