

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

Volume 100

THURSDAY, FEBRUARY 1, 1934

Number 5

IRRELIGION—Christianity's Major Problem Today

By JOHN C. SLEMP

Associate Editorial Secretary of The Sunday School Board
of the Southern Baptist Convention, Nashville, Tenn.

(Continued from last week)

The foregoing problems are discussed here chiefly as a support to the thesis with which this article began, namely, that the problem of Christianity in this generation is not the problem of former or future generations, but a problem distinctly its own. The problem of nationalism, or whether Christianity would remain a Jewish religion; of expansion, or whether Christianity would be absorbed by Greek philosophy; of power, or whether Christianity would succumb to the Roman state; and of scientific thought, or whether Christianity would be able to withstand investigation—all these belong to generations past. Ours is a new problem—irreligion, or no religion at all. This problem is to be seen in current pessimism, communism, and the general indifference to spiritual things.

The twentieth century was ushered in on a wave of pessimism so appalling that three decades have not overcome its power. If the mechanistic, deterministic explanation of the universe is correct, so men reasoned, then all this talk about spiritual values, about the worth of the human soul, about immortality, is but wishful thinking of credulous enthusiasts who have not sounded the depths of reality.

Irreligion in its theoretical form is bad enough; but as an organized force it is a terror. Communistic Russia has applied to actual conditions the materialistic unbelief that hitherto had gone little further than academic speculation. Beginning with the Marxian principle that religion is an opiate for the masses, the Communist party denounces religion in any form as false. On Moscow trams at Christmas time appears this admonition: "Religion is poison; don't poison your children." The problem presented here, therefore, is what Edward Shillito calls the problem of the "direct negative". It is the problem of dealing "not with the pensive agnostic but with the dogmatic atheist, and not with individual atheists, but with a godless society; and not with a society which denies only its theology but with an enthusiastic society which passionately believes that Christianity and all religions are a curse from which mankind has to be delivered".

That, in brief, is the problem of Christianity today. While it appears in its most virile form in communistic Russia, it is scarcely less real in other lands. It appears in the subtle indifference to the claims of religion that is fast becoming universal.

Most people are interested in material things. We talk about material things, we live for material things, we die for material things. We accumulate vast fortunes, erect the world's tallest buildings, and wage a continuous warfare of economic competition—all for material things. We keep large standing armies, build bigger and better battleships, draw the ever-tightening lines of our own nationalism—all for material things. Things, things, material things possess us and crush us. We say in effect, if not in words, "Religion is an opiate of the masses. It is poison; don't poison your children".

Rehabilitating Religion

The problem of irreligion naturally resolves itself into the problem of rehabilitating religion. How can religion be made a vital force in human life in this generation? Whatever other problems Christianity may have, this is its basic one.

As I see it, there are three lines of attack. First, we must rediscover the value of human personality. That is the surest answer to the current pessimism which sees life as a mere accident in a purposeless universe. Indeed, one of the foundation principles of our faith is the supreme worthfulness of the human soul. It is of more value than the stars that shine in their courses. One cannot read the four Gospels without feeling a deep sense of the sacredness of personality. Persons are worth more than the physical world about them, more than material accumulations, more than human institutions. Human values transcend all other values. The world about us and the lower forms of life have an instrumental value. Only personality has the right to claim absolute worth. "In the whole creation," says Kant, "everything that one wills and over which one has power can be treated as a mere means; man alone, and with him every rational creature, is an end in himself."

If that is true, then Christians must see to it that human beings in this generation shall be treated as ends and not as means. This man, that man, ought to have the privilege of living in his own right. For an economic order or a political state to treat him as a means to its own selfish end, is immoral and unchristian. Such treatment places a person in a class with things. It subordinates personality to property, destroys self-respect, breaks the spirit, starves the soul. It would seem, therefore, that the first step in rehabilitating religion is a rediscovery of the infinite worth of human personality. Men are not likely to go far in accepting a religion that looks with indifference on their struggle for the right to live—as men, not as animals. To dispel pessimism and discontent, re-establish—not in theory, but in actuality—the truth that every man may become a son of God.

A second line of attack in rehabilitating religion consists in assuring men of the reality of things spiritual before we insist that they believe in their supremacy. It is a waste of time to urge men to center their minds and hearts on the high and eternal when they do not believe the high and eternal exist. They believe in the findings of science, and are deeply moved by material inventions and discoveries. But they neither think nor care about God and the soul. Let Brownings have a word with them—

Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God
stand sure:
What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops: Potter
and clay endure.

The experiences of the past three or four years ought to be sufficient to teach men not to put their trust in material things. The spiritual is just as real as the material, and must be dealt with first. There is no way of escaping it. Paul knew the secret when he spoke about looking "not at the things which are seen, but at the things which are not seen: for the things which are seen are

(Continued on page 4)

Baptist and Reflector

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

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

Advertisements—Rates upon request.

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

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

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

Editorial

"Whenever I Take My Journey"

On Sunday, January 14, we enjoyed preaching for Pastor H. J. Huey and his people at Milan at the morning hour and also at the five o'clock vesper service, which they hold instead of the night services from November to March the first inclusive. Both the spirit and welcome and invitation to return were most cordial. Pastor Huey and his family graciously entertained us. Milan greatly loves them and rightly so.

On January 21, we were with Pastor C. O. Simpson and people at Trenton, a pastorate of ours when a boy preacher. It was a special delight to be there. The pastor and his family showed again the hospitality which characterized them in other days in Kentucky when we lived in nearby pastorates for six years. With Pastor Simpson it was our joy to take lunch in the home of Mrs. G. W. Strode and Mrs. Fannie Moore, in whose home we boarded while pastor there and who were our "second mothers". Also we visited another "elect lady", who was ill, Mrs. E. M. Hicks, a friend tried and true.

At the Sunday school at Trenton, the superintendent read a list of 56 names of people who had been 100 per cent pupils during 1933. Special recognition was given to Miss Maurine Dillehay who, up to last August, had not missed a Sunday from Sunday school in fifteen years. Also it was pointed out that her sister, Frances, last year missed her first Sunday in nine years.

Pastor and Mrs. Simpson hold a secure place in the heart of the Trenton people, who welcomed and invited us to come again so cordially.

* * *

Editorial Correspondence

It seems to be helpful in some measure to run under this heading from time to time a kind of informal open forum for

the expression of both praise and censure of this or that, provided due courtesies are observed.

Here follows a letter printed just as we received it to which are added our comments:

Carrollton, Texas,
January 19, 1934.

Editor O. W. Taylor,
Nashville.

My dear brother editor:

"In your issue of the Baptist and Reflector, January 18, 1934 are these words:

"Because it was marked 'personal and private', no name or other identification is given here, but a brother from a distant state, writing of the Baptist and Reflector, says: 'Barring the Premillennial slop that is coming through the paper, I am glad to see and read it.'"

"Concerning this short editorial there are three things I want to say in the columns of the Baptist and Reflector; namely, 1, I, Albert Sidney Hall, Carrollton, Texas, wrote the letter marked personal and private, and inclosed it with an article for publication with my name signed to it. I took it, dear brother, that with my name signed to the article that was sufficient identification of the authorship of the letter.

"2, I did not mean it to be a 'brickbat' to the editor; but to express my feelings toward the Premillennial doctrine that has been more or less in each issue of the paper since it has been coming to my address.

"3, My conclusions on the meaning of any scriptural teaching is no secret. I wish all men saw the meaning of God's Word as I see it and preach it.

"So far as giving personal offense to the editor, I did not intend it that way, and shall be glad to make any atonement that is required of me. But the doctrine of Premillennialism, is pure SLOP to me, and not a good quality of slop at that.

"Please publish this identification card and put my name in capital letters in full."

A. S. HALL.

The statement, "no name or other identification is given here", in the editorial mentioned by Brother Hall, referred to the editorial use of the statement and not to his letter. No name or other identification was given in the editorial because he had marked his letter "personal and private". We felt that it would be permissible to use a statement from the letter, provided we did not sign the author's name. There was not the least difficulty in concluding that the author's name signed to the letter was "sufficient identification of the letter" itself.

We spoke editorially when we used the word "brickbat". There was no thought of any personal affront; neither was there any editorial anger. We took Brother Hall's expression as his reaction to premillennial views, and his expression

seemed to be a "more or less" "brickbat" thrust at such views! Personally, in our present understanding, we can go all the way with neither the premillennial nor the post-millennial school of interpretation. But we believe that brethren ought not to apply the term "slop" to each other's honestly differing views on these things. Peter says, "Be courteous".

Encouragement

"You sure are making a good paper."—John B. Swanner. "You are getting out a great paper."—G. B. Smalley. "I greatly appreciate your paper that comes to my desk weekly."—Warren L. Steeves. "I am making a special effort to secure subscriptions for the Baptist and Reflector in my church. Any time I can be of any service to you in the work call on me."—V. Floyd Stark. (To pastors generally we earnestly say, "Go and do thou likewise."—Ed.) "I like your paper, also the exposition of the Sunday school lessons."—Mrs. R. P. Sharer. We thank these correspondents one and all. More than they perhaps feel, they are "fellow-helpers to the truth".

A little later we want to give appreciative recognition to any of the friends and readers of the Baptist and Reflector who have been doing special work for the paper as it seeks to fulfill its mission of emphasizing Doctrine, Devotion, Duty, and Deeds.

* * *

"Finally Save Us In Heaven"

A common practice with some is closing a prayer with the words, "And finally save us in heaven . . .". This ought not to be done.

The only salvation which the Bible reveals and which Jesus gives is an "eternal salvation" as the issue of "eternal redemption". This means salvation beginning at faith and culminating in glory. Salvation by grace in time guarantees glorification in eternity. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6): This is true of all "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5).

Therefore, to pray, "And finally save us in heaven", is to ask for what is already unconditionally promised and guaranteed to those who are born again. And to keep on asking for what is thus promised and guaranteed, logically implies that one either is uncertain whether he has ever been saved or not or doubts God's veracity.

Sometimes, however, some who believe in the certainty of their final salvation pray, "And finally save us in heaven".

Some do it thoughtlessly; others mean to express their earnest desire for what God holds out before them. But such phraseology is not harmonious with Scripture teaching and tends to leave a false impression on the minds of others as to the nature of salvation.

It may be fitting for those who believe in salvation by character and works, in whole or in part, and thus look upon getting to glory as being uncertain, to use such words in their prayers. But it is not fitting for those who believe in salvation by grace. Their prayer-phraseology should not only express their individual faith, but also impress the truth upon others. The words of prayer whose main-spring is grace ought to be harmonious with that grace.

In both proclamation and supplication, one should "hold fast the form of sound words".

* * *

"And Samuel Hewed Agag To Pieces"

"And Samuel hewed Agag to pieces before the Lord" (I Sam. 15:33). This was how Samuel treated the king of the Amalekites. Because he had wrought such havoc among men and was personally irredeemable, capital punishment from above was roughly and instrumentally visited upon Agag through Samuel.

This was under the stern reign of law. In the New Testament under the reign of grace, we would neither expect to read of nor do we find anyone's being hewed to pieces.

But when shall we metaphorically hew to pieces the Agag of moral corruption, false doctrines, economic injustice, or other forms of sin? That is, when should these be sternly denounced and dismembered?

When brazen Agag has become an irredeemable menace and the good of society can be served in no other way than by such a stern measure, let him be hewed to pieces. But, mark you, it is to be done by one commissioned and empowered by the Lord for the task. And also it is to be done "before the Lord", and not in the spirit and for the cause of personal prejudice and venom.

Apart from such a situation, God's man is to combat sin and present the truth, but not by way of a cutting personal attack. He is to "reprove, rebuke, exhort", but "with all long-suffering and doctrine" (II Tim. 4:2). Only when men cannot be corrected otherwise or a cancer of society be eliminated otherwise, is the preacher to "rebuke them sharply" (Tit. 1:13). But this and all corrective mea-

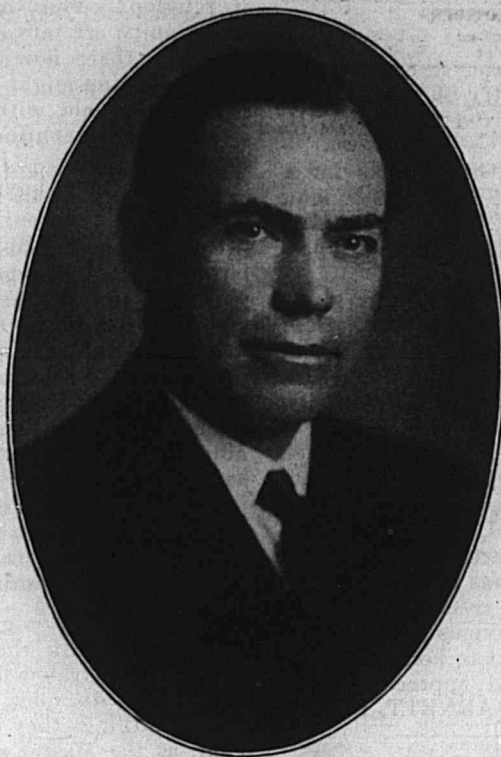
sures are to be used in a crucified style. People are to see, if they will see, that God's man is moved by the love of Christ and not by personal venom.

Confronted with proved hypocrites, one may blaze in his condemnation, as Jesus did in Matt. 23. Certain other outstanding sins may also call for the guilty to be hewed to pieces. But it is to be done "before the Lord".

Some have been noted for their bitter personalizing. They have seemingly gauged the soundness of their proclamation by the bitterness of their denunciation. And sometimes the strength of their denunciation has been in proportion to the weakness of their information.

There are times when wooing fails and hewing must be done. Quite evidently there is some hewing that is badly needed today. But when an imperfect mortal undertakes to trim other imperfect mortals, let him be sure that he does it "before the Lord", under His express sanction. Before Agag is hewed to pieces, there should be earnest and prolonged prayer for the hour and power of God.

"Soldier, rest, thy warfare is o'er"



Dr. O. E. Bryan, who was for more than nine years Executive Secretary in Tennessee, died Wednesday at ten P. M. A full account will be given later. God be praised for Dr. Bryan's ministry and His grace be upon the sorrowing family.

