

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

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MRS. ROOSEVELT DOES NOT KNOW THE AVERAGE AMERICAN GIRL

Nashville Girl Resents Unfounded Charge of New "First Lady of the Land"

Quite a furore has been stirred in the United States by the broad charge made by Mrs. Franklin Delano Roosevelt in a radio message late last year, in which message she charged that "the average girl of today" is in a mighty bad fix, for she faces the need of learning very young how much she can drink of alcoholic beverages.

Of course her statement is not true. There are many girls in "high society" who face the problem when young, because it is thrust before them by foolish parents who serve alcoholic beverages in their homes, law or no law. There are some of the "average class" who, no doubt, imbibe alcoholic drinks—there have always been some. But when Mrs. Roosevelt makes a broadside charge which includes all American girls, she stirs up a hornet's nest and protests spring from every source.

Here is a letter from a young woman of Nashville which expresses the resentment of millions of American girls, and does it in a fine way. We reproduce it as a matter of front page news. And it speaks the truth about the wave of dissipation which the wets charge against the young people of our day:

Dear Mrs. Roosevelt:

An article in our morning paper saying that a statement of yours brought forth a "shocked protest" from a group of women leaders in Topeka, brings forth an equally shocked protest from me. You were quoted as saying that "the average girl of today faces the problem of learning very young how much she can drink of such things as whisky and gin and sticking to the proper quantity." If you have been correctly quoted you surely do not know the "average girl of today." I would not undertake to inform you were I not an "average girl of today."

I am 18 years of age. I was graduated from a standard high school a little more than a year ago and I am now attending the Nashville Business College. I cannot remember one instance when I have seen a girl of my own age under the influence of liquor, and I can remember seeing but three boys of my own age intoxicated or even "drinking." I am a member of no DRY organization. I am no prig. I am merely an "average girl," who is indignant at hearing girls accused of something of which they are not guilty.

Instead of drinking we "average" young people are planning in due course of time to run our respective communities and the United States, while the drinking low-down-high-ups are reaping their crop of wild oats.

Drinking went out of style with the "post-war" group of young people. Drinking and many other such things of which we are accused are frightfully old-fashioned. The young people of today are interested in athletics and many other things that require a strong body, a clear brain, steady nerve and quick thinking, and all of these things drink destroys. The girls and boys of today enjoy sports and games that challenge the mind. Girls of today are going into the business field because they like it. You can't be successful in the business field if you are in the habit of drinking. No stenographer who has a "hang-over" headache can take dictation or do typing, nor can she perform many other duties well. Our pride makes us want to do things well.

It is true that in some groups in thickly populated sections, in some large cities, in some communities, such conditions as you spoke of do exist—but you said "average."

Some wet agitators have said that they want legal liquor for the sake of the young people—that they are drinking any and everything now—that at least it would be

(Continued on Page 4)

Reo Motor President Speaks on Beer

**Issues Damaging Exposure of Wet
Propaganda**

"There would be no liquor problem today, were beer—the beer it is proposed to re-legalize—actually non-intoxicating," declared Richard M. Scott, president of the Reo Motor Car Company, of Lansing, Mich., in an open letter sent just before the holidays to President Hoover, Vice-President Curtis, President-elect Roosevelt, and Speaker Garner of the House of Representatives. He charged emphatically that the restoration of legalized beer would "directly and destructively affect many legitimate industries which have grown remarkably since the Eighteenth Amendment and which, contrary to the effect of the pre-prohibition beer traffic, have through their own growth, permanently benefited countless other legitimate businesses."

Mr. Scott is president of the Business Men's Prohibition Foundation whose headquarters are in Chicago. His open letter to the national executives and their successors contained some information which strikes at the very heart of the false propaganda which the beer barons have sent broadcast through-

out our land for the past four years. Among other things he points out the inescapable effects of the return of beer of such alcoholic content as is proposed. Among other things he declares:

"(1) The return of such beer would, in effect, re-legalize 90 per cent of the pre-prohibition liquor traffic and reinstate under legal sanction, if not the saloon itself, then substitutes that would bring exactly the same destructive results. (2) It would release upon the country an avalanche of high pressure advertising, using all available allures of printer's ink, radio and movies. (3) It would cancel all the benefits of the 65 per cent reduction in beer consumption realized under the Eighteenth Amendment as compared with the peak year of licensed beer, and thereby divert from legitimate business from two to three billion dollars of the people's money, thus striking a severe blow at legitimate business, promoting rather than reducing unemployment. (5) Last but not least, it would reproduce the inevitable fruit of the old license conditions in marshalling a continuous and increasing army of millions of men wholly or partially incapacitated by beer and other liquors, their labor efficiency reduced, their economic standing imperiled or destroyed as victims of the habit forming appeal of legalized beer traffic."

Mr. Scott castigated the brewers severely. Among other things he declared: "The brewers well know a non-intoxicating beer would necessarily have to be a beverage so de-alcoholized as to lack liquor habit-forming power. If it were not habit-forming there would be no objection to it now or at any other time . . . If the brewers did not hope to be granted the right to market beer containing sufficient alcohol to make their product a habit-forming intoxicant, there would be no propaganda on its behalf."

In ringing words the executive of this great motor industry calls on business men everywhere to resist the efforts being put forth to destroy prohibition. "I believe it is the duty," he says, "and the plain common sense of all thoughtful American business executives and industrial leaders to stand as one man against these insidious bribes of an outlawed and discredited traffic and rather point the way, not back to the economic and destructive period of license, but forward to a saner and more adequate state and local administration of our beneficent prohibition legislation."

"In my opinion the Eighteenth Amendment should be supported by American industry as a reasonable safeguard and legislative advance that, given necessary time, will help to lift our nation economically and socially to more efficient bases of commerce and ultimately higher standards of living."

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Editorial

Man's soul sickens and dies when fed on the swill of "pure reason", and his whole moral nature grows weak and flabby when it eats only the cheap platitudes of man's own imaginings.

Great men around the world are coming to accept the declarations of us who have been branded as "Fundamentalists", because we chose to believe the Bible as it is rather than as it has been interpreted by radical critics.

B. E. F. our slogan for the subscription campaign of this year. A free trip to Washington City, the most interesting city in America, and to the Southern Baptist Convention, for subscriptions to the paper. It can be done. See the notice on page 15.

Our President, any president, maligned, misunderstood, may well find solace in these words from George Washington, "I am described in such exaggerated and indecent terms as could scarcely be applied to Nero, a notorious defaulter, or even to a common pickpocket."

It is heartening, invigorating to the soul, to see the increasing number of books now coming from the press setting forth the fact that what the world needs is to get rid of the false idea of "Salvation by Culture" and return once more to the old-fashioned, emotional, Holy Ghost directed revivals.

Anybody who doesn't sympathize with the farmer and wish to aid him in his trying days just never lived on a farm, rose at four o'clock in the morning, followed "Old Beck" until dark, doing this for six months only to have Old Beck and her teammate pull a bale of cotton to town and have it sell for \$25.

The puny effort of the secular (wet?) press to defend the inexcusable attack of Mrs. Franklin Roosevelt upon the young womanhood of the nation is amusing. Why not tell the truth and say that Mrs. Roosevelt was "popping off" about a matter of which she had no information, save such as she gleaned from the crowd with which she runs. No one denies that the daughters of the rich aristocrats are drinking booze, and

that is the kind Mrs. Roosevelt has known in her social life.

Our young ministers who are so eager to get into a "big city pastorate" should read the life of Lyman Abbott. For eighteen years he waited, serving a congregation of less than 100 people in an insignificant church. But he was getting ready for the Lord to call him to one of the greatest fields in the world. It is well for preachers to remember what Jesus said about seeking the chief places at the feast. Work, study, pray, be willing to bide the Lord's time, and then the way will be opened.

Floocy!

The Baptist Standard of Texas reported that during the holidays there were 25,000 cases of influenza in Dallas. And our whole family was in bed with flu. Wife and children spent all the holidays shut in, the colored woman who "keeps the buggers off the family" while the editor is away from home, was visiting and her substitute was a victim of flu. So the editor spent a busy season being doctor, nurse, housemaid, cook—in fact, he had to be "all things to all the family if by all means he might save" them from serious illness. He is glad to report that the New Year saw them all out of bed.

Don't Be Misled.

We urge our readers to help counteract the false propaganda now being broadcast about the amount of money going to our mission agencies. It is true that of all the money given by Southern Baptists, only a small per cent goes to missions and benevolences, but **only the churches are responsible for that.** Your State Mission Board can distribute only what is sent to it, so if a church sends only five cents out of each dollar that goes into its treasury, Secretary Bryan can divide only that nickel. If all the churches send to their state headquarters only six cents out of every dollar they raise (that is the average for the South, we are told) then only that six cents can be distributed. Heavy church debts and the Single Budget have brought the downfall of the Cooperative Program, not the carelessness or dishonesty of our mission boards and secretaries.

The Virgin Birth.

More and more Nature unfolds her secrets before inquisitive minds of scientists. The peculiar nature of the honey bee has long been known, the female bee (queen) mating once, perhaps killing her mate immediately afterwards, and going on for the remainder of her life laying fertile eggs. In still other instances, but in much lower forms of life, it was known that offsprings were produced without a male parent. Now comes the interesting announcement that a species of fish, the first of vertebrate life so endowed, produces its offspring always by what is akin to the Virgin Birth. In other words, there is no male parent. The species called *Molienisis Formosa*, is a small fish, but bearing all the physical marks of many other small fish, produces its offspring through parthenogenesis, and all the offspring are females! Yet there will be some preachers who are so sceptical about miracles that they will go on telling people that God, who made the

fishes with their peculiar powers, could not beget a Man after His own likeness, and in physical form without the medium of a male parent!

OUR NEW YEAR

We wish for every reader and other friends of Baptist and Reflector a happy and healthful New Year. Happiness is one of our wishes, for man cannot be happy unless he is both good and busy at things worth while. If, therefore, the year brings happiness, it will witness right living and beautiful service. We wish a year that brings health, for right now the nation is under a colossal sick burden which every day costs enough money, in expenses and lost earning power, to care for every needy person in the nation. One has little to fear if only he can remain well in body and happy in spirit.

As we face the New Year, your editor has in mind the possibilities both for good and for harm to our denominational work and life which we possess. We are all living under a cloud of pessimism, misapprehension and distrust, and at the same time our souls are enslaved by a mass of false ideals and degrading standards which crept up on us during the years of unprecedented financial affluence. For two generations the foundations of our present critical economic and financial condition were laid, and the seeds of commercialism were sown in the minds of children who are now men and women reaping the terrible cost of the folly of our forefathers. A bridge of money was built, and when our generation started across, we found that it was not gold and silver but crumbling paper. Our forefathers planted in our minds the idea that only the rich are happy, and today we learn from many sources that the rich are the most miserable of all.

Our churches were led to believe that success depends upon the erection of magnificent houses of worship, and the meeting of every standard that fallible man could invent. The result is that most of the stronger churches are crushed in spirit and purpose by debts that stare like fiery-eyed ogres day and night, harassing the poor pastors, worrying the business men, and causing the world to stand off and wonder that God's people should believe what they profess to believe and yet be so readily misled. We allowed our denominational agencies to run pell mell into all sorts of financial schemes until our total bonded indebtedness today in the South is away up in the millions of dollars, and the interest alone which Southern Baptists are paying far exceeds the total amount raised a few years ago for all our missionary and benevolent work.

"Is I Blue?"

One need not study the picture long or he will be sitting with Andy on the floor, listening to the plaintive tones of Amos as he sings his "Blues". What are we going to do about it? "All we like sheep have gone astray." Shall we, like sheep, give up and submit without further resistance to the wolves who have cornered us? Shall Southern Baptists sit down and whine and complain? Will it help us any to cast aspersions upon those who led us into the swamps? And even if

we desired to do so, upon whom would we hurl our blame? We all did it or allowed it to be done.

There are two distinct types of personalities in the world; one the backward-looking and the other the forward-looking. Something in the very nature of some people seems to make them delight in turning backward, looking back, thinking back, harking back. For such it is never dawn, it is always dusk; it is never the rainbow, it is always the approaching storm cloud; it is never a new concert, but always the memory of strains once heard in the past. Such people today are the bane of our denominational life. They are good Baptists, but they have a false idea of what our Baptist forefathers believed and did. They feel sure that there is no hope in the future, and are just as sure that all the truth and orthodox preachers died with some great preacher who happened to write their favorite book or sermon.

But it is not so with the forward-looking personalities. These are the prophets, the Isaiah's, who lead man onward through the darkness and out into the light of a new day. They see the coming storm clouds, but duck inside for a brief while and then rush out again to revel in the glory of the rainbow. They see the evening shadows, but lie down to sleep that they may rise with the new day to put forth greater efforts. They do not ignore the hideous Gargantuan and all its baneful influences upon life, enterprise and character; but they dare take it by the fetlock with the grim determination either to lead it out of the path of progress or else to slay it where it stands.

To such personalities there is no depression; there is a new and glorious opportunity of testifying to the goodness of God in the land of the living, and of leading the misguided sons and daughters of modern commercialism to see the truth that "Man's life consisteth not in the abundance of things he possesseth." They recognize the captivity, but see beyond it the return to the native land. They do not ignore evil in church or state, but they trust God and the basic good sense of American people, hence go on knowing that some time the right will be mighty to prevail, and that no cloud can hang on forever.

Will We Look Up?

Amos and Andy presented the nation a remarkably clear and definite cartoon of our present life, when on the evening of December 29th, they held the interesting and worthwhile dialogue in the midst of the following setting: Amos returned to the hotel and to the "private office", to find Andy sitting prone on the floor in an attitude of deepest dejection. When urged to tell why he was so sad, Andy began to recount the failures of the past year, but always Amos tactfully led him to admit that after all the failure was not so bad as it seemed. In the end Amos gave a little lecture that was full of sound, homespun philosophy, the gist of which was, whoever has lived and tried, even though he has failed to realize his goal, is better able to try again and more sure of success.

What we need to do today in every department of life is to get up and look forward instead of sitting down, looking back and

moping. It shall be the purpose of Baptist and Reflector to lead our people to that attitude of mind and heart which insures success. So we pledge anew:

1. Our unswerving allegiance to the historic Baptist faith, the faith of our forefathers from Abraham's day who "believed, and it was attributed unto him for righteousness" until now. Included in this faith are our basic doctrines and practices, all of which are found in the New Testament and supported by the teachings of the Old. Never before have we been surer that the historic Baptist faith, "One Lord, one faith, one baptism, one God and Father," is correct; that salvation is by grace through faith, and both Grace and Faith supernatural forces sent from God into the heart of the repentant sinner; that baptism is for believers only, sets forth the picture of the burial and resurrection of Jesus "the author and finisher of our faith," and is to be administered only by the authority of a regular New Testament or Baptist church to be such that other Baptist churches can accept as scriptural; that the Lord's Supper is for church members of like faith and order, and must be protected against all heretics and schismatics by a rigid, close communion policy; that Jesus is living and serving today in heaven on behalf of the children of God who are such through the miraculous operation of the New Birth, and that He is coming to earth again some day to assume the charge of His spiritual kingdom, at which time the dispensation of churches will end and the fullness of His kingdom will come; that there is a hell of literal fire and brimstone which will torture the wicked, and a heaven of good and privilege for everyone whom the Lord has begotten into His family.

