

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

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A Student's Need of God

By RICHARD SMITH

As I sit in the surrounding dusk of this November evening at the close of a great student convention, in one of the leading churches of this city, I am brought face to face with the urgent need for God in our lives. In this time of a combination of drastic and far-reaching revolutions, the need of an intimate contact with God is imperative because of the futility and utter lack of competency on the part of leaders in the various fields of thinking to cope with the situation that is confronting civilization today. We live in a world of paradoxes, and unless we can establish some premise of true thinking, we cannot hope to solve our problems. We do not need any more mere Ph.D.'s in our social order, but we do need some "Ph. C. L."—Livers of Christian Philosophy. We need today to get back as students to the teachings of God as He writes "on the sands of time"; "Come now and let us reason together". The logic of men is mere speculation, but the wisdom of God moves in the sphere of reality. A soul that is dead is a soul devoid both of true reason and the power to see the Creator of reason—God.

But these are mere platitudes as compared with the dynamic side of religion—the practical application of God in our own individual lives as we live from day to day. The mind of a man may be capable to comprehend subjects of great profundity, but the real test of the quality of man is: is he qualified in spirit to grasp some of the profundities of the spiritual life. It is of small importance to have the approbations that come from intellectual gains, but to have the deep love and Christian fellowship which comes from fellow students is to succeed in this life and in the life beyond the "Post Mortem" stage of development. It is by love for our fellow comrades that we grow into the likeness of God. The student of today is in deep need of God, for as he continues to fathom the meaning of life in terms of Philosophy as invented and thought out by man, he becomes more and more confused and his perplexity carries him to points of mental turmoil and desperate warfare. There is no hope for scholastic ability as a help to the world about us only as it is motivated by the mind of God. The student who tries to conquer the world by the "clanging cymbal" of

mere logic and didactic ethics and philosophy is the student who has already entered the grave yard of the forgotten past, but the student who interprets life in the terms of practical Christianity is the student who will succeed in a noble way.

There are several phases of student life in which there is an urgent need for the wisdom and guidance of God. The first of these is the student's reasoning. The young man or young woman whose thinking does not revolve around God as its pivot is like an old door whose hinges have become a prey of rust. It is absolutely indispensable that he have an uncompromising premise from which he can draw his later conclusions and all final conclusions must find their end in the unchangeableness of God's laws.

A second phase of student life in which there is a distinctive need for God is in the student's social contacts. If the social activities of student life are motivated by the spirit of Christ, then his life will count for much on the campus with which he is connected and the dynamic spirit with which God has endowed him will be the medium of God's grace for transforming the lives of other students with whom he may come in contact. The social life of the college campus should be permeated with the spirit of altruism and this spirit should be so manifested by those who claim to be disciples of Christ that those who are aliens to the Cross will be constrained to come to it and there find relief for all of their perplexities.

If then God is given pre-eminence in these two phases of college life, then it is wholly unnecessary to say that God is needed in our spiritual ministry (He will be there), for if God is recognized in these other spheres, He will be the center of all spiritual activity. If God is earnestly sought in the performance of our daily tasks, He will be crowned King of our spiritual life.

Let us therefore seek to realize the great need for God in our lives as students in a complex universe, and in so doing we will be persuaded to let God become the center of our lives and will be led into a better and more complete understanding of the spiritual, moral and physical universe.

"One must first scale the mountain in order to view the plain."—Elizabeth Forcman Lewish.

"The lust for talk about work increases as the power for work declines."—Samuel Chadwick.

"For Thou Art With Me"

By P. B. BALDRIDGE

In the long ago the Psalmist had witness borne to him that he was not walking life's pathway alone, but that with him day by day there was the presence of the Omnipotent One. What strength of soul it was to him to be able to say, "For Thou art with me". More than once had he passed through the "Valley of the Shadow" but each time the shadow fell across his pathway, he was conscious of an unfailing Presence; and had it not been for the consciousness of this Presence, he would have been lost, hopelessly lost in the impenetrable darkness of that awful shadow.

The very identical Presence, which was experienced by this Old Testament saint, may be a conscious reality in the life of every child of God today as he passes through all of life's experiences; and it occurs to this writer that a consciousness of this Presence in the heart of every believer is the supreme need of this age. Such a presence would strengthen and reinforce God's man as he seeks in prayer and study to find the message most needed by his hearers. It would put iron into his being when the temptation came to "soft-pedal" his message. It would turn many a Juniper tree experience into a Bethel of praise. The ministers of God need supremely this spiritual stimulus in their souls. What a mighty encouragement this Presence is to the Christian when the Devil seeks to make it appear that the task to be performed is an impossible one or that he is not as proficient as some one else, and therefore, should be excused.

How blessed and strengthening it is, as the people of God meet at the appointed place of worship, faced with depleted treasuries and worldliness without and within, to hear Christ say, "Where as many as two or three are gathered in my name, there am I in the midst of them". What a joy to the saint of God, afflicted, neglected by the world, forsaken by friends and loved ones, to hear the Psalmist say, "I will fear no evil, for Thou art with me". And how this Presence consciously felt by the winner of souls would enable him to press the battle to the gates when he is tempted to give up and quit.

How much sorrow would be turned into joy; what despair would be displaced by

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Baptist and Reflector

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Editorial

Tithing In The New Testament

In previous studies we have considered: (1) Presumptive evidence in support of the tithe-idea; (2) the tithing of Abraham and Jacob; (3) Tithing under the law. What about tithing in the New Testament?

At the outset we notice that offerings have been taken from under the law and put under grace. The voluntary principle in giving was as clearly proclaimed under the law as it has ever been. "Every man shall give as he is able, according to the blessing of the Lord Thy God upon thee" (Deut. 16:17). This is as clear as the statement of the voluntary principle in the New Testament: "Every man according as he purposeth in his heart, so let him give . . ." (II Cor. 9:7), which is to be "as God hath prospered him" (I Cor. 16:2).

This disposes of the objection sometimes offered against tithing on the ground that the principle of voluntary giving under grace is inconsistent with it. Both tithing and free-will offerings under the law were harmonious. If, then, these two are lifted from their legal setting and put under grace, they are most surely still harmonious. Moreover, if we reject the tithe because it was once proclaimed under the law, we must also reject free-will offerings for the same reason. But the Old Testament combination in giving was "tithes and offerings" (Mal. 3:8). If the offerings have been taken from under the law and put under grace, who can show that the tithes have not also been thus placed?

"Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's" (Matt. 22:21). "Things which are Caesar's" meant tribute money plus other obligations to the state. To the Jewish mind, "things which are God's" meant the tithe-shekel of the sanctuary plus other obligations to God. "Render" such, said Jesus. In the understanding of that day and, therefore, in the sense in which Jesus spoke, the tithe-shekel was an integral part of "the things which are God's". And Jesus said, "Render" it, and the injunction applies to

Christians now as well as to the people of that distant day.

Of the instructions and commands of the Scribes and Pharisees "in Moses' seat", or place of authority, Jesus said, "That observe and do" (Matt. 23:1-2), and He was speaking to Christians. Obviously the Christians' observance of what the Scribes and Pharisees commanded was to be limited to things that were right. One of the right things enjoined by those in Moses' seat was tithing: "That observe and do," said Jesus. And Christians are to observe and do this, not simply because those in Moses' seat said so, but because Jesus said so. Tithing, proclaimed by the law, is here lifted from the law and put in the atmosphere and under the sanction of grace.

Jesus condemned the Scribes and Pharisees for their hypocritical observance of the tithe, coupled with the disregard of "judgment, mercy, and faith" (Matt. 23:23), but He commended the tithe itself when He said, "and not leave the other undone". We can no more rule out as inapplicable to Christians what Jesus said about the tithe on the ground that He was addressing hypocrites than we can rule out "judgment, mercy, and faith" for the same reason. The Lord's condemnation of the abuse of tithing is no argument against the proper use of it.

"Even so (in like manner) hath the Lord ordained that they which preach the gospel shall live of the gospel" (I Cor. 9:14). Paul draws a comparison between the financial support of the Lord's cause under the law and the same support under grace. There must be correspondence between the two, else there would be no force in drawing a comparison between them. (1) The Old Testament plan was ordained of the Lord. So is the New. (2) Under the Old Testament plan the cause was supported out of the substance of the worshippers. So it is under the New. (3) Under the law free-will offerings were ordained. So are they under grace. (4) Under the law tithes were ordained. What about it under grace? On what grounds can we admit three elements of the old plan as reappearing under grace as matters of grace and rule out the fourth?

In Heb. 7:1-10 Paul argues the superiority of the priesthood of Melchizedec over the Aaronic priesthood and goes on to speak of the superiority of the priesthood of Christ, of Whom Melchizedec was the type. One of the arguments presented is that Abraham paid tithes to Melchizedec. Abraham's tithe was an acknowledgment of the superiority of Melchizedec, who pointed to Christ.

We have previously seen in another article that the tithe of Abraham was centuries before the law and was a matter of grace. His tithe was a grace-matter which acknowledged the superiority of Melchizedec as the priestly type of Jesus. Abraham in his distant day foresaw and looked forward to Christ (Jno. 8:56). If Abraham, the type of believers, could pay tithes to Melchizedec, the type of Christ, and do it voluntarily and purely as a matter of grace, believers can pay tithes

to Christ in acknowledgment of His superiority without its being legalistic at all.

Unless there is some vital connection of the tithe with the priesthood of Christ, there would have been no point in Paul's presenting it in as bearing on that priesthood through the priesthood of Melchizedec, the type of the other. If there is a vital connection, then, as Abraham paid tithes to Melchizedec, believers should pay tithes to Christ, the anti-type: "Here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth" (Heb. 7:8). The ultimate reference here is to Him that "ever liveth".

Tithing, therefore, is lifted out of connections of law and put in the atmosphere and under the constraint of grace. "Tithes and offerings" are voluntarily to be turned over to Jesus because the heart moves one to do so. But the constraint of grace imposes a higher obligation than the commandment of law.

"We cannot expect to prosper if we are not honest with God. He can easily enough measure back to us as we measure out to Him. Hence, happy are they who, being saved by grace, bring Him all their tithes, for peace and prosperity shall be their portion."—C. H. Spurgeon.

* * *

The Young People

One who attended the recent Southwide B. Y. P. U. Conference, which met in Nashville and which represented 600,000 Baptist young people, could hardly fail to be impressed with several significant facts.

One of these was the faithful attendance of the young people. They came on time and remained to the end of each service. Very, very few failed to do this.

Again, these young men and young women gave the most respectful attention. It is believed that it would be hard to find an audience of between 2,000 and 3,000 adults who would as a whole make as good a showing along this line.

Not only so, but these young people took seriously their relationship to Christ, to their fellow-men, and to the ongoing of the kingdom. One does not find their spirit excelled. They faced the great religious, moral, and racial issues of the day with courage, determination, and faith.

It is the custom with some almost constantly to berate the youth of today. Well, a few years ago we remember reading an extract from Babylonian literature, which harked back some 5,000 years, and in which a certain man deplored the faults, foibles, and sins of the young people in his day, and he did it in such terms as would lead one to believe some critic was writing in the twentieth century. It is true that some young men and young ladies have gone astray. But proportionately and actually, considered as a whole, they are no worse along this line than adults. Young people are often more frank

today than formerly, but as a whole, they are in their heart of hearts as sound as young people have ever been. At least we can confidently affirm this of our Christian young people.

Viewing the recent B. Y. P. U. Conference as showing a cross section of our Christian youth, we thank the Lord for what they mean to the kingdom now and for what they shall mean when as adults they give themselves to its ongoing.

* * *

LEONARD-PRESTON

Sunday afternoon, December 31, at 5:30, in the Belmont Heights Baptist Church of Nashville, Rev. E. M. Leonard, Jr., and Miss Elizabeth Preston were united in marriage with an impressive ring ceremony said by the pastor, Dr. R. Kelly White.

Mr. Leonard is the son of Mr. and Mrs. E. M. Leonard, of Chattanooga, and has been a student for about a year and a half in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. The bride is the daughter of Mr. and Mrs. R. H. Preston, of Nashville, where she is one of the most consecrated and faithful Christian workers in her church and in the city.

For the past two and one-half years Mrs. Leonard has filled the position of office secretary in the Baptist and Reflector office. Always pleasant, willing, painstaking, and accurate, she has shown herself to rank among the best and most efficient office secretaries. She will leave about the first of February for Fort Worth to join her husband who left on Monday after the ceremony to continue his studies in the Seminary.

Baptist and Reflector regrets to see Mrs. Leonard go, but prays God's blessings upon her and Mr. Leonard and bids them God-speed on their journey through life.

* * *

AN INDICTMENT OF THE WHITE RACE

(This editorial in a recent issue of *The Nashville Tennessean* has already been read by some of our readers. But to others *The Nashville Tennessean* does not go. This editorial is so true and discerning and so disturbing in its thought, that we reprint it for its own worth and as the expression of our own view touching the matter discussed.—Editor.)

The code of Tennessee that contains its criminal statutes was enacted by a General Assembly, every member of which was of the white race, and the judiciary that interprets and applies these criminal statutes are all white men. Every state attorney charged with the execution of the criminal laws and every sheriff in this state are white men. The grand juries charged with the duty of investigating crime and bringing indictments for violations of law, and the trial juries who pass on the guilt or innocence of the accused are members of the white race under our practice. From top to bottom and all the way through the criminal laws of this state

are made, interpreted, applied and enforced by the white race.

