

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

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IRRELIGION—Christianity's Major Problem Today

By JOHN C. SLEMP

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of the Southern Baptist Convention, Nashville, Tenn.

(Read before the Nashville Baptist Pastors' Conference and published by their request.)

A few years ago conferences of Christian youth made much of the slogan, "Evangelizing the world in this generation". As a working ideal this slogan is, of course, without fault; but as a goal for actual achievement it is utterly impractical. It fails to take account of the basic law of progress. Christianizing the social order in one generation would be comparatively easy were life so constituted as to assure victory in so short a time. Inspired by such a hope, leaders would spring up who would not let go until victory was complete. But such can never be. Every generation has its own evangelizing to do, problems to solve, and victories to win; and long before the smoke of one battle clears away, another looms on the horizon. By the steady progress of the centuries, the race moves upward to higher things. Experience teaches us the slow process:

" . . . how each generation learned
One new word of that grand **Credo** which
in prophet-hearts hath burned
Since the first man stood God-conquered
with his face to heaven upturned."

The problems of Christianity, then, are not the same for every generation. If they were there would be no progress. Christianity would become static instead of dynamic. It would gradually lose its grip on the lives of men, and sooner or later would run itself down in the narrow circle of its own closed system. Indeed, it might be said that Christianity's place in the world today has been determined by the way it has handled its problems. Had these problems never existed—or had they been attacked with less vigor—it is not too much to conjecture that Christianity would never have become the vital world force it is today.

Christianity's Historic Problems

Fortunately, these generalizations are grounded in history and do not have to rest their claims on logic or reason. They are, in fact, self-evident truths. With no theory to prove, no doctrine to expound, history records four basic problems that have confronted Christianity. They are

the problems of nationalism, expansion, power, and scientific thought.

In its beginnings Christianity faced the problem of nationalism, the problem of whether it would be a religion for the Jewish nation only or a religion for all men. This problem was not an academic speculation but a formidable reality. Jesus, we remember, had confined His ministry to the narrow limits of Palestine, making possibly but one journey beyond its sharply-drawn borders. Even then He is reported to have said to the woman who came to Him, "I was not sent but unto the lost sheep of the house of Israel". While that statement, as the context shows, is not to be construed as Jesus' conception of the scope of His Father's kingdom, it fit perfectly into the thought of the religionists of His day, and expressed the feeling of His disciples. But Jesus saw in the Syro-Phoenician woman a faith that broke down the artificial walls of national self-sufficiency.

That Jesus never succeeded, however, in clearing His disciples' minds of nationalistic concepts, is evident from what happened at the beginning of the missionary enterprise. Peter and John had preached the gospel to many villages in Samaria, although later a vision was required to convince Peter that it was unchristian to call any man common or unclean. Paul had taken the good news to Asia Minor, with astonishing results. But certain men from Judea insisted that one could not be saved without being circumcised after the custom of Moses. It took a conference at Jerusalem to settle the dispute. When the reports concerning the conversion of the Gentiles could not be denied, there was nothing left to do but for the dissenting group to bow to factual experience. Between the Jew and the Gentile God had made no distinction. Both were to be saved through the grace of the Lord Jesus—Jews as well as Gentiles. That was Christianity's victory over its first basic problem—nationalism. From that day forward Christianity was to be a universal religion.

Christianity's second great problem was expansion. Would expanding Christianity be absorbed by Greek philosophy? Greece had given the world philosophy, and Roman roads had made it a common

possession. Education was widespread. Cities like Athens, Alexandria, Antioch, and Tarsus were university centers, and smaller cities had their schools and libraries. The center of all education, of course, was Greek philosophy, which, to say the least, had little in common with the new religion called Christianity. How was Christianity to make headway against such a formidable competitor?

Christianity met this problem by offering the type of salvation that was so sorely needed at that particular time. In spite of all its good qualities the culture of the Graeco-Roman world had little to offer the individual. The state was everything, the individual nothing. Men, however, were beginning to break away from such conditions. A sense of a changing order of things, of decay and degeneration, was fast becoming universal. Everywhere there was demand for the salvation of the individual from the chaos and confusion of the times. Greek philosophy had not solved the problem. Greek and Roman religions had failed. Whence would deliverance come? In Christ, was Christianity's answer. In Him alone was true freedom for the individual and for society. He came that men might have life—rich, abundant life. No individual was too low in the ranks of society—nor too high—for His loving interest.

How different that from the current teachings of the day! It was a veritable oasis in a desert for many a weary soul. Christianity had met its second great historic problem.

The third problem that Christianity had to face was the problem of power. Would the new religion succumb to the Roman state? Even the land of Christianity's birth was under the galling yoke of imperial Caesar. How, then, could its missionaries hope to get a foothold in the empire, especially when their teachings might be interpreted as dangerous to the existing order of things?

Christians answered with their lives—thousands of them did—until the arenas ran with blood and the catacombs were filled with the dead. Still their numbers grew to almost incredible proportions. Why? Because one man had dared to say, "I am ready to preach the gospel to

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Baptist and Reflector

Organ Tennessee Baptist Convention

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Editorial

Baptist Hundred Thousand Club

January and February are the months in which there will be a renewal of the campaign, begun last year and temporarily displaced by the Every Member Canvass, to bring the Baptist Hundred Thousand Club up to its maximum strength of 100,000 members. Our pastors are receiving from the leaders of the Club literature concerning it.

The essence of the Hundred Thousand Club is expressed in the phrase, "over and above". The contributions elicited by the Every Member Canvass and other budget contributions in our churches are for the regular and current support of our local and denominational causes. Contributions by way of the Hundred Thousand Club are "over and above" these. The design of the Club is to enlist 100,000 loyal Baptists who will each give \$1.00 a month in addition to their other contributions to be applied on the debts of our Southwide causes. The Club, operating in full number and strength, would pay these debts in five years. And it is as much the duty and privilege of Southern Baptists to pay for work that has been as to pay for work that is being and shall be done.

It cannot be too strongly emphasized that the Hundred Thousand Club is on the principle, "over and above". If one reduces his budget contributions or other Co-operative Program gifts a dollar in order to put a dollar in the Club, he both violates the spirit of the Club and strikes a blow at the Co-operative Program. Better not to join the Club at all than to do this. But if one does for the Co-operative Program what he feels and knows is right for him under the constraint of the love of Christ and then under that same constraint joins with others of his brethren in paying for work which has already been done, he lives up to the spirit and

DR. T. B. RAY

Dr. T. B. Ray, of Richmond, Va., formerly pastor of Immanuel Church, Nashville, then later Associate Secretary of the Foreign Mission Board, then Executive Secretary, and later Executive Secretary Emeritus, recently died in Richmond.

He was born in Kentucky sixty-five years ago, and was educated at Georgetown College and the Southern Baptist Theological Seminary. He was one of the best known men in the Baptist denomination.

Brother Ray is survived by his wife and a daughter, Miss Nancy Ray, of Richmond.

Blessings be upon his memory and God's sustaining grace be given to his loved ones.

intent of both the Co-operative Program and the Hundred Thousand Club.

Relative to the present status of the Hundred Thousand Club, Walter M. Gilmore, Publicity Director, says: "As proof of the fact that the Movement is succeeding and will succeed fully when the great masses of our people are informed about it, Dr. Tripp reported (on the occasion of a recent meeting of the Executive Committee of the Southern Baptist Convention.—Ed.), that approximately 15,000 members had already been secured who had subscribed \$250,000, of which \$41,764 has already been received by the Executive Committee and applied to the principal of the debts. This has been at a cost of approximately 3 per cent, which has been borne entirely by the Sunday School Board."

Let our pastors inform their people concerning this Movement and emphasize it and equally emphasize the fact that it is "over and above", to the end that both regular Co-operative Program receipts and Hundred Thousand Club receipts may walk together in unity.

* * *

The Greater Blessedness of Giving

In his address to the Ephesian elders Paul said that Jesus was wont to say: "It is more blessed to give than to receive." The language concedes the blessedness of receiving, but affirms the greater blessedness of giving.

This is the statement of a fact. Jesus said it. If one looks at giving from the viewpoint of Jesus, he readily sees and admits the truth thereof. It is only when one looks at giving from the viewpoint of earth or of covetousness that he may doubt the truth of the statement.

Christ came, "not to be ministered unto, but to minister, and to give His life a ransom for many". The life, death, burial, resurrection and ascension of Jesus were all on the giving line. Giving is "more like the Master".

The condition in life which enables giving is more blessed than the situation which compels receiving.

Christian giving is linked with the ongoing of the Kingdom. But, unless he himself in turn gives himself and of his means to the Kingdom, one may receive until doomsday, and it never advances the Kingdom.

Giving becomes transmuted into "treasures in heaven", which is nowhere predicated of receiving.

And the sweetest, most unalloyed joy comes to the giver rather than to the receiver.

Therefore, when we unselfishly give to the Lord, we serve the highest interest of ourselves. And when pastors preach giving, they are proclaiming the greatest possible method of blessing to their people and the fundamental law of the progress of the Kingdom among men.

* * *

MEETING OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION IN NASHVILLE

On January 11 this committee met in Nashville in the assembly room of the Sunday School Board. Dr. Walter M. Gilmore, Publicity Director, states that Dr. Hight C. Moore "characterized the recent meeting of the Executive Committee as the most satisfactory in spirit and in plans of any during his twenty years as Secretary of the Convention. A spiritual note and a sense of need of divine guidance and wisdom ran throughout the entire day's session, culminating in an extended season of prayer for the spiritual recovery of our people".

We are writing in this connection to call especial attention to "A Statement of Facts and Principles" made at this meeting. Dr. Gilmore's record of this follows:

"Much interest centered around the report of Executive Secretary Crouch, who, with President Dodd, was authorized to secure an agreement with the different state organizations as to division of funds, overhead expenses and other matters. The following recommendations, offered by Dr. Charles W. Daniel, of Richmond, which were unanimously adopted, will be self-explanatory:

"We recommend that the report of the Committee on 'Agreement with States' be filed, and that further efforts towards co-operation be made in the light of the following facts and principles:

"1. The disparity in the percentage of division of funds between state and

Southern Baptist Convention causes is so varied and so great among the states as to create a most serious problem for all Southern Baptist Convention causes.

"2. The increasing charges by many of the states for the promotion of the interests and collection of funds for the Southern Baptist Convention has become a serious drain upon its resources.

"3. The number and magnitude of preferred items in several states consume so large a part of the total income, as to jeopardize the very life of our common interests.

"4. The Southern Baptist Convention in the prosecution of its work recognizes as axiomatic, that in relation to individuals and churches that it has only the right of appeal; in relation to other co-operative bodies that of comity and co-operation; and in relation to its own agencies and resources the right of direction and control.

"5. In harmony with the above principles we are ready and anxious to have the closest possible co-operation with the various state organizations in one common approach to the churches and individuals in the making of budgets.

"6. We urge upon all churches and individuals in their gifts to recognize their privilege and duty to support all Kingdom interests fostered both by the Southern Baptist Convention and their respective state organizations.

"7. We recommend that the Chairman of the Executive Committee, the Administrative Committee and the Committee on Co-operation and Enlistment be requested to invite the secretaries of the various state organizations to a conference on the whole question of the Southern Baptist Convention relations to the several state organizations, and that the findings and recommendations of this conference be submitted to the Executive Committee at its meeting prior to the Ft. Worth Convention."

The meeting referred to in the last paragraph will be held in New Orleans in the near future. It will be a meaningful and much needed meeting. The principles enunciated by Doctor Daniel are worthy of the closest study and deserve the widest and most earnest considerate application. When the nature of Baptist bodies and the principles of co-operation between them are more thoroughly understood and agreed upon and then acted upon, a new day will dawn upon our Southern Baptist Zion.

So far as the technical right or liberty is concerned, the members of a church may each adopt his own method and designation in giving. But if the members proceed in diverse ways without just regard for the principle of co-operation, it creates a kind of financial jigsaw puzzle in that church. Unless a sacrifice of some vital principle is involved, it is better for all members to walk hand in hand and step with step in unified en-

"WE MUST"

As members of the Southern Baptist Convention, we owe a large debt. Many plans have been suggested whereby this debt might be paid. After long and prayerful study, it has been decided to find one hundred thousand members in our membership of more than four millions who will agree to pay one dollar a month over and above their usual contributions until this entire obligation of Southern Baptists can be met.

This movement was begun last summer, but it was, by previous agreement, temporarily displaced by the Every Member Canvass and has not been completed. The proposition is reasonable and practical. We can do it. We must do it!

Dr. Frank Tripp, the General Leader, and Dr. Freeman, our Executive Secretary, have asked me to serve as State Leader for the next six weeks. I am anxious to help in every possible way. To this end, I am arranging with these brethren regional meetings in Nashville, Knoxville, and Jackson, at which these brethren will be present and at which all associational leaders and pastors and others are most earnestly urged to be present. The dates are: Nashville, January 31; Knoxville, February 1; Jackson, February 2. These conferences will begin at 10 A. M., in the First Baptist churches in the cities named.

Let the pastors and associational leaders announce these meetings in every possible way. It is important that we all co-operate in this exceedingly worthwhile movement. Remember the places and dates and pray and then come praying. "The King's business requireth haste!"—A. U. Boone, Nashville, Tenn.

deavor. For the states comprising the territory of the Southern Baptist Convention to have markedly and sometimes divisively diverse methods and allocations touching their work in relationship to the Convention, creates a confusion that harms both themselves and the Convention. But "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

It is devoutly to be hoped that out of the New Orleans conference will emerge a co-operative arrangement and spirit between the Convention and the states under which and in which Southern Baptists shall move as one man. Tennessee, abiding by Co-operative Program and Convention agreements, will rejoice with the rest.

Irreligion—Christianity's Major Problem Today

(Continued from page 1)

you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth". Nothing could stop a religion like that. By the time of Constantine Christianity had become so firmly established that it was recognized as the religion of the state!

