

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

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Shall We Dismember the Southern Baptist Convention?

By ARTHUR JAMES BARTON

In a thoughtful editorial in the Western Recorder of April 13th Dr. Masters refers to and comments upon an editorial in the Baptist Courier containing the information that one of the best District Associations in South Carolina will memorialize the Southern Baptist Convention in its approaching session at Washington, D. C., "to permit the delegates from the various states in attendance upon the Convention to elect their own representatives on Southwide boards."

For a good many years now there have been two forces operating concerning the organization plans and work of the Southern Baptist Convention. One of these has been represented and expressed by brethren who have felt that what we needed in the Southern Baptist Convention was a more powerful and centralized form of organization, as represented by a strongly organized executive committee with a sort of authoritative and directing control over all of the affairs of the Convention including the work of the several boards of the Convention. It has been thought by these brethren that such committee could also speak with a measure of "authority" in regard to the relations of the Convention to State Conventions. To my mind this has been an exceedingly unfortunate development in our plans and work.

Baptists are a free people and they desire free and easy plans of organization. Baptists are a good deal like a good mule; they will work in harness provided the harness fits well, does not bind nor hurt. But if the harness is too tight or galls, they will balk. *Baptists will not work well under a highly centralized organization nor a plan that has wheels within wheels and committees over committees.* Baptist organization ought to express Baptist doctrine and polity and spirit. Baptist organization ought to embody the principles of freedom, equality, fraternity and efficiency. No other plan will ever work well with our people. We are all tired of "tinkering with the machine," and yet somehow by somebody a plan ought to be inaugurated and carried to success which would simplify somewhat our present form of organization.

On the other hand we have had a force in operation, or seeking expression, represented by brethren who greatly magnify the "States" and imagine somehow that the State organization of Baptists ought to have some authority and control over the affairs of the

Editor's Note: We present herewith a timely article and trust that it will have careful study by all our readers, especially by all who plan to go to the Convention in Washington. We are approaching a meeting that may prove epoch-making. At Washington Southern Baptists must decide some momentous questions, and the most far-reaching in its nature is that dealing with our polity. What shall the Convention be in the future? Shall it be turned into a hierarchy made up of elected representatives from the various states? Shall it become a sort of figure-head whose every action is to be taken by the separate state groups that compose it? Shall it surrender its autonomy to the whims and fancies of the sections and sub-sections which are included in its territory? We must study and decide. Dr. Barton has sounded a wise and statesman-like note in this article.

Southern Baptist Convention. This thought has not always been publicly expressed, but it has been rather active and has expressed itself in some of the plans devised. In several instances we have had the State idea and the State organization overlapping and bound up with the plans and work of the Convention.

We wish to have it clearly understood that the election of the editor to act as Executive Secretary-Treasurer during the illness of Dr. O. E. Bryan does not in any wise change his relation to the paper. The Administrative Committee felt that it would be unwise at this time to incur any additional expenses in carrying on our work, hence placed upon the editor's shoulders the responsibility of looking after such necessary legal matters as signing checks and other documents, and in addition asked him to plan and carry out such promotional work as will be possible with the aid of members of the Executive Board and other brethren of the state. This word is sent out that there may not be any useless correspondence over the positions involved. Dr. O. E. Bryan is still Executive Secretary and the editor has not resigned.

I cite as one example the last effort for a debt-paying campaign. Aside from the terrific economic conditions through which we have been passing that effort was doomed from the day it was announced. When the Southern Baptist Convention undertook to launch a debt-paying campaign with the provision that it should be brought on jointly by and for the interests of the Convention and the interests of the several state conventions, and left the promotion of this effort largely to the several state organizations, it undertook the impossible. By this it is not meant in any sense to condemn or censure state organizations or their representatives. It is meant only to state that from the Baptist point of view the plan was not workable and that each state organization, working under the terrific pressure of its own burdens, was quite likely to take a different view and to feel that it could not enter into such plan. Since the proceeds were to be equally divided and since each state convention was in this sense equally interested and equally responsible, it was perfectly natural for each state organization to feel that it had equal authority in deciding whether the attempt should be made. *Whenever Baptists violate the fundamental Baptist principle of the absolute organic autonomy of Baptist bodies they will always find themselves in trouble.* Complete separateness of organization and the full spirit of co-operation is the only safe and sound position for Baptists in their co-operative efforts to promote the Kingdom of God.

When and if the Southern Baptist Convention should agree to "delegate" its authority either for electing or nominating its officers or members of State Boards to other Baptist bodies, whether to state conventions or groups of messengers from the several states, it will add to its problems and make possible all sorts of embarrassing and complicated situations. This will apply to the nomination and election of "state members" of the boards of the Convention. So far as the writer knows all of the brethren serving in this capacity are good men and are representative of their states. So long as we continue to have "state members" of the boards of the Convention, they ought to be chosen by the Convention and chosen with reference to their character, ability and fitness, and with reference to their interest in and loyalty

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Editorial

This week we make a little adjustment in the paper and trust it will please our readers. The margin will be wider and there will not be the danger of having papers trimmed so as to cut into the copy. Please let our readers keep us informed about the way the paper comes, when it arrives, etc. And never forget that we have no way of knowing whether you get your paper or not, unless you drop us a card. Furthermore, remember that when you change your address without notifying us, you compel your paper to spend money uselessly.

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BASIS OF REPRESENTATION.

Word from Prof. William W. Barnes of Southwestern Seminary, chairman of the Committee on Basis of Representation, writes that he will suggest to the coming Convention that no change in the present basis of representation be made. We think this wise under the conditions that prevail. There is not enough of major importance in it to require attention at such a time. Matters of tremendous moment are before us. Let us not spend any of the precious time discussing a thing which cannot affect very deeply our work. Churches should remember, in this connection, that they alone can elect messengers to the Convention, and that every church may elect one.

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URNS PRIMITIVE.

We were greatly surprised to learn recently that Brother H. A. Todd had united with a Primitive Baptist church in Nashville. He had only recently resigned the work at Athens where he had done some splendid preaching. His reputation as a doctrinal preacher is well known throughout the state. Unless we have been grossly misinformed, he is missionary not only in convictions but in practice. He has not been sympathetic with some of our machinery—many are not for that matter—but in his messages has emphasized doctrines greatly at variance with those held by our anti-mission brethren. Free-Will, Sovereign Grace, The Gospel and Preaching as the Means of Salvation, Evangelism, Teaching—these and other fundamental tenets he has boldly declared. We cannot believe he had renounced them. Perhaps the anti-mission Baptists are seeing the light, and Brother Todd finds in them the hope of inaugurating a movement that will be free of much cumbersome machinery.

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THE CONVENTION AND UNION.

The Watchman-Examiner of April 20th, had a very timely word about the coming joint meetings of the Northern and Southern Baptists. "The indiscriminating daily press will probably conceive of the Washington meeting as the first step toward organic union . . ." states Editor Curtis Lee

Laws; "but sensible Baptists will realize that such a union is impossible and undesirable". The reasons set forth for the assertion may be summarized as follows: (1) The Conventions occupy distinct territories at home and abroad; (2) Little could be saved in administration expenses by such a union; (3) The Conventions are now so large that they are unwieldy and their territories at home so vast as to be difficult of proper cultivation. Surely his wise words will cause anyone who may have the wild idea of organic union in his head to stop and ponder his suggestions before trying to bring it before either of the Conventions.

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CAN WE HELP?

Occasionally we call attention to the need of some extra fund from which to pay for subscriptions for people who are wholly unable to pay themselves. Every few days we have a letter from some one who wants to read Baptist and Reflector, but who is absolutely unable to pay for it. Out of the meager sum left in our special fund we sent the paper the other day in response to the following appeal: "Your letter along with copies of Baptist and Reflector has brought great joy to my soul. I am indeed grateful to you for the paper and thank you from the depths of my heart. As I read I am also allowing another to read with me . . . When I am physically able, which I hope will be before the summer is gone, (had a nervous and physical breakdown) I will recommend the paper to the places where I preach. I am indeed thankful for your gift of six months and my prayer is that God will enable me never to be without it." The words are from a fine preacher who, when well, was able to have several state papers. There are others like him, and there are many noble laymen and women who would enjoy the paper if there were some fund from which to send it to them. Yet we never hear anyone talk about endowing the paper!

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Send Old Gold

It is earnestly urged that all churches, which have collected the gold and silver in the "Old Gold Campaign", will send it immediately to the Crucible Service Company. It takes some time to check these items, smelt the metals and make returns to the Nashville office. Every dollar available through this material needs to be on hand so as to be used in making payments on our debts.

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Another True Statesman

We are going to give credit to each man who stood squarely by the moral constitution of our land during the recent session of the legislature. Last week we paid tribute to Senator Graves of Knoxville. We have secured information about one of the representatives which we gladly pass on, that his constituency may know him better. He is

Hon. Hugh Blanken of Hawkins county. He holds a record for loyalty to his church that supports his stand on the questions passed upon by the General Assembly. With the coming November he will hold a record of fifteen consecutive years without missing Sunday school one time. During his stay in Nashville he was ill one Sunday, but he went as usual to Bible school, having to call a physician that afternoon.

When the beer bill was up he used his influence and vote against it. Likewise he worked and voted against the bills to legalize race-track gambling and Sunday movies. His stand upon the latter may be seen from the following statement carried in the Rogersville Herald of April 13th. We trust his friends will not forget these facts when the liquor interests and New York controlled movie interests try to crucify him when, and if, he should offer himself for election to the same, or to another office of the kind.

"I am one hundred per cent against House Bill No. 997, and Senate Bill 597, which proposes to legalize Sunday movies in Tennessee.

"If you kill Christianity you kill civilization. The theatres have six days each week in which to operate, and there is no reason to permit them to take the Lord's Day to corrupt our fine boys and girls in Tennessee.

"If and when the Legislature passes this unchristian measure to permit the theatre trust to compete with the churches of the Living God on Sunday, it will be a sad day in Tennessee.

"I shall exert every ounce of energy I possess to defeat this bill. God give us men!

"A time like this demands men who have opinion and will and a back-bone strong enough to back them up."

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Fred Brown Ordered To Rest

The brotherhood will be grieved to learn of the forced vacation of Pastor Fred F. Brown of First Church, Knoxville. On April 26th we had a communication from him which we pass on to our readers. It will be a source of keen regret, in fact a real

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Organ Tennessee Baptist Convention

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calamity, that he can not attend the Convention in Washington.

Our readers will be concerned much about this brother. He is a truly great preacher and pastor. He has been a denominational statesman. He has literally "lost his life" in the service of his fellows during the past ten years. We trust he will be wise and take a vacation long enough to give his worn body a chance to come back. Tennessee Baptists love Fred Brown and honor him. They believe in him and have followed him. Great First Church, Knoxville, believes in and loves him. We cannot but feel that the Master has need of him in the vineyard down here and prayers will be offered for his restoration to health and strength.

Dr. Brown's Statement

"Physicians have instructed me that it will be absolutely necessary for me to have a complete rest for several weeks. This will preclude my presence at the meeting of the Southern Baptist Convention in Washington. I hope that no one will be anxious about my condition. There is every assurance that the rest now will prevent the recurrence of an old trouble.

"For two years now it has been a joy to me to give most of my time and energy to our Southern Baptist work. During this period I have had opportunity to hear the very heart-beat of our people. Southern Baptists are not going to surrender or retreat. Southern Baptists are going to 'carry on'.

"The Washington Convention will face serious issues. I am praying that the Spirit of Christ may pervade the very atmosphere of the Convention; that a spirit of humility, prayer, and consecration may dominate every discussion; and that God's Spirit may lead us to an attitude of unity, devotion, and sacrifice that will spell victory in His Kingdom work.

"God bless Southern Baptists!"

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President Dodd

With the notice from President F. F. Brown to the effect that it will be impossible for him to preside during the coming Convention, Dr. M. E. Dodd of Shreveport, La., automatically becomes presiding officer of the meeting in Washington. This is due to the change made in the Constitution by the Convention of 1931, which provides:

"Article IV (of Constitution). The officers of this Convention shall be a President, a first and second Vice-President, and two secretaries who shall be elected at each annual meeting, and hold their offices until a new election; . . . In case of the death or disability of the President the Vice-Presidents shall automatically succeed to the office of President in the order of their election."

M. E. Dodd was elected First Vice-President at the annual meeting last year, hence he automatically assumes the duties of Dr. Brown by virtue of the changed Constitution.

Thus again does Tennessee furnish a President of the great Baptist body.

Monroe Elmon Dodd was born at Brazil, Tennessee September 8, 1878, the son of William Henry and Lucy (Williams) Dodd. He received the degree of A. B. from Union University, Jackson, in 1904, and did some correspondence work with Chicago University and Crozer Seminary. The honorary degree of Doctor of Divinity was conferred upon him by his Alma Mater in 1909 and



DR. M. E. DODD, Shreveport, La.

by Baylor University, Texas, in 1917. He was ordained to the ministry in 1902 and has served as pastor in Fulton, Paducah and Louisville, Ky., and Shreveport, La., and for a few months in Los Angeles. He was a sergeant in the Second Tennessee Volunteers during the Spanish-American War and saw a year's service in Y. M. C. A. work overseas during the World War. In 1904 he married Emma Savage of Jackson, daughter of Dr. G. M. Savage of Union University. He launched Dodd College of Shreveport a few years ago, and is the author of some interesting books.

We congratulate him upon the honor thus thrust upon him and predict that he will serve in a fine way the coming Convention.

