

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

Volume 99

THURSDAY, JULY 6, 1933

Number 27

Lincoln-Lee and Olympians

Anti-Saloon League Declares Second War Against Alcoholism

Extracts from Anniversary Message of the Founder,

HOWARD HYDE RUSSELL

The churches are now in the second war against the liquor traffic. The First Dry War brought victory in 1920, but events of the past year have again plunged our nation and every home into sudden peril. A second and more zealous conflict by our pastors and churches is inevitable. "Woe unto him that giveth his neighbor drink."



HOWARD HYDE RUSSELL
Founder of the Anti-Saloon League

Upon February 7 and 8, at Washington, a National Emergency Conference was held by church officers and by the Anti-Saloon League, Woman's Christian Temperance Union, and other organizations. We agreed to unite for war. The Anti-Saloon League was requested to function strongly through its national, state and district departments, as in the past. Our League's 260 employees, 72 offices, Publishing House, agents in every state, must speed up! Your help is needed. Please give careful attention:

I. *Why We Are Where We Are* (1) Prohibition came when it did as the result of war conditions. Increased education, not less, was needed. But multitudes who voted for prohibition mistakenly thought in 1920, and since, the war was over. Brewers and drinkers persisted. (2) The hearings in 1930 of the Lobby Investigation Committee of the Senate revealed a great conspiracy. Files of the Association Against the Prohibition Amendment were seized by the Government. Letters in these files disclosed that the highly advertised propaganda of alleged popular opposition to prohibition was a promotion scheme. It was financed by 53

millionaires, who controlled 40 billions of property. They fought the Eighteenth Amendment and thus undertook to shift millions of dollars of their income taxes by bringing back liquor revenue. Thus multitudes were deceived. (3) The awful world depression, which would have been worse here if the old drinking had not been prohibited, brought chaos and confusion and demand for a change. November, 1932, was not a wet mandate but a "change" mandate.

II. *"Where There's Drink There's Danger!"* The Bible warns: "At the last it biteth like a serpent and stingeth like an adder." Liquor is more dangerous than ever. Now we have a swifter machine-age. In 1930 there were eleven million automobiles; now over twenty-four million. Take, for illustration, the recent drink horrors at Columbus, Ohio:



Earl was killed by this auto

On Monday, January 2d, 1933, Earl Armentrout—fine sober youth, chief support of mother, unemployed father and five children—started afoot for a job in another city. Mary DeVennish, State University student, in her home on Briggsdale Road, at the noon hour, heard a terrific crash and thought she saw a tree trunk in the air. It was the body of a man. William Foster, drunk, who drove at terrific speed, had hurled Earl's body sixty feet. Miss DeVennish told the grand jury. A prompt indictment for manslaughter; defendant admitted guilt; judge gave this murderer "limit of the law".

At 3:00 p. m. April 14th, 1933, Josephine Gordon, 19, was knocked under the wheels of a street car by a drunken driver. She was badly crushed, and died three hours later. Josephine was a fine, educated young woman of high purposes and prospects. The driver, then on parole after conviction for previous drunkenness, is now in the workhouse and

will be tried for manslaughter. This murderer is a young professional man. Prohibition repealed; the saloons flooding liquor;



Josephine Gordon

millions of engines on highways—whose life is safe? Your auto changes from a pleasure to a dread. Violent death is imminent. Repeal must be defeated!

III. *What is the Matter with Alcohol?* Listen to science: The Carnegie Institution has declared: "Alcohol is not a stimulant but a depressant, it is not a food but a narcotic poison. Decreased organic efficiency results from very small doses." Doctor Walter R. Miles, Professor of Psychology, Yale, says: "A taxicab driver after taking two pints of 2.75 beer (not nearly so strong as 3.2) would be an unsafe driver." Doctor G. H. Richter, of Cornell Laboratory, says: "Alcohol produces reversible coagulation of the cell colloids. This means precipitation of the material, such as is produced in eggs



A Raw Egg in Alcohol

when they are cooked. Whenever coagulation is too extensive or irreversible, death re-

(Continued on page 6)

Editorial

A modern optimist is he who kidnaps a radio crooner and expects the public to pay a ransom for his release.

* * *

Human society is much like a brewing vat. From the bottom, from among the dregs, rise the bubbles which are eventually blown off as froth.

* * *

While the public is busy trying to topple the mighty from their thrones, the Almighty is quietly preparing among the poor and lowly other mighty to take their places.

* * *

Al Smith whined because he had to pay income tax on his salary of \$50,000 per year. Babe Ruth whined because he couldn't have a larger salary to pay income tax on. You name 'em!

* * *

Going Direct

The denominational press is rather full these days of articles and editorials dealing with the right of the Southern Baptist Convention to go direct to our churches with its program and its appeals. We have been much interested in noting some of the discussions and in discovering the wide range of opinion which exists among us on the subject. Questions come crowding into our mind as we read. What is the proper relationship between the Convention and its constituency? What should be the basis of co-operation between it and the various other Baptist missionary bodies and the churches? Who can determine how far the Convention may go in carrying on its work?

We sincerely believe that the time has come when it is imperative that some group of our men be set forth to make a careful study of the whole problem of co-operation. To be sure it would accomplish little immediate good, but if such a group were authorized by the Southern Baptist Convention to do such a task, and should undertake it in the light of the seriousness of the problems before us, we believe it would result in ultimate great good. Furthermore, we believe that unless some such study is made by a competent and representative committee, the disturbance now so evident in our Southern Zion will grow until there will result another great rift in our fellowship.

The Evident Right

That the Southern Baptist Convention and its agencies have a right to go to the churches and to individual Baptists direct, none will deny who knows the basic principles of our denominational life. In fact the Convention was organized by Baptists who, in other days, were compelled to go direct to individuals and churches for funds with which to support our missionary enterprises. Likewise, every other Baptist body has a right to go

direct to others for aid. We have more than once recognized that right on the part of a church which wished to seek through the columns of Baptist and Reflector aid in the erection of a building. None can truly deny the right of any Baptist body to seek aid for its work anywhere it may wish. Surely none would deny that the Southern Baptist Convention, which was organized to do such a work, still has the right of approach to Baptists anywhere, or to any other people.

The Problem

There is however a problem in the matter which must be considered, and that is the complications which have arisen because of the vast change in the nature of our constituency since the Southern Baptist Convention was organized and the no less marvelous change in the organization and spirit of Southern Baptists. Once more we are compelled to declare that we are seeking to maintain an organization which was necessary seventy-five years ago, but which, in some parts, is entirely antiquated today. Furthermore, the Southern Baptist Convention has been granted the right to take over various functions which states originally performed and done it with the result that it has made for itself a colossal burden which it is now seemingly unable to bear.

The grave problem, then, is one of providing the best possible means of approach to the individual Baptists and their churches with appeals for support of the work the Convention is seeking to do. Is that approach a direct one, or is it not rather one through the organizations set up in the states? Can the Southern Baptist Convention, for example, make a success of the 100,000 Club movement if it undertakes to do it without the aid of the organizations which the State Conventions have at their disposal? And if the 100,000 Club management enters the states directly and assumes the right to command the services of employees of the State Mission boards, will that not be a direct breach of fellowship, an inexcusable assumption of power and a further thrust at the already waning spirit of fellowship?

It is our sincere conviction that the Southern Convention cannot function in these new days as an independent unit. For one thing it would cost a tremendous amount of money for it to set up an organization in each of our states through which to function. Furthermore, such an organization would immediately come into conflict with the state organization, creating rivalries between leaders, disturbing the regular program of the churches, bringing confusion into the minds of the Baptists and resulting ultimately in such disturbance as would wreck the Co-operative Program.

How then can the problem be solved? Only by each Baptist body recognizing the rights of other bodies. For example, Tennessee must recognize the right of the Southern Baptist Convention to appeal to Baptists in our midst for financial aid. When that

right is before us we have one of two recourses: first, we may readily grant it and throw our organized forces into the field to aid in promoting the cause; secondly, we may recognize the right but decline to aid in promoting the cause. In the first case we become an active part in the work, thus making far surer than in any other way, the success of the same. In the latter case, we simply go on with our regular program and leave the Southern Convention to do what it may please to promote the special object, reserving of course the right to remonstrate if the basic rules of co-operation should be violated and our state work thereby be jeopardized. But for us to go as far as some state organizations have gone and threaten the Southern Convention with dire consequences if it enters our domain with its program would be to violate every principle of co-operation and fellowship among us.

Our Sincere Plea

The 100,000 Club movement, just as the Debt-Paying Campaign of last year did, is testing our basic denominational principles. We deplore, regardless of the source from which they may come, any efforts to disrupt our fellowship and bring division in our Convention. We assert once more that if division ever comes to us, it will not be determined by geographical lines. Editor McConnell of Texas has already declared that if the division comes, Texas will remain with the Southern Baptist Convention. He may know and again he may not, but his declaration emphasizes the fact that no man or group of men can divide the Convention along geographical lines. It might please Editor Pitt of Virginia to have such a division come about, but if he had traveled as widely over the South during the last ten years as others of us have, he would know how utterly impossible such an idea is of accomplishment.

We make the plea, therefore, that a study be made of the entire matter of co-operation in Baptist ranks. The distress of the hour seems to bring compulsion upon us to do something to mend the weakening spots in our general ranks. Should division come, who would be able to say what portion of our general debts any one faction

Baptist and Reflector

Organ Tennessee Baptist Convention

John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

BOARD OF MANAGERS

J. G. Hughes, Chm. L. S. Sedberry J. B. Tallant
B. F. Jarrell R. Kelly White Mark Harris

Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.

Advertisements—Rates upon request.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$1.50 payable monthly or quarterly in advance.

Published by Baptist and Reflector at Church and Lafayette Sts., Jackson, Tenn. Editorial and General Office, 161 Eighth Avenue, North, Nashville, Tenn.

should assume? How does Editor Pitt imagine that Baptists of one Convention would ever be willing for their funds to be handled by a joint agency, or by an already existing agency, unless it were turned over bodily to their control?

The Atlantic seaboard states, especially Virginia and the Carolinas, seem more agitated about the matter than others of us. No state has been more loyal to the Co-operative Program than Tennessee, and in spite of our large non-contributing Baptist population, we doubt that any state gives more per capita to our general work. Yet, so far as we have sensed the situation, there are few, if any, in our state who are not willing to join hands with the South in the effort to provide extra funds with which to meet the distressing emergency now upon us because of our southwide debts—and this in spite of the fact that our influence all the way along was against the creation of these debts.

We know that the responsibility for the creation of debts lies in the main with the local members of a southwide board or agency. Virginia Baptists, most of them in Richmond, allowed the Foreign Board agents to follow the trend of the times and invest in futures with the result that they have their terrible debt to cope with. Georgia Baptists, most of them in Atlanta, allowed the Home Board to carry on a program which resulted in its distressing debt. We might point with pride to the fact that Tennessee Baptists, some of us in Nashville, have held the Sunday School Board in hand with the result that her debt is inconsequential, and we now can boast of economies which will net the denomination some \$100,000 per year for the five year period just begun. Compare that, if you will, with the recently announced program of the Home Mission Board which furnished a deficit of several thousands of dollars for the current year.

But does Tennessee become offended when Southern Baptists ask for the right to launch the 100,000 Club movement? Nay! On the other hand our people are enthusiastic about it, and already numbers are enlisting in it. That it will interfere to a certain extent with the regular Co-operative Program we well know, but it is an emergency method which we recognize as being worth while, and will support while doing all in our power to make it contribute in the end to the Program. Why should another state of the same standing as Tennessee rebel against it? Why should still another state threaten the Southern cause with financial retaliation if it seeks to launch the movement within its bounds?

Courting Disaster

We are courting disaster when we flirt with any scheme that may be proposed for the division of our Convention, and we are flirting with such a scheme when we seek to set any state group of our constituency against another, or enlist any state in open revolt against the whole. Is our southwide

fellowship of so little value to us that we will readily see it disrupted? Are the traditions of our glorious past of so little worth to us that we will jeopardize their value by allowing an imaginary danger to frighten us into open disruption of fellowship? When a large and representative group of our brotherhood becomes assured that a certain plan is the most sensible one possible for us, and when that plan has been aired freely before the Southern Baptist Convention and then adopted by it with an overwhelming majority, is it wise or Baptist for any state group to declare that it will not have fellowship in the movement? If it is, then there is an end to our southwide co-operation. Unless each state can adjust its program temporarily to an emergency measure, and for the sake of the larger fellowship have a part in that program, we had as well scrap the entire Co-operative Program and leave each southwide agency to paddle its own canoe.

On the other hand, our Southern Baptist Convention is courting disaster unless it recognize the changed conditions under which we live and carry on our work. Some of the pastors who have been loudest in their demands for the right of the Convention to go direct to the churches with its appeals, are equally loud in their challenge of the right of any one to come to their fields and disrupt their local programs and budgets. And the action of the Virginia Executive Board, copy of which we have in hand, would destroy its very existence, should the associations in Virginia demand the same rights for themselves which that board claims for itself.

