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"Speaking the Truth in Love"

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Maybe We Are Depending Too Much On The Wrong Light



—Courtesy Nashville Tennessean

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Organ Tennessee Baptist Convention

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Editorial

A Lesson In Picture

Through the courtesy of the **Nashville Tennessean** and of Dr. W. F. Powell, pastor of the First Baptist Church, who lent us the cut, we reproduce on the front page a cartoon by Mr. Joe Parrish, cartoonist for the **Nashville Tennessean**.

This cartoon has already been reproduced in many papers and church bulletins. The truth it proclaims calls for the re-emphasis which repeated reproductions give.

That a great daily and its gifted artist should bring out this picture and that it should call forth such wide acclaim and reproduction, shows that men are impressed with the lesson which the cartoon sets forth. By worldly education and civilization, by legislation, and by worldly religion, the world has sought to illuminate itself. "Befuddled mankind" unable to find its way with its puny lantern testifies to the world's failure. Verily, "we are depending too much on the wrong light!"

But when He Who said, "I am the light of the world", comes into the heart, men discover and travel a way which is "as the dawning light that shineth more and more unto the perfect day". Greatly is mission work needed, that "the light of the knowledge of the glory of God in the face of Jesus Christ" may transform mankind.

"We would see Jesus, other lights are paling."

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Tithing

By J. F. HAILEY, Ph.B., D.T.S.

"Brother Editor: I notice that in your issue of the 11th you have an article on New Testament Tithing. Your arguments are re-

markably clear, but clearness does not always mean correctness.

"The first observation I wish to make on the subject is, that the New Testament knows nothing of tithing in connection with Christians or Christianity. The only reference to it is an account of Jesus' rebuke of the Pharisees. If tithing were binding on Christians that would have been a time to state it. It seems to me unthinkable that a matter of such importance should not be even referred to. Paul gives direction for a special collection, but makes no reference to the matter. In stating so important a matter as the support of the ministry he makes no mention of tithing. He refers to the support of the priesthood under the Old Dispensation, but nothing is said about tithes. Priests received no tithes. The Levites received the tithe, but Paul says nothing about them.

"The instruction is, to lay by in store as the Lord has prospered. Suppose a man has made a debt, say to provide shelter for his family, and the depression is on, and his income is not enough to buy actual necessities. I detail an actual case, a case that could be duplicated, one way and another, over and over, till the story would be distressing. Should such a man tithe? I read that he who provides not for his own household is worse than an unbeliever. If I may be personal, wife and I made a contribution to state missions when we knew it meant to do without something to eat.

"Tithing is a part of the law. Christians are not under law. I think Paul says something about some folks having begun under grace and then were going back to the law; and significantly asks if they expected to succeed at it.

"The New Testament is not a book of rules, in the sense that a rule is what is called 'hard and fast,' in matters of duty depending on the prosperity granted by the Lord. Giving, so far as any instruction given goes, is wholly based on what he enables his people to acquire—as the Lord has prospered. Tithing is a hard and fast rule. Men keep rules—obey law, because they fear the penalty accruing from its infringement, from fear of that without. Under grace men are instructed to keep the commandments because they love Christ—to act from an impulse begotten of the holy Spirit within. As Peter would say, 'Not by constraint, but willingly.'

"Christianity is a progressive religion. Law holds men to given standard and holds men to it. 'Oh, but,' you say, 'people were to make offerings beyond the tithe.' True, but that was not law. The voluntary part was brought over into this dispensation; or rather is the nature of it. Many a Christian who solaces himself that he has done his full duty when he pays a tenth, ought to be contributing two or three tithes. But the rule of tithing excuses him, for offerings above the tithe were not binding. It was only a privilege which men were encouraged to exercise with a hope of gaining special blessings thereby.

"If men are to tithe, they are under the same obligation to observe the balance of the law. The Seventh-Day Adventists are entirely consistent. They tithe and keep Saturday as the Sabbath. But some Baptists observe the one and omit the other—true

Pharisees that they are, as to pattern. Jesus evidently had in mind the tendency to bring things of the law down into this dispensation when he said men do not sew a new piece of cloth onto an old garment.

"The plea is made that a lot of folks wouldn't give if they weren't induced to follow the plan of tithing. Uhuh! Stretch the Word to get the money. Don't you reckon the Devil takes a holiday when he gets folks to acting on their own plans instead of staying by the Word. Eve set the pace, and folks are following still close in her footsteps."

REPLY

The reader is asked to turn to the Baptist and Reflector of November 30, December 14, January 4, and January 11 and re-read the editorials on "Presumptive Evidence on Tithing", "When Abraham and Jacob Tithed", "Tithing Under the Law", and "Tithing in the New Testament".

Because a thing is not named in some places where it might be expected, is no proof that it is excluded. Tithing is named in the New Testament six times, while "offering" as designating the giving of money is named but twice. Yet offerings are included in and set forth by numerous passages which do not name them. We hold that there are passages which set forth tithing in the same way. A matter as universally known and practiced as tithing was among the Jews and the Romans did not need frequent mention.

In Matt. 23:23 Jesus condemned the Pharisaic abuse of tithing at the expense of "judgment, mercy, and faith", but He commended tithing itself when He said, "and not to leave the other undone". If "judgment, mercy, and faith" are applicable to Christians, not because of what the law said, but because of what Jesus said, why is not tithing, the other thing Jesus commended, applicable to them for the same reason?

Of the right things enjoined by those "in Moses' seat" Jesus said, "that observe and do" (Matt. 23:1-2). He was speaking to His disciples. One of the right things enjoined was tithing. "Observe and do," said Jesus. Saints are to respond, not because Moses said so, but because Jesus said so. For the disciples, whatever things specified in the law were made incumbent upon them to "observe and do", became thereby lifted from the law and put under grace. Ceremonial requirements which might be involved for the time, were later nailed to the cross (Col. 2:14, 15). Tithing was not a matter of mere ritual.

When Jesus said to "render" to both God and Caesar the things belonging to each (Matt. 22:21), one of "the things that are Caesar's" was tribute, or taxes, and one of "the things that are God's" was the tithe-shekel of the sanctuary.

That Paul gave directions concerning a collection and said nothing about the tithe, is no argument against tithing, for Paul was discussing an offering. Yet the terms used logically lead one to adopt the tithe as the minimum standard below which love does not let its offering fall. Three men make each \$10.00 profit one week. The following Sunday one makes an offering of \$1.00, the second an offering of 50c, and the other an offering of 10c. Which has really given "as the Lord hath prospered him?"

As to the man with an honest debt upon him and with income sufficient to meet actual necessities, we would say: "For if first there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." If honestly before God one has nothing to give, he is not expected either to tithe or make offerings. But the **real Christian** will not stretch this fact to keep from giving (II Cor. 8:2). And when love constrains one to make a sacrificial gift as our Brother Hailey and his wife did, surely Jesus smiles upon such devotion.

Our letter says: "Tithing is a part of the law." But not **all** tithing is a part of the law in the sense that it was originated by and derived its only sanction from it. Abraham and Jacob tithed centuries before the law (Gen. 14:20; 28:22). The law incorporated the original tithe, surrounding it with legal regulations, and added other tithes to it. The latter ended when law and its regulations ended, leaving the original tithe stripped of legalism.

Abraham, the type of believers, paid or gave tithes to Melchizedek, the type of Christ. In Heb. 7 Paul discusses this "in connection with Christianity".

Abraham tithed as a voluntary matter of grace. If before the law he could do that without it smacking of legalism, believers since the law can give tithes to the Greater Melchizedek without its smacking of legalism, unless they just will erroneously make it so.

The principle of free-will offerings was as clearly enunciated under law as under grace (Deut. 16:17). In fact, the first mention of such in connection with the giving of money or its equivalent was under the law. But it was not thereby originated. So of the tithe as practiced by

In Memoriam

Dr. Orren L. Hailey, 81, general secretary of the American Baptist Theological Seminary, Nashville, died at the home of his son, Dr. David L. Hailey, 1615 17th Ave. So., shortly after 4 p. m. Saturday, after an illness of more than six weeks.

A native of Fayette county, Tenn., where he was born June 21, 1852. Dr. Hailey spent the last fourteen years of his life in advancing the interests of religion and education among Negroes all over the country. Although his work was under the Southern Baptist Convention, he had traveled extensively in the North during the last ten years in behalf of these causes.

He became executive secretary of the commission of the Southern Baptist Convention on the American Baptist (Negro) Theological Seminary here in 1919 and had lived here since that time. From 1919 to 1924 he was also pastor of the Eastland Baptist Church in Nashville.

After completing his education at Southern Baptist Theological Seminary at Louisville, he organized the Broadway Baptist Church. After holding a pastorate in Oxford, Miss., he went to St. Louis, Mo., where he became editor of the Missouri State Baptist official publication.

Subsequently he held pastorates in Ft. Smith, Ark., Little Rock, Texarkana, Texas, Comanche, Texas, Corsicana, Texas, and Plainview, Texas.

In 1914 he became president of the Wayland Baptist College in Texas, going later to Dallas as pastor of Ervay Street Baptist Church, which position he held until he came to Nashville.

Dr. Hailey was the author of numerous articles and several books on religious subjects.

Survivors are five sons: James Graves Hailey, Orren L. Hailey, Jr., and George Norman Hailey, all of Dallas, and Robert W. Hailey and Dr. David W. Hailey of Nashville.

Funeral services were conducted Monday afternoon at 2:30 o'clock at Belmont Heights Baptist Church by the Rev. R. Kelly White and Dr. John D. Freeman. Burial was in Mt. Olivet Cemetery.

One by one the workers are passing on. It is for us who remain to carry on. We shall greatly miss Dr. Hailey's stately and cheering presence and his visits to the office and his unvarying helpfulness. Blessings be upon his memory and God's sustaining grace be upon his loved ones.

Abraham. As "the voluntary part was brought over into this dispensation; or rather, is the nature of it", so was the voluntary grace-tithe of Abraham. So the contention that tithing obligates one to "observe the balance of the law" is beside the mark. **Tithing for the Christian is a matter of grace as it was with Abraham.** Love adopts it as the minimum standard in keeping with the principle "as the Lord hath prospered him". Tithing is not a "hard and fast" legalistic rule.

Yes, some solace themselves over giving the tenth, when they ought to give two or three times more. So also some solace themselves over small offerings when their gifts ought to be several times larger. But this is no argument against either offerings or tithing, but only against their abuse. Tithing is not an exhaustion of duty. The true spirit goes beyond the tithe when possible. Christian tithes and offerings blend in spirit.

Dr. Hailey errs when he says: "Priests received no tithes." They received a tithe of the tithes allocated to the Levites (Num. 18:26-29; Neh. 10:38, 39). The Old Testament plan of the support of the house and worship of God, mentioned by Paul in I Cor. 9:13 included both priests and Levites. "Even so (in like manner)" says Paul, "hath the Lord ordained that they which preach the gospel should live of the gospel" (9:14). There must be some or at least one correspondence between the financial support in the Old Testament and that in the New. Both include: 1. Ordained of God. 2. Support out the substance of the worshippers. 3. Offerings. 4. **What?** The Old Testament plan included the tithe. What logic permits us to include three elements of the Old in the New and rule out the fourth? But any and all elements of the Old are divested of legalism and put under grace and are to be observed in that spirit.

In Hebrews 7, Abraham is seen acknowledging his obligation to God and the superiority of Melchizedek. He did so by paying tithes. Melchizedek was the type of Christ and Abraham of believers. If he, as a matter of grace, acknowledged his obligation to "the most high God, possessor of heaven and earth" by giving tithes to the type of Christ, believers should do the same now by giving tithes to Christ. If there is no connection of this account with Christians and no suggestion of obligation, why was it introduced in a letter to Christians and

(Continued on page 11)

Home Mission Tidings

J. B. LAWRENCE,
Executive Secretary-Treasurer,
Home Mission Board

Winning the Homeland for the Sake of a Lost World

Christ did not overlook His homeland and He does not want us to overlook our homeland. He was a missionary to His own people as well as to the world. "The uttermost part of the earth" was His objective, but His homeland was the field of His operations in His effort to reach that objective. We go into all the world from the home base.

