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"Speaking the Truth in Love"

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As Required By The Sabbaths

By O. L. HAILEY

In a small volume of mine it is argued that Jesus could not have been crucified on Friday, as is popularly taught. A good friend of mine, who is a diligent student of the Bible, thinks there are strong indications that I am mistaken. He may wish to reply to this article and give his views.

Since the whole argument of the book cannot be set forth here, I am undertaking to show that the Sabbaths mentioned in connection with the burial and resurrection of Jesus Christ are conclusive evidence on the subject, although they constitute only a part of the evidence. The reader should have his New Testament before him and see that the quotations are correctly made, and if he reads Greek, he should verify the translations set forth.

The Sabbaths Are Sign-Posts

As one travels along a road he passes sign-posts in their order. This rule should be observed with respect to the several Sabbaths mentioned in connection with the resurrection.

The first one immediately follows the day of the crucifixion. It began in the evening while they were burying Him. That was the Passover Sabbath, Lev. 23:2-8. Mark tells us (16:1) that the women waited till that Sabbath was passed, then bought and prepared sweet spices that they might come and anoint Him. Luke 23:55 says that when they had prepared the spices, they rested during the Sabbath, according to the Commandment. The first Sabbath mentioned was the Passover Sabbath. The second one was the regular weekly Sabbath, and there was a day between them on which the spices might be bought and prepared. Note what was said. After a Sabbath passed the women prepared the spices and after they had prepared the spices they rested on the Sabbath—the weekly Sabbath. According to both Luke and Mark, the day which followed this second or weekly Sabbath was also a Sabbath, and was the resurrection day, and is usually called "The First Day of the Week". According to Mark, Luke and John, the women came to the tomb very early in the morning of that third Sabbath, in the morning, not in the evening when the Sabbath really began.

Something More on the Sign-Posts

But there are other things which the sign-posts have for us. These early morning vis-

its to the tomb were not the first visits made. There were others made by the women at the close of the second Sabbath, and which was also the beginning of a third Sabbath.

As all Bible readers should know, the Sabbaths, and every other day, were reckoned as beginning in the evening, about six o'clock; the time which we would call the close of the day. So these visits, mentioned by Luke, Mark, and John as occurring early in the morning, could not have taken place at the beginning of the day, because they were made in the morning, which was some twelve hours after the beginning of the day. The time of day, when each of these visits was made, is clearly set out in the Greek. The visit, mentioned by Matthew in 28:1, was in the evening. The one mentioned in Mark 16:2 was very early in the morning. The one mentioned in Luke was very early in the morning. The one mentioned by John was very early, while it was yet dark; but another visit still was mentioned as taking place when the sun was up.

The First Visit of the Women

In Matthew 28:1 is given the only account of the first visit made by the women to the tomb. He distinctly says that it was in the evening of the Sabbaths, as it began to dawn into the first of the Sabbaths. Note how many things Matthew tells us. It was the end of the Sabbaths, which was in the evening. It was at the dawning of another Sabbath, which immediately followed. This second Sabbath is called the First of the Sabbaths, (see the Greek). How could the second Sabbath be the "First of the Sabbaths"? when the day next preceding is also called a Sabbath? At the hour of the visit the angel said to the women, "He is not here, He is risen". And as they left the garden where the tomb was, Jesus, himself, met them and talked with them. When we bear in mind that the day began at six o'clock in the evening, all these things become plain. The visit made, according to Matthew, was in the evening. All the other visits by the women were made some twelve hours later, or in the morning. The time-marks make all these things plain. But all the visits were made on the same day, which began at six o'clock in the evening and was twenty-four hours long.

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Kadesh-Barnea

By W. R. PETTIGREW

Embroiled Egypt is a memory. Kadesh-Barnea, the last station before entering the Promised Land, is just ahead. It has been a long desert journey for the children of Israel, but one filled with unforgettable experiences with their God! When pursued, and penned up, God had delivered. When hungry, He fed them. When thirsty, He made bitter water, sweet, and a dry rock a gushing fountain.

And how could they forget Mount Sinai? a cloud-enshrouded Holy of Holies where God met Moses and delivered to him the immortal Decalogue; Sinai, illumined with lightning bolts and trembling with thunder's vibrations! Surely, they have become an invincible and emboldened army because of these experiences with their God! So we would expect! But wait!

Kadesh-Barnea is reached. One more bold push and their feet will rest on the soil of their inheritance. The ripened fruit of their dreams is within reach of a bold outstretched hand. But what happens? Alas! their courage failed in the critical hour. Shameful and hypocritical cowardice, disguised as prudence, called for further information and they appointed a fact-finding commission of twelve spies to go before and search out the facts.

Much can be said in favor of their wishing accurate information, but it is a bad sign when faith sends out sense to be its scout, and when we think to verify God's Word by man's confirmation. Hear them instructing their commission: "Bring us word again of the way by which we shall go up, and the cities by which we shall come."

Have they forgotten that God led them every step of their journey by a pillar of fire at night and by a cloud during the day? Did it not occur to them that this infallible leadership would continue? A lack of faith in God, and not lack of information was the cause of their delay.

The appointment of a committee, or a commission, has always been a popular method of "stalling" when brought face to face with a situation calling for courageous, faith-backed action. Victory has often been changed into defeat while waiting for a committee to make a report.

How different would be the prospects of national temperance today, had ex-President Hoover accepted the tremendous vote that

(Continued on page 5)

Editorial

Poets are budding; golf players are creating new alibis; fishermen are telling—well, about their “near” catches.

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Now is the time to bring back into circulation Jack London's famous book, “John Barleycorn”, which Elbert Hubbard placed among the modern classics.

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One way to test the Americanism of a citizen is to discover his attitude toward paying taxes. If he wants to shift the load through alcoholic drinks, his patriotism is shallow.

★ ★ ★

“Once in a while a correspondent wants to know why we do not have a section called ‘Women and Things’, states the Watchman-Examiner.” We presume the classification indicated by the title was meant to include all females of the human variety.

★ ★ ★

Some people think so little of themselves that they write their denominational title thus, “baptist”. And more and more we see the evidence of waning respect for the Christian religion among writers who make the word “Christian” a common adjective and write it “christian”. Reverence is a growing need for Baptists.

★ ★ ★

“The chaplain of the House of Representatives prayed the Lord not to let the House pass the pending beer bill. The proponent of the bill objected to the chaplain's prayer. The chaplain did right in praying for something definite right here in Oklahoma.”—Baptist Messenger. O, that we had more such chaplains!

★ ★ ★

Democracy in government seems to have broken down. America is now under a practical dictatorship. It remains for the churches of Jesus Christ to show the world what co-operative effort among independent democratic units can do. The Washington Convention will determine to a large extent whether or not Southern Baptists, true churches of Christ, can so co-operate.

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The low level of American spirituality may be seen anywhere today when one seeks to discover the things which entertain the public. In ancient Athens, the Greece of Plato, Aristotle and Homer, entertainment was found from the discussions of the philosophers on Mars Hill. In our country it is found today in the cheap, tawdry movies, in crap games and billiard halls, and in parked cars along the country lanes! In Amos 'd Andy and Baron Munchhausen!

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Bishop Cannon of the M. E. Church, South, did a little bit of speculation through the New York stock exchange and the wet press has not yet ceased to rant about it. But who has seen in the press anything about one

Daniel O'Connell of the Roman church who is alleged to have speculated to the tune of \$2,035,182 and lost all of it but \$131,503, the total of his assets when he became bankrupt? The bishop of Springfield, Mass. is reported to have lost \$460,000 through him and numbers of others likewise. Yet we are told that the Catholics do not control the secular press!

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FT. WORTH WANTS CONVENTION.

The Chamber of Commerce of Fort Worth, Texas, has joined the Baptist churches of the city in an urgent invitation for the Southern Baptist Convention to meet there in 1934. We heartily support their invitation for several reasons. First of all, it has been some time since the Convention met west of the Mississippi. Secondly, Ft. Worth is nearly centrally located in that vast western domain. Thirdly, the going of the Convention to the city will give a lot of our people a chance to find out that the brethren who live there are not “wild men and desperadoes”, but just good, homey, hard-working brethren seeking to do the will of their Lord as best they can. Finally, one of our southern institutions is located there; many Southern Baptists never saw it, hence know little about it. It will be a good time for them to get acquainted with the Southwestern Seminary, its faculty and friends. And if another reason is needed it would be the Missouri Pacific Railway System with its affiliated lines. They have splendid service, are uniformly courteous, and have always been considerate of the missionary workers of the Christian ranks. We vote ahead of time for Ft. Worth.

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RETHINKING MISSIONS.

We have in hand a copy of a study of the Report of the “Commission of Appraisal of the Laymen's Foreign Missions Inquiry”. It is from the pen of Prof. W. O. Carver of the Southern Baptist Seminary taken from the Review and Expositor for April, 1933. In this Dr. Carver presents a fair review of the origin of this Report, gives us some idea of the character of the people who constituted the Commission and shows the weaknesses and faults of the report. “The inescapable fact is that the recommendations of this Commission would lead us to substitute for the Christian Gospel a humanitarian humanistic program, based, to be sure, on Theism. This challenge, Evangelical Christianity will be compelled to reject”, declares Dr. Carver. And he says further, “It is inevitable that the Report will for a time give fresh excuse for all those who are seeking cause to excuse themselves for lack of support of the missionary cause”. The recommendations regarding administration are branded as impractical and impossible. The Commission is shown to want mission efforts directed toward the upper classes with a “high grade institutionalism”. “It looks like an almost complete reversal of the methods of Jesus and Paul.”

All who are interested in a careful review of the Report should secure the Review and Expositor for April and study this article. Send 50 cents to Review and Expositor, Norton Hall, Louisville, Ky.

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The Baptist Church

Brother Cled Wallace of the Gospel Advocate likes to “crawfish” when cornered. We have been trying to get him to explain the difference between one kind of instrument in the house of worship and another. But instead of making the explanation and furnishing the Scripture proof of it, he comes back at us (Gospel Advocate, April 27, 1933) desiring the “text in the New Testament” wherein “the Baptist Church” is mentioned by name. Of course there is no such thing as “the Baptist Church”, but so imbued is Brother Wallace with the idea that the Church and the Kingdom are one and the same thing, it would be futile to try to get him to realize his error.

If he would talk about “a Baptist church” or “Baptist churches”, we would have some ground on which to reason together. If he will study his New Testament honestly, without bias, he will find that every church mentioned in it, with the exception of the “assembly of the First Born in Heaven”, was a local independent congregation of believers who were baptized because they had repented and believed. Each was an autonomous unit in the Kingdom of God on earth. Churches of that day were called “Churches of God”, “Churches of Christ”, “Churches of Asia”, “The church at Jerusalem”, “The church at Rome”, etc. “The” church was always a local assembly of redeemed, and even references to the church as an institution cannot rightly be used to sustain any other view.

We know full well all the arguments he would bring from Ephesians, but remember that Paul, who wrote that epistle to the “Church at Ephesus”, used similar figures of speech in the epistles to “The Church at Corinth”. It was “The body of Christ”, etc. As long as there were no divisions caused by incoming heresies, the churches were known by the various titles mentioned above. Here—

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sies caused divisions among the members of various churches. Divisions caused the beginnings of denominationalism. Denominations usually took the names of their founders or leading spirits.

The first heresy about which the early fathers wrote was that which characterizes the so-called modern "Church of Christ", namely, "baptism is essential to salvation".

Naturally, when the heresies arose and churches were divided, those churches remaining true to the New Testament doctrines and polity were stigmatized and ridiculed. Being of the same stripe as present-day Baptist churches, (we mean real ones) they refused to accept as scriptural the immersions of those spurious churches which held that immersion was essential to salvation. Of course we know that at that early time there was no other form of baptism than immersion. And the ridicule found expression in the name "Ana-Baptist" or "rebaptizer".

The term appears as far back as the middle of the third century A. D. And proof abounds that there were disciples in several places who held to the New Testament standards throughout the Dark Ages. With the coming of the Renaissance and the breaking down of the gigantic power of the Roman Catholic Church when the Roman Empire crumbled to pieces, the (Ana) Baptists found themselves more free to propagate their doctrines, and the name "Anabaptist" became well known throughout Europe.

Then followed the rapid growth of their numbers and the wide-spread distribution of their teachings. Northern Europe was fertile ground for their teachings, for the people in those areas were a freedom-loving people, and the simple democracy of the saints, preached and practiced by Baptists, appealed to them, while the offer of salvation through the atoning work of Christ and it alone fitted exactly the interpretation of the Scriptures which were had wherever the ritualistic priests did not obscure the meaning for the believers.

What was more natural, then, than for the New Testament Christians to begin using their influence to throw off the spurious prefix to their title? When the New Testament specifically declares that there is but "one baptism", why should those who hold to one baptism call themselves "rebaptizers"? If there is but one scriptural form of baptism, one scriptural agent of baptism, one scriptural meaning and purpose of baptism, why honor any other form by intimating that it is baptism, and that to baptize one who had already received the other form was to "rebaptize" him?

Baptists rapidly discarded the prefix, and as their numbers increased, and their splendid example, as contrasted with the lewdness and low level of Roman Catholicism, became more and more pronounced, their religious opponents also discarded the use of the prefix, and since the beginning of the seventeenth century it disappeared.

Baptists did not at first adopt the name by which New Testament churches have been characterized for seventeen centuries; it was thrust upon them in the same way that the name "Christian" was thrust upon the followers of Christ. And just as it would be ridiculous for one to advocate the disuse of the name Christian because it was given to the followers of Christ in a heathen community and very evidently by heathen peoples, even so would it be foolish for us to discard the fine distinguishing title by which the heretics of the past seventeen hundred years have known those people who have always put Christ first, His teachings above every man-made interpretation of them, and who have held the Scriptures as their "sole rule of faith and practice" long before the advent of Alexander Campbell and Barton W. Stone with their ambitious but misguided plan of "restoring primitive Christianity".