Cordie Cheek was accused of an attempt to commit a felony, which is itself a crime in this state. He was promptly arrested and placed in jail to await the action of a grand jury in order that is that body found evidence to support the charge that would justify an indictment this offender should meet the charge and not flee from justice. That grand jury failed to find an indictment and this failure automatically released this prisoner under the laws of this state. From the time the alleged attempt was made this 17-year-old boy did nothing to impede or obstruct the operation of law and so far as report goes did not even have an attorney.

Cheek was legally and properly released by the sheriff of Davidson County and repaired to the home of an uncle in Nashville, with the expressed intention of going to the home of relatives in another state. But within a few minutes a mob from Maury County appeared at his home and took this lad and murdered him and left his dead body hanging to a tree in Maury County. This mob did not act on the sudden heat of passion and excitement. It acted coolly and deliberately after a cooling time of thirty days had elapsed. It took advantage of the services of the sheriff of Maury County in arresting this boy and the services of the sheriff of Davidson County in holding him until the law released him, and then operated its own code. This mob showed no more respect for the sovereignty of Davidson County than if it had been visiting a dog kennel.

This murder is a more deadly thrust at the white race than the negro race. The institutions that have been spit upon and defiled are those operated and controlled by the white race. A gang from another county has come here with cold deliberation and premeditation and has defied and nullified the law in this jurisdiction, and has mocked and flouted the officers of the law in this county and city who are charged with the responsibility of protecting life and liberty from unlawful assaults in Nashville and Davidson County.

This murder, with all its attendant circumstances, is a terrible indictment of the white race. The institutions the white man has taken under his exclusive control and for which the white man is responsible have been defiled by the slime of jungle law in the capital city of Tennessee and in the great county where that capital is located. We cannot ignore this indictment. We cannot afford to rest under its stigma. The white man's government has been challenged to protect its citizens, but with the far more deadly challenge to protect itself.

* * *

A NEW YEAR'S MESSAGE FROM THE PRESIDENT

To the members and friends of the Baptist World Alliance:

Greeting:

On your behalf I wish to express our profound gratitude to God for the signal bless-

ing attending the efforts of world Baptists during the past year. Our people have faced the distressing world conditions with noble courage and sacrificial devotion. We enter the New Year with a deepening faith in the power of God and a renewed confidence in our Baptist message and mission.

The year 1934 will mark two anniversaries of unusual interest in Baptist history. The first is the one hundredth anniversary of the death of William Carey, the pioneer of modern missions; second is the one hundredth anniversary of the birth of Charles Haddon Spurgeon, that prince of gospel preachers. It is to be hoped that Baptists in all lands will make suitable recognition of these two significant events. By them let us be again assured that the succession of God's great servants never fails. The death of Carey sees the birth of Spurgeon. God does not leave Himself without witness and His chosen ones are ready in the day of His appointing. Let these names recall also at least two distinctive lines of our mission. To proclaim the good news of salvation in the spirit of Spurgeon and to prosecute the missionary crusade in the spirit of Carey is still a great part of the task to which Baptists are summoned.

I trust that the Fifth World Congress to be held in Berlin next August will prove an occasion on which Baptists from all countries will assemble in force. Amid all political difficulties and national distinctions, the fact of our fellowship in Jesus Christ abides. The Congress will furnish a unique opportunity to express this living, spiritual unity in which our people of all lands stand together, and to take counsel for the extension in all lands of our service and witness for God.

Never was our message more needed by a distracted world than it is today. True to Him who is our Lord, trustful of those who are our brethren, mindful of those who are without God and without hope, ours may be no small contribution to the bringing in of a new day among men.—John MacNeill, President, Baptist World Alliance.

A NEW YEAR'S WORD FOR 1934

Greetings to my Baptist brethren everywhere!

We are entering upon an historic year. The Fifth Baptist World Congress is to assemble in Berlin, Germany, on the 4th of August, 1934. Every Baptist who can be present must participate in this most significant assembly, and our people in all parts of the earth should co-operate in prayer that by the grace of God the Congress may prove a great occasion for reaffirming our evangelical witness, strengthening our fraternal

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Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

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unity, and reinforcing our zeal for the Kingdom of God.

The fierce challenges of today are the opportunities for the vindication of the Gospel; and I am confident that our historic emphasis on the word of the Cross, on the personal faith we confess in baptism, on the value and freedom of the Church, and on the universal authority—in social, national, and international life, as well as personal—of "the God and Father of our Lord Jesus Christ", is the vital and saving message for such a time as this.

It is altogether fitting that we are to hold our World Congress in Germany, for Oncken was baptised on April 22, 1834, and therefore 1934 is the centenary year from the opening of the widest and strongest evangelical movement the nineteenth century beheld in Europe. The influence of the movement has extended far beyond the country of its origin: German-speaking Baptists are found not only in other lands of Europe but in North and South America, West and South Africa, Australia, and other regions, and they have been effective for good among men of other races. European Baptist developments have been more strongly affected by the German movement than by any other single factor. Our gathering in Berlin will manifest our fraternal interest in brethren to whom we owe so much: we shall help them, receive help from them, and rejoice with them.

Come to Berlin if you can! If you cannot come do not forget to offer prayer that the outstanding Baptist event of this year may fulfil the purposes of God and be worthy of Him.—J. H. Rushbrooke.

"FOR THOU ART WITH ME"

(Continued from page 1)

hope; what lamenting would be turned into rejoicing; what weakness into strength, what complaining into praise; what pessimism and doubt could be turned into optimism and courage; what cowardice could be turned into heroism, what impatience into fortitude; and what a multitude of defeats could be turned into glorious victories for God, if only the Lord's own could be conscious of the same Presence as that which dwelt in the soul of the Psalmist.

That Presence, however, is to be experienced only under certain conditions.—Christ said, that those who meet in HIS NAME might experience His own personal presence. David, Daniel, Elijah, Paul and a multitude of others have experienced the Divine presence because their field of activity was inside the will of God. Let us not expect His presence if we seek our own will and way. But if we seek earnestly His guidance, that we may do what is in harmony with the Divine will, we can with all assurance claim the presence in our souls of Omnipotence.

"For Thou art with me." Let us seek with all our hearts to be able to say it truly.

First Baptist Church,
Maryville, Tennessee.

PUBLIC OPINION

The Baptist and Reflector does not necessarily concur in all the opinions expressed under this heading. An open forum allows diverse views to be presented.

OUR MOVIE MADE CHILDREN

By HENRY JAMES FOREMAN

This is the most remarkable book ever published by The Macmillan Co., New York. 288 pages, price \$2.50.

This is the most remarkable book ever published on the effects of the movies on child life of our nation. To begin with, it is a scientific summary of the findings of nine distinct and thorough-going studies of this subject, made by nine outstanding groups of scientific investigators under the direction of the Committee on Educational Research of the Payne Fund, Dr. W. W. Charters, chairman. That is to say, this book is a summary of nine books dealing with nine phases of the effects of the movies on the children of America, carried on through four years of time (1929-1933). Every known scientific test has been applied to the findings of the nine volumes of studies which Mr. Foreman here summarizes. The book is altogether unique and remarkable, therefore, because it crowds the facts and findings of nine volumes into the 288 pages here presented.

And what are some of the facts which this marvelous book brings to us? Unhappily we have space to enumerate only three at present:

1. Motion pictures, whether good or bad, whether we like them and patronize them or not, have become one of the greatest educational institutions of modern times. For upon the average, 77,000,000 of our 122,000,000 people in the United States attend the movies once a week. Not only so, but 28,000,000 of these 77,000,000 who attend the movies every week are under 21 years of age, and 11,000,000 are between five and thirteen years old.

Do you catch the meaning of these figures? They mean (1) that out of 122,000,000 of the total population in 1930, 77,000,000, upon the average, attended the movies once a week; (2) that out of the total number of young people between five and twenty years old, amounting to 38,882,000 in 1930, 28,000,000 attended the movies once a week; and (3) that out of the total number of children from five to thirteen years of age, amounting to 24,612,486 in 1930, over 11,000,000 attended the movies once a week, upon the average.

2. And what did these 28,000,000 young people (5-20 years of age) who attended the movies in 1930 see? Out of 1,500 feature pictures witnessed and carefully examined, it was found that 500 of them (36 per cent) dealt with crime or violence—and 36 per cent of the others dealt with illicit love and sex. That is to say, 72 per cent of the movies have for their central themes crime and sex-love.

But this is not the worst of it. The di-

rectors, managers and apologists for the movies tell us that the underworld racketeers and gangsters whom they parade in the movies always get the "rap"—are clearly shown to be made to pay for their crimes. Just how far from the facts this statement is may be judged by the following detailed examination of forty crime pictures in which 57 criminals were shown to commit 62 crimes. Here is what happened:

"Three of the fifty-seven criminals were arrested and held; four were arrested but released; another four, after being arrested, escaped; seven were arrested and their punishment was implied. In one group of five, three were arrested, one gave himself up, another's arrest was allowed to be inferred and all were legally punished. Twenty-four criminals were punished by what may be described as extra-legal methods—by their own henchman, other gangsters and in a variety of ways which the law had nothing to do. In seventeen cases the punishment was primarily accidental, and fifteen criminals were wholly unpunished. Some of the unpunished crimes were, murder by the hero, as in the 'Rogue Song'; kidnapping by the hero, as in 'Devil May Care'; kidnapping by the villain, as in 'Sea Legs'; stealing by the hero, as in 'Along Came Youth'; embezzlement by the hero, as in 'Six-Cylinder Love'; embezzlement by the heroine, as in 'Miracle Woman', and house-breaking by the hero in the same picture."

Moreover, these additional facts were discovered in making close examination of the crime pictures given by the movies to the public.

Only one-fifth of the criminals in the movies are shown to receive any punishment for their crimes—hordes of them getting off scot-free.

Some 33 per cent of the criminal heroes, 44 per cent of the heroines and 63 per cent of the so-called villains are shown to be rich, many of them ultra-rich.

Seventy-eight per cent of all pictures bring in liquor in some way, 87 1-2 per cent show smoking by both sexes, 66 per cent show actual drinking of hard liquors, and 43 per cent show some one or more persons who are fool drunk.

Some 49 per cent show bed-room figures and settings—this sort of settings greatly predominating over office and living room scenes. The greatest actors on the screen today—Greta Garbo, Marlene Dietrich, Joan Crawford, Constance Bennett, Jean Harlow, Norma Shearer, etc., appear almost wholly in pictures which deal with illicit love and sex themes. Norma Shearer, for example, was but a mediocre actress until she assumed the role of the reckless vamp in "Divorcee", "Strangers May Kiss", "A Free Soul", "Private Lives", and the "Strange Interlude", whereupon she became a rage.

3. But again, these investigators have shown beyond peradventure, that children who attend the movies retain 70 per cent of

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THE SOUTHWIDE B. Y. P. U. CONFERENCE

By ELIZABETH PRESTON LEONARD

Unfolding the theme, *Christ Our Authority*, the Third Southwide B. Y. P. U. Conference was held Dec. 27-29, in the War Memorial Building in Nashville. The Conference was under the auspices of the Sunday School Board, I. J. Van Ness, Executive Secretary, and J. E. Lambdin, Secretary and Editor of the B. Y. P. U. Department. Besides the visitors between 2,000 and 3,000 messengers, representing 600,000 Baptist young people, were in attendance. From first to last, a deep, earnest, worshipful spirit prevailed.

The music was directed by John Hoffman, assisted by Miss Ruth Powell, Miss Mary Sue Barnette, Mrs. Florence Conner Hearn, pianists, Misses Elizabeth Jackson and Louise Hoe, violinists, and Walter Harwood, xylophonist. The Bellevue Girls' Quartette, of Memphis, which "belongs, not only to the Bellevue Baptist Church, but to the South", sang throughout the Conference in their own appealing way. Effective soloists, of all of whom space does not permit mention, added their part, among them Sibley Burnett, a professor in Tennessee College. Mr. Hoffman ably directed, and the music throughout was inspiring.

Wednesday—Christian Living

On Wednesday morning, Secretary J. E. Lambdin presiding, the Conference opened, the thought for the day being, "He Must Reign in Our Lives", and the Scripture, "Thou shalt have no other gods before Me" (Exodus 20:3). After music and devotions, Executive Secretary, I. J. Van Ness, introduced the workers in the various departments of the Sunday School Board.

Following this Mr. Lambdin outlined the B. Y. P. U. Program for 1934. Among the striking things he said were: "Beyond the knowledge of Christ there is no knowledge", and "Beyond the righteousness of Christ there is no righteousness". Mr. Lambdin is rendering signally effective service in his chosen field.

Dr. Harold W. Tribble, Professor of Theology, Southern Baptist Theological Seminary, Louisville, Ky., in speaking on "Christ our Authority", declared that there is no true concept of life without religion, and no religion without authority. "That authority," he said, "must come from Jesus Christ. He must be supreme. He is God speaking to us. If He were not here, the world would be a chaos of hell. People today are not endeavoring to break down religion; they are defying the powers controlling it. They are not against religion, but against its forms".

Dr. John L. Hill, Book Editor of the Sunday School Board, and Editor of Home and Foreign Fields, the missionary magazine of Southern Baptists, spoke Wednesday afternoon on "Youth's Intelligence Test".

