

# Baptist and Reflector

"Speaking the Truth in Love"

Volume 99

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Number 8

## Memphis Pastor Boasts of A "Miracle Church"

STRUCTURE BUILT DURING DEPRESSION BUT WITHOUT DEBT

"It's nothing short of a miracle," said Pastor D. A. Ellis of McLean Avenue Baptist Church, Memphis, during a visit which the editor had with him the second Sunday in February. And he pointed out with just pride to as pretty, harmonious and alluring a piece of church architecture as one can find. "From beginning more than six years ago until now, we have never asked outside aid either for the erection of our building or the maintenance of our work," he continued.

"When I came out here six years ago, I had only a vision of a great church, and a great unchurched field before me." Some thirty Baptists believed in the ideal and joined me in launching the movement for this church. We secured the ground, piece by piece, until we now own more than half a block, one of the most beautiful building sites in Memphis. The completion of this, our first building, marks a happy day for us all, and a great day in the Christian life of Memphis."



View of the new building of McLean Boulevard Baptist Church, Memphis, Tenn., "The Miracle House", built during the depression and paid for by the time it was completed.

### WORKING UP

This church is occupying a large and restricted residential area of the city of nearly a quarter million souls. It is at the corner of McLean Boulevard and Jackson Avenue, a Jackson street car taking one right to the spot. Six years ago thirty-three Baptists joined hands with Dr. Ellis in launching the movement. The pastor had baptized many of these. Others he had known since childhood, for he was reared within a short distance of the church site. Some of the leading men in the church boast that they received their training in church work under his direction. They all believe in him and gladly follow his leadership.

For six years the band of believers struggled upward against obstacles. Some of their friends believed in the program; others felt it visionary and impossible. When work on the new building was finally launched, many people volunteered to give their labor free, but the church did not want it so. All workmen possible were employed in the erection of the house, but they were paid regular wages.

"We have never had any canvass for funds since the church was organized," said the pastor in speaking about the finances of the church. "All our contributions have come voluntarily. Only on rare occasions is money mentioned from the pulpit save as we take our regular weekly offer-

ings." And somehow the sacrifices made by Dr. Ellis in going into the field, when he might have accepted pastorates which would have paid him a much better salary than did this new one, have been matched by the noble membership.



Dr. D. A. Ellis, for sixteen years pastor of LaBelle Baptist Church, Memphis, now leading the McLean Boulevard Church. Practically his entire life and ministry have been spent in Shelby County.

### A HANDSOME BUILDING

The cut which we present herewith through the courtesy of the Memphis Evening Appeal gives one but a faint idea of the size and beauty of the building. Its long sides stretch back for quite a distance. To the rear in this picture may be seen a man entering from the Crump Street side of the building. The main entrance under the tower faces McLean Boulevard. Between the building and Jackson Avenue, the church owns a magnificent lot on which at some later date they will erect their "dream house" which will be large enough to care for the church they feel sure they will have after eight or ten more years.

The building has a concrete foundation. The outside walls are of heavy lumber painted snow white. The interior of the auditorium is finished with large beam joists and rafters, the ceiling being placed against the roof. The material used in ceiling the auditorium is that which gives perfect acoustics. The auditorium will seat 600 people, has a large choir gallery, baptistry, vestibule class rooms and side class rooms which may be opened into it. It is a delightful place to the

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## EDITORIAL

### What They Are Saying

"You are certainly giving us a worthwhile paper. The change has not detracted from it."—A. F. Mahan, Umatilla, Fla.

"I am happy over the new dress of Baptist and Reflector. It is beautiful in every respect—and the material found therein is of the highest quality. I wish every Baptist family in Tennessee would understand how great is the loss when Baptist and Reflector is not in the home. I congratulate you on the new size and the beautiful appearance of the paper."—Robert G. Lee, Memphis.

"I like the new form and size of the paper very much."—W. C. Boone, Jackson.

"I think the paper is so much more attractive. It is neater and has a 'cuddly' appearance."—Mrs. Douglas Ginn, Nashville.

"God bless the B. & R."—J. F. Long, Riceville.

"I feel about the B. & R. like Dan Crawford did about Dr. Robertson's big Greek Grammar. He wrote to some of the professors at Cambridge and said, 'By all means get Robertson's Grammar of the Greek New Testament if you have to sell your shirt.' I feel that every Baptist home in the state ought to have the paper."—J. N. Monroe, Birchwood.

"May I congratulate you on the new format of Baptist and Reflector. A great improvement. My only regret is that you did not make 8½x11—a most excellent size for filing. I trust this will eventually be done. May the paper grow in usefulness. It has a much better opportunity under this new format."—E. H. Brandon, Chaplain, Veterans' Home, Johnson City.

"Permit me to congratulate you on the fine piece of work you have done in reducing the size of Baptist and Reflector without reducing the amount of news in it. I like the new arrangement."—Lloyd T. Householder, Cleveland.

"I like the new size of Baptist and Reflector of Tennessee."—Geo. H. Crutcher in Florida Baptist Witness.

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#### C. H. HAILEY

Outside his own neighborhood few people knew him, although he had lived 84 years and had been one of the most active and loyal supporters of Mount Moriah Baptist Church near Whiteville, Tenn. He was C. H. Hailey, brother of O. L. and J. F. Hailey, well-known Baptist preachers of Tennessee. He died February 10th of injuries received some weeks before. For 25 years he conducted the choir of Mt. Moriah Church and at one time had a choir that was well known throughout the entire section of the state. He was a splendid farmer and reared a family of fine children. The editor had the privilege of knowing him and his home-going is a distinct personal loss. A sister and one other brother besides the two preachers survive him. Another noble life has been spent. Another soul has gone to a rich reward.

#### PAUL IN BULGARIA

Not long ago, a Baptist preacher, Rev. Paul Mishkoff, delivered an address in the Military Club of Sofia, capital of Bulgaria. It was the first time in history when an evangelical minister ever had the honor, much less when a non-Catholic ever spoke to them on a religious theme. A great throng packed the house and listened for two hours to a burning appeal for the boys of Bulgaria. Brother Mishkoff is to Bulgaria what Billy Sunday or Moody was, to America in the hey day of their popularity. And the priest-ridden people of Bulgaria are hearing him gladly. How a little foreign mission money would race through this benighted Catholic land if our people would give it!

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#### AN EXPLANATION

The note in our columns of a few weeks ago has been misunderstood by some of our readers. It was to the effect that none of our furloughed missionaries are doing a more sacrificial work than Brother Ridenour of Cotula, Tenn. "They are the only ones doing a real home missionary task at as much sacrifice as they made on the foreign field," was the misleading statement. Too often an editor writes something in a hurry and does not have time to see what it sounds like when re-read. It was true in this case. The statement does cast an unfair reflection on the many fine workers now furloughed from their mission fields abroad, and for that we humbly apologize. What we had in mind to say was that no furloughed missionary of whom we know is doing a more notable or sacrificial work than is he.

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#### SOCIAL CONTROL NEEDED

If citizens want any concessions from the Power Octopus which has the strangle hold on most municipalities in our country, they have to organize and build municipal power plants. The profits from such a plant, wisely administered, are enough to pay half the cost of municipal government, and electric power for far less than the power trust will do. For the average town and at the same time it can furnish lights and small city, the electric power, gas and water concerns will pay all costs of municipal government, and at the same time provide these commodities to the public at a great saving. But if one advocates municipal ownership of the kind, he is branded as a Socialist! Even so we advocate it, unless the Power Trust, that gigantic octopus with arms around every fireside in all our land, lets up its crushing grip on the public purse.

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#### AUSTRALIAN CAPITAL

A very recent news note from Secretary Rushbrooke of the Baptist World Alliance tells of the interesting plan of Australia to build her national capital after the fashion of our District of Columbia. Canberra is the name of the capital city. It now has a population of 8,000 people and lies in the midst of a great open territory. Because of the rivalry between Sydney, the great seaport, and Melbourne, the seat of the provincial government, the citizens finally decided to secure a site that would belong to no city or state, but, like the District of

Columbia, belong only to the national government. So Canberra came into existence. Nine hundred square miles belong to this area. It lies 1,600 feet above sea level and is within a short distance of mountains whose peaks rise more than a mile above sea level. And into this city, which promises to be one of the beauty spots of the world, Baptists have gone with the Gospel. A worthy building has been erected on a good site and a pastor is on the job building for the future.

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#### ASSASSINS

The effort of the Italian assassin to kill President-elect Roosevelt was another incident for the historian to record. It came as a shock to the entire civilized world, but not as a very great surprise, if we may judge by the number of "Just as I expected's" which we have heard. Has it come to the place where crime in America is of such a nature that the shooting of Mayor Cermak and the wounding of two other innocent people do not cause the American people surprise? Have we become such victims of the crime-wave that we take as a matter of course such a tragedy? It seems so. And the President-elect with all the cohorts of crime who are moving heaven and earth to repeal the Eighteenth Amendment had as well face the facts as they are. Everyone who has either winked at the violations of our Eighteenth Amendment and its enforcement statutes or has aided and abetted the criminals in such violation, is *particeps criminis* with this poor Italian anarchist. If Andrew Mellon and the federal forces had begun at first to enforce prohibition, even by using the United States army, this crime would not have had to be recorded. If prohibition is repealed, then let the whole nation beware!

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#### CAN YOU MATCH IT?

(Send us your best joke)

One day when Mark Twain was very busy at his writing, his little daughter asked where he was.

"He's busy," was the reply. "You must be very quiet and not disturb him, because he's upstairs writing an anecdote."

Not long afterwards the door bell rang and the little daughter answered it. Imagine her mother's consternation when the little one said, "You can't see daddy, 'cause he's upstairs riding a nanny goat."

## Baptist and Reflector

Organ Tennessee Baptist Convention

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JOHN D. FREEMAN, Editor

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"Congress appropriated fifty thousand dollars to build a swimming pool at the White House for President-Elect F. D. Roosevelt while several million unemployed men and women were unable to buy water to use in filling washtubs, even if they had them. Oh, the irony of fate!"—Conway (Ark.) News. And then they wonder why there are anarchists to shoot at the President!

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When one becomes obsessed with a heresy, it is next to impossible to get him to be rational in his study of the Word of God, for the aim of his mind is to find confirmation of the heresy. Thus is it with all who seek to make the church and the kingdom mean the same.

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In a masterly defense oration given on behalf of a youthful criminal before a Chicago court, Clarence Darrow blamed society for the boy's crime. He ought to know, for nobody has done more to debase society's ideals and break down all moral restraints than has he.

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Oklahoma wets took a good drubbing February 10th when their effort to repeal the state prohibition laws went down to defeat by a majority in the lower house of the state legislature of 63 to 42. Naturally the wet-controlled press said little about it.

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Our Virginia brotherhood are holding their annual state meeting this week. They have set the pace for a distribution of the state meetings. As it now is nearly all of them hold their annual sessions during two weeks of November.

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Intuition may sometimes guide one aright, but it is not half as safe a leader as good common horse sense.

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When in doubt, don't go on until the doubt has been removed.

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OFF TO A GOOD START

We are giving herewith the list of workers who have entered the ranks for the FREE TRIP TO WASHINGTON. Those who have sent in subscriptions are credited with the work done up to the 18th of this month. Each week hereafter we will publish the list, giving the credits attained. Some of these have just entered, hence have not had time to send in subscriptions. But they are organizing their field.

Jeff B. Burns of Chattanooga is getting a line-up of workers and will be sending in subscriptions at once. Miss Sarah Fox of Morristown is visiting the churches in Nola-chucky Association and organizing her helpers. Pretty soon the subscriptions will be coming in from her field. Jesse Hunt of Nashville is busy this week completing his organization. He went before the Nashville B. Y. P. U. last week to enlist their aid. Watch Nashville Association back him up. Brother Lindenmayer of Union Avenue Church, Memphis, is busy. He is using 75 sample copies per week and going after his trip to win.

Brother R. C. Medaris of Memphis is also busy. Last week he attended a rally in Big Hatchie Association. He is visiting

churches in Shelby County and plans an excursion into East Tennessee. He hopes to be able to attend and take Mrs. Medaris with him. Mrs. L. R. Powell of Memphis is also getting a fine organization behind her and is sending in subscriptions. LaBelle Church is launching the campaign to send their pastor, E. P. Baker.

Twenty-three members have enlisted. We must have at least thirty in the party, so let other associations join us by nominating a representative and then getting behind him. Your moderator or perhaps the clerk deserves this trip. Why not raise the necessary subscriptions and send him. You will thereby be rendering your paper a great service and bringing a blessing to your local Baptist people.

Remember two things: (1) It will be easy to secure the necessary subscriptions if you will work at it diligently. (2) You can't lose, for if you should not secure enough subscriptions for the trip, you can either sell your credits to someone who goes, or we will give some other premium that will amply repay you for the work done.

Worker	Address	Credits
J. H. Bibb,	Halls.....	.....
Jeff B. Burns,	Chattanooga.....	.....
Rev. L. B. Cobb,	Memphis.....	.....
Glenn H. Corbin,	Nashville.....	.....
Catherine Easley,	Tullahoma.....	.....
Rev. R. F. Faires,	Wenasoga, Miss.....	.....
Sarah Fox,	Morristown.....	50
Rev. A. F. Garrett,	Corryton.....	.....
Ruth Gibbons,	Dyersburg.....	.....
Rev. E. H. Greenwell,	Paris.....	.....
Jesse Hunt,	Nashville.....	.....
Rev. Claud H. Lewis,	Shelbyville.....	50
Rev. G. D. Lindenmayer,	Memphis.....	730
Rev. H. G. Lindsay,	Covington.....	400
Rev. Herman Matthews,	Sevierville.....	.....
Rev. R. C. Medaris,	Memphis.....	360
Mrs. L. R. Powell,	Memphis.....	635
Mrs. D. A. Rogers,	Memphis.....	.....
Mrs. Frank A. Shelton,	Columbia.....	50
Mrs. J. R. Swain,	Memphis.....	.....
John J. Watson,	Bluff City.....	.....
E. P. Baker,	Memphis.....	.....
Mrs. Ann George,	Memphis.....	100

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LAW AND THE PREACHER

"Please tell me what the law says about so and so?" Often has the editor been asked the question during these eight years on the tripod. "What can a church do to safeguard its property from heretics?" "How should we go about deposing an obstreperous or immoral pastor?" "Does a church have a legal right to invest in real estate for the purpose of speculation?" "What is a Baptist church where law is concerned?"

These and a whole array of similar questions may come up to bother our pastors and churches. In vain have preachers searched for a condensed but thorough and simplified statement of law on all ecclesiastical matters. We take pleasure, therefore, in announcing the recent publication of "American Church Law," a volume of 675 pages filled with multiplied thousands of references, and presenting in brief every phase of the legal actions of our courts on church cases. This is a handsome volume

bound in crimson imitation leather, and constitutes a veritable library on the subject, since the references to court actions are so numerous. With this volume in hand, the preacher of average learning can find what his problem is and then tell his attorney exactly where to go to find what the courts have decided in similar cases.