MRS. LOTTIE DUNN DIES AT TULLAHOMA

Was Superintendent of Vocational School for Girls

Tullahoma, Tenn., Jan. 18.—Mrs. Lottie McDearman Dunn, 40, superintendent of the Tennessee Vocational School for Girls at Tullahoma, died Wednesday night, after an illness of one week of pneumonia. Mrs. Dunn was appointed superintendent of the school last November to fill the vacancy caused by the death of Mrs. Alex Caldwell. Mrs. Dunn came here from Jackson but was reared at Halls.

Mrs. Dunn was a member of the Baptist Church. Surviving her are one son, Wallace, 15, and one daughter, Dorothy, 8. Her husband died last September. The body was conveyed to Jackson today for burial beside her husband.

The preceding account appeared in the **Nashville Banner**. What a shock it was to read it. Mrs. Dunn was a dear friend of the editor and his family and one of the noblest Christian women. Blessings be upon the son and daughter and upon all the loved ones of the deceased.

APPRECIATION

Our colored brethren, through their Dean, J. H. Garnett, send us the following communication:

Pantry Showers

Dear Editor:

Please allow brief space to express our gratitude for some Pantry Showers, which we have recently received for the A. B. T. Seminary.

We wish to express our thanks for a 45 pound can of lard, from the Sylvan Street Baptist Church, solicited by Mrs. R. A. Mayfield. Dr. R. A. Mayfield, pastor.

We wish further to express our gratitude to Mrs. Homer L. Grice, Supt. of the Junior Department of the Sunday school of the First Baptist Church, for \$6.85. Dr. W. F. Powell, pastor. This donation was for coal.

These showers came to us in the nick of time, which we very much appreciate and sincerely hope that other churches, both white and colored, may follow suit.

The Boarding Department has never been so hard hit as it has been this school session and we have received less help this year than any previous years.

Who will be the next to help us?

Yours solicitous and appreciated,

J. H. GARNETT, Dean.

IRRELIGION — CHRISTIANITY'S MAJOR PROBLEM TODAY

(Continued from page 1)

temporal; but the things which are not seen are eternal". Browning is right—"Earth changes, but thy soul and God stand sure."

Let me insist, therefore, that before we urge men to give allegiance to spiritual realities which we consider of supreme importance, we must first convince them that these realities actually exist. A mechanistic, deterministic philosophy, and a materialistic order of things have destroyed that conviction in many a mind. Somehow Christianity must re-establish the reality of the spiritual if this generation is to be saved from the materialistic unbelief that has its fullest expression in communistic Russia.

I would suggest as a third line of attack in rehabilitating religion, that we make our religion more practical and vital in life—as a part of life, not something external to it. The old concept of religion as something that could be kept in a pigeonhole of one's life to be fished out only when it was needed is, I hope, forever gone. It is that concept that has allowed corrupt politicians to use public office for private ends, while religious leaders themselves have merited the smiles of the politicians by joining in the chorus, "Keep religion out of politics!" It is that concept of religion that has long permitted to go unchallenged an economic order built on deadly competition, graft and greed, rather than on mutual understanding and organized fair play. All because men have insisted that religion has

nothing to do with these things! Since when has religion nothing to do with these things? Are they not a part of life? Yes, you say, they are too much a part of life! Then they are the concern of religion? You simply cannot crowd Christianity off into a corner of life and say, stay there now; do not cross over that line. You might do that with a dead religion, but not with vital Christianity. It will not be confined; it must occupy the whole of life. "I come," said Jesus, "that you may have life and have it abundantly."

One day in a house in Capernaum so large a crowd had gathered to hear the teachings of Jesus that there was no longer room for them, not even about the door. But four men, carrying a paralytic, uncovered the roof and let down the bed on which the paralytic lay. "And Jesus seeing their faith" healed the paralytic. Mark the words—**seeing** their faith! He saw it by what they did! They did not bring him a written creed or a confession of faith, but a deed, an act, a demonstration of faith that transcended all efforts to express it in words or formulas.

That is what this generation is waiting to see—the faith that Christianity professes demonstrated in actual life. Jesus told John's disciples to go back and tell John the things they had **seen** and **heard**. That, as the Master saw it, was the best answer to honest doubt. And so it is today. The best apologetic Christianity has ever had is what it has accomplished. As James expressed it, " . . . show me thy faith apart from thy works, and I by my works will show thee my faith". And what is more, such a test is in complete harmony with the tests demanded by the physical sciences, by psychology and philosophy, and by religion itself at its best. Nothing less than a faith that can be seen will arouse even the curiosity of a generation indifferent to the claims of religion.

These three lines of attack—a rediscovery of the value of human personality, assuring men of the reality of the spiritual before we insist on its supremacy, and making Christianity practical and vital in life—must figure large in rehabilitating religion in this generation. In them alone are the answers to the problems of current pessimism, communism, and indifference to religious affairs.

"Evangelizing the world in this generation" is, indeed, a beautiful dream, but we shall have enough to do to make Christianity acceptable for an age that believes in no religion at all.

The youth who thinks education means that he will not have to work for a living is all wrong. The more highly educated a person becomes the more necessary it is to work hard for he realizes more than ever how much there is to be accomplished. Education does not mean a soft snap for anyone.

THE CONDOR, THE GREAT BIRD OF THE ANDES, AND THE CHRISTIAN

By LIVINGSTON MAYS

The mightiest bird that flies is the Condor of the Andes with its wing spread of twelve feet, who battles against wind and gravitation until it reaches the extreme height that any creature ever ascends, without mechanical aid, far above the clouds.

He is the noblest creature illustrative of the lofty qualities that God would find in His saints when He says, "You shall mount with wings as eagles". But the condor also illustrates the squalor into which God's children may sometimes descend. This grand eagle's natural food is either freshly slain animals or carrion. When he sails down from the mountain peaks or from the blue sky and folds his wings and lights on the low earth near some dead horse, he often so gorges himself on the ill-smelling carrion that when an enemy approaches, he is so weighted down by his filthy food that he cannot fly to safety nor to the mountain top and the wolf or cougar can drag down to death that which in its proper habitat of mountain tops or blue skies is the king of birds. Even so the Christian whose proper atmosphere is far above the world sometimes goes down to worldly levels and gorges himself on scandal or on evil tales or on vile selfishness or the lusts of the flesh until the wings of his failing faith are too weak to lift sin-weighted soul above the dangers and low depths to which he has been drawn by the carnal appetites from which the resurrection day alone will thoroughly free him. His only hope is to imitate the eagle of the South and disgorge carnal carrion so that he can "mount on wings as eagles" (Isaiah 40:31).

MISTAKES

Fighting a buzz-saw, hoping to evade death or taxes, believing all one hears or talking back to your Mother-in-law are all recognized by most of us as mistakes.

We can avoid the mistakes which stand out like a headlight on a 1913 flivver.

But still we all make many mistakes. If we didn't we would make little progress. A wise man utilizes his mistakes, remembering the costly experience and profiting thereby. He learns how to steer clear of such things in the future.

Hold opinions of your own and don't be afraid to express them. The public may criticize but it always will tolerate expressions of honest convictions. In this day and age, so many "hate to say anything" on public questions for fear of losing business or being criticised. Those who dare to express an opinion and who back it up with sound judgment are the ones who are responsible for the community's development.—Herald, Saint Peter, Minn.

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.

IDEALISM: THE NEED OF THE HOUR

In times of darkness and confusion the supreme need is light. The light of great ideals has been the saving force thru all the centuries—richer in vitality than any race, more abiding than empires, more enduring than monuments of stone. Ideals are practical. Like the beacons that guide men thru the seas and the air, they are most needed in times of storm and difficulty.

Some nineteen hundred years ago Jesus Christ gave to mankind the greatest body of idealism the world has known. With none of the trappings of classroom, curriculum, grades, or degrees; in an age crushed with ignorance, superstition, brutality, and corruption—by the mere force of living and teaching—Christ started a new epoch; an epoch so significant that the calendar dates from His birth; so powerful that it has changed the whole course of human events, so beneficent that untold millions of men have been lifted higher in the scale of life.

Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism and the confusion of today may give way to the fairest dawn the world has seen.—Joy Elmer Morgan, editor *The Journal of the National Education Association*.

"ALMOST EXCITED"

The Baptist and Reflector:

I am almost excited over the rapid progress of the Hundred Thousand Club. Dr. Frank Tripp was wisely selected to organize this great movement.

I joined the movement in the beginning and nearly all of my churches have members who have joined the Hundred Thousand Club. Some of them have chosen to pay all of it at once for the whole year.

It sounds almost too good to be true that there is a very great possibility of completing this Club by the end of February.

At first I was a little afraid that it might seriously affect the Co-operative Program. It seems to me that this Club could be rightly styled the lightening section of the Co-operative Program. From

the very first I have been enthusiastic for the Co-operative Program.

When this Hundred Thousand Club is completed I believe that we will increase the contributions to the Co-operative Program above anything that they have been in the past. I am ready to join another Hundred Thousand Club to pay the debts of the State Conventions, and when that is finished to join another Hundred Thousand Club to relieve the schools of indebtedness, at least one school in every state.

The Baptist people are a great people and do anything they make up their minds to do, the Lord leading. There is no way of understanding and comprehending the vast machinery set in movement by the Hundred Thousand Club.—G. M. Savage, Union University, Jackson, Tenn.

THE MODERATE DRINKER IS A DRUNKARD

In this day of the readvent of legalized liquor in many cities, the American people must decide about drinking it. Shall they drink it moderately, excessively, or totally abstain from it; and what shall they teach the young about it? We find there are two groups, those who condone, excuse or advocate moderate drinking and those who insist on total abstinence.

It might be well to make it clear that a moderate drinker is a drunkard, as science clearly proves. Attention is called to the statement of one of America's greatest scientific experts on this subject, Dr. H. W. Wiley, of pure food fame, for years the government chemist in Washington, who was declared, in testimony before the Senate liquor investigating committee in 1932, to be "better qualified to judge what is poor food and its effect on a human being than anybody in this country", and "the best expert in this country" on the question of what is intoxicating. He said: "intoxication has four stages."

1. "When neither the man nor his friends know he is intoxicated, because alcohol goes at once to his brain, to the judging power, the idealistic power, and paralyzes those nerves which govern judgment. He is in the most dangerous condition when he is in that state of intoxication, more than in either of the three following, because he does not know that he is intoxicated . . . when as a matter of fact he is intoxicated." This first stage of intoxication, he showed, may be brought about by "one mug of beer".

2. "The second stage is when he has arrived at a state in which people notice he has had a drink lately; he is more talkative," etc.

3. "The third stage is when he cannot walk straight, and it is evident to everybody that he is intoxicated."

4. "The fourth stage is when he is drunk. In that stage he is less dangerous to himself or anybody else than in the other three stages."

If, having drunk his "one mug of beer" a man attempts to drive a car, his nerves that govern judgment having been paralyzed by the alcohol in it that had gone "at once to his brain", as Dr. Wiley says, and he misjudges the distance to that other car, or the telephone pole, an accident is likely to result, involving not only himself but others who are innocent victims. He didn't know that he was intoxicated, but he was, in fact, in the most dangerous and irresponsible stage of intoxication, or drunkenness. It was an old prophet who centuries ago said of certain drinkers, "Through strong drink they err in vision, they stumble in judgment". If that "one mug of beer" produces intoxication (that first dangerous stage), then the man who drinks it is, to that extent, drunk, for drunkenness and intoxication are synonymous terms in the dictionary. The moderate drinker then is a drunkard, who shall not inherit the Kingdom of God if unrepentant and unreformed.

It is now up to the better element of American society, and especially to the Christian people, to positionize themselves on the question of moderate drinking versus total abstinence. If the wets have their way, we are all set for an orgy of drunkenness, or intoxication, in this country. To be sure, the less extreme of the wets, like John D. Rockefeller, Jr., and some others, condone moderate drinking and condemn only "alcoholic excesses". They call that "real temperance" or "sobriety". "Sobriety," the dictionary says, is the moderate use of intoxicants. To condemn "alcoholic excesses" while condoning, or standing for, moderate drinking is an inconsistency and a waste of breath, for alcohol, even moderately used, shows, in innumerable cases, an irresistible tendency to lead on to alcoholic excesses and the ruin of body, mind and soul. These lost drunkards should be saved. Total abstinence is the only dependable preventive of "alcoholic excesses". Nine-tenths of the crime of this country grows out of the drink habit, and these crimes are, with few exceptions, committed by moderate drinkers.

The moderate drinker will undoubtedly suit the brewer, distiller and the wet politicians better than any other sort. He will be a better customer, produce more government revenue and probably last longer, particularly if he stays from behind the steering wheel of a car.

The important question is, shall our children, and young people in the schools and elsewhere, be taught to look upon moderate drinking as allowable or harmless, or shall they be taught that alcohol is a habit-forming, narcotic drug and a racial poison and may not be safely used, even in moderation.—H. Beauchamp, Dallas, Texas.

He who carries the cross must stand for what the cross carries.—John Comp-ton Ball.

GOD AND THE JEWS

Again and again the Bible tells us that God raised up the Jews to be His peculiar people, His chosen ones unlike any other nation, through whom He could work wonders on the earth.

Beginning with Abraham God worked and waited patiently more than five hundred years before He developed His chosen people into a nation that could take possession of Canaan, the land God had promised to Abraham and his descendants as an everlasting possession. God's promise can never be abrogated, and hence Palestine will yet become the home of the Jews, and through them God is yet to do great things for the world. Already He has accomplished much through the Jews. Abraham was the first great monotheist. Since the seventy years captivity in Babylon the Jewish people have been monotheists. Through the Jews God has given us an inspired Bible, every part of it, Old and New Testament, being given through a Jew. When talking to a Jew today I emphasized this fact.

Then through the Jews God brought Jesus into the world, the Son of Mary, the Jewish virgin. The world owes much to the Jews for through them God has given us monotheism, the Bible and the Christ.