"The Repeal of the Eighteenth Amend-

ment," said the speaker, "is destined to be regarded in the sober judgment of history as the betrayal of Youth which has been brought about under various more or less plausible pretexts, every one of which is known to be false by the betrayers. Some of these are:

(1) By plea to restore respect for law; (2) by substituting regulation for prohibition; (3) by making liquor drinking respectable; (4) by pleading Bible doctrine of temperance; (5) by demanding revenue government in booze business. The sum total of all these appeals amounts to the fact that my generation has restored to its former partnership in Government a traffic that has not one single constructive achievement to its credit and which cannot succeed except as boys and girls, young men and young women are debauched, and thereby robbed of their birthright of purity and sobriety. My generation, through both experience and observation, knew better than to perpetuate such a fraud; it relies on your ignorance to make good the betrayal. . . . Please God, it shall be disappointed. *Intelligence will assert itself.*"

According to the speaker, youth's intelligence is put to the test in (1) *physical welfare*; (2) *in mental keenness*; (3) *moral integrity*; (4) *general efficiency*, and (5) *in spiritual growth*.

"My generation is the offender and it remains for your generation to resent the presumption displayed by the offenders," declared Dr. Hill. "Youth's answer to youth's betrayers should be: *We resent the insult to our intelligence.*"

Following Dr. Hill's message, Dr. Julius Gilbert White, physician and health lecturer, gave an illustrated lecture on "Health and Alcohol", in which he displayed the evils alcohol inflicts upon the health of mankind.

After the devotional in the evening by Mrs. J. O. Williams, of Bowling Green, Ky., Dr. E. H. Westmoreland, pastor of the First Church of Monticello, Ark., brought the message, "Christian Youth Facing the World Today", in which he said that the world may be saved from another war by Christian youth; that when youth pledges itself as a unit to the outlawry of war then and only then will wars cease. "The only religious question today," stated the speaker, "is this: *Can He do His task through you or must He look for someone else?* Transformed lives and consecrated personalities are the great needs of today."

Dr. C. Oscar Johnson, Third Church, St. Louis, Missouri, climaxed the program for the evening by his address, "Christ Is Sufficient". The speaker emphasized the truth that Christ is the only one who can lead this dazed and misguided world out of the maze of present conditions into the paths of peace and happiness. Dr. Johnson declared that Christ is sufficient (1) for *present economic needs*, because "man cannot live by bread

alone", but he must have bread, and Christ is interested in the material necessities of the race—if He were not, this religion of Christianity would be unworthy of its name; (2) for our *intellectual needs*, in that our thinking has been crooked, and until that is ended by our adopting a measure of His doctrine of brotherly love, the world will never have peace; and (3) for our *moral and spiritual needs*, for Christ's greatest utility to the human race is His sufficiency for such needs. "Spiritual want," he said, "is largely responsible for the present unfortunate economic and political situation. The hunger of soul is greater than the hunger for bread. Give me a satisfaction of soul, and I will take care of my material needs."

Thursday—Training

The suggestion for Thursday's thought was: "Christ Must Reign in Our Training Program," with the Scripture: "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20).

Dr. C. O. Johnson was the speaker for the morning session, using the topic: "What Church Membership Should Mean Today." In a very vivid manner Dr. Johnson presented this subject in which Christ was the questioner and the pastor, deacons, B. Y. P. U. director, the members of the W. M. S., and other leaders in the church on the witness stand. In the interview Christ revealed what church membership did not mean, and what its real significance was by suggesting the motto: "Seek ye first the kingdom of God and His righteousness." Dr. Johnson made three recommendations, namely, that *we become Bible Christians*, that *we remember that Christ came to seek and save the lost*, and that *we be more daring and have more faith* that the program of His church may be carried on in His fashion.

Mrs. Sadie Tiller Crawley, Blue Mountain, Mississippi, led the devotional for the Thursday afternoon session, speaking to the question: "Is He satisfied with me?" This was followed by a discussion by Professor Chestor Swor of Mississippi State College, on "The Contribution of College B. Y. P. U. to our students". The feature of this session was the Southwide Intermediate Sword Drill, conducted by Mrs. J. E. Lambdin, and in which representatives from 16 states participated. Miss June Merritt of Oklahoma, won first place, and Miss Nellie Jim Darden of Alabama, second place. Both were presented with Bibles.

On Thursday evening Mrs. J. O. Williams again brought the devotional in the form of a chalk talk, Missies Willie Dee William and Louise Hoe assisting with scripture and music, after which E. E. Lee, Dallas, Texas, reviewed his 25 years of experience as field secretary of the Sunday School Board. In behalf of the B. Y. P. U. Department he was given a beautiful B. Y. P. U. by Dr. I. J. Van Ness.

Dr. M. E. Dodd, president of the Southern Baptist Convention, brought the address of the evening: "Our Southern Baptist Tomorrow," declaring that "those who have intelligence and foresight, together with consecration and courage," could make the new world just what they want it to be, for the world is appealing to youth for the promotion of various kinds of programs. President Dodd said that he proposed a *daring, adventurous, courageous youth movement here in support of Christ's ideas for human society*. He stated that this "new day" which is beginning to dawn would be largely one of extended missionary work, brought about by increased knowledge of nations by other nations, made effective, however, only as we looked upon other religious groups, not as competitors, but as co-operators in a common cause. "Baptists of tomorrow," he added, "while holding their own sector against the onslaughts of anti and non-Christian forces will rejoice in the support given them by other groups holding other sectors of the battle line."

Friday—Missions

The suggested thought for the third and last day of the Conference was "Christ Must Reign on Farthest Shores", based on the Scripture: "All authority hath been given unto Me in heaven and on earth. Go ye, therefore." (Matt. 28:18b, 19a).

Following the song service and devotional, Dr. Frank Tripp, director of the 100,000 Club for Southern Baptists, presented the challenge, "We Must Go Forward", to which an enthusiastic, serious response was given by the young people present as hundreds of them pledged their support by promising to pay \$1 per month.

Dr. John R. Sampey, president of the Southern Baptist Theological Seminary at Louisville, brought another great message on "Victory Through Christ". "The task before young people today," said the speaker, "is a challenge for them to do their best. Turn your thoughts toward the Great Captain. He has never been defeated. We worship a Living Christ—one invested with all authority in heaven and on earth. The Son of God leads His armies to victories."

Speaking to the suggested thought for the day, "Christ Must Reign on Farthest Shores" Dr. Charles Maddy, Secretary of the Foreign Mission Board, declared that Christ must rule *until all enemies are put under His feet; He must rule because the eternal purpose and plan of God foreshadows it, and because of the infinite power of Almighty God*. Dr. Maddy stated that he believed the *lost note of Christianity to be the note of expectancy*. "The First Century Christians were radiant Christians", he said, "but today we have the note of pessimism, despair and defeat. We are, however, still today in the age of New Testament miracles, and the infinite power of God is still available."

Dr. J. B. Lawrence, Secretary of the Home Mission Board, brought the address for Friday afternoon: "Christ Must Reign in

the Homeland." Dr. Lawrence described the present age as both glorious and dangerous; glorious because of the great opportunities; dangerous because of the menaces—communism, liquor traffic, atheism, race prejudice, Sabbath desecration, and others—that threaten today's citizens. He urged the use of modern "mechanical devices" for the dissemination of the Gospel, citing newspapers and the radio as means for extending the work.

Friday evening's program was a climax to the entire Conference. R. Elton Johnson, of Girard, Ala., voiced an urgent appeal for the support of foreign missions as he declared that today is the "harvest time" for this field of service, and as he cited the plight of hundreds of young people who have been trained in missionary work, but cannot be sent to foreign fields because of lack of funds. Mr. Johnson read a letter signed by five graduates of the 1932 class of the Seminary at Louisville, in which the reasons for their wanting to go were stated as follows: (1) *We are ready to go*; (2) *the fields are ready*; and (3) *Christ is ready for us to go*.

Dr. T. W. Ayers, formerly a missionary to China, but now field secretary of the Foreign Mission Board, followed the appeal of Mr. Johnson by saying, "Let's do something about it. Today there are 150 unfilled 'gaps', made in the last seven years, in those ranks of foreign workers. I call on you young people, in the name of Jesus Christ, to lift up your eyes and see those ugly gaps and answer me—what are we going to do about it? The gaps can be filled if we only go forward on our knees."

A summing up of the Convention under the theme, "Crown Him Lord of All", was given in the principal address of the evening by Dr. George Truett of Dallas, Texas. "The vital question arises—what will this meeting do, life by life, with the call to us to make Christ king of all the realms of life," Dr. Truett said, "we face the most challenging phase in the history of civilization. We are called now with the most clamant and constraining call to head the path that Christ crossed. We are called to magnify now as never before the sacrificial heroism of Christ's vital and conquering religion." And with this great challenge to crown Jesus Christ Lord of all, the Third Southwide B. Y. P. U. Conference closed, and yet not closed, for much was begun there which will continue on and on.

SPECIAL FEATURES

The Double-Seventeen Dinner, given in honor of Dr. I. J. Van Ness, who on January 1, completed the 34 years of service with the Southern Baptist Convention, and who, when he assumed the position he now holds, seventeen years ago, bowed his head and said: "Lord, let me work with other people, and let them have the credit." Several hundred people were present to pay just tribute to this man who has worked and has meant so much to Southern Baptists. A book

of greetings, containing personal messages from every department of the educational board, was presented by Dr. Hight C. Moore to Dr. and Mrs. I. J. Van Ness.

The *Intermediate Sword Drill*, conducted by Mrs. J. E. Lambdin, and in which 16 states were represented. The participants were: Alabama, Nellie Jim Durden; Arkansas, Alice Horn; Florida, Mary Calhoun; Georgia, Gwendolyn McKee; Illinois, Lillian Wyatt; Kentucky, Zera Duvall; Louisiana, Laura Lee Clark; Maryland, Charles W. Collison; Mississippi, Jimmie Reese; Missouri, Anna Louise Bullock; New Mexico, Elnora Green; Oklahoma, June Merritt; South Carolina, Frances Patrick; Tennessee, Mattie Poole; Texas, Ruth Vermillion; Virginia, Emiline Mitchell. North Carolina and Arizona did not select a contestant.

The *Conferences*, directed by outstanding leaders with such discussions as: *The Christian's Use of Leisure Time*; *B. Y. P. U. Methods—Adult, Senior, Intermediate, Junior, Leaders, College and Associational Work*; and the *Baptist 100,000 Club*.

All of these, and others, had a great part in making the Conference one of the best yet held.

CONVENTION GLEANINGS

J. E. Lambdin: "Beyond the knowledge of Christ there is no knowledge." "Beyond the righteousness of Christ there is no righteousness."

Harold W. Tribble: "There is no true conception of life without religion. There is no true conception of religion without authority. There is no authority without Christ."

John L. Hill: "The year 1933 will go down in history as the year that betrayed the youth of the land for less than a mess of pottage." "The qualified voter who stayed at home and refused to vote is just as guilty of repeal as those who voted against it." "I make no apology for being an American, but the nation that cannot pay its expenses except at the expense of the happiness and well being of its boys and girls does not deserve to exist."

Julius Gilbert White: "Revenue derived from liquor is dirty money."

Mrs. J. O. Williams: "You can attend every service of your church and have only external holiness."

E. H. Westmoreland: "The only thing you can do with a cross is to die upon it." "We have prayed to know God's will, when we have only been fooling. Here is God's will: Put yourself at God's disposal." "The cross needs to be put back in the center of religion." "We have to go out; we don't have to come back."

C. Oscar Johnson: "We can solve our problems when we get to thinking straight." "If Tennessee would practice the Sermon on the Mount, it would make Communism look like a reaction." "You do not join the

(Continued on page 16)

SUNDAY SCHOOL LESSON

By THE EDITOR

JANUARY 21, 1934

Jesus Begins His Ministry

Scripture: Matt. 4:12-25. Golden Text: Matt. 4:17.

Readings: Mark 1:21-28; 1:29-39; Judges 10:6-16; Eze. 18:25-32; Isa. 61:1-9.

After about a year in Judea after His baptism and temptation, of which period John tells us (1:19-51; 3:1-36), Jesus went to Capernaum on the northwest shore of the Sea of Galilee and began His Galilean Ministry.

I. A Ministry Evoked by Scripture (4:12-16)

Jesus "came and dwelt in Capernaum," "That it might be fulfilled which was spoken, etc."

1. *Physical Movement Directed.* Scripture had said that the Lord would go into the Galilean regions. He did so "That it might be fulfilled." Both the migration and the location of saints should be decided in the light of the explicit or implicit teachings of the Word of God.

2. *Spiritual Improvement Resulting.* Jesus did not go to Galilee simply to be moving nor did He fulfill Scripture as an end in itself. Both combined to bring spiritual light and life to the Galileans, who "sat in the region and shadow of death." The reason for the existence of saints in the earth is instrumentally to reveal this Light to men. "Shine ye as lights in the world." Those whose lives are under the love-urge of Scripture do this.

II. A Ministry Proclaiming Established Truth (4:17)

John the Baptist drew his themes from the Old Testament. Jesus proclaimed no "new truth," but only gave the deeper meaning of the old. The message John preached Jesus perpetuated.

1. *In Relation to the Individual:* "Repent ye." This was more than a cold, calm, purely intellectual matter. Repentance as John the Baptist preached it meant an inner revolution in the heart and an outer revolution in the life (Luke 3:3-8). And faith in Jesus as Savior issued from it (Acts 19:4). Jesus preached the same thing (Mark 1:14-15). In Scripture that revolutionary "change of mind" called repentance is presented in terms of a disturbing emotional upheaval and, metaphorically, as bone-breaking and heart-breaking (2 Cor. 7:10-11; Jonah 3:5-8 with Matt. 12:41; Psalm 51:8, 17). Away with that cold, stiff, prideful thing which some call repentance, which involves no more disturbance in a man than a decision

to go to town! Such may put "tares" externally and nominally in the outer sphere of the kingdom, but it takes genuine repentance for one to enter in the true and redemptive sense. This old established truth is still to be proclaimed. "Except ye repent, ye shall all likewise perish."