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More Baptist Polity

We urge every reader to study the article by Dr. A. J. Barton, which we are giving on page one of this issue. Some time ago we had a discussion about the matter of representation. Dr. Barton raises a kindred discussion. What is the Southern Baptist Convention, any how? What is a Baptist Convention? These questions need a tremendous lot of study and discussion. Let the brotherhood take advantage of our columns and express their ideas. Let us get right on the matter before it gets us all wrong.

We believe that the fundamental principle governing Baptists in all their relationships is that of the independence and autonomy of each several groups, whether it be a church

or an association or Convention. This being true, all co-operative effort among members of various churches, whether carried on through associations or conventions, must be voluntary.

The suggestion, therefore, that the Southern Baptist Convention should allow its servants to be elected by the various state groups included in its membership, is readily seen to violate every fact of our long-used polity. In so doing the Convention would surrender its autonomy and break up into so many sections, or sub-conventions. The very moment the state group met to elect a member of the Sunday School Board, for example, it would automatically become a separate Convention, and we would present to the world the sorry spectacle of seventeen conventions meeting together in a joint convention! The idea is not far-fetched, nor is it presented in any frivolous vein.

We need immediately to divorce absolutely in our thinking the State Convention and the Southern Baptist Convention. For the sake of efficiency (which has proved the most serious inefficiency) we have sought to bring together, through the action of the Southern Convention, its workers and the state workers. In so doing, we have run into the serious mistake of thinking of the latter in terms of the former, and of being driven to make plans for the Southern Baptist Convention in terms of the State Conventions. Many of our present serious problems and much of our terrible financial collapse are due to this blunder.

What Is Needed

Southern Baptists need today nothing quite so much as they need to have a wise group of brethren (who of course would have in mind the states from which they come) to go to the very bottom of the whole matter of co-operation, including the perplexing problem of the basis of representation. Such a committee should study the whole field of our southwide activities, the matters involved in co-operative undertakings inside fields covered by state conventions, the dire need for some adjustments in the charters of our agencies and institutions, and in the constitution and by-laws of the Convention, when any of these things affect the basic polity of our denomination.

Such a committee should be instructed to make their studies in the light of the changed conditions under which we live and work. Our missionary agencies, for example, were set up and their policies formulated back in a day utterly different from the present. Can we expect them to function efficiently when that is true? Their machinery and programs were provided for an era entirely different from that in which we now live. The whole home mission problem has been changed during the past thirty years, yet we have made no material change either in the Board itself, or in the program which it is supposed to carry out.

When the Foreign Board's policies were in-

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Presidents of The Southern Baptist Convention

By A. J. HOLT, Arcadia, Fla.

The late lamented but illustrious E. Y. Mullins became the fourteenth president of the Southern Baptist Convention. The personal acquaintance of the writer with Edgar Young Mullins dated from his boyhood. His honored father and this writer were neighboring pastors in Texas over sixty years ago. When Evangelist A. B. Earl visited Texas in 1871, he held a meeting in Hempstead where Rev. S. G. Mullins, father of E. Y. Mullins, was pastor. Dr. Earl was so famous as an evangelist, I ran down to Hempstead to hear him. I took dinner with Dr. Earl and Brother Mullins. A small boy was with Brother Mullins and he introduced him to me in these words: "Brother Holt, this is my son Edgar. Edgar, this is my friend Rev. A. J. Holt." That began an acquaintance that last lovingly all the life of the man who became the most eminent Baptist of his day, as he was the honored and successful president of the Southern Baptist Theological Seminary and president of the World's Baptist Alliance. It was at Chattanooga in 1921, if I mistake not the date, that he touched high water mark for Foreign Missions. Secretary Love was almost in despair. Seventy-five splendid men and women had volunteered to go as missionaries to the foreign field. They had been approved by the Board, but the Board could not send them because of a lack of funds. Dr. Love related the matter to the Convention most pathetically and spoke feelingly of the needs of the field and the fitness of those volunteering for the work. Then something happened! Dr. Selsus E. Tull, now the honored pastor at Middlesboro, Kentucky, arose in the congregation and said: "Brother President, may I ask Dr. Love how much it will take to send a missionary out and maintain him a year?" Dr. Love replied: "One thousand dollars would do it." "Then I will pledge \$1000 to send out one of these missionaries," said Dr. Tull. "I will pledge another \$1000 to send another," came from the audience. Then volunteer pledges of \$1000 came thick and fast, so fast indeed that the secretaries could scarcely keep the record straight. It was explained that the pledges were over and above their regular contributions to missions. When pledges for the sending out of fifty had been reached, it was near midnight. Dr. Mullins had left the President's chair and with gavel in hand was walking across the platform calling out for more pledges. "Let's send the whole seventy-five," he cried. Then they broke out afresh and when seventy had been reached some one moved to adjourn as it was midnight. But Dr. Mullins said, "We are not going to adjourn until we provide the means to send out the entire seventy-five." Hurried conferences were held and done and then another and another until the entire seventy-five were

provided for, and then they would not stop until about \$10,000 more than necessary had been pledged. Never in the history of the Convention had such enthusiasm and liberality and sacrificial giving been seen.

Dr. Mullins made a model president, indeed he came as near being a model man every way as I had ever seen. Thank God for Edgar Young Mullins.

MORE BAPTIST POLITY

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augured and its methods of doing mission work set up, the foreign world was no more what it is today than America is what she was before the Civil War. The pernicious report of the "Laymen's Commission on Foreign Missions" could never have been written a third of a century ago, but it is a fact today. And facts are what stare us in the face, not fancies.

We do not believe that the tendency to be constantly tampering with our convention machinery will be removed until some such honest and serious effort is made to find a common ground upon which we can stand, a common polity that will be acceptable to our people. Let us hope that out of the discussions in Washington, we may find ourselves, the brotherhood may be swung back from the tendency toward Presbyterianism, and the road thus be opened for a mighty drive against the ogres of debt and pessimism that now cower our great people.

* * *

A Malicious Slander

One of the most inexcusable slanders upon the Christian people of Tennessee, which we have seen reported or heard rumored, is that to the effect that the church people connived with the beer advocates during the recent legislature in order to bring about the defeat of the bill to tax church property which produces income by competing with secular business enterprises. We cannot speak for all denominations, of course, but we can speak for Baptists, and we declare emphatically that the report is utterly false.

It is well known by close readers of Baptist and Reflector, the official organ of Tennessee Baptists, that the editor is in favor of a suitable law that would impose taxes upon all church property which is used for income producing purposes. We have published the declaration, and not one single Baptist in the state made a protest or expressed opposition to the idea. The editor speaks for himself on such matters, but when no protest is raised by his constituency, it is understood that he has voiced the opinion of his people. That any true Tennessee Baptist would, therefore, use his influence to secure defeat of such a bill is utterly improbable; that he would sell

his Christian honor and denominational integrity to the liquor forces to bring about the defeat of such a bill is preposterous!

Our college men know that the report is utterly false. President J. T. Warren of Carson-Newman College, which has invested endowment of more than half a million dollars, says: "The Executive Board of Carson-Newman College voted in the early spring indorsing the taxing of church and school property not being used specifically for school purposes. Thus have we, not only not sold out to the beer interests, but have not joined other colleges in their fight against the tax bill."

President John J. Hurt of Union University says: "Union University has no property which would be affected by the tax-emption bill. Even if we had such property we would not be a party to any such trade for the compelling reason that this institution esteems Christian conduct of far greater value than the conservation of dollars, even in times of business depression."

President E. L. Atwood of Tennessee College, the third of our Baptist colleges in Tennessee, says: "I know nothing of any compromise between church people and those who advocated the passage of the beer bill. . . . As far as I am concerned, if the sacrificing of the Tennessee College property would defeat the beer bill or the repeal of the Eighteenth Amendment, I believe Baptists of Tennessee would make such sacrifice."

As editor of the official organ of Tennessee Baptists, I speak for more than 300,000 good citizens and coming citizens of the state, when I issue this protest against such a villainous slander. If there were any churchmen who sold out to advocates of legalized beer in order to purchase votes against the "Tax-exemption Bill", they were not in our ranks as such. For anyone, whoever he may be, to make a broadside attack against Christianity and the churches, simply because the churches as a whole are against legalized intoxicants, is low and groveling. If we must fight over great social problems, why not play the game like real sportsmen?—Sincerely, JOHN D. FREEMAN, Nashville, Tenn.

* * *

Can You Match It?

(Send your best original joke)

My five year old grandson, Herbert Bacon, was playing in a sand pile when his mother called him. He kept his head down and continued to play. She called him the third time and ceased. Later when he came into the house she whipped him for his willfulness. He cried a little, then hung his head in deep thought for a moment, and said:

"Nobody but God and me knows whether I heard you or not."

"You're wrong, Sonny Boy; I know for I heard the workmen tell you that I was calling."—Contributed by Mrs. M. C. Bacon, Charleston, Tenn.

PUBLIC OPINION

Baptist Polity

By F. A. MERRILL, Jacksonville, Fla.

The polity of any church is not incidental to its existence but is really fundamental. The establishment of this affects not only the doctrines of a church but its very practices. As members of the Baptist faith, it is well for us to be familiar with the polity of our own institution, and it is surprising sometimes to find how small a proportion of our membership is acquainted with the basic principles on which we exist. As Baptists we believe that our churches should follow New Testament ecclesiology as closely as possible. It has been made evident, time and time again, that when we depart from this there is a real loss of spiritual power. What then are some of the essential principles upon which we exist?

Baptist polity holds that a church is local, independent and autonomous. *Nowhere in the New Testament account of the establishment of churches can we find other than these conditions.* A church has a distinct and restricted area in which it should act and serve its people. To go beyond this in endeavoring to enforce a policy of procedure is against all known authority. As the agent for religious work within its area the church is entirely independent of any outside control and is to itself a sufficient authority. It is autonomous within itself and must accept responsibility for its part in the Kingdom work.

Baptists hold that their membership should be only baptized believers. As to baptism we are very careful to see that this is the case in the true Scriptural meaning of the word, but we are not always so careful that those we do baptize are truly believers, that is regenerated humanity. In our mad rush for numbers we are apt to take into our churches many who have not been truly regenerated. It behooves us to be very sure that there has been a new birth in our candidates before we symbolize this condition with the ordinances of baptism. From a study of our extensive membership it is almost certain that we have admitted many into our fold who have not truly had an experience of saving grace.

We believe that our churches should be governed in pure democracy. Those who had personal contact with the Master and who were indubitably endowed with the Holy Spirit laid the foundation for this condition and whenever we have deviated from it we have met with a loss of influence. *Too many of our churches are governed by one man or a small oligarchy.* When this occurs the Christian activities of that church are dwarfed, sometimes into almost complete insignificance. Christ never suggested proxy religion; what He taught was always personal, and He placed upon each of His followers a direct responsibility in the conduct

of His work. In His eyes we were each His evangel, His priest, and all of us are equally influential, if we follow His commandments.

Baptists believe that the two ordinances Christ commanded are but symbols of a regenerated life and not saving powers within themselves. They are pictures of conditions already existing in the heart and soul of the true believer. Baptism and the Lord's Supper are correlative. Baptism is the initial ordinance signifying the entrance into the Christian life. It is the picture of the death to the old life, the burial and the resurrection to the new that has already taken place in the believer under the accepted influence of the Holy Spirit. The Supper is the picture of the existence and continuance of the Christian life. It is the public statement of one's steadfast faith in Christ.

Fellowship in the Baptist church is based upon a common faith and an acceptance of the covenant of the church joined. Some churches fail to present its covenant to the newly accepted member and often neglect the primary duty of instructing candidates in their simple church duties. Much of our administrative troubles would disappear if we took more pains to teach our new members the Christian walk of life.

Our leadership we believe is God-called but should be elected by our church body as one of its autonomous duties. If this belief is strictly adhered to, it means that whatever selection is made should only be done after much prayer and communion with God. This applies as much to the minor officials of our churches as it does to the ordination of our pastors. Too frequently, in the hurry and bustle of everyday life, we are apt to make our choice without consultation with God or any desire to seek His divine will.

Baptists believe that their churches should be organized on New Testament principles, and that it is the duty of every member to support the work in proportion to his individual ability. While we believe that the New Testament furnishes the eternal example for all church organizations, we also believe that the methods of administration should be adapted to modern times as far as they legitimately can be.

While the church is fundamentally independent and autonomous, there is a larger interdependence that should be in existence between all churches of like faith. This co-operation must always be voluntary but it is nevertheless a necessary condition if the work of the Kingdom at large is to prosper as it should. It has been very hard for us to work co-operatively in an effective manner as we have ingrained in our natures a feeling that we are a law within ourselves. Then, too, the very vestures of the Kingdom field and the diversity of Baptist constituencies have militated against a united action that would have produced greater results than we have yet been able to attain. We see continued evidences of this in our support of missions and other benevolences.

In conclusion, Baptists believe that the

Bible is sufficient, final and all-inclusive as to authority. Its plain meaning as interpreted by the individual and generally accepted by our people at large should be the basis for all our Christian procedure. So long as we administer our churches according to Scriptural directions, so long as we follow the plain dictates of our Master, just so long do we succeed in the work He has designated for us to do. When we depart from this, when we wander after the false beliefs and isms of our day, we lose our influence and fail in our mission of making disciples. A return to the old, simple Scriptural doctrines, a preaching of the crucified Christ, without frills or fancies, would in many cases strengthen our churches, increase our faith and bring a greater measure of the grace of God into our work.