We are bound together by interlocking tasks and relationships. No longer can a Baptist body boast of its independence when it comes to our missionary work. Either we hang together in it or our causes die. May we not find some basis of agreement and then put an end to the wrangling which has been our chief handicap for so many years? Tennessee Baptists declare that we can. We beg our sister states to join us in discovering the way.

* * *

What Price Repeal?

The campaign for the repeal of the Eighteenth Amendment of the Constitution under the leadership of President Franklin D. Roosevelt, Postmaster-General Farley, and other leaders high in the councils of government and business, has taken a most interesting and significant turn in recent weeks. All possible pressure is being brought to bear upon the citizens of the several states of the Union to hasten the ratification of the Twenty-first (Repeal) Amendment. In their effort to stampede the states into ratification the wet forces of the nation are displaying an unseemly haste. It is evident now that *speed* is an essential factor in the wet campaign. The reason for this is also clear. The wets have capitalized the depression hysteria of our impoverished people. They know full well that the movement for

repeal did not gain any considerable momentum until we had suffered from more than two years of the most disastrous economic depression in the history of our country. The signs of business revival have filled them with grave fears for the success of their movement. Every day's delay now lessens their chances of success. The wet leaders know that they haven't a ghost of a chance if the people take the time to weigh in a reasonable manner the claims and arguments that have been advanced in support of repeal. They have therefore resorted to the tactics of desperation, and are attempting by all possible means of coercion and intimidation to secure the precipitate ratification of repeal.

The climax of this high-handed despotism was reached in the recent passage of the Industrial Recovery Bill. The New York Times of Sunday, June 4, carried a front page story from Washington which contained this pertinent paragraph:

"Already the President has obtained a provision in the tax section of the Industrial Recovery Bill which will allow the abolition of the special taxes it carries when and if revenues begin to flow into the Treasury through a reinstatement of the liquor taxes."

The meaning of this is clear and ominous. This clause was inserted in the bill while it was pending before Congress. It was apparently intended to produce two results: first, to influence the passage of the bill; second, to influence the repeal of the Eighteenth Amendment.

Since the bill has already become law it is not necessary to comment upon the first purpose except to say that it is doubtful if Congress would have had the temerity to impose an additional burden of Three Billion Three Hundred Million Dollars upon our already impoverished and tax burdened people without this provision in the bill.

The effectiveness of this provision in the second direction is yet to be determined, and deserves thoughtful consideration. The general public is not yet fully informed concerning the provisions either for raising or expending the great bulk of this Three Billion Three Hundred Million Dollars, but wide publicity is already being given to the definite plans for the expenditure of the sum of Four Hundred Million Dollars which is provided in the bill for the construction of roads. This item really seems to be "the meat in the coconut". It is reported in the press that Tennessee is to receive Ten Millions of Dollars from this fund. Other states are to receive proportionate amounts, according to their individual needs. This word is sent down from Washington to the citizens of Tennessee (and the other states) on the very eve of the election in which the citizens of this great commonwealth are to express their sovereign will concerning the retention or repeal of the Eighteenth Amendment. To say the least, it is a very indelicate thing to say to citizens at such a time. It is

not only indelicate, it is more. It has the sinister tone of a veiled threat, a thinly disguised act of intimidation. It appears to be nothing short of a deliberate attempt to coerce the sovereign states and to "buy" the votes of free citizens for repeal and legalized liquor.

Only a very short while ago the liquor crowd raised a great hue and cry throughout the land about "states' rights". They professed to be greatly concerned for the protection of the rights of the sovereign states. They based their specious pleas for the repeal of the Eighteenth Amendment upon their insistence that each sovereign state should be permitted to express its own will in this matter and to handle the liquor problem in its own way. How will these zealots for "states' rights" now justify the unmitigated effrontery of this attempt to coerce the sovereign states and the peremptory demand being made by prominent wet leaders in the name of the President that the states shall ratify repeal?

It is also widely reported in the press that in all probability President Roosevelt will yield to the insistent requests of certain powerful wet leaders and "go on the air" to urge the ratification of the Repeal Amendment. One can but wonder if the President and his advisers do not know that under the Constitution of the United States the President does not have any executive function in connection with either the submission or the ratification of an amendment to the Constitution. One can but shudder at the amazing spectacle that the President of this Christian nation, the successor to Washington, and Lincoln, and Wilson, should have become the chief protagonist of the hellish liquor business!

The citizens of Tennessee and of the United States are confronted by a clear and unmistakable choice: *Shall we sell out to the liquor interests, or shall we refuse to put a price upon our honor and sobriety?*

Every dollar of money poured into the coffers of our government through the licensing of unscrupulous men to debauch our young people with drink would be blood money. The support of our government by such taxation would ultimately place the control of the government in the hands of the liquor interests. Once the brewer and distiller and their minions controlled our government, city, state and national. The corruption of the liquor regime reeked to high heaven. In righteous indignation our citizens rose up in their might after a hundred years of heroic and sacrificial struggle and broke the strangle-hold of the liquor monster upon our government and our civilization. With the blood of prohibition martyrs they washed the stains of booze from the hallowed folds of Old Glory. They outlawed by due process of law the "legalized outlaw". They wrote into the basic law of the land the provision which should make impossible forever the return of that disgraceful reign of shame and corruption.

But now we are called upon to re-legalize the manufacture, distribution and sale of intoxicating liquors. In the name of "patriotism" the President of the United States appeals to our citizens to set a price upon the virtue and sobriety of our noble young manhood and womanhood. We are told that the government cannot run successfully without the revenue from liquor. If this be true, we must choose bankruptcy with honor, or prosperity with dishonor and disgrace. We are asked to canonize the brewer and the distiller as the patron saints of America. We are asked to extol the wine-bibber, and the booze-guzzler, and the whiskey toper as the chiefest of American patriots. What shall our answer be? Are we willing to pay the price of Repeal?—W. Henderson Barton.

* * *

THE PASSING OF A. J. HOLT

By J. H. GRIME

The morning following the home-going of this good and great man, when I learned of his death, I sat down in silent mood and communed with the past. I said to myself, "Another one of my dear friends of my thinly-scattered generation has stepped out of the ranks."

On account of the fewness of our generation left, and our association of other days, we have been drawn close together of late years. We have exchanged a number of letters, I sent him my booklet, "Recollections of a Long Life", and he sent me his more extended biography, "Pioneering in the Southwest". He sent me the following inscription, and asked that I paste it on the fly leaf of the book, which I did, a treasure without price:

"To my friend, comrade, and brother in Christ, Elder J. H. Grime, the stalwart Christian minister of the Old School, Firm in Faith, arduous in labor, broad in charity, This volume is affectionately presented with the compliments of the author.—A. J. Holt." This just as written with his own hand.

Just before he was stricken he spoke of our meeting by and by, in one of his sweet letters. I loved him for what he was, what he did, and what he has meant to me.

When I think of the galaxy of stalwarts on the other side, with whom I have labored, preached, wept and rejoiced, I long to join their band in the song of redemption. I send love to the afflicted W. C. Golden, my dear brother in the Lord.

Lebanon, Tenn.

"Our modern experience is against a modern Satan. But Christ's was the other way. And if we must choose here between Christ and the modern mind, surely He who really redeemed from evil must know whether the reality He fought was chiefly a principle or a person."—P. T. Forsythe.

"The devil is a busy bishop in his own diocese."—Proverbs

PUBLIC OPINION

WHO IS THIS MAN FRANK TRIPP?

Since Southern Baptists have put on him such a tremendous responsibility, that of leading the movement for paying the 6,000,000 indebtedness on our Southwide Boards and Institutions, our people will be interested to know just who Frank Tripp is, where he came from and what he has done to inspire such confidence in his leadership.

The purpose of this article is not to boost Dr. Tripp but simply and solely to boost the faith of our people in the movement which he is directing. For, after all, "Faith is the victory." We can find 100,000 people who will give a dollar a month to the payment of our debts, over and above their regular contributions, if enough of us believe we can and get behind the movement for all we are worth.

Now no one is foolish enough to believe that Dr. Tripp can do this job alone or that he has such superior qualities of leadership that everybody will fall in line at once and give him their unqualified support. It is going to be a long, hard pull, but as time goes on, if we mistake not, Dr. Tripp is going to convince the great masses of our people of the sanity and the practicability of the Baptist Hundred-Thousand Club, which he suggested, and they will be inspired by his enthusiastic leadership to follow him to success.

Dr. Tripp was born in Arkansas thirty-eight years ago. Four years afterwards his parents moved to the Indian Territory where he was reared. He received his scholastic training at Ouachita College and the Oklahoma Baptist University.

His pastorates have been, in the order named, First Baptist churches of Yale, Oklahoma; Idabelle, Oklahoma; Monroe, Louisiana; Minden, Louisiana; St. Joseph, Missouri, for the past four or five years.

His Work as a Promoter

From the beginning of his ministry he has led in church building enterprises, his last achievement along that line being the \$125,000 annex to the First Baptist Church of St. Joseph. During his pastorate of the First Church of Monroe, Louisiana, he promoted the building of the Riverside Sanatorium, and also the building campaign of the Louisiana Baptist Orphanage, which was moved to Monroe during his pastorate.

While pastor at Minden, Louisiana, he promoted the building of the Minden Sanatorium and also of a large Memorial Tabernacle, seating 3,000, which is without a post or a nail in it. Dr. Tripp was a member of a committee of five appointed by the Governor of Louisiana to locate and build the State Industrial School for Girls, which they did at Alexandria, La. In addition to leading in the aforesaid projects, Dr. Tripp was the State Director of the Dormi-

tory Campaign for Dodd College located in Shreveport.

Dr. Tripp succeeded Dr. M. E. Dodd as president of the Louisiana Baptist State Convention, which position he held when he was called to his present pastorate in St. Joseph. After reaching St. Joseph, Dr. Tripp led in promoting the Noyes' Baptist Hospital of that city, and later when it was found desirable he promoted the movement to merge this hospital with the Methodist hospital of the same city. Thus it will be seen, that in the midst of his busy pastorates he has devoted much time to promoting worthwhile enterprises that would reinforce his position as pastor in the community and would add to the effectiveness of his ministry and to the glory of God.—Walter M. Gilmore, Publicity Director.

THE BAPTIST HUNDRED THOUSAND CLUB

A Southern Baptist who becomes a member of this club, pledges himself to pay one dollar per month to apply on the Southwide debts until these debts are paid or until, for reasons that satisfy his own conscience, he cancels his membership. One who is disposed and financially able may arrange for a membership in the name of each member of his family or of a friend.

The plan of this club was given thorough consideration by the Executive Committee, was endorsed, and recommended to the Southern Baptist Convention. The recommendation was adopted by the Convention by a large majority. The time has, therefore, expired for any discussion as to whether this plan is wise or otherwise. Action is now the "orders of the day."

It must have become evident to all that, with constantly declining receipts, there is little prospect of providing for these debts by present methods, commendable as these methods are; the situation calls for something *extra* and *sacrificial*. The Executive Committee and Convention considered the Hundred Thousand Club the most feasible plan that had been proposed.

The following are some of the claims that may be made for it:

1. It calls for the enlistment of only 2½%, or one-fortieth of our membership; 97½% may put their full strength into the regular Co-operative Program, and besides, the 2½% or 100,000 members, are pledged to maintain their *present standard of support to the regular program*. Of the 32% already supporting the Program, it leaves 29½% untouched. The enlistment agencies may expend their energies in an effort to lead the 29½% to *enlarged* support and to *enlist* the 68% that have done nothing. It is more important to enlist the 68% in the Scriptural support of the *regular program* than to induce them to give to a special.

2. There are among us at least 2½% of our members who are deeply interested, are willing to practice self-denial, if necessary,
(Continued on page 6)

Ten Reasons Why I Expect The Baptist Hundred Thousand Club To Succeed

M. E. DODD, D.D.
President, Southern Baptist Convention

The Baptist Hundred Thousand Club, through which it is intended to pay the debts on Southern Baptist Convention Institutions and Mission Boards, by each member giving one dollar per month, brings great hope to my heart. I confidently expect it to succeed. This is no blind optimism. It is solid hope founded upon faith and fact.

I EXPECT THE HUNDRED THOUSAND CLUB TO SUCCEED:

1. Because Southern Baptists have a solemn purpose to pay their debts.
2. Because this is a definite clear-cut plan for paying our debts.
3. Because this plan is not confused with current work and other interests.
4. Because every dollar given for debts by this Club will go straight through one hundred cents without any deductions for expenses.
5. Because the leadership of this Club movement is aggressive and inspirational.
6. Because it is sound in principle, based upon the Bible teachings, on tithes and offerings for the support of God's work.
7. Because our Baptist people are already rallying to its support. Practically all our Baptist Editors and papers have pledged their co-operation, as have the State Secretaries. I have met groups of our people in several states since the Washington Convention and they all give hearty endorsement and pledge co-operation.
8. Because the organization is simple and yet strong. And when it draws our men, women, and young people, as is proposed, into active participation under the leadership of their pastors, it cannot help but succeed.
9. Because it gives the rich and the poor, the old and the young, the privilege of standing on common level of giving. Each one gives one dollar per month, no more, no less. This is Biblical.
10. Because it will give encouragement and impetus to the Every Member Canvass. The success of this Club will insure that all money given to the budget in the Every Member Canvass will go to support present and new work.

