

# BAPTIST and REFLECTOR

"Speaking the Truth in Love"

"Let There Be Light"

Volume 100

THURSDAY, MARCH 15, 1934

Number 11

## FORTY-FIFTH ANNUAL CONVENTION, TENNESSEE W. M. U. FIRST BAPTIST CHURCH, CHATTANOOGA, MARCH 20-22, 1934

### PROGRAM, W. M. U. CONVENTION

#### Tuesday Afternoon

- 1:30—Stewardship Declamation Contest.
- 4:30—Orphan's Home pictures.
- 5:30—Banquet for Business Women, Centenary Methodist Church.

#### Tuesday Evening, 7 o'clock

Young People's Session  
Ruth Walden, presiding

THEME: "Joy in World Service."

"All Hail the Power of Jesus Name"—  
(Diadem) Chorus.

Organization—Mrs. R. L. Harris.

Devotional—"Let Youth Praise the Name  
of the Lord"—Mary Alice Howell,  
Chattanooga.

Prayer—Mrs. J. D. Bales.

Welcome—"We rejoice that you are  
here," Harry Mixson, Chattanooga.

Response—Margaret Lee Hale, Athens.

Special Music.

Y. W. A. Stewardship Contest—(Final in  
College and Church Groups).

Meet Our Contestants—Ruth Walden.



DR. J. H. HUGHES,  
Pastor-Host, W. M. U. Convention.

Presentation of Awards—Mrs. R. L. Harris.

Hymn—"O Zion, Haste."

Joys of Summer Camps—Mrs. Virgil  
Adams, Lenoir City.

Panorama of Royal Ambassador Ranks—  
Miss Kellie Hix and Miss Alma Reed,  
and Royal Ambassadors.

We Declare His Wonders in Brazil—Mis-  
sionary R. S. Jones, Brazil.

Hymn—"We've a Story to Tell to the  
Nations."

Adjournment.

#### Wednesday Morning

9:00—Hymn, "All Hail the Power of  
Jesus Name."

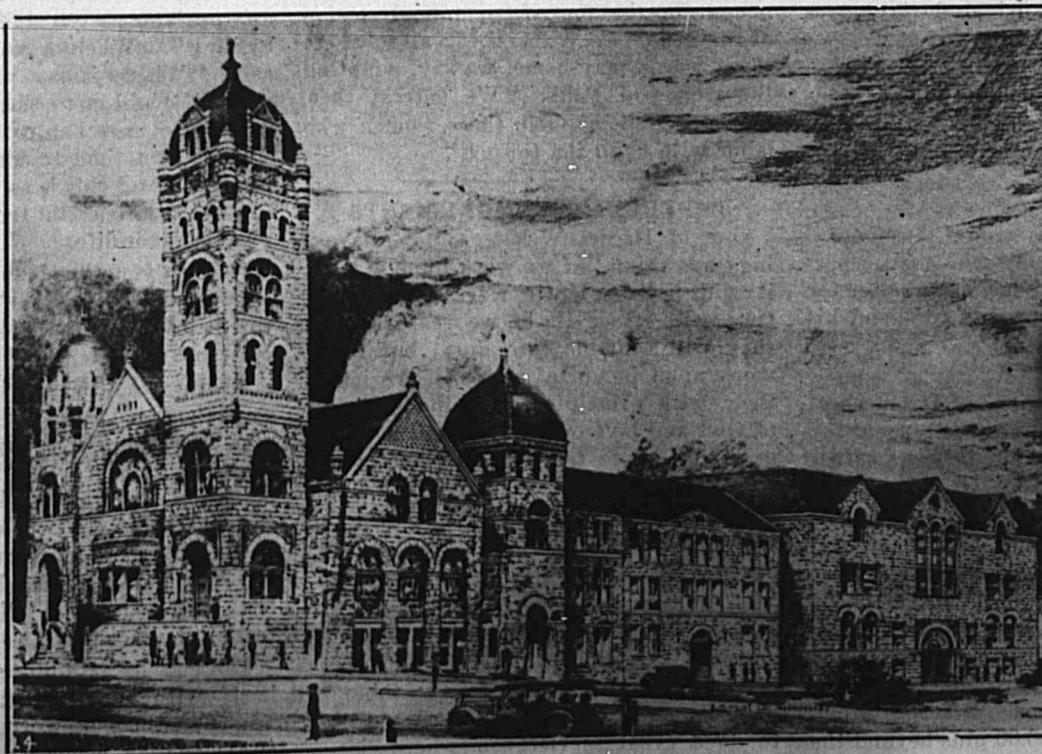
Scripture reading, Miss Cornelia  
Rollow, Nashville.

Prayer.

9:15—Welcome, Mrs. Claude Sprague,  
Chattanooga.

Response, Mrs. Susan Holloway,  
Memphis.

(Continued on page 4)



FIRST BAPTIST CHURCH, CHATTANOOGA, TENNESSEE, WHERE WOMAN'S MISSIONARY UNION CONVENTION WILL BE HELD

## Baptist and Reflector

Organ Tennessee Baptist Convention  
John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

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# Editorial

One can be as courageous as a lion without being as outrageous.

\* \* \*

Every man's life is keyed to one of two principles: 1, "Pray ye." 2, "Prey ye."

\* \* \*

The true assize of giving is not its size but its sacrifice. The widow who gave two mites gave "more than they all who did cast in of their abundance".

\* \* \*

It was said of a certain professor of religion that when he sang, "Am I a Soldier of the Cross?", it was only an interrogation and not an affirmation.

\* \* \*

"I should be greatly disappointed if after you had been prepared to be a missionary, you should drivel down into a king."—C. H. Spurgeon to his son.

\* \* \*

Barnacles attach themselves to ships and add nothing but weight and must be seraped off. Some church members are like that.

\* \* \*

Benjamin Franklin said: "A spoonful of molasses catches more flies than a barrel of vinegar." But vinegar is better for greens. Besides who wants to spend his time catching flies?

\* \* \*

"Some Baptists are like safety matches; they won't strike anywhere except on their own box." Yes, but this is a safety match; the dangerous match strikes easily and promiscuously.

\* \* \*

## The Tennessee W. M. U.

Our Baptist women in the South believe in doing things and do them. The Foreign Mission Board has received from the Lottie Moon Christmas Offering \$169,464.52, which is \$35,000.00 plus beyond the goal that had been set. Hopes are high

and assurances firm that the goal for Home Missions of \$68,500 will be reached and even exceeded in the March Offering.

Faithfully, steadily, prayerfully, educationally, and practically our women press on in the work of the Kingdom and set an example to the men in doing so. Many a hard worked pastor thanks God on bended knee for the faithful women in his church, who carry on in missions when others are indifferent.

In all the South can be found no more faithful, efficient, and hard-working W. M. U. leaders than in Tennessee. In energetic leadership the Corresponding Secretary and Treasurer, Miss Mary Northington, awakens the wonder of those who

(Cut of Miss Mary Northington is not available.)

know of her work. "How does she do it?" is frequently asked. And those associated with her, whose pictures appear in this issue, together with Mrs. Douglass Ginn in the office, are of one spirit with the Secretary. Of our effective Tennessee W. M. U. one cannot more appropriately write than in the words of our former editor, Dr. John D. Freeman, when he said: "They are continuously and enthusiastically stressing missions, and their repeated calls for special gifts to various missionary causes results in increasing our contributions for such. Their organization is compact, it functions efficiently, and it gets results."

Baptist and Reflector most cordially greets these women, their co-laborers, and all who, with them, are soon to assemble in the First Baptist Church of Chattanooga for the forty-fifth annual session of the Tennessee W. M. U. To all to whom these words may come, we say, adapting the words of Paul: "We entreat thee, true yoke-fellows, help those women who labor with us in the Gospel."

### IMPERISHABLE MONUMENTS

One of Daniel Webster's noblest sayings was this: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity." This precisely is what our Christian colleges, and those who support them, are striving to do.—Canadian Baptist.

A small circle of usefulness is not to be despised. A light that does not shine beautifully around the family table at home is not fit to rush a long way off to do a great service somewhere else.—J. Hudson Taylor.

## The Cult of Grinning

Some years ago a certain brother wrote: "Religion has become a fixed smile which nauseates one."

This brother was making no attack on a smile or a healthy laugh in season nor on wit and humor judiciously used nor on a cheerful mood and manner at their suitable times. He was putting his estimate upon that idea and practice of religion which key it to "a fixed smile" irrespective of its justification. He was attacking that tendency and mood which puts Christianity in terms of merriment as if that were a necessary part of it. He was protesting against dressing up religion in a professional grin.

Once in the United States an organization was effected which sponsored what was called "National Smile Week". During that week everybody was to be urged to smile whether he felt like it or not. President Wilson was asked to write some expression suitable to "National Smile Week". Weighted with Government and sensing the saddened hearts of parents whose boys were "over there", and some of them dead, the President wrote: "I have nothing to say on so silly a subject." That national cult of manufactured grinning died.

In the office of a ticket agent was tacked up the injunction, "Keep Smiling". This agent put underneath it another challenge, "What is Your Smile Worth?" The question is worth pondering.

If one is seeking his soul's salvation; if he has lost his home, savings, or business; if he is wracked with pain; or if he stands by a yawning grave, soon to receive his loved one, it is the height of inappropriateness to tell him to "Keep Smiling". When a mother tremulously asks, "Where is my wandering boy tonight?" could one so lose his sense of fitness as to urge her to "Keep Smiling?" "There is a time to weep and a time to laugh." And this is as true in the sphere of sacred Christian truth, worship, and practice as in life.

"Carry your burdens with a smile," is good advice when one's sorrows have distilled into spiritual joy. Otherwise it calls one to pretense.

There are times when even sincere smiles and laughter fade out as one with serious responsibility upon him walks in the steps of Him who "was a man of sorrows and acquainted with grief." When the weight of the world's distress bears down, a fixed grin is hardly expressive of it. When Jesus beheld doomed Jerusalem, "He wept over it", and at Lazarus' tomb "Jesus wept".

The cult of grinning sometimes clothes itself with the habiliments of religion. The difference between some evangelists and slapstick comedians is hard to distinguish. Persistent jocularly is sub-

stituted for insistent spirituality. Sacred and solemn stewardship is to be put over by laughing. And in order to be 100 per cent in attainments, the church and its organizations must have a specified amount of fun each year. Spiritual sensibility for carrying out the Commission is to be evoked by exciting the saints' risibility!

That on appropriate occasions and at appropriate times reasonable fun may be had, one would not be so unwise as to deny. But this can be left to spontaneous development from the circumstances obtaining at given times. It ought not to be emphasized and scheduled as if it were an integral and necessary element in spiritual growth. It is Biblically unsound to lodge in the minds of people, young or old, that in order to measure up to a Christian standard they must be tickled.

Constitutionally to be morose and gloomy from habit and self-encouragement, is wrong. But one can be cheerful in mood and manner and suitably humorous in speech without putting and practicing sacred truths and programs in terms of professional guffaws and grins. The sea is cheerful with the sunlight upon its bosom, but from its depths it brings in "the eternal note of sadness". The Christian is appropriately cheerful with the sunlight of God upon him; but under the world's woes he feels with Paul in his depths "great heaviness and continual sorrow in my heart". Paul knew joy and laughter. But his smile was not "fixed", and he did not require Christians to have a certain amount of fun in order to be 100 per cent for Christ.

Wholesome social gatherings and merriment on occasion in religious circles are under no prohibition. But to carry such to excess and to lift them until they become a religious requirement and lodge the idea that "funology" is a necessary element in Christianity, is wrong. Alice in Wonderland saw a grinning cat which gradually disappeared until she saw nothing but the grin. When fun is emphasized and practiced as if it were a necessary companion of Christianity, the danger is that people will come to see only the grin. One fears that the mind and mood of people will come to enshrine the jocularity associated with religion rather than the spirituality in religion. A youth said, "Oh, I like to go to that church; they have so much fun there!"

Prisons are rare places for seeing things. It was in prison that Bunyan saw his wondrous allegory, and Paul met the Lord, and John looked through heaven's open door, and Joseph saw God's mercy. God has no chance to show His mercy to some of us except when we are in some sore sorrow. The night is the time to see the stars.—F. B. Meyer.

## "WHAT THE MAN WHO GOES AWAY FROM GOD FINDS"

A. T. Allen

Text: "I will cause them to be removed into all the kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah for that which he did in Jerusalem."—Jeremiah 15:4.

The prophet is here placing the guilt for the ruin of Jerusalem. He traces it back to one man. He makes it plain that the responsibility for the catastrophe lays at his door. When God brings in an indictment, no mistake is made. And when He laid His hand on the man who was to blame for the disruption of the nation, He indicted this man.

This is all the more startling when we realize that Manasseh, in his later life, was a good man. In his old age he walked with God. But in spite of his turning to God toward the last, his life as a whole was not a blessing, but a curse. From this I would like to draw some lessons as to what the person who goes away from God finds.