THE VITAL NEED OF TODAY

By W. D. HUDGINS

We hear a lot about the needs of the present day in our denominational and church work. Some suggest that we must revive our spirituality, and I thoroughly agree with them; but when they insinuate that we have no spirituality today I refuse to agree. The statistics show that we have never had such revivals nor so many conversions as during the past year. More people are going to church than since I began work 25 years ago. Others say that our people have stopped giving and argue that the people can give today as they always did. They also claim that we are losing our interest in missions. I feel that this is overstating the facts when we know the conditions of our people and know that they do not have money like they did before. We also know that the same people who have been giving the principal amount all the time have suffered losses as all others and are not able to give today as they did some years ago. It is just as reasonable to say that all people should be at work as they once were and that it is foolishness for businesses to fail.

Then they use the total constituency and argue that because we have so many members, we should give so much. Everyone knows that we are counting today a lot of associations and churches with thousands of members who do not, nor have they ever, co-operated with our boards and will never give anything to our causes. There are thousands of others who never gave in all our history, and it is unfair to compare the average gift when many of our people are giving to the limit of sacrifice. Others say that it is a lack of enlistment and then come right along and suggest that we will never enlist until we major on certain causes. Some go so far as to suggest that we leave off all other causes except missions until we get our debts paid and the mission work on its feet. I believe in missions to the limit and am willing to make any sacrifice in order to pay the debts. I will be glad to join the 100,000 in extra gifts in order to pay off the debts.

It is my honest opinion that we will never

revive our work nor encourage and hearten our people by criticism nor complaining about the ones who never give when they never hear us. Most of our speech making along that line is to the ones who are giving to the limit now. We will never get our people beyond "Kadesh Barnea" by stampeding them and making them believe that we cannot possess the land. That was the trouble at Kadesh of Old. We need above all things to encourage our disheartened people. We need to organize our churches to reach the unenlisted and then teach them the things that we already know and believe. Then they will give and not until then. Instead of spending time and effort criticizing and complaining let's all get busy teaching and enlisting the unenlisted and encourage those who are already giving so they may keep faith with us and the cause we represent. Let leaders set the example of self sacrifice and then go tell the other fellow what joy we get from such giving.

Our people were never more interested nor ready to go forward than today. Give them faith by showing the good things rather than the ugly side of everything. In other words the thing our people need is encouragement rather than skinning. If there is anything wrong with our methods and machinery, let us not tell the world about it; tell the fellow who is responsible and see that he changes his methods or let some one take the job who will. If our boards are not handling the money as it should be done, tell it to them and not to the people. Win the confidence of the people by keeping the house clean where the plans and programs are made and where the money is divided. One gets no where telling the poor people over the country that they are not sacrificing when he is not willing to leave off a few necessities himself.

THE ANCHOR HOLDS

By H. W. ELLIS

It was June. A week never to be forgotten which twenty-seven of us—all preachers but six—spent on the Gulf of Mexico as the guests of W. D. DeJean, shrimp and oyster packer, of Biloxi, Mississippi. Just a company of men off for a week's recreation. Our ever-smiling and delightful host; the eager fishermen with their broad-brimmed hats and fishing tackle; the sturdy little oyster boat with her agreeable and efficient crew; the exciting "catch"; happy laughter and joyful song; the indescribable beauty of the sunset; twilight and the hour of worship when, before cots and quilts were spread on the crowded deck, voices and hearts were lifted in prayer for God's protection; the swish of the waves against the boat, whispering their songs of peace, and luring the weary fishermen into the land of sleep and shadow; a hundred miles of blue and rolling surf! Who could forget its wonder?

But the "squalls" came upon us. Came sometimes with suddenness and with fierce-

ness. The winds raced across the waters in angry waves; waves rolled about us like mountains and the little boat leaped among them like a frightened steed. But then came the confident command of Captain Miller: "Lower the anchor." Every man was in his place. Down it went, the great strong anchor chain creaking and crying at every turn of the capstain, until it was solidly imbedded in the sandy bottom of the Gulf. The chain tightened, the boat swung 'round into the very face of the storm and there we rode at anchor until the storm swept by and the rising sun flooded the Gulf with gold. We were distressed; sometimes we were afraid. But our safety lay in the strength of the anchor, and it never failed.

There are lessons we need to learn today. We are in the storm. Clouds black and lowering are breaking on every horizon—political, social and religious. We are greatly disturbed; sometimes we are afraid. But the soul of every child of God is anchored in the finished work of Christ, and anchored in His finished work, is safe. His death has redeemed from the curse of broken law, has paid in full our debt to sin; fully and forever satisfied is every claim of outraged justice (Gal. 3:13; I Cor. 15:3, 4); Christ's resurrection from Joseph's garden grave has justified, declared us just, before the highest court in Heaven (Rom. 4:25). The conquering Christ has ascended back to God's right hand, has been accepted and seated as the believer's ever-living Advocate (John 8:35, 36; Heb. 1:2, 3; I John 2:1); one blessed and fast-approaching day He's coming back again. Coming to raise the believing dead, to enrapture the living saints and to gather together in the house of the Father the redeemed of all the ages (Acts 1:10, 11; I Thes. 4:13-17; John 14:1-3).

Raging storms may sweep about us in fiercest fury, but they shall pass away, and the sunburst of peace shall fill life's day again with happiness and joy. Our safety rests in Christ, the anchor of the soul, and the anchor can not fail (Heb. 6:18-20). What priceless privilege! What indescribable peace of soul to know in these days of uncertainty, of raging storm and ever-deepening darkness that the anchor holds! Discouragement often brings defeat. Let us face with courage undaunted and with vision that looks beyond the storm every task and every battle till in Christ the victory's won.—Humboldt, Tenn.

It may be a good idea to recall the Insulls back home, but it will be a better idea to recall the laws which made their operations possible.—Atlanta Constitution.



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SHALL WE DISMEMBER SOUTHERN BAPTIST CONVENTION?

(Continued from page 1)

to the work of the Convention and not with reference to any position that they may hold or any particular favoritism that they may enjoy in their own states, though, of course, they should be thoroughly acceptable to and representative of the Baptists of the states from which they come. I could wish that no such petition as indicated should be presented to the Convention. If it is presented I sincerely hope that in the most fraternal and considerate way, and yet firmly and in the interest of all that is highest and best in our Baptist life, the Convention may decline to grant the petition.

It has been my honor, privilege and responsibility to serve in connection with some of the boards of the Southern Baptist Convention and to serve twice as State Secretary in different states. Always I have sought to be as loyal and efficient in my state relationships and service as God would enable me to do. And always when I have gone into the Southern Baptist Convention I have gone there not peculiarly and particularly as representing a state and certainly not primarily to consider the Baptist work of any state, except as all of our Baptist work is bound up in fraternal relationships and as all of it is promoted by the successful promotion of any part, but as distinctly to understand and to serve the interest and work of the Southern Baptist Convention as a great and mighty unit of Baptist organic life, standing for the promotion of the gospel throughout the world and as capable and competent to adjudge and decide all questions pertaining to itself and its relations to this world-wide enterprise.

We ought as speedily as possible to disentangle the organic relations and the work of the Convention from the organization and work of the several state conventions; to simplify our plan of organization; to clarify the matter of setting forth the financial needs and setting up the financial objectives, and to make plain all our efforts for the attainment of our goal. In my judgment we shall continue to be in the brush, no matter what financial prosperity may come to the country at large, unless and until we get out on the main Baptist line in the matter of organization and co-operative endeavor.

Speaking of the state members of the several boards of the Southern Baptist Convention reminds me of another article that ought to be written and may be written on the history of how these state members came to be; of the somewhat double and sometimes divided character of our boards resulting from the fact that they are made up of two classes of members, and the benefit that would come to all our work if we would simplify our plan of organization as to the constitution of the boards themselves. But that is another story and will have to wait.—Wilmington, N. C.

SUNDAY SCHOOL LESSON

By O. W. TAYLOR, Halls, Tenn.

MAY 14, 1933

Jesus Asserts His Kingship

Scripture: Mk. 11:1-10; 11:15-18. Golden Text: Zech. 9:9.

Readings: Matt. 21:1-9; Lk. 19:27-28; Mk. 11:19-33; Psa. 2:1-12; Phil. 2:5-11; Rev. 19:11-16.

The other Gospels supply details not mentioned by Mark. Having foretold His crucifixion, Jesus entered and passed through Jericho, outside which He opened the eyes of Bartimaeus. At the time of our lesson, He had come "nigh to Jerusalem, unto Bethpage and Bethany, from which He made His Triumphal Entry into Jerusalem and asserted His Kingship.

I. Jesus Preparing to Assert His Kingship (11:1-6).

1. *Displaying Supernatural Knowledge.* Bethpage and Bethany were little towns on the southeast slope of the Mount of Olives, about two miles from Jerusalem and near to each other. On the mission here described, Jesus sent two of His disciples (probably Peter and John) to Bethpage "over against" Bethany. Jesus knew of the colt, where it was tied "outside in a place where two ways met," that its mother was there (Matt. 21:2), and what the reactions of the owners (Lk. 19:33) would be when they saw the animals loosed. This is but one of many proofs of the supernatural knowledge of Jesus, so fully affirmed in Scripture.

2. *Using Earthly Instrumentality.* An ass, colt and its mother, carried along to make it more docile, the owners consenting for it to be used, and the disciples in their service, were all used by the Lord in preparing for the assertion of His Kingship. So now, while preparing for the coming manifestation of Himself as "the blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6:15), Jesus is pleased to use earthly instrumentality. The all-sufficient reason for the devotion of ourselves, of our children, and of our means to this work is "that the Lord hath need of" these. This is not the need of dependence; for Jesus is not weak like we are. "The Lord hath need" means, "The Lord hath sovereignly chosen to use and link Himself with." As in all other realms, Jesus is King in the realm of instrumentality.

3. *Evoking Ready Submissiveness.* Neither the mother nor the untamed colt kicked against the arrangement of Christ. These asses excelled some professed Christians! Their owners, "straightway" yielded

them to the service of the King. The disciples served without any hesitancy. If Jesus does not evoke our submissiveness, who can? Today, throughout the earth are those who are readily submissive to Jesus devotionally, doctrinally, and dutifully. Jesus uses them more than all others in furthering His work toward the day which is yet to be. The extent of our yieldedness measures the degree of our loyalty to the Kingship of Christ.

II. Jesus Proclaiming His Kingship (11:7-10).

It was an acted proclamation. Prior to this, He had, in the main, imposed silence on those who had experienced and seen His wondrous works, lest they precipitate a crisis by talking. Once, when the people planned to make Him a King by force, He escaped from them (Jno. 6:15). Now the time had come for public declaration of His Kingship, and He made it.

1. *In Fulfillment of Prophecy.* Zechariah (9:9) had foretold this presentation of Jesus in the manner described. This exhibition of Kingship, Christ's present display of Kingship, and His coming display of the same, are all "according to the Scriptures." What is not consonant with the Scriptures does not comport with His Kingship, and shall someday be put down forever.

2. *Joining Symbolism with Fact.* Every man in history who has publicly presented himself as king has done so with earthly pomp, power, and program. Current Jewish expectations looked for the Messiah to do the same. To the contrary, Jesus entered Jerusalem "meek and lowly, riding on an ass, a colt, the foal of an ass." The Kingdom of Christ was not and is "not of this world" (Jno. 18:36) and "cometh not with observation" (worldly display) (Lk. 17:20). Jesus' method of entering Jerusalem was an acted symbolism of the fact that He is King of a Kingdom of spiritual docility, humility, and peace. The time is coming when the Kingdom shall appear in splendor and power (Matt. 13:40-43; 25:31), but it is not yet. And that shall be glory from heaven, and not from earth.

3. *Receiving the Plaudits of the People.* Pilgrims on the march, joined by pilgrims from Jerusalem, laid tribute from nature and their possessions to make a road for the Royal Rider, and they made the air vibrant with praise. Their King was coming unto them as Zechariah had said! No doubt some true souls,

in some true degree, discerned the significance of the occasion. They had a right to shout. Others were but moved by excitement. In a few days the air shall resound with "Crucify Him! Crucify Him!" Jesus knew how His Triumphal Entry would turn out. Amidst all the multitudes, only the discerning truly received Him that day and genuinely praised Him.

One point to the spiritually discerning in that crowd as representing the individual soul which welcomes the King now and the company of the redeemed who shall welcome Him hereafter, when He shall manifest His Kingship universally. What is our personal reaction to the proposition of Jesus as King?

III. Jesus Exercising His Kingship (11:15-18).

1. *In the Temple.* Mark records a preceding incident omitted by Matthew and Luke. When Jesus had entered Jerusalem, He went into the temple "and looked round about on all things," and, late in the day, went to that haven of faithful hearts, the home in Bethany of Martha, Mary, and Lazarus. What took place on the next day brings us to the second section of our lesson and shows what Jesus saw in the temple when He "looked round about on all things" the day before. It being the Passover season, sacrificial animals had to be provided for the participants. In the Gentile court of the temple, men set up their booths for the sale of such animals and purchasers bought them there. Jews from different parts of the world being on hand, and the shekel being the coin of the sanctuary, moneys from other countries had to be put on exchange; hence, the seats of the money-changers.

The ceremonial purification of women required doves, and poor men were allowed to offer only doves in sacrifice. Hence, "those that sold doves" were on hand. Some used the Gentile temple court as a short-cut in going on one business errand or another. Hence, those that carried vessels through the temple. Once before this, Jesus had cleansed the temple (Jno. 2:13-17), but it had become as bad as before. The traffickers in the temple might have argued the convenience of the worshippers, that they were serving religious ends and that the end justified the means. Jesus looked in their hearts and saw that profits were the real motive. And He saw God's house desecrated by foreign objects and pursuits brought in. His righteous indignation flamed, and He drove all these men and things out from the temple with a flail in His hand and with a moral force which could not be resisted. There is something about righteousness which makes unrighteousness quail before it.