2. *In Relation to the Kingdom:* "Kingdom of heaven is at hand." "Kingdom of heaven" means the rule of the heavens over the earth or in the earth. It means the rule and administration of the Messiah in the earth, and progressively over the earth now and triumphantly and completely over the earth by and by. The kingdom in its present form, the kingdom militant, is pictured in the parables in Matt. 13 and elsewhere. The kingdom triumphant is set forth in such Scriptures as 1 Cor. 15:25; Phil. 2:5-11; Rev. 21:1-4. Both John the Baptist and Jesus said that this kingdom was "at hand," which it was in the person of the King and in militant form. It is an error to say that the phrase, "at hand" "is never a positive affirmation that the person or thing 'at hand' will immediately appear, but only that no known or predicted event must intervene" (Scofield). See Mark 14:42-43). The kingdom triumphant shall be the kingdom militant purged of "all things that offend and them that do iniquity" and exalted to universal supremacy (Matt. 13:41-43). The present advance of the kingdom is coincident with the prevalence of "this gospel of the kingdom" (Matt. 24:14), which is the message John the Baptist and Jesus preached. We are not to spend our time seeking "either to tell or to hear some new thing," but unfold the old established truth of "the everlasting gospel," doctrinally, devotionally, and dutifully.

III. A Ministry Extended Through Instrumentality (4:18-22)

"Simon called Peter and Andrew his brother" and "James the son of Zebedee and John his brother," were chosen by the Lord as instruments through whom He could and did extend His blessed ministry.

1. *Called Instrumentality:* "Called them." This was not a call to salvation. The repentance which John the Baptist preached, when genuinely responded to, issued in faith in Christ and spiritual revolution in heart and life (Acts 19:4; Luke 3:4-6). The men in our lesson had evidently thus responded to John's message (Jno. 1:35-42). Their call here was, therefore, a call to service. The voice of Jesus in the flesh is no longer heard calling men to serve. But, given a

band of praying and yielded saints, the inner voice of the Spirit, "the other self" of Jesus, speaks, and under His constraining impress men step forth to preach or otherwise serve," being sent forth by the Holy Ghost" (Acts 13:1-4). Christ's approved instruments for the extension of the kingdom are grace-prepared and Spirit-called. "No man taketh this honor unto himself." Such a call is not a self-chosen progression but a supernatural impression.

2. *Obedient Instrumentality:* "Straightway . . . followed him." Peter and Andrew "straightway (immediately) left their nets" to follow Jesus and James and John "immediately left the ship and their father, and followed him." Here was the leaving of both earthly occupation and earthly relation to follow Jesus. And quite evidently Zebedee, the father in the case, consented to what his sons did. It is a happy situation for kingdom advancement when the members of a family give up earthly occupation, when needful, for Christ's sake and do it with parental commendation upon them.

For kingdom ends today, we need more divinely designated, spiritually separated, and parentally consecrated members of Christian families quickly to walk in the steps of Jesus.

IV. A Ministry Accomplishing A Threefold Service (4:23-25)

"And Jesus went about all Galilee" personally and instrumentally doing three things.

1. *Teaching in Their Synagogues.* In the Jewish places of worship Jesus set forth the truth by question and answer, by specific statement and by picture, deliberately and in detail, "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little." The principle of this is perpetuated today in religious instruction in the home, in the Sunday School, in Christian institutions of learning, giving instruction in Christian truth, in study courses in our churches, etc.

2. *Preaching the Gospel of the Kingdom.* The gospel of the kingdom as John the Baptist and Jesus preached it was made up of repentance and faith, with all the other great redemptive truths which these presuppose and involve. Jesus said that "this very same gospel" (Matt. 24:14, Greek), which He had been preaching is to be proclaimed to the end of the age. Accordingly, the men who came after Christ, though they expanded the gospel He had preached, did not add any new truth to it, but only "confirmed" it (Heb. 2:8). They only made more explicit what had been implicit in the gospel all along. The gospel of the kingdom, then, is the gospel of the grace of God, which in its full scope takes in the kingdom militant and the king-

dom" triumphant. Jesus mediated this truth through His personality by preaching. In impassioned utterance and exposition He set forth the doctrines and duties whose elements His teaching had listed. His preaching was His teaching in connected discourse. Teaching prepares people for the preaching they hear, but it cannot take the place of the other. In all ages it has "pleased God by the foolishness of preaching to save them that believe."

3. *Healing All Manner of Sickness, etc.* The Gospels show that Jesus either spoke to or touched the afflicted, and the work was done, save for the time that might elapse while He applied clay to the eyes of some special case and that one went and washed in some pool of Siloam. Otherwise the healing was instant. In all cases it was complete; there were no doubtful results. Those who claim to have such healing power today are wholly unable to exhibit similar evidences thereof. If God should be pleased to give a man such power, he would not need to proclaim it abroad for folks would discover it. It would carry its own credentials. In the meantime, we should act sensibly and do our best through medical science and hospitals joined with prayer. John Wesley said, "I cured myself of biliousness by prayer and calomel."

By prayerful moral and financial support, let saints more faithfully stand by that world-wide missionary program which seeks to perpetuate in instrumental ways the Galilean ministry of Jesus in teaching, preaching, and healing. It shall mean the extension into the souls of men of that peacefulness which normally rests on the bosom of the Galilean Sea.

QUESTIONS

1. Give the historical connection of the lesson.
2. How should Scripture evoke our service?
3. What was involved in the repentance preached by John the Baptist and Jesus?
4. What is the significance of the words, "kingdom of heaven?"
5. Through what instrumentality did Jesus extend the kingdom?
6. What threefold service did Jesus render in Galilee?
7. What is "the gospel of the kingdom?"
8. What is your view of the healing ministry today?

Lesson for Jan. 28, STANDARDS OF THE KINGDOM (Matt. 5: 1-12, 43-48).

THE NEWS BULLETIN

HOSPITAL BONDS PAID

By Louis J. Bristow,
Superintendent

Perhaps it will be of interest to the brotherhood to know that the Southern Baptist Hospital in New Orleans paid its bonds and interest which matured December fifteenth. Amidst conditions which have caused so many denominational agencies to default, this hospital has never failed to meet its obligations when they were due. Nor have we received a dollar from the Hundred Thousand Club, or any other "debt raising" effort.

Moreover, the Hospital has paid its operating expenses and has done considerably more charity work than the co-operative gifts would have paid for.

The Hospital is one Southern Baptist agency which has never failed to meet its obligations, both current and deferred. It has lived within its income and never had an "emergency."

But this has been done only by reducing salaries and other expenses. Indeed, there are seventy-two people working for this Hospital without any salary whatever—only board and laundry.

We feel that in these stressful times the brotherhood will be strengthened in hope and renewed in courage by learning that the condition of the Hospital in New Orleans is such as to give cause for thanksgiving and praise to our Heavenly Father.

THE CANADIAN LIQUOR SYSTEM

With the repeal of the Eighteenth Amendment, and with the liquor business on the hands of such states as have no regulation or prohibition laws to meet the situation there is no considerable talk of the advantages of the Canadian System, which though differing somewhat in the various provinces, yet has sufficient general resemblance to justify common designation. In all the provinces, except Prince Edward Island, where prohibition of the sale of liquor has been retained after all the other provinces had dropped the sale prohibition, liquor is sold in government stores alone, with very limited exceptions in some places. This liquor must not be drunk upon the premises or any public place, but is intended to be taken home. Permits to buy are required in Ontario, but in Nova Scotia and Quebec, for instance, no permit is required, the only limitation being the amount to be purchased at one time.

That government stores and restricted sales have not killed off the

bootlegger and rum-runner, as asserted by the repealists in the United States, is apparent from an editorial in the Vancouver World, under the caption "End of Bootleggers' Paradise" which says: "Has not the time arrived to put an end to the unenviable position. British Columbia has achieved as the headquarters of the bootlegging business? Rum-runners, gunmen, thugs and all of the parasites who thrive in the underworld of the Pacific coast are fostered by the policy now in force." The Vancouver Sun, after six years of government sale, says: "The open operations of bootlegging joints in this city is a disgrace to Vancouver."

Mayor R. H. Webb, of Winnipeg, said: "For every hotel there is in this city, there are 100 blind pigs where hard liquor is sold by the drink." Judge Stubbs of the County Court adds: "In some sections of Winnipeg, bootleggers are as thick as fleas on a dog's back."

In regard to the effect of home drinking fostered by the system, former Premier E. C. Drury, of Ontario, said in a speech in March 1932: "In the old days, the bar at least kept drinking out of the home; the present regulations tend to bring it there. Drinking at the bar was largely confined to men, but under the present system women, too, are exposed to temptation. The barroom was bad, vile, degrading. The drinking in the home strikes deeper into the very vitals of the nation."

Dr. Jennie Smillie, of Toronto, named as convener of a committee to inquire into the workings of the liquor control act, reported: "Drinking among women is on the increase in Ontario, because of the accessibility of liquor in the home. It not only debauches womanhood, but endangers the lives and destroys the morals of children."

Since the repeal of laws against the sale of liquor, indictable offenses in three wet years compared with three dry years, increased 58 per cent, convictions for minor offenses nearly doubled, and drunken driving cases increased 251 per cent. Violations of the liquor law increased 77 per cent under government sale, and the apparent consumption of liquor increased 68 per cent, the British Columbia Liquor Board reported, "as much liquor sold by bootleggers as sold in government stores."—United Prohibition Forces.

Good News and Other Items

By JOHN D. FREEMAN
(Executive Board Department)

From many places comes good news about our work and the growing interest of the people in the general program. The special offering for the Orphans' Home which came in during December was nearly \$2,000 more than for December 1932, while the Lottie Moon offering received during the month was something more than \$2,000 over that for December 1932. The total offerings received by the Treasurer for the month show an increase over those for the same month a year ago, but the tragedy lies in the fact that the designations cut the Co-operative Program funds so that we were nearly \$2,000 short of what we received a year ago.

Owing to a balance in the State Mission account from the November receipts out of the October offering, we were able to meet our entire payroll for December. However, if we had depended upon December receipts alone, all of us workers would have gone with only a little more than half pay. Surely our pastors are not going to let designations destroy the Co-operative Program! And surely our people are going to be told that all their general workers in Tennessee get their pay out of the Co-operative Program funds, while every agency gets its primary support from the same source.

It was a glad surprise when a big fat check came last week from Central Church, Chattanooga. It is good news that First Church of Clinton has practically doubled its appropriation for the Program, and that Coal Creek and scores of other places are coming into the regular contributor class. Our work hangs in the balances. If the Co-operative Program fails in Tennessee, confusion unbearable will exist. Make the Program your first item always. Let no special take Program funds from your people.

Moderator Sends Timely Word

In the mail last week was a letter from Moderator A. D. Nichols of Duck River Association. It contained some very interesting statements some of which deserve to be passed on to the readers of our paper. He says: "While sitting at my desk this morning I re-read your 'Bit of Vital News' and noted with great admiration the spirit of the Executive Board in its action during the last meeting. Surely there is still faith upon the earth, not only in the Lord that He will supply our every need, but in one another.

"O, may God help us to read the tomb-stones of the churches and people who have ceased to be missionary!

... And let us pray that God may stir the hearts of the pastors of Tennessee to stand by the Co-operative Program, whether the pastors of large city churches or of the country and village churches. I know it is a temptation to the average pastor of the country church, especially during these last few years, to localize the income. Yet even in doing this he has barely been able to feed and clothe himself and family. My observation proves to me, however, that where such has been the case, the missionary spirit of the people has been mired down. Such pastors can make amends for the mistake only by going before their people with deaf ears to their excuses, and with an eye single for the glory of Christ.

"I wish to say also that I believe the Lord's Acre Plan will help to solve the problems of the country preachers. I am asking Duck River Association to join me in making it impossible for one of our field workers to fail this year to receive even one cent of his salary, and that we meet their challenge of faith by being faithful to the Cause of the Lord Jesus Christ."

A Little Reading

New books continue to come from the presses in generous numbers. Some of them are good, others are bad. For the sake of those who may wish to know about some of them, I am giving the following notes:

"Christ's Words from the Cross" by Samuel M. Shoemaker, Jr. (Fleming H. Revell Co.). A brief, concise study of the sayings of Jesus during the hours of His suffering at Calvary. With a clear comprehension of the meaning and purpose of the cross and its sufferings, the author presents us herein an interesting and helpful study of the meaningful words of the Lord and helps us thereby more fully to appreciate the significance of the cross in our lives.