### I. Opportunities will not save a man.

Greater opportunities than others mean we also have more responsibility than they. Perhaps we would like to have the opportunities without the responsibility, but the two go together. It is like Christ told Peter about another matter. Washing the disciples feet, Jesus said, "If I wash thee not, thou hast no part with me." In other words, he said, "If you would have that, you must take this." John the Baptist said to the Pharisees: "Bring forth fruits worthy of repentance and think not to say within yourselves we have Abraham to our father." In other words he said, "You needn't think that your opportunities as Abraham's children will save you."

If opportunities were enough, then Manasseh would have been all right. He was the son of a great and good father. His father Hezekiah was one of the best kings Judah ever had. He was a man who feared and served God. He exerted a Godly influence on his people. When Assyria hung like a storm cloud over his kingdom, it was the power of God in answer to his compelling prayer that stood like a wall between them and their enemy. And that was the background and home atmosphere that Manasseh had.

And I do not belittle that. It is no small privilege to be the son of a godly father and praying mother. We do not understand why some turn out as they do, in view the fathers and mothers they had. We understand the way others turn out, for those before them are so busy making a living that they don't have time to make a life. I am not saying that the things they do are in themselves, they only make them miss the main thing.

The story is told of a woman in this state who was at the well one day doing the week's washing. Her baby was asleep in the house. Happening to look up, she saw the house was in flame. Panic stricken she hurried into the house and brought out a feather bed and a few quilts, but forgot the baby and it burned to death. There was nothing wrong in saving a feather bed and some quilts, but it made her miss the thing of supreme importance.

One can so major on even things that are not wrong as to ruin himself and those for whom he is responsible. To a young man who had committed a crime and was brought before the court, the judge said: "Young man, I am surprised to see you here. You had such a splendid father." The young man replied, "They tell me he was. I never did know him. He was so busy making a living that he left in the morning before I was out of bed and I was asleep when he came in at night. I never did know my father." There is no mystery about the failure of this young man.

But there are others who trample on them all the influences thrown around them. It was so with Manasseh. But however splendid may have been the opportunities we have had, they are not enough. An opportunity may be either a steppingstone or millstone. Opportunity used is a steppingstone; neglected and rejected, it is a millstone about our necks.

### II. No One Sins Alone.

Manasseh found that out. When he went away from God he carried a kingdom with him. The people became inoculated with his spirit and the rottenness of the throne led to the rottenness of the kingdom. "I will cause them to be removed into all the kingdoms of the earth because of Manasseh." If that means anything it means that years after in every part of the world, people were reaping what he had sown and were suffering the consequences of his misdeeds. His life was over, but the effects of it were not. Neither is yours nor mine.

No one can stop influence after it has been started. It passes from under control. When Sanday Mackey went from Scotland to Australia he carried along some thistle seed to plant in his garden, and he planted them. Soon the winds blew the thistle seed here and there until in a little while the thistle was growing all over Australia and until this day it is known as Sanday Mackey's curse. No one sins alone. When a life goes down, it carries others down also. Peter's shadow had healing power in it. There is little or no power in the shadow of our bodies one way or the other. But there is in the shadow of our lives, which is our influence.

(Continued on page 6)

**PROGRAM, W. M. U. CONVENTION**

(Continued from page 1)

- 9:30—Praising Him in West Tennessee, Mrs. Charles M. Thompson, Jackson, vice president, and superintendents.
- 9:45—We Praise Him in Middle Tennessee, Mrs. E. L. Atwood, Murfrees-



Mrs. R. L. Harris, State President, Will preside at Convention

- boro, vice president, and superintendents.
- 10:00—East Tennessee Praises Him, Mrs. J. Frank Seiler, Elizabethton, vice president, and superintendents.
- 10:15—Serving with Joy in Tennessee, Miss Mary Northington, Nashville,



Dr. John D. Freeman Executive Secretary and Treasurer of Executive Board, Tennessee Baptist Convention

- Corresponding Secretary-Treasurer.
- Awarding of banners.
- 10:35—Praising God for Our Young Peo-

- ple, Miss Ruth Walden, Nashville, Young People's Leader.
- 10:50—The President's Message, Mrs. R. L. Harris, Knoxville.
- 11:10—Our Co-operative Program, Dr. John D. Freeman, Executive Secretary.
- 11:40—Why I am Going Back to China, Mrs. S. E. Ayers, Jr., China.

**Wednesday Afternoon**

- 1:15—Hymn, Prayer, Special Music. Miscellaneous Business.
- 1:40—Our Margaret Fund, Miss Laura Powers, State Chairman, Knoxville.
- 2:00—Mission Study, Mrs. William McMurry, State Chairman, Memphis.
- 2:20—We Praise Him for Religious Literature, Miss Inabelle Coleman, Richmond, Va.
- 2:40—We Praise Him for "Lottie Moon Offering," Mrs. W. Q. Maer, Chile.
- 3:10—The Joy of Stewardship, Mrs. R. L. Cowan, Knoxville, State Chairman.

**BANQUETS**

- 5:15—Sunshine Banquet at the Centen-



Mrs. C. D. Creasman Toastmistress at the Sunshine Banquet, Wednesday Afternoon

ary Methodist Church, Mrs. C. D. Creasman, toastmistress. Young People's Banquet, at the First Methodist Church, Miss Ruth Walden, toastmistress.

**Wednesday Evening**

- 7:00—Hymn Devotional—We Praise Him for Tennessee, Mrs. George Ridenour, LaFollette.
- 7:45—Solo, Mrs. Frank Cheek, Chattanooga.
- 7:50—Is the Light Under the Bushel? Miss Emma Leachman, Atlanta, Field Secretary, Home Mission Board. Hymn.
- 8:20—The Field is the World, Rev. W. Q. Maer, Chile.

**Thursday Morning**

**CONFERENCES**

- 8:30-9:20—Program—Mrs. C. D. Creasman, Lewisburg.

- Mission Study—Mrs. William McMurry, Memphis.
- Personal Service—Mrs. R. S. Brown, Jackson.
- Stewardship—Mrs. R. L. Cowan, Knoxville.
- Presidents—Mrs. R. L. Harris, Knoxville.



Mrs. F. W. Armstrong

We are happy to announce that Mrs. F. W. Armstrong, our new president of the W. M. U. of the Southern Baptist Convention, will speak at our State Convention in Chattanooga.

- Secretary-Treasurer — Mrs. Douglas Ginn, Nashville.
- Cirrele Leaders—Mrs. R. L. Sanders, Memphis.
- Enlistment — Miss Maggie Edmou-  
ton, Nashville.



Miss Ruth Walden State Young People's Secretary

- Superintendents—Mrs. A. F. McMahon, Miss Mary Northington.
- Associational Young People's Leaders—Miss Ruth Walden.

Third Vice Presidents—Mrs. Virgil Adams, Lenoir City.

Young Woman's Auxiliary—Mrs. A. M. Wall, Memphis.

Girls' Auxiliary—Mrs. Lloyd House holder, Cleveland.

Royal Ambassador—Miss Kellie Hix, Shelbyville.

Sunbeams—Miss Martha Cartner, Chattanooga.

9:30—Hymn.

Scripture reading, Mrs. A. F. McMahon, Atlanta, Corresponding Secretary, Georgia W. M. U.

9:45—Plan of Work, Mrs. H. B. Cross, Nashville.

10:20—Praising Him for the Orphanage, Miss Mildred Jeffers, Franklin.

10:30—How the Training School Prepared Me for Africa, Miss May Perry, Africa.

11:00—Personal Service, Mrs. R. S.



Rev. and Mrs. W. Q. Maer  
Speakers at the Convention

2:15—Seeing Things as They Are, Miss Emma Leachman, Atlanta.

3:00—Consecration Service, Mrs. W. F. Powell, Nashville.

**Interesting Groups of Missionaries**

At the Chattanooga Convention the following missionaries will speak:

Dr. R. S. Jones, of Brazil; Dr. and Mrs. W. Q. Maer, Chile; Mrs. S. E. Ayers, Jr.,

of China; Miss May Perry, Africa.

You are invited to hear these missionaries when they bring their messages.

“And when the victory shall be complete, when there shall be neither a slave nor a drunkard on the earth, how proud the title of that land which may truly claim to have been the birthplace and the cradle of both those revolutions that shall have ended in victory.”—Abraham Lincoln.

My hope for the constant saving of society is bound up with my faith in youth. Youth answers the challenge of the white ideal of Truth. Youth glories in sacrifice for the sake of others. Garibaldi said to his fellow Italians: “I have nothing to offer you but cold and hunger, privation and suffering, loneliness and death. You that love your country follow me.” And they followed him, and loved Italy more because of the sacrifice they made.—Daniel L. Marsh.

He is the happiest, be he king or peasant, who finds peace in his home.—Ada Baptist.



Miss Emma Leachman

We are happy to announce that Miss Leachman, Field Worker for the Home Mission Board, is to speak at our State Convention on Wednesday evening and Thursday afternoon.

Brown, State Chairman; Mrs. P. B. Lowrance, Chattanooga, South-wide Personal Service Chairman. News Flashes. Offering.

11:30—Address, Mrs. F. W. Armstrong, Missouri, President Southern W. M. U.

**Thursday Afternoon**

1:15—Hymn, Prayer.

Report of committees.

ANNUAL  
**BOOK EXHIBIT**  
TENNESSEE  
**W. M. U. CONVENTION**  
FIRST BAPTIST CHURCH  
CHATTANOOGA, TENNESSEE  
MARCH 20-22, 1934  
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### "WHAT THE MAN WHO GOES AWAY FROM GOD FINDS"

(Continued from page 3)

All of us leave footprints on the sands of time. The question is which way do the footprints point, toward God or away from Him. The footprints that Manasseh left pointed away from God. Let us see that the ones we leave lead people toward God. As Longfellow says:

"Lives of great men all remind us,  
We can make our lives sublime,  
And departing leave behind us,  
Footprints on the sands of time.  
Footprints that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing shall take heart again."

### III. Sin Has a Pay Day.

Paul says, "The wages of sin is death," and how can there be wages without a pay day? Pay day came for Manasseh, the day of retribution, the day when he began to pay the penalty of his sin. His crown and scepter fell and he was dressed in chains and carried away captive.

Now the penalty of sin may not come to us just as it did to him. But, "Whatever a man soweth that shall he also reap." Our sins will find us out. Charles the Ninth of France persecuted the Protestants and his was the edict that brought about the "Massacre of St. Bartholomew," in which the streets of Paris ran red with human blood and the piteous cries of women and children were heard far into the night. Two years later he was on his death bed and history says he sweat blood. Blood trickled from his ears and nose. His sins found him out and they were not long about it. They always do.

"Julian the Apostate" made a mock of God. One day he said, "I'll shoot an arrow at God" and he did. But when it fell the point pierced his flesh. As the warm life blood gushed out, he said, "O Galilean, Thou hast conquered." The pay day came.

### IV. It Is Easier To Do Things Than To Undo Them.

If you write in the snow it is easy to put out. If you write in the sand, it is the same. But when you write in a rock it is there to stay. And when we write on a life, it is on something more enduring than a rock.

Manasseh found that out. In the last years of his life he tried to undo the evils of his earlier years. He tried to blot out the influences he had set in motion. He tried to lead the people back to God. He failed. He discovered that it is easier to lead people away from God than it is to lead them back. Every person who tries it makes the same discovery.

If we repent of our wrong past, God will forgive us, but that will not save us from the consequences of our sin. If we

have sown tares, they cannot be changed into wheat.

A young man brought his little girl to a noted eye specialist. Her eyes were very bad. The specialist examined them and shook his head. He said, "They will never be any better, they will be worse. She will be blind before she is grown." The father's face went white and he said, "Doctor, my youth was not what it should have been. Can that be the cause?" The father went away brokenhearted. That night with prayer for forgiveness on his lips and penitence in his heart, he kissed her to sleep. God will forgive that man, but that forgiveness will not include daylight for his little girl.

### V. One Who Goes Away From God May Come Back, But He Does Not Come Back Like He Went Away.

He comes back without something he had when he went away and with something that he didn't have. That was true of Manasseh and it is of every person. What about the years he had spent in sin? He didn't have those when he came back. And the same is true of us. Solomon says "Hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man." There is the key to life, but the trouble is Solomon was old when he said this and, while he had the key to life, he no longer had the life it was the key to. A young person who refuses to acknowledge God has a life, but doesn't have the key to it; while the person who acknowledges God late in life has the key, but doesn't have the life which it is the key to.

When we go away from God and come back, we come back without the years which we have spent in sin, and though we may cry with another:

"Oh, the years of sinning wasted,  
Could I but recall them now,  
I would give them to my Savior,  
At His feet I'd gladly bow"

it doesn't do any good. They do not come back.

Then we come back with something that we didn't have when we went away. We come back with the scars of sin on our lives. We may be saved from the penalty of sin and from its power, but its scars remain. I have a brother who in an accident when he was a child, received a deep gash in the head from an axe. The wound healed years ago, but the scar is still there. So it is with the scars of sin in our lives.