But God has not yet finished His work with and through the Jews. I seem to find in my Bible that they are yet to be greatly used of God. They are still His chosen people. Though scattered abroad among all the nations of the earth they are still a distinct people, still God's peculiar people. He has not forgotten them and His promises to them cannot fail. They are yet to possess Palestine, all of it, "From the river of Egypt unto the great river, the river Euphrates". Gen. 15:18. "For I will take you from among the nations and gather you out of all countries and bring you into your own land." Ezekiel 36:24. "And the desolate land shall be tilled, where, as it lay desolate in the sight of all that passed by, and they shall say this land that was desolate has become like the Garden of Eden." Ezekiel 34:36-35. They will rebuild Jerusalem and the Temple and Palestine will be more populous and beautiful than ever. See Ezekiel 40.

But their greatest trials are yet to come through the Anti-Christ, earth's greatest autoerast and tyrant, who will dare to sit in that new Temple and claim that he is divine, but the Lord Jesus himself will come to destroy the Anti-Christ and deliver His people and use His faithful ones to aid Him in the final establishment of the kingdom of God on earth. Jesus said to His disciples, "When the Son of man shall sit in the throne of His glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Math. 19:28. The Jews are yet to be the great evangelizers of the nations. They speak all the languages of the earth and when they accept the Christ they can begin at once to preach Him everywhere as the only Saviour of mankind. As I think of God and His great purposes of the fu-

ture I think of the Jews and what He is yet to do through them.—John H. Eager, Poughkeepsie, New York.

Book Reviews

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

Vitalizing the Church Program. A book that every worker should have.

It has just been my privilege and inspiration to read over carefully the new book by Dr. Dobbins and Dr. Riffey, "Vitalizing the Church Program". It is short and to the point. Every word and every sentence is filled with good sense and challenge. There are six chapters dealing with the fundamental steps in the Great Commission. First, "Building on Spiritual Foundations", a thing that our churches need to learn how to do today as possibly nothing else.

Chapter two deals with the Church "Vitalizing its Resources". The Sunday school is emphasized as the Special Agency for this task and we thoroughly agree with the author that our churches are falling down on this point and do not half way realize the possibilities of the Sunday school along this line.

Chapter three deals with the Church and the Financial Program. They take a sensible view of this matter and urge the use of every inside organization and agency for the teaching of the Doctrine and the enlistment and training of every member to give according to Scriptural plans. In chapter IV we have a splendid discussion of the problem of every church in "Discovering and Training Leadership" for the entire church program as well as missionary work in the communities roundabout.

Chapter V deals with the Church "Educating with a view to building character in the one educated and making men and women of real worth before anything else. The last chapter gives a Vision of the Church's Program and challenges every member to take his or her place around the Camp and gird themselves for a mighty battle that is just out before us. We have come to the sensible conclusion that a battle cannot be won with a lot of trained officers to give orders, as much as this is needed, but must train an army of private soldiers who know how to wield a sword. Every church should have one to a dozen of these books in its library and many should take it as a study class book.—W. D. Hudgins.

The Springs of Life. By James Reid, D.D. Published by the Fleming H. Revell Company, New York. Price \$1.75.

In this book of some 62 meditations, or sermonettes, Dr. Reid has sought to present "practical aids to people who in the midst of the pressure of life and the confusions of our time are seeking to keep their hearts in the love and grace of

God". And he has done well in fulfilling his purpose. Such subjects as "The Everlasting Arms", "Brush-pile or Tree?" "The Place to Begin Again", "Not Slaves, but Friends", "God's Kind of Love", and the other many helpful ones are real aids to bring us closer to God and to inspire us to greater service for Him in spite of the many discouragements which come.

Five chapters he gives to the subject, "The Way of the Cross"—1, Self-Discipline; 2, Detachment; 3, Suffering; 4, Personal Relationships; 5, Sympathy. His closing chapter and meditation is "Jesus Lives!" This book would be an asset to any library.

Eleventh Child. By Edna Geister. Harper Brothers, publishers, New York. Price \$1.50.

The name, Edna Geister, would insure the success of any book, for she is well-known, not only for her books, such as "Ice-Breakers", but also for her splendid leadership training.

In the "Eleventh Child", by use of a simple story, easy to read, she reveals to parents wise precepts for training children, and to children, old or young, outstanding examples of living and loving in the home. To both she presents the "fine art of living together".

With ten children in the Porter family, Ethel, who had been in the Settlement Home since the death of her mother, becomes the eleventh child, a thing she dreads. From an almost unfriendly, unlovable child, hard to get along with, under the influence of Mother Porter and the others at Portersville, she becomes a young woman upon whom others could lean and through whom others were blessed. How she stood the trials which met her would encourage others; how she loved and was loved—all makes a story well worth the reading.

The General B. Y. P. U. Manual. By J. E. Lambdin. Published by the Baptist Sunday School Board, 161 8th Ave., N., Nashville, Tenn.

Re-written from the book, "A General B. Y. P. U. Organization", our Southwide B. Y. P. U. Secretary has again, in the book, "The General B. Y. P. U. Manual", given us most excellent plans for B. Y. P. U. work. Beginning with the origin and development of the B. Y. P. U., he takes us through "The Ministry", "The General B. Y. P. U. Organization", "The Officers", "The Meetings", and closes with a view of "The General Standard of Excellence". He includes in this book suggestions for teaching the course, a list of books and other literature for further study, questions for review and examination, discussions of the Department organization and of the relation which should exist between the pastor and the General Organization.

Certainly every officer in the B. Y. P. U. Department and Unions should study this book, and it would behoove every member to have it in his library.

SUNDAY SCHOOL LESSON

By THE EDITOR

FEBRUARY 11, 1934

(Temperance Lesson)

Timely Warnings

Scripture: Matt. 7:12-27. Golden Text: Matt. 7:19.

Readings: Dan. 1:8-21; Isa. 28:1-10; 42:18-25, Rom. 14:13-23; Prov. 2:1-8.

"The Sermon on the Mount concludes with the Golden Rule as the keystone in the arch of our duties to one another and with a vivid contrast between good and bad in character and destiny."—Moore, in *Points for Emphasis*.

I. The Demand of Duty (7:12).

Confucius, Isocrates, Hillel and Philo had, in a weak negative way, expressed the idea in the Golden Rule, but it remained for Jesus sublimely to state it and make it a positive rule of conduct. Men are not only not to do what they would not want others to do to them, but actually to do what they would want others to do to them.

1. The Scope of Duty: "All things." The phrase is, of course, limited to what is right. It embraces all life in religious, moral, educational, political and economic duty. "The law" (Pentateuch) "and the prophets" (rest of the Old Testament) are condensed in the Golden Rule. This means that the New Testament, which unfolds and expands the Old, is also here condensed. Also the Sermon on the Mount is summarized. "With these words Jesus closes up the teaching of these chapters and ties them all up in a little bundle."—Luther.

2. The Principle of Duty: "All things whatsoever ye would that men should do unto you." Within the sphere of things which are right one is to discover what he would want others to do to him were he in their place and then, as his life principle, treat them in the same way. One cannot even begin to exemplify this unless he is born again. Sincere application of this principle would make all church members loyal and liberal and would cure the moral and economic ills that afflict the nation. And beyond all question, it would destroy the liquor traffic.

II. The Secret of Safety (7:13-14).

One who progressively observes the Golden Rule is already personally safe, because he must already be in the way of life in order to observe it. His observance is not conditional to but evidential of this safety. The secret of safety from destruction is to be in the way of life.

1. Leave the Broad Way. Progressively in this life and irremediably in the life to come, this way "leadeth to destruction." Its gate is as wide and its stretch as broad as the extent of unregen-

erate men (Eph. 2:3) and as the whole scope of the unregenerate world-system, with its Christless, bloodless policies, professions and programs (Eph. 2:1-2; I Jno. 5:19; 2 Cor. 4:3-4). All that is necessary for an unregenerate man to land in perdition is just to remain as he is. As in Palestine, to get into a town and dwelling, which is always built away from the highway, one must leave the highway and travel a narrow way and through a narrow gate, so must one in the case before us in order to enter safety.

2. Enter the Narrow Way. The gate of this "strait," that is "straitened" (restricted, tight, close), and its stretch is narrow, but it "leadeth unto life," "more abundantly" here and triumphantly hereafter. One must face the issues of the soul with high seriousness and with a compression of himself painful to the natural man. Convicted, repentant, in the dust of humility, he must cast himself as a hell-deserving sinner upon the mercy of God and be crucified by way of the cross. The prideful Pharisee continued in the broad way; the penitent publican stepped into the way of life. "There is only room for body and soul, but not for body and soul and sin."—Bunyan. In redemptive choices in the soul and in practical choices in life, the broad way and the narrow confront men. Safety is in the latter. Relative to the liquor traffic, the narrow-way principle would destroy it.

III. The Failure of Falsity (7:15-23).

In timely warnings, Jesus fortifies us against and unfolds the fate of falsity.

1. False Prophets. "Prophets" do not mean simply those who foretell the future, but those who forth-tell what is in their minds and hearts, whether relating to the present or to the future. False prophets tell forth false religious teachings. They are polished, polite and promising, coming "in sheep's clothing." See 2 Cor. 11:15. But in spiritual character as viewed by the Lord and in spiritual effects upon the souls of men, "they are ravening wolves." Changing the figure, they are trees which, tested by Gospel spiritually and with earthly appearances sometimes to the contrary, bring forth corrupt fruit. If they do not repent, their fate is to be "hewn down and cast into the fire."

2. False Professors. These follow and are fashioned religiously by the false prophets. These are: 1. Professors of religion—"Lord, Lord." 2. Active in religious work—"many wonderful works." 3. Professedly, theoretically and superficially "cast out devils." 4. Claim to do all in the name of Christ. Yet Jesus says they "work iniquity." The

Gospel order is "a good tree," then "good fruit," or regeneration, then a good life (Eph. 2:8-10). Religious falsity propounds the theory of salvation by character and works and proposes to become good by doing good. It is true that doing must be joined to profession to stamp one as out of the category of false professors, but Jesus tells us how and when this doing of the divine will in life takes place, that is, after the tree has been made good. One first does the will of God internally by submitting to salvation by grace. Then his doing the will of God in life is not conditional to salvation, but is necessarily and resultantly evidential thereof. A saved man will bring forth good fruit. A man who does not has never been saved. And the fate of such shall be "depart from me."

If "a tree is known by its fruit," then the liquor business certainly belongs to the category of falsity.

IV. The Program of Permanency (7:24-27).

Those who do not progressively exemplify the Golden Rule because they are unregenerate, who walk in the broad instead of the narrow way, and who are false professors of religion instead of genuine possessors of it, shall go down in the storm, while the opposites of these shall stand forever. The Master here lays down His own program for personal and administrative permanency without which there is no real permanency.

1. The Ground of Permanency. It is not religion prescribed by worldly wisdom nor civilization, education, legislation and reformation, but "heareth these sayings of mine and doeth them." "These sayings" are the Sermon on the Mount as condensing the redemptive and practical teachings of all the Word of God. First, one internally hears the Word of God and redemptively does the will of God by trusting in Christ alone for salvation (Eph. 1:13; Rom. 4:4-5). Second, one hears the Word and does the will of God progressively in life on the principle that a "good tree bringeth forth good fruit." Salvation by grace puts one on the "rock" (Jesus Christ) redemptively (Psalm 40:1-4). Then he progressively expresses in a practical way that he is on a rock. As in constructing a building, one may go down far into the earth to lay the foundation on the bed rock, so far his spiritual structure to stand, he must dig down deep into heart and life with the implements of grace to "Christ in you the hope of glory." "All other ground is sinking sand."

2. The Exhibition of Permanency. The storms of life beat upon those "founded on a rock." And, while they may be shaken, they do not crash into ruin. And when the storms of the coming judgment shall burst and beat, those on the rock shall stand triumphant. "On such the second death hath no power." But those who are founded on the sandy foundation of anything and any one short of Christ in His

redemptive relation and progressive, resultant transformation, shall, in the last analysis, be overcome by the assaults of life and, in the coming day, shall crash in final and irremediable ruin. The liquor business belongs to the category of ruin. May all pray and find it fulfilled in heart and life:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Questions

1. What is the difference between Christ's statement of the Golden Rule and that of those who stated it before Him?

2. Define and apply the Golden Rule. Can we expect sinners to observe it? But are they tested by it?

3. Give the meaning and dimensions of the broad way.

4. Give the meaning and dimensions of the narrow way.

5. Define and describe false prophets.

6. What is the fate of these and of false professors?

7. What is the "rock" and how get upon it?

8. Mention some foundations of sand.

9. How can one "hear these sayings of mine and do them?"

Lesson for Feb. 18: JESUS' POWER TO HELP (Matt. 9:1-13).

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No News Is Not Good News

It Takes More Than Silence to Bring Joy

By JOHN D. FREEMAN, Secretary
(Executive Board Department)

The old saw, "No news is good news," may be true in some cases, but it is not true in the office of the Executive Board. When months go by without our receiving word from some of the churches, it would take a lot of argument and coaxing to persuade us to believe that the silence of the treasurers and pastors of such churches means good to us. Sunshine, gladness, encouragement and enthusiasm are given us by the piles of letters which do come, bearing, for the most part, good tidings of the works that are being done and the funds that are being raised for the promotion of all phases of our work.

From some of the letters which contain good news I cull the following extracts.

"We take our Every Member Canvass during January and I expect to send you a substantial check for the Co-operative Program by the last of the month."

—L. H. Moore, Selmer.

"I am enclosing check which is our first offering to the Co-operative Program," writes Mrs. Cleve Mullins of Milan, clerk and treasurer of Whitthorne Baptist Church, organized last October. Brother Roy Crider of Milan is their pastor. They have already begun planning for their house of worship. They begin their active life by joining in the great co-operative enterprise of Southern Baptists.

"We have \$100 per month in our budget for the Co-operative Program and our treasurer is planning to send it in regularly. I hope soon to have the check going to you weekly."—J. G. Hughes, Kingsport. That is a fine and generous move by this church which is so heavily loaded with debt and which is doing such a splendid mission work in its own field.

"I have thought of getting the church rolls of some of the pastorless churches in our association and let our B. Y. P. U. be responsible for mailing out a good tract every two weeks or once each month, the church to take care of the expense. What do you think of it?" Pastor C. E. Wright, Winchester. A fine idea, and if it followed by some visits of the mission workers of the Winchester church, it will result in a real enlistment movement before the end of the year.