2. Our loyalty to the great brotherhood of Baptists in Tennessee and the South in their struggles to spread the true Gospel and to fight the encroachments of heresies from other ranks, even from some Baptist ranks. Tennessee can look with true pride upon her record of defending the faith through more than a century. May she never have to look back with shame upon the day when the compromisers secured the upper hand and forced the loyal voices to be silent as far as the printed organ goes.

3. Our loyalty to the Cooperative Program and its essential parts. We shall labor with love to spread abroad the information about them, and we shall fearlessly but lovingly expose whatever in them is hurtful to our causes, whatever practices may seem to us to be harmful to our fellowship and subversive to our best interests.

4. Our love to the finest brotherhood the world boasts. We can thank God that we are not harassed by heavy state debts, and that the bankers are not hounding the very life out of our state workers and members of the Executive Board for interest and principal payments, as is true in some other states. There is no finer brotherhood than ours; there are no more loyal and true friends; there is not a finer group of preachers, laymen and women to say nothing of the army of wonderful young people in our churches. Surely with these all looking forward, inspired by a common hope, directed

at a common task, and led by the Holy Spirit, we shall win.

With one accord, in one hope of our calling, let us join hands behind this New Year's program and bring the brightness of victory to our depressed and gloomy hearts.

A MORAL: DO NOT BORROW

The editor of The Alabama Baptist does not vouch for the truth of the following story. It was in an exchange and is here passed on to our friends with the suggestion that they subscribe to The Alabama Baptist instead of borrowing the paper from their neighbors.

The story says that:

"A man who was too stingy to subscribe for his denominational paper sent his little boy to borrow the copy taken by a neighbor. In his haste the boy ran over a \$4.00 stand of bees and in ten minutes looked like a warty summer squash.

His father ran to his assistance and failing to notice the barbed wire fence, ran into that, cutting a hole in his anatomy and ruining a \$5.00 pair of trousers.

The old cow took advantage of the gap in the fence and got into the cornfield and killed herself eating green corn.

Hearing a racket, the wife ran out, upset a four-gallon churn of cream into a basket of little chickens, drowning the entire hatch. In her haste she dropped a \$35.00 set of false teeth.

The baby, having been left alone, crawled through the cream into the parlor, ruining a brand-new \$25.00 carpet.

During the excitement the oldest daughter ran away with the hired man; the dog broke up eleven setting hens, and the calves got out and chewed the tails of four fine shirts on the clothes line."

P. S. The editor again says that he does not vouch for the story, but it is better to subscribe for the paper than to borrow it.—Alabama Baptist.



That it will cost you \$15,000 to talk one hour over the Columbia broadcasting network?

That the American Red Cross aided more than twelve million unfortunate people during the fiscal year which closed June 30, 1932?

That the Pennsylvania Railroad pays its president \$125,000 per year salary? (Yet it is complaining because it cannot meet expenses!)

That 100,000,000 trees were planted in our country during 1931? (The seedlings were supplied through the Department of Forestry.)

That there are more Roman Catholics in Sing Sing prison, New York, than members of all other religious groups combined? (And New York Catholics are trying to run the world!)

That a modern ocean liner or super-dreadnought, if propelled by boars as were war ships of the days of Homer, would require a crew of three million men to propel it?

THE OWL AND THE SKEPTIC

An owl who had so successfully dominated the mice in his barn, that he felt himself to be a ruling spirit in the universe; by some mischance was out in the open air at noon on a summer day. Dazzled and pained by the light of the sun, he fluttered home as best he could and thus complained to his mate: "The sun is nature's great mistake; it dries up the delightful little pools, it makes the weeds grow, fills the air with fog, and gives poor farmers the sunstroke. What a pity we can't do away with it. Then we should always have soothing night, so grateful to our eyes." So the beneficent sun, that gives vitality to our planet, ripens our crops, fills our morning and evening skies with glory and holds Earth in its orbit, is regarded by the Owl. So is God and Christian faith regarded by the Skeptic.—St. Stephen's Bulletin.

THE PROMOTION COMMITTEE ESSENTIAL TO DENOMINATIONAL UNITY

By Charles E. Maddry, Executive Secretary

At the meeting of the Southern Baptist Convention at Birmingham in 1931, after many months of discussion in the denominational press, and after a large and representative committee had considered the matter for two days, the present organization of the Promotion Committee was set up. The Convention adopted this plan with great unanimity and enthusiasm. We all went away from the Birmingham Convention feeling that we had been led by the Holy Spirit to such oneness of purpose and unity of agreement as to insure the success of the movement.

And now after the lapse of these months we believe we speak the sober truth when we say that the work of the Promotion Committee has been highly successful. Of course we have not accomplished all that we had hoped for, but we believe the work of the committee in promoting the Every-Member Canvass has saved our Cooperative Program from utter collapse. We believe that our receipts for both local and denominational work would have been far less than what they have been, had it not been for the work of the committee. Hundreds and hundreds of churches have put on the Every-Member Canvass that never would have touched it but for the work of the Promotion Committee in the South and in the states.

Already there are those who are saying we should abolish the Promotion Committee and revamp our denominational machinery. That's just our trouble. For ten years now we have done little but tamper with the machinery. We adopt a plan of work and before we can put it into operation we have another meeting and change it. Let's give this plan a fair trial. The best plan in the world will fail if we spend all of our time finding flaws in it and picking it to pieces. It is the best plan yet devised by Southern Baptists for unifying and promoting a successful and challenging Cooperative Program.

Let's perfect the plan and set ourselves to an aggressive and constructive effort to induce every church within the bounds of the Convention to put on the Every-Member Canvass, thorough and complete, out to the last

man and woman and child in the Convention. The work of the Promotion Committee is vitally essential to the very life and destiny of the Southern Baptist Convention.

QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Q. In our Senior B. Y. P. U. Quarterly, November 13th, page 29, column 1, part 5, there is a comment on Peter's vision on the housetop. We find in this statement that the Lord had to teach Peter through a vision that no race is unclean since "All had God as their Father and all should have the blessings of the Gospel." Please harmonize this statement with John 1: 12; Gal. 3:26, 4:5; Rom. 8:14—A. J.

A. There is no harmony between truth and heresy. The "universal fatherhood of God" is one of the most baneful heresies in Christian ranks, and it does more to upset the preaching of the Gospel than any other one heresy. Perhaps the statement was a slip of the pen on the part of the writer, but that does not lessen its hurtfulness. God is Father of none but the redeemed, the twice-born. No passage of Scripture teaches the universal Fatherhood of God. We regret exceedingly that such statements get into our literature. We thank the readers of Baptist and Reflector for calling attention to them.

Q. Do you think it is right for a preacher to enter a pastor's field, induce the church to buy song books, win a few converts, and then leave with instructions to the pastor to have him a baptismal suit ready so that he can baptize the converts at a return date?—A Sister.

A. We have answered this question before. No preacher has a right to go into a pastor's field against the pastor's will, and when a church allows one to do so, it is court-ing disaster. Furthermore, any church that would allow some outsider to come in and usurp the pastor's sacred right of being bishop of the flock over which the Holy Spirit has put him is unworthy the name "Church of Christ." And further still, any preacher who will enter a pastor's field and seek to upset the work there is a dangerous man, and church members are silly if they follow him. Too long have Baptist churches allowed these free lance preachers to disturb their peace and destroy their unity and harmony.

Q. When did the Holy Rollers start and from whom did they come?

A. Modern Holiness sects came largely from the Methodist Church, due to the emphasis which they once placed upon sanctification. But there have been such sects of Christians all along through the past four centuries. Our modern ones began to be heard along with the closing years of the last century.

Q. What part of Acts 2:38 is applicable to the present time in the conversion of a lost sinner?

A. We must take the word as it is and not seek to reject any part of it, merely because someone has distorted its meaning to suit his "strange doctrine." Space forbids any extensive discussion here. Repentance is the basis of salvation. (Matt. 4:17; Luke 13:3; Acts

3:19, etc.) Repentance is the change which God requires for salvation; in other words, it is that turning, changing of the mind, which opens the door to Jesus who works the works of grace in the heart. (Mark 2:17 and John 10:28; 2 Cor. 7:10.) On Acts 2:38 we have clear information in parallel passages. In Matt. 10:41 the Greek word "eis" translated in Acts 2:38 by "unto" appears in the words "in the name of a prophet" where the meaning can only be "because he is a prophet" or "upon the basis of his prophetic office." In Matt. 12:41 and Luke 11:32 it occurs in "repented at the preaching of Jonah"; that is, upon the basis of or because of. Mark 1:39 has the same "eis" in "in their synagogues," where the meaning cannot be misinterpreted. Likewise the word "in" in Matt. 2:23, 4:13; Heb. 11:9; Acts 8:40 "At Azotus," etc.

Follow into the 39th verse of Acts 2 and we find the word again; "The promise is . . . to all," etc. Here it can only mean "on behalf of." If we take the true meaning of the Greek preposition, as given by scholars, we must know that it is to be interpreted not by an isolated example, such as Acts 2:38, where the meaning may be either "on account of" or "unto," but by the passage as it relates to all other passages dealing with the subject involved. If that is true, we do not need to be afraid of Acts 2:38 if interpreted in the light of all Peter said in his sermons.

Q. What is meant by being "pricked in the heart"?

A. That is the way Luke had of saying that the people were made deeply conscious of their lost condition, were aroused to their lost state, and made active through repentance.

MRS. ROOSEVELT DOES NOT KNOW "THE AVERAGE AMERICAN GIRL"

(Continued from Page 1)

pure if it were legal, government-inspected liquor. Let me tell you—we don't need liquor for the sake of the young people. We don't even like the taste of it. We don't like the effects it produces. If the older people want it, let them say so; but they should at least have the courage to say THEY want it, and not try to hide behind a false statement that it is for our sakes. If we, the young people, were allowed to vote on the question, the proposition to legalize alcoholic beverages would be defeated by an overwhelming majority. If the people of voting age can withstand the wet wave just long enough for us, the average boys and girls, to get our vote, you may be sure that alcoholic beverages will never again be legalized. We cannot afford to hazard our future for drink. We do not want it.

You don't know the "average girl," Mrs. Roosevelt. To get the average you must take all of us the country over, and doing that you will find that we may not be saying much, but we have our opinions—and they are NOT in favor of legalizing alcoholic beverages, and they are not in favor of the illegal stuff used now. No, the "average girl" does not have to learn early how much she can drink, and she doesn't keep within that quantity because there is no need. We do not drink the stuff at all.—Sincerely yours, Osta M. Underwood.

Jesus Begins His Work

SUNDAY SCHOOL LESSON, JAN. 8, 1933

By O. W. Taylor

Scripture: Mark 1:12-20

Golden Text: Mark 1:15

Collateral Readings: Matt. 4:1-11; Luke 4:1-13;; 4:14-22; Jer. 1:1-10; Isa. 6:1-10; Acts 9:10-20; Isa. 11:1-9

After His baptism and temptation, Jesus spent some months in Judea, the scene of His earliest triumphs (John 14:1-42). Then He returned to Galilee and began His ministry there, establishing His headquarters at Capernaum on the northwest shore of the Sea of Galilee.

I. Driven by the Spirit (1:12)

In connection with Mark's brief account, Matthew 4:1-11; Luke 4:1-13 should be studied to gain a full account of the temptation. "Led up of" in Matthew and "led by" in Luke is, in Mark the Gospel of Energy, "the Spirit driveth Him, etc." Jesus was not forcibly compelled, but inwardly impelled and propelled by the Spirit into the wild, barren, rocky region between the hill country of Judea and the Dead Sea. He was "led up of the Spirit to be tempted of the devil." The Spirit urged Him into the place of temptation and the devil applied the testing. "The Spirit driveth Him" to this because of the issues involved and flowing from it. Satan intended it for downfalling; God intended it for uprising in the victory of grace and "power of His might." The entire ministry of Jesus was keyed to the urge of the Spirit, whether pleasantness or unpleasantness were in the way, and so should ours be.

II. Overcoming Temptation (1:12, 13)

"Immediately" (straightway) after the baptism came the testing. The highest spiritual exaltation is often followed by the fiercest temptation. Thrown "with the wild beasts" (wolf, hyena, leopard) and with the devil, He was tempted forty days. The tests recorded in the Gospels were the climax of those days. The traditional spot of the recorded temptation is Mount Quarantania, westward from Jerico.

"**Tempted of Satan.**" The reality and personality of Satan are as clearly revealed in Scripture as those of Christ. The ages-long conflict between him and the principles of His kingdom was epitomized in the temptation. Having wrested dominion from Adam, he sought to wrest it from the Second Adam. Adam was tempted from without, inwardly yielded, and fell. Jesus was tempted from without, inwardly resisted, and forever remains the One Who "was tempted in all points like as we are, yet without sin" (Heb. 4:15).

The three fundamental principles of the satanic kingdom and the three fundamental forms of temptation from which all others flow were here brought into play. Read Genesis 3:6; 1 John 2:16 in connection with the accounts in the Gospels.

1. "**The lust of the flesh.**" This was the "food" proposition in Genesis 3:6 and in the temptation of Christ. Not mere bread, but what it stood for was the issue. Bread was

but the entering wedge. Satan's aim in all the temptations was to get Christ to act independently of God and His revelation, and he misinterpreted and misapplied Scripture in seeking this. So he urged the satisfaction of a fleshly desire, legitimate in itself, but under satanic suggestion and on a satanic basis, knowing that the principle would open the way for the whole range of "the lust of the flesh."

2. "**The lust of the eyes.**" This was the "pleasant to the eyes" of Genesis 3:6 and the "sheweth Him all the kingdoms of the world, etc." of the Gospels. "All these will I give Thee, if Thou wilt fall down and worship me." A short cut to world dominion proposed. But the principle was: "In your life and kingdom ignore God and His revelation, follow natural sight and wisdom, and employ worldly policies and plans."

3. "**The pride of life.**" This was the "tree desired to make one wise" in the Garden and the "cast Thyself down, etc." of the Gospels. For Christ, without divine warrant, to have cast Himself down amidst those thronging the temple area and courts would have been spectacular, but presumptuous and prideful. The principle was: "In your life and kingdom, ignore the warrants and limits of divine revelation, and follow the course of self-exaltation and human pride." All godless natural theories and practices have their roots in these principles. If Jesus had yielded, His kingdom would have become merged with the satanic.

But Jesus won! He won by a method open to the humblest believer: Trust in God and the intelligent use of the Word of God. He won and set forth the principle: "The kingdom is advanced by people waiting upon God and heeding His Word, holding the flesh in check, avoiding worldly policies and plans, and with human pride down in the dust." "And the angels came and ministered unto Him." And no wonder!

III. Preaching the Gospel of the Kingdom (1:14, 15)

This was some months after the temptation and the following Judean ministry. "The time is fulfilled." "In the fulness of time God sent forth His son" (Gal. 4:4).

