

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE  
Organ of the Tennessee Baptist Convention

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## The Teaching and Use of Silence

William James Robinson

Many of our church services are of little value because the auditors have not prepared themselves for worship. The minister has toiled and prayed that he might truly minister to the people, but his efforts avail little. The people are there, but they are not prepared to be edified. None of the finer things of life can be appreciated without preparation. Music, art, sculpture, architecture, poetry and literature each has intrinsic values that are hidden and will remain hidden to all who fail to prepare themselves to appreciate them and enjoy them.

The worship of God is the finest of all fine arts. It is the soul enjoying intimate communion and heart-felt fellowship with God. Since this is the finest art, and the soul's sublimest experience, it is worthy of the most sincere searching and devout preparation. When Moses turned aside to view the burning bush the Lord said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

God's special presence makes any place "holy ground," and if we are to come intimately into His hallowed presence we must make the preparation he demands. "Put off thy shoes from off thy feet" means that we must shut the world, and all of its cares, out of our hearts and minds, and open them wide, and silently wait for "the still small voice" to whisper God's message to our souls. He never fails to speak helpfully to the soul that silently and patiently waits before Him.

When we enter any place of worship let us remember—silently whisper to ourselves in accents tender and sweet—"The Lord is in his holy temple: let all the earth keep silence before him" (Heb. 2:20). "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Unless the place where we worship is regarded by us as "holy ground," because of the Lord's hallowed presence, we will not—we cannot—offer acceptable worship to Him, and will receive no special blessing. Any pretense to worship without first being reverent is a travesty bordering on blasphemy.

The tittle tattle, silly gossip, not to mention boisterous, meaningless talking and guffaws preceding the opening of many services of worship is enough to make demons dance for gladness and the angels around the throne hang their heads in shame. It desecrates the place of worship, and is an insult to God, for any one to even think he can pass instantly from silly gossip to holy praise. The house of God, the place of worship, is "holy ground," and the sweet incense of praise can

only rise from souls that are reverent before Him.

Just as far as possible every worshipper should be in his seat, at least five minutes, before the service begins and sit silently and reverently contemplating God, in the beauty

(Continued on Page 4)

## Elder Henry Bass

By J. H. Grime

This venerable brother belongs to one of the oldest families in Middle Tennessee. He was the son of Ezekiel Bass, a native of North Carolina. His father came to Tennessee in the latter part of the eighteenth century and became the first settler in that beautiful and rich valley where the thriving little city of Watertown now stands. He made the journey from the North State in a Tarwheel cart drawn by one horse. After pulling through the wilds and dodging squads of hostile Indians, he with his family landed on the bank of Round Lick Creek one mile below the present site of Watertown, cut away the brush and cane, built a log cabin, and called it home. It was in this cabin that the object of this sketch first saw the light of day, April 8, 1812.

The country was still wild and sparsely settled. With these surroundings he grew to manhood with very limited knowledge of letters, but with that rugged training that the wilderness gives her children.

This training gave him the strong physique necessary to subdue the wilderness, also that rugged character necessary for his ministry among the people of his generation.

At the age of nineteen he was mightily convicted of sin. This followed him for some twelve months, giving him no ease of mind. In May, 1832, he was converted while plowing in the field. This was the culmination of a year of anxious waiting during which time he attended all preaching services available within a radius of twenty-five miles.

But after God had blessed him with a peace of mind, he felt too small and insignificant to accept it and go to work. For nine years he hesitated to join the church. But in 1841 he united with Round Lick Church and was baptized by John Wiseman. It was not until 1856 that he was ordained to the full work of the ministry by Round Lick Church.

Here begins one of the most unselfish ministries known to this scribe. He was not what the world calls a great preacher. But he was great in that the common people

heard him gladly and many were "turned from darkness to light." He pushed out into destitute sections and preached the gospel to the poor. In these places he gathered at least five churches to which he preached without remuneration until they were self-supporting. He never was pastor of a church he did not collect. He received practically nothing for his ministry. He worked with his own hands, had a good farm, a comfortable home, and a good living, with some means ahead. I suppose I would be safe in saying that he fed away to those he entertained another living.

The following taken from the minutes of Salem Association for 1896 will give some conception of the esteem in which he was held:

"We, the brethren composing Salem Association, now in session with Sycamore Fork Baptist Church, Cannon County, Tennessee, with the brothers and sisters in attendance: To Elder Henry Bass, greeting.

"It is with profound gratitude to God that we extend to you this greeting. It makes it all the more befitting, because that twenty-five years ago this church with which we are assembled was organized under your ministry. In a quarter of a century this church has grown from the little nucleus gathered by you under God, to be the strongest church in the Association. It stands today as a mighty army battling for God and truth, and worshiping in a large new house, while many of those you gathered at the beginning have fought their battles, conquered the last enemy, and gone home to glory.

"Well do we remember as an Association, when you and your fellows, Elders Cates, Martin, Bethel, Bowen, Barrett, Brien, McNabb, Jarrard, Suit, Hunt and Dies, held the helm and guided the work of this Association. But they have been gathered to the Fatherland, while you alone remain till the shadows are a little longer grown. It would have been a profound pleasure to have greeted you at this sitting of this body, but the touches of time remind us that many of us shall see your face no more till we shall greet you in that sainted throng in the Father's home."

He was strong in body, and earned his living by manual labor, while he broke the bread of life to the poor and neglected in destitute sections.

He fell on sleep September 22, 1898. He sleeps in the family cemetery a short distance west of Watertown.

Peace to his ashes. No doubt his crown will be brighter in the glory world than many whose names have flourished on the pages of history. He was content to do the work of the Lord, and let others have the glory.

# Baptist and Reflector

(Continuing Baptist Builder, Founded 1834)

Published Weekly by

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

JOHN D. FREEMAN, Editor

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## Editorial

"The depression will never be driven away by a Congress that can think of no measure bigger than a quart."—The Ava (Ill.) Citizen.

★ ★

"Add to your New Year's resolutions: Beware of the man who knows how to run your business better than you do yourself!"—Watchman-Examiner.

★ ★

We are proud of the stand taken by some of our Congressmen from Tennessee. They stood foursquare for retention of the Eighteenth Amendment. "Boss" Crump from Memphis did what he was supposed to do—voted for repeal.

★ ★

Watch the anti-Catholic newspapers have a hard time if "Big Jim" Farley, Tammany Roman Catholic, becomes Postmaster-General under the new administration. According to a news story in the Washington Herald from New York, dated December 31, 1932, quoted by The Fellowship Forum of January, he will dispense with 150,000 federal jobs, and already had in hand 15,000 applications. We shall see what we shall see.

★ ★

The second Sunday in this month was evidently a wonderful day in many of our churches. From all over the state have come reports of strangely spiritual services, conversions and additions. And accompanying the manifestation of spiritual power were plentiful tears of rejoicing. Surely the revival fires are burning hotter every week. Let us work and pray that a conflagration may burst forth before summer.

★ ★

Mark Twain had it right when he declared that the passages of Scripture which troubled him most were those he could understand. Many a man uses the wife of Cain and the question about literal fire in hell as a smoke screen to keep preachers and other personal workers from finding out just how his soul quails before the declaration, "The soul that sinneth, it shall die," or "In hell he lifted up his eyes, being in torment."

★ ★

Editor Cody expressed, in the issue of The Baptist Courier of January 12th, the opinion that while the Promotion Committee of the Southern Convention is a practical necessity,

there is no reason why the secretary of the Executive Committee, another practical necessity, could not also serve the Promotion Committee. That has been our contention all the time. It has cost Southern Baptists several thousand dollars to discover another mistake. May the next Convention correct it.

★ ★

### Bonus Secured.

Superintendent W. J. Stewart of the Orphans' Home reports that enough of the soap coupons came in to enable the Home to receive the bonus which the company offered for securing a definite number by January 1st. He wishes to express to the brotherhood of the state his sincere thanks for their faithful work in pushing the campaign. The extra money will do a lot toward relieving their worries and toward putting forward their new year's program.

★ ★

### It Happened at Last.

The editor was deeply touched by receipt the first of the year of a communication from First Church, Elizabethton, of which Chesley L. Bowden is pastor. It was the first time during his period on the tripod that such had ever come to him. It was a formal resolution, drafted by the deacons and trustees and approved by the church, extending to the editor and organization fraternal greetings, commending him "for the splendid manner in which you have conducted your paper during the year 1932" and expressing appreciation for courtesies shown the church. "A little leaven leaveneth the whole lump," and this seemingly small expression of appreciation not only leavened the lump of "heavy concern over the paper problem," but made it so light it is easy now to bear. Thanks, beloved people of Elizabethton.

★ ★

### Aged Father Dies.

Tennessee Baptists will grieve with Brethren Henry and George Burnett, their brother and three sisters, in the loss of their father, the aged Baptist minister and educator of Glasgow, Ky., Rev. Joseph H. Burnett, who died January 12th at the age of 84. For sixty years he had been a minister of the Gospel, and ten years was president of Liberty Baptist College of Glasgow. His ministry was spent for the most part in Kentucky, but in the years of his active work, he was known in other sections. For many years Henry Burnett has been recording secretary of the Southern Baptist Convention. George Burnett was president of Tennessee College, Murfreesboro, and is now superintendent of the Anti-Saloon League of North Carolina. We extend to them the sincerest sympathy of a host of Tennessee friends.

★ ★

### Hazing Brutal.

The sane people everywhere who have learned of his action, congratulate President Neff of Baylor University upon his recent proclamation outlawing hazing from his college. The editor of Baptist and Reflector still recalls with a sense of righteous anger his first night in the dormitory of his first Alma Mater, when he spent most of the hours sitting armed inside the closet of his bedroom, frightened to desperation by reports of what had happened the night before, when one man's leg was broken, another's

nose badly mashed, scores were beaten unmercifully as they were made to "run the gauntlet," and a large amount of damage was done to the school property. Such a relic of other days adds nothing to the prestige of an educational institution, and for its executive to ignore it is to court disaster. But what about outlawing hazing and at the same time allowing fraternities to carry out some of their utterly ridiculous initiatory programs among which are often included parts of a hazing schedule?

★ ★

### Little Consolation.

An editorial in a Washington, D. C., newspaper presents facts relative to the advertising campaign brought upon us by the nation-wide epidemic of influenza. According to this editorial, "Physicians have not yet found a remedy for influenza. . . . But the quacks proclaim a hundred different cures in the most eloquent and glowing terms. So numerous have the quack remedies on the market become that the Federal Food and Drug Administration is attempting to warn the public against 'worthless nostrums.'" A goodly number of these things have been taken from the markets because of their worthlessness. Yet gullible humanity grasps at every straw thrown to it in times of distress. "According to medical authority," the Food Administration is quoted as saying, "there is no known drug or mixture of drugs nor any food which will prevent or cure flu." That knocks our soda and grape fruit prescription out of the pantry! But if we feel a flu germ beginning operations again within our system, we'll hie to the pantry for more of 'em.

★ ★

### Poor Arthur Brisbane.

With all his brilliant intellect and keen discernment of world affairs, he loses himself now and then in the depths of materialistic pessimism. Not believing in the Christian's Triune God, and with every concept of life moulded by the dogma of organic evolution, he now sees a day coming when woman, emancipated by machinery from all work except setting the dial of her household "auto-control clock," will grow big as an elephant and will carry around in her apron pocket or perhaps safely cuddled away between the folds of her ponderous chin, her wee little male spouse! Yet the very basic law upon which the hypothesis of evolution operates is the "transmission of acquired characteristics," and Brisbane knows full well that the woman born in the lap of luxury and reared in idleness seldom has any offspring to transmit anything to. If he knew history as well as he seems to know the dogma of nineteenth century pseudo-philosophy, he would know that woman has never done more, when given freedom from all household and family cares, than bring about the downfall of the civilization which produced her. From Eve's day until now the idle woman has been the devil's chief ally.

Satan layeth upon man a burden of cares above a load and maketh a packhorse of men's souls when they are wholly set upon the world. We owe the devil no such service. It were wiser to cast our cares upon God.—Rutherford.

**A SPECIAL CALL TO TENNESSEE**

On page 7 of this issue is an announcement from the Promotion Committee of the Southern Baptist Convention regarding the present movement to raise some money to be applied on our debts. We wish to call especial attention to it and ask our readers to study it carefully. We also wish to emphasize some things connected with this movement in Tennessee.

1. It is in exact keeping with our regular work, and the primary purpose of it is to increase the offerings of our people to the Cooperative Program at a time when they are so desperately needed. Half of every dollar raised will be used to help our own causes and the other half will go to the Executive Committee of the Southern Convention to be distributed among the agencies so sorely needing immediate financial aid.

2. There will be the least possible cost connected with the movement. All workers used will be volunteers, and many of them will give not only their time, but their traveling expenses.

3. Churches giving regularly to the Cooperative Program are asked to secure a voluntary offering from everyone who wishes to make a sacrificial gift to relieve our distressing financial load, and to make a special effort to enlist those not giving by asking for the special offering from them at this time. Thousands of our members will never give to the Program regularly until they are interested through special appeals.

4. It is sincerely hoped that voluntary workers will come forth from every church enlisted in our work to go to those churches not giving to the Program, and thus seek earnestly to enlist them this year in its support. How good it would be if ever we could enlist all our churches in regular support of all our work.

5. Our state convention president, Pastor Robert G. Lee, of Bellevue Church, Memphis, has set a goal for our next convention at at least one messenger from every church, and that messenger able to report that his church contributed during the year to the Program. We can reach the goal if our workers love the cause enough to give some of their time. The editor would greatly appreciate the name and address of every one who will volunteer to go to some unenlisted church and seek to lay the cause on their hearts and take an offering for this movement. Surely in times of distress at home, we have no church not willing to do something to aid in relieving the dire distress of others.

**A Time for Love**

This is a time for the expression of genuine Christian love and brotherliness. Some of our state agencies are in sore need of help. Many of our southern agencies are in dire need of immediate relief. Bankers, who have carried these loads for us for months, are asking that we do something to aid them to carry on. Depositors in these banks perhaps think their savings depend upon the payment of the notes and bonds.

Churches, scores of them, are in the same fix as the general agencies. Many of them are struggling to save their credit and to carry on their work. Budgets have been cut

until they can be cut no more. "We can not give more," many a pastor is crying, and many a finance committee declares. Every general worker sympathizes with the churches that are so depressed. Some of them can not give, but there are some members in them who will make a sacrificial offering, even though it may be small, if they are given a chance, and are told of the distressing need for it by the Foreign Board and other agencies to be benefited.

It is the primary purpose of this movement to enlist those who are not giving systematically. There are enough of them, if they can be interested, to make an offering of which Tennessee may be proud. And in addition to them there are thousands already sacrificing, who will add something to the offering. May we not join hands in a spirit of fraternal love and sympathetic understanding and really try to secure a special offering from every church for this purpose. In Tennessee the church will be credited with the offering on its contribution to the Cooperative Program, but please do not charge it against the amount placed in the budget for that purpose. Send it to Dr. Bryan marked "Special to Cooperative Program."