"The Teacher's Manual 1934" compiled by Archer Wallace and George A. Little (Round Table Press, New York, \$2.00.). Here is a new and comprehensive digest of the Sunday School lesson exposition for 1934. The volume presents in glaring boldness; the heresies of the day. "The nativity stories are to be read, not as history, but 'in the spirit of the poet, mystic, artist and lover.'" A full page picture presents a grotesque conception of Jesus being baptized by John in a narrow creek, John pouring water from the palm of his hand upon the head of Jesus who stands in

(Continued on page 11)

THE YOUNG SOUTH

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

Dear Uncle Wilburn:—I am a girl 12 years old and am in the eighth grade. I go to Brimer Heights School. My school teacher is Miss Gladys Hill. I go to Antioch Baptist Church. My pastor is Rev. B. C. Cockran. My father is dead, and my grandfather, Jas. W. Ponder, lives with us. He takes the Baptist and Reflector, and enjoys reading it. He is 92 years old and can read without glasses. I enjoy reading the Baptist and Reflector, especially the Young South Page.—Your niece, Omega Dennis, Dandridge, Tenn.

Dear Uncle Wilburn:—I am a girl 9 years old, and am in the fourth grade. My teacher's name is Miss Gladys Hill. My father and mother are dead, and I live with my aunt. I go to the Antioch Baptist Sunday School, and my teacher's name is Mrs. Ernest Moore.—Your little niece, Aurelia Crawford, Dandridge.

(We are glad to hear from both of you, Omega and Aurelia, and we want you to write again.—Uncle Wilburn.)

THE BEAVER BUILDS HIS HOUSE

Earle W. Gage

No American animal is so clever as the beaver in building his home. No engineer reveals greater skill than he in interlacing his hut to protect his tribe against natural enemies, such as the wolf and bear, or trappers. The entrance is under water, enabling the beaver to pass in and out even after ice has formed on the pond.

In appearance the beaver hut resembles the igloo of the Eskimo. The foundation is laid in a circular shape to a thickness of about six inches, and in a most wonderful way it increases bit by bit, formed to resemble a perfect dome. Throughout, the shape is symmetrical, both interior and exterior being very smooth, and the work has the appearance of having been executed by a mechanic using a trowel.

The dome is the real home of the beaver family. A shelf, three or four feet long, provides a comfortable place for the animals to curl up closely in their beds, which are made by stripping yellow birch into long shreds, somewhat like the brooms made by the Indians, which keep the animals warm and contented. In the fall, just as killing frosts appear, the house is carefully plastered with mud, with the exception of a small place at the top, which serves as a ventilator. Then nature furnishes the extra covering in the deep falls of snow.

On a "floor" beneath the sleeping quarters is a cozy little room about four inches above water level, which is used for drying the fur after a swim, and as the dining-room. Six inches above is the bedroom, so that the water would need to rise ten inches or a foot before it would trouble the inmates.

For going and coming, or to make a way of escape from the meddling otter, two holes are made in the dining-room floor, which lead directly to the water. Under the water tunnels are dug in the bank some distance from the house to furnish other ways of escape.

After the dams and lodge are completed, the beaver works hard during favorable weather gathering stores for the long winter season. His favorite food is the cambium layer or green part just under the bark of trees. When the bark is properly seasoned the logs are cut into lengths varying from two to twelve feet and are lowered to the bottom of the pond near the hut. This pile is of considerable size, for it must provide food for the entire family from four to six months.

If the dam be firm and the stock of food be ample, the beavers may remain in their home, under the ice and snow, the entire winter. Here, occasionally diving through the holes in the dining-room floor to their pantry below, for a log or two, they rest, sleep and spend the only vacation of which they know.

Few people know that the beaver carries a pair of pinchers. Yet this is a fact. Now and then, in cutting wood up into the right lengths, and in peeling logs and shrubs, the animals get slivers embedded in their gums or wedged between their teeth. How they managed to get these out unassisted long puzzled man.

"They pull slivers out with their pinchers," declared the veteran woodsman. "Each beaver has two sets of pinchers which he always carries with him. The toenail of the second toe from the inside on each hind foot is radically different from the others; it is really a pair of nails, hinged at the base, and two of the knife-edges coming together make an ideal pair of pinchers for handling small objects, like slivers. Thus, each beaver actually has two sets of pinchers, one on each hind foot."

The influence that the fabled she-wolf had in founding the Roman Empire was insignificant compared with the influence of the beaver in opening up and developing North America. The skin of this water-baby was the powerful magnet which

attracted white explorers, trappers and traders from the Old World.—Our Dumb Animals.

SENSIBLE WISHING

Ralph W. McPherson

Last night two boys were sitting in the same room. Tom was looking at the pictures in a magazine. Frank had an arithmetic book in front of him and was working on a problem. Tom sighed.

"I wish I had a million dollars," he said.

Frank erased some figures, changed them, and went on working without looking up.

"Say, Frank, don't you wish you had a million dollars?" Tom persisted.

Before answering, Frank completed a column of figures, set down the total and closed his book.

"No," he answered finally. "I can't say I wish I had a million dollars. I want a thousand dollars so I can go through college—and I've got sixty-four dollars already saved."

"Oh, don't talk about college. I wish I had a million dollars just to spend," Tom answered.

It isn't hard to guess which one of those boys will come the nearest to his aim. Tom is aimlessly wishing. Frank wants an amount that is within his power. He knows what he wants it for. More important, he already has sixty-four dollars saved.

There is nothing wrong with wishing if it is sensible wishing. To want something big and worth while is fine. To want it so bad that you are willing to think of the job you must do today in order to bring your wish to fulfillment is still finer. To get a thousand dollars or a million dollars you must first get and keep one dollar. Every big job is made up of a great many little jobs that must be finished first. Every big wish is made up of a great many little wishes finished first.

If you find yourself just aimlessly wishing some silly wish, stop and ask yourself, "Now, do I really wish that? If I do, what little wishes should I tackle now so my big wish may come true? If I don't wish it, I'm going to forget it and start wishing something that is really worth while, and start it to coming true."

And if you want to check up on yourself to see whether or not your real wish is coming true, be sure you can say to yourself like Frank, "And I've got sixty-four little wishes already coming true."—The Ambassador.

QUICK RESULTS

By Ben Cox

About ten o'clock the other morning a woman came to see me who was in deep distress because she had no home for her fifteen year old daughter and herself. She had been keeping house for five years for a man who gave her an unusually strong letter of recommendation. She said, "I have been referred to you about a position. I am willing to work for a room and board for myself and my daughter."

We had prayer together in my office and later remembered her in the noon meeting. The very next morning a woman phoned, saying, "I am very anxious to get a housekeeper." When I told her of the woman who had been to see me, she objected to the daughter because she had several children of her own, but said that she would like to get in touch with her. After a short while she phoned again, saying "She has been to see me and I have engaged her. I am very grateful for your help in this matter."

This is only one of the many instances where the need and supply have met through the noon prayer meeting.

It was perhaps eighteen years ago when a man at the meeting, who had a wife and four children requested prayer that he would get a job. A young lady sitting on the other side of the room gave him the address of her uncle in the wholesale drug business. After the man had been to see them, the firm phoned asking my opinion of him and then gave him the job. He has been with them ever since, an enthusiastic friend and supporter of the meeting, he has often said to me that as he leaves at noon he looks up at the old church tower and joins with us in prayer.

It is very true as the motto in the prayer meeting room says, "Prayer changes things."

Doctors Give Creosote for Chest Colds

For many years our best doctors have prescribed creosote in some form for coughs, colds and bronchitis, knowing how dangerous it is to let them hang on.

Creomulsion with creosote and six other highly important medicinal elements, quickly and effectively stops coughs and colds that otherwise might lead to serious trouble.

Creomulsion is powerful in the treatment of colds and coughs, yet it is absolutely harmless and is pleasant and easy to take.

Your own druggist guarantees Creomulsion by refunding your money if you are not relieved after taking Creomulsion as directed. Beware the cough or cold that hangs on. Always keep Creomulsion on hand for instant use. (Adv.)

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

GREETINGS TO ALL OUR FRIENDS

The New Year has already begun but we are sending this word of greetings to all our friends over the state and expressing to each of you our personal appreciation of your friendship and the fine service rendered during the year just gone and solicit your help for this good year of 1934. It is our judgment that this is to be an eventful year, and every one of us need to put forth unusual effort to put over our program this year. The time has come when every man and woman who loves the Lord should get on the side of the line where God's people should be and put on the whole armor and get ready to fight the good fight. We can no longer depend upon a few leaders to fight the battles but must have an army trained and equipped. Let every member of every church get in line and help us to put over "The Greatest Program" ever outlined for any state.

The first thing to be done is to enlist every church member in the Sunday School and all other church activities. Let every church check up the roll and then make an earnest effort to enlist every one in the church program. That is to be followed by a religious census, and an effort to reach all the unreached both lost and saved of our Baptist preference. We should not stop at that but take a complete survey of the entire territory and place a Sunday School in every community where the Bible is not now being taught. Let's make this first quarter of the new year count mightily for Christ. We pledge our best this year and stand ready to help wherever we can serve best.

FOUR FINE CONFERENCES

We have just returned from four very fine meetings in four different associations. On Saturday night of last week (Dec. 31st) we spoke at Jasper to the Fifth Sunday Meeting of Sequatchie Valley Association. Left at midnight and went by bus to Chattanooga for the remainder of the night. Early Sunday we left for Knoxville where we were met by Bro. T. T. Lewis of Alcoa and with him spent the entire day at First, Alcoa. Spoke there in the morning and in the afternoon to a large enthusiastic crowd from Chilhowee Association, representing 14 churches

with more than 200 present. I was asked to present our program which I did, and they voted unanimously to carry out every step of the program outlined. Mr. Beaver has the work well organized and the group superintendents are at work bringing things to pass. We are expecting great things from Chilhowee this year. Among the things they decided to do was to put on a simultaneous training school in all the churches some time during the year.

We spoke to the men at night, and then at the seven o'clock hour. After service we drove to Knoxville and caught the train for Oneida where we spent a very happy day with Bro. W. M. Thomas and the preachers of the New River Association. I gave the outline of our whole program there and suggested the first thing to be done was to organize a Pastors' Conference. This they had already voted to do, and during the session a splendid organization was brought about and plans laid to meet twice each month with Bro. Thomas president. They also decided to put on the entire Sunday School program including a training school in as many churches as possible.

Leaving there in the early afternoon we got home at 1:30 A. M. Monday and after a few hours in the office ran over to Shelbyville to attend the Pastors' Conference of Duck River Association. I was asked to present our educational program there also and they made definite plans for a full program consisting of a simultaneous training school in all the churches in February or early March. Following this, a revival will be held in all the churches under the leadership of Bro. W. C. Creasman, the new Field Man in the Enlistment Department, and then we will follow the revivals with a simultaneous school in B. Y. P. U., studying the book, "Meaning of Church Membership." This is the response that we are getting from every angle and the prospects are good for the best year in all our history.

THE SPIRIT OF TENNESSEE

We are determined to put on our program regardless of everything this time. We are glad to cut our expenses and happy to join the others in seeing to it that no debt is left on our State Work this year whether we get any salary or not. We are willing to play fair with the churches and pastors and guarantee our very best regardless of what comes our way. As

long as we have enough energy left and enough money to get to our engagements we are going right on with our work. Help us and we will put it over.

We have an urgent request for a week at Loudon with Bro. O. O. Bishop. If it be possible to arrange same we will be delighted to spend this time with the Loudon Church.

JACKSON TRAINING SCHOOL ABOUT READY.

Among the outside teachers in this school will be Mr. W. A. Harrell, Nashville; Bro. and Mrs. Douglas Hudgins, Louisville, Ky.; Miss Roxie Jacobs, Nashville; Miss Collie; Mr. Daniel; and the writer. Other local teachers will have classes also.

MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION

The Middle Tennessee Sunday School Convention goes to Watertown in April. This is to be one of the best we have ever had, and Watertown always entertains the convention in a great way. We are delighted to have this privilege.

LEBANON STANDARD

Lebanon is the first Standard School to report in 1934. Already they have their application in and award asked for. Congratulations.

HOW TO BUILD YOUR SCHOOL

Find 'Em—This requires a religious census. Get the name, age, church affiliation, in Sunday School or not, of every one who ought to be in your Sunday School.

Fix 'Em—In your organization, giving each one a place. It is almost useless to bring them in unless you have a place for them. This means you must grade your school and have due regard for age and sex if you expect to keep them.

Fetch 'Em—There must be a follow-up canvass by teachers, class officers, pastors and others. Use every means possible to enlist every one in the Sunday School.

Fasten 'Em—Make your program every Sunday so attractive every one will want to be present. This requires trained officers and teachers and a suitable and well equipped building.

Follow 'Em—Do the best you can and many will be absent. Go after them. Have definite plans for looking after absentees.

Finish 'Em—Your work is not done until every one has found Jesus as Savior and is properly related to

the activities of your church and trained for effective service. Write for free tracts and other information.

B. Y. P. U. NOTES

THE SOUTHWIDE CONFERENCE

It is almost necessary that we write a word concerning the Conference at Nashville in spite of the fact that the paper will have a full write-up of same. We cannot refrain from telling our young people of Tennessee how proud we were of them at this conference. I have never seen a finer bunch of young people in a group than the bunch at Nashville, and we put Tennessee ahead of all the rest. We had altogether around 500 attend this great meeting and not one thing was done that any one could criticize. How I rejoice that we have young people who not only know how to behave at a meeting like that but who go there for the good they get, interested and taking notes on everything. At the State Conference we had in our Tennessee meeting more than 200 representing 34 associations with 14 associational presidents present. The following program was voted on by Tennessee Group in addition to our state goals already set. All of this was in line with our State Program but the figures were raised in some cases.

First: To put on as many as 24 simultaneous training schools during the year.

Second: To hold in every colored Baptist Church where possible a training school and in the cities citywide training schools in co-operation with the colored pastors and churches.