That victory, however, if such it could be called, was dearly won, as subsequent history shows. When Christianity became the religion of the Roman state it lost its crusading power. With persecutions stopped and with the protection of Roman legions, there was nothing else to fight for. Gradually the once militant faith of the martyrs became atrophied by allegiance to political power. The church became corrupt and so remained during the Dark Ages, until it was difficult to tell which was worse—politics or religion.

What solution had Christianity for this problem? In a word, it was the Reformation, in which there was a return to the principles that had given power to the early church. That was Christianity's answer as to whether it would succumb to the political state.

Christianity's fourth problem came with the onrush of the scientific thought of modern times. The new science emphasized close analysis and minute investigation. It took nothing for granted, and no branch of human culture escaped its penetrating investigation. Old ideas, old forms of thought, old concepts of truth were shaken from their moorings. Even God was denied as existing at all, or was pushed into an insignificant corner of His universe. The Bible underwent the closest scrutiny, which to many minds meant its destruction. It was, in short, the problem of whether Christianity could withstand investigation.

The answer, at first, seemed doubtful. Many thought the deathknell of Christianity had been sounded. But patient and thoughtful men began the long and arduous task of reconstructing Christian thought. They were willing that Christianity should be subjected to the empirical tests of the new science. After years of painstaking labor it was found that the so-called contradictions between science and Christianity were negligible when science and Christianity each stayed in its field. The Bible was rediscovered as a book of religion—not as a book of science. And today scientists of the first rank, who have long since abandoned mechanistic determinism as an explanation of the universe, are proclaiming the need of a world-view that makes room for the spiritual! It is Christianity's answer to the problem of whether it can withstand investigation. Although the problem is not finally solved, yet for all practical purposes it may be considered as a part of history.

(Continued next week)

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.

DR. G. M. SAVAGE'S ANSWERS— ATONEMENT

In his answers to questions "from a woman in Mississippi", under question 1, Dr. Savage says: "There could have been no salvation for the human race if they had not been released from the claims of the law." Under question 2, he says: "This was His death on the cross when He released the claims of the law making it possible for people to be saved." Under question 3, Dr. Savage says: "Now Christ has gone into the holy of holies in heaven to make atonement for those who come unto Him for salvation. This is what He is doing now. The atonement, as may be seen from I Peter 1:1, is a progressive work made for each one who comes to Him for salvation and is performed as indicated in the holy of holies above."

Now these answers may be entirely satisfactory to "a woman from Mississippi" and also Dr. Savage. But I regret to say the answers do not reach the heart of the doctrine in question—the atonement. Certainly my greatest human teacher will pardon his somewhat stupid and hard-headed pupil for venturing some remarks from a different viewpoint.

Sin necessitated the atonement. On this point Paul said, "Through one man sin entered into the world" (Rom. 5:12). And Moses said that Jehovah God said to Adam in the Garden of Eden: ". . . but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

It is this act of disobedience on the part of Adam which it referred to in Rom. 5:12-17, and at the outset attention is called to an overlooked fact. This fact is that Adam's disobedience affected God fully as much as it did Adam's posterity. And when we say that Christ died for sinners, we can as truthfully say that He died for God. Had God sinned? Perish the thought! However, at least two of God's attributes were affected by this disobedience; namely, His holiness and His veracity.

"It is impossible for God to lie," and God had said, "In the day that thou eatest thereof thou shalt surely die". Man disobeyed that statutory law, and by that act became a sinner. God could not, therefore, associate with him in terms of fellowship. God's holiness must be vindicated. God's veracity was challenged, for He had attached the death penalty to that law. Law cannot forgive; it knows no forgiveness. If God was to be truthful, the penalty must be enforced. In all reverence I set it down that, in action, God was as helpless as man was helpless. But one recourse was open, and man had none whatever. God's recourse

was this: "God so loved the world, that He gave His only begotten Son" (Jno. 3:16), and the Son so loved that He said, "Lo, I come . . . to do Thy will" (Heb. 10:1-10).

Man was under the law and conquered by it. The law was an obstacle in man's way so that he could not come to God, even if he had wanted to. God's holiness and veracity were obstacles in His way so that He could not get to man, however much He may have wanted to do so.

In view of these stubborn obstacles, "Christ Jesus came into the world" by "being born of a woman made under the law" and by His sacrificial death backed up by His sinless life, He carried out God's scheme of redemption and both met the obstacles and removed them out of God's way of getting to man and out of man's way of getting to God. In His death Christ complied with both God's holiness and His veracity. He canceled the law when He died on the cross, by meeting its demands.

Now for the Atonement. Two things are indispensable to an atonement: 1. A sacrifice—blood. 2. Sprinkling of the blood in the holy of holies.

As a sacrifice, the Lord Jesus was slain on the cross outside the holy place. While His blood was yet hot, before it had time to congeal, He appeared before the face of God for us. "For Christ is not entered into the holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us. Nor yet that He should offer Himself often, as the high priest entereth into the holy place year by year with blood not his own; else must He often have suffered since the foundation of the world; but now **once in the end of the ages hath He been manifested to put away sin by the sacrifice of Himself**" (Heb. 9:24-27). His blood before the face of God in glory was the proof, legally speaking, that He had died. And in His death the penalty of the law was fully met. God could now meet the sinner on terms of mercy and forgiveness. For this reason Paul says, "Grace reigned through righteousness", not outside of it, nor apart from it, but through it.

I conclude, therefore, that the atonement was made, not on the cross, not for either the many or the few, but for God and the lost world, and that it was made "**Once for all**", and that it is not a progressive measure at all. The atonement is a finished act. And if lost people are not saved, it is because they will not repent of their sins and believe in Jesus Christ as the living Son of God.—A. S. Hall, Carrollton, Texas.

PASTORAL COURTESY

Love as brethren Be courteous. I Peter 3:8.

A very worthwhile contribution toward the solution of one of our greatest problems, the problem of church-and-pastor relationship, could be made by the pastors themselves by a little more extensive and

whole-hearted practice of Christian courtesy among themselves. By all ministers considering the pastoral rights of others a very definite contribution could be made toward building happy pastoral relationships.

The return of a former pastor to a field to hold a meeting, administer an ordinance or preach a funeral is a very delicate procedure, fraught with uncertain possibilities. When it can be tactfully avoided, it ought never to be done—unless there is overwhelming evidence that God is leading in such a course. The Holy Spirit, however, is being continually charged with leading men to do things when the outward evidence of His approval is quite lacking; He is accused of many things of which He is not guilty. We are convinced that His leadership is in harmony with the Word; and when the Word says, "Be courteous", we can not believe the Spirit leads any one to be discourteous.

To encourage or to solicit an invitation to return for the performance of duties belonging to the pastor is unchristian and ungentlemanly. When such invitations are voluntarily extended, unless they come through the pastor or with evidence of his approval, Christian dignity would suggest that they be declined with a courteous and respectful reference to the scope of the pastor's work. The man who receives such invitations is the only one who can correct such errors. The pastor dare not commit himself to the task. The beauty of the pastoral relationship is marred when he personally insists upon the prerogatives of his position. When any man begins to demand respect, he is apt to cease to command it. The people who extend such invitations seldom, if ever, realize the significance of such procedure. Each retiring pastor should seek to build up his successor in the hearts of his people. Every Gospel minister should so seek to build up his brethren with their own people, just as he would want to be presented to his own people by another.

The opening of a will, or other rare developments, might almost demand the presence of a visiting preacher. When such a visit is made, there is all the more need for courtesy (which should be remembered as a Christian grace) on the part of both pastor and visitor. Few pastors will resent a visit under such circumstances, and those who do are to be pitied and prayed for. A resentful, ugly spirit on the part of the pastor can not help any one, and certainly will not advance the cause of Christ, regardless of the lack of consideration shown. The visiting minister may unconsciously do untold harm by his failure to properly recognize the pastor. The pastor should "officiate", the visitor may "assist". And any one who is called upon to minister to the flock of another pastor should have constantly in his mind a desire to strengthen the tie between the leader and the people with

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CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

SECRETARY MADDRY GOES TO ITALY IN BEHALF OF THE BOARD

At the October meeting of the Foreign Mission Board, Secretary Charles E. Maddry was instructed to go to Italy at the earliest possible date to see what can be done about a settlement with the Italian government for the Baptist orphanage property in the City of Rome. It has been recently expropriated by the government for a park and for the new Mussolini stadium. The government of Italy has offered the Foreign Mission Board about \$75,000.00 for the property. This is about one-third of its present value, but much more than Southern Baptists gave for it. It is hoped that a settlement can be effected in a manner satisfactory to all concerned, and that the proceeds from the sale of this land can be brought to Richmond and applied upon the debt of the Board to Richmond banks.

VIRGINIA WOMEN RESPOND TO AFRICA'S GREAT NEED

With the home-going of Dr. Lockett, the need immediately became imperative for a young doctor to take his place in the Ogbomoso hospital, Nigeria, West Africa. In the providence of God, and in an answer to prayer, a splendid young doctor comes forward and offers himself to go out to Nigeria and take up the work laid down by Dr. Lockett. At the same time the Woman's Missionary Union of Virginia sends the Board a check for \$912.00, the balance of their White Cross Offering for 1933, saying that they want to use it toward the salary and expenses of a young doctor to take up the work laid down by Dr. Lockett in Africa. Surely God is at work among His people!

AT THE SERVICE OF THE CHURCHES

Under the direction of our new Department of Missionary Education and Promotion, the territory of the Convention will be divided into some seven or eight districts, and the missionaries located in these respective districts, while at home on furlough, will be utilized for deputation work and the holding of church schools of missions. The Board is glad to announce that Rev. W. Dawson King, 1101 Battery St., Little Rock, Ark., will be the special representative of the Foreign Mission Board for the year 1934 in the states of Arkansas and Louisiana. The Rev. and Mrs. R. S. Jones, missionaries to Brazil, have located at 623 13th St., Bowling Green, Ky., and will be the special representatives of the Foreign Mission Board for the states of Tennessee, Kentucky, and Illinois. Dr. T. W. Ayers, 1013 Ponce de Leon Place, Atlanta, Ga., will confine his labors largely for the year 1934 to the states of South Carolina, Georgia, and Florida.

News from China announces that Dr. George W. Leavell will sail for America April 16th. He will spend a year at home for rest, and will also take special treatment for the sprue.

A PENSION PLAN FOR MISSIONARIES

A total of 384 missionaries and workers of the Foreign Mission Board have been included in the new plans adopted by the Foreign Mission Board and the Relief and Annuity Board for the pensioning of the missionaries. The plan provides that each missionary shall pay \$5.00 per month to the Relief and Annuity Board. This Board in turn guarantees an annuity of \$500.00 upon retirement at the age of sixty-five years, or upon total disability while in the service of the Foreign Mission Board. Letters are coming from the missionaries from all around the world rejoicing over the fact that this splendid provision has been made by these two boards jointly for the caring for the missionaries while they are sick, and when they retire because of the age limit. The new movement has the unanimous approval of all the missionaries from whom the Board has heard.

The Board is glad to announce that the expenses of Sec. Maddry in the visit to Southern Baptist mission work in Europe have been provided by friends outside the budget.

FOLLOW THE GLEAM

Three thousand young people attending the Southwide B. Y. P. U. Conference during the Christmas holidays lighted their torches of faith from the fires of God's call to them to a task supreme. Twenty-five thousand subscriptions to *Home and Foreign Fields* is their rally cry! Will not every Southern Baptist join in this crusade by subscribing also? By this deed, he too, will pass on another torch of loyalty to God and to missions. May families everywhere follow the gleam of youth!

CAMP OF HOPE

"As Dr. B. L. Lockett was leaving Nigeria, last July, his lepers, out of their food allowance, 25 cents a day, brought one pound (Sterling) to 'bring our missionary back to us when he has rested a little while.'" This sentence is copied from Blanche Sydnor White's heart-throbbing article on page 22 of January's *Home and Foreign Fields*.

Upon hearing of Dr. Lockett's sudden death, these lepers sent the Foreign Mission Board the following letter, translated by Dr. J. C. Anders,

Digest of Treasurer's Report For 1933

BUDGET RECEIPTS FOR YEAR,

distributed as follows:

Co-operative Program	\$292,402.00
Designated Gifts	148,066.00
Lottie Moon Offer'ng	107,958.00
Miscellaneous Income	51,727.00

Total \$600,153.00

SPECIAL GIFTS FOR OBJECTS NOT INCLUDED IN BUDGET

\$ 32,072.00

RECEIVED ON DEBT DURING YEAR

38,856.00

TOTAL RECEIPTS FOR YEAR

\$671,081.00

PAID ON BANK LOANS DURING YEAR

\$ 52,100.00

PAID FOR INTEREST DURING YEAR

66,752.00

PAID TO ANNUITANTS DURING YEAR

23,060.00

EXPENDED ON FOREIGN FIELDS DURING YEAR

484,168.00

Of the total amount received on the Debt in 1933 the sum of \$6,109.00 came through the Wade Bryant Plan, and \$12,271.00 through the Hundred Thousand Club Offering.

The last two months of 1933 show a gratifying increase in the Co-operative Program receipts over the corresponding months of 1932.

E. P. BUXTON, Treasurer.

who has taken over Dr. Lockett's work among these lepers:

"Ho! sorry, very, very sorry indeed of Dr. Lockett's death. We were sorry indeed when we were told that he was dead. May the dust lie softly over him. May God be with him. Since we were told of his death, even each of (us) do not know where he or she is for his love to everyone of us is greater than those of brothers and sisters. We do pray for Dr. Anders who is in place of him that God in His own mercy may assist him to carry the work at Ago Ireti.

Sincerely yours,
(Signed) AGO IRETI,

November 15, 1933."

