

## 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 1853 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.

### I—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 Gennesaret."*—Luke 5:1.

A pronoun pathway pointing to the glorious person—Christ Jesus. Christ—who ever held up before mankind representative manhood, 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 jarring 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 faltering 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 ed-

ucation 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 Phillipines—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 fol-

(Continued on page 4)

# Editorial

Some of our legislators have stood firm upon the grounds which their consciences and their pledges to the people who elected them set up. We will have a list of these men for the benefit of the voters who will go to the polls in 1934.

\* \* \*

Is it not strange that the "Association Against the Prohibition Amendment" can not keep out of the press the reports of what the Racketeers are going to do now that beer has been legalized? Watch for a riot of drunkenness, bootlegging, racketeering, etc. Do not forget that the racketeer held sway in every city during the old days.

\* \* \*

Repeal of the Eighteenth Amendment has now been taken out of politics by the politicians. Let every citizen who loves his country, his constitutional safeguards and his home get ready to vote in the election. Be sure and pay your poll tax for 1931 as it is required for voting on repeal of the Amendment. Tennessee must not be dominated by the liquor and alien forces of New England and New York.

\* \* \*

Man built the Akron "Mistress of the air", and the hand of the Eternal struck it down as if it had been a feather from the wing of a soaring sea gull. But the same Eternal commanded man to "have dominion", and it would be a foolish one indeed who would prophesy that the efforts to conquer the air will be stopped by the tragedy which befell the big dirigible:

\* \* \*

Tennessee legislators have spent much time and thousands of dollars juggling with the wets and the movies, either ignorantly or maliciously allowing these things to keep the public from knowing that they have utterly (up to April 5) sidestepped the tremendous matter of making the gigantic power combines pay their proportionate part of the cost of government and give to the people of Tennessee a reasonable rate for the services rendered. Watch for a house-cleaning on Capitol Hill before two years have passed.

\* \* \*

The devil would silence the voice of the preacher. He is wise in that. As an example of the influence of the ministry against his devices we turn to the recent effort to legalize race track gambling in Texas. It looked as if the gamblers had the reins by a good majority, but preaching, radio calls and other appeals resulted in the defeat of the measure and the saving of a law now 24 years old. Texas Rangers and Texas preachers have good reputations; they are courageous enough to do their duties.

## CHEAP LITERATURE

Word comes to us from some sections of the state to the effect that Sunday schools are buying literature from a well-known union printing house because it is cheap! We wonder what kind of reasoning our people have when they do such a thing? As we have said at associations all over the state, such action is as foolish and harmful as would be that of a father who would go to the butcher shop and buy the dog meat because it is cheap. Imagine one buying tainted meat and running the risk of giving his child ptomaine poison just because it cost half as much as fresh meat! Why not try to imagine what it will mean to the children in our homes when we give them the poison of heresy by buying literature for them that is provided by a commercial firm, the sole aim of which in the end is to make money! Our Sunday School Board cut the price of the quarterlies half a cent last year and now they add a ten per cent further reduction for all cash orders. We do not have to have the fancy, elaborate magazines for our classes and pupils; you can have the regular old-fashioned quarterlies at a reasonable cost. And even if they do cost more than that of some secular house, it is worth the difference to know that we are buying spiritual food for our children which will not give them "ptomaine of the soul".

\* \* \*

## A Timely Request

Brother H. T. Whaley of Eastland Baptist Church, Nashville, is asking in the notice printed herewith, that opinions be expressed regarding the advisability of so arranging the program of the next Convention that we may close Thursday night instead of Friday morning. Read his statement and respond.

We sincerely believe that the Program Committee, of which Brother Whaley is chairman, will render the cause a real service by arranging the order of business as he suggests. As he points out to have the sermon on Tuesday evening will cause the Pastors' Conference to merge its program with the Convention, which is well. Furthermore, this will give the Convention a good start and instead of having to wait until ten o'clock the next morning, we will begin at nine, thus adding an hour of time at the most strategic place on the program. But hear the request and see what you think.

In an effort to conserve the time of the Convention and, if possible, to eliminate the last morning session with but few messengers still in attendance and the consequent loss of interest in the proceedings, the program committee for the 1933 convention in concurrence with the president of the convention, Dr. Lee, is suggesting that the convention open this year on Tuesday night, November 14 and close with the evening session on Thursday.

The committee has requested Dr. Lee to preach this year instead of delivering a "pres-

idential address", and he has agreed to do so and since this would come on the first night and would be in the nature of the usual program of the Pastors' Conference it would not in any way take from the time of that meeting which will be opened Tuesday morning.

We find no constitutional provision which would interfere with this change and it has been received with approval by many brethren to whom it has been mentioned. The committee would welcome an expression of opinion concerning this matter.—H. T. WHALEY, Nashville, Chairman Program Committee.

\* \* \*

## Too Broad a Charge

In an editorial note of March 30th we made a statement which has given offense to some of our readers. It was to the effect that undertakers, doctors and lawyers would profit most from the legalization of alcoholic beverages and in parenthesis added (perhaps that is why the lawyers want it restored). The remark was not intended as a reflection upon the individual lawyer, but as a challenge against the concerted efforts of the legal fraternity to overcome prohibition.

This good attorney reader of the paper states: "There may be a number of people who have been admitted to the bar and who practice law that would be glad to see the return of liquor, but in what I shall say, I am speaking of real lawyers." He then continues, "I will venture to say that ninety per cent of the lawyers in the State of Tennessee are honest prohibitionists, and will bemoan the day when the liquor laws are repealed."

We do not question the belief of our friend regarding the above statement, but we would like to know why it was that the Tennessee Bar Association has been doing so much of late years to have prohibition repealed, why they repeatedly voted for repeal. And we would like to know why the national bar association worked so hard to bring about repeal. We would like to know why one of the outstanding attorneys of Nashville is an enthusiastic member of the Association Against the Prohibition Amendment, (and a deacon in a Baptist church! Wee is me!

## Baptist and Reflector

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while another well known attorney used his influence to block the passage of a resolution in his church endorsing the work of the Allied Prohibition Forces.

We regret that the statement we made was not modified so as to make clear that we do not believe every attorney to be guilty of rejoicing in the establishment of agencies which generate crime just because their business is thereby built up. We realize that there are attorneys in Tennessee, scores of them, great and true laymen who love righteousness and decency more than they do personal gain. And to them we honestly apologize. But it still remains a fact that the association of lawyers, so far as we have the records, have been almost unanimous in their efforts to defeat prohibition and restore legalized intoxicants. Can there be any other inference than that they know there will be an increase of litigation as a result of the sale of alcoholic beverages?

This other fact may be brought to light, viz.: many lawyers do not belong to the bar associations. We are quite sure that thousands of good men do not belong to the national association, and many who do belong have become so disgusted with the reveling which accompanies their annual meetings that they do not attend. Do not the decent, sober, righteous attorneys need then to set up an organization composed of those attorneys whose eyes are lifted above the beer mug, who love society better than they do personal gain, and whose heads are big enough to see the blatant falsehoods of the liquor propaganda which has flooded this land during recent years?

And lest others misunderstood our statement we add that what we said about doctors and undertakers in no wise indicated a belief on our part that they have connived with the liquor element to bring about a restoration of the liquor traffic. We appreciate the objection raised by the good attorney reader. We join hands with him and others to bring about a moral revolution that will relegate to the political junk heap the cheap politicians who have been in Nashville this winter.

\* \* \*

## Convention Debts

Several weeks ago the Western Recorder in a lengthy editorial called upon me to present to the brotherhood through the Baptist papers a certain plan for the retirement of debts of Southern Baptist agencies which I had outlined to agency executives more than a year ago. Other papers have joined in the request, and a number of brethren likewise have done so. It is true that when the plan was suggested it was approved by all the executives of Southwide agencies save one; and by them was presented to a sub-committee of the Executive Committee. But the sub-committee thought it best not to consider it. I believed then and I believe now that had the agency executives been permitted to put the plan into practice as they requested, it would

have succeeded and Southern Baptists would not now be in so bad a plight with their debts. In that I am sustained by Southwide executives; for last fall those of the participating agencies requested me to inaugurate it in January for the debt-paying campaign of 1933. However, I made no effort to do so because I felt the time had passed when it could be pressed successfully. "There is a tide in the affairs of" denominational finance as well as in other "affairs of men".

I am deeply appreciative of the endorsements that have been given the suggestion; but I am convinced it would be unwise to press it now. Economic conditions have so changed that I see no way by which we can regain the lost ground.

In my judgment a different course should now be followed. Southwide Baptist debts should be pooled and refunded over a long period of time. After conference with certain bankers, I suggested to the Promotional Committee last September that steps should be taken to that end. A committee was named to look into the feasibility of such refunding, with Dr. J. E. Dillard as chairman, which is now actively working. I do not know what progress is being made.

However, it is my conviction that if the debts of Southern Baptist agencies are not refunded as a whole, our denomination is in grave peril of financial collapse. Several agencies are already in default. Others, while not in technical default, have made no appreciable reduction or none at all in their debts in several years, or have increased their obligations. Future annual maturities will be greater in volume than in past years. Past maturities have not all been paid. What hope is there for paying larger ones?

This is no time to parley. Prompt and vigorous action is needed. The Southern Baptist Convention, at its session next May, should forbid all its agencies to incur additional debts even if some charters must be amended to make effective such instructions. Only thus can any refunding proposal be consummated. The Executive Committee should present some definite, concrete refunding plan including all Southwide debts to meet a crisis which threatens tragedy.

This is no time to discuss the "why" of debts. They are upon us and the moral integrity of Southern Baptists is at stake. Economic life is awry. Stalwart men are bewildered. Honored and trusted brethren have accepted places of responsible leadership as executive committeemen. The denomination looks to them for guidance. They should speak now, that the brotherhood might have opportunity to study their counsel, and not wait until the Convention is in session when the pressure of many subjects will consume the few brief hours of Convention days.—Louis J. Bristow, New Orleans.

*Editor's Note.* We wish to call attention to two or three points in the above article by Brother Bristow. He is very correct in the contention that the time has passed when any

effort to raise money by enlisting givers of designated amounts offers hope. We therefore, have studied his other suggestion with interest and care. What are its defects?

Is there any way by which our debts can be refinanced? Southern Baptists do not own enough property to furnish collateral for one third of their debts. Is there a bank in the South or a bond company in America that will issue us six millions of dollars in bonds with nothing but our depressed spirits and a lot of encumbered real estate to back up that sum? We seriously doubt it. And even if an agency should be found that would undertake the task, where could it sell the bonds? And at what price could they be sold? Our own opinion is that we could not sell six million dollars worth of new bonds for two-thirds of that sum in actual cash.

In the second place, the assumption of institutional debts by the Southern Baptist Convention is what has ruined us. Had the Convention never begun to assume debts for any agency, but had continued its old policy of making each board a separate legal entity, lenders of money would have been far less apt to allow them to load themselves down with obligations which they could not pay. Had the owners of Ridgecrest, for example, never been allowed to thrust their debt upon the Education Board; had the Education Board never have been authorized and compelled to load the Ridgecrest property with bonded indebtedness; had Southwestern Seminary, the Bible Institute and the Southern Seminary not been led to believe that they could buy real estate and erect buildings to their heart's content, assured that the Southern Convention would back up their enterprises and pay them out, is it reasonable to suppose that they could (with the exception of the Southern Seminary) have amassed the indebtedness which rests upon them today? Local bankers and other business men would never have loaned the money they did had they not been led to believe that they could count on the Southern Baptist Convention to pay the debts.

We agree with Dr. Bristow that some drastic action is now necessary. But what shall it be? If the Executive Committee has been unable thus far to devise any method that would bring relief, is there hope that they can do so now? We have tried "Debt-paying Campaigns" and they have failed. We have tried other things with practically no success. What action can we call drastic, if it be not to go to our creditors in all honesty and say to them that conditions have thrust us, as they have done so many thousands of secular institutions, into a corner where we are utterly overwhelmed. We cannot pay. We, therefore, ask for you to come and sit with us in counsel that we may devise some plan whereby the largest possible part of the obligations may be met.

"Go into voluntary bankruptcy?" I hear asked with astonishment. Why not? Is there not more of honor and true Christian

(Continued on page 8)

## The Deacon--Spiritual Qualifications

By H. W. ELLIS, Humboldt, Tenn.

### II

(Continued from issue of April 6)

4. *Spiritual Qualifications.* The deacon's spiritual qualifications should stand above all others. These are to be in view when the selection of deacons is being considered by the church, and should stand forth in clear prominence afterwards. By Divine instruction he who is to be set apart for the work of the deacon is to be "of honest report, full of the Holy Ghost and holding the mystery of the faith in a pure conscience." (I Tim. 3:9). Deacons today, as in Stephen's day, need to have a clear conception and deep conviction as to Spiritual truths, and courage with which to defend such conviction if need be with their lives.

They must have conviction as to the Bible. That it is the inerrant Word of God, written by men inspired of God (II Peter 2:21), and that it reveals to man the will of God (Rev. 1:1). That its message unchanged is to be accepted in its entirety; that to claim to accept its teaching in part is equivalent to rejecting its message as a whole (Gal. 1:8, 9; Rev. 22:19). Deacons need conviction as to sin, and the condition of man as a sinner. That "sin is the transgression of the law" (I John 3:4), is followed by guilt, and guilt by condemnation (Gal. 3:10); that all men are sinners, and therefore, under the curse of broken law and are, in justice, condemned and sentenced to the Second Death in hell (Rom. 3:19-23; Rev. 21:8).

