

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

"Let There Be Light"

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Group of those in attendance at The Diamond Jubilee Celebration of the Southern Baptist Theological Seminary, Louisville, Kentucky, March 5-9, 1934.

Baptist and Reflector

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Editorial

"There life for a look at the crucified One."

* * *

"One of the greatest needs of the world is for Christianity to be Christianized."—W. F. Powell.

* * *

A church ought to be making good history. But practically, if not entirely, the only way some churches are known to exist is by the fact that they have some buildings in certain places.

* * *

Will not more of our rural churches adopt the Lord's Acre Plan now being sponsored in Tennessee by Secretary Freeman? Churches in other states which have worked the plan are enthusiastic over the results. If you have not already done so, write to the State Board office for information. Think of an acre or more of ground specially dedicated to the church and the kingdom the proceeds of which are devoted to these great enterprises. It is especially sacred agriculture.

* * *

The Regional Pastors' Conferences sponsored by our Executive Secretary throughout the state have been and are being gloriously successful. The establishment of personal contact between the pastors and the state office and the giving of opportunity for full, free, and frank discussion of State Mission interests are an appropriate and happy thought and procedure. Marked good is resulting. Increasingly is being lodged in the hearts of our constituency the conviction that some of us have held all along that we have an Executive Secretary in Tennessee abundantly able to lift high the torch thrown him by his beloved predecessor in office.

Tithing

By J. F. HAILEY, M.D., D.O.

Brother Editor:

It seems to me that you assume things and call it argument.

1. You say "the lack of a thing's being mentioned where it might be expected is no proof that it is excluded". Granted. But the New Testament is not the place to expect things of law. Under grace we are supposed to do things from love, which forbids our doing them as a matter of rule.

2. In Matt. 23:23 Jesus was telling Pharisees what they ought to do as a matter of law, which can have nothing to do with us who are under grace. Jesus said nothing about tithing in any connection that can by any proper interpretation be made to apply to Christians.

3. It is passing strange that you should quote Matt. 23:1-3 in this connection. Jesus was under law (Gal. 4:4) and was giving instruction to people under the law; hence there can be no use made of His instruction as applying to Christians.

4. In Matt. 22:21 the thought is: See that you perform both your political and your religious duty. What connection with tithing can even be imagined here is beyond my ken.

5. Your supposition about the men who took in each \$10 is answered in the foregoing. Their contributions should be gauged by their ability to meet the demands upon them.

6. If Abraham's paying tithes was intended as a suggestion that tithing is binding on Christians, why did not Jesus or Paul or somebody say so?

7. You say, "Tithing for the Christian is a matter of grace as it was for Abraham". The proof please.

8. I was fully cognizant that the priests received the **tithe of the tithe**, but I was speaking of "the tithe" as we currently speak of it. And I supposed that a man of your acumen would see it; for I admit that you are a shrewd youngster, and I am sorry to take space to point out such patent matters.

9. You say "The grace-tithe of Abraham was temporarily put in a setting of law". If so, why didn't the teacher under inspiration say so?

10. The prosperity attending tithing has been overworked, Sundays and rainy days, till numerous cases ran counter.

REPLY

We give Dr. Hailey's letter in condensed form. Please re-read the articles on tithing in past issues of Baptist and Reflector and study the present in the light of these. Many commendations on these articles have come in, but to make way for other things and not to stress one

matter unduly, thus must end the discussion for awhile.

1. Brother Hailey keeps assuming that tithing is a matter of law. But not all tithing is. Abraham's tithe, antedating the law, was not (Gen. 14:20). Abraham was the type of believers. If inclusion in the law took tithing out of the category of grace and made it legalistic for all time, the same must be true of free-will offerings; for the first recorded mention of these was in the law (e. g., Deut. 16:17). We hold that both, stripped of their temporary legal setting, re-appear under the covenant of grace of whose nature they inherently partake. Performing them, therefore, is not following a legalistic "rule", but is the love act of those of whom God said: "I will put my laws into their hearts, and in their minds will I write them" (Heb. 10:16).

2. That in Matt. 23:23 Jesus was addressing Pharisees under law, surely does not make what He said legalistic only and inapplicable to Christians. If so, what about "judgment, mercy, and faith?" Jesus condemned the misuse but not the right use of the tithe. "What Christ commends is my command."—O. P. Gifford.

3. As to Matt. 23:1-3, we introduce elsewhere in condensed form a clear and forceful answer by Mrs. G. P. Bostiek, wife of a deceased Baptist missionary.

4. Our point was that in Matt. 22:21 one of "the things that are God's" was the tithe-shekel of the sanctuary. Our "ken" sees a connection of the principle with tithing.

5. The case supposed was that the three men who took in each \$10.00 took in equal profit and had equal demands upon them. If one gave a quarter, one fifty cents, and one a dollar, which really gave as the Lord prospered? If God prospers thereunto, the tithe is the logical and voluntary minimum even in our offerings. In the case of unequal demands, we fully agree with Dr Hailey (II Cor. 8:12).

6. In Heb. 7:1-8, Paul (or whoever wrote) does clearly indicate that the Abrahamic tithe suggests tithing as binding (not by legalism but by love) upon Christians. Paul discusses the superiority to the Aaronic priesthood of the typical priesthood of Melchizedek as pointing to and expansively perpetuated in that of Christ. The chief thing he presents as bearing upon this is that Abraham paid tithes to Melchizedek. Melchizedek is perpetuated in Christ and Abraham in believers, and there is no legalism in it. On what ground, therefore, can we who "walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised" (Rom. 4:12), acknowledge the superiority of the priesthood of our Melchizedek—Christ and rule out the **method** of that acknowledgment,

the tithe, which was exemplified for us by Abraham centuries before the law?