N. B. *Ago Ireti* means *Camp of Hope*. The name was suggested by Dr. Green and the lepers like it.

DR. BEDDOE TO RELIEVE GEORGE LEAVELL

Dr. R. E. Beddoe, a missionary of this Board from 1909 to 1927, located in Wuchow, China, has been reappointed and will sail for China on Feb. 9. He goes to relieve Dr. George W. Leavell of the Stout Memorial Hospital, Wuchow. Mrs. Beddoe will remain in Texas until the two daughters graduate from Baylor in June. She will join Dr. Beddoe in the fall. In the meantime, she is to give her time to deputation work and church schools of missions in Texas. The Board is delighted that these two fine missionaries can again return to the service of the Foreign Mission Board.

While the Secretary is in Europe the administrative end of the work of the Foreign Mission Board will be carried on by the Office Secretary, Miss Jessie R. Ford, assisted by the President of the Board, L. Howard Jenkins and the Board's attorney, Mr. Hill Montague.

The educational phase of the work will be carried on by Miss Inabelle Coleman, Editorial Secretary, and Miss Mary Hunter, Manager of the Book Department.

To the editor of this paper the Foreign Mission Board wishes to express deep and genuine gratitude for his splendid co-operation and excellent service in making this page the possible strong link between the Board and the readers of this paper.

The Foreign Mission Board wishes to congratulate Secretary J. E. Lambdin and all of his co-workers on the annual Southwide B. Y. P. U. Conference held in Nashville, December 27-29. Without a doubt it was one of the most dynamic and versatile conventions ever offered the Baptist young people. A note of missions predominated and made every service a spiritual peak.

Things to Keep in Mind

- The value of—
- A clock is in its reputation for accuracy.
- A wrench is in its ability to adjust a problem.
- A car is in its ability to perform, well on the up-grade.
- A stamp is in its ability to stick to the end of a journey.
- A pair of scissors is in its ability to co-operate.
- A tack is in its head that will not let it go too far.—Ex.

PASTORAL COURTESY

(Continued from page 4)

whom he is to labor on after the visitor has gone his way.

These unusual events which ordinarily suggest the calling in of a visiting minister, and especially experiences of grief, are generally opportunities to draw the family concerned closer to the Lord, to strengthen their loyalty to their church and to increase their appreciation of their pastor. That is only one of the many reasons why they should not be permitted to lose sight of their pastor's proper place on such occasions.

In one of our pastors' conferences I heard a brother whom I love and otherwise respect very highly say he had gone back to hold a meeting in a certain church for several years and that he expected to continue to go back as long as he is invited, whether it pleased the pastor or not. To me, such an attitude is utterly horrible! At best, it is hard enough for the average pastor to maintain among his people a sufficient spirit of loyalty to carry forward the work of his church in an efficient manner. That is particularly true on fourth-time and half-time fields. And when a perennial evangelist has to be taken into consideration the pastor's task of leadership is a difficult one indeed. In some cases the evangelist exerts more influence over the life of the church than the pastor. In money, he receives a larger stipend for a ten days or two weeks' meeting than in many cases is paid to the pastor for a year's faithful work.

While some men go back to the same churches year after year with the best of motives, it is not a good policy to do so. I do not believe any man can go into the field of another man for any kind of ministry and feel right in his own heart about it when he is conscious that the pastor does not approve his presence. I believe it would be quite difficult for him to justify such activity on another's field. And yet, let it be said with shame, there are those who will year after year engineer an invitation on the last night of the meeting for another meeting the next year. You can get a church to vote for almost anything that looks at all right on the last night of a good meeting!

In one meeting the evangelist whispered to a deacon (invoking the secrecy of their lodge membership!) that he did not have confidence in the envelopes, the pastor was distributing for the offering, and insisted that a committee be appointed to canvass the business men of the town. Of course he would be surprised to know that the good deacon thought more of the servant of the Lord than he did the secrecy of the lodge! And so the "committee" secured an offering approximately the same as that given the previous year, but less than half the amount suggested by the visitor to the deacon.

The fact that a faithful pastor does not complain when his rights are violated does not prove conclusively that he approves such lack of courtesy. Good men

will suffer silently. It is exceedingly unwise to call attention to injustices being done to one's self. And when some "big preacher" comes out from the city to perform a marriage in the most prominent family in the country or small town church . . . or, when a former pastor or more popular preacher is invited to preach the funeral of the most faithful member of the church, if the pastor is wise he will say as little about it as possible. But how much he really suffers on such occasions no one will really know until he has passed that way.

Let us love one another. But from a purely professional, empty, perfunctory, ecclesiastical politeness, may the good Lord deliver us! The world is hungry for real love, and even most preachers would welcome it from each other! Sincere love will conquer hatred, but a retaliatory "kindness" that is designed to kill is akin to the traitor's kiss, and as definitely unkind.

And then there are some of our conventions where a democratic spirit of fellowship ought to reign—but that's getting into water too deep for me! Maybe our Editor will write on that some time.—Clifton F. Bridges, Dunlap, Tenn.

WHY DO THEY AGREE?

There were from thirty-six to forty different men engaged in writing the Bible. Yet they agree on every important doctrine. When men claim to be guided by human reason, they always differ, and sometimes very widely. Many of the greatest human philosophical teachers nullify one another's systems, so that if one is right the other is absolutely wrong. There is no other adequate explanation of the agreement of the Biblical writers except to say that they were led by the Holy Spirit. The Ultimate Author of the Bible is God, and of course God would agree with Himself in giving His revelation to men. A poet has aptly put the matter in the following lines:

Whence but from heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? Or how or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain and martyrdom their price!

—Exchange.

Well Said

Joseph Parker is said once to have remarked to an individual who boasted that he was a "self-made man": "Sir, you have relieved the Lord of a great responsibility!"—Baptist Bulletin.

SUNDAY SCHOOL LESSON

By THE EDITOR

FEBRUARY 4, 1934

Putting God's Kingdom First

Scripture: Matt. 6:19-33. Golden Text: Matt. 6:33.

Readings: Matt. 6:5-15; 6:24-34; Mark 10:23-31; Jno. 15; 1-8; Psalm 46:1-11; 19:7-14.

Continuing the Sermon on the Mount, Jesus taught that the citizens of the Kingdom must exceed the righteousness of the scribes and Pharisees and that their praying, giving and fasting must be without intentional show. In our present Scripture He taught that the Kingdom must be put first.

I. Put The Kingdom First In Accumulation (6:19-23).

The world puts some earthly rule above the kingdom of God as its inspiration in the acquisition of wealth. Jesus reverses this.

1. **Earth in the Background.** Unregenerate men and backslidden Christians rise no higher than the earthly to find reasons for acquiring material substance. God called a fool the rich farmer who adopted this groveling ideal (Luke 12:16-21). "For yourselves treasures upon the earth," is the governing principle of an unjust economic system. Jesus does not teach against providing for proper needs; He does say that these earthly needs are not to be the primary reasons in the getting of gain. Earthly considerations are rightly served only when they are kept in the background of thought and intention.

2. **Heaven in the Foreground.** The principle of "lay up for yourselves treasures upon earth" is to be displaced by the principle, "lay up for yourselves treasures in heaven." Where this is disregarded "moth," "rust" and "thieves," in their appropriate forms at given times, do away with wealth. But when the Kingdom is made paramount in the search for and the spending of our means, they not only meet bodily needs but are also transmuted into heavenly treasures to be enjoyed forever. "Treasure for himself" is safe only when controlled by "rich toward God." Only "when thine eye (vision, viewpoint, motivation) is single," that is fixed primarily upon the Kingdom and only secondarily upon other objects, is life "full of light." This, carried out, would cure the economic ills of the world.

II. Put The Kingdom First In Administration (6:24).

Passing by all professed and superficial loyalties, one or the other of two dominions hold the hearts and lives of men. One is that of God and the other, that of Satan, with his greatest ally and agency, "unrighteous mammon," or earthly gain with God left out. Jesus calls men to enthrone the administration of God.

1. **God Ruling Over Affection.** One cannot love both God and

gold. If he loves God, he may appreciate gold for necessary uses but he does not love it. If he loves gold, "the love of the Father is not in him." Which of these is loved instead of the other is revealed by ascertaining which appeals to the heart the most and which moves one to do more and go the farthest for it. God is to be enthroned in the heart and gold is to be put at His feet.

2. **God Ruling Over Direction.** Some controlling loyalty determines one's migrations and locations in life. For the citizens of the Kingdom, Jesus gives the definitive and determinative principle in the words, "SERVE GOD!" This is both to evaluate and locate life and its works. One "cannot serve God and mammon," but he can and ought to serve God by means of mammon (Luke 16:9). Our movements and our improvements are to be evoked by the lure of the blessed God and His rule over the hearts and lives of men. Answer honestly, which is the controlling force in your life, God or gold?

III. Put The Kingdom First In Contemplation (6:25-32).

Men thoughtfully consider the factors in a given situation and decide upon a course of action in the light thereof. Jesus calls upon the citizens of the Kingdom so to consider the proposition of earthly subsistence as to put supreme emphasis upon the Kingdom.

1. **Life Above Things, Our Supremacy:** "Life more than meat and the body more than raiment." This is not life in natural but in spiritual connections. Upon life as a Kingdom factor our controlling thought-emphasis must fall. Where life is related to the Kingdom with such intensity, God's guarantee of food and raiment goes with it. Therefore, as the word means, "Be not anxious for your life" in earthly matters. Provident thought must be given to it, but not feverish, corrodingly anxious thought. The latter gets nowhere, undermines the health, and evinces lack of faith in God. Be supremely concerned that life shall be linked with the ongoing of the Kingdom and trustfully leave earthly subsistence in the hands of the Lord. "Your heavenly Father knoweth that ye have need of these things." Men also know that they need them and often worry themselves frantic over the same. Jesus cuts straight across the graceless, grabbing, grappling, grinding, groveling spirit that thinks more of a feed for its stomach than of scattering the seed of the Gospel for the souls of men and devotes more earnest attention to dressing than of addressing itself to the ongoing of the Kingdom.

2. **Trust in God Our Sufficiency.** If birds that neither sow nor reap are fed by the Lord, will not those who are loyal to the Kingdom, who are of more value than birds and who do sow and reap be fed by Him? If lilies "that

toil not neither do they spin" are clothed gorgeously by the Father, will He not clothe adequately those who seek His face and serve His cause and who do toil and spin? This is reasonable. "Take no anxious thought—what ye shall eat, or what ye shall drink; nor what ye shall put on." Is Jesus telling the jobless man with wife and children dependent upon him not to worry? He is, provided that man is supremely dedicated to the Kingdom in thought and conduct and thus makes all else secondary. Such a man has the promise: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 35:3). This is a promise which does not apply to any other class of men. If trust in God coupled with honest effort according to the opportunity does not remedy the matter, nothing else will. But there is an indictment due of an economic system which makes dependable men jobless and puts a strain upon their faith.

IV. Put The Kingdom First In Demonstration (6:33).

This verse summarizes all the teachings of the preceding verses. If the citizens of the Kingdom live up to the preceding verses, they live up to this and actually demonstrate that they put the Kingdom above all other objectives. For us this Kingdom means the rule of God over the heart and life. Saints are to make this paramount in demonstration.

1. **Demonstrate the Proposition of the Kingdom.** Make the kingdom first in purpose and in program. Exalt it in heart and exemplify it in life. We are not simply to profess but to express the Kingdom. Dethrone all other rule internally and then above all else "seek first" to enthrone this rule externally in the religious, ethical, social, and industrial realms. The persistent and consistent adoption of the proposition of the Kingdom would revolutionize both church and state. As the runner has a single eye for the goal before him and only sees other things in a secondary relationship, the citizens of the Kingdom are to view and pursue its advance as life's primary objective and all else as secondary thereunto. "Seek ye first the kingdom of God," and this will evince itself in "his righteousness" expressed among men.

2. **Exemplify the Addition of the Kingdom.** This is a result of the foregoing. "All these things shall be added unto you" in the extent and content that are pleasing to God. One may be disturbingly supplied with food and clothing. The method named by Christ can alone serenely and assuredly supply them. The way to take care of "thingdom" is to seek first the Kingdom. It may be that for our good God may bring us to where we can appreciatively say, "Having food and raiment, therewith let us be content." But if our material wealth has no larger measure than this, "the joy of the Lord" will immeasurably compensate. What changes would take place if the teachings of Jesus were applied to modern life! When the Kingdom becomes the supremacy of men, God becomes their adequacy.

Questions

1. Give the historical connection of the lesson.
 2. Why should men "buy and sell and get gain?"
 3. What are some modern "moth," "rust" and "thieves"?
 4. Show that "Ye cannot serve God and mammon."
 5. Apply the teaching of Jesus to the problem of unemployment.
 6. Do you suppose the Lord ever lets one become jobless for a purpose?
 7. How can the proposition of the Kingdom be demonstrated?
 8. What does our lesson show as to how to live and let live?
- Lesson for Feb. 11: **TIMELY WARNINGS** (Matt. 7:12-27).

A WONDERFUL WEEK AT THE BAPTIST BIBLE INSTITUTE

President W. W. Hamilton, New Orleans, Louisiana.

Our faculty agrees that we have never offered a more timely and attractive and helpful program than the one for "Home Coming Week," January 29 to February 2, with Dr. Len G. Broughton and Secretary Frank H. Leavell as the specially invited speakers. Dr. Broughton's general theme for the eight Layne lectures will be, "The Supernatural Witness," and Secretary Leavell will discuss, "Character Training Among Students."

Mr. Leavell will each morning conduct a class in "Baptist Student Union Activities," and will deliver four evening addresses on "Denominational Activities." Probably no man in the South knows student thought and life and needs as does Secretary Frank H. Leavell.

Professor E. F. Haight will conduct a class in an expository study of the First Epistle of John. He will use the Greek text. This will be a specially fine opportunity for pastors.

Professor E. O. Sellers will each day lead "Prayer Conferences," having such topics as "Scriptural Praying," "Hindrances to Prayer," "Praying for a Revival," "Victory Through Prayer," "The Call to Intercession."

Local pastors will be invited to lead the prayer and praise period each evening, and the students, led by Professor M. G. Beckwith, will have charge of the music for the week.