\* \*

**HELP STOP THE LEAKS**

Beginning February 1st, Baptist and Reflector will operate on a new basis of absolute economy. The best printing contract to be had in Tennessee has been secured. Every possible item of office expense will be cut from our work. We shall try in every way possible to operate within our income. Certainly we shall not spend one cent more than that provided for us in the State Mission budget.

We can not do this without the aid of our subscribers. Few people have any idea of the problems which publishers of every kind of newspaper meet and the scores of little expenses which constantly drain the income. Every extra letter written costs about five cents, including postage. Every notice sent out takes its toll of income. Every subscriber who changes his address without notifying us costs us money, for Uncle Sam now charges postage on notices about the same. Will our readers not remember the following requests and help us save money?

1. Be sure to drop us a postcard at least two weeks before you move from one address to another, giving date when you want paper changed? Not only will this insure your not missing your paper, but it will save us expense.

2. Do not send obituary notices and resolutions without sending money to pay for all words in them above 100-word minimum which we publish free. Hereafter no letters will be written about such. We will cut out words if possible, otherwise the obituary will have to go to the waste basket. One hundred words free. All above that number one cent per word.

3. Evangelists, singers and preachers (except our own resident pastors or ex-pastors) must pay 50 cents per insertion of notices about their "open dates" and such announcements. Send money with notice if you wish it published.

4. Please renew your subscription before it expires. Watch your label and help us save. Notice will be sent, as usual, one month before expiration. A card will be sent the week the paper is dropped.

REMEMBER THESE REQUESTS AND HELP US SAVE.

\* \*

**How Can We Grow**

(Read this and use name of Baptist and Reflector instead of that of Canadian Baptist.)

To help God grow Christian men and women of finest type should be the ambition of every Christian agency. Because it believes that cardinal truth, The Canadian Baptist devotes its sixteen pages each week to that which it believes will help men and women to live more glorious lives and to that which will inspire them to desire above all else the richest experiences of Divine grace for their fellow-men. It's one and only ambition is to stir men and women to deeper things for God so that they may attempt greater things for Him daily. If it can help men to be nobler Christians and so to do more for Him its mission will not have been a failure.

**STRONG BAPTISTS**

The Canadian Baptist seeks to help produce stronger Baptist Christians. It believes in the Baptist interpretation of the Holy Word unreservedly and because it believes the Baptist position is correct, it seeks by every means possible to extend Baptist influence, at home and abroad. So each week through the stories of revivals in Canada, India, Bolivia and elsewhere, through its report of the Convention awakening, through its sermons, news from the churches, its Sunday school and B. Y. P. U. pages, it seeks to train for God men and women who may be nobler and more diligent workers in the vineyard than any who have preceded the present leaders. Is that a laudable ambition? We think it is; the Kingdom work needs the best.

IF

But how can this be accomplished if so many Baptist homes rarely or never see a Baptist paper? There are thousands of our members who know nothing of Baptist history or endeavors other than what they hear on Sunday. Their children are growing up with no knowledge of Baptist work beyond the local community. They know almost nothing of our glorious heritage, our vast present attainments, our missionary activities, our place in the world. How can they grow into towers of strength for days to come when they are so stunted, starved, now? To grow strong, food and proper environment are required. There is food, fresh and stimulating, in every page of The Canadian Baptist, our readers tell us that weekly.

**WE STARVE THEM?**

—Canadian Baptist.

**CREED OF AN EMINENT SCIENTIST**

Dr. Howard A. Kelly, professor in the Johns Hopkins University, holds a position almost unique in his profession. With academic, professional and honorary degrees from the leading universities of America and Europe, he ranks as a scholar of the first class. Many learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him into their membership. In his own department he would perhaps be classed as the most eminent surgeon in America or Europe. He is a devout Christian and is active in all kinds of Christian, philanthropic and social work in the city of Baltimore. He once published the following statement which is of pertinence at the present hour. Let it be remembered that he speaks as an eminent scientist.

**Dr. Kelly's Statement**

"I have within the past twenty years of my life come out of uncertainty and doubt into a faith which is an absolutely dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers, and heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions.

"I was once profoundly disturbed in the traditional faith in which I was brought up, by inroads which were made upon the Book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain. So I floundered on for some years, trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God, and at the same time hold it to be a composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation for a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet I myself was shivering out in the cold.

"One day it occurred to me to see what the Book had to say about itself. As a short but not perhaps the best method I took a concordance and looked out 'Word,' when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in my science, testing it by submitting it to conditions. I found that Christ himself invites men (St. John 7:17) to do this.

"I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book. I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary; that all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world.

"I believe he who thus receives Jesus Christ as his Savior is born again spiritually, as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head, and will live with Him forever. I believe no man can save himself by good works, or what is known as a 'normal life,' such works being but the necessary fruits and evidence of the faith within.

"Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the prince of all the kingdoms of the world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

"Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world can do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

"What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother. It takes away the fear of death, and creates a bond with those gone before. I can put God's assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and reasoning men as folly opposed to Him. I place no limits to faith when once vested in God, the sum of all-wisdom and knowledge, and I can trust Him, though I shall have to stand alone before the world in declaring Him to be true."—*Watchman-Examiner*.

**THE TEACHING AND USE OF SILENCE**

(Continued from Page 1)

of holiness, realizing that He is there to accept praise, and waiting to be gracious. Certainly, every person of refinement and gentility will become silent, attentive and reverent when the first sound of the service is heard. Not to do so is to brand yourself as an uncouth ignoramus, unworthy of a place in good society; or a vicious renegade who desires to show his contempt for sacred things.

"Let all the earth keep silence before him." This appeal was written in troublous times. Disaster always follows disregard for God. When we revere His presence nothing is more appropriate, or expressive, than devout silence. Our need and helplessness should lead us to the silence of humiliation, because of our unworthiness to come into His presence. The consciousness of His majesty, holiness, wisdom, justice and love should lead us to gladly wait before Him in silent adoration. The remembrance of the riches of His mercy and grace will quickly lead an appreciative soul to the silence of submission. His graciousness, His willingness to give more than

we can ask, fills us with the silence of holy expectation. Such silence prepares us to renew our resolutions to follow implicitly the guidance of His word, the wooings of the Spirit, and do His will regardless of cost.

We are utterly unprepared to worship God until our spirits are filled with a reverence for Him that thrills us with solemnity. The reverent waiting, the participation in the congregational singing, listening to the pastoral prayer and special music are all designed to help us approach the throne with becoming humility.

The congregation should gather and wait in prayerful silence a few minutes before the service begins. This will charge the very atmosphere with the sense of God's presence. It will quicken the singers and thrill the minister. He will preach as one sent from God, and the audience will feel the blessed presence of the Holy Spirit.

Listen attentively, prayerfully and sympathetically to God's messenger and your soul will feast on the Bread of Life. It is an irreverence that is reprehensible and inexcusable for anyone to whisper, write notes or otherwise show disregard for the service.

Kansas City, Mo.

**RECEIPTS AND DISBURSEMENTS FOR DECEMBER, 1932 COOPERATIVE**

<b>Southwide</b>	
S. B. C. Bonds . . . . .	\$ 228.12
Foreign Missions . . . . .	2,737.50
Home Missions . . . . .	1,277.50
Relief & Annuity Board . . . . .	383.25
Education Board . . . . .	182.50
Sou. Bap. Theo. Sem. . . . .	182.50
S. W. Bap. Theo. Sem. . . . .	277.40
Baptist Bible Institute . . . . .	213.52
Amer. Bap. Theo. Sem. . . . .	54.75
New Orleans Hospital . . . . .	136.88
W. M. U. Train. School . . . . .	29.20—\$ 5,703.12
<b>Statewide</b>	
Harrison-Chilhowee In. \$ . . . . .	176.56
State Missions . . . . .	1,989.57
Orphans' Home . . . . .	884.25
Memorial Hospital . . . . .	552.65
Carson-Newman Col'ge . . . . .	552.66
Union University . . . . .	552.66
Tennessee College . . . . .	552.66
Nashville Hospital . . . . .	331.59
Ministerial Education . . . . .	110.53—\$ 5,703.13
Total . . . . .	\$11,406.25
<b>Designated</b>	
Baptist Bible Institute. \$ . . . . .	25.00
Special Emer. Offering. . . . .	2.80
Harrison-Chilhowee In. . . . .	312.71
Ministerial Education . . . . .	8.35
New Orleans Hospital. . . . .	25.00
Orphanage Scholarship . . . . .	2.00
Sou. Bap. Theo. Sem. . . . .	37.45
Union University . . . . .	869.28
W. M. U. Specials. . . . .	171.95
Home Missions . . . . .	50.50
State Missions . . . . .	311.46
Foreign Missions . . . . .	3,226.24
Orphanage . . . . .	4,864.98
Baptist Mem. Hospital . . . . .	8.35
Total . . . . .	\$ 9,916.07
O. E. BRYAN, Executive Sec. & Treas.	

## Jesus and the Sabbath

SUNDAY SCHOOL LESSON, JAN. 29, 1933

By O. W. Taylor

Scripture: Mark 2:23-28; 3:1-6

Golden Text: Mark 2:27, 28

Readings: Gen. 1:24; 2:3; Exo. 20:7-17;  
Luke 4:16-22; Psa. 122:1-9

### I. The Sabbath Situation in Jesus' Day

The Seventh Day for rest was established at creation. This was later incorporated in the Mosaic Law and surrounded with rigorous restrictions, as befitted law as a method of dealing. No work by man or beast was to be done, and a man gathering sticks on that day was put to death (Exo. 20:8-11); Num. 15:32-36). The Pharisees in Jesus' day multiplied these restrictions into petty details until the pure Sabbath was buried under human traditions and made a burden. Just before the Sabbath a tailor could not go out of the house with his needle nor a scribe carry his pen behind his ear, lest they forget and bear them on the Sabbath Day. A burning house could not be put out nor a sick man attended by a doctor, unless life itself were at stake; for such would be work on the Sabbath! **Jesus set forth God's holy Day in its true intent and spirit in the light of mercy and grace.**

### II. The Sabbath Principles of Jesus (Mark 2:23-28; 3:1-6)

**1. The Sabbath Made for Man, not Man for the Sabbath.** Walking with Jesus one Sabbath on paths between the grain fields, the disciples began to pluck "the ears of corn" ("corn of wheat", John 12:24) and to eat, "rubbing them in their hands" (Luke 6:1). Mosaic Law permitted such eating in another's field (Deut. 23:25). But the disciples did it "on the Sabbath Day," and, to the Pharisees, it was work! Jesus pointed out that David when he ate the shewbread (1 Sam. 21:1-6) and the priests working in the sanctuary both violated the strict letter of the law, yet both were blameless. They did not violate the spirit of the law. So with the disciples. Then Jesus enunciated the principle, **that in matters of necessity, the Sabbath must bend to man, not man to it.** The letter of the law must then yield to the spirit thereof. However, the necessity must be real and divinely approved, and not merely self-created and imaginary.

**2. The Son of Man Lord of the Sabbath Day.** Therefore, any activity on that day which harmonized with Christ's Presence and Lordship was proper and right, no matter what Pharisaic quibblers might say. Jesus in the initial stages of the Dispensation of Grace tempered the rigor of ancient Sabbath law with mercy. Under the law as a method of dealing, to execute a man for gathering sticks on the Sabbath was proper; but Jesus would not have consented to such under grace. And this was not because He was antagonistic to the law, but fulfilling it and extracting its inner essence in the light of grace, which superseded the law as a method of dealing.

**3. Lawful to Do Well on the Sabbath Day.** In the synagogue the Pharisees "aspieden

Him—played the spy on Jesus" (Wycliff), to see whether He would heal on the Sabbath the man with a withered hand, and thus work on that holy Day! Jesus did, and, in connection therewith, enunciated the principle above. Then the flinty critics in the sanctuary entered into collusion with their enemies in everything else, the Herodians, "how they might destroy Him." When one's conception of any day dries up the milk of human kindness, his conception is false.

These are the Sabbath principles of Jesus. In the light of His example and teachings, we may safely say that any work to meet actual and present physical necessity, to carry on the worship and service of God, and to minister to sorrowing and afflicted humanity, cannot be desecration of the Sabbath Day.

### III. The Jewish Sabbath Succeeded by the Christian Sabbath

Vastly more convincingly than the writer possibly can, Dr. O. L. Hailey shows this in Baptist and Reflector of July 21, 1932. Space does not permit an abstract thereof. But by all means read that article.

**1. The End of Jewish Sabbaths and Beginning of Christian Sabbaths.** Matthew 28:1 may be rendered, as in King James, or "late on the Sabbath Day, as it began to dawn toward the First Day of the week, etc." (R. V.) Also a literal rendering of the original is: "Now in the end of the Sabbaths, as it began to dawn toward the first of the Sabbaths, etc." which, of course, is summed up in "first day of the week." Here is the end of one series of Sabbaths and the beginning of a new series. The new could not be the old. This new Sabbath is always designated in the Gospels and the Acts by the adjective "mian" or "proton," meaning "first." What is that day? Calculation shows that Pentecost fell on this day. The first day of the week (this "first day of the Sabbaths") appears to have been the stated day of the worship of Christians (Acts 20:7; 1 Cor. 16:2). Ignatius, educated under the Apostle John, pastor at Antioch for 40 years, and writing about A.D. 70, speaks about "no longer observing the Sabbath, but living in the observance of the Lord's Day." By "Sabbath" he meant the Jewish Sabbath. "I was in the Spirit on the Lord's Day," said John (Rev. 1:10). This is our Sunday, "the first of the Sabbaths" following "the end of the (Jewish) Sabbaths," the Christian Sabbath.

**2. The System of Jewish Sabbaths Nailed to the Cross.** This included the Seventh Day Sabbath as a matter of law and all other special Jewish Sabbaths, of which there were many. Paul makes this abolishment clear in Col. 2:14-16, where he shows Christ nailed to the cross the whole Jewish ritual law. And he shows that no man is to be judged "in respect of" keeping those ancient Sabbaths. **Hence, our Lord's Day is not surrounded by the restrictions of the law, but by the urges of grace.** Hence, also, loyalty to our Sabbath is not to be tested by legalistic demands, but by the principles of grace.

### IV. Present Application of the Sabbath Principles of Jesus

**1. The Seventh Day Principle.** This abides from creation. Jesus never set it aside, but

only stripped it of human tradition and legalistic settings, and, by His resurrection, transferred the principle into our Lord's Day. Hence, one day in seven for rest abides. According to the elemental nature of things, the rest of that day is not to be interfered with by any activity not required by the law of physical or spiritual necessity. True, there is more freedom than on the Jewish Sabbath, but spiritual freedom is never to be turned into a mere "occasion to the flesh" (Gal. 5:13). This is to govern the Christian. Governmental law looks after or is presumed to look after the sinner.