There was nothing personal in Jesus' indignation. It was His zeal for God's house alone. If villany does not arouse one, it is because there is too much of the villain in him. If Jesus should come today and look around in our churches and in our hearts, would He find occasion anywhere for the flail and for blazing eyes?

2. *In Events Immediately Following.* Jesus knew that men were going to be disappointed and that His Triumphal Entry would be a failure according to human standards. He knew the cross was just around the corner. He knew that the manner and the issue of His presentation as King would help to precipitate the Crucifixion. But this very thing was to lead to His exaltation. The Cross came on and its bitter death. But in the Cross eternal sentence was passed upon the devil (Heb. 2:14; Jno. 12:31), the execution of which shall mean the devil's downfall. By the Cross and the following Resurrection, the eternal redemption of believers was assured (Tit. 2:13-14; Rom. 4:25).

Did Jesus fail in His Kingship? See Him meet the disciples before He left earth to go back to God (Matt. 28:18-20). "All authority in heaven and in earth has been given into my hand." That is to say, the investment of universal dominion and government has been lodged in Jesus. The Triumphal Entry was not a failure; And the uplift of Jesus' redemptive work has put Him at the right hand of God "highly exalted" and with "a name which is above every name."

3. *In the Glorious Future.* Jesus is King now, but His Kingship has not yet been universally manifested in the earth. But the time is coming when it shall be, "And the Lord shall be King over all the earth in that day." Invisibly He is King universally now; some day He shall be King both visibly and universally. He is now King "upon my holy hill of Zion" (Psa. 2:6; Acts 2:30; Heb. 12:22), ministering grace to penitents and serving as the polestar of God's purposes and movements (Eph. 1:10). He is coming some day in wrath against impenitent men (2 Thess. 1:8-9). He who rode upon the foal of an ass now holds the sceptre of universal dominion. May each of us be able say that, not only is He his King, but also, "This is my beloved, this is my friend" (S. of S. 5:16).

QUESTIONS

1. What is the setting of our lesson? 2. How did Jesus prepare to assert His Kingship? 3. What three things are indicated in the proclamation of Jesus' Kingship? 4. What is the true attitude toward Jesus' Kingship? 5. What did Jesus find in the temple? What did He do?

THE NEWS BULLETIN

INTERRACIAL COMMISSION IN ANNUAL MEETING

The Commission on Interracial Co-operation, with fifty members present from all parts of the South, held its annual meeting in Atlanta April 18-19 and gave consideration to a number of emergency interracial situations. Among these were farm tenancy, discrimination in the administration of federal and local relief, inequalities in the distribution of public school funds, conditions in prisons and convict camps, the famous Scottsboro case, and the jury system.

A depressing picture of exploitation, hopeless debt and dependency was painted by a number of social workers as widely prevalent among rural Negroes. Federal and local relief, and feed and seed loans, it was asserted, are often administered in discriminatory fashion, many instances being cited from personal knowledge. A committee was appointed to confer with state and national authorities in relation to these matters.

The executive committee was authorized to undertake thorough studies of prison conditions and school fund distribution. It is expected that these investigations, which are to be used as the basis of intelligent action, will require a year or more.

The Commission reaffirmed its interest in the Scottsboro case, in which the lives of eight Negro boys are in jeopardy on the charge of criminal assault, and pledged its continued willingness to render any service that may be found possible toward a fair, unprejudiced settlement of this case by the courts. A special committee was appointed to inquire whether an opportunity for effective service in the case can be found, and the executive committee was given power to act should such opportunity arise. Up to the present the Communists have been conducting the defense, and have been using the case for worldwide political propaganda.

The Commission also adopted unanimously the following statement regarding jury service for Negroes, an issue raised in the recent Scottsboro trial at Decatur, Alabama:

"Since the question of Negroes having opportunity for jury service has been raised in recent legal cases, the Commission hereby records its conviction that the cause of justice would be furthered if jurors were chosen without discrimination as to race, and with sole consideration as to fitness for such service."

It was reported that more than 10,000 white women in thirteen Southern states have been enrolled in the Association of Southern Women for the Prevention of Lynching.

Each of these has personally signed a repudiation of lynching as necessary for the protection of women and has pledged herself to do everything possible to eradicate it. The signers represent 1,678 towns in 514 counties. This association is promoted by the Commission through its department of woman's work, which is headed by Mrs. Jessie Daniel Ames. —R. B. Eleazer.

BELIEVING PRAYER

One Friday night in the dining hall there was a call for volunteers to go to the Warrington House. I immediately raised my hand, because this was a privilege to which I had been looking forward. Going down in the bus I was praying for that drifting mass of humanity to whom we were taking the gospel of Jesus Christ.

When we arrived and passed through big double doors, they carried us up winding stairs to the second floor. I imagined I could see beautiful ladies with their full skirts and powdered hair passing me on the stairway, and men in knee trousers and buckled shoes waiting for them at the bottom. I could hear the low silver tinkle of cultured laughter as they passed on. After we had been seated in the parlor, my dream was suddenly interrupted by the filing in of rough, worn, haggard looking men, seating themselves with an air of utter boredom, looking at us with an indifference of one who doesn't know and doesn't care.

Our song leader asked us to form a group in the door and sing "Living For Jesus." While we were singing my attention was drawn to a young man in the crowd. I couldn't get away from that face. While one of our student preachers brought a wonderful message I carried this boy's soul to the throne of God, believing my prayer would be answered. When he sat through all the appeals without so much as raising his hand for prayer, I broke down. I had uttered my prayer in faith, trusting in God's Word when He said: "If ye shall ask anything in my name, I will do it." I had asked believing and did not receive my answer, so I knew that the fault was with me. Something was wrong in my heart or in my prayer. When I realized this I think it hurt almost as much as the boy's refusal.

Feeling that I couldn't leave that house without a confession of trust in Jesus Christ from this young man, and not being led to go and speak to him myself, I went to one of our students and asked him to go and talk to this boy and I would be praying. I didn't see him again until we

were leaving. He came to me on the stairway and said, "I'm so glad you told me to speak to that man; he was gloriously converted." As I went down the stairway I had a different vision. Above the hurried rush of feet and noise of many voices I heard the still small voice saying: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—Mrs. Sherra Goodrich, Bible Institute, New Orleans.

JEFFERSON CITY REVIVAL

Our church has just passed through one of the most gracious revivals in many years. Dr. John D. Freeman with strong sermons and spiritual power led our people close to God. Dr. Freeman is not an evangelist of the professional type. He uses no sensational methods and makes no effort to appeal to the fancies of the crowds. He uses the Word of God and preaches to the consciences of the people in a way that brings conviction and consecration. His messages are built around the great fundamental truths of Christianity and practical Christian living. He builds solidly and magnifies Christ and his church and simple righteous living. He leaves the church revived and inspired and ready to go on with the Master's work. There were about fifty additions to the church, thirty-three for baptism.—Chas. W. Pope, pastor.

(Note: We let this go through out of a feeling of appreciation for Brother Pope and the fine spirit shown during the revival efforts.—J. D. F.)

COMMENCEMENT AT S. B. T. S.

The report of the commencement exercises of the Southern Baptist Seminary came too late for our issue last week. The exercises were held April 30-May 2. President John R. Sampey reports that the year was a good one with splendid fellowship and a fine spirit. Eighty-four men, representing 24 states and one foreign country, received degrees.

Pastor L. R. Christie of Fourth Avenue Church, Louisville, preached the commencement sermon; the Missionary address was delivered by Pastor A. Paul Bagby of Williamsburg, Ky. The Alumni Association met May 2nd for a meeting and was addressed by Pastor Charles W. Graham of Crescent Hill Church, Louisville.

The closing exercises were held the night of the 2nd with President Sampey in charge. James F. Heaton of Missouri and Paul S. James of New York were the class speakers. President Sampey spoke briefly and delivered the diplomas. Tennessee was represented in the class by O. T. Nelson; James B. Leavell, Jr., J. H.

Whitt, and F. W. Wood, the first named receiving the Th. B. degree, the others the Th. M.

B. S. U. RETREAT

The annual Summer Conference of the Baptist Student Union is scheduled to meet at Ridgecrest, N. C., June 15-23. The program includes nine days of fine fellowship, recreation, inspiration, cultural development and spiritual growth. Classes, discussion groups, friendship circles, campfire reveries, life work problems, studies in world movements—these and other things constitute the day's program. In addition there will be much fun, hiking, exercise—in fact everything that appeals to the energetic young person from college and high school. Baptist young people are urged to plan their vacations to cover this period and to spend them in the beautiful mountains where everything will be conducive to health of body and strength of mind and soul. Mr. Frank H. Leavell of the Sunday School Board is planning the program.

"We should not interpret the Scriptures by the Creeds, but the Creeds by the Scripture."—Spencer.

"We can take nothing out of this world but Christ formed in us."—Saphir.

In Memoriam

100 words published free. All extra words 1 cent each. Send money with obituary.

SIMPSON

Death dealt a hard blow to our church and community on Sept. 22nd, 1932, when the spirit of Bro. B. I. Simpson was called home to be with his Lord. He was converted and united with the Union Ridge Baptist Church in 1874. He was a quiet and devoted church member and deacon, and took an active part in the welfare of his neighbors and the community in which he lived. His kind and loving disposition won the hearts of all who knew him, and the entire community was saddened by his passing away.

He was 74 years, 3 months and 27 days of age. He was married to Edna Kimmins Nov. 10th, 1880. He is survived by his wife and six children, 9 grand children, two brothers and one sister. One son, Eris, preceded him in death nine years ago. His funeral was conducted from the Union Ridge Baptist church, by his former pastor, Rev. C. M. Picklor, present pastor Rev. J. C. Miles, and Rev. Qualls, pastor of the M. E. Church of Rover. He was laid to rest at the Simpson Cemetery, where he has so willingly assisted in burial of the greater part of those who rest there.

We commend the bereaved one to Jesus Christ our Lord for consolation.

COMMITTEE

Mrs. Elizabeth Puckett, Mrs. Nettie Shearin, Mr. Burns Jarrell.

THE YOUNG SOUTH

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

SAVED BY SALT—AND SCHOOLBOYS

By Carleton A. Scheinert.

The herd of mountain sheep which frequent Pike's Peak when the snows close the summit to tourists is growing again—thanks to the courage and care of a group of schoolboys.

Once, climbing to the summit of the great Peak, several of us came about the edge of a boulder, and there, across a narrow chasm, was a big-horn ram! He was surprised, too! Slowly his head came up with its great curving horns as he looked at us carefully. Then he turned, sauntered about a nearby boulder—and was gone like the wind! Not till then did we realize how we were holding our breaths, actually paralyzed by the remarkable event. Not even a hand had moved, not a camera thought of!

That winter a ranger found a sheep from the band dead. Soon another was found, and another. Examination of the bodies showed that they died from sickness caused by lack of food—and salt. Heavy snows had driven them from accustomed feeding grounds, had covered much other possible food. The sickness was contagious, the band was daily growing smaller. By spring, if not sooner, signs pointed to disappearance of the herd! Too rare, already!

Appeals for volunteers to carry salt to the dying sheep were broadcast, published in the local papers. And among those reading the news stories of the sheep, and the appeal, was one of the first members of the Colorado Mountain Club, Dr. Lloyd Shaw, now superintendent of the Cheyenne Mountain School at Colorado Springs. In the school were the "Cheyenne Mountaineers," a group of boys and girls banded together to protect our animals, birds and flowers. Here was practical work for them!

A visit was made to ranger headquarters, then a party of boys loaded their packs with salt and started their hard trek up the snow clad Peak. Rangers had given them locations at which to leave the salt, not only on the Peak itself but on neighboring mountains where the sheep were wintering.

Long and hard was the trip, progress was slow, for the snow in some places made canyons almost impassable. But faithfully and staunchly these young school boys trudged with their heavy loads, (not forgetting their cameras!) and at each designated location they left a portion of their salt for the sheep before they again turned homeward.

None of the sheep were to be seen on the trip. Wary and fleet of foot they were keeping their distance, so no pictures were taken; cameras returned home unused. But the boys learned that the sheep had found their salt soon after it had been left. Rangers reported no more sheep found dead. The Pike's Peak herd of Rocky Mountain sheep were saved!—*Home and School.*

ONE LIFE

One small life in God's great plan—How futile it seems as the ages roll, Do what it may or strive how it can To alter the sweep of the infinite whole!

A single stitch in an infinite web, A drop in an ocean's flow and ebb, But the pattern is rent where the stitch is lost, Or marred where the tangled threads have crossed.

And each life that fails of its true intent Mars the perfect plan that the Master meant. —*Selected.*

TRIVIAL CAUSES OF WAR

It is said that a certain petty king of ancient times sent another king a letter, saying, "Send me a blue pig with a black tail or else. . . ." The other king replied, "I have not such a pig, but if I had. . . ." So they went to war. After the war was over and the treaty of peace was made the second king asked, "What did you mean by saying to me to send you a blue pig with a black tail or else. . . ." "Why," replied the first king, "I meant with a black tail or else some other color! But what did you mean by saying, 'I have no such pig, but if I had. . . ?'" "Why, I meant by that, if I had I should have sent it."

This is a ridiculous story, but it suggests how trivial have been some of the causes of war.—*Otterbein Teacher.*

THE WOODPECKER

A woodpecker pecks
Out a great many specks
Of sawdust, when building a hut.
He works like a "chigger"
To make the hole bigger;
He's sore if his cutter won't cut.

He's not bothered with plans
Of cheap artisans,
But there's one thing can rightly be said:

The whole excavation
Has this explanation—
He builds it by using his head.