The volume opens with a chapter on Religious Liberty, and in this gives a brief history of the struggle in America for separation of Church and State, and points out the many interesting and sometimes paradoxical laws which arose during the period of such struggle. What religious liberty is, how far one is legally permitted to go in his claim for it, why Sunday laws do not infringe upon religious liberty, how religious beliefs have moulded our national system of jurisprudence, why courts have the right to punish blasphemy, profanity, etc., what laws will convict Holy Rollers, Christian Scientists, etc., in spite of their religious tenets, Jews, Seventh Day Adventists and Sunday laws—these and many other interesting matters are explained.

Forms of religious corporations, their authority and limitations, the nature of such corporations before the State, their powers and responsibilities; various denominational organizations, constitutions, etc.; schisms and legal actions arising from the same; decisions rendered by various courts on church suits; the rights of religious bodies to exemptions from taxes; the liability of church corporations under the laws of the State; the rights and privileges of clergymen to certain exemptions under civil laws and how these arose—these and a multitude of other interesting things are discussed.

The book was written by Carl Zollmann, professor of law in Marquette University, and published by West Publishing Company, St. Paul, Minn.

THE CONVENTION'S SPECIAL OFFERING

O. E. BRYAN

The Southern Baptist Convention launched its own special offering for January 15-March 1. This offering is to be above the regular gifts of the cooperative Baptists.

There is another special offering to be put on for the month of March by the Crucible Service Company. While we are in perfect accord with this Crucible Service offering, the company does not require our leadership. They have men in the state to promote this campaign. Our chief duty is toward this Southern Baptist Convention special.

We trust that no one who is at all able will fail to give to this special. The money will be divided fifty-fifty between State and Southwide causes.

Though our regular offerings are falling off, we insist on all who possibly can contributing to this special.

When I found all good men minding the Bible and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men call it, the Word of God.—Maister.

## PUBLIC OPINION

### A VETERAN WRITES

Dear Brother: I am receiving Baptist and Reflector. I want to thank you. (He is due to thank some kind friend who sent \$1.50 to enable us to send him the paper for a year—Editor.) I used to take the Tennessee Baptist then The Baptist Reflector when Dr. Robertson was editor. I went to Indian Territory in 1892 and worked there as a missionary for two years. In 1895 I went to Eureka Springs, Ark., as city missionary of the First Baptist Church under Pastor W. A. McComb. From there I went to Berryville, Ark., as pastor, and while there became editor of The Northwest Arkansas Baptist (so I too have been an editor).

I served as pastor or missionary in Arkansas for eighteen years. I have been back in Tennessee for eight years, and have been preaching in South Dyersburg all this time save six months, when I was in Hot Springs. I am now past 70 years of age and am in good health, save for my crippled lower limbs. I wish I had a little church to preach to the rest of my life. *I want to preach!*  
—James B. Swanner, Dyersburg, Tenn.

### HARD TIMES

By F. F. BROWN

President Southern Baptist Convention

I know about hard times, reduced salaries, bank failures, business failures, unemployment—all that we have in mind when we speak of depression. And yet the fact remains that Southern Baptists can make a substantial payment on their indebtedness any day they decide that they want to make such payment. I recall hearing Dr. Gambrel say on one occasion that "The Baptist eggs of the South for one week would pay every dollar that we owe." Possibly eggs were worth more then than they are now. And Baptists did not owe so much then as we do now. Yet it is true that we have thousands of Baptists who could any day give from one to five dollars.

The above statement is merely raising money on paper and money is not raised that way. But the thing I am trying to say is that we pastors under God could make an earnest appeal to our people any Sunday and raise a large sum of money.

This special Debt-Paying Campaign will be over now in a few weeks. The eyes of our creditors and the eyes of our workers are upon us. Is it too much to say that the eyes of our Saviour are upon us? Surely He is concerned! It is His work. If I did not believe with passionate conviction that He is concerned, my efforts would stop immediately.

The work of Jesus Christ will go on. It will either go on with us or without us. We have it in our power today to mightily put forward everything in our denomination, even in this period of financial darkness.

I am breathing the prayer that God may bring us together about the wondrous Cross

of His Son; that we may catch a little something of the spirit of that Cross, the spirit of sacrifice, and with humility and gratitude make an offering now that will mean real self-denial.

### TO THE BAPTISTS OF TENNESSEE

An Open Letter by A. J. HOLT

If the excellent editor of that splendid paper, Baptist and Reflector, will allow, I will write some things personal to the Baptists of Tennessee.

It has been over thirty-one years since I laid down the work to which your grace had elevated me. As your corresponding secretary, I served just nine years from the meeting of the State Convention in Jackson in 1893 to the meeting in Humboldt in 1902. As the superintendent of the Orphans' Home I served eight years of that same time without additional salary.

I have no regrets as to my honesty of intention or earnestness of effort. I have made some mistakes in the performance of my duties. If so, they were errors of the head and not of the heart. I traversed the state, endeavoring to be impartial in my service to every section. I made thousands of as good friends as ever one man of my ability and merit could make.

But I feel today that I owe an apology to my brethren and their fathers, that I was not more spiritually minded. I came near visiting every community in the state and had splendid opportunities of leaving an impression of the Christ life. Deep in my heart I regret that I failed to do this. I allowed the exacting duties of my double office to crowd the Christ life into a corner. If I had my life in Tennessee to live over with my present experience, I think I would live better before my brethren. I am not aware if I lived a crooked life or a worldly-minded life; but I failed signally to be Christ-like.

I hold that this is the prerogative and the bounden duty of every Christian, and especially of one who walks before his brethren in the capacity of a mission secretary—to demonstrate what it is to be a constant and consistent and consecrated lover and follower of Jesus Christ. I profess now before all men that with every fiber of my being I love Him as my Redeemer, my Lord, my Master. Would that I had so lived in going in and out among you brethren that you could and would say upon my departure, "There goes the best demonstration of Christian manhood I have ever known." I say this (God knows) not with the least desire or expectation that any one will reply and say that I did this very thing. I am sadly conscious that I failed in this the greatest of all essentials of Christian character.

I am now in my eighty-sixth year of life, and the sixty-sixth year of my ministry. I am yet preaching the everlasting Gospel, and I have opportunity, though for several years I have been retired as an active pastor. I am praying the Lord, if it please Him, to allow me to live to be one hundred years of age, and still be preaching the glorious Gospel. But whether I am physically

able to preach or not, I do earnestly desire that my present and subsequent life shall be more Christ-like than exhibited when I lived and labored for the Baptist Convention in Tennessee.

If any man or woman in that fair state feels that I have wronged him in the least, I would love to apologize for the wrong he may think I have done.—Devotedly your fellow servant, A. J. Holt, Arcadia, Fla.

### MEMPHIS PASTOR BOASTS OF A "A MIRACLE CHURCH"

(Continued from Page 1)

eyes and a joy to the speaker's heart. To the rear of the auditorium are the departmental rooms. The building is heated by natural gas, individual heaters being used for each department.

#### DEDICATORY SERVICES

The dedicatory services continued through two busy weeks. On the morning of February 5th Pastor Ellis preached the dedication sermon, copy of which we give elsewhere in this issue. That evening President John J. Hurt of Union University spoke. Congregations which packed the auditorium attended both services. A mass of beautiful cut and potted flowers graced the platform. Services followed each night through the week. The editor had the pleasure of preaching at both services on the twelfth when two good congregations attended and there were seven additions, making a total of 34 additions during the first week of the series. President W. W. Hamilton of the Bible Institute arrived Monday morning and preached throughout the week.

Not a cent of indebtedness remained on the building and lot on which it stands. The lot and building represent a valuation of \$5,000. On the remaining part of their ground the church owes only \$5,000.

#### CHURCH LEADERS

The church has a fine corps of officers and departmental leaders. It is Baptistic to the core, their pastor being one of the staunchest of our denominational statesmen. The committee that had charge of the building program was composed of Mr. Edward P. Vieh, chairman; W. Phelps who was also contractor, J. I. Foster, Mrs. A. T. Coke and Mrs. N. Massey. Mr. Charlie Barr, son-in-law of T. E. Acklen, who once backed the editor in his work at Belmont Heights Church, Nashville, was architect and to look at the building is to have a satisfactory evidence not only of his skill, but of his artistic ability.

Brother E. R. Beasley is superintendent of their Sunday School. Andy Minardi, a splendid young Italian convert to our faith, is director of the B. Y. P. U. and is doing a fine work. G. E. Farr is chairman of the deacons and Mrs. H. E. Taylor is president of the W. M. U. They have a splendid choir composed in the main of young people.

Christ's work of redemption finished upon the cross is perpetually going on. Christ's glorious response is full of energy for His people. He intercedes above. He works on them, He works through them. The rest of God is full of works.—Alexander McClaren.

## THE YOUNG SOUTH

Send all contributions to "The Young South,"  
161 Eighth Avenue, North, Nashville, Tenn.

Dear Uncle John:

I am a little girl eight years old. I am in the second grade. I go to Moore's Chapel School. I live about two miles from school. I go to Oak Grove to preaching.

Our pastor is Rev. R. E. Bledsoe. My grandmother takes Baptist and Reflector. I like to read the Young South page. My grandmother has been taking Baptist and Reflector over forty years.—Ruth Helen Burns, Trenton, Tenn.

Dear Young South Readers:

We have a request from one of our missionaries, Brother George Ridenour, asking for books. He is working among the poor people of the mining section, way up in the mountains. Many of those people have no kind of books, no magazines, no religious papers. He wants to start a library for them so that they may have something to read that will be good.

Can you imagine boys and girls almost grown who have never had a real pretty book in their homes? Can you imagine people who have no clean story books for their children to read? Can you imagine men and women growing old who have never had any sort of library in their homes or in the community where they live? Well, that is what Brother Ridenour finds where he and his fine wife are working.

Here is what I want: I want as many boys and girls as can do so to send me a book. Get your parents to help you select one book from your home. I want story books, books on missions, doctrine, Bible stories—in fact, any kind of book that is clean and wholesome. Send these to me and when enough of them have come, I'll box them up with some of mine and ship them. If you do not have a book to give, but want to help, send me 25 cents or 50 cents, and I'll go to the second-hand book store, buy one for you, put your name in it and send it for you. Be sure and send these to Uncle John, care Baptist and Reflector, 161 Eighth Avenue, North, Nashville, Tenn.

### THE BEGINNING OF GREATNESS

There was a boy in Switzerland about two hundred years ago who was so queer that those who knew him thought he was a little cracked. He had the lowest marks of any of the pupils in school. He was so awkward that he fell all over himself when he tried to play games. He was less than ordinary.

But in that queer boy's mind was a great ambition. That ambition was to help somebody else, to improve conditions about him. He looked around at the miserable conditions of the peasants and decided that he would make life better for them. Thinking it over, he concluded that he could help them most by becoming a minister. He tried it, preached one sermon, and quit. Next he decided to become a lawyer and

help them get their rights. He failed at that, too. Then he tried to show them how to get more out of their farms, and had to give that up.

But his purpose was stronger than ever. Through his reading, he became familiar with the ideas of a philosopher named Rousseau. That man had some high ideals and good theories about education.

This man whose greatest ambition was to help somebody decided that here was his field—education. Taking those ideas, he adapted them and put them into effect. As a result, John Henry Pestalozzi, that queer chap, has become one of the greatest influences in the education of youth, and his name is famous.

Someone has said that "willingness to serve is the beginning of greatness." Because Pestalozzi's greatest ambition was to serve others, he helped himself to greatness.

One of Edison's first inventions was of no practical value. It failed. Then and there he resolved that he would never let up until he had invented something that would benefit mankind. In that resolve Edison found the beginning of greatness and went on steadily to success.

Steinmetz declared that his greatest aim was to tame the lightning and make it serve mankind. Steinmetz became a great scientist in attempting to attain his goal.

Alexander Graham Bell was working on a device to help the deaf and dumb to communicate better when he came upon the idea of the telephone. In his desire to serve his fellow-men he found greatness.

Pasteur, another scientist, seeing the terrible ravages of hydrophobia, resolved to devote his life to finding a method to prevent them. Thus he became great. Pasteurization is the monument to his lifework.

Jane Addams horrified at her first sight

### NOT A WORD FOR JESUS

Have you not a word for Jesus? Will the world his praise proclaim?

Who shall speak if ye are silent? Ye who know and love his name.

You, whom he hath called and chosen his own witnesses to be,

Will you tell your gracious Master, "Lord, we cannot speak for thee"?

"Cannot!" though he suffered for you, died because he loved you so!

"Cannot!" though he has forgiven, making scarlet white as snow!

"Cannot!" though his grace abounding is your freely promised aid!

"Cannot!" though he stands beside you, though he says, "Be not afraid!"

Jesus, Master! yes, we love thee, and, to prove our love, would lay

Fruit of lips which thou wilt open, at thy blessed feet today.

Many an effort may it cost us, many a heartbeat, many a fear,

But thou knowest, and wilt strengthen, and thy help is always near.

Give us grace to follow fully, vanquishing our faithless shame,

Feebly it may be, but truly, witnessing for thy dear name.

—Frances Ridley Havergal in S. S. Times.

of the squalid tenements in which poor people lived, vowed to build a house some day where they could have the things they lacked. Through her desire to serve others, she found a high place for herself in the world.

Not one of these people mentioned deliberately set out to be great. If they had done so they might have failed. But in showing their love for their fellow-men and their desire to make life better for them, they lifted themselves to the heights.—Selected.

## SMILES

When is a newspaper like a delicate child?  
When it appears weekly.

"Yes," said the lordly young man, "I write poetry." "How truly devastating!" she exclaimed. "Does your poetry yield any returns?" "Yes," said the young man, sighing heavily. "It practically all returns."

"Why so down in the mouth?"

"Lost my new car."

"Why don't you report it to the sheriff?"

"The sheriff. Why he's the one that took it."

The visitor was examining the class.

"Can any little boy tell me what a fish-net is made of?" he inquired.

"A lot of little holes tied together with strings," smiled the never-failing bright boy.

Teacher: "I'm surprised at you, Sammy Wicks, that you can not tell me when Columbus discovered America! What does the chapter heading of the week's lesson read?"

Sammy: "Columbus, 1492."

Teacher: "Well, isn't that plain enough? Did you ever see it before?"

Sammy: "Yes'm; but I always thought it was his telephone number."

In the days when Colonel Lindbergh with his aeroplane used to make the rounds of all the country fairs he was accosted one day at a Georgia fair by two old women.

They made their bargain with him, and then one of them said:

"Now, young man, you promise to bring us back safely, do you?"