Home and Foreign Missions Start Together

Luther Rice was the first Baptist home missionary in America. Adoniram Judson was the first American Baptist foreign missionary. These two began their work at the same time and from the same sort of divine call. We can indeed say that when the heavenly Father delivered to American Baptists Adoniram Judson and Luther Rice, He gave to them both a Home and a Foreign mission movement. That was in 1812.

Judson remained in Burma. Rice came back to America. Judson in Burma became a challenge to American Baptists to do Foreign Mission work. Rice in America made it possible for them to do Foreign Mission work. While we honor Judson as the man who gave to American Baptists their awakening on Foreign Missions, let us not overlook or forget Luther Rice, the home missionary, who made Foreign Missions possible by creating in the homeland the facilities and the spirit with which to carry on mission work.

Home Missions Supplementing Foreign Missions

From the very beginning of our missionary work Home Missions have supplemented and helped to make possible our Foreign Mission work. The two great enterprises have gone hand in hand. Rice in America, the home missionary organized the Baptist forces and gave to Baptists denominational existence. He founded schools and colleges and seminaries, established the first denominational paper, organized associations and State Conventions, and gave through his untiring efforts and unquenchable zeal a mission conviction and a mission passion to the Baptist churches of America.

The Home Mission program of Southern Baptists has ever had a world objective. Our Home Mission workers have ever believed that a triumphant missionary program in the Homeland is necessary if we would push our conquests for Christ in lands afar. They have felt all along that the Christianization of America is the tilling of soil with the Gospel so that

America will be prepared to answer the growing demands of the world for the Gospel with an ever-enlarging missionary service.

What Great Leaders Say

Dr. Edward Judson, a son of Adoniram Judson, the Apostle to Burma, in a missionary address in the interests of Foreign Missions, said with great earnestness, good sense and point:

"We must be sure, however, that our foreign missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us 'distance lends enchantment to the view'. We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts it into the hearts of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

Dr. John R. Mott, speaking of the impact of Home Missions upon Foreign Missions, said: "The ultimate triumph of pure Christianity in non-Christian lands depends absolutely upon Christianizing this impact." That is to say, a Christianity which does not conquer at home will not be able to conquer abroad.

Reaching Foreigners Through Foreigners

In the Christianization of America we have a glorious opportunity to serve the world by bringing to Christ the host of foreigners here in our midst.

There is scarcely a nation in the world that is not represented by some of its people here in the Homeland. There are about 1,200,000 Mexicans, 600,000 Italians, 650,000 French, 7,000 or 8,000 Chinese, about the same number of Japanese and something like two and one-half million of the smaller groups, altogether representing twenty-six nationalities and speaking twenty-two languages. We have also more than 10,000 students in our colleges and universities from the various countries of the world. Almost every educational institution in the land has some of these students from afar in their student body. Win these students to Christ and we begin the winning of their people to Christ.

God is Calling Workers

Since the first of last December we have received letters in the Home Mission

Board office from nineteen young men and young women, many of them with college and seminary training, who say that God has definitely called them to mission work in the homeland and who are asking Southern Baptists to make it possible for them to answer this call.

These young people are from every section of our Southern Zion. There are two from Virginia; two from Texas; three from North Carolina; one from Missouri; one from Kentucky; three from Mississippi; one from Arkansas; one from Alabama, and five from states contiguous to but not in the Southern Baptist Convention.

The Holy Spirit seems to be working on the minds and hearts of competent and qualified young people in every section of our Convention territory and leading them to offer themselves for service in evangelizing the Homeland. Will Southern Baptist answer the call of these God-called workers?

A Great Opportunity

We have a great Home Mission field and a great opportunity. How short sighted we will be if we do not enter this field. We are told that the children of this world are wiser in their generation than the children of light. They are wiser because they look ahead. Shall the children of light be less wise? Shall they fail to build for the future of the Kingdom of God?

It has been well said that Baptists have an opportunity in the South for strengthening themselves and for doing a work for the Kingdom of Jesus Christ that they have never had since the world began. People of God, shall we rise up and meet this opportunity? Or shall we be indifferent to the planting and training of Baptist churches in our Southland, and thus lose for missions and for colleges, seminaries, orphans' homes and Christian schools the splendid results which may be achieved if only we are broad enough and wise enough to realize the magnitude and the importance of the field in this day of our opportunity.

Foreigners Leaving America

Last year for the first time in our history more foreigners left America and went back to their fatherland than came to America. Every one that went back was a missionary, but what kind of a missionary? Did we send him back a Christian? If we had won all of those who returned to their fatherland last year to Christ, foreign lands today would be flooded with thousands of missionaries telling the story of Christ and His love. This is one avenue of approach to the Foreign field and it holds out to us tremendous possibilities. For in the future, for many years no doubt, more foreigners will leave America for their fatherland than will come from their fatherland to America.

B. Y. P. U.: WHAT IT MEANS, AND WHAT IT CAN MEAN

By MRS. STANLEY M. ARMSTRONG

(This article by Mrs. Armstrong, wife of the Choir Director of Bellevue Baptist Church, Memphis, is so fine that we are glad to give it space here instead of putting it under the Educational Department.—Editor.)

It is my happy privilege to speak before that group which so largely determines the degree of success of the Baptist Young People's Union—our Baptist pastors. With your interest and help B. Y. P. U. becomes that vital thing it was intended to be, a great training camp for the Body Militant, the Church, turning raw recruits into efficient, obedient soldiers; without your concern, it is merely a potentially powerful agency, lying useless.

Truly it has been said that "tomorrow's civilization walks on the feet of today's youth" and we say, "Tomorrow's denomination walks on the feet of Today's Baptist Youth". It is youth who will fall heir to today's staggering problems; it is they who must find a solution for today's economic, social, religious and political ills; it is they who must undo the mess we have made today. Youth will be faced with the problem of a generation willing to sell their souls to satisfy thirst for beer. Youth must step into the shoes of a people who have so lost perspective and sense of values as to mortgage the nation's future in order to balance today's budget. Yet this same youth finds itself in a strange world with all the old sign posts down, with barriers of culture and behaviour all destroyed, with most landmarks of decency and idealism submerged beneath the muddy flood of unrestrained individualism, rationalism and materialism.

The Church today must realize her stewardship of Today's YOUTH or else lose her greatest human agency for Tomorrow's victories. In this gigantic task of winning, enlisting, and developing youth the far-visioned Baptist church and pastor finds B. Y. P. U. an indispensable aid. Baptist Young People's Union is a helping hand stretched out to the denomination which, if disregarded, means a vast opportunity lost and, if utilized, means a tremendous source of blessing.

This great purposeful hand of B. Y. P. U. has five fingers, giving symmetry and effectiveness to the whole. **First, there is the strong finger of young people enlisted and utilized.** To enlist young people the Church must magnify Youth and give it its own place, its own especial instruction, its own responsibility. I have discovered that boys and girls, young men and women, are repelled most often at the suggestion of an easy task, an in-

cidental service, while they are challenged and drawn to a real responsibility, a worthy task. Here in B. Y. P. U. young people find their own place, where their own language is spoken, among their own constituency with their own special part of a worthy service.

Second, Then there is the index finger of Training in all the essential activities of church membership. Nowhere else does the young Christian find such an advantageous place for symmetrical development in all those duties which the church will expect him to discharge in the years ahead. Elsewhere he may be admirably instructed HOW to DO; here, along with instruction, he LEARNS TO DO BY DOING. In this department all are learners together, actual participation is expected of all. Impression gained in other departments of the church is here given opportunity for expression. Exercise in the various phases of membership is here an accepted matter. How easily timidity is forgotten in such an atmosphere and how naturally does the young Christian find the special place for each talent and ability in the Church of the Lord Jesus Christ.

Third. Next, there is the strong and effectual finger of creation of proper habits, such as daily Bible reading, and prayer with the attendant deepening of the spiritual life. Youth is the fertile soil for formation of habits, and certainly the mighty habit of daily communion with the heavenly Father is best begun in early life. "Not all B. Y. P. U. members have these habits," is objected. True enough, but neither do all mature Christians have these habits and how much better chance has the young Christian when in a department that lays great emphasis upon such habits, he is constantly reminded and continually urged to develop spiritually. Akin to daily devotion and communion is that much-to-be-desired habit of soul-winning. While B. Y. P. U. is exclusively for the Christian that he may be properly developed and grow into symmetrical, mature Christianity, B. Y. P. U. incites to soul-winning and magnifies it as the expected result of a workman "approved unto God". So again may we say that in this department may be found that gigantic aid to the church and pastor of a great opportunity for and urge to create these splendid habits of Christian life and activity.

Fourth. The fourth finger is that of instruction in Baptist doctrine and history. Nothing so begets inspiration and loyalty as information and we are reminded of the phrase we heard at Ovoca last summer that "We are generally down on what we are not up on". B. Y. P. U. believes that an informed membership will be a loyal, enthusiastic membership. Last night we heard a great message from Dr. Powell, of Nashville. Did you note that

significant statement that "Russia, indoctrinated religiously is an easy prey to aethism?" A people untaught have no depth, no loyalty. Suppose the generation yesterday had been indoctrinated in the broad principles of stewardship, taught tithing if you please, we today, should not be facing the incredible fact of a denomination halting, nay retreating, before the open doors of a needy world, with God's call to advance sounding in their ears.

We know that personality feeds on personality. There is nothing to which youth responds more readily than the challenge of the heroic. Boys and girls must have their heroes and heroines.

The pages of history record no more winsome heroines than are to be found in the list of Baptist women who went to the dark places of the earth. There are no more virile, daring heroes than those Baptists who crossed the seas, traversed deserts, faced taunts and jeers to carry aloft the banner of King Immanuel. B. Y. P. U. believes that young blood will thrill at such achievements, will be inspired to emulate such examples, so it presents adequate instruction regarding Baptist heroes of both yesterday and today.

Fifth. The fifth finger—and here the hand finds its finished symmetry and its completed usefulness—is the tremendous concern of insisting upon our young people expressing their Christian experience in terms of actual service. B. Y. P. U. trains, yes splendidly, tirelessly, but for ONE PURPOSE in view; to furnish the kingdom of God with a group of able, willing, prepared spiritual servants. Look through the ranks of the W. M. U., over the Sunday school, at those who minister in the worship services, here you will find a host of B. Y. P. U. members already serving, and it is my experience that if the B. Y. P. U. is properly equipped and encouraged, practically all its constituency is to be found in actual places of service in the church. The spirit of B. Y. P. U. is unselfishness, our one aim in existence is to give ourselves to the service of the church.

Again let me say, B. Y. P. U. challenges the attention, the serious thought and actual help of all our pastors. Baptist Youth holds the key to tomorrow's victories and you pastors have the key to the hearts and minds of Baptist Youth. My father used to tell me the story of the old Roman warrior and today I feel the thrill of its challenge. God grant that its recital may thrill you to a new sense of your opportunity. The old Roman warrior tossed in troubled sleep, for his beloved homeland was threatened by fearsome foes. Suddenly there came the sound of marching feet and the brave old legions of Imperial Rome passed by. Above them waved the banner, "We have

been true". "Glory to you men of the victorious yesterday but what of the morrow?" muttered the anxious dreamer. Soon the sound of marching feet became firmer and in quickened tempo and the warrior saw pass in review the vigorous warriors in the prime of life marching under the banner "We are true". The Roman smiled as he murmured "Glory to you—men of today", but the smile faded as the old fear revived "But what of the morrow?" and he stirred uneasily. Suddenly there came the blare of martial music and the quickened pace of marching feet and there passed before his eyes the Youth of Rome, clear of eye, dauntless in loyalty, and as they marched under the banner, "We will be true", the old warrior smiled peacefully and slept in confidence of the security of his land.

All glory to the heroes of our faith of yesterday, who so gladly gave their fidelity to the Head of the Church, to His divine Institution to the Divine Word of God; all glory to the brave heroes and heroines of today, who counting not the cost give of their fidelity to the Captain of our salvation! But I ask you "What of the morrow?" God grant that this great army of youth shall be so mobilized, so inspired to fidelity to the great Son of God by our leaders, that as one man they shall march under the banner "We will be true". True to the Old Book, true to the Church, true to the marching orders of our great King!

THE BEST TEXT IN THE BIBLE

By REV. WARREN L. STEEVES, D.D.,
Waterloo, Iowa

Out of the 31,373 verses in the Bible, John 3:16 has doubtless been more used of the Spirit in leading sinners from darkness to light than any other single passage of Scripture.