"**The kingdom of God is at hand.**" The Gospels use "kingdom of God" and "kingdom of heaven" interchangeably (Matt. 13; Mark 4:1-34; Luke 8:4-15; Matt. 11:12; Luke 16:16). In "an everlasting covenant," a kingdom was promised to David, which he saw was not to be realized in his earthly "house," but in and through one who could be no one but Christ (2 Sam. 7:15-17; 23:1-5, with special reference to verses 3 and 4). This "everlasting covenant" connects with that in Isaiah 55:3 pledging "the sure mercies of David." Gabriel, announcing the birth of Jesus, said God would give to Christ "the throne of His father David" (Luke 1:31-33). David foresaw that God "would raise up Christ to sit on his (David's) throne" (Acts 2:25-31). Paul said that the resurrection dominion and ministry of Christ bring in "the sure mercies of David" foretold by Isaiah (Acts 13:34). Jesus said the kingdom was in existence "from the days of John the Baptist" (Matt. 11:12; Luke 16:16). Hence, the kingdom was not "postponed" be-

cause of the unbelief of the Jews, and does not await the future to be set up. While "at hand" may not signify actual existence, but only the near approach of the possibility, it may also signify both actual existence and approach. What we call "the millennial kingdom," to be manifested when Jesus comes, shall be the present kingdom purged and exalted (Matt. 13:40-43). So "the gospel of the kingdom of God" preached by Jesus was that which we preach today, the gospel of the crucified and risen Lord.

"**Repent ye and believe the gospel.**" The message that John preached (Acts 19:4), Jesus perpetuated. And our message today, as to its appropriation by men, is "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). This is "the gospel of the kingdom." Let us faithfully proclaim it "unto all nations, and then shall the end come." And we need not be uneasy about the bringing in of the climactic kingdom when Jesus comes!

IV. Enlisting Workers (1:16-20)

Saved workers. These men were already saved, being of those who, by the ministry of John the Baptist, has been "prepared for the Lord," which involved both an inner and an outer preparation (e. g. Luke 3:4-6; John 1). This was not a call to salvation, but to service. Only saved people can serve as kingdom factors, except as providentially compelled without their will or consent. Truly to serve God one must have an experience of grace. This undermines the major portion of the theology of Christendom. Much theology says, "Become good by doing good." Christ says, "Make the tree good and his fruit good" (Matt. 12:33).

Submissive workers. When Jesus called Simon and Andrew, as He walked by the Sea of Galilee, "straightway they forsook their nets and followed Him." When "straightway He called" James and John, they just as immediately "left their father in the ship with the hired servants and went after Him." Submissive in soul, they became submissive in service. Here were men who left earthly occupation and relationships for Christ. Here was a father who yielded his sons to Christ.

Suitable workers. If not, Jesus would not have chosen them. They might not now be suitably trained, but they would be. Certain hindering faults they might have, but these would be eliminated. Simon would become the rock-man, and John, one of the "sons of thunder," would become so gentle as to hear and express the heartbeat of Jesus.

QUESTIONS

1. Give the setting and connection of our lesson. 2. Discuss the meaning an application of the words, "the Spirit driveth Him." 3. When and where was Jesus tempted? 4. How was He tempted? Compare His temptation with that of Adam. 5. What principles of the satanic kingdom were brought into play in the temptation? 6. By what method did Jesus win? 7. What kingdom-principle did He reveal? 8. Is the Davidic kingdom in existence now? 9. What was "the gospel of the kingdom" preached by Jesus? 10. What kind of workers did Jesus select to be with Him?

Lesson, January 15th: See Page 6.

Jesus at Work

Sunday School Lesson, January 15, 1933

By O. W. Taylor

Scripture: Mark 1:21-45

Golden Text: John 5:17

Collateral Readings: Heb. 5:1-10; Matt. 6:25-34; James 5:11-20; Isa. 61:1-6

In point of time, our lesson begins on the Sabbath following the call of the four disciples to be fishers of men. It gives us a cross-section of the ministry of Jesus. What is here recorded briefly He did habitually wherever there was need.

I. Teaching With Authority (1:21, 22)

1. **The Place:** "In the synagogue in Capernaum on the Sabbath day. It was customary with Jesus to be in the Jewish place of worship on such days (Luke 4:16). His example furnishes a principle applying to faithful church attendance, which is expected of the saints (Heb. 10:25).

2. **The Manner:** "As one that had authority, and not as the scribes." Synagogue services were under the direction of a committee of laymen called 'rulers.' No permanent speaker was provided. But, after recitation of the Schema (Deut. 6:4-9; 11:13-21), prayer, and a lesson each from the Law and the Prophets, the chief ruler usually asked some distinguished visitor to explain the lesson. So Jesus was called upon. A new note sounded when He spoke. The scribes, the professional copyists, students, and interpreters of the Law, constantly appealed to what Rabbi So and So said and set forth lengthy traditional distinctions and applications, until the pure Word of God was submerged under such. Study His recorded addresses and see that He did not appeal to the "doctors of the law," but did appeal to the Scriptures themselves.

3. **The Effect:** "They were astonished." These were astonished at the manner, and no doubt also at the substance, of the teaching. In Nazareth some months before, the auditors wondered and wound up by trying to kill Jesus (Luke 4:16-30). Here astonishment but no hostility is recorded. The truth produces diverse effects, depending on the nature of adjustment to it. There are professedly Christian places where the pure Word of God itself would produce astonishment, let alone an authoritative presentation, for it is never heard there! Only as the preacher or teacher is saturated with the Word and the hearer is sensitive to it, does the presented truth issue in astonishment and wondering results.

Throughout His entire ministry, Jesus taught and preached the pure Word of God "as one that had authority, and not as the scribes." Certainly His method cannot be improved upon!

II. Casting Out Demons (1:23-27, 34)

1. **The Fact of Demons:** "Devils" is literally "demons" (daimonia). These are also frequently called "unclean spirits." So far as playing fair with Scripture revelation is concerned, one had as well deny the reality and personality of Christ as those of Satan; and the same of disembodied "spirits of just men made perfect" (Heb. 12:23) as of these

spirit-beings called "demons." Demons are "spirits" (Matt. 8:16). Whence their origin is not known. They are a part of Satan's kingdom of organized evil set to do his bidding when possible (Matt. 12:26; 25:41; Eph. 6:12; James 2:19). They are numerous. (Mark 5:9). They have entered and controlled both men and beasts (Mark 5:8; 11-13), and seem to be powerless for evil aside from some such embodiment (Matt. 12:43, 44; Mark 5:10-12). They are unclean, sullen, violent, and malicious (Matt. 8:28; 9:33; 10:1; 12:43; Mark 1:23; 5:3-5; 9:17-20; Luke 6:18; 9:39). They know Christ as the Son of God and recognize His authority as such (Matt. 8:31, 32; Mark 1:24). And they know their fate to be one of torment (Matt. 8:29; Luke 8:31).

2. **Possessed with Demons:** Skeptical and infidelic modern conceptions hold that cases of demonic possession in the Scriptures were only cases of disease, epilepsy, insanity, etc., imagined to be demonic possession. But, although the physical and mental effects were sometimes similar to such, Scripture clearly distinguishes between demon possession and physical diseases and mental maladies as such. Jesus "healed many that were sick of divers diseases, and cast out many devils" (Mark 1:32-34), and "those that were possessed with devils, and those that were lunatic" (Matt. 4:24), and "cast out the spirits—and healed all that were sick" (Matt. 8:16). A Christian may be swayed by Satanic influence (Matt. 16:23), but only unbelievers are subject to demonic possession and control (Eph. 2:2; 1 John 5:19). Reports sometimes come from mission fields today of demonic possession strikingly like those of New Testament days. Generally, however, one may say that cases of demon possession and controlling activity are largely confined to the exponents and subjects of bloodless, graceless false religious systems (1 Cor. 10:20; 2 Cor. 11:13-15; 1 Tim. 4:1; 1 John 4:1).

3. **The Expulsion of Demons:** "He cast out the spirits with His word" (Matthew). So He did in the synagogue at Capernaum, with the recorded results. So He did in the case of Mary Magdalene, "out of whom went seven devils" (Matt. 8:2). So He did in every case throughout His ministry. He came to "destroy—the devil" (Heb. 2:14), worked at the job, is still doing it, and shall ultimately cast him and all his cohorts down (1 Cor. 15:25). We do not have the power Jesus had, of course, but we can be instrumentally used to deliver sinners from the thralldom of Satan (2 Tim. 2:25, 26), and from the demonic onslaught of false religion. We are to be dead set against Satan and demons. And no doubt, we need to remember more frequently that, for us, "this kind goeth not out but by prayer and fasting" (Matt. 17:21; Eph. 6:12-18).

III. Healing the Sick and Afflicted (1:29-34)

1. **Jesus' Antagonism Toward Sickness and Affliction:** "He rebuked the fever, etc." Why that word "rebuked?" Because diseases and such like belong to an order of things which Satan has projected. A certain afflicted woman was one "whom Satan hath bound, lo, these eighteen years" (Luke 13:16), that is, physically bound. Job was bound by the same means for awhile (Job 2:6-8). As a parent may, for the ultimate

good of the child, yield him to the surgeon's knife and not be friendly to the knife itself, so God may yield His creatures to physical disease for the ultimate good resulting. But the regime of disease itself belongs to the Satanic order and will vanish when he is vanished. So Jesus is antagonistic to that which makes suffering needful and to that order from which it springs. When He "rebuked" disease, He was rebuking the king of the disease-realm. Our antagonism to disease is encouraged.

2. **Jesus' Ministry to the Suffering:** In the Scripture before us, He rebuked the fever of the sufferer, took her by the hand and lifted her up. Instantly healed, she went about helping prepare and serve dinner. So far as in us lies, by prayer and all God-provided means, we are to rebuke disease, establishing the sympathetic personal touch when possible. Then those blessed owe it to Christ to get busy ministering to others. In our lesson, at the close of the day, afflicted people of well-nigh every kind gathered at the door of Peter's home, and Jesus "healed them all" (Matt. 8:16). He took their problem into His own compassionate bosom (Matt. 8:17). Thus He did through life. He was saturated with healing prayer and power. On the monument to the discoverer of anaesthesia on Boston Common are the words: "This also cometh from the Lord of Hosts who is wonderful in counsel and excellent in working" (Isa. 28:19).

3. **Jesus' Pledge for the Future:** His healing ministry was an act in earnest of the time when "there shall be no more death, neither sorrow nor crying: neither shall there be any more pain" (Rev. 21:4). We labor while we wait for "that holy dawning."

IV. Praying in Solitude (1:35)

1. **After a Strenuous Day:** Preached and healed in the synagogue in the morning, healed at noon, healed the sick and cast out demons after sundown, we know not till how far into the night. But here He goes to pray "a great while before day." Luther said he was so busy he could not get along on "less than three hours' prayer."

2. **For Further Conquests:** "Let us go into the next towns, that I may preach there also." He first journeyed and preached there in His prayerful soul, which He then translated into actuality. First, a program in prayer, then a program in action.

QUESTIONS

1. What does Jesus' attendance at the synagogue teach us? 2. How did He teach there? Apply the principle now. 3. What was the effect of His teaching? Present application? 4. Discuss Scripture teaching as to the fact of demons. 5. Give Scripture teaching on demon possession. 6. How did Jesus cast out demons? Present application. 7. Give significance of the words "rebuked the fever." 8. Give a description of Jesus' ministry to the afflicted. 9. What present practical application is suggested? 10. Apply the practice and principle of the prayer life of Jesus to our own lives.

Lesson, January 22: "Jesus Forgiving Sin" (Mark 2:1-12).

Our Spanish Baptists Work in New Mexico

By Dr. J. C. Owen

Corresponding Secretary of the Baptist Convention of New Mexico

Baptists were the first non-Catholic group to begin work in the territory which now constitutes the State of New Mexico. The first missionary, Henry Reed, a distant uncle of this writer's mother, began work in Santa Fe during the year 1849. He organized in this city the first non-Catholic Church in the territory of this state. He also erected the first non-Catholic house of worship in the state. This building was sold and the work abandoned during the period of the Civil War for lack of support.

We have now something more than 256,330 Spanish-speaking people in this state. After all these years, we have about 300 Spanish-speaking Baptist members, or one Baptist to 854 of the Spanish population of the state. This showing is not very encouraging. It can easily be accounted for. On what basis? Not that our message does not appeal to these Spanish-speaking people. These fine descendants of the most resolute and freedom-loving families of old Spain during her best days love freedom.

The Baptist message grips them as the message brought by no other group can hope to do. The smallness of our numbers cannot be accounted for on the basis of unfaithfulness on the part of our workers. No Baptist missionaries in any field, home or foreign, have been more self-sacrificing, diligent, or efficient, under the circumstances, than our Baptist missionaries in New Mexico. Then, why have we so small a number of Spanish-speaking Baptists in this state? I name a few reasons:

First, we have no schools for the training of our Spanish-speaking converts. Baptists have opened two schools during the history of our work here. The last of these was Montezuma College. This is now closed as is the other Baptist school referred to.

Our Baptist brethren in New Mexico, moved by the enthusiasm incident to the first years of the 75 Million Campaign, undertook in Montezuma an enterprise beyond the limit of their strength. The vision was inspiring, but subsequent years, with financial depression, have rendered it impossible to go on with this undertaking. So Montezuma College buildings stand unoccupied and rapidly depreciating in value and the Baptists are struggling along with no school for the training of our workers or our members among our Spanish-speaking people.

Other non-Catholic people in this state are operating twenty-five schools for their Spanish-speaking constituents. These schools go all the way from the kindergarten through the grades and high school to the junior college. The schools are a mighty agency, not only for training workers, but for winning to Christ and training in Christian ideals of the ordinary members of their churches. These schools are setting forward our brethren of other denominations in a remarkably encouraging way. But they are leaving us Baptists wholly behind.

The Roman Catholics, following the lead of the non-Catholics in the state, are operating twenty-three schools for the training of their members and workers. How can we Baptists expect to meet the Catholics thus trained with a wholly untrained membership?

A second explanation of the smallness of our numbers is seen in the fact that we are undertaking and have undertaken no medical work among our Spanish people in this state. Baptists own and operate a small hospital at Clovis. In this, no provision is made for the care of Spanish-speaking people. We are overwhelmed by the number of English-speaking applicants for our services here. We are unable to receive more than a small fraction of those we should reach of this class.

Our Spanish-speaking people have far greater need of this type of service than do our English-speaking people in this state. Many of them are too poor to avail themselves of the medical treatment offered by the general practitioners located here. The other denominations have built small hospitals in remote and otherwise inaccessible places. These, with the finely trained Christian nurses, are rendering a service which appeals tremendously to the hearts of our Spanish people. Baptists are doing no such work as this.

A third reason is that while the others are doing much effective work in caring for destitute Spanish orphans, our Baptists have done and are doing nothing for this appealing class.

We operate a small orphanage at Portales, but no provision, whatever, is made there for the care of Spanish-speaking children. The children of faithful Spanish Baptist members, when left as orphans, have to be sent usually to Roman Catholic orphanages for care and training.

In the face of these facts, is it any wonder that our Baptist work lags distressingly in this state?

But the outstanding hindrance to the program of our Baptist work among our Spanish-speaking people has been inadequate support. At present the New Mexico Baptist Convention is receiving no outside financial aid for its general work except what is given us from our Sunday School Board. This board furnishes the major part of the salary of our Sunday School and our B. Y. P. U. secretaries. This is of immense help in training our English-speaking membership. These secretaries do not speak the Spanish language, and therefore are unable to give any training in religious life and work to our Spanish-speaking members.

Our Home Mission Board was assisting us in our general work. This board now has one American and one Indian missionary at work among the nearly 45,000 Indians in the state. They also have a lady missionary, giving part time to the Indians and part time to the Spanish-speaking people. They have two Spanish brethren, the major part of whose support is paid by the Home Board. These brethren do evangelistic and pastoral work among the Spanish-speaking people. While they are good men and faithful in their field, they are not equipped for the important work

of developing and training the membership of our small Spanish-speaking churches.