Third: To raise our goal for memberships in the 100,000 Club. The number was set at 2,500 memberships and this to begin the first of this month.

Fourth: To see that each association secure as many as two subscriptions to the Home and Foreign Fields for every union in the association. That means that we are to secure as many as 3,000 subscriptions. Instructions will be furnished in time.

Fifth: That we see to it that the name of every Baptist Church is placed on the building by some one and that signs be placed on the highways along every road pointing to churches off the highway. These are all worthy goals and essential to the best of our churches. We believe that our young people will help to get this done.

Letters with suggestions are going out to all our unions this week from the Tullahoma office giving instructions and helps for the campaigns in the state. We hope that every asso-

ciation will organize for action at once and get busy.

Mr. Adrian Blanc, Jefferson City, sends in some names for awards. The young people at Carson-Newman keep up the work the year around.

Miss Georgia Webb, Athens, reports the organization of a new B. Y. P. U. at Good Springs Church, McMinn County. We rejoice in this extension work being done from Athens.

Miss Grace Simenton, Brighton, sends some names for awards and reports a good class.

Mrs. Irene Kinney, Covington: "I am enclosing our quarterly report which we believe merits an A-1 award. These Intermediate boys and girls thrill my soul from week to week as I see them grow and develop. My year's work as leader of their organization has truly been a most joyous one. They are keenly alive and their enthusiasm is really contagious. The other unions in our church are well aware of the interest in our room each Sunday evening. We plan to reach a much higher degree of efficiency in the year before us."

Mr. J. Benus Rednour has just taught a class at Indian Ridge, Nola-chucky Association, and reports a fine school with a number of awards. They organized a new B. Y. P. U. he adds: "I believe with the leaders they have now they will make great progress in the next few months."

Mr. H. D. Rule, of Etowah, has his association well-organized and plans a great program for 1934.

Mrs. A. J. Campbell, Clinton: "We began our school at Batley last night (Sunday night) with 43 present, 5 teachers and officers, the Sunday School superintendent and pastor. I am expecting a great week here. The response last night was wonderful. The roads are awful and the weather bad, but people are coming in spite of that. The pastor had the books on the field. This group of people are interested. It is going to be a joy to work with them."

GOOD NEWS AND OTHER ITEMS

(Continued from page 8)

the pose of a modern vaudeville dancer! Likewise is the baptism of the Ethiopian shown. The mechanical form of the book is good, much of the lesson material is helpful.

The Minister's Annual 1934 by Joseph M. Ramsey. (Fleming H. Revell Co. \$2.00) This is the compilation of program and sermon material for the various Sundays and "holy days" of 1934, and for the weekly prayer meetings. It is full and comprehensive. Sermons are outlined and partially developed and the order of service given. A brief children's sermon for each Sunday in the year is given in outlines. 608 pages are included in this large volume, and for the preacher who wishes to have such material in his study, the book will be found valuable.

"One Thing I Know" (Harper and Brothers, New York. \$2.00) is the title of a new volume by A. J. Russell in which he seeks to provide information as a supplement to a former volume entitled "For Sinners Only," by giving a discussion of the Atonement. The new book presents numbers of personal experiences to back up the arguments given in explanation and defense of the doctrine of the Atonement. "I regard the Atonement as the meeting place of God's holy love and man's sin, where the blood of Christ is offered in loving sacrifice to the cause of the Kingdom of Heaven. . . . I do not believe that the Atonement appeased the wrath of

an angry God, for there was no wrath to appease. . . . Through faith in his loving sacrificial achievement on the cross, and through sincere endeavor, attended by many failures, to follow the commands of that Divine Redeemer and Way-shower, our incomparable Lord, I know I am a new man in Christ Jesus; a new man who is still being saved from sin."

Thus does the author sum up his belief in the introductory words. He uses something of the mysticism of Bunyan in presenting his ideas and gives us withal an interesting and novel discussion of the doctrine. Whether one agrees with him or not, he will find the book vital and fresh.

For My Girls

I am asked so often, "What shall I get for my girls to read?" that I take pleasure in passing on a bit of information to parents who wish to have something good and entertaining and at the same time wholesome for their children's reading. Recently I have read anew "Anne of Green Gables" which has been brought out by L. C. Page and Company of Boston, Mass., in a magnificent edition celebrating the Silver Anniversary of the publication of the book. \$2.50 is the price of this beautiful volume. It is the story of the experiences of an orphan girl in a home in the Maritime Province of Canada. A precocious little girl is Anne, and as one reads of her exploits and experiences, her influence over the people of the community, of how she climbed to the top in the affections of a very sedate elderly and childless couple and spread sunshine through-

out a neighborhood, he is fascinated. Young people will read it with delight and profit.

Turning to another side of reading, one will find the "Little Cousin Series" of books, also published by L. C. Page and Company, a source of information and delight. "Our Little Manchurian Cousin" is especially good and will furnish the young people a lot of valuable information about the country which is now the source of friction between Japan and Russia, and which may some day become the battle ground of another gigantic war. The story is full of information about the country and its people, yet is as interesting as a novel.

WHY?

An ancient scribbler offers this analysis of church attendance.

- "Some go to church to take a walk;
- Some go to church to laugh and talk;
- Some go there to meet a friend;
- Some go there their time to spend;
- Some go there to meet a lover;
- Some go there a fault to cover;
- Some go there for speculation;
- Some go there for observation;
- Some go there to doze and nod;
- The wise go there to worship God."

—Baptist Bulletin.

One cannot tarry at the wine cup and talk with the King.—Jno. Compton Ball.

INSPIRATION...

Progress, enlargement, and efficiency are based on inspiration. Greater attendance, greater progress, and greater efficiency in church work are predicated upon the inspiration of preaching, teaching and singing. A singing church is a magnetic power in the community.



Religious leaders are swinging away from the use of meaningless songs and demanding hymns and gospel songs of real character. What better investment can be made with the Lord's money than a purchase of a song book to improve religious meetings, making for progress, enlargement, and efficiency.



SONGS OF FAITH

is actually reflecting its true value in better progress, better attendance, better workers, better offerings, better church spirit. You'll find proof in an examination copy at 60c postpaid.

Make 1934 a year of better church music

WRITE FOR NEW PRICES, TERMS. ORCHESTRATED EDITION NOW READY



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WOMAN'S MISSIONARY UNION

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Leader.....Miss Ruth Walden, Nashville

Headquarters. 161 Eighth Avenue, North, Nashville, Tenn.

Young People's Department RUTH WALDEN, Secretary

*Help me, O God, this year to crown
 with beauty
 Within my thoughts to write thine
 own best will,
 To thee anew I give myself for duty.
 Take me, dear Lord, and all thy plans
 fulfill.*

—Selected.

NOTICE!!

Now is the time to plan for the Stewardship Declamation Contest in the churches. January is the month. You will see the rules, etc., following. Please note them carefully. It was impossible to print the Junior Declamations in this issue, so please write me for them. Certainly we hope each organization will have an entrant in the 1934 contest. If there is any particular you do not understand, please communicate with Miss Ruth Walden, State Leader, 161-8th Ave. N., Nashville.

JANUARY—

W. M. U. PROMOTION MONTH

Associated with the beginning of the calendar year is the annual promotion in the W. M. U. organizations. Let us not let our young people "slip" into higher organizations, but rather let us promote them in a dignified and impressive way through the Promotion Program. Free programs will be sent from State Headquarters upon request. Also free certificates for each grade. Please state number of certificates for each grade when ordering.

This task is that of the 1933 Third Vice President or Young People's Director of the W. M. S., together with the counselors and leaders.

QUARTERLY REPORTS

Quarterly reports are due from each Y. W. A., G. A., R. A., and Sunbeam Band in the State by the 10th of January. If your organizations have not sent in their last report for 1933, with the names of the 1934 leaders and officers, please see that this is done at once. This is most important, for files must be corrected in our office, and new literature for the new year must be mailed out accordingly immediately. We count on you to help us with this by sending in reports promptly to your associational young people's leader.

The Treasurer's Record Book, which includes the quarterly blanks

for the organizations' reports will be mailed out in 1934 to only those organizations which reported some time during the year 1933. If by February your leaders or counselors do not receive their literature, please write us. We are having to make this ruling in order to conserve expenses. So much of our literature at the beginning of the New Year goes astray. We do want all our organizations to have the benefit of free material, but we must have the names of the new leaders and counselors of each G. A., R. A., and Sunbeam Band, and the presidents and treasurers of Y. W. A.

STEWARDSHIP DECLAMATION CONTEST FOR YOUNG PEOPLE

Who Are Eligible To Enter?

- (1) Children in Sunbeam Bands—3 through 8 years of age.
- (2) Junior girls in G. A.'s—9 through 12 years of age.
- (3) Junior boys in R. A.'s—9 through 12 years of age.
- (4) Intermediate girls in G. A.—13 through 16 years of age.
- (5) Intermediate boys in R. A.—13 through 16 years of age.
- (6) Y. W. A. member (single)—17 years through 25.
- (7) College Y. W. A. members.

Note:—Where G. A.'s and R. A.'s are not divided in Junior and Intermediate organizations, boys and girls should enter the contest for their respective ages. Entrants must be active members of organizations they represent. *Separate contest is held for each group.*

Dates for Preliminary Contests:

Church Contest to be held in January, 1934.

Associational Contests to be held before February 20, 1934.

Divisional Contests to be held after February 20th, and before March 10th.

Tennessee State Contest to be held in Chattanooga, March 20, 1934.

State Contest is held for all grades and competition between college and church Y. W. A. winners will be held on March 20th, at meeting of State W. M. U. State Y. W. A. winner will enter Southwide contest at Ridgecrest, N. C.

Subjects of Contest:

- (1) Sunbeam—Memorize John 6:3-13; Luke 6:38; Malachi 3:10 (King James Version).

(2) Junior G. A. and R. A. will find material in separate leaflet entitled "Stewardship Talks for Juniors," which will be sent upon request from W. M. U. Headquarters, 161-8th Ave. N., Nashville.

(3) Intermediate G. A. and R. A. will write original papers on one of the following subjects: "Reasons for Tithing"; "First the Tithe"; "Stewards I Know About." Essay to be given from memory in 5 minutes time.

(4) Y. W. A. members will give an original 7 minute talk on one of the following topics: "Ye Are Debtors"; "The Heavenly Audit"; "Money, A Trust"; "Why Pay the Tithe"; and "That Testing Time."

How To Plan The Contest:

Counselors and leaders, together with the third vice president and stewardship chairman of the W. M. S., should plan the church contest. Counselors present the contest materials to all members of their organization. Church contest should be a public one, inviting church members, etc. Third vice presidents and counselors should get in touch with associational leaders to know dates for associational contest, and to report names of church winners. Divisional leaders will instruct associational leaders regarding the divisional contest. State leader in charge of state contest.

Scale of Grading and Judging For Sunbeams and Juniors

Memory	50%
Enunciation	25%
Posture	10%
Expression and Interpretation	15%

For Intermediates and Y. W. A.

Value of Teaching Stewardship	70%
Enunciation	10%
Memorization	10%
Poise	10%

Those arranging for and promoting the contest in Church, Association, and Division will provide for three or five judges, who should be wholly impartial in their decisions. Judges of other denominations, unrelated to contestants should be selected if possible. Contestants are known by numbers which are pinned on the contestants so as to be clearly seen. The judges will notice that the purpose of the contest and largest grade goes to the teaching of stewardship in the original papers from Y. W. A. and Intermediates. (See leaflet.)

Awards (Suggested):

(1) Church Contests—Subscriptions to World Comrades, The Window of Y. W. A. or Home and Foreign Fields.

(2) Associational Contests—Books of biography, or stories for children.

(3) State Contest—Gold engraved medals for all group winners except Y. W. A. The second place in Y. W. A. State contest receives a gold Y.

W. A. pin guard. State winner (first) receives \$25 on trip to Ridgecrest. Southwide Y. W. A. Award is \$50 in cash.

Remember the emphasis in Stewardship should be primarily on Stewardship of Possessions!

It is hoped each church having W. M. U. organizations will sponsor the contest among their young people. It will be a wonderful help in training them in Stewardship and Good Sportsmanship. Write Miss Ruth Walden, 161-8th Ave. N., Nashville, for further information.

TODAY IS THINE: YE CANNOT CLAIM THE MORROW

Heb. 4:7; James 4:13, 14.

The work that Jesus left for you be doing
 For hours to work so swiftly pass away;
 The goal that's set before you be pursuing
 And all that God commandeth you obey;
 Help share your brother's load of pain and sorrow,
 Rejoice with him when e'er his cup o'erflows:
 Today is thine: ye cannot claim the morrow;

If it shall come to thee nobody knows.
 When Christ, the King, returns to reign in glory
 Will He reprove or praise the work you've done?
 Are you proclaiming love's redemption story,
 Will Christ to you say, "Come, my faithful one."
 No one can over estimate the horror
 Of those to whom He'll say, "Depart ye cursed";
 Today is thine: ye cannot claim the morrow!
 The dawn may never on your eyesight burst.

Prepare to meet thy God ere His returning;
 Today is thine that ye may turn from sin;
 He loves thee so! For thee His heart is yearning!
 Throw open wide thy heart and let Him in:
 Then thou wilt be an heir nor need to borrow
 From earth the pleasures that shall soon depart;
 Today is thine: ye cannot claim the morrow;
 Today let Jesus purify your heart.

—Miss Ressa Cowan.

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.