"Oh, yes, ma'am," said young Lindbergh, "I never left anybody up there yet."

The managing director of a big firm who took a great personal interest in his employees was passing through the factory when he saw a boy he did not recognize.

"Well, my lad," he said, "when did you start to work here?"

"Only this morning, sir," replied the boy.

"I suppose you have seen the foreman and he has told you what to do?"

"Yes, sir."

"And what did he tell you to do?"

The boy hesitated, then he said: "Well—er—he told me to wake him up when I saw you coming."

## Fundamentals of Baptist Cooperative Effort

By T. B. RAY

There is much discussion pro and con going forward now about the Cooperative Program. Some suggest its abandonment altogether. Others with equal zeal suggest that its operation be so tightened as to exclude any other plan or method.

There must be a middle course. There must be some fundamental principles and aims on which all can agree. We must think and pray ourselves through to a course of action which will unite all of our forces in support of the great causes we wish to see triumph. I wonder if we could not agree on the following:

1. Systematic and proportionate giving by every member with the tithe as the minimum. The doctrines of systematic, proportionate, every week giving is undoubtedly taught us in the Scriptures. "On the first day of the week let each one of you lay by in store as God may prosper, that no collections be made when I come."

2. To expedite this plan we are all agreed upon the universal use of the Every-Member Canvass.

3. If we cannot at once say we believe in the Cooperative Program, we can at least say we believe in the cooperative idea. Cooperation is fundamental to the development of our Baptist life when it comes to carrying out the commission of our Lord. To insure force and effectiveness we must undertake together the support of Kingdom interests. The magnitude of our responsibilities calls for cooperation. We must learn to cooperate and at the same time preserve the independent privileges of every individual. This individualism and cooperation are absolutely essential to the proper preserving of our Baptist rights. Since individualism is so very important cooperation becomes a glorious doctrine. Individualism and cooperation are cardinal Baptist doctrines.

4. Advancing now another step we would say that whenever this cooperative idea is to be put into a program, great care must be exercised about at least five things:

(1) There must be very careful selection of and cordial agreement upon the objects to be included in that program. This should mean that all the people, including church members, State and Southwide Boards, involved in supporting such a program must have an opportunity to express their judgment in the selection, and to cast their votes in the agreement upon the items to be included.

(2) Only objects of interest and appeal to everybody should be included in the program. Objects of local interest should be excluded rigidly from a general cooperative program. Those interested in local objects should be very careful to treat such matters locally and not try to force them into the general Cooperative Program. Furthermore all of us should beware of the narrowing and benumbing effects of thinking only in terms of our local interests. It will require worthwhile participation in the support of Kingdom interests beyond our im-

mediate borders to save us to generosity, joy and growth in our Saviour's service.

(3) Agreement must be made upon a definite percentage of division of receipts, which receipts will be faithfully and fully divided according to the agreed upon percentage at least once a month. No church has the right to use even temporarily funds that it has gathered for mission purposes. No state office has a right to use even temporarily the Southwide portion of the funds that are sent in to it. A church or a state board which must borrow money temporarily should borrow from local banks and not from funds due Southwide causes. The Southwide causes are too hard pressed to be able to make forced loans. Deviation from the principle expressed here will inevitably destroy confidence in any program we might adopt.

(4) While regular, systematic, weekly giving is the main method and aim in our enlistment program, special offerings should be taken occasionally either for the general program or for specific objects and the people encouraged to increase their gifts in this way. *Whenever the question of designating gifts arises the people should be assured that nobody has any right to challenge their right to give as they please. The right to designate gifts is not delegated but inherent.*

Every week giving and occasional offerings are not contradictory. They are both cooperative if the people wish to employ them cooperatively. Since the givers are the ones asked to do the giving, they must be the ones to decide upon the method they will apply in doing so. No program can ever command the complete support of our Baptist people which even squints at denying them the fullest liberty in either making or designating their gifts.

(5) Furthermore some are especially interested in certain objects to which they would contribute sometimes in a large way if encouraged to do so. Such people should receive sympathetic encouragement. Not all of us see and appreciate things in the same way. The especial bent of an individual may offer a good opportunity for wide service to the Kingdom if we are wise enough to direct the abilities of that person into proper channels. We must be careful to use our plan for helping instead of hindering. It is well to have a plan, but that plan may not be the only method in some cases. The important thing is not the plan, but the practise of giving.

Occasionally an individual may be especially interested in a college, or a seminary, or Home or Foreign Missions, and would give largely to his preferred object if encouraged to do so. We must be wise in such a case. We must not dry up his impulses to give to some favorite enterprise by trying to force him to give on the more general plan. The main purpose should be to develop in that giver the joy of giving. When that joy becomes a real experience, it will seek a wider range. Thus by recognizing that there are in our midst people of

varying tastes, appreciations and preferences, we shall be better able to make plans broad enough for the enlistment and encouragement of everybody. We must have flexibility in our plans since our constituency is made up of individuals who feel themselves responsible to God for their expression of devotion to Him.

If we are to have a widely accepted cooperative program, we must have a wide-spread educational program which will inform, appeal and persuade, but never to any degree attempt to coerce.

Would not the observance of the principles here enunciated, which are in accord with the genius of our Baptist thinking, go a long way towards bringing us out of the confusion we are experiencing in working out our cooperative plans?

### HE MATCHED IT

Editor Tinnin of the Louisiana Baptist Message responds to our query, "Can You Match It?" with an original joke from his state. Here is his story:

A group of Shreveport men were lunching together downtown at the beginning of Huey P. Long's campaign for the governorship several years ago. In the group were Mr. Long, Mr. E. A. Conway, a strong political admirer of Mr. Long; Rev. E. D. Solomon and this writer.

Mr. Conway finished his lunch before the others and asked to be excused, stating that urgent business at his bank required his immediate attention. He stated, facetiously, however, as he was leaving that when "you Baptists have enough of Huey Long" the Presbyterians would be glad to get him, adding, "We might make a deacon of him."

Brother Solomon answered, like a flash: "No sir, Mr. Conway, we Baptists are not going to turn Huey out. For we might find it necessary to make a deacon out of him ourselves."

Then he told a yarn to illustrate his meaning, as follows:

There was a Southern Negro in the American Expeditionary Army in France during the World War who was known as "Deacon," the title probably having been given him because he was unquestionably the laziest, most good-for-nothing and loud-mouthed Negro in the regiment. One day the Negro got into trouble and was court-martialed. The judge, also a Southerner, recognizing the darky as a Southern Negro, decided to have some fun:

"They tell me you are a deacon, Negro," began the judge. "Is that true?"

"The Negro scratched his head, grinned and answered, "Yas suh, Boss."

"Well, I want to know," continued the judge, "how a Negro as no account and big-mouthed as you ever happened to be made a deacon."

The grin on the Negro's face grew bigger as he answered:

"Boss, it wuz jes dis way: De rougher el'ment in de chu'ch back home wanted representation; so dey jes 'lected me."

Mr. Long told the yarn, turning it on himself, all over the state during his campaign, and pronounced it the best "church yarn" he ever heard.

## "Firmament" vs. "Expanse"

By JONATHAN J. ROBINSON, Louisville, Ky.

The true faith was "once for all" delivered unto the saints in the first century when the New Testament was written in Greek. Our Lord declared the Old Testament, in Hebrew, to be the Scripture which cannot be broken. The Hebrew and Greek originals were THE WORD OF GOD, and all translations from them into other languages may contain human mistakes, or even deliberate perversions; which we should guard against by comparing our Bibles with the best available copies of the originals.

For nearly three centuries paganism, backed by all the power of the Roman Empire, tried to destroy the truth faith. Finding this impossible the pagan enemies of Christ pretended to become Christians. In the sad year, 325 A.D., the nominal Church made an adulterous alliance with imperial Rome, establishing a bastard mixture of paganism and Christianity which soon brought on the dark ages, and which continues until now in the world-wide priestcraft calling itself the Catholic Church.

About 400 A.D., after seventy years of this corruption, Jerome translated the Bible into the Latin language. Our familiar English "Authorized Version" was completed in 1611. It conformed to the Latin Vulgate more closely than to the Word of God in Hebrew and Greek. The "Revised Version" of 1881 corrected some of the most glaring errors, but retained others in the revised text. The word "firmament" is a sample of the errors which ought to have been thrown out of our English Bible, but which were not.

Some may ask, "What difference does it make?" Our Lord Jesus Christ guaranteed God's Word as Truth. Science cannot prove it false in things beyond the reach of human knowledge, but when the Bible speaks of things physical it must be scientifically correct or our Lord who declared it to be absolute Truth, must be discredited as an ignoramus!

The pagan Latins imagined the earth to be flat (instead of round) and covered by an immense dome of blue metal (like the dome of a Cathedral) in which the stars were set like jewels. To them all other things seemed moving and variable, but the blue Italian sky was the one firm thing in all the universe—therefore they called it Firmamentum—the word used by Jerome when translating the Hebrew word Raqia, in Genesis I, and elsewhere. This word means "Expanse", and carries the idea of Infinite Stretching—not Absolute Firmness.

We have no right to expose both the Incarnate Word and the Written Word of God to contradiction and ridicule by our use of words reflecting the dense ignorance of paganism, when the God-breathed Hebrew words are in perfect accord with the most advanced science. What could be more scientifically correct than this from the oldest book in the Bible?—"He stretcheth out the north over empty space, and hangeth the earth upon nothing" (Job 26:7, R.V.). This shows the earth round, not flat.

Baptists claim the right of every man to read the Bible for himself, free from all priestcraft and man-made creeds. This agrees with our Lord's words: "But in vain do they worship me, teaching for doctrines the commandments of men." Baptists can choose, however, to follow men rather than God, and to make void God's Word because they prefer to follow human traditions. I mean that nominal Baptists can do this.

Some brethren act as if God's Word was inspired in English in 1611 A.D., or as if the faith was delivered to the saints for the first time when they joined the church, forty or fifty years ago. I respectfully submit that since Moses wrote his five Books about 1500 years B.C., the teachers who reject

the words Moses was inspired to write, that they may follow the Roman Catholic translation made 1900 years later, are the ones deserving to be called corrected, rather than those who stand for the clear meaning of God's Word as inspired in the original Hebrew.—Western Recorder.

## B. & R. History

By A. J. HOLT

I have been reading Baptist and Reflector ever since it was born. I was a subscriber to The Baptist when it was edited by J. R. Graves sixty-five years ago. When The Baptist consolidated with Baptist and Reflector, Dr. Folk asked me to become associated with him, but I did not see my way to do it. After I had been in Tennessee some years, I did and bought out The Baptist half owned by J. R. Graves, and then by his son-in-law, O. L. Hailey. I was associated with Dr. Folk under the firm name of Folk and Holt for several years.

Finally I sold my stock to Dr. Folk. He and I were students in the S. B. T. S. and passed our final examinations the same day. I was devotedly attached to him. When I sold my interest to Dr. Folk, I retained \$100 in stock in the paper and am still a stockholder.

## A "Depressioner's" Prayer

By O. L. RIVES

O Lord—I wonder if you hear,  
Indeed I wonder if you are—  
Pause while I shed a tear  
And listen if you're not too far.

My job is still as good as gold,  
My balance in the bank is good,  
My family doesn't even know it's cold,  
My table's loaded down with food.

I owe no bills I cannot pay,  
I get my check whenever its due,  
I have a sum for a rainy day,  
I own good values not a few.

Our car burns gasoline each day—  
The way it's used it is a sight—  
Our neighbors hear the radio play  
From early morn till late at night.

We fixed the place not long ago,  
It cost us half as much, you know,  
We wheedled down the prices so  
Just because we had the "dough".

We only buy what's very low,  
When goods or service MUST be sold:  
But get our trade on an even flow,  
Ah, then we turn a shoulder cold.

Now, Lord, please hear my doleful cry,  
I never called on you before,  
Listen to my plaintive sigh  
And ease my load that is so sore.

Please excuse my absence at church,  
I merely wish to pine alone,  
The Cause may have an awful lurch,  
No share nor part I want to own.

Don't call on me for money, please!  
They say depression's on right now;  
If these hard times should cease,  
I'll pay you then, maybe, somehow.

I know they say you need me, Lord,  
Could use my time and pocketbook too,  
But neither just now can I afford—  
I'm sorry—it's the best that I can do.

Let churches hurt and preachers cry,  
Let heathens in their darkness moan,  
But let me dwell in smug security;  
They say, you see, a depression's on.  
Tullahoma, Tenn., January 20, 1933.

## QUESTIONS AND ANSWERS

Q. In the Query Box of the Courier-Journal, Louisville, Ky., of December 8th, is a question regarding the "oldest date that history gives of the Baptist church," and the answer is 1644, "a certain congregation of English Separatists who had restored the ancient practice of immersion." What do you think of that?

A. We think it a very poor answer, one showing either lack of sufficient space to give all facts, or else lack of information, probably the latter. The oldest point in history when the name Baptist was used is the New Testament. Naturally the name was not applied to churches of Christ until there arose some other form of baptism than immersion, for the word Baptist means "Immerser." Very definitely the word appears connected with Christians and churches by the year 250 A.D., but then coupled with the Greek prefix "ana", or "re" as we would say in English. It was so applied to New Testament Christians because they would not accept the alien immersion of those who believed in salvation through immersion. During the Middle Ages the word appears occasionally in Catholic records, but long before 1644 the "Anabaptists" were a mighty factor in European religious life. Perhaps what this writer meant to say was that by 1644 we have a congregation of believers who refused to be called "re-baptizers", for the simple reason that their immersion of a believer upon a proper profession of his faith, and at the hands of a New Testament church, is the only baptism, therefore it can not be a "re-baptism".

## An Immortal Hope

By D. A. Ellis

(Sermon preached at opening of new house of McLean Boulevard Baptist Church, Memphis.)

Text, 1 Cor. 15:1-7. These words, so full of comfort, are the words which Paul calls the "gospel". How that Christ died for our sins; that he was buried; that he rose again the third day. And are words which I trust shall, until Jesus comes again, be the words of the ministry of this church. It may be well to build houses, and to accumulate material things, but to win men and women to Christ, to build character, to grow life, is an infinitely higher mission. Christ is my hope, my inspiration, my life.

We have looked with pity upon the slave. It may have been the story of the slave of the South; it may have been the story of the slave of other times and conditions; it may be the slave of some vicious habit, but we have looked with pity upon the slave. I am thinking this morning, however, of my own self as the victim of the greatest slavery this world has ever known. It am not talking of myself except as a type of mankind. I had sinned, was alienated from God, and lost. All have sinned and come short of the glory of God.

One of the greatest mistakes of religion in the world is a faulty diagnosis of man's condition. It is vital to the layman that the physician know how to diagnose a case, to know what he is to treat. It may be tragic if he makes a mistake. One of the greatest failures in religion is not to know man's condition with Christ. Paul mentioned a certain group that had no hope and were without God in the world. This is a universal condition. I had sinned, was a prisoner, was lost. The sweetest story ever told was that story of Jesus who came because He loved me and gave Himself for me.