Deacons should have clear understanding of and deep conviction as to Salvation, God's one plan for saving sinners. That sinners are saved by grace through faith in Christ; that salvation is in Christ alone, and is complete in Him; that with what He has done for the salvation of sinners, God is fully and forever satisfied. That He was born of a woman (Gal. 4:4), became man's brother, a member of man's race; lived a sinless life (Heb. 4:15), and so above every claim of the Law; that He died on the cross in the stead of sinners (II Cor. 5:14, 15), to pay in full the sinner's debt to sin (Gal. 3:13); that He arose from the grave to justify believers (Rom. 4:25), ascended back to God, was received in glory and seated as the sinner's Advocate at the right hand of God the Father (Acts 1:9; Heb. 1:1; I John 2:1), and that He is coming again to raise the dead, to rapture the righteous living and to call into judgment the wicked—not all at once, but all in His own good time (I Thes. 4:16, 17; Rev. 20:11-15; Matt. 25:31-33).

Deacons need conviction as to the eternal safety of God's believing people. A safety based on the finished work of Christ (Gal. 3:13), and guaranteed to believers in the promise, the pledge and the power of God (John 3:18; 5:24; Rom. 8:35-39). Conviction is needed as to God's purpose in man's redemption. That man is saved to glorify

his Lord in service (John 15:16; I Cor. 6:19, 20). As to God's missionary purpose in the lives of His people, conviction is needed. That the gospel is for all people, and is to be preached in all the earth as His churches go forth under the Commission of their risen Lord (Matt. 28:18-20).

Deacons need clear understanding and deep conviction as to a New Testament Church. That it was instituted by Christ in person, and is to continue in the earth His representative until He shall come again (Matt. 16:18; Luke 6:12; I Cor. 12:28). Needed by deacons of New Testament Churches is an understanding of the ordinances of New Testament Churches—Baptism and the Lord's Supper. That the subjects for baptism are believers, saved persons—these only (Acts 8:12, 36, 37); the act of Baptism, an immersion—immersion only (Rom. 6:4; Col. 2:12); the purpose, to declare in beautiful picture Christ's burial and resurrection, and the believer's death and resurrection with Him (Rom. 6:40); that the authority for Baptism is that given by Christ to New Testament Churches, and to those only (Matt. 28:18-20). That the Lord's Supper is to be observed by His churches, in remembrance of Him until He shall come one day again (I Cor. 11:23-34).

Deacons need to know and to give heed to the teachings of the New Testament on the doctrines of reward for service, and punishment to be meted out for all unforgiven sin (II Tim. 4:8; Rev. 21:8). They need an understanding of the certain ultimate victory won by Christ over every enemy. They need to hear the taunting shout of the apostle to the Gentiles, as in prophetic vision he beholds man's enemies, death and the grave, writhing under the feet of the conquering Christ, "O Death, where is thy sting? O Grave, where is thy victory?" They need their hearts strengthened and thrilled by the consciousness that they serve a conquering Christ and to hear the soldier-tramp of tens of millions of saints, who, bought with His blood, follow in His victorious train chanting the song of victory in Christ.

Deacons need often to ponder the blessed fact of a soon-returning Lord, to hear the blast of trumpet and to visualize that blessed day when "The Lord shall descend from heaven with a shout with the voice of the archangel, and with the trump of God." (I Thes. 4:16, 17). When deacons become earnest, eager students of the Word; when their lives are anchored in the great doctrines of the Word; when they rest their redemption wholly in the finished work of Christ, and order their daily conduct in the consciousness of His coming; when they shall recognize the importance and sacredness of their deaconship and give themselves to their work as faithful stewards who one day shall give account to God; when they are zealous for Christ, and business-like in the administra-

tion of His affairs, providing the temporal needs of His churches, lifting the crushing burdens of administration from the shoulders of pastors, breaking their fetters and setting them free for prayer and the ministry of the Word; when deacons and preachers, not daring to Lord it over God's heritage, shall accept in humbleness, and give themselves in seriousness to the tasks to which they are called, seeking always the honor of Christ and the leadership of the Holy Spirit, then shall dawn a blessed day indeed!

From the pulpit will sound forth anew the message of hope and power as emancipated ministers, set free from a thousand earthly cares and worries and filled with passion and power from lingering in the place of prayer, speak again as God's fearless prophets the Oracles of God. Then we shall see lifted burdens, financial and others; then shall be felt the throb of strengthened faith and courage to go forward into and thru the darkness and the storms which encompass us on every hand. And Holy-Spirit-wrought conviction will seize upon the hearts of sinners, until penitent and trembling under the awfulness of sin, they shall cry again in every community where is heard the Gospel of Christ, "What must I do to be saved?" And it shall be the everlasting joy of all the redeemed to point them with assurance to the Lamb of God.

O brother deacons, you who are set apart to a holy task, let us—preachers and deacons together—let us give ourselves anew today and every day to the work to which we are called of God.

(To be continued)

### LAUNCH OUT

(Continued from page 1)

lowers of Him who has "a balm for every wound and a cordial for every care".

As Jesus made a pulpit of the ship, let us make one of the kitchen and the doorstep and the Sunday school room and the store—and teach them the things of God.

### III—THE COMMAND.

*"Launch out and let down your nets."*

These men had failed. They had gone out the evening before intending and expecting to bring home a fine catch of fish for the Capernaum or the Bethsaida markets. They came back with nothing for the night's work but tired muscles and torn nets and downcast hearts, and empty fish baskets. Not only their clothing but their spirits were damp and heavy with the dew of a fruitless and fishless night.

God gives some strange commands. It was a strange command He gave to Noah to make an ark and preach on the same text during 120 years. A strange command He gave Abraham when He told him to take his only boy and offer him for a burnt offering in the land of Moriah. Strange command He gave Gideon when He asked him to thin down his army to three hundred men and then go out to fight. Strange command

He gave Joshua when He told him to capture Jericho by marching around it. Strange command He gave Ezekiel when He told him to preach to the valley full of dry bones. Strange command He gave to the disciples when He told them to give the great multitude something to eat when they themselves had no bread. Strange command this He gave Peter to launch out into the same old lake with the same old boat and the same old tackle.

#### IV—THE COMPLAINT.

*"And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing nevertheless at thy word I will let down the net."*—Luke 5:5.

Never did Peter mind talking to Jesus. He never hesitated, except a few times, to ask Him any question. He dared rebuke Jesus. He bucked on Jesus washing his feet. And here he mildly complained, protested, "we have caught nothing".

The disciples had just washed their nets after a fruitless night. The labour of washing nets is light when fishermen have had a splendid haul. Walking along the street when you have remunerative work is one thing, but walking the same street when you are looking for work is quite different. Labour, infused with a spirit of disappointment and depression, is always burdensome. When Jesus came to these disciples they were washing ineffective nets. "Launch out" after the fruitless night, after toiling for nothing, after not having one fish? The same thing over again? Peter talking, "Master, if we had known your plans for the morning, I would have sent up to Tyre for the newest patented nets, or down to Cairo. These nets of ours have been patched. They are so old!" And the Master said: "Let down YOUR nets." The old nets are all right.

#### V—THE COMPLIANCE.

*"And when they had DONE this."*

He let down his OWN net, the same old net. In the deep now, and the net let down. I can see the skill with which the fishermen let it down. I can see the eager light in their eyes. I can see Jesus watching them let down the net. To catch fish you must fish, you know! How we do need to comply with the demand for the deep. The shore waters are largely over-fished. Out in the deep are fish that never nibbled at a hook. Fish that never caught sight of a net.

Though we may chafe under the accusation that we are too much on the shore edge or the shallow as fishers, we get evidence that we need to launch out into the deep in the fact that oft there is a slothful timidity in daring, a passive acquiescence in small attainments, a careless indifference to the great stretches of the unattained. A slow activity in the face of the abnormal tendency of life to drift among small things—small anxieties, small pleasures, small ideas, small talk. And a wise physician indeed is he who prescribes for his own life a tonic of big things. We forget the tiddly-winking only in contempla-

tion of the tremendous. We lose life's shallow worries only in visions of the unplumbed depths. knowing this, we must not consecrate our energies to rolling marble when there are mountains to remove.

We need the compliance that will show that we ourselves have launched out and are letting down our nets in:

#### (1) *The deep of LOVE.*

Is it real love that sings "Onward Christian Soldiers" and will not go to church on a rainy day? Is it love that is easily offended? Is it love that will not give the tenth?

#### (2) *The deep of PRAYER.*

Jesus was in the deeps of prayer. Many wide observers are convinced that prayer, public and private, is the greatest lack in the Christian world today. We are not the praying people that our fathers were. Families go without prayer. Children do not hear the voice of parents in prayer in the home circles. Many ministers do their work without prayer. Committees delegated to the responsibilities of Christian work feel no necessity for prayer. We receive not, because we do not ask. Christians through all generations have gained their greatest conquests through prayer.

#### (3) *The deep of SACRIFICE.*

I want some scars for Christ. Something to show I've been burned. Something to show I've been scourged. Something to show I've been crucified to the world, and the world unto me. Something to show I took it, and, having done all, stood.

Let us touch bottom in consecration, in Bible study, in mission study, in worship, in personal soul winning, in church attendance. The religious zeal of an aged blind man and his invalid wife of Oxford, Miss., would set us all an example. In order to attend an every-member special service of the First Baptist Church, the man, John Louis Gray, pushed his wife in her wheel chair from the Lafayette County Poor Farm to the church. The distance is about three miles and the road was muddy and rough. In a testimonial expressing his appreciation for an opportunity to take part in the worship, Gray told how his wife had guided him as they came along the road.

#### VI—THE CATCH.

*"And when they had this done, they inclosed a great multitude of fishes: and their net brake."*—Luke 5:6.

The compliance was followed by the CATCH. All at once the water stirred. The net began to become alive. Darting, living silver in a multitude of fishes were in the net. And they broke the net, as a wild stampede of cattle breaks down a light fence rail! I think I can hear Peter say, "Hold it there". I can hear across the centuries the splash of the water. I can hear the snapping of the net cords. I can see the gentle lurch of the boat as the fish try to make way. I can see the joy in the eyes of Peter.

The old equipment with the new presence worked! Roundabout every church is a fringe of deep, sometimes a deep fringe and

broad, of those practically untouched by the warm message of Jesus; and around every Christian association of men and women. In the heart and on the edges of every village and town and city unfathomed deeps lie; deeps in a man's own state, deeps in our land, great untouched deeps in the world.

Facing the world's black tragedies, the innumerable woes that come tramping in from many lands, the chasms across which men glare at each other in suspicion and ill will, we need to get off the shore edge and paddling about in the shallow surf and cut loose from ignoble anchorage at the wharf and launch out into the deep.

#### VII—THE CALL.

*"And they beckoned unto their partners, which were in the other ship, that they should come and help them."*—(Luke 5:7.)

What a sight! The net bursting with fish. The ship bobbing about as though it had a chill! The muscles of Peter's arms swelling. His breath coming in quick gasps as he held on! "They beckoned unto their partners." Their hands talked! "Come on here, fellows! Bring the other ship. All the fish in the world here! Never saw so many fish. Come on!"

How we need to beckon to our partners. Many women who are doing nothing. Many never come to meetings, many never enlisted in work. Right here in our church I visited a home after I had been here three years. The woman did not know me. Yet I was introduced at a Convention once as a "man widely known". You could do away with the night service and some women would never know it for a year. If an automobile had as many useless parts as a church, it wouldn't run down hill.

So many women with incandescent light powers doing tallow candle shining, or none at all. So many with diamond and ruby abilities doing pewter work. So many with locomotive powers doing push cart work. So many feminine Niagaras just a stagnant pond. So many with Winchester powers doing pop-gun work.

When only .692 tithers were gained last year. Is there not need for you to beckon to others to bring the tithe to God's house? So many women are living as if Jesus Christ had never lived, as though He had no claim on their abilities and love. Just as if there had never been a baby's cry in Bethlehem long ago, no sweet joyous child life, no Galilean ministry, no Jerusalem sorrow, no Calvary wounds and death, no open grave. But, beckon them, and many will respond!

#### VIII—THE CONSTERNATION AND CONFESSION.

*"And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me; for I am a sinful man, O Lord.'"—(Luke 5:7-8.)*

Consternation there! Both ships filled. Fish shining like piles of moving, jumping

silver. Both ships began to sink. Going down! But Jesus prevented that. What surprise! What surprises we would have if we went out after folks to help us, and if they responded after we had launched out into the deep.

How we need to make confession of sin! The Prodigal said, "I have sinned". Good place to be, at the knees of Jesus. How we love Peter for that! We should make confession that we have had acid tongues oft when we could have dipped them in honey; that we have made burdens heavy for others sometimes when we could have made them lighter; that we have put God off with the bits; that we have offered Him the corner and the cellar and the attic when we could have given Him the house.

#### IX—THE CONSTANCY.

What do I mean by that? I mean that Jesus was with them all the time. With them when He told Peter to launch out, with them when they put the old net in the ship, with them when the wind filled the sails or the oars were worked, with them when the deep was reached, with them when the nets were let down, with them when the fish got into the nets, with them when the nets began to break, with them when they beckoned to their partners to come and help them, with them when the other ship was brought, with them when both ships were filled, with fish, with them when both ships began to sink, with them, the constant comrade, the Christ.

Working with God means doing work which is of His planning. Let us remember that God never asks a man to do anything, that is not of His planning. Neither does He ask anything that is not possible. God's plans are always possible of accomplishment, but carrying them out requires the consecrated and obedient effort on the part of men. Working with God, all things are possible. The realization of this truth is the great need in the meeting of our present-day problems.