Judas Again

Brother Wallace is having a hard time trying to get Judas set right in the program of eternity. In response to our explanation of how and why Judas was a member of the first church (hence a member of the first Baptist church) he says, facetiously we hope: Jesus "accepted him into the First Baptist Church (mind you Brother Wallace capitalized "First") 'in good standing' and failed to expose him, possibly for fear the other members would 'call a business meeting and exclude him from membership'."

Our brother doth err, not knowing the Scriptures, or else he is wilfully misleading his readers. Jesus chose Judas "in order that the Scriptures might be fulfilled". "One of you is a devil" He declared on one occasion, meaning thereby that one member of His first "assembly" was a devil. The church (ekklesia) had no authority to receive or exclude members while Jesus, the Head of the Church was with them. If all could get that idea into their heads, much silly talk would immediately cease. When Jesus was with His church, He directed it; He sent out its workers; He counseled and commanded. When He left it and the Holy Spirit had come, it automatically became self-sufficient, self-directing, self-governing. And to the extent that it acts after much prayer and earnest search for divine guidance, to that extent does a church follow the leadership of the Holy Spirit.

Why Jesus chose twelve as the nucleus of His church, we are not wise enough to attempt to assert. Just why He depended upon the "foolishness of preaching to save some", we do not know. Surely it would have been easier and more productive of immediate results had He chosen a more miraculous method of approach to sinful humanity! The Master knew what He was doing when He chose, out of the disciples, twelve men to be with Him.

The First Church

Now listen to some more of Brother Wallace's strange doctrines! "If John was a Bap-

tist and all he baptized were Baptists, how come that they were not members of the Baptist Church before Jesus 'chose out or called out . . . the twelve'?" Those who hold to the mystical theory of an "Invisible Church" cannot think otherwise than does Brother Wallace. All who know what a New Testament church is, readily see the foolishness of such a question as this. John the Baptist was preparing the way for the Master. To do so, he called men to repentance and faith in the coming Messiah. He could not constitute "the church of Christ"; he could only prepare the way for the Master to do that. Hence, when Jesus came, there were many disciples from whom to make selection. Why He wanted only twelve in that first body, we cannot know. Why He later increased its membership to seventy, we do not know. Why there were only 120 members in the assembly (ekklesia) when the day of Pentecost came, we do not know.

The profound conclusion reached by Brother Wallace is, "It ought to be clear to readers of the New Testament that the church of Christ was not established until after Jesus died, arose from the dead, and took His seat as a Priest on His throne." Imagine such a thing! When the New Testament so specifically tells us that our High Priest was tempted in all points like as we are. Did He have to wait to return to heaven before He could become our Priest? If so, were His sufferings the cause of his priesthood? Furthermore, how did it come to pass that He entered "once for all into the Holy place" there to make atonement for us, if He had to wait until after His death and resurrection to take His "seat as a priest"? Whoever heard of a Hebrew's making atonement before he assumed his priesthood?

Perhaps some others of our readers have some ideas along the line they would like to advance. We do not present these discussions out of any spirit of carping criticism. Brother Wallace is as sincere in his beliefs as we are. Somebody is wrong; we know he is—he thinks we are! Can the Christian world ever think itself together by ignoring the great doctrinal differences which separate us? We believe not. Let us face them in the spirit of eager desire to know the truth. *Great Christians are not produced by compromises; they grow out of careful study and open frank discussions of differences of beliefs.*

* * *

CAN YOU MATCH IT?

From Sioux Falls, S. Dak., comes the news of one H. M. Butler who is having a hard time because of better times. Last year, during the late fall and winter, he was without work and hence, forced to live on skimmed milk and stale bread. As a result he recovered from a long-standing stomach ailment and increased his weight from 138 to 170 pounds. But he got a job, began eating regularly what he wanted and "isn't feeling so well these days".

Presidents of The Southern Baptist Convention

By A. J. HOLT, Arcadia, Fla.

DOCTOR GEORGE WASHINGTON TRUETT.

It was said of President George Washington that he was "First in war, first in peace and first in the hearts of his countrymen". The same might be said of his namesake, Dr. G. W. Truett.

It was in 1886, if I mistake not, that the Texas Baptist Sunday School Convention met at Tyler, Texas. I was at that time the Secretary of Missions of the Texas Baptist General Convention. I was the guest of that princely banker, layman, W. B. Bonner, of Tyler. Coming at the close of the first day's session with a young man, Bro. Bonner said: "Dr. Holt, owing to the crowded condition of our church membership in caring for this convention, I have taken the liberty of bringing with me a young man to share your room. This is young Brother Truett from Whiteright; Brother Truett this is Dr. Holt, our Secretary of Missions." This introduced two people who have been bound together with "hooks of steel" all these forty-seven years since that memorable occasion.

Bro. George had only recently arrived in Texas from North Carolina. He seemed to me at that time to be about twenty years old. It did not take me a day to fall in love with him. He was so pleasant, so simple, so modest, so pious, so gentlemanly, so every-way excellent that one could not help but love him.

Our state board met quarterly at Waco in those days, and on going down to our regular quarterly meeting, I went as usual to the home of Dr. Carroll, who was the president of the board. To my surprise and gratification I found George Truett, installed in the room I usually occupied, and so again we shared a room together. George Truett was not only a model young man, but he was also a model student at Baylor University, and after a while he became a preacher and pastor at East Waco, during his student days. After his graduation he was made Financial Secretary of Baylor University and made a good one. Following that he was called as pastor of the First Baptist Church at Dallas.

It was at the Southern Baptist Convention in Louisville, Ky., in 1927 that Dr. W. S. Wiley came forward to nominate a man for the presidency of the Convention. He said: "Brother President, I desire to place in nomination for President of this Convention, Dr. G. W. Truett: He needs no introduction to this body." That nomination was somewhat startling. Dr. Truett was regarded as a peerless preacher, but no one seemed to think of him as president of the body. Yet his nomination was immediately seconded and he was unanimously elected. He served his three years with distinction, and retired with added fame. A brother of some prominence hailed him after the election of his successor thus: "Dr. Truett, you have succeeded nobly as

President of our Convention. When we elected you, we were not positive that you could make a really successful presiding officer. But you have both surprised and gratified us in that you have not made one single mistake in your rulings; you have been kind and courteous, wise and discreet, and finished the task we put upon you with honor."

DR. W. J. MCGLOTHLIN.

This stately Christian gentleman became the seventeenth president of the Convention, his election taking place in New Orleans in 1930. Again we were most agreeably surprised that the president of an university could make such an excellent presiding officer of a great Convention. No predecessor of Dr. McGlothlin has made a more excellent president than himself. Indeed we are developing great presidents of late years. Not only has Dr. McGlothlin made a most distinguished presiding officer during the meetings of the Convention, but he has also conducted the affairs of the Convention during the interim of its meetings in a most satisfactory manner. Of late years there has been such immensely large gatherings at these Conventions that it has taxed the resourcefulness of any presiding officer to keep the body on an "even keel". But Dr. McGlothlin did so most courteously and successfully.

Dr. F. F. BROWN was elected at the close of the 1932 session, and has not yet really presided over the body. What elected Dr. Brown was his beautifully unselfish spirit. After he had been nominated he nominated Dr. Cody and asked that he be elected.

PRAYING FOR THE EXECUTIVE COMMITTEE

By JOHN R. SAMPEY, D.D.

The heads of Southwide boards and institutions were invited by the Executive Committee of the Southern Baptist Convention to meet with the Committee in Nashville April 12th and 13th. Practical problems of the greatest difficulty came before the Executive Committee for solution. I must ask permission for space to give some of my impressions and to relate an experience.

This is not the first time that Southwide executives have been invited to sit in council with the Executive Committee. From the first year of its existence to the present the Executive Committee has sought the advice and co-operation of leaders in State and Southwide boards and institutions. If in any particular the Executive Committee has failed to measure up to its great task, Southwide and State leaders must share the blame for failure, for we have been given every opportunity to propose and advocate before the Executive Committee any measures which

seemed to us to promise improvement in the Co-operative Program.

The Executive Committee shares with the Promotion Committee of Southern Baptists the responsibility for carrying forward the work of the Southern Baptist Convention. About half of the members of the Promotion Committee are appointed by the various boards of missions in the seventeen states composing the Southern Convention. Naturally the task of caring for the work in the states which they represent has first place in the thought of these brethren. As the financial difficulties have multiplied, these executives in the various states have been under tremendous pressure to preserve the life of local institutions at the expense of Foreign Missions, Home Missions, Ministerial Relief and Ministerial Education in the theological schools. The Executive Committee has not found any way of resisting the break-up of the Co-operative Program by the introduction of preferred items which in some of the states leave almost nothing to be divided with Foreign Missions and other Southwide agencies. Pastors and other workers still make the appeal to the churches to give the Gospel to all the world by contributing to the Co-operative Program; but for several Southern States only a bagatelle of the gifts to the so-called Co-operative Program ever finds its way to the treasury of the Foreign Mission Board in Richmond. No wonder that thirty missionaries remain prisoners in the homeland, while their hearts are with their converts in foreign lands.

At its recent meeting the Executive Committee faced the distressing facts brought anew to its attention by the secretaries of our mission boards and the presidents of our theological seminaries. The Executive Committee sought guidance in frequent and earnest prayer. The brethren faced difficulties which they could not overcome without generous co-operation on the part of brethren in charge of missionary, educational and benevolent work in the various states, and these representatives of agencies in the states were not present. Former joint meetings had accomplished little in making a more equitable distribution of funds given to the Co-operative Program, and so in the interest of economy only persons definitely charged with the responsibility of Southwide agencies were called to Nashville.

While in the recent meeting of the Executive Committee there was greater frankness in calling questionable practices by the right names, the spirit of brotherly love ruled and there was a constant effort to live by the Golden Rule. We kept asking ourselves whether we would have resisted successfully the temptation to which some of our brethren have yielded, if we had been in their place. We are wondering how much longer the ship we call the Co-operative Program will be able to sail through a tempestuous sea with such a dangerous list, more than three-fourths of the cargo having been shifted to the state side of the vessel while the Southwide side is

high in the air. We cannot forget the fate of the Vestris on its voyage from New York to Rio de Janeiro, nor can we forget that two noble missionaries and their fine son went down with it to a watery grave. Who can tell us how to bring our Baptist Co-operative Program back to an even keel? If this cannot be done, let us bear in mind that co-operative work within the states will go down when co-operation between the Southern Convention and the states goes on the rocks. We can sail the seas together on an even keel, or we can founder together. For my part, I plead for a return to a genuine Co-operative Program.

Some of our leaders are ready to scrap the Co-operative Program altogether. They tell us that most of our Southwide agencies are facing bankruptcy, and that we have held on to the so-called Co-operative Program too long. The time has come, they tell us, for a new deal, a plan whereby each agency can make its own appeal to the churches and receive in full measure the gifts intended for it. A revolutionary movement just now would almost certainly bring disaster to all our agencies. We must stand by the Co-operative Program. Every church should make a budget, put on a campaign of stewardship and make the every member canvass, emphasizing the tithe as the minimum in our giving. We must give to the support of our church and to missions at home and abroad. In practice few of our churches have attained this ideal.

After listening through three strenuous sessions to the discussions of the Executive Committee on April 12th I retired late at night with a heavy heart. About 2 a. m. I awoke and for more than an hour I prayed for my brethren. First of all I talked to the heavenly Father as earnestly as I could on behalf of Fred Brown, President of the Convention, and Chairman of the Executive Committee, a man who carries burdens heavy enough to crush the strongest man. I besought the Lord to deal graciously with him and to give him wisdom and strength to lead us out of the bog which threatens to engulf us. I prayed for my colleagues among the Southwide agencies, for Maddy and Ray of the Foreign Board, for Lawrence of the Home Board, for Van Ness of the Sunday School Board and Watts of the Relief and Annuity Board, for Scarborough and the Southwestern Seminary, for Hamilton and the Baptist Bible Institute, for Bristow and the New Orleans Hospital and for Crouch, the Executive Secretary of the Convention. An hour passed by as I poured out my heart to the loving God on behalf of the members of the Executive Committee, that they might be guided to the best possible solution of the problems before them. Somehow I felt that the heavenly Father was really listening to the pleading of His unworthy servant on behalf of his brethren. Who will join me in praying for wisdom from on high as we face toward the Convention in Washington?

AS REQUIRED BY THE SABBATHS

(Continued from page 1)

Mark's Unique Record

The following is a sufficiently accurate translation of Mark 16:9:

"Now after He arose, on the morning of the first Sabbath, He appeared first to Mary Magdalene." It was the first Sabbath. It was in the morning part of the first Sabbath. It was His first appearance to Mary alone. Mary was one of those who visited the tomb in the evening, and so it could not have been His first appearance to her. It was on the morning of the first Sabbath and, therefore, was not the first appearance to Mary, because the first appearance was in the evening, and Mary was one of the women who went to the tomb in the evening of the first Sabbath, according to Matthew.

The word "first" in Matthew is a different word from the one translated "first" in Mark 16:9. Both of them indicate that this Sabbath, the one on which He arose and which is spoken of in the King James version as "the first day of the week" was really the initial Sabbath of a new series, and was in the beginning of the week or "the first day of the week" and was the "Lord's Day", the beginning of our Christian Sabbaths. These things which are all set forth in the New Testament could not take place if Jesus was buried on a Friday and arose on Sunday morning. In the order here mentioned they are all perfectly natural and make Matthew 12:40 true, nor does it require any strained explanations.