THE BAPTIST HUNDRED THOUSAND CLUB

(Continued from page 5)

and will respond to this proposition, if it is properly presented.

3. Most of this number should be comparatively easy of access, indeed, many will volunteer. Most of them will be found in the more aggressive of our country, town, and city churches. The members of the club, in the main, will be those who read our denominational papers and other literature.

4. The Committee appointed to promote this movement, of which Rev. Frank Tripp is Director, appeals to the Baptist Brotherhood to rally to this cause in a loyal and generous way. Deacons, members of Finance Committees, and Trustees are urged to respond first, thereby setting a worthy example, as leaders, for other laymen. Literature, containing definite suggestions regarding methods of promotion, will be available in the near future.

5. The sum of \$1.00 per month is small and all the members of the club should be glad to do something similar for the relief of state enterprises. There should also be a number among the 97½% who would be willing to make an extra offering for a state emergency.

6. It is a second mile proposition, which is strongly commended by our Savior. Many of us think that one-tenth of our income should be invested in our regular Co-operative budget. The Bible teaches both "tithes and offerings".

In responding to this call the love of Christ should constrain us to go the second mile.—J. T. Henderson, General Secretary, Baptist Brotherhood.

SPONTANEITY IN PUBLIC WORSHIP

Baptists speak of certain other denominations as being especially ritualistic in their order of public worship. But if there are any Baptist church services that do not have their ruts, monotones and sacred grooves I would be glad to shake hands with them. I have heard of church services being afflicted with many ailments, but "spontaneity" is a disease from which many of our Baptist services seem to be immune.

Dr. E. Stanley Jones says, "The early church was spontaneous. No one knew what it was going to do next." That was true of the activities of the churches as well as of their public services. We do not wonder at the spontaneity of their church services when we read in the New Testament that the services were put entirely in charge of the Holy Spirit. In such services it is probable that no hymns were previously selected nor any iron-clad track laid for the service to follow.

In the great Welsh Revival about thirty years ago the Spirit seemed to have complete control, and the services seemed to run themselves. The hymns and prayers and exhortations came spontaneously and without prearrangement. Ah, that is worship! That is

the kind of service that follows when the worshippers are filled with the Holy Spirit. That is heaven's high table-land where the Master meets His people with His choicest viands and richest fellowships.—E. B. Hatcher, Blue Mountain, Miss.

"There is a great difference between the conscience enlightened by the average state of the society in which you live, and a conscience enlightened by the absolute truth of God's Word. Many men think themselves conscientious because they do the things which are required by society, and avoid the things which are forbidden by society. This is very good as far as it goes but it goes only a little way. No man can afford to set his chronometer by anything except the sun. When he does this he knows the exact time, and can be certain of the correctness of his calculations, and make a safe voyage. And when a man is making a voyage, not across the Atlantic or the Pacific, but across the sea of life, and is steering for the port of eternal happiness or woe, he cannot afford to set his conscience by the conscience of every man he happens to meet; he must hold it up to God's sun, set it by that. To set it by anything else than that will be neither safe nor sensible."—Beecher.

LINCOLN-LEE AND OLYMPIANS

(Continued from page 1)

Doctor Ernest Scott, Medical Professor, Ohio State University, says the color of normal cell colloids is amber. Alcohol changes them to white. The foregoing scientific facts and an egg in alcohol may well be shown in your Sunday school. Then invite them to sign abstinence pledges.

IV. *What Shall We do About This?* With this nerve-poison threatening to come back to all parts of our nation, you naturally ask, what will the Anti-Saloon League do? Yes, quick action is needed. With your loyal help, this is the League's prompt program:

1. *Challenge Legality of the Beer in Supreme Court.*

2. *Re-Ratify the Eighteenth Amendment by Defeating Repeal in the States.*

3. *Re-Enact State Statutes* which the hysteria of the period has repealed.

4. *Re-Elect Dry Congressmen Who Voted "No" and Defeat Wet Ones.* Slogan: "Make Next Congress as Dry as this is Wet!" If we strongly organize and fight we can do it. The first primary (Illinois) is only a year away!

V. *A New Department.* Because everything depends upon a new and much stronger enrollment and mobilization than we ever have had, therefore the League invites you who read to enlist in a new, powerful army. Let the late John G. Woolley furnish the name which he suggested at the Columbus convention in 1913. Mr. Woolley gave as a text for his address: Ezekiel 7:23—"Make the CHAIN!" Here is a brief extract:

"Whenever and wherever mean-minded majorities conspire with business and politics

in such a way as to produce, condone and facilitate crime in the congested, restless, dangerous centers of population, the standing order of Jehovah to the children of light is: 'Make the CHAIN!'

"A chain is a series of links, so engaged with one another as to exert their strength as a unit. It is never a rival of its component parts or of links fit to be added. It is a method by which its members can add grasping facility to intrinsic strength and apply it as a power to the load."

VI. *Edward Everett Hale.*—Massachusetts clergyman and author, perhaps best known by his "Man Without a Country", when a Harvard student, was one of the few abstainers. While pastor he was an advocate for abstinence and the pledge. Hale's story, "Ten Times One is Ten", gives a method



Edward Everett Hale

and slogan. They tell how to forge our dry voters' chain: Ten loving friends of an exemplary young Christian, after his death, multiplied publicity so that the ten passed on the inspiring facts to a hundred, the hundred to a thousand.

VII. *The Olympians—Voters of the Future.* Theodore Roosevelt said: "Fighting for the right is the noblest sport in the world." Olympians is a good name for the voters of tomorrow linked in service with the Lincoln-Lee Chain. Olympians! The word suggests strength, valor, service and, of course, sobriety. An old classical dictionary published more than one hundred years ago gives the ideals of the Grecian olympians and their contests for the olive crown. Modern American young men and women of high school and college age, who join the Olympians, declare their purpose to abstain from intoxicating liquors and to work for the abolition of the traffic therein.

For full information, program material and supplies, address the superintendent of your State Anti-Saloon League; or O. G. Christgau, National Secretary, care National Headquarters, Anti-Saloon League, 43 Bliss Building, Washington, D. C.

Every reader is invited and urged to send at once a request for full information, including recruit's enrollment blank by which to enlist as a member of the Lincoln-Lee Chain. Please address letter or postcard immediately, with your name and address, as follows: The Lincoln-Lee Chain, care Rev. Howard Hyde Russell, National Marshal, 79 South Grove Street, Westerville, Ohio.

SUNDAY SCHOOL LESSON

By O. W. TAYLOR, Halls, Tenn.

JULY 16, 1933

Deborah

Scripture: Judg. 4:4-10; 13-15; 5:1-3. Golden Text: Ps. 46:1.
Readings: Judg. 4:11-16; Est. 4:9-17; 8:1-8; Ps. 46.

After Joshua came the period of the Judges, variously calculated as being from 250 to 350 years. The Judges were patriots, religious reformers, and civil and military leaders raised up of God to represent Him and to deliver and guide Israel in emergencies. During this period the repeated formula of Israelite history was: Sin, Servitude, Supplication, and Salvation. Sin brought servitude under heathen masters, and supplication brought divine deliverance. "And the Lord raised up Judges, who delivered them out of the hand of those that despoiled them" (2:16-18). We read of Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Jephthah, Samson, Samuel, and others. Today we study Deborah, the fourth Judge.

I. Deborah the Prophetess (verse 4).

1. *Divinely Called.* Deborah was one of several God-called prophetesses mentioned in Scripture (Ex. 15:20; 2 Kgs. 22:14; Lk. 2:36; Acts 2:17; 21:9; 1st Cor. 11:5). There were also evil, or devil-called prophetesses (Neh. 6:14; Rev. 2:20).

2. *Divinely Inspired* (verse 6). Deborah received inspired revelations of truth and inspired utterance to set them forth. Before men or women claim prophetic powers, let them prove that they have Deborah's call and inspiration. The fact that Deborah or some other woman was a prophetess is no warrant for other women to assume ministerial functions and serve as public, official doctrinal instructors in the church (1 Cor. 14:34; 1 Tim. 2:12). The Holy Spirit indited these Scriptures (1 Cor. 14:37), and the Spirit never "casts a slur on women," or womanhood.

II. Deborah the Judge (verses 4-5).

1. *Whence.* "The Lord raised up Judges." Deborah did not assume the judgeship or management of Israel. Not by individual or collective human selection, but by divine election, she entered that position and served under special powers of inspiration.

2. *Where:* "Under the palm tree of Deborah, between Ramah and Bethel, in the hill country of Ephraim." The tree took its name from this distinguished woman. The

Ramah in the territory of Ephraim was about 4 miles northwest of Jerusalem, while Bethel was about 12 miles north of Jerusalem. Under a palm tree between these towns, Deborah exercised the functions of prophet and judge. She did not essay to be a priest or other official in the tabernacle. In the sphere of influence, of inspired prophecy, and of civil government she served under a special divine call. "Woman is the noblest creation of God;" and this is, never more manifest than when she serves in her divinely indicated sphere. Both man and woman should occupy the spheres in life and service which God appoints them to. "Let every man (every one) in the calling wherein he is called therein abide with God" (1 Cor. 7:24).

3. *Why:* To meet Israel's need. It was a concession to that need. Jabin (probably a royal title like "Pharaoh" in Egypt) was king of the northern confederacy of the Canaanites. His capitol was Hazor, between Ramah and Kadesh and the largest city in northern Palestine. The general of his army was Sisera, who dwelt in Harosheth, in northern Palestine on the right bank of the lower Kishon, northwest of Megiddo. The Canaanite army had "nine hundred chariots of iron," probably with scythes on the wheels to mow down opposers. Jabin "mightily oppressed the children of Israel" for 20 years (verse 3). That Israel's sin had brought it on themselves, added to the heaviness of the oppression. The men of Israel were either unarmed or lacked the skill and courage to use arms (5:8). One-time quiet watering places held danger (5:11). Villages were abandoned, the people going to fortified towns (5:7). Highways were unfrequented, traveling being done on obscure trails (5:6). It was a time of depression, oppression, discouragement, and cowardice. Men were "sissies". Jehovah's normal rule was (and still is) to put men into the positions of official leadership. Among the sissies no one suitable was available. So Deborah "judged Israel at that time." God raised her up and used her in concession to the need of His people. It was a glowing compliment to Deborah; but "It is a sad commentary upon men when Deborah must command the deliverance and judge the people." She was God's answer to prevailing need, a God-called deviation from the normal governmental order. And to her everlasting credit be it said, she served in a way that no man "among

the forty thousand in Israel" could or would serve.

We rightly rejoice in and honor those women who have served and shone so conspicuously in history. In the field of humanitarianism, Florence Nightingale and Clara Barton; in battle, Joan of Arc; in temperance, Frances E. Willard, though she ought never to have said, "Jesus is my teacher, not Paul," as if they were in conflict; in government, Queen Victoria; in science, Madame Curie. There are many others. We personally know women in our present day who serve both God and man in a glorious way. We honor them. But the greatest of all are godly mothers in "home sweet home". "Queen Victoria esteemed the honor of being wife and mother far above her glittering crown and title as Queen of Great Britain and Ireland and Empress of India."

III. Deborah the Inspirer (verses 6-10, 13-15).

1. *Calling to Action.* Barak means "lightning", but it took Deborah to make him strike! One of the noblest services done by either man or woman is inspiring another to "stir up the gift that is within thee" (2 Tim. 1:6). Those wives, mothers, sisters, or friends who have urged men to the top, may not be assigned equal praise with them here, but they deserve it and God does not forget. Here is one of women's greatest possibilities.

2. *Encouraging to Action.* Deborah pointed out the command of God. She foretold certain victory over the foe. She instructed Barak to go to Mount Tabor, rising 1,843 feet on the northeastern part of the Plain of Esdraelon. Barak was told to take ten thousand men of the tribes of Naphtali and Zebulun. The command related specifically to those tribes. From Judg. 5:14-17, we learn that there were volunteers out of Ephraim, Issachar, and Benjamin, and that other tribes were too cowardly to take a hand. Barak ought to have been sufficiently encouraged. But he would not go unless Deborah went with him. He was afraid to go alone, and probably also felt that her presence would build the morale of his army. Deborah was "the weaker vessel," but had the stronger faith. Barak did nothing without Deborah's head, nor did she do anything without Barak's hand. When it came to generalship God instructed her to call a man. When it came to inspiring the general, Deborah did it. She said, "I will go with thee," but she let Barak know that the honor of dispatching Sisera would go to a woman. "Up, for this is the day in which God hath delivered Sisera into thine hand." But this was in a military sense; Jael did away with Sisera. The battle raged furiously and resulted victoriously. From the slopes

of Mount Tabor Israel advanced to meet the Canaanite army in the plain. The attack by Israel, convulsions in nature, and panic completely routed the foe. "The Lord discomfited Sisera." Deborah and Barak were instruments. And of the two, Deborah deserved the greater honor.