One night in a tent meeting a number of years ago the lights were being turned out and a commoner of the commonest class of earth's poor came into the tent. His garments were soiled, everything indicated that he was just from his daily task. He said, "Preacher, I heard you tonight, and I am one of that great group of the lost. I want to know what chance I have—what do you have as a message of comfort for me whose life is all marred? I have dissipated, gambled, been immoral. I am lost!" I asked a question or two. I found he was going in the direction of my home, and I suggested that we walk along together. I slipped my arm through his. Sometimes a kindly touch changes all the world for a human being. How the world loves to be loved!

It was a perfect night. The moon was full. I told him—the story of Jesus Christ who died to save men from sin. When I got to the part of the story about Gethsemane he stopped me. He said: "Preacher, what are you talking about? Tell me the meaning." Then I got to that part of the story of Jesus with His outstretched hands, His nail-pierced hands,

and His feet. I said, "Do you see the blood? Do you see the anguish in His face? That expression on His face when Jesus was crying 'My God, my God, why hast thou forsaken me?' He became a bit excited. 'What has that to do with my soul?' he asked. I said, 'It has all to do with your soul. It is Jesus Christ trying to atone for your sin, to pay your debt, to set you free.'

The next evening he was the first man under the tent. He said, "Will you let me tell you the story of last night? It was past midnight, and I couldn't sleep. I kept thinking about that wonderful story of Christ on the cross dying for a poor, worthless, lost man. At last I said, 'I see it—I trust Him.' Last night will always be the greatest night of my life. It was the sweetest story ever told." That is what God did for a poor sinner and saved by the sacrifice of His own blood!

With that story there are two or three things which I can only suggest. First, I am not afraid of the judgment when I go clothed in His righteousness. "Blessed is the man whose sins are forgiven." Little merit would I ever claim—glorying in the cross of Christ. My hope is upon what took place when the Lord of hosts gave Himself on the cross.

I have sometimes read, almost with rapture, the words of the Gospel of John. Jesus is creating all things. Go out into the night where there are myriad stars and get a conception of God's universe. Jesus Christ, with the power of His will, called all things into existence. Then remember this Christ of creation gave Himself on the cross for me.

In going to a Southern Baptist Convention during the month of May just at dawn I raised the shade of my berth and called Mrs. Ellis' attention to the light in the sky. The sun was just coming over the mountains, the clouds were hanging low, shot through and through with daggers of light. Below the mountain could be seen the green valley with blooming flowers. "It seems like the angels are painting a picture," I said. Around another mountain we went, and it was gone. Isn't it wonderful? Christ, who piled the mountains high, set the stars in their places, and made the universe, is my Friend. He took on Himself my sins and my iniquities, and I can go before the Father clothed in His righteousness.

At LaBelle Baptist Church years ago, I was early one morning. I like to be on time for whatever it is—even if I owe some one, I want to be on time. That morning about 8:30 a little boy came into the church. He was a poor child. He walked up on the platform and said, "Look at me, Brother Ellis; I'm all dressed up." And he was, new shoes, new cap. He seemed to grow—you could almost see him growing—he was all dressed up! I watched the child and after a while I thought, "Maybe some day I will walk on the platform and say to an angel, 'Look at me—my

white robes, washed and made white in the blood of the Lamb'."

But this scripture continues. The resurrection of Christ is consummated. I believe Jesus literally and actually rose from the dead.

My heart has been broken along the years. I saw mother go, and told father goodbye. Years ago a brother stood on the threshold of manhood when there seemed to be a useful life stretching ahead of him. I saw my only boy die November 9th, and I walked out into the blackness of the night. What's it all worth if the grave is going to rob us and break our hearts, if you are not to live again?

The apostle Paul said if Christ did not come from the dead you are yet in your sins and all is in vain, and all is without hope. But go with me and hear the story. The grave is empty. Jesus isn't here! I say "God lives." Christ is conqueror of death and the grave. I am living in the hope of the Christ who went into the grave and still lives.

Not far away is a home-site. Nothing remains but one lone chimney. Fire carried the old building away. Sometime ago—it seems almost a dream, almost a vision—it came back to me, a night at the old home, as real almost as if it actually happened. I thought I was twelve or fifteen years of age. I saw mother in the old arm-chair, father with his paper, other members of the family around the fireside. It was a wintry night. There was a certain plank that the wind would sometimes rattle, and that night that old plank rattled. I could see the old hickory back-log popping snow.

When I awoke I said: "Oh, God, let time turn back, give me an hour with mother and father and home—just an hour." When I had time to think, I said: "No, not the yesterday that charms my soul, but tomorrow, where we will have a reunion in the triumph of the Christ, who conquered the grave, and I will see mother, not for an hour some night, but forever, and the broken home of earth shall gather again at a fireside where nothing is prophetic of snow where there are no hovering shadows—but only triumph of life vouched to us in Christ who arose from the dead.

Confucius sleeps, Buddha is dead, but Christ lives. Immortality, my hope! Christ is my Saviour. He arose from the dead.

One other thing. He is coming again. He went away. If the resurrection is confirmation of our faith, the coming of Christ will be the coronation of our hopes. "Be ye therefore ready at such an hour as you think not the Son of Man cometh." I am looking, I am waiting, for my Christ will come as the conqueror, and as king, and as the God of Peace. Abiding peace will be for all those who love Him forever and ever—and soon may He come.

### PREACHING TO STATES

Pastor John A. Huff of First Church, New Orleans, La., has the distinction and the unique privilege of preaching nearly every Sunday during the winter months to visitors from a large number of states in the Union. The church

itself has the distinction of having a group of laymen, acting as ushers, who make it their boast that no one can attend their services one time without being greeted and without the church learning much about him. In fact, the church is said to have a standing offer of ten dollars in gold for any stranger who can attend a regular service without the church learning about him.

On the night of January 22nd, without having given any notice of his purpose, made a survey of the congregation by having every one present sign a card. The cards revealed the following facts: Members of church present, 527; visitors, 223; representing Alabama, Arkansas, Delaware, California, New Jersey, Georgia, Illinois, Kentucky, Louisiana, Mississippi, Missouri, New York, Oklahoma, Ohio, Pennsylvania, Texas, Tennessee (nine of them), Virginia, Arizona, North and South Carolina, New Mexico, Kansas, Minnesota, Nebraska, Maryland, Japan and Canada. Denominations represented were: Catholic, Methodist, Episcopalian, Evangelical, Presbyterian, Disciples of Christ, and of course Baptists.

### TEAM WORK

By Louis J. Bristow, Supt.

He was a young man, about 30 years old. He drifted into the Baptist Rescue Mission and asked for food, for he was half starved. Dr. Newbrough talked to him, and learned that the young fellow—now just a human derelict—was from a good family, was well educated; but had gotten into bad company and had gone down, down, down in the social and moral scale until he was just a bum, about as sorry a specimen as one sees. Dr. Newbrough gave him a home and put him to work keeping the books of the Mission.

Time passed and the young man found Christ. However, his health had been broken during the years of his sin, and he grew steadily worse. Dr. Newbrough told me of the case and asked that the Southern Baptist Hospital admit him as a free patient. We did so; and after laboratory tests were completed the doctors gave us that dreadful word, "No hope." Too long had disease had its way, and death would win. It always does.

For weeks the young fellow lingered, but we believed he died a saved man. Dr. Newbrough was sick when the young man died and could not attend the funeral. Indeed, no one attended save those necessary to bury the body in a pauper's grave.

Thus the Baptist Rescue Mission and the Southern Baptist Hospital do teamwork for the souls and bodies of men. We believe "Healing Humanity's Hurt" is pleasing to our Lord.

Do you have part in it?

### Horse-Play in Pronunciation (Seven Varieties)

Once my thoroughbred pulling a plough

His hough on a tough willow bough;

With a cough and a kick-up

That gave me a hiccough

He dragged me soughing through a slough!

—G. A. Simmons, Conway, Ark.

# SUNDAY SCHOOL LESSON

By O. W. TAYLOR, Halls, Tenn.

MARCH 5, 1933

## Jesus Giving Life and Health

Scripture: Mark 5:21-24, 35-43.

Golden Text: Psalm 126:3.

Readings: Matt. 9:18-26; Luke 8:41-56; Matt. 15:21-27; 7:7-11; Heb. 2:9-18; Psa. 103:1-11; 116:1-9.

After stilling the storm and liberating the demoniac (last lesson), Jesus crossed back to the western side of the Sea of Galilee, where "much people gathered unto Him." Here, "nigh unto the sea," our lesson begins.

### I. An Earnest Prayer (5:21-23)

It was a prayer by Jairus, "one of the rulers of the synagogue" in Capernaum. This prayer was:

1. **Evoked by Anxiety.** It was the plea of a father for his little girl who lay dying. She was "one only daughter" (Luke), and was so nearly gone when Jairus left that he felt when he reached Jesus that she was "even now dead" (Matthew). Any trouble which drives one to Jesus is a good thing. If we are in the habit of journeying to Him in the light, we can more easily find our way to Him in the darkness.

2. **Accompanied by Humility.** Jairus pushed his way through the crowd and fell at Jesus' feet. So Mary fell at His feet in her trouble (John 11:32). In oriental practice, nodding the head was common civility, curving the body low down meant a considerable degree of reverence, prostration with the face upon the ground was an act of the greatest homage. Distress put Jairus at the feet of Jesus in abject humility before the whole crowd. In that position one is on the way to a blessing.

3. **Uttered with Intensity.** Jairus "besought Him greatly." One can see his tears, hear his sobs and broken pleading. Surely he was not acting in the flesh merely; his heart must have been spiritually exercised also. Was not his faith (verse 36) more than mere natural confidence? A ruler of a synagogue did sometimes spiritually believe in Christ (Acts 18:8), though in some cases they were afraid publicly to confess it (John 12:42, 43). But at least Jairus acted a confession. And all the intensity of natural affection and spiritual conviction was voiced in the plea, "Come lay Thy hands on her, and she shall live." And "the effectual, fervent (boiling) prayer of a righteous man availeth much" (James 5:16).

### II. An Answering Journey (5:24)

"And Jesus went with him." If it be the Master's will to grant our earnest plea, He goes with us to effect the answer; if not, He goes with us anyway to sustain in trial. Here we see:

1. **A Gracious Readiness.** It is indicated that Jesus started at once when Jairus made his plea. If one "ask anything according to His will, He heareth" (1 John 5:14). Sometimes even the answer

is started on the way "before they call" (Isa. 65:24), though the visible expression may await a divinely ordained lapse of time. Our blessed Lord is graciously responsive.

2. **An Individual Service.** Though "much people followed Him and thronged Him," Jesus turned His attention from the crowd for the time to bless one little twelve-year-old girl. On the way, one lone woman who touched the hem of His garment in faith was singled out from the great multitude and healed. Jesus is not only "concerned about the species"; He also loves and cares for the individuals therein. Save in a general providential sense, He blesses the mass by blessing them one by one. So He walks with "them" "and He walks with me and He talks with me."

### III. A Discouraging Report (5:35, 36)

1. **The Report Presented.** It was "while He yet spake" a blessing to the afflicted woman. Healing announced on one hand and dismal death announced on the other hand. Human history is a mixture of such. Humanly, all seemed lost. But the darkness of the report was but the background for light. No gloomy report means that all is lost when Jesus is in control!

2. **Its Effect Prevented.** Jesus "instantly ignored" the report (Moffatt), and said, "Fear not, only believe." He put His promise under Jairus' faith, and the sequel showed that it worked. The secret of driving away darkness with light is "only believe."

"When darkness veils His lovely face  
I rest on His unchanging grace.  
When all around my soul gives way,

He then is all my hope and stay."

### IV. A Happy Outcome (5:37-43)

1. **A Reasoning Interrogation.** "Why make ye this ado and weep?"—Orientals hired professional mourners, and the wails of women and the flute-playing of men made a "tumult," while they "wept and wailed greatly." Jesus is always dead set against professionalism. And He wants even genuine grief to be kept under reasonable restraint. "Sorrow not as others who have no hope" (1 Thess. 4:13). What answer would we give to Jesus?

2. **A Significant Interpretation.** "The maid is not dead, but sleepeth." Jesus did not mean that the girl was merely in "a state of suspended animation," but that, whereas her spirit had gone to God, Who gave it, her body was resting in a manner analogous to "the taking of rest in sleep" (John 11:11-14). So the early Christians came to call their graveyards "cemeteries," that is, "sleeping-places." So that loved one of ours in Jesus left us to be "present with the Lord" as to the soul (2 Cor. 5:8) and left his body to sleep till the resurrection. "God's finger touched him, and he slept."

"Asleep in Jesus, blessed sleep, From which none ever wakes to weep!"

3. **A Discerning Association.** "And they laughed Him to scorn." What happened? The curiosity-seekers and the critical scorers "He put them all out" and permitted only "the inner circle of the inner circle" of His disciples, Peter, James, and John, together with the father and mother of the little girl, to remain in the death-chamber. The greatest deeds of Jesus are never seen and truly appreciated by the merely curious, by the scornful, or even by all who may be disciples. But those who are discerningly nearest His heart, and those in whom poignant souls move to an abandonment of surrender to Him, increasingly see Him "doing wonders." And the confirmed scorers are not only "put out" here from the pale of discerning appreciation, but they shall hereafter be "put out" through all eternity!

4. **A Blessed Consummation.** On one side was the dead girl on her couch and the scorning critics on the outside. On the other was "the word of a King," even Jesus. The parents and the disciples rested on Jesus against all the rest. There is a sinner "dead in trespasses and sins," and yonder is a Christian dead as to his body in the tomb. The critics scorn a miracle. Even so, we rest on Jesus against all else! And we see the sinner instantly quickened into everlasting life, and look to see the Christian come out of the grave in the image of Christ. Jesus took the little girl by the hand, and, as it may be tenderly and freely rendered, said, "Little girl, get up!" "And straightway the damsel arose and walked." Yes, and, thank God, "straightway," the believing penitent arises and walks in eternal life at Jesus' word, and "straightway," even "in a moment, in the twinkling of an eye," our loved ones "who sleep in Jesus" shall arise to enter the realm where "there shall be no more death!"

5. **A Practical Consideration.** "And commanded that something be given her to eat." It was left for Jesus to do the raising from the dead; it was left for others to feed her who had thus been raised. It is ours to provide for the feeding of those spiritually raised from the dead. One ventures that the mother in that home never prepared before so joyous a meal. When Jesus bestows some great blessing upon us, it is ours to carry out the obligations imposed with joy and alacrity.