**2. The Law of Necessity.** As, in obedience to this, even the rigid ancient Sabbath must bend, so also must the Christian Sabbath. Any activity required to meet human necessity is right on the Lord's Day. However, let it be real and present necessity, and not merely self-created and imaginary.

**3. The Lordship of Jesus.** Any activity on the Sabbath consonant with this is right and proper.

**4. Lawful to Do Well.** Meeting human necessity, honoring Christ as Lord, keeping the worship of God going and His service, and ministering to sorrowing and afflicted humanity, any work required to do these honors the Christian Sabbath.

One would like to be more specific, but space allows little more than bare principles. To the candid mind no argument is required to show that the application of these principles would do away with the diversion of the Lord's day into pleasure-schemes and hilarity and abandonment of worship and into unnecessary work, as is so widely done by many. To be "in the Spirit on the Lord's Day," will guarantee its observance as a day of rest and worship, save when the law of necessity interposes. And when necessity interposes, the day can still be kept in spirit. The Christian Sabbath is to be a free, joyous, worshipful, serviceable day **under the control of necessity and the Lordship of Jesus.**

### QUESTIONS

1. What was the Sabbath situation in Jesus' day? 2. According to the Pharisees, how did the disciples desecrate the Sabbath in the grain fields? 3. What was implied in the principle that the Sabbath "was made for man?" 4. Give the application of the principle of the Lordship of Jesus to the Sabbath. 5. What was involved in doing well on the Sabbath? 6. Show that the Jewish Sabbath has been succeeded by the Christian Sabbath. 7. Has the principle of the Seventh Day been abolished? 8. What activity dishonors the Lord's Day? 9. What activity honors it? 10. Show that the principles of Jesus in application insure the right observance of the Lord's Day.

Lesson for February 5: "Jesus Chooses the Twelve" (Mark 3:7-19).

Call not that man wretched, who, whatever ills he suffers, has a child to love.—Southey.

I have found you an argument; I am not obliged to find you an understanding.—Dr. Johnson.

## OUR SPECIALS

O. E. Bryan

We are now in the period of two great specials. The first is a special by the Southern Baptist Convention from January 15 to March 1. This special offering is to be divided in Tennessee in the same way as our regular gifts—among all the causes. Certainly one should pay his pledge to all the regular causes before starting on the specials. It is launched by the Southern Baptist Convention as such, but includes the states in its plan.

Second, there is for the same time an offering of Old Gold, etc., by the church members. This is entirely separate from the other, though the results are for the whole program.

The first offering is a special by the Southern Baptist Convention as such, while the second offering is by the Crucible Service Company. The first one is responsible entirely to the Southern Baptist Convention and its cooperating states. The second one is responsible to the Crucible Service Company. It has all the responsibility of collecting these funds. Of course, there is a committee composed of J. H. Anderson, F. F. Brown and J. T. Henderson, but they are only to see that things are carried on right. The company does all the collecting for this department, while the Executive Board will do all the collecting for the offering launched by the Southern Baptist Convention.

I am only trying to give a brief outline of the conditions. The campaign for old gold will supplement the campaign for extra money. Let us enter into these campaigns with a clear conception and willing hearts.

Two campaigns as a rule nullify each other, but there seems to be no principle in either one of these that will conflict with the other because they are both for the same final end.

Anyone desiring any special information at any time may write the Executive Board of the Tennessee Baptist Convention.

### QUESTIONS AND ANSWERS

If You Are Puzzled, Ask Us

Q. Not long ago our church observed the Lord's Supper. Our pastor invited "All who love the Lord and feel that they can honor him by partaking" to have part in the ordinance. He repeated this two or three times. Is this Baptist? What ought our church to do under the circumstances?

A. It is certainly not Baptist among those churches which rightly divide the Word of truth. Open communion, such as that which you mention, is the bane of spiritual life in our churches, and is the thorn in our spiritual flesh constantly causing irritation. For one thing the pastor had no right to invite anybody to the Lord's table; that is the privilege of the church and it is the duty of the church to exercise it. Secondly, the pastor utterly distorted the purpose of the Supper when he told people to eat it to honor the Lord. He needs no such human praise. It is to be eaten solely for the purpose of bringing to the mind of the believer the death of Jesus. Your church should have a business meeting, ap-

point a committee and send it to request the pastor merely to preside during the Supper and not to assume authority to invite folks who do not belong to your family of faith to come to the table, especially to invite those who are heretics, for against such the Word of God speaks emphatically. (We suggest that you get a group of the members to study "The Mystic Symbol" written by our editor for the purpose of helping our people know the meaning and place of the Supper and how it ought to be observed. You can order it from him or Baptist and Reflector for 25 cents.

Q. An ex-pastor of a Baptist church made an appointment to preach at that church. Announcement was made without consulting the present pastor, who wrote the brother a friendly note requesting that he come on a regular meeting day and offered to give way for him to preach. The ex-pastor ignored the invitation, came to the field, allied himself with the opponents of the present pastor and preached in a Pedobaptist meeting house. What do you think about it?

A. We think it is about as little a piece of unscriptural conduct as a minister could indulge in. The pastor is the bishop of the flock over which the Holy Spirit has placed him. When a former pastor, or any other preacher, enters a pastor's field and seeks to damage his leadership, he is headed for a severe chastisement from that same Holy Spirit. We are commanded to "mark them that cause divisions among us," and that ex-pastor certainly is causing division.

## Do You Know?

That one of the greatest outdoor events in the U. S. A. is the National Corn-shucking contest? (It draws thousands of spectators.)

That William Carey was the greatest linguist the world has ever known? (He wrote readily some thirty languages.)

That during 1931 Baptists had as large a net increase in members as any nine other evangelical bodies?

That one Southern Baptist preacher has baptized more than 1,200 Roman Catholics during his ministry?

That a Frenchman, Montesquieu, is the real creator of our triune system of government, Legislative, Executive, Judicial?

That since Andrew Jackson's day the Electoral College of our country has never chosen a president?

That there are 610,767 villages in India in which there is not a Christian?

That the Princess Elizabeth, a possible heir to the British throne (aged 6), has named her baby sister (Princess Margaret Rose) "Bud" because, she says of the little princess, "She is not a real rose yet"?

Things don't turn up in this world, until somebody turns them up.—James A. Garfield.

Who would be young in age must in youth be sage.—German.

## THE NEW RULE

By Edwin Markham

"Live and let live!" was the cry of old,  
The call of the world when the world was cold,  
The call of men when they pulled apart,  
The call of the race with a chill on the heart.  
But "Live and help live!" is the cry of the New,  
The cry of the world with the dream shining through,  
The cry of the brother-world rising to birth,  
The cry of the Christ for a comrade-like earth.

## THOU GUIDING STAR

By Julian P. Snyder

How faithful thou wert, Little Star,  
As vigils thou didst keep  
When the Savior was born in Bethlehem,  
While the little town did sleep.

An index star only wert thou  
To light up near and far,  
And lead the Wise Men safely to  
The Bright and Morning Star.

Blest be to thee, thou Guiding Star;  
Praises be to thee with might,  
For since thou didst guide others,  
I, too, have seen the Light.

Every glowworm is not a fire.—Italian.

Carrying a rod does not make a Moses.—Proverb.

Grow angry slowly; there's plenty of time.—Proverb.

By night an atheist half believes a God.—Young.

When a thing is done advice comes too late.—French.

Too low they build who build beneath the stars.—Young.

That man is to be feared who fears not God.—Turkish.

Atheism is rather in the life than in the heart of man.—Bacon.

When the wise is angry, he is wise no longer.—Talmud.

He that hath no children doth bring them up well.—Proverb.

Fain would I climb, but that I fear to fall.—Sir Walter Raleigh.

Your little child is your only true democrat.—Mrs. Stowe.

Every man must make up his mind to two things: First, that he can do but little; and, second, to do it.—Trumbull.

When men grow virtuous in their old age, they are merely making a sacrifice to God of the devil's leavings.—Swift.

# Every Southern Baptist Challenged by New Year

## Program Planned to Save Honor and Work

There is a way out of our financial and spiritual distress. It lies in a restoration of Faith, Hope and Zeal and a return of concerted, enthusiastic cooperation by hosts of our people who have remained loyal during these trying months, and in the enlistment of thousands of others who have never been actively engaged in cooperative work.

### The Southern Convention Realizes Need

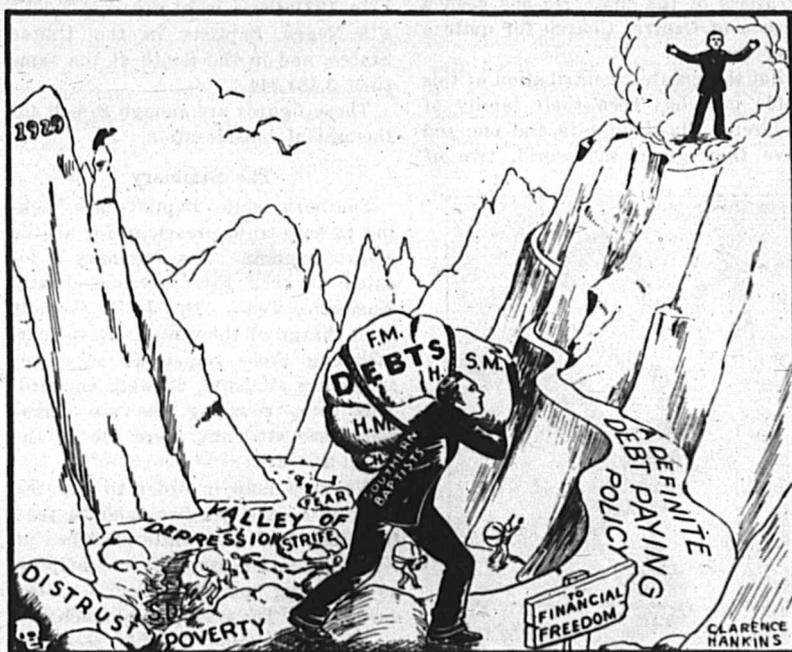
The Southern Baptist Convention, at its meeting in St. Petersburg, Florida, in 1932, faced squarely the situation now before us, and realizing the need for some effort to enlist our forces and to give assurance to our creditors, adopted a wise plan whereby we may continue all the necessary work of the states and the Southern Convention and at the same time make an annual effort to enlist enough extra help from all sources to relieve the distressing burdens now being borne by so many agencies. The plan adopted was as follows:

"That we adopt an annual debt-paying policy whereby an appeal for a self-denial offering shall be made to our people from January 15 to March 1, each year, for both South-wide and state debts, the undesignated receipts to be divided on a basis of 50-50."

### What This Program Means to Our State and Southland

All Baptists should be interested in this movement, for it looks toward the liquidation of all indebtedness both state and South-wide. The debts on our agencies depress us and cast a damper over our spiritual life, thus slowly

THE WAY UP AND OUT



We are all perfectly familiar with the Valley of Depression into which the whole world, including Southern Baptists, suddenly tumbled in the latter part of 1929. Our big problem is to get out in the quickest and the most honorable way possible. As indicated above, "Southern Baptists" are bending beneath a tremendous burden of debts—Foreign Mission Debts, Home Mission Debts, State Mission Debts, Hospital and Orphanage Debts, Church Building Debts, Personal Debts, and so on. It is utterly impossible for us to ascend the mountain by an elevator plan and be rid of our burdens at once.

Southern Baptists have mapped out

a Definite Debt-Paying Policy which enables us gradually to ascend the mountain side and attain ultimately the position occupied by the man in vision at the top of the mountain, free for action and for conquest for the glory of Christ.

This is the only way out. There are definite steps to be taken on this highway—Penitence, Prayer, Faith, Cooperation, Stewardship, Tithing and so on. With each upward step taken the burden is lightened and the climbing is easier, the atmosphere more wholesome and exhilarating. We must get out of this Valley and make this grade before we can carry on a worthwhile program for the glory of God.

breaking down the morale of our churches and their members. To press this movement means three significant things:

1. An effort to get our churches to do more for the causes outside their own local fields and thereby to strengthen our denominational fellowship and organization.
2. An effort to reach out to every Baptist and every church not now giving to our missionary and benevolent enterprises and secure from them before March 15 a generous offering to all our work both in our state and throughout the South and the world.
3. An effort to induce all our churches and their members to put their hands together under the tremendous load which our agencies are bearing and thus each year to make a bit lighter their burden thus relieving them more and more to carry on the great work for which they were established. Such a concerted, simultaneous effort will do a great deal toward restoring our unity and our badly shaken denominational morale.

## A Great Task—A Worthy Program—A Baptist Movement

**A GREAT TASK** it is, because it contemplates enlisting thousands of disinterested Baptists in sympathetic support of our kingdom work.

**A WORTHY PROGRAM** it is, because it looks to saving our denominational honor and strengthening all our agencies, thus enlarging their needed service to the distressed world about us everywhere.

**A BAPTIST MOVEMENT** it is, because it is based upon appeal for the voluntary support of our various causes, and looks to the development of true sacrifice on the part of every Baptist in the Southland.

**THE AIM** is a generous offering from every Baptist sent through the treasury of his church and marked "Special to Debt-Paying Campaign" in the Cooperative Program. The aim also is the enlistment of thousands of our people in the regular support of all our work.

## Promotion Committee of Southern Baptists

161 EIGHTH AVENUE, NORTH

NASHVILLE, TENNESSEE

## THE NEWS BULLETIN

### Fifty Years Together

On the 24th of this month Mr. and Mrs. R. C. Hunter of Johnson City, Tenn., will celebrate their Golden Wedding. We take pleasure in presenting to our readers a brief sketch of their life record and also pictures of them as they appeared when they were bride and groom.

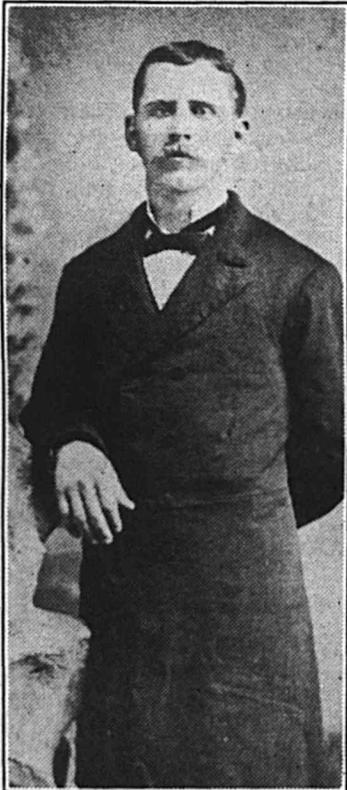
Mr. Hunter was born at Boone's Creek, near where Johnson City now stands, January 22, 1859. His parents were Perry Hunter and Elizabeth Crouch Hunter, and he is one of eleven children born to that union. Of the eleven, two sisters survive with their brother. They are Mrs. Hattie Galloway of Boone's Creek and Mrs. Juliette Galloway of Johnson City, widows of worthy cousins, and both older than their brother.