Our churches are encamped on the edge of a dark sea of worldliness and selfishness and sin. Through the air come the old, sweet, piercing command, shivering through us like a trumpet call, "Launch out into the deep". Our Captain bids us make the venture of faith.

Disburden yourself as much as possible of every anxious thought relating to the future, whether regarding temporals or spirituals: confine your views to present duty, and leave future contingencies in the hands of God.—Phillip Doddridge.

Our minds are so constituted that nothing but God can fill them. He is the only object suitable and capable of satisfying the immortal mind. And the mind craves a spiritual satisfying almost as the physical system does food.—Mary Lyon.

## PUBLIC OPINION

### CROSSING THE KIDRON

By W. C. CREASMAN

Sometimes a passage of Scripture, which we have read many times, suddenly arrests our interest, taking hold of mind and heart. We may have passed it many times without pausing to look into its crystal depths for the beautiful picture it holds, and then for some reason we are prompted to stop and gaze into the mystery and wonder of it. Such a passage is the text, "When Jesus had spoken these words, He went forth with His disciples over the brook Kidron, where was a garden, into which He entered, and His disciples."—John 18:1. It has a strangely touching appeal to me, as it unveils a picture of many colors and shades.

Twelve men were walking in the dark and cool of the night. One of them was talking, and His words fell in strange, foreboding sentences upon the ears of the eleven. They had come from that upper room. The city which lay behind them was asleep, save for the few men who were busily plotting the death of the One who was leading this little company across Kidron. And little did sleeping Jerusalem know that the words falling from His lips were words that would live forever. Out of the travail and agony of His soul Jesus was speaking. His words were born in tears and blood. The night birds must have stirred uneasily at the voice of their Maker. The vines about the gate must have trembled at His touch as they paused there. Where was Jesus going as He crossed the Kidron?

1. *He was going to a place of prayer.* But there was nothing uncommon about that. John says, "Jesus oftentimes resorted thither with His disciples." It was a part of His life to seek the solitary places for communion with the Father. But this prayer was to differ from the other prayers of happy communion. This was to be the prayer of One to whose lips the bitter cup of suffering was being pressed. This was to be a prayer in which no human lips could join. A prayer to which there could be no encouraging "Amen" from those who might have heard. This was to be a prayer of blood.

2. *He was going to a place of betrayal.* One of the bitterest dregs of that cup must have been the betrayal at the hands of one who had followed Him. Judas, a symbol of all men who place silver above the Saviour, was about to come into that quiet sanctuary. A kiss, that must have burned like a live coal, was about to be implanted upon His tear-washed cheek. Betrayal was out there before Him in the garden, and yet Jesus crosses the Kidron.

3. *He was going to a place of surrender.* Not to a place where He would be overcome, but to a place where He would surrender. Not only to surrender to the Father's will, for His life had always been surrendered to the will of the Father, but to surrender to evil

men. Legions of angels were to be dismissed, Peter's sword was to be sheathed. The Son of God was to hold out His hands in surrender to the evil forces which had long planned and sought His death. Knowing this, the Master chose no other road to travel that night, but crossed the Kidron.

4. *He was going to a place of death.* The journey to the garden was the first immediate step toward the death He should die. The prayer of the garden would soon be followed by the cry of the cross. The surrender of the garden would lead to the suffering of Calvary. The kiss of Judas would be followed by the spitting mockery of Golgotha's multitude. From the momentary shelter of the olive trees He would soon be lifted to the gaze of a God-hating, sin-loving mob. Beyond the garden of Gethsemane was another garden, in which a new tomb waited. Death was out there across the Kidron, but Jesus walked serenely over the bridge which spans the divide.

5. *He was going to the resurrection.* How happy we are that there was life beyond that death. Beyond the surrender there would be the shout of victory. Beyond the night of agony there would come a morning of glorious triumph. Beyond the betrayal there was happy confession. Beyond that terrible darkness the sunlight of a new hope would rise.

6. *He was going back to the Father.* From the shadows of Gethsemane, through the darkness of Calvary and Joseph's tomb, to the light of the Father's face; from the role of Teacher to the office of High Priest,—A lost world lay over there, and the only One who could save that world walked that night, and He dared to cross Kidron.

## Facts in The Bible You Ought to Know

By ROGER M. HICKMAN

DID YOU KNOW THAT we, as Christians, are forbidden to speak evil of our rulers? This prohibition was first incorporated in the law of Moses, (Ex. 22:28). The apostle Paul, when on trial before the Sanhedrin, unknowingly violated this law when he called the High Priest a "whited wall", evidently a term expressing contempt, but promptly apologized when informed of his error.

Peter refers to certain false teachers among the churches who are guilty of this sin, (I Peter 2:10), and continues at length with the strongest words at his command to pronounce the judgment God has in reserve for such people. Jude, in his short letter, continues this fiery denunciation in stinging words, (Jude, 8). Many of our politicians and newspaper editors would do well to heed these inspired warnings around election time. The same law applies to all persons alike. Orderly government is ordained of God and He expects us to treat our rulers with respect, from the President to the most humble officer of the land. Disobedience will bring punishment. Read also I Peter 2:13-15; Titus 3:1; Rom. 13:1-7.

## SUNDAY SCHOOL LESSON

By O. W. TAYLOR, Halls, Tenn.

APRIL 23, 1933

### Jesus Rebukes Self-seeking.

Scripture: Mk. 9:33-43. Golden Text: Rom. 13:10.

Readings: Matt. 5:41-42; 20:20-28; Lk. 22:24-30; 1 Cor. 13.

From Caesarea Philippi Jesus returned to Capernaum and entered into the house of, probably, Simon Peter. Here our lesson has its setting. **I. A Prevalent Dispute (34)** "Who is the greatest," is an issue in all ages.

1. *In Unregenerate Circles.* The motive of Christ-enshrining love not constraining them (Rom. 5:10; 8:7; 1 Cor. 13:1-3), the finest deeds of the unregenerate have no spiritual quality. Immediately or ultimately, self-seeking in some degree prevails universally in unregenerate circles. It prevails in wars, selfish industrial and commercial conflicts, partisan politics, and social rivalries.

2. *Sometimes Even in Religious Circles.* The disciples raised this dispute at the very table where the Lord's Supper was instituted (Lk. 22:24-27). The mother of James and John wanted them to have the chief places in the glorified Kingdom (Matt. 20:21-23). "Diotrophes, who loveth to have the preeminence among them" (2 Jno. 9). Fleshly wire pulling for the most prominent pastoral and denominational positions; refusal to serve in the church in an alleged secondary position; denominational competition from envy and not from the love of truth; resentment because the position offered and the deference shown do not "comport with my proper dignity." Of course, there are many who do not belong to either of these classifications. Nevertheless, Diotrophes still "loveth the preeminence" and seeks it.

#### II. An Embarrassing Inquiry (33-34)

"What did you dispute about among yourselves on the way?"

1. *An Inquiry About a Matter Already Known.* "Jesus perceived their thoughts" (Lk. 9:47). Jesus is an unfailing and infallible mind-reader (Ps. 139:2; Jno. 2:24-25). So we need to guard our thought-life. We cannot exclude the fleeting thought. But grace will enable us progressively to formulate such governing modes and attitudes of thought that, fundamentally, we shall be "transformed by the renewing of our minds" (Rom. 12:2).

2. *An Inquiry Greeted by Silence.* "They held their peace." The inquiry was embarrassing and re-

vealed that the disciples had raised an issue known to be forbidden. The test of the validity and purity of thought and speech is whether such an inquiry would result in a satisfactory response or in embarrassed silence. We should pray: "Lord, draw in the wanderings of our minds and center them upon heaven and heavenly things!"

#### III. An Inflexible Law (35)

Self-seeking is self-defeating.

1. *In the Estimate of Men.* Sooner or later, either literally or metaphorically or both, men take the self-seeking man down from his pedestal. Men may narrate the lives of the egotistical; they celebrate and commemorate the lives of the sacrificial.

2. *In the Providence of God.* Nebuchadnezzar was one of a long series of men who have learned that "those who walk in pride He is able to abase" (Dan. 4:37). Humanly, it may seem sometimes to be long coming; but ultimately the self-sought high seat is embarrassingly exchanged for the low seat. Conversely, God lifts those who unselfishly serve. The names of those who fled New Orleans when the yellow fever raged are forgotten; but there is a monument there to the doctor who remained and served the people till he slept in death. Diotrophes has his name shamefully recorded; Paul has gone to an immortal crown.

#### IV. A Graphic Object Lesson (36-37)

1. *An Acted Parable.* The setting of the Savior's act and the words He spoke in connection therewith show that He meant for it all to illustrate the attitude in men He wished to commend and to indicate the attitude He wished to condemn.

2. *The Teaching Conveyed.* First, Jesus took a little child (Luke's word) and set him in the midst of the disciples, showing that He meant for them to take to themselves the illustrated teaching and to inculcate in them the attitude illustrated by the child. Then Jesus took that little child into His arms and to His bosom, evincing that the spirit illustrated by the little child resided in Him, proceeded from Him, and was expressive of Him. Now there was no spiritual quality in that child naturally considered (Eph. 2:3). But what that little child was naturally, men were to be and repeat spiritually, as "one of these little ones that believe in Me" (verse 42). The natural little child illustrated the childlike spirit in spiritual connections. As, in artlessness, simplicity, trustfulness, and

unselfishness, the child was the antithesis of the mature and earthly man, so the acceptable man spiritually is the antithesis of the self-seeking man. The childlike spirit in life measures the spiritual acceptability of service. If we receive from the heart a childlike believer in Jesus, it springs from prior acceptance of Jesus in that heart and evinces our kinship with Him. So "he that receiveth one of such children receiveth Me." This is the spirit Jesus commands.

#### V. Instructive Review (38-42)

A man casting out demons in the name of Christ was forbidden by the disciples to do so simply and only "because he followeth not us." Cluttered with some, no doubt, sincere misinterpretations, here was an outcropping of the self-seeking spirit, the undue magnifying of sectarianism. But Jesus said, "Forbid him not."

1. *A Rebuke of the Spirit Which Interprets Christian Service as Valid Only When Under the Auspices of a Particular Company.* "Because he followeth not us." Mark you, Jesus did not justify the man for not being a member of the select company. Nor did He indicate His approval upon everything the man might do and claim as Christian. Nor did He give the man the right to attempt functions which belonged only to the select company. He simply told the disciples to let the man alone in doing the service which came under his province as an individual Christian. This is not an argument for letting down the bars of New Testament orthodoxy. This is not approval upon the denominational and doctrinal errors of people. This is not giving other bodies the right to perform those functions which belong only to New Testament churches, such as administering the ordinances. It is a recognition that there are saints outside these churches who, in their individual capacity, serve Christ. These we are not to forbid or hinder, but to rejoice in all the good they do.

2. *A Rebuke of the Spirit Which Interprets Loyalty to Christ as Exclusively Confined to the Members of a Particular Company.* In modern terms we would say this man was not denominationally loyal to Christ. Jesus said nothing about approving this or about not trying to set the man right. But in his heart and in service within his individual province, this man was personally loyal to Jesus, else he could not have cast out devils and Jesus would not have bidden him to be unmolested. Loyalty to Jesus is both denominational and personal in its full scope. But there are some Christians who despite their denominational errors, are loyal to Jesus in their heart of hearts and in their individual service. Self-seeking exclusiveness must not interpret otherwise. "He that is not against us is on our part." These are our brethren in

Christ, and we must treat them so. Our duty and authority to engage in world-wide proclamation of the truth do not give the right to engage in wholesale condemnation of consecrated Christians who may not "follow with us."

#### VI. A Ruthless Operation (43)

1. *A Case Supposed.* "If thy hand—foot—eye offend thee (cause thee to stumble, R. V.)." The hand is the instrument of applied power in action and service; the foot of, locomotion; the eye, of sight, and so, of intelligence, knowledge, etc. If what you do in unorganized acts or in avocation, and your course and where you go, and what you see with your eyes and think in your minds, cause you to stumble, that is, become an occasion of sin, "cut it off." So also hand, foot, and eye, especially the hand and eye, were proverbial expressions for that held most dear to one. If that which is most dear to you cause you to sin, "cut it off."

2. *A Remedy Proposed.* "Cut it off and cast it from thee." Certainly Jesus did not mean literal physical mutilation. He meant ruthlessly to conquer and remove whatever in life, action, or sight becomes an occasion of sin. Employ in life the crucifixion principle (Gal. 2:20); "mortify your members on earth," conquer them, if they occasion sin (Col. 3:5-11); "yield your members as instruments of righteousness unto God" (Rom. 6:13).

3. *Self Deposited.* The course commanded by Christ is at the farthest extreme from the self-seeking spirit. Practically always the audiences of Jesus contained both the saved and the unsaved; so His teachings were an intermingling of instructions applicable to each. When the self-seeking principle come to seed and becomes fixed in heart and life, it evinces one is not saved. Christ holds out the issue of such, that is, hell-fire. On the other hand, the Christian will never go to hell (2 Tim. 1:12; Jude 26), but he is seriously to avoid even the occasional exhibition of that which in the confirmed unbeliever becomes perpetual. The believer is to "walk not after the flesh, but after the Spirit" (Rom. 8:1; Gal. 5:27). This means dethronement of self, enthronement of Christ, and abandonment of the self-seeking principle.