That home in Capernaum found Jesus to be One Who turned "the shadow of death into the morning light" (Amos 5:8). And some day saints shall see it in full splendor, "and there shall be no night there."

It is a happy soul who can rest implicitly upon the promises of the Lord Jesus. He has been tested through nineteen centuries, in every country, by every class of people, and under all conditions; yet He has never failed to prove steadfast. Sinners may rely upon Him to give to them new life. Backsliders may rely upon Him to forgive and "restore the joys of salvation." The true disciple can know that He is ever ready to en-

rich the life and enlarge its usefulness.

Jesus would have us know that the practical matters of life are worth our consideration. There are people today who become so fanatical that they would make "observance of days," abstinence from meats, and such things more important than the deep spiritual things. On the other hand, there are people who would remove from the churches and their members all practical restraints and turn them loose to do as they please. The first thing Jesus thought of, when the young woman was raised from the dead, was her temporal need. He has never ceased to be considerate of that for all His people. Hence, He expects them to safeguard the Sabbath rest for all, to maintain constant watchfulness one over another to the end that there may be fewer lapses into worldliness, to render brotherly love and service in every hour of need.

### QUESTIONS

1. What brought Jairus to Jesus?
2. What did his posture before Jesus show?
3. Was there any spiritual element in his prayer?
4. How did Jesus respond?
5. Show that Jesus cares for the individual.
6. What discouraging report was brought to Jairus?
7. How did Jesus counteract it?
8. What interpretation did Jesus put upon death?
9. Discuss His raising of the little girl from death and give some practical applications of the principles involved.
10. What main lesson does our lesson teach?

Lesson March 12: "Jesus Ministering to the Multitude" (Mark 6:30-44).

### GREAT MISTAKES OF LIFE

A London judge has listed what he considers the "Fourteen Great Mistakes of Life" as follows:

1. To attempt to set your own standards of right and wrong, and expect everybody to conform to them.
2. To try to measure the enjoyment of others by your own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavor to mold all dispositions alike.
6. Not to yield in unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what cannot be remedied.
9. Not to alleviate, if we can, all that needs alleviation.
10. Not to make allowances for the weakness of others.
11. To consider anything impossible which we ourselves cannot perform.
12. To believe only what the finite mind can grasp.
13. To live as if the moment, the time, the day were so important that it would live forever.
14. To estimate people by some outside quality, for it is that within which makes the man.—The Campanile.

# EDUCATIONAL DEPARTMENT

Study School    W. J. BENTON, Superintendent    Lessons, Lectures  
Administration    Headquarters, Nashville, Tenn.    E. F. R. C. West

**FIELD WORKERS**  
 New Dept. West Tennessee: Mrs. John M. Kelly, Secretary; Mrs. J. W. ...  
 East Tenn. East Tennessee: Mrs. John M. Kelly, Secretary; Mrs. J. W. ...

## R. Y. P. U. NOTES

Rev. Charles, Knoxville, president of Tennessee Association, writes that they are planning their March R. Y. P. U. work and need copies of the 1932 program.

Rev. P. W. Carney, Murfreesboro: "I assure you that we will cooperate with you in the R. Y. P. U. School at First Church. You may count on Westview so far as we can possibly do so."

The young people of Nashville are to have the pleasure of having Edwin Preston in their annual training school April 10 to 15. We are delighted to have Mr. Preston in our state and with his father and other friends in Nashville.

Elwood reports a fine school of more than 100 in attendance with Lawrence Tuttle, Johnson City, representing our department on the faculty. He says that they have a great organization at Elwood. Thank you, Lawrence, we appreciate your help.

Miss Ruby Alfred, Oakwood Baptist Church, Knoxville, is planning for a R. Y. P. U. Training School soon and asks for help. We shall be glad to cooperate in furnishing any information or help as long as it does not interfere with the City-wide School. We are so short of workers that we urge all the churches to cooperate with the City School in order to conserve our time forces and expense.

We are offering a suggestion from Mr. Lampkin concerning the duplication of credits for books in the R. Y. P. U. course that have been taken already in the Church Administration course. In no case do we give duplicate credits for the same book.

"In the courses for Seniors and Adults, courses IV through X are involved. My suggestion is that if any R. Y. P. U. or R. A. U. member has taken any one book under these courses and received an award for it on a Church Administration or Sunday School Diploma, that he be asked to take one of the other books under the same course in order to get a R. Y. P. U. award. For instance, in Course IV if a R. Y. P. U. or R. A. U. member wants to take that course to get the seal and has already studied the Sunday School Manual and Growing a Church and has received a Sunday School award and Church Administration award, that he be asked to take the third book in order to get a R. Y. P. U. award which is The Functioning Church."

### WORD FROM MISS WARTHA STORY

My work at Donelson was one of the most delightful experiences I have ever had in Study Course work. Only once before have I

had a class that was 100 per cent in taking the examination and that was a smaller class than the one at Donelson. There were seven-teen in the class and seventeen examinations all passing. Some had to be absent on Friday night, but they sent their papers that night or have sent them since. We studied the Intermediate Manual. Things that encouraged me most were the enthusiasm and the cooperation of the boys and girls. Several of that group have already given themselves for definite Christian service either at home or in other units. I am sure this is one reason they are so anxious to do the Lord's work in the best way possible. Mrs. R. P. Baker is the newly elected leader of the Union and Mary Elizabeth Hardy is the president.

### UNION UNIVERSITY

The Union University School is in progress this week and we are looking forward to great results. The courses and teachers are as follows:

- Sunday School:**  
 Young People's and Adult Department, teacher Dr. R. E. Gay.  
 Missions in the Bible, Dr. J. D. Freeman.  
 The Way Made Plain, Dr. H. C. Cox.  
 Building a Standard Sunday School, Dr. W. C. Boone.  
 Intermediate Department, Mrs. Douglas Hudgins.  
 Juniors, Mrs. Jesse Daniel.  
 Primary, Miss Elizabeth Callen.  
 Cradle Roll and Beginners, Miss Zella Mai Collier.  
**R. Y. P. U.**  
 General Organization, Jesse Daniel.  
 What Baptists Believe, Mrs. Aleta Armstrong.  
 Intermediates, Miss Roxie Jacobs.  
 Juniors, local teacher.  
 Stewardship, W. D. Hudgins.

### LAYMEN'S NOTES

**MAY 7 TO BE LAYMEN'S DAY**  
 We are following the South-wide program and setting aside May 7th as Laymen's Day in Tennessee. We want to see as many pulpits filled by laymen on that day as possible.

We are happy to announce that Dr. A. T. Robertson is to be with the preachers for the full three weeks in June during the Preacher schools.

My own pastor is planning to use the topics in the doctrinal program for a series of services in our own church. This should help our people.

New Salem Association has asked for a doctrinal conference for March 23 immediately following the one in Duck River. The New Salem meeting will be held at Carthage.

Rev. H. L. Wickliff, Smithville, is planning to put on a real program in Salem Association and gives us his approval of our program and assurance that he will help to put them on in the territory.

First Church, Newport, is organizing a Brotherhood. They very kindly invite us to meet with them next week but this being impossible Mr. Stephens of Murfreesboro is to be there and we know they will have a fine time.

### LAYMEN'S CONFERENCES IN MICH

Beginning at Jefferson City May 2nd we will hold four Laymen's meetings in the state as follows: Jefferson City, May 2; Chattanooga, May 3; Murfreesboro, May 4; Jackson, May 5. We have some splendid speakers for these conferences and hope that all our men will be there to enjoy this great feast. Dr. J. T. Henderson and Dr. J. L. Hill are both engaged for them, and we will have others on the program who will be well worth hearing.

### A MOST SPLENDID EXAMPLE

You will also be glad to learn, I think, that our study courses for women in Missions and the new Brotherhood meeting during the R. Y. P. U. hour had an auspicious beginning on a recent Sunday. Our people are very enthusiastic about it and we are expecting great things of them. I am trying to persuade them to feel that it is just as important for the whole church to meet and study in different groups the R. Y. P. U. hour as it is to study during the Sunday school hour.—W. R. Rigell, Central, Johnson City.

### PROGRAM FOR MARCH LOCAL BROTHERHOOD

- General theme, "The Marks of a New Testament Church."
1. Devotions.
  2. Words from the Officers and Committees.
  3. Special Services Rendered.
  4. Fellowship Around the Table.
  5. Special music.
  6. General topic, "The Marks of a New Testament Church":
    - (1) Conditions of Membership.
    - (2) Form of Government and Its Importance.
    - (3) The Constitution of a New Testament Church and Our Obligation to Live Up to It.
    - (4) The Business of a New Testament Church.
    - (5) The Relation of the Individual Member to Its Program.
  7. Fitting song.
  8. Plans for the next month with announcement.

### SUGGESTED BIBLE DAY PROGRAM FOR BROTHERHOOD ASSOCIATION, MURFRESBORO, FEBRUARY 26, 1932

- General theme, "Growing a Church."
- 10:00—Song and Prayer, Rev. R. L. Wyatt, Kingsport.
  - 10:15—"Growing the Prayer Life," G. C. Pearce, Bristol.
  - 10:30—"Growing a Sunday School," Rev. H. L. Smith.
  - 10:45—"Growing a R. Y. P. U.," Rev. J. A. Ivey, Asheville.
  - 11:00—"Growing in Mission Knowledge," Miss Susan Anderson, returned missionary.
  - 11:15—Song and praise, W. R. Rigell, Johnson City.
  - 11:30—"Growing a Deacon," J. T. Henderson, Knoxville.
  - 11:45—"Growing a Brotherhood," D. E. Haworth, Knoxville.
  - 12:15—"Growing a Church Consciousness," J. Emerson Hicks, Baltimore.
- We print this for example and suggestion to other associations.

### SUGGESTED PROGRAMS FOR LAYMEN'S GROUP MEETINGS 1932

- Groups putting on same according to number. First Sunday, Group One; second Sunday, Group Two; third Sunday, Group Three; fourth Sunday, Group Four.
- Program for February—Group Director, Presiding
- 1:00—Devotions, "Others" Lift Your Eyes Upon the Field.
  - 1:20—Reports from all churches (including churches without Brotherhoods).
  - 1:30—Music by visiting quartette.
  - 1:40—Explanation of Year's Program by Director.
  - 1:45—General topic, "Building"; eight-minute talks:
    1. Building Our Brotherhood.
    2. Building Our Sunday School.
    3. Building the Preaching Services.
    4. Building the Prayer Meeting.
    5. Building the Spirit of Our Church.
  - 1:25—Special music.
  - 1:35—Address, "The Importance of the Local Church," special speaker.
  - 4:00—Selecting place for next meeting and announcements of Regional Meetings for Men.

### STONE ASSOCIATION PLANNING SOME DEACON SCHOOLS

In reference to your letter of recent date concerning the "Deacon's Training School," I note what you say about your first open date for February 26th to March 3rd. This will suit us fine. We would like



to have you for the Sunday morning service at Brown's Hill February 26th, when you could address the crowd, and I feel sure would give us a fine beginning. We could finish up on Monday and Tuesday afternoons, as you suggest, and carry on the same work at the Cookeville Church beginning Monday night. We plan to have the attendance of the deacons from several of the country churches at the Brown's Hill school. Some four or five churches are in reach of this place and we anticipate a good time.—W. N. Selby.

**PETTIGREW IN KENOVA**

Our revival closed Sunday night, and what a fine meeting it was! As you know, Brother Pettigrew helped me. He is certainly a great preacher of the gospel. The last week we had zero weather and five inches of snow, yet the interest in the meeting increased until the last. Sunday we had more than twenty additions. That night there were twelve additions by baptism, seven of whom were adults. During the two weeks there were 49 additions by baptism and six by letter. Under the leadership of the Spirit Brother Pettigrew lifted the entire church to higher spiritual ground. Springfield is indeed fortunate to have him as pastor.

Our church work is moving well. We averaged 503 in Sunday school last month in spite of the fact that large numbers have moved out of town.—Norris Gilliam, First Baptist Church, Kenova, W. Va.

**THIRD PREACHER-SON OF PASTOR SKINNER ORDAINED AT MURRAY**

Edward Miller Skinner of Hornsby, Tenn., son of Pastor J. E. Skinner of the First Baptist Church of Murray, Ky., was by this church ordained to the Gospel ministry on Sunday, January 29, 1933. Desiring to be ordained by the old home church, of which his father is now pastor, young Brother Skinner transferred his membership on a previous Sunday, and the church ordered his ordination, which was consummated on the above date.

The ordaining council was composed of W. C. Skinner, brother of the candidate, and pastor of the Baptist Church of Grand Junction, Tenn.; M. E. Wooldridge, R. F. Gregory, F. B. Rogers, J. H. Thurman, J. E. Skinner, of Murray, Ky.

At the request of the candidate, his father preached the ordination sermon, using as his text 1 Tim. 4:6—"A Good Minister of Jesus Christ"—after which his brother conducted the examination in the presence of a great audience of interested listeners, both of members of the church and visitors.

After a most thorough examination by the ordaining council, the decision being that the ordination be consummated, R. F. Gregory led the ordination prayer, and after the laying on of hands, J. T. Thurman delivered the charge to the young preacher, and presented to him a beautiful new Bible on behalf of the deacons of the church.

The services were closed with a song, a joyous hand-shake by the church with the young preacher and the closing prayer by him.

The most unusual feature of the service was in the fact that the ordination sermon was preached by the father of the candidate, and that his preacher-brother conducted the examination. It was deeply regretted that his other preacher-brother, R. T. Skinner, who is pastor of the Central Park Baptist Church, Birmingham, Ala., could not be present to take part in the ordination also. This is now three sons of Pastor J. E. Skinner in the ministry, and his only son-in-law, Pastor Lyn Claybrook of Bolivar, Tenn., is also a Baptist preacher.—J. H. Churchill, Clerk, (From Western Recorder.)

**SENDING CHARITY PATIENTS TO THE BAPTIST MEMORIAL HOSPITAL**

The hospital used to rejoice that it turned no worthy charity patient away. Times have so changed that charity has overrun both space and ability to meet the demand. It has been necessary to limit the service to our tri-state territory and to observe an arrangement with the city hospital as to in-town and out-of-town patients.

We ask the privilege of making some suggestions to pastors and other friends so often called upon to make arrangements with the hospital for the admission of charity patients:

1. Do not ask the hospital to admit incurables. That shuts out

others who are in condition to be cured.

2. Do not send patients who do not need hospital treatment, but who can be successfully treated at home.

3. Do not ask the hospital to receive charity patients in order to relieve the folk at home. Such a condition may be a hardship; but with crowded charity wards it is a hardship on the hospital and an injustice to others who ought to have the space.

4. We ask friends who send requests for admission of patients to our charity departments to try to get friends at home—churches or neighbors—to help the hospital to bear the burden. We are keeping our free wards full. The hospital has a number of beds for which patients pay less than half the cost price of keeping the average patient.

