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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:

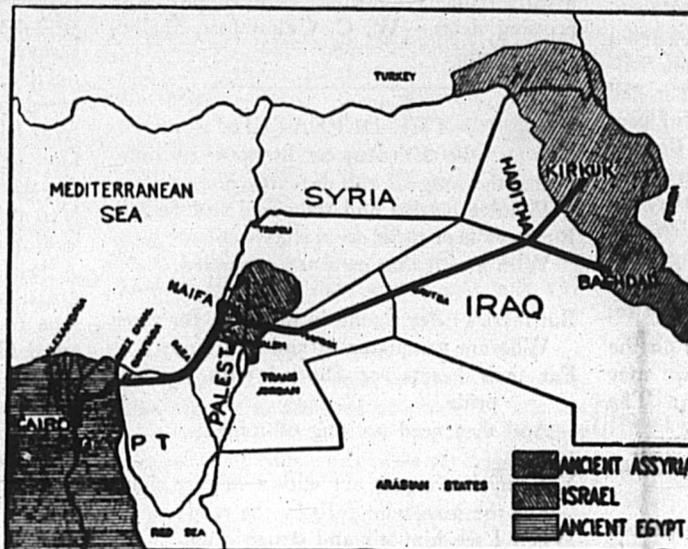
"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall worship with the Assyrians.

"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 Sen-nacherib 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 from the earth's crust and refined 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)

Editorial

A Wise Suggestion

We present herewith what we consider the wisest plan for helping to lift some of our indebtedness that we have seen suggested. It is practical; it is simple; it is workable. There is but one thing that will stand in the way of at least partial success for such a plan and that is the unwillingness of some people involved to enter into it, or of one or more states refusing to have fellowship in such a plan.

We presented last week our own idea about the debt problem. In that we stated our willingness to go into any movement that had the support of any promising number of people. The idea suggested herewith by Brother Creasman offers a definite plan into which all should be willing to go. Personally, the editor would gladly accept such a plan and work at it either for one month as suggested or over a longer period which would give him a chance to do more by way of sacrifice.

Let everyone put his head to work on the problem and out of all suggestions we may perhaps reach some definite conclusion. The suggestion is as follows:

A New Debt-Paying Plan

Our Denominational leaders and pastors are greatly concerned about the debts of Southern Baptists. Every Baptist should be concerned about our debts, but the fact that contributions continue to fall off is evidence that the masses are not equally exercised in this matter. We all want the debts paid, and I believe we are willing to adopt any plan that is both scriptural and workable. I am offering the following plan for the consideration of the brethren, which appears to me to be both scriptural and workable. If some one has a better plan I am anxious to follow him. Here is the suggestion:

Let the Convention set aside the months of August, September, and October as a Debt Paying Quarter. Divide that quarter into three distinct periods of one month each. During the first month ask every Denominational employee, Southwide and State, including every person who draws a salary or compensation for service from the Denomination, to make a sacrificial offering above regular contributions. At the close of the month give full publicity to the results, both as to the percentage of workers participating, and as to the total amount given.

During the second month ask every pastor in the South to make a like sacrificial offering. Giving the same publicity of results as for the first group.

During the third month go out to our people with an example of sacrificial leadership which will challenge them to follow us in lifting this crushing burden.

This plan seems to me to be wise for several reasons:

1. It will give our leaders the opportunity of leading in the sacrifices they ask of others. It will give them the opportunity to lead by example; to set the goal in giving. This one thing will mean much to our people right now.

2. It will give the pastors the same opportunity before our churches as it gives the Denominational forces before the Denomination.

3. If the first two groups are faithful it will surely arouse our people who love the Lord to follow such an example, and will greatly reduce, if not pay entirely, our more pressing debts.—W. C. CREASMAN, Shelbyville, Tenn.

THE DEFEATED

By ELIZABETH BOYKIN

I sing the song of the defeated ones,
Who've battled and struggled and failed;
But have kept right on at duty's call,
With a will that naught has quailed.

But there's ne'er a song in my heart for those
Who are conquerors grand and fine;
For their hearts are flushed with joy and pride,
And they need no song of mine.

Yea, my heart goes out with a mighty shout
For the man who falls by the road;
When I see him stir and struggle up,
Then stagger on with his load.

For he is the hero, where e'er he be,
Who with grit goes steadily on
At the task of life, though oft he falls.
'Tis for him I sing my song.

FOUND GOD

By ELIZABETH BOYKIN

I have searched for God and have found Him
Where the waves of His ocean beat—
I have searched for Him in the forest
Where the cool deep shadows meet.

In the fields, where are many-hued flowers
Of purple and crimson and gold,
I have found my God and have worshipped
As truly as saints of old.

I have sought for Him and have found Him,
As I've gazed on the midnight skies,
With their flaming suns and milky way,
That glowed like a web of fire-flies.

But—oh, I never can tell you
How close He has been to me,
When my soul in anguish and sorrow
Passed through her Gethsemane.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—Phillips Brooks.

PUBLIC OPINION

PRAY IT THROUGH

By H. M. CAFFEY

Our fight with Germany in the great World War was nothing better than a "fifty-fifty play", until President Wilson issued a proclamation urging all American people to assemble at their respective places on the 31st day of May, 1918 and pray for our victory in the war. After that day of prayer victory seemed certain until it was won in November of that year. We remember, too, that nearly all of our relatives and neighbors who were in that awful conflict were returned to us, plants and animals were productive, we prospered as we had never prospered before, even small two-year-old peach trees bore peaches in the summer of 1919! God granted us nearly everything we asked for then, because everybody, everywhree, had been praying and working in harmony with God for peace.

Soon after we were delivered from the great war, we went "money crazy", and soon forgot the laws of God and the debt we owed God for His deliverance of us. Now we are confronted with greater distress than at first.

If prayer doesn't change things, why pray? Prayer does change things! Prayer has been applied in every other crisis of the world, and it worked. Nations of ancient times were saved, from destruction by praying to God for deliverance. Others have been lifted out of the mire by prayer.

At last the people, or at least part of them, have begun to pray for divine guidance through this world panic and inquietude. It is discouraging to think why such action was not taken frankly and sooner by the churches. The necessity of concerted prayer for the deliverance of the people from the world's greatest panic was obvious as early as the 1st of March, 1930; yet the churches and the people in general continued to drift, waiting for God to act first, as a ship on the sea without sail, until we almost landed on the point of despondency.

The recent proclamation of Rev. C. B. Cabbage, Moderator of the Grainger Coun-

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ty Baptist Association, advising the Christian people to unite in prayer for divine help and deliverance from our troubles is the most timely and Christian step taken by any religious leader of this vicinity during the last decade. It will be best for us to respond to his call, for his call is certainly God's will.

Things do not "just happen"; there is ever a cause for the happening of everything. Prosperity and better Christianity will not "just happen"! but if we pray, work, and use better sense in the future, prosperity and better Christianity will abide with us again.

Democracy is a beautiful word (with no reference to any political party), and there is no substitute for it, but democracy apart from Jesus, and without discipline and educated leadership is selfishness gone mad. Democracy is not a license for one to do as he pleases; for one might, and many do, please to do the wrong thing. Democracy is a privilege for doing the right thing.

Just because we are democratic is no reason why we should be independent enough to be selfish. Even if our churches are independent bodies of themselves, we as individuals, and as churches, ought to pray and work in harmony for the betterment of our country and religious life. Let our "prayer week" be twelve months long, and let those of other communities who have better talents "come over" in these isolated corners "and help us", then at the end of the year we will see good results.—Thorn Hill, Tenn.

CHANGING THAT REPORT OF THE "COMMISSION OF APPRAISAL" FROM AN IRRITANT INTO A STIMULUS

ELDRIDGE B. HATCHER

A group of men have recently spent two or three years investigating foreign mission work in heathen fields. In their published report they practically repudiate many of our cherished New Testament doctrines. Their attack has irritated the evangelical Christians of our nation; yea, it has outraged them, and through their papers, they have very properly been expressing their indignation and horror.

But why not now use that report as a stimulus—yea, as a bugle blast—for awaking our own ranks. Why not extract honey out of that lion-carcass by making an investigation ourselves—an investigation to discover what justification that group of men had for belittling our evangelical doctrines. *Has our indifferent treatment of these doctrines produced a Christianity in which the supernatural element seems to these men to be lacking?* Have we given our doctrines a fair chance to show their power? If we had done so, does any one believe that there would have been such a report issued, or such a previous investigation undertaken?

This writer does not believe that we (so-called) Protestants will ever make any genuine progress with Christ's program until we realize the vast difference between the Christianity which we are practicing and that

which Christ gave to the apostles. His program called for His work to be carried forward by Spirit-filled Christians doing Spirit-produced work. He commanded His workers to wait until they were "ENDUED WITH POWER FROM ON HIGH". Have we been waiting for this power before beginning our work? If we are unwilling thus to wait, but go plunging ahead exploiting our own ingenuities and energies and systems, then we need not be surprised if the supernatural element in our too-largely-non-spiritual religion is sneeringly denied by outsiders. *We can not send any better religion to the heathen than we are practicing here at home.*

Why not leave that "Appraisal Commission" and their, what seems to us, almost blasphemous attack upon Christ's cardinal teachings to the Judge of all the earth? We shall never convince the American reading public of the evils in that "Report" except as we present a Christianity ablaze with heavenly power and beauty. That is what America is waiting for. One man filled with the Holy Spirit will chase a thousand, and two will put ten thousand to flight.

"Oh, the time is short! The tides are sweeping our civilization towards the rocks. Can we not as a united people—"of one accord"—surrender and cry and wait for that power which alone can meet the gigantic issue?"

Suppose that Southern Baptists, at their convention in May, should wholeheartedly decide to set this objective before their churches and to keep it before them during the coming year. Would not the convention thereby touch high-water mark, even though it should do nothing else during its session? But if it should fail to lift up such an objective would it not thereby miss its destiny, no matter what other acts it may perform?

A HOPELESS INVALID

By ROGER M. HICKMAN

One of the most strongly emphasized points of doctrine in our Baptist churches today is that of giving. It is entirely proper that it should be, for it is a thoroughly scriptural doctrine which should at all times be taught and given its proper place along with other doctrines.

While the fact of giving is not to be denied the method and purpose are the object of much difference of opinion which results in a disordered administration of the doctrine. Why cannot Baptists be of one mind and practice on the doctrine of giving even as on the doctrine of baptism? The method and purpose of our gifts to the Lord are so clearly set forth in the New Testament that it is a cause of wonderment that so much confusion and difference of opinion exists among the churches along this line.

Paul reveals God's appointed method in I Cor. 16:2, "Upon the first day of the week let every one of you lay by in store as God has prospered him". This passage contains

three points of emphasis: First; individual giving: "Let every one of you": This brands as unscriptural the plan of one member of a family giving one offering for the whole family. Each member should be trained to give in his or her name as an individual or, if that plan is rejected, at least every income-earning member should so give. Second: regularity: "On the first day of the week". This regularity of giving permits a regularity of disbursement which is not obtainable when gifts are made at longer intervals of time. This phrase also contains a strong inference that the offering should be made in person at the designated place of meeting. This plan promotes regularity in church attendance and also does away with that obnoxious necessity of sending out collectors to wait upon delinquent members.

Third: Proportionate: "As God has prospered him." In the New Testament no mathematical proportion is revealed; but turn back in the Old Testament to an incident in the life of Abraham recorded in Gen. 14:20, where we have God's plan portrayed vividly in type and pointing directly to the New Testament for its fulfillment. New Testament believers are the spiritual descendants of Abraham, (Gal. 3:29) and Melchisedec is a type of Christ, (Heb. 5:6). Abraham paid tithes to Melchisedec and was blessed by him; so, to fulfill the type thus portrayed every Christian must offer a tithe to Christ who in return will give us his blessing. This is not done in obedience to law as did Israel under the law of Moses. Abraham did not pay the tithe to Melchisedec in obedience to any law but did it in gratitude; of his own free will. So must our offerings to Christ be made; willingly and cheerfully; with a heart prompted by love.

God's purpose in giving is also clearly revealed in the New Testament as his method. Much harm is being done by those whose zeal to raise money causes them to overlook the divinely appointed purpose of our offerings to the Lord. Such zealots would lead us to believe that God was insolvent and unless we rally to His support with funds His work in the world will be forced to suspend.

The purpose of our offerings to God are not to meet any necessity, for no necessity exists except when artificially created through our own faults. In II Cor. 9:7, Paul, when speaking of offerings says: "not of necessity". Again in Phil. 4:17, when referring to offerings received from the church at Philippi he says: "Not that I desire a gift: but I desire fruit that may abound to your account." This reverses the order from that of necessity and places our offerings on the basis of personal privilege for the purpose of yielding fruit that may abound to our account. In other words, giving was instituted in order that we may thereby have a means of bearing fruit and laying up treasures in heaven. If we fail to avail ourselves of this privilege, we ourselves are the losers, not God. That explains the meaning of the

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Practical Reasons For a Church Music Educational Department

By I. E. REYNOLDS

One has only to make a little serious observation to realize the great need in our churches for better music programs. It is apparent in the congregational singing and choir work, in the music leadership and type of music used, and most of all in the music appreciation of the whole congregation.

To remedy this condition we must first develop a more reverential and worshipful spirit in our services and church life in general. No matter what kind of a building we have, or if there is no building at all, the place where we worship God is a holy place and ought to be revered and respected as such. Many of us take, and allow our children to take privileges in the Lord's house and with things in the Lord's house, such as instruments and books, which are not permitted to be taken in our homes. We should not worship a building; but we should, in the greatest way, reverence and respect the place where we worship and serve our Lord. Irreverence is a hindrance to a wholesome church music program.

