

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

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Down With Child Robbery For Revenue

By Georgia Robertson

It is unthinkable that a Christian nation can be willing to allow its children to be robbed of their food to furnish revenue to help balance the budget! But that is the plan! "Beer is the poor man's drink," and when he spends his money for it he cannot buy the daily amount of milk, fruit, and vegetables that each of his children need for

come inefficient citizens and public charges upon the community?

Legalizing beer and other intoxicants for revenue is but taking money out of one of Uncle Sam's pockets and putting it in another pocket. Beer and other intoxicants waste and destroy the earning ability of the people, and will put many of them in the breadline, the criminal class, and the charity wards of our hospitals, and starve millions of our children while increasing enormously the wealth of only a very few brewers, distillers, and liquor people, and those millionaires who, it is alleged, bought up controlling interests in large hotels that were hard pressed expecting to reap large fortunes from the sale of intoxicants in them. These are the interests, it seems to have been clearly shown, that have put up the money to fight for the return of

legalized beer and wine that will rob our children of their needed food.

How can one rise from his knees after praying, "thy will be done on earth as in heaven, give us this day our daily bread," and then give his silent consent to such robbery of the children's "daily bread," or pray, "lead us not into temptation but deliver us from evil," and then sanction, or consent to, the return of legalized beer and the saloon with its constant temptation to evil and crime?

Visualize those millions of little children doomed to starvation rations and thus injured for life, and those boys and girls who will be debauched by the return of legalized beer and wine and of the saloon, and those drunken fathers reeling home as in the old days of licensed drink. Beer and wine will bring a flood of advertising as already promised, and they will also be the entering wedge for distilled liquors.

Will our nation thus bow down to the golden calf of "Beer for revenue to balance the budget," forgetting the Divine command, "Thou shalt have no other Gods before me," and then expect His aid to save us from this sea of depression and wreckage.

Laymen and Ministers Blast Modernist Report

Great Gathering Hurl Challenge at Recent Declaration

(Special to Baptist and Reflector)—An enthusiastic capacity audience of laymen and clergy heard the Appraisal Report of the Laymen's Foreign Missions Inquiry assailed because "it places Jesus Christ on the same plane with Buddha, Mohammed and other religious founders and denies His deity" at a protest meeting in the Calvary Baptist Church in New York City on Monday evening, March 20th. The meeting was called by the Association for the Re-emphasis of New Testament Missions, organized recently to meet the challenge of the Report. 1700 men and women did not let a heavy down-pour prevent their attendance.

The speakers at the meeting were Robert H. Glover, M. D., F. R. G. S., Home Director in North America for the China Inland Mission and for many years a missionary in the Far East; Otto F. Bartholow, D. D., pastor of the oldest and largest church in Mount Vernon, New York, the First Methodist and leader of one of the largest men's Bible classes in the world with 2400 members; Rev. A. Z. Conrad, D. D., pastor of

the historic Park Street Congregational Church in Boston and a noted author, Philip A. Benson, president of the Dime Savings Bank of Brooklyn, New York, Rev. John W. Bradbury, D. D., pastor of the Wadsworth Avenue Baptist Church in New York and Chairman of the Association, and Paul H. Graef, Secretary. Frequent applause interrupted the speeches.

Twelve specific objections to the Appraisal Report were embodied in a Declaration adopted by the Association and read at the meeting by Charles R. Towson, member of the Executive Committee. The Declaration condemned the Report, because "its idea of God is an appalling novelty"; because "it criticizes the historic motives which caused the pioneers, heroes and martyrs to carry the Gospel to heathen nations"; because "it criticizes missionaries on the foreign field with the superiority complex of modern humanists"; because "it appropriates certain good things found on the field by the Appraisers and offers them as recommendations. These,

(Continued on page 3.)



DOWN WITH CHILD

ROBBERY

for

REVENUE!

the proper development of teeth, bones and mental ability.

It is now well known that children who do not have the right kind of food in adequate amount will have poor, soft, defective teeth and bones resulting in various diseased conditions and retarded mental development that will handicap them for life. The number of such handicapped children will be enormously increased by the return of legalized beer and other intoxicants—legalized for revenue!

Are our church people going to make no effective effort against this cruel robbery of our helpless children and their toiling mothers? Is it sound finance thus to injure for life the nation's greatest asset, its children, for revenue? How many of them will later be-

Editorial

"Give us men!" will now have to be changed by our churches into, "Give us New Testament deacons!"

* * *

Pray for a reconsecrated, rededicated, fearless ministry. In it lies all hope of stemming the tides of immorality.

* * *

In reading the statements of some moderns, one is made to wonder how the great master minds of the Victorian and Elizabethan eras ever came into being when they did not have as children ten month schools and a lot of A.M. and Ph.D. teachers!

* * *

Alcohol is king! Long live the king! And within a week he has asserted his age-old prerogative and had executed without trial some of Tennessee's splendid young men. An autocrat, cold, calculating, blood thirsty is he. Watch him, like Bloody Mary of old, slay the innocents!

* * *

Once more the truth has set aside some of the vaporings of "science falsely so-called." In an address delivered recently before a group of British scientists, Prof. E. Slosson, an analytical chemist of Washington, D. C., stated that of the 92 known chemical elements only 14 are found in the dust of the ground, and that these fourteen and only they are found in the body of man. That is what God revealed to Moses ages ago, "He formed man out of the dust of the ground."

* * *

The S. B. C. Meeting

There are many reactions to the proposal to call off the Southern Baptist Convention. Arguments both for and against the suggestion have been made. The question sent the Pastors' Conferences of the state revealed a somewhat divided opinion with the majority being opposed to the proposal, and as was expected, the pastors whose churches send them to the Convention being in the majority among those favoring having the Convention.

While the editor, upon first thought, was in favor of cancelling this annual meeting, he was not unmindful of the problems involved, and doubted whether or not it would be wise for the Executive Committee to assume authority in the matter. Further study of it makes him feel that the dangers involved in calling off the meeting outweigh any possible benefits which may be had. However there is one thing which our brotherhood should keep in mind. It is the

DANGER OF A SPLIT

The resolutions which Virginia Baptists propose to present contain a threat which should cause much earnest prayer and thoughtful consideration. We agree heartily that our machinery needs to be simplified. We no

longer need two Mission Boards. Our benevolent work needs to be consolidated under an agency that will seek to do benevolent work rather than spend all its time and money trying to force upon the brotherhood an insurance program which not only violates principles of Christian business ethics but is evidently obnoxious to the overwhelming mass of our church members. The Hospital Commission and the Relief Board should be merged into a Board of Benevolences and its duties specifically defined by the Convention. There are other needed changes which would increase efficiency, lower overhead expenses and bring a better spirit into our denominational ranks.

The grave danger lies in the proposal to drop Southwestern Seminary and the Bible Institute from the Program. With the Convention in Washington, where necessarily the representation from the Southwest will be small, there is much probability that a vigorous effort to abolish these institutions will succeed. If it does, there is equally as much probability that the movement, already being discussed, to create a new Baptist Convention, will gain tremendous momentum. Our gravest concern lies just here. We recall that some years ago some of the seaboard brethren rather favored such a move and suggested that the Mississippi River be the boundary between the two conventions. We declared then, and repeat now, no such geographical boundary can be established. If the Virginia brotherhood and some over-zealous friends of the Southern Seminary do not want to precipitate a generation of conflict, and incidentally be left holding the enormous debt of "their agencies," the matter had better be dropped now.

We earnestly hope that we may go to the convention with as little sectional bias as is humanly possible and as little of institutional wire-pulling. Surely of all times in our history when we need to pull together, this is the time.

* * *

An Unfortunate Suggestion

For the benefit of those wishing to see what some of our denominational statesmen are thinking, we present this word from Secretary L. E. Barton of the Alabama Executive Board:

In my opinion it is unfortunate that the question of calling off the meeting of the Southern Baptist Convention has been raised. It is perfectly evident from the Constitution that nobody but the Convention itself has a right to cancel the regular meeting. Article XII says: "The Convention shall hold its meetings annually. The Executive Committee of the Convention may call extra meetings if necessary, or change the time and place of meeting of the Convention when the Committee may deem it expedient to convene at the time and place appointed."

Now it does not require a constitutional

lawyer or expert to see that that language does not confer any authority on the Executive Committee to cancel a meeting of the Convention. It is a mistake, in my humble judgment, not to say an impertinence, for the Executive Committee, or any other body which is a creature of the Convention, even to suggest any course of action which plainly goes beyond the power or authority that the Convention has delegated to it.

As to the merits of the main question, my opinion is that we need the Convention supremely this year. The old argument raised from time to time that folks stay at home from the Convention and give the traveling expense to missions is not well founded. People will not do that if the Convention should be called off. Moreover those who attend the Convention are the ones that will give most sacrificially to the mission causes. In addition to that they will be most helpful in getting others to give, and they will be much more enthusiastic and helpful after attending a good spiritual Convention. It is my humble opinion that those of us who can do so should go to Washington and spend much time in prayer and counsel and listening to what the Lord will say to us. The report of a great spiritual meeting sent throughout our territory will hearten and inspire our constituents now more than anything else.

Raising this issue may produce a divided state of mind and hurt the attendance upon the body. We need unity and solidarity in all of our plans. The more people we can have at Washington the better it will be for our work.

Another reason why we could not honorably cancel the meeting of the Convention is our joint meeting with the Northern Convention which has been planned for several years. The suggestion of cancellation seems to me absurd. Let the Executive Committee watch its step and stay strictly within the authority that has been delegated to it. This will promote unity and co-operation.

"A good conscience is a continual Christmas."—Franklin.

Baptist and Reflector

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A Great Revival

For ten days closing March 28th, it was the editor's happy privilege to work with Pastor C. W. Pope and First Church, Jefferson City, in a revival meeting. Unique is the experience of the preacher who is honored in being asked to lead in such a program. And it is an inspiration to any minister's heart to live for a brief time in such a spiritual atmosphere as exists in this unusual college center.

For one thing, the college administration plan ahead, so that during the brief period set aside by the church for the revival no campus activities will interfere. Athletics, social life, classes, chapel services, class room work—all take secondary place or are eliminated altogether. Each morning the college chapel is merged with the worship hour of the revival and from 200 to 300 of the students attended the service. It is not compulsory that they go; they attend because they wish. Assignments by professors were made with a view to giving the students time for the evening services without having to neglect their class work, and large numbers of them attended. Faculty members seldom missed a service unless hindered by illness or previous engagements (very important ones) which took them out of town.

For another thing, the pastor had everything organized and knew the prospects, whether unsaved or unenlisted Christians. His workers were prepared in heart and mind for the occasion, and when, early in the meeting, a call was made for volunteers to visit the unenlisted Baptists of the community, more than enough responded to have them go out two by two and cover the entire field in two hours.

Prof. Anderson, supply teacher of Greek and Latin, was in charge of the music, ably assisted by Miss Ola Harrington choir director, one of the local high school teachers. Miss Agnes Hull, daughter of that noble couple, Mr. and Mrs. W. A. Hull, is the organist and was assisted by Miss Mildred Shipley at the piano. Prof. Luther Carter, head of the voice department of the college, Mrs. Charles Catlett (nee Robbie Ballard of Nashville) served well in rendering special musical numbers.

The attendance was a wonderful inspiration to the preacher who had the pleasure of preaching to the largest average day congregation of his ministry, numbering 650. From the very first, the interest was fine, and the way the people listened to the preaching of the great doctrines, "The Atonement," "God's Justice and the Sinner's Condemnation," etc. was an inspiration. There were about fifty additions to the church, some thirty-five of them by baptism. Perhaps fifty others reconsecrated their lives to Christ, and six young people volunteered for definite Christian work, either to be preachers or missionaries.

The visiting minister was entertained in the home of the pastor, who has four splen-

did children, two sons and two daughters. Mrs. Pope is a Baptist minister's daughter, a Mercer University product along with her husband. One son is in Carson-Newman, a son and daughter are in high school and the baby girl (aged eight) is ahead in the grades. With the new printing contract for the paper, it was easy to carry on the work connected with it and enjoy the meeting without any sense of neglecting either. And out of the revival came an editor, refreshed in body and mind and inspired in soul.

Later we will have something to report about the college. The wide-spread reputation it is gaining, for being a real Christian school with a Christian atmosphere and a desire to further the cause of Christ as represented by Baptists, is not an unearned one. Surely of all the places where parents may send their children for college training, there is none safer, surer and more worthy than this institution. Tennessee Baptists should be proud of it; and they should appreciate deeply the splendid work which President J. T. Warren and his fine corps of helpers are doing.

LAYMEN AND MINISTERS

(Continued from page 1.)

however, are not original with them. In each case, they are flanked and buttressed in the Report with humanist concepts as to their future"; because "it emphasizes institutionalism and deprecates evangelism"; because "it advocates education with the Gospel of Christ left out"; because "it recommends a type of missionary as desirable who would be anti-Christian rather than Christian, who would go out to the foreign field, not because he has found a Saviour he was willing to share with other souls that are in need, but rather as one in 'search' of a 'higher good'."

The Declaration further characterized the foundations of the philosophies and theology of the Report as "merely the modern equivalent of ancient heresies which have in times past afflicted the Church of Christ. They have had their day and ceased to be."

Dr. Bradbury, in his address, scored the Report for its "dogmatic superiority which evades or ignores the deep underlying spiritual basis of Missions."

"As true evangelicals," he declared, "we should absolutely decline to accept the findings of the Report and repudiate its humanism as inadequate for the relief of mankind definitely declaring the distinctiveness of that Gospel which alone has brought God's redemption to uncountable multitudes in every generation and in all lands. If the Appraisal Report is right, the Bible is wrong. If that report is true, then the Church has no distinctive Gospel for this age."