In many cases the church of which the patient is a member, or neighbors or friends, might provide this service when otherwise the patient could not be admitted. We saw recently such a case provided for in this way, when the home physician had failed to find a charity bed in any of the hospitals taking out-of-town charity.

The Baptist Memorial Hospital appreciates the friends, pastors and laymen, who help those about them not able to pay for hospital service. If these good friends will observe the above suggestions it will make it easier for the hospital to respond to their requests.—M. D. Jeffries, Pastor.

**NEW BOOKS REVIEWED**



Any Book reviewed here may be ordered from our Sunday School Board

*The Inca's Treasure House*, by A. Hyatt Verrill. Published by L. C. Page Company, Boston, Mass. \$1.75.

Here are 310 pages of thrilling adventure. Boys and girls will read it with rare interest because it not only presents a thrilling story of adventure by two boys, but gives a lot of valuable information about the famous ancient Indians of Peru, South America.

Bob Stilwell and his chum, Pancho McLean, had gone to Peru for a visit in a mining camp over which Bob's father was superintendent. On their way from the railway station out across the desert to the camp, their car skidded, was wrecked and the chauffeur killed. Without thinking of the risk involved, the boys set off to hunt for somebody to help them, and ere long were hopelessly lost on the rock-strewn wastes. Their wanderings finally landed them in an ancient Inca village where the remaining members of the famous race lived in utter seclusion from the outside world, just as their forefathers had lived five hundred years before.

The boys saved the life of the Inca chieftan, thus winning the love and protection of

the Indians. They lived in the camp for a month or more and found many exciting adventures. The climax came when the chief took them to the ancient Inca treasure house and there showed them fabulous riches stored through the centuries in a secret retreat of the mountains.

The return of the boys to Bob's father and their thrilling escape from death at the hands of bandits constitute other interesting parts of this story.

*The Tragedy and Triumph of Easter*, by William H. Leach and J. W. G. Ward. Published by the Cokesbury Press, Nashville, Tenn. \$1.50.

This volume has been prepared for those who wish help in working out programs for Lenten services and for Easter. Dr. Leach prepared the messages based upon the seven expressions of Jesus from the cross, and has done a good piece of work. Based upon what the authors believe to be "an astounding thing in modern Church practice," namely, the widespread and growing recognition of Good Friday as a day of worship and devotion, this volume has been prepared.

Part I contains a sketch of the growth of the Good Friday service, suggestions about a Three Hour Service for that day, outlines of suggested programs based upon the ritual of the prayer book, music, poetry, etc., for the Lenten season. Part II contains the "Pre-Easter Meditation" and the brief messages upon the words of the cross. Those wishing to observe the Lenten season will find the book helpful.

*The Stirred Nest*, by Teunis E. Gouwens. Published by Cokesbury Press, Nashville, Tenn. \$1.00.

If you wish to spend one dollar for something that is refreshing and inspiring, purchase a copy of this book. It is just what the title indicates, a study of the benefits which come to mankind from the difficulties and trials which he must face in his forward march. The title is taken from the first essay, based upon the text found in Deuteronomy 32:11, 12. This essay contains much practical advice to parents and others who are responsible for the training of youth. Other encouraging discussions are of "The Dried Brook", "Things Which Concern Christ", "What Does God Care?" "The Last Resort", "The Vindication of God", "Things Which Cannot Be Shaken" (an unusually fine message) and "The Exhaustless Christ". A neat, worth-while volume full of spiritual meat.

Why say: "Baptized by immersion"? Why not say, "Baptized" and stop there? There is only one way to baptize. Besides, why the tautology? To say "baptized by immersion" is equivalent to saying "baptized by baptism," since baptism and immersion are identical in meaning. Not to immerse is not to baptize.—R. K. Maiden, in Western Recorder.

If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.—Beecher.

## WOMAN'S MISSIONARY UNION

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

Headquarters: 161 Eighth Ave., North, Nashville, Tenn.

### DR. JOHN LAKE.

For thirty years Dr. John Lake has served his Master as our representative in South China. In Chinese newspapers he is lovingly spoken of as "Pastor Lake, a missionary who has an American face but a Chinese heart." He lives in the section from which most of the Chinese of this country come. Mrs. Sun Yat Sen is a member of his church in Macao, his home.

He has an island in South China



Speaker at W. M. U. Convention, March 22, Bellevue, Memphis

on which he has built a hospital for lepers. What he has done for those poor outcasts is a thrilling story. He is at home with the Chinese officials, the Chinese laundry man and with the leper. A most unusual message will be given us in Memphis. Come and hear him. The R. A.'s are to be especially honored by having him as their banquet speaker Wednesday evening.

### THE GIFTS FROM THE WILLING-HEARTED

In Exodus 35:21-29 we read of a great offering made to Jehovah. "And they came, both men and women, as many as were willing-hearted and brought brooches, and ear rings, and signet rings, and armlets, all jewels of gold."

Today there is a call to the willing-hearted to bring their precious gold and give it to help pay the debts on our boards. These debts are like a mill stone around our boards and we can help lift them by this gift of gold and silver.

To every society there has gone this request to gather up all old gold, and we hope for a generous response. Literature has been mailed to each president explaining the plan. We are counting on the willing-hearted women.

### PREPARE FOR THE WEEK OF PRAYER

Miss Kathleen Mallory

Prepare is a word of interesting origin, literally meaning "to get ready before." Perhaps originally it meant "to make equal before" or to value as highly what makes anything possible as one values the thing itself. Undoubtedly a very

large measure of the success of the March Week of Prayer for Home Missions depends upon preparation, upon believing that it is almost if not quite as important to get ready for the week as it is to carry out the plan during it.

**Pray**—Futile will be any Christian undertaking which is commenced, continued and concluded without ceaseless prayer. Preparation for the March Week of Prayer will be perfect in proportion to the prayer poured into it. Ask each member to put the week's plans into her daily petitions, preferably at the noon hour since many who are W. C. T. U. members have already formed the habit of interceding for our country at that hour.

**Reasons**—Manifold are the reasons for praying and giving in behalf of home missions. The chief reason is set forth by the title of the booklet to be used during the March week: "For My Countrymen's Salvation." To each Woman's Missionary Society the Home Mission Board is sending a copy of its latest issue of "Southern Baptist Home Missions." This "big tract" will give almost countless reasons why the many causes need the \$80,000 offering. Please familiarize yourself, your society and the W. M. U. young people's leaders with these first-hand and altogether reliable reasons.

**Envelopes**—You will want also to arrange for the distribution of the March Thank-Offering envelopes. Plan so that to every member and also to other willing-hearted ones an envelope is given bearing the donor's name. One of the high aims of the offering is that every W. M. U. woman and young person will contribute.

**Poster and Playlet**—"Seeing is believing" and "Actions speak louder than words" are proverbs to remember. There is a recommended poster which may be secured for only 15 cents from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala. From the same address for 10 cents may be secured the suggested playlet, "At Home." Practice the playlet parts, meanwhile prominently displaying the poster with a notice as to the dates, etc., for the March week.

**Attendance**—Only those who have worked hard on a program can fully appreciate the difference between a large and a small audience. It is also distressingly true that sometimes in a week's program daily attendance is not uniform. To prevent any such catastrophe in your society's observance of the five days of the March week, why not do at least three things? (1) Give to each member a slip of paper bearing the dates—March 6-10 inclusive—and ask her to put it where she will in the meanwhile see it at least once a day. (2) Appoint three members to be responsible for having all other members reminded on Sunday for the Monday and Tuesday

meetings, on Tuesday for the Wednesday and Thursday meetings and on Thursday for Friday's meeting. Where there are circles this plan can most readily be worked, each of the three members thus appointed being responsible for reaching the circles on one of the three suggested days. (3) Have notices of the meetings made at the church services for several Sundays and on Wednesday night of the week.

**Resources**—People praying and attending and giving are of course the chief resources for the March week, but its literature is also essential even as above suggested concerning the "big tract," the poster and playlet. There is also the week's booklet, "For My Countrymen's Salvation." Contrary to many previous customs, this booklet is not for mission study classes but is solely for program use at the five W. M. S. meetings of the week. It contains the outline program for each day and also its devotional Scripture readings. February is the time to assign the devotional and program parts for each day so that every participant will be well prepared for March 6-10 inclusive. There are no free leaflets for the week and no priced leaflets are recommended for W. M. S. use. However, a priced leaflet is suggested for each program as furnished the W. M. U. young peoples' organizations. Encourage each leader to order her leaflet and to prepare in February for the use of it and the program.

**Extension**—Applying the principles of home missions is real extension, which has been suggested as a rather new feature of this particular Week of Prayer for Home Missions. The idea is to bring under the influence and inspiration of the week's meetings not only the unenlisted women and young people of one's own church but "at least some of the members of nearby unenlisted churches." Make the necessary friendly contacts.

Thus the ideas discussed above unite in forming the key-word, namely: **Prepare.**

### THE PEOPLE OF THE JESUS WAY

Indians have always had a fascination for me. I can remember how Longfellow's Hiawatha charmed me the first time I heard it read. The story of Pocahontas and Rolfe was a childhood favorite. My Indian ideal was found in Uncas and Chingachgook. The account of the Confederacy of Powhatan later became a bit of cherished history; while Bond's Old Tales Retold, which I studied in the sixth grade, still holds a conspicuous place on my book shelf. Within recent years Adair's History of the American Indians and La Farges Laughing Boy have made contributions to my knowledge of the Red Men.

It is no small wonder, then, that I greeted Dr. Beagle's new book enthusiastically. One cannot be indifferent to "The People of the Jesus Way"; for its attractive orange and black cover picturing an Indian sitting in front of his wigwam looking towards the church and the rising sun commands attention. Even a hasty thumbing through the book as-

sure one that the scope is not too great nor the contents too detailed for the average (and that means all kinds) mission study class. In five short chapters Dr. Beagle, field secretary under the Home Mission Board, tells about Jesus Way beginnings, the trials and triumphs encountered on the way; some characteristics of the Jesus Way people and the Jesus Way finds both east and west of the Mississippi where Southern Baptists are operating today.

Dr. Beagle knows the Indian and has given us a sympathetic account of the Red Man's reaction to the Christian religion. The whole book is enlivened with choice humorous bits, stirring stories of beautiful Christ-like living and sacrificial giving and the author's own wholesome personality that crops out in unexpected places. The Indian's faults are not dealt with, but his virtues are magnified. This is showing the Christian attitude towards a race that has had the bad side so often presented in gory details.

The book can be used in almost every type of class. It is especially well arranged for circle study even among the "once-a-month" groups. Mrs. Una Roberts Lawrence has prepared interesting and workable helps called "Trails to Indian Camp Fires." This, with a Home Mission poster and map, can be procured on request from the Home Mission Board, 310 Red Rock Building, Atlanta, Ga. Additional material, authentic and splendid, will be sent from the Department of the Interior, Office of Indian Affairs, Washington, D. C., for the price of a stamp. I have found the bulletins and addresses the most helpful. Origins No. 10, Special Capacities of the American Indian, Address by Commissioner Charles Rhoads over station URC, November 14, 1932; Indian Home Life 22; Indian Religion 27; Indian Arts and Industries 4; two addresses by Dr. Carson Ryan, director of education, bearing the serial number 61631 and 67418. Consult the January issue of Home and Foreign Fields, pages 26 and 27, for helps that will involve a small outlay of money. "Gospel Among the Red Men," by Dr. Hamilton, will, likewise, prove valuable as a source book.

There is little excuse for making "The People of the Jesus Way" tedious and boring. Six cents will bring enough material and suggestions to keep any enterprising teacher busy for a long period of preparation.

The book is published by the Home Mission Board; price is twenty-five cents.—Mrs. William McMurry.

### MESSAGE FROM MRS. GEORGE LEAVELL, CHINA

(From letter dated January 16)

"Our Chinese New Year holidays have just begun, and last a month. I am glad the children can stay at home these cold days. We are nearly frozen. The people just draw up in knots. The tropics do not understand or prepare for 32 degrees weather; it effects us as zero weather does you. I punctuate my letters by putting coal on the fire!

"Could you send me some old Sunday school picture rolls? The kind with nothing printed on the back of the paper? They are fine to write songs on as well as the use of the pictures.

"I want to write this as a challenge to the women at home. At our last meeting of the Woman's Missionary Society nearly every one of the thirty-five members held up their hands to say they had read their Bibles every day and had done some personal work, meaning telling the Gospel to some one. We have made white bags to hang where they will see them and try to put something in every day. We used to take our offering on a small plate; now we use the table drawer! There were over 900 pennies and \$7.50 in silver, about \$15.00 in all. Five or more times the old-time offering. I wish you could meet with us. The Chinese women manage the meetings, and are a live group."

**SUGGESTED PROGRAM FOR MARCH-APRIL W. M. U. QUARTERLY MEETING 1933**

(Prepared by Mrs. Frank Seiler, Elizabethton)

**"Missions At Home"**

9:30. Call to order. Hymn.

Devotional: Fruit-bearing (John 15:1-3); Abiding (John 15:4); Obedience (John 15:10); Graded Fruit (Gal. 5:22-26); Personal Inventory (1 Cor. 11:31-32).

Prayer: That we may all bear fruit daily and for the one on the Calendar of Prayer.

Five-minute talks: The Mission Challenge at Home of—

The Unsaved in the Association and Efforts to Reach Them. (Use poster. Present statistics. Get number reached by all denominations.)

Non-fruit Bearing Branches in Unorganized Churches in the Association. (Suggest methods to interest these. Name churches get volunteer gleaners.)

Harvesting the Unenlisted in the Organized Church. (Give practical plans.)

Report of State W. M. U. Convention.

Talk: The Church School of Missions.

Address: The Necessity for Concerted Action to Maintain Prohibition.

12:00. Prayer Hour for National Prohibition. (Silent prayer for two minutes.)

Lunch.

1:00. Hymn.

Devotional—

Witnessing: (1) Life (Heb. 12:1, 2; 1 Thess. 1:6-10); (2) Conversation (Psalm 50:23; 1 Tim. 4:1); (3) Winning (1 Cor. 3:9; Eph. 6:17).

Activities for next quarter— The Real Missionary at Work. My Home Mission Pledge for 1933.

(Leader: Outline in red a cross on an associational map. Hang. Pass slips of paper and pencils. Explain. Have each one present write her pledge to witness in 1933, while duet or quartet sings "Give

of Your Best to the Master." While organist plays "I Gave My Life for Thee" have each one pin pledge to the Cross or place in plate in front of map.)

Business. Organizations giving an account of their stewardship. Directed prayer.

**HARDEMAN W. M. U.**

On Friday, January 6, the Saulsbury W. M. S. was hostess to the Hardeaman County W. M. U. in an all-day quarterly session. The superintendent, Mrs. Roberts, presided. The opening song, "Near the Cross," was sung. Special prayer for Miss Juliette Mather of Birmingham, who was on the prayer calendar, was led by Rev. S. R. Woodson, Whiteville.