KADESH-BARNEA

(Continued from page 1)

swept him into office, as a mandate from the people to enforce our prohibition laws! Had he responded with courageous, determined and decisive action, the liquor question would now be largely settled. Instead, he made the age-old blunder of substituting a commission, whose only contribution was further confusion.

Let the citizenship of the Kingdom of God beware of such tactics. Delay is dangerous. Resolution becomes sick and pale during the intervals of hesitation. Great causes are often literally committed to death by committees. Let us pause only long enough to ask, "Is this God's will, and is this His direction for me?" Then, enough! We need nothing more, for in following His will, we shall have Him, and He will be strength for every strain.

An Explanation of Kadesh-Barnea

What made the children of Israel falter and not go forward? What murdered their morale? What consumed their courage? What made them "sillies" and not soldiers, whiners and not winners? Let us join them on the last leg of their march from Mt. Sinai to Kadesh-Barnea. Have an observing eye and learning heart, and we shall discover the answer to our questions.

1. The first leech that attached itself to their souls and began to draw out the blood of courage and heroism, was a complaining spirit. In Numbers 11:1, we read: "And when the people complained, it displeaseth the Lord; and the Lord heard it." A complaining people are never campaigning people, or conquering people; sooner or later, they become a condemned people.

Let the army of Christ "Rejoice in the Lord alway: and again I say, rejoice." Phil. 4:4. "But the Depression! How can we rejoice?" is the customary rejoinder! Look within, and consider the Salvation Pearl of Great Price, purchased by the ruby drops of Immanuel's blood, and bestowed upon you freely in response to faith. Turn it about in your devotions; consider the fact that you would not exchange it for the world, and be inspired to sing an endless song of joy that shall sound and resound the world around.

2. A divided affection divested them of their ardor. In spite of the fact that their faces were set toward Canaan, we hear them saying, "We remember the fish, which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlic, but now our soul is dried away: there is nothing at all, beside this manna before our eyes." Faltering between two affections, they no longer march with an unfaltering and determined tread. The army of the Lord today is being devitalized by the same insidious thing—division of affection. Entirely too many are seeking to love God and the devil, Egypt and Canaan, earth and heaven, at the same time. The Lord's army should never sing the second verse of the hymn, "The Touch of His Hand on Mine";

There are times, when tired of the toilsome road,

That for ways of the world I pine;
But He draws me back to the upward track

By the touch of His hand on mine.

Let that verse, of the otherwise splendid hymn, be sung as a picture of Israel longing for the leeks, onions, and garlic of Egypt. When Christ's army comes to sing that verse as a sentiment of their hearts, a Kadesh-Barnea and a wilderness of defeat await them.

3. Another factor in the breakdown of Israel as Kadesh-Barnea, was a whimpering leader. Hear Moses as he cries out: "Wherefore hast thou afflicted thy servant? And wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? . . . Have I begotten them? . . . Whence should I have flesh to give unto all this people, for they weep unto me, saying, 'Give us flesh that we may eat'. I am not able to bear all this people alone, because it is too heavy for me. And if Thou deal thus with me, kill me." Num. 11:11-15. Nothing spells quicker doom for Christ's army, or any detachment of it, than for one in the place of leadership to whimper about his load.

fortunately, whimpering words are more contagious than winning words.

Moses might have reflected thus, "This is God's will and purpose for my life. The responsibility is heavy, but since it is God's will and His work, He will supply strength for the doing of it." Or, he might have reasoned thus, "If God desires that I offer my last vestige of strength upon this altar of service and sacrifice, so let it be." Had he so reasoned, he would have become invincible, with head unbowed, and a leader with courage—radiant and contagious! From him no poisonous, devitalizing infection would have gone out to curse the people.

Preachers, or other leaders, that shine, recline, or whine, especially those who whine, are liabilities to the detachment of God's army entrusted to their leadership. May we remember that our Lord's cross was heavier than any burden we shall ever be called upon to bear. Let us consider that any victory, worthy of the commendation of heaven, must have a human sacrifice in it.

4. Another factor that ate away their divine vitality and explains their failure at Kadesh-Barnea, was envy for a leader. One day a messenger came rushing into the presence of Moses and said, "Eldad and Medad do prophesy in the camp". Joshua, the servant of Moses and one of his young men, answered and said, "My Lord Moses, forbid them". This is said, implying that Moses was the big preacher around there, and so great that contemporaries could not be condoned; but Moses arose nobly to the situation and said, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them!"

Loyalty to one's preacher is generally a virtue, but when it reaches the place of exploring another preacher's success, or at least finding no joy in another's victory for God, it becomes a subtle vice. Loyalty that cannot rejoice in the success of other preachers, laboring in other vineyards of the kingdom, is loyalty that will sooner or later cease to rejoice in its own pastor's successes.

God help BAPTISTS not to disintegrate and say, "I am of Paul, and I am of Appollos, and I am of Cephas, and I of Christ". Is Christ divided? So challenged Paul, and so challenge I! No, eternally no! He is not divided, and may His army not be divided by narrow, petty, selfish interests. God help us to be citizens of the Kingdom and not mere members of Baptist churches!

5. Another factor that explains their failure at Kadesh-Barnea was envy among leaders. Read Numbers 12:1, 2. A study of the remainder of that chapter will reveal the evils of confusion, and destruction of morale, that came out of this envy of God's appointed leader.

Wherever there is envy between leaders in Christ's army, there will come spiritual decay, and a Kadesh-Barnea is inevitable! In a certain city one preacher, by the blessings of God, stands out in a notable way. In

spite of his humility and refusal to parade his success, most of his preacher brethren have shot his heart through with cold darts of unkindness. There is but one underlying reason and that is envy. A Kadesh-Barnea and a wilderness of defeat await us if we have many preachers and leaders who have in them that much Adam, still unexecuted by Grace's sharp blade.

Recently I went to a town where there were several Baptists churches, to assist a brother pastor in his revival. After several days I noticed a decided change in his warmth of fellowship. It was evident also that he was not endeavoring to win souls. Naturally the meeting dragged, and my heart was nearly crushed with its burden. Along toward the last of the revival, while preaching, I complimented one of the other pastors of the town. I had not planned that particular part of the message, but I am sure it was of the Lord. On the following day this pastor asked me to go with him for a ride. As we rode he said, "I want to speak frankly with you. I am here in this town trying to carry on and to maintain my leadership with my people. I am overshadowed by Bro. Blank (the pastor to whom I had referred in a complimentary fashion). Now I want to ask you a question: How would you feel, if you were in my place and I should come here and praise Bro. Blank before your church?"

At first I would not reply. At last I said, "Aren't you and Bro. Blank co-laborers under the same Captain, fighting in the same line, and if this is true, does not a touch-down made by Bro. Blank mean a touch-down for you too? You sound as if you were fighting for different captains. I know you are not, but evidently Christ is not as real as He should be. *When we, as preachers, allow Christ to fade out of our view and become unreal, we inevitably become competitors and each finds himself fighting for his own feudal dominion and lordship! If on the other hand, Christ is blessedly real, we cease to become competitors and become colleagues and team-mates, invincible in service.*" The ride ended. On the following morning, which was the last Sunday of the two weeks' revival, he phoned me, requesting that I come to the church early. I met him in his study. His lips were quivering and his eyes were swimming in tears. His face shone with a new light. When the door had been closed, he said, "Pettigrew, do you see that rug there on the floor? Well, after our talk yesterday, I came back here and got down—not on my knees but on my face—and stayed there before the Lord until His spirit had burned out of my soul, all envy for by brethren. *I am no longer a competitor with any other preacher of Christ, I am now his colleague.* By the Lord's grace, I am now able to genuinely rejoice with Bro. Blank in his every success." He paused, and then said, "Pettigrew, I have told my wife about this Gethsemane through which I have gone, and I told her what I am about to tell you. She advised that I not tell you this

fearing that you would not be able to regard me in the future as you have in the past, but I must tell you, regardless! My people have been so high hat in their praise of you, that I found myself eaten up with jealousy and envy, and unable to wish for you success in this revival."

It was a heavenly hour! The sequel of this story is that upon the services of the last day, the Spirit of God descended and the revival closed in glory and victory. Another sequel of the same story is that instead of my thinking less of this brother, my love and admiration increased a hundred-fold. We are indeed and in truth, one in Christ Jesus. God's people may become one, catch step in their march, and become invincible in their attack, by tarrying before the searching and cleansing Spirit of God, until every virus of envy shall have been destroyed!

(Concluded next week)

MEMORIAL ON MOTHER'S DAY

The Tennessee Baptist Orphans' Home is in distressing need. The supply of food-stuff brought in by our truck is practically exhausted. We have no money with which to buy food. Contributions to the Co-operative Program and also special gifts to the Orphanage have decreased from month to month. Our Orphanage cannot keep its doors open much longer unless the friends of our Home come to our relief. Two hundred and thirty children cannot be supported on the pittance that we are receiving at present. Our credit has been impaired by the sweep of the depression, so that our purchases must be made for cash. We must have immediate help if our work is to go on.

The Baptist churches of the State have sent to us the children that are in the institution. We must not send them away and close our doors because these fatherless and motherless little ones have no place in all the world to go. The Christian thing to do is for us as Baptists to care for them. Do you know of a more appropriate way to memorialize Mother's Day than to remember these motherless children? Call the attention of your church and Sunday school to this important matter. Secure as large a contribution as you can and send it in at the earliest possible date.

Remember that "to give to the poor is to lend to the Lord".

Yours in service of orphan children,
W. J. STEWART,
Superintendent.

SUNDAY SCHOOL LESSON

By O. W. TAYLOR, Halls, Tenn.

MAY 21, 1933

Jesus Answers His Adversaries

Scripture: Mk. 12:28-40. Golden Text: Jno. 7:46.

Readings: Matt. 21:23-36; 22:1-45; Lk. 20:19-47; Psa. 27:1-6; 37:1-11.

After the Triumphal Entry and the cleansing of the temple, and after a night spent probably in Bethany, Jesus is again in the temple, where He meets and vanishes certain adversaries who have come "to catch Him in His words."

I. An Important Perception (28)

Jesus had met and routed "the chief priests, and the scribes and the elders," who challenged His authority. Then He vanquished "certain of the Pharisees and of the Herodians," who raised the political question of paying tribute to Caesar. After these, He silenced the Sadducees, who raised the question of the marriage relation in the future state. A scribe had been standing by and hearing the reasoning between Jesus and His adversaries, "and perceiving that He had answered them well," raised the question with which our lesson begins. That Jesus answers well all questions which may properly be put to Him, is an important perception to reach. This scribe (expert copyist and interpreter of the law) was led into a larger view of truth as a result. Convincement that Jesus answers well the questionings of the soul is the first step in the real understanding of truth. And the larger the understanding of the truth, the stronger the conviction that "Never man spake as this Man."

II. A Significant Classification (28-31)

The scribes raised the question, "which is the first commandment of all?" Not which is first in point of position, but in point of importance. The rabbis reckoned the law to have 613 precepts divided into "heavy" and "light". One school of rabbis said that the moral precepts of the law had first importance; the other, that the ritual-precepts held this place. The answer of Jesus here given and the view of the scribe given in response to it show that they put the moral precepts first. Let it be noted, however, that, although Jesus classified some commandments as "first" in importance of observance, He did not classify the others as non-essential in their place and purpose. This principle still holds. "First of all the commandments" in importance of observance does not

rule out and belittle the others nor excuse disobedience to them.

Jesus' words here spoken in explanation of "the first commandment of all," were taken from Deut. 6:4-5. This was repeated by Jews in their morning and even prayers, was inscribed in the phylacteries worn on the forehead, and enclosed in the "mazzuzah" nailed to the doorpost. This was a summary of the first five commandments in the Decalogue (Ex. 20), in which all of man's duties to God are condensed and which Jesus here presents as one great, embodied command. "Thou shalt love the Lord thy God with all thine heart (desires, feelings, affections), and with all thy soul (sentiments, passions, vital powers), and with all thy mind (intellect, will), and with all thy strength (intensity, power, zeal)."

This being "the first and great commandment" (Matthew), all other right attitudes and acts must spring from it. Since "the carnal mind is enmity against God" (Rom. 8:7), man must have the exercise and experience of divine grace in the heart for him even to begin to observe this commandment. One "must be born again" (Jno. 3:3-7), and then his heart enshrines the Lord, not because it is commanded in the Decalogue, but because "the love of God is shed abroad in his heart by the Holy Spirit" (Rom. 5:5).

Then Jesus summarized all the duties of man to man, as contained in the Decalogue and condensed in Lev. 19:18: "Thou shalt love thy neighbor as thyself." In Biblical meaning, "neighbor" goes beyond geographical and racial bounds and takes in any man anywhere whom we can serve—our fellow-man (Lk. 10:29-37). To love one's neighbor as himself, is to put him on the same plane of affection and service and act toward him in accordance with the Golden Rule (Matt. 7:12). "Love" in the passage before us relates to the will rather than to the emotions. We can love people whose ways we do not like. "Love" here means the exercise of Christian and compassionate will which makes us treat our fellow-men as we treat ourselves under the same circumstances. This would solve the pressing moral, social, and industrial problems of our day. One must be a regenerate man to live up to this, and many regenerate men do not live up to it. This commandment, summarizing the second part of the law, "is like unto the first and great commandment." It springs from the former; for the love

of God presupposes and includes love for one's neighbor (Rom. 13:9; 1 Jno. 4:20-21). Settled lack of love for one's fellow-man finds its explanation in the absence of regeneration.

"On these two commandments hang all the law and the prophets" (Matt. 22:40). It is significant that when Jesus came to classify those things which are of supreme importance to be observed, He passed by all the fine-spun and long-drawn theories and systems of self-righteous human deeds and merit, and said that "the first of all" requirements is for one to be made right on the inside. The outer life cannot be right without this. "First make clean the inside of the cup and the platter, that the outside may be clean also." (Matt. 23:26). In Gospel language this is, "Ye must be born again."