#### QUESTIONS

1. Discuss self-seeking in unregenerate circles. 2. Show its prevalence sometimes in religious circles. 3. What question did Jesus ask the disciples? 4. What is the test of the purity and validity of thought and speech? 5. What inflexible law did Jesus proclaim? Show its operation. 6. How did Jesus make use of an object lesson? 7. What teaching was conveyed by it? 8. How did Jesus

(Continued on page 11.)

## Presidents of The Southern Baptist Convention

By A. J. HOLT, Arcadia, Fla.

### II

#### JONATHAN HARALSON, 1889-1898

The Southern Baptist Convention never had a more popular and pleasant president than Judge Jonathan Haralson of Alabama. He was wholly unlike his predecessors, all of whom were preachers. He was an attorney, Judge of the Superior Court of Alabama. He held the position of president for ten years, being the last of the long-term presiding officers.

On assuming the chair, after he had been elected, he smilingly said, "Brethren, in your choice of a president, I feel that you have made a mistake. I am no parliamentarian. I can handle a lot of lawyers, but I cannot do a thing with Baptist preachers. If any of you go springing a previous question on me, I'll throw this gavel at you."

While he professed to be no parliamentarian, he kept the convention on an even keel, and never one time in ten years became confused in his rulings. He was not a machine in the chair. He smilingly allowed the brethren to do as they pleased just so long as they kept in good order, which they always did under his administration. They were never afraid of infringing on some rule of order, or stood in dread of being called down. They had no master in the chair, but a smiling brother.

Just here let me return to Dr. Boyce for the purpose of presenting an exciting incident which occurred during his last year of service. Some brother offered a ringing resolution on Temperance. Dr. Boyce promptly ruled it out of order. The mover of the resolution appealed from the decision of the chair, and the decision of the chair was overwhelmingly overruled. It hurt Dr. Boyce. He was quite feeble at the time. It was the last Convention he attended, and after losing the decision, he asked the floor on a Point of Personal Privilege, to allow him to speak.

While a vice-president presided he said with much feeling: "Brethren, I hope you do not understand that in my ruling I was opposed to temperance. Those resolutions express my sentiments. But I made the ruling because the resolutions were not included in the objects for which this convention was constituted. This convention is a missionary body, so defined by its constitution."

While holding Dr. Boyce in the highest esteem possible, yet that body declared itself to be not only a missionary body, but also a temperance body as well, and from that good day to the present the Southern Baptist Convention has taken high grounds as a temperance force.

Judge Haralson was throughout his long administration a most pleasant and popular and progressive presiding officer. Of medium height, and weight, he had not a single peculiarity, and he had nothing which might be

classed as a hobby. There was no confusion, but there was a broad brotherliness and a deepening piety withal. When he at length retired, he did so with the universal love of the Convention. He was succeeded, as we shall see in the next article, by Governor W. J. Northern.

The seventh president of the convention was Hon. W. J. Northern of Georgia. Governor Northern made us an excellent presiding officer. He took his office seriously, seemed to recognize the fact that he was presiding over the most eminent religious body on earth. Of medium height, bright, quick in his movements, correct and rapid in his rulings, and withal pleasing in his manner, he was our first presiding officer who had been governor of a state.

With President Northern began the three-year term of our presidents. Before this, there had been no recognized limit of service. His immediate predecessor, Judge Haralson, had served us ten years.

Governor Northern was a great friend to preachers. Meeting this writer on a train after he had served his three year term as president, he cordially invited me to his elegant Atlanta home. He installed me in a well appointed room, saying, "After this you must never go to a hotel when passing through Atlanta, but just come right out without notification, and this is your room."

The eighth president of the convention was Hon. James P. Eagle of Arkansas. He was our second presiding officer who was or had been the governor of a state. President Eagle had the unique distinction of being both a Baptist preacher and the governor of a state at the same time. He was a typical "Arkansas Traveler". Long, lank, original, he put me in mind of Abraham Lincoln. He too served as president three years and made us a good presiding officer. He gripped his friends with hooks of steel. Nothing out of the ordinary took place in his administration.

The ninth president was Hon. E. W. Stephens of Missouri. I think he had been lieutenant governor of that state. At least they called him Governor Stephens. He was one of the most pleasant men ever to occupy the office of president.

Besides his political activity, President Stephens was the president of Stephens College for women of Columbia, Mo., and the editor of a widely read newspaper of that state. He was a man of wealth and refinement, and after his three years of service as president of the Southern Baptist Convention, he became the president of the Northern Baptist Convention, after which he made his famous trip around the world and published his "travelog" in book form, giving a graphic description of each country he visited.

President Stephens, during his declining years, made a winter trip to Florida and spent

that winter in Punta Gorda, while this writer was pastor. He sat for some months under the ministrations of this writer, and aided in many ways to make this ministration successful. He was one of the most spiritually minded men we have ever had to occupy the presidential chair. His passing, which occurred only last year, was widely lamented because of his great usefulness. He, together with his father, endowed Stephens College at Columbia, Mo., with a liberal annuity. Thank God for the life and labors of E. W. Stephens.

(To be continued)

### CONVENTION DEBTS

(Continued from page 3)

ethics involved in such a plan than there is to go on seeking to deceive our creditors by promises to pay by putting on special campaigns? And would it not be far more honorable to go to them with the facts, seek to aid them in salvaging the largest possible amount from the wreckage and thus do the best we can, than for us to go on piling interest on top of debt and thus making sure that the creditors will lose more and more as the months go by?

We do look to the Executive Committee for guidance and help, but why expect them to do the impossible? They are not supermen! They worried themselves to distraction a year ago and all they could devise was a plan which disrupted our already waning fellowship and caused state boards and state mission secretaries to refuse them the right to try out their plan in certain of our states. Will they find a different reception this year?

Our spirits groan and hearts are heavy with sadness. The blush of honest shame suffuses the cheek of every true Baptist in the Southland. But do not the spirits of thousands of business men groan over their insolvency? Have not bankers and merchants and captains of industry shed bitter tears because their enthusiasm of boom days led them to risk borrowed money and lose it? Is it more of a disgrace for a business man to recommend the expenditure of money in the extension of religious work and see it lost by a national collapse, than it is for him to lose the money of widows, orphans and aged men and women who placed it in his hands through a bank or investment house, or through the purchase of stock in his business? We declare that it is not.

Then why not face facts as they are and cease to cover them up while, though in all honesty it may be done, we mislead our creditors into thinking that tomorrow we will have a campaign that will begin to pay us out? We offer these suggestions only after long and earnest thought and after careful study of the situation. If, at any time there can be mustered a large enough band to pay off the debts either in one year or five years, this editor stands ready to make any reasonable sacrifice to bear his part. Until such band has been mustered, why hide our eyes from the truth?

## THE YOUNG SOUTH

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

### JIG SAW PUZZLES

Have you boys and girls seen the new jig saw puzzles which Thomas Nelson and Sons are putting out? If not go to your book store, or the drug store in your town and ask the dealer to order you a set. One of them is *Zedekiah Before Nebuchadnezzar* and will give you a real thrill as you put the king and his throne together with the man of God making his plea for his people. Another is *Deborah and Barak* who delivered Israel. While you are enjoying your puzzle, you will be learning something about the Bible and history for you will want to turn to the Bible accounts and read again what happened to these interesting people. These puzzles sell for 15 cents, two in the box. Tell your dealer to order them from Thomas Nelson and Sons of New York City, or send to our Sunday School Board at Nashville for them.

### BROWN EYES

Dear Boys and Girls.—I have been reading letters from boys and girls in our paper and I enjoy them very much. I live in the country, but go to school in town on a bus. I guess you wonder how I look. I am a brown eyed girl, nine years old and in the fourth grade in school. My teacher is Miss Jenkison and I love her very much. I have one brother and one sister. We have good times together. Won't some of you write to me?—Frances Atkins, Latta, S. C. (We are glad to have this letter from a South Carolina girl. We hope she comes to see us again.—Uncle John.)

Dear Uncle John.—I will be twelve years old June 26th. I live near Greenvale where I have been going to school. Our school closed March 24th when I finished the sixth grade. My teacher was Miss Amy Jennings. I like her very much. I go to church, Sunday school and B. Y. P. U. Our pastor is Rev. R. L. Whitlock. I like the Baptist and Reflector, especially the Young South. Hope there will be more of the girls and boys who will read the paper. With love to all.—Ladelle Reeves, Lascassas, Tenn. Route 1. (We wish they would follow your advice, Ladelle.—Uncle John.)

Dear Uncle John.—I am in the fifth grade, eleven years old. All last year I did not get to go to school. My birthday is August 11. I enjoy reading the Baptist and Reflector. I am a member of the Highland Heights Baptist Church and our pastor is Rev. Ira C. Colc. He is the best pastor. I also go to Sunday school

and B. Y. P. U. and I am a member of the G. A. This is the first time I have ever written to the Young South page.—Mildred Grisham, 3322 Powell Ave., Memphis.

### HERALDS OF THE KING Rosalie Mills Appleby.

Once upon a time there was a great and good King who ruled wisely a strong empire. Far across the sea he possessed a country that grew more unruly every day. He did everything for the development of his foreign subjects, but there were continuous revolts against him. Some did know the King, and others were simply rebellious against right. Many did not realize his loving-kindness, and the sacrifice he had made in their behalf. If they could come to know his love for them, it would end all their problems and save bloodshed. So the King resolved to send an ambassador to them that would represent him as he was. How important was the matter of choosing this representative! It would save two countries and bring happiness to many a hearthstone.

The King called his ministers together and said, "Send heralds to all parts of the land and seek the best equipped and most promising young man for this great mission."

After many days the heralds began to return with the choice each had made. The first that entered the presence of the sovereign, bowed confidently and said: "O King, live forever! I have brought to your majesty the most brilliant student of our national university. His wisdom and tactfulness are widely known. He is nobly endowed with the finest intelligence and foresight. What more can you ask to solve our difficulties abroad? What door cannot the key of wisdom unlock? You could not make a mistake in choosing this splendid student."

While they talked, another entered with a bright, fine looking young man and said: "O noble King, live forever! I present to you the most talented youth to be found in the land. His oratory has won many brilliant occasions. He never lost a debate. His wit is superb. He writes equally as well. Surely this is just the person you are looking for."

And as he thought on these things, a bell announced the arrival of another herald. A handsome youth entered with keen face and proud air. The herald said: "O King, live forever! Your highness, I have brought into your presence a man of power and promise. You can see that he is a natural leader, with his com-

elling personality and strong will. When he speaks, men naturally obey. He sways multitudes to do his bidding. Power is the one great necessity for your representative abroad. It will show a subject WHO is King, and compel their respect. This youth will not disappoint you."

The King discussed with his ministers the value of the different qualities possessed by these young men. None of them entirely met the requirements he wanted in his representative. As they talked, a fourth herald entered. Beside him was a youth with a clean face and sympathetic bearing. They bowed courteously and waited before royalty. Then the herald said: "O King, live forever! I have searched throughout the whole nation, and bring to you this youth. His crowning virtue is not brilliant or genius. But at his graduation, the student body voted him the most beloved and useful young man in school. In time of trouble, the boys went to him with their problems and sorrows. He knows the power of sympathy, and the other qualities of his life are engirdled and enforced by love. This primal virtue is first. When Christmas came during college years, he organized the students in carrying the glad spirit of Christmas into the poor homes. When a flood overswept the neighboring community, he gave relief and cared for the sick and dying. He makes no pretense at scholarship, or at least gives it a secondary consideration, but I think he has discovered the very secret of wisdom. Through him your sensitive foreign subjects will feel the heart of our loving King. This ambassador will be the bearer of goodwill."

The King turned aside from all the rest, and touched the youth before him with his golden scepter and said: "To BE is better than to KNOW or DO. Love will mean more toward winning my wandering people than all the excellent oratory and wisdom exhortations in the world. I bestow you with royal power, and send you forth an ambassador of love and peace. 'Go out to comfort all that mourn . . . to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness!' 'Strengthen ye the weak hands, confirm the feeble knees. Say to them that are of fearful heart, Be strong, fear not!' 'Bind up the broken-hearted. Proclaim liberty for the captives.' In all your dealings with my people, lay hold on the more excellent way, remembering that:

'Love is very patient, very kind,  
Love knows no jealousy;  
Love makes no parade,  
Gives itself no airs, is  
Never rude, never selfish,  
Never irritated, never resentful.

'Love is never glad when others go wrong,  
Love is gladdened by goodness,  
Always slow to expose,  
Always eager to believe the best,  
Always hopeful, always patient.'

"Yours is a holy quest, my lad—the greatest and noblest mission ever conferred on a citizen of this vast empire. Take this banner of love. It shall be my insignia, the conquering emblem of my kingdom, the torch of triumph. At each step of the way, be ever mindful that you stand in the place of the King. Be an ambassador of light and love. And you will 'open rivers in high places, and fountains in the midst of the valley . . . make the wilderness a pool of water, and the dry land springs of water.' And they that shall be of thee shall raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in! You will open a current of unending light and loveliness that shall stream through many lives to give them power and beauty."—The Sentinel.

### WHAT CAN A LITTLE CHAP DO?

What can a little chap do  
For his country and for you?  
What CAN a little chap do?

He can fight like a knight  
For the Truth and the Right—  
That's one good thing he can do.

He can shun all that's mean,  
He can keep himself clean,  
Both without and within—  
That's another good thing.

His soul he can brace  
Against every thing base  
And the trace will be seen  
All his life in his face  
That's a very fine thing he can do.

He can keep his thought white.  
He can fight the great fight,  
He can do with his might  
What is good in God's sight,  
Those are excellent things he can do.