3. *Observing Action.* Into the battle itself, Deborah, it seems, did not go. To this she was not called. Hers it was to remain on Mount Tabor, probably to pray and serve as the instrumental connection between heaven and earth to release the power of God and apply it to Israel. But she was courageous enough to have gone into the battle. Back there in praying touch with God she observed the victory down in the plain. Many a man's victory out on life's field fundamentally springs from some noble and praying woman in the background. And Deborah rejoices as much in the victory as Barak does.

IV. Deborah the Singer (5:1-3).

The entire 5th chapter of Judges should be read. After the prosecution of the divinely ordered program came the psalm of praise.

1. *Praising God.* First, foremost, and fundamentally God was praised as the Author of victory. Men were but instruments. This spirit should ever characterize the saints touching every fruit of service in life in His name and by His power.

2. *Praising Men Loyal to God.* "Men" is here used generically, for both men and women were praised. The tribes who fought were eulogized and the slackers were criticized. And this song was not the mere composition of Deborah and Barak, but the exultant inspiration of God Himself flowing through them. "Open Thou my mouth, and my lips shall show forth Thy praise." The principle applies to both women and men, that after life is poured out into other lives and these reach victory, then comes the song. And that one who has been praying on the mountain and inspiring to action before rejoices equally with him who has gone out into battle on the field. But no one sings this song who has not in his own way and sphere "Come up to the help of the Lord, to the help of the Lord against the mighty."

QUESTIONS

1. Give the general characteristics of the period of the Judges. 2. Discuss the work of Deborah as a prophetess. 3. Whence, where, and why was Deborah a Judge. What did the Judges do? 4. Whom and how did Deborah call and inspire to action? 5. What was the object and what the result of this action? 6. What part did Deborah have in the victory that followed? 7. Discuss and apply the song of praise which Deborah and Barak sang.

THE NEWS BULLETIN

BIBLE NEWS

The Bible or some part of it has appeared in 936 languages and dialects according to a statement just issued by the American Bible Society. This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible Societies functioning throughout the world: the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, as well as some missionary organizations and others.

The latest book from the press is the Gospel of St. Mark in Mundang, a dialect used in Africa and published by the British and Foreign Bible Society. Through this same Society tribes in Borneo have received the first complete New Testament in Sea Dyak. With the appearance of this book the entire New Testament has appeared in 190 languages. The complete Bible has been published in 174 languages while portions of the Bible and selections in 572 languages complete the total of 936.

The latest publication of the American Bible Society is the Gospel of St. Matthew in Keres, a dialect spoken by a tribe of Indians in New Mexico. This is the first complete Gospel to appear in this tongue.

While it is estimated that some part of the Scriptures appears on an average every five weeks, the translations already published must, from time to time, also undergo revision in order to attain a greater faithfulness to the original Hebrew and Greek, thereby laying an additional obligation on the Bible Societies.

A home missionary in Wyoming wrote the American Bible Society: "I have visited seven schools and found only one boy in the upper grades who could spell the name of Jesus and he thought Jesus was a great preacher during the time Washington was President."

Circulation of the Scriptures by the American Bible Society in the Philippine Islands is being increased by the spread of the Laubach literacy movement from the province of Lanao in Mindanao, where 45,000 Moros have learned to read in less than three years; by the government's campaign of mass education through numerous town assemblies; by the rural life institutes organized by the National Christian Council in six provincial centers where the Society's colporteur truck advertised the Scriptures to an aggregate of 15,000 to 20,000 people; and by campaigns of evangelism.

For the first time in many years

Turkish men and women have been openly confessing Jesus to their scandalized neighbors. They have been haled before minor government officials and severely dealt with according to a recent report from the American Bible Society's agency in Turkey. But those officials later have been rebuked from the capital for their failure to respect the liberty of conscience which the laws of the Republic guarantee to every citizen.

UNIFORM DRY PIN

The national temperance organizations have adopted a uniform pin for all friends of the Eighteenth Amendment to wear and display in the present temperance emergency. This is an attractive pin, with a gold alloy rim, carrying the slogan "Retain 18th Amendment".

The pin has been designed and produced by the new National Prohibition Emergency Committee which was brought into being at the dry temperance conference held in Washington March 7 and 8 to make plans for the fight to retain the Amendment. The National W. C. T. U., the Anti-Saloon League and the other 34 national temperance organizations are co-operating in the functioning of this united committee. Col. John E. Edgerton, former president of the National Association of Manufacturers, is the temporary chairman of the Committee and the Committee headquarters are at Washington.

The uniform pin is intended to accomplish two things—display the strength of the dry forces by identifying millions of dry sympathizers and benefit the finances of the dry organizations. The pins will be sold to individuals for 25 cents each and the profits will go into the treasury of the various dry organizations. Quantities can be obtained from the offices of any of the national dry organizations or from the National Prohibition Emergency Committee, 642 Investment Bldg., Washington, D. C.

BAPTISTS IN OTHER LANDS Germany: a difficult position for Baptists

The establishment of the Hitler Government in Germany has raised every kind of question in that land. The passion for reorganization and unification has seized upon the masses, and finds expression in the attitude of the Government not only towards states and municipalities, but also towards schools, universities and churches, which exercise a direct influence upon the oncoming generation. The state desires to make its control of all these thoroughly ef-

fective. The "purification" of the schools and universities has been carried through. The various Lutheran and Reformed churches are now being pressed to form a single organization which the Nazi Government obviously desires to use as an instrument of its policy. Not only are the old State churches affected, but nonconformists such as Baptists and Methodists find themselves gravely embarrassed.

It is impossible for them to accept any such relation with the State as would make them merely its dependents or tools. The pressure to betray essential principles may become very serious, and since not a few of the members of the churches are themselves Nazis, there is even risk of internal division. Nevertheless, we believe that the Baptist group, which has hitherto manifested clear understanding of vital issues, and has in difficult times endured obloquy and persecution, will show itself neither confused in mind nor hesitant in its loyalty to spiritual freedom and New Testament truth. There are elements in the policy of the present Government in Germany which command the strong support of Baptists, and the Reich will gain enormously if it adopts a policy of respect for the rights of the free evangelical communities.

Russian Baptist refugees

It has been possible to get into touch with groups of these in Manchuria and in the province of Sinking, China. There is a church of 265 Russian members in Harbin. They have endured serious privation, and their conditions have been aggravated by the flood of a few months ago and by the prevalence of war. The world-wide economic depression has also affected Manchuria. In Sinking there is a Russian Baptist community of over 600 refugees. They were, according to the last report, settling down and endeavoring to find a living in the country. We fear that the spread of the Mohammedan rising has worsened their prospects. The Baptist World Alliance is in contact with both groups, and has been able to transmit a certain amount of money derived from contributions specially offered for their assistance.

Estonia Baptists Unite

The good news comes from Estonia that the churches registered under the name of "The Estonian Evangelical Church of Jesus Christ" are to become members of the Baptist Union of the land on the occasion of its annual conference in June. This development may be wholeheartedly welcomed, for these people are Baptists in everything but name, and the testimony which they offer in common with the churches already labeled "Baptist" will be strengthened by unification.

Norway

The Annual Report of the Norwegian Baptists for 1932 shows gratifying advance. In each of the five "districts" into which the country is divided the increase in membership is substantial, and the total for the whole country advanced during the year from 5,632 to 6,518—an increase of about sixteen per cent.

Bermuda

Although Bermuda was colonized about three hundred years ago, the first Baptist church in the Islands was formed only on May 8th of last year under the pastorate of the Rev. G. E. Stewart, D. D. Reports indicate that the small community is growing. Two baptismal services have been held during the twelve months.

ORDINATION SERVICE HELD

On May 28, at the Bethel Church near Greenfield, Brother A. W. Porter was ordained to the full work of the ministry. The ordaining council was composed of the following: Pastors Cletus Moore, V. P. Prince, Dunning, and West of Greenfield; W. A. Butler and Shelby of Martin; J. T. Barker of Fowls; Roy Crider of Jackson; Raymond Hampton of Bradford, and Doyle Freeman of Sidonia; Deacons Joe McKelvy, Arthur Cobb, Charles Porter, Russell Coats, Hulan Sharp, Clarence Mitchell, and Lee Haney, all of Greenfield.

After relating his Christian experience and his call to the ministry, the candidate ably answered the questions asked him by Brother W. A. Butler, who was acting as moderator for the service. Pastor J. T. Barker preached the ordination sermon, and Brother Roy Crider led in the prayer. The charge to the church was delivered by V. P. Prince and to Brother Porter by H. A. West. Mayor P. D. Harris presented the Bible and Raymond Hampton led in the closing prayer.

Brother J. T. Barker says of the Brother Porter: "He is a fine character and we feel that he will be a valuable addition to the ministry in our Baptist churches."

RESOLUTIONS

Whereas, our beloved pastor, L. H. Moore, feels that the Lord has called him to other work and has severed his relations with us after two years of faithful service, we as a church would like to express to him and family our deep regret in having to give them up. We feel that under his leadership, the church has made marked advance along all phases of the work and that eternity alone will reveal the great good he has accomplished while with us.

Therefore, be it resolved that we affirm our belief in his forceful,
(Continued on page 16.)

THE YOUNG SOUTH

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

THE PIPER OF PODUNK

By Uncle John

(Continued from last week.)

CHAPTER VI

A WINDOW OPENED

"Mrs. Barton, who was the Silas Markham whose name I saw in your Bible yesterday?"

Judson Smith asked the question at the breakfast table the morning after the first Sunday he had spent in the little cabin home of Bailey Barton under the very rim of a great mountain bluff which his boys had named Podunk. Mr. Smith had come to the mountains in search of renewed health and had been taken in by the Barton family.

"That was my pappy," replied Mrs. Barton, the worn, tired but pleasant wife of the mountaineer, the mother of six living children and of three whose graves occupied a little clump of bushes out in the edge of the clearing from which the family tortured a bare living.

"Where did he live?" continued Mr. Smith.

"I don't remember," said the woman. "You see, I was a little kid when he up an' died. Ma wuzn't able to take keer of so many littleuns as she had left on her hands, so I wuz give to one of her brothers who took me to his home over in South Caliny. I growed up thar, met B-B an' we married. I never knowed much about my people, an' short time after gittin' married, we moved to these parts an' the past jest sorter slipped out of my mind."

"Don't you remember hearing about your father after you grew old enough to remember things? Did you ever hear your people talk about any of the places where they did their trading, any city or town to which they had gone?"

"I guess I do remember a leetle. Somehow ever once in a while thar comes to mind a name which I seem to've heard 'em talk of, but I don't know."

"What is that name?"

"Ashville, I think it is. When I try to git it straight, I seem to have a rickollection of 'em talkin' about what they would do when they went thar."

"I think she is right aboot that," interrupted her husband. "She told me short time after I married her that she wondered why the name kept comin' back to her."

"How old was she when you were married?"

"I calc'late she must of been around fifteen. Her brother sez as

how he didn't axe her ma aboot her age, but s'posed her to be aroun' five when he tuck her."

After breakfast Mr. Smith took the Bible, studied the record carefully and made some notes on a piece of paper. He was sure he was about to make a discovery. But with only Asheville as a key, it might be difficult to do so. He was aroused at last by Jason who asked timidly, "Mr. Smith, pappy sez as how B-B an' me kin take you fishin' this mornin' if you want to go. We got the crap in purty fair shape, so he lows as how we might git you started off for the week before we do somethin' else."

"All right boys. Ben and Sam have shown me some fine places. I'll get my tackle and be ready in a few minutes." He opened a long bag, brought out a bundle and before the surprised Jason, unwrapped the first manufactured fishing tackle the lad had ever seen. A fly rod with a beautiful nickled reel, a box of artificial bait, casting rod with bronzed reel and nickle trimmings. . . .

"What's them things?" Jason asked. "Fishing poles and bait," replied Mr. Smith. "I'm going to show you how to do some real fishing."

He gathered up what he felt he might need for the mountain streams, secured an extra pair of shoes for wading, and soon they were off down the crick toward where Jason said a "shore 'nuf crick ran." The boys carried long, slender cane poles and some crude tackle, consisting of hooks and home made lines. They had a lunch basket, a jar of worms and a "poke" or paper bag, inside which could be heard the rustling of grasshoppers.

They reached the creek within half an hour. It was a typical mountain stream with its rough walls, its roaring cataracts, its occasional broad smiling pools, its overhanging vegetation and its scattered boulders. Just as they came out on a little bluff where they first saw the water, a big bass jumped high into the air and came down with a mighty splash. Mr. Smith almost shouted with glee. Quickly and quietly they made their way down stream to where they could descend to a sand bar of some length.

"Just the right place for some casting," said Mr. Smith when he saw it.

"What's casting?" asked Jason.

"I can't tell you, Jake. Wait a few minutes and I'll show you. When we get to the bar, you and B-B find places where you can see the big pool. If I have any luck, I'll show you fishing that is fun."

Soon everything was set. With his casting rod and an artificial bait, Judson Smith began to feel out the water under the overhanging bushes across the stream from him. Jason and B-B, seated one on each side of him and about twenty yards away, soon forgot their own lines, so interested were they in this new method. B-B got a heavy strike and came near losing his pole because of his carelessness. When he recovered it Mr. Bass had thrown the hook and departed with a big, fat grasshopper.