We are not the same when we come back as when we went away. Something has gone out of our lives. We can never reach as high and be all that we could have been before we went away from God. "I wandered into a woodland meadow,

Where the sweet thrushes sing,  
And found on a bed of mosses,  
A bird with a broken wing.  
I healed its wound and each morning,  
It sang its old, sweet strain,  
But the bird with a broken pinion,  
Never soared as high again.  
I found a young life smitten,  
By sin's seductive art,  
And moved with a Christlike pity,  
I took him to my heart,  
He lived to a noble purpose,  
And struggled not in vain,  
But the life that sin had smitten,  
Never soared as high again."

Give me a home-made prayer, a prayer that comes out of the depths of my heart, not because I invented it, but because God the Holy Ghost put it there, and gave it such living force that I could not help letting it out. Though your words are broken, and your sentences disconnected, if your desires are earnest, if they are like coals of juniper, burning with a vehement flame, God will not mind how they find expression. If you have no words, perhaps you will pray better without them than with them. There are prayers too heavy for any human language to carry. — Spurgeon. — Baptist Observer.

COLEMAN'S NEW BOOK FOR 1934

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## Today and Tomorrow on Home Mission Fields

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

To assume that we can't save all of our mission interests and carry on a whole kingdom program is to assume that Southern Baptists are willing to become permanently disloyal to Christ and incompetent kingdom agents. Of course we can save all of our mission interests. Of course we can maintain a full kingdom program. And in fact, we must save all if we would save the integrity of the Southern Baptist Convention, and if we do not save the integrity of the Convention, all is lost no matter what else we do.

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### A Great Year's Work

There is no more important piece of mission work done anywhere than is being done by the Home Mission Board in New Orleans, Louisiana.

The report of Dr. Newbrough shows that for the current year 1933, there was a total attendance on religious services of 50,666, an average of 139 daily, and 44,191 lodgings were given. In this time the mission gave 16,763 free meals, and 38,325 meals at cost or less than cost. Of lodgings given, 10,950 have been paid for in work, the men gladly helping with the work that others more needy than they might have free beds. There were about 1,000 professions of faith.

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### Both Home and Foreign Missionaries Are Ours

The missionaries of the Home and Foreign Mission Boards are all working for Southern Baptists. Both groups of missionaries are preaching the same Gospel. Both groups are preaching to the lost, and Christ loves the lost in the homeland just as much as He loves the lost in foreign lands. The winning of foreigners in foreign lands is no more important than the winning of foreigners in the homeland. One will look in vain for a passage of scripture anywhere in the whole Bible that discriminates between missionaries in the homeland and missionaries in foreign lands. Let us, therefore, put them all on the same basis in our prayers, in our gifts, in our love for their work's sake, and in our esteem as messengers of the Cross of Christ.

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### An Encouraging Word from Panama

A letter from the secretary of the Baptist Association of the Canal Zone, an organization composed of the mission churches in the Zone, brings this interesting information:

"Not since the work started has there been such a falling off financially, due to unemployment. However, we are glad to report that in spite of the difficulties and in the face of all the setbacks, we are still pressing on. Last month we held our as-

sociational meeting and we are very glad to say that we had very successful meetings for the three days we were in session. Though hard hit by the depression, we desire to let you know that we are determined to keep the banner of our great leader floating in Panama for Baptist principles. Three of our earnest laymen have made application for further training for the ministry, and while there are no funds to put them to work, we feel that God is able to help and we are depending on Him. We assure you that we are doing our very best to make the properties of the Board valuable and the work prosperous, but more help would mean more progress. May the time soon come when we can enlarge the work here in Panama so as to meet the pressing needs here."

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### A Reinforcement for the Indian Work

Brother Stumph writes about a reinforcement for the Indian work in New Mexico in the conversion of an Indian girl who is attending the State Normal School at Las Vegas. He says:

"Our work has been greatly reinforced by the conversion of a fine Indian girl by the name of Agnes Shattuck, a graduate of the Albuquerque Indian School and now a sophomore in the State Normal at Las Vegas. She was converted during the S. B. U. 'decision week' last year. She comes from a fine family. Her father is a Carlisle man, her mother is a Catholic, she is a bright and enthusiastic Christian. Recently she visited our Sunday school here and made a talk to our group about the work and the results of the B. S. U. in her own life. It was a great message. She went with us in the afternoon to the Indian mission at Isleta and spoke to the Indians about Jesus. She will be a great force in the work among her own people here in New Mexico.

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### A Cuban Church Celebrates Its Silver Anniversary

The little church at Lajas, Santa Clara Province, Cuba, celebrated its silver anniversary on January 31. Dr. McCall preached the sermon and baptized two young ladies, public school teachers, from two of the best families of the little city. The Lajas church is not large, but has been very faithful. A year ago the pastor died, and since then one of the deacons has been pastor without salary. Fortunately for the church, but unfortunately for himself, he has been without employment all that time, and has given himself to the work of the congregation, for love of the cause. Twelve have been baptized during that time, his only son, David, among the number. His son plans to study for the ministry.

### Two Gifts From China

The Home Mission Board has received two gifts for the Home Mission work from far off China. Miss Pearl Todd, Chefoo, Shantung, China, sends a draft for \$12.00 for the Jewish work and Miss Cynthia Miller, North China Mission, sends \$10.00 on the debts of the Board. This is as it should be. Every Baptist connected with the Southern Baptist Convention should be interested in the evangelization and Christianization of the homeland. Home Mission Board workers are strong believers in Foreign Missions. Every one is urged not to designate his gifts. All of them, with very few exceptions, have joined the Hundred Thousand Club, and every one sends his money undesignated. The Home Mission Board and all of its workers are Kingdom minded, and in the fraternity of denominational interests believe in the old adage: "One for all and all for one."

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### A Friend's Services

A unique service was held at the Baptist church at Cruces, Cuba, during the revival meeting conducted by Dr. Martinez. Each member of the church was asked to invite a friend to the service and, if possible, bring him who had never attended any of the meetings in the Baptist church. That evening Brother Martinez asked the people to stand who had come on the invitation of a friend for the first time to the Baptist church, and to the great surprise of all there were more than one hundred people who stood. That night the pastor, in the devotion service before the sermon, spoke of Jesus as the best Friend. The hymns sung were, "What a Friend We have in Jesus" and "In the Garden". Dr. Martinez took as his subject, "The suffering of the best Friend", and spoke of Jesus as the Friend that sticketh closer than a brother in that He died for men.

The Baptist church at Cruces has been active all the year. The work has grown rapidly and in the two years of Brother Negrin's pastorate there have been sixty believers baptized into the membership, forty of whom were from fifteen to twenty-five years of age. These new members show a great interest in the work.

This year the church has decided to put special emphasis on practical missionary work. Dr. Negrin plans to lead them in a great house to house evangelistic campaign. Last year the church held over 300 services and preached the Gospel to over 5,000 people all in one day. Pray for the work in Cruces that many souls may come to the knowledge of Christ this year.

## NEWS AND VIEWS

### IS MY INTERPRETATION WRONG?

How dead is an unsaved sinner? Is one so dead that good thoughts and good deeds are out of reach? Indeed a preacher said to me once, the unsaved sinner is as dead in his relation to God as the body is dead out of which breath has gone. Is this true? If true, it is the old time "total depravity" that our fathers preached.

The interpretation seems to rest upon Paul's words in Eph. 2:1, and reads:

"And you did He make alive, when ye were dead through your trespasses and sins."—R. V.

Adam's transgression in the garden of Eden separated God and the man, Adam. And it was after this separation that children were born to Adam. Hence the children as well as Adam were separated from God. This separation is the judicial death that passed on to Adam's posterity. Adam sinned when he broke God's law, and the penalty is upon all, for all sinned in Adam. Death, then, is separation from God. One may be thus separated from God, and yet have some good thoughts, and do good deeds. This separation however may be aggravated by living a sinful life and rejecting the mercies of God; finally reaching the stage of "blindness and passed feeling."

Death is used in the Scriptures, meaning separation in a figurative sense. I cite two passages, namely—

"This thy brother was dead, and is alive again; and was lost, and is found." Lu. 16:32.

Now the prodigal boy was as much alive when he was throwing corn to the hogs as he was before he went away from home. The meaning is, he had separated himself from his father's house. He had cut the connection with his father's family. His ability to think and to do was as much in tact as it ever was. And this is the sinner's condition by birth. Again—

"But she that giveth herself to pleasure is dead while she liveth." 1 Tim. 5:6.

The pleasures of the world have superceded the pleasures of the services of God. She has separated from Christian services and tied in with worldly services. Hence Paul said, "She was dead while she liveth." Her ability to think and to do was as much in order as it ever was in past life.

I rather think, Paul had seen some of them in this condition; and I think I have also seen a few of them.

My interpretation is: If a sinner goes to hell, it is because the mercies of God, the gospel and Jesus Christ has been rejected

throughout life. And not because of Adam's transgression. Paul said: "Christ died for us." Greek word "for" is "huper," meaning to avert, or turn away God's wrath from us. And this He did "in due time." The preposition, "Anti," meaning, instead of, is used one time. Hence Jesus died instead of us; and by so doing, He turned away God's wrath from us. Hence one's eternal destiny hinges on one's relation to Jesus Christ. If a believer in Christ . . . Heaven; if not a believer in Christ . . . Hell.—A. S. Hall.

### RESOLUTIONS AND LETTER TO SENATOR LONG

Dear Senator Long:

Acting upon the request of a number of local Louisianians I am conveying to you herewith a formal request to be presented to the Postmaster General concerning the proposed issuance of a postage stamp commemorating the tercentenary of the founding of the Colony of Maryland. Not only has the request been signed by a number of citizens of Louisiana but the document was presented to a group of approximately three hundred persons assembled here this morning (for a patriotic and religious occasion) and unanimously endorsed by it. The majority of these persons were non-natives of Louisiana and so have not signed the petition.

I am enclosing also a fuller statement, prepared by myself, concerning the facts pertaining to the founding of Maryland and Rhode Island, specifically those which relate to the establishment of religious liberty. I should be glad if this accompanied the petition.

You will note, I am sure, that I have tried to make clear in the petition that we are not protesting the issuance of a stamp commemorating the founding of Maryland but the effort, directly or indirectly, to connect therewith by some act of the federal government the establishment of religious liberty in America. It is the connection we protest, and on the ground given in the petition.

Permit me to add that I am releasing this correspondence to the Baptist state papers in the South with a view to stimulating similar petitions of the Postmaster General through the several United States Senators.

Allow me to thank you for your assistance in this matter and to assure you of our sincere appreciation.

Yours respectfully,  
E. F. Haight,  
Professor of Christian History,  
Baptist Bible Institute.

New Orleans, Louisiana  
February 22, 1934.

To the Senior Senator from Louisiana,

The Honorable Huey P. Long:

Whereas, we, the undersigned, being citizens of Louisiana, understand from an article in the New York Herald Tribune of March 26, 1933, that an effort is being made to induce the Federal Government to issue a postage stamp commemorating the tercentenary of the founding of the colony of Maryland and the establishment therewith of religious liberty in America;

We would respectfully request that our protest be registered by you for us with the Postmaster General against the issuance of a stamp connecting in the public mind, or tending so to do, the founding of this colony with the establishment of religious liberty in America.

The ground of our protest is the fact that the colony of Maryland, neither in its legal establishment by the approval of its charter in 1632, nor its actual planting in March, 1634, nor in its famous "Act Concerning Religion" of 1649 granted to its settlers, or intended so to do, the enjoyment of religious liberty. The charter makes no mention of religious liberty or toleration. The Act of 1649 safeguards the religious liberty of Trinitarian Christians only but specifies that "whatsoever person . . . shall . . . deny our Savior Jesus Christ to be the Son of God, or shall deny the Holy Trinity . . . shall be punished with death and confiscation or forfeiture of all his or her lands and goods to the Lord Proprietary and His heirs." This Act would not grant religious liberty to Unitarian Christians or to Jews, and it therefore does not represent the principle of religious liberty as this principle is incorporated in the Federal Constitution and practiced in the commonwealths of these United States of America.

Similar protests by lovers of religious liberty should be sent to Senators. The proposal to issue such a stamp as Prof. Haight refers to is a Catholic device.—Editor.

### NOTES FROM SOUTH LOUISIANA MISSIONARY FIELD

Through previous messages you have heard occasionally of missionary work being done here in South Louisiana, its only support being "On faith."

Bayou Lafourche extends from the gulf up into the state and along its shores are the settlements. Little boats called pirogues paddle across and up and down the bayou for traffic and travel.

I love this place along the shore; Does not our Lord walk daily, here?

He sees the broken hearts and lives,  
And bids us come and bring them cheer.

"Driftwood"—are folks along the shore;

Here, the past has left—"Debris." Lord, their ransom Thou hast bought;

May we salvage them for Thee.

I am back again on the field after a somewhat lengthy vacation. I would like to give you a peep at our little church, only about six months old, situated in a community called Gulfice, three miles south of Golden Meadow.

Here, we have thirty-six baptized believers and a Sunday school of fifty. Having no church building, we are meeting in homes for our various services.

The picturesque bayou and its shores give the setting for our impressive baptismal services.