Though his years be but few,  
He can march in the queue,  
Of the good and the Great,  
Who battled with fate  
And won through—  
That's a wonderful thing he can do.

And—in each little thing  
He can follow the King.  
Yes—in each smallest thing  
He can follow the King—  
He can follow the Christ the King.  
—John Oxenham.

"Better three hours too soon than  
a minute too late."—Shakespeare.

"One of these days' is none of  
these days."—Proverb.

## 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 Mae Collie, Elementary Worker.  
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

### SUNDAY SCHOOL NOTES

-Grainger County getting ready for their simultaneous training school which will be put on the third week in June.

Maryville is planning an annual training school last week in May. Plans have been made for a great school.

Brother G. W. Shackleton, Kenton, writes that the New Salem Church in Beulah Association of which he is superintendent has reached all the points on the standard but one and will soon be ready to qualify.

### INTERMEDIATE DEPARTMENT REACHES STANDARD

We have just received report that the Intermediate Department of the Maryville Church has met the standard requirements. We rejoice with the superintendent and other helpers upon reaching this high mark. E. M. Williams is the superintendent of the department and A. B. Smith is the general superintendent, with Dr. W. R. Deal, pastor.

Rev. C. M. Pickler of Red Bank sends in a good list of names for awards.

A splendid program is being put on at Mt. Carmel Church on the third Sunday by Group No. 2 of Duck River Association led by Mr. Bertis Christian.

### TWO CONVENTIONS JUST CLOSED

I have just returned from the first two regional Sunday school conventions and am glad to report a fine meeting at each place. The first convention met with the Deadrick Avenue Church, Knoxville and was attended by a little more than 300 delegates. This church did a most splendid job entertaining the convention and we all came away with deep gratitude for their hospitality.

The program began on Monday night with a departmental series of conferences led by southwide and state leaders. The devotions were conducted by L. W. Smith, W. B. Harvey, Mark Harris, C. L. Bowden and C. P. Jones. The practical topics were discussed by W. D. Hudgins, H. L. Smith, W. A. Harrell, G. W. Andrews and Ralph Grigsby. The general addresses were delivered by Dr. C. W. Pope on the topic "At Kadesh Barnea"; Dr. W.

R. Rigell of Johnson City, "Building a New Structure"; Dean F. M. Massey of University of Tennessee discussed Prohibition in a practical way; N. V. Underwood brought a stirring message on "Going Forward in Our Mission Study"; and George W. Andrews of Georgia, on "Going Forward in Our Gifts." Possibly the high hours were the two addresses delivered by Dr. R. G. Lee, President of the State Convention, who used the topics, "The Aim of all Teaching" and "Going Forward in Our Co-operative Program." In addition to these talks the conferences were led by W. A. Harrell, W. D. Hudgins, Homer L. Grice, Mrs. Douglas Hudgins, Miss Zella Mae Collie, Mrs. H. L. Hibeck, Mrs. Thomas Hicks and Miss Elizabeth Cullen. Every department was represented and the work of Dr. Grice handling the D. V. B. S. was unusually helpful. He also addressed the convention on this same subject.

Altogether we had fourteen associations represented. The meeting was helpful and far reaching in its effects. B. F. Seiler of Elizabethton was elected president; Roy Myers and J. R. Black, vice-presidents, with Lawrence Trivette as secretary and treasurer. The meeting will be held next year at Morristown beginning April 2, at night. Possibly we have never put on a more far reaching program and one that has challenged our people to go forward as this one did.

Convention No. 2 met with Ridgedale Church, Chattanooga. More than 1000 delegates attended the sessions. Each night session averaged more than 700. This was the largest that we have had in any convention for years. The church did a most splendid job entertaining the convention and the city-wide Sunday school organization backed the program in a great way.

The devotions were all brought by Brother J. K. Haynes of Knoxville and never have we heard a greater series of devotional messages. The climax of the whole convention was reached on Friday afternoon as we held his last talk for the closing moments. The topics were, "Increasing my Knowledge"; "Deepening my Conviction"; "Increasing my Faith"; "Fortifying my Courage"; "Vitalizing my Will"; and "Energizing my Efforts." The last one was a challenge to all of us to go back to a larger

life in Christ and a more effective life of service for Christ.

The conferences were led as follows: Cradle Roll, Beginners, Primary, and Junior Departments by Miss Collie, Miss Cullen and other helpers; "Intermediates" by Mrs. Douglas Hudgins; "Young People" by W. A. Harrell; "Adults" by Mr. George W. Andrews, and the Administration by the writer. The practical talks were made by A. B. Smith, W. A. Harrell, G. W. Andrews, J. W. Christenbury, W. G. Wade, Lloyd T. Householder, and the writer. The main addresses were: Wednesday night, "Going Forward" by Dr. R. G. Lee; Thursday morning, "At Kadesh Barnea," Dr. Lee; Thursday night was taken up with departmental conferences. Friday was a high day. Dr. Freeman spoke at 11 A. M. on "The Aim of All Teaching," and R. W. Selman spoke on "Going Forward in Our Mission Study."

Immediately after lunch Mr. Andrews brought a stirring message on "Going Forward in Our Giving"; Dr. A. T. Allen, followed with one of the finest addresses on "The Co-operative Program" that we have heard since the program was adopted by the convention. Altogether this was a really great convention and we shall ever be grateful to all who helped to make it what it really was.

### THE DAILY VACATION BIBLE SCHOOL

We have never had so much interest in the Daily Vacation Schools as we have this year. We would like to see the teachers in the central churches give their time to helping the smaller churches to put on these schools. In many of the down town churches the people live so far away from the church house that it is hard to get them together, but these same churches could help out in the sections where there are lots of children who do not have other advantages, and thus do a fine piece of missionary work. Let all out-town and village schools put on this vacation school and if you are at all interested write us and we shall be glad to send you literature or any other helps along this line.

### BULLETIN FIRST CHURCH, GREENVILLE

#### Honor Roll for 1933

Paul Brown, M. T. Bowen, H. G. Cunningham, J. R. Daves, S. T. Gass, F. W. Gass, Jake Hanks, Barney Holt, C. A. Hilton, C. P. Jones, Carl Jones, Cecil Kerbaugh, J. M. Kiker, Leroy King, Frank Kirk, J. C. Kelly, W. D. Morrow, Lester Morrow, W. A. Moore, S. J. Malone, Chas. McNeese, F. A. McCart, E. P. Pierce, Jess Russell, G. W. Scott, Paul Skinnel, S. A. Wates, J. L. Woody, C. H. Wayland. Twenty-nine men were present every Sunday in 1933. This list cannot be added to.

How we will watch to see who drops out. "Hold 'er Newt" headed for solid record in 1933. Mighty fine list. Read it again. Say what you please but it requires a big effort to make a solid record. Thanks.

### FINE WORK BY MRS. GRICE

Mrs. Homer L. Grice has just held in Nashville a conference or training school on the D. V. B. S. and enlisted a large number in the work. She writes as follows:

"The D. V. B. S. conference at the First Church here yesterday was a success. Twelve churches were represented—Belmont, Centennial, Donelson, First, Grandview, Immanuel, Ingleside, Judson, North Edgefield, Seventh, Shelby, Third.

"About sixty were present, with nearly forty remaining for the luncheon. We had on hand an exhibit of handwork and supplies. A great many questions were asked, and the interest manifested was splendid. We hope that a number of schools will materialize. The First Church school is assured."

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

A report comes from C. D. Tabor of Brotherton as follows: "I went to Macedonia Church last Sunday and organized a B. Y. P. U. Splendid bunch of young people and prospects for a good Union. Our Union at Brotherton is going fine. We went to Cookeville some days ago and gave a program. The Campbellville Union came to our church and rendered a splendid program also. Work progressing nicely."

### SPLENDID WORD FROM ERWIN

During the week of March 20-25, Lucille Morgan and I held study courses in the Calvary Baptist Church, Erwin. Lucille taught Pilgrim's Progress to the Seniors and I taught the B. Y. P. U. Manual to the Intermediates. Our classes were well attended and everyone was enthusiastic in his or her work. The B. Y. P. U.'s are doing splendid work out there. Aside from their regular work I understand that they are having the basement of their church finished, ready for use.—Martha Sherwood.

Our average attendance for the school was 54. Forty-three took the test and received the award. Brother Creasman taught "Pilgrim's Progress" to the Seniors; Mrs. D. L. Jacobs taught "Training in Stewardship" to the Intermediates, and Mrs. Hollis Beard taught "Study for Service" to the Juniors. Teachers and classes all did splendid work.—Kelly Hix.

"We have recently organized a new Senior Union in our training department, which makes nine unions. I am very proud of our department and I know we are doing better work as

a department, than we have ever done. Our goal for next quarter is, a standard training department."—Myrtle Chamberlain, Union City.

**REGIONAL CONVENTIONS IN JUNE**

Several requests have come for information concerning the regional conventions. They meet as follows: No. 1, June 6 (Likely at Kingsport); No. 2, Dayton, June 8; No. 3, Columbia, June 13; No. 4, Union Avenue, Memphis, June 15. The program is built around the annual schedule of activities and will have some of the best speakers that can be had. Hope all are getting ready for these conventions.

Mrs. Elmer Winfree reports the group meeting held with Brush Creek Church March 19. A splendid meeting was had and fine results followed. We quote from her letter:

"We, Group III, held our quarterly meeting with our church March 19. We had a good program and a good crowd, members from each union in our group took part on program. Our pastor, Brother Woodall, delivered our special address, Brother J. D. Barbee from Alexandria held the devotional. Mr. George Thomas, our associational leader, was with us. We are hoping you will be with us in our next meeting."

**CLINTON HAS NEW UNION**

We have organized a new Senior B. Y. P. U. in our church so that we may accommodate those from sixteen to twenty-two years of age. We are using the Senior quarterlies and have just taken the Senior Manual. Will you please send us a Standard of Excellence and any other free literature that would help us?—Irene Siencs.

We have not had a report of the work of Gibson County yet but glad to say that the week spent in training the workers was unusually successful and we are advised that they had on last week more than thirty schools.

We have the first copy of the "B. Y. P. U. News" issued by the B. Y. P. U. Department of the Fifth Avenue Church, Knoxville. It is very attractive and informing. We congratulate the church upon having such a live bunch of young people.

**LAYMEN'S NOTES**

We trust that all our men are getting ready for the biggest month in all our history. Not only are we planning for May to be the biggest and best month, but we hope to enlarge the scope of work and put the men on the map during May 1933.

**REGIONAL MEN'S MEETINGS**

No. 1, Jefferson City, May 2; No. 2, Chattanooga, May 3; No. 3, Mur-

freesboro, May 4; No. 4, Jackson, May 5.

The programs are in the press now for the meetings in May and we are glad to announce that we have a fine line up of speakers. Dr. John L. Hill of Nashville will speak twice at each meeting and so will Dr. J. T. Henderson. Let all our men get ready now for these meetings and bring the other laymen with you.

**MAY 7TH LAYMEN'S DAY IN TENNESSEE**

On May 7th following our regional conferences we are planning to emphasize the men's work all over the state. In every association we would like to plan to have a man in every church at one of the regular hours either to fill the pulpit or speak for a few minutes at the beginning or closing of the regular service. We are sending out a letter making some suggestions. Also let all the groups plan to put on their meetings this month.

Mr. Charles G. Lovette reports a new brotherhood at Highland Heights Church, Memphis. Glad to welcome this new brotherhood into our fraternity and wish for them every success.

So many calls are coming for the group programs for May we are printing same again on this page and hope our men will realize their obligation to the Reflector and subscribe where it is not already in the home.

**PROGRAM FOR MAY  
Sunday Afternoon, Director Presiding**

- 2:00 Devotions "Teaching My Own Heart."
- 2:15 Reports in writing with verbal remarks from every Church.
- 2:30 General Topic "Teach" 10 minute talks.
  1. Why we are losing our Boys and Young Men.
  2. The Obligation of Men as Teachers. Special Music.
  3. Men and Mission Schools.
  4. How may Men Teach who do not Teach Classes.
- 3:30 Address "The Master Teacher," Special Speaker.
- 4:00 Announcements and Adjournment.

**SUNDAY SCHOOL LESSON**

(Continued from page 7.)

rebuke intolerance and exclusiveness? 9. Give some present applications of the principle here. 10. What treatment did Jesus propose for occasions of sin?

**BAPTIST RECORDS**

The Library of the Southwestern Baptist Theological Seminary has a special collection of valuable source material on Baptist history. This has been placed in a separate room and is steadily growing in value and usefulness. It includes associational minutes; the "Texas Baptist", the "Texas Baptist Herald" and other original material gathered by Dr. J. M. Carroll through forty years of continuous collecting; also the "Tennessee Baptist" and other items from the library of Dr. J. R. Graves through his son-in-law, Dr. O. L. Hailey.

Recently a gentleman connected with one of our large universities, who himself is well acquainted with Baptist history, after seeing this collection, spoke highly of a number of its items. The collection as a whole could not be duplicated.

Friends of the Seminary are asked to help increase this collection. The minutes of churches, associations and conventions, printed or in manuscript; files of Baptist papers; pamphlets on special events, occasions or people—in short any kind of record of Baptist life and work is wanted. Send such material if you have it. If you know of others who have it, send their names and addresses to the librarian, L. R. Elliott, Seminary Hill, Texas. Many important Baptist records are

being lost every year by those who have lovingly treasured them because they did not have the facilities for their proper preservation. The Seminary library offers fireproof housing and a trained library service that will not only preserve such records indefinitely but also make their contents available for the promotion of the cause we all love.