Another one of our greatest needs is an adequate church music program suited to the whole congregation—music that is wholesome, that will produce a spiritual reaction and not a physical one. Wholesome music is just as necessary for our people as is wholesome literature. Wholesome music is just as necessary as wholesome sermons. We should no more cater to the whims and wishes of the congregation in the matter of music selections than we should in preaching to suit the fancies of the members of the congregation. We should give them the music program which they need and render it in such a fashion as will cause them to appreciate and like it. However, we should strive to provide a type and character of music that will be best suited to the spiritual needs of the congregation.

By wholesome music, I mean music that is based upon scriptural text with the element of devotion to Christ running all through it as the Bible teaches it. Then, the song poem should be couched in good English instead of doggerel. It should have a good setting or arrangement, not simply a jazzy syncopated tune that appeals more to the feet than to the heart. The composition as a whole should have a logical form in its construction, just as a sermon ought to have good, logical, and homiletical form. The poem and music should also be properly suited to each other—properly married. Then, of course, it should be appropriate for the service in which it is used and practical in its application.

There is a great need for higher ideals and standards for our church music programs. They are not on a par with the ideals and standards maintained for the preaching, teaching and training services. The average

church requires a sermon of value, logical in its outline, with good phraseology and thought, and forcefully rendered. But this same church will accept any quality of church music, no matter how poor. The Sunday School and Young People's Work must be well organized and graded, with competent officers and teachers, meeting the requirements according to the Standards of Excellence, and Training Schools at regular intervals. At the same time, these same Sunday Schools and Training Services are accepting music that is little more than trash as compared with wholesome church music—no ideal and no standard for the music at all. Pep, noise, speed, and entertainment seem to be the factors most desired. It seems that inspiration, meditation, and worship are not thought of.

The next need to be mentioned is that of procuring the best song books and hymnals. This is one of the most important questions we have to discuss, because of the many song book publishers who are thinking primarily of the financial side and are thinking in terms of the book that will sell, rather than of the book which the churches should have. Of course, they are sincere; but some provision should be made by which the churches could procure the books they ought to have at nominal cost and relieve them from the necessity of being a prey of the commercial publisher. The Denomination is not responsible from a positive standpoint for the poor music in our churches, because of the splendid hymnals it has published, but of course, from a negative standpoint, it is responsible because of its neglect and indifference in the matter of the size of the hymnals and their practical usefulness. Is it not also true that unscrupulous singing school teachers and song book dealers alike make use of their religious and denominational standing in conferences, assemblies, conventions, and other meetings, by offering to conduct the music program gratis, thus setting out the merits of their books in order to sell them to unsuspecting churches—thereby bringing gain to themselves, financially?

The question naturally arises, then, "What is a good hymnal or song book?" It is one which consists of scriptural songs with music which conveys religious truth, couched in good English, with a good musical setting, the song poem and music suited to each other, with every song in it, one that is singable.

We have a great need of a higher music appreciation in our churches of both religious leadership and congregation. Although the leaders—preachers, superintendents, and young people's directors—are not able to sing or play an instrument, they ought to know enough of music to know when they have an

adequate music program. This can be acquired by study and application.

We also need a better trained and more competent music leadership; church music directors, choir directors, song leaders, accompanists, orchestra and band leaders and performers. Too many of our churches are having to depend upon amateur leadership along music lines.

There is a need for calling out from our congregations, worthwhile young men and young women who have musical talent, encouraging them as young students to give their time and talents to the Lord in the cause of church music. There are those among our pastors and religious leaders who are discouraging young musicians and educational workers who feel that the Lord is leading them to give their lives in service to these fields of activity. The writer's conviction is that the greatest opportunity for future service will be in music and religious education, in separate or combined work. My reasons for this view are: First, our pastors can not afford to give the time and attention necessary to carry on this work in the best way and not allow their preaching and other church work to suffer. Even if they had the time, many of them are not prepared to do the work required. Secondly, few churches will be able to secure workers who can afford to give as much time as will be necessary to promote this work in the greatest way. It will also be difficult to find those who will give their time, gratis, who are prepared to carry on this work successfully, which is absolutely necessary if these departments are to continue to grow and expand. Furthermore, the tremendous general music educational program which is being carried on at the present time is going to demand an especially equipped and fitted church music leadership in our churches.

There is, therefore, a tremendous need for a denominational church music educational program. There is no kind of a concerted action by our denomination along music lines to assist the churches, and it is sorely needed today.

Do You Know?

That before the cost of the World War to our country alone has been finally paid, it will have eaten up a value equal to the present total value of all the states west of the Mississippi River?

That in Paris, France, there is a cemetery in which more than 25,000 pets are buried, most of them dogs?

That the last words of Edgar Allan Poe, author of "The Raven", were, "Lord, help my soul?"

That "cute" is a contraction for "acute" and originally meant sharp or clever?

Presidents of The Southern Baptist Convention

By A. J. HOLT, Arcadia, Fla.

III

The tenth man to occupy the presidential chair was our own immortal Joshua Levering, who at this writing yet lingers among the walks of men. This man is one of the most eminent men to ever occupy the presidential chair of our Convention. He has been prominently connected with our denominational work for more than sixty years. If I have been correctly informed, he began attending the Southern Baptist Convention when it met in Mobile in 1873, since which time he has attended about two score sessions. This writer began attending one year later and has attended 55 sessions so far.

President Joshua Levering has been connected with our Southern Baptist Theological Seminary for many years as the president of the Board of Trustees of that noble institution.

He was nominated as candidate for the presidency of the United States on the prohibition platform and made a splendid canvass and, though defeated, he won many enduring friends both for himself and the great cause he so ably represented. Had he been elected, he would no doubt have made a splendid president of the United States.

Bro. Levering was a twin brother to Eugene Levering and they looked so much alike that the last time they attended the convention I mistook one for the other, to his great amusement. Joshua Levering, with his brother Eugene, became famous in the commercial world as the Levering Coffee Company of Baltimore, Md. Together with this writer, he attended the convention in Birmingham year before last, when we celebrated the fortieth anniversary of the establishment of the great Sunday School Board. We two were the last living representatives of the committee that brought in the report which, adopted by the convention, started the Sunday School Board out on its wonderful and successful career.

Today, there is not a living Baptist layman who has been so wonderfully useful and so prominent among Southern Baptists as Joshua Levering.

The eleventh president of our convention was the lamented Dr. Edwin C. Dargan of Georgia—that is, he was of Georgia at the time he presided over the convention, from 1911 to 1913. Dr. Dargan was the smallest man physically, but one of the mightiest intellectually that ever presided over this body. When he was elected in St. Louis in 1911, the City Council presented him with the "key to the city", composed of most lovely flowers, all so arranged as to form a monstrous key. On receiving the key, Dr. Dargan remarked, "We feel all keyed up by this floral key". Dr. Dargan was always alert,

fresh, spicy, equal to all occasions, and made us one of the very best presiding officers we ever had. What a remarkably useful and fruitful life was lived by this bundle of dynamic, forceful energy. He graduated at the head of his class in the Southern Baptist Theological Seminary and delivered the commencement sermon in May, 1875, at Greenville, S. C. He was for some years the pastor of the great Citadel Square Baptist Church of Charleston, S. C. When Dr. Broadus felt the task too great, in his endeavor to teach New Testament Greek, New Testament English, Senior Greek and Homiletics, he appealed to the Board of Trustees of the Seminary to give him an assistant. This writer was at that time a member of that Board of Trustees. So soon as Dr. Broadus had preferred this request, this writer arose and suggested Dr. Dargan as that assistant. Dr. Broadus at once replied, "If he can be secured, you could not find a better man". This writer was at once dispatched to consult with Dr. Dargan, and in the end he was unanimously selected. He filled this post for many years, succeeding Dr. Broadus when the latter passed, and right well did he manage that herculean task. He left this work to go with the Sunday School Board as editor of the Teacher, which position he was filling when he was stricken ill. It was one of the most pathetic moments in the history of the convention when Dr. Van Ness asked him to speak when the report of the Sunday School Board was before the body. Dr. Dargan arose and said with suppressed emotion, "I cannot speak brethren. God be with you till we meet again", but before another meeting he had met with the Master in the Beyond. Thousands of Seminary students remember with deep affection the teaching of this good man.

(To be continued)

A TRIP FOR CHRIST

(Continued from page 1)

our most difficult churches to reach. Because of the opening of school being so close it was necessary to take an automobile as otherwise we would have a difficult journey that would take three days. The first five miles or so was pretty good and after that the road took on the aspect more of a by-path through the "cow pasture", and it really was through the pastures. Several places we had to open gates and at others there were stock gaps made by leaving about four inches between the flooring planks of little bridges. For miles this road, if it really could be so called, stretched across the almost natural grassy plains. The large ant hills looked a lot like right fresh shocks of hay still green. They were that regular that they looked like they had nearly been placed by an intelligence

as high as man and not left to the random placing of the different colonies of ants. They are from five to ten feet high and in some places as far as thirty feet across though they usually are about 15 feet. Some that are being built appeared like black rock protruding from the grass. Many cattle mixed with zebu from India were grazing on this land.

It had rained very hard the night before and there was a lot of water in the way all along. We came to a creek that was high so we could not cross. Near was a pretty nice farm house. The driver called the man to get a team of oxen to pull us across. The man was very nice about it and said that he would get it right away but that the oxen were in the field back of the house. Well, it was a little over an hour until he appeared with a fine team of six, patiently yoked together.

Dr. Christie took charge of the examination of the candidate and it was a good thorough examination. I believe that all this is more carefully done here than in the States and to be sure it is more necessary as there is so much trouble with the problems that arise out of the fact that this country has a Roman Catholic background. My part was to deliver the Bible and I must confess that it was a little difficult as I had no preparation and the Portuguese still comes hard. But folks said that they could understand what I tried to say, and that is getting along pretty well! Especially considering that I have been studying the language only six months. The service was very impressive for all, even for us that had been in similar services before. There were about 250 people there who had not been at such a service as this was the first in this district. They all sat with great patience and interest with the greatest reverence in it all.

The service closed near midnight as we were a little late starting because of the fact that two of the council had to ride thirty miles that day on mules. It was just beginning to rain when we left the church and many of the folks stayed in the church, singing until four in the morning, as the way was so dark and wet and some had to go as far as eight miles through the country on horses or afoot. Dr. Christie had a bed, the best that the newly ordained pastor had, and I must confess that it was not so good. There was a thin straw mattress on the bed but the under-planking was very uneven and finally I got wedged down in a small crack in this so I could sleep.

I gave a little talk in B. Y. P. U. last night and got along pretty good with this. Folks here are interested in missions and yesterday was the special day of home missions. A good offering was made from this church.

J. E. LINGERFELT,
Campos E do. Rio Brasil.

"Who seeks more than he needs hinders himself from enjoying what he has."—Gabriol.

A HOPELESS INVALID

(Continued from page 3)

words of Christ: "It is more blessed to give than to receive."

It has been previously stated that no necessity exists for giving except when artificially created. This thought brings to mind that mammoth octopus which has had its tentacles fastened with a stranglehold on the throat of Southern Baptists for so many years, i. e., DEBT. Debt is the result of that erroneous belief that a necessity exists; therefore, when offerings are lacking, we must create a debt to meet the necessity. We then go to the money-lenders of the world, borrow money and thus place the church in bondage to the world. God never intended that His church should be in such bondage. Southern Baptists boast of their freedom, yet all the while are in absolute bondage to the world and pay the demanded tribute. The Pharisees boasted of their freedom to Jesus while at the same time they were paying tribute to Rome. Likewise, Southern Baptists, with all their boasted freedom are regularly paying the tribute with its Caesarian image and superscription to a worldly power as mighty as that of Rome which levied its demands upon Israel.

God does not require His churches to borrow money for any cause. To do so is to go contrary to His will. The result of past actions speak more forcibly than words. *Borrowed money is an abortion—resources born before the time—and such a birth results in an invalid child which calls for a staff of specialists with their attendant nurses to prescribe and try out all manner of remedies in an effort to bring the child to maturity when it will no longer be dependent upon its parents.* No successful prescription has yet been found. The child still remains an invalid involving an enormous upkeep expense and the only word given out by the specialist is that relief can come only after many years of painstaking care and effort.

Thanks for the encouraging report just given out by the Executive Secretary of the Foreign Mission Board that we can borrow no more money. The money-lenders are afraid to take further risks. What a blessing it would have been had they refused in the beginning!

We have reached the point where a real necessity for giving exists and though artificially created it must be met. We have placed the churches in bondage to the world in the person of its representatives, the money-lenders, and Christian honor demands that we fulfill the obligations involved. We must pay dearly for the privileges granted but, regardless of the cost, we must pay and do it willingly. It can be done easily and quickly if all or even a large part of the membership of our churches will share in the necessary offering.

Look up to God and say: "Make use of me for the future as thou wilt . . . Lead me whither Thou wilt."—Epictetus.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 8th Ave., N. NASHVILLE, TENN.

The Growth of the Gospels, by Frederick C. Grant. Published by The Abingdon Press, 150 Fifth Ave., New York City. \$1.50 net.

Here is a careful and thorough-going study of the origin of the New Testament, based upon the findings of the Higher Critics, and following, in the main, the line of reasoning put forth by the German and English rationalists of the latter part of the last century. The author is "strongly convinced of the fundamental correctness of Streeter's hypothesis of the development of the Gospel of Luke; viz: the combination of Q and L to form 'Proto-Luke,' and the subsequent insertion of Marcan material into this framework in seven 'blocks' of narrative." He then goes on to mention the works of various writers from whom he has gathered information.