"Our goal for the Co-operative Program this year is \$3,500."—P. B. Baldrige, First Church, Maryville. It is good indeed to see this great church coming back to generous support of our work. Owing to a bank failure and a change of pastors last year, they were prevented from doing their usual part in helping the causes outside their own field. We welcome Pastor Baldrige to our midst and thank the church for the good news.

The church at Ridgely has called Brother Mark Ferges to succeed Pastor Preston Ramsey who is now busy organizing the potential forces of Fayetteville

for a great campaign in William Carey Association. Bro. Ferges was formerly pastor at Newbern and we are happy to have him back with us.

"I have just had a letter from Bro. A. M. Nicholson of Orinda, and he has decided to come to Andersonville and Bethel. I think it is a fine thing for him and for that field."—T. H. Roark, Coal Creek. The Lord evidently moved in this case to bring a great pastor into a great opportunity. These two churches are at the ends of the Model City which the Tennessee Valley Authority is building at Norris Dam. We expect great things from them this year.

"You will be glad to know that our building project has almost doubled the seating capacity of our auditorium and beautified the front of our house so that you would not know the 'old place'. We did it, including everything, for less than \$8,000. . . I am sure that as financial conditions improve our gifts to missions will be larger this year than last."—Pastor H. B. Cross, Judson Church, Nashville. If you enter or leave Nashville via the Franklin Pike, be sure to slow down and look at the front of Judson's meeting house. They now have a great plant, yet they mean to enlarge their gifts for others!

Pastor William McMurphy of Speedway Terrace, Memphis, writes that they have adopted the double budget and envelope, and he sends their check for the January remittance on the Co-operative Program.

Pastor D. A. Ellis of McLean Boulevard, Memphis, sends the good news that his people are going to return to the regular remittance of gifts for the Program. This is one coming church which has been organized, grown to size and erected a splendid house of worship without ever being aided out of Co-operative funds.

Fernville Church, Hiwassee Association, sent in their offering for the Program during January, a good sum for the church. J. T. Dodson is treasurer.

Broadway, Knox County, gladdened the office with a substantial check for January, sent by the W. M. U. Lincoln Park, Knox County, also sent a good check.

Sickness and Death

During the past few days the writer's heart has been saddened by the death of some of his friends and choice laborers of the Master. Frank Grazaidei of Dayton, who had done a monumental work in that field prior to his break-down last year, answered the silent call during the night, his worn-out heart failing. He was a diligent worker, an Italian who had come out of the darkness of Romanism into the light and liberty of the Gospel. We shall miss him.

The death of Mrs. Dunn, widow of the beloved Prof. Dunn of Union University, came as a shock to many. It seems only a few short days since she was in my office consulting me about

the advisability of accepting the position with the Girls' School at Tullahoma.

As these words are being written the family of Dr. O. E. Bryan watch in suspense at his bedside. All the children are there, which reminds me of a story which I heard him tell some years ago when we were in a revival meeting together in my home town in Arkansas. It was about a woman in Kentucky, a pioneer's widow. She was past ninety years of age and was dying. In her semidelirium, she kept asking, "Are all the children in?" None at her bedside knew what she meant.

Finally her only living child reached her and when he heard that question, saw once more the pioneer cabin, strong and sturdy, with its heavy doors and the solid beams which held them shut. Each night at dark the children would be gathered in and the doors bolted against prowling dangers. Before bolting them, she would always ask, "Are all the children in?" and the count would be made of the large group. He heard the question and replied, "Yes, Mother, they are all in and safe."

That story tells much about the big heart and tender emotions of the great man who served Tennessee Baptists so well and who is loved by so many of them. Should he be called to leave us now, we can rejoice not only that

his children were with him during the last hours, but that he lived to see them all in the kingdom of Christ.

Pastors' Conferences

Preparations for the regional pastors' conferences to be held the first three weeks in March are being rushed. A splendid response is being received from the men who have been asked to lead the respective groups. It is good to have the support of such workers. Tennessee Baptists are rich in the fine quality of local leadership, and more and more we must utilize it. Let every pastor make plans to attend the conference most convenient to him. The full list of meetings will be published soon in these columns.

Convention Minutes

The minutes of the last state convention are ready for distribution. This year we are sending them only upon request. Every year scores of copies have been returned to us, causing a heavy expense for postage. Furthermore, I have heard as I have covered the state many reports of copies of the minutes which were thrown aside as soon as they were received because the one getting a copy did not want it. To save our needed money and to be sure that only those who want the minutes get a copy, we are sending them only upon request.

THE NEWS BULLETIN

FOUNDER'S WEEK CONFERENCE

The Founder's Week Conference, Moody Bible Institute, Chicago, February 4 to 8, will open with a Sunday afternoon rally. The theme will be "The Return of Our Lord," when Dr. Gray will speak on "What Is Meant by the Second Coming of Christ," and Rev. Paul W. Rood, D. D., President of the World's Christian Fundamentals Association, will speak on the theme, "If Christ Should Come Tomorrow."

A daily morning feature of the conference will be "Heart-Searching Messages from the Psalms," by Max I. Reich, the Hebrew Christian Orthodox Friend. Another daily feature of much importance is a series of studies in Bible prophecy by Pastor Ironside of the Moody Memorial Church, one of whose themes will be "Recent Prophetic Developments."

Among the outstanding speakers and themes for the evening meetings will be Professor Oswald T. Allis, Ph.D., of Westminster Theological Seminary, who will speak on "The Short Bible—Its Meaning and Menace," and also on the theme "Archaeological Nuts for the Critics to Crack." Rev. Gustaf F. Johnson, of Minneapolis, is announced for two stirring subjects, one being "A Vision of Glory in Desperate Days," and

another, "The Lofty Outlook."

Dr. M. E. Dodd, President of the Southern Baptist Convention, is another speaker whom many will wish to hear, and the same is true of Rev. Charles J. Woodbridge, Secretary-elect of the newly organized Independent Board of Presbyterian Foreign Missions.

Among the speakers also are no less than nine alumni of the Institute who have done marked service in the field and some of whom are coming long distances to contribute to the strength and inspiration of the conference. Also great preparation for the music of the conference is being made by the Music Faculty and the present body of students.

The Stairway of Prayer

"There's a stairway leading upward—

Which the weariest may climb Far above the highest mountain

To an altitude sublime,

Where a comforter awaits us,

For the Father's home is there.

And the way to mount that stairway

Is the simple way of prayer."

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THE YOUNG SOUTH

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FAILURE

By Louis Altman

There never has been a person who really did things but who was acquainted with failure. Just as the person who never makes mistakes never does anything, so he who has never known failure has never known great accomplishment. Failure comes to all. It is the natural accompaniment to endeavor. It is not within the province of humanity to know continual success.

The lives of the greatest characters of history teem with failures. Again and again they have seen their hopes and aspirations crash in ruin, but they stoop and build them up again without stopping to moan about their loss.

At one time Robert the Bruce was a friendless fugitive; Washington, the commander of a starving, freezing Army that had reached the very depths of misery; Lincoln a beaten man held up to ridicule; Wilson a struggling college professor unable to make both ends meet.

The names of the world's great failures are legion, but to them failure was just a resting place on the road to "Try Again!" They fashioned from their mistakes the tools with which to carve their destinies. They cut and shaped the shattered ruins of their endeavor to stalwart masonry with which to build an edifice of accomplishment. They failed, but they cast failure back into the teeth of fate and went their way unshaken, firm in their resolve to reach the goal in spite of all discouragements.

Such is the difference between greatness and mediocrity — the great make failures the stepping-stones to success.

Let none despair when failure comes, 'tis but a resting place, a chance to catch your breath before resuming the onward march. Each failure in recompense brings its meed of experience, and from experience comes wisdom. —The Challenge.

A MENTAL LIBRARY

By Wilton E. Matthews

What do you do with your thoughts in the few odd minutes you have each day? Almost everyone has some spare time scattered throughout the day in little bits, while waiting for a phone call, sitting on the porch in the sun, riding a street car, or walking to school. And nearly everyone will find, if he turns an eye inward, that his mind at such moments is in a state of apathy, at work on nothing at all or skipping aimlessly over many things. It is difficult to utilize such bits of time, you say? Not at all. Try calling on your memory for material you have assimilated but not thoroughly understood. The value in memorizing bits of great works, poetry, drama or quotations from the Bible lies, not in being able to show people how well you can repeat them, but in having ready

in your mind a library of thoughts for reflection when a free moment presents itself.

For example, the poetry of Robert Browning is so compressed and subtle that few people see the meaning in every line at the first reading. And hundreds of quotations from the Scriptures are so rich that they take on deeper significance the more often they are rolled over the tongue mentally. Any spot is a book nook if you use this system and learn to concentrate a little. Keep your mental library well stocked—and use it.—Clipped.

PENIAMINA'S ADVENTURING

By Felicity Browne

When Captain Cook went to the island of Niue, in the South Seas, in 1774, the natives ran at him with the "ferocity of wild boars!" So he called the place Savage Island. Later, John Williams tried to place two native teachers from Aitutaki on the island, but they had to give up, for they could make no headway against the barbarism. Then he took two native youths from Savage Island to Tahiti. When they returned to their homes one of them seems to have told the Christian faith to another boy, whose name was Peniamina. Except for that, nothing seemed to have been accomplished for Savage Island, and years passed without any changes. Then Peniamina evidently went to Samoa for his education, and after he had finished, he offered to return to Niue as a missionary! For the last sixteen years missionaries had been trying to land on the island, but had been thankful to escape with their lives. Peniamina took with him a supply of books, clothes and tools, and was landed on the beach. The natives crowded round him, threateningly. First of all they wanted him to send back his box of property to the ship. They were afraid it would bring a new disease. Peniamina reasoned that the box was made of wood which they themselves used. Then he told them why he had come, and kneeling down he prayed for them, and himself. Still some urged to kill him before any other helpers should join him. But when night came Peniamina was still living! No one would give him shelter—even though it was his own native land. He found an old ruin, but heavy rain started, and he had to walk about to keep warm. Most of his property was stolen, but at every opportunity he talked with the islanders. Seven years after Peniamina's brave adventuring to that wild shore, a missionary visited the island and found a group of Christians who had built a teacher's house and chapel—family worship was general. Three years afterwards there were only ten non-Christians left in Niue. So Peniamina "carried the name 'Christian'" to his own island.—New Chronicle.

THE CAMEL'S NOSE

By Robert B. Pattison

The camel's nose is not much to look at. It does not seem like much of anything — not even much of a nose itself. But it is big enough to make plenty of trouble. It was a very cold night on the desert. Naturally, the camel wanted to be warm. It was a very dark night on the desert. Naturally, the camel wanted the light. And the tent of the Arab was warm, and bright with its lamp.

But the Arab did not want the camel inside his tent. All was clean and orderly there, and the camel might make trouble inside. For it was clumsy and sandy. So the Arab said, "Not much; you may not come in. Better go and exercise on the desert and get warm; better be content till the sun arises with all its heat and light!"

To which, said the wily camel: "Plenty of room in your large tent; plenty of warmth also for the two of us there. And it will not make your light less if I use it too."

That was all true enough. It was also true that camels are not meant to live where rugs are clean, and tables are fine, and nice people live. But that camel knew another thing—he wanted to get in where it was warm and light. So once more he begged. This time he was more clever, for he just said, "Never mind about letting all of me inside; just let me poke my cold nose in a little way. That little will cheer me all over."

Now that seemed simple enough. So the Arab told him he might put the tip of his nose within the tent flap. Be sure the camel wasted no time doing so. Then, very slowly, very gradually, the scheming animal pushed his whole nose inside; then his neck; then his front legs; then with a bound all the camel was inside the tent of the Arab. Trouble started at once. Sand fell from the camel's body all over the fine rugs. He moved and upset the beautiful table. The lamp went out as the wind blew in. And the camel lay down glad, as the Arab rose up mad. Mad indeed, and howled, "What a mistake I made ever to let that small nose of yours inside this tent. All this confusion really began the moment your nose wedged in my doorway."

You know plenty of examples of that camel's nose. Hundreds are in the shoes of King Saul, who began by being jealous of young David's victory over Goliath, and ended by trying to kill David cruelly. Just so also those in jail for stealing did not start by robbing a large sum. They began by taking a few cents. The camel's little nose very gradually got inside the tent. Then real trouble began!

Just one small drink of intoxicating liquor! "I won't count this one," said poor foolish Rip van Winkle. But it counted just the same. Drunkards begin that trivial way. No one gets drunk on the first glass he takes. But it is the camel's nose—one sip, another. One bottle comes afterwards.

Keep the whole camel wholly

Help Kidneys

● If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sims-tex) —Must fix you up or money back. Only 75¢ at druggists.

Cystex

outside. Let him whine there rather than snort inside. Let him be cold there rather than upset the lamp and burn the tent with the heat. Let him be dark there rather than make everything gloomy by getting inside. His nose is small, but all the camel is back of it!

Does the Bible tell you how to keep that bulky mischief-maker outside? How about this verse? "If sinners entice thee, consent thou not." (Prov. 1:10).

Elsewhere in this issue the statement is made that the Relief and Annuity Board had resources on December 31, 1933, of \$4,016,652.63. Some Southern Baptists seem not to understand that the Relief and Annuity Board is terribly limited in the amounts that it can pay to beneficiaries of its Relief Department. The simple truth is that only \$417,768.13 of all the funds held by the Board belongs to the Relief Department and only the net interest on this amount can be used for paying relief benefits. The remainder of the relief funds distributed by the Board are such as are contributed by churches and individuals year by year for relief. The bulk of the funds, therefore, in the hands of the Board represent accumulations in endowment and reserves belonging to the annuity departments and these funds are legally trust funds which the Board must administer for members of the annuity plans.

If any one inquires why this big difference in the amount of funds in the two departments, the answer is simple, namely, that the Board has paid out the relief money in immediate benefits. In the fifteen years of its operation it has paid in relief benefits approximately \$1,700,000. The Board has been accumulating money with which to pay future annuities; it has paid relief benefits currently to the limit of its ability.