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OUR MOVIE MADE CHILDREN

(Continued from page 4)

what they see; that the movies, especially those of the prevailing type, affect the sleep of the children adversely; that the movies, moreover, have a direct and powerful influence in developing criminals and delinquents out of many of the children who attend them.

All of this goes to say, however, that *Our Movie Made Children* is not a book to be read simply, but one to be studied, weighed, considered and absorbed. If every teacher and every religious leader in this nation would master the facts and findings of this book, we should have a new deal from the movies inside the next two years. But if we drift on with the current or remain asleep at the switch, God only can know what we will face in another generation.—E. P. Alldredge.

REMEDY FOR THE DEPRESSION

Since Dr. Brown of Knoxville, almost a year ago, pointed out to us the remedy for this awful depression, in II Chronicles 7:14, can you tell us why our pastors are not trying to lead us out by God's way? I scan the papers to see what our pastors are feeding their flocks, and I never see any sermon themes along this line. It is a matter of history that some seventy-five years ago the country passed through a depression similar to this one, and in 1857 a great revival swept like a hurricane over the whole country, such a revival as never had been known since "The Great Awakening", which occurred a hundred years before that. Well, the depression was lifted and prosperity returned, *after the revival*.

Isn't it strange that, in the light of the reference given above, and many others of like import, we will keep right on and never call a halt, just like Israel of old when they were so faithfully warned by God's prophets?

Read Leviticus 26, and Deut. 11.—G. W. Morrison, Wilder, Idaho.

"CALL UNTO ME"

"Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not."—Jer. 33:3.

During the past year I have been on two lecture tours which have kept me away from home nine months. On these trips I spoke five hundred and thirty-nine times. The Lord's blessings in most places were manifest to all. Old friends were met whose associations and fellowship I prize very highly, and new acquaintances were formed which, under God, are proving a blessing to the progress of the work. Though I was occupied with a full speaking schedule and a heavy correspondence I did much research work and writing on new books.

The work demands that I leave California the latter part of the year on a lecture tour through Canada, returning via Vancouver and the Pacific Coast, and then tour-

ing the South in the late winter and spring. Praise the Lord for victories accomplished on the last tours, and pray God's blessing upon these future conference trips.

The Importance of the Literary Method

Many spiritually-minded and Scripturally-informed Christians are confident that we are rapidly approaching the end of this Christian age. According to the kaleidoscopic changes of the present day it is evident to all that great and momentous events lie immediately ahead. *The conviction is ever increasing that what is to be done in the service of the Lord must be done at once.* Those who are thus persuaded are not fanatical date-setters but are sober, careful, and accurate students of the Word. They read what God says will come to pass in the end of time, and study carefully the events of the present. By such a sane, sound method of investigation they arrive at the inescapable conclusion that we are in the latter days. The night deepens upon us when no man can work, and we Scripturally look forward with confidence to the coming of our Lord Jesus Christ for His saints. In view of the turmoil of the world-situation in which we find ourselves, it behooves every Christian to take an inventory of his life and labors and to adjust his thinking and activities accordingly, laying up his "treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Matt. 6:20.

It is God's plan to use the seed of Abraham (his literal seed, Gen. 12:1-3; Ps. 67:1-3) in blessing the entire world. To all who are acquainted with the present religious conditions it is evident that the Gentiles are turning from the truth of the Gospel. It is likewise obvious to all students of Jewish life that there is an allaying of the hostility toward Jesus and the Christian religion. It is increasingly apparent that there is a growing interest on the part of Israel in Jesus of Nazareth.

These facts, studied in the light of Scripture, show us unquestionably that the time has come when the church of Jesus Christ must arise en masse and throw her energy into the work of giving the Gospel to all Israel in this generation. This situation does not mean that the church should abandon the present work among the Gentiles but should assume this additional responsibility which is providentially being laid upon her.

How can the Gospel be given to the eighteen million Jews scattered among the nations? For the last century there has been an awakening among Christians in regard to the necessity of giving the Gospel to Israel. In recent years this interest has increased but not so much as the situation demands. I praise the Lord for the many faithful missions and missionaries who are attempting to give the Gospel to them. Many victories have been won and much work accomplished. Such faithful servants should be supported by God's people. Let each of God's stewards investigate carefully and prayerfully before giving inasmuch as he will have to render

account of his stewardship to the Lord. *The Biblical Research Society wishes to go on record as being in hearty sympathy with all workers in the Jewish field true to the fundamentals of the Christian faith and is willing to co-operate 100 per cent with these servants of God.*—David C. Cooper, Biblical Research Society, 4417 Bernice Street, Los Angeles, California.

Book Reviews

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

Another Book of "Wisdom Literature."—I have just read with rapture "*Light Spots*" by L. O. Dawson. There is a fresh, unique humor which comes to light in almost every paragraph. Philosophy bathed in the dews of fervent religion and expressed in simple and meaningful language is the crowning achievement of this prince of preachers. To read it is to laugh, to weep, to think, and to determine. Indeed, it is another book of "wisdom literature".—John Caylor.

What Men Are Asking. By Harold Sloane Coffin. Cokesbury Press. \$2.00.

The author is the president of the faculty of Union Theological Seminary. The six questions answered are the Cole Lectures of one year at Vanderbilt University. "Where can we start in our religious thinking"? No one deserves all the credit for the good that comes to him or that he does or is. When people do wrong they have no right to minimize their guilt. "There are times when men cannot help being thankful and times when they face all-but-resistable obligation. Here they confront ultimate spiritual fact." As to the "Value of Religion?" it supplies an explanation of life, of the universe which illumines everything with a glorious purpose and rightly relates it all to self, to men and to God, for the present and the future. "Can we know God?" is answered by the four means of knowledge: received information, exploration, insight and inference. "As they fling themselves upon the invisible there is a response; the motive within us which turns us toward him is of his prompting." We can be assured of the "Authoritativeness of Jesus" because in matters where we feel capable of checking his knowledge he was always right. So we can well listen to him when he speaks on subjects beyond our present experience. "If then a Christian be asked, what do you mean by 'God' the main emphasis of his reply is: The Spirit over and in the world, the quality of whose being is seen in Jesus of Nazareth. We do not acknowledge anything Divine which is at variance with the life and cross of Jesus; and wherever we catch sight of aught akin to him, there we worship a glimpse of the
(Continued on page 16)

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 31, 1933

Memphis, Bellevue	1323
Nashville, First	862
Chattanooga, First	754
Chattanooga, Ridgedale	623
West Jackson	574
Nashville, Belmont Heights	541
Clarksville, First	496
Chattanooga, Highland Park	481
Maryville, First	478
Chattanooga, Calvary	455
Chattanooga, Avondale	430
Chattanooga, Northside	427
Erwin, First	403
Etowah, First	396
Union City, First	346
Chattanooga, Tabernacle	326
Paris, First	315
Dyersburg, First	313
Chattanooga, Red Bank	280

By FLEETWOOD BALL

J. Millsted has resigned at Quito and accepted the care of Rowan Memorial Church, Memphis.

—B&R—

J. C. Massee, of Atlanta, Ga., is holding a union meeting at Pontias, Ill., his son leading the music.

—B&R—

Mrs. Ida M. Stallworth has been elected secretary of the Alabama W. M. U., succeeding Miss Wilma Bucy.

—B&R—

J. O. Williams, of Bowling Green, Ky., has been called to the pastorate at Gadsden, Ala., his native state.

—B&R—

J. D. Willingham has resigned as pastor at Liveville, Ala., and has not indicated his plans.

—B&R—

Leslie Gilbert, of Jackson, Tenn., has been called as pastor of the church at Blandville, Ky., and has accepted succeeding C. H. Warford.

—B&R—

J. N. Watson, of Greenville, S. C., has been called to the care of El Bethel Church near Greer, S. C. His decision has not been announced.

—B&R—

J. S. Corpening, once pastor at Union City, has resigned the care of the First Church, Lancaster, S. C., to enter evangelistic work.

A. C. Magee, of Darlington, S. C., has accepted the pastorate of Memorial and Reevesville Churches of Saint George, S. C.

—B&R—

Coliseum Place Church, New Orleans, La., has withdrawn the credentials of G. H. Lawton and excluded him from membership.

—B&R—

L. V. Fortenberry, of Seminary Hill, Texas, has accepted the hearty call of the First Church, Coppell, Texas.

—B&R—

The Baptist Clarion, of Fulton, Miss., A. M. Overton, editor, will in the future be issued monthly instead of semi-monthly.

—B&R—

Lawrence Cobb, of Shawnee, Okla., has accepted the call of the Eagle Church, a full time country church near Shawnee.

—B&R—

W. C. Halsell, of Little Rock, Ark., becomes circulating and advertising manager for the Arkansas Baptist.

—B&R—

Withdraw Holland was ordained to the full work of the ministry by the First Church, Arkadelphia, Ark. He is pastor of Lake Hamilton Church.

—B&R—

W. H. Morgan of the First Church, Vicksburg, Miss., has been called to his old pastorage at Leland, Miss.

—B&R—

R. V. Miller, at one time pastor of the First Church, Spartenburg, S. C., died recently at Hendersonville, N. C.

—B&R—

George Hopkins, of Greer, S. C., has resigned the care of Pleasant Grove Church, near that place, which he has served for some years.

—B&R—

The church at Lanette, Ala., has called as pastor S. R. Heath, of Hartselle, Ala., and it is believed he will accept.

Robert Clinton Kimble, age 82, died recently in Knoxville where he had lived for eight years. His ministry had been chiefly spent in Kentucky.

—B&R—

David C. Cook, of Chicago, publisher of the Independent Sunday School literature, died recently leaving an estate of \$3,000,000. Some Baptists helped build up that estate.

—B&R—

E. O. Ware, corresponding secretary of Louisiana Baptist, from 1910 to 1912, died recently in his home at Alexandria, La. He has lived in Louisiana since 1888.

—B&R—

Miss Anna Granville Hatcher, of Blue Mountain, Miss., recently received a degree of Doctor of Philosophy from Johns Hopkins University. She is a daughter of E. B. Hatcher.

—B&R—

The First Church, San Marcos, Okla., W. A. Bowen, pastor, lately had a meeting in which C. E. Matthews, Fort Worth, Texas, did the preaching. There were 76 additions.

—B&R—

Miss Mary Nell Lyne has resigned from the faculty of Union University, Jackson, to accept a position as State Secretary of the Woman's Missionary Union of Kentucky.

—B&R—

John A. Davison of the First Church, Clarksville, has concluded a successful revival with the First Church, Springfield, W. R. Pettigrew, pastor.

—B&R—

Horace Lee Janes, who some weeks ago resigned as pastor of the First Church, Hobart, Okla., has been re-called by the church and has accepted.

—B&R—

H. J. Belw of Centenary Church, Oklahoma City, Okla., resigned recently, and Albert H. Moore, of Spiro, Okla., has been called to succeed him.

—B&R—

W. O. Anderson, for ten years pastor of the First Church, Tulsa, Okla., died some weeks ago in Raytown, Mo. He occupied a farm near that place.

—B&R—

Doctor Powhatan W. James, formerly pastor of Immanuel Church, Nashville, has been called to the First Church, Tuscaloosa, Ala. His decision has not yet been announced.

—B&R—

A. C. Cowen, of San Antonio, Texas, has been appointed rural evangelist for that state and F. V. McFatrige, of Llano, Texas, rural enlistment leader. A. C. Cowen accepts.

—B&R—

Frank W. Wood, of Knoxville, and Miss Charlyne Wills, of Memphis, were married Wednesday in La Belle Place Church, Memphis. She is secretary of that church and he is assistant pastor of Fifth Avenue Church, Knoxville.

By THE EDITOR

On December 31 Eastdale Church, Chattanooga, welcomed 6 additions, 5 of whom were for baptism.

—B&R—

The First Church of Franklin has called Brother Joe P. Jacobs of Nashville as pastor. Brother Jacobs was formerly state mission secretary of Missouri.

—B&R—

In a recent revival at the First Church at Graysville, in which Floyd Long of Athens, Tenn., assisted the pastor, N. W. Ellis, there were 30 conversions and reclamations and 16 additions by baptism.

—B&R—

Mrs. Lavinia Shepherd, 69, of Outledge, Tenn., renewing her subscription and stating that she has read Baptist and Reflector since she was a little girl, says: "I feel like I couldn't do without the B. and R. I would rather miss a meal a day." Such words encourage an editor.

—B&R—

J. L. Truett, Recording Secretary of the Baptist General Convention of Texas, encloses his renewal to the Baptist and Reflector and writes: "I have been a reader of your great paper for a little more than 57 years." Blessings upon him.

—B&R—

Harry L. Carter, of Lyon, Miss., has been unanimously called as pastor

of the Halls Baptist Church and it is thought that he will accept. Our six and one-half years with this church prompts us to congratulate both church and pastor. He will serve a noble people.

—B&R—

Rev. William H. Butler, well and favorably known in Tennessee, is now pastor of the Forest Avenue Baptist Church in Kansas City, Mo., and is leading his people into deeper spirituality all the while. He and his wife are devoted servants of the Lord. Fortunate is the church that has his ministry.

—B&R—

After nearly five weeks' illness with pneumonia in the Georgia Baptist Hospital, Evangelist Len G. Broughton is back home regaining his normal health and strength in a marvelous way. The doctor assures him that after this illness he will be stronger than he has been for some time.