Heb. 7:8 says: "And here men that die (Aaronic priesthood) receive tithes; but there he (Melchizedek fulfilled in Christ) receiveth them of whom it is witnessed that he liveth." In the priestly sense, Melchizedek had "neither beginning of days nor end of life", but the ultimate, primary Melchizedek is Jesus, Who "ever liveth to make intercession" (Heb. 7:25). And "he receiveth (note the tense) them", that is, tithes. Love, therefore, is to move the instructed saint, walking in Abraham's steps, as freely and voluntarily to give tithes. And Jesus "receiveth them".

7. This has already been answered.

8. There is no difference in principle between the tithe of the tithes and the tithes and to base an argument here against New Testament tithing is beside the point. In I Cor. 9:13, 14 Paul refers to what may be called the Old Testament plan of kingdom support and compares the New Testament plan to it. There must be similarity, else there would be no force in the words, "even so (in like manner), etc." God ordained both, worshippers gave out of their substance under both, and free-will offerings were made under both. Only one element remains—the tithe. Is it ruled out? "In like manner hath the Lord ordained." But all the elements are now in the setting of grace and are to be observed, not because Moses said so, but because Jesus and Paul said so.

9. This has already been answered.

10. With Brother Hailey here we are in complete accord. It may often please God to bless our giving in a material way. But love gives whether it ever gets a cent in return or not.

And here the matter must rest awhile. "But there he receiveth them of whom it is witnessed that he liveth."

* * *

New Testament Authority For Tithing

By MRS. G. P. BOSTICK

With the hope of meeting the objection of those who think that tithing is only for the Jews and has no New Testament authority, I want to invite attention to an incident in Christ's ministry.

I prefer the principle of stewardship to that of tithing as expressing the whole of a Christian's obligation, while tithing is only one phase of it. Still, tithing has full and complete New Testament authority in Christ's own words, as I understand them.

Matt. 23:23, with the parallel reading in Luke, is usually given as a proof text for tithing; but if one will read carefully Matt. 23:1-3 I think he will see that it also fully supports, teaches and com-

He Lives Again

An Easter Meditation

By O. L. RIVES

He lives again in Holy Word,
The tomb could not Him hold:
Honest hearts believed when heard
What honest hearts had told.

He lives again on history's page,
The Church in Him moves on,
His Spirit leads from age to age;
He watches o'er His own.

He lives again in Christian creed:
In daily walk and way,
In word that's kind and helpful deed
At home, at work, at play.

He lives again within my soul;
And so I do not fear
When dangers, troubles o'er me roll,
And even death comes near.

He lives again: this I know:
I, too, shall never die;
My home is not on earth below,
But with my Lord on high.

Tullahoma, Tenn.

mands tithing by the law of inclusion. "Then spake Jesus to the multitude and to His disciples, saying, The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do ye not after their works, for they say and do not."

To sit in another's seat is to occupy his position and exercise his prerogatives. Jesus recognized the position of the Scribes and Pharisees in regard to the law—that they were its custodians and interpreters, and that they were qualified to instruct others, even His disciples, by precept but not by example. Though later in this address He denounces them as hypocrites, this in no wise vitiates the law that was in their hands as occupiers of Moses' seat. For He follows this statement with the explicit command—not to Jews as such—not to Scribes and Pharisees, sticklers for the law, but to the multitude and to His disciples, in the most comprehensive and emphatic, explicit and inclusive language. "All therefore whatsoever they (the Scribes and Pharisees) bid you (My disciples) observe, that (very thing) observe and do." And He mentioned and commended the practice of the tithe, verse 23.

Christ said (that is the highest authority) to His disciples (bringing it over into the Christian dispensation), "Therefore" (by virtue of their position) "all, whatsoever" (He made no exceptions)

these same Scribes and Pharisees bid you do, that do.

Surely no one will have a doubt that His disciples then, saved through repentance and faith, belonged to the same dispensation of grace that we are living in now, and that what He required of His disciples then He requires of His disciples now. (See Luke 16:16—Editor.)

But in my thinking the tithe is the starting point, and should be the Christian's minimum. It must be enlarged and elaborated by I Cor. 16:2, which requires regular, individual, systematic, proportionate giving by every member of the body of Christ. "Upon the first day of the week (regularly) let every one of you (individually) lay by him in store (systematically) as God has prospered him (proportionately)." We may not stop at tithing, but the tithe might be called the first landmark in surveying and marking out the Christian's route to complete New Testament stewardship.

How glad we should be that Jesus made our duty plain and that He did not leave it to our desire, or discretion, or "sanctified common sense", or to any variable and unreliable emotion, or human device. However we should never let our observance of the tithe fall to the level of the payment of a legal obligation, but keep it on the high plane of obedience, faith, love, and worship toward God.

I am convinced that these conclusions are correct. They came to me clearly and forcefully one day years ago, when I was studying the questions of stewardship and tithing in my far-away home in the interior of China. I have tried to practice them faithfully for twenty-five years, and they become more precious and satisfying as the years go by, and more and more the answer of a good conscience toward God.

"THE LORD HATH NEED OF THEM"

Peter lent a boat,
To save Him from the press;
Martha lent her home
With genuine kindness.
One man lent a colt,
Another lent a room,
Some threw down their clothes,
And Joseph lent a tomb.
Simon lent his strength
The cruel cross to bear;
Mary spices brought,
His body to prepare.
What have I to lend?
No boat—no house—no lands!
The labor of my heart and hands.

—Watchman-Examiner.

"I am sure that if God hates anything more than another it is religious hypocrisy."—W. L. Pettingill, Founder's Week Conference, Moody Bible Institute.

JESUS AS A SPEAKER

By JOHN R. CHILES

Every country and every cause has had its distinguished speakers. The halls of the United States Congress and Senate have reverberated with the words of great orators. Just think of Webster, Clay, Calhoun, Tombs and Hayne. The English Parliament has had its stars of first magnitude in the oratorical world, men like Pitt, Fox and Burke. Going back, we think of Cicero and Mark Antony among the Romans, and among the Greeks, Demosthenes. This latter is thought by many to have been the greatest orator of all time.