But the work of the Home Board is independent, so far as any sort of coordination with the work of the New Mexico Baptist State Convention is concerned. This we regard as being extremely unfortunate. A proper correlation of the Home Board's work with that of our State Convention's efforts would greatly strengthen the Baptist cause and render both the Home Board and state work very much more effective.

What shall we do about this deplorable situation? We have in New Mexico the opportunity of training, under the most favorable circumstances, the very best missionaries to the Spanish-speaking world. We are utterly failing, for no fault of those who are now at work in New Mexico, to meet and properly use this tremendous opportunity. What shall we do about this?

After a thorough study of this field, it is the clear conviction of this writer, that the following is imperatively necessary:

First, we must find, send out and support in New Mexico a number of well-trained men and women missionaries to our Spanish-speaking people. We need these in every department of work. These workers are scattered over the South and eager to come to us. But we cannot invite them to come because of lack of funds with which to support them. Are there not men and women of means in the older states of the South who will come to our assistance in these matters?

A second thing which is necessary is a more adequate support for the workers now engaged in this department. While they are all willing to make the greatest possible financial sacrifice, sufficient food, clothing and traveling expenses are necessary for that physical well-being which is indispensable for the highest success in this difficult work. This efficiency cannot be obtained without a larger support.

In the third place, the New Mexico Baptist Convention believes that some provision ought to be made by which a support for our general program from Home Mission funds can be made available for the work in New Mexico. What the Home Mission Board is now doing ought to be coordinated with the work of the New Mexico Baptist State Convention. But Home Mission funds ought to be available for the general program of New Mexico Baptists.

We are eager to put into effect a program which will reach effectively all the Spanish-speaking people of the state. We are in a position to do this with a degree of economy which is impossible to any group located as far away as in the Home Mission Board.

The Spanish-speaking people in this state are our neighbors and friends. Give to us sufficient funds to support the necessary workers and we will find the workers, make programs and will carry this undertaking through in a way which will honor God and serve this fine, large group of the citizens of this great pioneer state.

Will not Southern Baptists stand with us and make this possible?

Christ confined to earth would be like putting the north star into a lighthouse.—H. C. Trumbull.

THE NEWS BULLETIN

INSPIRATIONAL MEETINGS PLANNED

Secretary Charles E. Maddry of the Promotion Committee has announced that during the months of March and April there will be held in some twenty-five cities of the South, great meetings for inspiration and information in the interests of the Cooperative Program. The following brethren have promised to give one week to these missionary meetings: Dr. F. F. Brown, Dr. C. O. Johnson, Dr. George W. Truett, Dr. John R. Sampey, Dr. Kyle M. Yates, Dr. T. Claggett Skinner, Dr. T. L. Holcomb, Dr. M. E. Dodd, Dr. John L. Hill, Dr. W. J. McGlothlin, Dr. Ellis Fuller, Dr. Louie D. Newton, Dr. W. H. Knight, Dr. W. R. White, Dr. J. E. Dillard and Dr. R. G. Lee.

Dr. J. B. Lawrence, executive secretary of the Home Mission Board, will work in closest cooperation with Secretary Charles E. Maddry in promoting these meetings. Publicity Director Walter M. Gilmore of Nashville will have charge of the advertising and publicity. The state secretaries will be asked to select the meeting places in their respective states. All the interests of the Cooperative Program will be represented in these meetings.

ANSWERS DR. ALLDREDGE ON SOFT DRINK BILL

McMinnville Bottler Shows How Drink Money Goes

The statement of Secretary E. P. Alldredge of the Department of Statistics, Baptist Sunday School Board, Nashville, to the effect that Southern Baptists spend so vast a sum for luxuries and for articles that are not only non-essential but harmful, has been challenged from many sources. Unfortunately the Associated Press agency, running true to type, sent out such portions of the report as they wished to feature, the result being that what Dr. Alldredge really said in his "Hand Book for 1932" was not given to the public. The Literary Digest, "scenting a good rumor," gave Baptists publicity through use of these press dispatches. Of course nobody gave any attention to the very able reply which Secretary Alldredge sent to the Nashville papers, and if the Associated Press ever carried an explanatory article, we did not see it.

There are statements in the annual report of the department with which many good men disagree. One of these statements is that Southern Baptists waste \$20,000,000 per year on soft drinks. With this statement Mr. H. G. Talbert of McMinnville, manager of a bottling plant of that city, disagrees. "I will concede," he says, "that soft drinks are a luxury, and that some bottlers use saccharine instead of sugar. But so do some candy manufacturers." He then proceeds to point out two fallacies in Dr. Alldredge's statement:

1. A great bulk of the money spent for soft drinks in the South goes to support the families of church members. "A good deal of the money spent for soft drinks goes into different Baptist churches," declares Mr.

Talbert. "Take my business for instance. I work three married men. Counting my wife, that makes eight adults living out of the business. Five of the eight are members of the Baptist church and three of them are tithers." He then names other bottlers of other towns and cities who are Baptists, two of them the sons of a well-known Tennessee Baptist preacher, and concludes that of the money spent for soft drinks, in places with which he is familiar, a large percent of it in the way of wages and profits goes into the homes of church members from which a goodly share finds its way into the treasuries of the churches. Hence, he concludes that it is fallacious to claim that the entire soft drink bill of Baptists is wasted.

The second fallacy which he finds is in the inference that soft drinks are injurious to the public health. "Honestly bottled soft drinks are a food," he asserts. "My nearest neighbor lived ten days on (naming the drink which he bottles). She could retain nothing else and her doctor says she would have starved but for the drink."

"It should be recalled that when Mr. Asa Candler was head of our company, he gave \$100,000 to the Anti-Saloon League, and in retaliation the wets in the Senate named a committee to 'get' his company. I believe Dr. Copeland of New York was chairman of the committee. In their report they stated that they found nothing harmful in the drink except to people with diabetes, and that it contained the same food value as an egg."

It is interesting to know the attitude of the men engaged in the bottling of soft drinks in our country. Dr. Alldredge is right from his viewpoint in claiming that money spent for such things is waste, but only when it is spent for non-essentials. Mr. Talbert is correct in his contention that reputable scientists claim that the bottled drinks, when manufactured honestly of good materials, are a form of food, and furthermore that one can not class as waste money spent to support the families of good men and women.

WHO IS MY NEIGHBOR?

By Mary Davis

(Paper prepared for the Teachers' Council at Gibson and published by request.)

The strict and literal meaning of the word "neighbors" as used today is "persons who are living close together in the same community." Jesus, however, gave the word a much wider and broader definition when He included the whole world as neighbors, and illustrated it by the parable of the Good Samaritan, "the unsurpassed example of true neighborliness, the man who befriended a member of a hated race when his own race had failed to help." Even though an ugly spirit existed between the Samaritans and the Jews, this man braved the danger, gave personal attention, inconvenienced himself, and paid the cost of the unfortunate's present and future care. Jesus, in answer to the ques-

tion, "Who is my neighbor?" put the emphasis on the man who proved himself neighbor, and commanded the lawyer, "Go, thou, and do likewise."

We are prone to accept the modern meaning of the word when we think of our neighbors, and yet one who is truly educated must understand that all men everywhere are essentially alike in their nature. "They are animated by the same impulses, seek the same fundamental goals, and display substantially the same characteristics." Wherever it may be, in the city or country, the palace or the hovel, a gentleman is a gentleman. We are all "sisters under the skin" whether we be rich or poor, black or white, bond or free. Race prejudice is the most stubborn thing that separates humanity into opposing classes. The strongest line of cleavage is between us and the Negroes and the Oriental. And yet, if we would stop to think, Christianity is an Oriental product. Had it not been for the tolerant attitude of Jesus, we who are Gentiles would not have the Gospel. In that same spirit of Jesus, we must live as brothers with all races, recognizing them as being like ourselves, common creatures of one Creator. We, in the omnipotence of God, have sprung from one ancestor, and have, by this same God, been given our allotted places and times. Surely, since we are His offspring, created in His image, we cannot fail to obey the command, "Go, thou, and do likewise."

But not so! The tendency with us is to narrow the term "neighbor" until

it includes only those nearest and dearest. We want to lower the divine command to suit ourselves; we want to choose our neighbors. Then, perhaps, we can love them as ourselves. Today, in the depression facing us, the whole world is suffering from a common affliction. We are a "commonwealth of common woe." This should cause us to look with compassion on our less fortunate brother, for regardless of color, clime or creed, we are all "members one of another."

Who is my neighbor? Is he simply the one with whom I daily associate? Is he the one who shares the same advantages as I? Is he one whose ideals and aspirations come nearest my own? Is he the one who can do the most for me socially, politically, financially or otherwise? Should we count only the members of our little town or community our neighbors? To all these questions there can be but one answer for the Christian—No.

Who, then, is my neighbor? It is he who needs my help, and this help should be given freely, with concern and compassion, though he be not of my own nation, profession, opinion or religion; for an alien or a menial needs my sympathy and love when in distress, just as does he whom I esteem most highly. He may be an outcast from society, steeped in degradation and shame, but if I can help him I have done the neighborly deed. Jesus did not hesitate to speak to the fallen woman, the outcast from decent society; He was not afraid to extend to her the helping hand. Are we better

(Turn to Page 16)

Close 1932—Start 1933 As A Reader of Good Books

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THE YOUNG SOUTH

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

LITTLE "BUT THEN"

Her real name was Annie, but they called her little "But Then," and I will tell you why. Her face was like a sunbeam, and she was always looking for every bit of good she could find in everybody and everything. When Freddie came home and told in a ridiculous way the story of the new boy's first day at school, and how odd he looked in his brother's outgrown coat and trousers, little Annie began with her most earnest air: "Yes, but then I didn't hear him say one naughty word all day, and he helped poor little Kelly out of the mud when he fell down."

"That's just the way with you, little 'But Then,'" laughed Freddie. But he always loved Annie more than ever after such a speech as that; he couldn't help it.

When the day for the picnic, which Annie and Fred had planned, dawned gray and cold, Freddie puckered his mouth ready to complain, but Annie soon snatched away all the frowns. "I know it's going to rain, Freddie, but then you know we can cut those paper chains and hang them all over the attic and eat our picnic dinner up there. And it'll be nearly as nice as in the woods (with an extra emphasis on the "nearly.")

"All right, little 'But Then,'" said Freddie, cheering up. A play with that little "But Then" in the attic was as good as a picnic any day.

When she fell and broke her arm and had to have it bandaged for many days, she said over and over again to her friends as they sympathized with her, "Yes, it hurts, but then it could be worse, you know."

All the other children made fun of poor old Moses Crosby, but not so with little "But Then." "Of course I know he's queer," she said, "but then he has no one to love or care for him, and it makes him cross to have the boys tease him so. I took him some flowers and you ought to have seen him smile and thank me over and over again for them."

And so it was, by trying to see the good and cheerful side of life, that Annie came to be called little "But Then." Would it not be worth while owning such a name if it stood for a sunny disposition like hers, that always smiled at discouragements and tried sincerely to find the good and lovely in everybody?—Selected.

The Way I See It

By James R. Stokely

(The following brief comments are from one of our young friends of Elizabethton. We run them on this page for our boys and girls as well as their parents. Be sure to study each paragraph carefully and get its meaning.—Uncle John).

Acquire wisdom, for the learned man hath always riches in himself.

★ ★ ★
"When the one great Scorer comes
To write against your name,
He writes not—that you won or lost,
But how you played the game."

★ ★ ★
Have you done anything, or do you
contemplate doing anything, that

would make your existence particularly valuable to the human race? You owe it to humanity to give your best efforts in return for your talents and gifts.

★ ★ ★
There is a higher challenge for each of us than the attainment of mere happiness. The great thing is not to be surrounded by commodious and comfortable circumstances. To tell one so, is to deceive him as to the real secret of living. The very essence of our humanity is that we have to live for something.

★ ★ ★
Make your life overflow with the spirit of attainment and right living. Be joyful; the main thing is not wealth, thrills, learning, or even health—but relish in living, zest, gusto, enthusiasm.

★ ★ ★
Surmount all your obstacles—there will be many of them—by sheer strength of this purpose; you will not get first choice every time, so remember that to take a second best and make something out of it is life. In the Game of Life, as in a game of cards, you have to play the cards dealt to you; and the good player is not the one who always wins, but the one who plays a poor hand well.

★ ★ ★
Multitudes of people have plenty of things—prestige, position, power, external comforts, money—but have no happiness, no enthusiasm, no desire to live. Real happiness is not a matter of the means by which we live, but a matter of the spiritual ends for which we live.

★ ★ ★
You must make realities of your dreams, must be up and about things if you would accomplish an end. You cannot sit idly by and expect the world to empty treasures into your lap. Life is not ready-made; you must create it, with imagination, common sense and the courage to fight toward the goal you have chosen. Seek, knock, ask; by this method you can find truth and the ideal standard of life.

★ ★ ★
Acquire social success through the power of personality and social charm. Who have influenced you most in life? People of personality, that graceful but dynamic manner of prevailing upon others unto good.

★ ★ ★
Will they say of you, "He gave to the whole world a multitude of services; his accomplishments quickened the hopes of mankind; and his guiding example showed innumerable men the paths of right and joy of service?"

★ ★ ★
Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. For if you permit your life, your light, to flicker under the bushel of darkness which is your narrow self, you are taking from some person's life the light that shows the way to higher things.

★ ★ ★
IV
Are you in pursuit of that vague and elusive phantom of education? You should be, for knowledge is pow-

er, and your whole life will be governed by what you choose to learn, and to practice.

★ ★ ★
The only way to attain this personality it to become interested in something greater than yourself, and then stand for it. You cannot be selfish or egoistic but must be carried out of yourself, become a truly social being.

★ ★ ★
An education should not be confined to the imparting of knowledge from books, but rather the building of character, the forming of habits of industry and the development of a sense of responsibility that will prepare you for the problems of later life.

★ ★ ★
There's no place in the modern businesses and industries for the young man who wishes to learn the business; he must already know. So learn while you're in school, if you wish a job when you get out.

★ ★ ★
To succeed in school you must master each day's work each day. Do this, and you have a positive guarantee of scholastic thoroughness and a sure index of strength of character.

★ ★ ★
Do not let yourself fall into that category of students who are sapping the financial life of the family, just to be provided with a few more feats of idleness and fun. They love the companionship, the gossip and the running about in cars; of improvement to themselves, their morals, and their characters, they never think.

★ ★ ★
To educate does not mean to force opinions on youthful minds, but to bring out what is best in them. Education should be a process of broadening sympathies; deepening insight, widening horizons, acquiring love of truth and a willingness to pursue truth.

★ ★ ★
Knowledge is not an end in itself; it has a greater purpose. It should endow every scholar with proficiency necessary to become self-supporting and economically independent, to play a part in the social and civic movements of our time and to contribute the power and influence of his example to advance the cause of a worthwhile civilization.

★ ★ ★
Success comes from finding your talents and developing them, and from being ready when your opportunity comes. The three requisites to success are integrity (uprightness), vision (faith), and the most important, enterprise (work). You must learn and apply the great and all-important lesson of work, for work will be your salvation. Next to character it will be your chief asset, your chief means of success. There are instances of men who succeeded without an education, but none where a man succeeded without working.

★ ★ ★
Know thy work and do it, for blessed is he who has found his work: his life purpose. Do the work you can do the best, doing it as well as you can. For your business is to work—to surmount difficulties, to endure hardship, to solve problems, to overcome the inertia of your own nature, to turn chaos into cosmos by the aid of system—this is to live.