III. A Discerning Admission (32-34)

First, the scribe came to the conviction, "Master, Thou hast said the truth." How many today acknowledge the same when Jesus speaks? Some do, and some do not. Take Jesus' teachings as to the plan of salvation, as to the church, as to the ordinances, as to Christian duty. Do you readily and also with committal thereunto hold the conviction, "Master, Thou hast said the truth?"

And then this scribe, brought up amidst a self-righteous environment and self-righteous teachings, expressed the conviction, so astoundingly diverse from the concept of millions, that to love God and one's neighbor, as here indicated and both springing from a heart made right, "is more than all whole burnt offerings and sacrifices," that is, outweighs the whole Levitical ritual system. Today, for a man to be right on the inside is more than all the outer ritual and form and deeds to which he may submit or which he may do. There is a place for the latter within New Testament bounds, but that place is after the heart has been made right with God and men.

It is meaningful that when this scribe made this admission, Jesus said, "Thou art not far from the Kingdom of God." A right conception of the first importance of inner transformation over outer expression, as the prelude to and value-giver to the latter, is necessary for entrance into the Kingdom. Yet this conception does not put one in, but only makes him "not far from." If that scribe had gone a step further and trusted in Jesus, he would have gone into the Kingdom. Perhaps and probably he did later on. Are you "not far from the Kingdom?" Take that other step of penitent faith, and enter in! It is not enough to be convinced mentally of the truth of Jesus' words. There must also be the personal committal of oneself

"to Him against that day" (2 Tim. 1:12).

IV. An Unanswered Question (35-37)

Christ has been on the defensive; now He takes the offensive. To the scribes and Pharisees (Matthew) He said, "What think ye of Christ? whose son is He?" Thinking of the prophesied Messiah as not being Jesus, a thing they did not admit, they said, "The son of David," that is, descendant of David. Quoting Psa. 110:1, believed by the Jews to refer to the Messiah, Jesus called attention to what David said: "Jehovah said to my Lord (the Messiah) etc."; and then Jesus went on to say: "Since David calls the Messiah Lord in what sense is He his son?" The only accurate and adequate answer is that which presents the Messiah as both divine and human is one personality. This the scribes and Pharisees, in their conception of a worldly Messiah, could not conceive. "And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." (Matthew.)

V. A Solemn Warning (38-40)

This was Jesus' last public address. It was dedicated to an exposure of the nature, hypocrisy, and final outcome in hell of the religion of self-righteousness. Matthew (chapt. 23) gives this address in expanded form. Biting words were uttered. But since "Mercy spurned is judgment earned," and since these men were dead set against Christ and true religion and constituted a grave menace to the souls of men, their exposure was merited.

QUESTIONS

1. Describe how Jesus vanquished his adversaries in the verses preceding our lesson. 2. If one commandment is more important than another, does this belittle the others or make them non-essential? 3. What did Jesus specify as "the first" and "the second" commandments and what is involved in obedience to them? 4. How do "the law and the prophets hang on these two commandments?" 5. What discerning admission did the scribe make after Jesus had spoken? When and only when does one enter the Kingdom? 6. How was Christ both Lord and son of David? 7. How does Jesus warn against self-righteousness?

"The world does not know the hidden treasures of God. It cannot be persuaded that the maid working obediently and the servant faithfully performing his duty, or the woman rearing her children, are as good as the praying monk who strikes his breast and wrestles with his spirit." —Luther.

THE NEWS BULLETIN

Love Plus Liberty Equals Responsibility

By ROLAND Q. LEAVELL

Why are Baptists Baptists? Certainly not merely because of immersion or the symbolism of the Lord's Supper. Our most dominant word should be love. The word most descriptive of the genius of Baptists is liberty. Our most distinctive denominational characteristic is the guaranteeing of liberty to the individual.

The theme of this article is that every liberty carries with it a correspondingly great responsibility. A deep spiritual understanding of this principle will help us in our serious denominational problem of inadequate support for missions.

Religious Liberty.

Liberty to worship God according to one's conscience is a Baptist trophy. But let Baptists remember that it carries with it the duty and responsibility to actually worship. A Baptist "Seventh-Day Adventist" claims liberty but shirks responsibility.

Baptists guarantee to individuals the right of private interpretation of the Bible. That liberty imposes the duty and responsibility to study and obey the Bible. The right of direct individual approach to God at once absolutely binds the individual to really approach God. A liberty loving but prayerless and Bible-neglecting Baptist is a cake unturned, cooked brown on the liberty side, but undone and raw on the responsibility side.

Churches and Individuals

Baptist churches are locally independent of ecclesiastical overlordship. Yet the Baptist Church, which claims liberty to make its own program, and, in doing so, refuses to do its utmost in voluntary missionary co-operation, is not playing fair. It is a "Dead Sea" getting and keeping and stagnating in selfish failure to balance duty against liberty.

Baptists proffer supreme liberty in practicing equality of individual church members. But immediately upon that free individual falls the overwhelming duty to go to his limit in the church program.

Either Dangerous or Dynamic

These liberties are exceedingly dangerous except they be granted under one set of circumstances. They become tremendously dynamic when granted to a regenerated individual who has a conscience being constantly quickened by Bible study, prayer and obedience to duty.

Meaning to Missions

To assess or tax any Baptist church or individual for any given amount for our missionary program would call forth a great hue and cry about outraged Baptist liberty. On the contrary, any Baptist church claiming local independence, yet failing to do its utmost for missions in this present crisis, should be answered with a hue and cry about outraged Baptist responsibility. Any Baptist individual who hides behind his liberty in order to avoid doing his utmost duty to meet our missionary needs today is outraging his clear responsibility.

Liberty and responsibility and duty are sublime words. But missions and sacrifice and love and Christ's Kingdom and salvation of lost souls are more sublime.—Christian Index.

BOULEVARD REVIVAL

On April 9th Pastor J. H. Wright and Boulevard Church, Memphis, began a revival meeting which proved to be one of the best the church had had. Pastor Sam P. Martin of Lebanon, did the preaching for them. Services were held each morning at 10 o'clock and each evening at 7:30. The meeting continued for sixteen days and resulted in 45 additions, 30 of them by baptism. Pastor Wright writes of the meeting:

"Dr. Martin is a great preacher and did wonderful things for us. One of the great things done during the revival was with the members of the church. A large number saw where they had been making a mistake and renewed their covenant vows with the Lord and the church. The interest abides. Brother Martin greatly endeared himself to our people. He relies much upon the Holy Spirit, the will of God and on prayer. He preaches without fear of man."

A BUSY WEEK

On April 28th the editor left Nashville on the afternoon train in order to save paying Pullman fare. He spent the night at Knoxville, arose Saturday morning at 5:30 and ate breakfast in the delightful home of Pastor and Mrs. Mark Harris of Newport. They have moved from the "Crow's Nest" high above Pigeon River on the glorious bluff, to a site almost as elevated but on the opposite side of the river. It was a source of delight to be with them and with their little ones. Mark A. Jr. is five years of age and keeps a visitor busy with his chatter in which are words that one seldom hears from so young

a lad. His sister is six months old, a dainty little miss with a spontaneous captivating smile for every greeting.

Soon after breakfast, I drove with Pastor Harris to the home of a citizen of the town wherein a young woman had sought to end her own life a few hours before. The tragedy of it bore heavily upon the pastor-heart of my host, and he came out with the sad report that the victim was so under the influence of opiates that he could not talk with her.

On out to the country we then sped to Union Baptist meeting house where East Tennessee Association was holding a Fifth Sunday meeting. What a surprise greeted the visitor there! As we rounded a bend in the road, there arose before us, located on a high hill, one of the most beautiful rural church houses in all the land. Yellow rough stucco, green tile roof, graceful spire and belfry, white trimmings, concrete walks and steps, and a grove of carefully pruned pines. How the heart sang to see such a place of worship away out in the country!

And there was Pastor Herman Matthews, a native of the community, related by blood or marriage to almost every person in the church membership. Of course he was proud of his church and its building. A splendid auditorium large enough to seat 300 people if packed in, rough creamy plaster and natural pine finish. New gasoline light fixtures, graceful pulpit, and to the rear the unfinished space for several good class rooms. The story of the house is inspiring, but he has promised to write it for us later. It is the third meeting house the church has built since 1844, when a missionary physician called together the first band of worshippers of our faith in the community. Brother Matthews is the thirty-third pastor the church has had.

A splendid program was arranged for the day with real messages from different pastors, laymen and women. The ladies, aided by their Methodist neighbors, spread a typical associational dinner. A wonderful spring just at the foot of the hill furnished plenty of fine water. And the congregation waited during the long programs with hardly a move in or out of the building.

I spoke morning and afternoon to attentive audiences, stressing the need of co-operation, brotherly love and fellowship in service. The evening was spent in the home of Pastor Harris with supper eaten on a porch overlooking the lights of the larger part of the town. After supper another visit to the home of tragedy and then to bed for eight hours of dreamless sleep high up above the dust and noise of town and 250 miles from the smoke and soot of Nashville!

Sunday I preached for First Church, Newport, at eleven o'clock to a fair congregation, in spite of the fact that a large number of the women had gone to Union to present a missionary pageant and to try to organize a W. M. S. A club of subscribers was begun which will grow month by month. Lunch was eaten in the home of Mrs. James Stokely and brother, up near "Crow's Nest." She is the mother of the lad whose brief pithy comments we published on the Young South Page last year.

At 2:30 I addressed some 100 champions of prohibition in the First Baptist Church house, presenting to them the challenge of the day for real Americans to arise and fight the encroachments of the wet alien element of our population, and to boycott absolutely every place where beer is sold in our state.

Following this service, Brother Herman Matthews drove me to Sevierville where supper and lodging had been provided in the delightful "homey" Davis Hotel. I preached for Pastor L. W. Clark at the evening hour. Prof. Roy Anderson of Harrison-Chilhowee had filled his pulpit at the morning hour, thus releasing him to supply the pulpit of Fifth Avenue, Knoxville, for Pastor J. L. Dance who is still critically ill. Churches of the city and adjoining sections are giving their pastors in turn to do this work while the church continues to pay his salary during his illness. A good congregation was present, and another club of subscribers was started.

Monday morning Brother Clark and family drove me to Knoxville in time to catch the train for Harriman and home. On the way to Newport, and from Knoxville back to Nashville, the Corona was busy turning out altogether sixty pages of manuscript of which this is a part.

It was a good trip; I found the brotherhood in fine spirits, especially those of Sevier County and East Tennessee Associations. A new day is dawning up there and Moderators Weaver and Matthews are doing their part to hasten its coming. They feel the responsibility being thrown at their doors by the rapidly developing Smokey Mountain National Park, and are laying their plans to help State Missions provide for the future.

HARRISON-CHILHOWEE COMMENCEMENT

Harrison-Chilhowee Baptist Academy closed one of its most successful year's work April 28. Sixteen students completed their course. Rev. W. R. Pettigrew, of the First Baptist Church, Springfield, Tennessee, delivered the baccalaureate sermon, and Mr. Frank Leavell, of Nashville, delivered the commencement address.

(Continued on page 11)

THE YOUNG SOUTH

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

MARY ELLEN'S WAY

Ruth Stern had just gotten her report card, and her average was the highest in school; yet she was not happy about it.

"It's only that the other girls do not love me, mother," she replied when her mother had asked her what was the matter. "I make the highest grades every month and study hard, yet none of the children seem glad. When my name was read out, nobody clapped; but when Mary Ellen's name was read out, and it's the first time she was ever put on the honor roll, why they clapped so loud the old schoolhouse rang."

"Perhaps it was because of its being the first time for Mary Ellen," suggested her mother.

"No, ma'am, I don't think it was that. At recess she is always followed by all the girls, and the trouble is I don't see why it is. I've watched her, and I can't find out her secret."

"Then watch some more," suggested her mother. "There must be a reason."

So Ruth determined to find the reason, and she could think of no better way than walking with Mary Ellen to school and talking to her.

"Hello," she said as Mary Ellen came running toward her with sparkling eyes. "Let's walk together this morning. I want to ask you a question. I'm trying to find out why everybody loves you so. I'd give anything if they would love me that way."

Mary Ellen looked at Ruth in astonishment. "But I didn't know they did," she declared. "I never thought of it before—I mean I never thought about the children's loving me, but I know I think a lot of all of them."

"I don't," said Ruth. "I am too busy."

"I've noticed you are always busy," answered Mary Ellen. "You never even take time to play at recess much, do you?"

Just then Elsie Terrence came around the corner. "I've been wishing I could meet up with some one before school who could explain that last problem to me," she said, looking at both girls in turn. "I have worried so over it and don't know what to do."

"It's too late to open our books here; we'll be late to school," began Ruth, but Mary Ellen was already busy untrapping hers as she walked.

"I had a time with that problem myself," Mary Ellen said, "and I am awful glad to pass it on. Here, Elsie, just glance at it—here, all work-

ed out—maybe you can understand as I tell you how I did it."

The two girls were soon deep in the problem and had entirely forgotten Ruth, who walked silently along by their sides. Here was an opportunity she had avoided, while Mary Ellen had grasped it at once. But what a trouble to put oneself to! Then when Elsie thanked Mary Ellen, there was a light of happiness in Mary Ellen's eyes which would be there all day.

That night when Ruth reached home she said to her mother: "I have found out the secret Mary Ellen has. She doesn't know what it is herself, because she never thinks of herself; but I know now, and I will never forget it."

"I think I know already what it is," answered her mother, "but I would like for you to tell me."

"Well, I think it is because Mary Ellen always helps every one she possibly can. I never thought of it before, but I know that is the secret of her popularity, isn't it?"