There are great orators among Bible prophets, seers, apostles, and ministers. Moses claimed to be slow of speech, but his farewell address to the children of Israel has thrilled all generations. Peter delivered a wonderful message at Pentecost, addressing those who had helped crucify Christ and won 3,000 of them to faith in Him. Paul made mighty appeals as before Felix, who trembled under his words about righteousness, temperance, and judgment. His discourse on Mars Hill was wonderful and won a favorable verdict from at least two souls to their eternal welfare.

We can all think of the great orators to whom we have listened. Personally the writer would pick out three. J. B. Hawthorne, then pastor of the First Baptist Church at Nashville, preached the commencement sermon at Carson and Newman College. He had all the make up of a great speaker. He was tall and erect. His features were even and smooth. He had the eagle eyes. His text was: "Whoever would become great among you shall become your servant." He started off slowly and kept on rising and rising till he reached a wonderful climax at the end in referring to Jesus who came from the highest heaven to serve the lowliest of earth. He finished by quoting:

"All hail the power of Jesus name
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of All."

W. J. Bryan delivered an address at the Appalachian Fair at Knoxville that was matchless. He spoke on: "Let us make man." It was the very highest type of oratory, just good easy speech, from a sincere soul that flowed on like a limpid stream. Everybody could understand him; everybody was inspired by him. He told of making men physically, mentally and spiritually. He magnified Christ and the gospel and true religion. Three times a nominated candidate for the presidency of the United States, he had spoken all over the country, but you were impressed that really he was a great preacher of righteousness.

Booker T. Washington, the colored man, president of Tuskegee Institute, spoke at Johnson City when he was on an itinerary. A great crowd of people came to the auditorium. The house was divided half and half between the two races. All heard him gladly. He was just a good talker with no efforts at flights; rather you walked along with him through the ploughed fields, saw the growing crops and heard the song of the reapers. Then he would show you great cribs full of corn and vast plantations white with cotton. Next he would lead out by great construction projects where men of all classes and colors were each doing their part for wages. Here he paused to tell you how he held his job when a young man by going 20 minutes before time to begin and tarrying 20 minutes after time to see if there was some extra thing he could do for his boss in getting out tools or putting them away. Then he urged the people of his race to always try to do more than they were paid for, and to lay aside a little of what they made in savings banks and investments, saying, "It will work for you while you sleep". So great was the impression that at least one white auditor followed him to the depot to see a great Christian Negro go on a special train, which the Southern Railway had in waiting to bear him to his next speaking place.

But none of these ever spoke like Jesus. When going back to Nazareth, His old home place, they "marveled at the gracious words which proceeded out of His mouth." His enemies said on another occasion: "Never man spoke like this man." Let us notice some things about what He said.

1. **He spoke on great subjects.** He never dropped down to the mean, the trivial, or the incidental. He spoke on things that matter most. True, He talked about the matter of making a living, and told how to do that rightly and successfully. The birds are fed but they do not sow nor reap. The lilies bloom and are more beautiful than any of the purple in Solomon's wardrobe. But they do not spin nor weave. Of more value than birds or flowers are the lives of God's children. Our living is to be merely an addenda to our lives, a necessary but secondary thing: "Seek ye first His kingdom and His righteousness and all these things shall be added unto you." These are words for the man and his family, for the widow and her children, for the business man and the laborer, for the pastor and the missionary. People who are industrious, economical and liberal in ways that honor God will always get along.

Think of all values in the world, the gold, silver, diamonds, rubies, the fields with their multiple products, the mountains, plains, streams—all there is on land, in air, and in the sea. Now hear Jesus

say: "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Then hear Him say of those who trust Him: "I give unto them eternal life and they shall never perish." No greater warning and no greater promise could be made than in these two sentences.

We talk about the brotherhood of man. One time when great crowds were listening to Jesus there was a knock on the door. The usher found there Mary the mother of Jesus, "highly favored among women", part or all of her other four sons, two of whom were to write the books of James and Jude, and perhaps some or all of her not less than three lovely daughters. Announcement was made to Him that they were there and wanted to speak to Him. "And looking round on them that sat about Him He saith, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother." At a Baptist World Congress in Stockholm we are told that people of all nations and colors and languages joined together in singing: "How Firm a Foundation Ye Saints of the Lord." Christianity alone can bring unity among nations and races and classes and put an end to hate and war.

When His disciples were the saddest they could ever be, He said: "Let not your hearts be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto Myself that where I am there ye may be also" (John 14: 1-3). The heart and hand of God have made room in heaven for all who repent and believe.

2. **Jesus spoke the truth and only the truth.** He never dealt in jests or inaccuracies. He foretold that one of His disciples should deny Him and another betray Him. Peter and Judas did those things. He foretold the destruction of Jerusalem; the prophecy was soon turned into history. For centuries His first coming was foretold. Now we are looking for Him to come again upon the clouds of heaven with the holy angels and the saints with Him. He has said He would do that. He spoke beforehand of His death and resurrection; now in every true sermon there looms up somewhere the atoning cross and the open sepulchre. We are sure He spoke the truth about things concerning which we know; we believe therefore that He spoke the truth about matters beyond our experience. He said: "I am the resurrection and the life; he that believeth on me though he die yet shall he live." He proved it by his own

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W. M. U. CONVENTION

CHATTANOOGA, MARCH 20-22

Tuesday Afternoon

At 1:30 Tuesday afternoon, prior to the formal opening of the Convention that night, the third annual Stewardship Declamation Contests were held. Miss Ruth Walden was in charge. Eighteen contestants from the three divisions and a representative from Carson-Newman College and one from Tennessee College Y. W. A.'s competed. (We regret Union University had no entrant.) This was said to be one of the best state contests. The judges for the various groups were Chattanooga citizens who are outstanding leaders of other denominations.