Mr. Joe Granier is pastor of this little church. He is a young man from Vacherie and he is French. Although he is attending school in New Orleans, too much cannot be said of his earnestness and devotion to his pastoral work. Not only does he preach here each week-end but he visits the people; lives among them and walks into their hearts.

He recently spoke earnestly to his congregation on giving up sins, that we might live closer to God; mentioning such sins as drinking, gambling, swearing, etc.—the curse of this place. There were many men present who seemed to be greatly moved by the message.

Six months ago our young missionaries found this place where the people had never heard the gospel of our Lord Jesus Christ.

They located their tent here and began telling the old, old story; in three weeks eighteen had been converted, baptized and ready to form a Baptist church. Then the adversary of souls got busy.

The very day they were to organize into a church, strong men from Golden Meadow entered our tent and boldly with firearms they made threats; one man they dragged out, and threatened him with beating if he returned. Our missionaries, depending on God for help on their knees, won such a victory that the foes departed.

Later they returned, demanding that our missionaries "Get out within twenty-four hours." Our undaunted young preachers replied with such firmness that the threateners returned that very night and listened with respect to the Word of God. Now, one of these is attending our meetings and singing with us and memorizing Scripture.

Since that meeting church membership has doubled; homes have been opened to us faster than we have been able to enter.

We are in need of a piece of ground in which to bury our dead. We are in need of a church house large enough to house our listeners. We are in need of some school facilities where I can spend some time daily to teach these eager-to-learn children; and have for the older people a night school. They are very anxious to learn to read the Bible for themselves.

All our church members are tithers, therefore we are accumulating a fund with which we hope to be able to build a little church.

These people are so eager for God's word that often when we close they beg "Don't stop; tell us more." Can you not spend some time in prayer for them and our work among them?

One who has not worked among this class of people cannot realize what a victory has been won in this place.

To go along the road and have people whom we have not met come out of their homes and beg us to come in has been our experience more than once. To see the quickening look in their faces and even tears in their eyes as we tell the old, old story shows that here God's Spirit is working. Please pray for us.—Jessie Parmelee, Golden Meadow, La.

**LIST OF BAPTIST MEN BROADCASTING REGULARLY Station, Day and Hour of Broadcasts**

**Alabama**

John W. Inzer, Montgomery, WSFA, 1410 kilocycles, Sunday, 11:00 A. M.

R. L. Motley, Florence, WNRA, 1420 kilocycles, May 21, 22, 23, 8:30 A. M.

**Arkansas**

Victor H. Coffman, Fort Smith, KFPW, 1340 kilocycles, Sunday, 11:00 A. M.

L. D. Summers, Hot Springs, KTHS, two Sundays each month. Calvin B. Waller, Little Rock, KRLA, Sunday 8:30 P. M.

**Florida**

Thos. V. McCaul, WRUF, 8:30 4th Sunday, 11 A. M.

**Georgia**

T. F. Calloway, Thomasville, WQDK, 1210 kilocycles, Sunday, 11:00 A. M., 8:00 P. M.

**Georgia**

Ellis A. Fuller, Atlanta, WGST, 890 kilocycles, 11:00 A. M. last two Sundays.

Louie D. Newton, Atlanta, WGST, 890 kilocycles, Sunday, 9:15 A. M.

**Illinois**

A. L. Cox, Harrisburg, WEBQ, 1210 kilocycles, daily 7:00 A. M.

**Louisiana**

M. E. Dodd, Shreveport, KWKH, 850 kilocycles, 7:45-9:30 P. M. each Sunday.

L. T. Hastings, Monroe, KMLB, 1200 kilocycles, first Sunday, 11 A. M., 7:30 P. M.

**Mississippi**

Thos. F. Harvey, Hattiesburg, WFPB, Sunday, 11:00 A. M.

**Missouri**

C. O. Johnson, St. Louis, WIL, 1200 kilocycles, Sunday, 11:00 A. M.

Frank Tripp, St. Joseph, KFEQ, 680 kilocycles.

**New Mexico**

J. F. Nix, Clovis, KICA, 1370 kilocycles, Sunday, 1:30 P. M.

**North Carolina**

Luther Little, Charlotte, WSOC, 1210 kilocycles, Sunday, 11:00 A. M., 7:30 P. M.; Wednesday, 10:45 A. M.; Friday, 10:45 A. M.

J. A. Sullivan, Wilmington, WRAM, 1370 kilocycles, Sunday, 11:00 A. M., 8:00 P. M.; each day 7:45 A. M.

**Oklahoma**

T. L. Holcomb, Oklahoma City, WKY, 890 kilocycles, Sunday, 10:00 A. M.

K. D. Turner, Oklahoma City, KFXR, 1310 kilocycles, Sunday, 11:00 A. M., 5:00, 7:30 P. M.; each week day, 2:00 P. M.

C. C. Morris, Ada, WTD, 690 kilocycles, Sunday, 11:00 A. M.

**South Carolina**

Marshall Mott, Spartanburg, WSPA, 1420 kilocycles, Sunday, 11:15 A. M., 7:30 P. M.

D. I. Purser, Jr., Charleston, WCSC, 1360 kilocycles, Sunday, 8:00 P. M.

**Tennessee**

R. J. Bateman, Memphis, WNBR, 1430 kilocycles, Sunday, 11:00 A. M., 7:30 P. M.

F. F. Brown, Knoxville, WNOX, Sunday, 11:00 A. M., 7:30 P. M.

J. E. Hicks, Bristol, WOPI, 1500 kilocycles, Sunday, 11:00 A. M.

John L. Hill, Nashville, WSM, 650 kilocycles, Sunday, 9:45 A. M.

Hight C. Moore, Nashville, WSM, 650 kilocycles, Saturday, 6:15 P. M.

W. R. Pettigrew, Springfield, WSIX, 1230 kilocycles, Sunday, 11:00 A. M.

W. F. Powell, Nashville, WLAC, 1470 kilocycles, Sunday, 8:00 P. M.

Baptist Hymn Singers, Nashville, WLAC, 1470 kilocycles, Saturday, 7:30 P. M.

**Texas**

J. B. Cranfill, Dallas, KRLD, 1040 kilocycles, Sunday, 9:45 A. M.

C. E. Matthews, Fort Worth, KTAT, 1240 kilocycles, Sunday afternoon.

Oren Reid, Fort Worth, KTAT, 1240 kilocycles, Sunday afternoon.

**Virginia**

Earl T. Favro, Roanoke, WRBX, 1410 kilocycles, Sunday, 7:30 P. M., Wednesday, 9:00 P. M.

For the benefit of our readers who may be shut-ins or otherwise prevented from attending church, we give here a condensed list of Baptists who broadcast over the radio. This list has been prepared from a larger list kindly furnished us by Walter M. Gilmore, Publicity Director, Southern Baptist Convention.—Editor.

**ALLIED YOUTH MEETS THE NEW CHALLENGE**

**In Program and Organization, this Movement for Youth Education in Temperance Has Expanded to Serve Vital Needs.**

The return of legal liquor has made such an educational movement as Allied Youth inevitable, and has given it the support and approval of thousands of adults, in addition to the enthusiastic enlistment in its membership of tens of thousands of young people.

Introduced three years ago by Allied Forces, and ably sponsored, Allied Youth, with its program of education and organization, has grown so rapidly since repeal that the National Executive Committee voted at its recent annual meeting to devote all of its energy and efforts to the youth movement, and to go forward under the name of Allied Youth. Into its plans and activities of field service, education, enlistment, and program-building, go the united efforts of capable youth officers and a strong group of older supporters and counselors.

A new manual of organization and service was one of the first indications that Allied Youth met the new conditions under which beverage alcohol will be fought. The second national conference of the organization acclaimed its slogan, drafted to meet the real issue of 1933 and 1934: "We stand for the liberation through education of the individual and society from the handicaps of beverage alcohol." Through its officers and committees, Allied Youth recently said, "We want to find out all there is to learn—all that medicine, history, economics, and experience have to teach—about alcohol and its use in modern society. Beyond that, we want to create and extend a type of good citizenship that will use us at our best." Ideals of personal and civic responsibility are being taught in the most practical terms by the varied program of meetings, field trips, oratorical and essay contests, community inspection tours, and group discussions. So great is the interest in forming local posts, in addition to the numbers that have functioned actively for the past three years, that in a few weeks 700 youth inquiries from every part of the United States reached the national headquarters.

On a slender budget and with a limited but active staff, headed by W. Roy Breg, Executive Secretary, the national movement maintains headquarters in the Investment Building, Washington, D. C. A periodical, THE ALLIED YOUTH, (formerly ALLIED NEWS) is but one of the means used to keep alertly in touch with the field. Allied Youth is co-operating with educational groups and organizations, youth organizations of a national character, individual churches, schools, and

youth leaders, and with the religious denominational leaders in its expanding program.

"Alcohol and My Generation" has been widely used as a study and discussion course. It is now supplemented by the 1934 study course, "Youth Faces the Liquor Problem," which has been given a number of practical "try-outs" and which is complete, up-to-date, and practical as a short course in modern temperance education. Individual suggestions for acquaintance groups, liquor parleys, dramatization, deputa-tion teams, and other youth activities have been made by the national officers, in addition to the standard program materials that are made available to inquirers.

A full week of activity in promotion of the temperance movement of Allied Youth is being planned. May 6-13 will be observed as National Allied Youth Week, and following the first announcement of the plan, came an eager response from local posts and from national religious and civic leaders. The movement will seek to reproduce distinctive parts of its total program with a view toward winning new members and increasing financial support.

Allied Youth has been financed by means of small gifts which volunteer assistants have helped the small staff to use with the utmost efficiency to sustain and expand the program. Field trips have been largely self-supporting, yet each "swing around the circle" by Secretary Breg and others has been resultful beyond any advance indications. The movement has had appreciative mention in a number of magazines. The unsolicited commendation of a number of writers, editors, ministers, educators, and private citizens has inspired the youth officers and full-time staff to redouble efforts.

National conferences that will bring thousands of young people to summer camps or to college campuses during the coming summer are being tentatively planned, and information will be gladly given to young people and their leaders who would be interested in the training opportunities of these sessions. Correspondence on any subject related to good citizenship projects for young people, and especially those centering on alcohol education, is cordially invited.

**NORTH CHINA MISSION**

**Southern Baptist Convention**  
Tsinan, Shantung, China  
Jan. 25th, 1934.

Dear Friends:

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert" (Isaiah 43: 19). Over and over we have seen this promise verified during the

(Continued on page 16)

## EDUCATIONAL DEPARTMENT

Sunday School  
Administration

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

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

### Field Workers

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

### SUNDAY SCHOOL NOTES

We are printing in this issue of the paper the program for the Regional Sunday School Convention No. 1, which meets at Morristown on April 3 and 4. In order, we will print all the programs and also sending programs to all the churches and trust that we may have a large attendance at all four of these conventions. Everything has been done to make these meetings helpful that we know how to do, and we urge all who can to come and enjoy this fine meeting.

#### Regional Sunday School Convention No. 1

Morristown, April 3 and 4, 1934  
Ben F. Siler, President.  
Elizabethton

Motto—"Doers of the Word and Not Hearers Only."  
Aim—"Enlist, Teach, Inspire, Do."  
Song—"To the Work."

#### Schedule

Tuesday, April 3, 1934

#### Morning Session

President Siler, presiding

- 10:00 Devotions led by Miss Zella Mae Collie, assisted by others.
- 10:30 General Topic, "Enlistment." 15 minutes talks.
1. "Enlisting the Unenlisted Church Member." George T. Wofford, Johnson City.
  2. "Enlisting the Unreached." W. E. McGregor, Bulls Gap.
  3. "Enlisting new Communities." C. L. Bowden, Elizabethton.
- 11:15 Special Music.
- 11:30 Address, "Enlisting God's Soldiers in God's Army." James A. Ivey, Ashville, N. C.
- 12:30 Announcements and Adjournment with eats and a good time.
- #### Afternoon Session
- 1:30 Devotions by Miss Collie and helpers.
- 1:50 Conferences, All Together, Subject, "Problems."
1. "Enlargement." Herman Wilhite, Knoxville.
  2. "Organization." Jesse Daniel, Jackson.
  3. "Programs." Miss Zella Mae Collie, Jackson.
  4. "Summing Up." W. D. Hudgins, Tullahoma.
- 3:00 Special Music.
- 3:10 Address, "Discovering and Training Leadership." A. M. Nicholson, Clinton.

3:40 Open discussion, Daily Vacation Bible School.

#### Evening Session

- 7:30 Devotions by Miss Collie and helpers.
- 8:00 Address, "Teaching the Masses." W. D. Hudgins, Tullahoma.
- 8:30 Address, "Teaching to the Uttermost Parts." J. G. Hughes, Kingsport.
- 9:15 Announcements and to the best homes in Morristown. Goodnight and sleep tight with sweet dreams.

Wednesday, April 4, 1934

#### Morning Session

- 9:30 Devotions, Miss Collie and associates.
- 10:00 Associational Program. All Associational Superintendents and Group Superintendents on the platform.
1. Reports from all Associations by their Superintendents.
  2. What my association has done during the past year, T. B. Bandy, Kingsport.
  3. Plans for the Intermediates, Mrs. Douglas Hudgins, Louisville.
  4. The State Program Outlined by a State Worker.
  5. Associational Problems, Open discussion led by State Superintendent.