Here are seven of its wonders:

God—Almighty authority.

So loved the world— Mightiest motive.

That He gave His only begotten Son—
Greatest gift.

That whosoever—Widest welcome.

Believeth in Him—Easiest escape.

Should not perish—Divine deliverance.

But have everlasting life—Priceless possession.

"O Lord, Thou hast done wonderful things." (Is. 25:1.)

In Pennsylvania, because 35,000 candidates for state liquor jobs protest because the examination is difficult and foolish, truck drivers are asked to parse and spell. They might better be asked to back up, turn around and prove their acquaintance with truck machinery. One question much resented was: "Four times nothing equals what?" Many applicants answered "four". They might have answered that, in politics "one nothing" often equals a good salary and the right to help make foolish laws.—Nashville Tennessean.

Answers To Questions

By the Editor

"In your exegesis of doctrinal points please elucidate on I Cor. 12:13. Which and what body the 'one body' that the 'Spirit' has 'baptized' us 'all' into, and whom does 'we all' refer to?"—Carl A. Howell, pastor Baptist Church, Eustis, Fla.

In King James the passage in question reads: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."

In the original "by one Spirit" is "in one Spirit" (en heni pneumatē). "Baptized" is first aorist passive indicative, indicating a definite act in past time. "Drink into one Spirit" is "drink in one Spirit" (en heni pneumatē), that is, "drink of one Spirit". Those "in" the Spirit "drink of" the Spirit. As in the case of "baptized", a definite act in the past is indicated. "For in one Spirit were we all baptized into one body . . . and were all made to drink of one Spirit."

"In one Spirit" means in the atmosphere and under the authority and leadership of the Spirit.

"We all" means believers who have been baptized according to the New Testament, such as the phrase included when Paul wrote (I Cor. 1:1, 2).

"Were baptized" means immersion in water according to the New Testament, thus comporting with the use of "baptized" elsewhere in the Corinthian letter (I Cor. 1:13-17; 15:19). "Were we all baptized" does not indicate that all those in mind were baptized at the same time any more than when we say of Baptists today, "We were all baptized by immersion". "We were all baptized" in a definite act in past time, but each individually at his given time.

"One body" refers to what is commonly called "the local church", or body of Christ. Terms are applied to the "one body" in the chapter where our passage occurs, as well as to its equivalent elsewhere in the Corinthian letter, which preclude the idea of its meaning a so-called "universal, invisible church" (I Cor. 12:14-28; 3:16, 17).

"Drink of one Spirit." We interpret this as referring to conversion, a definite act in past time, which we know from Scripture teaching preceded the baptism. "The reference is to a definite act in the past, probably the inward experience of the Holy Spirit symbolized by the act of baptism."—Robertson, in Word Pictures in the New Testament.

RECEIPTS AND DISBURSEMENTS FOR JANUARY, 1934 CO-OPERATIVE

Southwide

S. B. C. Bonds for	
New Mexico	\$ 537.50
Foreign Missions	6,450.00
Home Missions	3,010.00
Relief and	
Annuity Board	903.00
Education Board	430.00
Southern Baptist	
Theo. Seminary	541.80
S. W. Baptist	
Theo. Seminary	541.80
Baptist Bible Inst.	503.10
American Baptist	
Theo. Seminary	129.00
W. M. U. Train-	
ing School	68.80
New Orleans	
Hospital	322.50
	\$13,437.50

Statewide

Harrison-Chilhowee	
Academy	\$ 268.75
State Missions	4,740.75
Orphans' Home	2,107.00
Memphis Hospital	1,316.88
Carson-Newman	
College	1,316.87
Union University	1,316.87
Tennessee College	1,316.87
Nashville Hospital	790.13
Ministerial Edu-	
cation	263.38
	\$13,437.50
Total	\$26,875.00

DESIGNATED

American Baptist	
Theo. Seminary	\$ 2.50
Southern Baptist	
Theo. Seminary	30.00
Southwide Offering	40.00
Baptist Bible Institute	1.00
Hundred Thousand Club	1,780.72
Foreign Missions	6,626.49
State Missions	115.19
W. M. U. Specials	210.55
Ministerial Education	6.31
Orphans' Home	3,828.84
Baptist Memorial Hospital	6.31
Ministerial Relief10
Union University	461.25
Sales	43.50
Expense	1.00
Notes Receivable	34.32
Total	\$13,188.08

JOHN D. FREEMAN, Treasurer.

SUNDAY SCHOOL LESSON

By HIGHT C. MOORE

FEBRUARY 25, 1934

The Twelve Sent Forth

Scripture: Matt. 9:35-38; 10:1-8, 32, 33. Golden Text: Matt. 9:37, 38.

Readings: Jer. 1:1-10; Isa. 42:1-9; Acts 1:1-9; Jno. 4:31-38; Rom. 10:8-15.

From the summer of 28 A. D. to the summer of 29 A. D. was a year of intense evangelistic and missionary labor during which Jesus from Capernaum as a base made three notable preaching tours through Galilee, and reached the height of his fame on earth. It was on the first preaching tour that Jesus sent forth the Twelve, two by two, on their first independent mission as the world's evangelizers.

LESSON OUTLINE

- I. THE COMPASSION (9:35-38)
- II. THE CALL (10:1-4)
- III. THE CHARGE (10:5-8)
- IV. THE CONFESSION (10:32, 33)

The Prayer for Christian Workers was urged by Christ on his third preaching tour of Galilee. His itinerary was inclusive, for it touched through his audiences, if not through personal visitation, "all the cities and the villages," which Josephus says numbered 215. On the round he did as usual his triple work of teaching, preaching, and healing. As the eager crowds pressed about him wherever he went, sick of the husks of Pharisaism and hungry for the Bread of Life, he had profound compassion for them as shedherdless sheep, scattered, exposed, and distressed. To his disciples he spoke of them as a plenteous and ready harvest, falling to ruin and decay for lack of reapers, and urged them to do the one thing that would guarantee laborers. God is glad to answer the prayer that he proposes.

The Personnel of Christian Workers is illustrated in the evangelistic call of the Twelve. Jesus called them close around him, gave them authority over unclean spirits, and commissioned them to go forth and herald the presence of the Messiah. At first they had been called to discipleship, but they could return to their homes and occupations. Later they were called to companionship when, forsaking all, they were permanently to follow and learn of him. After a time they were called to apostleship, thus effecting the first organization of the Kingdom. Now they were summoned to evangelization with limitation as to time

and sphere. By this they were further developed under Jesus and also prepared for world-wide missions after his ascent. Their being sent forth two and two secured mutual relief in distress, encouragement in dejection, more forcible testimony, wider influence, and wider results. Impetuous Peter was paired with cautious Andrew; ambitious James with spiritual John; slow-witted Philip with quick-witted Bartholomew; skeptical Thomas with believing Matthew; practical James with doctrinal Jude, and enthusiastic Simon the Zealot with the business-like Judas. Thus joined, each pair had conservatism and aggressiveness.

The Program Before Christian Workers is outlined in the charge to the Twelve. That charge contains two principal parts: the present commission and the forecast of future conflict. We consider only the opening verses of the first part relating to the field and the work. (1) Their field of labor at this time was restricted to the lost sheep of the house of Israel, shedherdless, scattered, and insecure. Though authorized to labor among the Jews throughout the land, it is not likely that they went beyond the southern borders of their native Galilee. Why was the field so circumscribed? First, the Jews were prepared for the news of the Messianic Kingdom, thus a measure of success and encouragement would crown the initial service of the Twelve. Second, the Apostles were as yet unqualified for work among the Gentiles and Samaritans; in both temper and knowledge they were incompetent to handle the difficult questions that would arise. Lastly, even if such work could have been done by the Twelve, it would have only intensified Jewish opposition and raised higher the barrier to their evangelization. A strong base of operations must first be secured among the chosen people before outreaching to all nations. (2) Their work was twofold. The first and leading phase of it was preaching the approach and the presence of the heavenly Kingdom. The Lord bade them to preach and told them what to preach. The brief message was not to be obscured with perplexing comments, but simply delivered with urgent force. On this tour they were heralds rather than leaders, and their special mission was to turn the popular eye toward Jesus and extend his fame. The second phase of their work was the performance of miracles. The Great Healer gave

his first representatives power to rebuke disease, conquer death, and cast out demons. These miracles would attract the attention of the masses, authenticate the ministry and message of the Apostles, and picture sublimely the privileges of the Messianic Kingdom. But upon their work, as upon their field, there was placed a restriction they must not exact nor expect pay on this tour. Their commission to preach and power to heal were given gratuitously by Christ; in like manner they must be exercised for others. Having freely received, they were freely to give.

The Promise to Christian Workers guarantees divine recognition of those who fear not men and are faithful to Christ. Duties will be arduous, difficulties great, temptations strong, and hostility bitter. Following fidelity instead of fear, the Christian worker is in the face of every foe to confess in word and deed Christ as Saviour and Lord. Let him who is faithful know that there is a day of reward. Let him who fails in fidelity know that there is a day of reckoning. In the presence of the Father and the holy angels, those who have confessed here will be confessed there, and those who have denied here will be denied there. Who does not yearn for strength, courage, and wisdom to do his full duty faithfully and without fear!

WORK TO WIN THE WORLD FOR CHRIST

(1) The Worker's Model. "Jesus went about." He was the Great Missionary from heaven to earth. And he was the greatest missionary on earth. He spread the good news of the Kingdom. He was the greatest benefactor who ever walked among men. He is our model and our ideal.

(2) The Worker's Field. "All the cities and villages." He would not confine himself to congenial Capernaum and the cities by the sea. Others likewise must have the gospel. Christ sought out the centers of population. The Master went among the masses.

(3) The Worker's Message. "The gospel of the kingdom." Missionaries today have no other message than that given by Jesus on his Galilean tours.

(4) The Worker's Philanthropy. "Healing all manner of diseases." The sick are still lying thick by the world's roadways. They need the Great Physician. He comes in the person of his followers and uplifts feeble, fallen, failing humanity. Nothing else than gospel truth and nobody else but Christ can set men upon their feet.

(5) The Worker's Prayer. "Pray ye therefore." No laborer can be more interested than the Lord. And yet the best way to get more laborers is to look to the Lord. He dictates the letter we are to write him, and of course he will

answer it fully and promptly. But are we praying the missionary prayer?

(6) The Worker's Training. "He called unto him—sent forth, and charged them." Jesus specified the field. He gave them the message. He promised them power for transformations. And he inspired them with a worthy motive. They must give freely what they had received freely.

(7) The Worker's Triumph. "He shall in no wise lose his reward." There may be much hard labor in the present field but the harvest day is coming and the time of joy. It is little that we can do here, but if we do it in the name of Christ and for his glory, our reward shall be great in heaven.

VITALIZATION OF THE HUNDRED THOUSAND CLUB

Station B. H. T. C. State Leader speaking. Please stand by.

"If all the hundred thousand were just like me what kind of a movement would this movement be?" Let every one put that question to himself.

The movement is moving. Because of money sent in the Foreign Mission Board has paid a large amount on its debts so that interest saved is sufficient to provide the salaries of six missionaries. Other interests have been proportionately helped.

The price of one letter postage stamp a day, and one special delivery stamp per month, will be enough to join, and work in, the club. We are trying to find 100,000 members in our churches who will do this. When we do, our debts are paid.

Please note the following directions:

1. Write to Dr. Frank Tripp, St. Joseph, Mo., for blank pledge cards and other needed forms.

2. When cards are signed, keep them in your own church records.

3. Mail a list of those who sign to Dr. Tripp, St. Joseph, Mo.

4. When the money is paid, send it to your state secretary, Dr. John D. Freeman, Secretary, 161-8th Ave., North, Nashville, Tenn. Mark it "Hundred Thousand Club."

5. Keep it in mind, and keep at it.

Blessings on you.

A. U. Boone, State Leader.

"Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well; that is the book you want to study while you are living. There is but one such Book in the world."—Joseph Cook.

We should remember that evil, as well as good, has its reward.

THE NEWS BULLETIN

BAPTIST STUDENT UNION

The Baptist Student work is being led this year by Mr. Woodrow Fuller of Union University. The State Convention held in Nashville in November proved a turning point for Tennessee students.