The devotional was led by Mrs. Pope of Grand Junction, Luke 5:4. Grand Junction had charge of the program.

Mrs. Mehaffey gave interesting remarks on our hymn, "Jesus Calls Us." "Going Deeper into Mission Study," Mrs. Eldridge. Enlistment, Mrs. W. T. Adams. Stewardship of Tithes and Offerings, Mrs. Smith. Education of Our Young People, Mrs. Skinner. Co-operative Program, Mrs. Brown. Duet, Mrs. Moore and Miss Street, Saulsbury.

The outstanding address of the day was given by Rev. S. R. Woodson, Whiteville, on "World Peace."

The chairman of the nominating committee, Mrs. Pope of Grand Junction, submitted the following report as to nominations for officers for 1933: Mrs. C. M. Roberts, Whiteville, superintendent; Mrs. M. M. Robinson, Bolivar, assistant superintendent; Mrs. F. T. Blalock, Whiteville, secretary-treasurer; Miss Maggie Hammons, Hickory Valley, mission study; Mrs. C. D. Daniels, Saulsbury, stewardship; Miss Martha Cross, Bolivar, young people's leader; Mrs. Alex Foote, Bolivar, personal service.

After a rising vote of thanks was extended to the Saulsbury W. M. S. for their gracious hospitality for the day, we were dismissed with prayer by Rev. S. R. Woodson of Whiteville.—Mrs. F. T. Blalock, Secretary.

**TWO LITTLE STORIES OF JOHN BUNYAN**

To pass away the gloomy hours in prison, Bunyan took a rail out of the stool belonging to his cell, and, with his knife, fashioned it into a flute. The keeper, hearing music, followed the sound to Bunyan's cell; but while he was unlocking the door the ingenious prisoner placed the rail in the stool, so that the searchers were unable to solve the mystery; nor, during the remainder of Bunyan's residence in the jail, did they ever discover how the music had been produced.

There is an equally good story told at Bedford, that a Quaker once called upon Bunyan in jail, with what he professed to be a message from the Lord. "After searching for thee," said he, "in half the jails of England, I am glad I have found thee at last." "If the Lord sent thee," said Bunyan, "you would not have needed to take so much trouble to find me out; for He knows I have been in

Bedford jail these seven years past."—The Australian Baptist.

**Two Orders**

"Well, reported the new salesman, swinging jauntily into the office, "I got two orders from Toughnut & Co. today."

"Fine, fine!" exclaimed the sales manager enthusiastically.

"Yep. One order to get out and the other to stay out."

**Cold That Hangs On**

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines the 7 best helps known to modern science. Powerful but harmless. Pleasant to take. No narcotics. Your druggist will refund your money if any cough or cold no matter how long standing is not relieved by Creomulsion.—Adv.

**On to Washington! Free Trip!**

Many people are interested in our plan to give a free trip to Washington in connection with the Southern Baptist Convention. Below we tell what has to be done. Never before has the paper been able to give such an attractive offer. READ THIS ENTIRE ANNOUNCEMENT.

**HOW TO COUNT YOUR WORK**

We are giving "Credits" for the work each person does. They are based upon the actual returns to us from subscriptions received. They count up in a hurry.

1 New Subscription, 1 year	.....\$2.00	.....100 credits
1 New Subscription, 6 months	..... 1.00	..... 40 credits
1 New Subscription, 2 years	..... 3.50	.....120 credits
1 New Subscription, 3 years	..... 5.00	.....150 credits
1 Renewal, 1 year	..... 2.00	..... 50 credits
1 Renewal, 6 months	..... 1.00	..... 25 credits
1 Renewal, 2 years	..... 3.50	.....100 credits
1 Renewal, 3 years	..... 5.00	.....125 credits

**HOW MANY CREDITS ARE NEEDED?**

We propose for the sake of our records to divide the expenses of the trip. This is done because some people may wish to go with friends or relatives in Washington, and most of the workers will prefer to buy their own meals. The rates quoted are from Nashville and are based upon average cost to all from that point. Those west of Nashville may earn expenses to Nashville by a little extra work. So here is what it takes:

1. Transportation .....3,200 credits  
This includes the round trip fare to Washington either by bus or train, whichever is found most economical. If by bus, then in the best bus attainable. All parties will have to go and return in our bus or railroad car.
2. Rooms .....2,800 credits  
All rooms will be first class in good hotels, and every room will have either private bath or connecting bath for two rooms. Two people will occupy one room, but anyone wishing private room may have the same by paying the extra charge which is usually from 50 cents to \$1.00 per day. As soon as the work begins, names of workers will be published so there will be ample time to choose roommates. We are negotiating with fine hotels in Washington located within walking distance of the auditorium.
3. Meals .....2,500 credits  
Meals will be provided only upon the basis of \$1.50 per day per person. This will be paid to the members of the party and they may eat where and when they will, and less or more than the amount provided as they wish. Meals will be furnished for eight days.

**ONLY 85 NEW SUBSCRIPTIONS FOR ONE YEAR EACH WILL DO THE JOB**

Fifteen extra subscriptions will give you a free trip to Mt. Vernon, Alexandria, all over Washington City and to other interesting points.

**ENLIST YOUR FRIENDS ANYWHERE. SEND FOR SAMPLE COPIES AND SUBSCRIPTION BLANKS AND GO TO WORK.**

## AMONG THE BRETHREN

### SUNDAY SCHOOL ATTENDANCE, FEB. 12

Memphis, Bellevue .....	1424
Nashville, First .....	1009
Memphis, Temple .....	895
Nashville, Grace .....	722
West Jackson .....	585
Jackson, First .....	582
Nashville, Belmont Heights ..	569
Nashville, Park Avenue .....	551
Chattanooga, Ridgedale .....	488
Chattanooga, Avondale .....	476
Chattanooga, Northside .....	455
Etowah, First .....	422
Elizabethton, First .....	422
Nashville, Eastland .....	385
Erwin, First .....	379
Chattanooga, Calvary .....	376
Union City, First .....	370
Nashville, Edgefield .....	356
Nashville, North Edgefield ..	334
Chattanooga, East Lake .....	327
Paris, First .....	326
Nashville, Lockeland .....	321

### By FLEETWOOD BALL

The Third Church, Houston, Texas, has called as pastor W. H. Acklen of Whitewright, Texas.

Eugene Stephens of Meridian, Miss., accepts the call to Neshoba, Miss., succeeding R. A. Cooper, resigned.

M. F. Gathright of Dallas, Tex., has accepted the care of the church at Manila, Ark., effective February 25th.

E. E. Steele of Winder, Ga., has accepted a call to Oakland City Church, Atlanta, Ga., effective March 1st.

R. J. Harvey of Tifton, Ga., has been given a royal reception by the church at Unadilla, Ga., where he became pastor.

The First Church, Mobile, Ala., has recalled its old pastor, J. W. Phillips, to succeed Norman Cox, and he has accepted.

L. R. Christie of Atlanta, Ga., has been elected pastor of Fourth Avenue Church, Louisville, Ky., effective March 1st.

S. V. Gullett of Blue Mountain, Miss., after five years, has closed his work as chaplain of the Mississippi penitentiary.

B. F. Rogers was lately ordained to the full work of the ministry by a presbytery at the call of the First Church, Liberty, S. C.

W. C. Hamil of New Orleans, La., has accepted a call to the church at Norwood, La., and will preach also at Ethel Church.

Mt. Judea Church, near Harrison, Ark., is a church in which every member takes the Arkansas Baptist. Troy Eoff of Harrison is pastor.

H. T. Stephens of Asheboro, N. C., formerly of Knoxville, lately held a revival at Center Hill, Fla., resulting in 45 additions, 17 by baptism.

F. J. Harrell of Calvary Church, Jackson, whose recovery from heart trouble is slow, has been moved to the Baptist Hospital, Memphis, for treatment.

L. J. Bristow, superintendent of the Southern Baptist Hospital, New Orleans, La., is to supply indefinitely the First Church, Baton Rouge, La.

New Orleans, La., will be the next place of meeting of the Association of State Mission Secretaries which met last week in Biloxi, Miss.

P. M. Webb has resigned as pastor of Madison Street Church, Commerce, Ga., to accept the care of Morgan Memorial Church, Greenville, S. C.

Robert G. Lee of Bellevue Church, Memphis, is to be inspirational speaker at the Baptist Sunday School Conference, Jacksonville, Fla., March 29-31.

Three churches, the First, West Side and East Fourth of Big Springs, Tex., will unite in a revival to be held by Geo. W. Truett of Dallas, Tex., March 6-17.

E. D. Solomon of Jacksonville, Fla., editor of the Florida Baptist Witness, is preaching in a revival in the First Church, Ft. Pierce, Fla. George H. Moore, pastor.

E. L. Watson of the First Church, Okmulgee, Okla., celebrated on February 5th his thirtieth anniversary in that pastorate. He was formerly in Tennessee.

Evangelist C. Y. Dossey of Dallas, Tex., and Singer O. L. Dennis of Rochester, Tex., lately closed a revival at Hamlin, Tex., J. H. Littleton, pastor. There were 45 additions, 20 by baptism.

President John Jeter Hurt of Union University, Jackson, lately went to New York City to confer with those who control the Rockefeller and Carnegie Foundations of funds for educational purposes.

John H. Buchanan has been pastor of the First Church, Eldorado, Ark., three years. There have been 562 additions and \$130,827.50 given to all purposes of which \$61,357.95 was to missions and benevolences.

Marshall Mines, a sophomore in Stetson University, has been given an indefinite call as supply pastor of Blake Memorial Church, Lake Helen, Fla. He succeeds Joseph Connell, who moved to Lloyd, Fla.

It is a joy to his friends to note the popular favor with which the return of James B. Leavell of Nashville to the work of an evangelist has been greeted. He is being signally blessed in his labors.

His thousands of friends over the state will regret to learn of

the recurring illness of G. M. Savage, president emeritus and "the grand old man" of Union University, Jackson. However, he is improving.

Union University, Jackson, excels in the realm of intellect, if not in athletics. A debating team composed of Howard Kirksey of Whiteville and J. S. Bell of Life won the decision over a team representing Bethel College, McKenzie.

### BY THE EDITOR

Mrs. W. J. Cox will be one of the speakers of the Georgia W. M. U. Convention to be held in Bessie Tift College, March 7-9.

A splendid Bible Institute was held last week with Oakwood Church near Milan with a fine array of speakers on the program.

Dr. P. J. Bailey, for 14 years prior to 1912 editor of the Baptist Record of Mississippi, died recently at Jackson, Miss., at the age of 79 years.

Pastor Frank Collins of Portland spent week before last with Pastor Henry J. Huey and the saints of Milan, teaching in a training school.

C. B. Pillow, a former pastor at Huntingdon, has moved to Marion, Ark., where he will serve as pastor for half time. He will also serve the church at West Memphis.

Dr. M. P. Hunt of Eighteenth and Broadway Church, Louisville, Ky., was called to Dallas, Texas, last week by the death of his son-in-law, Mr. Arthur P. Bryant.

Miss Ruth Lane of Smyrna Church, Duck River, continues her fine work and sends February remittance for twenty people. That's a splendid list for this church.

We appreciate a copy of the Arkansas Baptist Annual for 1932 which came last week. Anything from the native heath, especially from her Baptist brotherhood, is interesting.

Taylor Stanfill has resigned at Amity, Ark., to accept the call of First Church, Mena, Ark. The editor and wife worked in a training school in this church before they were married.

The Western Recorder of last week announces the resignation of W. M. Wood from First Church, Martin. We have no word of the resignation from Dr. Wood, hence trust our contemporary is in error.

Mrs. C. M. Thompson, wife of the Executive Secretary of Kentucky Baptists, is reported as improving. She has been taken by her husband to specialists in Philadelphia, Pa., for treatment.

Do not let next Sunday pass without taking an offering for the debt-paying campaign. Urge your people to make a sacrificial gift for this purpose. It will help them and relieve south-wide distress.

Baptists at Monaghan Mills, S. C., dedicated their new house of worship February 5th. Professor Frank K. Pool of Furman University was principal speaker. The balance of \$1,200 due on the building was paid.

On the evening of February 16th sixty dry representatives of Clarksville met for dinner and organized an enthusiastic band of prohibition forces. They plan to organize immediately every civil district in the county.

A letter from a sister of W. Dawson King brings the news that he and his family are sailing from China the middle of March and will reach their home in Little Rock, Ark., some time about the middle of April.

If you wish to read a splendid brochure filled with helpful suggestions, interesting illustrations and inspiring paragraphs, send 25 cents to Pastor Warren L. Steeves, Walnut Street Baptist Church, Waterloo, Iowa, for "Anchorage."

Gaston Avenue Church, Dallas, Texas, of which W. Marshall Craig is bishop, reports 420 additions during 1932 and a total of \$52,574 contributed for all purposes. Of this amount more than 25 per cent went to the Cooperative Program.

"Tommy," said the teacher, "what is one-fifth of three-sevenths?"

"I don't know exactly," replied Tommy, "but it isn't enough to

# Washington, D. C.

## Inauguration

of President-Elect  
**FRANKLIN D.  
ROOSEVELT**  
**March 4th**

**FARES FROM NASHVILLE**  
Round Trip

Individual Fare . . . **\$29.60**

Party 25 or More  
Per Capita **\$14.80**

Correspondingly low round trip fare from all agency stations.

Tickets on sale March 1st, 2nd, 3rd, and morning trains 4th, limited returning prior March 10th, 1933.

Reduced Pullman rate—Fare and half round trip. Call on representatives and agents for tickets, reservations, etc.

### SOUTHERN RAILWAY SYSTEM

## 60 Monument '19

For a limited time to advertise our wonderful values. We want one in every community, 3 ft. high, 16 in. wide, 10 in. thick, wt. 500 lbs. All Lettering Free. Satisfaction Guaranteed. Write for information.

**American Memorial Company**  
Dept. B-25, 1489 Piedmont Ave., Atlanta, Ga.

Sixty professions of faith, 47 additions by baptism and 17 by letter came as a result of a recent revival at Blytheville, Ark., in which Otto Whittington of Immanuel Church, Little Rock, did the preaching and C. L. Randall of Little Rock led the singing.

-B&R-

Pastor F. G. Lavender of Fountain Inn, S. C., sends renewal to the B. & R. and a good word for the paper. He reports his work still going in a fine way. Eleven additions thus far this year and growth in all lines of work have followed his leadership.

-B&R-

A great city-wide training school for all departments of church work is on in Union University this week. Several of the state force are aiding them in this task. Emmett Guy, son of Pastor and Mrs. R. E. Guy of West Jackson Church, is director of the school.