—B&R—

Zeno Wall of the First Baptist Church, Shelby, North Carolina, and President of the North Carolina Baptist Convention, is booked for evangelistic services of two weeks with the Temple Baptist Church, Wilmington, N. C., beginning Sunday, January 21, 1934, Arthur J. Barton, Pastor.

—B&R—

Doctor Broughton is to begin work again by giving the Layne Lectures at the Baptist Bible Institute at New Orleans January 29-February 2. We rejoice in his recovery and in the fact that he will be open for engagements at any time after the New Orleans engagement. His address is 1019 West Peachtree Street, Atlanta, Ga.

—B&R—

Since W. F. Carlton was recalled in September as pastor of Greenfield Baptist Church, there have been 17 additions, an indebtedness of \$500.00 has been paid, and there has been an increase in both attendance and interest. The Gibson County Associational W. M. U. recently met with the Greenfield Church.

—B&R—

Minutes Are Ready

The minutes of the Tennessee Baptist Convention for 1933 are off the press. Every pastor and church officer and associational officer may have a copy free by dropping a penny post card to John D. Freeman, Secretary, 161-8th Ave. N., Nashville, Tenn., and asking for the same. The minutes will be mailed this year only upon request.

With the Churches, December 31: Belmont Heights, Nashville, welcomed 4 by letter, 2 for baptism, and Pastor R. Kelly White baptized 2; Bellevue, Memphis, welcomed 24 new members, 6 of whom were for baptism and 15 by letter, and Pastor Lee baptized 3. Chattanooga—East-side received 9 by letter and 2 for baptism; Concord received 1 by letter and Pastor Burke baptized 3; Highland Park welcomed 3 by letter and Pastor Clark baptized 2; Northside welcomed 6 by letter, Avondale 2, and Tabernacle 1 for baptism.

—B&R—

Chas. S. Henderson, who has been pastor of First Baptist Church of Greenville, Miss., since March 1, 1925, has accepted a call to the pastorate of the Immanuel Baptist Church, Nashville, Tenn. During his pastorate of nearly nine years in Greenville he has received 970 new members and has seen the membership grow from less than 400 to over 1000. Dr. Henderson is a member of the Board of Trustees of Mississippi College which conferred upon him some years ago the degree of Doctor of Divinity, and a member of the Executive Committee of the Southern Baptist Convention.

—B&R—

I. W. Rogers has resigned and closed his work with the Oaklawn Baptist Church, Oakdale, Paducah, Ky., after two and one-half years' service. He organized this church. During his pastorate there were 141 additions, 74 of these by baptism, and a house of worship was built. H. W. Ellis, of the First Church, Humboldt, recently assisted him in a splendid meeting in that church. Brother Rogers and the editor grew up in the same section and were converted and baptized in the same meeting. He is a graduate of the Southern Baptist Theological Seminary and is both a good man and a good preacher.

—B&R—

Upon arrival at Maryville to take up the pastorate of the First Baptist Church, P. B. Baldrige and family found the parlor heated for them and the pantry filled with good things to eat and the people gathered to assist in setting up the household effects. A few evenings thereafter, an old-fashioned East Tennessee reception by the church and their friends was given, with Prof. R. O. Smith, principal of the High School, presiding, and with words of welcome spoken by the Superintendent of the Sunday School, the Moderator of Chilhowee Association, the pastor of the First Methodist Church, and others. Pastor Baldrige and the Maryville Church are happy and are planning a great year's work. We

welcome Brother Baldrige to Tennessee.

—B&R—

A DREAM COMING TRUE

By G. S. Dobbins

The Hundred Thousand Club is beginning to be a dream come true. The indebtedness of the Southern Baptist Theological Seminary for its buildings and equipment is in the form of notes of one thousand dollars each. A few days ago the Treasurer took the "first fruits", of the Club, in the sum of \$3,000 to the bank and canceled three of these notes. At once the principal sum was reduced by this amount, and \$180 in interest saved from now henceforth.

The Club has just made a beginning, but with the number of members already enrolled the Seminary may expect at least \$3,000 per month. The amount of interest saved each month is sufficient to aid a student to get through school for a year. Make the Club a success, and within five years the Seminary will not owe a dollar. This would mean that scores of deserving young ministers could get an equipment for their high calling that will otherwise be denied them.

The Hundred Thousand Club is the chief hope of Home and Foreign Missions and the Seminaries. It is simple and practical, and can be made a glorious success. Let us put ourselves solidly back of the movement during the next two months, and go to the Convention in May with victory once more on our banners!

THE TIME IS APPROACHING

Deacons and other leaders in hundreds of churches have given to the Relief and Annuity Board assurance that the Service Annuity will be included in their annual budget as soon as possible. The time for the making of the budget for 1934 is rapidly approaching. Every church should make a thorough-going Every Member Canvass and the proposed budget should in every case include the Service Annuity.

Pastors are more than willing to participate in this Plan looking to the prevention of old age and disability dependency. The churches should be willing to make such participation possible; the inclusion of an item on the local church expense side of an amount equivalent to 8% of the pastor's monthly salary will accomplish it. No other method is known to the Relief and Annuity Board by which adequate provision for the old age of ministers can be made. The time to do this is when the budget is made. We beg that our churches will not neglect to include the Service Annuity.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Thomas J. Watts,
Executive Secretary,
Dallas, Texas.

In Memoriam

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

ELMORE

On September 29, 1933, the death angel visited in our midst, and carried home one of our most loved and cherished members, Mrs. Salome Hester Elmore. Mrs. Elmore was born January 8, 1867. She was converted early in life, and became a member of the Union Ridge Baptist Church. In this church she lived an active and true Christian church worker until one day when Jesus said, "Come home to be with Me."

She was united in marriage to Mr. W. F. Elmore October 15, 1889. To this happy union were born six children, two of the children and the father preceding the mother several years ago.

We know that our loss is great, but we deeply feel that her sweet Christian influence will live on in our church.—Mrs. Alta Clay, Mrs. Jess Sheag, Miss Pearle Lamb, Committee.

PRAYER

What is prayer, I ask you?
Is it a duty? Nay!
It is a privilege I tell you,
A very great privilege, I say.
Prayer is our way of talking,
To the Heavenly Father above,
Prayer is one way of thanking
Him for his infinite love.
Prayer is our way of confessing,
Our sins both great and small,
Prayer is a gate to forgiveness,
For all our sins in full.
Prayer is our way of gaining
Strength for the oncoming trials,
Prayer eases the roads for life's pilgrims
For many a weary mile.
Prayer is our way to ability.
To see the beauties of life,
To see a silver lining,
To a cloud on a stormy night.
Prayer is our means of gaining,
Salvation full and free,
Our prayer to Him is the gate to heaven
For even a sinner like me.
The power of prayer is not limited
By any bounds, great or small;
"Knock and the door shall be opened,"
Our Master says to all.

Then, our loving Father, I ask Thee,
—In view of our sinful ways,
Oh, dear loving Master, I beg Thee,
To teach us how to pray.

—A Guild Girl of Willow Tree Church, in Baptist Banner.

"Well, what do you think of him?" asked a member, after listening to a trial sermon by a modernist preacher. "I don't like him," a brother replied. "He has no convictions. If there is a hell, we want a preacher who believes it. If there is no hell, we don't want a preacher at all."—Baptist Commoner.

Answers To Questions

By THE EDITOR

Brother L. A. Lawler, Huron, Tenn., requests answers to the following questions:

1. "In what sense is Satan the prince of this world?"

On its earthly and unregenerate side, he is prince of this world in two senses: (a) The inspirer and energizer of its policies, programs, and ideals (Matt. 4:8-9; Jno. 14:30; Eph. 2:2; 6:12; I Jno. 2:15-16; 5:19). (b) The inspirer and energizer of false religious systems (II Cor. 4:3-4; 10:13-15; I Jno. 4:1).

2. "Did Adam lose dominion over creation when he fell into sin, as some teach?"

We do not think so. He lost the spiritual quality of dominion, but not the fact of it. As a spiritual entity, man lost dominion, but not as an earthly or created being. He lost dominion over an unblemished earth, but not over the earth *per se*. And the difficulty of dominion was increased (Gen. 3:17-19). In Psalm 8:6-8, which is still applicable, we read of man, "Thou madest him to have dominion, etc." This purpose inheres in creation itself. In the great restoration which Jesus shall accomplish, universality and spirituality of dominion shall go hand in hand (Rom. 8:21).

3. "What kingdom is referred to in Matt. 25:34? If it refers to the Millennium, is 'Prepared for you from the foundation of the world' a correct rendering?"

From the foundation of the world God, in His purpose, plan, and redemptive process, centered in "the Lamb slain from the foundation of the world", has been preparing for His saints a realm made up of "all spiritual blessings in the heavenly places (Lit., *heavens*) in Christ" (Eph. 1:3-4). Matthew refers to this in its consummation at whatever time may be in mind in the language. Some would say one time and some another, and space does not permit a discussion of their differences. The rendering is correct.

4. "We have a rucus in every Fifth Sunday Meeting about whether Saul was converted on the road to Damascus or when Ananias preached to him. What do you think?"

(a) Paul saw the Lord Jesus on the Damascus road (Acts 9:17; I Cor. 15:8). (b) He was convinced of and admitted the Lordship of Jesus on that road (Acts 9:5-6). (c) He was commissioned to preach on the Damascus road (Acts 26:16-18). Are sinners thus commissioned? (d) Ananias was sent to Paul for a twofold purpose: That Paul might receive his sight and be filled with the Spirit, not that he might be saved (Acts 9:17). It was physical blindness of which Paul was relieved (Acts 22:11; 9:

9, 18). The time of "the heavenly vision" he himself referred to the Damascus road (Acts 26:19). As to being filled with the Spirit for service, it pleased God in that day sometimes to mediate this fulness through instrumentality and subsequent to regeneration (Acts 8:14-17). (e) Paul himself refers his conversion to the Damascus road—"seen of me also, as of (as unto) one born before the time (out of due time)" (I Cor. 15:8). Whatever the full application of the analogy here may or may not be, into which space does not permit us to go, Paul evidently does not have in mind mere natural birth, but spiritual, and that of himself. And he connects that birth with the appearance of the Lord to him, which was on the Damascus road.

5. "Do you hold to the Pre- or the Post-Millennial theory?"

In some matters we hold to one and some matters to the other. Certain matters we once thought were settled and about which we were very positive, we are now uncertain about. We suppose that this frank admission hardly lays us open to any just criticism; for a study of the conflicting views of Pre-millennialists and of Post-millennialists also betray confusion. In the matter of "theory" we may expect such.

CONVENTION GLEANINGS

(Continued from page 6)

church to go on a sight-seeing tour, but on a costly crusade for Christ." "Some do not have the courage of the Rich Young Ruler to go away, but bring his spirit into the church."

Frank Tripp: "We must do all we can and then some." "Activity in life is just as essential as receptivity." "The hardest thing a man ever tried to do is to hold his own." "We cannot go forward by retrenchment."

Charles E. Maddry: "The keynote of early Christianity was expectancy and power." "Love of the right kind is the costliest thing in the world."

John R. Sampey: "The 100,000 Club has gumption in it; we need grit to promote it."

J. B. Lawrence: "If Christ reigns, the Golden Rule will be law of the land." "We must develop a constituency over which Christ can reign." "We should be not only evangelical but also evangelistic."

W. F. Powell: "Facts are the fuel of missions." "Missionary fire has gone out in many a pulpit."

R. Elton Johnson: "The missionary sincerity of Southern Baptists is doubted on the mission fields when they see us retrenching from missionary work."

George W. Truett: "The outstanding heresy of men is the anti-missionary and the omissionary spirit." "Missions tests a preacher whether he is microscopic or telescopic."

"Character is made by rising above one's misfortunes."—Elizabeth Foreman Lewis.

WHAT MEN ARE ASKING

(Continued from page 13)

face of God." True Spirituality is that which comes from God into the lives of men. It was seen in the outstanding prophets, judges, kings of Israel and in the apostles of New Testament times. It is seen today in families which hold together in loyalty to God and his ideal society; it produces a patriotism that would keep down wars; it is stronger than the tie of race and nation; it leads to the formation and perpetuation of churches where God is worshipped, humanity served and the great commission carried out.

This is a good book, well worth the rather high price, and would make especially fine reading for educated young people. It appeals.—J. R. C.

The Minister's Annual. Joseph M. Ramsey, editor. A One-Book Library. New York. Fleming H. Revell Company. 600 pages. \$2.00.

No minister can afford to be without *The Minister's Annual*. Nowhere in all the world can so much valuable material be found at such a low cost. Six hundred pages throbbing and pulsating with life, energy and power—products of the best brain and talent the country can afford! Here is a cross-section of what other ministers are doing—fresh material from the nation's greatest preachers. The sermons alone are worth much more than the price of the book; besides these there are addresses for all occasions, prayer meeting talks, stories, illustrations, quotable poetry, suggestions for services and many other things valuable to the preacher. And all of this for two dollars!

DON'T QUIT

When things go wrong, as they sometimes will,

When the road you're trudging seems all up hill,

When the funds are low and the debts are high

And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit.

Life is queer with its twists and turns
As everyone of us sometimes learns,
And many a failure turns about
When he might have won had he stuck it out;
Don't give up, though the pace seems slow—
You may succeed with another blow.

Often the goal is nearer than
It seems to a faint and faltering man
Often the struggler has given up
When he might have captured the victor's cup
And he learned too late when the night slipped down,

How close he was to the golden crown.
Success is failure turned inside out—
The silver tint of the clouds of doubt,
And you can never tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit. —Selected.