Then it happened! The bait had been cast thirty feet with accurate aim and had fallen just at the edge of a big boulder nearly completely submerged in deep water. Hardly had it hit when there was a swirl and a big fish drew the bait down. When the line was drawn taut there was a desperate splashing in the water. Smith could tell by the way the fish sprang out that he was solidly hung, so decided to give the boys the benefit of the game. It was the first time they had ever seen a game fish hung in such a way. He drew the fish into the open water, then began to play with it. It proved to be a six-pound, big mouth bass. The boys forgot their poles, left them sticking in the ledge where they had been sitting, and came down beside their friend. They expressed their surprise and excitement in various ways, and it was all Jason could do to keep his hands off the line. He had been accustomed to pulling 'em in, not to letting them play.

At last the fish tired, was drawn in and landed. Others followed. The boys returned to their poles and usual luck. By noon there were twenty beauties on the strings, ranging from the six-pounder down to two pounds. Jason and B-B had caught half of them. The smaller were thrown back in the water. "Thar's too many of 'em to bother with the bones of the little'uns," said Jake, when the first small one had been caught by Mr. Smith.

The three ate a lunch which Mrs. Barton had prepared for them. While they were eating, Mr. Smith asked, "What are we going to do with these fish? There are at least fifty pounds on those strings. We can't eat that much before it spoils."

"O, yes we can," answered Jason. "We'll wrop 'em in wet leaves in this hyar basket, all it'll hold. They'll keep alive until we git to the house, an' then we'll put 'em in the fish pond below the spring. B-B an' me has fixed one whar they'll live for days, an' it's easy to git enough grasshoppers an' worms to feed 'em."

"Would you mind if I tried out that thar fishin' rig of yourn, Mr. Smith?"

"Why, no. Just help yourself. Let me show you how to handle it."

He took the casting rod, fixed the

bait on it, made a cast or two to give Jason the exact art of it, then turned the rod over to the boy. Jason was timid and awkward, but he was determined. He tangled the reel, snapped off one bait and a piece of the line, but within ten minutes was throwing with fair precision. He soon learned the art of reeling in the line, and was becoming so fascinated with the casting that he had forgotten the purpose of it when a big fish made a lunge and grabbed the bait. In spite of the many cautions from Mr. Smith and his cry of warning when the fish rushed, Jason made a wild jerk and the empty hook came singing through the air to tangle around his face and neck.

There was a hearty laugh at his surprise and chagrin, but he was urged to try it again. Mr. Smith rigged up the fly rod and soon had B-B trying his arm a little further down the sand bar. It was half an hour before Jason got another strike. He had overcome his eagerness and obeyed the instructions of his teacher with the result that after three minutes he drew out a three-pounder. When he picked up the fish, he was trembling all over and perspiration was pouring from his face.

"Gee, but that's fun!" he finally ejaculated. "B-B, you shore must git one this way," he called to his brother.

Hardly had he finished the statement when B-B's bait landed, after a long carefully placed cast, in some bushes on the other side of the creek. "Now, pull it off easy," warned Mr. Smith. He did so and when it hit the water, he had the thrill of seeing the water break and a bass jump almost out of the water as it took the bait.

B-B took his time and hooked the fish. Then began the fun. Mr. Smith ran to his side and called instructions. Three times the game fellow sprang from the water, but each time the lad was ready. For five tense minutes he played with the fish, the slender fly-rod whipping about in his hand. At last he had the supreme joy of dragging the fish out on the sand, rewarded for his efforts. He too was pale and trembling, but so elated that he forgot to be bashful. When his fish was safely on the line, splashing the water near his feet, he grabbed his brother about the waist, and for a moment they rejoiced together oblivious of the presence of their guest.

Never had Mr. Smith enjoyed fishing so much. "It's worth the trip to these mountains just to give them such a thrill," he thought. "They've caught scores of them, some much larger than these, but they've never known before what real fishing is. Now I guess I'll have to give them this outfit. It will be

(Continued on page 13)

EDUCATIONAL DEPARTMENT

Sunday School Administration	W. D. HUDGINS, Superintendent Headquarters, Tullahoma, Tenn.	Laymen's Activities B. Y. P. U. Work
------------------------------	---	---

Field Workers

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

SUNDAY SCHOOL NOTES

GREAT MEETING IN HOLSTON

The people in this association want to have a rally meeting the Sunday following the campaign and give out the awards at that meeting. I am not sure how many we will need but I would rather have too many than not enough. Suppose you send one thousand seals for "The True Functions of the Sunday School"; send the seals and the envelopes. I will take charge of the reports and see that an exact record is kept of all that are given out and any that are left will be returned to the office.—Reporter.

Tom Belcher, Northern Association: "We can put on an Institute any time in July after the 4th either at Lutrell or several other places. I guess Lutrell would be the best. They would like to have it the week of July 16-23, or I can arrange it later. I am going to Mulberry Gap Association in the morning. I am having a bigger demand up here than I can fill. They are wanting and needing a B. Y. P. U. course here and at Cumberland Gap July 2-9. I am going to either put them on myself or get it done from voluntary workers."

The material for State Mission Day in October is about completed and we are planning the biggest program for State Missions that has ever been put on.

THE BOYS IN CAMP

We have just visited one of the Reforestation Camps and investigated the plan for religious instruction and find that there are all kinds of opportunity for this character of work among the boys. We have a list of all the camps in the state and at work now trying to secure volunteer helpers close by every camp to aid in the Sunday School and B. Y. P. U. work. We are also asking the Sunday School Board to co-operate with us in furnishing literature and song books for their religious services. Just as soon as we can get in touch with the proper officers in each camp we will organize our forces for a real program of instruction and then follow up by asking our preachers in near by towns to preach in the camps when convenient.

THE 100,000 CLUB

We are anxious that our people co-operate in the 100,000 Club and we are ready to give any information and help in any way possible in getting this on, but at the same time we insist that we not disturb the Co-operative Program. This unified effort has made Tennessee what it is and we must not allow anything to tear up our program that is going so nicely at present.

GOOD WEEK AT BENTON

We have just returned from Benton where we taught "Growing A Church" to a fine bunch of interested workers. Benton is growing under the leadership of Brother J. W. Lindsey and the prospects are good for a real program in that county. The debt upon the church is about lifted and the people are all happy over their success. No finer group of workers can be found anywhere. We greatly enjoyed being in the church and the homes of many of the fine people there.

We call especial attention to the change in price of the Standard Pennant for the Sunday School. It was \$2.00, now \$1.50. Take notice.

D. V. B. S. AT BRAINERD, CHATTANOOGA

Our Daily Vacation Bible School began June 19 and continued two weeks, two and one-half or more hours per day. There were four departments. The enrollment was as follows: Beginner, 22; Primary, 29; Junior, 46; Intermediate, 23; Faculty, 15; Total, 135. Our registration equaled the registration of the four departments of the Sunday School, or came very near it. On going to the Sunday School records we found the enrollment of the Junior, Primary, beginner departments, read respectively 48, 36, 26; but I must give credit where credit is due as we have between 25 and 30 that do not come regularly here or are enrolled in some other church.—J. C. Williams.

Mulberry Gap is planning for three Teachers' Institutes. Brother Grant Lawson writes concerning same and is very much enthused over prospects for that association under the leadership of Tom Belcher who has that association together with Northern and Cumberland Gap.

Fred Dowell and C. E. Wright are putting on an Institute at Fayetteville this week with good attendance.

"We are looking forward to having Swan Haworth with us in Watauga Association during the month of July."—H. C. Hopkins.

FINE PROGRESS AT WINCHESTER

Our goal for last Sunday was 125 in Sunday School. We had 132 and pushed our enrollment to 170. This is the largest attendance and enrollment we have had since I came here, the first Sunday in February of 1931. Our resident membership is 118. We had splendid attendance at both the morning and evening worship services. There appears to be more interest than ever in the study courses that we are to have July 17-21.—C. E. Wright.

Miss Zella Mai Collie:

"I had a good week at Punccheon Camp, 94 present Friday night. They did vote to put the Sunday School under the control of the church; begin using the Bible in Sunday School; and make some adjustments in their grading."

Lofton Hudson: "I finished the class at Old Hickory last night with thirty-one taking the examination. It was a profitable week and the class was well attended. There is a fine group of young people at Old Hickory and they have the greatest opportunity for mission work I have ever seen. The week also brought me into a closer relationship with the pastor and I found him to be a fine spirit to work with. I consider his work there very constructive and he deserves all the assistance our department can give him."

SUGGESTED PROGRAM

For Teachers' Institutes or All-Day Educational Meetings

These may be conducted as an All Day Educational Meeting having the first two topics in the morning, the second two in the afternoon and the last two at night or as regular Institute programs giving two hours each night for three nights as follows. The Sunday School worker should have the first topic each session and the other handled by a volunteer (usually a pastor).

First Day

First Period. "Teacher Leading in Reaching."
Second Period. "Teacher Leading in Enlisting."

Second Day

First Period. "Teacher Leading in Teaching."
Second Period. "Teacher Leading in Training."

Third Day

First Period. "Teacher Leading in Winning."
Second Period. "Teaching Leading in Using."

Note

These programs will be put on anywhere they are demanded but we suggest that one be held in every county in some central place and that all the teachers and officers of the schools be invited and urged to attend.

Much publicity should be given to the program before time so it will be worth while.

B. Y. P. U. NOTES

We are printing the entire program of the Encampment this week. We ask that everyone read this program, for if you do, you will plan to attend this fine meeting. No better program has ever been outlined for any meeting than the one we offer at Ovoca this summer.

OVOCA BOOSTERS

We are boosting and talking Ovoca all the time now and our next meeting will be given over chiefly to that. Do you have enough of the leaflets of "Facts About Ovoca" that you could send me a couple of hundred for distribution at our next meeting? I believe that would perhaps be a great help in getting a larger attendance. We have found that using a printed message to distribute among our people helps put a thing over.—Florence Privette.

Crockett County has organized their associational B. Y. P. U. Henry Green, one of the group leaders, met with his group last Sunday for their first program:

First Church, Bluff City, is in a training school this week, with Pastor Truett Cox teaching the class.

PROGRAM

State Baptist Encampment Sunday School and B. Y. P. U., Ovoca July 23 to 30, 1933
Daily Schedule
Sunday, July 23

All services held in Public School Auditorium, Tullahoma.

9:45—Sunday School at Baptist Church, Brooks Hudgins, Supt.

11:00—Regular Services Public School Auditorium. Sermon, Dr. M. E. Dodd, Shreveport, La.

6:30—B. Y. P. U. at Baptist Church.

8:00—Special Service School Auditorium. Sermon, Dr. Dodd.

(Free transportation will be furnished to all who are staying at Ovoca on Sunday.)

Monday, July 24

8:30—Devotions, "Go Forward." State Worker, Springfield.

9:00—Bible Study, "Revelation." Dr. B. W. Spilman, Kinston, N. C.
 9:45—Sunday School Conference, General Topic "Teaching."
 (1) Teaching the Children—Miss Allene Bryan, Nashville.
 (2) Teaching Boys and Girls—Miss Zella Mai Collie, Jackson.
 (3) Teaching the "Teens" — Miss Clara Mae Macke, Nashville.
 (4) Teaching the "Grown Ups"—Mr. J. E. Byrd, Mt. Olive, Miss.
 (5) Teaching in the Homes—Mrs. W. J. Bloomer, Nashville.
 (6) Teaching between Sundays D. V. B. S.—Mrs. Blanche Hudgins, Nashville.
 10:30—Rest.
 10:45—Personal Soul Winning, Mr. J. E. Byrd, State Secretary Miss.
 11:30—Missions, Dr. M. E. Dodd, President, S. B. C.
 12:15—Lunch.
 Rest and Recreation.
 7:00—Convention Session.
 7:30—Special Program, General Topic "Going Forward". 12 Minute Talks.
 (1) Reaching My Constituency—J. S. Lamb, Chattanooga.
 (2) Discovering and Training Workers—Fred M. Dowell.
 (3) Adjusting and Enlarging the Organization—W. A. Harrell.
 8:40—Address: "The Place of the Sunday School in the Church Program." E. P. Baker, Memphis.
 9:20—Adjournment and Good Fellowship.

Tuesday, July 25

Morning Session

Same as on Monday.
 Afternoon continuing the good time started on Monday.

Evening Session

7:00—Convention Session, Report of State Work with General Discussion. Miscellaneous Business.
 7:45—Musical Program.
 8:30—Pageant directed by Mrs. W. J. Bloomer.
 9:15—Adjournment and delightful fellowship.
 11:00—Lights out all in bed.

Wednesday, July 26

Morning and Afternoon Sessions same as before.

Evening Session

7:00—Convention Session. Reports of Committees and General Business. Election of Officers for New Year.
 7:15—Musical Program.
 8:30—Address: "The Place of the Sunday School in the Mission Program," Dr. O. W. Taylor.
 9:15—Adjournment and Happy Moments.
 11:00—Lights out and all quiet with restful slumber.

Thursday, July 27

B. Y. P. U. Program

8:30—Devotions, "Looking Unto Jesus," James A. Ivey, Asheville, N. C.