Mrs. Hunter (nee Jennie Dyer) was born March 26, 1861, and reared near Hiwassee College, in Monroe County,

band. She is at the present time the oldest member of Central Baptist Church of the city in point of actual time of service in it. For many years Mrs. Hunter sang in the church choir and is now the song leader for the Woman's Missionary Society.

Mr. Hunter has had a long and useful career in secular life as well as in his church life. For some time he was a successful merchant before moving to Johnson City. During his long ministry there he has served for several years as county tax collector, and has been engaged for nearly half a century in financial and industrial enterprises of the city. He has been a deacon of Central Church for quite a long time.

But the greatest contribution of this noble pair has been their family of children. Six daughters and one son have they given the world, two of



R. C. Hunter, Groom



Mrs. R. C. Hunter, Bride

Tennessee, where she grew to young womanhood and received her education, including voice culture. When twenty-two years of age she made a visit to friends in upper East Tennessee and during the visit Mr. Hunter met her.

"I was then a merchant in Carter County, four miles above Elizabethton, but was on a visit to my old home at Boone's Creek," he said when talking about the event. "Until that time in 1882 I had never heard of her. I guess it was what you would call 'love at first sight.' I made only one visit to Hiwassee College to see her, but we carried on a lively correspondence, and on the 24th day of November we promised each other to be wed January 24th, 1883."

At the time of their marriage Mrs. Hunter was a member of the Methodist Church, but soon afterward they moved to Johnson City, and she went to the Baptist Church with her hus-

band, twin girls, died when very young. The others are living. Perry is engaged in the insurance business with his father. Misses Nelle and Rhea live with their parents. Mrs. S. D. Jackson of Johnson City and Mrs. Willis G. Poole, wife of the chief clerk of the Henry Grady Hotel, Atlanta, Ga., are the others.

The living sisters are twins, and Mrs. John A. Galloway (Hattie) occupies the old Hunter home at Boone's Creek.

We extend to them our heartiest congratulations and on behalf of Tennessee Baptist, as well as many other Southern Baptists, the sincere hope that they may be spared many years to join in our cooperative work. Both have often attended the Southern Baptist Convention as well as their State Convention.

So much they talked, so very little said.—Rev. Charles Churchill.

### THE SEMINARY AND THE CENSUS

By O. L. Hailey

By way of information I call attention to the following facts as gleaned from the Department of Survey, Statistics and Information, Dr. E. P. Alldredge, secretary. This is an important department of denominational work. He, Dr. Alldredge, has been working in conjunction with the Census Bureau of the United States.

#### Some Statistics

From the Southern Baptist Handbook by Dr. E. P. Alldredge, we gather the following figures:

In 1930 there are reported 11,891,143 Negroes in this country. Of these there were in the South 9,517,315.

Within the last ten years there has been an increase of 1,428,012 in the United States, and in the South 493,330.

In 1931 there were reported 3,601,418 Negro Baptists in the United States, and in the South at the same time 3,484,044.

These figures are enough to call for thoughtful consideration.

#### The Seminary

Southern white Baptists are seeking to help train preachers for all the Negro Baptists. The Seminary is located at 1032 First Avenue, South, Nashville, Tenn. Dr. J. H. Garnett is in charge of the school. Last year, including those registered as correspondence students, 62 were enrolled. This year, counting the six correspondence students, there are 40 enrolled so far.

We need help in order to pay the salaries of the teachers and to feed the students. The white churches of Nashville and community are helping us by giving "pantry showers" to the dormitory. These help very much and we should be glad if other societies, Sunday Schools and B. Y. P. U.'s would help us. We depend on the Cooperative Program for our funds.

For information write me. O. L. Hailey, Executive Secretary, 161 Eighth Avenue, North, Nashville, Tenn.

#### BIG DAY IN NASHVILLE CHURCH

On January 8th Edgefield Church, Nashville, had one of the finest days of recent months. In spite of the inclement weather the congregations were good, especially at the morning hour. A young lady was converted and united with the church for baptism. At the afternoon service in their mission, led by Albert Holman, a good congregation was present. A new class for boys was begun with Clyde Lee as teacher. Pastor W. Henderson Barton preached to a good congregation. Three boys were converted during the services and another requested prayer.

At the night service at the church, these three boys, another from their class and the mother of one of the boys united with the church for baptism, making a total of six additions by baptism during the day. The mission was begun last July and has reached 75 in attendance at the Bible School with a wonderful spirit. "In spite of hard times, Edgefield has begun the new year in a great way and the spirit of our people is the best I have ever known it during my pastorate," states Pastor Barton.

#### FIRST, JACKSON, GROWING

Under the leadership of their new pastor, W. C. Boone, First Church, Jackson, has begun a forward march. During December a revival meeting was held in which the pastor did the preaching and was aided by Stanley Armstrong, music leader. In spite of adverse conditions due to the influenza epidemic and bad weather, the attendance was good and there were 42 additions to the church, 32 of them for baptism. Additions have been received at every service since October 30th, a total of 85 having been received up through January 8th.

The treasurer's report for 1932 shows a total of \$23,576 contributed for all purposes of which amount \$11,642 went for causes outside the local field, or nearly 50 per cent. The budget for 1933 calls for an expenditure of \$30,000 to be divided equally between local needs and others. That is indeed a fine program. How the hearts of the missionaries and all other general workers will rejoice when a number of the larger churches begin to do their work in that splendid way!

A Sunday School enlargement campaign has been launched, the goal of which is 1,000 in Sunday School. A complete census of the community will be made at the earliest possible date. "It is good to be back in the pastorate again," writes Pastor Boone, "and to be back in Tennessee."

(Turn to Page 16)

### Nashville's Newest— Most Modern Hotel



## THE NOEL

Fourth Ave. at Church Street

Every convenience, with unexcelled service, is yours at THE NOEL.

Rates:

SINGLE ROOM from \$2.00  
DOUBLE ROOM from \$3.50  
All with private bath.

Coffee shop and dining room most popular eating places in Nashville, due to excellent food served at extremely low prices.

### The Noel Garage

directly connecting

**THE YOUNG SOUTH**  
*The Happy Page for Boys and Girls.*

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

**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).

It is not the bigness or the smallness of a fault that counts, but the principle implied. You are morally good or bad, according to the way you think. It is not action that condemns you, but the thought that prompts that action. The murderous or adulterous thought in the heart is more sinful than the act itself.

★ ★ ★

Who ever yet had a chance to live under the ideal conditions he would have chosen? We all have to stand things. All of us are handicapped somewhere, and the quality of our personality depends on the way we are dealing with difficulty and standing up under it. There is no estimation of the spiritual stimulus that comes into human life from handicapped people who have stood up under their burdens handsomely.

★ ★ ★

Concentrate on getting rid of vice rather on improving virtue. For a chain is as strong as its weakest link. A tennis player is as good as his backhand; he may have a terrific service and a marvelous forehand, but if his backhand is weak, he is a weak player.

★ ★ ★

Do not try to get something for nothing. Resolve to take no dollar for which you have not contributed something in the world's work. If a philanthropist offers you a million dollars, decline it.

★ ★ ★

**Marriage and Home**

The trouble with our marriages today is that young people approaching marriage think of it merely as a romantic road to happiness, or the royal road to romance, or an exciting travel into the land of bliss. But instead the peculiarities of one are thrust at the sensitiveness of the other; the result is agony and divorce.

★ ★ ★

Marriage should be an opportunity to create a friendship stronger than death; an opportunity for children, the loveliness of their companionship and the social service rendered to the world by their upbringing.

★ ★ ★

Marry with foresight as well as with love, and surpass, not duplicate, yourself in your children.

★ ★ ★

An ideal man, clean inside and out, upright, energetic, wonderfully intelligent, possessing high ideals and inflexible character—my father.

★ ★ ★

He was searching his paradise of flowers with tear-stained eyes, for his choicest beauty, his favorite treasure, the pride of the garden, was gone. His grief was great. But he found out that the Lord had walked through the garden and plucked it. He then felt it was well that his Master had been pleased to take it, and he went

away, smiling at his loss, because the Lord had taken it.

★ ★ ★

If you have a gray-haired mother  
In the old home far away,  
Sit you down and write the letter  
You put off from day to day.  
Don't wait until her weary steps  
Reach heaven's pearly gate,  
But show her that you think of her  
Before it is too late.

★ ★ ★

The best law—Golden Rule.  
The best education—self-knowledge.  
The best philosophy—a contented mind.

The best war—war against one's weakness.

The best medicine—cheerfulness and temperance.

The best diplomacy—effecting a treaty of peace with one's own conscience.

The best engineering—building a bridge of faith over the river of death.

★ ★ ★

Are you and I going to live the right life, are we going to climb the hill the best way, are we going to say when we reach the summit: I have fought the good fight, I have finished the course, I have kept the faith?

★ ★ ★

In our climb up the hill of life, O God, make not our way more easy, but our courage more indomitable. Increase in us that wisdom which discovers our truest interests; strengthen our resolutions to perform what that wisdom dictates. And accept our services to thy other children as the only return in our power for thy continual favors to us. Amen.

★ ★ ★

You go on till you can go no farther, you reach the limit of human endurance, and then—you hold on another minute; that's the minute that counts, the minute that marks you as a thoroughbred.

★ ★ ★

The only ultimate reason—why for duty and moral obligation is the will of the Living God.

★ ★ ★

Spend your day so that at the end of it you shall be content; spend your life so that at the end of it you shall feel it has been worth while.

★ ★ ★

**VII**

I think I shall analyze myself—my character, my ideals, my dreams; for it is a great thing to know thyself.

★ ★ ★

I am but a boy playing on the seashore; now and then I find a smoother pebble or a prettier shell than ordinary. The great ocean of truth still lay all undiscovered before me.

★ ★ ★

I stand on tiptoe wondering what new things will happen tomorrow; I believe in the future, expect changes, live with the idea of progress.

★ ★ ★

I am looking forward to some day sharing the enthusiasm and joy which comes to everyone who is whole-heartedly engaged in useful work. I have chosen for my work, the canning of vegetables, and I firmly believe that it is a great calling. I believe I have made a good start in it. Nothing can stop me if I keep my health and keep growing. But I must study, study,

study; I must be the best informed man on my business in the world.

★ ★ ★

I realize that my eventual success depends mostly upon the quality and power of my brain. Therefore I must train it, must not let a day pass without a period of hard, keen mental exercise, in order that it will be always as a steel spring, or like a well-oiled engine, ready, resilient and powerful.

★ ★ ★

I am very fond of athletics: football, baseball, basketball, swimming and, best of all, tennis. I also enjoy music, art, literature, philosophy and nature; in fact, I admire, love and appreciate all things beautiful.

★ ★ ★

I should like to arrive at moral perfection. It would be a greater thing to acquire it now, than to have been born with it. For where would there be any achievement—any real joy—in being perfect if I had not, by my own efforts, attained it? To taste sin and then readjust myself—if I could only do it. But I am afraid I shall let habit take advantage of inattention and inclination overcome reason. (And if you expect to attain moral perfection by your own efforts, you are already duped into following a will-o-the-wisp into the quagmires of eternal night. Read your Bible and see.—Editor.)

★ ★ ★

**The Immortal Hour**

I have contributed very little to literature during my first eighteen years. My complete writings include only three poems: A Genius' Masterpiece, Retribution and The Immortal Hour (printed below), one short story, His Decision, and a brief treatise on vegetable canning.

Peace reigns, the days dies;  
'Tis twilight—his paradise.  
An eagle homeward flies  
To purple clefts; it cries  
To him below: "Immortalize  
This hour." And he replies,  
"Wherefore's this hour a prize?"  
There whispers back through skies  
Of dusky haze: "It signifies  
Inspiration."

I think that when this mortal goes to sleep,  
And friendly hands shall fold back  
clay to clay,  
Before the grass above me starts to  
creep,  
That I shall wake and understand—  
straightway.

I do not understand how it shall be,  
Nor try to reason why—I only know  
That when I lie down to that strange  
sleep at last  
The thought that goes with me shall  
with me wake,  
The work my hands laid down in life's  
hard past  
Shall follow, speak to God there for  
my sake.

★ ★ ★

Many believe there is no devil but fear, no God but money and no eternity but death. I believe differently and base my faith and hope on the words: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

★ ★ ★

I think common possession of a great spiritual ideal and a great sense of service will bring my wife-to-be and me together. Then we two together shall, with renewed vigor, foster the development of a vital faith

in spiritual life, the kindling of a more passionate sense of social obligations and the cementing of international fellowship for service to God and mankind.

★ ★ ★

And when I think of careers and the glories of the world, I realize that I should achieve them in vain did I fail to pass on to another generation that thread of life which was entrusted to me on my entry into this world.

★ ★ ★

Sometimes I feel as one who toils along a dusty, crowded thoroughfare, finding neither rest nor amusement, a stranger in the throng—while the others dance their way through life.

★ ★ ★

Even though I may have the quiet features and grave eyes of a philosopher, I shall not go through life with a long face—I shall conceal seriousness with radiance.

★ ★ ★

The adjectives that best describe me—lazy, selfish, egotistical and dreamy.



Freddie (aged five, in sweetshop):  
"How many of these sweets do I get for a penny, please?"  
Assistant: "Oh, six or seven."  
"I'll have seven, please."

**The Old Devil**

Two little girls were on their way home from Sunday School, and were solemnly discussing the lesson.

"Do you believe there is a devil?" asked one.

"No," said the other promptly. "It's like Santa Claus, it's your father."

**Runs by Crank**

"If you don't shut off that blankety-blank loudspeaker," an irate tenant shouted across the court, "I'll come over and shut it off for you."

"Here's wishin' you luck, neighbor," came the calm reply. "She's been goin' that way ever since I married her."

A young wife, wishing to announce the birth of her first child to a friend in a distant city, sent this telegram: "Isaiah 9:6" which begins: "For unto us a child is born, unto us a son is given."

Her friend, not familiar with the Scriptures, said to her husband:

"Margaret evidently has a boy who weighs nine pounds and six ounces, but why on earth did they name him Isaiah?"

**A Boomerang**

A railroad man was ready to make his usual run. His wife instructed him to get her some turkey eggs to set. In passing through a small town a dirty country lad approached the engineer and asked him, "Don't you want to buy some buzzard eggs?"

Seeing an opportunity to play a joke upon his wife, he gave the lad a nickel for them. About a month later he asked his wife:

"How are your turkeys getting along?"