Finances of the Institute

For the \$10,803.50 obligation due February 1, the amount already received is \$1,348.50. Each day at noon prayer is held for another great victory for this great training and missionary work.

The Baptist Hundred Thousand Club is already bringing results. In June we received \$6.86, in July \$30.78, in August \$77.17, in September \$332.61, in October \$814.91, in November \$1,179.96, and in December \$1,154.41, or a total of \$3,596.70.

"THE MAMMON OF UNRIGHTEOUSNESS"

By EVERETT GILL,
European Representative, S. B. C.,
Bucarest, Rumania

"And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Luke 16:9.

That Jesus in no sense approves dishonesty in the use of wealth is made crystal clear in His four propositions which follow this passage (vss. 10-12). In each one of these propositions the Master insists on the opposite idea, that is, rigid honesty and faithfulness, in both little and big matters, involved in stewardship.

He does indicate, however, a certain parallelism between the worldly steward, acting on the low level of his ethics, and approved by his worldly master whom he had cheated, who used his stewardship for his own benefit by preparing for the "rainy day", and, on the other hand, the Christian steward who may use his stewardship with reference to his eternal future. But the two courses of action are on entirely different planes of ethics and animated by entirely different motives. Jesus contrasts the "mammon", or wealth of the worldly steward, which is not real, or enduring, with that of the Christian which is the "true", or real riches (vs. 11).

In the interpretation of this passage we must keep in mind that Jesus in this connection personified, at least once, "Mammon", placing it, or Wealth, as if it were a deity over against God. "Ye cannot serve God and mammon." Now having personified wealth once in this connection, it would not be unreasonable, but rather natural, if He gave the term a certain twist and spoke of making "mammon" a group of personifications, or "friends". The Greek allows this construction, and it is probable that the rendering of the Authorized Version is the correct one: "Make to yourselves friends of ('out of') the mammon of unrighteousness." The expression is the same as that used by John the Baptist when he said, "God is able of ('out of') these stones to raise up children unto Abraham". That is, God could make children "out of" the stones, so that the stones themselves would become Abraham's children. Such seems to be the idea of Jesus here in this parable. The Christian can, in a sense, make "friends" out of his wealth who will go on to heaven to await and welcome him into "everlasting habitations". This quaint bit of imagery, this lovely orientalism, seems to have escaped most of the rigid and practical scholarship of the West. We must become, in part, orientalized in order to understand the Bible.

Thus we see that Jesus was only repeating what He had said before in the words, "lay up for yourselves treasures in heaven". Paul says practically the

same things to Timothy (1 Tim. 6:19), "Tell them to be bountiful, rich in good works, open-handed and generous, amassing a right good treasure for themselves in the world to come." (Moffatt.)

The Christian's Home-Coming and Welcome

And I saw the Christian's welcome into heaven. As he entered in through the Gate into the City, behold there was a goodly group of "friends" waiting to "welcome him into everlasting habitations". As they gathered around the redeemed saint with out-stretched hands, a small-sized "friend" drew near and said, "Welcome, welcome. I've been here waiting long for thee". The Pilgrim looked puzzled and said, "Friend, who art thou? I know thee not". Whereupon the "friend" replied, "I am that gift of thine—that \$5.00—which thou gavest to that poor widow in the long ago when she had not one bite to eat. I've been waiting for thee all these years. Welcome into thine eternal habitations".

Then there approached a medium-sized "friend" with extended hand and a smile, saying, "I'm happy thou hast come at last. I too have been waiting long to welcome thee". But Christian looked even more amazed and said, "Thou, too, O, friend, art strange to me. Who art thou?" The "friend" answered and said, "Dost thou not remember me? I am that most timely gift—that \$100.00—which thou didst give to that poor student who without thy help could not have made college. Dost thou not recall that he became a great preacher and led multitudes to Christ, many of whom are already here and are waiting to welcome thee?" And Christian was sorely amazed.

Again I saw and there came a large, impressive-looking "friend" who held out both hands and exclaimed, "Dear, dear friend, welcome to our everlasting habitations". So great and beautiful was this "friend" that Pilgrim could only say, "Who art thou? For indeed I know thee not". And the great and beautiful "friend" replied, "Dost thou not recall those terrible days on earth, when it seemed that the very end of things had come? When the work of the Lord and the affairs of the Kingdom of Heaven on earth seemed on the very verge of failure and defeat? Dost thou not recall that thou, out of thy depleted fortune, yea, out of thy poverty, didst give abundantly—those thousands—that the cause of the Master might not fail? I am that gift made with thy tears and sacrifice. That was long ago; and I have been awaiting thee all these years. Welcome, child of God, into thy Father's house—into the 'everlasting habitations'. And all these, and many more of Pilgrim's "friends", gathered about him and cried, "Welcome, thrice welcome"!!

Then I saw what I never believed I should see in heaven. I saw Pilgrim weeping tears; but they were tears of joy, as he saw his Gifts and Sacrifices made during his earthly pilgrimage,

transmuted by the Gracious Christ into welcoming "friends", just as He had said.

Then it was that he learned that the only money he had saved was the money he had given away, in the name of Christ.

**RECEIPTS AND DISBURSEMENTS
DECEMBER, 1933**

CO-OPERATIVE

Southwide

S. B. C. Bonds for		
New Mexico	\$	200.00
Foreign Missions.....		2,400.00
Home Missions		1,120.00
Relief and An-		
nuity Board		336.00
Education Board		160.00
Southern Baptist		
Theo. Seminary.....		169.10
Southwestern Bap.		
Theo. Seminary.....		234.10
Baptist Bible		
Institute		187.20
W. M. U. Train-		
ing School		25.60
American Baptist		
Theo. Seminary.....		48.00
New Orleans		
Hospital		120.00
		\$5,000.00

Statewide

Harrison-Chilhowee		
Academy	\$	100.00
State Missions		1,764.00
Orphans' Home		784.00
Baptist Memorial		
Hospital		490.00
Carson-Newman		
College		490.00
Union University		490.00
Tennessee College		490.00
Nashville Hospital		294.00
Ministerial Edu-		
cation		98.00
		\$5,000.00
Total		\$10,000.00

DESIGNATED

Hundred Thou-		
sand Club	\$	1,458.80
Ministerial Edu-		
cation		6.52
Orphanage Scholar-		
ship		5.00
Southern Baptist		
Theo. Seminary		15.00
W. M. U. Specials.....		173.67
Home Missions		47.14
State Missions		421.45
Foreign Missions		5,649.47
Orphans' Home		6,674.01
Baptist Memo-		
rial Hospital		6.52
Total		\$14,457.58

JOHN D. FREEMAN,

Treasurer.

You do not have to knock to get into your church, nor should you do it after you get in.—Clipped.

THE YOUNG SOUTH

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

TEMPTATION

Willie Mae Webb

"Braddock! Braddock! We want Braddock!"

The cries had roared from the high school stadium during all the games. Spurred on by those cries Jack Braddock had pushed and shoved his way into the hearts of his schoolmates and had placed himself at the supreme point on the football team as well. When he got on the field and felt the familiar pigskin ball in his hands he forgot that he was having a hard time staying in school that his work was getting harder as the months passed and that his finances would no doubt keep him out of school next year!

The next game would be the last of the season. It would be the last game that Jack Braddock would, perhaps, ever take part in. It would be the game that might give his school the championship of the county. As the time neared, both Jack's team and the opponents, the Terriers, realized that the game would be a contest between two people mainly. Jack Braddock would be pitting his skill and speed against the cunning of the Terrier fullback, Heinie Lane. Jack trained and worked and spent his evenings toiling at his studies. Working and worrying! Studying and worrying! Playing and worrying! If he just had some way to pay up what he owed and could start even next year he might get to come back.

As if in answer to his hopes a chance came one day as Jack was leaving his locker room. Two boys, strangers and older than Jack, fell into step with him.

"Hello, Braddock," the older of the boys said, "I'm Punny Jacobs and this is my friend, Leland Orton." They walked on a way.

"We're betting on the Terriers to win the championship this year, Braddock," Jacobs said quietly. "You know it is to be a battle between you and Heinie and we're willing to pay two hundred dollars to see that he has an open field!"

For a moment, fury blinded Jack. He stared in amazement at the two.

"Two hundred might keep you in school next year, Braddock," Orton knew his weak spot! They walked on and Jack stared straight ahead as they talked. Two hundred dollars! School again next year! Graduation! What difference did it make? He could play next year and they could win the championship then.

"We'll have the money for you after the game, Braddock." The two strolled away.

When the time for the game drew near Jack was alternately depressed and jubilant. It would be so easy to fumble. It often happened. No one would ever blame him.

"We want Braddock! We want Braddock!" the chanting rang in

his ears. How they trusted him! Well, he would never have a chance like this again and he was going to take it! In a daze he trotted onto the field.

"Funny kid, that Braddock," said the coach fondly, as he watched them taking their places. "He surely takes the game seriously. He actually blushed like a girl when I told him to go in there and win for me and I would almost swear that I saw tears on his face."

"Must be wrong there, Coach! There should be no tears for that boy today. That was the 'flush' of victory you saw."

The game was on. No one could gain. The first quarter ended and then the half. In the first minute of the third quarter Heinie broke through and the Terriers scored the first touchdown. The excited punter failed to kick the goal and the struggle began in deadly earnest.

"We want Braddock! We want Braddock! Give the ball to Braddock!" The cries were hoarse and insistent.

The last quarter! The team desperately played time and again to Jack. The Terriers blocked every attempt. Then the ball reached Jack's eager hands. Through the leering, plunging Terriers he swerved and pushed. His face was white and tense. On—on—he ran. The roar from the stadium became a riot. With a final burst of effort Jack plunged across the goal line.

"I couldn't do it! I couldn't do it!"

With a sickening, yet glad sensation he watched the ball sail unerringly between the goal posts. A whistle blew and the game was over.

"I couldn't do it! I couldn't do it!"

"You did do it! You won the championship for us. Good old Jack." The crowd carried him joyfully from the field.

"We are all to go to the Fathers Club banquet tonight," Jack heard the coach's voice telling the boys. "I don't want a one to be absent." He patted the boys fondly as they dressed. When Jack left the locker room he was queerly elated at the sight of two sullen faced boys who glared at him as he passed. He would go to that banquet tonight with a clear conscience. He would tell them that he would not be back next year.

When Jack entered the banquet room a cheer arose. He took his place with his team. A man arose to speak.

"It has always been a great pleasure for the fathers of the town to have the team with us for this annual banquet. It is especially a pleasure to greet this victorious team. Some of us here are fathers of boys on the team—the rest of us wish we were fathers of boys on the team. We know how you have fought and struggled. We have looked up the record of every boy and we find

those records good. As usual we have selected one player as outstanding. Jack Braddock, will you take your place here at the head of the table? Boys! Our guest of honor!"

Jack took his place and another man arose.

"There is another thing we want to say . . . and this is a little aside from our usual procedure. As my friend has said, we have looked up the record of each boy here. This year we find it possible to do a little more. From this group of fathers, to a boy we would each and every one like to call our own, we present this check for two hundred and fifty dollars!"

The coach knew he was not mistaken this time. Jack Braddock blushed happily and two tears rolled shamelessly and unheeded down his cheek.—Word and Way.

Dear Uncle Wilburn:—I am a girl 11 years old, and in the fifth grade. I go to Oakdale grammar school. My school teacher is Miss Libby Stone. I go to the Oakdale Baptist Church. Our pastor is Rev. David Burris. My Daddy takes the Baptist and Reflector. We all enjoy it much. — Your friend, Jewell Taylor, Oakdale, Tenn.

(It makes us happy to know that you enjoy Baptist and Reflector, Jewell, and we hope you will always have it coming into your home.—Uncle Wilburn.)

Dear Uncle Wilburn:—I am a little girl eight years old, and am in the third grade. I go to Union Ridge Baptist Church. Our pastor is Bro. J. C. Miles, of Nashville. We like him very much. My great aunt, Sister as we call her, gave me a Bible. I read it every day or hear it read. I am studying in Judges now. I always look for the Young South page when the Baptist and Reflector comes.—Your niece, Mary Louise Jarrell, Chapel Hill, Tenn.

(We are glad to hear from you, Mary Louise. Visit us again sometime. Uncle Wilburn.)

CHAPLAINS OF OUR MORALE

Thomas J. Watts,

Executive Secretary,

The Relief & Annuity Board of the Southern Baptist Convention.

The above caption and that which follows in quotation marks constituted a part of an editorial in the Dallas News, Dallas, Texas. Coming as it did from a secular source and from an able editor of a daily paper, I feel that readers of denominational papers will be interested in it. Surely the time is upon us as Baptists when we should give heed to the things suggested by this editorial.

We must treat our preachers right. Financial conditions in the country are improving; commodity prices are rising, and with that will come better compensation for the employees of industrial and other business organizations. The fear has been expressed that the ministry will be the last to be benefited by improved conditions. This should not be.

"Not since the war has there been a time when America stood more in need of the ministry of Godly men in pulpit and pastorate than right now. Indeed, seeing that suffering is more widespread in this country now than it was in war times (though not so acute, to be sure), it might be said even that we need these chaplains of our national morale more now than when we had the fervor of opposing a visible enemy to buoy up our spirits and harden our determination.

"It is not good to reflect that, at a time of great need for the comforting counsel and friendly sympathy of preachers, these servants of the general good are themselves passing through a period of severe trial and, in many cases, of actual distress to the point of destitution. The cold facts are that 20,000 ordained ministers in this country are looking for work—any kind of work—) sustain bare existence for themselves and their families.

"Figures show that 1% of the preachers of the country receive per year \$4,000 or more, 1.4% receive \$3,000 to \$4,000, 4.6% receive \$2,000 to \$3,000, 9.5% receive \$1,500 to \$2,000, 32.6% receive \$1,000 to \$1,500, 38.6% receive \$500 to \$1,000, and 12.5% receive less than \$500.00."