"Be bold to bring forth fruit, though stick and stone  
At the fruit-bearing tree are flung alone."—Persian.

**MUSSOLINI**

**Will He Bring Peace to the World?**

Ralph C. Norton, head of the Belgian Gospel Mission, tells of a most unusual personal interview he had with Mussolini, and discusses—the Premier's Attitude and Actions Toward the Roman Catholic Church; His Plans for Rebuilding Rome; His Attitude Toward Protestants; The Possibility of Mussolini's being the Antichrist; the Significance of these Facts to Christian People.

This series of articles will appear in THE SUNDAY SCHOOL TIMES beginning April 22nd.

A ten weeks subscription at 25 cents will bring you the entire series. For four of these subscriptions, to be sent to four of your friends, we will send you, without extra charge, an illustrated Bible, with bold face type, flexible binding. Subscriptions should reach us by May 1. Address Dept. A. G.

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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.

## Margaret Fund

It was voted at the convention to have special programs on the Margaret Fund and the training school in May. We are presenting the material this week on the Margaret Fund as prepared by Miss Laura Powers. Next week we will give the one on the training school.

Use them in your circles or in a special meeting of your society. Take your offering and send it in to Dr. O. E. Bryan, 161-8th Ave. N., Nashville, marked for the W. M. U. Training School and the Margaret Fund. This offering will count on your apportionment for these two objects.

My dear fellow-workers:

I am so happy to gather together material to be used in a special program on our Margaret Fund work. This year's work has been delightful, my only regret being that I have not been able to spend more time at it, and that we have not gotten more information before our societies so that more friends would have become Margaret Fund wise!



MISS LAURA POWERS  
Margaret Fund Trustee

We trust that this suggested program will be used all over the state from Memphis to Bristol and that great good will be accomplished thereby.

We are hoping that each society using this program material will take up an offering for our Margaret Fund and mail it in to Dr. O. E. Bryan at once, marking it Margaret Fund apportionment. You know each year we are asked to raise a definite

amount for Margaret Fund, and by all giving at the same time for the same cause it will be an easy matter to reach our goal.

I suggest that the Associational "Mother" plan a shower for students assigned to her Division of the State. She should confer with her Divisional "mother" as to which month she should select. If the associations will co-operate in this way, there will be some love-gift arriving at the home of the students each month of the year.

As yet we have not caught the vision of just what a blessing it would be to us and to our students. Mrs. Burney says: "I trust not a birthday or holiday will pass for each without some word or token of loving interest, not a sorrow or joy come into their lives without your state entering into it also. Just as real mother, their joys, our joys, their sorrows, our sorrows; and let's prove our worth as "mothers" this next year. Will you not covenant with me to pray daily that our Margaret Fund may be enlarged; that our students be blessed and cheered and kept from harm and evil; that our Margaret Fund may somewhat cheer and comfort the hearts of our troubled missionaries; and that our states' chairmen may be indeed workers of whom the Lord shall not be ashamed?"

None of us who know Mrs. Burney can fail to see how on fire her heart is in the interest of our students.

May each of us resolve in our hearts that we will adopt our suggested motto for the year, as found in Philip- pians 3:14—"I press towards the mark for the prize of the high calling of God in Christ Jesus."

Our Margaret Fund work is surely a high calling of God and may we press toward the mark of being a blessing to missionary and student alike.

May God richly bless your efforts.  
Lovingly,  
LAURA D. POWERS,  
Margaret Fund Trustee.

### SUGGESTED PROGRAM FOR MARGARET FUND

Opening Hymn—"Jesus Calls Us"  
Silent Prayer—That each one present may unreservedly answer His call.  
Scriptural Passages—  
Our motto for the year: Philip- pians 3:14.  
A warning against discouragement: Ecc. 11:4.  
A promise of support: Philip- pians 4:19.

A Spirit of Prayer: Psalms 141:2.  
A worthy ambition: Psalms 144: 12; Prov. 31:29.  
A promise to be with the fatherless: Psalms 68:5; Psalms 146:9.

Chosen of God to Serve: Jno. 15:16.  
Prayer—That we may make these pas- sages ours indeed.

Song—"Help Somebody Today."  
Quiz—on "The What, When, Why, Who, Where and How of the Margaret Fund".

Solo—"Was That Somebody You?"  
Talk—on "Tennessee's Students for 1932-33."

Reading of Mrs. Frank Chambers' letter.

Digest of Trustee's Report for year ending March 1, 1933.

Prayer—for Students and their par- ents.

Song—"Make Me a Channel of Bless- ing."

Offering—(Send to Dr. O. E. Bryan, 161 Eighth Ave., N., Nashville.)  
Benediction

### TENNESSEE MARGARET FUND STUDENTS 1932-1933



Richard and William Medling

Richmond and William (Billy) Medling are sons of Rev. and Mrs. Paul Medling, who spent years in our Baptist stations in Japan. Brother Medling gave his life for Japan and lies buried there today.

Being a West Tennessean, Mrs. Medling, upon returning home, settled in Jackson, where she might put her daughter and later on her two sons in Union University. Richmond and Billy are at Union. Richmond is a Senior and Billy a Sophomore. The reports from their work are most sat- isfactory. Their address is 188 Allen Avenue, Jackson, Tenn.

Landis Medling, their sister, is a former Margaret Fund student and has been teaching two or three years but is out of a school at this time and we sincerely trust some work may be found for her in West Tennessee. The family needs her assistance great- ly.



Mary and John Crocker

Mary Crocker is the daughter of Rev. and Mrs. Wm. E. Crocker, who formerly was located in Chinking, China. Mr. Crocker was a native of North Carolina, but when quite young moved with his father's family to Gaffney, S. C. After going out to China he was married to Mrs. Crocker who was a native of Scotland. They were married in 1903. Mr. Crocker died in China in 1919. After teach- ing for three years in our Baptist school in China, Mrs. Crocker came back to Edinburgh, with her three children Margaret, age 15, Mary 8, and John 6.

Mary is now 21 years old and is in her senior year of the Margaret Fund. She is attending Edinburgh University and is a splendid student. John is also on Tennessee's list of students this year. He is a fine fellow. Their address is 20 Summerside Place, Leith, Edinburgh, Scotland.

Reba and Jackson Lowe are chil- dren of Rev. and Mrs. C. J. Lowe, who have spent over twenty years in China, most of their work being in Canton and Kweilin.

Reba is now in her third year of



Jackson and Reba Lowe

medical college at Vanderbilt, having previously had four years at Mars Hill, North Carolina, and two years at Mercer University. She is an un- usually bright student and is making a splendid record for herself. She led her class last year. She hopes some day to go back to China and work among the people whom she loves as do her parents. Jackson had his freshman year in Vanderbilt Uni- versity. He is now in Carson-New- man College. He hopes to become a minister, and we pray God's richest blessings upon him as he pursues his studies with that aim in view.

### A VISIT TO MRS. FRANK CHAMBERS

I had a most delightful visit with Mrs. Frank Chambers in her home at Bronxville, New York.

While I was traveling with Miss Mallory last fall, she gave me Mrs. Chambers' address and we got up a correspondence. There is a very tender tie between her family and my own because my own uncle, Dr. D. Wm. Gwin, was pastor of the First Baptist Church of Montgomery, Ala., for a number of years and it was he who baptized Mrs. Chambers, the founder of the Margaret Fund.

I know my readers will be inter- ested in knowing I had the joy of meeting Mrs. Chambers and spend- ing an afternoon with her in her delightful home. She said our visit together was to her like opening a long treasure box in which had been packed away lavender and old laces.

Surely her life has been rich in blessings not only in that she is the founder of the Margaret Fund, but in the establishing of many, many lines of missionary work the world around.

I know you will love my sharing one of her letters with you. The following letter is my first one from her:

Crow's Nest  
Bronxville  
Westchester Co., New York  
Nov. 10, 1932.

My dear Miss Powers:

Your letter brought to mind many tender and very precious memories. Our beloved Dr. Gwin was so closely associated with my youth—beloved for his many spiritual qualities, devo- tion to duty, and his heroism during an epidemic of Yellow Fever, at a time when my beloved young brother was a victim on my eighteenth birth- day. Dr. Gwin drew no line as to color or social condition, went up and down the streets inquiring for and ministering to the sick, dying and bereaved. One black woman said, "Dat man is sho' an angel from Heaven."

He was a close friend to us in days of illness, sorrow and adversity. My brother and I were baptized on the

8th of May 1869 by our dear Pastor Dr. Gwin.

I cannot omit to speak of Mrs. Gwin. She was to me a most de- lightful and refreshing person, her lovely white face and rich auburn hair, her sympathy, kind understand- ing, her wit, humor and rare gifts, during some years—when there was sorrow and adversity. A visit to her was a tonic to my spirit.

Dr. Gwin was in no way consulted or associated with the Margaret Home, that was quite unpremeditated, and a pressing need was the real cause.

During the bad year of 1897, a returned Missionary from China called my husband's attention to a missionary who had a family, a wife and three children who was stranded in Louisville, while pursuing his med- ical studies at a time when the funds of the Board were low as they are now. Mr. Chambers aided in their return to the field, later built the John Stout Memorial Hospital, named in honor of our beloved uncle who had fostered missions in a most remarkable and successful way. Dr. McCloy was told that when the two eldest girls needed to be sent home for change of climate and school, we would care for them, expecting to place them in a missionary home as we had known other children happily cared for. The girls Bessie, thirteen, Mary, eleven, arrived in the summer of 1902. The Homes were full. The Southern Baptists had none. We rented a house and a widow of culti- vation, also a Christian, with three daughters, took charge under my su- pervision. They went to a first class private school. We felt a real need that the blessed mission workers should be relieved of anxiety.

After consultation with the devoted secretary of the Woman's Board of Southern Baptists, also the Foreign Board, much prayer and investigation, we bought at reasonable price a lovely house with eight acres in Greenville. The home was to be supported by the missionary societies. The house was repaired and turned over to the South- ern Baptists. At least, thought they will pray for these lonely children and love them. In time the manage- ment with loving but untrained com- mittee and house mother, also the presence of Missionaries in the House, seemed unsuccessful. The property was sold for three times its cost and the money invested in the Fund. The desires of our hearts fulfilled by the noble loving response of the societies and the success in care of the children. How often is the Lord's way far wiser and more efficient than our own.

The yearly reports make my heart sing for joy. The efforts of two loving parents to assist and soften the bitter hardship of the devoted mis- sionary. Fathers and mothers had borne fruit more than a hundred fold

in the hands of our Master's wise and devoted servants. The gift was anon- ymous for several reasons. The right and left hand first, and any publicity brings many appeals that one cannot comply with.

The home at that time a serious strain on our proportion for the Lord. A devoted friend of my mother how- ever, could not refrain from confi- dences! The Home was named for our three Margarets, our beloved grandmother Mrs. Margaret A. Stout; our mother, Mrs. Margaret A. Waller of Montgomery, Alabama, and our own daughter Margaret Chambers Halsey.

The two girls who were the seed- lings of the Home proved very fine. They went later to Tank Home for Missionaries children with their mother and two other sisters in Oberlin, Ohio. Their father left the mission field. Bessie, the eldest, graduated from Oberlin College, trained for a Librarian, assisted in the college library for years, then became librarian advisor, friend and counselor for a college near Pasadena. She came to Columbia recently to freshen herself in methods. It was a joy to see her lovely Christian, happy ma- turity. Mary married a teacher and has a family, very happy, useful and busy in Virginia.

I seldom write at length but your letter awakened a train of thought. I often feel that the Home did its best work in awakening the sympathy, love and prayers of our beloved Southern Baptist women for the childhood of these lonely children.

Sincerely,  
(Mrs. F. R.)  
KATE WALLER CHAMBERS.

### REPORT OF MARGARET FUND TRUSTEE Year Ending March 1, 1933

Mrs. Frank Burney, in her annual report to the W. M. U. in session in St. Petersburg last May, clustered her thoughts around the passage of Scrip- ture found in Ecc. 11:4 which says: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

We are now passing through windy- cloudy times and no doubt many, many of us are being tempted to observe the winds and the clouds. But our God, who is the Maker of the universe, controls all things and it is He who commands us to sow in the morning our seed and in the evening time not to withhold our hand for we cannot tell which shall prosper—perhaps both alike.

We have had many things for which to be grateful in our Margaret Fund work during the past year. Splendid glowing reports have come from the vast majority of our stu- dents. Not one has brought shame upon our cause.

The amount of love offerings as

reported by all our Southern States was larger than ever before. Cash and boxes reported amounted to \$5,- 869.30. Georgia led, with Texas second.

The sum of \$22,100.00 was used in awarding 75 full scholarships and 4 partial scholarships. Up to January 1932, \$3,255.41 had been added to our fund by the enrolling of 1483 "Margarets". In this work, Georgia again led, and Texas was second but Tennessee was running close behind.

Mrs. Burney says, "Your search for Margarets throughout the south has been a mighty seed sowing factor and a great blessing this 'lean' year." Many of these Margarets have become enlisted and have really learned something of the work for the first time.

As Tennessee's Trustee it was my heart's desire and prayer that we might find 250 "Margarets" and I am rejoiced to report to you today that we have to date 267!!!

Five states had used their denom- inational papers to advertise, agitate, and educate, and these five show great increase in reported gifts. Tennessee received special mention for her two page issue with pictures of students and testimonials of the great value of the Margaret Fund to their hearts and lives.