Interest and enthusiasm is "bubbling out" all over the state. The following colleges have a complete B. S. U. Organization working on their respective campus: Union University, Jackson; Tennessee College, Murfreesboro; University of Tennessee, Knoxville; Vanderbilt University, Nashville; Peabody College, Nashville; Carson-Newman College, Jefferson City; Cumberland University, Lebanon; Harrison-Chilhowee, Seymour; Lincoln Memorial College, Harrogate; Tennessee Polytechnic University, Cookeville; Middle Tennessee State Teachers College, Murfreesboro.

Tennessee College, Murfreesboro, January 4. — Southern and State B. Y. P. U. leaders met the members of the town and College B. Y. P. U. in conference. The conference leaders were Mr. and Mrs. J. E. Lambdin, Miss Roxie Jacobs and Mr. Aubrey Hearn.

The B. S. U. of Lincoln-Memorial University recently presented the "Heroine of Ava" in the Baptist church at Cumberland Gap. The entire church service was given over to the B. S. U. This is the second play the Lincoln students have presented at Cumberland Gap. The Methodist pastor dismissed his congregation to see the call, sacrifices and sufferings of the greatest Baptist heroes, and to be refreshed by the message of love and the call to service.

The Baptist students at Cumberland University presented the program at the Wilson Co. Association meeting, Sunday, December 31. The B. S. U. president, Harold Stephens, preached at the morning service on "Christ Ahead of the Times." A musical program was presented in the afternoon session. The following statement was given by a Presbyterian pastor on a Presbyterian campus: "The Baptist students are the most wide awake group I have ever known."

Carson-Newman observed B. S. U. Week, December 4-8. Each morning the B. Y. P. U. course, "Wisdom in Soul Winning," was taught by Mr. Frank Collins, and the Sunday School Manual was taught by Miss Zella Collie. In the evenings, Miss Sibyl Brame taught the B. S. U. Manual, and Mr. Collins taught "People We Call Baptists." Rev. Roscoe Smith closed each day's program with

interesting and inspiring lectures on Japan.

January 24-26, Mr. William Hall Preston taught the B. S. U. Manual to a group of Vanderbilt and Peabody students.

The Baptist students of Tennessee wish to express their appreciation to the staff of the Baptist and Reflector for this column given to their work.

EVANGELISM AND ENLISTMENT

Tennessee Baptists, under the leadership of Dr. Freeman, are undertaking a great program. This program is fundamental to our very denominational life, and to the progress of the Kingdom within our good state. It is a program of evangelism and enlistment.

Baptists are great in numbers today because the fires of evangelism have been kept burning. Many innovations and fads have been brought into the field of evangelism in recent years, but nothing has been offered that can take the place of the proclamation of the gospel of Jesus Christ. Baptists must continue to preach that gospel, depending upon the Holy Spirit to convict sinners of their sins, and perform the marvelous work of regeneration in the hearts of those who repent. The old fashioned revival meeting is not out of date. We can, with the help of our loyal pastors, have a revival in every community in the state this year. The more than one million lost souls in Tennessee are our responsibility.

The enlistment of the evangelized is a worthy and necessary part of our work. The proper promotion of the world-wide program of our Lord calls for the enlistment of every saved person and every church. Of the 1894 churches in our state, 818 had no part in our missionary efforts last year. I believe that many of our country churches, through the adoption of the Lord's Acre Plan, will be enlisted this year. It is my belief that every person saved by grace, when properly informed, will want to share in the work of the Kingdom. I am happy to be associated with Dr. Freeman, and our other workers, in the promotion of such a program.—W. C. Creasman, Enlistment Evangelist.

NASHVILLE ASSOCIATION HAS SUNDAY SCHOOL MEETING

The Nashville Baptist Association has recently been organized for the promotion of Sunday School work. The officers elected to lead in this work are: James Tanksley, North End Church, superintendent; J. A. Carter, First

Church; George Towe, Lockeland Church; W. J. Bloomer, Belmont Heights Church; Noble Van Ness, Immanuel Church, group superintendents; Clinton Wright, Seventh Church, treasurer; Miss Martha Story, Belmont Heights Church, secretary; Miss Gwendolyn Zuccarello, Donelson Church, corresponding secretary; H. E. Barnette, Park Avenue Church, chorister; and Miss Louise Walker, Park Avenue Church, pianist.

The first regular meeting of the Sunday School Association was held Tuesday evening, January 30, at Lockeland Church. At this initial meeting fourteen churches were represented by Sunday School workers. This association will meet once each month in the various Baptist churches of the association.

An interesting feature of the program each month is the period for department conferences. These conferences are led by experienced officers and deal with practical problems in the various Sunday schools. Another feature of each meeting will be reports on the work being done in the various churches and in the association at large. Reports at the January meeting compiled from the United States Census Returns and associational minutes show that the four counties comprising the Nashville Association—Cheatham, Davidson, Dickson, and Williamson—have a white population of 211,461. Of this number, 15,658 were enrolled in Southern Baptist Sunday schools during 1933; 40,960 were enrolled in other white Sunday schools, leaving 154,843 white people in the city of Nashville and surrounding territory who are not enrolled in any Sunday School of any faith. These figures present to Nashville Sunday School workers a challenge to carry the gospel to these unenlisted thousands.

BIRTHDAY REMINISCENCES OF AN OCTOGENARIAN

To the readers of the Baptist and Reflector, greetings. According to the "family record" the writer was born eighty years ago today (January 22, 1934). By "reason of strength," and a good providence, I have reached the Psalmist's boundary line of life, the "four score" years; and from the eightieth milestone, so to speak, on my journey of life, look back over the road I have traveled. Our little family (my sister, my niece, and myself) had planned to celebrate in true style by having a number of our old friends come and be our birthday dinner guests, also, our pastor, Dr. Pope; but half of our anticipated guests, with the weight of eighty years and more upon them, thought they would not be able to get out from their homes with safety. So, with regrets, we decided to eliminate the intended

celebration, and be content with the conventional birthday cake and some of the every day necessary solid "creature comforts," for which we gave thanks to the "Giver of all good."

I am spending the day in a reminiscent mood, thinking and thanking, meditating on the goodness of God, counting my "many blessings." To be sure, I have had my ups and down in life, have felt the wear and tear of life, have known its disappointments, its tragedies, at times; but in spite of depression, loss of loved ones, strange and inexplicable providences, I can still be an optimist, and say with Paul, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

We rejoice that while life for the Christian soldier is a struggle, a battle, a warfare against evil and wrong, he has the assurance of the overcoming life and of the victor's crown, "through him who strengthens us" for the fight. Constantly we should remind ourselves that the life worth while is labor and love, rather than days and years; and that, when days of trouble and misfortune come, as they will come to us all, we have a burden Bearer, who is ever ready to help.

Thinking of my blessings, I am thankful for my father; for his good example, wise counsel and a physical heritage from him of good health and the possibilities of a long life. We thought our father would live to be ninety, with the sustaining health and vigor of an outdoor life; but an accidental fall shortened his life, and he died from confinement, with but little suffering, lacking about five weeks of being eighty. I am the oldest living member of the immediate family. Barring accidents, from a human point of view, I might live to be ninety. But I don't want to live to be a burden on friends or loved ones, or to suffer and suffer, or to outlive my usefulness or influence for good. I am leaving myself in the hands of Him who "doeth all things well."

I am thankful for a forty-two year's residence in the dear old town, or village, of Mossy Creek, and its successor, Jefferson City. It is a good place to live, to stay. I don't want to move. I spent three and a half years in the past century in the old Mossy Creek College; preached my first sermon in its administration building. For forty years I might say, I have lived under the shadow of Carson-Newman College, breathing the good atmosphere that surrounds it, smelling, tasting, absorbing, something — oxygen, ozone, or whatever it is—something that is different — without money and without price. If you can't come and live with us, send

(Continued on page 16)

THE YOUNG SOUTH

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

Dear Boys and Girls: I am a girl eleven years old and in the sixth grade at school. I go to Sunday School every Sunday, I haven't missed a day in school this year. I have two pets, a cat named Tab and a dog I call Queeny. I have a sister ten years old, we have good times playing together. Some one please write to me, I will answer all letters. Yours truly, Helen Oleta, Rippy Odin, Ill. (We are glad to hear from you, Helen. Write to us again.—Uncle Wilburn.)

Dear Uncle Wilburn: I am a little girl eleven years old and in the sixth grade. My teacher is Mr. C. E. Johnson. I go to the First Baptist Church at Sunbright and I also go to the B. Y. P. U. My Sunday School teacher is Mr. H. C. Nelson. Our pastor is Rev. H. M. Randall and we all like him. My mother is dead and I live with my Grandma. She has been taking the Baptist and Reflector ever since I can remember. I enjoy the Young South Page very much. Your niece, Leila Hutchison. (We are glad you like to go to Sunday School and that you also enjoy the Young South Page.—Uncle Wilburn.)

THE BIBLE

No book is like the Bible

For childhood, youth, and age;
Our duty plain and simple
We find on every page.

It came by inspiration

A light to guide our way,
A voice from Him who gave it,
Reproving when we stray.

—Fanny J. Crosby.

A LEAF TELLS THE STORY OF ITS LIFE

I was a small leaf. I had hundreds and millions of brothers and sisters; I had so many that I did not know them all. My mother was a great oak tree. I made my first appearance in March; a thin transparent veil of green. Every small vein seemed to push outward from my thin body. A tiny straw could have ruined me for life. I could not understand speech at first, but as I grew older, and became stronger, I began to understand mother's whispering language.

When I was very young she sang sweet caressing melodies as the warm, spring wind blew past. I loved the wind; it made its warm-cool flight over the earth knowing or caring not where it next would travel because it promised all the same. I loved the sun; I loved to dance and

play in the sunlight. I loved to hear my mother whisper and sing to us. She sang and whispered not only to us, but to all the world, and those who cared to listen heard. Later in the summer she became quieter; she told us little or nothing; she seemed to rest and enjoy the peacefulness of the forest. She did not sleep. The sun sent hot rays upon us and scorched our leaves. We turned from a soft green to a dark brownish green. Two birds made their nesting near to the place where I lived. Sometimes I helped to keep the hot rays of the sun from reaching the little birds.

My life was not all happiness. I had many worries and troubles. During the summer a great hail-storm came. For months I thought the wind would carry me from the tree. I fluttered wildly in the terrible storm. Then suddenly a great lump of hail tore through my body. This was my first scar. How I hated it! But after it healed up I was happy again although now I was afraid of the clouds.

Fall came slowly on. Across the great fields were farmers harvesting their crops. The earth was turning in its color to a soft brown. One cool night mother tree said: "Dear leaves, you're going to be separated from me. Jack Frost will be here tonight. He'll dab your coats up with colors of gold and red and brown paint. The earth will turn white, but this 'soon' will melt and go away. Your coats will never turn back to green. The wind will grow cold; your stems will turn brown and weaken. The north wind will soon call you, and you must go and follow it. Do not fear or refuse, for if you stay with me you'll not be beautiful and will accomplish nothing."

I wondered what I could accomplish. I immediately made up my mind to go, but you may be sure I hated to leave my mother tree. The next morning I had the most beautiful coat. I thought I was the handsomest of all the leaves. Now I did not even hate that awful scar. I knew the time would soon come when I'd leave. I wondered what I should do when I would reach the earth. The beautiful birds were gone. I was glad because I knew they had gone to warmer regions.

The wind came. It was cold and blew from the north. Mother tree whispered as the wind blew through her branches, "Go, go, go!" I, after some time, went gaily flying into the frosty air. I went high above the trees, twirl-

ing about, and fluttering as I went. At last I dropped close at mother tree's side. Many other leaves dropped with me to the ground, and I knew that I had settled where I would probably rest for life.

The days began to get cold and bitter. Mother tree stood bare. For awhile she still talked to us, and then, she went to sleep. After a long year of hard work why shouldn't she rest? I could not sleep until a great sheet of snow covered me.

Now I am a different thing. I'll live throughout the ages to come. My coat again has changed, until I am the color of earth. Every year I will watch my mother and listen to her until I am buried under other leaves under the depths of soil. But this makes me happier than all. I help form the foundation that my great mother oak tree rests upon.—Martha Eubank.

PAPER HOUSES

"Grandpa, we saw a balloon hanging on a limb of the old apple tree as we came home from school."