Mrs. R. L. Harris led in prayer. The Junior R. A.'s were the first to contest, followed in order were the Sunbeams, Intermediate R. A.'s, College Y. W. A.'s, Junior G. A.'s, Church Y. W. A.'s, and Intermediate G. A.'s. The judges' score cards were collected after each contest, and these were tabulated by three women, representing each division. The results of the judges' decisions were not made known until the evening session, at which time each contestant was introduced by name.

Miss Dorothy Gannaway, a G. A. member from Ridgedale Baptist Church, rendered a beautiful vocal number, "I am Satisfied With Jesus". Rev. J. L. Thomas of Oneida dismissed with prayer.

Tuesday Evening

Always an outstanding event of the State Convention is the young people's session. A large audience was present for this session which began at 7:15. Miss Ruth Walden presided, after the organization procedure was perfected by the president, Mrs. R. L. Harris. The diadem arrangement of the hymn—"All Hail the Power of Jesus' Name", was sung, following which Miss Mary A. Howell read the Scripture bearing on the subject "Let Youth Praise the Name of the Lord". Mrs. J. D. Bales, Ocoee, young people's leader, led in prayer. Harry Mixson, a Sunbeam member of Chattanooga, brought the welcome address, and Margaret Lee Hale, a Sunbeam from Athens responded in a beautiful way to this enthusiastic welcome.

The final Y. W. A. contest was held with Misses Lorene Wilkes, Lynwood Jack and Beatrice Parker participating. (The first two named tied for first place in the church group in the afternoon, and Miss Parker won in the college group). All contestants were then introduced, and winners announced as follows:

Miss Lynwood Jack, of Highland Heights Church, of Memphis, won the trip to Ridgecrest South-wide Y. W. A. camp.

Miss Beatrice Parker, of Tennessee College, won second place.

Other winners of contests were Betty Highbaugh, of Broadway Baptist Church, Knoxville, for Sunbeams; Gayle Gupton, of Judson Memorial Church, Nashville, for Junior Royal Ambassadors; Helen Ruth Bass, of Gibson, Junior Girls' auxiliary; Miss Mary Hall, Mount Pleasant, Intermediate Girls' auxiliary; Lewis Lockhart, of Clinton, Intermediate Royal Ambassadors.

Second place winners were Ellen Maxine Bass, of Gibson, Sunbeam; Frances Knight, of Winchester, Junior Girls' auxiliary; Miss Louise Myers, of Jefferson City Intermediate Girls' auxiliary; William Bass, of Gibson, Junior Royal Ambassadors, and Arnold Anderson, of Lewisburg, Intermediate Royal Ambassadors. Lorene Wilkes, church Y. W. A., Lewisburg; Norma Philips, Carson-Newman College Y. W. A.

Mrs. R. L. Harris presented the gold medals to the winners, except to Miss Jack, who won the trip to Ridgecrest Y. W. A. camp, where she will compete with other states' winners for the south-wide award of \$50, which is a gift of Royal Service.

After the congregation singing of "O Zion, Haste", Mrs. Virgil Adams, East Tennessee young people's leader, spoke most interestingly of the summer camps and houseparties. The time and place, as well as a brief outline of the program, and mention of the personnel were stated by Mrs. Adams. The camps to be held are as follows:

ROYAL AMBASSADOR CAMPS:

West Tennessee—Union University, Jackson, July 16-19.

East Tennessee—Harrison-Chilhowee Institute, July 23-27.

Middle Tennessee—Tennessee College, Murfreesboro, August 21-24.

GIRLS' AUXILIARY HOUSE PARTIES:

East Tennessee—Carson-Newman College, Jefferson City. Juniors—July 9-11; Intermediates—July 12-14.

West Tennessee—Union University, Jackson. Juniors—July 19-22; Intermediates—July 22-25.

Middle Tennessee—Tennessee College. Juniors—August 13-15; Intermediates—August 16-18.

The Panorama of R. A. Ranks, directed by Miss Kellie Hix, Middle Tennessee young people's leader, attracted much favorable attention. Columbia has the distinction of having the only chapter in the state which has all six of the R. A. ranks represented in its Logan Intermed-

iate R. A. Six boys with their chief counselor, Miss Alma Read, and some of the Chattanooga boys participated in this demonstration. Miss Read and the members of her chapter have done outstanding work in these ranks, as well as in all phases of R. A. work.

In introducing the demonstration, Miss Hix explained the motive for the ranks and the source for them, after which Miss Read introduced the ranking boys in turn. First was the page, who wore the plain arm band, which he displayed to the audience. As he did this, two boys held an enlarged insignia of the page's emblem, while some five or six boys came with posters bearing the requirements for this rank. Then the squire, in a similar manner, was introduced, as another boy placed a large white bar with letters R. A. across the enlarged shield, thus showing the insignia for this rank. The knight knelt as in a vigil as boys carrying shields giving requirements for this modern knight stood in semi-circle back of him.

The ambassador followed a line of boys who bore statements of requirements for this last of the junior ranks.

Several boys came to the platform with projects made by the candidates for Ambassador Extraordinary. C. C. Robinett holds this distinction in this chapter and wears the Ambassador Extraordinary's pin. With more projects displayed, Bill Walker, who has the honor of being the first Ambassador Plenipotentiary in Tennessee, was introduced. Bill made a splendid talk on "The Ambassador Plenipotentiary".

Dr. R. S. Jones, missionary to Brazil, brought the missionary message of the evening. He had as his subject, "We Declare His Wonders in Brazil", and this Dr. Jones did nobly. His message was a most optimistic one. He made mention of the great mass movement in Brazil; of the ripeness of the field for the Gospel of Jesus Christ; of the conversion of many priests, whom, he said, make outstanding evangelists. Truly we could say, when Dr. Jones had finished, "God has wrought wonders in this Catholic country of Brazil". Tribute was made to Dr. and Mrs. W. C. Bagby, who have served 54 years in that republic.