"Yes, it is, Ruth, and you must follow her example."

"And will all the children love me as they do Mary Ellen?"

"You must not think of that part. Give with your whole heart. Ask nothing in return. That will be taken care of."—Exchange.

OUTSHINING EVERYBODY

"Joe Dodd, you're the laziest boy in this whole wide world," scolded his sister Mildred. "Here is the wood box empty, the water bucket is empty, and you sit there and play with those cats. Shame on you!"

Joe didn't answer. "I should think you would think of mother once in a while," continued Mildred as she hurried from one task to another. "Goodness knows she is always thinking of you!"

Still Joe did not answer, but he got up quite suddenly and filled the water bucket and then began filling the wood box, and all the time he was working he kept thinking of what Mildred had said. "She's right" he mumbled. "Mother is always doing so many things for me and I never think of her!" Then quite suddenly a thought flashed through his mind. Two weeks and it would be Mothers' Day. He would show Mildred. He would show them all. He would outshine everybody!

"Why, what has come over Joe?" said Mrs. Dodd a few days later. "My wood box is never empty and my water bucket is fairly running over all the time, and he seems to

be always thinking of the very thing I need."

"He's up to something," said Mildred. "He has been playing late every night."

"Well, just as long as he studies his lessons and does his chores there is no harm done," answered Mrs. Dodd, smiling.

"No, I suppose not," said Mildred with a toss of her head, "but I should like to know what he is up to."

And Joe was up to something. Every night after school Joe was to be found entering the Graves grocery store.

"Basket is all ready, Joe," Mr. Graves would say, smiling, and away Joe would trudge to deliver the packages.

And when all were safely delivered and Mr. Graves would give him a shiny quarter he would trudge home, feeling every inch a man. He wanted to tell, but he was afraid to tell Mildred; she would try to outshine him.

So he would hide his money in his little box in the closet, and every night when the house was quiet he would slip out of bed, get his box and count his treasure.

At last the great day came. The day before Mothers' Day Joe made a mysterious trip to the greenhouse. Down the street he ran, his money clamped tightly in his hand.

"What can I do for you, my man?" said the clerk.

"I want that biggest fern," he said, his eyes shining, "and it must be delivered tomorrow morning early, and one dozen carnations."

The clerk smiled. "What a lucky mother!" he said. "And I shall put this lovely card in free of charge. Will you write something on it?"

Excitedly Joe wrote, "With lots of love, Joe."

And when the flowers and fern arrived Mrs. Dodd's eyes shone. "Why, Joe, who gave you the money?"

"I earned it, mother," said Joe proudly. "Sister said I was too lazy. I wanted to prove that I was not, and this is a big thank you for all the many things you are always doing for me."

Mrs. Dodd's eyes filled with tears as she drew Joe close. "This is exactly what I wanted. It is the very nicest Mothers' Day gift I ever received."

"Joe, you simply 'outshined' everybody," said Mildred smiling, but there was a proud look in her dark-brown eyes.—June Douglass, in the Junior World.

COMMANDMENTS FOR NAVY'S ATHLETES

The boys who sail the navy's scouting cruisers have been supplied with a set of commandments telling them

to make fair play and clean tactics the rule in athletic contests.

The commandments, promulgated in an order by Rear Admiral W. H. Standley, commander of the force, are:

"Consider all athletic opponents as guests and treat them as such.

"Accept all decisions of officials without protest.

"Never hiss or boo a player or official.

"Never utter abuse or irritating remarks from the side lines.

"Applaud opponents for good plays and good sportsmanship.

"Never rattle an opposing player.

"Seek to win by fair means only.

"Love sport for the game's sake and not for what a victory may bring.

"Apply the Golden Rule.

"Win without boasting and lose without excuse."—Exchange.

-- SMILES --

The hotel was much frequented by commercial travelers, who thought they had found a good target for their humor in a clergyman who booked a room there.

Day in and day out, at the table and in the lounge, he received all their jests with irritating indifference.

"I wonder you stand those youngsters so well," said an older man, after a particularly foolish joke at the dinner table. "Don't you hear what they say?"

The clergyman smiled gently at the grinning faces waiting for his reply.

"Oh, yes," he answered, "but then, you see, I am chaplain at a lunatic asylum, so I'm used to this sort of thing."—Ex.

Figure It Out

"Now these two boys are sister's," said a stout woman to the census-taker.

"You mean brothers," knowingly commented the census-man.

"No, the girls out in the yard are brother's, but the boys are sister's, and I want you to understand that I mean just what I say," was her snappy retort. "They are sister's. She lives down the street here a-ways—in the little yellow house with brown trimmings."

"Have you any education, Mose?" asked the prospective employer.

"Yes, suh, suttinly," said Mose.

"Well, can you write your name?" "Suh?"

"Can you write your name?"

"No, suh," said the unabashed Mose, "Ah always dictates it."—Ex.

EDUCATIONAL DEPARTMENT

Sunday School
Administration

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

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

Field Workers

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

SUNDAY SCHOOL NOTES

Grandview, Nashville, is planning for a week of training. We hope to be able to have the joy of fellowship with this bunch of splendid workers.

G. L. Winstead, Gainsboro: "Our work is going right on here. We had 73 in Sunday School last Sunday and are at work now on our new church house."

We spent last Sunday at Bradshaw Church, Giles County Association, and had a good time. The Sunday School work was discussed in a fine way and the people all seem to be interested. The program was centered around the evangelistic idea and some definite suggestions were made concerning a county wide revival.

Union Avenue Setting High Goal May 14 Is To Be Red Letter Day

Mothers' Day, May 14, will be one of the big days in our church. The Sunday School department, led by the inimitable J. Kirk Graves, has set its goal at 1,055, by departments as follows: Cradle Roll, 40; Beginners, 75; Primary A, 50; Primary B, 100; Junior, 165; Intermediate, 125; Young People, 200; Adult, 300. One thousand fifty-five is just about the enrollment of the Sunday School. Every one of these should be present with his or her mother. Then we should have our task completed, and go a long way toward increasing our membership. Will you make an especial effort to do everything in your power to help honor our mothers on this occasion by being present yourself and by bringing your mother or somebody else's mother with you?

The B. Y. P. U. will endeavor to have 1,000 to close Mothers' Day with a blaze of glory. Led by the incomparable George A. Baird, the B. Y. P. U. Department will attempt to break the record of 935 in attendance at the same time last year. With a record-breaking training school to boost them and the Sunday School trying for a like goal, the B. Y. P. U. should easily go over their goal of 1,000. Honor your mother by attending both the Sunday School and B. Y. P. U. on her day, Mothers' Day, May 14.—Memphis, Tenn.

New River Has Good Meeting

Report from the Doctrinal Conference out at Oneida last Saturday

and the Associational Sunday School Convention which met at Huntsville showed that both were unusually successful. It was our misfortune that we did not get to attend this meeting and enjoy the fellowship with the other men on the program as well as to become better acquainted with the workers in that association. Dr. J. T. Warren, Sam Knisley, J. K. Smith, George Simmons and Luther Knisley all had part on the program and did most splendid work. The Sunday School Convention elected Mr. Lee West of Oneida as superintendent, and we feel sure that we will have some real work done in that association now.

Oneida is planning for a Daily Vacation Bible School. They have plans made for teachers and some one to train these who are to do the teaching.

Fine Report from Central, Johnson City

Last Sunday was commencement day in our church. This was for the awarding of seals, certificates and diplomas to about 125 of our people who have recently passed satisfactory examination on B. Y. P. U. courses, Sunday School books, and W. M. U. study courses. Counting 67 of the W. M. S. who received awards some time ago and a score or more who are still waiting for recognition we have quite a number, more than 200 so far this year. We had a great day and our people are growing more and more enthusiastic about the education and training of our people. We have received 18 for baptism and 6 by letter into the membership of our church while others are planning to come soon.—Wm. R. Rigell, Pastor.

From Campbell County

My report to the State Board for April was: 4 new Sunday Schools, 2 churches organized, 67 additions. We have 11 conversions in our Daily Vacation Bible School thus far. Brother W. M. Thomas of Jacksboro is preaching for us each night. Pray for us.—George L. Ridenour, Cotula, Tenn.

B. Y. P. U. NOTES

Mr. Emmett Guy, vice-president for West Tennessee, is planning a Rally Day program at Humboldt on May 21st. This will be a boost to the Regional Convention that will meet with the Union Avenue Baptist

Church, Memphis, on June 15th. It is hoped that a large number will attend the Humboldt rally.

South Knoxville Has Great Week

Classes were taught as follows: "Junior Manual" by Miss Mae Rulle with average attendance of 14; "Intermediate Manual" by Miss Florence Trivett with 18 average; "Wisdom in Soul Winning" by Fred Dowell with average of 39; "Senior Administration" by Miss Ora Dowell with 9; and "Growing A Church" by Sam P. White with 31. This is a fine showing for our church. A total attendance of 113 average.—Mr. Cruge, Director.

Group No. 3 Gibson County

Mr. N. D. Guy, Bradford, says: "Miss Harriet King, leader of Group 3, has done some very fine work since the County Wide Training School. Two members of Kenton Church, Miss Carrie Edwards and Miss Lena Bursh, organized a B. Y. P. U. at Northern's Chapel with 65 people. This is the result of the Simultaneous Training School. These girls are planning to go and teach the Manual to these new Unions and help them to become ready for the best work. We are proud of this group."

Program

Regional B. Y. P. U. Convention

Morning Session

10:00 Devotional, "Looking Unto Jesus for Life's Preparation."
10:30 General session. Discussion, "Essential Elements" in training.

- 1 Study.
- 2 Prayer and Meditation.
- 3 Fidelity to Duty.

11:00 Special Music.
11:10 Open forum, "Essential Activities."

- 1 Worship.
- 2 Service.
- 3 Giving.

11:45 Address, "Stewardship of Life," Rev. Lloyd T. Householder.
12:30 Announcements and adjournment for lunch and good fellowship.

Afternoon Session

1:30 Devotional, "Looking Unto Jesus for Guidance."
1:45 Open Conference, general topic, "Problems."

- 1 Membership, Miss Roxie Jacobs.
- 2 8 point Record System, Miss Roxie Jacobs.
- 3 Programs, Swan Haworth.
- 4 Organization, Swan Haworth.
- Special Music.
- 5 Associational Work.
- 6 Loyalty.

3:45 Announcements and adjournment.

Evening Session

7:30 Song and Praise.
Devotions, "Looking Unto Jesus as Friend," Mrs. J. E. Lambdin.
8:15 Pageant under general direction of Miss Jacobs and local helpers.

Union Avenue Has Great School

(Taken from the Memphis Mirror)

April Training School Report 1933

Daily Vacation Bible Work, on roll 5; Miss Elizabeth Cullen, teacher.

Intermediate Leaders Man., on roll 10, Mrs. Malcolm Jones, teacher.

Trailmakers in Other Lands, on roll 13; Mrs. H. R. Baird, teacher.

The Church Library, on roll 24; Miss Leona Lavender, teacher.

Intermediate Manual, on roll 24; Miss Gladys Farmer, teacher.

Senior Administration, on roll 30; Mr. Orelle Ledbetter, teacher.

Junior Manual, on roll 30; Miss Mildred Poole, teacher.

Training in Stewardship, on roll 37; Miss Gulda Aylesworth, teacher.

Our Doctrines, on roll 48; Mr. E. S. Tucker, teacher.

The Story Hour, on roll 56; Mrs. Warren Puckett, teacher.

Parliamentary Law, on roll 148; Judge John W. McCall, teacher.

Attendance per night: Monday, 329; Tuesday, 397; Wednesday, 369; Thursday, 346; Friday, 334.

Average attendance, 355; largest attendance, 397; taking exams, 334; enrolled in school, 425; meals served, 461.

Study Course Record for April

We give below the record by associations the record of Study Course Work and think it to be a very good record. 2078 awards for B. Y. P. U. work alone is not bad. That means an average of around 80 for each working day. Gibson County leads with 605.

B. Y. P. U. Awards For Month Ending April 30, 1933

Association	Diploma	Seal
Beech River	12	3
Carroll	12	
Clinton	35	47
Concord		61
Duck River		43
East Tenn.	11	
Gibson	5	600
Holston	30	39
Jefferson	4	12
Knox	171	140
Mauzy		19
McNairy		1
Midland	27	
Nashville	49	99
Ocoee	12	101
Robertson	36	
Shelby	170	183
Watauga	17	135
Western District		2
Wilson	12	2
Total	591	1487

LAYMEN'S NOTES**Laymen's Meetings
Athens**

Our first Regional Laymen's Meeting was held at Athens May 3rd with five associations represented and a large number of leading laymen as well as a score or more of our best pastors from that section. An unusual program was put on by the laymen and some outstanding addresses brought. Dr. Henderson made two splendid addresses on the "Laymen and the Kingdom" and "The Outlook for Southern Baptists." J. R. Black brought one of the best talks that we have ever heard on "Stopping the Leaks in the Sunday School." This was an appeal to men to save the boys and young men by setting examples and by leading the boys and young men's classes in the Sunday School and B. Y. P. U. He used an illustration that was about the best we have ever heard: The story of the planting of willow trees along the banks of the river in order to hold the sand and prevent the breaks in the levees. We must have growing men in order to stop the leaks in the church and its inside activities.

Mr. J. W. Brown spoke on "Winning Men Through Extension Work." All Mr. Brown has to do to thrill an audience with zeal for souls is to tell of the work that he and his organization is doing in McMinn County. The devotions by Brother Harbison and J. W. Watts were both of high order and made a lasting impression on those who listened. We had the privilege of speaking on the associational organization and conducted a conference on general problems. Possibly one of the best addresses of the day was brought by Mr. D. S. Haworth, Sr., on the Local Brotherhood. He told the experiences of the men of the John Cruze Brotherhood during the past few years and made a wonderful report of the results accomplished. This meeting was a real uplift to all and the men voted to repeat the meeting next year.