11:30 Special Music.

11:45 Address, "Inspiring to Action," Dr. Charles E. Maddry, Richmond, Va.

12:30 Announcements and adjournment for eats.

#### Afternoon Session

- 1:30 Devotions by Miss Collie and associates.
- 1:50 Business Session. Election of officers and all other important matters.
- 2:30 General Topic, "Vision."
1. "Vision of God," W. R. Rigell, Johnson City.
  2. "Vision of the Needs," Mark Harris, Newport.
  3. "Vision of Self," Dr. J. T. Warren, Jefferson City.
- 3:05 Going Out Into the Fields of Service, Dr. C. E. Maddry.
- 3:40 Adjournment and goodbye and God bless you in your work.

#### A Simple Suggestion

Take your time but do not take the other fellow's time.

### TULLAHOMA PUTTING ON CENSUS

Tullahoma has just completed a religious census with a view to enlargement and better work. The revival is coming on in May and we are getting ready for some definite personal work in cooperation with this effort to win the lost in our town. Miss Collie has had charge of the census and has worked up the results and assorted same with a view to using them in a definite way in the future. The writer has been made Superintendent of Enlargement and while I cannot be home very much, it is our plan to keep books with those who are charged with the responsibility of reaching these people and see that they are given an invitation to attend our school and church. While Miss Collie has been working on this census she has also helped to get ready for the training school to be held in a large number of the churches in Duck River Association during the present week. Fifteen churches have been enlisted and four have held their schools already. This is a part of the program to reach all the churches with schools and revivals this year. During the summer Bro. Creasman is planning to put on revivals in all the churches and then we will follow with schools in the B. Y. P. U., using "Meaning of Church Membership" trying to enlist all who have been won and training them into efficient church membership. This should be a very fine outline for every church during 1934.

Rev. L. A. Byrd writes from Henning: "Have lined up three churches that have not been cooperating with our association very well, and think we will have others in line by the time you get here. Send books for the teachers."

### THE DAILY VACATION BIBLE SCHOOL

We are anxious that all our churches put on the D. V. B. S. this year and so give below some reasons for doing so with other helps.

1. A good program for all young people and worthwhile in many ways.
2. Keeps boys and girls off the street and gives them something worth while to do.
3. Gives the boys and girls as much Bible Study in four weeks as they get in a whole year in Sunday School.
4. Prevents others from enlisting our boys and girls and leading them from our Baptist Sunday Schools and Churches.
5. Stimulates Bible Study at a time when it is most needed.
6. Harnesses the power of the college and high school students during the time of vacation.

7. Many young people idle during that season who can help and who will be made better Christians and workers if they are enlisted in this work.

8. We have the best material for such schools that can be found in the land.

9. It develops leaders for other lines of work.

10. Minimizes the vacation perils and lessens the vacation slump.

#### Other Suggestions Program Features

Processionals  
Worship  
Salutes  
Habit Stories  
Missionary Stories  
Bible Stories  
Memory Drills  
Dramatization  
Expressional Activities  
Projects  
Problem Study  
Hand Work  
Boy's Handcraft  
Surprises  
Picnics  
Hymnology  
Supervised Recreation  
Reverence  
Evangelism.

#### Testimony of Some of Our Preachers Concerning the Changes in the Normal Training Courses

The addition of more and new books to the Blue Seal course will give new interest to a certain group of church leaders in that it lifts the standards to higher levels.—C. W. Pope, Jefferson City.

I heartily approve the proposed new Blue and Gold Seal course and the revised requirements. I am certainly glad to see that a new standard has been set. I am sure it will prove effective.—U. W. Malcolm, New Market.

I think the proposed new course is splendid. I hope you will be able to get it ready for us soon. I am looking forward to it with much pleasure.—L. S. Ewton, Nashville.

Wesley Cook writes from Springfield: "I think everything is lined up in a great way in our association—three or four churches are already lined up to take a religious census, two of which have not taken it for several years. Two new Sunday schools are just coming into the standard 'Fold,' and two others are just about to be standard."

"Bro. Hudson is doing fine work among the associational B. Y. P. U.'s and they are having a county-wide training school in every church the last of this month."

Mr. J. B. Barr, recently elected Superintendent for Gibson County Association, writes that plans

have already been perfected to put on the simultaneous training school in that county during the first week in April. Jesse Daniel has charge of this work and has splendid plans laid and a corps of fine workers helping in making preparations.

William Carey Association putting on full program during this month with Miss Collie doing the preparatory work, and we are to assist in the local schools. Every church has been enlisted and great prospects for a good response.

**LAWRENCE COUNTY PUTS ON SIMULTANEOUS SCHOOL**

With Miss Collie training the local teachers and with Frank Collins leading the work, Lawrence County plans a great program for the last week in March and first week in April.

**B. Y. P. U. NOTES  
THE 100,000 CLUB**

Have you completed your campaign for the 100,000 Club? Have you enlisted every person and every Union in this worthy undertaking? If not, let's not give up. Give everyone a chance. Give special attention to the articles below.

Taken from "The Hundred Thousand Bulletin":

The Baptist Hundred Thousand Club is breaking through the heavy cloud of indebtedness that has enveloped our agencies and institutions during the past few years. Evidence of its success is shown by the fact that the amounts paid on the principal of the debt represent a saving of almost \$3,000 a year in interest charges.

It is earnestly requested that the state and associational leaders impress upon their pastors the importance of reporting to the general leader as soon as possible the names and addresses of the members of their churches who have joined the Baptist Hundred Thousand Club so that their churches may be given proper credit and the members may be supplied with envelopes and make their payments through the regular channels.

This week Miss Roxie and Mr. and Mrs. J. E. Lambdin are at work in Central Church, Johnson City, in a great enlargement campaign and training school. They are also laying plans for the simultaneous school to be put on later in the season. Good reports come from this school.

**KNOXVILLE PLANNING GREAT SCHOOL**

March 18-23, 1934—Mass Meeting, Sunday Afternoon

No better way to wake up your B. Y. P. U. than by attending Knox County's biggest and best

training school to be held at Bell Ave. Baptist Church, week of March 18th.

The greatest need in our churches today is young people prepared for service. Are you prepared for the task that your Union is calling for you to do? If not, why not plan now to attend this training school?

With the course of study offered, you will find one to meet your own need and satisfy your own interest. A course in Methods, Devotional Life, Church Membership, Soul Winning, Bible Study, Our Doctrines, Stewardship, and Missions are offered.

The Study Course with its variety of subjects is planned to provide a "Consecrated useful Christian, an intelligent, efficient church member, and a loyal, staunch Baptist."

**Classes and Faculty**

"The New General B. Y. P. U. Manual," Rev. Sibley Burnette.

"Senior Administration," Rev. Frank Wood.

"Investments in Christian Living," Rev. James A. Ivey.

"Missions in the Bible," Mrs. Lucy Dunn.

"Our Doctrine," Rev. O. E. Turner.

"A Search for Souls," Rev. D. N. Livingstone.

"Training in Church Membership," W. D. Hudgins.

"Junior and Intermediate Leaders," Miss Roxie Jacobs.

"Intermediate Manual Class," Mrs. Cecilia Miley.

"Training in Bible Study," Int. Book, Mrs. Pearl Brown.

"Studying for Service," Junior Book, Vetrice Moffett.

**Special Speakers**

Monday Night — "Christ Must Reign in Our Preparation for Service"—Jas. A. Ivey.

Tuesday Night — "Christ Must Reign on Farthest Shores"—Mrs. Lucy Dunn.

Wednesday Night—"Christ Must Reign in Our Social Relationships"—W. D. Hudgins.

Thursday Night—"Christ Must Reign in Our Church Life"—O. E. Turner.

Friday Night — "Christ Must Reign in Our Daily Witnessing"—D. N. Livingstone.

If you fail to hear either of these inspirational discussions you may count it a great loss.

**MARCH STUDY COURSE MONTH**

We would know from the demands for help in training schools that March is Study Course Month for it seems that most of the churches are putting on schools. It looks now like we are to have our largest month in all our history.

Ralph Donnell writes from Lebanon: "Dear Mr. Hudgins: I appreciate your urgent reminder of March 1. We are accepting the challenge made by the Ten-

nessee delegation at the South-wide B. Y. P. U. Conference. That is, we are to stress Home and Foreign Fields, the 100,000 Club, and the study course during March. I trust that you will keep our associational convention date in mind, first Saturday and Sunday in May, and plan to be with us."

**AN UNUSUAL REPORT**

Rev. W. M. Thomas writes from Oneida giving one of the most unusual reports that it has been our joy to hear for some time. He has been there only a few months and things were not boiling over with enthusiasm when he went, and you see the results from his statement:

"Our work is growing in a very fine way. I baptized 12 Sunday, February 18, and 8 last night and received 3 for baptism yesterday, and know of 6 more who are coming for baptism. I believe Sunday, February 18, was one of the best days I have ever had, not so many received, but the spirit was the best I have ever known. When the day was over, we had received 25, 23 for baptism, and 2 by letter."

Etowah reports a fine school with Fred Dowell helping, and sends in reports of a number of awards merited in the class study. Etowah always puts on good schools.

**LAYMEN'S NOTES**

We have just had report of a splendid Brotherhood organized at Shelbyville with Mr. J. M. Marsh, Director. They report a large group of men interested and prospects are fine for good work in Shelbyville and country roundabout.

A number of Brotherhoods have been reported the past few days and things look favorable for a new interest in the work among our men. Many of them are functioning as Brotherhood and Sunday school classes all in the same organization. This is not unwise in small churches where the same organization can function in both lines.

The thing we need above all things for our men is an Associational Organization where we may harness and use the few men we have who are trained and ready for service to reach leaders for the local churches.

We believe we will get further if we will organize our men in the smaller churches in connection with the Sunday school classes, and then have them function at the B. Y. P. U. hour as Brotherhood Unions either following the B. A. U. programs, or studying some book that will give them a better conception of their relations to their churches as individual members. In Nola-

chucky Association last week we made a suggestion that was taken by the pastors and that is that they get their men together at the B. Y. P. U. hours and teach them the book on "Deaconship" and follow this with the little book on "Meaning of Church Membership." This will do a lot of good and then they can meet once a month for a fellowship meeting and put on the suggested programs for the monthly meeting.

**BULL'S GAP HAS BROTHERHOOD**

Rev. W. E. McGregor at Bulls Gap is teaching his Brotherhood each Sunday evening the "Meaning of Church Membership" and then once each month he leads them in the regular monthly program. Other churches would do well to follow this suggestion. The B. A. U. program is very fine for men and they will enjoy it and profit from it.

**SUGGESTED PROGRAM FOR LOCAL BROTHERHOOD**

**Program for March**

General Theme: "The Marks of a New Testament Church."

1. Devotions.
2. Words from the Officers and Committees.
3. Special Services Rendered.
4. Fellowship Around the Table.
5. Special Music.
6. General Topic, "The Marks of a New Testament Church."
  1. Conditions of Membership.
  2. Form of Government and Its Importance.
  3. The Constitution of a New Testament Church and Our Obligation to Live Up To It.
  4. The Business of a New Testament Church.
  5. The Relation of the Individual Member to Its Program.
7. Fitting Song.
8. Plans for the next month with announcement.

**Group Program for May  
Sunday Afternoon**

Group Director, Presiding  
General Topic: "Men in the Kingdom Program."

- 2:0 Devotions, "Finding My Place in the Kingdom Program."
- 2:20 Verbal Reports of Local Church Work (Written reports handed in.)
- 2:30 General Theme, "Men and the Kingdom," ten minutes each.
  1. "Men in the Worship Services."
  2. "Men as Teachers in Sunday School."
  3. "Men as Officers and Leaders in the Local Church."
  4. "Men in the Missionary Program."
  5. "Men and Money."
- 3:20 Special Music.
- 3:30 Address, "Let Us Make a Man." Special Speaker.
- 4:00 Announcements and Adjournment.

## 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.

### BUSINESS WOMEN AT CONVENTION

We are happy to announce that the Business Women will have a banquet at our convention in Chattanooga, March 20, at 5:30 o'clock at the Centenary Methodist Church, price forty cents.

Our guest speaker will be Miss Inabelle Coleman who writes our programs for the B. W. C.'s in Royal Service. Miss Coleman is with the Foreign Mission Board as publicity director. She is a most attractive speaker and we know all of our Business Women will appreciate the privilege of hearing her.

If you are planning to attend the banquet write Mrs. F. C. Bickers, 248 South Crest Road, Chattanooga, so reservation can be made for you.

### Exhibits

Please send your posters, society, circle and Y. W. A. year books to Miss Ella Hunt, First Baptist Church for the exhibit. The posters winning first place will be sent to the S. B. C. exhibit.

Write your name and address on the back of your poster, please. If you wish the poster returned, please enclose postage.