He takes the hypothesis that Mark's Gospel is really the basis of the other narratives, that the Gospels arose out of the needs of the "early Church" for some expression of their beliefs as well as a means of defense before civil governments, that they are accumulations of traditions, etc. In them he says, "we do not expect to find a fixed and definite system of doctrine, or a fully articulated scheme or plan of church organization." "The Gospels were not biographies, but rather were compilations of traditional material handed down within the church, handed down orally and then later written and compiled in the interest of the church and for its purpose of edification, worship, discipline or defense." "It was only long after Mark was written and brought to Syria that the Gospel of Matthew appeared—a new edition of Mark, with other material incorporated."

It is interesting to one who has made a study of the theories of the origin of the Bible to follow one of these reviews of the "discoveries" of the past. The strangeness of it all is found in the fact that they absolutely ignore the possibility, to say nothing of the probability, of the Holy Spirit's having had anything to do with the matter. Inspiration per se does not exist in their realm of thought. And they are as sure that the books of the New Testament came into existence, one after another and each out of the other or out of a common source book, as can be. As a study of the Higher Criticism this book is interesting; as an addition to the material of that school we do not find a place for it.

How easy it is for one benevolent being to diffuse pleasure around him, and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.

RECEIPTS AND DISBURSEMENTS
FEBRUARY, 1933
CO-OPERATIVE PROGRAM

Southwide	
S. B. C. Bonds	\$ 218.75
Foreign Missions	2,625.00
Home Missions	1,225.00
Relief and Annuity Board	367.50
Education Board	175.00
Southern Baptist Theo. Seminary	175.00
Southwestern Bap. Theo. Seminary	266.00
Baptist Bible Inst.	204.75
American Baptist Theo. Seminary	52.50
New Orleans Hospital	131.25
W. M. U. Training School	28.00
	\$5,468.75

Statewide	
Harrison-Chilhowee Institute	\$ 54.69
State Missions	1,949.06
Orphanage	866.25
Memphis Hospital	541.40
Carson-Newman College	541.41
Union University	541.41
Tennessee College	541.41
Nashville Hospital	324.84
Ministerial Education	108.28
Total	\$5,468.75
	\$10,937.50

Designated	
Baptist Bible Inst.	\$ 15.00
Debt Paying Campaign	348.59
Harrison-Chilhowee Institute	37.00
Ministerial Education	6.85
Goodwill Center	3.00
Union University	5.00
W. U. M. Specials	42.25
Home Missions	69.47
State Missions	52.28
Foreign Missions	700.60
Orphanage	769.57
Baptist Memorial Hospital	6.85
Total	\$ 2,056.46

O. E. BRYAN,
Executive Sec. and Treas.

After all the centuries of inventions, the soul's path lies through thorny wilderness which must still be trodden in solitude, with bleeding feet, with sobs for help, as it was trodden by them of old.—George Eliot.



SUNDAY SCHOOL LESSON

By O. W. TAYLOR, Halls, Tenn.

APRIL 30, 1933

Jesus Sets New Standards of Living

Scripture: Mk. 10:13-27. Golden Text: Lk. 6:31.

Readings: Ex. 20:2-17; Matt. 5:38-48; 18:1-14; 19:16-29; Mk. 10:1-12; Lk. 18:15-29; Phil. 2:1-11.

Leaving Galilee on His last journey toward Jerusalem and the Cross, Jesus "cometh into the coasts of Judea by the farther side of Jordan; and the people resort again unto Him; and, as He was wont, He taught them again" (verse 1). And He set forth some new standards in contrast to those of the world at large.

I. A New Standard of Esteem (13-14)

These "young children" ("infants,"—Luke) were brought to Jesus, that He might bless them, not baptize them. Jesus' reaction to the matter set forth a new standard of esteem for children.

1. *A Tender Accommodation Toward Them.* Many poor of the ancient world reared their sons, but let their daughters die of exposure. The Romans generally destroyed weak and illformed children. Jews did not do so, but were generally austere toward the interruption by children of elders and superiors. The disciples rebuked those who brought children to Jesus because of the interruption and the additional burden involved. But Jesus was "much displeased," and said, "Forbid them not." His discussion with the learned Pharisees, His teaching program, and His journey could be deferred awhile till He served some little children!

2. A Tender Blessing Upon Them.

Literally rendered, "He folded them in His arms, put His hands upon them, and blessed them." The tenderness of God manifest in the flesh toward the child! These children were physically brought to Jesus. Ours are to be brought to Him spiritually as soon as the enlightenment of them by the Spirit makes it possible. Here, too, is the charter of a social, industrial, and educational order whose opportunity to and impress upon the child tends to lead it toward Jesus.

II. A New Standard of Being (14-15)

In the prevailing world view, acceptable being is that which features self-sufficiency and self-reliance. Using children as an embodied illustration, Jesus set a new standard.

1. *A Kingdom with Childlike Subjects.* The world calls for dominion which features giant men, preferably in stature and always in in-

dividual and collective estimate of themselves. Jesus pointed to children and said, "Of such is the Kingdom of God." He did not mean that children are naturally in the Kingdom (Jno. 3:3-7; Eph. 2:3), but that the subjects of the Kingdom are analogous to and illustrated by children. He meant "these little ones that believe in Me" and, therefore, have been "converted and become as little children" (Mk. 9:42; Matt. 18:3). John addressed just such people and called them "little children" (1 Jno. 2:1). The artlessness, simplicity, and trustfulness of the child naturally have their counterparts in the believer spiritually. In sharp contrast to that in which the world so prides itself, God's acceptable type of being is one whose soul has been made, not childish, but childlike.

2. A Kingdom Entered in a Childlike Way.

"Receive the Kingdom of God as a little child." This follows from the preceding. The world says: "Enter the Kingdom by self-merit and self-effort and with your head in the air." "Enter it as a little child," said Jesus. The child is born into the natural realm; so one must "be born again" into the spiritual realm (Jno. 3:3). The child does not achieve, but only receives life; so the believer receives "the gift of God—eternal life" (Rom. 6:23). The child enters the natural realm naked, helpless, dependent; the believer enters the Kingdom of God "by grace—through faith—not of yourselves—not of works" (Eph. 2:8-9). God's standard of acceptable being is reached only as one, by a supernatural birth, becomes a child again!

III. A New Standard of Living (17-22)

This reemphasizes the preceding thought. The rich young ruler, with all to his credit calculated to make his life acceptable, did not reach the standard set by Jesus.

1. Life Not Attainable by Life.

Like the young ruler, millions interpret what "I do" in terms of human merit and works and "eternal life" as the reward thereof. Jesus turns their own logic against them by showing them what and how much they must do to be saved on that basis. There is required painstaking, paramount, perfect and perpetual obedience to the law of God (Gal. 3:10; Jas. 2:10). The aim is to show the sinner the impossibility of this on his part and shut him up to Jesus, his only hope (Ro. 3:19; Gal. 3:23-24). So Jesus put the young ruler alongside the law in which he trusted

and named certain representative commandments therein. The latter claimed he had observed these from youth, and, outwardly, no doubt he had. Yet he said, "What lack I yet?" Self-righteousness cannot satisfy the soul. The inner essence of the law, supreme love to God, no idols, and love for one's neighbor as for oneself, which summed up that law, the young ruler had not kept. By a test suitable to the case in hand, Jesus revealed it. Under other circumstances, such a test would not have been proposed. If the young man had loved as the law demanded, he would have done what Jesus directed. But "he went away sorrowful," loving gold more than God. There was no need to mention the two summarizing great commandments; the young ruler knew what they were and saw he did not obey them, indeed, was unwilling and unable to obey them. Jesus set forth a life not attainable by life, however eminent that life. Life proposed as the ground or condition of salvation keeps one from "eternal life." One must "be born again" and receive eternal life as a "gift." But the young ruler was unwilling to become "as a child!"

2. Life Expressed in Crucified Life.

"Come take up the cross and follow Me." Christ required of the young ruler the crucifixion of self at the outset. He requires it of everyone who would enter the Kingdom. This takes place at and in faith, when one, "stripped of self and all self-dependence," comes into saving contact with the redemptive work of Jesus and his "old man is crucified with Him" (Ro. 6:6; Gal. 2:20). Then "eternal life" is given. Then, and not till then, is one ready or able to "come, take up the cross, and follow" Jesus. Then one is ready progressively to live, in accordance with the crucifixion principle, "I die daily" (1 Cor. 15:31; 2 Cor. 4:10-11). This is the meaning of "take up the cross." In contrast to the concepts of the self-righteous of all times, Jesus set forth a new and revolutionary standard of living. (a) Life not attainable by life. (b) Life received as a gift as self is crucified by the application of Calvary. (c) Life which then expresses itself in self-denial and crucified living, even giving up all things at the command of Jesus: "Of such is the Kingdom of heaven!"

IV. A New Standard of Interpreting (23-27)

1. Trusting in Riches Makes Entrance into the Kingdom Impossible.

Jesus shows "how hard it is for them that trust in riches to enter into the Kingdom" by stating that "it is easier for a camel to go through the eye of a needle" than for the other to take place. There is no need to tone down this oriental proverb expressive of difficulty nor to seek ingenious ex-

planations. Jesus meant to convey the idea of the "impossible" under the circumstances specified. Riches were generally looked upon as a mark of special divine favor and as evincing one as a special candidate and prospect for the Kingdom. Hence, the exclamation of the disciples, "Who then can be saved?" If these specially favored ones cannot, how can their inferiors? Now man does not trust in riches themselves, but in what they are supposed to show in himself and in their allegedly meritorious use. This brings us right back to the old self-righteous idea of self and self dependence. Jesus sets a standard of interpreting spiritual values and acceptability which calls for one to swing clear away from all such and become "as a little child," having nothing to pay and having nothing with which to pay (Lk. 7:41-42). "Poor in spirit," one must come to Jesus in this spirit: "None of self and all of Thee!" A wealthy New Yorker, on his deathbed, sent for his gardener to pray for him and asked him also to sing a song.

2. "With God All Things Are Possible."

"With men (as men) this is impossible." It was with the rich young ruler. But in the case of those who are submissive to the enlightenment and conviction of the Spirit, divine grace works a miracle. In self-estimate one becomes "poor in spirit," the camel becomes small enough to go through the eye of the needle, and there is "created in Christ Jesus" one who is "converted and become as little children!" A deep principle in the Kingdom, both in the matter of conversion and the matter of subsequent victorious life, is that sounded so emphatically by Paul Rader: "Let Go and Let God!" "To him that worketh not, but believeth," comes entrance into the Kingdom. And then through life the principle ever pertains: "When I am strengthless, then I am strong." Jesus calls for trust in God alone and for self to be yielded utterly to God. Such people work because they are saved, not in order to be saved, and they go forth and God does in and through them things which are otherwise impossible. So far as self is concerned, against the ideals of the world, Jesus puts those of childlike souls and yielded lives. And, in nameless strength given from above, "the people who know their God shall be strong and do exploits."

QUESTIONS

1. What standard of esteem for children did Jesus set? 2. What personal and social lessons does this teach us? 3. What type of being did Jesus illustrate with children? 4. Point out how we enter the Kingdom in a childlike way. 5. How did the young ruler think eternal life was to be had?

THE NEWS BULLETIN

BROWNSVILLE REVIVAL

A great meeting closed at Brownsville Baptist Church the 9th. Pastor N. M. Stigler did the preaching and Ira C. Prosser of Ft. Worth, Texas, led the singing. It was the fourth time in five years that Brother Stigler has done the preaching in the revival of this church. The congregations were larger than ever before during a revival and the interest perhaps the best in several years.

The church was greatly revived and there were forty members added. The church is going forward in a splendid way. Under the fine leadership of Superintendent J. A. Moore, one of the deacons; the Sunday school is growing and the teachers and officers did fine work during the revival. Practically all the unsaved in the school were won during the meeting.

Brother Stigler has been pastor of this church for five years, and there is no decrease in interest in his ministry or of support of his work.

J. B. WILLIAMS DEAD AT 77 Retired Contractor Long Active in Church Work

Mr. J. B. Williams, retired building contractor and the last member of the original board of trustees of Broadway Baptist Church, died March 16 at 3 A. M. at the Knoxville General Hospital. He was 77



J. B. WILLIAMS,

Worthy workman, devoted deacon, conscientious Christian

years old. He was a native of Anderson County, but came to Knoxville and launched a building and contracting business in 1880. He continued in the contracting business until recent years when he retired.

For several months his health had been gradually declining and he remained at his home, No. 214 Pearl Place, throughout his illness. When

his condition became alarming Wednesday he was removed to the hospital.

In addition to being a member and deacon of the Broadway Baptist Church, he also was a member of the choir for forty years. After he retired as a deacon he was elected deacon emeritus. He was a regular attendant at the church until his health failed.

Before his death Mr. Williams chose the following friends to serve as pallbearers at his funeral: John I. Dale, Herbert Cox, W. H. Stapleton, W. A. Collins, W. W. Comer, Louis Frances. He also named the following as honorary pallbearers: F. L. Allen, P. H. Bean, C. W. Hunter, M. A. Bean and J. C. Kuker.

DOCTRINAL CONFERENCE AT ETOWAH

March 30th a doctrinal conference was held at Etowah with representatives from a number of churches attending. The program had been arranged in advance for pastors, church officers, members of the W. M. U. and others interested in knowing more about the great doctrines of the Book. J. B. Tallant of Sweetwater conducted the devotional services, using "Stewardship of the Gospel" as his subject. H. L. Thornton of Knoxville spoke on "The New Testament Church." Leland W. Smith of Fountain City on "Baptism and the Lord's Supper." W. B. Harvey of Knoxville discussed "The Plan of Salvation," C. E. Wauford of Island Home "The Leadership of the Holy Spirit" and W. B. Harvey "Putting on the Whole Armor of God and Fighting the Devil." Brother Thornton conducted the afternoon devotional service. O. D. Fleming is the pastor at Etowah.