★ ★ ★
There are two necessities in doing a great and important work: a definite plan and limited time.

Modern business wants men who think fundamentally, men who have ideas—ideas that speed sales, that cut costs, that increases the net profits of their companies.



There's a Reason

Mosey: "Lightnin' nebah strikes twice in de same spot."

Sambo: "I knows it; dat spot am gone."

Teacher: "William, how many bones have you in your body?"

William: "Nine hundred."

Teacher: "That's a great many more than I have."

William: "But, teacher, I had sardines for lunch."

Slow to Reply

While an old man was fishing in a large creek, a stranger accosted him and inquired: "How are the fish today, old man?"

"Well, sir," he drawled, "I don't know; I dropped 'em a line, but got no reply."

Insurance Lifted Worry

Mother: "Eric, dear! Don't go too far out in the water."

Eric: "But, look, Daddy's out a long way."

Mother: "I know, dear, but your father has his life insured."—Nashville Tennessean.

The little daughter of a well-known laryngologist had been praying for some time for a baby brother. Finally one night, becoming impatient, she said, "Dear Lord, please hurry up with that baby brother; you needn't stop to finish him 'cause he'll have to have his adenoids and tonsils out anyway."

She had done everything wrong. She had disregarded the traffic lights, then stalled in the middle of the street, and, before starting, had taken out her powder puff and begun dabbing her nose. The irate traffic cop rushed up: "Say, lady, do you know anything at all about the traffic rules?"

And she sweetly replied: "Why, yes; what is it you want to know?"

A visitor to a Sunday School was asked to address a few remarks to the children. He took the familiar theme of the children who mocked Elisha on his journey to Bethel, how the young ones taunted the prophet and how they were punished when two bears came out of the woods and ate forty-two of them.

"And now, my children," said he, "what does this story show?"

"Please, sir," came from a little girl in the front row, "it shows how many children two bears can hold."

They Get Truthful

He: "Woman, she's only a rag, a bone and a hank of hair."

She: "And man, he's only a jag, a drone and a tank of air."

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

Jesse Daniel, West Tennessee
Frank Wood, East Tennessee.

FIELD WORKERS

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

SUNDAY SCHOOL NOTES

We are having assurances from a large number of churches that they will help us to make our goals for the year.

If you have not received your copy of the wall chart giving the schedule of activities for the year, let us know and we will send one to you.

We call attention to the progress of the new church at Knoxville, "The Fort Sanders Baptist Church." This church started last April as a Sunday School, but was organized into a church and now they have a good house and a splendid Sunday School and other activities functioning. Rev. W. A. Carroll is pastor and Mr. J. M. Leek, superintendent of the rapidly growing Sunday School. They have written for helps and suggestions, and we are gladly sending all we have and promising every available help that can go out from this office.

HAPPY NEW YEAR

We are getting ready for the New Year and have planned the most far-reaching program for each line of our work that can be offered, and we are praying that His will may be done in it all and that every worker in the state may take his place around about the camp, with bugle and pitcher in hand, and ready to step when the word is given from above. If we all step together we must follow the signal in the hands of the Commanding Officer. We will never march together if we try to follow someone else. We do not care to lead, we want to march with the army. As we all work together may we pray with and for one another during the year that all may be happy in the work and that the work may prosper as never before.

Back of all this we wish for every one of you the happiest and most prosperous year that you have ever had. We sent no Christmas cards, but tried to have a little part in caring for the poor around us and have had a real happy Christmas, and we want all to know that we have enjoyed their greetings and are so thankful that we are remembered by our friends. However, we doubt seriously if it is right to leave off these annual greetings, for it is worth something to remember others. Anyway we wish for one and all the best year that you have had so far and assure you of our love and appreciation and willingness to serve wherever the opportunity permits.

JANUARY SUNDAY SCHOOL MONTH

We urge all to conform to the plan of holding Sunday School group meetings only in the first month of each quarter so there will be no overlapping and also will simplify the plans and prevent so many meetings in each

group. We must conserve the time and energies of our people as well as educate them and train for service. We give below the suggested program for January and will gladly furnish tracts and helps on any of the topics for discussion. One of the outstanding needs in our work is to enlarge our enrollment and reach the untaught people around us:

SUGGESTED PROGRAM

For Sunday School Group Meetings 1933

- 2:00—Devotional, "Going Forward in My Own Personal Service", some teacher.
- 2:15—Roll call, reports from all churches in writing with verbal statements giving condition in local church. In case there is no Sunday School give possibilities.
- 2:45—General Topic, "Go Forward", 10-minute talks.
1. "How I Plan to Reach the Standard", by some superintendent.
 2. "Our Possibilities and How to Reach Them."
 3. "Grading", Basis, Benefits, How Grade.
 4. "Discovering and Training Teachers for Enlarged Organization".
 5. "How I Build My Class", some class officer.
- 3:35—Special Music.
- 3:45—"Must Reach Before You Teach", special speaker, or "The Challenge of Multitude".
- 4:00—Explaining the Year's Program and Planning for April Group Meeting. Setting Goals and Adjournment.

A SERIOUS QUESTION

Quoting from the Chattanooga Times editorial I wish to say that this is a real serious question.

"The following figures show the comparative value of railroads and motor carriers as sources of revenue for the state, counties and municipalities:

"The railroads in Tennessee paid, in 1931, taxes as follows:	
Property taxes for bridge and road purposes	\$ 716,929.02
Property taxes for school purposes	1,376,951.86
Property taxes for unanalyzed interest and sinking fund	363,362.03
Property taxes for all other purposes	710,145.20
Special payments, state, county and municipal	42,638.24

Total (this has been paid) \$3,210,026.35

"In addition to the above, the railroads paid to the counties and towns in excess of \$50,000 on real estate not used for transportation purposes.

"All of the busses and trucks operating in Tennessee as common carriers on the highways, holding certi-

ificates of convenience and necessity from the Railroad and Public Utilities Commission of Tennessee, had property taxes levied against them for the year 1931 as follows:

Bus operators, real estate tax	\$ 1,938.67
Bus operators, personalty tax	5,321.25
Truck operators, real estate tax	618.46
Truck operators, personalty tax	3,106.39

Total (of which only part has been paid) \$10,984.77

"Further analyzing the taxes paid by the railroads and by the motor carriers operating within the state, the booklet says:

Rail carriers contributed for schools	\$1,376,951.86
Busses contributed for schools	3,155.89
Trucks contributed for schools	1,619.19
Both busses and trucks contributed for schools	4,775.08

"The significance of the foregoing figures arises from the fact that bus and truck competition, in effect subsidized by the government at Nashville which permits use of state highways for a nominal charge, is cutting heavily into railway traffic, depreciating the value of railroad property. Aside from other reasons for not doing so, can the public, through its government, afford to subsidize trucks and busses operating as common carriers when they are helping to kill the goose which lays a golden egg every year worth \$3,210,026, while the egg they lay is worth only \$10,984.77?"

From a purely economic viewpoint we should wake up and do something to protect ourselves from this unjust, rapidly approaching calamity. We are killing the goose that lays the dollars that helps in all our educational and other necessary expense of government. But this is not the worst feature of this problem. There is another economic question connected with it. We are building high priced roads today for public travel at a cost of from two to three times as much as roads for ordinary travel would cost and allowing this heavy traffic to wear them out with so little tax from them that it would not half way keep up one main highway. We will never be able to keep our highways in condition with this heavy traffic running over them constantly. To my thinking, this is the most unreasonable thing our government is doing today. The most of all, however, is that there is a moral principle involved that I think should force us to do something about it. Why should we enter into competitive business with the railroads when we force them to build their own roads and then tax them to keep up a competitive line alongside their own tracks to put themselves out of business? No railroad in the world can live with this unfair treatment by our state and government. It is like forcing a man to shoot himself with his own gun. If the busses and trucks would furnish connecting traffic and not parallel the railroads and thus help the people who have no way of getting anywhere it would be a different thing. The railroads when they bought the right-of-way purchased the right to haul traffic through that section of the country as well as to control the land on which their tracks

were built. However, you cannot get anywhere over the country because the busses do not run across country, but follow the railroads almost universally and take from them instead of helping the public.

I was in Dyersburg the other day and wanted to get to Bradford, 42 miles away. No bus lines across so I had to spend the entire day getting from one place to the other when there were busses running parallel to the railroads every time a train ran.

It is my judgment that we have gone to seed on building roads anywhere. This is one of the troubles with this country now. It is just like the government appropriating large sums of money to build new postoffices and other government institutions. It means simply a new army of paid employees for the poor taxpayer to keep up. The army of state and government officials is the big cost now and we will never lower our taxes until this machinery is simplified and more men are at work helping to make a living instead of being dependent upon others for their upkeep. A good citizen creates wealth and unless one in some way creates wealth for the world to use he is a burden on humanity.

DISTRICT ASSOCIATIONAL PROGRAMS

So many requests have come for suggestions as to programs and plans for the associational organization that we are printing again in this week's paper some general plans and concrete suggestions that if put into practice will help any association.

PLAN OF ORGANIZATION

The one greatest need of our association is definite organization. We meet each year and have our reports, and elect officers and an Executive Committee, but we do not function twelve months in the year because we have no definite plans nor constructive programs. It is our conviction that the executive boards of our associations should take their work seriously as do the State Executive Board members, and outline as definite a program and organize the forces in the territory of the association to function every day in the year.

We believe that this organization should be brought about by the association itself instead of allowing or depending upon each separate activity to organize its own workers; for there is danger of these various interests crossing lines in their general plans and machinery, except through a co-operative program.

(1) There should be a leader of each line of work, elected to direct that particular work over the entire association; a superintendent of the Sunday School work, a president of the B. Y. P. U.'s and a director of the layman's work, and a leader for the work of the women. Most of these various groups have their own organizations and elect their own officers and plan their own programs. This should all head up through the associational board and the leaders elected by the board. Each might be nominated or selected by their own workers, but approved by the board—just like the same officers should be elected by the local church.

(2) The churches should be conveniently grouped and the same grouping used for the Sunday School, the young people, the laymen and the

women, so that when we refer to Group No. 1 in a certain association, everyone will know exactly what we had reference to, and the names of the churches included in this group.

(3) Group leaders should be elected or appointed by the general officers, each to have charge of a particular line of work within a certain group of churches. For instance, a group superintendent for the Sunday School, a group leader for the B. Y. P. U.'s and a group director for the laymen's work. These various officers should be responsible for their line of work in these churches. Through these group leaders and the local church officers, the general officers of the association may work, and thus make up the entire machinery for the putting on of any program that the denomination may see fit to inaugurate.

(4) There should be from ten to twenty-five volunteer workers for extension work among weaker churches.

B. Y. P. U. NOTES

You can get extra copies of the wall chart showing the annual program of activities from the Tullahoma office. Just drop us a card saying how many you need.

A splendid training school has been held in Eastland Church, Nashville, and a number of awards have been sent in. Mrs. J. E. Lambden sends in a nice list this week from that school.

During the holidays we have but little going on in the state so we are giving most of our space this week to the discussion of our associational organizations with a view to strengthening all our organizations over the state this year.

Brother Sentell, Knoxville, sends in a fine list for awards and adds these words: "Miss Collie was with us in a school; our people seem to greatly appreciate her fine teaching; I have some books to return, and also the money for those that were sold."

B. Y. P. U. MAGAZINE

We urge the use of our B. Y. P. U. Magazine, for it has so many splendid helps that we do not have in tracts. Every copy is full of helpful suggestions. The January number is one of the most attractive that we have had so far and chug full of good things for all grades. Have your church include a few copies in your regular literature.

VISITS COUNTRY CHURCH

Last Sunday evening I visited one of our country churches, Oak Hill, near Jonesboro, and they have a newly organized senior B. Y. P. U. They have about 25 enrolled, with an average attendance of about 98 per cent. There was only one present Sunday who failed to read his daily Bible readings, and every one on the program gave their part without the quarterly. We organized this union on November 6, and I think it is growing very rapidly. They are planing a study course in the near future.

Will you please send the president a package of tracts, "Helps for Officers," a wall size chart of the Standard of Excellence and any other free literature you have? Send them to Mrs. Ralph O'Dell, R. F. D. No. 9,

Jonesboro, Tenn. Thanks.—James M. Gregg, Johnson City.

LAYMEN'S NOTES

We have ready now for distribution suggested programs for the monthly brotherhood meetings for the entire year. All are grouped in our yearly activities. Will send to anyone who wishes them. We print below the outline for the January meeting also a copy of the program suggested by Dr. Henderson in "Home and Foreign Fields."

We are having splendid response from our men and their program for 1933. Let every church get their men to work in some way at all the church programs. No greater need in all our church life than to harness the man power of our churches.

COLUMBIA

In reply to yours of recent date requesting name I inform you that the president of the Brotherhood of the First Baptist Church of Columbia is Fred W. Massey. We have a very active brotherhood, having been organized several years. We not only take an active interest in all the activities of our church, but support all the programs sponsored by our denomination by sending our men to the rural churches in our association.—F. A. Shelton, Columbia.

SERIES OF SUGGESTED PROGRAMS

For Men's Local Brotherhoods

General theme: "The New Testament Church."

So many calls come for suggested programs to be used in the monthly brotherhood meetings and since our yearly schedule of activities are built around the "Great Commission" and since we believe that our men need to know more about the church and learn to appreciate more we offer this suggested outline of studies which we believe will give our men a new vision of the church if they study these topics as they should.

Program for January

Topic: "The Origin of the New Testament Church."

1. Devotions led by some layman or the pastor.
 2. Reports of all officers and assignments of work for next month.
 3. Discussion, "General theme, 'The Origin of the Church', eight-minute talks.
 - (1) "Organizations and Worship Under the Old Law".
 - (2) "Why Was a Church Needed?"
 - (3) "The Difference Between the Church and the Kingdom".
 - (4) "When and How Was the Church Organized?"
 4. Special music by men's quartet or choir.
 5. Special announcements and plans for next meeting.
- Where convenient this program might be used in connection with a get-together supper in the church.

JANUARY BROTHERHOOD MEETING

The following brief suggestions are offered for the January meeting of the brotherhood:

Scriptures—Phil. 3:12 to 17, and Proverbs 3:1 to 10.

Topic: "Facing the New Year".

1. Lessons from review of past year (six minutes).

(1) Diligence and honesty in business.

(2) Economy to provide some surplus for hard times.

(3) Look to God daily for wisdom.

2. How to be more useful to your church (six minutes).

(1) Suggest three ways.

3. Family worship (six minutes).

(1) Duty of parents.

(2) Suggestions as to its observance.

4. New Year resolutions by volunteers (two minutes each).

These sub-topics are simple and practical; let the speakers rely mainly on their own resources.

GAY, MODERN LAMP SHADES MADE FROM STRIPS OF "CELLOPHANE"

One of the most important adjuncts to the charm of any room is its lamp shades, and the modern trend for colorful shades, each with a touch of individuality, is nowhere better shown than in the increasing popularity of shades, made in the home, of shimmering colorful material that looks equally well when the light is on and when it is not. The Diana shade is ten inches in diameter and made on a wire frame, in many cases an old frame the covering of which has been discarded. "Cellophane," in a roll, some colored crepe paper, a few gummed blue, red or gold stars and a yard and half of ribbon for binding are the materials needed. Many color combinations can be made.