The new Association is prepared to meet the challenge of the Report and undertake a re-examination of the Church of Jesus Christ's great Commission and the methods of its execution. It is seeking to promote a wider knowledge of and a more sacrificial

interest in the Cause of world evangelization and to rally to the support of Christian Missions every loyal Christian in the land.

Among those on the Association's Sponsoring Committee of One Hundred are Mrs. Henry Peabody of Washington, Dr. Charles G. Trumbull, Editor of the Sunday School Times; William Albert Harbison, Director of the American Bible Society; Curtis Lee Laws editor of the Watchman Examiner; Rev. George C. Lennington, Secretary of the Pension Fund of the Reformed Church of America; Don O. Shelton, president of the National Bible Institute and Dr. Harry M. Warren, president of the National Save-A-Life League. On the Executive Committee are Alwyn Ball, Jr., treasurer; William Phillips Hall, president of the American Tract Society; Hugh R. Monro, president of the Montclair, N. J. National Bank; Philip A. Benson, James E. Bennet, C. Foster Coombs, Frank E. Erwin, E. C. Miller, David J. Fant, Harry E. A. Gibbs, E. R. Jaxheimer, Will H. Houghton, D. D., Charles R. Towson, and Harvey N. Wadham.

DO YOU KNOW?

That the oldest house in the United States is in St. Augustine, Florida?

That Theodore Roosevelt was the youngest man ever to become President of the United States?

That during 1932 one man paid the federal government \$408,000 income tax?

That surgical catgut is made from the intestines of sheep?

That one of the first devices for sterilizing the operating room, the surgeon and his helpers, during an operation was a machine which sprayed carbolic acid over them?

That the cost of the World War to the United States would have furnished at five per cent interest a pension of \$100 per month for the more than two millions of worn out workers of our present day?

That all the elephants in a herd, even those in circus menageries, never lie down to sleep at the same time? (Always one or more are on guard.)

That Khartum, noted elephant of the Bronx (N. Y.) Zoo, did not lie down during twenty years of his life?

That Argus glass, made in France, is of such a quality that from one side it makes a perfect mirror; from the other a transparent window?

That the cost of the World War to the United States was equal to the total wealth of the nation in 1885? In other words one could have purchased the nation, "lock, stock and barrel" in 1885 for \$51,000,000,000.

A New Testament Deacon

By H. W. ELLIS, Humboldt, Tenn.

(Continued from issue of March 23)

1. *Regenerated.* Of course a deacon should be in the highest meaning of the word a Christian. Deacons in the early days, as since that day, are chosen from their own company. "Look you out among you seven men of honest report, full of the Holy Ghost and wisdom." Careful, cautious Christians.

2. *Business ability.* Deacons should be men of business ability. Christian business men. How often, seemingly, has this qualification been lost sight of or wholly ignored when churches have come to choose those who are to serve as deacons. No such carelessness is found in our own affairs. Neither is it tolerated in the institutions with which we associate ourselves in business. See the care exercised in the administration of the affairs in our cities and villages; observe the modern methods employed and the business ability required of those in our banks and other places of business.

New Testament Churches, we need to remember, are engaged in the biggest and most important business in all the earth. Southern Baptists, through their churches and other institutions, seek to minister to the physical, the mental and the spiritual needs of 900,000,000 people in fourteen nations. "The sun never sets on Southern Baptist work." In carrying on their program \$23.00 per minute or \$1,380.00 per hour are required. In one hour there are in the earth, their field of labor, 5,400 deaths. Surely a moment's thought of the vast and important task to which we are called by Christ will convince us that our deacons, those who in an especial way are chosen to administer the temporal affairs of our Lord's cause, must be men of business ability.

Do we think to express to the deacons our gratitude, and to encourage them in their labors? I shall not forget a service held years ago in Immanuel Baptist Church, Paducah, Kentucky, during a revival meeting. The visiting evangelist, Dr. T. O. Reese, called it "A Flower Service." Flowers were brought to the church, and after a tender message those in the congregation were asked to come to the table, get the flowers and pin them upon those who had been to them a blessing. They came. With flowers they made their ways among the crowded pews, into the choir and every corner of the auditorium. The old and the young. Often without a word but with trembling lips and unsteady hand they pinned the flowers upon those whose lives had been to them a blessing. Faces were bathed in tears, burdens were made lighter and life's pathway brighter in the realization that they had been a blessing to others and that such blessings had not been forgotten. Would not our appreciation of our deacons, and of others who labor with them, expressed to them in sincere word or

kindly smile of approbation, bring to them a joy and to ourselves happiness because we had given our flowers in the day of life rather than deny them in life to leave them upon the grave?

3. *Moral Qualifications.* A deacon should possess high and personal moral qualities. "Likewise," cautions the Holy Spirit, "must the deacon be grave, not doubled-tongued, not given to much wine, not greedy of filthy lucre" (I Tim. 3:8). Grave, sober, not covetous. Living in the world but not for the world; living in the earth, but a citizen of heaven! His life and conduct are to be such that he shall be honored in his home, by his wife and children, by his own household.

What beautiful orderliness is there in God's plan for the Christian home! Wife and mother not giving her time to the club and the frivolity of the social whirl, or to politics, but sharing equally with her husband the throne in the home. What devastation awaits the nation when gone are its Christian homes! Who can build a home without a mother? The question of "woman's rights" or of "superior mental powers" does not enter into the consideration of determining the respective spheres of man and woman. Surely it will be readily conceded that she to whom an Omniscient God has given to watch the cradle, to guide our footsteps in the tender years of childhood, to implant in our hearts life's noble ideals which shall blossom into lives of blessedness—surely she to whom is entrusted such a noble task, such priceless treasures, has been by the Omniscient God endowed with mind and heart and hand unsurpassed by others.

TWO VETERANS OF JEFFERSON CITY

Jefferson City is not only the home of Carson-Newman College, with all its fine spirit and splendid work, it also is the home of two veteran ministers whose works "do follow after them." The editor recently had the privilege of sitting at meat in the home of each of these men and is glad to pass on a word from them.

W. L. Cate

Brother W. L. Cate was ordained to the ministry in 1890, after the Holy Spirit had tugged at his heart for some time. He was practicing dentistry in Knoxville where he was doing well in the profession, and where there was much to make him anxious to avoid the work of the ministry, if we measure things from the standpoint of the flesh. O. L. Hailey was pastor of Broadway Church in the city at the time, and one morning he happened to meet Dr. Cate, whose face revealed a struggle of some kind within his heart.

"What is the matter with you, Dr. Cate?" the pastor asked.

"I replied, I don't know," stated Brother Cate in telling of the experience.

"I know what is wrong," Dr. Hailey said. "You are fighting the Lord. You ought to preach, and you know it."

"I guess you are right," the dentist replied, "and if God will open the way, I will preach."

"He has already opened it," answered the pastor. "I was just looking for some one to supply for me on Sunday, and I will now announce that you will fill the pulpit."

The announcement was made through a Knoxville paper. Some of the brethren at Paw Paw Hollow, between Knoxville and Jefferson City, saw it and recommended to the church that they call Dr. Cate as pastor. A unanimous vote was extended him, and the church also called for his ordination.

The pastors of Knoxville churches constituted the presbytery. "In those days they gave real examinations," Dr. Cate said, in telling of the experience. "I said to Dr. Hailey, 'You are the worst one of the band, so I want you to examine me.' They met in my home the evening of the examination and we had dinner together, after which the examination took place. It lasted for an hour and a half, and it seemed they asked me every question in the book. I answered to their satisfaction, and they recommended that the church ordain me. I told them, to begin with, that if I didn't know the plan of salvation, for them not to lay hands on me.

"I asked that Carter Helm Jones, then pastor of First Church, preach the sermon. I do not recall who had some of the other places on the council, but I recall the sacredness of the hour and the sense of responsibility it brought with it."

Before going to Knoxville to practice dentistry, Brother Cate had taught school, and during those days he was concerned with the lost and did much soul-winning. "The first revival I ever led came during one of my school terms," he said. "One day during the Bible reading, two girls broke down and began to cry. I asked them what was wrong, and one of them said, 'That Scripture you just read made me realize for the first time who it is I am sinning against.'

"I then marked several passages of the book, gave it to the girls, and told them to go out in the grove and read the Book and pray. 'It is more important for you to find the truth from the Book than it is for you to have your studies this afternoon,' I said to them. I also asked the children to tell their parents that we would have a prayer meeting at the school house that night. Many came, the two girls were happily converted, and the meetings continued several nights with the result that a number of souls were saved."

After being ordained, Dr. Cate served Paw Paw Hollow for some time in a successful pastorate. Third Creek Church, Knoxville, then called him through the agency of a Brother W. R. Cooper, but at first he refused to go, yielding only after he was convinced that the call was of the Holy Spirit.

He served five years with First Church, Maryville. Soon after going to Maryville a Methodist preacher visited him and urged him to work in harmony with the other preachers of the town, saying, "We are all here working for the same thing, so let us pull together, preaching the things on which we agree and letting our differences alone."

"Then you don't leave me anything to preach about," Brother Cate says he replied. "If I preach Salvation by Grace, I must disagree with you on falling from grace; I can't preach baptism, or church polity, or the Lord's Supper and Church control of the ordinances."

"He continued to visit me and to discuss doctrinal matters until I began to suspect that he was dissatisfied with his faith. But finding him unwilling to yield, I finally said to him, 'You are not a Baptist and we do not want you in our fold. Whenever you are willing to step out and obey, then we will be glad to have you.'"

"He later moved to Knoxville where he became pastor of a union movement which made him further from the truth than when he was a Methodist, for they did believe something and his union band held to nothing. He did not remain with them long, however, and soon joined Third Church (Now South Knoxville) and became a really great preacher."

Brother Cate served Dumpling Church for four years after leaving Maryville and other churches in and near Knox County had the remainder of his ministry. About seven years ago, while attending a revival in Jefferson City, he was stricken with paralysis and has been unable since to do any work. He is happy in his declining years and with his wonderful companion, also old in the Lord's service, waits the call from on high.

Asked if he would like to send some message through our columns to the young ministers of the day, he replied; "Yes, tell them there are three rules which they should always keep in mind; (1) Be sure you are converted. That may sound foolish, but there are men in the ministry who have never been born again, if one may judge by the fruits of their lives. An unregenerate preacher is a blind leader of the blind and a serious obstacle in the way of the work of Christ."

"(2) Don't seek a pastorate. Let the Holy Spirit send you to one. And don't rush the matter of your ordination. One should be ordained to a definite work, even as churches of New Testament times set men aside for definite tasks. (3) Make thorough preparation. As I said to Frank Collins, one of my fine sons in the Gospel, 'Stay in school until you know definitely what line of work God wants you to follow, and until you have stored your mind with information that will make you capable as a preacher of the Word, and in whatever field you may serve.'"

Mrs. Cate (Nee Miss Ellis is a graduate of Newman College of the class of 1886 and remembers quite distinctly the commencement sermon which was preached that year

by O. L. Hailey. Sweet, gracious, quiet and attractive, she now spends her days caring for her invalid husband, and both await the call from heaven, hoping that it may come simultaneously to them.

J. J. Burnett

The other veteran living in Jefferson City is J. J. Burnett, noted preacher and author. He is a graduate of Carson College of the class of 1877 and has given his entire ministry to the section of our state in and near his present home. By careful management and constant economy, he has laid by enough for his old age, owns a comfortable home just outside the city limits with enough ground to keep him busy with his gardens, cows, chickens and pigs, while he spends much of his spare time working on his biographies of Tennessee Baptist preachers, one volume of which was published a few years ago, and another is almost completed. Since the death of his wife some years ago, a sister lives with him, and he usually has one or more of the ministerial students of Carson-Newman College to keep him company in his outside work.

He attended the Southern Baptist Seminary in the days when a diploma was given for each course of study which a student completed, and then a final diploma upon completing the entire course. Some time after finishing his work in the Seminary, a grocery business in which he had been a partner for some years, failed in Jefferson City, and out of the wreckage he came into possession of a farm which he was compelled to live on until it was put in condition to pay dividends. "When we moved there," he said in speaking of the experience, "my wife had a good deal of fun at my expense, and would tell visitors that I had to go to school long enough to get fifteen diplomas before I could milk a cow."

For some time he was joint owner and editor of the East Tennessee Baptist which was published at Harriman. S. W. Tindell, now of Johnson City, was his co-worker in the enterprise. They finally sold out to Dr. E. E. Folk, and the paper was merged, along with others, into the Baptist and Reflector.

"Brother Burnett is one of the best friends a pastor ever had," declared Pastor C. W. Pope of First Church, Jefferson City. "He is not the problem resident ministers are reputed to be for a pastor. On the other hand, he is a real friend and counsellor, and he is absolutely loyal. Not only that, but he is a friend of the ministerial students in Carson-Newman College. He has established a scholarship there, and also a loan fund which is placed without interest with worthy students. After they have completed their work and are earning an income, the fund begins to bear interest and is thus growing from year to year."

While working with his cattle some few years ago, a Jersey bull took Brother Burnett for a free ride which resulted in a fractured hip and a shortened lower limb which gives him a decided limp as he walks. The young

bovine did not like something his owner was doing, so made a dive for him, and in his effort to escape injury, Brother Burnett had to jump astride the fellow's neck. "I could have managed him better," he said laughing, "but he had me at a disadvantage, seeing as how I was riding backward, so when we were in the open, I threw myself off and in some way struck my hip so as to cause the fracture. I can't get around as well as I once did, but I can look after my things, and am still able to preach when occasions give me the privilege."