The total amount contributed by the churches of the Southern Baptist Convention in 1933, including all designations and specials, was \$48,711.40 while the Board paid in relief benefits to 1,153 persons \$67,082.30. Increased contributions through the Co-operative Program and through specials will be necessary this year if the Board is to be enabled to pay the reduced sum of \$64,171.38 to 1,012 persons, which has been appropriated conditionally, and a great deal more is needed for waiting applicants and underpaid beneficiaries. Southern Baptists should not be satisfied with \$5.28 per month as the average benefit promised these 1,012 ministers and widows. Are they?

Thomas J. Watts,
Executive Secretary,
The Relief and Annuity Board of
the Southern Baptist Convention
2002 Tower Petroleum Building
Dallas, Texas.

EDUCATIONAL DEPARTMENT

Sunday School
Administration

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

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

Field Workers

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

SUNDAY SCHOOL NOTES

DR. O. E. BRYAN GOES HOME

Just as we sat down to write our notes for this week, a message came from Dr. Ray Bryan telling us that Dr. Bryan died Wednesday night and was to be buried Friday. Although we have been expecting such a message for some months, still it brought a real shock and there gathered about us a gloom that seems to be impenetrable. It is like getting news that our own father had gone, for he was almost that to me. I have worked with him throughout his entire ministry in Tennessee and have loved him from the first time I ever saw him. I met him at an association while he was evangelist for the Home Mission Board and then and there I fell in love with him.

I know that others will tell of his wonderful leadership and sound judgment in denominational affairs and I could write pages about what he has done and other pages about things he kept Tennessee Baptists from doing that would have wrecked our work; but I am leaving that to others. I wish to say a word about him as a man and a friend. Honest, truthful, frank and open, kind, gentle, considerate of others always; humble and meek; and at the same time strong, brave, fearless, courageous, never yielding to influences unholy. I have traveled with him, slept with him, walked with him, talked with him, suffered with him, rejoiced with him, communed with him, worshipped with him, toiled with him, fought with, differed from him; but, through it all I never found him to be untrue to the highest principles of righteousness and fair play. He was a man.

We shall all miss him, but I shall miss him in more than one way. His leadership may be supplied by another, but his friendship cannot be furnished by any other. His place will never be filled, for he occupied a unique place in the world and filled it in a great way. Our hearts go out to that good wife of his and to those fine sons and daughters left behind. May God's richest be theirs on and on. The entire state will mourn his going, but we will all look forward to joining him up yonder in that better world. I would give all I know to know what he has learned since that night he passed away.

OUR STUDY COURSES

A radical change is being made in all the study courses in the S. S. Department of our Sunday School Board. New books will be inserted in every number and a number of books added. I am anxious to have the opinion of our people as to these changes, and so I am printing the outlines furnished by Dr. Burroughs and

ask that anyone who has an opinion write me and tell me frankly what you think about it.

A TELEGRAM THAT WE APPRECIATE

Upon the closing night of the Memphis Training School we were surprised by our splendid class of 70 in the Bible Division of the S. S. Manual presenting us with a beautiful gift of appreciation. A handsome fountain pen it was, and then a telegram was read from the training school as follows: "To South's Greatest Training School, Corner Cooper and Felix St., Memphis, Tenn.: Missing from his home for 26 years. One small undersized man wearing glasses and carrying note book. Answers to most any name and acts like a Sunday School worker. Always teaching or asking questions. Always found among the better class of people. Talks much about King's Business and Training for Service. Now thought to be at Temple Baptist Church along with 600 other enthusiastic Baptists who hail him as chief. If he is found, grasp his hand and express to him the esteem and respect of the Baptist Sunday Schools of Shelby County. Hand him this small token of love and appreciation from the class in Bible Division Sunday School Manual. Send him on with God's blessings and our prayers. Signed

Manual Class, Division Two,
Mrs. O. E. Pruitt,
Class Secretary."

Who would not appreciate a telegram like this one? This proved to be one of the best classes that we have ever taught and the most enthusiastic over the study of God's Word as we outlined very simply.

MEMPHIS TRAINING SCHOOL A GREAT SUCCESS

The training school just closed at Temple Church, Memphis, proved to be one of the best ever held in the state anywhere. An average attendance in the classes of more than 600 and around 1000 attending the middle period each night. The school was well planned and splendidly managed during the entire week. Mr. Wilson certainly did a good job, and those who led on the various committees.

The special programs of music were superb and the programs well handled and all on time. Not a minute was lost. The addresses brought by Dr. John D. Freeman, D. N. Livingstone and Dr. John L. Hill were all high class and did much good. We shall never cease to thank these men for what they did for us.

The classes were all well attended and much interest manifested in each of them. Dr. John D. Freeman, State Executive Secretary, taught a class of more than 150 in Doctrine; D. N. Liv-

ingstone had as many in Soul Winning; Mrs. Douglas Hudgins had above 90 in "Teachers That Teach"; Miss Collie had a large class in "Secrets of S. S. Teaching," a post graduate book. Douglas Hudgins had a class of around 40 in Missions; Frank Collins taught officers from 18 different churches "True Functions of the Sunday School"; Jesse Daniel had a large class in First Division of the S. S. Manual. We had a class of 70 in the Bible Division S. S. Manual. Not one single class fell down and all seemed to be the best. Plans are already under way for another great school in January, 1935. Every city should put on this city-wide school for nothing ties the workers together like a movement of this kind.

RIPLEY CHURCH PUTTING ON CENSUS

Dr. O. O. Greene writes for cards to take census with a view to enlisting all the church members and then put on a campaign for the unenlisted of all kinds. Dr. Arthur Fox is to be with them in a meeting right soon, and this will be a splendid preparation for such a revival as Dr. Fox will put on.

Frank Collins, Portland: "I surely did enjoy my trip to Memphis, and the folks here said it did me good. We had three additions the night I left for Memphis and three last night. Sure was good to be in these two services. How I did enjoy being close by with you again; made me feel like old times had come again. Then everyone seemed to be so happy over the way the school ran; you certainly ought to rejoice."

D. N. Livingstone, Chattanooga: "I enjoyed my week's work at Memphis. At any time I can be of service to you, please let me know. I am kept so busy that I will not be able to answer every call, but I will go when I can."

THE DAILY VACATION BIBLE SCHOOL

We are getting our plans ready for the spring and summer schools and hope that many more churches may put on the vacation schools this year. We are asking that some one in each association represent this work and get in touch with the churches and help to plan for such schools early in the year. We should have 200 such schools this season for nothing will help a community more than a real live vacation school for the boys and girls. Write us for helps and suggestions.

From Carthage: "We are planning the fourth Sunday of this month as enlistment day at our church here at Carthage, and would like very much to have you present to lead us in our work that day. I am making every effort possible to have every member of the church present."

From Oneida: "We had a banquet for our teachers and officers of the Sunday School, and I was very much surprised at the small number of our teachers and officers who had not completed the Manual. I know you will

agree with me that we will never reach anything like our possibilities without trained workers."

A CHURCH TO CHURCH CAMPAIGN

It has been our privilege and pleasure to have part in the Church to Church Campaign now going on in William Carey Association. Every church is being touched with an all-day meeting with sermons and addresses on the practical things connected with the Kingdom and our denominational work. This will go on through three weeks with speakers assigned to every church. Following this campaign they plan a Sunday School simultaneous training school in March. In the summer they plan a revival in every church and this will be followed by B. Y. P. U. training schools in the churches with a view to enlisting and training all those who are won during the revivals and enlisted in the church program.

GREAT SCHOOL AT BEACH PARK

We certainly had a splendid school at Beach Park Church this week. The attendance was—Monday night 40; Tuesday night 36; Wednesday night 53; Thursday night 54; Friday night 56; and six to eight teachers and officers every night. Superintendents from three churches attended the school. They were very enthusiastic about the work and asked for a school in the summer.—Mrs. A. J. Campbell.

FINE WORD FROM KINGSFORT

You will be pleased to know that our work here starts off well. I have every reason to be encouraged if I properly interpret existing conditions. We have recently secured a most satisfactory adjustment on our church debt, our offerings are averaging probably \$100 per week better than they were in the early fall, our crowds are great, had 523 in Sunday School last Sunday, and the finest spiritual atmosphere seems to prevail. I feel deeply humbled by the Lord's blessings upon us. I know you have been praying for us and want you please to continue doing so. Our only hope is in the Lord; but He is all any of us need.—J. G. Hughes.

Bro. C. M. Pickler sends in splendid list from the School at Avondale where he taught "People Called Baptists." Around 20 exams were given.

A WORD FROM THE CCC CAMPS

To show how the young men in the Government Camps appreciate what we do for them, we quote the following:

Dear Sir: On behalf of the members of our Sunday School and myself I wish to express to you our many thanks for the valuable gift we received last week—the song books and vest pocket quarterlies.

We had an interesting lesson today, and had right good attendance, too. The boys were very proud of their quarterlies. They are of such an appropriate

size to keep in one's possession at all times.

I really think that making these books available for the CCC members is a great endeavor in mission work for the Baptist Sunday School Board.

With best wishes to you always, I am,

Respectfully yours,
Larrel C. Harrelson,
2nd Lieut. Inf. Res.
Welfare Officer.

Rev. Butler Abbington is planning an enlargement campaign in Bartlett Church. He asks for Miss Collie to assist him.

Newport is planning a combined training school for the near future and asks for help from our department. This we are glad to do since they always help us in every effort in that association.

MARCH MISSION MONTH

For Home and Foreign Missions

Let all our schools get ready for Home and Foreign Mission Program and see that all the people have a chance to have a part in the program as well as the offering. We give below a special suggestion concerning this program.

For The Superintendent and The Missionary Committee

A Missionary Program for Sunday, March 25, 1934

Missionary Day will be observed by all the Sunday schools in the Southern Baptist Convention on the last Sunday in March.

1. Make it a great Rally Day, with the largest attendance of the year.

2. Make it a great Day of Prayer for Home and Foreign Missions.

3. Make it a great Offering Day for generous and sacrificial giving on the part of every member. How shall all this be done?

1. Set challenging attendance and offering goals.

2. Prepare and present this Special Day Program.

3. Turn to the March numbers of The Teacher and The Sunday School Builder for programs for the first three Sundays, and use this program material in the opening and closing worship of the school.

4. Order immediately free offering envelopes for use in gathering the gifts on this special day. Aim to secure something from everybody.

No additional materials will be sent as heretofore. Get extra copies of the program from The Teacher and The Sunday School Builder for March.

Send offering immediately to your State Baptist Headquarters.

B. Y. P. U. NOTES

STATEMENTS CONCERNING SOUTHWIDE CONFERENCE FOR TENNESSEE

"Adjusting nuts, bolting on, or lopping off a wheel, will not make the machinery of Zion go round. Power is needed. The Southwide B. Y. P. U. Conference, where inspiration and information were skillfully blended, put fire in the boilers. It constituted a tremendous challenge to separation, service and

sacrifice." — W. R. Pettigrew, Springfield.

"The most noticeable features of the Southwide B. Y. P. U. Conference were: First, the diligence and faithfulness with which the delegates attended the sessions. Second, the ideal Christian conduct of the great group acting without any governing forces other than their consciences led by the Holy Spirit. Third, the wonderfully helpful and interesting program that showed the skill and judgment of persons working under the leadership of the Lord. There is no other convention or conference that I attend that sends me back to my field with so much enthusiasm and inspiration." — J. Bernard Tallant, Sweetwater.

"I felt throughout the conference a growing and a deeper consciousness that the work of the B. Y. P. U. had reached its present status because Christ is Our Authority, and with that masterful and deeply spiritual climax by Dr. Truett on Friday evening I was lifted, together with three thousand other Baptist Young People, to devotional heights which I can never forget. I believe that no index which I have observed points quite so emphatically to a re-awakening on the part of Southern Baptists to a more loyal support of our Mission Work, as did the almost perfect attendance at the meetings held with reference to the Home and Foreign Field and the Hundred Thousand Club, during that period of holiday and vacation." — R. T. Donnell, Lebanon.

"I believe the third Southwide Conference was a huge success from the beginning to end in every way. I feel like after attending the conference I am a stronger Christian and want to do more for my Master than I have in the past. Giving 'Christ Our Authority' credit for He sure will lead if we will give Him the Authority." — Cecil C. Howse, Humboldt.

"I thank God that I was privileged to be one of the large number of young Baptists in attendance upon the third Southwide B. Y. P. U. Conference and think Mr. Lambdin and his co-workers are to be congratulated for the helpful and inspiring program. From the conferences many practical ideas were gleaned to help our local B. Y. P. U.'s and words fail me when I try to express my appreciation of the outstanding addresses and inspiring devotionals." — Florence Privette, Knoxville.

"First, I was moved to thank God for the makers of the program, those who did some careful planning, clear thinking and hard work for the youth of Southern Baptists. Second, the progressive program swept us into wider areas of thought and possibilities, challenging us to face courageously and with the spirit of adventure the social, economic, moral and religious movements of this generation. It lifted us to infinite heights and started us out of the ruts. Third, there is a new day for Southern Baptists when they really believe, and act as if, Jesus Christ is the panacea for all of our ills, the answer to all of our questions and the solution to all our prob-

lems." — Wm. R. Rigell, Johnson City.

Maryville is planning a B. Y. P. U. training school as well as a Sunday School training school and asks for help in both.

Rev. Bernard Scates writes from Camden asking for Miss Roxie for a week of training. Carroll County is coming to the front and largely because of the efficient leadership they now have in their County B. Y. P. U. Organization.

Etowah, Kingsport and other churches are planning for schools in February and March. So many requests are coming that we are unable to care for all of them as we would like to do.

We deplore the fact that Mr. Andrew D. Tanner has resigned the leadership of the Nashville B. Y. P. U. He has led in a great way for the last years, and we greatly appreciate what he has done and hate to lose him from active leadership. The Nashville Association is planning a great program for 1934 and we appreciate the goals set by that association in all lines of our work.

A REQUEST

We are asking all our churches where we have Unions to get ready for the summer revival season for we want from one to three or four young people to go with the ministers who are planning to hold revivals in our weaker churches and communities that have no churches. The young people are to help in the music and personal soul winning. This will be one of the most practical ways to train ourselves to become soul winners and that should be the ambition of every young Christian.