Southern Baptist preachers do not fare as well as the figures for the ministry of the United States indicate. Fully 37.5% of our preachers receive less than \$500.00 per year. If our people do so poorly by their active ministers, what do they for the aged and disabled ones? The words of Jesus in Luke 23:31 may not be inappropriate to cite here: "For if they do these things in a green tree, what shall be done in the dry?"

True Patriotism

Patriotism does not consist in waving banners or wearing uniforms or belonging to societies or denouncing other lands or waxing eloquent about Gods' own country. It consists rather in exemplifying in the twentieth century the ancient truth that righteousness exalteth a nation, but sin is a reproach to any people.—Mary E. Woolley, in *Baptist Bulletin*.

Children's Coughs Need Creomulsion

Always get the best, fastest and surest treatment for your child's cough or cold. Prudent mothers more and more are turning to Creomulsion for any cough or cold that starts.

Creomulsion emulsifies creosote with six other important medicinal elements which soothe and heal the inflamed membranes. It's not a cheap remedy, but contains no narcotics and is certain relief. Get a bottle from your druggist right now and have it ready 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.

THE SUNDAY SCHOOL— A FORCE

By D. A. Landress

(Address delivered in a recent prayer-service at Central Church, Chattanooga.)

In a letter recently received from Dr. W. L. Pickard, former pastor of Central Church, Chattanooga, he said: "What a glorious world this will be when it acknowledges the great truths of God's Word and lives by them. And it will some day. It may not be till Jesus comes. But He is coming some day! None of the myriads of skeptical flings of our generation at things divine have not shaken my faith in God's Word—nor all of them combined. The Book of books is still the last word in psychology and true philosophy."

That utterance would make an excellent text; but if I am to take a text from the pages of the Bible itself, this suggests itself to me: "And He shall have dominion also, from sea to sea, and from the rivers unto the ends of the earth" (Ps. 72:8). Still, another passage: "And the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

I call your attention to yet another one that has kept ringing in my memory for many years: "Gather the people together, men and women and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law" (Deut. 31:12).

This command contained in Moses' last counsels to the leaders of Israel constitutes one of the earliest calls for the gathering of the people for the purpose of teaching and studying God's covenant and dealings with, and His warnings to, His people. It was essential in that day that Israel should receive instruction. The call for the gathering of the people everywhere today is just as clear and insistent. The need for instruction in God's Word not only exists, but in view of the constantly increasing magnitude of the forces that oppose the teaching of the Bible, and that are seeking to damn the world, has been multiplied over and over again.

This, I submit, is one of the chief missions of the Church. The great agency through which the Church is fulfilling this mission is the Sunday School, the function of which is to teach the Bible, and through this teaching, to evangelize and to save the lost, and to build up Christian character.

A moment ago I referred to the increasing activity of the forces that would forestall the efforts which are being made upon the part of the Church in imparting instruction in the Scriptures, but it is cheering to realize that while all these opposing influences have

undergone tremendous expansion, the Church has at the same time, made great strides in increasing its facilities for teaching God's Word. From the small beginnings of slightly over 100 years ago, the work has expanded until today the term, "Modern Sunday School"—and there are modern Sunday Schools everywhere—a few too modern, maybe—means an institution, of which there are thousands of units, that is conducted in an effective manner, and is a tremendous power in the molding of Christian character.

My remarks, which will be based on my own experience and observations made during a time that I was active in the work, will have to do tonight with just one phase of the work of the Sunday School, but, by the way, it is the all important phase of that activity of the Church.

Many of you here tonight are teachers. Some of you intend to be, and are training yourselves for that service. Others of you ought to be. All of you are interested in maintaining the highest teaching standards. The texts I have used and Dr. Pickard's statement, suggest to us that it is impossible for you to have too high a vision of your task or too exalted an idea of the responsibility that rests upon you. You have your part in bringing about the fulfillment of the prophecies I quoted. In this connection, I would quote Dr. J. M. Frost, one of our great leaders of the past. In his book, "The School of the Church," he said:—"as a force for the teaching and study of the Scriptures,—as a force for evangelizing and saving lost sinners,—as a force for Christian education,—as a force for making Christian character in men and women,—as a force for instruction in the mightiest things claiming the attention of men and women,—as a force for mission operations in the world wide sense,—as a force for opening the doors to wider usefulness—in all these things so vital to the life and the mission of the Church, the Sunday School holds rank among its first and chosen agencies." I might suggest that a Sunday School consists, briefly of three elements, in addition to supervision: (1) You need folks to teach; (2) you need instructors; (3) you need something to teach. Wherever there are two of these elements, they will attract, the third. If you have the teachers—real instructors—and if they teach the Bible, the folks will come to be taught.

Now, I have weighed that statement. I know that you are saying that you know of classes that are taught exceptionally well, where the attendance is meager—nor anything near the size that the clear, accurate, inspiring presentation of the lesson by a teacher mentally and spiritually prepared,

would warrant. So do I. But therein, my friends, rests a problem, which has caused many a Sunday School executive deep concern. According to my observation, the bulk of the attendance of large Sunday Schools is made up, not of individuals, but of families. We need family balanced Sunday Schools. That is, we need Sunday Schools where there is a class well taught, for each member of the family, the father, the mother, the young man or young woman, the intermediate boy or girl, the junior boy or girl and the primary or beginner boy or girl.

You may have a fine class in your school for men, with an able, forceful, spiritual teacher, and you may have for that father's children in the Primary or beginner grades a most excellent department, and the same thing on through the other departments. That is an ideal situation, and not an impossible one. When you have a school so equipped with the best teaching, then, the father and the mother are going to come and bring all the others, and they won't have any trouble in getting them to come, but you just let one of those departments, anywhere along the line fall down, and that father and mother are going to begin to look around to see if they cannot find some Sunday School where each and every member of the family will be taken care of. In other words, a father is not going to take Mary over to one Sunday School where the teacher of the class she would be in, in the junior department, is what she ought to be; and because there was not a good intermediate class for John, in that school, take him somewhere else, and some of the other children somewhere else; then, go to the class in another school that he would like to be in, where he knows that he would hear a great message. No, he is not going to do that. He will put up with anything as far as he is concerned. He is going to find a school, if he can, where his children will, each and every one of them, be taken care of, and he will attend there.

I had to go into all those details because I recognize that there are classes with able teachers, where the attendance is not large, although large numbers should be attracted to it. The reason that some father or some mother is not in that class to swell its attendance, is that the father and mother have had to take their children somewhere else. More than likely every other department save one is what it ought to be, but maybe in just one place, some one member of the family, in some other department, has failed to receive the care she should have.

Sunday School teachers should be capable instructors. The term "capable" takes in a vast scope. To become such they must diligently study God's Word. If they do that, and do it faithfully, Sun- in and Sunday out, and all the teachers in that school are doing it, the crowds will come. They will be glad to hear and to learn. They will be led to fear the Lord, their God, and seek to observe that which they are taught. A tremendous responsibility rests upon the teacher as an individual,

and upon the teachers of any Sunday School, collectively.

I have been greatly impressed with the statement which many of you have heard over and over again, to the effect that between 85% and 90% of all the additions to the church come from the Sunday School. Let us analyze that briefly. If that per cent of church members comes from the Sunday School, then, that means that 85% or 90% of all our preachers; of all our missionaries, both evangelistic and medical; and of all others engaged in Christian work, Y. M. C. A., Y. W. C. A., and otherwise, come from the Sunday School. When we think of the thousands of men and women who are now at work in all these lines, it dawns upon us that the Sunday School has accomplished a great deal. It is wonderful how God has been able to use the imperfect material which He has had at His command to accomplish so much.

In the main, Sunday School workers have been earnest and true. In large numbers, however, they have been misinformed, indifferent, untrained and unprepared. In spite of that, those teachers have been the instruments in God's hands by which millions of lives have been transformed. We think of that, and then wonder just how much more rapid would have been the progress in winning the world to Christ, which is the Sunday School's ultimate aim, had Sunday School teachers generally been able, as nearly as human frailty would permit, to approximate the standards of Jesus, the Master Teacher. May I reverently point out to you some of the qualities, methods and objectives of the Master Teacher.

Dr. David Starr Jordan said: "The world steps aside to let the man pass by who knows where he is going." That has been quoted here many times. It is always worth repeating. Another teacher said: "It is one thing to know, and another thing to know that you know." What I would plead for in our Sunday Schools is teachers who because, like the Master Teacher, have been on their knees, know where they are going—teachers who know the ultimate end in view—teachers who as marble cutters, are not merely cutting marble, but are building cathedrals—teachers who know, and who know that they know—teachers who know how to impart what they know in a manner that will produce results, that will get action. Jesus, the Master Teacher, knew where He was going. He knew and He knew that He knew. He taught as one with authority.

The teacher who would make Jesus his, her example, is interested in knowing His qualities, how He taught, and what He taught.

I think of the quality of thoroughness. Jesus, the Master teacher, thoroughly prepared Himself for His mission on earth; and then, without the waste of words, He thoroughly taught that which He wanted to impart to His hearers. Hear the instruction of Paul to Timothy: "Study to show thyself approved unto God, a workman that needeth not

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to be ashamed, rightly dividing the word of truth." According to the recognized best twentieth century English translators of that word "study", it does not mean what it is sometimes taken to mean. It means to acquire or achieve the utmost degree of thoroughness. In other words, Paul was telling Timothy: "Do your utmost to show yourself a workman true to God, a workman with no reason to be ashamed, accurate in delivering the message of the truth."

Jesus was punctual. It is said that Jesus never permitted Himself to get in a hurry. He did not hurry, but He always made it a point to be on time. That is an important detail in the life of a teacher. The class that has an habitually late teacher had better be given up by that teacher, before the school gives up that class, and the morals of the school suffers.

Jesus taught with simplicity, so much so, that the children loved to be around Him, and to Hear His blessed words. As I stated before, there was no waste of words. I quoted 2 Timothy 2:15. The next verse to that is "But shun profane and vain babblings." Present day English of that is: "Avoid profane prattle" or "loose and idle talk." If the Church ever loses its power, a contributing factor will be the discussion in the pulpit and in the Sunday School class, of everything else than the Bible, the one book and the one subject that was meant to be taught and studied. He used illustrations in a masterful way, but only to drive home the points of His message. He did not lazily select some good story and try to weave a message around it. He selected His message first, and then fitted the right sort of illustration into that message.

Jesus was wonderfully faithful and earnest. Next to the importance of a teacher knowing the Scriptures, and the deeper meaning thereof, and having a definite purpose in teaching is that of being faithful. Jesus was faithful.

Jesus, the Master Teacher was affectionate and tender. You know how tenderly He dealt with the woman who was a sinner, and with many others. You know how He said, "I know my sheep and am known of mine." Even, after His severe address to the hypocritical Pharisees, hear Him say: "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

Jesus was diligent and persevering. All of His powers were concentrated upon and consecrated to His task. It is said that He taught daily in the Temple. It was as His meat and drink. Paul's admonition to Timothy was "Be instant in season, out of season."

All that Jesus taught, He practiced. What a blessed example He was. Some time ago the Sunday School Times printed this paragraph: "One who sins only a little, may be more dangerous than one who sins a great deal. A little sin tolerated in Paul would have been a greater menace to the Church than the gross sin

of Judas Iscariot. A clock that is five minutes out of the way is a much more misleading timepiece than a clock which is five hours wrong."

Let us think just a little about what He taught. All of Jesus' teaching was grouped around the idea that the kingdom of God is within you, and Sunday School teachers must teach, seeking to establish the kingdom of God in the hearts of those who set under their teaching. He taught that the Holy Spirit must dwell in the soul, and that the essence of religion is love—love to God and man.

Jesus taught not only what He practiced: He taught what men could practice. He made religion intensely practical. The teacher should have in mind the pupil's applying to His daily Christian life, the principles that are being taught. Jesus said: "If ye love me ye will keep my commandments. The teacher is a success whose teaching is transforming lives and building in those lives, Christian character.

Jesus taught the doctrines of the Bible. He taught that God exists, that He is good, that He is pure, that He is merciful, and also that He is just. He taught His equality with God, saying: "I and my Father are one." He taught the doctrines of the trinity. He taught that human nature is naturally sinful and helpless, and the necessity of being born again in order to have eternal life. He taught that the wicked shall experience everlasting punishment, and that those who believe on Him shall enjoy eternal bliss.

When this world is filled with Sunday Schools that have teachers throughout from the Beginners to the Adults, who are filled with with the spirit of the Master Teacher, then we will have gone a long way in doing our part in bringing about the fulfillment of Isaiah's prophecy: "And the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and that of the Psalmist: "And he shall have dominion also from sea to sea and from the river to the ends of the earth."—Central Church, Chattanooga.

In Memoriam

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

NAPIER

Ivey Stamps Napier, wife of Day Napier passed to her reward December 26, and was buried in Jeffersontown Cemetery, Louisville, Ky. Accepting Christ at age eight she gave her life sacrificially to her Master. She served First Baptist Church, Orlando, Fla., six years, Curtis Baptist Church, Augusta, Ga., three years as Associate Educational Director and field worker Sunday School Board ten years.

Mrs. Napier is survived by her husband, one sister, Mrs. Mabel Jackson, and Judson Stamps, of El Paso, Texas, Roy Stamps, Los Angeles, California, Rev. Frank Stamps, Memphis, Tenn., and a host of friends who mourn her loss.—Frank H. Stamps.

STORY OF MY CONVERSION

Student H. Grady Wilkes, Baptist Bible Institute

When I was about sixteen years of age, our church was having its annual revival meeting. I had arranged to attend the services during the meeting, having been invited to dinner each day by one of my boyhood friends. The meeting had been going on for several days, and after one of the morning services I lingered in the vestibule, talking to some friends. My Sunday school teacher, who had been my teacher for several years, stepped up to me and said, "Grady, I have been praying for you." I smiled, and in return spoke to her, giving little thought to what she had said. She put her arms around my shoulders, and I noticed that her eyes were filled with tears. I said, "Why are you crying, what's the matter?" The dear old lady leaned over and whispered in my ears, "Grady, I want you to accept Jesus as your personal Saviour. Won't you?" She kissed my cheeks, leaving several of those hot tears on my face, and how they did burn! She turned away from me to go, while I stood as though in a trance and thought to myself, "Is it that serious? Why I have never cried nor shed a tear over my salvation. Those closest to me have never seemed so deeply concerned. What is it all about?"