9:00—Bible Study, "Revelations", Dr. B. W. Spilman.
 9:45—B. Y. P. U. Conferences.
 (1) General Organization — Lyman P. Hailey, Louisville, Ky.
 (2) Senior Administration—W. A. Harrell, Nashville.
 (3) Associational Work—James A. Ivey.
 (4) Junior and Intermediate Leaders—Mrs. Sadie T. Crawley.
 (5) Intermediates — Miss Roxie Jacobs.
 (6) Juniors—Miss Mildred Fleming.
 10:30—Rest.
 10:45—Personal Soul Winning, Mr. J. E. Byrd.
 11:30—Missions, Dr. M. E. Dodd.
 12:15—Lunch.

Afternoon

Recreation and Good Time

Evening

7:00—Convention Session Report of State Work and General Business.
 8:00—Special Program, Topic: "Training".
 (1) Essential Elements — Aubrey Hearn.
 (2) Essential Activities—Lyman P. Hailey.
 (3) Essential Plans—W. A. Harrell.
 8:45—Address: "Discovering and Training Leadership," Mrs. Crawley.
 9:15—Adjournment and a good time till 11 o'clock. Lights out, all in bed.

Friday, July 28

Morning and Afternoon Sessions as before.

Evening

7:00—Convention Sessions, Associational Reports and General Business.
 7:30—Musical Program, "Looking Unto Jesus through Song and Praise". Under general direction of special committee.
 8:30—Address: "The Power and Importance of Good Music," J. Frank Cheek.
 9:15—Adjournment and a good time. Lights out at 11 P. M. All in bed and fast asleep.

Saturday, July 29

Morning and Afternoon with usual program.

Evening

7:00—Convention Session with election of officers and reading of minutes.
 8:00—Social program under general direction of Lawrence Trivette and associates.
 8:45—Address: "Looking Unto Jesus for Social Pleasures," Mrs. Crawley.
 9:15—Adjournment and the last and best Social Hour. Lights out at eleven.

Sunday, July 30

10:00—Sunday School. Jesse Daniel, Supt.
 11:00—Worship Sermon, Dr. John D. Freeman.

Afternoon

3:00—Big Hour with the Intermediates. Playlet.
 7:00—B. Y. P. U. Director, Frank Wood.
 8:00—Sermon, Dr. John D. Freeman.

LAYMEN'S NOTES

Plans are rapidly shaping up now for our August campaign of Missions programs over the state. It is our plan to hold an all-day missionary meeting in every church in the state where we can get the preachers and leaders to put it on. Our men are to sponsor this program and if the men alone will take this to heart they can put this on themselves.

The Preacher Schools have proved to be even a greater success this year than ever. The attendance upon the two schools are as follows: Carson-Newman, 71; Union University, 46; making a total of 117. The testimony of the men attending bears out the fact that these have been the best as well as the largest that we have ever had.

THE SCHOOL AT CARSON-NEWMAN

R. F. Faires: "I wish to thank you for the fine program. I think it the best school we have had. It has been worth much to me."

Glenmore Garrett: "The Preacher School closed with fine interest. I think it was decidedly the best school yet. There were approximately 15,000 church members represented by their pastors in attendance on this school. It was a great school to me. I am enclosing resolutions adopted on June 23:

Resolutions adopted by the Preacher School C. N. C. June 23, 1933:

Be it resolved:

First. That, we, the preachers attending Carson-Newman College numbering nearly a hundred, hereby voice our disapproval of the proposed "Twenty-first Amendment" to the Constitution of the United States;

Second. That we do hereby pledge ourselves to do all within our power to defeat the return of the saloon in any form;

Third. That we also promise to wage an aggressive campaign in the interest of prohibition from now until the election day—July 20 next.

AMAZING LOW RATE OFFER!



HOT SPRINGS NATIONAL PARK ARKANSAS

HOTEL MAJESTIC BATH HOUSE AND APARTMENTS



Sufferers from rheumatism, neuritis, kidney trouble, high blood pressure and kindred ailments find swift and sure relief in the forty-six world-famous springs here at Hot Springs, Arkansas. Worn-out systems are toned up; new health comes to jagged nerves.

Enjoy every outdoor sport while you bathe your troubles away!

The sportsman finds a new thrill in golf, riding, fishing and all outdoor sports high up in the Ozark Mountains in a 900 acre Government Park

H. GRADY MANNING *President*

Vacation at Hot Springs! You'll Actually Spend Less Than You Would at Home

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.

PLAN OF WORK, TENNESSEE W. M. U.

Convention Year 1933-'34

That we adopt the 1933 Plan of Work of the Southern Union with the following additions:

I. Prayer.

That the State Mission Season of Prayer and Gifts shall be September 27, 1933.

That we covenant together to pray daily for our pastors, unsaved, unenlisted, missionaries and our teachers.

II. Mission Study.

1. (a) That every active member who has or has not studied any book on course I, finish the course this year bearing in mind that there are two books that can be substituted for All the World in All the Word: Missions in the Bible by Dr. Lawrence and Missionary Lessons from the Bible by Mrs. A. L. Aulick.

(b) That every active member who has completed Course I, finish Course II.

(c) That every member eligible (courses I and II completed) begin the study of the revised Advanced course taking as the minimum four books this convention year. Organize wherever the number justifies a class or classes in the Advanced Course.

2. That the revised Why and How of the W. M. U. be studied in an all-day association wide class or in the local society. Pray definitely for the W. M. U. as an organization.

3. That one of the following books be studied before the state mission season of prayer:

(1) The Larger Stewardship—Cook.

(2) World Conquest in the Great Commission—Bryan.

(3) Missionary Lessons from the Bible—Aulick.

(4) The Romance of Missions in Tennessee.

(5) Good Tidings—Mrs. Virginia Frazer.

(6) Personal Service Guide—Lawrence.

4. That we use our denominational books as texts in so far as we can. Let the teacher draw freely from every source for her material.

5. That the third-vice president (Young People's Leader) with the counsellors promote mission study among the young people, during the vacation period by arranging for classes to be held:

(1) Each morning for a week.

(2) Three mornings a week for two weeks.

(3) For one day in the park or on the lawn of some member. Picnic lunch provided.

6. That a social affair (banquet, tea or party) be given those who have completed the prescribed course of study for every organization.

7. That graduation exercises be held for the Intermediates and members of the Y. W. A. and W. M. S.

8. That the state print forms to be used by the associational mission study chairman in making her report quarterly to the State Director.

III. Personal Service.

1. That in the calendar of activities printed in the guide book personal service shall be separated from other activities.

2. That each society report to the associational chairman quarterly and the associational chairman to the state personal service chairman annually.

3. That we co-operate with the American Baptist Theological Seminary in promoting institutes for the negro women of our communities.

IV. Stewardship.

1. That we urge the society and the associational chairman to co-operate with the counsellors and associational young peoples leaders in promoting the stewardship declamation contest.

2. That the following Stewardship Standard adopted last year for W. M. U. be stressed.

(1) One book on Stewardship be studied during the year.

(2) One talk on Stewardship each quarter by some one (preferably) outside your organization.

(3) One program during the year devoted entirely to stewardship.

(4) A 10 per cent increase in the number of tithers in your organization.

(5) Reports sent to Association Stewardship Chairman, each quarter.

V. Young People.

1. That the members of Woman's Missionary Societies encourage the young people in missionary education and seek to foster them as suggested on page 15 in the Union Year Book.

2. That we magnify the importance of the graded Union in every church, through annual public Promotion Exercises, observing January as the month and using certificates distributed (free) by W. M. U. which are secured from the State Headquarters, 161 8th Ave. N., Nashville. Write for suggested Promotion program, also.

3. That since our greatest need in training our young people in missions is proper fostering and leadership,

G. A. CONFERENCES IN EAST TENNESSEE



HENDERSON HOME OF CARSON-NEWMAN COLLEGE,
 Jefferson City, Tennessee

Where Fourth East Tennessee G. A. Conferences will be Held
JULY 10-15, 1933

Junior G. A.'s will arrive July 10, and remain through the 12th; Intermediate G. A.'s will arrive July 13, and remain through the 15th. Miss Mary Gladys Sharp, of Oklahoma, will be the guest teacher.

each W. M. S. and Y. W. A. should conduct a class each year in which a thorough study shall be made of at least one manual of the young people's organizations. That the Y. W. A. study the G. A., R. A., or the Sunbeam Band Manual, which they foster—the objects of such study to be, a better understanding of the young people's work, efficiency of present leaders, and enlistment and training of future leaders, rather than the securing of a seal for mission study.

4. That we utilize the young people themselves during the summer months to organize the young people in nearby churches.

5. That during this 25th Anniversary of the Order of Royal Ambassadors, each church having a W. M. S. shall endeavor to organize and foster a chapter during this year, 1933. That we encourage the boys to make a 25 per cent increase in the Co-operative Program gifts, organizations and membership. That our state goals for the Anniversary year, 1933, be \$1,400 for the Co-operative Program, 340 total number chapters, and 1,300 membership.

6. That the State W. M. U. sponsor the Stewardship Declamation Contest for 1933-'34 for church Y. W. A.'s, college Y. W. A.'s, Intermediate G. A.'s, Intermediate R. A.'s, Junior G. A.'s, Junior R. A.'s, and Sunbeam Bands. That preliminary contests be held in the churches, then the associations, then the divisions under the direction of the young people's directors and the young people's leaders. That the State contest be held during the annual meeting of the W. M. U. That choice

of awards for church, association, divisional winners, be left to these respective organizations, and that the State awards be gold, engraved medals for each state winner except the Y. W. A. ones. That the second place in the Y. W. A. contest (College winner competing against church winner) be given a Y. W. A. jeweled pin and guard, and that the one winning first place be awarded 25 dollars on her trip to Ridgecrest Y. W. A. camp, where she will compete with other states' winners for \$50.00 award.

That we make it the aim of every associational Woman's Missionary Union to foster the Stewardship Declamation Contest in the associations for each grade of young people during this coming year.

7. That young people be encouraged to attend quarterly and annual associational rallies, conferences and camps, southwide Y. W. A. camp at Ridgecrest, N. C., June 27-July 7; Divisional House-parties: E. Tennessee at Carson-Newman College for Junior G. A.'s and Intermediate G. A.'s July 10-15; the R. A. camp at Cosby July 24-29; Middle Tennessee at Tennessee College for G. A.'s; also the R. A. camp in August, and the West Tennessee G. A. house-party at Union University at Jackson.

VI. Gifts.

1. We accept our apportionment \$125,000 for the Co-operative Program and the \$3,000 for the Training School and Margaret Fund.

2. Each treasurer insist upon the forwarding of mission money promptly.

(a) Report all gifts on regular blanks, quarterly, to the associational superintendent or to the young people's leader. That associational young people's leader either receive the duplicate young people's quarterly report from her superintendent or that both reports be sent her each quarter direct from the young peoples organizations in which case she gives her superintendent duplicate copy and send original to state office.

(b) That we ask the W. M. U. organizations to send their special offerings direct to Dr. Freeman, getting a receipt for same and turning this over to the local church treasurer, or church mission treasurer.

3. Offerings taken during the weeks of prayer for state, home, and foreign missions are not counted on the apportionment.

4. The apportionment for the Training School and Margaret Fund to be paid the second quarter. That a special program be given in the circle or in the society for these two objects in May and offering for the apportionments be made. The money should be forwarded promptly to Dr. J. D. Freeman, 161-8th Ave. N.,

Nashville, marked, "Training School and Margaret Fund".

VII. Recognition.

1. Two banners to be awarded associations on basis of numbers and percentage for each of the following:

- (a) Co-operation in reporting.
- (b) Mission Study.
- (c) New Organizations.
- (d) Standard societies.
- (e) Tithers.

2. Recognition of Missionary Churches where every woman resident member contributes to missions.

3. That a W. M. U. banner be given to the A-1 Associations.

VIII. Standards.

W. M. S. Standard

That attention be called to the changes in the W. M. S. standard.

Point 2 reads "A net increase in active membership during the year of at least 10 per cent of the number enrolled at the beginning of the year."

Point 5 requires one-third of the families of active members to subscribe for the Baptist and Reflector and a missionary magazine or two-thirds to subscribe for a missionary magazine.

Circle Standard

1. At least twelve meetings of the circle during the year.

2. A net increase of active membership of ten per cent of the number enrolled at the beginning of the year.

3. Meeting its quota of the society's apportionment.

4. Regular reports to society officers.

5. One missionary periodical and Baptist and Reflector subscribed for in one-third of the families represented in the circle, or one missionary periodical in two-thirds of the families.

6. Participation in the observance of the seasons of prayer for state, home and foreign missions.

7. One mission study class a year.

8. Definite personal service reported by circle to society Personal Service chairman.

9. An average attendance at the circle and society meetings of one-half active members.

10. Fostering the S. B., G. A., R. A., or Y. W. A.

SOME QUESTIONS AND ANSWERS

1. *What is the 100,000 Club?*

It is a proposed plan to get 100,000 Baptists to give one dollar a month as an extra gift to pay the debts on Southern Baptist Boards and Institutions.

2. *Why have Southern Baptists adopted the 100,000 club plan?*

Because of the many plans submitted this seemed the best way to pay our debts.