### Tea for Convention Visitors

All of the convention visitors are to be given an automobile trip to Lookout Mountain at the close of the Thursday afternoon session. Mrs. James H. Anderson, who lives on the mountain, is inviting all guests to stop for tea at her beautiful home.

### Chairmen of Convention Committees

- General Chairman, Mrs. Claude Sprague, Mrs. J. B. Lawrence.
- Hospitality, Mrs. G. E. Bickers, Mrs. Will Shepherd.
- Registration, Mrs. Philip Sweet.
- Automobile, Mrs. J. F. Crabtree.
- Music, Mrs. J. Frank Check.
- Reception, Mrs. A. T. Allen.
- Poster Exhibit, Miss Ella Hunt.
- Ushers, Mrs. C. E. Goode, Mrs. Zack Taylor.
- Decorations, Mrs. Harold Imartt.
- Training School Banquet, Miss Martha Cortner.
- Lunches, Mrs. H. M. Armstrong.
- Nursery, Mrs. Frank Northrup.
- Rest Room, Miss Jessal Holzclaw.
- Publicity, Mrs. J. H. Etter.
- Banquet, Mrs. James M. Ingle.
- Young People, Mrs. J. D. Bales.

### ANNUAL W. M. U. TRAINING SCHOOL ALUMNAE MEETING

Each year during the meeting of the Tennessee W. M. U. the annual meeting of the Tennessee W. M. U. Training School Alumnae Auxiliary is held. This year our meeting will be held at the Y. W. C. A., Chattanooga, March 21. Wednesday, at 7:30 A. M., breakfast will be served for 35 cents each. It is our desire that as many former students and graduates as possible attend this meeting and have fellowship with each other as well as devote some time to business. Please plan now to attend. If you are planning to do so, please write to Miss Ruth Walden, 161-8th Ave. N., Nashville.—R. Walden, President of Auxiliary.

### YOUNG PEOPLE'S BANQUET

A unique banquet will be held at the First Methodist Church, Chattanooga, for our W. M. U. young people and their counselors, leaders and friends, March 21, Wednesday afternoon, at 5:15 o'clock. The general theme is "Byrd's Expedition." An attractive program has been planned and an hour or two of fun, fellowship and inspiration will be enjoyed. Tickets are forty cents each. It is important for those desiring to attend to register for reservations with Mrs. J. D. Bales, 1505 Bailey Ave., Chattanooga. Please write her and state the number expecting to attend from your organization or church, or register individually.

A splendid program on missions will follow the banquet in the auditorium of First Baptist Church at 7:15 o'clock.—Ruth Walden.

### STEWARDSHIP DECLAMATION WINNERS

The following young people will represent their respective organizations in the annual Tennessee Stewardship Declamation Contest to be held at 1:30 o'clock the afternoon of March 20th. These young people have won in three preliminary contests in Church, Association and Division—and now compete for the state awards of gold engraved medals. The winner in this church Y. W. A. group will compete with the winner in the college Y. W. A. group at the evening session, Tuesday, March 20th. The first place in Y. W. A. contest will receive a trip to Ridgecrest Y. W. A. camp where

she will compete for the south-wide award of fifty dollars. The second place Y. W. A. winner will receive a jeweled Y. W. A. pin and guard. Tennessee W. M. U., as well as the churches, associations and divisions these young people represent, feels proud of these who have won in this distinction and anticipate with great interest the state competition. There were 28 associations represented in the divisional contests.

### East Tennessee Winners

- Sunbeam — Betty Highbaugh, Broadway Church, Knoxville.
- Junior R. A. — Herbert Roden, Sweetwater.
- Junior G. A.—Virginia Carriger, Kingsport First.
- Intermediate R. A. — Lewis Lockhart, Clinton.
- Intermediate G. A. — Louise Myers, Jefferson City.
- Y. W. A.—Elaine Walker, Johnson City.

### Middle Tennessee Winners

- Sunbeam—Frances Anne Thomas, Lebanon.
- Junior R. A.—Gayle Gupton, Judson, Nashville.
- Junior G. A.—Frances Knight, Winchester.
- Intermediate R. A. — Arnold Anderson, Lewisburg.
- Intermediate G. A.—Mary Hall, Mt. Pleasant.
- Y. W. A.—Lorene Wilkes, Lewisburg.

### West Tennessee Winners

- Sunbeam — Ellen Maxine Bass, Gibson.
- Junior R. A.—Helen Ruth Bass, Gibson.
- Junior R. A.—Arthur Boone, First Church, Jackson.
- Intermediate G. A. — Lurine Borum, First Church, Memphis.
- Intermediate R. A. — Charles Carter, Bellevue, Memphis.
- Y. W. A.—Lynwood Jack, Highland Heights, Memphis.

### College Y. W. A. Winners

- Tennessee College — Beatrice Parker; Carson-Newman College —Norma Phillips; Union University—

## Sunday School Literature

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

### "Bible Expositor and Illuminator"

An Advanced Quarterly of 192 pages and Through the Entire Line. Sample lessons or sample pack will be sent on application. Address UNION GOSPEL PRESS, Box 880, CLEVELAND, OHIO.

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

## Hotels at Ft. Worth

Those going to the Southern Baptist Convention can here find information concerning hotel accommodations.—Editor.

Some of Fort Worth's hotels, showing location, number of rooms and rates:

Hotel	Location	Rooms	Rates	
			Single	Double
Texas	Main and 8th	600	\$2.00 up	\$3.50 up
*Blackstone	Main and 5th	300	2.00 up	4.00 up
Worth	7th and Taylor	300	2.00 up	3.00 up
Westbrook	408 Main	300	2.00 up	3.00 up
Metropolitan	Main and 9th	200	1.00 up	1.50 up
Seibold	7th and Commerce	125	\$1.00 to \$2.00	1.50 up
Hickman	513 W. 5th	150	1.25 up	2.25 up
Stockyards	109 E. Exchange	88	.75 up	1.00 up
Commercial	505 Main	50	1.50	2.00
Llano	114 N. W. 24th	36	1.00 up	1.50 up
Majestic	1305A Main	70	1.00 up	2.00 up
Madoc	1313 Main	70	1.00 up	1.50 up
Melba	1107 Houston	78	1.00 up	1.50 up
Texan	715½ Commerce		1.00 up	2.00

APARTMENTS: Lucerne, 1410 Pennsylvania Avenue, T. A. Young Manager—\$1.50 up for one person; \$2.00 up for two persons. (Efficiency Apartments at \$2.50 to \$3.00 per day.)

Hotel reservations in Ft. Worth should be made directly with the hotel selected by the individual. If reservations in private homes or boarding houses are desired they should be secured through Rev. Kermit Melugin, 1517 Boulevard, Fort Worth, Texas.

\*The Blackstone has been chosen as W. M. U. Headquarters Hotel.

## THE YOUNG SOUTH

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

Dear Uncle Wilburn: — Here comes a new cousin. I want to join in with the girls and boys who love to read the "Young South." I read it and enjoy it very much. I am a girl 18 years old. My birthday is July 24. Have I a twin? If so, please write to me. I will answer all letters received. I go to Oak Grove Baptist Church. Our pastor is Rev. S. P. Poag. We like him very much. I won't stay long this time so I can come again.—Yours sincerely, Inez Flowers, Covington, Tenn. Route 1, Box 123.

Dear Inez:—We are glad to meet our new Cousin, come back to see us real soon. Uncle Wilburn.

### THE BIRTH OF OUR LORD

A little baby came out of the sky  
He knew from the start how He  
would die;  
And those who looked upon His  
face

Knew nothing of His Mercy or  
Grace.

One night, when all was dark and  
quiet,  
Some shepherds saw a very bright  
light,  
And lifting their eyes, they be-  
sought  
The light, from heaven, an angel  
brought.

The angel in his splendor of light,  
Announced that Christ was born  
that night,  
And when its little speech was  
through,  
It vanished, and darker the night  
grew.

The shepherds went to Bethle-  
hem,  
As the angel had directed them.  
As the shepherds walked about  
the town,  
They asked where the baby might  
be found.

They found Him in a horses stall,  
In a manger, on the wall.  
Wise men came on camels backs,  
And gave Him gifts from their  
knapsacks.

Into the stable strangers came,  
Even men of great fame,  
They came in night or morn,  
And thus, our Savior was born.

This poem composed by a 12  
year-old boy (R. A.) of the Ridge-  
dale Baptist Church, Chattanooga,  
Tenn., named C. H. Cobleigh, Jr.

### A WISE DOCTOR

By Susan Holton

It was well that Mother Ruth  
had Big Sister Toots to help her  
and that Dinah was such an ex-  
cellent nurse, for the babies,

Tilly, Tiny and Tot, kept the  
household busy. They were  
bathed every morning, dressed  
and fed, and put to bed at night.

Mother Ruth was always mend-  
ing their clothes, and when she  
washed, the line stretched from  
one end of the nursery to the  
other. But, as I said, Big Sister  
Toots and Dinah did their share,  
which left Mother Ruth some  
time to work in her garden.

Next to the babies, Mother Ruth  
loved the garden. She raised  
flowers for the nursery, and peas  
and beans for her large family.  
Tilly, Tiny and Tot had been  
known to eat a whole pot of peas  
at one meal, and Dinah's appetite  
was truly enormous.

"Be careful, Ruth," said Mother  
Ruth's father one morning, "not  
to go near the orchard wall.  
Poison-ivy's growing there. I'll  
tell Mike to clear it away."

(Mike was the gardener who  
gave Mother Ruth the seeds for  
her garden and much good advice  
about the crops.)

Mother Ruth promised to be  
very careful. She told the nurs-  
ery folk about it, and they prom-  
ised to be careful, too.

There was weeding to do that  
morning, so as soon as the babies  
were dressed, Mother Ruth put on  
her sunbonnet and got her hoe.

"I'll take Tiny and Tot with  
me," she said, "and Tilly can stay  
with you, Big Sister Toots."

Big Sister Toots did not an-  
swer, but she smiled very happi-  
ly when Mother Ruth put Tilly in  
her arms and sat them both on a  
nursery chair.

Mother Ruth tucked Tiny and  
Tot under one arm and the hoe  
under the other and started for  
the garden.

It looked very pretty in the  
bright sunshine. Mother Ruth  
smelled the flowers and said,  
"Good morning" to the new ones.  
She sat Tiny and Tot on the gar-  
den seat Mike had made for the  
nursery folk, and began hoeing a  
row of peas.

Mother Ruth worked hard all  
the morning. Tiny and Tot  
watched her with big blue eyes,  
but, like Big Sister Toots, they  
never spoke a word. Indeed,  
Mother Ruth had to do most of  
the talking for her family.

After she had finished hoeing,  
Mother Ruth ran to the house for  
the watering pot.

She was gone some time, as on  
her way she passed the kitchen,  
where Norah was making a batch  
of delicious gingersnaps.

But at last she returned. What  
a sight met her eyes! She dropped  
the heavy watering pot with a  
thump and a splash.

Towser, the next-door puppy,  
had been digging holes in the

garden. Even worse, he had  
carried off Tiny and Tot, for  
there was the overturned garden  
seat, and not a sign of the babies.

Mother Ruth ran looking every-  
where. She looked in Mike's cu-  
cumber patch. She looked in the  
cornfield. Nowhere could she  
find Tiny and Tot.

Then she went back and began  
following Towser's tracks. They  
led straight to the orchard wall.

Horrors! Yes, there were their  
white dresses in the bushes.

"Dear me," cried Mother Ruth,  
"my poor babies! They'll swell  
up and have red spots. They must  
go straight to bed."

She poked them out gently with  
her hoe, and, taking them very  
carefully by a corner of their  
sleeves, she carried them into the  
house.

"Put them to bed at once,  
Dinah," she said, "and their  
clothes to soak."

Soon Tiny and Tot were tucked  
into their little white bed, with  
Dinah to watch and keep them  
company.

Big Sister Toots sat in her chair,  
holding Tilly in her arms. She  
never said a word, but she looked  
as if she were glad that Tilly had  
not gone with Mother Ruth.

When Mother Ruth's father  
came home to lunch, she invited  
him into the nursery.

"Do you think they'll swell up  
and have red spots, doctor?" she  
asked.

Her father peered at Tiny and  
Tot solemnly.

"I don't believe so," he decided.  
"Still, it would be wise to give  
them medicine."

He pulled a small paper bag  
from his pocket.

"Give them each a peppermint  
after lunch, to be on the safe  
side," he said.

So Mother Ruth gave Tiny and  
Tot each a peppermint, and she  
gave Tilly and Big Sister Toots  
and Dinah one, too. And Mother  
Ruth took great care to see that  
those five peppermints were all  
eaten—every bit!—Picture Story  
Paper.

## Tickling Sensations

A famous doctor went to an  
insane asylum to see a patient.

TOUR

# EUROPE

WITH

AVOID  
THE  
CROWDS

A Private, Select, De Luxe Tour  
For Discriminating Travelers  
ATTEND

TRAVEL  
WITH  
COMFORT

## The Baptist World Congress

WRITE

Dr. Arch. C. Cree  
SALISBURY, N. C.