"Are you sure that it was a balloon, Ruth?" asked Grandpa.

"Well, it looked just like the picture of a balloon in my new book, and I think it must be one."

"Bring my cane, Bob, and we'll go and have a look at it," said Grandpa. Soon they came to the old apple tree, and sure enough, high up on a big limb was the new wonder that Bob and Ruth had discovered.

"It does look a little like a balloon, but it is more wonderful," remarked Grandpa, "it's a paper house—a paper house with people living in it. Watch the lower end of it when I throw this stick at the limb and see if someone does not come out."

The stick struck the limb. "Some big black bees came out and buzzed around like they were mad as hornets and then went back into the house," said Bob.

"I guess they were as mad as hornets, for hornets have bad tempers, and don't like to be disturbed at their work," answered Grandpa. Well, nobody likes to be bothered when he is doing his sums," said Ruth. "I don't anyhow."

"Tell us about how these hornets make their houses, and where they get the paper, and all about them," begged Bob.

"Let's go back home where we can sit down, and I will tell you more about it," and when Grandpa was seated in his easy chair he began. "They make the paper with which they build their houses."

"Hornets can't make paper."

"Oh, yes, they can, and they were the very first to make it, too. The Chinese have the credit for being the first paper makers but they got their ideas from the hornets. One day a wise old Chinaman was out in the field and he saw a hornet building his house, so he sat down and watched him working. The hornet was chewing like a man chewing tobacco, but instead of spitting on the ground, he was putting something along on the edge of his house that looked like thick gravy. Then he flew away in the direction of a fence, and was gone for some minutes when he came back and began to put more stuff along the edge of the house. The old Chinaman went near to the fence to see if he could find where the hornet got his stuff that he was putting on the edge of his house. In a little while the hornet came to the fence, and lit on the side of a rail and began to chew the soft fuzz that the rain had loosened on the wood. When he had gathered all that he could carry he flew back to his house again and put more stuff on the edge where he had been working before.

"Ah," said the wise old Chinaman, 'you are a smart little fellow. I will see what kind of stuff you are making out of that fuzz that you get off the wood.' So he took the hornet's house down and tore it in pieces and examined it very carefully, and he discovered that it was thin and tough, and he could make a mark on it with the end of a burnt stick. Then he said, 'why can't I make that stuff?'

"So he began to experiment. First he scraped the fuzz off of a rail, then he moistened it with water and pounded it until it was soft like thin dough. This he spread on a piece of board and rolled it as thin as possible, like Mamma rolls pie crust. When it was dry he examined it and found it was tough and smooth so that he could write upon it and wrap it around his fingers like a piece of cloth. He had learned from the hornet how to make paper."

"Is all of the paper made from wood?" asked Ruth.

"Oh, no, some of the finest is made from cotton rags, and some from linen rags, the brown wrapping paper is made from straw. But the newspaper and magazine paper is made from pine wood, and it takes thousands of pine trees every year to supply the demand for newspaper print."

"I didn't know that hornets and bees and animals could teach things to people," said Ruth.

"Oh, yes, some of the greatest lessons that man has ever learned were taught to him by some animal or bird, or insect."

"Well, dumb animals are not so dumb after all," said Bob.—"The Methodist Protestant Recorder."

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.

THE MINISTER'S WIFE

By Mrs. Wm. H. Butler

"The Minister's Wife" is a little phrase with a BIG meaning. She usually assumes the role of wife, housekeeper, mother, assistant pastor, secretary, comforter, buffer, and other things too numerous to mention.

When the writer started out as a minister's wife, fifteen years ago, her first impulse was to be helpful, by trying to be everything that any church member desired her to be, from accepting the position of the Woman's Work to many other duties, including among them: singing in the choir, teaching a Sunday School class, leading children's organizations, and playing for the service of worship in the absence of the organist.

Now after these years of actual experience, I have come to the deliberate conclusion that the fewer the things a minister's wife does within a church organization, the better both for her and the church. My dear mother-in-law, to me was a good example of what a minister's wife ought to be. She was very quiet and unassuming; one scarcely knew she was around; she never prayed in public; but she was always ready to counsel with her husband on every important matter, encouraged him when he returned home weary and discouraged, and sent him out again, strong, hopeful, and happy.

Dr. George W. Truett once voiced the sentiment of most every pastor, when he said that often on Monday mornings his first impulse was to resign. A pastor's wife must be ready for every such impulse to hold on to hope and the precious promises of Christ to strengthen and sustain those who trust in Him.—Kansas City, Mo.

TOUCH NOT THE LORD'S ANOINTED

By Warren L. Steeves, D. D.,
Waterloo, Iowa.

Text: "Touch not mine anointed." Psalms 105:15.

There is something very beautiful in the Old Testament concerning God's care and protection that He threw around about those who were looking to Him for strength and sustaining power. They were called upon to walk in the midst of dangers and to see only a short way ahead of them. Sometimes the limitations of their powers and abilities and also their sin hindered their progress and development. Their enemies constantly upbraided them and attempted to injure their

cause. But, in the midst of it all, the Lord, through His strength and His love, cared for them. He said to those who would ruin them, "Touch not mine anointed."

We find that this is equally true in God's dealings with His children under Grace. In the 9th chapter of Acts when Saul starts out with his threatenings, slaughters and murderings of the Christian people, the Lord stood in the way and said, "Saul, Saul, why persecutest thou me?" It was apparent that the persecution did not simply include the disciples; but every one of those who was injured was a child of God.

There should be protection given to them. The Lord saw that it was given. The apostles had occasion to experience the care of God for many were taken before the kings, governors, and cast into prison, were beaten, stoned, and left to die; still the Lord was there in the midst of it and caring for His anointed.

The question may well be asked, "Does God have a like care today?" The conclusion to which we must come is that His care is equally as great now as it has been at any time during His dealings with His children.

Even though a minister of the Gospel may have many imperfections and may not be doing all that his congregation feel that he should do, they find it necessary to be careful how they handle themselves with him. For, there is a prohibition set upon the means and the methods used when we work with pastors, teachers, and evangelists—any special called workers of the Lord. Too often we have seen the hand of God in the affairs of the church to believe that He does not care and protect those on whom He has set His love and whom He has directed to perform a certain service in His name.

NUMBER THREE

By I. N. Penick, Jackson, Tenn.

My last article closed with Titus 1:9-11, "Whose mouths must be stopped"; literally, put to silence by the force of truth. There are many instances in the Scriptures where the unruly and vain talkers and deceivers, especially they of the circumcision who held to the Jewish theory that salvation may be obtained by the circumcision and keeping the law of Moses, have been put to silence by the power of truth. See how Christ did it in Math. 19:26 where the Savior was speaking primarily to the rich young ruler. The disciples were made to say, "Who then can be saved?" Again in Matt. 21:23-32, the chief priests and elders were put to silence concerning John's baptism. In verse 27, "And they answered Jesus and said, 'we cannot tell.'" Chapter 22, Jesus silenced the Herodians concerning the inscription on tribute money, "They marveled, and

left him, and went away." In verses 23-33 he closed the mouths of the Sadducees concerning the resurrection; in verses 34-46 he closed the mouths of the Pharisees concerning their keeping of the commandments. In verse 46, "And no man was able to answer him a word, neither durst any man from that day forth ask him any question." Thus we see that the Savior was a real master in closing the mouths of false teachers. Many other instances could be given from the teachings of Christ. In Acts 15:1-27 you will find that the great issue of salvation by works was decided once and forever at the Jerusalem council by the argument and the experiences of Paul and Barnabas, Peter and James, and the Jerusalem church as a whole. I am wondering if in this day of compromise and false teaching if those who have the truth should not gladly follow the example and teachings of the Master and His apostles, close the mouths and put to silence all those who are teaching false theories concerning the simple plan of salvation.

IT MAY BE L. B. Cobb

It may be that:
Homes will be confiscated for taxes.
Churches taxed then confiscated.
A National religion established.
If So:
Baptists will not forsake a principle, bury a conviction or silence a testimony; we shall "contend earnestly for the faith." Governmental appreciation can adequately be expressed only in providential expression. The source of blessing is God (not man). The manner of expression is Reverence (not revelry—BALLS).—Memphis, Tenn.

THE DOLLAR-A-MONTH PLAN

Many indications point to the fact that Southern Baptists are waking-up to the seriousness of their debt situation and are beginning to gird their loins for the completion of the Hundred Thousand Club before March 1. Dr. Frank Tripp, the General Leader, is devoting every ounce of energy he has to the movement. He has succeeded in setting up organizations in most of the states and in many associations and churches. He is depending on the loyal pastors to lay the matter on the hearts of the people and to give each a chance to join with the 99,999 other loyal Baptists in giving a dollar-a-month. "over and above", to wipe out all of our Southwide denominational debts.

Why Support This Plan

1. Because it is workable and is now working. Already a great and growing army has been enlisted in this movement and our burdened agencies and institutions are beginning to realize the results. Nearly \$50,000.00 in cool cash has come

in from members of the club within the past few months and has been applied to the principal of our debts, thereby saving \$3,000.00 a year in interest charges for all time to come.

2. Because it is the plan adopted by our Southern Baptist Convention, after serious and prayerful consideration, and it was the only plan upon which our brethren seemed to be able to agree. It is the only plan that is now before us for definitely paying the debts on our institutions. Therefore, it behooves every loyal, co-operating Baptist to fall in line and help his brethren pay these debts that were incurred in promoting our Lord's work in years gone by and for which we have substantial results.

3. Because the receipts from the Co-operative Program are not sufficient to pay our debts. Dr. Ellis Fuller, Atlanta, makes this wise observation: "It is quite obvious that the present allocation of our Co-operative Program receipts to debts will not pay them. Of course we recognize that the ideal way of discharging these obligations is through the Co-operative Program as now set up. If all our people were giving as God has prospered them we would have no difficulty in securing money enough and more to pay our debts, and at the same time enlarge our program. But in dealing with stern facts like debts, we have to take conditions and people as they are and not as they should be."

4. Because this plan is thoroughly satisfactory to our creditors. They see in it possibilities of our paying all we owe them in a reasonable length of time and this fact has brought great hope to them. They are pleased with the results achieved thus far.

5. Because we CAN pay our debts by this plan. There is not the shadow of a doubt about it. Southern Baptists should be profoundly ashamed of themselves and they will be humiliated beyond measure if they should fail to find 100,000 out of the 4,000,000, who are willing to make the small sacrifice of \$1.00 a month, the price of one postage stamp a day plus one special delivery stamp a month, for the purpose of releasing their worthy institutions from crushing debts so that they may do the divinely appointed work for which they were called into being. How exceedingly small is our denominational debt in comparison with our national debt. Our per capita Federal Government debt, it is said, is about \$425.00, while our per capita Southwide denominational debt is only about \$1.50. And think of it, the great God of the universe, the source of all wealth, the One from whom we must receive the ability to get wealth, is for us. Now if Southern Baptists CAN pay their debts by adopting this simple, feasible plan, and no one dare deny it, then

they MUST do it. We are left without excuse.—Walter M. Gilmore.

TITHING

(Continued from page 3)

argued in connection with the priesthood of Christ? The grace-tithe of Abraham was an acknowledgment of superiority and obligation that the legalistic tithes of the Mosaic economy could not express. This tithe, like free-will offerings, was temporarily put in a setting of law, and then survived the law. Being, like the offerings, "of the nature of this dispensation", let saints adopt it as their minimum standard of giving "as the Lord hath prospered". Let them join hands with Abraham in acknowledging their obligation to "the possessor of heaven and earth" and in tribute to the greater priesthood of Him that "ever liveth".

This is a far cry from sewing "a new piece of cloth onto an old garment".

WHAT MEANS THIS MIGHTY GATHERING?

(Written on the occasion of the Third Southwide B. Y. P. U. Conference in Nashville, Tenn., Dec. 27-29, 1933, and dedicated to the Baptist Sunday School Board.)

By WILLIAM D. UPSHAW

What means this mighty gathering
Of Baptists, young and strong?
This eager, pulsing army,
Aflame with zeal and song?
What means this high endeavor
Of youthful hearts and true,
Whose faces flash the sunlight
As heaven fills the dew?