—*Boy's Comrade.*

WHAT A POSTAGE STAMP SAYS

I represent my country.
I am always ready for service.
I go wherever I am sent.
I do whatever I am asked to do.
I stick to my task until it is done.
I don't strike back when I am stuck.
I don't give up when I am licked.
I am small, but I carry great messages.
I am necessary to the happiness of the world.
I keep up to date.
I am crowned with the cross-mark of service. —*Henry E. Hodge.*

BIRD TRAVELERS

Nearly every one knows that many of our bird friends arrive in the neighborhood early in the spring and take leave again some time in the autumn. The old Greeks thought that the birds went to sleep in caves or hollow trees during the cold months, as bears, some squirrels and other animals do. Aristotle even wrote that swallows hibernated in the mud at the bottom of ponds during the winter.

There is still a good deal of mystery about the how and why and where of birds' travel; but careful students of the little feathered people are finding out more each year about where birds go and what they do there. It is quite certain they do not go to sleep anywhere for the winter.

The United States Biological Survey has many stations where birds are invited into big wire cages by means of tempting food. Before Mr. Robin or Mr. Swallow gets out, he has a small aluminum band fastened around one leg. By means of banding birds in this way, it is possible to tell when the same bird comes back next year or he can be identified at the next station he visits. This is one of the ways in which accurate information about birds' travel is being collected and does not harm the bird in any way.

Different sorts of birds have different places to go in the winter. Many of our common summer birds spend the winter in Mexico, but the barn-swallow and the bobolink go as far south as the pampas of Argentina. Nighthawks, which, by the way, are not really hawks at all, but valuable insect-catchers, and cliff-swallows go to Argentina and Paraguay when they leave us.

In the same way that some birds spend the summer with us and the winter farther south, some more northern birds spend all their winters with us. Throughout the northwestern part of our country the Alaska robin is common in the winter months, but he flies away to Alaska for the summer.

In general, birds build their nests at the northern end of their traveling route. Some birds, however,

make long, special journeys to their nesting-places. The surf-bird, who spends most of his life on the reefs of the Pacific Ocean, flies up into the high mountains of the continent to raise his family. Some birds stay in one location the whole year.

How would you like to travel from one end of the world to the other twice every year? The golden plover makes a non-stop flight across the Atlantic from Nova Scotia to the Lesser Antilles, about two thousands four hundred miles, that often. Tiny warblers cross the Gulf of Mexico without food or rest and barn-swallows travel five thousand miles between their summer and winter homes. The champion bird-traveler is the Arctic tern. He really goes from the top to the bottom of the world every year. One may wonder what difference the tern sees between the icy wastes around the North Pole and those around the South Pole; but he makes his nest in the icy regions of the north in spring and goes back to the south polar country in the fall. —*Junior World.*

-- SMILES --

"Well, Sambo," said the judge, "you and your wife have been fighting again. Liquor, I suppose?"

"No sah," said Sambo. "She licked me this time."

In mid-ocean a girl who had been watching a miserable-looking man, said to the woman beside her: "Your husband is a poor sailor, is he not?"

"Certainly not," replied the woman; "he is a rich stockbroker."

Officer—Where are you bound from?

Driver—Walla Walla, Wash.

Officer—Can't you speak English?

A bride shopping for her husband said to the clerk: "I'd like to look at shirts for my husband." "Is he a big man?" the clerk asked. "No," the bride replied, "he's just an assistant now, but he's going to be."

Book Canvasser (to little boy at gate of villa)—"Is your mother at home?"

Little Boy (politely)—"Yes, sir."

Canvasser (after knocking a dozen times)—"I thought you said your mother was at home?"

Boy—"Yes, she is, sir, but I don't live here."

Wife—"John, the house is on fire!"

John (sleepily)—"Well, go shut off the furnace. There's no use wasting coal."

EDUCATIONAL DEPARTMENT

Sunday School
Administration

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

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

Field Workers

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

SUNDAY SCHOOL NOTES

A Very Fine Record

Miss Sallie Fulghum, Dyersburg, has made an enviable record as a Sunday School pupil. She has attended for eight years without missing a single Sunday and is still going. She is making a record as a high school pupil as well. We only wish that this example might be followed by hundreds of others.

Humboldt Training Week

The training school has just closed at Humboldt. Classes were taught in "What Baptist Believe" by Rev. H. W. Ellis; the Second Division of the Sunday School Manual by Miss Zella Mae Collie; "Building a Standard Sunday School" by the writer. The classes were all well attended, ours being the smallest. The average attendance was around 90. The school closed Friday night with a banquet to all the officers and teachers with other leaders who took the test in the books.

Between the class periods each night a few minutes were given to the discussion of some fundamental subject concerning the church and its program. I was entertained in the home of B. F. Jarrell and a delightful home it is. He, Mrs. Jarrell and their attractive daughter are all interesting and their fellowship is uplifting and helpful to all. Mr. Jarrell is one of God's noblemen. He is the last of the Jarrell Brothers who have lived and wrought so well and done so much for the church and Kingdom during the past years.

Miss Collie has just spent a week at Dickson and while there taught a class and also took a religious census with the following results: 102 in the Baptist Sunday School at present; 437 not in Sunday School and 312 of these are lost. What an opportunity lies out before that church. With the leadership of Brother Allen with his officers and teachers this school should grow by leaps and bounds and scores should be saved and added to the church during this year.

We are glad to make this announcement coming from Mr. Card of the Sunday School Board: "The Seven Laws of Teaching," as Book IV in the Normal Course, to 40 cents, cloth; 25 cents, paper; effective immediately. We urge the use of this book as it contains the laws that govern all teaching and no better study for any teacher.

Kingsport is planning for a training school beginning May 7th. Frank Wood will be our representative in this school.

Elementary Departments Reaching Standard

Primary Department, First Church, Springfield, Mrs. Dudley Shannon, superintendent; Primary Department, First Church, Memphis, Mrs. Bemis, superintendent; Crade Roll Department, First Church, Memphis, Mrs. J. E. Jeter, superintendent.

Holston Valley Convention

Holston Valley Associational Sunday School Convention held on Saturday and Sunday of last week is their regular annual convention and is well attended each year. Brother Chiles writes: "The work done by Brother Malcolm has certainly brought fruit. He drew it all together and organized the association for definite work and the organization is still functioning in a satisfactory way."

"In regards to the Convention I certainly do feel that the program you arranged for the occasion was just fine, and the addresses of Dr. R. G. Lee, our State Sunday School Superintendent, was enough to thrill every one present to do greater things and to look to the Lord for his wonderful blessings."—P. S. Doud, Chattanooga.

Mr. B. M. Canup is back on the job in Holston Association and is preparing for his Associational Training School. He writes as follows: "I have been very busy since returning from the Seminary trying to catch up with the work that I have had hardly time to think along Sunday School lines. However, we have had two of our group meetings this month.

"I am teaching a Sunday School book in the prayer meeting at Snow chapel and will be ready to make a report on it in two or three weeks. My churches are also lined up to take the B. Y. P. U. study course in 'Meaning of Church Membership.'"

Volunteers in Mountains By George Ridenour

We are having two training school girls to work in the Sunday schools and the Daily Vacation Bible schools after May first. Each of these is volunteering her time for two months

and we are providing food while they are here. We have enough money in sight for their actual traveling expenses here now. Both have had experience in this type of work. As both have college degrees and have had Daily Vacation Bible School experience we feel that we are going to make great progress this summer in this section.

Our record so far is three new Sunday schools organized, one new church and a church reorganized for April. We have had 20 baptisms, 26 additions by letter and by statement. We have to press our work on this field as other organizations are trying to get a foothold. This is a most trying situation, but we are not going to give up our efforts for one moment.

On Sunday, May 7, at the schoolhouse at Habersham we are having a clinic for our sick children with volunteer doctors. We are going to have Sunday school in the morning and in the afternoon with baptizing at 11:00. This work is under our Baptist forces in the association and we are trying to make much of the meeting. Then it will give us something definite to work on with reference to the conditions. Others have been merely surveying while we are trying to reach the actual need. We would like very much for you to be with us that day if you could arrange for the meeting.

Our Cradle Roll is going to have a greater hold on the people than we first thought. Already we have had two deaths and with the coming of summer we are trying to give the Cradle Roll prominence by meeting an actual need.

Lawrenceburg School

I have never seen anything do as much good as these schools have done and if we can get by without any friction I believe we are coming to a new day in this county, but if we have a hitch here it will be hard to ever start things again.

I am looking forward to the 10th with great interest. However, we may not have a very large attendance as the farmers will be busy in their crops, but we will have some here and it will be worth our while.—W. E. Davis, Pastor.

It was my pleasure to attend the meeting in Giles County held with the Bradshaw Church on Saturday and Sunday of last week. I was there only on Sunday but had a good time. A full program was put on both days and a splendid crowd attended. I spoke at the 11:15 hour and also in the afternoon at 1:45.

Dr. Bryan Still III

Our beloved Secretary is still very sick and Dr. Freeman has been asked by the Administrative Commit-

tee to assume the duties for a while, and I am begging our workers all over the state to pray for Dr. Bryan and his family, also for the work led by Dr. Freeman during this trying time. Everyone over the state should renew their allegiance to our work and give themselves not only added gifts but in service to the various causes. We want our department to back up the entire program and all must co-operate if we keep our work going as it should go. Loyalty now means success to the work. Let no one fail in their interest just now. Send in your gifts regularly and liberally and help us by giving your time and effort to press the work where we cannot send paid workers.

B. Y. P. U. NOTES

Carl Sutton writes from Grace, Nashville, sending in the names of Myrtle Lee Buchanan, Ruth Fresley, Katherine Chandler and Meredith Blankenship, all intermediates having done their Bible readings for one year. Mrs. A. W. Jernigan has completed two years of Daily readings. This is a good record and we are glad to grant them the proper recognition. He also reports a good training school for the Association held at First Church.

Watauga Academy Reports Training Work

Miss Anna J. Merryman sends in a long list of names having completed the First Division of the Sunday School Manual and also 17 names having completed all of the following books and will be awarded seals in their commencement exercises within a few days: B. Y. P. U. Manual, Harmony of the Gospels, Pilgrim's Progress, Training in Church Membership, Plan of Salvation and Missions our Mission. This is a good record for this fine Mountain School, and we are glad to award these fine young people for the faithful work done.

Gibson County Report

We have been waiting to have a complete report of the Gibson County Training School but cannot refrain from giving a summary of the work done with a word of commendation of the splendid work of our volunteer workers. There are four groups of churches in the association and we give below the results of the work by groups. Group No. 1 has 12 churches, 8 of which held schools with a total attendance of 252 and 59 examinations. Group No. 2 has 13 churches, 9 held schools with average attendance of 264 with 185 examinations. Group No. 3 has 8 churches with 7 schools with an average attendance of 141 and 102 examinations. Group No. 4 has 9 churches with 11 classes reporting an average attendance of 393 with 248

examinations. This makes a total of 35 classes, 34 schools attendance of 1050. Examinations given 594.

Those teaching classes as volunteers are as follows:

Place	Teacher	Attendance
Beech Grove, Glen Ramsey		24
Bethel (Y), W. M. Pratt		17
Clear Creek, W. H. Keathly		48
Dyer, Jesse Daniel		34
New Bethlehem, Virgil Barr		54
New Hope, C. L. Grider		51
Oak Grove, Clyde Page		15
Trenton, Jesse Daniel		9
Milan, Miss Roxie Jacobs		15
Lavinia, Reba Wallace		25
Oakwood, Guy Turner		25
Bradford, Mrs. John Meadows		30
Idle Wild and Mt. Pisgah (working together), H. J. Huey		86
Hopewell, R. E. Bledsoe		26
Right Angle, L. D. Lott		57
Rutherford, Miss Harriet King		13
Bethlehem, L. E. Keathly		12
Bethpage, Mrs. J. C. Derryberry		19
China Grove, D. D. Smothers		12
Kenton, Jesse Daniel		20
Northern Chapel, Carrie Edwards		44
Walnut Grove, Herbert Taylor		21
Humboldt, Miss Jacobs		66
Antioch, Mrs. Ivo Sanders		19
Bethel, Walter Warmath		77
Center, Rubye James		34
Eldad, Jane Erwin		49
Fruitland, Charles Clark		42
Gibson, H. W. Ellis, Miss Beatrice Williams		52
Poplar Grove, C. O. Simpson		57
Medina, Howard Bennett		13

Only two paid workers among the entire group and a minimum of expense. This shows the advantage of such schools.

We are announcing the glad news that Mr. W. A. Harrell and Mr. Aubrey Hean have both been added to the field force of our Southwide B. Y. P. U. Department and are available for work in the various states. We have already put in our claim for them as often as fair play will permit.

Station O. V. O. C. A., Tullahoma, Tennessee

The plan for the combined program of Sunday School and B. Y. P. U. has been about completed and we will meet at Ovoca July 23rd and close the 30th. The first four days will be given to Sunday School work and the last four to B. Y. P. U. However, there will run through the entire eight days a full three subject program. Missions by Dr. M. E. Dodd; Bible by Dr. B. W. Spillman; and Personal Soul Winning by Mr. J. E. Byrd, of Mississippi. These will be worth the time of anyone and the entire expense of the week. The first day will be a great day with Dr. Dodd preaching three times during the day. The last Sunday will be just as good.

The first three nights of the week

beginning on July 24th will be a convention session with speeches from our leaders. Tuesday will be a musical program closing with a playlet put on by Mrs. W. J. Bloomer on the Home Department Work. Wednesday will be a inspirational hour with an outstanding speaker. The last three days of the week will be the B. Y. P. U. program. Thursday will be a convention hour; Friday a musical program with a well planned schedule. Saturday night will be a social hour under the leadership of our recreational director, Mr. Lawrence Trivett. These are good times ahead for all. Price for the entire eight days \$10.00 and registration fee. For those staying as much as one day and less than the eight days \$1.50 per day.