"Oh, I decided it was getting too late for turkeys, so I put them in your lunch."—Forbes Magazine.



**FIELD WORKERS**  
 Jesse Daniel, West Tennessee  
 Frank Wood, East Tennessee.  
 Miss Zella Mai Collie, Elementary Worker.  
 Miss Roxie Jacobs, Junior and Intermediate Leader.

### SUNDAY SCHOOL NOTES

Rev. Joe Jennings sends in a list of names meriting seal for "Stewardship," and we are having same sent to him. We appreciate this interest.

Miss Collie and the writer are in a training school this week at Johnson City with Central Church. These notes are being written before we begin and we cannot say how the attendance will be, but the school has been well advertised. Further report will be made later.

"I am at the Seminary for the spring term and am glad that I could come. Before I left we had had two of our group Sunday school meetings and they were fine. There will be one on next Sunday and probably another before the month is over. I am thankful for the response and feel that the work is progressing. There is to be another rally day for Holston in February."—B. M. Canup.

Mrs. Maxie Herndon writes from London, Ky., asking for standards and helps on the work of a Junior class with a view to registering as standard class. This belongs to Kentucky, but we take pleasure in sending the material and congratulate Kentucky upon having this fine bunch of youngsters who have such a high ambition. "Fair and Square" is the class name. A fine motto.

### EAST CHESTER, JACKSON, STANDARD

We have just had report of the school at East Chester, Jackson, meeting the Standard requirements and have already requested that the award be sent from the Nashville headquarters. This is a fine record made by this church and the figures given show a wonderful growth both in numbers and efficiency.

### FINE RESPONSE TO OUR PROGRAM

Already we have the assurance from a large number of churches that they will put over their part of our goal for 1933. Mr. Harrell of First Church, Nashville, stated at the Knoxville meeting last Monday night that First Church, Nashville, voted in their regular business session to put over this goal set and cooperate in the entire program. Others from all sections of the state promise the same.

### FIRST, ETOWAH, WORKING FOR STANDARD

H. D. Rule writes from Etowah: "We are planning to become standard right away, and I am asking that you send us wall charts to act as a stimulus to the various apartments and teachers in this effort. We have had our associational group meetings and all have been well attended and

splendid results following. Next one will be held at Athens, Sunday, January 15th." This great school is doing some fine work and always sets high goals.

### STANDARD SCHOOLS

We have asked for only 35 Standard schools this year. Already we have five reported. Two of these have not been standard before, and we are greatly encouraged to have this many qualified and are looking for more every week. We should have 200 in the state this year. No more thorough program can be outlined than this Standard of Excellence. It carries out every step of the "Great Commission" and keeps before the school every week something to work toward, and this is a stimulant to all the officers and teachers. Let every church put this standard on the wall and work toward this goal.

### TULLAHOMA CLASS BECOMES STANDARD

We have in Tullahoma one of the finest classes of girls, and they are making a real record for efficiency. They are leading the school each Sunday in their class records as well as their personal records. They have just met all the requirements of the standard and deserve every good word of congratulation. The name of this class is the "Kinozelian."

### FREE BIBLES

We have had many requests lately concerning the "Free Bibles" offered to families having none. Our people do not seem to understand that we give free to any family a cheap copy of the Old and New Testament without cost. The only condition asked is that the names of the families be given for our records. We are mailing out these free Bibles most every week.

### SPLENDID CLASS MEETING AT SMITHWOOD

It was our joy on our way from Chilhowee last Thursday night to attend the class meeting of the men of Smithwood Church and enjoy a splendid program as well as a sumptuous dinner. The class met in a real "fellowship" meeting, and after supper they had some short talks by the members. Mr. Reagan from Fifth Avenue spoke to the topic, "Roll Away the Stone." His message was well received and gave a fine backing to the thing we had before us. The writer was then privileged to speak and gave an outline of the Organized Class Activities as they are led by the officers. After this a splendid organization was perfected and 185 names and addresses of men were given to the first vice-president to win for that class. The reporter will write this up for us and it will be published later, but we could not refrain from making

this statement and say that this is destined to become a really great class for men.

### UNUSUAL DEMAND FOR HELP

We have never had so many calls for help nor had less to offer than at present; that is, since we have had a force at all. We are short three workers and the calls are growing each year. We are doing our best, but we cannot half way meet all the demands. We will do our best to hold up the standard, and we appeal to every loyal worker all over the state to help us by giving time to the work. We have only one regular Sunday school field worker in the field at present and one doing distinctively B. Y. P. U. work. Then Mr. Daniel and I try to do both. That means that we have only three regular field workers doing all three lines of work and the superintendent scotching everywhere he can and directing the volunteer forces as well as the paid forces all the time. Thousands of tracts are going out from the office at Tullahoma to every conceivable section of the state, and these are helping to inform our people and stir up interest where we cannot go in person.

### REASONS FOR A D. V. B. S.

Vacations longer this year.  
 More people idle who can help.  
 More boys and girls available because they cannot get jobs during the vacation.

Our Baptist boys and girls will be enlisted by others if we do not harness them in our own vacation schools and will go to other Sunday schools. Stimulate Bible study and church. Interest during the summer months. Harness the power of the college and high schools students who are at home.

Give the children a worth-while vacation at small expense.

Why not have a Daily Vacation Bible School? Utilize the idle forces of the vacation period for good.

Approved workers D. V. B. S.: Mrs. Douglas Hudgins, Nashville; Miss Roxie Jacobs, Sweetwater; Miss Mildred Hicks, Tullahoma.

For information, write Educational Department, Tullahoma, Tenn.

### KNOXVILLE HAS HELPFUL CONFERENCE

It was our pleasure to have part in the City-wide Sunday School Conference held at Broadway Church, Knoxville, on first Monday night. The entire city is divided into departments just as the local Sunday school and each department has a superintendent. This entire city organization meets once each quarter and besides a general meeting for devotions and general discussion an hour is spent in each department talking over the problems of that particular department. Miss Collie together with a number of local departmental superintendents had charge of the four elementary departments, each meeting in a separate room of the building and each had a special leader and program to fit. Miss Virginia Lee had the Intermediates and did some most efficient work. Mr. W. A. Harrell had the Young People, while Mrs. Dunn had the Adults. It was our privilege to have a large group of pastors and local superintendents, and we discussed the problem of administration. Each had a full hour with these problems

and the workers in the respective departments. The reports at the closing showed that all were helped and greatly enjoyed. We greatly appreciated the work of Mr. Harrell and Miss Lee, as they came all the way from Nashville to help us in that meeting. I believe as a result we will soon have sentiment for a City-wide Young People's and Adult Conference in Knoxville, where the whole program will be gone over. Further reports will doubtless be coming from this meeting, but we could not let it pass without a word of commendation. Mr. O. E. Turner is the general superintendent of all the groups.

### FREE TRACTS ON ALL PHASES OF S. S. AND B. Y. P. U. AND D. V. B. S. WORK

Write to the Tullahoma office for all kinds of helps free.

#### Sunday School Administration

The Standard of Excellence.  
 Building a Sunday School.  
 Absentees: What to Do With Them.  
 The Standard of Excellence: Its Design and Aim.  
 Running a Sunday School.  
 The Sunday School Under Church Control.

When a New Pupil Joins the S. S.  
 Grading the Sunday School.  
 The Real S. S. Problems.  
 Using the Bible in the S. S.  
 The Superintendent and His Program, Denominational Work in the S. S.

Sunday School Pupils in the Preaching Service.

Baptist S. S. Literature.  
 The Six Point Record System.  
 The Superintendent, the Man in Charge.

Monthly Visitation.  
 The Teacher at Work.  
 Weekly Teachers' Meeting.  
 Sunday School Evangelism.  
 Some Striking Things.

#### Young People's and Adult Departments

Standard of Excellence for Organized Class.

Standard of Excellence for Department.

The Work of the Class President.  
 The Work of the First Vice-President.

The Work of the Second Vice-President.

The Work of the Third Vice-President.

The Work of the Secretary.

The Work of the Treasurer.  
 The Work of the Reporter.

The Work of the Teacher.  
 Class Schemes.

The Adult Department of the S. S.  
 The Young People's Department of the S. S.

Some Organized Class Principles.  
 The Working Equipment.

#### Intermediate Department

Tracts as follows:  
 Books for Intermediate Workers.

The Intermediate Organized Class.  
 Standard of Excellence for Class and Department.

Class Schemes.  
 Service Activities.

The Intermediate Counselor.  
 The Bridge Builder.

The Intermediate Superintendent.

For Elementary Departments  
 The Elementary Messenger.

Standards for All Departments.  
 The Parent-Teacher Club.

Teacher's Covenant.  
 Plan of Organization for the Elementary Classes.  
 The Keys That Unlock.  
 Transforming the Church Building.  
 A Magic Word on Childhood.  
 Graded Lessons in Elementary Classes.  
 The Junior Department.  
 Aunt Samanthy's Visit.  
 Elementary Classes in the Small S. S.  
 Making a Place Beautiful for the Children.

**The B. Y. P. U.**

We have tracts on every phase of the B. Y. P. U. work, and will send to anyone any number needed. Tracts on the Standard, the Study Courses, The Various Officers and Committees and the Associational Organizations. Write us for helps along all these lines.

**The Daily Vacation Bible School**

We also have tracts on the D. V. B. S. and anything you want in the way of suggestions as to how to get one going, etc. The S. S. Board has the best books published on this subject for class work and a Manual for those who want to become efficient in this line of service.

Check what you want and drop us a line and the helps will go forward at once.

**DOCTRINAL CONFERENCES**

We have just written about fifteen of the leading pastors of the state for their opinion as to the advisability of putting on in the state some doctrinal conferences where we would have some of the best speakers to be had on the fundamental doctrines of our faith and from these central conferences we would go back through the associational organizations to every church with a definite line of doctrinal teaching for all our people. Whatever method we may fall upon after all the answers are in let us take seriously this plan and begin anew to indoctrinate our people or our denomination will soon dissolve. No more important thing before us right now as this. We have talked of money and nothing else until our people have lost the power that comes alone from conviction of truth. Much is said today about the loss of spiritual power and most all our leaders lay it to overlappings in our organizations and to multiplied machinery. I think we have depended upon this until we have neglected the necessary source of spiritual power. But the cause is not machinery nor organization, but loss of conviction. When people believe something they not only pray about it, but work at it. Too many of our people believe nothing. They have no conviction nor do they think much about the Bible and what it teaches. They have the foolish notion that it matters not what you believe just so you do what you think is right. If our people were properly taught the old-fashioned doctrines of salvation by grace we would not have so many unconverted members in our churches who do not grow spiritually because they are not Spirit born. No sinner can grow in grace. No natural man can grow spiritually. Spiritual laws do not apply to natural things and unless we have a "born-again" membership we will have no spiritual power. Unless we teach the doctrine of the two great ordinances we will always be troubled with alien emer-

sion and open communion. Unless we teach the doctrines of grace we will have people trying in do in order to grow and receive blessings. Unless we teach the doctrine of giving our people will continue to give spasmodically and grudgingly, but when we teach this doctrine until there is some conviction on its truth we will have churches making their gifts as much worship as their prayers. When we teach the doctrine of missions as it should be taught our people will be ready to give themselves as missionaries as well as their money to send others where they themselves cannot go. Let every pastor spend some time preaching on these fundamentals. Let every association organize to put on a definite campaign of doctrinal all-day meetings in all the churches and thus bring our people back to the fundamental truths that bring conviction and make people spiritually minded all the time and concerning all things.

Almost every pastor replies favorably to the conference idea and we appreciate their splendid suggestions. Thank you, every one.

**TEN PER CENT GAIN THIS YEAR**

Our goal calls for 10% gain over last year's enrollment in all the schools of the state. That means that we must gain around 32,000 in addition to what we have at present. In order to do this every church must work at the job. We give below some "homely suggestions" as to how we may reach the prospects for our school. These have been used over and over again and have never failed.

**How Reach All the Folk for the Sunday School**

**Find 'Em**—This requires a religious census. Get the name, age, church affiliation, in Sunday school or not, of every one who ought to be in your Sunday school.

**Fix 'Em**—In your organization, giving each one a place. It is almost useless to bring them in unless you have a place for them. This means you must grade your school and have due regard for age and sex if you expect to keep them.

**Fetch 'Em**—There must be a follow-up canvass by teachers, class officers, pastors and others. Use every means possible to enlist every one in the Sunday school.

**Fasten 'Em**—Make your program every Sunday so attractive every one will want to be present. This requires trained officers and teachers and a suitable and well-equipped building.

**Follow 'Em**—Do the best you can, and many will be absent. Go after them. Have definite plans for looking after absentees.

**Finish 'Em**—Your work is not done until every one has found Jesus as Savior and is properly related to the activities of your church and trained for effective service. For free tracts and other information, write W. D. Hudgins, Tullahoma, Tenn.

**OUR LITERATURE**

We call especial attention this quarter to our various quarterlies and teachers' magazines. I think the most beautiful covers that we have ever seen and attractive from every viewpoint. How we do wish that our writers would keep out all tendencies toward heresy, for it is hard enough to get the people to use our literature

at best; but when there is any question every fellow that wants to kick anyway will take advantage of every suggestion of criticism. People criticize our literature who never see it just because once in a great while something is said about heresy. It is the best that is printed on the earth today and the freest from heresy and much freer than the interpretations of the ordinary teacher's interpretation of the same Scripture.

**B. Y. P. U. NOTES**

The work goes right on in Gibson County. Another group meeting has been held and plans laid for a larger program for the year.

**COLUMBIA INVITES REGIONAL CONVENTION FOR MIDDLE TENNESSEE**

We are delighted to have an invitation from the church at Columbia to the Regional Convention No. 1 and I am sure that all our young people will go to Columbia with a longing desire to be a blessing to that church and their young people.

**A WEEK AT HARRISON-CHILHOWEE**

It has been our privilege and joy to spend the larger part of the week just passed at Chilhowee School, working with the preacher boys and also teaching a class in "Investments in Christian Living" at night. They have nineteen preachers in school at this time and sixteen of them were in my class each day for five hours. We discussed the preacher from various angles—as a man, his preparation, his work, his field, his problems and his reward.

**ESPECIAL ATTENTION**

We call especial attention to this word from our state treasurer and ask that you help us to get ready for the new year, having a clean slate to begin with:

"The debt that has been hanging over and hampering our State B. Y. P. U. work for so long has been voluntarily lifted, and we have a clean slate with which to start 1933.

"Beginning the year without any financial incumbrance we should have and I feel will have one of the best years work we have ever had."—Albert T. Fite.