The session was closed with prayer by Dr. Jones.

Wednesday Morning

Promptly at nine o'clock Mrs. R. L. Harris called the convention to order. Miss Cornelia Rollow read a number of

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JESUS AS A SPEAKER

(Continued from page 4)

resurrection, for the truth of which sincere men, who were capable of knowing and had opportunity to know have died in testimony. Also 3000 souls were added to a church which had been founded near the tomb, now empty, and that under the preaching of that resurrection.

He spoke of the relation of parents to children and of children to parents, of wives to husbands and of husbands to wives. He gave new emphasis to the ten commandments, containing as they do the essence of all right laws. Moses brought these commandments down from the mount in tables of stone. Jesus proposes to write them on the fleshly tables of the heart of all of His regenerate children. He has done so and He now does so. "I came not to destroy the law but fulfill," He said.

3. **Are we willing to trust and obey the words of Jesus?** There were four men who brought a paralytic to Jesus. They let him down from the top of the house into the crowded room. Jesus said: "thy sins are forgiven." The scribes criticised. Then He said: "But that ye may know that the Son of Man hath authority on earth to forgive sins (then saith He to the sick of the palsy), arise and take up thy bed, and go unto thy house." That the sins of people might be forgiven is the reason Jesus performed all of His miracles. For that He was incarnated in the flesh, died on the cross, arose from the dead, ascended to heaven, sent the Holy Spirit, organized the church, instituted the ordinances and commissioned the disciples. Forgiveness of sins is the calyx of gold in the center of the beautiful flower that we call Christianity.

There lived in Rogersville a beloved physician, Dr. Joseph Walker. He lived to be more than 100 years of age, dying in 1931. He would minister medicine to and pray for his patients. Over and over he would said, "I base my hope on the words of Jesus: 'He that heareth my word and believeth Him that sent me, hath eternal life and shall not come into condemnation, but hath passed out of death into life.'" He would reason this way: "I know I have heard His word; I know I have believed it; I know I am saved." A beautiful long life gave good witness.

Jesus said: "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me: for I am meek and lowly in heart: and ye shall find rest unto your souls." The inward burden of the hearts of individuals is great; their sorrows neither tears nor groans can tell. They can cast their sins and griefs upon the shoulders of One who is mighty to love and to atone. There is a second rest

which the Christian finds as he takes up his duty and is led by the Holy Spirit in carrying out God's plan for his life.

In Revelation 3:20 we hear the voice of the ascended Lord saying: "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him and sup with him, and he with me." The doors to the souls of men are fastened on the inside. From within the latch must be lifted or key turned, whether by the hand of a tender child, a strong man, trembling age the hard hand of toil or the jeweled fingers of wealth. A thousand angels will not break down the human will but they minister sweetly to the one that yields.

"Hear the voice that entreats you
O return ye unto God."
Rogersville, Tenn.

REDEMPTION SONG

Rev. 5:9-10

By REV. A. H. FRANKS

Thou art worthy to take the Book
And on its sacred pages look;
Thou art worthy to open the Seals
Thou knowest all that it reveals.

Refrain

Blessed Jesus, my Saviour and King,
All glory and praise to Thee we sing.

Thy redeeming blood for us was shed
Thou art our resurrection from the dead
Begotten of God—Man of Galilee,
Salvation is alone from Thee.

Thou art the Redeemer for every nation
Has made us kings and priest, oh the relation!

Thou art coming back to earth again
Forever with Thy saints to reign.

Sugar Tree, Tenn.

MAGNIFY THE CHURCH

The church is the inevitable and indestructible creation of Christ's Spirit. That he founded it and that it is the expression of His will, is also evidenced by Christian experience.

History proves that the continuance of Christianity is dependent on the church. It is an essential constituent of the Christian religion. Without it the principles of Jesus do not enthrone themselves in human society.

In literal truth, it is the body of Christ, without which He does no mighty deeds. When the church is vigorous and spiritual, the social atmosphere becomes bracing and clear; when it becomes worldly and corrupt the sun is turned into darkness and the moon into blood.

The gates of hell shall not prevail. The church is not obsolete. Humanity has not outgrown it. Its noon is not behind it. Its triumphal career has only begun.—Charles E. Jefferson in *The Watchman-Examiner*.

DIAMOND JUBILEE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

By DON NORMAN

"The world is waiting for the courageous leadership of some body of people who will take Christ seriously—who will commit themselves to His standard, accept His ethics, stoop to His simplicities, and fight with His weapons. But the place of leadership out there in the van is empty."

This challenging statement from Dr. John MacNeill, president of the Baptist World Alliance, reflects the tenor of the inspirational heights reached at the Seventy-fifth Anniversary Conference of the Southern Baptist Theological Seminary, March 5-9. Brought together during this week were the Gay Lectures, the Norton Lectures, Founders' Day, and the Seminary's Seventy-fifth Anniversary celebration, and a number of conferences on vital subjects.

The speakers and conference leaders, such as Dr. MacNeill, Dr. W. O. Carver, Dr. Carter Helm Jones, Dr. E. McNeill Potegat, Jr., Dr. W. T. Derieux, and Mr. J. N. Barnette, and members of the Seminary faculty. Dr. G. S. Dobbins, Conference chairman, had the pleasure of seeing his efforts rewarded by a program which proceeded without a hitch from beginning to end.

Dr. MacNeill's Addresses

Delivering three lectures under the Gay Foundation, Dr. MacNeill brought a gripping message on "Baptists in the Modern World". Naming as the greatest rivals to Christianity in the world today the "three new religions" of Humanism, Communism, and Nationalism, he discussed these topics on successive mornings.