NEW BOOKS REVIEWED

Sons of Sheba by Stuart Bergsma. Published by Wm. B. Erdmand Pub. Co., Grand Rapids, Mich. \$1.00.

This is a thrilling story of the Ethiopian Eunuch about whom we are told in the book of Acts. It is based upon the meager account given in Acts and upon traditions from ancient sources. It is woven together with fiction and made into a really good and worth while book. It opens with Queen Candace on her way to Jerusalem to worship. Ras Jan Daraaba is the chief of her guard. On the desert they are attacked by the Berbers, the queen is made to escape, and most of the caravan are killed and destroyed. Ras Jan is terribly mutilated and left to die, his wife and little son are made slaves of the Berbers, and all the property of the caravan either stolen or burned.

Ras Jan finally recovers and goes on his search for faith in the religion of his queen. He finally goes to Jerusalem where he witnesses the terrible persecution of the Christians, meets the young man Saul of Tarsus, learns about Jesus from the people, learns the prophecies about Jesus from Gamaliel, and starts on his return to his native land with a distressed and unsettled heart. On the return trip he is made the victim of a treacherous guide, taken on a boat as captive and shipwrecked, and at last, while making his journey overland, is overtaken by Philip and shown the way to Christ. In the end he finds his wife and son, and the story comes to a thrilling climax when that son sets forth to be a missionary to the Berbers who so long had held him a slave. Here is clean wholesome, thrilling reading for all.

A Manual of Church History. Vol. II. Revised and Enlarged. By Albert Henry Newman. Judson Press. \$2.00. 794 pages.

Dr. Newman has been recognized for many years as an authentic, accurate and clear writer of Church History. This new and enlarged volume covers the period from 1517, including the Reformation, to 1932. The study of

(Continued on page 8.)

PUBLIC OPINION

THE TITHE VS. THE BUDGET

Giving the tithe to God through His church is a spiritual exercise, whereas, giving to a church budget may be a mere material act. The first is an act of worship and a recognition and acknowledgment of God's ownership of all things; while the other is an act of giving to the church to supply certain needs, meet certain expenses or to pay certain debts.

The first mention of the tithe in the Bible is when Abraham gave tithes of all the spoils of battle to Melchizedek, Priest of the Most High God and a type of Jesus Christ. Not one word is said about what was to be done with the gift. The same is true with Jacob when he vowed to give God a tenth of all that was given him. There was no mention of a budget or expenses of any kind. It was to belong to God, and it was His to do with as He pleased. The giving in both of these instances was an act of worship. When God had Moses to incorporate the tithe in the Law, the motive in giving was not changed but in addition God prescribed what was to be done with these tithes after they were put into the treasury of the Temple. The giving is one thing, the spending or using is an entirely different thing. It is important that we keep the giving and the spending separate.

We give individually, we spend collectively.

We give personally, we spend as a church.

We give to God, the church uses it for God.

We give as an act of worship, the church spends to promote God's Kingdom.

The responsibility of using all funds thus given is upon the church. It is the sacred duty of every church to administer all funds honestly, faithfully and in the most efficient manner possible. The responsibility of giving is upon the individual Christian. He is to give the whole tithe to God regardless of what is done with it. On his part it is an act of worship. What shall be done with it is a matter for the church to decide. No Christian is warranted to withhold any part of his tithe on purely personal grounds or opinions.

If in the Every Member Canvass we could persuade the people to bring in their tithes to God rather than subscribe to a budget there will be a higher and more liberal type of giving and the spirituality of the people will be promoted and the church will have sufficient funds to meet all obligations and pay all debts.—Leland W. Smith.

(Note: According to this theory, our Primitive Baptist brethren are correct, hence are justified in withholding their gifts from missionary causes. According to the theory, thousands of Southern Baptists sin regularly when they designate a part of their gifts to missionary causes, and our mission boards receive annually tens of thousands of dollars of dishonestly transmitted money which would have been squandered by selfish churches on themselves, if the givers had believed that

Reasons For a Denominational Church Music Educational Department

I. E. REYNOLDS

For many years, the writer has believed that there is a great need for a Church Music Department fostered by the Southern Baptist Convention, and he has voiced this conviction from time to time as the opportunity presented itself. He is also convinced that there are overwhelming reasons for such a program of education for the betterment of music in every phase of church activity, and this conviction has not lessened in these times of financial depression when there has necessarily been, and continues to be, reductions in salaries and in employees in all secular business and in religious affairs, both church and denominational. Because of these conditions, the writer has been led into a more serious study of this matter from every angle in order to evoke some definite and worthwhile reasons which he might present to Southern Baptists that would awaken in them a realization of the vital and large place which music occupies in every religious service of our people, also the tremendous need for a better and more adequate church music program, and thus, enlist them in a movement for the creation of a Church Music Educational Department fostered by the Southern Baptist Convention.

The greatest objection which has been raised relative to a department of this kind at this time is a financial one. The reason given is that our denomination is not able to inaugurate and promote a new department. The writer, however, believes that with the organization he has in mind, the department can be made self-supporting, or nearly so. Again, the service rendered by this department would be worth to the churches many times the expense of the department in dollars and cents. I am only asking for a fair and impartial consideration of this matter in the light of the character of the church music programs of the present time, and the problems in this respect which we are to face in the future. Hence, I propose to present to the coming Southern Baptist Convention the following resolution in the interest of a Church Music Department:

Believing that this Convention is deeply interested in every phase of the Church and religious activity of Southern Baptists, this resolution is presented for the serious and prayerful consideration, with a hope that it will be adopted in the interest of better music programs in all church worship and service, and related activities.

Jesus tied His followers up under the Old Testament laws governing the tithe. If Brother Smith belonged to a church that spent more money for suppers for a lot of well-favored members, and for parties and other things for the amusement of its membership, than it gives to all missionary and benevolent causes, we wonder if he would still advocate the theory advanced in this article!—Editor.)

Whereas, Music is of Divine origin; is given such a prominent place in the Bible; has been and is, of such power and influence in all religious life; is the handmaid of the Christian religion; and fills such a vital and necessary place in the church worship and services of our own Baptist churches; and,

Whereas, Music consumes on an average of one-third of all the time allotted to every service held in our churches, preaching, teaching, training, missionary, or evangelistic services; and,

Whereas, There are approximately two hundred thousand people directly connected with the music programs in the churches of the Southern Baptist Convention; and,

Whereas, The annual financial expenditure by the churches in the Southern Baptist Convention for the music programs is approximately one million dollars, which is too great for the return on the investment, calculated to be only ten per cent of adequate and efficient church music programs; and,

Whereas, Secular music education is making greater strides than any other phase of education, because of the Public School Music System of education, the radio, phonograph, private teachers, foundations, and other organizations for the purpose of furthering music education; and our church music appreciation and programs must keep pace with the secular music programs and appreciation if our churches are to cash in on this development; and, our churches must have leadership that will command the respect of our people who are growing rapidly in their music appreciation; and,

Whereas, In the average churches of the Southern Baptist Convention, the music programs are poor, cheap, and inadequate, from the standpoints of standards and character of music used and its rendition, and by no means on a par with the standards and ideals promoted and maintained for the preaching, teaching, and training services; and, the music appreciation of the congregation and much of the church leadership in the average church is low; and,

Whereas, Many of our churches in the Southern Baptist Convention are at the mercy of the professional musician who does not know the practical side, the amateur who is lacking in theoretical and technical ability, the singing school teacher, and the commercial song book publisher; and,

Whereas, It is just as necessary to train for, teach, and render wholesome church music, as it is that the literature used, and the training and teaching in connection with the other parts of the church program should be wholesome; and,

Whereas, Every phase of the life of the churches is being aided and developed through provisions made by associations, state and

(Continued on page 8.)

SUNDAY SCHOOL LESSON

By O. W. TAYLOR, Halls, Tenn.

APRIL 16, 1933

Jesus Transfigured

Scripture: Mk. 9:2-8, 17-18, 25-29. Golden Text: Jno. 1:14.

Study also: Matt. 17:1-13; Lk. 9:2-13; Isa. 6:1-6; Exo. 24:12-18; Heb. 1:1-9; Rev. 1:9-18.

Six days after Peter's great confession came the Transfiguration. Counting the day of the confession and that of the Transfiguration, it was "about eight days" (Luke). Mount Hermon, north of Caesarea-Philippi, rises over 9,000 feet above sea level. This is probably where Jesus took Peter, James, and John "and was transfigured before them."

I. The Meaning of the Transfiguration (2-3)

1. *In Relation to Christ.* The primary meaning of "transfigured" is "transformed," "changed in form or appearance." The record indicates that Jesus was not changed in bodily outline and substance, but only in appearance. "The fashion of His countenance was altered" (Luke); "His face did shine as the sun" (Matthew); "His raiment was white as the light" (Matthew); "white and dazzling" (Luke); "exceeding white as no fuller on earth can white them" (Mark). A fuller is one who thickens cloth by moistening, scouring, beating, and pressing it. "Form" in Phil. 2:6-7 is the same in root as the last part of the word rendered "transfigured" in our lesson. There Jesus is changed in appearance from Deity to humanity. Here we have a temporary reversal in appearance from humanity to Deity. The eternal glory of Christ (Jno. 17:5) here shines forth undimmed by the flesh. As He here appeared on earth, He now appears in heaven (2 Cor. 4:6; Rev. 1:12-16).

In the resurrection, the saints are to be "fashioned" (summorphon, transfigured in accordance with) "like unto His own glorious body" (Phil. 3:21). Jesus is eternally transfigured and to it is joined bodily immortality. So with saints in the coming day. Spiritually, "transformed" in Rom. 12:2 is "be transfigured." It was "as He prayed" that Jesus was transfigured (Lk. 9:29).

2. *In Relation to the Kingdom.* The Transfiguration fulfilled Jesus' prediction that some of His disciples should not taste of death till they had seen "the kingdom of God come with power" (Mark); "the Son of Man coming in His kingdom" (Matthew). Afterward Peter construed the same thing as demonstrating "the power and coming of our Lord Jesus Christ" (2 Peter 1:16-18). Such the Trans-

figuration was in miniature, earnest, and illustration. The sample here given shall be expanded universally in the consummated Kingdom "when the Son of Man shall come in the glory of His Father, and all the holy angels with Him" (Matt. 25:31; 13:41-43; Acts 3:20-21). So the Transfiguration displayed, for record and for lasting encouragement of the saints, Christ in His proper glory and an earnest of the glorious triumph of the Kingdom. So we "wait till the day dawn and the day star arise in our hearts" (2 Pet. 1:19).

II. The Visitors at the Transfiguration (34)

1. *The Visitors Themselves:* Moses and Elijah, once earthly, but now celestial. Moses had died upon Mount Nebo between 1,400 and 1,500 years before (Deut. 34:5-6). Hence disembodied spirits are not unconscious between death and the resurrection. If Jude 9 gives rise to the speculation that the body of Moses was not kept in the domain of death but raised, still Paul holds to the conscious receptivity of disembodied spirits, and John "saw the souls of them that were beheaded" conscious and active (2 Cor. 12:2-4; Rev. 7:9-10). In such passages as Ec. 9:10, we must not make the antecedent of "thou" the whole personality. The body goes into the grave, but not the spirit (Ecc. 12:7). Elijah had been carried bodily into heaven over 900 years before the Transfiguration (2 Kgs. 2:11). No doubt he had been changed from mortality to immortality in his body as he went up. Jesus called the Transfiguration a "vision", not in the modern sense of visionary or unreal, but in the sense of "things seen" (Matt. 17:9; Mk. 9:9). Peter revealed it as an actual, objective occurrence (2 Pet. 1:16-18).

2. *The Significance of Their Presence There.* Moses and Elijah represented the Law and the Prophets. Note, then: (a) The Law and Prophets point to and head up in Jesus. (b) They point to and head up in Christ Crucified. Both these celestial visitors talked with Jesus of His approaching redemptive death. Heaven accepts and discusses this doctrine, and earth ought to! It is here illustrated that the cross is the meeting place between heaven and earth. (c) The Kingdom in triumph, here revealed in miniature, shall be the climax of redemption through Christ to Whom both the Law and the Prophets point through all the centuries. Here we have set forth in word and illustration "the sufferings of Christ and the glory that should follow" (1 Pet. 1:

11). Here is Christ in glory, not in humiliation, and here are believers, Moses and Elijah, "who appeared in glory" with Him (Luke). So in the coming day, some believers, like Moses, shall have passed through death and others, like Elijah, shall have been translated without death (1 Thess. 4:17), but in all cases, "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4).

III. The Effect of the Transfiguration (5-8)

1. *Upon Christ.* Though Christ knew that He came from God and went to God, and knew the work before Him and the issues of it, yet this fresh and visible revelation of His eternal glory must have been a most blessed encouragement. He came down the mountain side talking calmly and assuredly with His disciples and telling them not to tell what they had seen and heard until the time was ripe, which would be when "the Son of Man is risen from the dead." As Mount Hermon was the culmination of the physical region where it was situated, so the Transfiguration was the culmination of Jesus' history hitherto.