Dr. J. R. Black, Temple Church, Memphis, writes that he is ready with the B. Y. P. U. School and is expecting as many as 200 in attendance. We are glad to cooperate with him in this effort.

Charles Bond, Jefferson City: "We had the largest attendance in Sunday School last Sunday! We have had since I have been there. As a whole the church is progressing nicely. Please advise me about the teacher for the study course."

Miss Myrtle Treece, Newport: "I have just finished two study courses in the Pleasant Grove Baptist Church of Newport, with an attendance of about 40. You might be interested in knowing what our B. Y. P. U. is doing. We have only a Senior B. Y. P. U. We have 32 active members, or two groups. Last Sunday night, both groups were A-1. I think that is good for a little country church."

Miss Emma Lee Gaut, Powell Station: "I have never been in a B. Y. P. U. where the group captains co-operated as well as the four that we have had for the last six months. As I was re-elected President, I am still planning to have a better Union in the next six months."

LAYMEN'S NOTES

We give below the suggested goals for February and also the suggested Group Program.

ANNUAL LAYMEN'S PROGRAM

Tennessee Laymen's Brotherhood 1934

Motto: "Quit You Like Men."
Aim: "Every Man In His Place."
Scripture: Judges 7:21.
Song: "Encamped Along the Hills of Light."

First Quarter

"Discovering and Training Gideons"

January—Discovering a Gideon in every church, organizing local brotherhoods, checking up the church roll and enlisting every man in the whole church program. Backing the Sunday School Group Meetings.

February—Discovering Gideons for the Associational and Group Organizations. Helping to organize local brotherhoods in all the churches, making much of the conferences and putting on the associational group meetings. Topic: "Enlisting and Training Army Officers."

March—Enlisting and Training the Private Soldiers. Deacon Schools, Stewardship Schools, Mission Study Classes and helping in the Home and Foreign Mission Program by visiting the outlying churches. Group meeting by the young people.

SUGGESTED PROGRAMS

For Laymen's Group Meetings 1934

These programs are only suggestions and should be changed to meet the local needs. Group 1 putting on the program on 1st Sunday; Group 2 on 2nd Sunday and so on. Each group to use the Sunday corresponding to the group number.

Program For February Sunday 2:00 P. M.

- Group Director Presiding
2:00 Devotions "Developing Men."
2:20 Reports from all churches (Including reports from churches without Brotherhoods).
2:30 Special Music by the Older Men.
2:40 Explanation of Year's Program and urging the co-operation of all.
2:45 General Discussion, Topic "Enlisting and Training Leadership." 10 Minutes Talk.
1. Discovering and Training "Gideons."
2. Discovering and Training the "Three Hundred."
3. Leaders needed in our Local Brotherhood and How to Enlist Them.
4. Leaders Needed in the Association and How Inspire Them.

(Continued on page 15)

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.

Mrs. Una Roberts Lawrence In Tennessee

Mrs. Una Roberts Lawrence, Southwide Mission Study Chairman and Field Worker of the Home Mission Board, will be in Middle and West Tennessee from February 3rd through the 16th, visiting a church a day during that time. Mrs. Lawrence will assist Miss Northington and Miss Walden in making the one day



Mrs. Una Roberts Lawrence

institutes successful in 11 different places.

Mrs. Lawrence is well known and greatly beloved in Tennessee. This is not her first visit, so already she has many friends who are looking forward to these meetings with the greatest interest. Besides being a regular contributor to Home and Foreign Fields and other missionary periodicals, Mrs. Lawrence is the author of three of our most widely used mission study books, "Lottie Moon," "The Word of Their Testimony" and "Pioneer Women." During this "tour" in Tennessee she will teach her latest book, "The Personal Service Guide," in several places. Mrs. Lawrence's addresses on Home Missions are always informing and challenging and we earnestly hope will mean much to our women in Tennessee coming, as they do, just before the Season of Prayer for Home Missions.

The following places will be visited by Mrs. Lawrence, Miss Northington and Miss Walden:

February 3—Wilson County Association, Lebanon.

February 4—Cumberland Association, Clarksville.

February 5-6—Concord Association, Tennessee College.

February 7—Concord Association, Murfreesboro, First.

Evening of 7th, prayer meeting, Shelbyville.

February 8—Duck River Association, Shelbyville.

February 9—Robertson County Association, Springfield.

February 10—Maury County Association, Columbia.

February 11—Lawrence County Association, Lawrenceburg.

February 12—Nashville Association, Nashville, First.

February 13—Gibson County Association, Trenton.

February 14—West Tennessee Superintendents Conference, Union University, Jackson.

February 15-16—Shelby Coun-

ty Association, Memphis, Speedway Church.

If you live near any of the above named places and it is at all possible for you to attend these meetings, we trust that you will avail yourself of this unusual opportunity to hear Mrs. Lawrence.

HAVE YOU HAD YOUR ANNUAL CHURCH SCHOOL OF MISSIONS?

The revised leaflet telling how to hold a Church School of Missions may be had from the Home Mission Board. It contains also a list of books on Home Missions suitable for every grade of your school.

The new book for adult study is **THE KEYS OF THE KINGDOM** by Mrs. Una Roberts Lawrence. It is a study of all our home mission fields made with a new approach and a new emphasis on the strategic significance of Home Missions from the standpoint both of the vitality of the church in its own surroundings and the extension of world missions. It brings Home Missions back to the individual responsibility of the Christian man or woman in the church. It is filled, as are all of Mrs. Lawrence's books, with rich and inspiring stories of what is actually being done on Home Mission fields. It contains outlines and plans for study. We believe it will appeal both to adults and young people. The price is 25 cents and it may be ordered either from the Home Mission Board or your State Baptist Book Store.

Other books on the Home Mission work of Southern Baptists are **THE PEOPLE OF THE JESUS WAY**, by Dr. J. W. Beagle, a study of Indian missions, 25 cents; **A TALE OF TWO PEOPLES—GENTILES AND JEWS**, Seay, 50 cents, the best study of Jewish missions we have; **AROUND THE WORLD IN THE SOUTHLAND** by Inabelle Graves Coleman, ten fascinating stories of Home Missions for Juniors with project and program plans, and fully illustrated, 25 cents.

A revised edition of Dr. J. B. Lawrence's study of missions, **MISSIONS IN THE BIBLE**, is just off the press, price 30 cents. This has justly been one of the most popular study books for men and women in recent years, having been adopted by Southern W. M. U. as an alternate book for the required Bible study seal on Course I.

It has been an unusually successful book to be used with men's classes.

Other new books on Home Missions that deal with problems and work encompassed by the Home Mission Board: (These books are not handled by the Home Mission Board and cannot be secured from the Board's office. Order direct from the publisher.)

THE CHRISTIAN MISSION IN AMERICA, Kerr, M. E. M., \$1.00-60 cents. A thorough study of the problems and tasks of making America Christian. Very fine for thoughtful students.

For Intermediates

THREE ARROWS, Young, M. E. M., \$1.00-75 cents. A story of pioneer Indian missions.

FRIENDSHIP FIRES, Hurlburt, Helps for above course, 35 cents.

THE LAND OF ALL NATIONS, Seebach, M. E. M., \$1.00-75 cents. An old but very fine book on men from other lands who found Christ in America.

For Juniors

YOUNG AMERICA MAKES FRIENDS, Jones and Caudill, M. E. M., \$1.00-75 cents. Stories and programs about the different races in America. Excellent provision made for use of supplemental material about our own work. Supplementary helps may be had free from the Home Mission Board.

MANY MOONS AGO AND NOW, Gladfelter, M. E. M., \$1.00-75 cents. A splendid study of the American Indian with stories and programs.

JUMPING BEANS, McLean, M. E. M., \$1.00-75 cents. One of the best Junior books. Stories of the Mexicans in the United States, told for Juniors.

Primaries

INDIAN PLAYMATES OF THE NAVAHO LANDS, Baader, M. E. M., 75 cents. One of our best books for primaries, on an Indian people among whom we have opened work in recent years.

CHILDREN OF THE SEA AND SUN, Wagner, M. E. M., \$1.00-75 cents. Stories and programs on children of the West Indies.

RAFAEL AND CONSUELO, Means, M. E. M., \$1.00-75 cents. Interesting stories of two little Mexican children in the United States.

HELPS FOR YOUR STUDY COURSES.

From your State Baptist Book Store:

Picture Map of North America, 50 cents.

The following and other helps may be secured from the Home Board office:

Map of Home Mission Fields.

Picture Poster of Home Mission Work.

Leaflets and other literature.

MRS. WRIGHT IN TENNESSEE

Most fortunate were the East Tennesseans who had the privilege of hearing Mrs. Carter Wright, our Southwide Stewardship Chairman, while she was in our state. She was delayed in reaching us on account of sickness, so Miss Walden and this scribe had the institutes in Nolachucky and East Tennessee associations without her.

There were ten churches represented in the Nolachucky meeting in Morristown and eight in the East Tennessee in Newport.

Mrs. Wright joined us in Jefferson City where we had six churches represented. Big Emory meeting in Harriman was on a very rainy day but there were women from eleven churches

with a number of pastors present. On to Sevierville we journeyed for a Saturday meeting. While there were only three churches represented, there was a good crowd present. Miss Walden stayed in Sevier county Sunday while we journeyed to our beloved president's home in Knoxville where we made our headquarters for several days.

Mrs. Harris took us in her car to Clinton and Jacksboro for Sunday meetings. Mrs. Wright spoke in the morning at Clinton and in the afternoon to representatives of five churches in Campbell county at Jacksboro.

An S. O. S. call from Oneida asking for help on a program for Monday in New River Association, so I stayed in Clinton speaking that night and left next morning with Pastor Roark and a group of women for Oneida where we had the privilege of meeting with a number of pastors and women from New River and West Union associations. We have only two societies in New River and none in West Union, so we were happy to talk to the people concerning the work.

Back to Clinton we journeyed in time to get a bus into Knoxville, and went immediately to the Knox County Mission Study banquet at Fifth Avenue Church. There were more than two hundred present. Mrs. R. L. Harris was the toastmistress and Mrs. Wright gave the main address. A number of pastors were present. Especially were we glad to have Bro. Dance with us looking so well and happy.

Tuesday and Wednesday were given to the Knox County Institute. There were over two hundred present on the first day and three hundred and twenty on the second. There were thirty-five Knox County churches represented, also women from five other associations. Tuesday evening Miss Walden crowned the 13 Knox County G. A. queens and recognized one full ranking R. A. Ambassador in a beautiful and impressive service. Mrs. Wright brought a great message to the large and enthusiastic audience.

Wednesday evening Mrs. Wright spoke to the prayer service at Maryville. I was with Bro. Rutledge at the Tabernacle Church where I spoke on the Co-operative Program.

Thursday was the Chillhowee meeting in Maryville with eleven churches represented. That evening we went by bus to Kingsport, spending the night with friends, then the next morning we went over to Bluff City for the Holston Association meeting where there were thirteen churches represented. That morning Mrs. Wright received a message calling her home as her son-in-law was very ill. How we hated to give her up! She was indeed an inspiration to all of our people. She was most practical and we know that many felt as Dr. Fred Brown expressed it, "She brought the greatest blessing to our church." Her message on "Stewardship" is the best we have ever heard. We promise now to do our best to bring her back so that the people in the other sections of the state may hear her.

Miss Walden spoke on Friday

night to the young people of Eastside Church in Elizabethton, while I went to Erwin and met with the Business Women's Circle of their W. M. S. This group has just come out of the Y. W. A. for they acknowledged they were twenty-five, so they make the finest B. W. C.

Saturday we journeyed to Elizabethton for Watauga Association meeting. There were ten churches represented. Mrs. J. H. Pierce of Mountain City was elected superintendent, succeeding Mrs. Holly who has done an outstanding work for the year.

Again "bussing" it we reached Rutledge for Sunday. Miss Walden and I spoke morning and afternoon, then flew in a car to Jefferson County to catch a bus, and missed it! We finally caught a train to Athens and friends met us and brought us to Etowah. This hurried sketch is written here in Etowah on Monday morning. Today we have McMinn meeting here then we go to Chattanooga where Miss Mallory will join us—then on to Nashville for an institute. Pray for us as we start our institutes with Mrs. Una Roberts Lawrence in Middle and West Tennessee.

FIRST TENNESSEE AMBASSADOR PLENTIPOTENTIARY

We are happy to announce Bill Walker, member of the Intermediate R. A. chapter of Columbia, First Church, as the first boy in Tennessee to reach the highest rank in Royal Ambassador work. He is Ambassador Plentipotentiary. Bill completed the first four ranks some time last year. During the Middle Tennessee R. A. Camp at Tennessee College last August he completed the projects which ranked him as Ambassador Extraordinary. January 18th he successfully finished his last project which gave him the deserved title Ambassador Plentipotentiary. Who will be the next?

Miss Alma Read, the proud chief-counselor of the chapter, writes that she now has all ranks represented in her chapter from page to Ambassador Plentipotentiary. C. C. Robinette, another member of this fine chapter, ranks as Ambassador Extraordinary. The following article gives Bill's testimony of the worthwhileness of this effort.

We hope to have Bill in our convention in Chattanooga. Come to hear him and honor him.—Ruth Walden.

First Tennessee Ambassador Plentipotentiary!

Ambassador Plentipotentiary. How the name thrills me! At first these two ranks seemed far out of my reach, even though I had always wanted to be the highest ranking Ambassador. I had almost given up the idea of trying for the new ranks until the Young People's Associational meeting, when our State Young People's Leader, Miss Ruth Walden, explained the ranks and inspired me so that I determined I would at least be Ambassador Extraordinary by camp which

came the first of August. I did this too.

I received much benefit from making maps of Paul's Journeys, Jesus' movements, Palestine and an illustrated map showing our work in the Southland. Probably the project, "The World in a Telephone," gave me the most interesting information of all. I had never realized before that so nearly all the world was responsible for the telephone. Then the Church History was an interesting project. I had a hard time getting this information, as the records of the church had been destroyed by fire, and it was only after going to see several of the oldest members of the church and almost ready to believe that our church history would never be found, that my pastor remembered that he had a copy of the church manual, the only one that had been preserved, and I was finally able to get the history of our church. I had never realized that our church had such a struggle to exist and become what it is today. Makes me proud to know that I am a member of a church with such a history.