Describing Humanism as "a heresy more subtle" than "stark atheism", he said that it has been causing the modern world to lose its sense of hope and its sense of destiny. "We must meet it," he declared, "with a new conception of God. We have drowned His voice in the roar of machines. We have obscured His face in the smoke of chimneys. We have stifled His breath in the tenements of the poor. We have smashed His altars in the cannonades of war."

Communism, Dr. MacNeill declared, is "in many ways the most challenging rival to our own Christian faith today." He named six qualities which place it in the category of religions: "It offers a complete philosophy of life; it demands absolute self-surrender from its followers; it has a doctrine of conversion, evangelizing zeal, a flaming sense of social justice, and a program for the future—an eschatological element." As Christians, he declared, we repudiate its atheism, its

method of violence, its tyranny of class, and its materialistic end; but we must likewise "recognize its elements of truth." Communism, he said "drives us to a re-thinking of the original message of the Gospel, and to all the implications of the original message of Jesus".

From the observations of the rise of nationalistic trend made on visits to Europe and the Orient in 1930, Dr. MacNeill characterized the new Nationalism as undertaking "not only to regulate commerce but culture; to prescribe not only the nation's tariff but its thinking; to overrule both its fisheries and its families; and to place its religion in the same category as its railways". He described at least three great Baptist doctrines which challenge this view: the Lordship of Christ, the doctrine of religious liberty, and the brotherhood of man.

Dr. MacNeill also spoke at the Crescent Hill Baptist Church each evening on "Reality in Religion". He brought an encouraging word as to the numerical growth of Baptists. During the last one hundred years our membership has increased 200%, as compared with the average for all other groups of 150%. At present our members throughout the world approximate 12,000,000.

Dr. Carver Gives Norton Lectures

Dr. W. Owen Carver, professor of Missions and Comparative Religion in the Seminary, delivered the Norton Lectures this year, on the subject, "Recovery of the Spirit in Current Thought". These lectures have to do with some phase of the relation of religion to science or philosophy. To this field of thought Dr. Carver made a real contribution, speaking on successive mornings on "The Return of the Spirit", "Man Finding Himself in a Scientific World", "Gaining Truth and Reality", and "Recognizing God".

In his lecture on "Gaining Truth and Reality", Dr. Carver offered a new interpretation of the nature of reality in the fields of nature and of the supernatural. In a word, he proposed to treat the entire physical universe as instrumentally real, while the universe of the spirit constitutes a realm of ends and so provides a final reality.

"There is happily new ground for optimism in contemplating the new temple of the thought world," Dr. Carver declared, "but an optimism rooting itself in a profounder world view now in the making than has been envisioned among men since the days of Paul and John and Jesus."

Dr. E. McNeill Poteat, Jr., of Raleigh, N. C., led the conference group for four days in a consideration of "The Minister Meeting Modern Demands". The themes used were "The Minister Looks at His World", "The World Looks at the Minister", "The Minister Fitting into His World", and "The Minister's Resources

for Meeting His Obligations". Over against "a growing loss of authority of the ministry in secular fields", Dr. Poteat listed the encouraging outlook of the minister's resources. These he enumerated as "the situation in the world today, with the minds of men united as never before on the evils we face; the state of philosophy today—the breakdown of nineteenth century mechanism and humanism, which has given rise to the vital assertion of a new Christian philosophy; and the realization as never before of Jesus Christ as the moral ideal."

Mr. J. N. Barnette, of Nashville, Tenn., led two particularly helpful series of conferences, "The Work of the District Association", in the morning, and "The Sunday School Association", in the afternoon. The first of these was sponsored by Dr. C. M. Thompson, secretary of the Kentucky Mission Board, and is being used as a basis for the reorganization of Kentucky district associational work.

Seventy-fifth Anniversary Celebration

The features connected with the celebration of the Seminary's seventy-fifth anniversary gave added attractiveness to the program this year. With Dr. Carter Helm Jones, of Murfreesboro, Tennessee, speaking Monday night on "The Seminary and the Kingdom of God", and with Dr. John R. Sampey and Dr. W. T. Derieux, of Columbia, S. C., sounding a high note in their Founders' Day addresses Friday morning, this phase of the conference was as inspirational as it was information bringing. Every night, except Wednesday, one of the Seminary professors gave a twenty-minute talk on some phase of the school's contribution. On Wednesday night a pageant, "Golden Yesterdays", depicting high lights in the Seminary's history, was presented.

Dr. Jones, an alumnus of the class of 1885, interspersed his address with personal reminiscences which shed light on the history of the Seminary. He praised the founders of the institution—Drs. Boyce, Broadus, Manly and Williams—who, "al' four of them university-trained men, determined to democratize the aristocracy of theological training, for Baptists at least, by placing a seminary education within reach of the average man".

The significance of the Seminary's contribution to Baptist and world life was brought home in the anniversary addresses given each evening by Seminary professors. Dr. Frank M. Powell spoke Monday on "The Place of the Seminary in Southern Baptist History"; Dr. J. B. Weatherspoon, Tuesday, on "The Seminary's Contribution to Preaching"; Dr. Harold W. Tribble, Thursday, on "The Seminary's Contribution to Doctrinal Stamina"; and Dr. A. T. Robertson, Friday, on "The Seminary's Contribution to Denominational Solidarity".

It is fitting that a word of special appreciation be given here to Mrs. J. L. Stone, who wrote and directed the historical pageant, "Golden Yesterdays", presented Wednesday evening. Mrs. Stone is the wife of a Seminary graduate, and the cast was composed of Seminary men and W. M. U. Training School girls. Dr. MacNeill, in beginning his address immediately upon the close of the pageant, said "If I had my way about the program tonight, I would send you home right now, with that message ringing in your ears"

The climax of the anniversary celebration came Friday morning in Dr. Sampey's great appreciation of Dr. James P. Boyce, founder of the Seminary, and at the same time giving due credit to Dr. Boyce's associates, Drs. Broadus, Manly, and Williams. This noble character delineation, together with Dr. Derieux's address dealing with the several professors under whom he studied, brought the anniversary celebration to a fitting and stirring climax.