2. *Upon the Disciples.* As to the flesh, they were awed and made fearful at the manifestation. But the heart of Peter blurted out through his confusion, and he said, "Master, it is good to be here," and he suggested that three tabernacles (booths) be built, one for Christ, one for Moses, and one for Elijah. One imagines there was rapture mixed with his awe. Have we not been lifted to spiritual mountains and experience where it seemed good to stay forever? But this was not to be—yet. A cloud (bright cloud) shut Moses and Elijah from their sight. They had, at the start, been asleep, but became "fully awake" (Luke), saw the glory of the scene, and the celestial visitors going away. Then "they saw no man save Jesus only," and heard God's testimony from the skies concerning Him. Later Peter expressed the impact of the Transfiguration, when thinking of the fulfillment of prophecy before and after that scene and harking back to the Transfiguration as a sample demonstration, he said, "We have the prophetic word made more sure" that is by fulfillments, and went on waiting "till the day dawn and the day star should arise in his heart" (2 Pet. 1:19).

IV. The Translation of the Transfiguration (7-29)

1. *Translated into Helpful Service.* At the foot of the mountain was a demon possessed boy with his frantic father. The disciples left behind, when Jesus and the three ascended the mountain, could not cast out the demon. Peter suggested that the four stay up there on the mount, and it was a glorious, though awesome

place. But down the mountain side into the valley Jesus came leading His inner circle to bless that poor afflicted boy and gladden the heart of the father. If lifted to some spiritual mountain and transfigured, the urge to service in the heart is deepened. Our exaltation is not to be boasted about, nor even told till the spiritually opportune time; but we are to translate its inspiration into terms of "that good and acceptable and perfect will of God" (Rom. 12:2).

2. *Translated into a Challenge to Dauntless Faith.* Because the disciples could not cast out the demon, Christ said, "O faithless and perverse generation!" They were lacking in faith and spiritual ruggedness. When the father said to Christ, "If thou canst do anything," Jesus said: "If thou canst! All things are possible to him that believeth!" (R. V.). Then in tearful faith, the father committed the case to Jesus, and the mighty healing was done. When we come down from the mount, our faith made firm, we are to engage in a ministry which expresses and challenges dauntless faith.

3. *Translated into Emphasis upon Prevailing Prayer.* It was while Jesus was praying on the mount that He was transfigured. When He came down from the mount, He told the disciples that they had failed to cast the demon out because of the lack of "prayer and fasting." "Fasting" is in some manuscripts, but not in the most authoritative, and is omitted in the Revised Version text. "This kind can come out by nothing save prayer." If these disciples had been praying in the valley while Jesus was praying on the mount, they would have been "transfigured in the spirit of their minds," and the demon would have gone out.

QUESTIONS

1. What was the meaning of the Transfiguration in relation to Christ? 2. The meaning in relation to the Kingdom? 3. The principle of the Transfiguration in relation to us? 4. The visitors and the significance of their presence? 5. What was the effect of the Transfiguration upon Jesus? 6. What was the effect upon the disciples? 7. By what should spiritual exaltation be followed? 8. How did and how does Jesus challenge faith? 9. How does the Transfiguration emphasize prayer? 10. What shall be the final transfiguration?

"Thus God did make the heavens and the earth by willing them to be. This was His first command unto the creatures, and their existence was their first obedience."—Bishop Pearson.

"Even all mankind combined could not create even a small insect."—Tract Aboth.

REASONS FOR A DENOMINATIONAL CHURCH MUSIC EDUCATIONAL DEPARTMENT

(Continued from page 6.)

southwide boards, except the church music, spending all of their time, energy, and money in developing only two-thirds of their religious programs; and,

Whereas, Music is the greatest ally of the preacher, teacher, or leader in preaching and teaching the gospel or training for service and worship; and is so vitally connected with all services of the churches, including teaching and training, that we cannot hope to raise the standards along other lines unless the standard of the music program is raised also; and,

Whereas, The churches of the Southern Baptist Convention are in such great need of a church music department to which they can turn for assistance in improving their church music programs; also a department to which they can turn for help in supplying their churches with wholesome church music literature of every kind, hymnals, song books, octavo, etc., at a nominal cost; and,

Whereas, But little that is tangible is being done in a definite way by any of our associational, state or southwide agencies to improve the music in the local churches; and,

Whereas, The financial return from the sale of hymnals, song books, and other music literature and equipment could be made to support the department.

Therefore Be It Resolved, That this Convention instruct its Sunday School Board, as early in this convention year as possible, to establish and foster a Department of Church Music for the purpose of promoting a church music educational program that will aid the churches of the Southern Baptist Convention in developing a more wholesome music program in all departments of the church life, the expenses of said department not to exceed the profits derived from the sale of hymnals, song books, other music literature and music equipment.

NEW BOOKS REVIEWED

(Continued from page 5.)

this particular period is of special importance today, when so many changes are being proposed and discussed among Christian leaders. Realizing this the author has given us this second volume before the first, which is to follow at a later date. He "traces the events and currents of church life during these past three decades of the twentieth century. German Protestant, Anglican, American Lutheran and union movements have received especial attention." The author gives a treatment of the events taking place among us at the present time.

Dr. Newnan is first among living Baptist Church Historians. He has taught for years in our Baptist institutions and is a contributor to many important publications and author of a number of volumes. The book is offered at an economical price, though of excellent workmanship, and should be had and read by every Baptist pastor.

Presidents of The Southern Baptist Convention

By A. J. HOLT, Arcadia, Fla.

(Continued from last issue.)

P. H. MELL and J. P. BOYCE

P. H. Mell was president of the Convention from 1861-1871 and again from 1880-1887, a service longer than that of any other man who ever held the office. What procured for him this distinction was the fact that he was a master parliamentarian. Small of stature, quick in thought and movement, he never hesitated a split second in his rulings. He never lost himself, and always conducted the business of the Convention in a most orderly way. He rarely divided time with the vice-president, but always had the body well in hand.

We have never had a president who was his superior, if even his equal, as a master of assemblies. Questions of order, motions to amend, the Previous Question, were each and all easy of solution by President Mell.

His successor to the chair was James P. Boyce, who was a wholly different type of man and of presiding officer. He was a large man, weighing probably well over two hundred pounds. He was majestic in his movements, combining in a remarkable degree perfect poise as a presiding officer with a brotherly kindness that was most winning. Dr. Boyce presided during the years 1872-'79 and after the retirement of Dr. Mell in 1887 was re-elected in 1888. He passed to his reward before the 1889 Convention met.

Along with his other fine qualities as a presiding officer, he had a fine sense of humor. On one occasion he was called from the chair and asked Dr. J. B. Jeter, vice-president, to preside during his absence. Dr. Jeter, it will be remembered by all who knew him, was a tall, thin wirey man with a squeaky voice. When Dr. Boyce returned, he was not observed by Dr. Jeter, since Dr. Boyce

was standing behind his chair. When he finally did discover his presence, he sprang from the chair, bowed gracefully to Dr. Boyce and presented the gavel to him, remarking in his high-pitched tones, "I am glad to yield the chair to one who completely fills it."

Whereupon Dr. Boyce, with equal courtesy, received the gavel, bowed and said, "I am loath to take the chair from one who stands so high among the brethren." Dr. Jeter was a good bit taller than Dr. Boyce, but filled only a corner of the president's chair which Dr. Boyce so completely crowded.

Another incident in which both Dr. Boyce and Dr. Mell participated took place in Columbus, Miss., in 1881. Dr. E. M. Dobbs had been for some time one of the secretaries of the Convention, but was absent from that meeting. Dr. Boyce arose during the process of organization, addressed the chair (Dr. Mell) as follows: "Brother President, I desire to place in nomination as secretary of this convention, Lansing Burrows. He can be secretary of anything."

What he meant was that Lansing Burrows was capable of being secretary of Congress, of the House of Parliament, or any other deliberative body. Dr. Burrows was unanimously elected and held the position for a period of thirty-three consecutive years, and only left it when he was elected president in 1914. He was a superb secretary. His full, explosive and distinct voice could be heard to the remotest part of any auditorium in which the Convention might assemble. He kept the minutes accurately, read his announcements distinctly, was never one minute late, always alert and always efficient. He made a better secretary than he did a presiding officer.

The American Hymnal, edited, published and distributed by Robert H. Coleman, Burt Building, Dallas, Texas. Pages 480, Songs 531. Price \$60.00 and \$40.00 per 100, or single copies for 75 or 55 cents.

Any new Song Book by this editor attracts nation-wide attention. His rich and varied experience in convention leadership of song, in church and Sunday school work and in the compilation and publication of millions of song books, have prepared him in a peculiar way for furnishing churches and Sunday schools the kind of books they want. This is the most comprehensive hymnal Mr. Coleman has yet produced; it contains my own favorites both of the old hymns and gospel songs, and it also contains many new songs which impress me as very useful. I feel sure *THE AMERICAN HYMNAL* will be gladly received.—(Signed) Geo. W. Truett.

(Note: The editor has examined this book. It is a beautiful hymnal, especially the cloth-bound edition. Not only does it contain a

wonderful collection of the great old hymns and popular new songs, but there are several splendid choruses and a good list of responsive readings. The church covenant also is given and will remind the pastor to have his people read it responsively at frequent services. It seems to us that this is about the best hymnal for general use that we have yet had.—J. D. F.)

"He who doesn't find little enough, will find nothing enough."—Epicurus.

"When one has not what one likes, one must like what one has."—Proverb.



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THE YOUNG SOUTH

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

"LIKE A SUNNY DAY"

By Alta Halverson Seymour

"Marian, do you suppose I could go out to play?"

Marian looked up from her book and frowned at small Peggy. "Of course, you can't," she said impatiently. "Can't you see it's just pouring rain. You stay in and play with your dolls."

"I've been playing dolls all day. I'm tired of dolls," sighed Peggy.

"Well, play something else then; only don't bother me. I want to finish my book." Marian's face wore an injured look as she returned to her reading. It did seem too bad to have her Saturday afternoon ruined like this. She had planned to walk over to see her Cousin Polly, and then along had come this rain-storm.

"I could have gone anyway, if mother hadn't had to go to that committee meeting," she thought; "and even that wouldn't have prevented me if it hadn't been for this cold rain. I guess it's what they call a vicious circle. If it hadn't rained, the children could have played outdoors, and then grandma could have kept an eye on them. But mother thought it would be too much work for grandma to keep them amused in the house. They get so restless on a rainy day."

As a matter of fact, Marian was doing very little to amuse the children. She felt that she was doing quite enough to give up her afternoon, without devoting it to the entertainment of her small brother and sister.

For a few moments she read on, and then a crash from across the room made her look up angrily. Bobby had just finished a wonderful tower, and he raised his voice in a dismal howl as his handiwork came crashing to the floor.

"Bobby!" said his irritated sister, "don't cry like that! You'll wake grandma. Can't you see she's taking a nap on the couch? You're too big to be such a cry-baby, anyway. I should think you'd be ashamed!"

"Well, Marian, you're cross as two sticks, aren't you?"

Marian looked up with fresh annoyance, to see her brother Tom standing in the doorway. "You're not the only one whose Saturday afternoon is spoiled by the rain. I wanted to go—"

"I don't care where you wanted to go," snapped Marian. "You can just come in here and amuse Bobby for a while. I've done my share."

"Nothing doing," retorted Tom.

Grandmother, trying to snatch a nap on the couch, stirred restlessly.

If only the children would not quarrel, she did not mind how much noise they made. Then she gave a sigh of content, for there was a new voice in the room—a very cheerful, pleasant voice, such as she had not heard all afternoon.

"Hello, everybody!" someone was saying. "I wanted so much to see you all, I just walked over in the rain."

"Oh, Polly! I'm so glad to see you," said Marian. "Take this chair by the fire."

"Just a minute and I will," said Polly. "What's the matter, Bobby? Tower fall down? Let's build one this way. I'll tell you; we'll make one big enough for Peggy's dolls. We'll make a tower, and a house, and maybe a store."

When the buildings were finished, Bobby and Peggy were so interested that they decided to build a whole village. Then Polly jumped up and went across the room to where grandma was sitting. "Oh, I'm afraid I woke you up," she said with regret. "I didn't see you when I first came in, shouting, 'Hello,' and when I did see you I tried to be quiet."

"I wasn't asleep," said grandma smiling, "and I'm as glad to see you as can be."

"Marian," Polly settled down comfortably, "maybe grandma can show us how to put our quilt blocks together. I brought mine along." She glanced at Tom. "But that won't be much fun for Tom, will it? What will you do, Tom?"

"I'll bring in some corn and pop it by the fire," said Tom.

"Polly, this seems like a different room since you came into it," said Marian, looking at the busy, contented little group. "What magic did you bring?"

"I think I know," said grandmother. "This old quotation will explain it, I think. 'A cheerful friend is like a sunny day, which sheds its brightness on all around.'"—Girls' World.

WHEN THE WORLD WANTED TO PLAY

"I'm tired of washing dishes, of dusting and making the beds. I'm not going to help you today, Mother," said Nell. "Mary and Margaret don't do any work at home and have so much more time to play than I have. I'm going to play with them today."

"All right," said Mother, "you try your own way for the day. I want none but willing helpers about me."

Nell picked up her doll and her skates and gaily ran out to join Mary and Margaret, who always could play. They skated and had lots of fun,

until Nell fell down and hurt her knee and started to run to her house, so Mother could doctor and bandage it just as she always had, but she stopped when she remembered that she wasn't helping Mother today and couldn't ask her to stop and bandage her knee. It would have felt better, but—

"Oh, well!" she thought, "it soon will stop hurting, if I just go on and forget it." Turning to Mary and Margaret she said, "let's play dolls now."

Nell's doll had pretty dresses that her mother had made for it, but the other girls had only the dresses that they could make.

"Mother hasn't time to sew for our dolls," said Mary, "she has too much else to do."

Nell thought how tired their mother always looked and wondered if she could not look better and have more time for them, if they helped her sometimes, as she helped her mother, but she didn't say anything, because she was not helping her mother now.