BROTHERHOOD REPORT

The John Cruze Brotherhood of Knoxville is continuing its fine work in the city and among outlying communities. We have recently seen a report of their labors for the past five years and pass on to our readers some of the facts that they may inspire other men to go out in the name of the Master and do things worth while for Him.

This band of men conducted during 1928 services in 115 different rural church houses, twenty in city churches and visited places in ten different counties. They organized four brotherhoods, used 256 lay speakers, held five revivals and witnessed ninety professions of faith.

During 1929 they conducted services in 115 meeting houses in the country, eleven in the cities, con-

ducted three revivals, used 188 lay speakers and witnessed fifty-six professions.

1930. Services led in 100 different churches and twenty city churches, one brotherhood organized, 206 laymen used, three revivals conducted and 104 professions witnessed.

1931. One hundred sixty-seven rural churches visited and forty city churches; twelve counties touched; 300 laymen used, five revivals conducted and 217 professions had.

1932. One hundred fifty rural churches, thirty-five city churches, sixteen counties visited. Two hundred fifty laymen used. Three services conducted in the penitentiary at Petros, fifty in jails, four revivals and 191 professions. Some rural churches are being served as supplies by members of the brotherhood. D. S. Haworth is their chairman. How much more glorious is such work in the name of the Lord and as a part of the Baptist cause than some other union efforts about which we hear, but which really accomplish no permanent good!

DOCTRINAL CONFERENCE

Baptists of Maury and Giles Counties held a fine doctrinal conference March 30th at Fairview. Pastor Ralph Gwin of First Church, Columbia, called the conference to order and L. M. Laten of Second Church, Columbia, was elected moderator. O. C. Markham, W. W. Harbison and Brother Coggins of Giles County and L. M. Laten, T. Riley Davis, M. O. Wayland, W. C. Sumner and M. I. Crocker of Maury County were speakers. Superintendent W. D. Hudgins was present and gave some fine messages.

A program of work outlined by Mr. Hudgins was adopted by the meeting. The speeches were inspirational as well as doctrinal and all who attended were greatly helped. "If we could reach the masses of our people with such programs," says Brother Crocker, "it would surely be the beginning of greater things in the Lord's work." The conference suggested that pastors everywhere preach often on doctrine as the Holy Spirit may direct.

UNUSUAL PROGRAM PLANNED

The Sunday school of the First Church, Wartrace, is putting on an unusual program during the entire month of April. The deacons had charge the first Sunday, the teachers the second, and the officers of the classes and school will direct the services on next Sunday. April 23 will be rather a Contest-Day—the greatest number of people present whose names begin with the same letter of the alphabet, wins. The fifth Sunday will be Family Day; and while the young people will have charge, a special effort will be made

to get entire families together for this day in both the teaching and preaching services. Our new pastor, Brother H. C. Adkins, began his work with us the first Sunday.—K. W. Hudgins.

A RURAL CHURCH SHOWS HOW

Lascassas Baptists Make Great Report

Baptists at Lascassas in Rutherford County are making a fine record. Under the leadership of Pastor J. T. Barbee of Brush Creek, this field is growing and their works are proving their love for the Lord. Their report for 1932 is of such interest that we pass it on to encourage and inspire members of other rural churches. Lascassas is just a good church in village, and what it can do any other church so situated can do.

The treasurer's report for 1932 shows the following interesting facts:

Receipts

Loose collections	\$ 63.02
Budget collections	398.28
Offering for revival	50.02
Co-operative Program	287.14
Special to Orphanage	9.00

Total \$807.46

Disbursements

Pastor's salary	\$300.00
Incidentals, heat, etc.	92.31
Revival meeting	50.02
Co-operative Program	287.14
Christmas Offering	
Orphanage	9.00

Total \$738.47

Balance in Bank Jan. 1, 1933 \$ 68.99

ST. ELMO REVIVAL

We have just closed a gracious meeting in the St. Elmo Baptist Church which was a real revival. A number united with our church, and the membership experienced a great spiritual blessing. David Livingstone, pastor of the Ridgedale Baptist Church of our city, did the preaching. Mr. Charles O. Miller led the singing, and his wife played the piano. They are a great musical combination. This was the third time Brother Miller has led the music in a revival meeting in my church, and I consider him the greatest worker in a meeting that I know of. He is now living at 4903 St. Elmo Ave., our city.

A DRY DAILY AT MEMPHIS

The text, "To your tents, O Israel," is the words used by a representative part of Israel when the wicked King Rehoboam refused their request to get their burdens reduced. (2 Chron. 10:16.) We are now facing a greater fight against the liquor traffic. Everyone of us who stands

(Continued on page 16)

THE YOUNG SOUTH

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

THREE GIRLS

The story is told of a woman who was studying the condition of the working girl. She went to a large store where she did her shopping, and as she bought some ribbon from a girl she asked:

"How are you getting on here?"
"I sell these ribbons all day," was the answer. "It's not a bad job, and the hours are not long."

At the silk counter the woman asked another salesgirl the same question. "I'm getting along all right," was the reply. "My wages were raised last week."

Then the woman went to the toy counter. She asked the girl there the question, "How are you getting on?" and the girl smiled and said: "Me? Oh, I'm learning the business. This store has the best toy department in town, and we are making it better every day. Our stock is complete."

Of the three, only that girl understood her work. Of the three, she was the only one who would be promoted as surely as the time came around. She was working with the owners, with those in charge of the forward movement of the store. She was securing her part in its development.

Her job, to her, was not just a matter of hours, or of pay. It was a path into something bigger, something outside her own self, for which she could strive. Work that is done in that spirit enlarges the person who does it, whether it is selling toys, or carving statuettes. Working in that way, a girl earns joy as well as wages.

A French proverb says: "There is no stupid work; there are only stupid workers." The girl who takes no interest in her work is stupid about it. She may think that she is too clever for it, and ought to be in the movies instead, but that is where she makes a great mistake. If she is really clever, somewhere in her work she will find a place to be interested and to enjoy it.—*Girls' World.*

COINS OF FRIENDSHIP

Friendship has been defined by President Spencer of Hillsdale College as "love that has gone to the mint." And what comes out of the mint? As he finely says:

"There come the copper coins of mere acquaintanceship, casual friends who mean nothing deep in our lives, but none the less have their worth to us. And out of the mint there come the nickel coins that represent those with whom we have lived awhile and whom we have liked; and yet we do not miss them when

we are separated from them; our happiness does not depend upon them nor much of our comfort. And out of the mint there come the silver coins which represent the intimate happier relationships of life, frankly missed when they are severed, relationships of real value. More rarely, so rarely that it is always an occasion of great note, there come the golden coins, friendships that endure the buffeting of life, binding together those folks whose hearts may be spoken of as it was written of David and Jonathan of old as being 'knit together.'—Selected.

THE PENCIL AND THE KNIFE

It had lain upon the table for several hours, beautifully smooth and polished, since it had been bought from the shop—a pencil of lead in its wrapping of cedar wood.

Suddenly a human hand seized it, and the pencil imagined it was about to be used. But, glancing upwards, it saw that the man who held it in one of his hands also held in the other a sharp knife, and in another moment the blade was tearing at its side.

"How can you be so cruel?" cried the pencil. "You are spoiling my shape! I shall be useless to you after this. I pray you cease from cutting me."

"How little you know!" answered the man. "If I do not cut you, I cannot use you. Pretty as your cedar-wood wrapping appears to the eye, it was not that I might look at you that I bought you. I bought you that with your aid I might make marks upon the paper, and thus register my thoughts. I am sorry to hurt you, but cut you I must."

Once more the sharp blade tore at its side, until at length the lead was laid bare.

"What you have gone through," said the man, "may have been painful, but it was needful. Moreover, it did but remove the wrapping that buried your real self. Now I must even cut at your inner self and put a point on you. None can write with a blunt piece of lead."

So once more the knife went to work, and removed particles of the lead itself and kept at it until it was finely pointed and ready for use.

Then said the pencil: "It had been better for me if I had been a pen."

But the man answered: "Hadst thou been meant for a pen, then before thou couldst have been used the fire would have got to work on thy steel, and thou wouldst have been

flattened out under crushing rollers. Then thou wouldst have been cut into small portions, ground to a fine point, and twisted into shape, and finally pierced in places to make thee flexible. Be content; the place of usefulness is given to those things which have been prepared for it."

And he began to use the pencil, which glided over the paper and was proud to be of use.

But in the process it wore down to the wood again, and the man seized it to cut it once more. It was in vain the pencil protested. Cut followed cut, and then the sharpening began, till once more it was a pointed pencil, ready for use.

Life's trials are but as the sharpening of a pencil that we may be of use. Even Jesus, to bring him into the best condition in which he could be of use to those around, had to have the training of home-life, work-life, and synagogue-life—Wolfe Street, in Baptist Times.

THE FOOTBALL GAME OF LIFE

"All the world's a football game and we are players in it," declared Coach Alonzo A. Stagg, athletic director of the University of Chicago.

Coach Stagg has arranged what may be called an "allegorical all-star eleven" in the football game of life.

The coach is Discipline and here are the players:

- Center—Work.
- Quarterback—Dependability.
- Fullback—Obedience.
- Halfback—Self-control and Self-Reliance.
- Guards—Participation and Co-operation.
- Tackles—Honesty and Courage.
- Ends—Perseverance and Confidence.

These qualities which are absolutely essential on the gridiron are equally essential in the life of a boy. He must subject himself to discipline; he must be dependable and obedient to the directions which are given him; he must be both self-controlled and self-reliant; he must be ready to participate in the task to which he is assigned to the fullest extent and cooperate with his fellows; honesty must characterize all his dealings and he must be courageous in every difficulty and danger; he must persevere no matter what the obstacles, and even hold a sure confidence that he will win.—*Ex.*

"I'LL PAY YOU FOR THAT"

This little parable by an unknown author teaches its own lesson:

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said, "I'll pay you for that." So the duck flew at the old hen, but as she did so her wings struck an old goose who stood by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so her feet tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose; but as she did so her foot caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog but as she did so her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! And all because the hen accidentally stepped on the duck's toes.

"Hi! Hi! What's all this?" cried the man who had the care of them. "You may stay here," he cried to the hen; but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to the house, the cow to her yard, and the horse to his stall. And so all their good times were over because the duck wouldn't overlook a little hurt which was not intended.

A little explained
A little endured,
A little forgiven,
And the quarrel is cured.
—Watchman Examiner.

SMILES

An American, whose car broke down, stopped at a farmhouse to borrow a monkey-wrench. The farmer, a Swede, replied: "No, sir, my brother Olie, he bane got a sheep-reinch, and my uncle heem got a cattle-reinch, but none of us got da monkey-reinch."—*Ex.*

"Now in case anything should go wrong with this experiment," said the professor of chemistry, "we, and the laboratory with us, will be blown sky-high. Now come a little closer, boys, in order that you may follow me."

Mother (to small daughter who wants the light left on): "But you sleep in the dark at home, darling."

Small Daughter: "Yes, but it's my own dark at home, Mummie."—*Hurorist (London).*

EDUCATIONAL DEPARTMENT

Sunday School
Administration

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

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

Field Workers

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

SUNDAY SCHOOL NOTES

April, so far, has been our best month in Sunday school work in all our history. The four conventions have just closed and many schools have been conducted during these two weeks of April. Prospects are for the greatest year ever. Let our people take courage and "Go Forward."

Splendid Meeting

We are just back from the West Tennessee Sunday School Convention where we had a splendid meeting. Not half so many in attendance as we expected, but a very fine spirit and program. The church at Dyersburg did a most excellent job of entertaining this convention. The homes were gracious and hospitable and the people did everything possible to make us have a good time.

The program was up to the high mark and all seemed to get great good from the program as it was carried out. Some of the speakers were not present but in the main the program was carried out as printed.

The devotional topics were discussed by O. W. Taylor, J. R. Burk, P. L. Ramsey, H. W. Ellis, J. H. Oakley, and S. R. Woodson. The conferences were led as follows: Crade Roll and Beginners; Miss Elizabeth Cullen, Memphis; Primary, Mrs. R. L. Staples, Memphis; Juniors, Miss Zella Mae Collie; Jackson; Intermediates, Mrs. Douglas Hudgins, Nashville; Young People and Adults, Jesse Daniel, Jackson; Administration and D. V. B. S. by W. D. Hudgins, Tullahoma; Home Department, Mrs. F. L. West, Jackson.

The principal addresses were "Going Forward," H. G. Lindsay; "At Kadesh Barnea," W. R. Pettigrew, Springfield; "Tennessee as Mission Field," Dr. J. J. Hart; "Building a New Structure," Rev. C. O. Simpson; "The Aim of All Teaching," J. R. Black; "Going Forward in our Mission Study," O. L. Weir; "Going Forward in our Giving," R. N. Owen, and "Going Forward in Co-operative Program," W. C. Boone. The practical topics were discussed by J. B. Hickman, Jesse Daniel, W. D. Hudgins, G. T. Mayo, with others from the floor. The welcome was given by R. H. Rike and response by W. M. Pratt.

The president, B. F. Jarrell, was not able to be present on account of ill health, but the meeting was presided over by the vice-presidents, H.

J. Hughey and H. K. Rike. The new officers elected for the coming year were B. F. Jarrell, president; Mr. Hayes Owen, Covington, acting vice-president; H. K. Rike of Dyersburg, second vice-president; T. N. Hale, secretary-treasurer; Frank Hogson, song leader; Mrs. H. L. Highsmith, pianist, and E. A. Roper, statistical secretary. The meeting will be held in 1934 with the church at Union City on April 2, 3 and 4.

Middle Tennessee Convention Reached High Tide

The Middle Tennessee Convention was the last in order and the smallest in attendance; but if there could be any difference, it proved to be one of the very best programs. The church at Portland, under the efficient leadership of Frank Collins, did a most unique and satisfactory job of entertaining the convention. Less than 200 were registered, but a splendid attendance on the part of the local church.