My boy friend and I walked a block or more before anything was said, and finally my friend spoke up: "What's the matter, 'sleep'?" "No," I answered, "I have had a peculiar experience this morning." When I related to him what had taken place he said, "Forget it, you'll have me crying in a little bit." "No, I am serious. There is something behind it all and I am going to find out what it is." We had lunch together, and during the hour talked over everything we knew about the Bible, church, and our good Sunday school teacher. Her words still rang in my ears and the hot tears still burned. After lunch I decided to go home so I could be alone and think things over.

I spent the afternoon in my room, and thanks to the Lord before I came out of that room I had shed many tears over my condition, and was gloriously saved after I had knelt there in our humble country home and offered my first prayer to the Lord. I shall never forget the spot. Late in the afternoon I broke the good news to my mother and she rejoiced with me.

While I journeyed to the church that night I felt like a new person, and during the services I could hardly wait for the invitation to be extended. I made a public profession of faith in the services that night. That great old soul, my Sunday school teacher, who has gone on to glory, was so glad when I took my stand for the Lord. She was the first to extend her hand of Christian fellowship, and again I felt those tears that were streaming down her face, but they didn't sting any more,

they seemed so cooling and comforting now. Another great joy was added when my friend a few days later made his public profession of faith in Christ.

A GREAT RECOVERY CONVENTION

By L. R. Scarborough.

General Chairman of Convention City.

The Southern Baptist Convention at Washington on favorable report of its committee voted unanimously to hold its '34 session in Fort Worth. A committee from the Executive Committee visited Fort Worth, thoroughly investigated the hotels, auditorium, exhibit space, committee rooms, parking space, transportation, and everything else with reference to the entertainment of the Convention. They heartily and unanimously gave their O. K. to Fort Worth as the Convention City. The Executive Committee in Nashville on January 11th received and approved their recommendation. The week of May 14-21 the Southern Baptist Convention and the W. M. U. Convention will come to the great central city of Texas.

The following are some of the things that Fort Worth offers to Southern Baptists in their conventions:

1. Railroad, bus line and air line transportation facilities, abundant and at cheap rates, and paved highways from all parts of the South. All roads for Baptists lead now to Fort Worth.

2. Hotel facilities abundant. The Hotel Association out of their five biggest and best hotels offer forty complimentary rooms to the two Conventions' officers and special committees and the editors of our papers. Splendid rooms for 2,000 people are available in the firstclass hotels, and rooms for thousands of others in cheaper hotels, rooming houses and private homes. We offer free entertainment for the missionaries under the Home and Foreign Boards who attend the Convention.

3. Eating places—cafes, cafeterias, restaurants—within three blocks of the Coliseum, which guarantee to feed 2,500 at a time, besides abundant hotel, cafeteria and cafe facilities further down in the city.

4. The auditorium, seating comfortably 7,000, where all can see and hear perfectly, and an overflow auditorium adjoining, seating 4,000, with loud speakers, so that the addresses and program of the Convention can be heard perfectly. These combined auditoriums will furnish comfortable seatings for 11,000, and all this within a six minute drive for private cars, an eight minute drive in street cars and busses, from the hotel center, and in easy access on broad streets to the residences of the city.

5. Abundant transportation facilities from hotels and residential districts, in cars, in double track street cars—eight minute

(Continued on page 13)

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.

ATTENTION, YOUNG PEOPLE'S LEADERS OF WEST TENNESSEE!

The West Tennessee Stewardship Declaration Contest will be held at the First Baptist Church, Jackson, on Saturday, March 3, beginning at ten o'clock. Luncheon will be served at noon to the contestants and leaders. The Sunbeams and Juniors will speak in the morning and the Intermediates and Y. W. A.'s in the afternoon. This change in time arrangements is made because of the large number of contestants participating last year. Separate groups of judges and every other facility for the success of the contest and the convenience of the guests will be provided for.

Send in the names of your representatives early to Mrs. Howard Gaudin, Young People's Leader of West Tennessee, Trimble, Tenn.

NOT TOO LATE TO ENTER THE CONTEST

Judging from the requests for Stewardship leaflets and for the rules governing the contest, much interest and enthusiasm is abroad in the land. We are expecting the contest to be put on in a much more efficient way this year than ever before as the leaders of our young peoples organizations and associational leaders are learning how "not to do it."

The Divisional contest in Middle Tennessee will be held the 24th of February at Tennessee College. A great incentive to the junior and intermediate Royal Ambassador and Girls Auxiliary members to work hard to win in this contest is the fact that the winners in the Division will have their expenses paid to the Middle Tennessee G. A. Houseparty and to the R. A. Camp, so get busy girls and boys, there is yet time for you to win!

TREASURERS RECORD BOOKS

Many requests have come to us to "rush the report books, please." We have not been able to do this for the reason that these books are not sent out until after the reports for the fourth quarter 1933 are received and our files are corrected. You are asked to place the 1934 officers on this report; so if you did this, the new literature for both president and treasurer will go to the proper persons. If you did not do this, you will have to ask your 1933 officers for it. We trust that you will not fail to do this, for this literature is expensive and the postage is high, and it is most important for you to have this material. We hope to be able to get the record books to you in a very few days now.

YEAR BOOKS AND GUIDE BOOKS

In ordering Year Books for the circles, please do not fail to say how many circles you have as we

only furnish the Year Books free to the president of the W. M. S. and to the circle leaders. If others are needed, they are ten cents each.

The Guide books are free in small numbers—say five or six—but are ten cents a dozen when that many are wanted.

WHAT ARE THE DUTIES OF THE THIRD VICE-PRESIDENT?

This question has come to us a number of times since the beginning of the New Year. On page 11 in the 1934 Guide Book you will find 13 duties of the Third Vice-President given. The following article by Miss Douglas Oliver, Young People's Leader of Virginia, is most interesting:

The Young People's Director Faces the New Year

By means of an acrostic on the word Union let us look at the work of the young people's director. Preferably she is third vice president of the W. M. S.

First of all, the young people's director

Unifies the work of the Graded W. M. U. Just as it is easy for a large organized Sunday school class to forget that it is a part of the larger unit, the Sunday school, so it is easy for one of the young people's W. M. U. organizations to forget that it is a part of the larger unit, the Graded Union. The W. M. S. forgets that it is responsible for the work of the young people, the young people forget that the mother society bears any relation to them. It is the work of the young people's director to keep each conscious of the other. She "ties" one to the other by the very fact that she is an officer of the W. M. S. and at the same time the one person directly responsible for the W. M. U. young people's work.

Second, the young people's director

Notifies the W. M. S. of the needs of the young people's W. M. U. organizations. An individual leader may not be able to secure the necessary magazines, standard charts, etc., for her auxiliary—the young people's director tells the W. M. S. of that need. The W. M. S. may not see opportunities for fostering—the young people's director points them out.

Third, the young people's director

Increases the efficiency of the W. M. U. young people's work. The ideal young people's director once a quarter calls together her counselors for a Council Meeting. There they consult about (1) monthly programs, (2) the observance of the season of prayer for that quarter, (3) mission study, (4) personal service, (5) Co-operative Program apportionments. Most important of all they check up on the Standard of Ex-

cellence. The problems of their different organizations are discussed. The young people's director advises her leaders, one counselor helps another and the work goes forward with greater efficiency. It is the duty of the director to see that reports of W. M. U. young people's work are made and sent to the proper places. Accurate, prompt reporting contributes to efficiency. A still further aid to efficiency is the observance of Promotion Day, planning for which belongs distinctively to the director.

Fourth, the young people's director

Officers in the stead of the leader when an organization is without a counselor or when the counselor is forced to be absent. So she makes it possible for the work of that particular W. M. U. organization to go forward with certainty and regularity.

For the first four letters of the acrostic I have chosen verbs because verbs express action. A young people's director unifies the work of the Graded W. M. U.—she notifies the W. M. S. of the needs of W. M. U. young people—she increases the efficiency of such young people's work—she officiates in the place of the absent leader.

For the last letter I use a noun as we consider the nature of this young people's director. The qualities that make up her character must be consecration, sympathy, enthusiasm, tact.

The southern W. M. U. latest available reports show that practically every A-1 Graded W. M. U. had at the head of its young people's work a young people's director. Let the young people's director face the New Year ready to fill her important place adequately well.

LETTER FROM MRS. MARY B. TIPTON SHANGHAI, CHINA

Dear Miss Northington:—

How good of you to write me that I am again to have a Christmas remembrance. It is indeed a pleasure to be remembered by the dear sisters of Tennessee.

You ask whether I want the Good Housekeeping, or some other magazine, or some book for my work. If it is a question of a magazine there is no other I like better, and my friends share this one with me. If it is a question of a book for my work I will ask you to choose it. I translate the Primary and Junior lessons and, anything that would help in that line would be very much appreciated. Either magazine or book would give me pleasure.

I am so glad that you met Pauline and Ruth last summer. It is good of you to say such nice things about them. Both girls have worked this year and seem to be quite happy in their work. It is a great relief to them and to us that they could find work and they are so much happier.

Bryson is in Carson-Newman this year instead of Duke. He misses Pauline very much but we hope he is happy there. If you are again in Jefferson City I hope he may have the pleasure of meeting you.

Cornelia Leavell, studying in Ling Naan University, in Canton, writes that she is getting on nicely. She always fits in well with the Chinese students or she would be rather lonely there, as she is the only foreign student except an exchange student who is taking his degree work there. However she is living in Tung Shan with the Theron Rankins and enjoys them.

We are all disappointed that the Gentrys are delayed so that the Leavells will not know just what they can do. I hope they can get away soon. If Dr. Leavell can get a proper rest and diet he will recover. He always does improve when he comes up here away from his strenuous work, and does rest and have a change.

All the work here seems quite encouraging. Meetings have been held in three churches here and all have had very gratifying results. People are praying and trusting and coming to know God better. We are praying for great things.

In our own Cantonese Church we are quite encouraged. Mr. Princeton Hsu, the principal of our school, has just finished a series of meetings with the students and some forty accepted Christ as their Saviour. He seems more spirit filled than ever. He is not at all strong but is a wonderful spiritual power. He wanted very much to go back to Peabody for his Ph.D. degree and got as far as San Francisco; where he found he was not at all well. He soon realized that he was not strong enough to go on to Nashville and so came back to Shanghai. Instead of being embittered he has taken it as a warning that his health was not equal to the hard study there, and that he is needed here. He has shown a very splendid spirit about the whole matter. The students love him and God is using him greatly.

Mr. Wong, our pastor, is a very enthusiastic worker and an interesting preacher. Congregations are increasing all the time and it does our hearts good to see the seats crowded these Sunday mornings.

At present I am working in the Junior Department of the Sunday school. It is in the fourth story of the church, and when I look out over the veritable sea of roofs and see what an opportunity we have, and realize the need of the people all around the church, it makes my heart go up in prayer to God for more strength and more power to witness for Him. It is splendid to see and hear the teachers in this department.

Miss Wong, the head of the department, is a dear girl. She conducts opening exercises in a splendid way and the students know the lessons and a good many repeat the Memory Work nicely. The five teachers all go to work in a way to show they are in earnest. I am glad to have some time in the department as I am responsible for the preparation of the Junior lessons as well as the Primary. I tried out our Primary lessons on the Primaries for over a year and now it is good for me to be with the Juniors. Pray for all of us in this and the other departments of the Sunday school.

The young people are taking more interest in their society work now too. Miss Marlowe's girls, in Shung Tak School, have done good work for several years and now the boys and young men are getting together. Three or four of our best young business men are taking hold of the work and are directing it splendidly. We are very well pleased with their progress. The pastor works right along with them and they will become a power for good in all our work.

All of us in the church are rejoicing in the direct answer of our prayers for one of our number. Dr. Tang began having malaria and took an overdose of quinine. It seems to have poisoned him and he was desperately sick. Then he took pneumonia and his case was so desperate that he could not speak and was hardly alive, so far as we could see. In fact the director of the Hospital told Mrs. Tang that she had better get his burial clothes and everything ready. She bought the clothes but asked friends to pray harder than ever, and studied her Bible for encouragement. God gave her a blessing and great encouragement. She told us with a radiant face that, though her husband was so sick yet she felt that God had promised her that he should recover. She reconsecrated her life to God and asked that He restore her husband to a new life of service too. Dr. Tang had previously said to Mr. Tipton on his first visit to the Hospital, that he felt that God had a lesson for him to learn. That if God took him it was all right, but if God would spare him he would live a more consecrated Christian life.

The church joined in praying for Dr. Tang, our missionaries prayed and the Doctors redoubled their efforts for him. Now after several weeks of pain Dr. Tang is so much better we feel that the crisis is over, thanks be to God for His great mercies.

This should reach you about Christmas time, May God give you the blessings you need to make you happy and of service to Him. We wish you a very happy Christmas and a wonderful year all through 1934.— Lovingly, your friend, Mary B. Tipton.

Derqui 912, Godoy Cruz, Mendoza aa, Argentina, S. A. Dec. 7, 1933.

Miss Mary Northington, Nashville, Tenn.
My dear Miss Northington:

Thanks for your kind letter of a few weeks ago. It came while we were in the hospital in Buenos Aires.