They had a good time, but Nell tired of her play long before the day was over. Of course she wouldn't say she was not having as much fun as she thought she was going to have, since she had been the one who had thought playing all of the time would please her best.

At night when she told Mother good-night, she felt a little bit sorry that Mother looked so tired, but went on to bed, without telling her so, and after falling asleep, she had a dream—

The little moon fairies said:

"We're tired of oiling our lamp and hanging it out each night. Little Nell is playing all of the time, why can't we just play, too? So they didn't shine out."

The little stars said:

"We've been shining every night for years and years and we're tired, let's stop and play and not shine out tonight," and they put out their lights, but oh! what a dark night that was, without any-moon and stars.

The raindrops came along and said:

"We want to play, too. We've always been so busy making things grow that we haven't had time to play. Let's drop our work and join in the fun," and they didn't rain any more.

The trees and the flowers said:

"If the rain isn't going to fall on us, why should we try to grow and bloom, when we might be having our games?" and they didn't grow any more.

All along the street that had been shaded with lovely green trees, there were only old stumps with dead branches. In the flower beds around the house and out in the garden where lately blooming flowers of beautiful reds and pinks, purples and gold had

been, now here were withered stalks to show where they had grown.

What a strange place that was, without any green trees and growing flowers, and Nell didn't like it at all; and the darkness frightened her. Suddenly waking, she called:

"Mother, O Mother, I'm afraid!"

"I am here, darling," said Mother, as she held Nell's hand in hers.

"O Mother! I thought you might have stopped mothering me, too," said Nell, as she told of the dreadful dream.

Then she told of the day spent entirely in play and of how tired of play she had grown before night; and she cried:

"Mother, I'm sorry you were so tired tonight, because I didn't help you at all. I'll help you tomorrow, just see if I don't. I know now that play isn't fun, if I play all the time. There is work to be done, and, if I don't do my share, some one else must do more. I guess the moon and the rain, the stars and the flowers would like sometimes to play, too, but they just keep on working, knowing that their jobs must be done and nothing and nobody can do their parts for them. How bad it would be for us all, if they did stop their work to play."—Helen Latimer Anderson, in Southern Churchman.

-- SMILES --

The little colored boy was very dark; in fact, he was about as dark as a colored boy could be. On that account he carried the nickname "Midnight." But he never liked it.

"Hello, Midnight," one of his friends called to him.

"What you mean, callin' me Midnight? You're just about quatah to twelve yo'self!"—Onward.

Success Expert—"What's your name?"

Greek Client—"Gus Poppapopoulos."

Success Expert—"Get a job selling motorcycles."

First Tramp—"What would you do if you won the first prize in the big Sweep?"

Second Tramp—"I'd have the blinkin' park benches upholstered."

An Irishman on returning to his native isle enthusiastically told of the power of the Irish in America. Quoth he:

"Nobody goes until the lights turn green."

"There never yet was any man, to whom some took not exception."—Bishop Hall.

EDUCATIONAL DEPARTMENT

Sunday School
Administration

W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

Field Workers

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

SUNDAY SCHOOL NOTES

AWARDS

We trust every association that has no report this month will get busy and organize some classes in the needy churches and help them to grow in their efficiency.

Church Administration

	Diplo- mas	Seals
Big Hatchie	1	
Knox	2	7
McMinn		1
Ocoee	1	
Tennessee Valley		1
Total	2	11

Teacher Training

Big Hatchie	2	28
Clinton		16
Crockett	2	2
Gibson		2
Holston		32
Holston Valley		1
Knox		8
Madison	6	63
Nashville	7	80
New Salem	11	3
Ocoee		4
Shelby	14	78
Sweetwater		2
Total	42	319

Sunday School Administration

Dyer	11	
Gibson		22
Madison	20	
Nashville	4	5
Total	35	27
Total	79	357 436

DOCTRINAL CONFERENCES A SUCCESS

It has been clearly demonstrated that the Doctrinal Conferences already held bear us out in the statement that they are the most popular programs that we have ever put on in the state. Possibly nothing is more needed than for our people to have some deep conviction concerning the fundamental doctrines of the Bible. The men who have discussed these various topics have done a splendid job and we appreciate the help of so many who are willing to give their time and energies to these programs. We give below a report of the ones just held and trust that every association that has not already arranged for one will do so right away and help us to make this a state-wide program of doctrinal instruction.

Benton and Ducktown

Benton was the first of the last week's list. We had twelve churches represented with a splendid bunch of preachers, deacons, officers and teachers and others. The program was well carried out as follows: The devotions were conducted by Paul Culpepper, L. Rice and Kincaid. The regular topics followed with C. F. Clark speaking on "The Church in History" and "The Leadership of the Holy Spirit"; R. W. Selman spoke to the topics, "Marks of a New Testament Church" and "Plan of Salvation"; J. N. Bull brought a great message on "Baptism and Its Significance" and W. M. Griffith handled the discussion of "The Lord's Supper a Memorial." The writer talked on "The Church Officers" and at night on "The Church in Action."

At Ducktown the same general line was followed but some change in the speakers. C. M. Pickler took Brother Selman's place and Brother Griffith filled the evening hour. Altogether we had sixteen churches of Polk County present. Moderator G. W. Passmore presided at both meetings.

The Beulah Conference

On March 28th the Beulah Association, Brother J. G. Hughes, Moderator, came together in regular called session and put on the Doctrinal Program in full with some splendid speakers. Sixteen churches were registered and a most helpful day had throughout. The topics for this conference were very much the same as for the others, and the speakers were Brethren C. O. Simpson, W. M. Wood, John R. Clark, C. B. Williams, Preston Ramsey, J. B. Andrews and the writer. Altogether this was a fine meeting and the association voted to make it a regular session of the association each year.

Alamo Has Fine Program

We left Union City early on the 29th with Brother Hughes for Alamo. At Trenton we picked up Brother Simpson and were joined at Alamo by Brethren H. W. Ellis of Humboldt and D. A. Ellis of Memphis. These four men were the speakers at Alamo, some of the rest of us filling in where we were needed. Dr. Ellis remained over to speak at the night session. Six churches were represented.

Maury and Giles Counties

Thursday we went to Fairview Church, eight miles below Columbia, for the conference there. The devotions were brought by Rev. M. I.

Crocker, M. O. Wayland and the evening service was filled by young Brother Summer. Other speakers were Brother Laten, O. L. Rives and T. Riley Davis. We had six churches present from Maury County and five from Giles.

Ducktown Under Good Leadership

It was our pleasure to stay over Sunday with the Ducktown Church and speak at the morning hour, also to a large group of young people in a group meeting in the afternoon. This fine church is growing rapidly in both numbers and interest. A high spiritual atmosphere predominated every service and the spirit of co-operation is beautiful to observe. C. E. Taylor is the efficient Superintendent of the Sunday school and is doing one of the finest jobs at all in this line. One of the most outstanding things we took note of was that you would not know that Brother Taylor was Superintendent. He had someone else doing the work and he was never seen except behind the curtain. The Assistant Superintendent led the school that morning and did a most splendid job of it. Just before the classes marched out the teachers were asked to stand and a prayer for them was offered and then orderly and noiselessly the school marched out to their rooms and their work. The whole program was shot through with holy reverence and worship—a good lesson for others of much more experience and training. The young people had a fine meeting also.

LAWRENCE COUNTY HOLDING SIMULTANEOUS TRAINING SCHOOL

After the afternoon session of the Conference at Fairview Church Brother Rives and I drove to Lawrenceburg for the night session of the county-wide training school being conducted by the associational officers and led by Miss Zella Mai Collie. I found a most interested group and much enthusiasm over the work. Collie always does a good job wherever she goes and so she has thrilled those good people with the work of the Sunday school. She has had a group each night in "Building a Standard Sunday School." They discussed the problems to be met next week when they go out into the churches in the country roundabout. Nine or ten churches will have schools next week and these will be taught by local teachers altogether. Not an outside worker will be on the field. The night we were there she had the associational superintendent, all but one of the group superintendents, five pastors and four local superintendents. This is a splendid gain over anything that Lawrence County has ever done and we are happy over the prospects for the local schools.

Prof. Joe Sims is the associational superintendent, W. E. Davis is pastor of the church where the preliminary school is being held with an enrollment of more than sixty. This association has one officer that every association should have and that is a superintendent of evangelism. F. M. Speakman is that man and every pastor in the association has promised to help in meetings anywhere in the county where he may find it possible to plan. This is a capital idea and we are urging other associations to follow the suggestion.

GROUP PROGRAMS FOR APRIL

Group Superintendent Presiding	
2:00	Devotions, "Spying out the Land."
2:20	Reports and Expressions. Mission Fields reported and plans laid to care for.
2:45	Special Music.
2:50	General Topic, "The Associational Program," Ten minutes each.
	1. "Advantages of the Associational Organization."
	2. "A Complete Survey of Entire Group," (A map showing location of all churches with condition in each).
	3. "Duties of the Group Superintendent."
	4. "How may we improve the schools in our Group?"
3:30	Special Music or Reading.
3:40	Address, "Missions in Judeah," Special Speaker.
3:45	Summing up and Stressing the Regional and State Convention.
4:00	Adjournment.

CONVENTIONS ON THIS WEEK

Region No. 1 and No. 2 are on this week with one of the best programs ever offered to our Sunday school workers. We call attention to the two to be held next week April 10, 11 and 12 at Dyersburg, and April 12, 13 and 14 at Portland. We have some great speakers for each of these conventions and urge all to attend. Dr. John R. Sampey will be an out of state speaker at Portland. We give below the names of those appearing on the West Tennessee program since this has not been done before. The devotions will be conducted by W. W. Jones; J. R. Burk; P. L. Ramsey; H. W. Ellis; J. H. Oakley and S. R. Woodson. The conference leaders are Miss Elizabeth Cullen, Mrs. R. L. Staples, Miss Zella Mai Collie; Mrs. Douglas Hudgins; Jesse Daniel; W. D. Hudgins; Mrs. F. L. West and Mrs. Homer L. Grice. The general discussions will be led by J. B. Hickman; Jack Turner, Jesse Daniel, W. D. Hudgins, E. L. Freeman, Otway Yates, G. T. Mayo, and Zella Mai

Collie. The addresses will be delivered by Homer G. Lindsay; H. B. Rike; W. M. Pratt; W. R. Pettigrew; John Jeter Hurt; C. O. Simpson; J. R. Black; O. L. Weir; R. N. Owen and W. C. Boone. This is a splendid array of speakers. Enough to challenge anyone to attend.

NEW CHURCH AT GAINSBORO GAINS GROUND

We have three more Baptist families that have moved into the town of late and thus far I have sixty-seven who have joined the church or said that they were going to. I think that is moving along very good to begin work in November with no Baptist church meeting here. Last Sunday our Sunday school attendance reached sixty-eight. We are going to have a hundred by summer.—G. L. Winstead, Pastor.

C. M. Dutton writes that the conference being held at First Church, Lenoir City, is being well attended and getting results.

Frank Wood writes: "I have been trying to keep up with the work this year through Baptist and Reflector and I have been really proud of Tennessee. You have been carrying out some exceptionally fine programs. And from all indications the prospects for the summer program are encouraging. Our school term closes May 2 and so far as I know now I'll be ready to go to work soon thereafter."

Jesse Daniel: "We had a good crowd at Holly Grove. Their school had gone down, but we organized again and things are looking up."

Maryville is asking for a training school the last week in May. This church always has good training schools and we are expecting another good one this year.

A word from Brother Ridenour: "We have had ten more additions to our new church at Tackett Creek, bringing the total to thirty-six with several more to follow. This is one of the promising places in the county. This church dominates all of the creek for thirty miles. Also the men are of high type and are determined to have a Missionary Baptist church."

PREACHER SCHOOL PROGRAMS READY

We are getting ready to mail out the programs of our Preacher Schools again and hope we may have a much larger attendance this year. The schools will begin June 5 and close June 23. Among the teachers we mention Dr. A. T. Robertson for full time; Dr. W. T. Conner for one week; Dr. W. W. Hamilton, two weeks; Dr. E. K. Cox, two weeks; Dr. A. U. Boone, one week; Dr. C.

B. Williams, three weeks; Dr. J. T. Warren, three weeks; Dr. C. W. Pope, three weeks; and Dr. J. J. Hurt, two weeks. Others for one week with special messages.

NEW TRACT

We are preparing a tract setting forth the possibilities and work of the group superintendent and hope to have it ready within the next few days. So many are calling for additional helps on this particular line and we believe that the success of the whole work depends largely upon the work of these good men.

Grainger County is planning their simultaneous training school for third week in June. Frank Wood will have this in charge. We are looking forward with great hopes to this school and will expect great results.

INTEREST GROWS

We are having requests for help on the D. V. B. S. as we have never had and more schools promised for this season. We wish that every town and village in the state would plan to put on a Vacation School. Nothing will do more to enlist the boys and girls in the Sunday school. They get a lot of Bible that they would not otherwise get and many are won to Christ during these schools.

It seems like old times to be making engagements for Swan Haworth and Frank Wood. They will both soon be out of the Seminary and back on the field for the summer. We have enough work already to keep them busy for the entire summer.

THE D. V. B. S.

We can get the pupils. We can get the teachers. We can get the money to care for necessary expenditures. The big question is—Can we get the pastors and other church leaders to seize the remarkable opportunity that the D. V. B. S. offers them for rendering a vital summer ministry to the boys and girls? If we can, Vacation Schools in at least 10,000 Southern Baptist churches will enroll every summer approximately 1,400,000 boys and girls—350,000 of them non-Baptist—have about 1,100,000 present every day, and make it possible for pastors to baptize about 100,000 of them yearly into their church membership. Surely, this is a possibility to challenge the prayerful thought of all our pastors.—Dr. Brice.