**KNOXVILLE TRAINING SCHOOL READY**

The City B. Y. P. U. School is ready and the young people are making preparations for a large attendance. The faculty consists of Mrs. J. E. Lambdin, Miss Roxie Jacobs, Mr. J. A. Ivy of Asheville, N. C., Mr. E. E. Lee of Texas and the writer. There will be a number of local teachers from the city of Knoxville. There will be a strong faculty and a splendid outline of studies for this school and we are expecting great results.

**ELIZABETHTON SCHOOL**

Rev. C. L. Bowden asked for some helpers for his training school, but all being engaged for several weeks ahead he has decided to put it on with local help and borrowed teachers from nearby churches. This is a fine example and we do wish that more of our churches would do this, for every church should have a school each year for their young people and we simply

do not have enough workers to furnish all with outside help. We greatly appreciate this cooperation.

**CHATTANOOGA READY**

Mr. and Mrs. J. E. Lambdin will both help in the Chattanooga Training School, together with Miss Roxie and myself. Others from the city will add to the strength of the faculty and the aim is a much larger attendance than usual.

**AN EARNEST REQUEST**

We urge that every union report the name of its president as soon as any change is made each time and help us in this way to keep up our mailing lists. We waste a lot of mail by writing officers who have been succeeded by others and in many instances have gone away to school or moved to another town or community. When your election is held send the name of the president and secretary. At least we want the president's name.

**SENDING DIPLOMAS**

The postage on a package of diplomas is the same as letter mail, while the same diploma sent in a separate package to the person whose name appears on the diploma goes as third-class rate. If our people would give us the list of names and allow us to mail them direct to the individuals, in some instances it would be cheaper than to send them all to one person. We quote a paragraph from the Third Postmaster-General on this ruling: "Printed like the specimen submitted, bearing a written date, the name of the person to whom the diploma is issued, and the names of the three officers signing same, would not be chargeable, when addressed to the same person whose name appears in the diploma, with more than the third-class rate, 1½ cents for each two ounces. If addressed to persons other than the one to whom the diploma is issued will be chargeable at the rate of 3 cents for every ounce." This makes the mailing of diplomas high and adds much to our expense account. Where the parties desire the diplomas to be sent in bulk to some one person it would help us wonderfully if they would send stamps to cover the mailing. However, we do not make a ruling to charge for mailing. It will be left entirely voluntary on the part of all who order them sent in this way.

**REGIONAL LAYMEN'S MEETINGS MAY 2, 3, 4 AND 5**

Let all our laymen get ready for our regional meetings in May. The Regional Sunday School Conventions come in April (Sunday School month). The B. Y. P. U. Conventions in June (B. Y. P. U. month) and so we have planned to hold the four Regional Laymen's Conferences in May. We are asking some of the best speakers that we can get to have part on these programs and will work out a schedule that will be worth while. Please scratch your calendar now for the date of your meeting as listed below and plan to bring a car full with you and let's put the men's work on the map.

**Meetings as Follows**

- Jefferson City, May 2nd.
- Chattanooga, May 3rd.
- Murfreesboro, May 4th.
- Jackson, May 5th.

<b>WOMAN'S MISSIONARY UNION</b>	
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.	

### INSTALLATION SERVICE USED BY CHATTANOOGA FIRST W. M. S.

Have a lighted candle on stage. When installation is announced Pastor goes on stage, takes candle and waits for the following verse to be read by girl dressed in robe, using lavender and white (W. M. U. colors):

A Servant of God our Pastor stands,  
As a light that shines day by day,  
So others may see the straight narrow  
path,

That leads to the one and only way.  
By his light our President walks,  
And more light is given thereby.

President lights her candle from  
pastor:

Each officer comes as the wise virgins  
of old,  
With her lamp trimmed bright and  
burning,  
Ready and willing to work and pray,  
And watch for the Bridegroom's re-  
turning.

All officers come light their candles  
from president's. Someone sings soft-  
ly "Send the Light," one stanza.

For the light of our leaders to shine,  
Is very important indeed,  
There's where wonderful contact is  
made.

With opportunity of "sowing the  
seed."

Circle leaders come, lighting their  
candles from president. Song, second  
stanza, "Send the Light."

Here's the study of missions a beau-  
tiful light,

And the study of the Bible too—  
We all know how important they are  
In the work of the W. M. U.

Mission Study chairman and Bible  
Study chairman light candles from  
president. Mission Study teachers  
light theirs from Mission Study chair-  
man and Bible Study teachers from  
Bible Study chairman. Song, third  
stanza, "Send the Light."

When Jesus was here upon earth,  
How we love that sweet story of old,  
As He tenderly gathered the young  
people around,

And bade them enter the fold.  
We recall the disciples were angry,  
But the Master said, "Send not  
away."

Thus the work that is done on to-  
morrow  
Depends on our youth of today.

Young people's leaders light from  
president.

The chairmen of committees, one and  
all,

So faithful will they be,  
Have heard the Master's service call—  
And said, "Here am I, send me."

Chairmen light candles from pres-  
ident.

As our President's bright rays shine  
we are fully convinced,  
She has heard the Macedonian cry,  
"Come over and help" is the cry she  
has heard,

And she says to her co-workers all,  
"Lift up your lights that others may  
see,  
As we go forth to answer the call."

And now may the light of this W.  
M. S.

Shine brighter than ever before,  
Is the sincere prayer of the W. M. U.  
For the year 33-34.

(Verses written by Mrs. W. L.  
Graham.)

### SOMEBODY

Somebody voted to ruin my boy;  
Somebody helped his pure life to de-  
stroy;

Somebody argued in favor of wrong,  
Somebody hushed in my life a song—  
Was that Somebody you?

Somebody let a franchise vanish away,  
Thought, "It won't matter, my voting  
today;

I will be making my home bright and  
clean,  
Wives on Election day should not be  
seen."

Was that Somebody you?

Somebody found 'twas blessed to live,  
Gladly herself to humanity give;  
Voting for civic freedom and peace,  
Surely her influence never shall cease.

Was that Somebody you?

—Adapted by J. F. J.

### IS IT FAIR?

Mrs. E. C. Cronk

"Well, Miss Anderson," said Mrs. Clemens to the missionary secretary, and her voice echoed the complacent satisfaction of her soul as she spoke, "Our Woman's Missionary Society certainly has done well this year. It looks like all the women have felt so much more interest in the heathen since the missionary spoke here."

"I am so glad to hear that," said the secretary. "I was afraid that your members did not have much interest in missions."

Mrs. Clemens elevated her eyebrows just a trifle as she said, "We have raised nearly \$100 this year. I think that shows some interest. We thought it would help on the work considerably."

Miss Anderson's face brightened. "Well, that is good news," she said. "When I was at the general treasurer's office last month she said you had sent in only \$2.35, and I confess I was a bit disappointed. I suppose the balance has gone in since I saw her."

"That treasurer's report is just what worries me," said Mrs. Clemens. "I do not think it is fair at all. Here that report comes out crediting us with only \$2.35, when really we have raised nearly \$100. Some of the members were terribly out of fix about it. And it does seem to me that just because we did not send every cent to the treasurer is no reason why we should not have credit for it in the convention report. There was not a cent of it that did not go to mission work in some shape or form."

"To what missionary objects did you

give your money?" asked Miss Anderson. "You know you could have sent it to our Treasurer for any of the missions, home or foreign, and the money would have been promptly forwarded and credited to your society."

Mrs. Clemens hesitated a little. "Well, you see, we took \$30 to put a fence around the cemetery. The pastor's wife rather objected to our taking missionary money for that, but I just tell you, I do not think much of the missionary spirit that will let the graves of its own dead lie neglected and forgotten."

The secretary started to explain, "Of course that is necessary work, but scarcely—" But Mrs. Clemens kept on unheedingly:

"Then the deacons came to us and said they did not have enough money to finish screening the parsonage. Really, Miss Anderson, if you could have seen the way poor Mrs. Engers was worried with the flies, you would have voted to take the last cent out of the treasury to pay for those screens. I do not remember just how much we gave on them. Not so very much though."

Again the secretary tried to get in a word—"But was not this money given expressly for"—but Mrs. Clemens seemed not to hear. She was trying to think what went with the balance of their money.

"Oh yes. I remember now," she said. "You know our organist died during the year. She had been such a faithful member we felt we wanted to do something to show our appreciation, so we sent a nice floral design. You see there are so many calls these days and often there is no fund at hand except in our missionary society," she continued apologetically. "We gave a little on the subscription to paint the church, and we helped some with the new organ. You know, Miss Anderson, you have to 'begin at Jerusalem' in all church work," ended up Mrs. Clemens in triumphant Scriptural justification of the disbursement of their funds.

"Next year," she added hopefully, "I do trust we can send more of our money to the heathen, poor things. I certainly am interested in them. They seem to be so unfortunate. And our home mission churches, too. It seems a pity that the people do not do more for them."

She held out her hand to Miss Anderson as they came to the parting of their ways.

"Well, goodbye, Miss Anderson. It certainly was a pleasure to have you with us this afternoon, and I just hope you can straighten up that matter about the report of our funds. It doesn't look fair, does it?"

"Indeed it does not," said the secretary vehemently.

Mrs. Clemens was thinking of the report, but Miss Anderson was thinking of the millions who have never heard, who are perishing for the Bread of Life while the funds raised for missions are being selfishly or thoughtlessly appropriated to the local work.

### SOME MISSIONARY MOTTOES

"The spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."—Henry Martyn.

"The greatest foes of missions are prejudice and indifference, and igno-

rance is the mother of them both."

"Love never asks how much must I do, but how much can I do."

"A man may give without loving, but he cannot love without giving."

"The goal of history is the redemption of the world."

"Only as the church fulfills her missionary obligation does she justify her existence."

"The church which ceases to be evangelistic will soon cease to be evangelical."—Alexander Duff.

### WITNESSING FOR CHRIST THROUGH PERSONAL SERVICE

Mrs. Selwyn Chalker, Lake City, Fla.

At our Southern Baptist Convention, meeting in St. Petersburg, one of the interesting features of our woman's work was the initial conference of the Southwide Personal Service Committee. Next year the second session of the committee will be held at our convention in Washington. This committee is made up of the various State Chairmen of Personal Service, with the Southwide Chairman as leader. The purpose of this conference is to have our workers look over our Southern Baptist field in an extensive way and to submit "findings" to our Southern Baptist women, with the definite object in view of intensifying and improving personal service. Some general "findings" from the discussion at St. Petersburg Conference were: (1) That great emphasis be placed on surveys of local and associational fields in order to secure greater efficiency in personal service work; (2) that we stress the evangelistic, enlistment and soul-winning phases of our work; (3) that Good Will centers be an avenue of service for local societies, and that such work be simple and economical, though efficient; (4) that more and better personal service be planned for young people's organizations by the local Personal Service chairman and the third vice-president of the W. M. S.

Even a casual reader can readily see that these suggestions merely emphasize phases of our work already stressed, but that fact signifies that the Southwide committee is only striving to make all our service truly personal—very personal. We, as individuals, and individual societies, are to open up our eyes to the needs in our own communities—to live daily "Witnessing for Christ Through Personal Service."

First of all, in "witnessing for Christ" we would ask each society to stress a definite study of the needs for personal service in its own particular section. Conduct a survey, with capable women to find out just what the trouble and needs of the community are. Then when the survey and analysis are completed, apportion the work through the local personal service committee, and get to work. Only doing the service needed will avail anything. When we make the troubles and needs of our community our own personal concern, look into them, call in those who can and will help to do something about them, and actually do what is needed; then, and only then, is Personal Service consummated.

Let us remember that there can never be a hard and fast program or outline of personal service to fit every community. Make your own—what fits for your society may not be ap-

plicable at all to another one. "It is whatever needs to be done 'In His Name' in your community; it is meeting physical needs with a ministry that brings spiritual results."

In this connection, let us bear in mind that each society is urged to emphasize the directing of personal service work through its local Personal Service Committee. Remember that only the work directed by this committee is to be reported outside the local church. In short, put on your report blank that goes to your associational chairman only the work that has been done under the direction of your local Personal Service Committee. In summing up the foregoing remarks, we would say: (1) Make a survey of the work in your own locality; (2) carry out your personal service activities only as directed by your local Personal Service Committee; (3) then report (on blanks) only this directed personal service.

In "Witnessing for Christ Through Personal Service" we stressed last year several outstanding aims, and we call your attention to them again: (1) Personal Service in rural and small town communities; (2) Adult education; (3) Interracial work; (4) Intensifying the teachings of the principles of prohibition; (5) Definite work with our Jewish neighbors; (6) Winning foreigners to Christ; (7) Fostering Bible classes and preaching services for the deaf; (8) Caring for the needs of the sick, the shut-in, the poor and friendless.

All these aims are good for this year and are to be used as a basis for local survey. Not every society can carry out every one of these aims. Work with all if you can, but, by all means, select one or two to "major" in. At the St. Petersburg Convention several of the state representatives spoke of books being studied in their respective states for greater efficiency in personal service; these being mostly books on soul-winning. All of us eagerly await Mrs. Lawrence's new "Personal Service Handbook" which will be invaluable.

What is Personal Service but witnessing for Christ through service to others or Christ-like living in one's own community? "In His Name" is still a password to the wider places of suffering and sin and need. Let us call Him into conference about problems we find, take the most direct method to bring results, and we may rejoice and share in the glory of the miracles that will happen. "Witnessing for Christ Through Personal Service" means lives miraculously transformed, blessed and cheered—new lives.

**W. M. U. OF SALEM ASSOCIATION WITH SALEM CHURCH, LIBERTY, TENN.**

The Salem W. M. U. met in the first quarterly meeting of 1933 at Salem Church, Liberty, Dekalb County, Tenn. The following Unions were represented: Salem, Dowelltown and McMinnville.

After a lengthy program, in which the important points of the Cooperative plan of the Baptist State Con-

vention were stressed, the election of officers for 1933 was held. The following were elected: Mrs. H. M. Evans, superintendent, Liberty, Tenn.; Mrs. E. D. Givans, associate superintendent, Liberty, Tenn.; Mrs. H. C. Adkins, secretary, Dowelltown, Tenn.; Mrs. Mattie Joins, treasurer, Liberty, Tenn.; Mrs. T. M. Bryan, young people's leader, Auburntown, Tenn.; Mrs. Myrtle Smith, stewardship chairman, Liberty, Tenn.; Mrs. Lola Bratten, personal service chairman, Woodbury, Tenn.; Mrs. S. E. Green, mission study chairman, Liberty, Tenn.; Mrs. H. C. Byrn, obituaries, Auburntown, Tenn.

The meeting was adjourned to meet with the Dowelltown Baptist Church, April 5, 1933.—Mrs. H. C. Adkins, Sec.

**NEW CHURCH BUILDING AT VICTORIA**

Made Possible By the Lottie Moon Offering

Since July we had watched the gradual consummation of our dream of years. Everywhere we went in the city we met with the frank amazement. The construction of the Catholic Cathedral has been at a standstill for over ten years, and here during these hard times the Baptists were constructing a large and beautiful building.