The meeting started off with the devotional by A. M. Nicholson, followed by a great sermon by A. H. Huff of McMinnville, former pastor of the church. Thursday the devotions were led by H. B. Cross speaking to the topic "Deepening my Convictions" and a great message he brought. This set the standard for a great day. Following this were some short talks centering about the local Church Program. "Enlarging our Constituency," by W. T. Estes; "Strengthening our Organization," Miss Collie; "Increasing our Efficiency," Douglas Hudgins; and "Setting our Goals," by the writer. The eleven o'clock hour was filled by D. N. Livingstone, using the topic "The Aim of All Teaching." This struck home and all felt the tug of the spirit of this message. No man makes a deeper impression on our people than David Livingstone.

A fine hour of fellowship was enjoyed and in the afternoon conferences were led in the various departments: Miss Collie, Elementary; Mrs. Douglas Hudgins, Intermediate; Douglas Hudgins, Young People and Adult; Home Department, Mrs. W. J. Bloomer; and D. V. B. S. by Mrs. Homer L. Grice. The afternoon devotions were led by S. P. Devault, "Increasing my Faith," and the program was closed in the afternoon by a great address by J. E. Byrd, of Mississippi, on "Personal Soul Win-

ning." The meeting broke up in a revival.

The night session was another great one. Brother D. Edgar Allen led the devotions discussing "Fortifying my Courage"; W. C. Creasman spoke on "Tennessee a Mission Field"; and Dr. John R. Sampey of Louisville brought a great message on "Kadesh Barnea." Friday was another fine session. Brother P. W. Carney started us off with a fine message on "Ener- gizing our Efforts." The conferences followed and then we had some fine talks on the State Program by Rev. L. S. Sedberry and Mr. V. G. Hawkins, closing with a wonderful address by Dr. E. P. Alldredge on "What is the Matter with Baptists?"

Registered Intermediate Classes With Teachers for March, 1933

Chattanooga—Valiant Knights, St. Elmo, Mr. McClerkin; Buddies, St. Elmo, Mrs. Pinion.

Clarksville—True Blue Girls, First, Mrs. A. F. Speight; Truth Seekers, First, Mrs. Mary Dennes; Aviators, First, Mr. A. E. Rush; Shining Lights, First, Miss Mildred Bryant; Radiant, First, Mrs. A. E. Rush; Light Bearers, First, Mrs. W. R. Fain, Jr.

Covington—Ever Readies, First, Mr. B. S. Jamieson; True Blue Girls, First, Mrs. L. L. Alexander; Ambassadors, First, Mrs. S. W. Gentry; Leaders, First, Mr. W. L. Ferguson; S. O. L., Miss Margaret Owen.

Jackson—Broadcasters, Calvary, Mrs. B. S. Hart; Reflectors, First, Miss Willie M. Johnson; Eagles, West Jackson, Mr. T. L. Powell; Sons of Truth, West Jackson, (teacher's name not given); Friendship, West Jackson, Mrs. A. H. Stobaugh; Obedient Servants, Mrs. J. D. Long; T. T. T., West Jackson, Mrs. Willie Eaton; Comrades, West Jackson, Mrs. J. A. Riles; Week Day Workers, West Jackson, Mr. J. A. Riles.

Knoxville—Ready, Fort Sanders, Mrs. N. C. Townsend; Goodwill, Lincoln Park, Mr. B. T. Llewellyn; Faithful Servants, Lincoln Park, Mrs. H. F. Templeton; Faithful Followers, Lincoln Park, Mrs. R. E. Sanders; Free Will, Lincoln Park, Mrs. W. E. Dender.

Lebanon—Buddies, Lebanon, Mr. Grady Evans; Rainbow Girls, Lebanon, Mrs. Shelman.

McMinnville—True Trusted Tried, First, Mrs. W. H. Walker; Valiant Knights, First, Mr. Lester Crockett; Overcomers, First, Mr. F. L. Kirby.

Memphis—Live Wires, First, Miss Ann Ella Wright; Reapers, First, Miss Ada Millett; Boosters, First, Mr. H. M. Hezel; Faithful Daughters, First, Miss Sarah Lee Miller; Ever Ready Girls, First, Miss Elouise Gambell; True Blue Girls, First, Miss Cora Parker; Ever Ready Volunteers, First, Mrs. F. T. Quinn, Jr.;

Leaders, First, Dr. Gray Williams; Builders, First, Mr. W. E. Miller; Faithful Followers, First, Miss Myrtie Chapman; Loyal Boys, First, Mr. A. T. Smith; Willing Workers, First, (None at Present); Happy Helpers, First, Mr. T. J. Pond; Blue Bird, Prescott Memorial, Mrs. P. Y. Ashford; Steadfast, Prescott Memorial, Rev. T. E. Rice; Kingdom Seekers, Prescott Memorial, Mrs. J. J. Choate; Pure Goal, Prescott Memorial, Mrs. V. Landrith; Fishers, Prescott Memorial, Mr. J. R. Swain; Sunshine Scatterers, Prescott Memorial, Mrs. O. W. Smith; Blue Birds, Yale, Mrs. T. B. Fuller; Rainbow Girls, Yale, Miss Anna Lucy Ingram.

Nashville—Week Day Workers, Lockeland, Mrs. E. U. Buchi; Faithful Followers, Lockeland, Mrs. W. N. Meador; Always Ready, Lockeland, Mrs. G. Martin; Eagles, Lockeland, Mr. Allen Phillips; Companions, Lockeland, Mrs. A. B. Lawrence.

St. Elmo—Daughters of Ruth, St. Elmo, Mrs. McClerkin; Eagles, St. Elmo, Mr. Richards; Gideons, St. Elmo, Mr. Hibbens; Volunteer Band, St. Elmo, Mr. Meador; Sunshine, St. Elmo, Miss Martin.

Tullahoma—Star, First, Mr. Winfield Silcer; Daniels, First, Mr. Wilbur Halcomb; Queen Esther, First, Mrs. John Osborne; Buddies, First, Miss Mable Halcomb.

Registered Intermediate Departments with Superintendents

Clarksville—First, Mr. Arch E. Northington.

Covington—Mrs. Charles Ralph.
West Jackson—Mrs. Paul Lawrence.

Knoxville—Lincoln Park, Mr. Homer D. Weaver.

Lawrenceburg—First, Mrs. Virgil Bell.

Lebanon—First, Miss Georgia Smithwick.

Memphis—Prescott Memorial, Mrs. E. H. Coltharp; First, Dr. M. P. Dendrick; Yale, Mr. R. F. Wilmoth.

Nashville—Edgefield, Mrs. W. O. Benson.

Tullahoma—First, Miss Mabel Halcomb.

Standard Intermediate Classes with Teachers

Nashville—Judson Memorial, Kings Messengers, Mrs. O. T. Simmons.

Young People's and Adult Sunday School Work

Young Peoples Classes (Registered)—Berean, Fort Sanders, Knoxville, Rev. H. A. Oglesby; Marantha, First, Nashville, Mrs. James Leavell.

Adult Classes (Registered)—Men's, Edgewood, Chattanooga, W. H. Bonine; Builders, Middleton, Mrs. C. B. Bowen.

Standard Class (Adult)—T. E. L., Immanuel, Nashville, Mrs. W. C. Golden.

J. C. Stewart, Watertown, reports a good class in the Bible Division of the Manual taught at Pleasant Valley Church in Robertson County.

Dr. J. R. Johnson taught a class at Jefferson City in "What Baptists Believe" and sends in a good report.

North Jackson Church had a class last week in "What Baptists Believe" with C. O. Chandler as teacher.

The Lawrence County School was a decided success as they had seven schools altogether the same week with an average attendance of 60. A fine list of awards were delivered and much good will result. Mr. Sims writes concerning same as follows:

"Our teachers are delighted with the week's work. At the meeting Sunday afternoon they seemed optimistic. Some of the churches are beginning to awaken and will want schools during the year."

B. Y. P. U. NOTES

The semi-annual B. Y. P. U. Convention of Beulah Association was held at Mason Hall in New Salem Church Saturday night and Sunday afternoon, April 1 and 2. Three hundred twenty-six people registered from Ridgely, Union City, Woodland Mills, Mt. Pelia, Kenton, New Salem and Rives. The theme was "Looking Unto Jesus," with addresses by Brother J. G. Hughes and Brother John R. Clark. The convention meets in October, 1933, at Mt. Pelia Church. Lottie Hargett, Sec.-Treas.; A. A. Carlton, President.

Mrs. Bess Cockroft reports a good class taught at Bellevue, Memphis, in "Training in Stewardship." Mr. Frank L. Ricketts taught a class in Senior Administration.

Miss Charlyne Wills taught a class at Hollywood Church, Memphis, in the Intermediate Manual, and awards have been sent to this fine bunch of young people.

Clinton Baptist Church reports a good school taught at their church last week. Miss Gladys Isabell taught the Junior Manual; Miss Mazie Peters, the Intermediate Manual; Mrs. A. J. Campbell, Senior Manual, and Pastor H. L. Smith, "Our Doctrines."

The Gibson County Campaign has not been reported so we cannot give the figures, but we understand that something like 800 awards were delivered at their associational meeting last Sunday.

Reports come that the Nashville School had more than 400 in attendance last week, and a very fine spirit.

The report will be made as soon as the figures are sent in.

The Wilson County B. Y. P. U. Association will hold its meeting at the Round Lick Church; May 6, 7, beginning at 10:30 o'clock. The keynote address will be "This One Thing I Do."

LAYMEN'S NOTES

The Chattanooga Laymen's meeting has been called off and so we will not have this one at this time. Plans will be made to hold this one later. There will be three held the first week in May: Jefferson City, May 2nd; Murfreesboro, May 4th; and Jackson, May 5th. A splendid program has been arranged for all. Following is the outline of the program and we have a splendid array of speakers. Dr. Henderson will speak at all three, and Dr. John L. Hill will be at Murfreesboro and Jackson.

May, 1933

Motto, "Every Man a Missionary." Aim, "Every Man Under the Commission."

Program, "The Great Commission." Scripture, Matthew 28:18 to 20.

Morning Session

10:00 Devotions, "Increasing my Passion for Men."

10:30 Reports and Record by Associations.

10:45 General Topic, "Winning," 15 minutes each.

1. Winning Men Through the Sunday School.

2. Winning Men Through the Brotherhood Extension Work.

11:15 Address, "Men and the Kingdom."

11:45 Address, "Winning Men."

12:15 Adjournment for lunch.

Afternoon

1:15 Devotions, "Increasing My Knowledge."

1:35 General Discussions Round Table—

1. Local Brotherhood.

2. Associational Brotherhood.

2:25 Special Music.

2:30 Address, "Present Day Outlook for Baptist."

3:00 Address, "Men and Missions."

Note: Where desired by local men will try to arrange for address at night. We suggest that Dr. Hill speak at each place on Prohibition or The Evils of Indulgence by Young People.

Let all the men from every association attend these meetings.

Associations co-operating: Watauga, Holston, Holston Valley, Nolachucky, East Tennessee, Jefferson County, Knox County, Midland, Campbell County, New River; Mulberry Gap, Cumberland Gap, North-ern, and Grainger County.

An all day conference will be held at Lawrenceburg on Friday, April 21, and also one at Oneida, April 22. Brethren S. P. Devault, W. C. Creasman, O. L. Rives, and the writer will be the speakers at Lawrenceburg; and Sam Knisley, C. E. Wauford, J. K. Smith, and the writer at Oneida.

MAY 7th LAYMEN'S DAY

As May is Laymen's Month in our State program and because of the fact that the week just preceding this date we are having our Regional Laymen's Conferences, we are setting aside Sunday, May 7th, as Men's Day in our churches and trust that all our pastors will give our men a chance on that day. Many of them might be allowed to speak at the regular hours. Visiting Laymen will be available for smaller churches where they have no preaching on that day. In so many ways the men may be used on that day to interest and enlist them in the church work. We will have some definite suggestions for that day a little later on. Let all our men plan to be in church on that day and show the church that our men are interested in the whole program. Men, get busy and help us to fill the churches on that day with men, the Sunday School, the preaching services at both hours. Come to the B. A. U. at the

B. Y. P. U. hour and join in this splendid work. Let this one day be a day when all the men of our churches may be present at every service and don't forget to invite the lost friends and pray that something may be done or said to win them to Christ and the church on that day.

"It is no mere play upon words to say that the fact of the Cross is crucial."—Canon Simpson.

"The slaves of custom are the sport of time."—Bacon.

"The connection between creation and redemption is closer than is commonly apprehended. Redemption, in a certain sense, grows out of creation. Because God created man in His own image, He would restore him to that image. Because God made him, He loves him, educates him, bears with him, carries on the race on the line of His infinite patience, is burdened with its perverseness and blindness, and expresses and effectuates all this in the incarnation and redemptive work of Jesus Christ. God is under the stress of the parental instinct (humanly speaking) to redeem man."—Marvin R. Vincent.

*Overlooking the Capitol
...facing Capitol Plaza!*

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Double room without bath, \$3.00; with bath 4.00
Room with twin beds and with bath \$4.50—\$5.00



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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.

Special Program on W. M. U. Training School

By Miss Willie Jean Stewart, Trustee

Song, "O Zion, Haste."

Introductory Statement: The purpose of this program—to help the society know the W. M. U. Training School in Louisville better. A brief review of its history and purpose. (See "Woman's Missionary Union Training School" on this page and the leaflet, "Questions and Answers About the Woman's Missionary Union Training School," which will be sent free on request.)

Special Music, "We Would See Jesus" (tune Mendelssohn). This is the Training School Hymn.

Devotional, Psalm 91. Verses 9-11 are the basis of the Training School Benediction, "He Shall Give His Angels Charge Over Thee" which is always sung by the Juniors to the graduating class on commencement night.