TODAY

REFERENCES EXCHANGED

## Passion Play Baptist World Alliance Holy Land, Europe

Many tours from which to choose. Before making ar-  
rangements for your trip abroad and the Baptist Al-  
liance this summer, write  
The Wicker Tours, Richmond, Virginia.

RED STAR LINE — UNITED STATES LINES

Before leaving, he tried to tele-  
phone to his office. Not receiv-  
ing as quick service as he thought  
he should, he said to the opera-  
tor, "I guess you don't know who  
I am."

"No," replied the operator, "but  
I know where you are!"

Two Negro women were dis-  
cussing present conditions. One  
of them remarked: "It shuah is  
too bad, ain't it, dat dis heah de-  
pression had to come jes' when  
times is so hard."

An old lady was asked which  
she thought were happier, people  
who were married or people who  
were not. "Well, I don't know,"  
she said. "Sometimes I think  
there are as many is that ain't as  
aint that is."

One reason why women do not  
age as rapidly as men is that  
when a man has a birthday he  
sometimes takes a day off. When  
a woman has a birthday she takes  
a year off.

Landlady: "I'm sorry the  
chicken soup isn't good. I ex-  
plained to the cook very care-  
fully how to make it but perhaps  
she didn't catch the idea.

Boarder: "It tastes to me as if  
it was the chicken she didn't  
catch."

## Don't Trifle With Coughs

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

## 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 (Sis-tex)  
● Must fix you up or money  
back. Only 75¢ at druggists.

Cystex

## AMONG THE BRETHREN

### SUNDAY SCHOOL ATTENDANCE FOR MARCH 4, 1934

Memphis, Bellevue	1588
Chattanooga, First	1300
Nashville, First	954
Jackson, First	861
Memphis, Temple	859
Nashville, Grace	820
Memphis, La Bell	653
Chattanooga, Highland	652
West Jackson	634
Nashville, Belmont	581
Nashville, Park Ave.	526
Memphis, Highland	502
Nashville, Eastland	478
Maryville, First	457
Erwin, First	453
Sweetwater, First	446
Kingsport, First	442
Memphis, Seventh	431
Dyersburg, First	410
Union City, First	393
Memphis, Boulevard	386
Humboldt, First	367
Clarksville, First	329
Memphis, Prescott	326
Nashville, Lockeland	304
Nashville, Grandview	288
Memphis, Hollywood	286
Clinton, First	286
Memphis, Calvert Ave.	279
Memphis, Calvary	275
Knoxville, Lonsdale	273
Lenoir City, First	262

### By FLEETWOOD BALL

The Baptist General Convention of Texas and the Missionary Association of Texas have united.

J. E. Pate, of Adel, Ga., has moved on the field at Butler, Ga., which church he lately accepted.

C. S. Davis, of Atlanta, Ga., succeeds J. C. Alverson as pastor of the Martel Mill Church, Eagen Park, Ga.

Charles Forbes Taylor, his father and brother, held a month's revival meeting with Tremont Temple Church, Boston.

A. F. Johnson has resigned as pastor at Borger, Texas, to do the work of an evangelist. Singer T. D. Carroll will travel with him.

G. J. Crossland has resigned as pastor of Norhill Church, Houston, Texas, but has not announced his plans for the future.

B. P. Milbourn has resigned College Avenue Church, Lubbock, Texas, to accept a call to Calvary Church, Fort Worth, Texas.

S. D. Estes, of Seminary Hill, Texas, has resigned as pastor of College Heights Church, Fort Worth, Texas.

J. G. Chastain, for fifty years

a good preacher and missionary, supplied the pulpit at Drew, Miss., most acceptably.

The First Church, Greenwood, Ark., has called as pastor J. B. Maxwell, of Los Angeles, Calif., and he is on the field.

J. F. Bow, of Harrison, Ark., who lately accepted the church at Siloam Springs, Ark., will move his family there at once.

F. W. Hart has accepted the care of the church at Lake Charles, La., and has taken hold with a vigorous hand.

No show houses or theatres will be open in Knoxville on Sunday. The fight for Sabbath was led by L. T. Mays.

R. H. Pitt, editor of the Religious Herald, Richmond, Va., several years past eighty, is confined to his room in St. Lukes Hospital.

L. H. Kinard, of the Southern Seminary, Louisville, has been called to a church near El Paso, Texas, and has accepted.

G. W. Splawn has resigned as pastor of the church at Cave City, Ky., after serving two years. He has not announced his plans.

Columbus Avenue Church, Waco, Texas, C. E. Hereford, pastor, had on a recent Sunday, 2481 in Sunday school, with 1,240 in a downtown class.

Immanuel Church, Tulsa, Okla., O. M. Stallings, pastor, is in a meeting with L. R. Scarborough of Fort Worth, Texas, doing the preaching.

James W. Merritt, of Atlanta, Ga., executive secretary of the Georgia Baptist Convention, is sponsoring a series of evangelistic conferences in March.

The church at Butte, Montana, S. A. Thweatt, pastor, will begin a revival March 19, with O. C. Harvey, of Stuttgart, Ark., doing the preaching.

W. M. Cooksey, of Hot Springs, Ark., is supplying for the First Church, Hot Springs, preaching the first and second Sundays of each month.

H. W. Stigler has a strong article in the Arkansas Baptist, of this week, on "Is it wrong for Christians to play bridge?" He says emphatically it is. Amen.

The Baptist Banner of West Virginia, Earl Barton Moyer, Editor, has been merged with the Watchman Examiner, New York City.

W. H. Clark resigned at Mountain Grove, Mo., and accepted a call to the First Church, Venita, Okla. He is a graduate of the Oklahoma Baptist University.

J. M. Metts, of Water Valley, Miss., has been called to the care of the church at Philadelphia, Miss., and it is believed he will accept.

H. C. Chiles, of Barbourville, Ky., is doing the preaching in a revival with his church. Singer H. E. McKinley, of Washington, D. C., is leading the music.

H. H. Straton of the First Church, Muncie, Ind., is aiding Bay Shore Church, Tampa, Fla., A. J. Moncrief, pastor, in a revival.

Missionary Isaiah Valdivia and family sail for their home in Chile February 24. Coliseum Place Church, New Orleans, La., sponsored their going.

S. L. Stealey, of the First Church, Bloomington, Ind., was lately assisted in a Bible Institute by W. H. Davis, professor of New Testament Interpretation in the Southern Seminary at Louisville.

The First Church, La Grange, Ga., W. E. Howard, pastor, is being assisted in a revival by F. F. Brown of the First Church, Knoxville, W. E. Robinson, of Owensboro, Ky., is leading the music.

A. P. Elliff, pastor at Mulberry, Ark., lately held a revival there resulting in fifty-four conversions and twenty-five additions. P. A. Stocton, of Little Rock led the singing.

It was announced by R. G. Lee, of Memphis, chairman of the program committee of the Southern Baptist Convention, that the keynote of the convention will be "The need of a spiritual revival."

C. J. Porter was ordained to the full work of the ministry by the Second Church, Kosciusko, Miss., February 25. J. R. Davis was chairman of the examining council.

## MISSIONS BOOKS

### METHODS BOOKS

THE NEW WHY AND HOW OF THE W. M. U.—

Wilma Geneva Bucy 35c  
Completely re-written study course book, written at the request of the Executive Committee of the W. M. U. of the South, on methods and purposes.

HOME MISSION STUDY BOOKS THE KEYS OF THE KINGDOM—

Una Roberts Lawrence 25c  
A survey of home missions, present work, future opportunities, new approach to questions of responsibility. (H-13.)

MISSIONS IN THE BIBLE—

Cloth, 50c; paper, 25c  
J. B. Lawrence  
Missionary teachings of the Bible with emphasis on scriptural plans of support of missions. (H-13.)

THE WORD OF THEIR TESTIMONY

Cloth, 75c; paper, 25c  
Una Roberts Lawrence  
Principles and policies of Home Missions with emphasis on victories through giving the Word of God to those who never knew it. (H-13.)

THE PEOPLE OF THE JESUS WAY

J. W. Beagle 25c  
Story of Southern Baptist work among the Indians told by one who knows it intimately. Used successfully with all ages. (H-13.)

AROUND THE WORLD IN THE SOUTHLAND—

Inabelle Coleman 25c  
Ten fascinating stories of home missions with programs, projects and worship plans for juniors. (H-13.)

YOUNG AMERICA MAKES FRIENDS

Boards, \$1.00; paper, 75c  
Mary Alice Jones and Rebecca Candill

A study of the life of junior age boys and girls of every race in America, with stories and programs for Juniors. (M-7.)

PERSONAL SERVICE GUIDE—

Mrs. Una Roberts Lawrence 25c  
Vividly portraying the conditions of the negroes, foreigners, and underprivileged, the illiterates, the needy and the sick. (W-23.)

FOREIGN MISSIONS STUDY BOOKS SEEDTIME AND HARVEST—

Mary C. Alexander 50c  
This revised edition carries splendid material on South China with extra helps, suggestions and outlines for comprehensive study. (F-3.)

EUROPE AND THE GOSPEL—

Cloth, 75c; paper, 50c  
Everett Gill  
Southern Baptists' one and only book dealing with their foreign missionary work in the five countries of Europe. (F-3.)

CHRIST IN THE WORLD—

Ruth Carver Gardner 25c  
A foreign mission book of valuable information and outstanding appeal. It rightfully finds place on every Foreign Mission study list. (F-3.)

HANDMAIDENS OF THE KING TO FOREIGN LANDS—

Cloth, 75c; paper, 50c  
W. Thorburn Clark  
Brief biographies of five outstanding Southern Baptist pioneer women foreign missionaries. (F-3.)

OUTRIDERS FOR THE KING—

Cloth, 75c; paper, 50c  
W. Thorburn Clark  
Sketches of the lives of six Southern Baptist pioneer missionaries. (F-3.)

JAPANESE WOMEN SPEAK—

Cloth, \$1.00; paper, 50c  
Michi Kawai  
Brings a vivid and challenging message from the Christian women of Japan to the Christian women of America. (C-20.)

## BAPTIST BOOK STORE

161-8th Ave. North

Nashville, Tennessee

John Wright, of Greenville, Texas, has been unanimously called as pastor of the First Church, DeRidder, La. He was formerly pastor at Moorings Port, La.

—B&R—

George J. Burnett, active vice-president of Dodd College, Shreveport, La., lately filled the pulpit of the First Church, Shreveport, La., in the absence of the pastor, M. E. Dodd.

—B&R—

Beginning April 29, Roy C. Angell of the First Church, San Antonio, Texas, will do the preaching in a revival at the First Church, Abilene, Texas, M. A. Jenkins, pastor.

—B&R—

George W. McCall, of Dallas, Texas, has lately closed a good meeting at Theo Avenue Church, San Antonio, Texas, J. M. Riddle, pastor. There were 36 additions, 21 for baptism.

—B&R—

The First Church, Shawnee, Okla., will be the meeting place for the Oklahoma B. Y. P. U. Convention, March 22-25. John L. Hill, of Nashville, will be one of the leading speakers.

—B&R—

W. T. Lowrey, of Clinton, Miss., celebrated his seventy-sixth birthday on March 3. The issue of the Western Recorder of last week carried a full page likeness of this great man.

—B&R—

John R. Sampey, president of the Southern Seminary at Louisville, Ky., is holding a revival with the faculty and students of Wake Forest College in North Carolina.

—B&R—

R. C. Mills and the Temple Church, Oklahoma City, Okla., is enjoying a meeting with C. M. Curb, of Enid, Okla., doing the preaching. There were 35 professions and 27 baptisms.

—B&R—

T. C. Crume, of Louisville, Ky., lately held a meeting at Cookeville, Sam Edwards, pastor, resulting in 70 additions. The Cookeville church numbers now nearly 800 members.

—B&R—

The First Church, Ruston, La., W. J. Bolin, pastor, will be assisted in a meeting this month by E. E. Huntsberry, of West Monroe, La. O. J. Thompson, of Shreveport will conduct the singing.

**By THE EDITOR**

The brotherhoods will be glad to know that latest dispatches state that Harry L. Carter, pastor at Halls, is doing well after an operation in the Baptist Hospital at Memphis.

—B&R—

A card from Pastor J. H. Oakley, of McKenzie, states that Mrs. Oakley was to undergo last Thursday an operation at the Baptist Hospital at Memphis.

W. J. Stewart, Jr., the son of Superintendent and Mrs. W. J. Stewart, of the Tennessee Baptist Orphan's Home, who has been teaching for several years in Yale University, has been given a full professorship in Vanderbilt University.

—B&R—

"Songs of Faith" which is published by the Sunday School Board and which is freely spoken of as the best songbook of all and which is having a phenomenal sale, is now offered for a limited time at a discount of ten per cent for cash. Address Baptist Sunday School Board, 161 Eighth Ave. North, Nashville. We heartily commend this book.

—B&R—

A young man, Bro. W. J. Sterchi, a steward in the Methodist Church, and his wife and mother were recently baptized by Pastor W. B. Harvey into the Bell Avenue Baptist Church of Knoxville. Along with his own, Pastor Harvey sent in this young man's subscription to Baptist and Reflector. Thank you, Bro. Harvey, for this appropriate and helpful example, which we hope many others will follow.