All the other projects were just as interesting and helpful and I am proud to be a Baptist and thankful for R. A. work that inspired me to do this work and to be a better Christian worker for the Kingdom of God.

So boys, all over the Southland, don't think the work is too hard, it will not only develop your Christian life, but will strengthen your life for the glory of God.—Ambassador Plentipotentiary, Bill Walker, First Church, Columbia, Tennessee.

OCTAGON SOAP COUPONS;

Our Orphanage needs a new truck! Did you have the joy of saving coupons several years ago thus enabling the Home to have a new truck and other things that were badly needed? As you know, this truck has traveled thousands of miles all over the state gathering preserves, vegetables and other food needed by our children. It has been a blessing indeed and costs us only a few moments of time to cut out the coupons and only a few cents postage to mail them to Bro. Stewart. Most of us use Octagon soap, so please remember this request and send in the coupons as soon as possible to Rev. W. J. Stewart, Franklin, Tenn.

Ocoee Quarterly Meeting

More than three hundred women attended the January Quarterly Meeting of the Ocoee Associational W. M. U. at First Church, Chattanooga.

An inspirational program was developed around the watchword for the year, "Be of Good Courage, Jehovah, thy God, Is With Thee." Both devotional services, conducted by Ocoee pastors, had the same thought.

A business session which showed the scope of work done by Ocoee Baptist women in enlistment, mission study, Bible study, personal service, stewardship, Margaret Fund, among young people, debt lowering and community work at Good Will Center was directed by Mrs. C. E.

Sprague, superintendent. Mrs. Sprague's introductory talk on "A New Year, A New Chance," was a plea to give life and all it represents to Christian service.

Mrs. W. F. Robinson, superintendent for so many years, conducted a short but impressive memorial service for the six members who have "passed on" during the past quarter.

Mrs. L. V. Crantford spoke on the Hundred Thousand Club. She stressed the responsibility of individual Baptists in the payment of the S. B. C. debt.

The playlet, "Our Standard of Excellence," showing how to reach the goal, "A-1," was presented, and the history of the year's song, "All Hail the Power of Jesus' Name," was reviewed.

Of the thirty-eight societies, six were "A-1" in 1933, it was reported. Election and installation of officers for the ensuing year marked the close of the program. Mrs. P. B. Lowrance, S. B. C. Personal Services Chairman, conducted the installation.

Prayer, assembly singing, vocal solos and duets, were included in the program.—Mrs. J. H. Etter, Secretary.

MAURY COUNTY QUARTERLY MEETING

The Woman's Mission Union of the Maury County Baptist Association met at the First Baptist Church of Columbia in its usual quarterly meeting Thursday morning. Mrs. Lee Robinson, superintendent, presided.

The meeting was opened by singing "Zion Stands by Hills Surrounded," after which Mrs. Robinson led the devotional, giving first the W. M. U. watchword for the year, "Be strong and of good courage, for Jehovah, thy God, is with thee." In referring to Christmas she spoke of gifts symbolizing the supreme gift of Christ. She spoke of the new year and its possibilities for greater, more efficient service in the missionary program and of the possibilities of greater faith in the Lord. "As to our burden of debt, when we are inclined to be discouraged, we need to lean harder on His strong arm," she said, "and strive daily to be more like him."

Mrs. Robinson gave this message at a fitting time, an uplifting message of courage, urging us to press on.

Following this Miss Minnie Pennington led in prayer. Mrs. Wilkes then gave us a message on "Peace." She spoke of how much there is in both the Old and New Testaments about peace. She stated that there was a longing in the hearts of people for peace. "The ones possessing it should be happy, for Christ promised 'My peace, I leave with you,'" she said. "On that first Christmas morning the angels brought a message of peace to the world. Our purpose, goal, ideal, should be peace, goodwill among all nations. The meaning of peace is all nations at rest."

Fitting beautifully into this, Mrs. Gwin sang "Sweet Peace, the Gift of God's Love." The congregation then sang "If Jesus Goes With Me," after which Mrs. Westall led in prayer.

The "Baptist Hundred Thousand Club," the next article on the program, was discussed by Mrs. W. S. Fitzgerald, bringing out the fact that all debts are burdensome whether of families or institutions. "They also tend to discourage us and thwart our plans," she said. She then spoke of the plan adopted by the Southern Baptist Convention in 1933 by which the convention is paying its debts. She outlined the plan as follows: "Sign the membership card given you and pay your dollar promptly and regularly each month for at least a year."

Mrs. Fitzgerald spoke of the necessity "of our women co-operating so as to release our institutions of debt that we might carry on a worthy, greater missionary program."

Following this all joined in singing "When Baptists All Shall Tithe." This song was composed by the beloved Mrs. Ella Burnley.

Mrs. Robinson then referred to the associational standard of excellence and pointed out the points that have been made. Members were pleased to find they had succeeded in reaching most of the points.

Mrs. Ellis next gave an interesting history of the next song on the program, "All Hail the Power of Jesus Name."

After enjoying a delicious lunch served by the ladies of the hostess church, the members gathered in the auditorium for the afternoon session. Following the singing of the old familiar hymn, "Am I A Soldier of the Cross," Mrs. E. H. Haywood led the devotional, her subject being "Putting God First in Our Lives." She spoke of how "we can do nothing without Him. It is not us holding out. We are 'kept by the power of God.' It is His strength, not ours. If we fill our hearts and lives with good thoughts, evil has no room. But we must go to Him in daily prayer for power to carry on."

"The Price and Privilege of Leadership" was the theme of the talk by Rev. Ralph Gwin. He began by saying that the price was high, certainly not cheap, that those who accept the place must be willing to pay the price. "If we are willing we can be leaders by paying the price of conquering self, laying self on the altar, giving up our will to our Master's will," he said. "We must learn to practice self-control, absolute control, complete balance. We are lazy. That is why we fail. We must give time, self. To do this we must keep in constant touch with Christ," he said.

Mrs. Shelton was the next speaker. She pleaded with the members to pray daily for their missionaries. "If you cannot give, you can pray," she said. "The secret of George Truett's life is secret prayer. We should have such a place, a worn place, 'Without me ye can do nothing.'" Mrs. Higdon made a few remarks about stewardship, its great task, yet a joyful one, "if we give ourselves wholly to it."

Reports and installation of new officers was next, after which Mrs. Gwin sang, "Give of Your Best to the Master." Roll call and dismissal by prayer followed.—Mrs. W. S. Fitzgerald, Secretary.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR JAN. 21, 1934

Memphis, Bellevue	1444
Chattanooga, First	1103
Memphis, Temple	864
Knoxville, Fifth Avenue	817
Nashville, First	815
Chattanooga, Highland Park	674
Jackson, First	672
Nashville, Grace	638
Chattanooga, Ridgedale	595
Chattanooga, West Church	595
Memphis, La Belle	591
Maryville, First	591
Chattanooga, Northside	572
Etowah, First	511
Chattanooga, Avondale	508
Nashville, Belmont Heights	508
Kingsport, First	497
Erwin, First	473
Sweetwater, First	471
Chattanooga, Calvary	465
Chattanooga, Clifton Hill	440
Memphis, Speedway Terrace	419
Union City, First	418
Memphis, Seventh	404
Paris, First	402
Dyersburg, First	385
Chattanooga, East Lake	384
Trenton, First	360
Humboldt, First	352
Memphis, Prescott	352
Chattanooga, Red Bank	328
Rossville, Ga.	330
Memphis, Central	311
Chattanooga, Chamberlain	305
Lenoir City, First	302
Clarksville, First	296
Clinton, First	292
Chattanooga, Oak Grove	267
Memphis, Hollywood	267
Memphis, Calvary	262
Martin, First	250

By FLEETWOOD BALL

L. D. Eppinette has resigned at Prescott, Ark., to accept a call to the First Church, Ashdown, Ark.

H. L. Carter, of Lyon, Miss., accepts the call to Halls, effective Feb. 1. He succeeds our gifted editor.

Fritz E. Goodbar, of Lonoke, Ark., has declined the call to be pastor of the First Church, Augusta, Ark.

L. R. Ashley, of Morrilton, Ark., has been engaged to hold a revival at Forrester, Ark., beginning June 17. James Draper is pastor.

E. H. Acuff, of Hatfield, Ark., has accepted the pastorate at Grannio, Ark., and is already on the field.

The Mississippi Baptist Sunday School and B. Y. P. U. Convention meets in Jackson March 20-22, 1934.

The singing at the Southern Baptist Convention in Fort Worth, Texas, in May will be led by John S. Ramond, of Shreveport, La.

Louisiana Baptists are preparing to erect a handsome monument at the grave of their late leader, E. O. Ware.

O. C. Sutterfield, of Wright City, Okla., R. W. Bynum pastor, was lately ordained to the full work of the ministry.

Alfred Pullen, of Hopeville, Ga., has accepted a call to the church at Chipley, Ga., and has moved on the field.

T. Claggett Skinner of the First Church, Lynchburg, Va., died suddenly last week. He was a great denominational leader.

Andrew Allen of Dallas, Texas, has resigned as Sunday School Field Worker in that state to enter business.

In the death of O. E. Bryan, of Nashville, the Baptists of the South lost a Christian statesman, a seer, a wise man, and withal a good minister of Christ Jesus.

W. H. Morgan of the First Church, Vicksburg, Miss., chooses to remain in that pastorate having declined a call to Leland, Miss.

The First Church of Maramec, Okla., has called L. S. Chambers associational missionary of the Perry Association and he has accepted.

Byron Smith of Broadway Church, Knoxville, died while on a visit to Houston, Texas, Thursday, January 18. We sympathize with the family.

W. H. Sentell has resigned as pastor of the church at Shadnor, Ga., and has accepted a call to the Peach Tree Church near Atlanta.

Having been called to the pastorate of the church at Hickox, Ga., Earle Stirenvaalt, of Douglas, Ga., was lately ordained to the full work of the ministry.

Charles S. Farris, vice president of Stetson University, De Land, Fla., has been appointed acting president succeeding Lincoln Hulley, who died.

The churches of Atlanta, Ga., will invite the Baptist World Alliance to hold its 6th congress there in 1939. The 5th congress in Berlin this summer.

Brother Joe P. Jacobs, who has been supplying the pulpit of the First Church, Franklin, has accepted the call to the pastorate of that church and is already leading his people in a splendid way.

R. H. Pitt, aged 81, editor of the Religious Herald, Richmond, Va., since 1888, is reported recovering from a severe attack of influenza.

D. T. Cox, of Floville, Ga., has accepted the care of the church at Glenwood, Ga. On arriving to take up his duties he found the pantry with a big fat turkey in the pan.

W. H. Hinesley has resigned the care of Central Church, Waycross, Ga., and accepted a call to Cherokee Heights Church, Macon, Ga. He was once a pastor in Chattanooga, Tenn.

Mordicai F. Ham, of Louisville, Ky., is holding a great meeting in a large tabernacle seating approximately 5,000 persons in Augusta, Ga. The city is being greatly moved.

The Florida Baptist Witness in its current issue paid tribute to the three Baptist churches in Lakeland, Fla. C. M. Crossway is a Tennessee exile, is pastor of the First Church.

B. E. Averitt, of Perryville, Tenn., has announced his third annual Bible Institute for February 5-9, 1934. J. A. Rogers, of Amory, Miss., is one of the principal speakers.

At the Arkansas Baptist Convention in session last week in Eldorado, the pastor-host, J. H. Buchanan, was elected vice president and also chosen to preach the next convention sermon.

F. N. Farrington, formerly of the First Church, Jackson, will observe on Feb. 4, his first anniversary as pastor of Ravenswood Church, Chicago. The church plans to have two revivals this year, one April 15 with J. R. Hobbs, of Birmingham, Ala., as preacher; the other Oct. 7 with J. C. Massey, of Atlanta, Ga., doing the preaching.

By THE EDITOR

We are happy to announce that while Brother J. H. Delaney has accepted the care of the Westvue Church, Murfreesboro, for half time, he will continue his work as pastor of the church at Sparta.

We have just received word of the death of Brother T. Claggett Skinner, pastor of the First Church, Lynchburg, Va. We pray God's blessings of comfort upon his loved ones in this hour.

The First Church, Bluff City, Tenn., Truett Cox, pastor, closed an excellent revival on Sunday night, January 21. They were

assisted by W. C. Patton of Johnson City.

In the two months since J. G. Hughes began his ministry with First Church, Kingsport, Tenn., there have been thirty-five additions to that church, all of them coming in the regular Sunday services.

During the past year Louisiana Baptists gave \$87,598.71 for all causes, for the Co-operative Program \$51,946.28, and designated gifts \$35,652.43. The number of churches contributing was 546 out of a total number of 847 in the State.

The well-known periodical, "Sunday School Times," has just celebrated its 75th anniversary. It was founded by the American Sunday School Union in 1859 and published for some time by John Wanamaker and for many years by Dr. Henry Clay Trumbull, father of the present editor.

Brother W. Miller Wood, recently elected Secretary of State Missions in Kentucky, has moved to Louisville and will begin his duties in that capacity this week. We regret to see Dr. Wood leave our State, but we rejoice with him in the call to this field of enlarged opportunity.

Holston Association will hold an all-day rally on February 12 at First Church, Erwin. W. M. U. work will be featured in the morning program, B. Y. P. U. in the afternoon, and laymen's work at night. This association hopes soon to have a full time enlistment man at work.

Dr. John F. Vines, state evangelist in Missouri, reports for about ten months' work 661 received for baptism, 798 total additions and offerings of \$2,206.37. During a recent meeting which he held with Pastor R. A. Hudson in Ash Grove, Mo., there were 35 additions, 32 of whom were by baptism.

Sunday School Literature

The Sunday School Literature published by the Union Gospel Press, of Cleveland, Ohio, follows the International Uniform S. S. Lesson Topics. It believes and teaches Holy Writ in the

"Bible Expositor and Illuminator"

An Advanced Quarterly of 192 pages and Through the Entire Line. Sample lessons or sample pack will be sent on application. Address UNION GOSPEL PRESS, Box 680, CLEVELAND, OHIO.