It means that frills and folly
No longer can alarm,
That manhood's kindling glories
And womanhood's fair charm,
Have found a greater challenge
Than selfish earthly gleams,
And they are here to garner
The splendor of their dreams.

What means this lofty purpose
That flames in every eye?
This fine heroic spirit
That points us toward the sky?
What means this heavenly glory
Which makes these faces shine,
And wraps the whole convention
In atmosphere divine?

It means that if some skeptic
From desert wastes should stray
And find himself here listening
An hour or a day,
His theories would crumble,
His sophistries would fall,

And he would sing hosannas,
And "Crown Him Lord of all!"

For these brave hearts have found Him,
They've met Christ in the way;
They know that wonder-miracle
That drives all doubts away!
And they have climbed this mountain
Of fellowship supreme
That they may learn the better
Earth's sorrows to redeem.

It means that more than ever
These citizens shall stand
With all their youthful ardor
To guard our stricken land—
It means that foes of liquor
Shall use the chastening rod
And scourge from out the Temple
The enemies of God.

O Frost with all your wisdom,
Van Ness with gleaming blade,
We thank the God who made you—
The Christ who gave you aid,
For your far-seeing vision
Of cultured youth aflame,
All panoplied for life's battle
For their Redeemer's name!

O Nashville, girl with learning—
What diadems of truth,
You blend with this Gibraltar—
This guardian of our youth!
Its years are two and forty—
God give a thousand more,
With waves of splendor breaking
On the Eternal Shore!

WHAT BAPTISM IS

"Settle what Baptism is and you settle most of the questions vexing Christendom.

"Baptism is inseparably connected in the Testament with conversion and the second birth. What is the connection? Two explanations are offered. The Catholic, which declares that Baptism causes second birth; and the Baptist, which declares that Baptism proclaims it. No other theory has any connection with Scripture. The Catholic theory makes salvation depend on a ceremony, and so is not ethical. The reflection it makes on the character of God is unbearable. The Baptist theory makes baptism the most radiant thing in the world. It is the first act of the new convert."—New Zealand Baptist.

God has a way to let all classes know His will. A star led wise men to where the Christ Child was. An angel in simple language took the news to the poor shepherds. You don't have to hunt God with a grammar and dictionary.—Cumberland Presbyterian.

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.

W. M. U. NEWS

At the midwinter meeting of the W. M. U. Executive Board of the S. B. C. and the State W. M. U. Secretaries in Birmingham, January 29-February 1, there were many interesting events.

Mrs. W. J. Cox, of Memphis, was elected treasurer of the W. M. U. of the S. B. C., succeeding Mrs. W. C. Lowndes, who has served 39 years. We congratulate our Union upon their choice.

We voted to recommend to the W. M. U. of the S. B. C. meeting in May the change of our annual meetings to the fall, and then to meet every other year.

We learned that we exceeded our goal \$35,000 for the Lottie Moon offering, and had great joy of deciding what to do with our surplus. It was voted to send out eight new missionaries, to bring home missionaries whose furloughs were overdue but the foreign board could not bring them home.

There were pressing needs in many mission stations where help will be given. It was with great joy that we answered these requests.

Blackstone Hotel, Fort Worth, will be W. M. U. headquarters for the S. B. C. The meetings will be held in the Broadway Baptist Church, May 14-16.

The theme for the Southwide Y. W. A. Camp at Ridgecrest is "With the Inviting Christ at the World's Cross Road." The date June 26-July 6.

The Sunbeams now have a Watchword. "Jesus said, I am the Light of the World" (John 8:12). Jesus said, "Ye are the light of the world" (Matt. 5:14). Let your light so shine (Matt. 5:16).

Hereafter the Home Mission Season of Prayer will be known as the Annie W. Armstrong Season of Prayer, thus memorializing the first Secretary of our Union.

Rev. and Mrs. W. Q. Maer were included in the list of missionaries supported by our Lottie Moon offering for 1934.

There are 36 Margaret Fund students supported by us this year.



REV. C. W. STUMPH
Missionary to the Navaho
Successor to Rev. Burnette

W. M. U. YOUNG PEOPLE ADOPT MISSIONARY C. W. STUMPH

As a special project for the Home Mission Season of Prayer and Gifts, the Y. W. A.'s, G. A.'s, Royal Ambassadors, and Sunbeams in Tennessee are undertaking to raise the salaries of Rev. and Mrs. C. W. Stumph, successor to Brother C. W. Burnette of New Mexico. The total sum is \$1,800. We feel sure each young person as well as each organization will do her part. Read the following story to your members. Surely it will challenge them to support this Navaho Indian work in far away New Mexico. We count on you always.—Ruth Walden.

IS ANYBODY COMING?

"How shall they hear without a preacher?"

(Story of C. W. Burnette Of New Mexico).

Probably one of the most pathetic, from standpoint of missionary needs, and yet most challenging stories of exemplification of missionary faith in God and in us is the story of the Navaho work in New Mexico. Mrs. U. Roberts Lawrence tells this story in leaflet used during our March Week of Prayer, March 5-9.

Charles W. Burnette and his wife, then bride and groom, journeyed to the territory of Oklahoma to work among the Indians, under our Home Mission Board. Realizing that the New Mexican Indian work offered one of the most difficult as well as a glorious missionary opportunity, God through the Board, called this well fitted man and his beloved wife to leave Oklahoma for New Mexico. The missionary daughter, now Mrs. Eathyl Hicks, helped with the work through the

later years. Brother C. W. Burnette was a pioneer. It was he who through the Providence of God, founded in June, 1932, the first Navaho Baptist church of which we have any record. Down in the Forgotten Canyon, far away from the reservation, he had gone to find a people who had in 1869, when their fathers had fled away from the United States troops, hid away down here in the desert. No priest or preacher, not even a medicine man had ever visited them until 1932.

Brother Burnette began visiting hogan after hogan, the homes of these forgotten Indians. He said, "I have come to tell you about God and give you God's Word that teaches you how to be saved from sin."

Every two weeks he had promised to come to them, and he always kept his promise. With him came his friend and comrade, George Wilson, an Indian man, who sang to them the beautiful new songs of praise to the God about whom the white man told them. And many times the beautiful Navaho wife of George Wilson, Margaret Howard Wilson, came. She turned into their own language the words of the white man and often added her own experience of this Christian faith. The Indians had sat and listened to all the strange story the white man told them. Of that original company only Apachito was left, he who had been a boy when his people came to the Forgotten Canyon. And later Apachito opened his heart to the new teaching and believed what the white man told them. So did the chief, Jose Apache. So did others of the old men to whose hearts the message came like a healing for old wounds, wounds sin had made in their lives. There was peace and happiness in their hearts they had never known before.

But there had been months of patient teaching through the interpreter. Then one day he asked if any of them would resolve to follow Jesus, trust Him as their Saviour and live as best they could the kind of life Jesus taught that men should live who followed Him.

"You do not understand all about this," the missionary had said. "No one understands all about how Jesus saves. But you can be saved without knowing all about it. If you have given your heart and life to Jesus and are resolved to live His Way from this hour all your life, come and take my hand and stand and face the congregation."

While George Wilson sang the simple invitation song that his wife had translated, "Come into My Heart; Lord Jesus," they came. And only the missionary was surprised that they all came.

"We always knew there was a God," said Jose. "We always

knew we were sinners. But we not know how to find God. You tell us God's Word say 'Jesus is the Way.' We not understand all about it. But we turn and walk that Way. You teach us how to go."

And as the days passed they proved that they were truly walking that way.

Around the cookfires they talked about that first day when they learned what it meant to be baptized.

Their joys had grown as the months passed. Their children had gone away to school, because the Man-Sent-from-God had told them they should send them. They had obeyed the white man's law of marriage. They had found all the ways he pointed out to them ways of happiness and peace.

He had told them he was going away—for a little while. He did not tell them that two weeks before that last day he had with them in July the doctor had told him to leave the high altitude of New Mexico without a day's delay.

"I cannot go today," he said to his wife, "I promised the Navahos I would be there next week. I will go after that. I must tell them I am going and that someone will come in my place until I get back."

So he had stayed that fateful few days longer. He had kept the appointed time with the Navahos. He had bidden them goodbye. Little did they dream it was forever. Two Sundays later, July 30th, Eathyl Burnette and Almon Hicks, her husband, had come and the services at the little church in the canyon were unusually good that day. At the very hour that they were driving home that evening, while he slept in the home of his daughter in far away San Antonio, Charles Burnette went home to the Father's house. He would never return to the Forgotten Canyon.

And now word had reached the Forgotten Canyon. Around the cookfires, that blazed at evening time before the hogan doors, they gathered, this people to whom Charles Burnette had taken the Word of God.

To the door of the missionary house that August afternoon, there came an Indian man. It was Oleson, the Navaho interpreter from the Forgotten Canyon. Across the desert, past the lava beds and down the highway, more than a hundred miles he had come to ask a question. Very simple it was.

"My people sent me. They want to know, is anybody coming at the appointed time?"

Out of their tears, that missionary widow and daughter replied with a confident hope:

"Someone will be there at the appointed time."

It was not a pledge for that next week only, when the mis-

sionary was due at the Forgotten Canyon. It was a pledge for all the days to come, that southern Baptists would send a man in the place of him whom God had called home. The missionary daughter and her husband and his father, a veteran of the Indian work who has these many years been retired. They went in the months that intervened. Faithfully they kept the promise, their very going being a pledge, that the work would go on. Faithfully they believed that southern Baptists would not fail them—or the Navahos.

The promise was kept. Because last March the women and young people of southern Baptist churches gave sacrificially an offering that underwrote the salaries of these missionaries, a missionary is today keeping the promise made that August day.

"Yes, some one will come at the appointed time."

Today Rev. and Mrs. C. W. Stumph, pioneers in this western land, whose hearts have long been in the Indian work, are going the long way to the Forgotten Canyon at the appointed times. The promise is being kept, the Gospel is being preached to the Navaho people.

"Yes, someone will come at the appointed time," because you gave!

ALL ABOARD FOR THE STEWARDSHIP DECLAMATION CONTESTS

The Middle Tennessee Divisional Stewardship Contest will be held at Tennessee College, Saturday, February 24. The Juniors will contest during the morning session beginning at 9:30 o'clock, and the Y. W. A.'s in the afternoon at 2:00 o'clock.

East Tennessee Divisional Stewardship Contest will be held at the First Baptist Church, Knoxville, Saturday, February 24, at 1:15 o'clock. Those expecting to have lunch at the college notify Mrs. E. L. Atwood, price 25c.

West Tennessee Divisional Stewardship Contest will be held at the First Church, Jackson, Saturday, March 3, beginning at 10:00 o'clock. Juniors will speak in the morning and Y. W. A.'s in the afternoon.

HOME MISSION MAPS AND PICTURE SHEETS FOR THE ASKING

A large paper map of our home mission fields, also a picture sheet giving the pictures of most of our home mission workers will be sent you, free, if you will send us a card saying that you desire either or both of these. These can be used to a great advantage especially with the junior organizations in making posters and various projects.

Tickling Sensations

Professor—"What is steam?"
Student—"Water in a high state of perspiration."—Ex.

"So your wife has gone to Palm Beach for her health. What did she have?"

"Eight hundred dollars her father gave her."—Ex.

She—"I heard someone yell 'fowl'; where are the feathers?"

He—"Oh, this game is between two picked teams."—Ex.

Judge—"And what did you do when you heard the accused using such awful language?"

Policeman—"I told him he wasn't fit to be among decent people, and brought him here."—Ex.

"My wooden leg pained me terribly last night."

"How's that?"

"My wife hit me over the head with it."—Everybody's Weekly.

Liver And—!

In the physiology class the children were naming the different parts of the body. One of them named the liver.

"And what comes next to the liver?"

No one seemed inclined to answer.

Max, who is usually dull in physiology, waved his hand frantically. The teacher, pleased at his interest, said beamingly, "Well, Max, what is next to the liver?"

"The bacon, ma'am," replied Max, triumphantly.—Exchange.

Manager—A customer has made a complaint that the coffee tastes like mud.

Cook (facetiously)—Tell him it was ground this mornin.

Little Mary had been taught politeness. One day the minister called, and Mary, awaiting a pause in the conversation, remarked: "I hear we soon are to have the pleasure of losing you."

Mistress—Be careful not to drop those china dishes, Norah.