Hymn, "We've a Story to Tell to the Nations." The primary purpose of the Training School is to train workers to tell the story.

Prayer—For teachers at the school that they may have guidance and power in training the students aright.

Talk, "Reminiscences of the Training School." (If no Training School girl is available for this, use the article "Reminiscences of the Beginning of the Training School," given on this page, and the leaflet "The Greatness of God," which will be sent free on request.)

Prayer—For the Training School girls that they may make the most of their opportunity for training.

A Playlet, "Introducing our Tennessee girls at the Training School" (given on this page).

Prayer—For our own Tennessee girls that they may be "daughters as cornerstones polished after the similitude of a palace."

Hymn, "Jesus Calls Us."

Talk, "What We Can Do for the Training School."

1. Seek out promising young women and encourage them to enter the Training School.

2. Encourage them to get college education before going to Training School.

3. Read the Training School page in Royal Service each month and pray regularly for the school.

4. Send canned fruit or other food stuffs for the pantry.

5. Make offering to meet special needs in the Training School, e. g., Fellowship Fund to aid students in emergencies, Library Fund, and other special needs that the school has from time to time.

6. Send old fashioned dresses for use in pageants.

7. Remember students with toilet articles, letters, etc.

8. Books or offering for school library.

Prayer—For our Training School graduates, especially those out of work.

Offering—For the Training School.

Hymn, "Abide With Me," sung as a benediction. This hymn is used as the Sunday evening blessing at the Training School.

REMINISCENCES OF THE BEGINNING OF THE TRAINING SCHOOL

Alice Huey

(Four young women, anxious and determined to get some training for missionary service, dared to go to Louisville in the fall of 1904 to attend classes at the Southern Baptist Theological Seminary. Miss Alice Huey, one of that immortal "Big

Four," as they are known in Training School circles, tells something of their experiences in the following article. Three of the four, including Miss Huey, have served many years as foreign missionaries, two in China and one in Brazil.)

When God called me to go to China, after some months the call was heeded. The question arose, "Where to go for training?" Mrs. Janie L. Graves happened to be home from China that year. She advised going to Louisville provided a boarding home for young women was established. If there were no such home then go to Philadelphia.

No such home was available at that time. But having heard that Miss Daisy Pettus (Mrs. J. Franklin Ray)



Tennessee girls in the W. M. U. Training School. Standing: Miss Martha Courtner. Seated: Mrs. Schrecongost, Miss Pepper, Mrs. Clark.

went to the Seminary the year before, I decided if it be good enough for my former teacher (at Judson College) surely I could go too.

Rev. and Mrs. J. H. Longier, pastor of Portland Ave. Church, took me to board. Never shall I forget their exceeding great kindness. My boarding home was so far out I didn't go home between classes—in fact as the days grew shorter I never got home until after dark. In making out my course of study I chose "Systemat." In those days some of the preachers were right much disgusted over the idea of women studying Theology! In that same class was a black-eyed girl from Oklahoma—Ella Jeter. She and I sat together as we were almost the only young ladies in the class. I was strongly drawn to her from the beginning. She was so frank, so fine, so true and honest. Then and there began a friendship that deepened as the years went by.

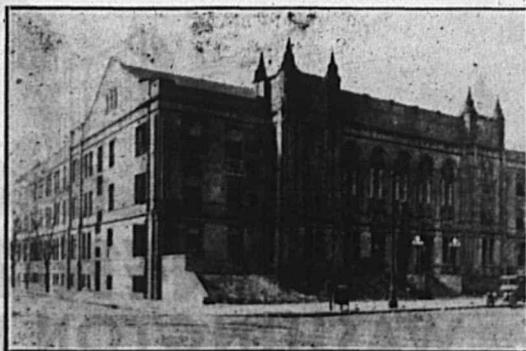
One day I wandered into the Library. I felt very conspicuous, the only woman in there that day, but nobody told me to keep out. After a day or two I went again. That day God led me to two young ladies—they also had dared to enter the great school of Theology. One, Clemmie Ford of Knoxville, Tenn.,

the other, Rena Groover from Pedcock, Ga. They were boarding together not far from the school. We four soon became friends bound by common bond of interest.

Mr. and Mrs. Moore of Kentucky sat in front of us in Old and New Testament classes. She was a beautiful Kentucky blonde—so gracious, and charming and he was just as fine. As the days went by we four girls began to long for more permanent home. The Moores, "Father and Mother" we often called them, had an apartment. They were glad to sublet one large room. We decided to move in. At the end of our first month we made the change which was to mean so much to Southern Baptist young women. We rented one large bed and a three-quarter one. Ella Jeter and I took the smaller one. In those days I was slender. The beds occupied two corners. The cook table, on which were two lamp stoves, dishes, pots and pans, took another corner. I can't recall what the fourth corner represented. Library and study hall occupied the center of the room. We agreed to go out for one meal each day—more if we felt hungry. Seminary students who served country churches brought baskets to us. My, my, just the memory of those Kentucky baskets makes my mouth water! We spent a happy month there. Never shall I forget "Father and Mother Moore." Their friendly advice, their protecting care of us made them precious to us.

But the Louisville Baptist women—God bless their memory—came and broke up our happy home. We cried on leaving it, but it wasn't long before we felt at home in what seemed to us a large roomy residence. Besides "us four" there were Mother Wiegall, one of the sweetest mothers God ever made, and her two daughters, Nannie and "Miss Linda," teacher in Louisville schools. On Thanksgiving Day, 1905, we took our first meal at the new home on Fourth Street. As I look back now I marvel at the pluck and the courage of those Louisville women. In a few weeks time they organized themselves for the work, rented a home, furnished it and found a housekeeper and moved us in. The Louisville churches took turns giving us house warmings. I especially remember that great Southern Baptist Scotchman, Dr. Arch C. Cree, heading the procession from his church. He brought a large coal scuttle full of coal, with kindling on top, paper stuck in the crevices and a box of matches, and sprawling across the top was a big fat rabbit.

Dr. Cree was assistant in Theology. He it was who first asked young ladies to recite in class. And poor little me had to be the first one to face the ordeal! My, such a storm of protest as was raised! Weren't "theologues" funny in those days?



W. M. U. TRAINING SCHOOL, Louisville, Kentucky

Before Christmas Bertha Malone of Tennessee came to join us, then Edith Allen of Kentucky. After Christmas Cynthia Miller, an Alabama-Texas nurse, who had been called twelve years before to go to China, came after long years of preparation for, and practice in her profession, she finally gave up her work in Texas and applied to the Foreign Mission Board to be sent to China. She came for a few months' study at the Seminary before going out. So she became one of the second "Four."

E. P. J. Garrott of Kentucky was Superintendent of a little mission on Water Street. He asked me to work in the Sunday School down there. On my first trip down I came up with a little blue-eyed, curly haired woman, dressed in a dark grey-blue suit. She was going to the same mission. I learned later that she was spending her whole time working among people like those on Water Street. Some times she would drop in to see us at the "young ladies' home." Then one day she asked if we would object if she boarded with us. By that time we had begun to realize that she was a great personage. We felt honored to have her. Alas! there was no separate room for her. So she moved in with Ella Jeter and me, since our room was a little larger than the others. And so Miss Leachman became a pillar of the Training School to be.

Our home was now full—full to overflowing we thought. However, when another Texas girl, Miss Zint, came bearing letters of introduction from her pastor and others, we had to receive her. But where, oh where? Then we remembered the attic. Christmas Eve while spinning a "spider web" some of the threads were carried up the attic stairs. So we knew there was some kind of room up there.

Mrs. McGlothlin, wife of the Church History Professor, who was chairman of the Home Committee, was notified. She, ever sweet and calm, did not grow panicky, neither did she throw up her hands in horror over the thought of placing some of her girls in the attic. From some source she procured more beds and had them set up in the attic. Then the three volunteers for China, Ella Jeter, Cynthia Miller and I were promoted to the third floor. It didn't matter if we did have to stoop to hang our dresses on the wall. We didn't have many dresses so we didn't have to change so often. If we stayed in the middle of the room we could stand erect. It wasn't hard—nothing to be compared to the sure enough hardships we afterwards endured in China.

We went through that year happy as the days were long. With no organization, therefore no rules nor

regulations, we were kept from serious blunders. Each one of us had a little religion and a little common sense. Mrs. Wiegall had a great big heart full of mother love so we came through the year without realizing we were in any sense pioneers.

WOMAN'S MISSIONARY UNION TRAINING SCHOOL

Carrie U. Littlejohn, Principal

The Woman's Missionary Union Training School is this year completing twenty-six years of Kingdom service. It seems a far cry to that first commencement in 1908 when three pioneers received their diplomas from the infant school. Through the years the line has strengthened until about seven hundred and fifty young women have the honor of being numbered among the school's full graduates. More than eleven hundred other students have enjoyed the unusual privileges that the Institution has to offer.

Since 1918 the school has been housed in the commodious fire-proof building provided by Woman's Missionary Union. It is a tribute both to the generous and regular support of Woman's Missionary Union as well as to the economical management through the years that this Institution has never been handicapped with debt.

YESTERDAY

Established as it was because would-be foreign missionaries needed specific training, and sponsored as it has been by a missionary organization, it is not surprising that a major emphasis has been missionary. Consequently its influence has gone out literally "into all the world." A total of one hundred and sixty-six have taken the light to the earth's dark places. China has attracted the largest group, who with Christ-like compassion have looked upon her teeming millions; the Orient has claimed others who have served in Japan, India, and the Philippine Islands; our neighbors to the south have their quota in Mexico, Brazil, Argentina, Chile and Uruguay; Africa has called some of our most gifted daughters; Hungary and Roumania have their representatives and even Palestine has known the influence of at least one Training School student. *Since 1925 only three of our students have been sent out by our Foreign Mission Board,* so it is not surprising to find that some have sought other ways to get to the fields, particularly under the two boards of our Northern Baptist Convention.

In the homeland our denomination has used profitably a great many of our choice students. In its days of prosperity the Home Mission Board employed at strategic places in the south and in Cuba many workers; now that number has been reduced to five. Woman's Missionary Union has

furthered its great work by using our students as corresponding secretaries, young people's secretaries, field workers, office secretaries, and associational workers. Many young women have found a profitable and satisfying place of service in Sunday School and B. Y. P. U. work on the field and in helping to produce the literature needed to promote these two departments; a large number have served as pastor's assistants and church secretaries; Good Will Centers and various types of community and social work have furnished avenues of service; our mission schools and denominational colleges have secured many teachers all the better prepared for their task because of the specialized training; student secretarial work has opened up for a few; the Christlike ministry in our orphanages and other institutions has attracted some of our finest. Pastor's wives, public school teachers, business girls and volunteer workers in numberless places are rendering choice and telling service because of the opportunities they enjoyed in this school.

TODAY

During the 1932-33 session fifty-six boarding students and thirty-five day students have enrolled. These come from all parts of the south, some of our northern states, and two foreign countries, China and Russia. Though the outlook for definite service is anything but encouraging at a time like this, the morale of the student body is good. *A class of twenty will be graduated from the institution in May.* Four others, no eligible to graduate from the Training School because they do not have the basic two years of college work, will receive certificates. These young women have had the opportunity of studying under a faculty of eight men, seven of whom are from the Southern Baptist Theological Seminary, and four women. They are actively engaged in service while studying here. The school through its students is assisting regularly in twenty-three centers, churches, settlements, missions and institutions. Assistance in four schools of missions has been rendered, many talks have been made in Sunday Schools, missionary societies and young people's groups.

TOMORROW

What of the future? Does anyone dare assume the role of a prophet in a day like this? What is the place of such a school in our present denominational program? Has the Lord rescinded His royal command, "Go ye into all the world?" Is America Christian? Is the south evangelized? Is there still a place for the trained worker in the great task of making Christ known, trusted, loved, obeyed, and exemplified in individual and group life?

If we believe in this school, we

will continue to give it our constant support in interest, prayer and gifts. If we believe it still has a mission, we will continue to seek out our finest young women prepared in body, mind and spirit to receive and pass on its message.

INTRODUCING OUR TENNESSEE GIRLS

at the Training School

Place—Parlor at the Training School.

Time—A spring day in 1933.

CHARACTERS

- Miss Carrie U. Littlejohn, Principal (A woman of poise and dignity.)
- Mrs. A. B. Clark.....Junior (Brunette, medium size, dependable.)
- Martha Cortner.....Senior (Blond, medium size, friendly.)
- Alice Pepper.....Senior (Small, dark, full of energy.)
- Mrs. Elizabeth Schrecongost.....Senior (Tall, blond, quiet.)
- Mrs. W. M. U..... (May be the society president.) (Mrs. W. M. U. is seated in the Training School parlor. Enter Miss Littlejohn.)

Miss Littlejohn: How do you do, Mrs. W. M. U. We are happy indeed to have you visit our school. If you just knew how we count on you Tennessee women you would understand how glad I am to see you.

Mrs. W. M. U.: Thank you, Miss Littlejohn. It is like a dream come true for me to have a chance to visit the school. I can hardly remember a time when I have not wanted to see "House Beautiful."

Miss Littlejohn: You Tennessee women had so much to do with the start of this building that I am sure you could not help taking a special interest in it. I was in Nashville at the Convention the year the Union decided to build, and I shall never forget the thrill of that hour. And of course we owe our beautiful dining-room to dear Miss Evie Brown of Paris. You must be sure to see that before you go. Maybe we could even find a slice or two of one of those lovely, lovely fruit-cakes you Tennessee women send us every year, if we should look. We used to eat them all at Thanksgiving, but as the time has gone on you have sent so many we have had enough for special occasions on through the year. You are a housekeeper, yourself, so you can understand just how it helps,—especially in this day of limited budgets.