-B&R-

"A three months survey shows that 14,000 women and girls frequented every twenty-four hours the back rooms of the saloons on Madison, North Clark and Cottage Grove Avenue."—Chicago Tribune, June 1, 1914. Yet they tell us that young people are drinking more!

-B&R-

A great mass meeting was held Sunday afternoon in the Armory auditorium of Jackson in the interest of rallying our dry forces. R. G. Lee of Memphis was the speaker. Needless to say he annihilated the arguments of the wets and generated a great new militant spirit among the dries.

-B&R-

Deacon Sam Larimer of First Church, Erwin, sends renewal and adds \$1.50 to pay for a year's subscription for a good lady not otherwise able to have her paper. They don't make better men than "Brother Sam," and "Mrs. Sam" is a mainstay of the W. M. U. in Holston Association.

-B&R-

If there is no one in your association working for the free trip to Washington, please get busy, pick out the logical man to send, and launch the campaign. Send your moderator or clerk. He deserves it and can bring back much from the trip to give to the association and the churches.

-B&R-

According to a word from President F. F. Brown of the Southern Baptist Convention, First Church, Greensboro, N. C., of which J. Clyde Turner is pastor, has in sight \$1,000 for the Debt-paying Campaign. A fine example for other churches. Do not fail to give your people a chance to make such a special offering.

-B&R-

A revision of the Orphans' Home moving picture is being made and will soon be ready for presentation to our people. Be sure and watch for the announcements. Our home is in distress because of the continued decrease in gifts to the Cooperative Program. Let us rally and save it from being gripped by an embarrassing debt.

-B&R-

On the afternoon of the twelfth, the Pulaski Choir-Orchestra, of which Pastor C. E. Patch of the Baptist Church is director, gave a concert in the auditorium of Mar-

tin College of that city. And it was real music, not modern jazz. Pastor Patch is to be congratulated upon the fine work he is doing with the young people of the community.

-B&R-

Seventh Church, Nashville, reports a good day on February 12th when Pastor Barnett baptized four. Eastland Church, Nashville, H. T. Whaley, pastor, received one for baptism. Pastor R. G. Lee, Bellevue, Memphis, baptized three on that day and David Livingstone, Ridgedale, Chattanooga, rejoiced to have three come for baptism and to baptize one.

-B&R-

Pastor Roscoe Smith of First Church, Erwin, writes that the spirit of evangelism is awake in their midst. There have been more than 30 additions this year for baptism. Arthur Fox of Morristown is to be with them in a revival beginning next Sunday. Last week a group of personal workers were led by the pastor in studying "Winning to Christ."

-B&R-

The New York Bible Society held its 123rd annual meeting on January 27th. At that time reports for the work for 1932 were made. These showed that the society distributed during the year 802,563 copies of the Scriptures in the City of New York. Four new languages were added to the list of tongues into which the Scriptures have been translated.

-B&R-

The sudden death of Mrs. T. E. Haney of Minor Hill, which occurred February 4th, surprised and sorely grieved a great host of friends and struck a severe blow at the faith of her loved ones. She was preparing a box of "goodies" for her daughter, Nelle, who was in Martin in school when a stroke of paralysis brought the end. A sweeter, nobler woman has seldom been found.

-B&R-

We regret to lose from our fellowship Brother and Mrs. B. E. Franklin of Fayetteville. He is resigning his rural field, composed of Cash Point, Thompson Chapel, Mulberry and Norris Creek, and goes to Fifth Street Church, Huntsville, Ala., the first of April. He has done a real splendid work with rural churches in the southern part of the state, for years working with them while practicing medicine.

-B&R-

There are poor families in Nashville who want to go back to farms. They have no immediate prospects of aid, and so have appealed to our associational missionary for aid in locating places where they can have a chance during this year. Any farmer who may be in need of a tenant who will be willing to do the very best work may write Rev. G. E. von Hagen, 2714 West Linden, Nashville, Tenn., and he will be glad to furnish further information.

-B&R-

The editor and family were happy to have as their guest one night last week Evangelist Arthur Fox of Morristown, who was in Nashville aiding Pastor E. Floyd Olive and Park Avenue Baptists in a great revival. They were re-

joicing over 91 additions to that date. Brother Fox is one of the best pastor-evangelists we know, and his ministry not only wins large numbers of the lost, but never fails to leave the pastor and people more closely united.

-B&R-

Sunday, February 5th, was the thirteenth anniversary of Pastor E. L. Watson with the First Church, Okmulgee, Okla. On that Sunday a \$35,000 church budget was subscribed, and five splendid people were received into the fellowship of the church. While the general population of the city has decreased the church has had a substantial net increase. Brother Watson was at one time pastor of First Church, Union City, and Union Avenue Church, Memphis.

-B&R-

Last Friday the editor accompanied Brethren Cullen Carter of the Methodist Board of Education and J. L. Alderson of the Christian Church on a trip to Shelbyville, Lynchburg, Fayetteville and Lewisburg in the interest of the United Prohibition Forces. At the first and last places a splendid organization was set up. At Lynchburg a temporary organization was established and a mass meeting was called for February 25th. At Fayetteville the pastors were appointed a committee to look out for officers. At Lewisburg a fine crowd met us and set about perfecting their organization. Nearly half the counties in the state are now organized. Be sure and push the work everywhere. Our hope is to fight against repeal in Tennessee.

JAPANESE PROVERBS

The Christian Graphic, published in Tokyo, Japan, gives the following interesting Japanese proverbs:

If you would climb the tops of the peaks that seem to pierce the sky, there is a way.

If I serve others cheerfully, others serve me cheerfully. What a good world this is!

This is pleasure: cherry blossoms in the spring, moon in the autumn, three meals a day in a peaceful family.

Whether good or evil, the secret thoughts unknown to men are clearly understood by the God of Heaven and Earth.

Though I live in a world where wars and winds are boisterous, I want to keep my heart a deep, calm lake.

Evidence is better than argument.

A word goes to the world as soon as it passes your lips.

One day with a great teacher is better than a thousand days of hard study.

However small, a needle is not to be swallowed.

Poor speakers talk a long time. Wisdom stops where self-conceit begins.—Watchman-Examiner.

In Memoriam

MRS. MARY L. HARRIS

On December 29th just at the close of day and almost at the close of the year, the life of Mrs. Mary Ligon Harris ended here; but the morn was just breaking to her new life beyond the tomb. Methinks I can almost see the happy reunion with her many loved ones who have passed on before.

She spent almost all of her 70 years of life in the service of her Master, having professed religion and joined a Baptist church when only a child. She was left a widow early in life, but fought bravely to bring up her four children, all of whom have passed on before except one son.

Life was sad for you, dear sister, many times  
From life's battles many scars  
you've carried through.  
Rich reward for your brave service  
you have won,  
And a starry crown in heaven  
awaited you.

Not many years, dear sister, ere  
I'll go too;  
For just a little while I'll miss  
you here.  
I know you'll watch and wait for  
me to come,  
Then with our Saviour we will e'er  
be happy there.  
—Mrs. Ida L. Jeffreys, Her Sister.

A Family Secret

There was company for dinner, and the dessert was ice cream, of which little Johnny was, naturally, very fond.

He wanted a second helping, but his mother decided that he had had enough. "No, dear, you can't have any more," she said.

"If you don't give me some more ice cream, I'll tell."

"You can't have any more," said his mother.

The little fellow was quiet for a few moments. Then he said again: "If you don't give me some more ice cream, I'll tell."

"I have told you twice already that you can not have any more," she replied.

He stood up in his chair, and said in a loud tone:

"My new pants are made out of our old kitchen window curtains."

Chorus Girl (quarreling in dressing room): "Not only that, but you get uglier every day!"

Second Ditto: "Another thing I can do and you cannot."—Answers.

"Cast me not off in the time of old age; forsake me not when my strength faileth" (Psalm 71:9).

OUR PRESENT NEED:  
INCREASED GIFTS FOR RELIEF BENEFICIARIES  
YOUR CHURCH'S COOPERATION WITH ITS PASTOR IN  
SERVICE ANNUITY DEPARTMENT

The Relief and Annuity Board of the Southern Baptist  
Convention

THOMAS J. WATTS, Executive Secretary, DALLAS, TEXAS

## Another Converted Methodist Ordained

On January 25th our church ordained Brother W. F. Ledford, who had been a preacher in the Methodist Church for thirty years. He had held some prominent pastorates in Tennessee and in the North. Among the churches he served was the Highland Park Church in Chattanooga; also Second Church in Knoxville. He had also served as a member of the faculty of Tennessee Wesleyan College at Athens. For a number of years he held important pastorates in Michigan. Brother Ledford declared that he was simply following the desire that had been in his heart since his seminary days when he forsook his denomination and united with the Baptists. He is a graduate of University of Chattanooga and Drew Theological Seminary. He united with our church and I baptized him January 15th.

The ordaining council was composed of Brethren R. W. Selman, W. B. Rutledge, Sam Melton, F. A. Webb, L. L. Ross; W. R. McAmish, J. S. Denniston, W. H. Coffey and the writer who was elected moderator. Brother L. L. Ross was elected clerk. Brother Ledford stood a first class examination and was heartily commended by the brethren for his thorough knowledge of scriptural doctrines. Brother R. W. Selman delivered the charge, and Brother J. S. Denniston led the ordination prayer.

Brother Ledford has supplied very acceptably since ordination the pulpits of First Church, Big Springs and Cleveland; Tabernacle, Chattanooga, and Rossville Tabernacle. He is a splendid preacher, and it is our prediction that he will prove to be a valuable addition to our Baptist forces. I do not hesitate to commend him to the brotherhood at large. He is open for supply work, evangelistic work or a permanent pastorate.

Permit me to congratulate you upon the fine piece of work you have done in reducing the size of Baptist and Reflector without reducing the amount of news in it. I like the new arrangement.

I celebrated my fourth anniversary here the first Sunday in this month. Three hundred and twenty-one have united with our church during these four years. Last year was the best year yet with 106 additions, 50 by baptism.—Lloyd T. Householder.

### "I NEVER HEARD BEFORE"

President W. W. Hamilton,  
Baptist Bible Institute, New Orleans, La.

An International Mission, where the gospel is preached in many languages, has recently been established in the "Old French Square" of New Orleans. Every Thursday night the gospel is preached to the French people. Many times at the close of the service some one comes to the preacher saying, "I never heard before." Some have been converted and proved most loyal Christian workers.

There are about 100,000 French-speaking people in New Orleans, most of whom are not saved, and so many have not heard the gospel

at all. Rev. Maurice Aguilard, a Frenchman, is a missionary to these 100,000 people, and he is faithfully seeking to get the message of salvation to them.

Last year a work was begun in another French section. There were from 80 to 100 in Sunday school every Sunday, but there was no one to preach the gospel in their language. A letter written last week says, "Won't you come and bring us the Word of God?" Brother Aguilard went to them and preached several times, and at the close of almost every sermon some one or more would come to him and say, "I never heard before."

Some will not come to churches or missions and these must be reached too, so Mrs. Aguilard and Miss Flossie Jackson visit together in the homes and read to them God's Word. Sometimes they too will say, "I never heard before."

As a student of the Baptist Bible Institute, and because of class work, it is not possible for Miss Jackson to give all of her time to this great and needy work, but on Sunday afternoons and other days when there is opportunity, visits are made in the homes. She is looking eagerly forward to the day when she can give her whole time telling the story of Jesus to those who have never heard.

If the reader desires a share in this wonderful work, a contribution can be sent to W. W. Hamilton, or to Miss Jackson, at the Baptist Bible Institute. Pray for us that we may not fail in giving the message to the many here who now must say, "I have never heard."

### A FINE PEOPLE

Just a few lines about the meeting with Haynes at South Knoxville. We had a very fine meeting, about 70 additions. It is not hard to hold a meeting with Haynes and his people. He has a great church and the church a great pastor. They came well and worked well. Sometimes as many as 40 young men would go out inviting people who were unsaved to come to the meetings. There was a great spirit of prayer and service, and it was a joy to work with them. Most any sort of preacher could hold a good meeting there, as the results show.

They believe in old-time religion in the old-time way and work at it with the spirit of the New Testament. We had good crowds and a fine spiritual atmosphere all the time. They are doing a great work on that side of the river.—E. K. Cox, Gloster, Miss.

### CLIMBING TOGETHER

By Alfred L. Murray

When I was a lad I was stricken with rheumatic fever, and it was feared that the disease might leave me lame. As a partial cure, the doctor advised short, strenuous walks. Day after day, father would take my coat off the nail, and together we would start out to climb the hill behind the barn. I was not told the purpose of our laborious walks. I doubt if I could have understood had he tried to explain. It used to provoke me to climb a hill daily while my broth-

ers sat comfortably at home. The "why" of this I could not understand. I thought perhaps they were favorites.

One day father did not talk so much as usual, and as we climbed his steps faltered. I looked up into his face and saw that it was worn and weary, and the perspiration was on his kind brow. "Father," said I, "you are tired, why do you climb the hill today?" Without lifting his weary face he said, "Son, you have to climb the hill, and I don't want you to climb it alone."

As a grown man I find life "a land of hills and valleys. Some days the hills are hard to climb. I look at my side, and I see the One who climbed Calvary's hill. I look at his worn, tired face and ask, "Why do you climb with me?" Because you must climb, and I do not want you to climb alone," he answers.

Yes, I must climb, for sin has sapped my spiritual vitality, and I need hills to strengthen my faith and truth in God. Sometimes the grade is steep, but the sinless One is climbing with me, and by his loving presence I am encouraged to go on.—Watchman Examiner.

### FAITHFULNESS IN LITTLE THINGS

A young man who afterward became leader in the city where he lived, wrote in his diary, "I cannot be great, but I can be faithful." In that one sentence he suggested the greatest ideal for any life.—Just to be faithful in every-day matters, that tells the story.

Any one can hold himself up to some big responsibility for a little while; but real fidelity is concerned with the little as well as the big, with uneventful days and ordinary tasks.

Common days, monotonous tasks, every-day clothes; these are the things. Not conspicuous events or unusual experiences, but every-day tasks faithfully done, have most to do with character, achievement and the real worth of life. Good habits are not made on New Year's day, but in the workshop of every-day life.

Some great hour may give us the inspiration; the vision of possibility, or the high resolve may come in some moment of exaltation or in some unusual experience; but the real achievement must be wrought out down on the level of commonplace and every-day living.

Fitness for the larger place and the greater service is determined only by faithfulness in little things. The great work of the world is being done by common folks who do their work uncommonly well; and uncommon achievements are the fruitage of common tasks done in an uncommon way.

All honor then to the heroic-souled men and women who, in humble places and in monotonous toil, or in positions they would not have chosen, do with faithfulness and pains their daily tasks. That itself is character, and it leads on to greater things and develops a worthiness of life which makes them "the salt of the earth."—Selected.

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