Heiskell Reports Fine School

We have just completed a great week of study and work in our church. At night our pastor, F. M. Dowell, Jr., taught our first Study Course, using as a text, Senior B. Y. P. U. Administration. We had an average attendance of 55 with 25 taking the test.

During the day some of the young men of our church and of the community volunteered their time in working on and around the church building. As a result two coats of paint have been put on our building, the grounds cleaned and beautified. Some of the ladies also worked at the church and prepared a delicious dinner each day.

We feel this week has meant much to our church, and believe more efficient and effective work will be the results.—Ruby Davis, Heiskell, Tenn.

Covington Work

Our B. Y. P. U. Training School came to a close last night with a banquet tendered by the W. M. S. of the church to all the young people who completed the course and took the examination. Our average attendance for the week was 75 and all took the examination. It is by far the best school that we have ever had. I cannot begin to thank you for your two splendid consecrated workers. Miss Roxie and Jessie have certainly endeared themselves to the folks in our church, and especially the young people.

At our banquet last night we had the Sunday School superintendent and the chairman of the deacons present to speak a few words to us, and they were simply thrilled at the fine showing our young people made. I believe our whole program will be helped by this week of serious study and inspiration. Again I want to thank you for them and their work, and the fine work of your department.—H. G. Lindsay.

South Knoxville

Fred Dowell writes from South Knoxville:

We had a great week at South Knoxville, with large attendance and fine attention. I had the privilege of having the largest average attendance with 39. I am sending you 30 names and two more are to take the test the first of next week. At the close of the class period on Friday night Mr. Leslie Nash presented me with a traveling set as an appreciation from the class. They could not have surprised me more nor given me anything that would be more useful, especially since I will be on the road all summer.

That is a great group of people, and they are doing fine work, most especially due to their noble leader, J. K. Haynes.

First Church, Alcoa, is putting on training week with Fred Dowell leading. Prospects are for a wonderful experience with those young people in Alcoa.

Miss Florence Privett and her fine co-operating young people are helping in the surrounding territory. They helped in the program at Sevier County convention last Saturday and rendered helpful service.

Hear This!

I am very happy indeed to tell you that our Board in its annual meeting authorized an enlargement of the B. Y. P. U. Department. In accordance with the instruction of the Board, Mr. W. A. Harrell will be transferred to the B. Y. P. U. Department on June 15, and will be available for field work from that time. Mr. Aubrey Hearn, who has been with us for three years as associate editor of the Magazine, will also go on a full time basis on June 15. He will also be available for field work.

Mr. Hearn has had considerable experience as a B. Y. P. U. director in his own church and as a field worker. Both of these men will render a high type of service.

Brother J. G. Hughes writes for a week of training for his young people first week in June. Mr. Daniel and some one else will have charge and we hope may have a great week.

I am so happy to announce that the Sunday School Board in its annual meeting authorized our Department to hold the Southwide B. Y. P. U. Conference during the coming winter. The Board unanimously and enthusiastically approved this meeting.—J. E. Lambdin.

Rally Meeting at Humboldt May 21

We call especial attention to the B. Y. P. U. Rally Meeting to be held at Humboldt, May 21. This is under the direction of Emmett Guy, regional vice-president, and will be put on to boost the convention to be held at Union Avenue Church, Memphis, June 15. All workers from over West Tennessee will be expected to attend this meeting if possible; and at this meeting generate enthusiasm for all our summer programs including the Regional and State conventions.

LAYMEN'S NOTES

The regional conferences will be on by the time this is in your hands and we are praying that our men may get a new vision of their place in the churches and that we may be able to enlist hundreds of them that have never been enlisted as a result of these central meetings.

Let every church plan to recognize their laymen May 7th, whether a visitor comes to your church or not. Let the men of the church be recognized and a kind word said to them. This will be a fine opportunity for the pastor of every church to say a word to his laymen and urge them to take their rightful place in the programs and activities of our churches and denomination.

Some Things Our Men May Do On Laymen's Day

1. Attend their own church services and have part in all the activities.
2. Volunteer to work in whatever department and class the church feels you are needed. We need thousands of men as teachers of young men and boys.
3. Get out your car and go out and bring those to Sunday School and church that cannot otherwise come.
4. Bring a liberal offering to your church and worship as you dedicate yourself as well as what you have to the Lord and his cause.
5. Visit other churches and carry a good cheering word to your fellow laymen and encourage them to become active in their own fields.
6. Fill vacant pulpits and speak out of your heart a message to men in other churches.
7. Hunt out some needy community and help them to organize a Sunday School and stay by it until you have some one capable of carrying it on.
8. Seek out some lost man and try to win him to Christ.
9. See that every man in the community is invited to Sunday School and church that day.
10. Be present ahead of time at

(Continued on page 16.)

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.

Stick to the Standard

A DIALOGUE

Demonstrating the Standard of Excellence of the Woman's Missionary Society.

Much Alive—Representing all A-1 missionary societies. The part should be taken by a middle-aged, robust, healthy looking woman.

Almost Dead—Representing all missionary societies which are barely alive. This part should be taken by a slender young girl.

(The two characters go on the platform apparently not seeing each other. They stand facing the audience about four feet apart.)

Much Alive—I am the much alive missionary society, strong and wide-awake, fat and fine.

Almost Dead—I am the almost dead missionary society, weak and languishing, lean and lank.

Much Alive—I feel that I shall live forever.

Almost Dead—I feel that I shall be dead by tomorrow.

Much Alive—I am A-1.

Almost Dead—I am undone (turns toward Much Alive). Say, who are you anyway?

Much Alive—Why, I am the Woman's Missionary Society of the Baptist Church of Lewisburg, Tenn., but I represent all of the Much Alive Missionary societies of Tennessee and of the Southern Baptist Convention. And—who are you?

Almost Dead—Why, I am the missionary society of Possum Trot and I guess I represent all of the almost dead missionary societies of Tennessee and of the Southern Baptist Convention.

Much Alive—I declare you do look lean and lank and half dead.

Almost Dead—And you do look fat and fine and well fed. You look older than I do.

Much Alive—Yes, I've been here a long time—about forty years. You look like a mere infant. How old are you?

Almost Dead—Oh, I have been trying to live for about two years.

Much Alive—Well, how did you happen to be anyway?

Almost Dead—Oh, some of your much alive folks came out to Possum Trot one day and organized me.

Much Alive—Good! I'm proud of my much alive folks.

Almost Dead—They were a live bunch all right. They rushed in and talked about a lot of things the Possum Trot folks had never heard

of before and brought me into existence. And I tell you I was about the most promising youngster you ever saw. But those much alive folks expected too much of me. They set me on my feet that very first day and told me that I could walk if I would try. Then they went away and left me, and that is the last I have seen of them.

Much Alive—Didn't they ever come back?

Almost Dead—No!
Much Alive—Didn't you ever hear from them?

Almost Dead—Well, yes—they sent me an invitation to come to something they called a quarterly meeting, but I wasn't strong enough to go.

Much Alive—Didn't you ever get any literature or anything?

Almost Dead—Yes, from a place called Headquarters in Nashville they sent me a lot of stuff—but I couldn't understand what it was all about so I just threw it away.

Much Alive—And that much alive bunch has never been back to see you?

Almost Dead—No! I tell you what I think of them. They were not nearly so much interested in me and my welfare as they were in counting new societies. I believe you much alive folks like to count your achievements.

Much Alive—Yes. I guess we do, but I don't believe we have a right to count almost dead societies among our achievements. Say—do you want to live?

Almost Dead—Yes, I do. Those much alive people who organized me left a seed of their enthusiasm in my heart. I want to live and grow and have a part in the great missionary program they talked to me about on that first day of my life. I want to be much alive like you.

Much Alive—Well, since you are so much in earnest and want to live, I am going to tell you how you can do it. I am going to tell you how you may become an A-1 missionary society. That is what I am, A-1.

Almost Dead—An A-1 missionary society! I do not know what you mean. Does it take forty years to be A-1?

Much Alive—No, you may become A-1 in just one year. Many young missionary societies are as much alive as I am.

Almost Dead—And I am 2 years

old and have never heard of this A-1 business. What does it mean anyway?

Much Alive—Well, you see there is a Standard of Excellence.

Almost Dead—Standard of Excellence. What's that? The only kind of Standard I know anything about is Standard Oil.

Much Alive—Well, you know the folks who make Standard Oil give it that name because they say it is the best that it excels. Our Standard of Excellence follows the same principle—it gives you rules to follow which will make you the best possible missionary society. The Standard Oil folks say "Stick to Standard." It is a good rule for you too. Stick to the Standard and you will become A-1 and a much alive missionary society.

Almost Dead—Well, tell me about this Standard.

Much Alive—You can find it in this Year Book.

Almost Dead—Oh, that is just like the book I threw away.

Much Alive—You threw away something very precious. In here you are told all about yourself, why you are organized, what your aims are, what you ought to do and how to do it. And here is the Standard of Excellence. You see it has ten points.

Almost Dead—How many do I have to reach to be A-1?

Much Alive—All ten.

Almost Dead—Well, tell me about them.

Much Alive—The first point says that you must have 12 meetings a year. Have you been doing that?

Almost Dead—Well, no! My folks just meet when they take a notion. It isn't the style at Possum Trot to be regular about anything.

Much Alive—This Standard says that you must have those 12 meetings.

Almost Dead—My folks can't come in the summer when it's hot or in the winter when the roads are bad, so I will just double up on the meetings in good weather.

Much Alive—No! No! That won't do. There must be a meeting each month.

In January when it's most zero, In February when there's ice and snow,

In March when blustering Spring winds blow, In April when the gentle Spring showers flow,

In May when the lovely Spring flowers grow, In June when the brides march to and fro,

In July when the patriotic bugles blow, In August when folks on vacations go,

In September when school is starting you know,

In October when nuts fall down below,

In November when we're thankful for blessings that flow,

In December when Christmas lights sparkle and glow,

You must have these meetings—twelve in a row—

Point number one in the Standard says so.
 (The jingle should be said rather fast and with the rhythm accentuated.)

Almost Dead—Well, I tell you what I'll do. In the summer I will have picnics and in the winter weiner roasts and socials and not bother the women with so many tiresome missionary programs.

Much Alive—No, no, no, that will never do! Each month you must have a devotional true,

And a missionary program before you are true.

When this every month you have faithfully done

You can know you excel in point number one.

Almost Dead—Well, with point number one the work is begun. And if you are through show me point number two.

Much Alive—This is about new members.

Almost Dead—Whew! I haven't had a new member since I was organized.

Much Alive—No wonder you are almost dead. You must grow or you will surely die.

Almost Dead—Well, how many new members must I have?

Much Alive—Let's read what the Standard says. (They read from the Year Book.)

Almost Dead—Say—how many is ten per cent?

Much Alive—How many members have you now?

Almost Dead—About 20 I think. You see I started off big.

Much Alive—I say you did! Now 10% of 20 is 2. So you must get two new members.

Almost Dead—Is that all? There are more than two women in my church who haven't joined me yet. I might reach that point.

Much Alive—Sure you can reach it if you go at it right,

But you never can do it by just saying you might.

The women won't come the first time you invite,

You have to keep at them by day and by night.

Talk to them, walk to them, visit them, write,

Phone to them, all of your virtues recite.
 Go to them, show to them how you are right.
 Teach them, beseech them to come and write,

Keep working at it with all of your might,

And why you have won them 'twill be your delight

To know you have helped them the right thing to do

And that you have excelled in this point number two.

Almost Dead—I'll try to do point number two. What's next?

Much Alive—Gifts.

Almost Dead—Stop right there! The Possum Trot folks won't stand for any talking about money in the church.

Much Alive—Why—don't they give anything to the Lord's work?

Almost Dead—Oh yes. I think Deacon Close Fist gives about five dollars a year to the pastor's salary and some others give almost as much.

And year before last they sent a bushel of potatoes to the Orphans' Home.

Much Alive—But don't they give regularly to local church expenses and missions?

Almost Dead—Haven't I already told you that they don't do anything regularly at Possum Trot?

Much Alive—Don't any of your members tithe?

Almost Dead—Tithe! What's that?

Much Alive—A tithe is a tenth. And a person who tithes pays one tenth of his income into the Lord's Treasury for the Lord's work. Do any of your members do that?

Almost Dead—Mercy no! Nobody does such a thing as that at Possum Trot.

Much Alive—Poor thing! Now the Standard says (she reads and explains briefly point number 3, ending as follows):

Teach your members how to give, As they give they'll richly live.

As they give you'll surely grow, As they give you'll surely go.

The gifts of Jesus to bestow On a world that dies in sin and woe.

So pay your tithes most faithfully And give your gifts most generously.

Then you will grow enormously And soon be much alive like me.

And when you have done this you will see

That you have reached point number 3.

Almost Dead—Point number three looks hard to me, but I'll see what I can do.

Much Alive—Let's look at point number four. Regular reports to state officers.

Almost Dead—Reports! What would I report?

Much Alive—These gifts we have been talking about, how many points you have reached on the Standard of Excellence and other things you'll learn about as you become more and more alive.

Almost Dead—How will I go about making these reports?

Much Alive—(Explains the state's plan of reports ending as follows):

Be a good booster and be a good sport And what you have done be real glad to report,

For if you report you are sure to do more

To excell all the records that you've made before

And others will see what you've done and desire

To make their own records a little bit higher.

And all of the records together will pour

To give our state W. M. U. a high score

And the work of the whole Southern Union will soar.

So ponder this plan of reports o'er and o'er

And resolve to excell in this point number four.