No doubt you have heard of the great sorrow that has come to us, on the 14th of November. My dear husband went home, God just reached down and took him. He had gone down with me to B. A. to see if by some special treatment I could get better, you know I haven't walked a step for six months. Mr. Fowler was taken very ill when we had only been there two days, and was operated on the 27th of October. He got along as well as one could expect until the 14th when in a moment's time his heart failed and he was gone. Oh, I can not tell you what

a shock it was to all of us, when we thought he was doing so nicely. I was in the adjoining room, but perfectly helpless. Our friends there were so lovely to us and made everything as easy as possible. Franklin was there in school and was such a comfort to me, Margaret here in Mendoza, all alone, and could not get back in time for the funeral. She had been down and spent a week with us, only arriving home a few hours before she had the telegram that her father was gone. Can you imagine a greater calamity, but we are resigned, for "His Grace has been and will be sufficient for us," but just now the way is dark. Even so, it is so sweet to trust our Guide when we can not see one step ahead. If I were only well how different things would be.

Our plans are very indefinite just yet, but we are selling our furniture and expect to go to B. A. at least for a while. If I can get a bit better we will be coming home. I am waiting news from Dr. Maddry.

I know of nothing I would enjoy more than the Good House-keeping, so if you will have it sent to Bolanos 262, Buenos Aires, Argentina, I will get it. Margaret and I enjoy it together.

I do ask your prayers that I may get better so I may be of service in God's vineyard somewhere.—Yours in sorrow, Daisy Cate Fowler.

A GREAT RECOVERY CONVENTION

(Continued from page 11)

service from hotel center, and bus lines six minute service, at eight and one-third and ten cent fares—abundant taxi service at reasonable rates—25 cents for one or five from stations to hotels and fifty cents from hotels to Coliseum for one or five.

6. Modern Convention cities must furnish two things for 80 to 90 per cent of their members, messengers or visitors, that is, places for men and women to eat and sleep, and places to park their cars. Fort Worth is unusually equipped for parking space. Adjoining the auditorium grounds there is an enclosure, with locked gates and under police direction, for parking seven to ten thousand cars, and no car will be further than three blocks from the auditorium.

7. Splendid and sufficient exhibit space for all the exhibits of the Convention and its enterprises, and a large number of convenient committee rooms only a distance of a street from the auditorium, comfortable and abundant. Registration, information, telephone, telegraph facilities and package depositories convenient and easily accessible for all the needs of the Convention.

8. A friendly and appreciative press. The Fort Worth dailies have guaranteed, and the associated presses guarantee, full and friendly and appreciative publicity.

9. If the Convention remains over Sunday, we are organizing to have a visiting preacher in every pulpit of the co-operating denominations within a radius of 50 or 100 miles of Fort Worth, and our hope is that in these pulpits hundreds of preachers will lay stress

upon a missionary, evangelistic movement, and that God may give us a pentecost in this great section of the West which will go out every way to our Southern Causes. We don't want the preachers to make plans to leave Fort Worth, certainly, not before the midnight trains of Sunday, the 20th of May.

I understand that the Program Committee, headed by Dr. Lee, is making out a unique and challenging program for the Convention, with great inspirational and informational hours looking toward the re-establishment of the passion for missions and Bible education and the recovery of our people to a greater and a newer deal for the Master.

10. Around the 1st of March the announcement of hotels and names of proper committees, and all other information that the people will need for making their reservations will be announced in all the Baptist papers. This will come in abundant time for everybody to make ample preparation for your entertainment here. Hundreds and hundreds of our homes will offer cordial entertainment on the Harvard Plan of \$1.00 for bed and breakfast, putting the cost of the stay here at the minimum. We want Southern Baptists to come, come in great crowds, by train load, by bus load and caravans of private cars, and the fastidious by areroplane, if they have the price.

The railroads and others at the suggestion of the Executive Committee's committee, are planning for some side trips to California, to Old Mexico, to the Magic Rio Grande Valley—the home of citrus, to San Antonio and Galveston. Those interested in any of

these trips may write me.

We want you to come praying and trusting, come leaving your sensitiveness and critical spirit behind, come expecting pentecostal power, and the down-coming of a new spirit and passion for worldwide evangelism. Come that we may have a great fellowship and put on a new program, with the effort and hope and prayer that God may speed the day when "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

**NEW WINE IN OLD VESSELS
The Holy Spirit Breaking Forth in Great Blessing in Some of the Old Mission Stations of North China.**

"Moody says that when men begin to repay that which they have unjustly gotten, you may know that a revival is on. This sign has been evident in our midst since Miss Monsen's meetings two years ago. In addition to the repayment of material things, the imponderables are being repaid. Teachers are teaching with more spirit, evangelists are Bible Women and more earnest, Hospital nurses are serving as 'unto the Lord,' and pastors are feeding the flock." This is a part of the evangelistic report given at the annual conference of the North China Mission at Chefoo the past summer. It described conditions at Pingtu, one of our oldest mission stations. God has blessed His work during these forty or fifty years since Southern Baptists began their work there, but there was never such a revival in that densely populated county as at this time. The report continues: "One of the most impor- (Continued on page 15)

**LATEST BOOKS
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VITALIZING THE CHURCH PROGRAM

Dobbins and Riffey—\$1.50

A new book, welcomed by every pastor and his associated leaders, it is a vigorous and challenging interpretation of current thought in some of the major fields of Christian life and activity.

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Sparks W. Melton—\$1.25

To a remarkable degree retaining the freshness of the spoken word, these short addresses are preeminently devotional and inspirational. They deserve to take rank with those of Jowett, Morrison and like masters in religious literature.

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Taking its merited place as Book Five in the Sunday School Administration program, it presents challenging possibilities which warn against certain suggested methods. It introduces a study of right methods for an adequate, practical, and resultful associational organization.

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NASHVILLE, TENN.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR JANUARY 14, 1933

Memphis, Bellevue	1692
Chattanooga, First	1209
Nashville, First	1066
Memphis, Temple	996
Nashville, Grace	893
Knoxville, Fifth Ave.	791
Jackson, First	725
Chattanooga, Highland	714
Nashville, Belmont	706
West Jackson	681
Chattanooga, Ridgedale	659
Chattanooga, Northside	602
Maryville, First	570
Nashville, Park Ave.	569
Chattanooga, Avondale	568
Nashville, Eastland	540
Kingsport, First	523
Chattanooga, Calvary	485
Sweetwater, First	740
Erwin, First	465
Union City, First	424
Chattanooga, Clifton Hills	415
Paris, First	415
Dyersburg, First	410
Chattanooga, Woodland Park	404
Chattanooga, East Lake	400
Chattanooga, Tabernacle	400
Clarksville, First	397
Rossville, Ga., First	369
Trenton, First	361
Humboldt, First	344
Chattanooga, Oak Grove	331
Nashville, Grandview	330
Chattanooga, Alton Park	326
Nashville, Lockeland	310
Old Hickory	306
Chattanooga, Chamberlain	301
Nashville, Seventh	270
Covington, First	266
Martin, First	255

By FLEETWOOD BALL

Mixed bathing is pronounced by George Ragland of Lexington, Ky., as the advance agent of nudism.

—B&R—

On Founders Day of Moody Bible Institute, Chicago, Feb. 4-8, M. E. Dodd, of Shreveport, La., will speak.

—B&R—

J. M. Haymore, of Decatur, Ga., one of the most effective evangelists of this generation, is available for meetings.

—B&R—

T. H. Cardon, of Henryetta, Okla., has been granted a three months leave of absence in order to regain his health.

—B&R—

The members of the First Church, Lexington, are happy over slightly exceeding the budget in their subscriptions.

—B&R—

G. O. Parker, of Union, Miss., has been called to Morton and Pelahatchie churches in Mississippi.

—B&R—

W. L. Meadows has resigned at Morton, Miss., to accept a call to Quitman. He served also Pelahatchie, Miss.

—B&R—

Mark Ferges, of Cairo, Ill., formerly pastor at Newbern, has ac-

cepted the call to the pastorate at Ridgely.

—B&R—

William McMurry, of Speedway Terrace Church, Memphis, is preaching a series of strong sermons on the "Seven Churches of Asia."

—B&R—

W. D. King and wife, of Little Rock, Ark., have been appointed field workers by the Foreign Mission Board and will labor in Arkansas.

—B&R—

J. D. Allen, known and beloved as a preacher, passed into the heavenly land December 24. The funeral was held at Sonora, Ky., his last pastorate.

—B&R—

F. V. McFatrige, a graduate of Howard Payne College, accepts the position of rural secretary by the executive board of the Baptist General Convention of Texas.

—B&R—

Miss Pauline Cammach has been added to the faculty of Montezuma College and has been placed in charge of the science department.

—B&R—

In March the First Church, Cleveland, Okla., W. H. Hawes, pastor, will be assisted in a meeting by George W. McCall, of Dallas, Texas.

—B&R—

Dr. R. E. Beddoe, a former missionary in Wuchow, China, has been reappointed and will sail for China on Feb. 9. He relieves Dr. George W. Leavell.

—B&R—

L. O. Leavell of Deer Park Church, Louisville, Ky., preached on a recent Sunday for his brother, R. Q. Leavell, of the First Church, Gainsville, Ga.

—B&R—

West Rome Church, Rome, Ga., has been enjoying unusual growth during the three months' pastorate of P. M. Penticost. The name implies gracious results.

—B&R—

The church at Sikeston, Miss., Leslie Garison, pastor, lately had a revival resulting in 61 additions. J. L. Rayburn did the preaching.

—B&R—

The Woman's Missionary Union of Texas has built a Woman's Memorial dormitory for young women at Baylor University,

Waco, Texas. The building cost \$349,555.78.

—B&R—

F. M. McConnell, of Dallas, Texas, editor of the Baptist Standard, had an automobile accident in which his car collided with a truck. Fortunately neither he nor his wife was injured.

—B&R—

C. C. Morris of the First Church, Ada, Okla., is doing the preaching in a revival in the First Church, Muskogee, Okla. A. N. Hall, pastor. B. B. McKinney is leading the music.

—B&R—

The First Church, Lubbock, Texas, R. C. Cambell, pastor, is having a revival, in which George W. Truett, of Dallas, Texas, is preaching. Already there have been 42 additions.

—B&R—

An illness that caused him to miss his first Sunday since he entered the ministry, more than 14 years ago, made it necessary that G. G. Joyner, of Parsons, ask for a substitute Sunday, January 14. Gray Evans filled the pulpit.

—B&R—

T. B. Holcomb, pastor of the First Church, Lawton, Okla., is happy over the success attending the ministry of his young son, Thomas P. Holcomb, who is pastor of Paradise Valley Church, a rural congregation. The elder Holcomb is a native of Tennessee.

—B&R—

B. A. McCullough has resigned at Florence, Miss., to accept a church at Braxton, Miss. He preaches also at Harrisville, Miss.

—B&R—

J. W. Storer, of the First Church, Tulsa, Okla., welcomed during the year 404 members, 161 by baptism. The net gain was 275, the present resident membership being 2295. Receipts in money were \$36,948.14 of which \$6,587.47 was given to missions. The Sunday school enrollment is 2191, a gain for the year of 242. He entered the third year of his pastorate October 14, 1923.

By THE EDITOR

Dr. Ray Palmer filled the pulpit of the First Church, Savannah, Ga., Dr. Arthur Jackson, pastor.

—B&R—

Dr. J. L. Dance, First Church, Knoxville, occupied his pulpit on January 14th for the first time in almost a year.

—B&R—

We regret to hear of the death of Brother Frank Grazaei, pastor First Church, Dayton, which occurred January 15.

—B&R—

Brother D. C. Kerley, of Lenoir City, has accepted a call to the

Grassy Valley Church in Knox County, and will begin his duties there January 28.

—B&R—

Miss Mai Perry, Missionary to Africa, at home on furlough, was with the B. Y. P. U. Department of First Church, Nashville, on Sunday, January 21.

—B&R—

An anniversary service in honor of Pastor C. E. Wright, who has been with the First Church, Winchester, for three years, will be held on the first Sunday in Feb., Dr. John L. Hill guest speaker.

—B&R—

Central Church, Johnson City, W. R. Rigell, pastor, has outlined the following program for 1934: Evangelism, Education, Enrollment, Hospitality, Fellowship, and Denominational Loyalty.

—B&R—

During the nine years pastorate of Dr. Charles S. Henderson, First Church, Greenville, Miss., 970 new members were welcomed into the church. Dr. Henderson began his duties with the Immanuel Church, Nashville, January 21.

—B&R—

The many friends of W. D. Powell, the veteran missionary of Mexico and the friend of Foreign Missions and Home Missions in the home land, will be grieved to know that he is sick in Augusta, Ga., with pneumonia.

—B&R—

On January 14th, Pastor J. K. Haynes, who is in his eleventh year of service with the South Knoxville Church, welcomed 10 additions, 9 of whom were baptized. The work of this church is going forward in a gratifying way.

—B&R—

Dr. H. E. Watters has resigned as President of Georgetown College to give himself in full time pastoral work. He will probably continue his work with Georgetown for the remainder of the school year.

—B&R—

The month of December was glorious in the matter of additions and service for the Bellevue Church, Memphis. Fifty-three people joined the church, making a total of 118 new members since October 15th.

—B&R—

Copies of the sermon "The Manifestations of a Mighty Ministry" preached at the funeral of Bro. James B. Leavell will be sent to

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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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any of his friends free of cost by writing to Dr. Roland Q. Leavell, First Church, Gainesville, Ga.

—B&R—

Brother E. T. Moseley, a Bethel College graduate who will receive his A.B. degree from Carson-Newman College in May, has been called to the Walnut Street Church, Evansville, Indiana, to succeed Brother Earl Shreve who has accepted the care of the church at Kent, Michigan.

—B&R—

Brother Paul Baisch, former pastor of First Church, Vass, N. C., has been called to the care of three churches in the Big Hatchie Association—Garland, Mt. Lebanon, and Western Valley. Bro. Baisch has been on the field for only one month and reports 25 additions to his churches.

—B&R—

The Baptist Brotherhood of the South, Box 585, Knoxville, is prepared to furnish a Manual of twelve programs for the monthly meetings of the Brotherhoods for 1934 at 15c per copy. This booklet contains material that will enable the laymen to prepare interesting talks for the meetings.