Book Reviews

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

"Things That Remain" is the title of a delightful little volume of addresses by Dr. Robert Colley Granberry, President of Limestone College. The Limestone Press, Gaffney, South Carolina. 144 pages. Price, cloth, \$1.25; paper, \$0.75.

These addresses are chapel talks made from time to time to the students of Limestone. In reading them one seems to understand something of the extraordinary success which has come to President Granberry in the management and development of the fine institution over which he presides. His understanding of the meaning and the problem of Christian education and the Christian college, his appreciation of the student's attitude and spirit, his fine reverence for the past and his radiant confidence in the future, and his passion for the religion of Jesus. The volume ought to be widely circulated, because it will be a wholesome tonic to all those who give themselves the privilege of reading it.—Luther Rice Christie, Louisville, Kentucky.

QUOTATIONS

"I seek to present the Bible as it is to men as they are."—Harlin J. Roper, Founder's Week Conference, Moody Bible Institute.

"Your pulpit is above the floor—keep it there; a lookout!"—Gustaf F. Johnson, Founder's Week Conference, Moody Bible Institute.

NEWS AND VIEWS

RUSSELLISM

I have no harsh words or severe criticism for an honest class of people, that really think that Charles T. Russell and J. F. Rutherford believe and teach the Bible. They are to be pitied for allowing themselves to be duped by such designing characters.

This class of people believe that Russell and Rutherford study the Bible to learn what it teaches; when the fact is they study only to do away with its real teaching.

Permit me to say that I was born one year before Russell was, and began the ministry three years before Russell severed his connection with the Congregationalists and began the formation of the present Cult. For some reason, I never knew why, when he began the publication of the "Watch Tower and Herald of Christ's Presence," he sent it to me some years gratis, in my early ministry. I read it greedily and critically, and learned about Charles Taze Russell, his doctrine, and his soul destroying vagaries before most of his followers and those who talk big about his greatness, were born.

I also now have in my possession, by actual count, 28 volumes of the standard works of Russell and Rutherford. I followed Russell through his entire career. Since death claimed him in 1916, I have kept fairly close tab on one J. F. Rutherford, and the movements of this people, and know whereof I speak.

Many people think of Russell as being intellectual, and regard him as being the originator of the tenets of his cult. But if any one will put themselves to the trouble of studying the infidel philosophies of the Epicureans and Stoics, who attacked the apostle Paul and his doctrine, in the Forum at Athens; they will find that the tenets put forth by Russell and Rutherford are but a rehash of those Atheistic and infidel doctrines. See Acts 17:18, etc.

The Epicureans put forth this statement: "Death, is nothing to us, since, when we are, death is not; and when death is, we are not."

This is an epitome of Russellism, and yet it is Atheism bald and bold.

I have just off the press a small tract, "Russellism Exposed. Price 10 cents, or one dollar per dozen." Send to the following address, get a bundle and hand them out where they are needed. — J. H. Grime, Lebanon, Tenn.

FROM WILLIAM T. ELLIS

Swarthmore, Penn.

Millions may march, bands play, flags fly and thousands of speeches flow, all in honor of

America's two million Sunday School teachers, on October 6, 1934, which will be observed in every community of the land as Sunday School Teachers' Recognition Day.

A national committee has been formed, comprising the Sunday School leaders of more than a score of the largest religious denominations, the International Council of Religious Education, the Federal Council of Churches, the Christian Endeavor Movement, and the American Sunday School Union. A Philadelphia committee of laymen, of which Dr. William T. Ellis, of Swarthmore, Penn., is chairman, are in charge of the actual arrangements.

The program calls for Sunday School parades everywhere on the afternoon of Saturday, October 6, with public mass meetings that same night, and special sermons and local recognition services on the following day.

Most Americans are, or have been, in the Sunday School; there are now more than twenty million enrolled—but there has never been any public recognition of the vast host of two million Sunday School teachers and officers who, unsalaried and unsung, have been one of the major educational influences in the Country's life, an incalculable force for morality and patriotism.

WHY GOD LET SIN ENTER THE WORLD

A beloved teacher of Ecclesiastical History, now member of the church above, asked a sleepy student the question in the caption. The pupil, thinking the question was on the lesson, after a moment's hesitation, said, "I did know, but I have forgotten." The professor, with a ripple of mirth, said, "What a pity. For six thousand years, the world has sought an answer to that question, and the only man that ever knew has forgotten."

It requires some boldness to answer that the purpose of permitting sin was to secure, ultimately, a heavenly constituency, which would worship God by free choice, with adequate understanding of what He means to them. God sought a people who could love Him with real appreciation, and with the idea of free will uppermost.

Milton said that the devil refused to recognize the supremacy of Jesus and was cast out. It is certain that the devil loves power and is self willed.

Assuming a certain illicit pleasure in evil, the casting out of the devil would seem to have raised the question in heaven as to whether a submissive attitude was better or not. Some have not an-

swered the question yet. Hence the creation of an earth or human race to play out the great drama and answer the question for themselves and for angels as well.

The devil hinted that Job served God because it paid him to do so. But Job's attitude under great trouble proved the hint false.

When God created the human race, He gave them bodies. This was for the purpose of reproduction. He embraced them all in one man. This was for the purpose of redemption, so one could die for all. He gave them full instruction as to obedience or its opposite and left it to them, giving the devil his inning. Being perfect in creation there was no inner urge like we feel to disobedience. Hence if there were rebellion it would be voluntary with God not to blame.

The result we know. One gleam of light falls across the pre-flood period. "The world was filled with violence," and even as good a man as Noah got beastly drunk soon after leaving the ark, a sad comment on morals of his day.