Tennessee has had six students again this year, the only change being that of Stephen Jackson, who was graduated from the University of Tennessee. He was replaced by John Crocker, brother of Mary Crocker who was already on our list. Mary and John are students in Edinburgh, Scotland. They write charming let- ters in expressing their gratitude for our loving ministrations.

We still have Reba and Jackson (Continued on page 15)

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## AMONG THE BRETHREN

### SUNDAY SCHOOL ATTENDANCE FOR APRIL 2, 1933

Memphis, Bellevue	1640
Chattanooga, First	1244
Nashville, First	1180
Memphis, Temple	980
Nashville, Grace	868
Knoxville, Fifth Avenue	807
Memphis, Union Avenue	756
Chattanooga, Ridgedale	713
Elizabethton, First	706
Chattanooga, Highland Park	705
Nashville, Park Avenue	694
Nashville, Belmont Heights	692
Memphis, LaBelle	680
Chattanooga, Avondale	675
Nashville, Judson Memorial	660
Jackson, First	653
Maryville, First	620
Knoxville, Elm Street	604
West Jackson	597
Dyersburg, First	547
Erwin, First	550
Sweetwater	537
Chattanooga, East Lake	522
Etowah, First	509
Memphis, Highland Heights	501
Cleveland, First	498
Chattanooga, Calvary	490
Fountain City, Central	475
Union City, First	466
Chattanooga, Woodland Park	437
Paris	427
Memphis, Speedway Terrace	424
Memphis, Prescott Memorial	418
Chattanooga, Tabernacle	408
Chattanooga, Red Bank	401
Rossville, Ga., First	400
Memphis, Seventh Street	396
Memphis, Boulevard	389
Trenton, First	384
Nashville, North Edgefield	376
Lenoir City, First	362
Chattanooga, Edgewood	359
Humboldt, First	355
Harriman, Trenton Street	352
Chattanooga, Chamberlain Ave.	341
Nashville, Lockeland	322
LaFollette, First	321
Chattanooga, Central	320
Nashville, Grandview	308
Brownsville	305
Chattanooga, Oak Grove	300
Memphis, Merton Avenue	298
Nashville, Seventh	267
Covington	259
Memphis, Calvary	250

#### By FLEETWOOD BALL

The church at Alex, Okla., has called J. W. Hall of Bay Springs, Miss., as pastor and he has accepted.

—B&R—

J. P. Horton of Collierville has been called to the care of the church at Hickory Flat, Miss.

—B&R—

J. M. P. Morrow of Seminary Hill, Texas has accepted a call to the church at Sand Flat, Texas.

—B&R—

J. F. Green of San Antonio, Texas

becomes pastor at Sanderson, Texas, for full time and is on the field.

—B&R—

D. E. Hogan has resigned as pastor at Weatherford, Okla., and concluded his tenure of service by holding a revival with the church.

—B&R—

L. C. Riley of Okolona, Miss., will be assisted in a revival beginning next Sunday by A. M. Overton of Fulton, Miss.

—B&R—

As a result of the meeting recently held by M. E. Dodd of Shreveport, La., in the First Church, Meridian, Miss., there were fifty-nine additions.

—B&R—

W. D. Furry has resigned as president of Shorter College, Rome, Ga., after serving since 1919. Paul S. Cousins succeeds him.

—B&R—

James A. Clarke, former pastor at Covington, is doing the preaching in a revival in the First Church, Monroe, Ga., of which he is pastor.

—B&R—

Boulevard Church, Memphis, J. H. Wright, pastor, began a revival Sunday in which the preaching is being done by Sam P. Martin of Lebanon.

—B&R—

The Arkansas Baptist Little Rock, Ark., has put out Roland Lawrence as a state evangelist and James T. Draper as a district evangelist.

—B&R—

I. Ferd Graves of the Second Church, Providence, Ky., has resigned in order to accept a call to Grace Church, Louisville, Ky.

—B&R—

W. G. Spencer, acting pastor of the First Church, Pittsburgh, Penn., has been elected President of Franklin College, Franklin, Ind.

—B&R—

Oaklawn Church, Paducah, Ky., lately ordained to the full work of the ministry, T. L. Campbell. L. R. Riley preached the sermon.

—B&R—

The revival at Big Springs, Texas, R. E. Day, pastor, in which Geo. W. Truett of Dallas, Texas, preached, resulted in more than 100 additions.

—B&R—

The papers announce that E. A. Autry of Central Avenue Church, Memphis, and William McMurry of Speedway Terrace Church, Memphis, exchanged pulpits last Sunday.

—B&R—

According to the latest reports there were 1,115 additions to the Baptist churches of Little Rock, Ark., resulting from the recent revival held by M. F. Ham of Louisville, Ky.

—B&R—

J. S. Bell and H. W. Hargrove, seniors in Union University, Jackson,

were chosen by the faculty as two of the commencement speakers contesting for the Strickland Medal.

—B&R—

The Christian Index of Atlanta, Ga., has on a Centennial Canvass for subscribers in celebration of one hundred years of the paper's eventful history.

—B&R—

The venerable A. J. Holt of Arcadia, Fla., lately visited and preached for the First Church, Nacogdoches, Texas, which he organized many years ago.

—B&R—

W. L. King of Parsons, who serves churches in that vicinity, was called to Trenton Saturday by the critical illness of his father, J. D. King, with pneumonia. Many prayers arise for his recovery.

—B&R—

Robt. G. Lee of Bellevue Church, Memphis, is preaching in revival services each night this week. The daily papers say he is observing "Holy Week." We venture to observe that every week is a holy week to him.

—B&R—

H. M. Lintz, former pastor of the First Church, Greenville, lately did the preaching in a revival in the First Church, Kankakee, Ill., J. W. Marson, pastor, resulting in 300 public confessions.

—B&R—

St. Elmo Church, Chattanooga, J. B. Phillips, pastor, has just closed a gracious revival in which the preaching was done by D. N. Livingstone of the Ridgedale Church, Chattanooga. There were many additions.

—B&R—

A merger of Eastland and Tabernacle churches in Nashville has been effected since the building of the latter was destroyed by a cyclone. H. T. Whaley will be pastor and C. F. Bridges assistant pastor.

—B&R—

L. R. Scarborough of Fort Worth, Texas, lately did the preaching in a revival in Trinity Church, Houston, Texas, E. S. Hutcherson, pastor, resulting in 73 additions, 55 by baptism.

—B&R—

W. Carey Barker of Lynchburg, Va., is doing the preaching in a revival in Richmond, Va., in which all the churches in that part of the city are co-operating. W. Plunkett Martin of LaFayette, Ala., has charge of this music.

—B&R—

The Baptist Messenger of Oklahoma City, Okla., published last week an interesting sketch of the life and labors of a former Tennessean, Andrew Potter of Enid, Okla., who is president of the Oklahoma Baptist Convention.

—B&R—

Since October 1, 1931, when J. W. Storer became pastor of the First

Church, Tulsa, Okla., 544 members have been received, 341 by letter and 203 by baptism, and dismissed by letter and erasure 180, lost by death 19; net gain of 345. The Sunday school averages over 1200 and the B. Y. P. U. over 250.

#### By THE EDITOR

There were ninety-five additions to the church at Tollison, Ariz., in a recent revival led by Pastor O. M. Jones.

—B&R—

Mrs. L. C. Goodman of Bradford sent us during March a new list of club subscribers. Eleven names were thus added to our mailing list.

—B&R—

Brother L. B. Johnson of Mt. Juliet was a visitor last week. He reported their work going well and that the church is contemplating calling a pastor at an early date.

—B&R—

W. M. Hughes, Volunteer in Big Springs Church, Cleveland, added

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### The Noel Garage

directly connecting

two new names to his list for April, giving him nineteen subscribers from that church.

—B&R—

The Carthage Courier of last week reported the largest crowds ever witnessed in a local revival, attending the meeting which Arthur Fox is conducting for the Baptists of the city.

—B&R—

Marshall L. Mott, who for some years has been doing successful evangelistic work, has accepted the call of First Church, Spartanburg, S. C., and began his work with them last Sunday.

—B&R—

We were glad to have a letter last week from Brother Carl Giers of Tacoma, Wash., and more than glad to have him send us two subscribers from that distant city.

—B&R—

On April 2, Paul E. Crandall of Delmar Ave. Church, St. Louis, Mo., a student in the Southern Seminary, supplied the pulpit of Radnor Church, Nashville, in the absence of Pastor W. D. Hudgins, Jr.

—B&R—

On the 19th of March Earle D. Sims retired as pastor of Calvary Church, Portland, Oregon and James Brown was installed as his successor. Brother Sims has gone to First Church, Astoria, Oregon.

—B&R—

A training school at Bethpage beginning March 11th. Jesse Daniel taught "The True Functions of the Sunday School" and Pastor Simpson Daniels "Trail Makers in Other Lands." Attendance was good and interest fine.

—B&R—

We were pleased to have a visit last week from Brother J. L. Marlow of Highland Park Station, Chattanooga. He once served the church at Madisonville and has done much evangelistic work. He is available for pastoral or evangelistic work.

—B&R—

Principal Roy Anderson of Harrison-Chilhowee sent a brief note about the meeting conducted with them by Pastor E. S. Ewton of Grace Church, Nashville. "A goodly number of our young people were saved," he said, "and the church and school were revived."

—B&R—

Pastor Leland W. Smith of Central Church, Fountain City, sends final report of their revival which closed March 26. There were forty-three additions to the church, thirty-two of them by baptism. Large congregations attended. Evangelist W. F. Gregory of Kentucky did the preaching.

—B&R—

Pastor C. L. Hammond of Oakwood Church, Knox County, attended the conference at the Southern Seminary in March. He reports a splendid time with many great mes-

sages to inspire and instruct. "I came away from the conference strengthened mentally, physically and spiritually," he says.

—B&R—

The Middle Tennessee Sunday School Convention met in Portland this week with Pastor Frank Collins as pastor-host. A fine program had been arranged by W. D. Hudgins. Among the special speakers were President John R. Sampey of the Southern Seminary, and D. N. Livingstone of Chattanooga.

—B&R—

Friends of Pastor and Mrs. R. E. Grimsley of Brainerd Church, Chattanooga, will be happy to learn of the marked improvement in the health of Mrs. Grimsley. For several weeks she has been ill. Prayer and faith are being given credit for her improvement. We sincerely trust that she may soon be able to be at her work.

—B&R—

Brother T. R. Waggoner of Bethlehem Church, Philadelphia, writes of the good times he is having. On April 2 great congregations attended the services. Ten candidates were baptized, converted all Catholics from their mission station. There have been other baptisms and the financial work of the church is in good condition.

—B&R—

At their meetings last week, Eastland and Tabernacle churches of Nashville voted to unite, Tabernacle church disbanding and all its members who wished coming back to Eastland from which they separated some years ago. The action came as one result of the cyclone which destroyed the Tabernacle building. Pastor H. T. Whaley of Eastland will be retained and Pastor Clifton Bridges will become assistant pastor of Eastland.

—B&R—

Nashville Churches, April 2.—H. T. Whaley of Eastland was called home for the prayer meeting service April 5th at which time a proposal to merge Tabernacle Church and Eastland was to be presented to the congregation.—Pastor J. H. Sharp of Lockeland welcomed two for baptism and two by letter.—Pastor O. F. Huckaba of North Edgefield welcomed four for baptism.—Park Avenue continues to feel the blessings of their recent revival. Pastor E. Floyd Olive welcomed three new members by letter.—Pastor R. Kelly White of Belmont Heights welcomed three for baptism.—The average attendance at the Bible School during March was the largest in the history of the church.

—B&R—

Chattanooga Pastors, April 2.—Pastor A. A. Pruett of Summerfield welcomed seven members, three for

baptism and their Sunday school almost reached the B & R honor roll.—Pastor L. B. Crantford of East Lake baptized seven and received two by letter.—Pastor C. M. Pickler of Red Bank welcomed two members and baptized two converts.—Pastor Tallant of Lakeview welcomed two by letter.—Pastor J. H. Hughes welcomed three members in First Church, one for baptism and their Sunday school went to 1,244.—Pastor A. T. Allen of Central Church baptized four, and received three, one for baptism.—Pastor C. F. Clark of Highland Park baptized two.—Pastor Clyde Burke of Concord baptized three; one was received for baptism and one by letter.—Pastor A. M. Stansel of Woodland Park welcomed three members, one for baptism.—Pastor David Livingstone of Ridgedale baptized two, received two by letter and one for baptism.—Pastor D. B. Bowers of Avondale welcomed two by letter and one for baptism.

MARGARET FUND

(Continued from page 13)

Love and Richmond and William Medling, who were carried over from last year.

I have received nothing but pleasant words in regard to the work of these students and I thank our loving Father for each of them. Our hearts go out in prayer to God for His care and guidance over brother C. J. Lowe, who has so recently returned to his field of love and labor in China. His going was made possible by some of our splendid Nashville fellow-workers. Mrs. Lowe and the younger daughters Enid and Phyllis hope to join him during the summer. Tennessee feels greatly blessed for having had them with us while on their furlough.

There are just three things that I urge our W. M. U. of Tennessee to do: First, through our Divisional Vice-Presidents get a wide-awake chairman in each association; Second, through that chairman get a chairman for each church, whose duty shall be to get the work presented in each society; Third, see that the Margaret Fund work is given emphasis on all State, Divisional, Associational and local programs.