3. *Can all Southern Baptists make this extra gift?*

Probably not—but there are over 4,000,000 of us, and this means if one out of every forty should make this extra gift, the number would be reached.

4. *Do you believe this number can be reached?*

Certainly, when fifteen of the employees of our orphanage are willing to sign, surely the rest of us can do our part. When 120 of the foreign missionaries have signed—can we not sign too?

5. *Are the people generally interested?*

Indeed, yes! Everywhere we find the women are eager to have a part in the plan.

6. *Could a memorial membership be taken?*

Yes, many of our loved ones are now a part of the "cloud of witnesses" and we should gladly add their names to the honor roll of Southern Baptists.

7. *How are we going to know how many are enrolled?*

By each church keeping the cards and reporting the number of signers to Dr. J. D. Freeman.

Because the W. M. U. has taken 5000 as our goal, we ask that every organization report to our W. M. U. State Secretary the names of all of our members, women and young people. We can secure at least 5000 signers, let us do it.

8. *Who will pay the expenses of the campaign?*

The Baptist Sunday School Board. Every cent given will go for the debt.

9. *Is Dr. Frank Tripp, the leader, paid?*

No. He does not get one cent of extra salary. His church has loaned him for this work.

10. *What can I do?*

Sign a pledge card—Pray for its success—Talk it up. If you cannot give, you can pray and use your influence to get others to give.

"He fought his doubts and gathered strength,

He would not make his judgment blind,

He faced the specters of the mind And laid them: thus he came at length

To find a stronger faith his own; And Power was with him in the night,

Which makes the darkness and the light, And dwells not in the light alone."

—Tennyson.

THE PIPER OF PODUNK

(Continued from page 9.)

worth the cost, though, for I seem to be opening the window for these lads. Life, even in such a remote place as this, is not bad if one can be made to see the opportunities which it affords for real pleasures."

(Continued next week.)

In Memoriam

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

MRS. ARTHUR PRATHER

Resolved:

First. That in the passing of our beloved sister, Mrs. Arthur Prather, we, the members of the Woman's Missionary Union of the First Baptist Church, Athens, Tennessee, have sustained a great loss for she was a loyal and a faithful member, a kind and loving friend and an earnest and consecrated Christian, always abounding in good works.

Second. That, whereas, in that it hath pleased God in his all-wise providence to call her from our midst, may we bow in humble submission to our Father's divine will, and say "Thy will be done."

Third. That we extend to the bereaved family our deepest sympathy, commending them to the grace of our Lord Jesus Christ, who doeth all things well and who sustaineth and comforteth His own in the hour of great sorrow.

Mrs. J. S. Currier, Mrs. W. E. Duckworth, Mrs. J. W. Gregory, Committee.



We urge all pastors and other workers to use every effort to make the Baptist 100,000 Club a success. This promises to pay all Southwide debts in five years if it succeeds—and it will succeed if we will work together.

Foreign Missions, Home Missions, our Seminaries—all our work will prosper if we secure 100,000 members.

LOUIS J. BRISTOW, Superintendent.

60 Monument \$19

For a limited time to advertise our wonderful values. We want one in every community. 3 ft. high, 16 in. wide, 10 in. thick, wt. 500 lbs. All Lettering Free. Satisfaction Guaranteed. Write for information.

American Memorial Company Dept. B-25, 1489 Piedmont Ave., Atlanta, Ga.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR JUNE 25, 1933

Memphis, Bellevue	1255
Chattanooga, First	1114
Nashville, First	916
Memphis, First	900
Nashville, Grace	801
Memphis, Temple	797
Knoxville, Fifth Avenue	660
Memphis, LaBelle	646
Chattanooga, Ridgedale	623
Memphis, Union Avenue	617
West Jackson	594
Nashville, Belmont Heights	578
Chattanooga, Avondale	547
Chattanooga, Northside	543
Chattanooga, Calvary	538
Nashville, Eastland	524
Erwin, First	487
Clarksville, First	462
Dyersburg, First	456
Chattanooga, Tabernacle	426
Paris	409
Memphis, Speedway Terrace	401
Chattanooga, East Lake	398
Cleveland, First	393
Union City, First	383
Elizabethton, First	382
Memphis, Seventh Street	370
Knoxville, Immanuel	359
Nashville, North Edgefield	357
Nashville, Edgefield	345
Memphis, Trinity	331
Chattanooga, Alton Park	331
Memphis, Prescott Memorial	330
Chattanooga, Chamberlain Ave.	328
LaFollette, First	328
Nashville, Grandview	325
Trenton, First	324
Chattanooga, Red Bank	323
Rossville, Ga., First	321
Memphis, Boulevard	315
Humboldt	312
Nashville, Lockeland	304
Cookeville, First	258
Nashville, Seventh	257
Knoxville, Arlington	252

By FLEETWOOD BALL

H. L. Carter of Lyons, Miss., was lately assisted in a meeting of a week's duration by W. H. Morgan of the First Church, Vicksburg, Miss.

—B&R—

The First Church, Martin, has called as pastor, N. M. Stigler of the First Church, Brownsville, and his decision is keenly awaited.

—B&R—

The pastor, C. E. Azbill of Jackson, will preach in a revival in Spring Creek church beginning the fourth Sunday in July.

—B&R—

North Jackson church, Jackson, has called J. H. Oakley of McKenzie, but his decision has not been announced.

—B&R—

H. T. Whaley has withdrawn his resignation as pastor of Eastland

church, Nashville, after the church had unanimously rejected it.

—B&R—

H. A. Jordan, pastor of the Eden church, near Orlando, Fla., was lately killed by a passing train in that city.

—B&R—

William, Gear Spencer of Pittsburgh, Penn., was recently inaugurated as president of Franklin College in Indiana.

—B&R—

R. B. Moyers of Fonde, Ky., lately held a meeting for two weeks in Clairfield, Ky., resulting in 174 professions and 126 additions by baptism. G. S. Gibson is pastor.

—B&R—

J. Phillip Jenkins, aged 77, for twelve years Executive Secretary of the Long Run Association in Kentucky, died June 24 in the Kentucky Baptist Hospital.

—B&R—

S. P. Martin of Lebanon will do the preaching in a revival at Joelton, H. C. Huddleston, pastor, beginning the second Sunday in July. Floyd Detahon will lead the music.

—B&R—

There were 14 additions, 6 by baptism, as a result of the recent meeting held by O. L. Weir of Bruceton in Huntingdon, Bernard Scates, pastor.

—B&R—

O. V. Dameron of Wildersville has been invited by the Oak Grove church near Lexington to assist the pastor, T. C. Jowers, in a revival beginning the fourth Sunday in July.

—B&R—

Luther Little of the First Church, Charlotte, N. C., is doing the preaching in a revival in the First Church, Winnsboro, S. C., H. Floyd Surles, pastor.

—B&R—

Friendship church near Pinson will have a revival beginning the first Sunday in August in which the pastor, J. G. Cooper of Hollow Rock, will do the preaching.

—B&R—

The church at Charleston, Miss., A. B. Polsgrove, pastor, lately concluded a revival in which the pastor did the preaching resulting in 30 additions, 21 by baptism. Paul Ballard of Tupelo, Miss., led the music.

—B&R—

The number of those applying to the trustees to succeed the late W. J. McGlothlin as President of Furman University, Greenville, S. C., is said to be large and consisting for the most part of South Carolinians.

—B&R—

E. L. Atwood and wife have as their guests at Tennessee College, Murfreesboro, E. B. Atwood, wife

and son, Elmer Atwood, Jr., of Santa Monica, Cal. E. B. Atwood and family have been visiting his father, T. L. Atwood, of Clinton, Ky.

By THE EDITOR

W. W. Rivers has resigned the work with First Church, Electra, Texas, effective July 1st.

—B&R—

Forty-three members were added to the church at Ranger, Texas, during their recent revival.

—B&R—

The two-weeks' revival meeting at Seventh Street Church, Memphis, Pastor L. B. Cobb doing the preaching, resulted in 31 additions.

—B&R—

On last Sunday, July 2, Pastor W. H. Major celebrated his 19th anniversary with the Capitol Avenue Church, Atlanta, Ga.

—B&R—

J. O. Colley and Mrs. Colley of Alabama have recently had a delightful vacation trip to Florida as the guests of a friend from New York.

—B&R—

T. M. Callaway has resigned his work at Jackson, Ga., effective July 1st and will engage temporarily in evangelistic work.

—B&R—

Ruhama Church, Birmingham, Ala., of which J. C. Stivender is pastor, recently held a D. V. B. S. with an average attendance of 425.

—B&R—

T. Baron Gibson of Canton, Ga., was re-elected president of the Georgia B. Y. P. U. Convention at its recent session in Rome.

—B&R—

The number of baptisms reported by the six Latin-American fields for the calendar year was 1797, the largest number ever reported for a single year.

—B&R—

There were 33 additions to the church at Lake City, Ark., during their recent four-weeks' meeting in which Evangelist O. C. Cooper did the preaching.

—B&R—

We are glad to report that Pastor J. L. Dance of Fifth Avenue Church, Knoxville, is greatly improved and is able to sit up and be about the house.

—B&R—

Beginning July 10, W. C. Boone, of First Church, Jackson will be in a meeting with Pastor H. B. Woodward and the church at Somerville.

—B&R—

There were 24 additions to Tabernacle Church, Chattanooga, as the result of the meeting in which Brother D. B. Bowers of Avondale Church assisted Pastor R. R. Denny.

—B&R—

Fayette County Association will have only a one-day meeting this year, Thursday, July 20, with the

Feather's Chapel Church near Somerville.

—B&R—

An exchange reports the serious illness of Billy Sunday and attributes it in part to the recent death of his only daughter for whom he is grieved sorely.

—B&R—

Following the revival conducted in Ft. Smith, Ark., some weeks ago by M. F. Ham, First Church under the leadership of Pastor B. V. Ferguson, conducted a revival which resulted in 40 additions, making a total of 211 during the eight weeks' campaign.

—B&R—

On June 25 Arlington Church, Knoxville, had 3 additions, 2 of whom were for baptism; on the same day Bellevue Church, Memphis, had 9 additions, 2 of whom came for baptism, and Pastor Lee baptized 2.

—B&R—

July is the month suggested as the time during which special attention will be called to work of the Baptist Bible Institute. We urge that our people read the articles which will be given from time to time.

—B&R—

North End Church, Nashville, L. H. Hatcher, pastor, had a good day on June 25, when there were 232 in the Sunday School service and there were 5 additions to the church, 3 of whom came for baptism.

—B&R—

Pastor J. B. Tallant of Sweetwater has been aiding the church at Livingston in a revival meeting which began June 19th. On the 18th of June he welcomed into the fellowship of the Sweetwater church, 8 members.

—B&R—

The retiring editor and family return this week from a visit to the home of Mrs. Freeman's parents in Wilmington, N. C. He is now busy moving his office and shaping up the program for an intensive associational campaign during the summer.

WE ARE COUNTED BEHIND THE TIMES

WE STILL BELIEVE THAT "GOD SO LOVED THE WORLD that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We Uphold This in Our Sunday School Literature

We are pleased to send a full sample pack of our ordinary Sunday School Quarterlies and Papers, or a sample lesson of the "Bible Expositor and Illuminator" (a Quarterly of 160 pages), an application.

Address

UNION GOSPEL PRESS,
Box 680, CLEVELAND, OHIO

Editor F. W. Tinnin of Louisiana Baptist Message reports fine progress in their plan of having adult Sunday school classes study their lessons from the exposition carried weekly in the paper. Under this plan the members of the classes take the paper instead of purchasing the regular quarterlies.

The Christian Index announces the resignation of C. E. Burts from First Church, Macon, Ga. He is a former secretary of Southern Baptist Promotion work. The Index reports that he will lead the Prohibition and Law Enforcement Agencies of South Carolina.

R. P. Pope, a pioneer minister of Arizona and New Mexico, died May 11 at Phoenix, Ariz. During 42 years of service with the Home Mission and Publication Board, he organized 42 churches and 45 Sunday Schools.

Pastor C. E. Myrick and Trinity Church, Memphis, are happy over the results of a recent meeting during which 24 were added to the church. Brother A. D. Muse of Paul's Valley, Okla., assisted in the meeting.

J. R. Jester of First Church, Winston-Salem, N. C., recently assisted Pastor J. C. Ammons and First Church, Leaksville, N. C., in a revival meeting which resulted in 28 additions, 25 of whom came for baptism.

Arthur J. Barton, pastor of Temple Church, Wilmington, N. C., spoke July 2nd to a mass meeting in Clinton, N. C., on the Prohibition movement and the following afternoon spoke to a district meeting of the Methodist women of Charlotte, N. C., on the same subject.

Horace Atkins is in a meeting at Center Point church, Charleston, which began the 25th of June. On the opening day an interesting baptizing was administered by this church, among the candidates being a man 73 years of age, another past 60 and a young man who was converted from Romanism.

The Gaston Avenue Church, Dallas, Texas, has just closed a Daily Vacation Bible School which enrolled 381 and had an average attendance of 325. During the time it was in progress there were 31 professions of faith made by the boys and girls who attended.