Region No. 3

The attendance at the Middle Tennessee Men's Meeting was not so good as we expected, but the program was about the best. The few that were there greatly enjoyed the program of the entire day. The devotions were conducted by Mr. S. Maples and W. C. Creasman. C. J. Bryan spoke on the first regular topic, "Winning Men Through the Sunday School," and D. M. Myers, of Columbia, President C. M. A., brought an interesting address on "Winning Through Extension Work."

Dr. Henderson could not come to Middle or West Tennessee, but Dr. Hill supplied what was omitted. He brought two excellent addresses during the day program, using the topics,

"Winning Men" and "The Men and the program." J. R. Claypool of Belmont Heights, Nashville, brought a fine message on the local Brotherhood and the writer spoke on the associational organization. The night session, at which Dr. Hill spoke on Prohibition, was held in the College Chapel with a large crowd and with the entire student body of Tennessee College present.

Group No. 4

We are just from the last of the regional men's meetings where we had a fine day. Seven associations were represented with about 40 men. The devotions were conducted by Mr. A. V. Patton, W. H. Keathley and E. W. Wiley. Talks were made by Mr. T. L. Thompson, Dr. Hill and others. Dr. Hill stayed over for the night sessions where he spoke on Prohibition as he did at Murfreesboro. Altogether this meeting was, as the others, very helpful and the men voted to hold the meeting again next year, but in February instead of May. These conferences will do a lot of real good and we are glad that our men are taking on new life.

Harrison-Chilhowee Com.

(Continued from page 8)

Both messages were well received by our people.

The enrollment for the year was beyond the expectations of the administration. We had fourteen counties and five states represented in our student body. Twenty-one ministerial students were enrolled, two of them graduating this year. We had thirty-four orphans and children from broken homes.

Financially, we have been able to go forward, making a number of improvements; and yet coming out without a deficit for the year. This is the first time in many years the school has been able to run without a deficit.

The outlook for a student body for the following term is very gratifying. Many have made reservations for next fall, and we are expecting a full house at the opening, August 14, 1933.

The following teachers have been elected for the year 1933-1934: Prof. Roy Anderson, Principal, Miss Gertrude Atchley, Miss Janie Kilpatrick, Prof. John L. Taylor, and Prof. W. F. Hall.

**SCHOOL OF MISSIONS AT
CENTRAL**

We have just finished a very successful School of Missions in our church. The attendance was over a hundred and probably two hundred different people attended. We had classes for all ages of the church. They were all well attended. Miss Mary Northington was with us and taught the men and women with over

fifty in her class. At the inspirational hour we had some returned missionaries who live here to speak to us, Miss Nellie Ferger of India, Rev. L. C. Vass of Belgian Congo, and Mrs. P. B. Lowrance, who did work for a number of years among Indians of Oklahoma. These messages were a very attractive feature of the school. Everybody is pleased with the results and we feel that it has been a great blessing to our church. Mrs. Guthrie, president of the Woman's Missionary Society, taught the young men and women; Mrs. Allen the boys; Mrs. E. D. Roylston the Sunbeams; and Mrs. Bazemore the girls.

I have accepted an invitation to preach the baccalaureate sermon for the Ringold, Ga., High School May 14, and for the Chickamauga High School May 21.

We are having the largest crowds at our preaching service that we have had since I came here with the exception of during and right after the Ham meeting. We have to use chairs each Sunday. We are also having additions practically every Sunday.—A. T. Allen, Pastor.

B. B. I. ITEMS

By W. W. Hamilton, President

Dr. J. E. Sammons, pastor of Vineville Church, Macon, Ga., and

president of the Georgia Baptist Convention, will preach the baccalaureate sermon at the Baptist Bible Institute on Friday morning, May 5, in Managan Chapel.

Addresses will be delivered this year by Rev. Maurice Aguiard, of Louisiana, Mrs. H. D. Jordon, of Mississippi, and by Rev. Louis A. Stagg, of Louisiana. These addresses will be given as a part of the graduating exercises.

Mr. Edmond Keith, of Upton, Ky., will give his graduating recital on Thursday evening, May 4. He will receive this session the degree of Bachelor of Gospel Music.

Eighteen degrees and eight diplomas are to be awarded at commencement covering work in Gospel Music, Religious Education, Christian Training, and Theology.

Miss Margaret Lopez, of Louisiana, and Mr. Maynard Vick, of Illinois, are to be married immediately following the final commencement exercises. The wedding ceremony will take place in Managan Chapel.

B. B. I. students, under the leadership of Mrs. M. L. Jenkins, have been giving programs at various churches and at denominational gatherings in and around New Orleans.

The French work in this city, (Continued on page 15)

Overlooking the Capitol ...facing Capitol Plaza!

BAPTIST CONVENTION ... WELCOME TO WASHINGTON ...

Enjoy the hospitality of the Continental where you will find all the warmth and courtesy of the South excellent cuisine perfect service.

— 250 Rooms —

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Room with twin beds and with bath \$4.50—\$5.00

C. J. COOK, Manager



Hotel CONTINENTAL ★ WASHINGTON D.C.

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.

SPEAKERS FOR MAY 23 MEETINGS IN WASHINGTON

As exciting as the past four weeks have been throughout the entire country, nowhere has the tension been as great as in Washington, which has witnessed the inauguration of a new President and the dynamic launching of that President's program. Washington people generally have felt as Mrs. Roosevelt expressed herself as feeling—one was afraid to go to bed at night for fear of missing something important. Cheered by the confidence of the new President, encouraged by his optimism, warmed by his radiant smile, impressed by his reliance on prayer, Washingtonians are feeling more hopeful than for many months. They believe that the oft prophesied but illusive corner has at last been turned and that the path is upgrade.

Then two unmistakable signs of spring are in evidence. The red-breasted robins are back and the forsythia is blooming with yellow stars. The Japanese cheery blossoms are promised for Easter to glorify our parks and attract thousands of admiring visitors. Altogether the despair and gloom of hard times and winter are being chased away by the buoyancy of hope and spring.

The Baptists are planning steadily and hopefully for the ten days of meetings incident to the coming of the Northern and Southern Baptist Conventions in May and the Woman's Missionary Union and the Atlantic District Association. Surely no time could be more opportune for such gatherings in Washington than the present which is witnessing the beginning of a new administration, upon which are fixed the hopes of millions.

The Woman's Missionary Union will start the meetings on May 18, in Constitution Hall, followed immediately by the Southern Baptist Convention meeting in the Washington Auditorium. Between the meeting of the Northern and Southern Conventions will be held joint meetings on May 23, which will be of particular interest.

At the mass meetings for both men and women the speakers will include Dr. John MacNeill of Toronto, Canada, President of the Baptist World Alliance; Dr. J. Clyde Turner of Greensboro, N. C., a denominational leader of the South; Dr. Clarence A. Barbour, President of Brown University; and Dr. George W. Truett, of Dallas, Texas, well known to Baptists of America.

On the afternoon when the women hold their joint meeting in beautiful Constitution Hall, the speakers will be Mrs. W. J. Cox, President of the Woman's Missionary Union and enshrined in the hearts of all southern women; Mrs. George Caleb Moore, President of the American Home Mission Society; and Mrs. Herbert Goodman, President of American Foreign Mission Society of the Northern Baptist Convention. Ann Wingfield Jackson, Washington Chairman of W. M. U. Publicity.

RIDGECREST Y. W. A. CAMP

The southwide Y. W. A. camp for our young women will be held at Ridgecrest, N. C., 18 miles from Asheville, June 27 to July 7. This promises to be the best camp ever. It is splendid opportunity for Y. W. A.'s to spend a delightful, conservative, helpful vacation. Y. W. A.'s will want to send their president or a delegate. It will help the individual and help the work in the auxiliary. You need it and we need you. You will have a wonderful opportunity in meeting the South's best Y. W. A. girls, the South's leaders, the missionaries, and others. Then there is time for fun—hikes, swims, mountain trips, horse-back riding, etc.

This year, Dr. Louie D. Newton, of Atlanta, Ga., will bring the Bible message. Others on the program will be Dr. Maddy of the Foreign Mission Board, Miss Kathleen Mallory, Mrs. W. J. Cox, Dr. Van Ness, Miss Mather and others. Miss Pearle Bourne, associate young people's leader, will direct the camp.

If you are interested in going, please write to Miss Ruth Walden, 161-8th Ave. N., Nashville. And if you are interested in going at the lowest rate, you will want to be in the Tennessee huts with our state's girls. The entire expenses at the camp will be \$1.50 per day, which includes meals, room, etc., and \$2.00 registration fee. We must know by June first if you are going that we may reserve space in the huts for you. Otherwise you may have to stay in the hotel for \$2.00 per day.

Come on, let's go to Ridgecrest and enjoy the "Happy Ways of Ridgecrest Days." These will be days never to be forgotten.—R. W.

THE NEW R. A. MANUALS

Attention, Counselors! The new R. A. Manuals are off the press, and you will want to secure yours. They are splendid; indeed, and include

many new plans and suggestions for the betterment of your chapter's work. There are two Manuals now, the Intermediate one and the Junior one. One is furnished free to the counselor only. Extra copies are ten cents each. If your chapter is an Intermediate one you write for that Manual; if Junior then write for the Junior Manual. If your chapter is composed of the mixed group, write for the Manual for the group in majority. Junior boys are from the ages of nine to thirteen years; intermediate boys are from thirteen to seventeen. Be sure to write for your Manual at once. Address Miss Ruth Walden, 161-8th Ave. N., Nashville.

THE COUNSELOR'S GUIDE FOR R. A.

This is something new for the R. A. work. You will find it helpful indeed. It is a good investment for the W. M. S. if they will furnish a copy for the church library or for the counselors of the boys. It includes new plans, the explanation of the R. A. work, methods of work. It is a splendid training course for counselors. Write to the Baptist Sunday School Board, 161-8th Ave. N., Nashville, for your copy. It is 25 cents.



MISS MARY D. CAREY

Miss Carey won the State Y. W. A. award in the Stewardship Declaration Contest held in Memphis during the meeting of the W. M. U. Convention. She will represent the Tennessee Y. W. A. in the southwide contest to be held at Ridgecrest Y. W. A. Camp, June 27-July 7. The winner in the southwide contest will be awarded \$50.00 in gold by Royal Service. The following is a write-up of Miss Carey which appeared in the Tennessee College paper:

"Miss Mary D. Carey of Hartsville, Tenn. represented the Y. W. A. of Tennessee College in the W. M. U. State Stewardship Contest on

Thursday. She competed with representatives from the other Baptist Colleges of the State, Union University at Jackson, and Carson-Newman at Jefferson City, and with the representatives of the church Y. W. A. organizations. Miss Carey was adjudged the winner of the contest and receives the W. M. U. award of a trip to Ridgecrest, N. C., where the Baptist encampment is held each summer. Miss Carey is a Junior of Tennessee College for Women. She is very versatile in college activities. Her enthusiasm in religious work caused her to be made president of the college B. Y. P. U. Her literary ability won her a place in the Classical Club. She is a member of the Ruskin literary society, assistant editor of the Tennessee College annual, a member of both soccer and basketball teams and is featured in the 1933 annual in dramatics. Miss Carey plans to attend the Baptist encampment at Ridgecrest in June where she will compete in the southwide W. M. U. Stewardship Contest."

Y. W. A. AND G. A.

The State Y. W. A. and G. A. banquet was held in Memphis on Thursday evening, March 23, at 5:30 o'clock in the dining room in the First Baptist Church, Memphis, with Miss Ruth Walden as toastmistress. The theme of the banquet was, "Spring Bonnets." The tables were beautifully decorated in the Y. W. A. and G. A. colors, green and white, with little green and white bonnets marking each place. The programs were in the shape of hat boxes in green and white.

The invocation, "Thanks to the Master Designer," was given by Miss Aileene Newcombe.

The "Welcome to Our Bonnet Shoppe" was given by Miss Lucy Kate Farr, and responded to with "We Are Happy to be Here" by Miss Ophelia Stigler of Brownsville. Miss Blanche Bryant, Memphis, brought us two vocal numbers, "Tones from the Band Box." Mrs. A. M. Wall introduced the guests of the occasion as our "Imported Models." Miss Pearle Bourne responded with "Our Favorite Bonnets." The "Lining" was responded to by Mrs. R. L. Harris. Mrs. Ethelyne P. Ware, harpist, brought "Music from the Band Box" as she beautifully played on her harp, "In the Garden." "The Trade Mark" was responded to by Dr. R. G. Lee.

R. A. BANQUETS IN MEMPHIS Speedway Terrace

The Royal Ambassador banquet was held at the Speedway Baptist Church Wednesday afternoon at 5:30. Some 225 R. A.'s and counselors were present and enjoyed the splendid program arranged by Miss Ruth

Walden. The theme for this banquet was "Royal Ambassadors Around the World." The state guide, Miss Walden, presided over the following program: Welcome ambassadors, "Down in Dixie," Charles Carter; "Thank You," J. B. Avery, Jr., Alamo; violin solo by Brown Hughes accompanied by his brother, J. G., Jr.; "World Guides," Miss Mary Northington; "W. M. U. Salutes You, Ambassadors of Today," Mrs. R. L. Harris; "Twenty-five Years of Traveling," Miss Pearl Bourne, associate young people's leader of the South; "World Ambassadors of Tomorrow," Dr. E. L. Atwood, president of Tennessee College; vocal solo, Robert Sanders of Memphis; Dr. John Lake of China gave a great challenge to every boy as he spoke on "Into the Orient, with Ambassadors."