Mrs. W. M. U.: Oh, yes! I do want to see the whole building and our Tennessee girls, too.

Miss Littlejohn: I was sure you would want to see the girls, so I asked that somebody send them down if they are in the building. (Enter Miss Cortner and Miss Pepper.) Here are two of them now. This is (Continued on page 16)

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR APRIL 9, 1933

Memphis, Bellevue	1659
Nashville, First	1320
Chattanooga, First	1157
Memphis, Temple	964
Nashville, Grace	920
Knoxville, Fifth Ave.	854
Maryville, First	830
Elizabethton, First	778
Nashville, Belmont Heights	756
Memphis, Union Avenue	732
Chattanooga, Ridgedale	723
Nashville, Park Avenue	721
Chattanooga, Avondale	707
Memphis, LaBelle	704
Chattanooga, Highland Park	702
Jackson, First	684
West Jackson	676
Knoxville, Elm Street	606
Chattanooga, Calvary	600
Etowah, First	587
Nashville, Grandview	576
Erwin, First	555
Sweetwater, First	541
Cleveland, First	538
Chattanooga, East Lake	515
Dyersburg, First	509
Nashville, Eastland	496
East Chattanooga	487
Chattanooga, Alton Park	476
Memphis, Highland Heights	471
Memphis, Speedway Terrace	458
Memphis, Seventh Street	425
Union City, First	424
Memphis, Prescott Memorial	424
Nashville, North Edgefield	418
Humboldt	408
Memphis, Boulevard	401
Paris	393
Chattanooga, Red Bank	383
Chattanooga, Clifton Hills	378
Chattanooga, Tabernacle	377
Memphis, Central Avenue	371
Chattanooga, Edgewood	369
Memphis, Trinity	368
Trenton, First	367
Nashville, Lockeland	354
Knoxville, Arlington	351
LaFollette, First	351
Brownsville	345
Clinton, First	318
Chattanooga, Oak Grove	308
Memphis, McLean Blvd.	281
Alcoa, First	280
Covington, First	275
Chattanooga, Summerfield	253
McMinnville	251

By FLEETWOOD BALL

W. H. Horn has resigned as pastor of the First Church, Manila, Ark. He is succeeded by M. F. Gathright.

A. J. Holt of Arcadia, Fla., had a stroke of paralysis April 8th, and his recovery is very doubtful.

The recent death of Deacon J. Cornelius Newbill, aged 81, of Union Academy Church, near McKenzie, brought sorrow to the heart of

this scribe, his former pastor. He was a good man, full of the Holy Ghost and faith.

W. B. Riley of the First Church, Minneapolis, Minn., is holding a revival in Worcester, Mass. Forty-five joined in one day and 400 in all to date.

James F. Burriss of the Seminary at Louisville, Ky., has been called as pastor of the First Church, Walhalla, S. C., and has accepted, effective May 1st.

The First Church, Columbia, Ky., B. B. Hilbun, pastor, is being assisted in a great revival by F. F. Gibson of Walnut Street Church, Louisville, Ky.

The Kentucky B. Y. P. U. Convention is in session at Cynthiana. Miss Roxie Jacobs of Nashville, J. E. Lamdin and Lyman P. Hailey are on the program.

The First Church, West Point, Miss., E. F. Wright, pastor, is in the midst of a revival, R. B. Gunter of Jackson, Miss., doing the preaching.

Last Sunday a revival began in Central Church, McComb, Miss., the pastor, R. L. Smith, doing the preaching. B. E. Boyd leads the singing.

Mordecai Fowler Ham of Louisville, Ky., began a revival in Fort Smith, Ark., Tuesday, April 18. He recently closed in Little Rock, Ark., with 3000 conversions and 2000 additions to Baptist churches.

Beginning April 16th, a revival is being held in the First Church, Biloxi, Miss., G. C. Hodge, pastor. L. G. Gates of Laurel, Miss., preaching and W. W. Grafton of Coldwater, Miss., leading the music.

Hosea H. Tripp, 68, an elder in the Cumberland Presbyterian Church, Geo. W. Garner, aged 78, and Mrs. Frances Providence Parker, aged 69, a devoted Baptist, are those whose funerals the writer preached the past week.

F. M. Powell of the chair of Church History in the Southern Baptist Theological Seminary, Louisville, Ky., is conducting a revival in Jackson Hill Church, Atlanta, Ga., W. S. Smith, pastor. Southern Baptists are to be congratulated on the evangelistic fervor of their theological professors.

On the decision of the Executive Committee of the Southern Baptist Convention in Nashville last week to go ahead with the plans for holding the convention in Washington, D. C., everybody has settled down to the inevitable. P. J. Lifsey still thinks \$100,000 ought to be saved by going to Memphis.

The Board of Trustees of Union University, Jackson, has let out five members of the faculty effective June 1st. They are Prof. J. L. McAliley, Misses Willie Margaret Johnson, Woodward Byars, Vera Routon and Mary Evans Saunders. It is the result of readjustments in several courses of study.

By THE EDITOR

The First Church, Dearborn, Mo., celebrated its 40th anniversary March 23-25.

Bellevue Church, Memphis, had four additions on April 9, and Pastor R. G. Lee baptized three.

Twenty-nine Memphis churches (Baptist) reported a Sunday school attendance of 8873 for April 9.

T. M. Geyer of Calvary Church, Jackson, is doing good work with his club which was recently started.

The breweries have baited the secular press to the tune of \$68,000-000. No wonder the daily papers have sold out!

T. L. Blalock, returned missionary from China, will be in Macon and adjoining counties during April and May.

Brother J. P. McGraw, of Harlem, Ga., sends in his renewal, saying, "Really I can't keep house without it."

Missionary John Lake spoke recently at Delmar Church, St. Louis, and while in that city, preached to the Chinese in their own language.

Ridgedale Church, Chattanooga, is in the midst of a revival meeting, Pastor David Livingstone doing the preaching.

Mrs. Ann George is proving a good friend to B&R, having sent in just recently four six-months' subscriptions and several on the Club Plan.

Thirty-six members were added to Northern Heights Church, Cordele, Ga., when Brother W. H. Hinesley led in their recent revival meeting.

The Sunday School Board at Nashville has recently published two tracts which will do a valuable service.

James B. Leavell is the author, "God's Way of Salvation" and "The Whole Gospel in Three Words" are the titles. Get them and use them in your evangelistic work.

Seventh Church, Nashville, began a meeting last Sunday, with Brother Calvin Gregory of Pleasant Shade assisting Pastor Edgar Barnette.

If you want a real live discussion of the prohibition question, write to Dr. Harvey Beauchamp, Dallas, Texas for his tract "Is The Saloon Coming Back?"

In a recent news note we stated that A. E. Prince of Brownwood, Texas, had been in a meeting in Jacksonville, Fla. We should have said Jacksonville, Texas.

Harley Smith, returned missionary from Brazil, has been engaged in a revival meeting at Kendall Church, Tulsa, Okla., of which C. F. Siler is pastor.

Brother Jeff Burns, our Volunteer worker in Ridgedale Church, Chattanooga, was a visitor in the office last week. He has a fine list of twenty-eight subscribers.

Calvary Church, Jackson, Miss., H. N. King, pastor, had fifty-six additions resulting from their meeting in which J. L. Slaughter of Richmond, Va., did the preaching.

Dr. M. E. Dodd of Shreveport, did the preaching and Odus Thompson led the music in the meeting at First Church, Meridian, Miss., which resulted in fifty-nine additions.

Brother A. P. Johnson, an active member and deacon in the Greenwood and Doyle churches for forty years, died recently at his home in Doyle.

On Sunday, April 9, the Sunday school attendance for Arlington Church, Knoxville, Geo. Simmons, pastor, was 351, a gradual growth from about 200 of last year.

During the 20-year pastorate of Brother Joel Snyder at First Church, Fayetteville, S. C., 1357 have been welcomed into the fellowship of the church.

When Brother J. S. Holt, treasurer of First Church, Clinton, loses one

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from his list, he sends in another at the same time to replace it; this month he loses three, but true to form, three new ones take their places.

—B&R—

J. T. Barbee of Brush Creek and Lascassas is planning to pend the last of this month in Oklahoma visiting friends and having fellowship with some of the Baptists of that great commonwealth.

—B&R—

Brother Tom L. Roberts, formerly pastor of Grace Church, Nashville, now of Farmerville, La., sends in his renewal. Thus, "those who move away do have their paper follow them."

—B&R—

There were forty-eight additions to Highland Park Church, Chattanooga, during the meeting in which W. H. Knight of Tabernacle Church, Atlanta, Ga., aided the pastor, C. F. Clark.

—B&R—

Brother David Lindenmayer of Memphis is busy all the time working for subscriptions on the trip to Washington. April 2nd he spoke before the radio class of First Church. His list continues to grow.

—B&R—

Pastor Wiley Roy Deal of Maryville recently gave reviews of an important book before ministers' conferences of Knoxville. The book was "Rethinking Missions," the notorious report of the "Laymen's Commission."

—B&R—

Forest Avenue Church, Kansas City, Mo., has had thirty-four additions during the first month's pastorate of Brother Wm. H. Butler, and on a recent Wednesday evening a large amount of the church's indebtedness was raised.

—B&R—

The Baptists of Watertown are rejoicing over the raising of the final payment of \$5,000 on their building debt. The church building, which was erected in 1926 at a cost of \$35,000, will probably be dedicated in the late spring or early summer.

—B&R—

L. A. Meyers, formerly connected with the Seminary at Ft. Worth, Texas, is now operating a Religious Book House in Memphis and is doing a fine bit of work in circulating good literature. He deserves the patronage of all good people.

—B&R—

Pastor D. Edgar Allen and First Church, Dickson, are rejoicing over the growth made there in the past two months. There have been thirteen additions to the church and "every department of the work is making progress," says the pastor.

—B&R—

From one of our readers we have this word: "I was going to do without the paper for a while, but I

missed two copies and missed them so much I will have to renew NOW." Send in your renewal at once, good readers, so it will not be necessary for you to miss even one copy.

—B&R—

For April 9 eleven Chattanooga churches reported fourteen additions by letter, fourteen for baptism, and fourteen baptized. Out of fourteen baptized, Alton Park and Pastor Smith rejoiced in the baptizing of ten, and Calvary, W. T. McMahan, pastor, claimed seven of the number coming for baptism.

—B&R—

"It has been more than forty-six years since the first copy of the B. & R. came to our home. It would be a disappointment to miss an issue now. It was a pleasure to read Dr. A. J. Holt's letter in the last issue. He is a great and good man."—J. A. Jenkins, 2448 E. Fifth Ave., Knoxville.

—B&R—

Pastor George E. Simmons reports the results of the meeting at Arlington Church, Knoxville, which closed the 2nd. L. W. Clark of Sevierville did the preaching. There were twenty-eight additions, fifteen for baptism. "Our work is going in a fine way," he states.

—B&R—

W. M. Wood, pastor of First Church, Martin, has given up the work and is moving to Nashville. He may be had for evangelistic work or supply. We imagine he could be led back to the pastorate by some church with a hard task and a willingness to work. His address in Nashville is 310 Hitchcock Building.

—B&R—

April 9th was a good day at Pulaski. Pastor C. E. Patch welcomed six members, five of them for baptism. There has been an average of one addition per week for the past twenty weeks. The Pulaski band, of which Brother Patch is director, will play during the opening exercises of the rural preachers' school in Nashville.

—B&R—

We appreciate the following complimentary words from Mrs. R. C. Johnson of Charleston, Tenn.: "We all just feasted on your book ("When The West Was Young") which we gave R. C., Jr., for Christmas. One of our neighbor women sat up until after midnight until she had finished reading it. It surely is an interesting book."

—B&R—

The report of the Foreign Mission Board for March is in hand. It shows total receipts by the board for that month of \$28,283.89 as against \$40,481.48 last year. Tennessee dropped from \$4,533 last year to \$3,511 this year, a little more than \$1,000. How long before the end will be reached when our churches

cannot or will not support the Program?

—B&R—

Tennessee Valley Association will hold its Fifth Sunday meeting with Clear Creek Church beginning the evening of the 28th. A splendid program has been arranged. C. E. McDonald will preach the closing sermon Sunday morning. Other speakers are D. E. Crawley, J. M. Hinds, E. B. Arnold, Lee Gideon, A. T. Hayes, J. E. Atkinson, and J. A. Rudd. The program Friday evening will be in charge of the young people.

—B&R—

Gibson County Baptists have arranged an educational meeting to be held with Bethel Church April 28-29. The program contains the following subjects and speakers: "Salvation by Grace" by W. M. Pratt; "Repentance and Faith" by Roy Crider; "The New Testament Church" by C. O. Simpson; "Baptism and the Lord's Supper" by H. J. Huey; "Stewardship" by W. F. Carlton; "Missions" by Simpson Daniels; "New Testament Deacons" by H. W. Ellis and "Sanctification" by W. A. West. J. L. Robertson of Gibson is moderator.

—B&R—

The twenty-sixth annual commencement of the W. M. U. Training School, Louisville, Ky., will be held May 1st. Miss Emma Leachman, field worker of the Home Mission Board, will be the speaker. Miss Carrie Littlejohn writes that a

number of fine young women are being graduated, among them well trained workers for schools, church secretaries, educational directors, etc. Anyone desiring such services may write Miss Littlejohn, 335 Broadway, Louisville, Ky.

—B&R—

The church at South Pittsburg celebrated the fourteenth anniversary of Pastor Paul R. Hodge April 2nd. Two hundred seventy-eight attended the Bible school, almost a record attendance. The day marked the close of a ten-day meeting in which the pastor did the preaching. Twenty-five professed faith, twenty united with the church, fifteen of them for baptism. The Sunday school gave the pastor and wife a real surprise program during the day. Few young ministers have had a longer or more useful pastorate than has Brother Hodge on this field.