NOTICE—The Bible Expositor and Illuminator, beginning Jan. 1, 1934, will continue to be a Quarterly in Monthly parts of 64 pages each. The three parts are sent quarterly in an envelope.

New Orleans, La., now has another Baptist Church, with Bro. Lieberman, a converted Jewish student of the Baptist Bible Institute, as its supply pastor. Since September 1, the church has made very encouraging progress, almost doubling in numbers, and happy in the privilege of being able to give 50% of its offerings to missions.

—B&R—

The a cappella choir from Carson-Newman College gave a sacred concert in First Church, Kingsport, Tenn., Sunday afternoon, January 21, before a crowded house. Music lovers pronounced this program one of high order. At the evening hour they sang in First Church, Greenville.

—B&R—

We are grateful indeed to Brother J. G. Hughes, pastor First Church, Kingsport, for his kindness and thoughtfulness in sending us some especially interesting news notes from the upper East Tennessee country. We are always glad to receive notes that will give facts of interest to our people.

—B&R—

Fifth Avenue Church, Knoxville, was happy to have Pastor J. L. Dance back in the pulpit on January 14 after his absence of almost a year. His comment concerning this occasion was: "After the day's work, I felt better than I did before I stopped preaching in March, and I slept just as well as usual." We rejoice with him and his people in this.

—B&R—

In a revival in which Pastor C. L. Bowden and the First Church, Elizabethton, Tenn., were assisted by Dr. W. F. Powell of First Church, Nashville, there were more than thirty additions on Sunday, January 21. At the evening service more than two hundred came forward rededicating their lives to the Lord's service.

—B&R—

On December 10, which marked the close of the six weeks' meeting in which Evangelist and Mrs. Oscar Gibson of Louisville, Ky., assisted Pastor W. M. Griffitt and Mine City Church, Ducktown, 26 were buried with Christ in baptism. Pastor Griffitt reports the meeting to be one of the most satisfactory ever held in any church in which he has labored.

—B&R—

Pastor Roy O. Arbuckle of Calvary Church, Bristol, Tenn., has baptized more than eighty into the membership of his church during the last six weeks. Immediately upon the close of the Ham revival in Bristol, which ended just before Christmas, Pastor Arbuckle and Calvary Church held a meeting of their own and the fruits of the two meetings continue to come.

—B&R—

Brother Frank Wood, associate pastor of Fifth Avenue Church, Knoxville, and his bride, formerly Miss Charlyne Wills of Memphis, were enjoyably surprised on a recent Wednesday evening with a reception given by the good folk of that church. Brother Wood has been leading the work in a very splendid way during the illness of Pastor Dance. Since his coming in October, there have

been 45 additions to the church.

—B&R—

Within the past few weeks, 12 subscriptions have been sent in by one of the friends of Baptist and Reflector. We appreciate this good work of his and also that done by many others over our State. We hope in a very short time to give due recognition to everyone who has secured subscriptions for us. Would you not like to join in this group and send in to us the name of at least one new subscriber?

—B&R—

At a gathering of pastors from upper East Tennessee and Bristol, Va., held in First Church, Elizabethton, Tenn., on January 22, the Intermont Baptist Pastor's Association was organized. W. R. Rigell, pastor Central Church of Johnson City, was chosen president of the new organization; O. G. Poarch, pastor Euclid Avenue Church of Bristol, vice-president, and C. L. Bowden, pastor of First Church, Elizabethton, secretary. Monthly meetings will be held, the next to be at Central Church, Johnson City, on February 19.

—B&R—

The Relief and Annuity Board of the Southern Baptist Convention is paying monthly annuities of \$10.00 to two widows of deceased members of the Service Annuity Plan and has also paid Death Benefits to these two widows in the sum of \$250.00 each. Thus far no disability benefits have been applied for by any who are eligible to receive them, nor have there been applicants for age annuities. The Board is also paying regular monthly annuities of \$41.66 to sixteen missionaries of the Foreign Mission Board who retired because of age or because of permanent and total disability. This latter is on account of the Pension Plan of the Foreign Mission Board which is a subsidiary of the Service Annuity.

The Board is also paying through its old Annuity Fund monthly annuities of \$41.66 to 89 members who are sixty-eight years of age or more, and to 77 members who have become permanently and totally disabled. It is also paying annuities of \$25.00 per month to 112 widows of former members and there are 10 orphans receiving benefits that formerly went to widows.

The total number of premium-paying and annuity-receiving members of the Service Annuity, including the foreign missionaries, is 490. The total number of premium-paying members and beneficiaries of the old Annuity Fund is 1,495. There are 42 certificate-holders in the Savings Annuity and 16 Special Annuity certificate-holders. Thus a grand total of 2,043 persons are participating in the annuity plans of the Board. In the Board's Relief Department there are at present 1,012 beneficiaries. The Board's total resources, as of December 31, 1933, was \$4,016,652.63. The total annuity benefits paid in 1933 was \$113,561.65.

Thomas J. Watts,
Executive Secretary,
The Relief and Annuity Board of
the Southern Baptist Convention
2002 Tower Petroleum Building
Dallas, Texas.

During the Every Member Campaign, 25 of the 26 resident members of Dover Church, D. W. Pickelsimer, pastor, pledged the following church budget: 30% Co-operative Program, 30% current expenses and 40% pastor's salary, the average amount pledged per member being \$20.00, making a total increase of about \$100.00 over the pledges of last year. Besides all these encouraging facts, Brother Pickelsimer and Mrs. Pickelsimer, formerly Miss Carrie Sue Barnes of Nashville, are rejoicing over the arrival into their home on December 17 of little Miss Dana Lynn Pickelsimer.

—B&R—

With the Churches, January 21: Nashville—Seventh welcomed 2 for baptism and 2 by letter; Grace received 2 for baptism; Belmont received 2 by letter. Chattanooga—Mission Ridge and Calvary both received 2 for baptism; Pastor Bowers of Avondale baptized 1; North Side received 2 by letter; Pastor Livingston of Ridgedale welcomed 2 by letter, 2 for baptism and baptized 2; East Lake received 1 for baptism; Pastor McClanahan of Chamberlain received 1 by letter and baptized 2; Pastor Bethune of Eastdale welcomed 2 for baptism and baptized 8; Pastor Clark of Highland Park welcomed 11 by letter, 5 for baptism and baptized 4; First received 6 by letter and 2 for baptism. Memphis—Immanuel, Central, Bowan and Seventh each received 1 for baptism; Pastor Lott of Calvary received 1 by letter, 3 for baptism and baptized 3; Hollywood received 2 by letter;

Prescott welcomed 2 by letter and 1 for baptism; Speedway Terrace received 5 by letter; La Belle welcomed 3 by letter, 1 for baptism and 2 by statement; Merton Ave. received 4 by letter and 1 for baptism; Bellevue, Pastor Lee welcomed 5 by letter, 6 by baptism and 1 by statement.

SUGGESTED PROGRAMS

(Continued from page 11)

- 5. Duties of the Group Director.
- 3:35 Special Music by the Young Men.
- 3:40 Special Address, "The Deaconship Should be Leadership."
- 4:00 Adjournment after announcements.

Dr. Henderson has ready now a small book of programs for use in the local Brotherhood and can be had by ordering same from him and the price is 15 cents.

We have just come from the William Carey Campaign where the laymen are very active in helping to promote this campaign. Some splendid work is being done by them.

FEBRUARY LAYMEN'S MONTH

Let every association get busy now and organize for the program in February. Outlines may be had by writing to the office at Tullahoma and programs and other suggestions. Let our men line up in a great way behind the "Lord's Acre Plan" of financing the churches and help to put this on a great way.

LATEST BOOKS

BY THE

BAPTIST SUNDAY SCHOOL BOARD

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.

WILL HE FIND FAITH?

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.

ASSOCIATIONAL SUNDAY SCHOOL WORK

J. N. Barnette—Cloth, 60c; paper, 40c.

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.

BAPTIST BOOK STORE

161-8th Ave. N.

NASHVILLE, TENN.

A NEWSY LETTER

By CHAPLAIN FRANK M. WELLS

"The Soldier-Evangelist"

In our court house revival meetings of three weeks in Jackson, Tenn., Dr. Kelley, who heard me preach in the Philippines 34 years ago and was converted, testified to the saving knowledge of Jesus Christ, in many of the services. He was born and reared a Catholic. He was kind enough to say my lecture "Rome Under the Pope" was one of the greatest lectures he ever heard. He has a wonderful testimony and enjoys giving it. He believes in salvation by grace and not by works and water. His good wife was also in the meeting and I believe she was the happiest woman in Jackson.

The Baptist Bible Institute, New Orleans, is one of the best assets the Baptists have in the United States and it is located in the right place. While in New Orleans I met a man who said he had heard me lecture and preach in a dozen places in Louisiana. He was converted in our meeting at Oil City, more than 25 years ago.

I entered the U. S. Veteran's Home in Biloxi Oct. 30, for rest and treatment, but remained only 29 days. I took my discharge and left for the reason there is more profanity, vulgarity and "smutty" talk in this Home than I ever saw in all the five Homes I have been in. Stealing is an every day occurrence. I reported this to Washington authorities and now they are having "house cleaning".

If religion is anything, it is a warfare of Righteousness against all Unrighteousness. It is time now for all saints to get in first line trenches and shoot straight. The Devil, the wets, Reds and all enemies are better organized against the churches now than ever before. You don't have to uncover anything to see what the Devil and the "wets" and "Reds" are doing. Everything is in the open. They are organized to destroy this Government. They slander preachers and prohibition, good women and the churches of Jesus Christ. Let me insist that God's people should not submit to this. I have never believed that my Lord wants the Devil, the "wets" and "Reds" to run over a preacher.

I have been in Biloxi three weeks and have preached in the Second Baptist Church. This is a mission church with about 90 members. The house is good and has a debt of \$600.00. Brother E. S. Flynt is pastor and he and his wife with the help of good women are doing a very fine work. The young people of the church are the most orderly and quiet in their meeting I have ever seen. They study the Bible and love the Word. The men of the church are "slow" and I have urged them "to help those women" carry on the work.

The First Baptist Church is "staggering" under a \$48,000.00 debt and the house has twice as much space as is needed. Brother G. D. Hodges is pastor. He is a fine gospel preacher and much beloved by the people of Biloxi.

I will give my lecture, "Jerusalem Under the Turks", in the First M. E. Church Sunday night, Dec. 24. This will be 4,901 times I have given this sermon-lecture. It is in great demand yet.

There are the nicest lot of tourists in Biloxi I ever saw. No "booze", no beer, no profanity among them. The Tourist Club meets in the Pizzatti Pavilion, which seats 500 people, and I have spoken twice to the tourists. Many of them attend our services. There is more sunshine and less fog in Biloxi than in any Coast city in the United States. No American tourist need go to Cairo, Paris or Naples to spend the winter. I have thought of Egypt and Honolulu ever since I have been here. The ocean front is about 8 miles long and is equal to Long Beach, California in nice homes and natural scenery. In the city are many oak trees with short trunks and long branches and in appearance one would think they would "outrival" the trees in the Garden of Eden. Some of these tourists have been coming to Biloxi for ten winters and they believe there is no better winter resort in America. I agree with them. The climate is ideal. I have nothing to sell in Biloxi.

I have met more than a dozen men and women who have attended my meetings in other states and some were converted. One was converted in our revival in Paris, Ill., another was saved in the meeting at Elwood City, Ind., another was converted in our meetings in Reynoldsville, Pa. These meetings were conducted more than 25 years ago. Their words of joy and praise make me feel very happy and very humble. Mr. Sanduski of Chicago and Indianapolis has just told me that he has heard me preach and lecture in twelve states and will hear me again Sunday night, Dec. 24, in the First M. E. Church. Dr. Thompson is pastor.

I believe I am the happiest man in the world. I am alone, no wife, no children, no debt, no "booze", no beer, no tobacco, no "spendthrift", and no cares except the care of all the churches. The Holy Spirit is my teacher and my leader. I go wherever the Lord says "Go" and the churches say "Come". I go for January to Pensacola, Fla. I shall likely be in the land of flowers all winter. This is my first work in that state.

Let me extend Christian greetings to all my friends.

RISE ABOVE THE STORM

Some one has quoted Dr. E. Stanley Jones as follows: "I saw an eagle in the Himalayas when a storm struck it. I expected it to be dashed to the earth by the fury of the elements. Instead it set its wings in such a way that when the storm struck it, it rose above the storm. It did not bear the storm or try to escape; it used the storm to go higher. The set of the wings did it." Is that not the philosophy we need in this generation?—Biblical Recorder.

HOW MUCH SHALL I GIVE THIS YEAR TO THE LORD'S WORK?

A Little Argument with Myself

1. If I refuse to give anything to the Lord's cause this year, I cast a ballot in favor of the cessation of all the work of Christ's church, and the withdrawal of all missionaries, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction in the work, proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort", forgetting that the Lord never intended that His army should take refuge in a fort. All His soldiers are under marching orders always. They are commanded to "Go".

4. If I advance my offering beyond former years then I favor an advance movement in the conquest of new territory for Christ. Shall I join in this class?

Resolved: I do believe in greatly increasing the work of the church of Christ; therefore, I will increase my former offering to His cause.—Exchange.

"ONE HUNDRED THOUSAND", AGAIN

Statistics give us a little more than four million members in the churches of the Southern Baptist Convention. We owe the banks some more than five million dollars. If every one of these members would give one dollar and twenty-five cents we would be practically out of debt. This could be done in thirty days, but it will not be done in that way. Thousands of our people will never hear a word about our obligation, and thousands of those who do hear will not care. If this debt is paid it will be done by those who care. The appeal is to them. Fellow member, do you care? Do you care about the honor of your denomination? Do you care about the burden of obligations now impeding all our programs? Do you care about the ongoing of our Christ and His Kingdom?

If one member out of every forty will agree to pay one dollar per month for five years all the debt can be wiped away. Surely this is practical, reasonable and it will not be an excessive burden.

This must be over and above the regular church pledge. Brother Pastor, will you not tell all about it? Brother associational leader, will you not press it lovingly? Yes, Brother and Sister, will you not respond? Do it soon. God bless you. "Let us go up at once and possess the land, for we are well able to overcome it."

A. W. BOONE, State Leader.