B. Y. P. U. NOTES

We give below the report of the month in Study Course work. Many have not been counted that were taught during March because we have not had time to record them all. This is a very fine showing, however, and we are looking to April with expecta-

tions of as many as 2,000 awards for the month.

AWARDS FOR MARCH

Association	Diplomas	Seals
Big Emory	11	14
Big Hatchie	8	28
Bledsoe	10	9
Carroll	17	3
Crockett	8	
East Tennessee	10	
Fayette	9	
Gibson	1	1
Holston	33	
Jefferson	78	31
Knox	178	300
Lawrence	1	
Madison	43	118
Maury	24	9
McMinn		
McNairy	2	
Nashville	12	11
Ocoee	10	51
Robertson	3	1
Shelby	165	214
Sweetwater	43	
Watauga	28	26
Total	694	816

Mr. Hall and others write that the preparation for the simultaneous school in Holston is shaping up nicely. Miss Jacobs has been in Johnson City for a week and along with the local training school she helped to get plans laid.

Miss Jacobs and Jesse Daniel have been in Humboldt and other central places in Gibson County the past week training local teachers and planning for the simultaneous school being put on in that county at present. Fine reports come from them and also from Mr. Guy, the associational president.

Dr. J. R. Johnson reports a good school at White Pine Church having studied "Missions in the Bible." He reports an average attendance of forty. That was a sure enough good school.

VOLUNTEER WORKERS

We have a large number who give their time without cost to the Board in teaching training classes in other churches and we greatly appreciate this. Now we have four young people who have offered their services for the summer without cost except expenses and that is a small matter. This is a very fine spirit and we will be glad to arrange with any churches for these fine young people to serve and they will do your church good. They are competent and sound.

New Salem Association under the leadership of George Thomas, president, is planning their associational work and are ready to accept any suggestions. We are proud of this organization. (Continued on page 16.)

Overlooking the Capitol
...facing Capitol Plaza!

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WOMAN'S MISSIONARY UNION

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

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

W. M. U. CONVENTION

(Continued from last week.)

Reported by Mrs. Douglas Ginn
 Mrs. Una Roberts Lawrence followed Mrs. McMurry with an address on mission study. She first paid high tribute to Mrs. McMurry, commenting on her keen mind, her splendid executive ability and her earnest consecration to her task, pronouncing her one of the best mission study leaders in the South. Of course we think she is the very best.

Mrs. Lawrence urged the enlistment of new women in mission study. She said we should take Jesus at His word, seriously, literally and practically, then applied this outline in a most convincing discussion.

The mission study banquet at the Claridge Hotel Wednesday evening was a thing of beauty. The spacious dining room was beautifully decorated in W. M. U. colors, lavender and white.

Mrs. Wm. McMurry, Mission Study Chairman of the State, was toastmistress of the occasion. Mrs. Earl Weigle welcomed the guests, and graduates of the various courses were recognized. The new books in the advanced course were announced by the heralds, Beverly Martin and Betty Jo McCutcheon, as each book was announced the book literally walked in, giving its name and reason why it should be studied. The following books "spoke": Book of Requirement, Mrs. J. T. Sutton; Book of Missionary History, Mrs. R. R. Ward; Book of Missionary Biography, Mrs. F. Person Allen; Book of Mission Field, Mrs. James Durham; Book of Missionary Task, Mrs. Irving Rudy; Book of Missionary Inspiration, Mrs. J. A. Ross; Book of Missionary Methods, Mrs. Frank Hodgson. Mrs. J. E. Davis and Miss Nell McWaters furnished the music for the occasion.

Dr. R. G. Lee, pastor-host of Bellevue Church, brought the devotional Wednesday evening, using as his subject, the Great Commission.

No W. M. U. Convention in Memphis would be complete without hearing the Girls' Quartette of Bellevue. Most appropriate was the number selected for this service, "I'll Go Where You Want Me to Go."

Again we were charmed with the lovely instrumental music on organ and piano, as well as the beautiful anthem given by the large chorus choir of Bellevue, under the leadership of Mr. Stanley Armstrong.

The highest point of the convention was reached when over 2000 people crowded into the spacious auditorium of the church to hear Dr. John Lake, our missionary to the lepers in China. He told the thrilling story of how he obtained as a gift from a high Chinese official, Tai Kam Island, and how he established there his wonderful work among the pirates who lived on the island and the lepers who were brought there for care and medical treatment. Dr. Lake said some times he slept with a pirate snoring on one side of him and a leper snoring on the other side, but assured us that both snored in the Chinese language.

Dr. Lake has on the island a splendid hospital and eighteen other buildings. Many lepers are being cured of that dread disease, while better still, both pirates and lepers are being cured of sin-sickness. Dr. Lake closed this memorable address with an appeal to us to be faithful with our gifts to missions in spite of the depression. He told us that thirty out of sixty of his mission stations are closed because of funds. He challenged us with the words, "Why should I live half of each year on a leper island using all of my small salary for the work, while you wait for good times to make your gifts to missions? Good times are not coming till you and I get better!"

At the close of his address Miss Worthington made an appeal for an immediate response to Dr. Lake's appeal and an offering amounting to \$228.64 was taken.

Thursday Morning

Before nine o'clock, the immense auditorium of Bellevue Church was almost full with women, each one desirous of hearing Mrs. W. F. Powell lead the morning devotional. No woman in our state grips the hearts of her hearers as Mrs. Powell does, and surely this devotional was not an exception.

All hearts were humbled, and at the same time, uplifted as she painted in word pictures the story of the disciples who had toiled all night and caught nothing, and were washing their nets ready to go home, so sure they were that there was no possibility of a draught; but when Jesus appeared and commanded them to "let down the nets," they said "At thy will we will let down the nets." She made us feel conscious of the fact

that when we are willing to obey Jesus, he can take even our failures and use them to His glory.

The Plan of Work for 1933 was presented by Mrs. R. Kelly White of Nashville. The different departments of the work was discussed by the chairmen of said committees, and adopted as read.

Mrs. R. S. Brown, State Chairman of Personal Service, read her report, emphasizing the fact that soul winning was the chief aim of all personal service. She stated that more than one thousand souls had been reported as won to Christ last year as a direct result of organized Personal Service.

Mrs. P. B. Lawrence, Personal Service Chairman of the Southern W. M. U., addressed the convention, giving a number of beautiful illustrations of personal service that was being done through the Good Will centers and other organized agencies. She closed her address with the heart-searching poem:

"You are writing a gospel, a chapter a day,
 By deeds that you do and words that you say:
 The world sees what you write,
 Whether faithless or true,
 Say, what is the gospel according to you?"

In the absence of Mrs. R. L. Cowan, Stewardship Chairman of the state, Mrs. J. Frank Seiler read her report. She stated that 4592 tithers were reported in the 662 Woman's Missionary Societies of the state; with 692 new tithers reported in 1932; in the young people's organizations there were 2429 tithers reported.

Mrs. Cowan referred to the Stewardship Standard of Excellence which has proven a great help to the Woman's Missionary Societies in reporting the different phases of Stewardship. These standards are free. Order from W. M. U., 161-8th Ave. N., Nashville.

Miss Ruth Walden, Young People's Leader of the state, made a most interesting report of the growth of the work with our young people. She stated that they had reported \$21,287.02 for missions in 1932, that 8,077 mission study awards had been sent out to them, and that there were 2,429 tithers reported in the young people's organizations during the past year.

All old officers were re-elected. "Launching Out in Tennessee," the wonderful address given by the pastor-host, Dr. R. G. Lee, President of the State Convention, will appear, in full, in this paper.

One of the most practical numbers on the program was the conferences which were conducted by the following leaders:

Presidents, Mrs. J. R. Black, Memphis.

Program Chairmen, Mrs. C. D. Creasman, Lewisburg.

Personal Service, Mrs. R. S. Brown, Jackson.

Mission Study, Mrs. Wm. McMurry, Memphis.

Stewardship, Mrs. J. Frank Seiler, Elizabethton.

Margaret Fund, Miss Laura Powers, Knoxville.

Superintendents, Miss Mary Northington, Nashville.

Young People, Miss Pearle Bourne, Birmingham.

Circle Leaders, Mrs. F. B. Allen, Memphis.

THE STEWARDSHIP DECLAMATION CONTEST

The second annual State Stewardship Declamation Contest was held in the Bellevue auditorium with a splendid crowd to hear the twenty-one young people give their declamations. Miss Ruth Walden, state leader, presided over the service. During the interim, special music was rendered by the Misses Addie and Sidney Young of Union Avenue Girls' Auxiliary, Memphis.

The following young people were awarded the state medals:

Sunbeam—Helen Wilhoit of Maryville.

Junior R. A.—Joe Haynes, Jr., of Lewisburg.

Junior G. A.—Ann Elizabeth Howell of Alamo.

Intermediate R. A.—Henry Frances Alsobrooks of Alamo.

Intermediate G. A.—Evalyn Jeter of Harmony Church, Big Hatchie.

Church Y. W. A.—Juanita Corlew of Alamo.

College Y. W. A.—Mary D. Carey of Tennessee College.

The winner in the two Y. W. A. groups was Miss Mary D. Carey, who was awarded the trip to Ridgecrest Y. W. A. camp in North Carolina, where she will compete for the \$50.00 southwide award.

The second place winners were as follows: *Sunbeam*, Albert McDaniel, Temple Baptist Church, Memphis; *Junior R. A.*, Winifred Moore of Alamo; *Junior G. A.*, Anne Moore of Etowah; *Intermediate R. A.*, Folk Lambert of Lewisburg; *Intermediate G. A.*, Brodie Bates of Gallatin; *Church Y. W. A.*, Helen Gibson of Belmont Heights, Nashville; *College Y. W. A.*, Pauline Anderson of Carson-Newman College.

The Young People's Session on Thursday evening, presided over by the Young People's Secretary, Miss Ruth Walden, closed the convention. The theme was "Youth and Worldwide Missions."

A beautiful devotional, "Christ Commands Youth," was brought by Miss Pearl Bourne.

The Bellevue Girls' Quartette sang "Jesus Saviour Pilot Me."

The finals between the church and

college Y. W. A.'s resulted in Miss Mary D. Carey of Tennessee College winning first place against Miss Juanita Corlew of Alamo.

The twenty-one contestants were introduced to the audience by Miss Walden, and the awards presented by the state president, Mrs. R. L. Harris.

The efficiency Y. W. A. banner was presented the Shelby County Association Y. W. A. for 100% in co-operation for reporting, and marked increase in number of new and standard auxiliaries. Green and silver pennants were presented to the 57 A-1 Y. W. A.'s of the state.

The grand finale of the convention was the R. A. pageant, "The Challenge of the Order of the Royal Ambassadors," written by Miss Ruth Walden and given by the Royal Ambassadors of Shelby County with Mrs. C. B. Shangle directing.

Thus closed the forty-fifth annual W. M. U. Convention of Tennessee, with the largest number in attendance, and considered by many, the greatest meeting in our history.

NOTES ON MRS. W. J. COX'S ADDRESS

The title of Mrs. Cox's address was *Keystones and Capstones*, based upon Weymouth's translation of the permanent watchword of the Woman's Missionary Union—"We are fellow workers. . . . Ye are God's building." Comparing individuals and organizations to "Living stones built up into a spiritual house," she reviewed the achievements of the W. M. U. as its spiritual ideals had chiseled and polished living stones for God's building. Mrs. Cox introduced her subject by showing how the history of all time, the history of the changing ideals of all peoples in every age had been written, and could be read, in stone. She told how God, the Master Sculptor, through these days seeks to prepare His living stones for the pattern of His eternal building, and by His chiseling and polishing is teaching them as Carlyle says that there is a higher sphere in life than happiness, and that is blessedness. That God's people have always risen to greatness through danger and poverty.

The Chief Aims of the W. M. U. were likened to keystones, the central, stabilizing and interlocking stone in every arch or portal. Each keystone of Prayer, Enlistment, Study, Personal Service, Tithes and Offerings, and the Missionary Education of our Young People was presented with force and with illustrations. The moral standards, called a brilliant oration in themselves, were compared to capstones, these being an outgrowth of the Gospel Message. In closing Mrs. Cox said: "Missions is the only force that I know that extends my poor gifts for the salvation of humanity to the ends of the world. Missions is the only cause that has ever

LOUISVILLE ITEMS

By M. P. HUNT

Things are moving hopefully among Baptists in this important center.

Rev. S. F. Dowis of Carlisle Ave. has been somewhat incapacitated for some weeks with flu and other troubles. He is a prodigious worker, and though but a young man, has come to a place of recognized leadership among his brethren.

Rev. C. K. Hoagland, one of the boys in my early day at Twenty-second and Walnut, recently gave up a very successful pastorate at Ninth and Church, where for some nine years he had led in a glorious work of enlargement, to become the Superintendent of the Kentucky Baptist Children's Home at Glendale. He and his good-wife have had an auspicious beginning, and this work of caring and providing for 200 children promises to go well in their hands.

Rev. E. C. Stephens and his people are celebrating the seventeenth anniversary of his pastoral office among them. Strong as a preacher and pastor, his specialty is that of Stewardship. Growth in every way has marked his ministry.