Perhaps you also are wondering how it could be done. You can easily realize the need of a building worthy of the Cause here in the capital city of our state. With the Lord's help it was accomplished in the following manner. For many years the church had been laying by money for this purpose. There seemed no prospect of being able to build for a long time, but one glad day there arrived the gift of the Lottie Moon Christmas Offering for the school building, with permission to use the gift in the most profitable way for the Cause. Perhaps everyone already knows how the Lord sent it at a time when the rate of exchange gave us almost double the normal amount. Sixty out of the 312 contos of reis were given to help with the church. That 60 contos (about \$4,000.00), with the 55 contos that the church had saved, 20 contos that we received as indemnification from the city for taking some of our land in widening the street, and a loan of 60 contos from the Church Building & Loan Society (which latter will take about ten years to pay back)—all this together made up the total sum for the building, which, thanks to a splendid constructor, turned out beyond our expectations. And, as I said, the city became spellbound.

At last there it stood in all its readiness and beauty! On the outside it was majestic and inviting, surrounded by a rose garden, Margaret Reno's gift, and around all, the splendid iron fence from Mr. and Mrs. Reno. On the inside the beautifully painted ceiling, patterned after an old church over in Germany, was the constructor's gift. The lights were furnished by two of the deacons. The lovely, restful scene behind the baptistry was Fern Reno's gift. The comfortable seats were designed by Mr. Reno and contributed by me with much joy, the exquisite pulpit by the Children's Society and parents, the pulpit chairs by a deacon and wife, the carpet by the Women's Society, the flower and plant receptacles by the Girls' Society, the floor waxed by a number of the

young men, expenses furnished by the Young People's Department of the Sunday school. The lights in the Sunday school department were given by one of the women, and the furniture of the Sunday school, from the Cradle Roll up, by a church in the United States. I could keep on mentioning special gifts, but this is enough to show how it was done and how much joy there was and is in it.

The date of the inauguration was October 9th. The night before we worked till late putting everything in order. On Sunday morning at seven we met in the old church for a prayer and thanksgiving service. You can imagine the feeling, especially of those who had found their Savior there. After the meeting some of us stayed to arrange flowers, etc., in the new building. It seemed we couldn't get away. Someone kept a floor-mop going all the time, another dusting something that had been dusted I don't know how many times, someone else changing something here or there. I said: "Are we going to keep this up till 3 o'clock this afternoon?" (the hour of the inauguration). One of the deacons answered happily: "We're just like children, do you know it?" And so it seemed in the sheer joy of it.

Before two we went over and began receiving the people. Long before three the deacons were putting chairs in every available place. Our members and those of our churches in the suburbs took the gallery in order to give the visitors the best places. For me one of the biggest joys was to receive great numbers who had been receiving us into their homes and listening to the Gospel, but whom we hadn't been able to get to attend church. Rich and poor alike, they kept pouring in! How glad I was to have them with us that day! Standing room was taken clear to the door.

Then began the services with the anthem, "Unfold the Portals Everlasting," translated from the "Redemption." Fern and Margaret Reno's school choir sang that and also the Hallelujah Chorus. The church choir also had some lovely music. The mayor of the city, though not a believer, made a most appreciative address. Now I must tell you that the great event, the inaugural sermon, was given by Dr. Soren, one of the first Brazilians converted and pastor of the great First Church in Rio. He had inaugurated the old church building in the early days, and it was great joy to him and to us that he could be here for this occasion. His messages out of a full heart, enriched by the years of experience, made an impression on the people. He preached until Wednesday night, and had to leave us on Thursday morning. But on that last night we received that for which had been our greatest prayer and work and yearning: a manifestation of the Spirit's power in the conversion of souls. Thirty people that night voluntarily decided for Christ. Since that time nine of them have followed their Savior in baptism. I told you about the beautiful river effect of the baptistry. As I marked the dates after the names on my prayer list of hundreds, my joy was mingled with longing, wondering when the rest would come.

These days I have had the unspeakable satisfaction of having a woman,

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whom we have been evangelizing, turn around and now help us evangelize others. The first day after her baptism she was around to go with me on my visits. She took me to the home of one of her friends who displayed great interest in her new life. Everywhere she goes it is thrilling to hear her testimony, her conversion is so beautiful. Also she is quite a well educated woman who will be a great help. I should like to tell you about them all: about Dona Erondina, who by waiting and praying had the joy of having her husband baptized on the same night with her; about poor Dona Candida, who in her hardships has found One who never forsakes her; about lovely Dona Hayde for whom I've been praying since my first days in Brazil.

We ask that you pray with us, my dear friends, for our people here, that they won't be satisfied in simply thinking that our church is beautiful, and that our religion is good, but that all this Christmas season great numbers will accept, as their personal Savior, God's great gift to the world, and that as the years go by our God-given temple will be thronged with worshipers who sing in their hearts, "I was glad when they said unto me, Let us go up to the house of the Lord."—Edith O. West, Victoria, Brazil.

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# AMONG THE BRETHREN

## SUNDAY SCHOOL ATTENDANCE, JANUARY 8, 1933

Memphis, Bellevue .....	1358
Nashville, First .....	961
Nashville, Grace .....	815
Nashville, Belmont Heights .....	610
Jackson, First .....	544
West Jackson .....	536
Chattanooga, Avondale .....	536
Chattanooga, Northside .....	480
Erwin, First .....	470
Chattanooga, Calvary .....	465
Jackson, Calvary .....	422
Union City, First .....	408
Clarksville, First .....	408
Nashville, Eastland .....	379
Paris .....	379
Chattanooga, Woodland Park .....	360
Chattanooga, Tabernacle .....	345
Chattanooga, East Lake .....	301
Nashville, Grandview .....	280
Chattanooga, Red Bank .....	278
Chattanooga, Clifton Hills .....	275

### By FLEETWOOD BALL

Arthur Holland has resigned as pastor at Eddyville, Ky., but the church refuses to accept it.

Fred Smith of Deland, Fla., has resigned at Plymouth, Fla., to accept a call to Trenton, Fla.

The church at Stroud, Okla., is fortunate in securing as pastor K. B. Ford of Sun City, Kan.

C. A. Lovelace of Shreveport, La., has accepted the call of the church at Lake Providence, La.

J. W. McCulley of Butler, Okla., has accepted the call to the care of the church at Fairview, Okla.

J. Furman Moore has resigned as pastor of the church at Townville, S. C., and is available for work.

T. J. Gamble, Jr., of Olton, Texas, has resigned there to accept a call to the First Church, Stratford, Texas.

Dan S. Brinkley, a Tennessee product, of Rogers, Ark., has been called as pastor of the church at Picher, Okla.

Their many Tennessee friends will sympathize with T. C. Mahan and wife of Geneva, Ala., over her serious illness.

Recently W. M. Barber, a fine young Methodist preacher, was baptized into the fellowship of the First Church, Tyler, Texas.

J. T. Pinson, aged 82, of Dallas, Texas, died January 8th. He was office secretary of the Executive Board under six secretaries.

T. B. McPheeters of Bonita, Miss., is happy in the ordination of his son, Ervin, to the full work of the gospel ministry January 1st.

W. Y. Pond of Waco, C. Y. Dossey of Dallas, W. H. Joiner of San Antonio, C. S. Pierce of Dallas, John Bates of Fort Worth and G. W. McCall of Dallas are state evangelists in Texas.

Our hearts go out to Clyde R. Widick, pastor at Jonesboro, in sympathy over the loss by death of his queenly mother in Tullahoma.

John Jeter Hurt, president of Union University, Jackson, addressed the Gibson County Teachers' Association in Trenton last Saturday.

The church at Winnfield, La., loses by resignation its pastor, A. H. Cullen, who accepts a call to the First Church, West Frankfort, Ill.

Samuel Shepard Jones of Georgetown, Ky., was recently awarded a Rhodes scholarship in Oxford University, England. He is a Baptist.

C. O. Johnson of St. Louis, Mo., is scheduled to deliver the Flenniken lectures at Ouachita College, Arkadelphia, Ark., beginning March 20.

Beginning February 6th Geo. W. Truett of Dallas, Texas, is to do the preaching in a revival in the First Church, Tyler, Texas, P. M. Bailes, pastor.

Harry Clark, head of the public schools of Knoxville, declines to permit his appointment by the new administration as Superintendent of Education in Tennessee.

W. A. Roper of Meridian has won the prize in Mississippi given by the Sunday School Board for the best associational minutes. The second prize was won by H. L. Carter of Lyon.

Sons of the late J. H. Gambrell are active in Texas. One, Prof. Herbert Gambrell, is on the faculty of Southern Methodist University, and another, Roderick Gambrell, is chief of the fire department of Dallas.

Alvin Lee Bates, aged 41, pastor of Fifth Street Church, Huntsville, Ala., died January 8th in Jackson, his former home, where he was pastor of South Royal Church. He leaves a wife and six children. Truly a good man is gone.

Z. T. Cody, the wise editor of the Baptist Courier, Greenville, S. C., takes an emphatic position against having two secretaries, one for the Executive Committee and the other for the Promotion Committee of the Southern Baptist Convention.

J. J. Benson, aged 88, of Fulton, Miss., died recently. He had preached for 65 years and Missionary J. G. Chastain of Mexico was baptized and ordained by him. He was also a successful farmer and had served as circuit clerk of Itawamba County, Miss.

James H. Burnett died Thursday night in the home of his daughter in Glasgow, Ky., suddenly. He had spent 60 years in the ministry, his churches being mainly in Kentucky and Tennessee. Six children survive, among them J. Henry Burnett of Macon, Ga., a recording secretary of the Southern Baptist Convention, and Prof. Geo. J. Burnett, superintendent of the Anti-Saloon League in North Carolina.

### BY THE EDITOR

P. D. Bragg of South Carolina has been called by the church at Pickens, Miss.

Pastor George W. Truett is in a revival with First Church, Tulsa, Okla., which began this week.

Mr. and Mrs. T. H. Farmer of Martin have gone to Leesburg, Fla., for the remainder of the winter.

O. P. Bently, for forty years a faithful Baptist minister of Alabama, died the ninth at his home in Bessemer.

Pastor John R. Chiles of Rogersville was called to Columbia, S. C., last week by the serious illness of his mother.

Editor Cossey of the Arkansas Baptist has another name given him by an exchange. This time it is "Cossey", mighty close to Erin.

The issue carrying the letter of Miss Underwood to Mrs. Roosevelt has proved a popular one. We ran out of sample copies of the same.

Copy of the minute of Kentucky-Tennessee General Association was received last week from Clerk J. Robert Paschal of the Baptist Home, Camden.

Pastor C. M. Pickler of Red Bank Church, Chattanooga, reports fine services on the first Sunday. There were five additions, three for baptism.

Receipts for your paper last week were good. Many faithful volunteers are helping us and thus keeping our depleted circulation from falling lower.

Brother J. O. Oglesby of Murfreesboro has some open Sundays which he would be glad to place at the disposal of a church, or churches, needing a pastor.

Pastor Lloyd T. Householder of Cleveland, First Church, reports a fine day January 8th. There were two additions, one baptism and 387 in their Bible School.

On the evening of January 13th First Church, Nashville, gave a reception in honor of C. J. Lowe, who is planning to leave soon for his field of labor in China.

Ridgedale Church of Chattanooga continues to grow under the wise and energetic leadership of David Livingstone. Five were received by letter the first Sunday.

Pastor B. P. Roach of Smithville writes: "I am pleased with the B. & R. and want it as long as it continues its present policies and standards." Thanks, good pastor.

Hugh Alden Crowley, the noted detective who was slain late last year by racketeers in Los Angeles, Cal., was the brother of Dale Crowley of the Tabernacle Church, Jonesboro, Ark.

J. T. Pinson, aged 83, died January 8th at his home in Dallas, Texas. He was ordained to the ministry in 1879 and had served faithfully and well along with six state mission secretaries.

W. B. Yates of Chimney Rock, N. C., recently held a good meeting with the church at Fletcher, N. C. He is a graduate of Southwestern Seminary. Some good church might secure him as pastor.

Think of a church with forty-three members and a Bible School with 300 in regular attendance! That is the record of the Japanese Baptist Church of Los Angeles, Cal., of which Paul Watanake is bishop.

W. T. Williford, one of the best and most consecrated laymen of North End Church, Nashville, died suddenly last week. Pastor L. H. Hatcher and the church will greatly miss him and his work in their midst.

Every pastor who wishes to read a book which will enable him to realize the problems of our day and some of their causes and remedies should write Pastor F. D. King, Newnan, Ga., for a copy of his new book.

Brother W. J. Malone has returned from Huntsville, Ala., to his old home in Fayetteville, Tenn. He is pastor of some churches in William Carey Association of which he is moderator. Welcome back to our midst.

Beginning January 15th Pastor Lloyd T. Wilson, former State Mission Secretary in our state, is leading his church in Lakeland, Fla., in a revival meeting. Evangelist John W. Ham is doing the preaching.

On the last day of the year W. D. Powell of the Foreign Mission Board dedicated the building of the Baptist Church of Coffeetown, Miss., of which R. L. Breland is pastor. All indebtedness was paid beforehand.

Bellevue Church, Memphis, welcomed twenty members the first Sunday in the year, fourteen of them for baptism. There were 1,230 in their Bible School. Pastor R. G. Lee is happy over the prospects for the new year.

Prof. J. A. Gifford of Mt. Juliet was a caller last week. He reports work in their church progressing. Pastor J. C. Yelton resigned last fall to enter the Seminary at Louisville. They hope soon to be able to extend a call.

Pastor J. B. Phillips of St. Elmo writes a word of commendation for Brother Charles O. Miller of Chattanooga. "He is a true yoke-fellow and will leave the church loving the pastor and ready to cooperate to the fullest extent," he says.

Baylor University announces the receipt of another gift from Mr. and Mrs. John G. Hardin of Burkburnett, Texas. The amount of the gift was \$100,000 and makes a total of \$650,000 these people have given to the institution. Of course President Neff is happy.

Why not let our women turn one session of their district W. M. U. meetings into prohibition rallies, and in them seek to strengthen the hands of the W. C. T. U. which is doing such mighty things right now? And why not every Baptist association have a called meeting for the purpose of praying for prohibition and temperance?

Two thousand six hundred of the 11,261 residents of Ada, Okla., are members of the First Baptist Church, of which C. C. Morris is pastor. He claims it is the largest Baptist church in the world in proportion to the population served.

-B&R-

"S. O. S." means "Send on Subscriptions," states Editor Gwaltney in the Alabama Baptist. We shall adopt the suggestion in connection with our subscription campaign which will be going full blast by March, the month designated by the Executive Board for the movement.