Having secured either an old or new wire frame, cut the paper slightly more than the height of the frame and as wide as two of the sections made by the wire uprights. Stretch and paste it over two sections, pressing it down neatly top and bottom. Trim off the surplus. Proceed around the frame until it is all covered with the paper. Then stick stars, or colorful cutouts of any sort, here and there upon the paper.

"Cellophane" in overlapping strips is used for the outer and inner wrapping. The roll of this material should be cut into inch wide strips and folded to a half inch width. The strips can be cut the entire length of the roll by withdrawing the cardboard tube and slitting the roll lengthwise. This long transparent strip is wound up, over, down and up again, overlapping the strips half their width until the frame is covered.

The shade may be bound top and bottom with silk, velvet or other attractive binding ribbon which may be glued into place.

"RECENT TRENDS" TELLS STORY OF NEGRO PROGRESS

Did you know that the five greatest centers of Negro population in the United States are all north of the Mason and Dixon line? Did you know that in the last ten years the increase of Negro population at the North was twice as great in actual numbers as in the South, and many times as great in percentage of gain? Would you like definite information as to the remarkable educational gains which have been made by the race in recent years, its improved health and increasing life span?

These facts and many more relative to Negro welfare are found in a booklet just issued by the Commission on Interracial Cooperation, entitled "Recent Trends in Race Relations." While setting out at some length the encouraging gains which have been made in this field, including court justice, decrease of mob violence and the increase of cooperative relationships between the races, the survey presents also the darker sides of the picture, such as inadequate health facilities, educational inequalities, economic exploitations, decided economic losses of late, and the prevalence still of a vast amount of misunderstandings and potential hostility at the level of "the mass mind."

After presenting in condensed form a comprehensive survey of the more important conditions and trends affecting Negroes, particularly in the South, the book devotes several pages to a look at the various activities carried on by the Commission on Interracial Cooperation and its affiliated state and local committees. This Commission has a membership of 116 outstanding men and women representing thirteen Southern states. The Commission, with headquarters in the Standard Building, Atlanta, offers to mail a copy of "Recent Trends" to anyone sending four cents in stamps to cover postage.

We have never sent out so many tracts on Stewardship, Church Finances, Tithing, The Every Member Canvass and other kindred topics as we have the past two weeks. Saturday, November 5th, there went out from the Tullahoma office 150 Mission Manuals and a little more than 9,000 tracts to associational and group leaders with a definite promise to use them or turn them back. That means the greatest effort ever put forth to educate our people on giving.

He who gives his heart will not deny his money.—Proverb.

It is not the gift we want, but the giving.—Ruskin.

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YOUR church society can make 100 per cent profit plus a cash bonus selling **Fixit**, an exceedingly strong cement that meets every household need. For metals, crockery, wood, glass, tile, stone, leather, etc. Solders wire and leaks in pans, pipes and auto radiators. Proven by almost two years' sale and use. Write for our co-operative returnable and bonus plan. No investment is required. Sample bottle 10 cents.

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WOMAN'S MISSIONARY UNION

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

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

I DO IT UNTO THEE*

Lord of all pots and pans and things;
since I've no time to be
A saint by doing lovely things or
watching late with Thee,
Or dreaming in the dawn light, or
storming heaven's gates,
Make me a saint by getting meals,
and washing up the plates.

Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes,
Thy sandals, Lord, I find.
I think of how they trod the earth,
each time I scrub the floor;
Accept this meditation, Lord, I haven't
time for more.

Warm all the kitchen with Thy love
and light it with Thy peace;
Forgive me all my worrying and make
all grumbling cease.
Thou didst love to give men food, in
room or by the sea,
Accept this service that I do—I do it
unto Thee.

* This prayer was written by U. K. H., a girl 19 years of age, who is in domestic service, and was read to a large congregation by Dr. G. Campbell Morgan at Westminster Chapel, London. It is reprinted from The Westminster Record.

1933

Watchword: "Launch out into the deep and let down your nets" (Luke 5:4).

Hymn: "Jesus Calls Us."

Topics and Activities for 1933

Theme for the year: "The World's Need of the Word."

January

Bible topic: Finding the Book (2 Chron. 34:1-3, 7-8, 14-31).

Missionary topic: Lord, Send a Revival.

Activities: Prayer bands for a world-wide revival. Public installation of W. M. U. officers and reading of constitution and by-laws (see page 80 in Yearbook). Observance of W. M. U. promotion program. Subscription campaign for denominational papers and magazines. Visit for church and Sunday school. Stress tithing by signing cards.

February

Bible topic: Be the Lord's People (2 Kings 11:1-4, 12, 17; 12:1-5, 9-15).

Missionary topic: The Influence of the Word in the Homeland.

Activities: Take the Word with other good literature to prisons, homes for the aged, county farm homes, hospitals, farm tenants and foreigners in our midst. Assist auxiliaries in giving programs of song and story at institutions. Encourage missionary libraries in your church. Cottage prayer meetings with shut-ins. Visit and enlist. Sponsor Silver Anniversary Banquet for Royal Ambassadors.

March

Bible topic: Men of Goodwill (Luke 2:13-20).

Missionary topic: Building World Peace on the Word.

Activities: Distribute good literature on "World Peace" and "Prohibition," after it has been read, digested and discussed at home. Home Mission Study Classes. Deposit literature in bus and railroad stations, department stores, street cars, etc.

W. M. U. Convention, Memphis, March 21-23.

Home Mission Season of Prayer, March 6-10.

April

Bible topic: This Beginning of Miracles (John 2:1-11).

Missionary topic: Miracles of the Word in Other Lands.

Activities: "Win One" campaign. Help servants at home and tenants on farm to higher ideals and better living. Entertain missionaries and preachers in your own homes or render some kindness and cheer to returned missionaries and aged preachers by some other means.

May

Bible topic: The Day of Pentecost (Acts 2:1-4, 14, 21, 38-42).

Missionary topic: Home Missions Translating the Word.

Activities: Visit for church and Sunday school. Beautify church and grounds. Clothe poor so they may be able to attend Sunday school and church. Bring "Old People to Church Campaign." Write letters to lonely mothers in your church or to some missionary on the foreign field. Visit a church where there is no W. M. U. and try to organize. Southern Baptist Convention meeting in Washington, D. C. W. M. U. Convention, May 17-18.

June

Bible topic: Being a Child (1 Sam. 2:18, 19, 26; 3:1-10).

Missionary topic: Youth—Tomorrow's Messenger of the Word.

Activities: Enlist the young people. Help returned college boys and girls fit into church life and program. Help Margaret Fund students. Send books to our Orphanage. Furnish cars and see that young people attend annual W. M. U. associational rally. Announce Y. W. A. Camp at Ridgecrest, N. C., June 27-July 7.

July

Bible topic: Teach Us to Pray (Luke 11:1-4)

Missionary topic: Africa—Waiting for the Word.

Activities: Help Negroes by passing on study books, periodicals, literature, and also by teaching study classes. Through Negro leaders bring about "An All to Church and Sunday School" movement. Help to create a desire in our nation for keeping the Sabbath holy by having talks on Sabbath observance and begin with our own families to set example before our neighbors. Assist G. A.'s and R. A.'s in attending divisional camps.

August

Bible topic: Behold the Lamb of God (John 1:36-42).

Missionary topic: The Return of the Word to Europe and Palestine.

Activities: Visit hospitals and county homes. Outing for auxiliaries.

"Go to Church Campaign." Sunshine and cheer up for the sick and shut-ins, and outing for the poor. Distribute literature among the Jews and invite them to church.

September

Bible topic: The "I Ams" (John 6:35; 8:12; 10:7, 11; 25; 14:6; 15:4).

Missionary topic: The Word of God in the French Country.

Activities: Visit new Baptists and strangers in your midst. Supply school necessities for poor children or children at the Orphanage. Study history of State missions and lives of missionaries from our State.

State Mission Season of Prayer, September 27.

October

Bible topic: The Parable of the Ten Virgins (Matt. 25:1-13).

Missionary topic: The Harvest of the Word in South America.

Activities: Win One campaign for W. M. S. Visit for Sunday school and church. Enlargement Day in your society. Home-coming or celebration of birth year of W. M. S. at which date give the history of your own W. M. S. and lay plans for greater organizations. Divisional W. M. U. meetings.

November

Bible topic: The Joy of the Lord (Matt. 25:14-23).

Missionary topic: Stewards of the Word.

Activities: Cottage prayer meetings and Bible classes. Cakes for the W. M. U. Training School, 334 E. Broadway, Louisville, Ky. Study classes on stewardship and foreign missions. Aid associated charities. Make sunshine for pastor and old ministers and missionaries in your midst.

December

Bible topic: His Name Emmanuel (Matt 1:20-25).

Missionary topic: Trophies of the Word in the East.

Activities: Furnish Christmas cheer to a needy family. Pray and plan for big gifts to missions. Stress "Pay-up month" on Cooperative Program. Assist in Every-Member Canvass. Report on the Standard of Excellence.

Lottie Moon Week of Prayer, December 4-8.

POINTS FOR EMPHASIS—1933

Boys' Year: Celebration of the twenty-fifth anniversary of the Royal Ambassadors.

Extension of our W. M. U. work in unorganized churches.

Extension of W. M. U. influence in your church by: Organizing the full graded Union, increasing the number of circles, organizing the Business Womens' Circle, organizing night circles where needed for busy mothers, organizing circles for shut-ins.

Extend the number of missionary contributors until 100% of the women of the church are givers of record.

Extend mission study to those who have never been in a class.

Extend the stewardship declamation contest to every church.

HOW TO BE A GOOD MEMBER OF THE MISSIONARY SOCIETY

1. Be regular and prompt in attending meetings.

2. Be quick to respond when business is being discussed by making, seconding or responding to motions.

3. Make careful preparation to take

part on program when requested.

4. Contribute regularly and generously.

5. Perform cheerfully and to the best of your ability such service.

6. Seek to enlist other women for the missionary society.

7. Make yourself an intelligent member by study of missionary literature.

8. Pray daily and definitely for missionary causes and the missionaries and their work.

HOW TO BE A GOOD OFFICER—FOR ANY OFFICE

1. Accept your office as service for God.

2. Earnestly seek His blessing and guidance.

3. Study carefully the duties of the office.

4. Study minutes of both General and State Conventions.

5. Study both the Yearbook and the Handbook.

6. Study conditions in your church and be ready to carry out denominational plans.

7. Let your personal plans be made to include time for meeting obligations of your office.

8. Magnify your job.

REPORT

If your report has not been sent to your superintendent, please drop this paper and mail it right now.

Wait just a minute. Are you sure it is filled out correctly? Did you leave any blank places? Did you guess at the tithers? How many points did you reach on the standard? Be accurate. No guessing, please.

These reports must be compiled and sent to our Birmingham office. January the tenth is the dead line—so please hurry.

"EVENTUALLY!"—THEREFORE, "NOW"

Familiar in advertising is the expression: "Eventually! Why not now?" Undoubtedly the answer is often "All right," thus delighting the advertiser.

This article is being written at the time that the United States is looking to several countries to pay a stipulated part of their debts to it. Editors of daily papers have differed as to whether or not our country should make easier terms or even cancel the debts, but few if any feel that these debts are not real obligations both morally and financially.

Manifold more so are the state and southwide debts of Southern Baptists. It is also true that they were incurred for constructive purposes in the name of the Prince of Peace, whereas the many millions due the United States were chiefly if not wholly borrowed for destructive purposes in the grim pursuit of war. It is also true that Southern Baptists have many excellent buildings to show where much of the borrowed money was used, and that in the state, home and foreign fields they already have many consecrated young men and women who have been trained because much of this money was borrowed.

Substantial as are these facts, the debts are staggering—at least, humanly speaking, they are, but not when the love of the sacrificial Christ is permitted to constrain each of us to love His cause above our so-called

human needs. Perhaps you know that the literal meaning of the word "constrain" is "to draw tight"; certainly if we keep close to Christ, we will be shown what and how to solve these problems of state and southwide indebtedness. You will recall that Christ performed a miracle in order to pay the tax debt of Himself and Peter (Matt. 17:27), letting Peter find the shekel in the first fish's mouth. No grateful Christian fails to agree that Christ continues to perform miracles, whereby His followers meet countless obligations before or as they fall due.

Studying the Scripture as quoted above, it is seen that Peter not only witnessed the miracle but that he worked before, during and after it even as Christ commanded: he went to the sea, cast a hook, took up the first fish, opened his mouth, took out the shekel, paid the debt. Certainly there is a veritable sea of Southern Baptist women and young people; go to them and cast in your hook of prayerfully prepared reasons why the state and southwide debts should be paid; "stay with" the first one that responds at all to your efforts until you find in her the desired help in behalf of the debt; forward promptly and properly what is thus secured!

Christ told Peter the exact amount he would find in the mouth of the fish. No goal has been set for this debt-paying effort (January 15 through February 26), but experience has proved that definite goals are excellent incentives to general and often generous giving. Perhaps your state will announce its goal in the effort and in turn your church may accept a goal, making it all the easier for your W. M. U. organization and members to decide how much to try to give.

Perhaps you may say that you and your W. M. U. organization are already doing all that you can in behalf of the Cooperative Program and in anticipation of the "March Week of Prayer Thank Offering for Home Missions." Granting this fact, claim Christ's promise of "greater works" because He is interceding and because the Holy Spirit empowers when Christians yield to His indwelling presence.

Referring again to the miracle of the shekel, it will be seen that Christ gave as His reason for performing the miracle His desire not to offend those who were pressing the payment. Surely no W. M. U. member wishes any state or Southern Baptist cause or institution to fall into disrepute through failure to meet notes as they come due. Denominational pride, concern for the Kingdom of God are undeniable reasons why every W. M. U. member and organization—whether of women or young people—should sacrifice in loyal cooperation in this debt-paying effort.

"Eventually!" is another convincing argument for immediate cooperation. It is not purposed to try to clear all of the debts at this time, but only those of the most pressing nature. Being thus urgent, it is easy to understand that if they are not paid now they will be returned with the added weight of their heavy interest. They must be paid! If paid now, there will be the triple reward of preventing interest, of having done a present duty and of having shielded the honor of many Christian causes. Look again at the last words of that 27th verse of Matthew 17: "Give unto them for

Me and thee."—Kathleen Mallory, W. M. U. Corresponding Secretary.

PUBLISH GLAD TIDINGS

Mrs. E. A. MacDowell,
Florida Publicity Chairman

"The Lord gave the word: great was the company of them that published it" (Psalm 68:11).

The first vehicle of gospel publicity was word by mouth. David declares in the above Psalm that a great company published the word and again in Psalm 26:7 he says: "That I may publish with the voice of thanksgiving and tell of all thy wondrous works."

After the healing of the leper by Jesus, we are told (Mark 1:45) that "he went out and began to publish it much and blaze abroad the matter." On the resurrection morning, Jesus said to Mary, "Go tell." The New Testament is full of the story of those who went everywhere telling "What great things the Lord hath done."

The successful propagation of the gospel was due to this publicity. So today the success of Kingdom work must in a large measure depend upon the publicity given it by those who are fired with enthusiasm for its success.

We are living in an age of publicity. Everywhere this is evident in the business and commercial world. Appeal is made largely through the printed page. Magazines and newspapers are flooded with advertising. Flaming bill boards by the roadside proclaim their wares. It is said that in countries where the gospel has never reached, huge cigarette signs project their alluring propaganda.