Much credit is due the committee who was in charge of the arrangements for this lovely banquet.

Highland Heights

The Royal Ambassadors of Highland Heights Church were entertained at a banquet March 3rd at the church by their counselors, Mrs. W. R. Ray and Mrs. Baker, and young people's leader, Mrs. J. L. McTyler, featuring the twenty-fifth anniversary and the Week of Prayer program, which was given by the boys as they were seated around the banquet table together with their fathers, the deacons of the church, the W. M. S. president, Mrs. J. P. Hale, the former president, Mrs. E. F. Curle, the pastor's wife, Mrs. Ira Cole (Brother Cole being absent on account of illness) and the former pastor, E. F. Curle.

The table in the form of a U was beautiful in its silver and white trimmings, with a note of silver on each item of decorations and in the center of U, a lace draped table holding the birthday cake with its twenty-five candles. Members from both chapters took part on the program, after which all gathered around the radio, which friends had installed for the occasion, to hear the anniversary program coming in from Shreveport. It was a beautiful sight to see these boys listening eagerly to hear the messages prepared for their inspiration by our wonderful Miss Mather, whom we all adore.

Last, but not least were the cats; which you should have seen those boys enjoy (And the grown-ups, too). Chicken 'en ever' thing.—Mrs. E. F. Curle.

QUARTERLY MEETINGS

Good reports have been received from the following associational quarterly meetings: Maury County, held with Knob Creek Church; Dyer County, whose W. M. S. is celebrating its twenty-eighth birthday this year, with Newbern Church;

Ocoee, which won the banner given at the State Convention for growth, having organized 25 new societies, with Avondale Church; and Gibson County with the Milan Church, at which meeting the Sunbeams from Trenton received a seal for being A-1 for 1932.

BACK ON THE FIELD Ruth Walden, Young People's Leader.

Three months of study at Peabody College in Nashville brought much joy and blessings to my crowded days (it was good to be a student again!), but we missed the contact with the people in traveling, and now we are back on the field. During the first three months of the year, a few week-ends added interest and variety to the weeks. We went to Chattanooga for their Institute, and seventeen churches' leaders and counselors attended our conference. These are leading their young people in a splendid way.

Then in Murfreesboro for their two-day Institute, a visit with Tennessee College, and a Fifth Sunday meeting at Westvue Church, where we spoke to the report of our work.

Off to Robertson County for one day of their Institute. It is always good to be with these people, too. One Friday it was our privilege to meet with the enthusiastic Y. W. A.'s of Dickson and to teach the mission study book, "The People of the Jesus Way." An interested group gathered for study, after a bountiful supper was served by the W. M. S. members. Some fifteen young women studied the book, took written examinations and received awards. Again it was ours to enjoy the hospitality of the counselor, Mrs. H. C. Hutchinson, in her lovely home.

An all day Institute was held in Salem Association at Riddleton, the home church of the young people's leader, Miss Margaret Bowman. These people are "hard to beat" in their enthusiasm, interest and participation in the missionary work.

Examinations over on March 21st, we went to Memphis for the State Convention, and came back, ready with the new plans for our young people. Sunday, March 26th, we visited the Judson Sunday School, Nashville, on their "Home Coming Day." We were glad to be counted one of the more than 1300 present. We visited the young people's department, and Mrs. Cross, the superintendent, had planned and presided over a most interesting and attractive program.

The following Friday we were with the W. M. U. young people's leaders of Judson Church in an all-day methods study. We met in the home of the third vice-president, Mrs. Clyde Bomar. After the morning study we had lunch, then re-

sumed our study again.

An unusual joy was ours when we were the guest of the Grandview R. A.'s at a lovely banquet which had been planned and was served by the W. M. S. Nearly thirty boys were present from the two chapters. The pastor, Rev. Kyzar, Miss Elizabeth Preston, the R. A. leader for Nashville association, and the writer brought short messages. Several of the boys gave toasts to the W. M. S. members and counselors and visitors.

There's nothing exactly like being "at home," so Monday evening, April 3, we were glad to be with the Nashville Y. W. A.'s in their quarterly meeting, and to speak to the some 200 girls present in behalf of the Ridgecrest Y. W. A. camp. Many of the girls manifested much interest in the camp, and we are hoping Nashville will have a large delegation there this year. Miss Frances Ewton, the newly elected president, led the meeting in a fine way, and she is rapidly proving to us that she is the one to lead the Nashville Y. W. A.'s in this year's endeavors.

Tuesday evening we were "home" again, even closer so, when we were privileged to meet with the Immanuel Y. W. A.'s in the home of Miss Virginia Dawes. Miss Frances Woodall, new president, and Mrs. Henry Richardson, counselor, are proving their talents in leadership.

We left Nashville Saturday for Lenoir City and other East Tennessee points. As we write a part of this we are recounting the happy moments, spent only a few hours before with the Intermediate G. A.'s of Loudon and some of the other members of the church. Supper was prepared for us when we arrived, and after a round table discussion concerning the G. A. work, we went to the main auditorium for a brief service. We cannot recall when we have met with such a good group of girls as these—some sixteen in number, who are enthusiastic and happy in the work of their "Lottie Moon" G. A. Miss Nannie Belle Robinson is their beloved and efficient counselor. As we pen this we are enjoying the Christian home of the pastor and wife, Rev. and Mrs. Parry. We thank God for those who help us along our way.

Tuesday evening, April 11, we met with the young people of the Sweetwater Church. Mrs. G. W. Ball, Y. W. A. counselor, had planned a good program, which preceded my talk. We greatly enjoyed this, and also the hospitality of the home of Rev. and Mrs. Tallant.

From Sweetwater we went to Yellow Creek Church, Tennessee Valley, where we met with a fine group of Sunbeams in the afternoon. Miss Anna Crosby is the splendid leader. At evening we spoke to the

young women. Thursday we met with the Tennessee Valley women in their regular quarterly meeting. We had a very good meeting, and some five churches were represented. Mrs. M. W. McPherson, the new superintendent, presided over the program. We spoke on the topic "The Church School of Missions," gave a report of the State Convention, and gave the afternoon devotional.

This week-end we are in Madisonville, teaching a mission study to the Y. W. A.'s. We are having a great time. These girls are most enthusiastic about their work. From here we go to Johnson City and Elizabethton and vicinity.

SPURNS BEER ADS

Columbia, Tenn., April 29. —(Special.)—Editorial announcement was made this afternoon by the publisher of the Daily Herald that no beer advertisements would be taken at this time by that paper, only daily in the Sixth Congressional district.

The paper doubts the wisdom of encouraging the drinking of beer, the statement said, adding that unless the editors were convinced that encouraging beer drinking would lessen other evils, they would not lend its advertising columns to the idea.

The paper, founded in 1899 as a daily by Frank D. Lander, now of Franklin, has never accepted alcoholic beverage advertisements, even in saloon days. The prohibition policies of the paper were kept by the late James I. Finney, long time editor, and W. D. Hastings, the present president, when they acquired the paper from Mr. Lander in 1909.—Nashville Tennessean.

FOR PREVENTION OF OLD AGE DEPENDENCY

The Relief and Annuity Board invites ministers, missionaries, or other eligible denominational servants to participate in one or more of the following Annuity or Life Income Plans:

First, The Service Annuity —the Board's major Annuity Plan—provides income at sixty-five or earlier if totally and permanently disabled.

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Write for full information,

THOMAS J. WATTS,
Executive Secretary
1226 Athletic Club Bldg.,
Dallas, Texas.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR APRIL 30, 1933

Memphis, Bellevue	1610
Nashville, First	1240
Chattanooga, First	1154
Nashville, Grace	929
Elizabethton, First	788
Chattanooga, Ridgedale	735
Memphis, Union Avenue	724
Maryville, First	719
Nashville, Belmont Heights	714
Chattanooga, Highland Park	701
Nashville, Park Avenue	675
Chattanooga, Avondale	651
West Jackson	640
Jackson, First	630
Chattanooga, Calvary	626
Nashville, Eastland	605
Nashville, Judson Memorial	604
Chattanooga, Northside	567
Chattanooga, East Lake	537
Etowah, First	532
Clarksville, First	509
Sweetwater	502
Nashville, Edgefield	497
East Chattanooga	487
Chattanooga, Alton Park	477
Erwin, First	477
Chattanooga, Woodland Park	456
Dyersburg, First	455
Union City, First	417
Nashville, North Edgefield	405
Chattanooga, Tabernacle	401
Chattanooga, Clifton Hills	386
Paris	384
Nashville, Grandview	368
Rossville, Ga., First	361
Chattanooga, Red Bank	359
Nashville, Lockeland	358
Trenton, First	357
Chattanooga, Chamberlain Ave.	354
Knoxville, Arlington	336
Humboldt, First	333
Nashville, Seventh	326
LaFollette, First	322
Chattanooga, Central	320
Chattanooga, Oak Grove	292
Chattanooga, Edgewood	289
Covington, First	253

By FLEETWOOD BALL

Walter J. Meade has accepted London Bridge Church, Norfolk, Va., leaving Alachua, Fla.

—B&R—

J. J. Farmer of Kissimmee, Fla., who had held pastorates in Georgia, died in a private hospital April 27.

—B&R—

News comes that Mrs. Harvey Clark of Tokyo, Japan, our missionary, died at sea enroute to America.

—B&R—

J. B. Leavell of Nashville is to hold a meeting of all the denominations in Baldwin, Miss., in August.

—B&R—

C. B. Williams of Union University, Jackson, preached the commencement sermon Sunday, April 30, for the high school at Centerville.

The church at Madill, Okla., loses its pastor, G. A. Dale, who resigned to accept a call to the First Church, Mineola, Texas.

—B&R—

Claude A. Voyles surrenders the care of Southside Church, Shreveport, La., and will not re-enter the pastorate for a time.

—B&R—

The Arkansas Baptist of Little Rock, Ark., J. I. Cossey, editor, is sending out 15 flaming evangelists in that state.

—B&R—

B. B. Cox of Stamps, Ark., is to do the preaching in a revival beginning May 28 at Rogers, Ark., P. W. Murphy, pastor.

—B&R—

E. L. Carnett of Fort Worth, Texas, becomes a special worker in the Exchange Avenue Church, Oklahoma City, Okla.

—B&R—

Paul E. Whitehouse of Arkadelphia, Ark., professor of modern foreign languages in Ouachita College, died recently.

—B&R—

J. H. Oakley, pastor in McKenzie, delivered the commencement sermon of the High School in that place last Sunday.

—B&R—

Dodd College, Shreveport, La., has invited Mrs. Franklin D. Roosevelt to deliver the baccalaureate address May 28 or June 4.

—B&R—

Louie D. Newton completed four years of service as pastor of Druid Hills Church, Atlanta, Ga., April 2. The church has 2,990 members.

—B&R—

There were 1344 in Sunday School, 4 conversions, 6 additions by letter, 3 for baptism Sunday, April 30, in the First Church, Tulsa, Okla., J. W. Storer, pastor.

—B&R—

Joe M. Derryberry, aged 69, of Wildersville, and Mrs. Linnie Wallace Newman, aged 77, of Dardin, were buried last week, the writer preaching the funerals.

—B&R—

R. E. Guy of West Jackson Church, Jackson, was lately elected President of the Protestant Pastors' Association of Jackson. But he is no Protestant; he is a Baptist, and a good one, too.

—B&R—

W. H. Knight of Tabernacle Church, Atlanta, Ga., has the sympathy of the brotherhood in his anxiety over the outcome of injuries sustained by his wife in a recent auto accident.

—B&R—

Chas. S. Carnes, former book-keeper

of the Home Mission Board, Atlanta, Ga., who stole \$1,000,000 of the money given by Southern Baptists to missions, was discharged last week from the Georgia penitentiary, having served out his sentence. He immediately went to the dry climate of the West in the hope of curing tuberculosis.

By THE EDITOR

April 30th Pulaski Baptists had a good day. There was one profession, one addition by statement and six baptized.

—B&R—

Pastor L. B. Cobb of Eudora Church, Shelby County, is with Pastor C. B. Pillow of Marion, Ark., in a two weeks meeting which began April 20th.

—B&R—

There were 128 additions to the First Church, Shreveport, La., in the recent revival held by the pastor, M. E. Dodd, with J. Fred Scholfield leader of song.

—B&R—

The recent revival in Georgetown College, Georgetown, Ky., H. E. Watters, president, in which A. F. Cagle of Owensboro, Ky., did the preaching, resulted in 30 conversions.

—B&R—

Work at Ripley is going along well. April 30th their Sunday School went to 325 with 132 in the Men's Bible Class. Pastor O. O. Green is rejoicing over the growing interest.

—B&R—

As a result of the revival recently held with Memorial Baptist Church, Johnstown, Pa., Pastor Clifford A. Owens welcomed forty-eight members by baptism and ten by letter and three by statement.

—B&R—

President Wayne Tarpley of the Concord B. Y. P. U. is working diligently on his program for the meeting May 27th. He has honored his editor by asking him to be one of the speakers.

—B&R—

We were glad to have a word from Miss Mary L. Stout, well-known and loved in Watauga Association, that she and her sister may not be in Keans Canyon, Ariz., longer than six months.

—B&R—

We appreciate a good word from Miss Ollie Gray of Springfield, Ky., who is a reader of our paper. She sends renewal and a word of praise for our paper. She is the sister of Brother Robert Gray whom many of our seminary friends will remember.

—B&R—

John Newton Garst has served First Church, Spokane, Wash., for ten years during which time he has preached 1,700 sermons, officiated at 520 weddings and funerals, made 10,300 pastoral visits and traveled the dis-

tance of four times around the globe. He has resigned to go elsewhere.