The annual Seminary Conference from March 6 to 10 was, in the judgment of many, the greatest of these annual occasions. Dr. Robert E. Speer, the great missionary secretary of the Presbyterian church, spoke twice daily and was heard by an ever increasing number. He is unquestionably one of the greatest of our Christian leaders and perhaps the best posted from a life study of the mission problems and by his many prolonged contacts with the work of the missionaries on their various fields. With a soul in perfect rhythm with that of Paul and the apostolic missionaries, he gladdened and inspired and helped every hearer who stands for the "old paths."

While all those appearing on the program acquitted themselves with honor, perhaps next to Dr. Speer, Dr. H. E. Tralle was most popular. He is one of our own, a Missouri lad, a graduate of William Jewell College and of the Southern Baptist Seminary and a pastor in his student days in Louisville. He was but coming back home. His specialty is that of the

challenged my prayers for alien races the world around. Missions is the only study that has made me understand and appreciate and love people formerly thought of as foreigners and unlovely. Missions is the only power that can ever bring world peace, international and interracial justice and universal brotherhood.

(Continued next week.)

THE NEWS BULLETIN

Psychology of Leadership, and if you hear him you will hear him a second time. He has a world of quaint humor and with it he drives home his messages. He is the author of a number of books dealing with church and youth problems and is in great demand by the churches. He is a truly great soul, and it was a joy to have contact with him again after all of these years. He works out of New York City.

Rev. L. R. Christie, D. D., is just getting established in his work at the Fourth Ave. Baptist church. The Church and her many interested friends believe a great work is opening. To know Christie is to love him. His is a winning personality.

The annual City Wide Sunday school training school was held March 20 to 24 in the Walnut Street Church. Due to conditions the supper was cut out and in every practical way the expenses were trimmed. Thirteen courses were taught. The teachers were drawn from local talent. While the school has been good, the enrollment of some 300 is quite short of what it usually has been.

About four months ago Rev. Paul Jagers went from Grace church, where he had been for some ten years, to Portland Ave. church, and Rev. Ferd Graves, a son of Louisville parents whom the writer married some twenty-five years ago, has accepted the work at Grace and under him it is going fine.

BUILDING DESTROYED, TABERNACLE HOPES TO REBUILD

When the tornado hit East Nashville on March 21, it took as a part of its toll the beautiful building of the Tabernacle Baptist Church. This house, home of 235 members, was constructed seven years ago at a cost of approximately \$30,000.00 including the lot and furniture. None of the members was injured physically, but many of them lost their homes, and this has increased the distress caused by unemployment. With a considerable debt remaining against the demolished building, the stricken congregation faces some tremendous problems in going forward with the work. But out of this catastrophe, there has been born a new church loyalty in the hearts of the members, and they have denounced as cowardly the suggestion that they abandon the ruins as a partial payment to their creditors. They expect, by the Grace of God, to carry on.

The Tabernacle Baptist Church fills a distinctive need. No other church would serve its community so well. There has been a steady growth in membership and attendance during the present harmonious pastorate

of a little more than two years, and 114 additions. There are frequent conversions in the regular services. We believe and teach the sacred doctrines once for all delivered to the saints.

In almost completely demolishing the building, the storm left unharmed the pulpit, the library, the communion table and the choir chairs. Could that beautiful walnut pulpit signify God's desire to have the preaching of the Gospel continued there? Could that baptistry and communion table mean that the observance of the sacred ordinances should be perpetuated by this congregation? Would those choir chairs indicate that the church shall continue to sing the praises of King Immanuel? Those standing doors, to which the church has a key, have impressed the congregation that God has given them the privilege of prayer as the key to their situation. They are praying for God to send money and material for the rebuilding of their house of worship. Donations may be sent to J. E. Wheeler, Treasurer, 724 Hart Avenue, Nashville, Tenn. Each donation will be personally acknowledged by the pastor.

Before leaving for the Memphis hospital for an operation right after the devastating storm, the Rev. Walter M. Gilmore, Southern Baptist Publicity Director, started a fund for the new building by sending in his check for \$5.00. Some appeals are being sent out over the radio. Every dollar sent will be appreciated.

The Eastland Baptist Church has been very generous in inviting the Tabernacle Church to combine services with them, and in inviting the Tabernacle pastor to preach the two previous Sundays.—Clifton F. Bridges, Pastor.

"I have a little book which is called the Credo. . . . This is my Bible, which has stood so long and still stands unshaken; to this I hold fast; to this I was baptized; upon this I live and die."—Luther.

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR MARCH 26, 1933

Memphis, Bellevue	1691
Nashville, Judson	1338
Chattanooga, First	1156
Nashville, First	1108
Memphis, Temple	939
Nashville, Grace	847
Knoxville, Fifth Avenue	748
Maryville, First	747
Chattanooga, Highland Park	737
Nashville, Park Avenue	733
Memphis, LaBelle	726
Nashville, Belmont Heights	722
Memphis, Union Avenue	718
West Jackson	688
Jackson, First	678
Chattanooga, Avondale	656
Dyersburg, First	625
Elizabethton, First	575
Etowah, First	570
Chattanooga, Northside	566
Chattanooga, Alton Park	518
Sweetwater, First	505
Erwin, First	493
Chattanooga, East Lake	483
Memphis, Speedway Terrace	450
Union City, First	450
Memphis, Prescott Memorial	440
Chattanooga, Tabernacle	426
Chattanooga, Woodland Park	420
Paris, First	406
Knoxville, Deaderick Ave.	405
Memphis, Highland Heights	404
Rossville, Ga., First	383
Trenton, First	377
Nashville, North Edgefield	360
Humboldt	359
Lenoir City, First	350
Chattanooga, Red Bank	347
La Follette, First	345
Chattanooga, Clifton Hills	328
Nashville, Grandview	327
Knoxville, Arlington	316
Nashville, Lockeland	311
Memphis, Trinity	310
Chattanooga, Central	309
Knoxville, Lonsdale	307
Chattanooga, Rossville	
Tabernacle	307
Knoxville, Oakwood	302
Nashville, Seventh	301
Brownsville	251
Covington, First	251

By FLEETWOOD BALL

Harold B. Tillman has resigned at Clarendon, Ark., to accept a call to Lake Village, Ark.

P. A. Stockton of Little Rock, Ark., has been employed by the Arkansas Baptist as State Evangelist.

The First Church, Shreveport, La., began a revival Sunday, the pastor, M. E. Dodd, doing the preaching.

J. E. Cook has resigned as pastor at Defuniak Springs, Fla., after serving five years.

A church was recently organized at Murdock, Fla., with 25 charter members. J. S. Day, Jr., was called as its pastor.

W. M. Wood preached his farewell sermon as pastor of the First Church, Martin, Sunday, March 26, and moved to Nashville.

Prospect Church, Hollow Rock, C. C. Sledd, pastor, experienced a helpful time in a lively Bible Institute which closed Sunday, March 26.

A. W. Huff, of McMinnville, preached last Sunday for Eastland Church, Nashville, H. T. Whaley, pastor.

C. G. Dilworth has resigned as pastor of Northwood Church, West Palm Beach, Fla., to accept a call to the First Church, South Bay, Fla.

G. B. Smalley has resigned as pastor of South Royal Street Church, Jackson, and preached his farewell sermon Sunday night, March 26.

J. M. DeVette has resigned the pastorate at Bunnell, Fla., to accept a call to Fernandina, Fla., effective May 1st.

J. P. Rodgers of Pahokee, Fla., gave up that pastorate to accept a call to Northwood Church, West Palm Beach, Fla., effective April 9th.

Beginning June 1, W. W. Kysar of Philadelphia, Miss., will do the preaching in a revival at Coffeetown, Miss.

Ross E. Dillon of Paris, Ky., has been called to the care of the First Church, Frankfort, Ky., and has accepted, effective April 1.

South Royal Street Church, Jackson, last Sunday heard John Bass at the morning hour and W. H. Hopper at the evening hour.

Rufus Kitchenham of Jonesboro, La., was lately ordained to the full work of the Gospel ministry at the request of Yankee Springs Church.

West End Church, Paducah, Ky., T. G. Shelton, pastor, heard last week a series of superb addresses in a Bible Institute.

J. B. Lawrence, secretary of the Home Mission Board, Atlanta, Ga.,

is preaching in a revival in the First Church, Tallahassee, Fla., S. A. Campbell, pastor.

There were 125 received for baptism in one day during the revival held by J. B. Leavell of Nashville in the First Church, Minneapolis, Minn.

A Fifth Sunday meeting in Beech River Association will be held April 28-30, in Bible Hill Church, G. G. Joyner, pastor. The program offers a feast of good things.

The Second Church, Murray, Ky., has been organized and has 140 members. They worship across the street from the First Church of which J. E. Skinner is pastor.

Tabernacle Church, Nashville, C. F. Bridges, pastor, will worship in the East Nashville High School building until the storm-wrecked church house can be rebuilt.

The Baptist Evangel is the title of a monthly paper published by E. H. Greenwell, pastor of West Paris Church, Paris. It is a creditable production.

The contract of Illinois Baptists with Elliott Waller to be editor of the Illinois Baptist, of Pinckneyville, Ill., their state paper, has expired but will likely be renewed.

Prof. I. E. Reynolds of the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, has been asked to lead the music during the Southern Baptist Convention in Washington, D. C.

P. I. Lipsey, editor of the Baptist Record, Jackson, Miss., says it is neither possible nor desirable to omit the meeting of the Southern Baptist Convention.

The current issue of the Baptist Standard, Dallas, Texas, is a special edition for the State Sunday School Convention, which meets with the First Church, San Antonio, Texas. It is profusely illustrated.

Sunday, March 19th, marked the beginning of the ministry of L. B. Joyner as pastor of the First Church, Lake Walco, Fla. He came from Franklin Street Church, Jacksonville, Fla.

C. C. Sledd, who has been a student in Jonesboro College, Jonesboro, Ark., is preparing to move back to Hollow Rock, the last of April. He will resign the church at Black Oak, Ark., which he has been serving for half time.

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By THE EDITOR

President J. T. Warren supplied Sunday for First Church, Morris-town.

Pastor R. W. Selman of Northside, Chattanooga, preached Sunday for First Church, Athens.

N. C. McPherson of Eagleville supplied Trenton Street Church, March 26th.

Evangelist Scott Buckner is aiding Soddy Baptists of Chattanooga in a revival meeting which began Sunday.

The editor had the pleasure of worshipping with Trenton Street Church of Harriman on Sunday.

Brother T. W. Gayer recently observed his eighth anniversary as pastor of First Church, Pineville, La.

J. B. Weatherspoon of the Southern Seminary is one of the speakers for the Religious Institute to be held at Meredith College, N. C., June 1-9.

J. C. Powell, returned missionary, recently visited Calvary Church, Erwin, and delivered some splendid messages.

B. H. Howard of LaFayette, Ga., preached at Spring Creek Church, Ocoee Association, Sunday, the guest of his son, Pastor C. W. Howard.

Dr. J. B. Leavell, who is in a meeting with First Church, Minneapolis, Minn., reports 125 received for baptism on March 26.

Brother H. C. Adkins, who was called by the Wartrace Church on March 19, has accepted and began his work there last Sunday.

Pastor E. Floyd Olive, Park Avenue Church, Nashville, baptized seven on

March 26; and Pastor Huckaba at North Edgefield baptized three.

—B&R—

L. E. Roberson, who has been called by the Greenbrier Church, Robertson County, has accepted and is already on the field.

—B&R—

Dr. Arthur Fox is assisting Pastor V. Floyd Starke in a two-weeks' meeting which began last Sunday at the First Church, Carthage.

—B&R—

Miss Martha Sherwood, daughter of A. C. Sherwood, former pastor of First Church, Erwin, taught in a training school in Calvary Church, Erwin, the week of March 19th.

—B&R—

J. Clyde Turner of Greensboro, N. C., preached for First Church, Wilmington, N. C., during the recent city-wide Baptist revival. J. M. Kester is the pastor.

—B&R—

J. C. Powell, returned missionary from Africa, did the preaching in the recent revival meeting held with the Calvary Church, Wilmington, N. C., J. A. Sullivan, pastor.

—B&R—

During the pastorate of J. A. Barnhill at Main Street Church, Hattiesburg, Miss., there have been 445 additions, 111 of whom were by baptism.

—B&R—

The revival services which closed March 5 at the Memorial Church, Johnstown, Pa., C. A. Owens, pastor,

resulted in fifty-two additions, forty-one of whom were by baptism.

—B&R—

Sam W. Rutledge is leading his people of the Baptist Tabernacle, Knoxville, in a revival which began Sunday. His son, Edward E., and wife are in charge of the music.

—B&R—

Pastor E. E. Burks of North Jackson writes to speak a word of praise for his paper, the Baptist and Reflector. Things are going well on his field, and the list of subscribers there is growing.

—B&R—

Arlington Church, Knoxville, up through March 26, has had sixteen additions as the results of the meeting in which L. W. Clark, of Sevierville, is doing the preaching. Pastor Geo. E. Simmons says of it: "It is really a revival."

—B&R—

We are glad to report that Dr. Walter Gilmore, Publicity Director for the Promotion Committee, who has recently undergone an operation in our hospital at Memphis, is improving and hopes to be back at his work again within a short while.

—B&R—

Arthur Fox closed his work as pastor of First Church, Morristown, the last of March. He is now engaged in evangelistic work and has a schedule filled until fall. His daughter, Sarah, is rapidly recovering from an attack of typhoid fever.

In a recent news note we reported First Church, Sweetwater, to have had twenty-six additions during a revival meeting. Pastor Tallant writes to correct us, saying that on March 12 they had twenty-six additions, making a total of 108 since February 1. We are glad to make this correction.