Almost Dead—Be a sport! Report! Report! I shall not forget.

Much Alive—The next point is about subscribing for missionary magazines and your State Baptist paper.

Almost Dead—Now the Possum Trot folks can't subscribe for any magazine or papers. They are too poor!

Much Alive—Don't they take the daily papers?

Almost Dead—Yes, almost everybody takes the Banner or the Tennessean.

Much Alive—How much do these papers cost?

Almost Dead—85 cents a month.

Much Alive—And Baptist and Reflector costs only \$2.00 a year or less than 18 cents a month and Royal Service, the magazine of the W. M. U., costs only 50 cents a year.

Almost Dead—That does sound cheap.

Much Alive—Then there are other magazines your members can take (she shows copies of Home and Foreign Fields, World Comrades, and The Window, explains the requirements of the Standard ending as follows):

Take these magazines, you need 'em. All your women ought to read 'em. With missionary facts they'll feed 'em

And they will teach and help and lead 'em

To do the things they should and speed 'em.

If you would thrive and be much alive.

Don't fail to reach point number five.

Almost Dead—I pledge to strive for number 5. What next?

Much Alive—(Reads point 6).

Almost Dead—More gifts!

Much Alive—These are special over and above the regular gifts for the Co-operative Program—over and above the tithe—special love gifts—see?

Almost Dead—My folks will have to love more than they do now before they make any love gifts!

Much Alive—Well—they will when they do all these things required by the Standard. Besides these are seasons of prayer and gifts when people pray they love and give.

Almost Dead—I guess they do, but I haven't seen it tried at Possum Trot. Now tell me what these seasons of prayer are for and when they come.

Much Alive—(Explains briefly the three seasons of prayer ending as follows):

Observe these three seasons, observe them each year

With prayers that are earnestly made and sincere

With generous gifts that shall go far and near

To carry a message of love and good cheer

To those who are weary and waiting to hear

Three times a year, do I make it quite clear?

Observe special seasons just three times a year

If this plan as a part of your schedule you fix

You're sure to excell in this point number 6.

Almost Dead—I'll be in a good fix when I reach point number six.

Much Alive—The next is easy "at least 2 mission study classes during the year."

Almost Alive—You wouldn't call that easy if you lived in Possum Trot. Those folks won't study anything.

Much Alive—They will when they find out how interesting missionary books are. (Very brief plans about mission study may be given.)

Mission study gives information Gives the sort of education

That will help your organization Find itself in right relation

To the world—the whole creation You will have a realization

Of the lost and their damnation Of their woes and degradation

And you will see your obligation To work with great co-operation

With those of your denomination To share with these your great salvation

And you will have the inspiration To give yourself in dedication

With a heart of consecration For the speedy evangelization

Of the lost of every nation Thus I end my explanation

Of point seven in the standardization.

Almost Dead—Such a lengthy dissertation About so many kinds of ations

Makes me wet with perspiration. Give me time for expiration

With a little relaxation And a bit of meditation.

Now go on with this standardization.

Much Alive—Now we come to point 8.

Almost Dead—I hope it is easy for I have about all the recommendations I can take in.

Much Alive—(Reads point 8.)

Almost Dead—Does that mean doing good right in our own community, visiting the sick, helping the poor and things like that?

Much Alive—Yes.

Almost Dead—Oh, we'll do that for my folks like to do things close at home.

Much Alive—But are they really doing much?

Almost Dead—Nobody knows! I'm sure that they do not do as much as they ought to do.

Much Alive—You see according to this you have a chairman who studies the needs of the community and assigns definite tasks to definite people—so that no need is neglected and all workers know what to do. When the work is directed in this way you can do many things that individuals cannot do alone—such as holding cottage prayer meetings, conducting services for unfortunate groups in jails, county homes, etc.

Almost Dead—That sounds good, but too regular for Possum Trot.

Much Alive—But this standard is going to change Possum Trot. Lead your women day by day

To serve in a systematic way Not only people far away

But those who near them always stay. Teach them kindly words to say,

Teach them how to sing and pray And how to lead those gone astray

To seek and find the heavenly way And as you do this service great

You will excel in number 8.

Almost Dead—Well, I'll think I'm great when I reach point eight. What is number nine?

Much Alive—An average attendance of at least one-half of the active membership at the 12 meetings.

Almost Dead—Whew! That will be hard at Possum Trot especially if we have a lot of bad weather. What do you mean by an active member?

Much Alive—(Reads from Year Book.) (The definition of an active member.)

Almost Dead—I haven't any of that kind.

Much Alive—But you will have after you work for a while on this Standard.

Almost Dead—Well, how will I ever get my members to attend my meetings?

Much Alive—You must phone 'em and write 'em And kindly invite 'em

And make every program such as will delight 'em.

You must tell 'em you need 'em. Enticely lead 'em

And it won't hurt a bit if right after you feed 'em

You must use all your wiles And use all your smiles

And then use your auto and travel the miles.

You must coddle and coax,

(Continued on page 16.)

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR APRIL 23, 1933

Memphis, Bellevue	1717
Nashville, First	1244
Chattanooga, First	1216
Nashville, Grace	942
Knoxville, Fifth Avenue	826
Maryville, First	745
Chattanooga, Highland Park	744
Nashville, Park Avenue	709
Memphis, Union Avenue	708
Elizabethton	705
Chattanooga, Ridgedale	701
Nashville, Belmont Heights	698
Chattanooga, Avondale	677
Jackson, First	668
West Jackson	644
Nashville, Eastland	603
Chattanooga, Calvary	600
Etowah, First	590
Chattanooga, East Lake	561
Erwin, First	531
Sweetwater, First	525
Dyersburg, First	524
Clarksville, First	493
Union City, First	463
Chattanooga, Tabernacle	446
Nashville, Edgefield	437
Nashville, Paris	419
Nashville, North Edgefield	403
Chattanooga, Alton Park	395
Sevierville, First	378
Trenton, First	372
Rossville, Ga., First	369
Nashville, Grandview	368
Chattanooga, Clifton Hills	368
Humboldt, First	361
Trenton, First	358
Chattanooga, Chamberlain Ave.	356
LaFollette, First	355
Chattanooga, Oak Grove	353
Nashville, Lockeland	345
Chattanooga, Edgewood	341
Knoxville, Arlington	340
Chattanooga, Central	324
Nashville, Seventh	321
Chattanooga, Red Bank	318
Alcoa, First	311
Ripley	292
Brownsville	276
Covington, First	268
McMinnville	258
Nashville, North End	251

By FLEETWOOD BALL

S. W. Badgett has resigned at Chico, Texas, and will do the work of an evangelist as the Lord may lead.

—B&R—

There were four additions on the first day of the new pastorate of B. W. Hudson at Rienzi, Miss.

—B&R—

E. L. Cole resigned as pastor of the church at Morrilton, Ark., effective Sunday, April 30.

—B&R—

W. M. Vines of Quincy, Fla., is to do the preaching in a revival at Live Oak, Fla., J. G. Wood, pastor.

—B&R—

The church at Calhoun, Ga., loses

its pastor, J. S. Deaton, and his plans are not known.

—B&R—

E. L. Short of Union University, Jackson, supplied at both hours Sunday the pulpit of South Royal Street Church, that city.

—B&R—

Pat W. Murphy of Arkadelphia, Ark., has accepted the care of the church at Rogers, Ark., and will move on the field at once.

—B&R—

Dan S. Brinkley has resigned at Rogers, Ark., and it is understood that he will return to Oklahoma for a pastorate.

—B&R—

The First Church, Marianna, Fla., is pastorless, Milo Massey having resigned. His plans have not been disclosed.

—B&R—

Prof. E. T. Bright was lately ordained to the full work of the ministry by the church at Montverde, Fla.

—B&R—

D. S. Kellam has resigned as pastor of the First Church, Wattenboro, S. C., to accept a call to Green Cove Springs, Fla.

—B&R—

East Park Church, Greenville, S. C., has called as pastor E. P. Driggers of Anderson, S. C., to succeed W. P. Hall, resigned.

—B&R—

J. W. Ham of Atlanta, Ga., is preaching in a revival in the First Church, Anderson, S. C., W. M. Seay, pastor.

—B&R—

J. W. Merritt, Executive Secretary among Georgia Baptists, was allowed last week to resume the duties of his office after an extended illness.

—B&R—

A. D. Maddy of Abbeville, La., is vigorously pleading for "a dry daily paper." A similar call comes from Memphis.

—B&R—

J. W. Mount of Pineville, La., rejoices that he has not seen much "Easter foolishness" in our religious papers. Amen!

—B&R—

One of the Lord's greatest servants passed to his reward when W. A. Borum died in his home near Natchez, Miss., April 20.

—B&R—

The church at Oxford, Miss., lately enjoyed a gracious revival in which the pastor, F. M. Purser, did the preaching. There were 18 baptisms.

—B&R—

It is announced that Harvey Beauchamp of Dallas, Texas, who had to undergo a severe operation, is rapidly improving.

The Foreign Mission Board was left \$20,000 at the decent death of Deacon B. F. Dickerson of Charlottesville, Va.

—B&R—

L. Brady Campbell has been called to the care of the First Church, Canton, Miss., has accepted and is on the field.

—B&R—

Mrs. T. L. Martin of Stanton, mother of Harry Leland Martin, pastor in Senatobia, Miss., died last week. She was a great, useful woman.

—B&R—

F. W. Tinnin, editor of the Baptist Message, Shreveport, La., will supply the pulpit of Balboa Heights Church, Canal Zone, in June and July while the pastor, J. V. Tinnin, his brother, is in the states.

—B&R—

No Fifth Sunday meeting will be held in Beech River Association in July. But in October a meeting will be held with Prospect Church, John T. Bradfield, pastor, when the new house will be dedicated.

—B&R—

F. F. Brown of Knoxville, president of the Southern Baptist Convention, will not be able to attend the approaching session, and M. E. Dodd of Shreveport, La., the first vice-president, will preside.

—B&R—

The recent revival in the First Church, West Point, Miss., E. F. Wright, pastor, resulted in 26 additions. R. B. Gunter did the preaching.

—B&R—

A new church of 17 members was lately organized at Sand Ridge near Wauchula, Fla., J. T. De Armond of Zolfo Springs, Fla., being a leader in the work.

—B&R—

Ten preachers enriched with discussions the program of the Fifth Sunday meeting of Beech River Association which closed Sunday at Bible Hill Church near Parsons.

—B&R—

J. E. Sammons of Vineville Church, Macon, Ga., will preach the commencement sermon of the Baptist Bible Institute, New Orleans, La., Friday morning, May 5.

—B&R—

O. L. Weir of Bruceton will preach the commencement sermon of the High School in Huntingdon next Sunday morning and of the Central High School of Bruceton at night.

—B&R—

G. H. Crutcher of Riverside Church, Tampa, Fla., is doing the preaching in a revival in Concord Church, Tampa, Fla., J. N. Hudson, Pastor.

By THE EDITOR

We are glad to have Brother L. R. Riley of Paducah, Ky., join our family of readers.

—B&R—

J. G. Hughes of Union City supplied Bellevue Church, Memphis, April 23rd.

—B&R—

Friendship Church, Culleoka, has called Floyd Starke of Carthage and he has accepted.

—B&R—

George W. Truett of Dallas, Texas, closed a great revival with First Church, Birmingham, Ala., last week.

—B&R—

Sixty members were added to Queensborough Church, Shreveport, La., during a recent revival conducted by E. W. Huntsberry of West Monroe. C. W. Culp is bishop.

—B&R—

Oliver Springs Baptists have voted heartily to send their pastor, S. P. DeVault, to the Southern Baptist Convention in Washington. He has a son in the city whom he will visit while there.

—B&R—

Editor L. L. Gwaltney of the Alabama Baptist preached the commencement sermon for Pickens County High School, Reform, Ala., April 23rd.

—B&R—

Pastor R. A. Mathis of Elm Street Church, Knoxville, reports the close of their revival April 23rd. George W. Cagle did the preaching. There were 145 professions of faith and 80 additions to the church.

—B&R—

One hundred and sixty members have been received this year by First Church, Hickory, N. C., thirty-four of them coming during a recent re-

GOING TO EUROPE?

Dr. Arch C. Cree, of Salisbury, N. C., is planning to lead another select, privately managed party of discriminating friends on a tour of Europe, sailing on the SS BERLIN of the North German Lloyd, on June 22.

Out of his experience of many years in foreign travel, Dr. Cree is not only superbly able to conduct such a tour with pleasure and profit, but being a Scotchman, he is able to do it at a modest cost. If any of our friends, who are interested in such a tour next Summer, will write us, we shall be happy to introduce them to Dr. Cree. Address your letter to Baptist and Reflector, 161 Eighth Ave., N., Nashville, Tennessee.

vival. Richard K. Redwine is their pastor.

—B&R—

C. Oscar Johnson, President of the Northern Baptist Convention, spoke at First Church, Knoxville, Wednesday night. The program was planned as a missionary rally for East Tennessee.

—B&R—

Portland Baptists enjoyed a great day April 23rd. There were five additions to the church, three for baptism, and Pastor Frank Collins baptized seven. There have been twelve additions this year and all departments of the work show growth.

—B&R—

Mr. and Mrs. W. A. Hall of Fayetteville announce the marriage of their daughter Hilda to Walter Crawford Drake, the ceremony to take place June 5th. The bride and groom will make their home in Huntsville, Ala.

—B&R—

Pastor J. H. Wright of Boulevard Church, Memphis, reports a gracious revival just closed. Sam P. Martin of Lebanon did the preaching. There were 30 additions by baptism and 15 by letter. A fuller report will be given next week.