—B&R—

Nashville Churches, April 9.—Grace Church welcomed three for baptism, one by letter, and Pastor Ewton baptized one; Belmont Heights, R. Kelly White, pastor, received four by letter and one for baptism; Park Avenue, one for baptism, and Pastor Olive baptized two; North Edgefield, one for baptism; Lockeland, one by letter, and Pastor Sharp baptized two; and Eastland welcomed two for baptism and seventy-seven coming by special relation from Tabernacle Church whose building was destroyed by the recent cyclone. Pastor Whaley baptized one.

BUCKSTAFF BATHS

Hot Springs National Park, Arkansas.

WHITE ATTENDANTS

This Means Service

Write for descriptive literature.

G. E. HOGABOOM,
Manager

INTRODUCING OUR TENNESSEE GIRLS

(Continued from page 13)

Miss Martha Cortner of Chattanooga, who is serving as our religious chairman, this year, and Miss Alice Pepper of Somerville and Memphis. (*Greetings.*)

Mrs. W. M. U.: Miss Pepper, you are a rather small girl to need two home towns!

Miss Pepper (laughing): Yes, that's true, but maybe it is a case of taking two to hold me, in spite of that! My mother lives in Somerville and my aunt who has been like another mother to me lives in Memphis. Both places seem like home to me.

Mrs. W. M. U.: Fortunate girl!

Miss Cortner: I've an idea Alice has pep enough to keep them both pretty well stirred up! (*Enter Mrs. Clark*)

Miss Littlejohn: This is Mrs. A. B. Clark of Denmark. She is your only junior from Tennessee, this year. We shall be sorry to have only one senior from Tennessee next year, but I am sure Mrs. Clark will hold up the high standard these other girls have set. (*Further greetings.*)

Mrs. Clark: Oh, I can never thank our Tennessee women enough for the opportunity to come to this happy place! I thought I knew a little bit about what it would be like, but I had not dreamed the half of it.

Mrs. W. M. U.: I can readily believe that! Why, already I am beginning to feel almost like a Training School girl, myself! (*Enter Mrs. Schrecongost.*)

Miss Littlejohn: Oh, here you come! I was wondering if you were out. This is the last of your girls, Mrs. Elizabeth Schrecongost of Memphis. (*Greetings.*)

Mrs. W. M. U.: And you are a senior, too?

Mrs. Schrecongost: I suppose I am an almost-senior! I really am not quite full-fledged, as I did not get back to school until the beginning of the third quarter this year, on account of illness.

Mrs. W. M. U.: Oh, too bad. But even if you cannot graduate with your class, I know you are glad you came.

Mrs. Schrecongost: Indeed I am. I have been doing church work a long time, and have enjoyed every bit of it. But I am sure I shall know much more about how to do it, now; and I hope I shall render much more effective service.

Mrs. W. M. U.: I am sure you will and that is just what our churches need. They need the inspiration and the training you girls bring back to them. Even though many of you cannot get work, for the present, we women feel that the volunteer service you render in your own churches and associations is wonderfully worth while.

Miss Littlejohn: I am so glad to hear you say that. It is our hope that wherever a Training School girl is, there may be a leaven working which will make itself felt throughout the whole church, both now and in the years to come.

Mrs. W. M. U.: You need have no fear about that, Miss Littlejohn. There seems to be something about this school that gets into a girl and goes with her wherever she is. But I must go soon. Could I see the building now?

Miss Littlejohn: Oh, yes, and the girls will want you to see their rooms, I am sure. (*Exeunt.*)

A DRY DAILY AT MEMPHIS

(Continued from page 8)

for law and order and the suppression of the liquor traffic will agree that the fight we are now engaged in will be no small skirmish. We are contending with a powerful combination of rum and Romanism. The Tammany Hallites are in complete control at Washington. Jim Farley is chief job dispenser. What has taken place in less than two weeks after Mr. Roosevelt swore with his hand on the open Bible that he would uphold the Constitution? The federal law, as it affects prohibition, has been almost nullified. The officers are forbidden to raid speakeasies or to use federal funds to buy liquor for evidence. All federal employes are forbidden to give any information to newspapers concerning criminal proceedings of the federal court which is a gag rule in free America. Gag rule is a fundamental principle of Romanism.

What difference should it make what alcoholic content is carried in the beer bill? The brewers can make it 20% and be safe from federal prosecution. Therefore, I say we are facing the greatest moral fight in our history. This condition is here because we went to sleep at the switch after winning the first skirmish in 1920. Now we must hang our harps on the willow tree and get into the fight.

Oh, yes, the fight is on, O Christian soldier. The right and wrong engage today. If God be for us, His banner o'er us, we'll sing the victor's song again.

What a blessing it would be if the Tri-States would start a dry morning daily at Memphis, independent in politics. Surely there is enough capital owned by law-abiding people to finance the paper. Now all the dailies are controlled by the wets.—G. W. Lowe, Obion, Tenn.

POLK COUNTY CONFERENCE

The following is a report of our doctrinal conference for Polk County, Sweetwater, and McMinn County associations, held with First Church, Etowah, March 30. Twenty-five churches were represented. Twenty-

two pastors were present. O. D. Flemming, pastor of the local church, presided throughout the day. E. D. Culpepper led the singing with Mrs. McKinney at the piano.

The morning session was opened by singing "Amazing Grace." F. A. Webb led in prayer. Devotional—J. B. Tallent, who after reading of Scripture spoke on "Stewardship of the Gospel." This was followed by a message from H. L. Thornton. His subject was "The New Testament Church." After which the congregation was led in singing "Blest be the Tie that Binds." Then Leland W. Smith delivered a message on "Baptism and its Significance," which was followed by a talk on "The Plan of Salvation" by A. F. Mahan. The next speaker on the program was Thos. C. Wyatt, who spoke on "The Crucible Service."

At the noon-hour, as is their custom on such occasions, the ladies of the hostess church most hospitably served a very delicious meal, which was enjoyed by all.

The afternoon session was opened with congregational singing. Prayer was led by Leland W. Smith. Devotional—H. L. Thornton, who read Scripture and spoke on "By Faith." C. E. Wauford brought a message on "The Holy Spirit Leading." Following Brother Wauford there were some brief talks by others. W. A. Carroll led in prayer. The afternoon session closed with singing, re consecration, and handshaking.

The writer could not be present at the night service, but it was announced that W. A. Carroll would preach.

One feature which added greatly to the enjoyment of the day was the presence of our beloved Dr. Mahan,

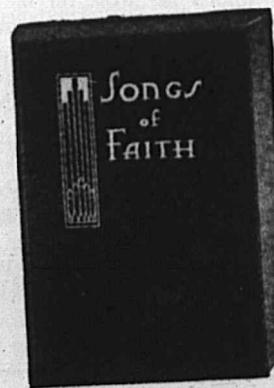
(former pastor of the church with which this conference was held) who labored so long and faithfully among us.

The writer is profoundly thankful for each message, and each messenger, also for Pastor Flemming and his fine folks by whom we were so royally entertained, and in thus expressing his own feelings, is sure he is expressing the feelings of all who were present. Truly it was a great day of fellowship and worship together.—Hugh F. Ensminger.

THE SEMINARY HAS A GIFT

Miss Grace Eaton of the Lockeland Baptist Church has recently given the church a valuable residence for the pastor, and following that she has given the American Baptist Theological Seminary (for Negroes) another valuable residence. Our Seminary property is in the beautiful West End section of Nashville, and we are at liberty to sell or rent and use the proceeds. The property is estimated to be worth \$4,000.00. This is a most valuable and timely gift to this growing Institution.

Miss Eaton has been a faithful worker in the Fireside School here in Nashville for twenty-five years. This school, it will be remembered, was established by Miss Joanna P. Moore soon after the Civil War. Miss Eaton has helped me every year since the Seminary opened with a liberal cash contribution. She intended to leave this property in her will for the Seminary but decided to give it to us while she lived and thus set a good example.—O. L. Hailey, Executive Secretary.



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The Place Accorded Music in The Bible

By I. E. REYNOLDS

Music is mentioned in the first book of the Bible and in the last one. References to music are found in forty-two books out of the sixty-six of the Bible. One entire book, the Psalms which contains 150 hymns, is the hymnal of the Bible, with messages to meet the need of every emotion of the soul. The words, Music, Musical Instruments, Song, Singers, and Singing, appear about 575 times in the Bible. There are many references to teachers, composers, and artists of vocal and instrumental music. There are definite references to organized choirs and orchestras with instructors and leaders. More is said in the Scriptures, directly and indirectly, about the preparation of the sacred musician than is said about the preparation of any other religious worker.

Music was included in the creation of God; both vocal and instrumental music (Gen. 1:1; 1:31; John 1:1-3.) The first direct mention of music in the Bible is of Jubal, the artist in instrumental music, which implies special instruction, or a school for such training. (Gen. 4:21.) The children of Israel, in their flight from Egypt in crossing the Red Sea, sang a hymn composed by Moses, which was led by Miriam, and is recognized as one of the greatest classic pieces of literature. Moses and Miriam must have gotten splendid music training in Egypt along with their other educational advantages, which seemed to be in the divine plan of the Lord for these two, in their responsible places of leadership for the Hebrew people. (Exodus 15:1; 15:21; 15:2-20.)

David's choir was composed of a leader of song and ten men singers with orchestra and leader of the orchestra. These were appointed for the service of bringing the Ark from the house of Obed-Edom to the city of David to act as Ministers of Music in the services of the tent which he had erected for the Ark. Each of these leaders and performers, vocal and instrumental, are named; the order of song service given; and the twenty-four classes of singers are mentioned also. (I Chron. 15:16-22; 15:27-28; 16:4-7, 37, 42; 16:8-36; 16:38-41; 16:43; 25:1-31.)

David and Solomon were both composers of songs. David wrote many of the Psalms; and Solomon wrote one thousand and five

Songs. (I Kings 4:32.) At the dedication of Solomon's Temple, there was a magnificent music program, both vocal and instrumental, arranged by Solomon. *The Lord put His approval upon this music program by so filling the house with His glory that the priests could not stand to minister.* (II Chron. 5:11-14; 7:6; 8:14; 9:11.)

There were instructors of both vocal and instrumental music for the training of musicians in the worship. (I Chron. 25:5-8; 15:22; II Chron. 23:13; Nehemiah 12:42.) The musicians were appointed and were supported from the same treasury from which the priests and other workers received their

LIFE

By MRS. GEORGE DAVIS

The greatest champion of infidelity that the world has ever known, once said, "Life is a narrow veil between the cold and barren peaks of two eternities": Perhaps we do stand as guide posts on a road that leads from the mystical realms of the beginning to a dreamy existence beyond. With the index finger of one hand, we point back to the miracles of birth; with the other we reach toward the music of siren songs, that are bidding us journey on. There are tears we must shed, there are sighs for us all amid the conflicts and battles and strife, but bright starry crowns in regions fair await us when given that life eternal, joyous life, brighter days are in store for all who fear, love and trust God. Yea! though the clouds hang dark and threatening, behind them the sun is shining, and that reminds us of what some one has said, "God often hides exquisite beauty with a rough exterior." I verily believe that there are enough joys in this life to make it worth living, even if there is nothing beyond the grave. There should be enough sunbeams along out pathways to at last dispel all darkness and gloom. I am sure human life is real and earnest, and if rightly lived, it is worth while. Suppose death is the last of us, haven't we just as much to live for while we do exist as if there were a life of immor-

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remuneration. They were also of the Levitical family. (Ezra 2:65, 70, 1, 40, 64; 7:24; Nehemiah 7:1; 10:39; 11:23; 12:29, 47; 13:10; 11:22; 12:27; 45.) We are commanded in the Scriptures to play skillfully on the instruments. The Lord requires our best—our talents developed in the best way and used for Him unreservedly. (Ps. 33:3; I Tim. 4:14; II Tim. 2:15; Ecc. 9:10.) Everything should praise the Lord with the Voice and Instruments of all kind. (Psalms 150:1-6.)

Although we do not have direct Scriptural reference, the Shaff-Herzog Encyclopedia and the Inter-National Standard Bible Encyclopedia infer that music was developed and cultivated in the schools of the prophets conducted by Samuel and Elisha. (I Sam. 10:5; 19:20; II Kings 2:5-7; 4:38.) Mary was so overcome when she found she was to be the mother of Jesus that she sang a hymn of praise. (Luke 1:46-55.) The announcement of the advent of our Lord was a proclamation by the Heavenly Choir. (Luke 2:13-14.) Music was used at the Lord's Supper by the Lord and His Disciples, perhaps one of the Psalms. (Matthew 26:30; Mark 14:26.) Paul and Silas were singing and praising God in the jail at Philippi when the earthquake came which freed them and led to the conversion of the jailor and his family. (Acts 16:25-26.) Paul commands us both to teach and admonish one another in Psalms, Hymns and Spiritual Songs. (Eph. 5:19; Col. 3:16; II Tim. 2:15.)

The Bible sets a high standard in the type and character of music used, and in the form of worship program, as an injunction and example for us to follow. Paul appreciated a beautiful and orderly service, in which music played a great part. (I Cor. 14:15-16-40.) Christ's testimony through singing praises to His brethren in the church (Hebrews 2:12.) The Music Program of Heaven. (Rev. 5:8-14; 15:2-4.)

From the dawn of creation, music has been a vital factor in religious worship in both savage and civilized life. The character of music used has depended very largely, if not entirely, upon the cultural development of the people by whom it was used. Without music Christian worship and service would be bereft of one of its most helpful and powerful agencies in spreading the Gospel of Christ. In the Christian Religion the music used differs from that used in all other religions in that it is a means of praise, adoration, thanksgiving, and exultation of the King of Kings, and Lord of Lords. Andrew Law says, "Theology and music move

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