-B&R-

The trustees of the Old Ministers and Orphans Home of Camden have been authorized to convey to the state and county a portion of their land on which to erect a public school building for the use of the home and other children of the community. A wise step.

-B&R-

On the second inst. Miss Melva Husak and Mr. William L. Vick of Louisville, Ky., were married. Each has a music studio in the city. Mr. Vick is the son of Mr. and Mrs. J. C. Vick, who have "kept house" for so many Southern Baptist preachers in the dormitory of the Seminary.

-B&R-

An interesting innovation in the religious newspaper world is the change of The Sunday School Times in form to correspond to the current popular style of religious weeklies. In its new dress it will be a little smaller than the proposed form for Baptist and Reflector which will appear the first week in February.

-B&R-

The New Mexico Baptist Annual is in hand. It is unique, in a class by itself. It consists of 32 pages done by mimeograph and attractively bound in decorated blue cover also done on mimeograph. H. C. Reavis is recording secretary. He, or whoever did the mechanical work, should be employed by our associations to show them how to save money—and spend time.

-B&R-

The Baptist Record reports that during a recent mental test given the little daughter of President Lowrey of Blue Mountain College, she was asked the difference between "revolution" and "evolution," and replied, "I don't believe I can tell," she replied. "I can tell you what revolution means, but I have never heard the word evolution." "Good for Blue Mountain," says Editor Lipsey.

-B&R-

According to reports from Mexican centers in our country, Mexican converts become active workers. In North Kansas City, a Mexican convert immediately went to work to win his friends and within a short time had a preaching center in his home with fifteen to twenty in attendance each Thursday evening. In a woman's home twenty were converted in a brief time and added to their church.

-B&R-

The recent book, "The American Notebooks of Nathaniel Hawthorne," written by Dr. Randall Stewart, son of Superintendent and Mrs. W. J. Stewart of the Orphans' Home, is creating quite a stir among literary critics. Arthur Brisbane paid it a tribute in a radio message, The New York Times magazine section carried a full-page review of it, and it has

been praised by others. It was printed by The Yale Press, New Haven, Conn., and sells for \$5.00.

-B&R-

Up to January 11th, we have \$2,401.75 in bank toward the \$8,410.75 due February 1st. Please help us by calling attention to this and asking friends of the training and missionary work done here to send us aid. Many small gifts will enable us to meet our obligation. Ask them to please do their best for us.—W. W. Hamilton, Baptist Bible Institute, New Orleans, La. (We urge all who can to send help to Dr. Hamilton. This is a great and needed institution.—Editor).

-B&R-

A tremendous mass meeting of dry forces met in Dallas, Texas, on the ninth inst, and formed a merger of all dry organizations, the new force to be known as United Forces for Prohibition. President C. C. Seelman of Southern Methodist University was made head and W. R. White of Broadway Baptist Church, Ft. Worth, Executive Secretary. A great mass of enthusiastic people attended. Baptist Sunday School Secretary T. C. Gardner staged a program for the young people, and Texas dries "started something" that will cause John Nance Garner some worry, even though the wet newspapers never mentioned it for us. Come to Nashville January 23rd and see Tennessee Dries start something too.

**PASTOR AND FAMILY HONORED**

Pastor O. D. Fleming and his family were made happy on New Year's Eve, when the members of First Church, Etowah, gave a reception in their honor. Those assisting in receiving were: Mrs. G. H. Berry, president of the W. M. S.; Pastor Fleming, and Misses Sarah, Mildred and Harriet Fleming.

Music for the evening was given by Elanore Kathryn Long, Elizabeth, Ann and Walter Moore, the Stewart trio, Mary and Majorie Abbott and Miss Ella Hudson. Miss Sarah Fleming gave readings.

A gift of a check from the W. M. S. and other church members was presented to the Fleming family by Miss Mary Frances Houk.

Since this was on the eve of the New Year, several remained to watch "with prayer" the old year out and the new year in. Some few spent the entire night in prayer. The church counts this service to have been one of the most impressive in its history.

**ANENT THE CIGARETTE**

To the Knoxville Journal:

Reference is here made to your editorial of December 6 on "The Centenary of the Cigarette." In paying honors to this curse of the human race you say: "Nowadays it is a poor hostess who is not prepared to have her guests smoke when and where they will, men or women, it makes no difference." The majority of your readers will wonder where the writer of that editorial has been. I will make the guarantee that three-fourths of the homes into which your paper goes, would not tolerate such a thing, on the part of women at least.

In celebrating the centenary why not recount the fact that the use of cigarettes brings on a cough, prepares a field for tubercular and other virulent germs, dulls mental faculties, and

increases the tendency toward lying, cheating, stealing and murder and drunkenness.

I could tell the name of a man who had unusual physical strength and was far above the average in the practice of a learned profession. He became sick and went for diagnosis and treatment to one of the eminent physicians and surgeons of this country. His heart was bad. The doctor told him the use of cigarettes was the cause and he must quit them or die. He quit immediately. Now why encourage the youth of today to get into the clutch of a deadly, wasteful, filthy habit like that?

The children of the women who smoke are sickly and anemic and about half of them, it is said, cry themselves off to an early grave.

I personally see boys and young men who are smoking cigarettes and begging for bread. Hundreds of others need what they are thus wasting.

Medical science tells us plainly that when the young and adolescent use cigarettes the growth and development of both bone and muscle are thereby retarded.

You mentioned the fact that last year France, which is now celebrating the centennial of this accursed thing that they have the dishonor of having invented, used 1,800 tons of them last year. No wonder the French people are refusing to pay what they owe to the United States. I suppose next they will celebrate the anniversary of the fall of man and next after that the birthday of the devil.

Over and over to those who observe at all is the continually recurrent need in this country of daily papers that will have some word for the physical and moral good of the people.—J. R. Chiles, Rogersville, Tenn.

Traffic Cop: "I'm sorry, Miss, but I've got to tag your car. You know what that means."

Sweet Young Thing: "Certain. Now I have to chase somebody else and tag them and then they're it."

**Modern Singing**

On being asked by his mother what they talked about, a little boy who had just returned from Sunday School, said they sang a song about Andy Gump. Mother said, "They don't sing about Andy at church. Now tell me what they did sing."

The boy was persistent. "They sang, 'Andy walked with me, Andy talked with me, Andy said that I am his own.' And at the end they said: 'O Min'."

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

**LATTIMORE**

Whereas God in His wisdom has called from our midst Miss Pearl Lattimore; age 27 years; departed this life November 7, 1932; was converted in early life and joined Coghill Baptist Church, of which she remained a member until her death; and leave a father, two sisters, three brothers, a host of relatives and friends to mourn her departure,

Be it resolved: That while we miss her, we the members of Coghill Church bow in submission to His will; and that this is an expression of our love and sympathy to the bereaved ones; and be it further resolved, a copy of these resolutions be furnished the family, Baptist and Reflector and Enterprise.

Committee: Mrs. Donnie Lockhart, Mrs. Anna Burnett, Mrs. Ira Cobble.

**MULL**

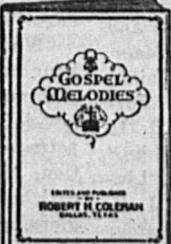
God in His wisdom has taken from us Brother Floyd Mull. He was born July 14, 1898; and died November 27, 1932. He professed faith in Christ at an early age and joined Coghill Baptist Church, of which he was a member at the time of his death. He said all was well with his soul, and he bore his sufferings patiently through a long illness. He leaves to mourn his death a wife, four children, father, mother, six brothers, three sisters and a host of friends.

Done by order of Coghill Baptist Church December 28, 1932.

Committee: E. L. Travis, Mrs. E. L. Travis, Mrs. Edgar Daugherty.

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## NEWS BULLETIN

(Continued from Page 8)

## TENNESSEAN BUILDS IN CAROLINA

Word comes to us of the fine work of Wilson Woodcock, pastor of one of the fine churches in Greensboro, N. C. The new year begins in a glorious way for them, he writes. Five years ago when he began his pastorate there the church owed \$18,500 and on the first of this year they burned the last note. The trustees stood with the pastor at the altar while he offered a prayer of thanksgiving and then the congregation sang joyfully, and with many tears, "Praise God from Whom All Blessings Flow."

At the close of this splendid service eight new members were received by baptism and three by letters, making a total of 25 additions during the last three weeks. "Every hindrance is out of the way for our new building program. No new obligations will be incurred, but the money will be raised as building proceeds," writes Brother Woodcock.

## ORDINATION OF A. B. ANDERSON

On Wednesday evening, January 4, Brother A. B. Anderson was ordained to the full work of the gospel ministry in the Baptist denomination in the First Baptist Church of Nashville. Pastor W. F. Powell was chairman of the ordaining council; Hight C. Moore delivered the charge and Walter M. Gilmore presented the Bible. W. J. Stewart led the prayer of ordination. J. T. McGlothlin was also a member of the presbytery that examined Brother Anderson as to his conversion, call to the ministry and doctrinal beliefs, which, by the way, were most satisfactory.

For a number of years Brother Anderson was an outstanding minister in another denomination. Some months ago he united with the First Baptist Church of Nashville. For some time he has been associated with Dr. Stewart in the work of the Tennessee Baptist Orphanage. He hopes to enter the full work of a pastorate soon. He has supplied acceptably the pulpit of the First Church of Nashville on several occasions.—Walter M. Gilmore, Secretary.

## SCHOOL OF MISSIONS

Knoxville, January 2—The Oakwood Baptist Church is having its annual School of Missions this week. We are having a splendid attendance and fine interest. We have secured a very capable corps of teachers and good books to be studied. Here they are:

"Gospel Triumphs in Argentina and Chile," taught by Rev. W. Q. Maer, returned missionary from China; "Handmaidens of the King in Foreign Lands," taught by Mrs. R. L. Harris; "My Experiences in Chile," Mrs. Maer, for Young People; "Livingstone the Pathfinder," Mrs. J. B. McPherson, class for Intermediates; "Treasure Hunt," Mrs. Samuel Duff

of South Knoxville, class for Juniors; "Children of Other Lands," Mrs. Geo. Caldwell of Oakwood Church.

Mr. Maer shows stereopticon pictures each evening of the people, work and challenge in Chile and in South America. These lectures are beautiful, inspiring, informing and calculated to stir our people's interest in missions. Our school of missions has become an annual affair.—C. L. Hammond, Pastor.

## GIRLS SEND PLEA TO MRS. ROOSEVELT

## Fifty-Six Signers From 14 to 25 Criticize Her for Liquor Opinion

Fifty-six Nashville girls, ranging in ages from 14 to 25, in a letter to Mrs. Franklin D. Roosevelt, declare that learning how to drink whisky and gin is obviated by their desire to uphold liquor laws. Referring to themselves as "average girls of today," this group censures Mrs. Roosevelt for her recent statement that young women have to learn very early the art of "sticking to the proper quantity" in their drinking.

Text of the letter, which was brought to The Tennessean office by Miss Alice Lloyd, sponsor of various anti-liquor movements in Nashville, follows:

"We, the undersigned, 'average girls of today,' between the ages of 14 and 25, both those still very young and those older, by observing the laws of health and the laws of our country with respect to the beverage use of alcoholic liquors, have obviated the necessity of 'facing the problem of learning very young how much we can drink of such things as whisky and gin and sticking to the proper quantity.'

"Indeed, we are wholly unable to understand how there can be a 'proper quantity' of whisky or gin or any other alcoholic beverage which citizens of the United States may drink without conspiring to violate the organic and statutory laws of our nation, which prohibit the anti-saloon liquor traffic—anti-social, whether it be legal or illegal, because it is against public safety and the general welfare.

"Prof. William James said: 'Alcohol narrows the field of consciousness.' Even if, legally or illegally, alcohol could be used as a beverage by any group of the population without inevitably building up in the community a dangerous institution, which it cannot, we would eschew its use because we cannot afford to miss any opportunities to enjoy and to achieve, of which the world is so full, by doping ourselves with alcohol or any other narcotic.

"We hope, Mrs. Roosevelt, that in your exalted position of leadership, you may be able to influence those law-defying men and women who perpetuate the alcohol habit in our nation, to abandon their conspiracies with moonshiners, bootleggers, smugglers, rum runners, gangsters, racketeers and gunmen.

"The lawless self-indulgence of parents in certain groups creates the environment which exposes their daughters and the daughters of others to the physical and character dangers which you describe.

"When mothers and fathers who claim to be respectable respect their duties as parents and their obligations

as citizens, the evils among certain groups of young people of which you complain will cease to exist."—Nashville Tennessean, Jan. 6, 1933.

## NEW BOOKS REVIEWED

**Importunate Questions,** by Conrad Skinner. Published by The Abingdon Press, 150 Fifth Avenue, New York City. 50 cents.

This is a little booklet of 65 pages neatly bound in orange paper. It contains the answers of "twelve great questions" which "the pure philosopher has wrestled with; the accredited scholar has done his best; the wisest admit frankly how partial and tentative their success. And yet they are questions for which the ordinary man like ourselves simply must, for sanity's sake, find an effective answer, however slender his equipment for the task." The questions include such as "Does God Care?" "Is Prayer Sensible?" "Is Forgiveness Acceptable?" "Is Resurrection Credible?" It is a readable, interesting helpful discussion of the vital questions.

**God's Power for Me,** by Christian F. Reisner. Published by Fleming H. Revell Company, New York. \$1.50.

Here is another volume that will do the ministry and laity good if only they will study it. In the preface the author tells of his early experiences in the ministry, when as a young pastor in a Western church, he had a real revival to break out in which were miraculous conversions. After these years in the ministry since then, he

has studied the problems of Christianity and has reached the definite conclusion that "the only way to reinvigorate the church is to recover a power like that of Pentecost." He declares further on in the preface, "Wherever Jesus has been dethroned by any form of religion the atmosphere has become too frigid for the fruits of the spirit to grow. Our spiritual pauperism today is the produce of neglected fellowship with Christ."

"We need not discuss and settle all the theological claims and facts about the person of Jesus. If we come to Him in sincerity and simplicity and do His will, we 'shall know of the doctrine whether it be of God or whether I speak of myself'."

The volume sparkles with forceful and direct thrusts at the advocates of purely intellectual religion. "Intellectuality has become too dominant in the church," he declares. "Joining the church is too frequently no more impressive than joining a club. . . . The Protestant Church has been too prompt in giving up solid creedal statements when assailed by hair-brained scientists whose dogmatic statements later fell flat. We need some positive affirmation for which we will stand and whose truths stir us."

There are some of the customary uses of theological terms with which the Baptist reader will not agree, but there is a multitude of counsellors in the volume, for Dr. Reisner has brought to us as witnesses an array of the world's greatest Christians whom he uses to support his arguments and to make stronger the cause which he is defending in the volume.

A road of a thousand miles begins with one step.—Japanese.

## That "B. E. F." to Washington

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