—B&R—

An unusually large audience heard Rev. Jacob Gardenhaus, missionary of the Home Mission Board to the Jews, preach in the First Baptist Church, Columbia, Sunday evening, March 4. Pastor Guinn speaks in high praise of the service and of the good that was done. Why is it that so few Baptists take to heart the emphasis and order of Paul when he said that the Gospel is "to the Jew first and also to the Gentile?"

—B&R—

The office appreciated the visit last week of Bro. W. L. Howse, former pastor at Halls, Fayetteville, and Tullahoma in Tennessee and now pastor of Riverside Church, Marks, Miss. Pastor Howse once taught in Union University. His two sons graduated there. One of them teaches in the Fort Worth Seminary and the other is studying under a scholarship in the Divinity School of Yale University. Bro. Howse might be induced to return to Tennessee.

—B&R—

**With the Churches: Memphis—**Highland Park received 1 by letter; Malcomb Avenue received 3; Ardmore received 1; Bellevue, Pastor Lee welcomed 1 for baptism and 6 by letter; Calvary received 1. Knoxville—Lonsdale, Pastor Thornton welcomed 5 by letter and baptized 3. Chattanooga—Highland Park welcomed 1 for baptism and 6 by letter. Nashville—Belmont Heights welcomed 1 for baptism, 2 by letter and had 3 professions; Grandview received 1 for baptism.

—B&R—

The office gratefully acknowledges a copy of the statistical summary of the work during 1933 of the Daily Vacation Bible School

Department of the Sunday School Board, Homer L. Grice, secretary. It is an interesting report and shows that approximately 100,000 pupils and teachers were reached in Daily Vacation Bible School Work. The Department is to be commended for the splendid service it is performing, which calls forth the high praise of so many.

—B&R—

**SOMETHING UNUSUAL**

Bro. N. D. Story, of Clarksville, pastor of churches in Cumberland Association, has a deacon who when a service at the church was prevented by rain, sleet, and snow on a recent Sunday, walked two miles through the inclement weather to carry to the pastor the amount on the salary that was due him. Baptist and Reflector will be glad to print the name of this deacon if he will permit. We here and now pay tribute to his spirit.

—B&R—

H. E. Watters, who was formerly president of Union University and who recently resigned the presidency of Georgetown College, Georgetown, Ky., has long cherished the desire to give his full time to a pastorate, but hitherto educational work has prevented. He is now open for such work. Another good man available for pastoral work is J. L. McAiley, of 235 East Deaderick Ave., Jackson, Tenn. For many years he taught in Union University. Both these men have had wide experience in educational work and in the pastorate of churches. Those desiring to communicate with them may address the former at Georgetown, Ky., and the latter at Jackson, Tenn.

—B&R—

President L. R. Scarborough of the Southwestern Seminary at Fort Worth, and another member of the faculty, W. W. Barnes, and Pastor W. C. Boone, of the First Church, Jackson, are organizing an attractive tour to the Baptist World Alliance in Berlin this summer, which, in addition to the week in Berlin, will include visits to the Passion Play at Oberammergau, England, Belgium, Holland, Switzerland, France, and an optional visit to Italy. The party will sail July 19 on the Hamburg-American Line. The trip is under the auspices of the Armstrong Tours, Waco, Texas. Interested parties can address Brother Boone at Jackson.

—B&R—

On this page we run in addition to those whose names were recently printed a list of the names of workers who have helped the Baptist and Reflector by securing one or more subscriptions. We desire in this connection also to record our appreciation of the work of Dr. Freeman, Miss Northington, Mr. Hudgins, and other state workers, who also help to increase the circula-

tion of the paper. To all of these Baptist and Reflector expresses its grateful thanks. If any name has been omitted from this list, we will greatly appreciate having our attention called to it. Friends, we thank you one and all.—

Miss Louise Herndon, Chattanooga; Mrs. Winford Cunningham, Rutherford; L. J. Martin, Chattanooga; J. L. Miller, Chattanooga; E. M. Dixon, Chattanooga; Mrs. T. L. McCulloch, Alcoa; Mrs. L. C. Goodman, Bradford; Miss Mattie Jones, Brownsville; W. J. Bennett, Brush Creek.

Miss Hazel Williams, Ardmore; S. G. Womack, Chattanooga; Jeff Burns, Chattanooga; Mrs. Flora Bradshaw, Coal Creek; W. M. Hughes, Cleveland; Luther Flowers, Cordova; A. D. Nichols, Cowan; Mrs. J. F. Perciful, Curve; Milton Wilson, Denmark.

Miss Agnes Ramsey, Dyer; Mrs. G. A. Donalson, Elora; Mrs. T. E. Mackey, Nashville; L. S. Underwood, Nashville; Helen Compton, Nashville; Milton R. Ingram, Trenton; Mrs. Vernon R. Price, Union City; J. D. Phillips, Watertown; Miss Grace Phillips, Watertown.

**ORPHANAGE NOTES**

By W. J. Stewart, Superintendent

The measles situation at the Orphanage is somewhat improved. We have had up to the present time 102 cases. Ted Nichols, one of our small boys, had an operation for appendicitis and the following day broke out with measles. The hospital authorities insisted that we bring him home and through the kindness of one of our friends an ambulance was secured without charge and the boy was brought home. He was a very sick boy for several days. Glad to say that he is now able to be up in his room.

—O—

The Superintendent under the advice of his physician has been to Birmingham, Alabama taking a much needed rest. He is back at work again very much improved.

Without his knowledge the employees of the Institution knowing of his plans to go on a little vacation did the beautiful thing of giving him his transportation and expense money for the trip. It is needless to say that this kindness was timely and much appreciated.

—O—

Dr. H. B. Cross, pastor of the Judson Memorial Baptist Church, Nashville, and pastor of our church at the Institution through the co-operation of the Men's Bible Class of Judson Church, gave the children at the Home a very delightful entertainment on Friday night, February 23rd. Two educational moving pictures were thrown on the screen.

While these notes are being written our large truck is gathering up a load of food-supplies from Fayette, Hardeman and McNairy counties for the Home. Brother Lyn Claybrook of Bolivar has had this movement in charge. The churches in these three associations have most heartily co-operated with him in this undertaking. There are quite a few associations in Tennessee that are planning for the coming of our truck in the near future. Our friends may not have very much money but according to the government statistics they have an overproduction of the food-stuffs that we need. Our truck is held in readiness to come on short notice for a load of supplies. Let our friends keep in touch with us in regard to this matter.

—o—

Mrs. Robt. Baker, President of the W. M. S. of Donelson Church, Nashville Association, through the co-operation of her society, furnished the Orphanage with twenty-one large cakes for Valentine dinner. The children greatly enjoyed them.

The ladies of Judson Baptist church of Nashville have made a practice of sending pies and cakes to the Institution for Thanksgiving dinner for a number of years. We are so glad to have the Donelson ladies adopt Valentine Day as their cake day. We have been wondering if there are others that would like to adopt some special day—George Washington, Fourth of July, Christmas or some other day for their cake day? Mrs. J. G. Estes, Head Matron, Franklin, Tenn., R. No. 5, may be conferred with concerning the matter.

#### NORTH CHINA MISSION

(Continued from page 9)

past year as souls have been saved, old scores settled and dried up Christians revived and sent forth to win souls. We have no record of the number of souls saved but have had the largest number of baptisms perhaps in the history of the work on this field. As the revival continues it is a joy to see the increasing number of Christians who go out as individuals or in bands to preach to their families and neighbors. Two evangelists who have been employed by the mission for years voluntarily gave up their salaries and swung out on faith looking directly to the Lord to supply their needs. In one country church there are members in fifteen different villages where worship is held every night in the week. These Bible classes and prayer meetings are led mostly by laymen who feel burdened for the lost in their homes and community.

One encouraging feature of the

work during the year has been that an increasing number from the upper classes have been saved and united with our churches. Men from business circles and teachers in Government High Schools have been saved and baptized. The Governor of this Province as well as the Mayor of the city have attended services in our church. One man, a graduate of Tokyo University and teacher in a large Government High School, was saved and united with our church. He has since led several of his students to the Lord and brings from ten to twenty of them with him to church every Sunday.

Regular services have been held in the three Street Chapels here in the city throughout the year with splendid results. Bible classes and prayer groups for women have been held regularly in the different centers in the city and country churches. A number of illiterate women have learned to read their Bibles. Others have been saved, or revived and in turn have been used in leading others to Christ.

The school has had a record attendance. Ninety per cent of the students in higher primary and middle school are Christians. Some have been saved during the year. Bible is taught regularly by a missionary and daily chapel services have been held in the church when school is in session. Our school is not registered with the Government, so we are free to teach Bible and stress other religious activities as we are led without interference from the Government authorities. In all departments of the school there are about one hundred and fifty enrolled. Several had to be turned away from the upper grades for lack of room. Ours is the only non-registered Christian school, in the real sense of the word, in all West Shantung. As the revival spreads it is becoming more popular as a place where parents can send their girls and know they are getting a Christian education. We are greatly in need of more buildings and equipment and money for salaries of teachers. Compared with Government schools our teachers receive very small salaries. For instance; in a government High School a teacher receives from eighty to two hundred dollars per month. Our principal is a college graduate and a specialist in mathematics. In our school he receives the meagre salary of twenty-seven dollars. Only because he loves the Lord and the church does he remain with us.

We praise the Lord for answering prayer in sending Mr. and Mrs. Dawes, who have been held in the homeland for several years, back to us. They were among the thirty missionaries kept at home because the Board was unable financially to return them to

their field. The Chinese Christians, as well as the missionaries felt so keenly the need of more workers that we were led to pray definitely that the Lord would open the way for the return of these veteran missionaries. The way was opened and they returned to Tsinan in December. Brother Dawes has a special call to do evangelistic work among the villages, holding Bible classes and preaching.

The city of Tsinan has a population of 450,000. The principal business street from East to West is about ten miles long. Southern Baptists have three centers here where property is owned by the Board. Besides the city work we have churches and out-stations in three counties which are worked from the city. While we have seen marvelous things during the year we are still not satisfied. Where we have seen hundreds saved, it should have been thousands. The precious promise quoted in the beginning of this report is still good and we are expecting new and greater things during the coming year than in the past.—Yours in His Service, John A. Abernathy.

#### PENICK'S POINTS

##### Design of the Ordinances

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (I Cor. 11: 2). This not only means that they are to keep the ordinances in their scriptural form but also in their design. Many sincere people have gone far astray on both the form and the design. In this article we desire to deal especially with the design of the ordinances. The most dangerous innovations have come into existence among professed followers of Christ who have gone far away from the true design of the Lord's Supper and Baptism.

In this chapter and also in the gospels it is stated clearly that our Master took bread and called it His body and gave it to His followers to eat; He also took wine and called it His blood, and gave it to them to drink. Now the simple question is, is the bread and the wine literally His body and blood or are they to be used as symbols or pictures of His body and blood? Is there the slightest intimation that the Savior desired or expected His followers to understand that He meant for them to believe that by consubstantiation or transubstantiation these material things could be changed to His real blood and flesh? If this were true then of course we would have to take the literal bread and wine in order to get Christ really in us.

Baptism is declared plainly to

be the likeness of His death and resurrection in Romans 6:5. Then we would also have to be baptized in order to get into Christ and get the benefits of His death and resurrection. I beg the reader to consider thoughtfully this one question, does any ordinance, civil, social, or religious ever look forward to getting, obtaining, or securing anything? Do we keep the 4th of July in order to get or obtain our freedom? Do we keep the 22nd of February in order that we may get the benefits of George Washington's great work? Do we keep our birthdays in order that we may be born? Do the Jews keep the Passover in order that they may get out of Egypt? If not, then why should we keep baptism and the Lord's Supper in order to get or to obtain the benefits of His burial and resurrection? Is it not a fact that all ordinances are declarative of great events in the past and that they always memorialize something past? They never look forward to securing or obtaining anything.

Those who hold the theory that ordinances look forward are generally frank enough to deny any conscious experiences of salvation, such as love, joy, peace, etc. Therefore they can never be witnesses for Christ and His saving grace, for a witness must have conscious knowledge of the thing he is to testify. Therefore we modestly suggest that they quit talking about things they confessedly know nothing about and we would recommend that they listen to those who have experienced Godly sorrow, true repentance, and a committing faith of themselves to the Savior. Thus they have received the Holy Spirit and they know it by the fruit He bears in their hearts. See Gal. 5:22. — Union University, Jackson, Tenn.

Two Tennessee B. S. U. Councils have attained First Magnitude. Lincoln Memorial was the first to reach the high mark, and Carson-Newman was not far behind. Congratulations to the Councils of these two schools for the most noble work that has been accomplished.

O thrice fools are we who, like newborn princes weeping in the cradle, know not that there is a kingdom before them.—Samuel Rutherford.—Western Recorder.

I met a thousand men on the road to Delhi, and they were all my brothers.—Indian proverb.—Baptist Observer.



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