God's people must be alert to their opportunity. Ours is the message of the ages for a sinful world. Let me plead with our publicity chairmen throughout the state to be instant in season and out with their important work. They are the torchbearers in their communities of the missionary message. The success of the work depends much upon YOU.

"We've a story to tell to the nations,
That shall turn their hearts to the right;

A story of truth and sweetness,
A story of peace and light."

"Publish Glad Tidings"

WELCOME TO THE NEW SUPERINTENDENTS

We welcome the following new superintendents for 1933:

Gibson—Mrs. C. O. Simpson, Trenton.

Lawrence—Mrs. Dunn Lawrence, Lawrenceburg.

Big Emory—Mrs. W. H. Nelson, Petros.

Holston—Mrs. B. K. Bright, Kingsport.

Midland—Mrs. J. E. Elkins, Powell Station.

Mulberry Gap—Mrs. J. F. Sanders, Sneedville.

New River—Mrs. Joe Adams, Oneida.

Northern—Mrs. J. H. Carr, Maynardville.

Sevier—Miss Alice Gilbert, Gatlinburg.

We are depending on these women as W. M. U. leaders in their associations. May they be able to "elicit, combine and direct" the Baptist women into paths of missionary service.

MADISON COUNTY W. M. U. WITH FIRST BAPTIST CHURCH

Perpetuating the custom of holding its assemblies with the city churches during the winter months, Madison County Woman's Missionary Union met in final quarterly session for 1932 on Thursday, December 15th, with the First Baptist Church, Jackson.

The Union was opened at 10 o'clock by singing, "Jesus Keep Me Near the Cross," Mrs. R. C. Dickinson, superintendent, presiding. The new watchword for 1933 was given by all.

A happy and most cordial welcome was extended to the assembly by Mrs. W. A. Thompson, president of the W. M. S. of the hostess church, who closed her remarks with a fervent prayer for those on the prayer calendar for the day and also those of the city who were ill or had sorrow in their homes.

The devotional for the morning session was led by Mrs. J. R. Hicks, "Launch out into the deep and let down your nets" (Luke 5:4). Mrs. Hicks spoke most earnestly upon the four things necessary in launching out for Kingdom work. Prayer, "That Tennessee Baptists may launch out in our Extension Program," by Mrs. W. C. Boone, followed.

"The History of the Hymn for 1933," was given Mrs. Rena James, Calvary Church, and the hymn, "Jesus Calls Us," was sung.

A five-minute talk was made on "Going Deeper in Mission Study," by Miss Sarah Pennington of Mercer. Miss Pennington told of the increased interest of mission study the past year and outlined the six successive steps to be taken to become efficient world citizens. "W. M. U. Prayer Plans" was most capably discussed by Miss Gertrude Powell of Ararat Church. The reports from the various societies regarding the Week of Prayer for Foreign Missions and the Lottie Moon offering were gratifying as the offerings were very generous.

"The Cooperative Prayer Meeting Apportionment," Mrs. L. H. Wallace. Mrs. Wallace displayed an effective poster, which showed exactly "How the Baptist dollar is divided in the Cooperative Program." She followed this with a touching monologue, "My Christmas List."

"Missionary Education of Our Young People," Mrs. L. G. Frey, Poplar Heights Church, after reading two verses from the ninth chapter of Matthew, said in part, "Jesus inaugurated the movement of missionary extension and this challenge must be handed on to our young people."

Sermon, "World Peace or World Missions," Dr. W. C. Boone, pastor First Baptist Church. Reverent attention was accorded the speaker as he talked on this soul-searching problem, bringing out some startling facts about affairs on foreign fields, due to our lack of interest and self-centeredness.

Mrs. Robert Conger sang in a clear, lovely voice a fitting tribute to this treatise of Dr. Boone's, "I Am Satisfied With Jesus—Is Jesus Satisfied With Me?" with Mrs. A. W. Prince at the organ.

After the benediction by Dr. Boone, the guests assembled in the dining room, where a light lunch was served. A genial social hour was indulged in during the luncheon period and Mrs. W. C. Boone met many of the ladies from other churches in the county and city. The meeting reconvened promptly at one o'clock and opened by sing-

Doctors Give Creosote For Dangerous Coughs

For many years our best doctors have prescribed creosote in some form for coughs, colds and bronchitis, knowing how dangerous it is to let them hang on.

Creomulsion with creosote and six other highly important medicinal elements, quickly and effectively stops all coughs and colds that otherwise might lead to serious trouble.

Creomulsion is powerful in the treatment of all colds and coughs no matter how long standing, yet it is absolutely harmless and is pleasant and easy to take.

Your own druggist guarantees Creomulsion by refunding your money if you are not relieved after taking Creomulsion as directed. Beware the cough or cold that hangs on. Always keep Creomulsion on hand for instant use.—Adv.

ing, "Sweet Peace, the Gift of God's Love," after which Mrs. A. W. Prince played a number of musical selections in accord with the Christmas season.

Devotional, "Presenting the Savior Through Service of Deep Sea Fishing" (2 Cor. 8), Mrs. W. C. Davis, West Church. Mrs. G. B. Smalley offered prayer.

Playlet, "Working Together," demonstrating the real virtue of personal service, directed by Mrs. R. S. Brown, State personal service chairman.

Roll call of churches present.

The business meeting followed, during which annual reports of all officers and committee chairmen were rendered and showed almost unbelievable constructive work accomplished during the year 1932.

The elimination declamation contest for the association was announced to be held the second Saturday in January at 1:30 p. m., at First Baptist Church, the divisional contest to be held on Saturday, February 27, the same place and the same hour.

The next quarterly meeting, it is expected, will be held with Calvary Church, the second Thursday in March, 1933.

Mrs. H. C. Jones of West Church had charge of the round table discussion on plans for 1933. She spoke most convincingly on enlistment and answered many pertinent questions. This discussion was well timed. Mrs. D. M. Carson, chairman, submitted the following names for the 1933 officers who were duly elected and installed by the West Tennessee Divisional Vice-President, Mrs. C. M. Thompson:

Superintendent, Mrs. R. C. Dickinson, Mercer; associate superintendent, Mrs. U. C. Allen, Pleasant Plains; secretary, Mrs. C. P. Briggs, First Church; treasurer, Mrs. H. H. Winter, West Church; young people's leader, Miss Sarah Pennington, Mercer; mission study chairman, Mrs. Homer T. Rushing, Calvary; stewardship chairman, Mrs. L. H. Wallace, North Church; personal service chairman, Mrs. J. G. Gaugh, West Church; associate superintendents, First district, Mrs. Ola Lambert, West Church; Second district, Mrs. L. J. Denning, Bemis; Third district, Mrs. Frances Fite, First Church.

Prayer of "Thanksgiving for work done by 1932 officers and invoking God's blessing on incoming officers and those in distress at home and in foreign countries," Mrs. W. C. Fowler.

Adjournment followed.

AMONG THE BRETHREN

By FLEETWOOD BALL

J. W. McCauley gives up the pastorate at Butler, Okla., and is available for a call.

—B&R—

Richard H. Campbell has resigned as pastor at Wiggins, Miss., but has not disclosed his plans.

—B&R—

J. J. Lawton of the First Church, Hartsville, S. C., has been elected deacon of that body for life.

—B&R—

Earl Stark of Capitol Hill, Okla., resigns there to accept a call to Central Church, Lawton, Okla.

—B&R—

Ralph Moore has resigned the care of the First Church, Jesup, Ga., to accept a call to Cochran, Ga.

—B&R—

R. G. Joiner has resigned as pastor at Waynesboro, Miss., but will retain residence there for a time.

—B&R—

E. L. Cole has resigned as pastor of the First Church, Morrilton, Ark., and is available for a pastorate.

—B&R—

T. B. Lanham of Lebanon, S. C., has resigned there to accept a call to the First Church, Pickens, S. C.

—B&R—

George P. Drake has tendered his resignation as pastor at Edmond, Okla., effective May 1st, 1933.

—B&R—

J. S. Compere has resigned as pastor of the First Church, Charleston, Mo., to take effect February 1st.

—B&R—

The church at Aledo, Texas, loses its pastor, C. W. Thompson, who has accepted a call to Gibson, Miss.

—B&R—

W. E. Ray, pastor at Leonard, Tex., died December 15th and was buried at Center, Tex., his boyhood home.

—B&R—

The First Church, Kerens, Tex., secures a good pastor in the person of C. D. Hardy, who resigned at Winona, Tex.

—B&R—

H. J. V. Linden has resigned as pastor of the First Church, Albuquerque, N. M., without indicating his plans.

—B&R—

Effective next Sunday, R. L. Whipple of Fort Worth, Texas, has accepted the care of the First Church, Jesup, Ga.

—B&R—

Although he recently resigned as pastor at Hernando, Miss., C. C. Weaver has reconsidered and will serve longer.

—B&R—

T. E. Carter has resigned as pastor at Moore, Okla., to accept a call to Luther, Okla., where large opportunities await him.

—B&R—

D. S. Kellam, having been called to the care of the church at Glenn Cove Springs, Fla., has resigned the First Church, Walterboro, S. C.

—B&R—

The city of Fort Worth, Tex., led on by L. R. Scarborough, is inviting the Southern Baptist Convention to meet in that city in 1934. Let's go!

—B&R—

J. I. Cossey of Searcy, Ark., accepts the position as editor of the Baptist Advance, Little Rock, Ark.,

January 1st, when the name will be changed to the Arkansas Baptist.

—B&R—

C. W. Daniel of the First Church, Richmond, Va., has just concluded a successful revival in the First Church, Van Buren, Ark., C. L. Bullard, pastor.

—B&R—

J. W. Powers to Miss Vina Powers and Earl Azbill to Miss Virginia Lee Blankenship, all of Lexington, were married by the writer on Christmas day.

—B&R—

V. B. Raines of Long Creek, S. C., accepts the care of Tabernacle Church, Pelzer, S. C., which J. E. Willis resigned to accept the work at Brandon, S. C.

—B&R—

The secular papers carry the announcement that John D. Rockefeller, Jr., will give at once \$300,000 to the general work of the Northern Baptist Convention.

—B&R—

The flu epidemic caused a postponement of the Arkansas B. Y. P. U. Convention which was to have been held December 27-29 with Immanuel Church, Fort Smith.

—B&R—

R. B. Gunter has been elected corresponding secretary of the Mississippi State Mission Board for the thirteenth year. They brag that he has kept them out of debt.

—B&R—

Roswell, N. Y., is assigned by the Christian Index as the place where M. E. Dodd of Shreveport, La., is holding a meeting. As a matter of fact, Roswell, N. M., is the place.

—B&R—

A grandson of the late Charles Haddon Spurgeon, Prof. T. Harold Spurgeon, president of Irish Baptist College, Dublin, is leading in a movement to erect a theological seminary in connection with his school.

—B&R—

The Louisiana and Mississippi Conventions are conducting negotiations looking to the consolidation of the Message of Louisiana and the Baptist Record of Mississippi. In our judgment it will be false economy.

—B&R—

Long time pastorates seem to be the order of the day with some churches. G. T. Mayo of Dresden has been pastor at Cottage Grove 21 years; H. P. Hurt at Union Avenue, Memphis, 16 years; J. H. Wright at Boulevard, Memphis, 14 years; T. N. Hale at Dresden, 13 years; R. E. Guy at West Jackson Church, 13 years.

BY THE EDITOR

C. C. Weaver has reconsidered his resignation at Hernando, Miss., and will remain on the field.

—B&R—

Mrs. C. E. Dickinson of Mercer sends her remittance for the December payment on her list of eight subscribers.

—B&R—

The editor supplied Sunday for Pastor F. J. Harrell of Calvary Church, Jackson, who is still incapacitated by illness.

—B&R—

Pastor E. Floyd Olive of Park Avenue Church, Nashville, and his fam-

ily visited relatives in Iron City during the holidays.

—B&R—

Mrs. Cornelius Woelfkin of New York City, widow of the late venerable and noted minister and writer, died December 8th.

—B&R—

Pastor W. B. Woodall of Brush Creek sends us seven club subscribers from New Salem Church. Another fine worker for whom we are grateful.

—B&R—

At the mid-week meeting, December 14th, Forrest Avenue Church, Dallas, Texas, licensed Brethren Woodson Mims and Malcolm Sewell to preach.

—B&R—

"Some natural foods with high value in vitamins are said to lose this property when canned. And it may be so with a radio sermon."—The Baptist Record.

—B&R—

The Baptist Courier reports the return of our schoolmate and friend, Missionary A. C. Baker, of Brazil. He will be located at Nichols, S. C., during his furlough.

—B&R—

On account of missing the issue of December 29th we are having to double up on the Sunday School lessons once more in order to get a week ahead as we had planned.

—B&R—

We greatly appreciate Christmas greetings from Brother Carlos Vieira of Santos Dumont, Minas, Brazil. His work goes well and he is happy in the service of the Lord Jesus.

—B&R—

G. Campbell Morgan has completed his ministry with Tabernacle Presbyterian Church, Philadelphia, and sailed for his new field with Westminster Chapel, London, England.

—B&R—

Miss Juanita Dodson of South Pittsburg is doing some good work with her club list. She has an even dozen of subscribers and her report for December (January collections) was fine.

—B&R—

James Allen Smith of Decatur, Ala., a former Knoxville pastor, was recently called to that city to conduct the funeral of a dear friend. He was accompanied on the trip by his family.

—B&R—

On Christmas day D. E. Sprague assumed his duties as pastor of the church at Weedsport, N. Y., going there after a pastorate of sixteen years with the church at Ballston Spa, N. Y.

—B&R—

On the evening of December 21st Columbus Avenue Church, Waco, Tex., ordained to the ministry Ollis Montgomery, a student in Baylor University. A. A. Dulaney examined the candidate.

—B&R—

Keep a stream of letters and telegrams going to our Congressmen and Senators in Washington urging them to stand adamant against the beer bills and all other pieces of brewery-born legislation.

—B&R—

Clerk George G. Watson of Sweetwater Association has sent us a copy of his minute for last year. Our file is not yet complete. Please let clerks send copies as soon as possible if they are not already in our hands.

—B&R—

Christmas greetings came for the editor and other Tennessee friends from S. L. Watson, general director of the work of the Brazilian Baptist

Convention, headquarters of which are in Rio de Janeiro.

—B&R—

Just before Christmas C. J. Bolton, one of the field workers of the Kentucky Mission Board, lost his residence and practically all the personal effects of himself and family when fire destroyed their home. It was a tragic beginning for their holidays.

—B&R—

Don't fail to read the notice about the "B. E. F." on page 15 and study it carefully. If you would like to go to Washington on a free ticket for transportation and hotel rooms, write the editor. As soon as possible definite information will be sent out.

—B&R—

Recently Nineteenth Street Church (colored) of New York City celebrated the fiftieth anniversary of the pastorate of Dr. Walter H. Brooks. Among the speakers of the occasion was Samuel Judson Porter of Washington City.

—B&R—

We appreciate the fine work of our Volunteers. A large number of subscribers have been sent in by them and they are doing splendid work by making collections month by month. We want one such in every church. Who else will volunteer?

—B&R—

Evangelist Harley Smith reports a great meeting with North Trenton Church, Tulsa, Okla., held just before the holidays. There were 225 professions of faith and 200 additions to the church, 45 of them being Mexicans (converts from Romanism).

—B&R—

On the 17th of December Rev. Percival R. Bakeman of Shanghai, China, died after a ministry on the foreign field of thirty-six years, most of which was spent in Shanghai College. A wife and three children survive him. He was a missionary of the Northern Convention.