—B&R—

BUY DRY. H. Evan McKinley of Washington writes to urge all messengers to Washington to patronize only places that do not sell beer. We are asking him for a list of "Dry" eating houses and hotels and will publish it next week, if possible.

—B&R—

If you have not selected your room in Washington, and do not desire to pay the hotel rate of \$2.50 per day for single room or \$2.00 for two in room, write the Y. M. C. A., Washington, D. C., and they will either furnish you a cheaper room, or refer you to such.

—B&R—

Pastor Ray Dean reports that the revival at Old Hickory, being conducted by Evangelist Arthur Fox of Morristown, is blessing the community. Their auditorium is too small for the congregations. Ninety had united with the church during the first ten days. The meeting closed Sunday.

—B&R—

Evangelist J. W. Hickerson writes that he and wife have been in a good meeting with Pastor Leumel Hall of Northwest Baptist Church, Oklahoma City. Thirty-four had united with the church by the end of the first week. Sunday they began a meeting with W. M. Fore and the church at Pickard, Okla.

—B&R—

William L. Lawrence, clerk of Lawrence County Association, has sent us his minute for 1932. Others have not come in; it is nearly time for us to publish the list of meeting

places for 1933. Please send us your minute, and if it has not been published, write and let us know when and where your association is to meet.

—B&R—

Pastor Carter Helm Jones of Murfreesboro is with Edgefield Church, Nashville, in a revival which began the 23rd. For some time the church had been making preparations for the meeting and Pastor Barton had been baptizing converts. Services will continue through this week.

—B&R—

The Laymen's Regional Conference for Middle Tennessee will be held at Tennessee College, Murfreesboro, May 4th with an all-day program beginning at 10 in the morning. If you plan to attend, write President E. L. Atwood. A splendid list of speakers has been engaged by Mr. Hudgins.

—B&R—

Pastor C. E. Patch of Pulaski has been busy lately preaching commencement sermons and rendering other services to the brotherhood. He delivered the sermons for the schools at Minor Hill and Bodenham in his county. May 16th he will preach the sermon for Belfast High School. He has been called for the remainder of the year to preach two Sunday afternoons each month for Thompson's Chapel, near Pulaski.

—B&R—

On the 9th of April Mt. Sterling Church, Kentucky, which was organized under the direction of the late J. Pike Powers of Knoxville, held a memorial service in honor of the venerable founder and friend. Olus Hamilton is pastor at Sterling. W. T. Tyler and J. W. Hedden, Sr., both members of the church under the ministry of Dr. Powers, were special speakers of the occasion.

—B&R—

The editor was busy over the weekend. He attended the Fifth Sunday meeting of East Tennessee Association Saturday, preached for First Church, Newport, Sunday morning, delivered a temperance address Sunday afternoon to a mass meeting in Newport, preached at Sevierville Sunday night and attended the General Pastors' Conference in Knoxville Monday.

—B&R—

The report of the Executive Committee of the S. B. C. for March shows total receipts from all sources of \$34,068.86. Of this amount \$26,465.36 came through the Program with Tennessee giving more than one-fifth of the total, in addition to nearly \$1,000 in designations. Of the total given, Tennessee contributed nearly nineteen per cent—almost one fifth. What would the causes do without Tennessee? And why does Tennessee do so little?

—B&R—

Brethren will be glad to learn that

the railroads have at last made a real rate for the trip to Washington. Two cents per mile each way or one and one-ninths fares for the round trip, has been granted. This is one of the lowest rates we have ever had presented at the time of our Convention. Watch the advertisement of the Southern Railway in this issue. Buy your ticket over the Southern and show your appreciation for their advertising in the B. & R.

—B&R—

Every Thursday night at 9:00 o'clock, Central Standard Time, the members of the faculty of Dodd College for Girls, Shreveport, La., broadcast a special educational program over Radio Station KWKH, 850 kilocycles. Friends are invited to tune in.

—B&R—

Home-coming Day will be observed this coming Sunday, May 7, by the Belmont Heights Church, Nashville, Dr. R. Kelly White, pastor. All friends and former members are cordially invited to be present on this day which marks the thirteenth anniversary of the church.

—B&R—

Chattanooga Churches. — Ridge-dale had a great day with 9 by letter, 7 for baptism and 6 baptized. . . . Edgewood had 2 for baptism. . . . Central baptized 2. . . . First reported 1,216 in Sunday School. . . . Alton Park had one for baptism and baptized 2. . . . Tabernacle welcomed 2 for baptism and 2 by letter. There were 3 professions of faith. . . . Concord had one addition for baptism and baptized 2.

—B&R—

W. B. Miller, a former pastor of Belmont Church (now a part of Belmont Heights), Nashville, is now with Calvary Church, Charleston, W. Va., where he is doing a great work. There Bible School runs around 1,000 and they have the largest B. Y. P. U. department in the state. Brother Miller has just been elected president of the Baptist Banner, the state paper of West Virginia, a privately owned publication.

—B&R—

We were glad to have a visit last week from Brother S. W. Gage of Los Angeles, Calif. He was visiting a son, Paul Gage, who is a salesman for the Tennessee Electric Power Company in Nashville. Brother Gage was graduated from Carson College in 1888, served for three years with Rockwood and Kingston churches and then went West where the remainder of his ministry has been spent. He resigned the care of Trinity Church, Los Angeles, the first of the year. He goes from here to the Convention in Washington.

The recent meeting held with Inskip Church, Knox County, in which Brother A. F. Mahan, of Fountain City, assisted Pastor A. C. Hutson, resulted in 14 additions by baptism and a good many others by letter and relation.

—B&R—

We are glad to learn that the threatened discussion of the proper method of doing mission work has been overcome and New Bethel Church near Nashville will continue to follow New Testament polity and give each member the sacred right of sending his money to the objects of his choice. Pastor Vernon L. Wright has acted wisely and has had the aid of other good brethren in diverting what threatened to be a breach of fellowship. Brother Wright is a young minister, loyal to our Co-operative Program and anxious to lead his people to do big things for missions.

—B&R—

Nashville Churches. — Grandview Church, Nashville, reported a great week ending April 23rd. Three hundred and sixty-eight attended Sunday School, 3 united for baptism, 18 were baptized and one joined by letter. . . . Belmont Heights received 4 for baptism, baptized 5 and had 5 additions by letter. . . . Edgefield received one for baptism and 2 by letter. . . . Ten united with Lockeland by letter. . . . North Edgefield received 4 for baptism. . . . Eastland welcomed 11 more members of the former Tabernacle Church. . . . Inglewood reported a splendid School of Missions for the previous week, baptized one and had 2 additions by letter. . . . Seventh had 3 professions and 3 for baptism. Calvin Gregory was with them through the week in revival services.

—B&R—

Dr. B. J. Dunn died April 12th at his home in Fayetteville, Ark., at the age of 85 years. He was born in Logan County, Ky., received the A. B. degree from Bethel College, Russellville, Ky., in 1871 and the M. A. in 1874. He later moved to Arkansas and taught Mathematics in Ouachita Baptist College from 1886-1894. From 1894 to 1917 he was Math. professor in the University of Arkansas being elected Professor emeritus at the latter date. In 1929 he became a recipient of the Carnegie Fund pension. He was a Christian nobleman. The editor had the privilege of studying under him and of knowing him intimately through work in the First Baptist Church of Fayetteville, Ark.

"Customs, which all the world to slavery brings,
The dull excuse for doing silly things."—Duke of Buckingham.

STICK TO THE STANDARD

(Continued from page 13)

You must honey and hoax
And remember it helps to be friendly with folks.

Make your meetings so fine
Along every line

They wouldn't miss coming to get a gold mine.

If all of these methods you wisely combine

I think you will easily reach Number 9.

Almost Dead—I'll think myself fine if I reach number nine.

Much Alive—There is only one more point. (She reads Point 10)

Almost Dead—So I am responsible not only for the women of my church but for the children and young people too.

Much Alive—That's right! You're learning rapidly. The missionary cause must go forward on the feet of its young people. The W. M. S. as the mother organization must see that her children receive missionary training. (She explains briefly the young people's organizations and the requirement of the standard, ending as follows):

Lead the tender feet of youth
To tread the paths of mission truth.
Teach the children how to shine
Like Sunbeams with a light divine.
Teach the boys that the greatest thing
Is to be on business for the King.
Lead the girls to tell the story
Of the coming of the King of Glory
Till nations far and nations near
Shall of his great salvation hear
And your young women gently teach
That the highest goal which they can reach

Is to win the lost thus shall they shine
Like stars with radiance divine.
Train your youth a right and then
You will have reached point Number 10.

Almost Dead—It is a great standard. I wish I had some way to keep it before my members all the time.

Much Alive—You have! Here is a large Standard with places to keep your record for each month. (She displays large standard.)

Almost Dead—That is splendid. I shall surely get one. Say, have you really reached every point in this Standard?

Much Alive—Yes—and that is the reason I am much alive—A-1.

Almost Dead—And I have never even tried to reach any of its points that is the reason I am almost dead—undone!

Much Alive—But you look better already. I believe you are going to live.

Almost Dead—Yes—just knowing about this Standard and resolving to reach it has put new life into me. I'm going to be much alive. I'm going to be A-1.

Much Alive—I believe you will—

but if you do it will be because you stick to this Standard. (They stretch out between them the ten posters which are strung together. The following words may be sung by a soloist or may be spoken by *Much Alive* using the music as an accompanist. *Almost Dead* joining with her in repeating the chorus the second time. Or the words of the verses may be spoken by *Much Alive*, with a soloist singing the chorus each time). Tune: I WALK WITH THE KING.

Just stick to the Standard whatever you do

Yes, stick to the Standard, till it sticks to you

And reach every point if you possibly can

Just stick to the Standard it is the best plan.

CHORUS:

Oh stick to the standard for Jesus
Just stick to the standard each day
And do your dead best to meet every test

Just stick to the standard always.

Begin at the first and go straight through to ten

And work at each item again and again

And never give up until all you have done

Oh never give up until you are A-1.

* * * *

STAGING

No special stage arrangement is necessary—just room enough for the characters to stand and talk. There should be a small table on which the necessary properties are placed.

PROPERTIES

Treasurer's Record Book, copies of State Baptist paper, "Royal Service," "World Comrades," "The Window," "Home and Foreign Fields," A Year Book, a large copy of Standard, ten small posters (10 by 13) strung together so that they can be displayed by the two dialogue characters—each holding an end. They bear the following words:

MEETINGS

INCREASE 10%

GIFTS TITHES and OFFERINGS

REPORTS quarterly

PERIODICALS 1/3-2—2/3-1

SPECIAL SEASONS

3

Prayer and Gifts

MISSION STUDY

2

Classes

PERSONAL SERVICE

2

Classes

ATTENDANCE

50%

YOUNG PEOPLES' ORGANIZATIONS Fostered

The discussion of the points in the Standard of Excellence may be as brief or as detailed as is desired. The effect will be better if the dialogue moves rapidly without making the explanation too long. The purpose is not so much to give information about the Standard as to inspire those listening to resolve to meet it.

Some Things Our Men May Do On Laymen's Day

(Continued from page 11.)

your own church and shake hands with the men as they come in and with one another and pledge yourself to them as a band of working men in God's cause.

Program for May

Sunday Afternoon, Director Presiding

2:00 Devotions "Teaching My Own Heart."

2:15 Reports in writing with verbal remarks from every church.

2:30 General Topic "Teach" 10 minute talks.

1. Why we are losing our Boys and Young Men.

2. The Obligation of Men as Teachers. Special Music.

3. Men and Mission Schools.

4. How May Men Teach Who Do Not Teach Classes.

3:30 Address "The Master Teacher," Special Speaker.

4:00 Announcements and Adjournment.

"The question is asked, 'Why is man born with hands clenched, but has his hand wide open in death?' The answer is: On entering the world man desires to grasp everything, but when leaving it he takes nothing away."—Talmud.

DO YOU NEED MONEY?

For Your Favorite Organization
GOTTSCHALK'S METAL SPONGE

has helped more than 40,000 bodies to raise money, thus enabling them to successfully carry on their work. Our liberal co-operative plan makes it easy for organizations to make money.



Gottschalk's Metal Sponge, due to a new patented process of formation, cleans and scours twice as fast with half the effort. Keeps the hands dainty and white. Sells on sight and repeats. Write for our liberal money making plan.



Metal Sponge Sales Corporation
JOHN W. GOTTSCHALK, President
2726 Mascher St. Philadelphia, Pa.

"RUN-STOP" HOSIERY

Insured from Runs for Life. Policy With Every 50c Pair. Make \$75 Week. Ladies' Full-Fashioned. "Free Sample."

MOSS COMPANY

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REDUCED FARES

TO

Washington, D. C.

ACCOUNT

Southern Baptist Convention

May 19-22, 1933.

One fare and one-ninth for the round trip, tickets on sale May 13th-19th, inclusive, limited returning June 1st, 1933. Stopover permitted at any point desired, both going and returning.

TRAVEL BY TRAIN COSTS LESS.

Apply to Local Agents for complete information.

SOUTHERN RAILWAY SYSTEM

Camp Ridgecrest

Builds Better Boys



Recreation under Trained Supervision appeals greatly to fathers and mothers who want a safe Summer Camp for Junior.

Our Descriptive Catalog

Telling the whole story, is free on request. Write Camp Director, Charles W. Burts, 161 Eighth Ave. North, Nashville, Tennessee.

SEASON JUNE 29 TO AUGUST 24, 1933

(First Term closes July 27)

Open for boys 6 to 18 years of age. Everything in wholesome selected camp activities under Director Burts and his trained staff of supervisors.

AT GREATLY REDUCED RATES FOR 1933

Auspices Sunday School Board, Southern Baptist Convention