—B&R—

Pastor Ben Cox of the "Open Door Church," Memphis, has formed an advisory council to aid him in the relief work he is doing. Among those on the council are George Carmack and Sam L. Kahn, city editors of the News Scimitar and Commercial Appeal respectively.

—B&R—

Baptists of Cove Creek region are on the job. They have secured a splendid site for a church building right in the heart of the Cove Creek dam project, one-half acre just 200 feet from one end of the dam. Missionary Ridenour is doing some fine work over that way.

—B&R—

W. M. Wood and family have moved from Martin to Nashville. They are living at 1219 Sixteenth Ave. S. Brother Wood will deliver the commencement sermon of the Christiana High School May 21st. April 30th he supplied for First Church, Murfreesboro.

—B&R—

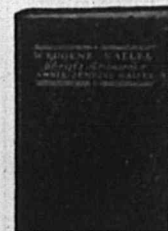
Word from our good friend, Dr. John H. Eager of Poughkeepsie, N. Y., tells of his continued good health and brings a note of encouragement. "May God give us the spirit of dependence and prayer and hopefulness," he urges. He enclosed an article on "Jesus The Word Painter" which we will give soon.

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If you are driving to Washington, do not fail to stop at Natural Bridge, Va. Take along this copy of the paper and ask Mr. J. Lee Davis for the special rate offered messengers of the Convention through the Baptist and Reflector Party. This notice and your credential card is all you need for yourself and your party.

Noel Smith of Dickson has recently been with Chaplain Pickens Johnson of the Tennessee State Penitentiary in a series of revival services. Chaplain Johnson is loud in his praises of the work done by Brother Smith. The 2,000 prisoners heard him with interest and 47 of them professed faith in Christ as Saviour.

A visitor last week was Chaplain Frank M. Wells who has been sojourning for some time in the Soldiers Home at Johnson City. He had just come from Jackson where he had made arrangements for a revival meeting to be held in July. June first he goes to Front Royal, Va., for an engagement. He has associated with himself for these engagements some splendid workers.

Mrs. Rachel Owen of Livingstone missed two copies of her paper recently and immediately wrote to find out the trouble. She said, "I just can't do without my paper for it goes along with my Bible." We wish every subscriber would drop us a card if his or her paper fails to come up missing, for that is the only way we can know whether or not the paper is being delivered.

Brother T. H. Farmer of Martin has returned from his winter trip to Leesburg, Fla. During the spring Bass Tourney he carried off the highest honors by landing, almost the last day, a bass weighing one ounce less than thirteen pounds, the largest caught during the five years of the tournament's life. A beautiful silver cup was the trophy award.

Egypt Church, Shelby County, has extended a call to Brother R. C. Medaris for half time and he has accepted. He is one of the stalwart soldiers of the Cross who have labored long years. His ministry has taken him over much of Arkansas, some of Mississippi and now he assumes pastoral work in Tennessee. He is a brother-in-law of A. J. and L. E. Barton, and a native of Arkansas.

"What a pity our lawmakers in Washington could not find a better way to raise revenue than by the manufacture and sale of beer and wine. Is this country to be run by blood money? These time-servers and expediency experts will rue the day they did this thing. They will go down

in history as men who, when the nation needed bread, gave it a stone." —A. B. Cannaday, Jacksonville, Fla. Route 5.

Brother Harley Smith writes from Bristow, Okla., that he has just closed a good revival there with 100 professions of faith. He further says, "Dr. W. B. Bagby writes that he has just organized a new Baptist Church in the far interior of the State of Rio Grande do Sul, Brazil. Many are awaiting baptism there. The needs are appalling."

Parties driving to Washington, who wish to spend the night enroute in a moderate-priced place amid delightful surroundings should stop with our good Baptist layman, Mr. W. C. Wilson, Wytheville, Va., at the Colonial Lodge. The rate is \$2.00 per night for two in a room (\$1.00 each) and \$1.50 single room. This is the home of the first Mrs. Woodrow Wilson, and one of the most beautiful small towns in the western part of the state.

The editor appreciates the many letters and cards in which assurance of help and prayers are given while he undertakes the dual task of editing the paper and of doing Secretary Bryan's work. He would have answered each one with a personal note, but the cost forbade. Let this be the personal word to each loyal pastor and lay member during these trying days.

Alamo Church was host to a county wide rally April 30th. Eight of the twelve churches in the associations were represented. Most of the Sunday School superintendents and many deacons were present. Interesting discussions were presented on "What We Have Done and What We Want to Do." Those on the program were, Brother Burt of Bells, Walter Nelson of Gadsden, Hon. J. B. Avery of Alamo and Pastor J. H. Turner.

We received last week a report of action taken by the Baptist Pastors' Conference of Oklahoma City at a recent meeting. They adopted the proposal to enlist 100,000 Southern Baptists who will give \$1.00 per month over and above their regular contributions, the extra money to be used to pay the debts of Foreign Missions, Home Missions and other southwide objects in their turn as mentioned.

The Bulletin of First Church, Charlottesville, Va., for April 16th carried a tribute to the memory of Mr. Benjamin Franklin Dickerson, who for 46 years was one of the faithful members, for 25 years a deacon, and for 30 years treasurer

of the church. He was a loyal layman and during his lifetime contributed some \$90,000 to various religious causes including \$20,000 to the Foreign Mission Board.

Brother G. L. Ridenour writes to thank us for a large package of books which we recently sent him from friends over the state. He says, "For the past five months we have distributed nearly 500 volumes to preachers and other church workers besides the books we have in our library. We are Baptists up this way but so need denominational books." His address is Cotula, Tenn., if any others wish to send him doctrinal books, Bible stories and such.

Mr. and Mrs. L. G. Frey of West Jackson Church are in a revival meeting with the church at Spottsville, Ky., where he was reared. They have recently worked with Pleasant Plains Church, Madison County, in special services which resulted in 12 professions. Because Pastor J. L. McAliley could not be present, these were not invited to unite with the church. Brother Frey is president of the West Tennessee Business College of Jackson, and with his wife to help, makes a fine evangelistic singer and worker.

B. B. I. ITEMS
(Continued from page 11)
under the leadership of Rev. Maurice Aguillard, has been greatly blessed in recent weeks. Brother Aguillard is organizing a force for enlarging the activities this summer.

A successful tent meeting in a great mission section of New Orleans is being conducted by the newly constituted Franklin Avenue Church. Mr. Howard Williams is preaching and the students are helping in the music and in visitation and in personal work.

The enrollment at B. B. I. for 1932-33 has been 242, including 42 in correspondence work and 40 in the night class.

Among the recent visitors to our chapel have been Dr. John Timothy Stone, of the Chicago Presbyterian Seminary, and Dr. T. W. Ayers who is field worker for our Foreign Mission Board.

The student body has decided to discontinue next year the publication of "The Magnet." This action was taken at the suggestion of the faculty and on account of financial conditions.

"The Magnet" staff for this last year have been Durant Frink, Burton A. Miley, Houston Smith, Mrs. J. W. Buckner, Miss Marian Turner, Miss Esther Mayers, Vaughan Rock, Miss Jennie Lee Hunt, Raymond Reedy. Dr. J. E. Gwatkin was faculty adviser.

A prohibition court trial was given in March in the auditorium by the faculty and students. It was entitled, "Who Killed Earl Wright?" There was a great crowd present, and the lessons taught will never be forgotten. Dr. L. W. Sloan, Superintendent of the Anti-Saloon League of Louisiana, was present and took part as one of the attorneys in the case.

164 ADDITIONS AT OLD HICKORY
He had planned and worked for months toward the one great movement for the enlistment of the Baptists who have moved to Old Hickory and left their letters back at the old home church. He had also in mind the salvation of the great number of young people of the Dupont silk plant. So when Evangelist Arthur Fox of Morristown came to the field April 16th Pastor Ray H. Dean had the field well prepared for a real harvest. Already souls were being saved and people were joining the church Sunday by Sunday.

The meeting continued two weeks with services twice daily and a great deal of personal work done. 97 united with the church for baptism and 67 by letter, a total of 164 for the revival series. The pastor and people are rejoicing over the great victory. Brother Fox went to Hartsville following the services for a revival with Pastor Russell.

WORD PICTURES IN THE
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By A. T. ROBERTSON

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WORD PICTURES IN THE
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VOLUME III—ACTS

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VOLUME IV—PAULINE EPISTLES

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MY MOTHER

By J. H. GRIME

My mother was born July 15, 1810, in Clinton county, Ky., near Albany, where she lived until she was married to my father at about the age of 35 years.

It is of her Bible I would now speak. When a young woman she learned the art of cutting and fitting and making men's coats; mainly out of home-spun jeans. This had to be done with the common needle, as sewing machines were not yet in use in the United States. I have often heard her say that she would sometimes have dozens cut, labeled and stacked away awaiting her needle. Her first money earned in this way was spent for a Bible. This was a little more than one hundred years ago. She bought the best she could find in that day, paying \$12.00 for it. It is bound in first class cowhide leather and though well worn is in a perfect state of preservation, in so far as the printed page is concerned—not a leaf missing. It contains many valuable helps, some that I do not find elsewhere. The binding is moderately good, notwithstanding it has been in use, and I may say *used*, for more than one hundred years. This treasure is mine, a treasure without price.

This was my mother's constant companion and the guide by which she trained her boy—this unworthy one.

A scene presents itself to memory's vision. When Sunday came we had no Sunday school so father took his leather-back Bible and mother her's, and sitting not far apart, they began their day's reading and study of God's

Word. The word of the Bible was to them as though God was talking to them face to face. When one of them read something that was of special interest, or that they wanted help on its meaning, the other's attention was called, and they studied it together. Thus they acquired knowledge of God's Word.

It is the opinion of this humble scribe that this was a better way to spend Sunday than either joy-riding or going to ball games.

Wife and I have sunbonnets which belonged to our mothers. These are keepsakes of inestimable value to us. They help us to live again the days of yore, and look up into our mothers' faces and hear their sweet motherly voices as they teach us the way of the Lord and righteousness.

Then they bring back to us the days stamped on memories' page, when the purpose and pride of a mother's heart, was to make a home, and train children for usefulness in life, and Christian characters for the life to come. And at times these things make me feel like singing:

"Backward, turn backward, O Time, in your flight,

Make me a child again, just for tonight,
Mother, come back from yon echoless shore;
Take me again to your heart as of yore,
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep—
Rock me to sleep, mother, rock me to sleep!"

Mother—dear mother! I am soon coming to you. I hear you calling: Harvey! Harvey!! by day and by night. I am coming! coming!! when my task is done.—Lebanon.

A MESSAGE

Please permit me to say to our Southern Baptist brotherhood:

1. My heart joins yours in a sense of deep regret that disability prevents President F. F. Brown from attending the Washington Convention. All of us will pray for him. In his letter of official notification to me he said: "It will not be possible for me to attend the Washington Convention God bless you, my friend, as you move into the responsibility of leading the Convention."

2. I feel this responsibility most deeply and am keenly conscious of the need of God's grace and guidance, and of my brethren's sympathy and support to the end that God's will and work may be advanced.

3. We will face serious problems. We must foster sound principles. We should follow safe policies. Christ has entrusted great interests to our hands. We must do our very best to take care of them.

4. Let us come together on May 19 in the spirit of humble contrite heart, remembering that our God has promised to "dwell with him—that is of a contrite and humble spirit and to revive the heart of the contrite ones".—Isa. 57:15.

5. Will those of you who remain at home please pray daily that divine wisdom, grace and strength may be given to your brethren in convention assembled?—Cordially yours, M. E. Dodd.

BAPTIST BROTHERHOOD PUTS ON PROGRAM AT WASHINGTON CONVENTION

Dr. J. T. Henderson, Knoxville, Tenn., General Secretary of the Baptist Brotherhood of the South, announces that his organization is putting on a special program at the Calvary Baptist Church, corner of H and 8th Streets, Washington City, beginning Thursday morning, 9:30, May 18, and continuing through the day.

The morning and afternoon sessions will be devoted largely to reports and to round table discussions with an inspirational address by some outstanding speaker at the close of each session. At the evening session two inspirational addresses will be delivered. Mr. J. L. Kraft of Chicago, cheese manufacturer, is to be one of these speakers at the night session. Some outstanding man of the South will also be on this program.

Dr. Henderson also says that at the joint session of the Northern and Southern Conventions on Tuesday afternoon, May 23, Dr. E. W. Sikes, president of Clemson College, South Carolina, and also president of the South Carolina Baptist Convention and chairman of the Brotherhood of that state, will represent Southern

Baptists, while Mr. C. C. Tillin ghaast, member of the faculty of the Columbia University, New York, will represent the Northern Baptists in this joint session.

This Tuesday afternoon meeting is to be followed by a joint banquet at the Calvary Baptist Church, beginning about 5:30. At this banquet Dr. C. O. Johnson, president of the Northern Convention, and Dr. F. F. Brown, president of the Southern Convention, will be honor guests and, among others, will bring greetings.

NEW YORK'S BEER SALES AND THE BIG REVENUE

The New York Herald-Tribune of recent date says that coffee shops and automats are shy over beer. Many of the cheaper restaurants and cafeterias have announced that they are opposed to adding beer to their menus. A spokesman for one large automat chain said: "We are in the restaurant business, not in the beer business." Operators of the Waldorf System and the Schrafft's restaurants said they had not sold beer before prohibition and did not intend to do so now. Said an official of the Schrafft system: "We think there are still a tremendous number of people who will be pleased to know that there are more restaurants they may

patronize which will not sell beer."

It looks as if we might have to look elsewhere for some of that revenue.—Contributed.

"It is generally in the way of duty that we find giants. It was when Israel was going forward that the giants appeared. When they turned back again into the wilderness they found none."—Author Unknown.

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For further information, address

LOUIS J. BRISTOW,
Superintendent.