Maid—Don't worry, mum. If they did fall they're too light to hurt my feet.

"Is it right what your mother says—that you are a self-made man?"

"Yes, my dear. But what made you ask?"

"I was only wondering what made you give yourself such a funny face."

REMOVING THE BLIND SPOT

In his address at Washington before the Northern Baptist Convention, Reverend James D. Morrison made this thought-provoking statement: "The church has had a great deal to say in recent years about the selfish, short-sighted, and un-Christian practices of an industrial order that saps the life blood from the worker and throws him on the scrapheap at forty-five or thereabouts. But all the while she seems to have had a blind spot with regard to her own practice of conveniently forgetting her own servants who have toiled faithfully, oftentimes at a salary which prevented them from laying by anything for the premature retirement to which she has forced them."

The Relief and Annuity Board of the Southern Baptist Convention is the answer to this indictment. The growing work of this Board is the effort of an entire denomination to deal justly with its faithful and worthy servants. Much has already been accomplished and will yet be accomplished by this Board through its old Annuity Fund. Then our foreign missionaries are all being protected against dependency in old age or disability through the special Pension Plan now being administered by the Relief and Annuity Board, and vastly more will be accomplished through the successful working and the wider application of the Service Annuity Department. To this end the churches of the Southern Baptist Convention are now called upon to give evidence of having a good conscience toward God and their ministers by their readiness to participate with them in this far reaching plan for the prevention of old age dependency. Churches that can do this and neglect or refuse to do it cannot be said to be less selfish, short-sighted, or un-Christian than those industrial organizations that have failed to provide against the dependency of their employees. Worldly interests will doubtless say to such churches, "Physician, heal thyself."

Southern Baptists denominationally can accomplish much through their Relief and Annuity Board, but "this much" will depend upon how much they will co-operate with it.—Thomas J. Watts, Executive Secretary, Dallas, Texas.

A Persian Proverb

Who learns and learns
Yet does not what he knows
Is one who plows and plows
Yet never sows.

You might as well turn out the sun and light a tallow candle in the heavens as to think that a man can be saved by any other method than by faith in Jesus Christ.—Billy Sunday.

The Better Things We Might Do

Wrongdoing is wrong; we are well aware of that. But are we so alert to the fact that the neglect of rightdoing is wrong? Just here is where most good people make their greatest failure. A discriminating writer has said that the trouble with most of us is not that the things we are doing are so bad, but that there are so much better and greater things we might be doing. In other words, we are too often guilty of neglecting the weightier matters.—Clipped.

In Memoriam

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

MRS. HATTIE JENNINGS JOHNSON

"The bravest battle that e'er was fought,
Shall I tell you where and when?
On the maps of the world you will find it not,
'Twas fought by the Mothers of men."

No truer words than these could be spoken of our departed sister, Mrs. Hattie Jennings Johnson. For many years she had fought this battle, striving at all times to rear her children in a Christian atmosphere and to serve others in an unselfish manner. She was married to M. D. Johnson January 1, 1894, who preceded her to the grave. Surviving her are three children: Frank and M. D., of Statesville, and Mrs. W. R. Hays, of Nashville.

At an early age she professed faith in Christ, united with Smith Fork Baptist Church at Statesville and was a faithful member until called home October 27, 1933. The funeral was conducted at Smith Fork by the pastor, the Rev. R. L. Whitlock, assisted by the Rev. M. M. Ayers. She will be missed by her host of friends and relatives, but we bow in humble submission to the supreme will of our Creator and Lord, knowing that "He doeth all things well."—M. M. Ayers.

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

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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.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 4, 1934

Memphis, Bellevue	1602
Chattanooga, First	1506
Nashville, First	1080
Memphis, Temple	1073
Nashville, Grace	876
Knoxville, Fifth Ave.	804
Chattanooga, Highland Park	711
Chattanooga, Ridgedale	690
Memphis, Union Ave.	684
Jackson, First	666
Memphis, La Belle	647
Chattanooga, Northside	618
Nashville, Belmont Heights	617
Maryland, First	596
West Jackson	595
Chattanooga, Avondale	575
Sweetwater, First	533
Etowah, First	514
Nashville, Eastland	503
Kingsport, First	475
Erwin, First	468
Chattanooga, Calvary	463
Union City, First	448
Memphis, Seventh	446
Chattanooga, Woodland Park	435
Dyersburg, First	431
Chattanooga, St. Elmo	392
Chattanooga, Red Bank	390
Clarksville, First	385
Humboldt, First	383
Chattanooga, East Lake	375
Paris, First	351
Chattanooga, Tabernacle	338
Chattanooga, Chamberlain	337
Lenoir City, First	334
Clinton, First	332
Memphis, Central Ave.	331
Nashville, Grandview	330
Old Hickory, First	328
Memphis, Boulevard	325
Nashville, Lockeland	319
Knoxville, Lonsdale	303
Trenton, First	300
Memphis, Hollywood	290
Chattanooga, Alton Park	281
Kingsport, Calvary	273
Knoxville, Arlington	271
Nashville, Seventh	286
Covington, First	253

By FLEETWOOD BALL

H. L. Winburn, of Arkadelphia, Ark., lately made an extended visit to friends in Florida.

—B&R—

L. C. Wolfe, of Muskogee, is being assisted in a meeting at Porter near that place, by C. M. Curb, of Enid, Okla.

—B&R—

B. D. Gray, secretary emeritus of the Home Mission Board, is on a mission tour in Florida beginning at Miami, Feb. 4.

—B&R—

Spurgeon, the son of G. H. Suttle, of Jackson, Miss., has been licensed to preach. We hope he makes as good a one as his father.

—B&R—

R. C. Young, of Newman, Ga., has been called to the First

Church, Gadsden, Ala., and it is believed he will accept.

—B&R—

W. H. Preston, of Nashville, will speak at the State Sunday School Conference in Lexington, Ky., Feb. 13-15.

—B&R—

A new church has been organized at Henry by V. A. Rose of McKenzie who is the splendid pastor of the new organization.

—B&R—

S. A. Murphy, pastor of Valence Street Church, New Orleans, La., is writing the history of that great church.

—B&R—

Mrs. Spurgeon Wingo, of New Orleans, is improving in the hospital at that place, much to the delight of all her friends.

—B&R—

J. E. Ledbetter, of Iva, S. C., has accepted the care of the First Church, Ninety Six, S. C., and is on the field.

—B&R—

W. H. Rogers of Hinson Memorial Church, Portland, Oregon, has been called to the First Church of New York to succeed I. M. Haldeman.

—B&R—

C. W. Stumph and wife have been appointed by the Home Mission Board to labor on an Indian Mission Field in New Mexico. They are Tennesseans.

—B&R—

W. W. Kyzar, of Meadville, Miss., has had a hearty call to return to his former pastorate to the First Church, Blytheville, Ark.

—B&R—

Weston Heights Church, Atlanta, Ga., C. N. Travis, pastor, received recently 40 additions resulting from a meeting held by J. W. Ham, of Atlanta.

—B&R—

C. A. Owens, pastor of Memorial Church, Johnstown, Penn., formerly pastor at Humboldt, is taking a vacation during the month of February.

—B&R—

J. C. Quarles and wife will leave for Argentina early in March. Two country churches in Virginia have adopted them as their missionaries.

—B&R—

C. M. Curb, of Enid, Okla., will assist in a meeting at the Temple

Baptist Church in Oklahoma City beginning the first Sunday in March.

—B&R—

W. C. Garret becomes State Evangelist in New Mexico for half time, having resigned at Lovington, New Mexico. He will move to Roswell, New Mexico.

—B&R—

George W. Truett, of Dallas, Texas, is in a revival with the First Church, Providence, Rhode Island, where is located historic Brown University.

—B&R—

The Baptist Standard, Dallas, Texas, in its current issue praises the virtues of the college of Marshall, Texas, F. S. Groaner, president.

—B&R—

W. A. Roberts, of Tonkawa, Okla., began his work as State Missionary Evangelist at Depew, G. A. Gurley, pastor. The new evangelist is in great demand.

—B&R—

T. V. McFatridge has accepted the position under the Executive Board of Texas as rural church worker and has moved to Fort Worth.

—B&R—

The First Church, Littlefield, Texas, J. F. Grizzle, pastor, lately closed a meeting with 110 additions, C. E. Matthews, of Fort Worth, doing the preaching.

—B&R—

W. D. Powell, who is now at the home of his daughter, Mrs. O. P. Wilks, at Opelika, Ala., is still confined, most of the time, to his bed. He uses a wheel chair to move about.

—B&R—

The First Church, Joplin, Mo., B. A. Pugh, pastor, is in the midst of a meeting in which R. G. Lee, of Memphis, is doing the preaching and C. R. Bond, of Ada, Okla., leading the singing.

—B&R—

Within the two years W. H. Knight has been pastor at the Baptist Tabernacle, Atlanta, Ga., there have been 1648 people received into the church, 806 by baptism.

—B&R—

George W. Mitchell, of Thomas-ton, Ga., was ordained to the full work of the ministry on Feb. 1. He has been called to be pastor of New Hope Church, which called for his ordination.

—B&R—

At Henderson, Texas, in a thickly populated section of the oil field, a church was organized with 46 charter members, 44 be-

ing adults. Allen Reed was elected pastor for full time.

—B&R—

W. A. Bryan, of Yukon, Okla., brother of the sainted O. E. Bryan, has been elected a State Evangelist in Oklahoma. T. B. Lackey, of McAlister, Okla., has also been elected to a similar place.

—B&R—

Beginning Feb. 25, F. F. Brown of the First Church, Knoxville, will hold a meeting at the First Church, La Grange, Ga., W. E. Howard, pastor. W. E. Robinson, of Owensboro, Ky., will direct the music.

—B&R—

There were 70 additions to Coggins Church, Brownwood,

CONCERNING THE RELIEF AND ANNUITY BOARD

1. It was created by the Southern Baptist Convention as its pension agency in 1918.

2. It has enjoyed a steady and substantial growth. Its assets were \$106,000.00 in 1919; they are \$4,016,000.00 in 1934.

3. It has paid in benefits to date—relief, \$1,700,000.00; annuities, \$550, 000.00. Total benefits, \$2,250,000.00.

4. It has earned on its investments nearly \$2,000, 000.00.

5. It has added to its reserves since the economic depression began \$1,000, 000.00.

6. It has sustained only negligible losses on its investments.

7. It is as ably managed as are the great life insurance companies and trust companies.

8. It is paying quarterly relief benefits to nearly 1, 100 ministers and widows.

9. It has over 2,000 participants in its annuity plans.

10. It is paying monthly annuity benefits to nearly 300 ministers, missionaries, widows, and orphans.

11. It earnestly desires to serve every preacher and missionary in the bounds of the Convention.

12. How much are the churches and pastors willing to co-operate with this Board in administering relief to their dependent aged ministers and widows, and in making its Service Annuity and other special plans really effective in preventing old age dependency among their preachers?

Texas, W. R. Hornburger, pastor, in a meeting in which W. W. Chancellor, of Mineral Wells, Texas, did the preaching.

—B&R—

At the recent death of the colored janitor of Walnut Street Church, Louisville, Ky., his funeral was held in that church conducted jointly by white and negro ministers. He had been janitor for eighteen years.

—B&R—

G. M. Savage, president emeritus and "the grand old man" of Union University, Jackson, was honored with the recognition by the student body of his 85th birthday Monday, Feb. 5. A handsome lounge chair was given him. May he live to be a hundred and then some.

By THE EDITOR

We have some interesting notes from the Tennessee Baptist Orphans' Home to appear next week.

—B&R—

Dr. J. T. McGlothlin, Dr. Austin Crouch assisted Pastor J. H. Sharp in the ordination of five young men as Deacons at the Lockeland Church, Nashville, February 4.

—B&R—

Returning from a meeting with W. E. Chadwick at Piggott, Ark., W. F. Carlton, pastor at Greenfield, writes that Bro. Chadwick has resigned at Piggott to enter evangelistic work and heartily commends him.

—B&R—

Harry McGormick Lintz, at one time pastor at Greeneville in this state and now in evangelistic work, and Mr. and Mrs. Kindig, recently held a successful revival at Harlan, Iowa. M. C. Carstensen, who writes in high praise of the work done.