Let us all remember that the power of the Margaret Fund lies in its motive; LOVE—love for Christ; love

for Christ's ambassadors who are our missionaries. Power is felt because of the unity of the states in a desire to enlarge and magnify the love work. The power of God is realized because of its enlarged program and because of His benediction on the work. Our Margaret Fund will become a mighty power when every society in the state has a part in this beautiful love work of the W. M. U. This love work is carried on that "Our sons may be as plants grown up in their youth; that our daughters may be as cornerstones polished after the similitude of a palace."

FINANCIAL REPORT

Balance on hand, March 1, 1932	\$ 9.20
Received to March 1, 1933	230.07
	<hr/>
	\$239.27
Disbursed to Dr.	
O. E. Bryan	\$192.25
Love gifts to students	35.00
	<hr/>
	\$227.25

Balance on hand \$ 12.02

Statistical Report

Love offerings and boxes reported to me. A large number, but they were not estimated as to value.	
Letters written	263
Letters received	159
Talks made	13
Articles for press	1
Posters printed	2000
Attended the Southern Baptist Convention in St. Petersburg, the State W. M. U. meeting at Clarksville, the Divisional meetings at Kingsport, McMinnville, and Covington; visited Blount County, Knox County, East Tennessee, and Holston Associations. Respectfully submitted,	
LAURA D. POWERS.	

Samples of Letters of Appreciation from our Students

Dear Friends: Although I was unable to be with you in visible form, I'd like to let you get a wee glimpse of me through a note—particularly a glimpse of my feelings toward you W. M. S. members, who have meant so much to us and others like us. You know, all through life, missionaries' children are taught to think of the years when they'll be left alone in that land across the waters, which is home and yet not home. And we children look toward those years with mingled feelings; a feeling of wonder, of thrill and anticipation, with



the dread of the unknown and the fear of aloneness.

And then, when the time does come we experience the delight and wonders of a new life, along with a measure of homesickness. And then into our lives step the Margaret Fund Mothers with the many who through them contribute to our joy and contentment. And we are grateful for you. It's such fun to get packages, of which we've received so many, and find they are from someone whom we don't know, but who, all unknown to us, is thinking about us, praying for us, interested in our progress.

So let this be an x-ray picture of my inner self. Do you see the shadow over here? That's a large space filled with gratitude to you who make the Margaret Fund possible! Without it, we would not be able to study the things we are studying now.

Words are inadequate media for feelings. May our lives be so lived as to demonstrate our appreciation.

REBA LOWE.

Leith, Edinburgh, Scotland  
Summerside Place Dec. 17, 1932  
Dear Miss Powers:

I have your kind letter of November 3 with the poster enclosed. Thank you so much for it. Your certainly do work hard to keep up interest in the work of missions. I ought to have written you before this but I have not been too well lately. I get easily tired. You must have a busy time with your father. I know how you feel about leaving him. My aunt will be 91 next May and I had her with me for three years. She is with another niece just now. I had a letter from her today.

Mary finished her exams yesterday and is now on holiday. John's exams are all next week. It is a busy time for them but they enjoy their work.

We enjoyed meeting Mrs. Harris and hope to see her again when she comes to Scotland. We will also look forward to seeing you some time.

This is just to wish you every joy in the coming year.

Yours very sincerely,  
MRS. JESSIE E. CROCKER.

188 Allen Ave., Jackson, Tenn.  
Dec. 31, 1932

My dear Miss Powers:

Your letter and the nice "Love Gift" check came several days ago. We appreciate both so much. We do appreciate the interest the W. M. U. ladies take in us and will try to show by our conduct and application that we appreciate our scholarships. We have received several nice boxes for Christmas. Miss Gertrude Powell and her mother in the Ararat Church, the ladies at Bells and the Y. W. A. at Ridgely sent nice boxes of fruit, candies, and other Christmas eats. We were so sorry to hear of your father's

death. Our own father was taken just thirteen years ago today.

Again thanking you for your kindness,

We are very sincerely,  
RICHMOND AND BILLY MEDLING.

Summerside Place.  
Leith, Edinburgh, Scotland  
21st January, 1933

Dear Miss Powers:

Your kind letter with the gift from the missionary societies has been received. I wish to thank all the folks for their kindness and most of all yourself for all the work and trouble that you take on our account.

This winter has been very severe in Scotland and there has been a lot of illness as a result. Mary has taken a pretty bad case of influenza so she will be unable to write for a day or two. I can certainly answer for it being quite as useful to her as it is to me especially after the Christmas season.

We had a very nice Christmas with our Scottish relatives and now our holidays are all over.

We were very sorry to hear of your father's death. I know you will miss him every day. Please accept our sympathy.

Again very many thanks for the very acceptable gift and all your interest in us.

With kindest regards.

Your American (Scottish) boy,  
JOHN W. CROCKER.

Dear Miss Powers,

I hope you will excuse the lateness of this letter, but I have been so busy since Christmas, I have not had much time for writing. I want to thank you very, very much for the five dollars that you sent to me. I appreciated it very much, as I am appreciating the help of the Margaret Fund. If it were not for that, I am afraid I would have a hard time going to school in these days when it is so hard to find any work.

I guess you have already heard that Daddy is going back to China soon. I am not sure when he is leaving Nashville, sometime this week, but he is sailing from Seattle on the fourth of next month. I sure am glad for his sake that he has been given the chance to return. Of course, it will be a little hard for me not to see him for so long a time, but what is that in the face of eternity, when a nation of heathens is being lost if we Christians do not wake up and do something about it. Of course, there are many people to be saved in America, but my father has been trained for Chinese work, so his place is in China, as I hope mine will be.

Again I want to thank you for the five dollars and all the other kindnesses that you have done for me.

Sincerely,  
January 15. JACKSON LOWE.

**Seventy-four Students from 9 Foreign Lands on Our Margaret Fund for 1932-33**

- From Africa*  
Lydia May Green Scott Patterson
- From Argentina*  
Arthur Elder William Quarles  
John Quarles Maurice, Sowell  
Mary Wallace Quarles
- From Brazil*  
Herbert Baker Marian Morgan  
Samuel Bagby Ernest Muirhead  
William Bagby Sam Muirhead  
Estelle Ginsburg Roberta Pettigrew  
Beth Ingram Mary Shepard  
Mary Langston Celso Stapp  
Otis Maddox Robert Stapp  
Samuel Maddox George Taylor  
Robert Mein Brunson Terry  
Alonzo Christie, Jr.  
John Gordon Mein  
Stodie Pearl Muirhead  
Wm. Robert Pettigrew  
Woodrow W. Pettigrew
- From Chile*  
Laura Hart Lois Hart
- From China*  
Ruth Anderson Cread C. Marriott  
Addie B. Beddoe Maribelle McCrea  
Harriet Evans Nancy McDaniel  
Eloise Glass Guy Meadows  
Lois Glass Carter Morgan  
Charles Leonard Campbell Napier  
Florence Lowe Davie Napier  
Jackson Lowe Gene Newton  
Marydee Lowe Mary Nicoll  
Reba Lowe James Williams  
Florence Anderson  
Mary Frances Beddoe  
Mary Frances Marriott
- From Cuba*  
Moses. McCall
- From Europe*  
Samuel Bengston John Crocker  
Mary Crocker Robert Whittinghill
- From Japan*  
Lucile Clarke William Medling  
Helen Dozier John Rowe  
Melvin Rowe Richmond Medling  
Mary Elizabeth Ray
- From Mexico*  
Horace Benson James Lacy  
David Cheavens Martha Le Sueur  
Sallie Cheavens Olivia Le Sueur  
Claradine Le Sueur

**NOTICE**

The following organizations were left out of the list of A-1 organizations for 1932 in the recent issue of this paper. We sincerely regret this error: In Nashville Association, Belmont Heights, Donelson and Eastland Y. W. A.'s. In Duck River Association, the Junior Girl's Auxiliary at Shelbyville.

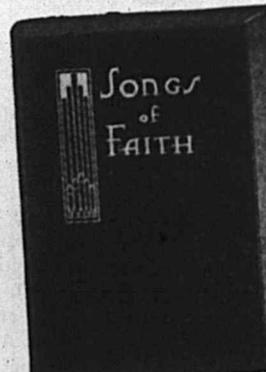


We will co-operate with any church desiring to minister to one of its own members who is sick and who is too poor to pay for hospitalization, by sharing with the church the actual cost of such case on a 50-50 basis.

That would be practical co-operative Christianity. Surely any church would be willing to bear one-half the actual cost of caring for one of its own members.

For further information, address

LOUIS J. BRISTOW,  
Superintendent.



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## Isaiah's Prophecy Fulfilled After 2,800 Years

Fulfilling a Biblical Prophecy in the Twentieth Century, A. D., with American-Made FWD Trucks.

More than two thousand years ago Isaiah prophesied a highway out of Egypt to Assyria and predicted an era of peace and prosperity which would some day come to these lands. It is interesting, indeed, to note how this prophecy is being fulfilled. The prophecy:

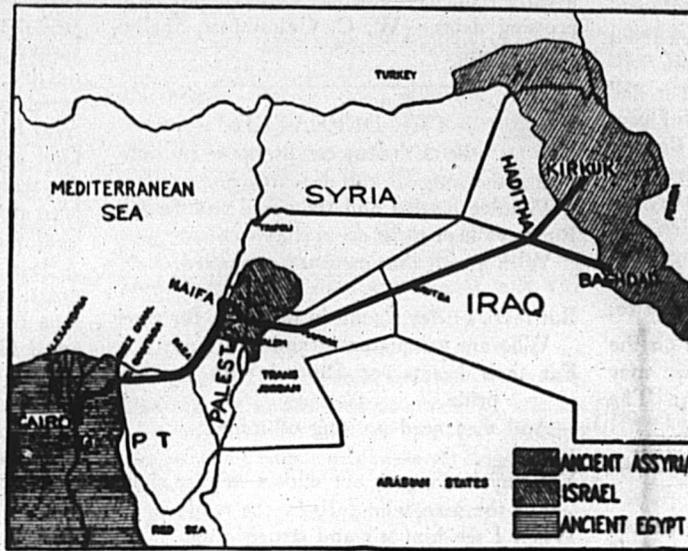
"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall worship with the Assyrians.

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth:

"For that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—Isaiah 19:23-25.

Today the highway from Egypt to Assyria, predicted by Isaiah, is an actuality, although it is only within the past year that the final link in the transportation system from Cairo to Bagdad has been completed. Truly, the forging of this chain of transportation has been one of romance and history. Prior to the World War the only link in the chain was the short-line railroad from Cairo to the Suez Canal. The Turkish attacks on the Canal and the succeeding campaigns of the English armies from Suez up through Palestine made the building of a railroad from El Quantara to Haifa one of major importance. Its rate of construction, of course, depended upon the progress made by the English troops and most of the time the rail head was only a few miles behind the advancing army. Many difficulties were encountered, including the terrible sandstorms, the guerilla warfare carried on by local sheiks, and the scarcity of water. However, the railroad was completed as far as Gaza for the Palestine campaigns of 1916-1917 in which the Turks were driven back into their own territory thus ending their long reign of terror in the Near East.

After the war much reconstruction work necessarily had to be done and many separate



states were set up, all of which, with the exception of Syria, were under British control. With the railroad completed from Cairo to Haifa, it remained for the motor truck, one of transportation's newest tools, to finally fulfill the prophecy of Isaiah, by connecting the two sections, Egypt and Palestine (Israel) with Iraq, which state contains the major portion of ancient Assyria. In fact, the ancient city of Assur, capital and birthplace of the Assyrian race, is only about sixty miles west of modern Kirkuk, on the road to Haditha; and now, where Sargon and Sennacherib once led their fierce Assyrian warriors in the conquest of the West, a new type of history is being made, one of industry rather than war.

Since last July a Wisconsin boy, driving a big FWD truck, has been traveling across this cradle of civilization, helping to build the forty million dollar pipe line of the Iraq Petroleum Company. This modern ship of the desert, with its four-wheel trailer, is hauling from 20 to 30 tons of steel plates and equipment per trip. It makes the 675 mile run from Haifa to Bagdad in from two to three days, depending on the number of cargo changes to be made, and each trip across the desert helps to make the road more permanent. It is assured that with improved economic conditions there will be a high type

road paralleling the pipe line from Kirkuk to the sea at Haifa.

Inasmuch as each of these ancient kingdoms is now a well-established nation, though under a different name, all are under mandate to England and freedom of worship is permitted to all creeds. Prosperity is also returning to these lands of ruins and the oil deposits from which Noah secured the pitch used in building the ark are now being pumped for use throughout the world. These lands, with their increased wealth, are now supporting from two to three times the population of fifty years ago, Egypt alone having more than trebled her population in the past fifty years.

So it has come to pass that there is a highway out of Egypt to Assyria, that Israel (now Palestine) is a separate kingdom on a par with its neighbors, and that a new prosperity has come to these lands, making them a blessing in the midst of the earth.

### A TRIP FOR CHRIST

Greetings from the Land of the Southern Cross! While you are having your cold weather we are having pretty plenty of heat. Summer is coming to a close here and the schools are just opening for the year. Collegio Batista of this city opened March 1st, with a larger enrollment than in several years. We have 90 enrolled and there are prospects of this running to 150 before the close of the year. We are hoping that this will be the case as thus we can be a greater service to the cause of Christ in the training of the youth of our churches. We have five preachers here studying that they may go out to the people and have a larger service for the Master, with the greater part of their life before them they can do a great work with the right kind of training, and it is up to the missionaries it seems to give this training in the larger part at least.

Feb. 23 Dr. Christie and I went with a native evangelist out thirty miles to the ordination service of a pastor elect of one of

(Continued on page 5)