—B&R—

During the funeral of Dr. B. H. DeMent, who recently died, a foreigner came in, knelt by the casket for a moment, and as he was leaving the place paused and said to Mrs. DeMent, "I am a Christian because of Dr. DeMent's beautiful life." What a tribute to the saint of God!

—B&R—

You can't drive your car to Washington for four times the cost of the trip with your paper party. And when you get it there you will pay \$1.00 per day storage and at least 75c per day more for your room. Why bother with it? Join the "B. E. F." and have a great trip free from worry. Write your editor immediately.

—B&R—

Hannah Gap church, Duck River Association, is planning to send their pastor, J. Vernon Rich, to the Convention. That is a fine thing to do, and one that will bring big returns to the church. Let your paper aid you in sending your pastor. Write at once so we can get busy.

—B&R—

Mrs. Fred H. Terry writes commending the Home Department Magazine for the present quarter. "There

is in it scripture passage for devotional study for every day and in addition brief stories and poems that lift the heart toward God. The ploughman on the cover seems to be finishing his job."

—B&R—

Pastor Roscoe Smith speaks a good word for Evangelist Arthur Fox who has been with First Church, Erwin, in an eighteen-day meeting. During that time there were twenty-three additions by letter and 109 professions of faith. "He is a great soul and a great soul-winner," says Brother Smith.

—B&R—

Last Saturday morning the editor called at the home of Brother J. L. Dance, pastor of Fifth Avenue Church, Knoxville. Mrs. Dance reported that he had had a good night's rest and showed much improvement. His condition is still serious. F. M. Dowell, Jr., supplied for him Sunday.

—B&R—

Alton Park Church, Chattanooga, had twelve additions on March 26, two by letter and ten by baptism; Central Church received three by letter and one for baptism; East Lake, one by letter and three for baptism; Rossville Tabernacle, two by letter, six for baptism, and Pastor McClure baptized four; Northside and First both received three by letter.

—B&R—

Pastor W. Q. Maer of Dyersburg writes that they are making plans for

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COST PER PERSON OF A PARTY OF FOUR CROWDED BY BAGGAGE	24.85
COST PER PERSON FOR ROOM EIGHT NIGHTS	20.00
COST PER PERSON FOR SIGHT SEEING TRIPS PROVIDED	3.00
MINIMUM TOTAL COST PER PERSON	\$47.85
Maximum cost, transportation, room and sightseeing, with "B. E. F."	\$35.00

GO WITH THE "B. E. F." AND SAVE ENOUGH TO PAY FOR YOUR MEALS!

Reservations must be made by April 20th. Only a limited number, in addition to the subscription workers, can go, so write at once for your seat with a jolly Convention crowd. Address

"B. E. F.", 161 Eighth Avenue, North, Nashville, Tennessee, care Baptist and Reflector.

a great Sunday School Convention April 10-12. He requests that all who expect to remain over night with them send their names immediately to Mrs. W. H. Tucker, 1020 Sampson Ave., Dyersburg, so as to enable her to have assignments made before time.

—B&R—

March 26th was a day of rejoicing for Judson Church, Nashville. Pastor H. B. Cross says: "On that day we paid the entire indebtedness of the church. This was the indebtedness on the Sunday school building. All current bills paid, so we 'owe no man anything.' On May 14th we will begin to take offerings for our new auditorium." The Sunday school attendance for that day was 1338.

—B&R—

Last week Pastor C. M. Dutton presented his people of Tabernacle Church, Lenoir City, with a Bible Institute, the first they have had. Brethren David Burris of Oakdale and W. R. Hill of Lenoir City were the guest speakers. "Church Perpetuity," "Church Discipline," "Preservation of the Saved," "Ministerial Ethics," and other interesting and timely subjects were discussed.

—B&R—

Pastor David Burris writes that they have just closed a wonderful Bible Institute at Oakdale. The attendance was good and the interest very fine. These institutes at Oakdale are events of great importance and have done much to make this one of the liveliest and most generous missionary churches in the state. If every church gave proportionately as much per member to our program, there would be no dire distress upon our State Mission work even in these days of depression.

—B&R—

Brother E. B. Arnold sends us report of the revival at Dayton which closed the 26th of March. Frank Grazaidei of Chattanooga did the preaching. There were 105 professions of faith, eight volunteers for definite Christian work, eighteen additions by letter and twenty by baptism. On the night of the 27th Pastor W. T. McMahan of Calvary Church, Chattanooga, baptized seventeen converts. The church has called Brother Grazaidei as pastor.

—B&R—

A somewhat belated report of a great meeting in Central Church, Jacksonville, Fla., has been received. A. E. Prince of Brownwood, Texas, did the preaching, aiding the pastor, Frank Weedon, who is a graduate of Howard-Payne College. A goodly number of people professed faith, some united with the church and all obligations of the church were paid off by a great offering the last day of the meeting. And this church did not forget its obligation to others, but included \$450 due the Co-operative Program.

Pastor E. E. Burks of North Jackson writes: "Our church has lost another aged member, R. H. McFarland, 80, who had been a Christian only four years, but who had really obeyed his Lord. Being an invalid for many years he insisted on being baptized after being converted. His son, Horace, and others lowered him into the baptismal waters while he was seated in his chair. He attended our services regularly, often when unable. His last days brought him much pain, and he prayed earnestly that God would take him away. Our church will miss this faithful soul."

B. Y. P. U. NOTES

(Continued from page 11.)

ganization and expect great results from same.

Mrs. F. P. Jarman has planned a training school for April and we are to have the pleasure of being one of the faculty.

Mr. Thomas Roote, Covington, is planning a larger program for his young people and writes for helps of all kinds. Glad to see things going all over the state like this. Hundreds of such helps are called for every day and we are glad to furnish same.

LAYMEN'S NOTES LAYMEN'S DAY

May 7th will be Laymen's Day in Tennessee since we observe the second month in each quarter for our men's work. The week of May 2 to 5 we have our four Regional Laymen's Conferences and this will follow immediately. The conferences will aid us in enlisting our men. We will have some suggestions ready next week and hope to enlist the men of every church and see that there is a man in every church on that day to speak a word for the men. We also want to observe the regular programs. We are outlining a program for the men to be used at the B. Y. P. U. hour. Watch the paper for suggestions and programs.

We are planning again this year to hold in every county where possible a School for Deacons, and ask the men to come together for two nights and study the work of the Deacon in connection with the church program.

STEWARDSHIP PROGRAMS

We are furnishing again the little book, "Christian Stewardship," at a greatly reduced price of 20 cents per copy to be used in Stewardship Classes in the local churches. In churches where the men are out of work and cannot buy books we will lend the books and allow them to be returned and used at some other place. Let every church put on a class of Stewardship Study and enlist all the men.

Men! please assist the Sunday school workers in their group programs during April and also come to the conventions and enjoy the fine program outlined for all.

SPECIAL APPEAL

We have an urgent call all over the state for men to teach classes in the Junior and Intermediate Departments in the Sunday school. Will not our men respond to this call and make preparation to take classes and help to win and hold the young boys and men for our churches? We are losing them rapidly because our men for some reason will not sponsor their work in the Sunday school and B. Y. P. U.

If you have a Brotherhood will you not send us the name of your president or director? We will appreciate it very much if you will.

"Covetousness is not monopolized by the rich. The spirit of acquisition dominates the western world. It is the ruling passion of our century. Few there are who are not caught in the tide of it; and practically all entertain the delusion that the more they get the happier they will be, notwithstanding the fact that these who have acquired large wealth are aware that happiness does not increase with riches; but, on the other hand, that increase of wealth brings increase of care, trouble, separateness, loneliness, and strife. Such facts, however, retard few of the wealthy and fewer of the poor from the continuous pursuit."—Craig S. Thomas.

"The Cross is the guarantee of the Gospel."—Amiel.

"The whole Cross is more easily carried than the half."—Drummond.

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BAPTIST and REFLECTOR

"Speaking the Truth in Love"

Volume 99

THURSDAY, APRIL 13, 1933

Number 15

Launch Out and Let Down Your Nets

Brief of Sermon preached before the Tennessee W. M. U. March 23, 1933.)

DR. R. G. LEE

My heart, ever as the hearts of all of us, has been stirred with gratitude as we have thought of the 600 miles from Bristol to Memphis, and of the achievements of the women whose membership is in some of these 553 Baptist churches of Tennessee. How great is the comfort and strength that comes to us when we know that Christ lives, that His banner over us is love, that His leadership is a comradeship as well as leadership, and that a vast host of noble Christian women in this great State love Christ, serve Christ, are ready to let His wounds speak to them.

It seems to be of the Holy Ghost indeed, that you should yourselves think upon and call us to think upon those first ten verses in the 5th chapter of Luke. When all of us have explored its depths, we leave as many pearls behind as we take away. What a picture of swift events it portrays.

—THE CHRIST.

"And it came to pass, that, as the people pressed upon Him to hear the Word of God, He stood by the lake of Genesareth."—Luke 5:1.

A pronoun pathway pointing to the glorious person—Christ Jesus. Christ—who ever held up before mankind representative mankind, gloriously conformed to the will of God, who illustrated in His daily life every doctrine of His heavenly mind. Christ—in whom was no taint of sin, no suspicion of selfishness, no insinuation of an unholy aim. Christ—whose face was incarnate sympathy, whose hand was friendship's incarnate symbol, whose eye was liquid sympathy for every human sorrow. Christ—who never struck a wrong note, who never made a mistake, who was never betrayed into an error of judgment. Christ—never dramatic, never diplomatic, never exhibiting shrewdness, never hurrying before popularity, never altering before antagonisms. Christ—never despondent, never discouraged, saying whatever He thinks regardless of consequences.

The law of heredity can not claim Him, for His spirit is not cramped with the walls of racial limitations. The law of environment can not claim Him, for no good thing ever came out of Nazareth. The law of education

can not claim Him, for He is not stamped with the imprint of the schools. The law of opportunity can not claim Him for He lived among a rejected people and was limited to a ministry of three years. The law of genius can not claim Him, for genius hath its several fixed orbits—and Christ moves in a moral realm above the intellects and saints of earth.

The world over, architects, striving to build cathedrals worthy of him, fall short of their high objectives. Painters vying with painters feel incompetent to create figures beautiful enough to adorn His sanctuary walls. A sense of inadequacy falls oppressively upon musicians who try to create music sweet enough for His hymns of praise. Sculptors, searching all quarries, nowhere can find marble white enough for His forehead. Orators, whose sentences are flights of golden arrows, express only a meager measure of the honor due Him. Writers, words dropping from their pens like golden pollen from stems of shaken lillies, feel the inadequacy of all words to set Him forth in His beauty. Devout poets, reaching from pole to pole with the wings of their poetic genius, struggle for some metaphor with which to express Him. Profound scholars, rushing with archangelic splendor through mysterious realms of thought, light their brightest torches at His altar fires.

A thrilling record of goodness—goodness shining through every feature, goodness suggesting every thought, goodness ennobling every action, goodness clothing every utterance with beauty, was the life of Jesus. There are no arms like His arms to welcome a prodigal back—no arms like His to lift the fallen from the shades of night to plains of light. There is no thought like His thought to give new brilliancy to the mind and wider swing and reach to all the intellectual faculties. There is no fullness like the fullness that comes from Him "in whom dwelleth all the fullness of the godhead bodily" (Col. 2:9). There is no completeness to flow around humanity's incompleteness like unto the completeness we have in Him who is "the head of all principality and power" (Col. 2:10).

And how marvelous was the day when He came to the lakeside on the scene of their utter failure, and made it a glorious day of astonishment and blessing for them all.

II—THE CROWD.

"The people pressed upon Him."

Folks with broken hearts; folks with blighted lives; folks with beautiful dreams moulding in the muck and mud; folks who had taken all of Love's wealth and wasted it in Folly's court and carnal pleasure's mart. Folks who were pursuing dishonor and shame to their own disadvantage. Folks making poor choice between things of value and things of no worth; folks deaf to the significance of His teaching; blind to the beauty of His life; unresponsive to the magnanimity of His nature, ungrateful often before His ministries of mercy; great multitudes of sheep without a shepherd.

The crowds are still here. There they are in Mexico—dark-faced people with their quaint courtesies, held back by centuries of illiteracy, clouded by age-long superstition, halted at Guadalupe when they should go on to Calvary, our close neighbors in geography, our closer neighbors in Christ.

They come from the Philippines—smiling and friendly people, physically freed by Dewey's guns, intellectually freed by educational missionaries from America, freed from bondage to relics and friars by the liberating truth of Christ.

Japan—agile seekers for the world's trade and for oriental rulership; shrewd eyes that see everything, but polite eyes that stare at nothing, perils if they get the crude and coarse power of our civilization without knowing its redeeming Christ, possibilities if their leadership of the yellow races comes itself under the leadership of the Lord Christ who being national is still universal.

There they are in Africa—sable millions in the land where Livingstone held out emaciated hands toward Christ; where Burns and Camphor made themselves meet for their fellowship of martyrs and left white tombstones to mark the highway over which Ethiopia stumbles with outstretched hands to God.

There they are in China—slaves of a long and drowsy past, their eyes on the tombs of their fathers until such time as the Babe of Bethlehem shall turn them to the cradles of their children, yellow hordes if they be captured by the militaristic devil, golden throngs if they be marshalled by the Prince of Peace.

And they are back home yonder. The United States, with its fifty-eight million outside any church, with its twenty-seven million under twenty-five years not in any Sunday school, or institution of religious training whatsoever, with its five and a half million illiterates, with its millions of malcontents—all make a mighty plea to the folks

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