—B&R—

Just keep your eyes ready for the appearance of the New B. & R. It is going to be a delight to every subscriber and ought to help secure many other readers. Be sure and read the notice on page 15 about the B. E. F. and get the spirit of "On the Washington in May".

—B&R—

Gibson County Association held a called meeting this week in Trenton. President R. G. Lee of the State Convention was principal speaker. The purpose was to inspire and unify the forces for the year's work. Every association in the state should have such a meeting before April.

—B&R—

The Lebanon Democrat reports the results of the revival conducted at Watertown just before the holidays. Wade House did the preaching, using the building of the Baptist Church. There were some fifty professions of faith and a goodly number of additions to the Baptist Church.

—B&R—

The list of W. M. Hughes of Big Springs Church, Cleveland, came in the last of the old year. It contains eighteen names, and we wish every worker could see just how carefully the list was made out. There are very few mistakes when such careful remittances are made to our office.

—B&R—

December 19th Rock Hill (S. C.) Baptists held a great celebration when they burned the mortgage representing the last cent of indebtedness against their splendid house of wor-

ship, and dedicated it to the service of the Lord Jesus. D. M. Sanders is supply pastor at the present time.

—B&R—

Bellevue Church, Memphis, reports seven additions on last Sunday.

—B&R—

The West Tennessee Baptist Pastors' Conference will meet at Union University, January 9th, for its quarterly session. A good program is being arranged.

—B&R—

Pastor T. H. Roark of Coal Creek, First Church, reports increasing interest in all their departments and 43 additions to the church during his six months with them.

—B&R—

Pastor R. E. Guy and Layman L. G. Frey of West Jackson Church closed a revival meeting Sunday with Poplar Heights Church of Jackson. Brother Frey did the preaching.

—B&R—

One hundred years ago January 3rd, the noted R. C. Buckner was born near Madisonville, Tenn. Most of his ministry was spent in Texas and the Texas Baptist Orphanage is named in his honor.

—B&R—

According to a note in The Alabama Baptist of December 22nd, Pastor William Fetler, noted Russian preacher, says that his organization is busy getting the Bible circulated in Russia, and that the people of Russia are adopting religion more rapidly than any other people in the world.

—B&R—

Baptist students of Kentucky are planning to visit every Baptist church in the state during the summer vacation period of this year. Five thousand of them are organizing for the work, states the Western Recorder. They will carry special messages on missions and the Every-Member Campaign.

—B&R—

We appreciate the many good words which come from subscribers when making remittances. Were it possible we should publish them all. Two which came recently were especially appreciated. They were from Mrs. F. D. Copeland of Ocoee and J. G. Privett of Alamo. Thanks, good friends.

—B&R—

The Baptist Standard of Texas came out last week in half size. Most of the papers follow the general custom of dispensing with the issue of Christmas week. That allows the office forces to have a little holiday, and also to catch up with the frayed ends of the year's work and be ready for a new start.

—B&R—

In the bulletin of Bell Avenue Church, Knoxville, for Christmas day, Pastor W. B. Harvey presents an unusual Personal Greeting. It contains a word for almost every profession and calling among the people of the city wherein he and his great church serve. Among others he does not forget the editors and news-gatherers.

—B&R—

Friends of Secretary and Mrs. Charles E. Maddry will be grieved to learn that they have recently been ill. For two weeks before leaving Nashville for his new post with the Foreign Mission Board, Dr. Maddry was a victim of influenza. And on the way to Richmond, Mrs. Maddry was compelled to undergo a minor operation and is now in a hospital at Raleigh, N. C. Our good wishes and prayers will follow them.

Our good friend and brother, Hon. James C. Hooker, solicitor in the Department of the Interstate Commerce Commission, Washington, D. C., sends renewal for another year, and as usual adds \$1.50 to send the paper to some needy Baptist minister. We appreciate such goodness, and the extra money will make glad many an hour for some one who otherwise could not have had the paper.

—B&R—

Attorney John J. Dulaney of Ashdown, Ark., a former student at Vanderbilt University, is becoming popular as a lecturer for churches. Recently he was at Bloomburg, Texas, and Pastor H. F. Roberts says it was a great day for them. His lecture, "The Imperial Book—The Bible," has been delivered in 102 churches. He makes no charge for this work of love, asking only that his expenses be paid.

—B&R—

The Middle Tennessee Baptist Pastors' Conference will meet at Tennessee College, Murfreesboro, January 10th. R. G. Lee of Bellevue Church, Memphis, will probably be one of the speakers. Let every pastor come and bring as many of his laymen as possible. The college will serve a delicious lunch for a very small cost. No other expenses, save the trip.

—B&R—

"A Baptist woman who has unusual opportunities for observation said that she recently attended a W. M. U. meeting where a Lottie Moon Love Offering was taken. Two of the members who were interested in bridge parties more than in missions each gave 25 cents for world missions. The greatest reason for decline in missionary receipts in our churches is not poverty, but worldliness. — Baptist Messenger.

—B&R—

The editor and family spent a very quiet holiday season. Mrs. Freeman and the two girlies were victims of influenza. Your scribe was attacked by the germ, and was in bed one afternoon and evening, but had too many responsibilities to yield completely. Our friends and loved ones were good to us, and while it was our first Christmas accompanied by illness, we tried to be happy, and thankful to our dear Lord Jesus who gave the spirit of love and generosity to the world.

—B&R—

Pastor L. B. Cobb of Eudora Church, Memphis, presented to his congregation a unique as well as valuable Christmas gift. It was an attractively worked out booklet containing some twenty-five pages giving a summary of the principal events in the church life for the period of thirty months that he has been their pastor. Such a novel idea would, if carried out very widely by pastors, result in the preservation of a vast amount of our denominational history.

—B&R—

Pastor F. J. Farrell of Calvary Church, Jackson, requests us to say for him that he and his family appreciate very much the many expressions of sympathy and good cheer which have come to them during his illness. Due to the fact that he cannot write to extend his thanks in person, he sends New Year's greetings in this way and the sincere gratitude of himself and family. He is slowly improving and hopes before many more weeks to be back at his post of duty. The editor supplied for him Sunday. Two splendid congregations and two additions for baptism, resulted from the services.

Mercer University, Macon, Ga., will celebrate her 100th anniversary January 9th. On that date 100 years ago the school was opened at Penfield, Ga. On the evening of the ninth a radio program will be broadcast over Station WSB of Atlanta at 6:30. Governor Richard B. Russell, Governor-elect Eugene Talmadge and other distinguished guests will speak. Later during the year George W. Truett, Spright Dowell and other noted religious leaders will speak during radio programs from this college.

MUSIC SCHOOL

A training school for church musicians will be held in Immanuel Church next week beginning Monday night. The faculty will be composed of Owen W. Moran of Louisville, Ky., Litton I. Cook, Mrs. Edwards and H. E. Barnett of Nashville.

Workers from all Baptist churches will be welcomed.

fooling Papa

Little Boy (calling father at the office): "Hello, who is this?"

Father (recognizing son's voice): "The smartest man in the world."

Little Boy: "Pardon me, I got the wrong number."—Portland Adv. Spotlight.

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A NEW B. E. F.

Baptist Expeditionary Force to Washington

Southern and Northern Baptists hold their annual Conventions in Washington City May 19 to 28. Southern Baptists meet the 19th and continue through the following Monday. On May 23 both bodies hold a joint mass meeting for fellowship and inspiration. Thousands of Baptists will go to Washington next May. Baptist and Reflector is going to lead this Baptist Expeditionary Force from Tennessee.

A NEW PAPER AND A FREE TRIP

At the recent meeting of the Executive Board, the Board of Managers of our paper were instructed to make some minor changes in the size of the paper, and to seek the best possible printing contract for the coming months. We are working on that now and hope within a few weeks to be able to make complete announcements and to send you your first copy of the paper in its new and attractive dress.

The page size of the paper will be a little smaller than at present, but we shall carry practically the same amount of news and other material. Neat, dainty, compact, easily handled, easily filed, up-to-the-minute in mechanical perfection will be the paper when its new form is begun. Practically every reader will like it. New subscribers will be more easily secured.

And we are going to give those who work for subscribers a **FREE TRIP TO WASHINGTON DURING THE COMING CONVENTION**, all expenses paid except meals and sight-seeing side trips. Who should work at it?

WHO SHOULD HAVE THIS TRIP?

1. Churches can take advantage of the offer and send their pastors with little expense. Every pastor should be sent to this convention.
2. Your young people should have their chance to see the Convention and the national capital under the direction of your editor who has visited the city several times and will know how to show the most interesting things at the least possible expense.
3. Anybody can earn a free trip by doing a little real work for the paper between now and the tenth of next May. Just write Editor John D. Freeman, 161 Eighth Avenue, North, Nashville, Tenn., and as soon as final plans are completed, he will send you information.

START EARLY! WORK HARD! JOIN THE "B. E. F." TO WASHINGTON

Dr. Lawrence announces reduction in price of Home Mission Study Books. "Missions in the Bible" reduced from 50 cents to 30 cents; "The Word of Their Testimony", from 50 to 25 cents; "Around the World in the Southland", from 50 to 25 cents; Dr. Beagle's new book, "The People of the Jesus Way", 25 cents. Order from your Book Store or Home Mission Board, 310 Red Rock Building, Atlanta, Ga.

NEWS BULLETIN

(Continued from Page 8)

than He? If He in His purity and divinity stooped to the fallen and degraded, should not we, if we profess to be walking in His steps, regard the outcast as our neighbor and extend the hand of love and help? We never know just what will come of the kindly word. Shall I withhold it because of race prejudice or because whoever needs it does not belong to my little group? Shall we, like the priest and the Levite, gather our self-righteous rags about us and pass by on the other side, disregarding the one in distress? Are we following in the steps of Jesus when we do?

If we would only remember that in helping others we are helping Christ, we would be more considerate of those round about who need our help. Christ would have us regard the whole world as neighbors. One of the fundamental goals of Christianity is the brotherhood of man, and one of its most sublime tenets is, "Love thy neighbor as thyself." The "Go, thou, and do likewise" should constantly ring in our ears and then we will be in tune with the heart of the greatest Neighbor of us all.—Gibson, Tenn.

CHINAMAN SELLS COFFIN

By Missionary John A. Abernathy

I was asked some time ago by the Executive Committee of our North China Baptist Convention to make a visit to the seven home mission churches in Shin T'ai, Mengyin and Ssu Shui counties to encourage them and lend any help possible. Before going I had heard something of the working of the Holy Spirit in some of the churches, but hardly expected to find such a real Pentecost as I saw and experienced at each place. There I saw the Holy Spirit literally verifying the promises in Mark 16:16, 17, 18. Nearly every member in the churches was witnessing for Christ and large numbers have been and are being saved daily. Not only this, but the eyes of the blind have been opened, lame made to walk and praise God, sick healed; even two lepers were cleansed in answer to the prayer of faith. It is not uncommon among them to cast out demons in the name of Christ.

At Yenkia Chuang, the first place I stopped, every member of the church seemed to be on the reception committee. Ten years ago I went there and the church door was barred and I was not permitted to enter to hold meetings. There was no sign of real life then. Now the house will not hold the large crowds that come. Plans are under way for a new and bigger building. I was entertained in a room in the church compound, and it seemed to me prayer was going on during all hours of the day and night in the

church. Long before day the house was filled with Christians praying. In these prayer meetings no one in particular leads and each one prays as he is led by the Spirit, audibly. I found it the same in all the churches throughout the whole field.

Because every one was so busy harvesting peanuts and beans and sowing wheat, we decided not to have a service in the afternoon, but instead, the preacher announced that we would meet in the church for a prayer meeting at two o'clock and then all who wanted to, go to a nearby mountain for a picnic. At two o'clock the house was filled and it seemed the whole congregation went to the mountain. It was very informal, but the Lord was there and we had a glorious meeting. The heathen working in the nearby fields came up to see what these Christians were doing and several of the group preached to them. I really believe several were convicted of sin then and there. The Christians in this church have opened up several preaching places in the nearby villages where dozens of people have recently been saved.

The Lung T'ing church had also been dead for many years, until a few months ago when Brother Wang Dze Wen, the evangelist from Ssu Shui, one of the other churches on the field, held a meeting there. Mr. Chang Huan Yie, the preacher in charge, is now on fire for souls. The church has been revived and work opened up in several of the surrounding villages. During the past several years, when it looked like there was nothing left but to close the doors of this church, there were two old brethren, Wang and Lee, who kept coming regularly and prayed and sang hymns together. They are both more than 70 years of age, but the Lord heard their prayers and blessed them and the whole church. Now they are two of the happiest old fellows I have ever seen. They are singing all the time.

Over in Mengyin County we found it the same as in Shin T'ai. In one mountain village far off the beaten path we found a dear old lady 73 years old who had just recently been saved, full of zeal and of the Holy Ghost. Before she was saved she could not read a word, nor could she see very clearly. Now she can see and has learned to read the Four Gospels. She walks with a stick and on her tiny little feet goes from place to place witnessing to the power of God. The Lien Yu church has invited her to come and live with them and be their "shepherdess."

During the past few years the bandits have gone back and forth through this country robbing the people and burning their houses until in most villages only the bare walls of their houses remain standing. The people live in fortresses, or cities of refuge, which they have built in most in-

stances on the tops of mountains. It is most pathetic. They go out during the day and return at night to sleep. In the Mengyin city church I found a zealous little group of saved and Spirit-filled believers who with their pastor, Brother Duan Ming Kuang, go out to witness in the nearby villages. Even the postmaster, his wife and two daughters give a good part of their time to preaching to the unsaved.

From Mengyin I crossed over the mountains to Ssu Shui about fifty miles away. This was a pretty hard trip, as most of the journey had to be made on foot, but there was such a warm welcome by the brethren that I soon forgot the toils of the road. It is simply wonderful what the Lord is doing in this little church. It is a "spiritual clinic" all day long as people come to inquire about Jesus. There is a group of men and women who give most of their time to going out to all the villages within a radius of eight or ten miles and the church takes care of all their expenses while thus engaged. Lately three preaching places, or chapels, have been opened in the villages where the Christians carry on meetings every night. Mr. Wang Dze Wen is kept so busy he cannot get around very often.

In this church they have seen many miracles in answer to prayer. A blind man received his sight, two lepers were cleansed, one man who had a terrible hemorrhage was dead for an hour and was restored. Another old man who had tuberculosis for months and who had not been up for a long while was instantly healed. He had not eaten anything for more than a week, had prepared his coffin and grave clothes and was just waiting to die when Mr. Wang preached the Gospel to him for the first time. He believed and was saved. Later he believed Christ could undertake for his body, and after they had prayed for him he jumped up and shouted, "I'm well! I'm well!" He has been well ever since and considers it no feat to walk forty and fifty li to witness for Christ. He sold his coffin and used the money to help build a new church in his village.

Professor Panter of the University of Dublin, Ireland, gives these pithy characterizations. The wit of them we feel robs them of any offense.

An Irishman is a man who doesn't know what he wants, but won't be happy until he gets it.

A Welshman is a man who prays on his knees on Sunday, and on his neighbors the rest of the week.

A Scotchman is a man who keeps the Sabbath and everything else he can lay his hands on.

An Englishman is a man who travels abroad and calls the natives foreigners.—Shear Nonsense.

Same As Husband

Neighbor: "How many controls are there on your radio set?"

Owner: "Three: my mother-in-law, my wife and my daughter."

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