—B&R—

First Church, Jackson, is enjoying a series of sermons by the pastor, Dr. W. C. Boone, with the general theme: "The Home and the Family," and the subjects from January 7-February 11, being: "Getting Married and Staying Married," "The Right Kind of Father," "The Ideal Mother," "The Son in the Family," "The Daughter in the Home," "The In-Laws in the Family."

—B&R—

January 7 was "Loyalty Day," and the beginning of Enlistment Week at the Highland Park Church of Chattanooga with Bro. Norman Ferguson, of Little Rock, Ark., leading the music and the following pastors speaking: T. W. Galloway, Northside; A. A. McClannahan, Chamberlain Ave.; J. H. Hughes, First, and Pastor C. F. Clark. Friday night was recognized as "Ferguson Night." Bro. J. B. Phillips, a former pastor, brought the message on Sunday afternoon. The budget to be raised was \$15,000, thirty per cent to be given to missions.

—B&R—

With the Churches, January 14: Chattanooga—Clifton Hills and Central each received 2 by letter; Chamberlain Avenue welcomed 3 for baptism; Alton Park received 1 for baptism and 1 by letter; Pastor Stansel of Woodland Park baptized 4 and welcomed 1 for baptism; Calvary received 1 for baptism and 2 by letter; Pastor Livingston of Ridgedale welcomed 2 by letter, 1 for baptism and baptized four; Highland Park received 3 by letter and 3 for baptism; First received 5 by letter and 1 for baptism; Mission Ridge received 5 by letter and 2 for baptism; Tabernacle welcomed 1 for baptism; East Lake received 1 by letter. Nashville—Lockeland and Belmont each received 1 by

letter; Pastor Whaley of Eastland baptized 2; Seventh received 1 by letter and 1 by profession; Old Hickory received 1 by letter. Memphis—Pastor Lee of Bellevue welcomed 12, by letter 10 for baptism 2. Rossville, Ga., received 4 by letter.

—B&R—

SURELY YOU ARE INTERESTED

It was Victor Hugo who said in *Les Miserables*, "The wretchedness of a child interests a mother, the wretchedness of a youth interests an old man, but the wretchedness of an old man interests nobody." The Relief and Annuity Board is slow to believe that the wretchedness of our old ministers interests nobody; yet it is quite apparent that those who are interested are not sufficiently interested.

This Board is doing its utmost to arouse the consciences of Southern Baptists in behalf of these aged veterans. It distributes every dollar and every penny given by the churches without the deduction of a cent for expenses of administration. It can do but little because the contributions are so small. The need was never greater and many hundreds of worthy beneficiaries are paid sums that are pitifully small, while scores of applications are held on the waiting list. Surely this situation should arouse interest. The remedy is to be found in a thorough-going Every Member Canvass in every church.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Thomas J. Watts,
Executive Secretary
Dallas, Texas

NEW WINE IN OLD VESSELS
(Continued from page 13)

tant factors in the revival in the county is the Bible Institute in the city. Seventy-six boarding pupils were enrolled during the spring, some remaining four months, some two, and others one. Many coming to the city on business drop in for the morning study. To the night class are added teachers from the schools, and a number from the hospital staff. The afternoons are given to city evangelistic work. Many have been saved in the homes and many are led to the Sunday afternoon evangelistic meeting at the church and are saved there.

We are reminded that the program of the work at large in that region and throughout the Mission is much as laid down by our Lord in Matt. 10:7, 8, when He sent out the Twelve after the lost sheep of the house of Israel: "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give." Not only the regular Christian workers, but many humble reborn ones in the spirit of the first century, are bearing witness to what God hath wrought in their individual lives, we are told. Some of these volunteer workers whom God has mightily touched are giving all their time to prayer, preaching the Word, and seeking the lost. More than one thousand have been baptized in Pingtu county

since our annual meeting a year ago! A new church was organized with 167 members. Four hundred dollars worth of Bibles were bought in the county during the year.

The report says: "Prayer has been powerful. One instance has been that of Mr. Liu, a church member, who had not entered into the revival. He had found it convenient to ward off proposed meetings in his town, but last autumn, in answer to prayer, a meeting was held. He was quite disgusted that the leaders warned against sin, but they kept faithfully proclaiming the teachings of God's Word, until he was in deep distress over his own sins. He had not spoken to his brother since the division of the estate twenty years before, and many other wrongs should be righted. He finally reached the point where he said: "Pray for me! I know I am in the wrong, but have not the courage to make things right." The people fell on their knees and pled with God to give him strength to get right with God and man. After the prayer he got up and went weeping to his brother, begging forgiveness. The whole family was saved, and a great revival came to the community, because prayer had removed the stone of stumbling."

Reports equally as encouraging were given regarding results of the revival in schools, and in hospitals, and similar reports of evangelism from Tsingtau, Tsining, and other stations of our North China Mission bring rejoicing, but the reader will be pleased especially to read this paragraph from Tsinan, the capital of Shantung Province, where the work was begun several years ago, and not without difficulties. See how God is blessing his and your work there at this time: "One new church has been organized during the year. Ten students are in the Hwanghsien Seminary now from our field, and four others are waiting to enter. There has been great blessing during a number of special meetings at the city church, where twenty-eight evangelistic bands of volunteers are doing splendid work. One of the bands is composed of men from the Government Construction Bureau who were saved during the year. The Governor of the Province and Mayor of the city have heard the Gospel at the Baptist church during the year. The church has launched plans for a new building adequate in size to accommodate its growing congregations, and is expecting two-thirds of the necessary funds to be contributed in Tsinan. A continual revival has been in progress on the county field."

Southern Baptists should rejoice that God is so signally blessing their work in China. They should not slacken in their former enthusiasm and faithfulness to give the gospel to the whole world, but should hold up the hands of their leaders through support of the regular work and join the 100,000 Club to lift the debt. "How can they hear without a preacher, and how can they preach except they be sent?" Let us pray, give and preach, and God will give the increase.—Chas. A. Leonard, Sr., Harbin, Manchuria, September 16, 1933.

DOCTOR CODY'S DREAM

They were considering the report on the Ministerial Relief and Annuity Board. (It was all in my dreams. But it was marvelously vivid.) Almost all the speeches, of course, favored the report. But after a while a brother (not exactly opposing), got up and quoted—"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The words were not exactly applicable. But they seemed to carry the implication that the denomination need not be providing for its ministers, for if these ministers trusted the Lord as they should they would certainly be provided for by a good providence. Other passages were quoted—those that told the ministers to go forth without script, or purse. Some brethren were pleased with this turn of the discussion. Others were quite perplexed. They hardly knew what to say.

At that very moment a Stranger came down the aisle. A great hush fell on the audience. By some instinct the brethren knew who He was. He seemed tired beyond measure. He took for granted that they did know who He was, and without any word of introduction or any reference to what had been said, spoke only a few words. He said: "I express my appreciation of what you are doing for my ministers. Only yesterday I called them into my service and sent them forth on their work. I saw they were somewhat perplexed as to their support on such a mission. It was very natural. And I assured them—'And verily thou shalt be fed.' They took my word for it and went forth. When I gave them that promise I was thinking of you and my churches. I knew you would love them and provide for them. Again let me tell you that I appreciate what you do for my ministers. Continue this work of love, in faithfulness and wisdom. Farewell." As the Stranger walked down the aisle the men all stood with bowed heads, but the women kneeled.

The vote on the report was taken at once, and it was all one way. Those who had somewhat opposed were as hearty as the others. The only thing said came after the vote. It was a very modest and sincere word, spoken with unusual quietness. It was by one who had opposed. He said: "My brethren, I see now that it is not enough to quote the very words of our Lord. We ought to use them also for that purpose for which He spoke them."—The Baptist Courier.

"Confusion and impotence are inevitable when the wisdom and resources of the world are substituted for the presence and power of the Spirit of God."—Samuel Chadwick.

"The Christian religion is not institutional but experimental."—Selected.

"When the Church is run along the same lines as a circus, there may be crowds, but there is no Shekinah."—Selected.

"The Church Roll and the Lamb's Book of Life are not always identical."—Selected.

Book Reviews

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

Evangelism in the New Age. By Austen K. de Blois, D.D. The Judson Press. \$1.50. 310 pages.

Dr. de Blois is now president of the Eastern Baptist Theological Seminary, and is a well known writer. He was formerly editor of the Watchman-Examiner, one of the leading Baptist papers in the United States, and editor of the Christian Review, and also The Evangelical Faith. The author is well prepared by training, observation and experience to write such a book as he has given us in "Evangelism in the New Age". He possesses the spirit of evangelism. The volume came in an hour of need and when the hearts of thousands seem to be burdened for a nation wide revival. Here the minister and also the layman will find help, inspiration and method for the present day.

The book is made up of fourteen chapters some of which are entitled "The Meaning of Evangelism", "Major Needs in a Vital Evangelism", "New Ways in Evangelism", "Stressing the Essentials", "The Evangelism of Jesus", and "Evangelism and the Life of Faith".

If read by all our pastors, it would have a mighty influence for an oncoming revival, which is the greatest need of our churches today.

Oriental Windows. By George A. Huntley, M.D. The Judson Press. \$1.00. 155 pages.

Dr. Huntley was for more than thirty-five years a medical missionary, under the American Baptist Foreign Missionary Society, in China. In this book he has given us more than 100 real, true, graphic missionary stories that will be of interest to sermons, missionary talks and society programs. The stories will interest the children as well as the older people, and create in them a missionary spirit.

It is well worth a place in the church and home library.

Sermons for Every Day Living. By Albert W. Beaven, LL.D. The Judson Press. \$1.00.

The author of this little volume of ten elevating and inspiring sermons has been pastor of the Lake Avenue Baptist Church in Rochester, New York, for more than twenty years, and is also president of the Colgate-Rochester Divinity School. His experience in dealing with people and their every day problems has no doubt brought forth this series of very practical messages enabling us to see how to make connection "between God's power and our daily lives". What is more needed today for the Christian than to have his life enriched and strengthened by the Spirit for the daily problems? It will prove a worthwhile book to all readers.

Christianity and Coercion. By Bishop Francis J. McConnell. Cokesbury Press, Nashville. Price \$1.00.

Here is another Cokesbury good book! These lectures are on timely themes; political, social, industrial, educational, and religious. We must confess that to one who has always advocated religious liberty there was a little resentment as to the use of the word 'coercion' with respect to Christianity. But when we have the author's viewpoint clearly in mind we see that there is a basis for his contention. The Bishop contends that the Church acting as a group of believers, can accomplish far more than when acting separately. He says that: "the Church, or churches, have never yet reached the understanding of themselves, or of Christianity, which would make it safe to un-trust powers of physical coercion to them." Again he appropriately says: "The Church today must seek for that higher coercion which is the same as the higher freedom, the appeal to men on the highest and best sides of their natures." The book is stimulating, informing, and inspiring.

Leadership Education in the Church. By Forest Lamar Knapp. New York: The Abingdon Press. Price \$1.25.

The author contends that the only way to improve the church program of religious education is to improve its leadership. Just how to do this is the design of the book. Much of our church work is suffering for a lack of trained leaders. The author shows how we may have trained leaders. For this reason the book is invaluable to local church administrators, pastors, directors of religious education, superintendents and other church officials. There are many in our churches who would work if they only knew how. The book tells how this necessary training can be done. All our church work can be improved by a study of this book and an earnest effort to put into practice its principles.

Young People's Method in the Church. By Percy R. Hayward and Roy A. Burkhardt. The Abingdon Press. Price \$1.50.

This book deals with young people between the ages of eighteen and twenty-three. The authors stress the importance of young people in the life of the church. They trace the laws of growing life, explain ways by which an effective group life may be built up; discuss methods by which group experience can be used in the changing life; demands for personal guidance; answer many questions about organizing groups, and supervising the youth program; they provide a suitable outline for courses, lessons, and other materials to be used in this important work. The book is practical and will prove helpful in building a program for young people.

Your Pastor

A pastor who is human is always glad to hear words of appreciation from the people to whom he ministers. The best way to make a pastor happy, however, is to give him your fullest and heartiest cooperation in the work which he is attempting to do. Stand close by your pastor sharing his burdens, uniting in his prayers, getting his point of view, cheering his heart. Let your pastor see that you are interested—deeply, passionately interested in the work of the church and you will not only make his heart happy and his work effective, but you will add years to his life. The burden of responsibility is a heavy burden. It crushes many a pastor. Do you share your pastor's burden of responsibility? Get close to him and show him that you are his friend.—Watchman-Examiner.

IT DOES NOT PAY

To "have a good time" at the expense of an uneasy conscience the next morning.

To lose our temper at the expense of losing a friend.

To cheat a corporation at the expense of robbing our own soul's.

To go to church in the morning if we are planning to go to the devil in the evening.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of life in remorse or regret for the first half.

To be discourteous, irreverent, cynical, cruel, or vulgar.

To give God the husks instead of the heart.

To live at all unless we for all.

—Charles M. Sheldon.

PERPLEXITY

By O. L. RIVES

I think that I have come to see,
 As looking back across the years,
 How many things not best for me,
 Tho asking them with sighs and tears:

A hope long held and still denied,
 A thing that seemed to me my due,
 A plan well-wrought but dashed aside,
 A dream that's never yet come true;

If granted sorrow certainly brought,
 More pain than pleasure in their wake,
 What tho the time denied I thought
 My heart, bereft, would even break.

Since now I see 'twas better far
 The Lord my prayer's request said,
 "Nay",

I scarcely know what to ask Him for
 When'er I come to kneel and pray.

Tul'ahoma, Tenn.

BALD NO LONGER

Mr. A. J. B. of New York City writes:
 "I had been the victim of a bald-spot, I had Japanese Oil for 3 months and now my bald spots are entirely covered with hair."
JAPANESE OIL, the anti-static counter-irritant, is used by thousands for baldness, falling hair, loose hair, and so on. Price 50c. Economy size \$1. All druggists. **Plunk Booklet**. "Truth About the Hair" write.

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