Nashville Churches, June 25: Eastland, 2 professions, 2 received for baptism, and Pastor Whaley baptized 2; North Edgefield received 1 for baptism; Edgefield received 2 by letter and Pastor Barton baptized 3; Seventh, 1 profession, 1 for baptism,

and Pastor Barnett baptized 2; Belmont Heights, Nashville, received 4 by letter.

The preachers who attended the recent school at Union University adopted resolutions of appreciation thanking the State Mission Board and Union University for making the school possible. Brother J. H. Turner of Alamo was president of the school and John W. Kloss of Union, secretary.

Brother George Ridenour of Cotula, reports four more Daily Vacation Bible Schools with a term of two weeks each and with over 500 children reached. This makes a total of over 700 already reached during these summer months. The work has been helped quite a bit by workers from the W. M. U. Training School, Louisville.

Since August 1, 1931 there have been 141 additions to First Church, Bartlesville, Okla., J. W. Raley, pastor. During this time \$7,519.19 has been given to outside benevolences and the offering to the Co-operative Program has not been reduced one cent. The offerings last year exceeded the budget by \$2,000.

There were 18 additions to Rossville Tabernacle, Rossville, Ga., as a result of the two-weeks' meeting in which Frank Graziadei of Dayton did the preaching. Pastor Geo. McClure recommends Brother Graziadei to the brotherhood as one "who preaches the blood of Christ and the new birth."

On June 25, Pastor J. E. Hampton and the church at Miami, Okla., closed their meeting during which, up through June 24, there were 67 additions reported. Dr. Len G. Broughton, who assisted in the meeting, characterizes the meeting as a "real old-time revival," and commends Pastor Hampton as a great preacher and soul-winner.

The Alabama Baptist reports that John W. Phillips will probably retire as pastor of First Church, Mobile, to which he was recalled following the resignation of Norman W. Cox some months ago. Dr. Phillips will be remembered in our state as the preacher of the Southern Baptist Convention sermon at Birmingham two years ago.

Thirty-five additions, the majority of them by baptism, and many of those young people and adults, were the results of the first ten days of a two-weeks' meeting at the Radnor Church, Nashville. Pastor Douglas Hudgins is doing the preaching in a large tent, assisted by Brother Charles Yelton, formerly pastor of

the Mt. Juliet and Joelton churches, and now with the church at Avoca, Indiana.

We take pleasure in announcing the marriage of Miss Mayme K. Helm, daughter of Dr. W. B. Helm of White Pine, to Mr. C. W. Adams of Erwin. The event occurred recently, and they are making their home in Erwin where the groom is in business and the bride has for some time been teaching music. Both are active Baptists and members of the B & R family.

"There is no trace in the New Testament of the notion that Peter was or expected to be a pope in Rome or anywhere else. That doctrine does not really honor Peter, but dishonors him by pushing him forward as a substitute for his Lord and Master on earth."—A. T. Robertson.

Brother and Mrs. J. W. Vesey, formerly of Columbia, but now of Nashville, have been appointed to positions with the State Training and Agricultural School of that city, Route 6, and will take up their duties at once.

J. S. Compere, a former editor of the Baptist Advance (Arkansas Baptist) recently did the preaching in a revival for his church at Hayti, Mo., and welcomed 27 members, 23 of them by baptism.

The Bible, or some part of it, has appeared in 936 languages and dialects, according to a recent statement issued by the American Bible Society.

Northern Baptists will hold their next session in Rochester, N. Y. Pastor William Abernathy of Calvary Church, Washington, D. C., was elected president for the ensuing year. Northern Baptists do not allow their president to serve but one year.

Pastor T. R. Hammons is doing the preaching in a meeting which began June 25 with Berclair Church, Memphis. They are growing there in a great way, and in the last two months have built a two-story annex for their Sunday School and B. Y. P. U. work. They are rejoicing, too, over the fact that almost every Sunday new members are added to their fellowship.

Chattanooga Churches, June 25: First Church received 1 by letter and Pastor Hughes baptized 5; Ridge-dale, 1 baptized; Tabernacle, 1 by letter, 6 for baptism, and Pastor Denny baptized 17; East Lake, 6 for baptism; Chamberlain Avenue, 2 by letter, 5 for baptism, and 6 baptized; Red Bank, 2 for baptism and Pastor C. M. Pickler baptized 3;

Rossville, Ga., First, received 2 by letter, and Central received 2.

Beginning June 19 and closing June 26, Westmoreland Church has been in a meeting with Pastor B. Frank Collins of Portland doing the preaching at all the services but two. Brother L. S. Sedberry preached these two evenings. July 24 Brother Collins goes to be with Pastor Arnold Sims and Fairview Church, Greene County, in a meeting; and beginning August 9 he will be with Pastor W. B. Woodall and the First Church, Brush Creek.

It was indeed interesting and beautiful, the fellowship which Wallace R. Rogers of Hope, Ark., had recently with Pastor Lee Nichols of First Church, Booneville, Ark., during a revival meeting. Brother Rogers is a former pastor of the Booneville church. There were 105 additions during the revival, 68 of them by baptism. A former pastor is seldom invited to hold such a meeting.

Tennessee Baptists closed a few days ago one of their most momentous pieces of constructive work. Under the leadership of Superintendent W. D. Hudgins of the Educational Department of our State Missions, the two schools for rural preachers were the largest ever and the interest the best. Nearly 150 of these preachers had part or the whole of the three weeks intensive training either at Union University or at Carson-Newman. Yet some of our good Baptists will contribute money to support the Rural Preachers School at Vanderbilt!

Chairman Louie D. Newton and the committee on Co-operation and Enlistment, a sub-committee of the Executive Committee of the Southern Baptist Convention charged with the responsibility of promoting every phase of the Convention's program, met in Nashville on the 28th of last month. Meeting with these were the executive heads of the Southwide agencies and institutions and the committee on the Baptist Hundred Thousand Club. Practically every member of all three committees was present.

WHEN YOU HAVE ANYTHING TO SHIP THINK OF SOUTHEASTERN EXPRESS COMPANY
Ask About Our Reduced Rates
We are anxious to be of service to you.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c and \$1.00 at Drugists.
Hiscox Chem. Wks. Patchogue, N. Y.



RESOLUTIONS

(Continued from page 8.)

sound teachings as held by the Baptist Church. We see in him a deep student of the Bible and one who is fearless in proclaiming the truths taught therein. We have never heard so young a preacher surpass him as a plain, direct pointed, convincing expounder of God's word.

Be it further resolved that we commend him as a consecrated, lovely, Christian character, a faithful, tireless pastor, ever watching over the interest of his people, and that wherever he and family go our love and prayers will be with them.

And be it further resolved that a copy of these resolutions be given Brother Moore and family, a copy be sent the Selmer paper and Baptist and Reflector for publication.

Done by order of the Woodland Baptist Church in conference, May 21, 1933—Mrs. Kate B. Hudson, Mrs. H. D. Hudson, Nina Curlin, Committee.

THIRD ANNIVERSARY

The third Sunday in May was our third anniversary with the Eudora Church. We had an all-day program, dinner being served to over 200, among the number being 11 pastors of the city. The annual report of the pastor was gratifying to all of us. After the baptismal service in the evening I resigned as pastor to accept Seventh Street Baptist Church, and preached every night the following week as had been my custom. I am thankful for the fine memories of the Eudora Church.

June 4 was my first Sunday with the Seventh Street Church, and I feel that the day was very fine. We had 421 in Sunday School, 300 in each church service, over 200 of whom were members (these figures by actual count) together with four additions by baptism and one by letter besides pastor and wife. A glorious spirit was manifest throughout the day.—L. B. Cobb, Pastor, Seventh Street Church, Memphis.

GREAT MEETING IN MOUNTAINS

Byrdstown, Ky., was the scene of a great revival meeting of which Brethren James Roy of Albany, Ky., and W. S. Scantland of Somerset, Ky., were in charge. Services were held in the courthouse and continued for three weeks during which time a number made professions of faith and the nucleus of a church was secured. Brother Scantland did the preaching and Brother Roy led the singing. There were twelve conversions, all of whom were baptized into the fellowship of the Albany Church. Among these were a banker and his wife, the druggist and the manager of a general store, the son of the sheriff, the doctor and daughter, and daughters of the mail carrier. Ten or twelve other Baptist members live in the town and they plan to organize a church as soon as possible.

FOURTEEN YEARS AT BOULEVARD

J. H. Wright Honored at Anniversary Service

Pastor J. H. Wright of Memphis was honored at a special service held in the Boulevard meeting house Thursday evening before the first Sunday in June. A number of preachers were present and had part in the program, among them being O. W. Taylor of Halls who, with his family, was among the out-of-town guests. Several lay members of the church spoke, paying tributes of love and praise to Brother Wright and his splendid assistant, Mrs. Wright. Generous showers of presents were presented the two beloved workers.

On his way home from the Southern Baptist Convention, Brother Wright visited his old home in Carolina County, Va., and there saw the monument erected to Lewis Craig and other Baptist preachers who were imprisoned in the old jail "for preaching the Gospel of the Son of God."

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1933

JULY

Date	Association	Church	Location
18.	Big Hatchie	Liberty	Near Covington
20.	Fayette County	Feather's Chapel	Highway No. 15, 2 miles West of Somerville
26.	Concord	Republican Grove	Compton, 5 miles from Murfreesboro

AUGUST

8.	Robertson County	Springfield, First	Springfield
9.	Cumberland Gap	Cave Spring	Claiborne County
10.	Union	Shellsford	8 miles from McMinnville
15.	Holston	Fordtown	On C. C. & O. Ry. Sullivan Co.
16.	Nolachucky	Briar Thicket	Cocke County
17.	Jefferson County	Pleasant Grove, 3 miles northwest of New Market	
23.	East Tennessee	Mt. Zion	Grassy Fork
23.	Grainger County	Beech Grove	
23.	Campbell County	Victory	
29.	Bledsoe	Gallatin	Gallatin
29.	Mulberry Gap	Pleasant Hill	Hawkins County

30.	Providence	Cave Creek	
31.	Big Emory	Pleasant Grove	Coalfield
31.	Sequatchie Valley	Sequatchie	Sequatchie
31.	Tennessee Valley	Salem	Dayton, Rt. 1

SEPTEMBER

1.	Hardeman County	New Union	
1.	McNairy County	Center Hill	
1.	Unity	Hopewell	Near Fingert
5.	Gibson County	Old Bethlehem	Rutherford
6.	Dyer County	Elon	Near Hall
6.	Crockett County	Johnson Grove	
7.	Madison County	East Laurel	Jackson, Rt. 3
7.	Sevier County	Providence	Sevierville, Rt. 2
9.	Stockton Valley	Seventy-six	6 miles northeast of Albany, Ky.
13.	Salem	Dowelltown	Dekalb County
13.	Midland	Fairview	Knox County
14.	McMinn County	North Athens	Athens
15.	Wm. Carey	Oak Hill	
20.	Wilson County	LaGuardo	Martha
20.	Carroll County	Fairview	
20.	Clinton	East Fork	Edgemore
21.	Holston Valley	Fairview	6 miles from Persia
21.	Watauga	Midway	Butler
22.	Beech River	Luray	Luray
22.	Hiwassee	Mt. Zion	Grandview, Cumberland Co.
22.	Indian Creek	Cedar Grove	Iron City
22.	Maury County	Friendship	
27.	New Salem	Hogan's Creek	Carthage, Rt. 2
28.	Duck River	Maxwell	
29.	Giles County	Union Hill	
29.	Northern	Mossie Springs	
29.	Riverside	Mayland	Mayland
29.	Stone	Free Union	4 miles west Bloomington Springs on Martin's Creek
30.	Judson	Maple Grove	

OCTOBER

3.	Cumberland	New Providence	
3.	Weakley County	Public Wells	1 1/2 miles south Ralston
4.	Stewart County	Dover	Dover
5.	Beulah	Cypress Creek	
5.	Western District	Ramble Creek	
10.	Ocoee	Cleveland, First	Cleveland
10.	Chilhowee	Pleasant Grove	6 miles East of Maryville on Sunshine Road
10.	Knox County	Gillespie Avenue	Knoxville
11.	Polk County	Zion	4 miles southeast of Benton
12.	Sweetwater	Mt. Zion	Madisonville
17.	Lawrence County	Blooming Grove	
18.	Wiseman	Rocky Mound	
19.	New River	Fair View	Scott County
19.	Nashville	North End	Nashville
24.	Shelby County	McLean Boulevard	Memphis

We have not received minutes of the following associations: Enon, Southwestern District, and Walnut Grove.

Please send us the following information:

1. Where is the church located with which the association meets? If it is not shown in this schedule, please let us know.
2. If it is in the country, please write us how to reach it from the main highway or the nearest town.
3. Send two copies of your minutes if we do not already have them.

New Low Prices on Song Books

To be Announced in This Paper

NEXT WEEK

Watch for the New Ad.

Write for Catalog

MR. KEITH C. VON HAGEN, Manager,

BAPTIST BOOK STORE,

161 8th Avenue North,

NASHVILLE, TENNESSEE

Distributing Representative for All Song Book Publishers.