—B&R—

In a revival in the First Baptist Church, Ripley, in which Pastor O. O. Green is being assisted by Evangelist Arthur Fox, of Morris-town, and Singer W. P. Martin, there were 20 additions by baptism and 4 by letter the first Sunday of the meeting.

—B&R—

Co-operative Program and designated funds received and disbursed during January by the Executive Committee of the Southern Baptist Convention, amounted to \$163,130.99. Of this amount Tennessee gave \$5,108.69. The Hundred Thousand Club furnished \$9,741.02 of the total.

—B&R—

Wyrick Chapel Church, Union County, A. J. Buchanan, pastor,

was recently assisted in a meeting by Luther S. Knisely, of Fountain City, which resulted in 20 professions and 19 additions. Following this, Bro. Knisely was in a meeting with B. A. Smith, pastor of Independence Church, Hawkins County.

—B&R—

After two happy years with the First Church, Henderson, N. C., William Herschel Ford has resigned to become pastor of Broadway Baptist Church, Knoxville, where he is to begin work March 15, and writes: "I hope that I may find a place in the hearts and prayers of the Baptists of Tennessee." For this he could not go to a better state.

—B&R—

The attention of our readers is called to a fourteen page pamphlet, "Russellism Exposed," just published, written by the veteran J. H. Grime, Lebanon, Tenn. Brother Grime knows his ground and he tears up the ground of Russellism. Send for this pamphlet and be fortified against this form of "seducing spirits and doctrines of devils." Price 10c.

—B&R—

Seventy-five years of service with more than 7,000 ministers trained within its walls, is the record of the Southern Baptist Theological Seminary, Louisville. On March 5-9 the annual Seminary Conference will be held, bringing together this year the Founders' Day Program, the Gay Lectures, the Norton Lectures, and a series of conferences on vital subjects. The eyes of the 5,000 living alumni and of many others will be turning toward Louisville.

—B&R—

Our readers are asked to refer to our special subscription offer of \$1.50 a year and see that it was extended only "through January." The paper is now back at the regular rate of \$2.00 a year. Baptist and Reflector, dedicated to our people and to the ongoing of the Kingdom in all the earth, is worth all it costs and more. No Baptist home should be without it.

—B&R—

A. A. McClanahan, Jr., pastor Chamberlain Avenue Baptist Church, East Chattanooga, writes: "There seems to be a new spirit of optimism in our churches and among our preachers in Chattanooga and surrounding territory. Attendance at the church services is better. People seem to have a willingness to work for the church's program. And contributions have increased from 25 to 100 per cent over this time last

year. I believe that there will come also a much greater interest in our mission and other denominational work. I am praying that this may be the result." Such words have a tonic effect.

—B&R—

Dr. J. H. Rushbrooke, General Secretary, Baptist World Alliance, which is scheduled to meet in Berlin next August, writes: "The political changes in Germany are no obstacle. The German Baptists wish and urge us to come. Their new Government, after seeing our draft programme, assures us of full freedom of discussion ('volle Verhandlungsfreiheit') on all subjects." Was Hitler present? Dr. Rushbrooke also states that he visited the United States in November, 1932, and November, 1933, and that the contrast was startling. The first time were found "everywhere most gloomy views of the American situation"; the second time there were "definite signs of improvement. Whatever the final effect of President Roosevelt's policies, there has come about a remarkable change for the better in the psychological conditions of the U. S. A."

—B&R—

With the Churches: Chattanooga—Tabernacle and Central each received 1 by letter; St. Elmo and Avondale each received 2 by letter; Chamberlain Ave. and Calvary each received 2 for baptism; East Lake, Pastor Cransford welcomed 4 by letter, 4 for baptism and baptized 3; Memphis, Central Avenue received 5 by letter; Woodland Park welcomed 3 by letter and 1 for baptism; Ridge-dale received 4 by letter; First, received 2 by letter and 1 for baptism; Highland Park, Pastor Clark welcomed 3 by letter, 2 for baptism and baptized 2; North Side received 1 by letter and 1 for baptism. Etowah—First, received 1 by letter. Kingsport—First, welcomed 6 for baptism and 1 by letter. Knoxville—Arlington, received 2 by letter. Memphis—La Belle and Seventh each received 1 by letter and 1 for baptism; McClean received 1 by letter; Rowan welcomed 6 by letter and 6 for baptism; Central received 2 by letter; Union Ave. received 3 by letter; First received 4 by letter and 4 for baptism; Bartlett received 1 for baptism; Bellevue, Pastor Lee welcomed 3 by letter, 1 by statement and 4 for baptism and baptized 1. Nashville—Belmont Heights, received 1 for baptism; Grace, Pastor Ew-ton received 1 by letter and baptized 1.

A dressed-up body covering a black heart is like a nice parlor with a pole-cat in it.—Billy Sunday.

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 (Siss-tex) —Must fix you up or money back. Only 75¢ at druggists.

Cystex

ANOTHER SATISFIED CUSTOMER

The quotation which follows is from a letter recently received by the Executive Secretary of the Relief and Annuity Board. The brother who wrote it is a member of our old Annuity Fund and upon reaching age sixty-eight, February 17, 1934, he will begin to receive his monthly checks for \$41.66. Those who enter the Service Annuity and do as this brother did and keep on keeping on until they reach age sixty-five will be quite as happy.

"I am sending you check for the last payment on my annuity.

"When I began these payments I did so quite as much for the purpose of co-operation with the work of the Southern Baptist Convention as for the purpose of obtaining the annuity, if I should live to do it. Now, the annuity payments will be no small aid, in fact, will supply a necessity.

"Mrs. ——— and I used to say that when we receive the annuity payments, if we should live to do so, we would turn the money back into our missionary channels; we were giving that much or more then and felt economically secure. But we did not anticipate these 'out-of-joint' times." —Thos. J. Watts, Executive Secretary, Dallas, Texas.

"Modern life is taking away the rigors of life which make for leadership."—Rev. C. O. Johnson.

Most Coughs Demand Creomulsion

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines 7 major helps in one. Powerful but harmless. Pleasant to take. No narcotics. Your own druggist is authorized to refund your money on the spot if your cough or cold is not relieved by Creomulsion. (adv.)

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BIRTHDAY REMINISCENCES OF AN OCTOGENARIAN

(Continued from page 8)

your boy and girl to the college, and get more than value received for your outlay.

Then, there's the blessing of my church (First Baptist), where for forty years I have held my membership, enjoying the fellowship of the noble band of brothers and sisters in Christ and the ministry of a number of fine pastors and preachers, among them my present pastor, Dr. C. W. Pope, who is a real pastor, with the true shepherd heart. His skill in "rightly dividing the Word of Truth," choosing, adapting, and enforcing his message makes you always feel that his last sermon is the "best" ever.

Another outstanding memory, which I shall ever cherish, is my good fortune to have been identified for something like forty years with one of the best Sunday School classes I have ever known, The Men's Bible Class of the Jefferson City First Baptist Church. I do not recall a single Sunday's absence from the class, unless away preaching, or otherwise providentially hindered. The class has had many good teachers, but the teacher does not do all the talking. He passes the questions around, gives every member the privilege of asking questions, or giving his own view of any question before the class. In other words, our system or method of class work is a sort of "free forum," or "round table" discussion, which puts every fellow on his metal and makes him get his lesson. It is a great class; one of the best I have ever known. I am proud to be a member of it.—Fraternally and most cordially yours, J. J. Burnett, Jefferson City, Tennessee.

PROHIBITION NEWS

Repeal of the 18th Amendment is only temporary, in the opinion of Senator Morris Shepherd, co-author of the amendment, speaking in the Senate on the 14th birthday anniversary of the law. He says that the law "will inevitably return."

In his Senate speech this month he declared that a campaign to restore national prohibition was under way, and asserted that repeal had been the outcome of organized propaganda financed by the rich to escape paying taxes.

"Repeal of the 18th Amendment was equivalent to placing dynamite on our highways and in our streets and highways," said Senator Shepherd. "In repealing temporarily the 18th Amendment the American people are demonstrating that at times propaganda is more powerful than principle."

Among the organizations seeking a return of national prohibition is the National Conference of Organizations Supporting the

Eighteenth Amendment, which recently moved its headquarters from Washington to Indianapolis, Dr. James A. Crain, president. An educational fight against legalized liquor is to be waged by the organization.

* * * *

New threats of crime are brought to the United States by the repeal of prohibition. Senator Royal S. Copeland, of New York, declares, adding that the country must prepare to combat the new outlets of crime. Senator Copeland is a member of the Senate's crime investigating sub-committee.

With liquor rackets gone, Senator Copeland says criminals will resort to more desperate crimes to make possible the continuance of their living "soft lives with their peroxide blondes and other trimmings." He sees an extension of kidnapping with ransoms as low as \$10.00.

For combatting crime he believes homes, churches and schools offer the chief hope, by training properly the youth of the nation, young men now constituting the majority of the criminal class.

Liquor advertisements are being refused by many daily and weekly newspapers, especially in the Mid-West territory. Operators of radio stations are also taking a similar stand since the repeal of the 18th Amendment. The editors and owners say they do not want a cent of liquor money in their tills, much as they might need additions to income. It is a matter of principle.

In Tennessee, the Nashville Banner, probably the most widely read daily in the state, has refused to accept liquor advertisements.

Three leading Mid-West dailies have gone on record against accepting liquor advertising, the Kansas City Star, the Chicago Tribune and the Detroit Free Press. The last named, in an editorial, said it sincerely hoped "the rank and file of the American press will be moved to adopt a similar policy and not yield to the lure of the liquor traffic's advertising appropriations."

In Michigan the Booth papers, with the Grand Rapids Press as chief, have taken a similar stand.

The Madison, Wis., State Journal admits that "in rejecting whiskey advertising we are turning down thousands of dollars of profitable business, but we shall have no part in this business, and willingly surrender any profit from it." The Muncie, Ind., Press and Danville, Ill., Commercial-News take similar stands.

It is figured that fifty-four newspapers, daily and weekly, in Illinois, are refusing advertisements from brewers, distributors and retailers, and are running

educational campaigns against the use of liquor.

The second to the oldest radio station in the United States, WDZ, of Tuscola, Ill., is owned and operated by James L. Bush, grain broker, who believes only a very small percentage of farmers realize just how scant will be their help financially from legalized liquors. Station WJBL of Decatur, in its anti-liquor campaign is broadcasting its opposition to distilled liquors. Its directors authorize the utterance that the radio should be a medium for good, and that if liquor boosts were sent over the air, the station "would feel like a selfish impostor."

(From the United Prohibition Forces, 1212 Holly Street, Nashville, Tennessee.)

FIRE RUINS FIRST BAPTIST CHURCH

Shortly after 6:30 P. M., Saturday, Feb. 10, flames broke out in the Young People's Department of the historic First Baptist Church of Nashville, burned the interior of that portion of the building and spread to the roof over the main auditorium. The flames were under control only after six hours of fighting and after the fire had destroyed the entire Young People's Department, eaten out most of the roof over the main auditorium and ruined all the furnishings inside. Damage to the new Religious Education Building at the rear was slight. The total loss is estimated at \$190,000, which is covered by insurance.

The church was built in 1886. The congregation was organized more than 100 years ago, and is one of the leading churches in the South. Dr. W. F. Powell has been pastor for twelve and one-half years most acceptably.

Dr. Powell suffered a lacerated wrist when he attempted to go into his study after the fire broke out. All the records in his study were lost.

The congregation and departments will meet in selected places until the church can be rebuilt. The brotherhood sympathizes with the church and pastor in their loss.

Laugh

"Laugh a little now and then,
It brightens life a lot;
You can see the brighter side
Just as well as not.
Don't go mournfully around,
Gloomy and forlorn;
Try to make your fellowmen,
Glad that you were born."

The road to heaven is not by the bathtub, or Harvard or Yale, but by Christ's blood. The world today is trying to crucify the fundamentals of religion, and somebody has got to get the

world back to its moorings.—Billy Sunday.

These movie stars who get married one day and divorced almost the next seem to take their husbands' names in vain.—Jackson Sun.

LATEST BOOKS

BY THE

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The New Why and How of the Woman's Missionary Union

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Written at the request of the Executive Committee of the Woman's Missionary Union of the South, this completely rewritten volume comes as a study course book on the methods and purposes of the Woman's Missionary Union.



Vitalizing the Church Program

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



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