Men sensed the Divine and set up religions, seeking some sort of union with the Infinite. The rise of heathenism is traced in the first chapter of Romans. "Professing themselves to be wise they became fools." By false systems of philosophy they sought to justify their deeds.

After leaving the world to wander in its darkness for centuries, reaping the deserts of its rebellion, God took steps to bring men back, starting with Abraham. Some of the effects of the rebellion in Eden may be traced. Hand labor ruled. The advent of the first blacksmith was a landmark in the world, Tubal-Cain he was. So terrific was the toll, that a thousand years after the fall, one fond pair of parents named a son — Noah, meaning "rest," possibly because of some significant labor saving invention.

Pause reader, to let it sink in. Forests to fell and no axes but of stone at first. Houses to build and no tools. Game to catch and no weapons. Clothing to obtain and no loom. To get more food and housing was all but an impossible task.

The race was in danger of being wiped from the earth by huge wild animals. Nimrod, many centuries later, trained a branch of the leopard family—the Cheetah—to hunt with him. He thereby turned animals on animals. So significant was this that he went down as the "mighty hunter."

Infanticide was universal. The casting out of Hagar and her son was a sign of a common practice. There was not food enough for all. The very young and the very old must go. The early church in Rome struggled with infanticide. The practice did not stop even in England until the 17th century, when it was found that

a child could run a machine and thus be a source of profit.

In religion, after centuries of effort, the best they could do was to worship a serpent, sacred bull, sun, moon and stars. "The world by its wisdom knew not God." Heathenism never knew of the brotherhood of man. And slavery, serfdom, and scant regard for life ruled. And to cap it all, death ruled. The separation of the first man from God started a disintegrating effect, which works out when the soul and body separate, which we call death.

As one error always involves another, so sin when it had entered the world speedily spread over all society, touching all phases of life.

Then Jesus, the horny-handed carpenter, died for His enemies. His substitutionary death answers all question of liability to an offended God. To the penalties of disobedience toward God, is added the binding effect of God taking those penalties on Himself. But lest all that be not enough, God, the Holy Spirit, implants in us a new desire, a new attitude, so that we want to obey.

Such a people, having suffered the direful effect of sin, having been subdued by gratitude for the Savior and having been lifted in desire by a Holy Spirit, can hymn with full meaning not only the song of creation but also that of redemption. Such a people will have that background of experience and knowledge that will forever preclude any other fall.

Now if it is possible that the question of obedience to God is still up in heaven by those angels who did not fall, when those angels hear the song of redemption and remember it is sung by those who have known the wrath of God, that will settle the question of free obedience or rebellion in their minds.

Hence the redeemed are God's witnesses here and hereafter. And the fallen angels are equally witness to all beholders, that disobedience does not pay.

So I conceive the creation of the world as a sort of postscript to the heavenly rebellion. Only to us the postscript is more important than the body of the letter.

To love our children is well. But when they grow older, they can then appreciate what that love meant. For God to love the world is well. But only the redeemed are able to appreciate that love in full measure.

Sin was that interim wherein a people learned the excellencies of obedience by suffering, and heaven will be a holy mutual admiration society, based on free and intelligent worship, with the unfallen angels secondary, because they lack that contrasted knowledge based on experience.

Finally, Adam's sin precipitated

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THE YOUNG SOUTH

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

A DESERT MYSTERY

By Blainie Dunn

Ted Wilson laid his well-tanned cheek against the burro's and stroked its neck lovingly. His big brown eyes were filled with unshed tears as his hand continued to caress his pet.

"Goodbye, old pal, goodbye until next summer. We've had such a good time—and it's hard—to—to—go and leave you." The words choked him as he turned slowly away and trudged across the sand to his secret dugout in a big sand dune.

Here he kept all his treasures; a big rattlesnake skin Indian John had helped him skin and cure; a dried lizard; a horned toad; pretty rocks, arrows and pieces of old bottles, colored a deep purple by the rays of a desert sun.

He laid each treasure carefully in an old cigar box and carried them to the cabin where he was packing his trunk for Indian John to take to the station to have checked that afternoon.

This was the last day of a two months' vacation spent on his uncle's ranch. He had grown to love this free outdoor life. All summer he had run around in nothing but his shorts so he'd get, a "keen tan" and look like an Indian. He even wished his sandy hair were black like Indian John's so he'd look like a really truly Indian boy. Even his blue eyes he wanted to be little black ones like John's.

When Ted heard the Indian's car chugging up the sandy road he quickly finished packing and went to the shelf above an old box couch that stood under a window.

That morning before his uncle had left for a neighboring ranch he had given Ted his train fare home, telling him to put it in an old cracker jar that stood on a shelf. Then when the Indian came for the trunk he was to give it to him to get Ted's ticket.

He took the jar off the shelf and reached in. It was empty—his fare was gone! John would be there any minute!

For a moment Ted stood perfectly still—he felt scared like he did the day he just missed stepping on a rattlesnake. He felt

cold, then hot as if he were out in the warm sun.

Putting the jar back on the shelf, he looked in every tin cup, even turning it upside down and shaking it just as if he couldn't believe his eyes.

He emptied the sugar out of

think where it could have gone. It was lost but it must be found and he mustn't stop looking. He well knew his uncle had no more to give him and then too, he wouldn't be back before evening.

Hoping that it still might be found he took the broom and gave the cabin a sweeping, stopping only once when he heard a squeaking like sage brushing against the window.

Suddenly he remembered the bits of sage and sand he had brushed off the couch. Could it be that some one had crawled in the window and left the sage and said from their shoes? Yes, it

well, he was quite ready to go home—was anxious to be there for the first day of school. He wanted the boys to see his "keen tan" and all his treasures. He felt he could hardly wait to tell them about his burro; how he had slept out under the stars and every morning his burro had come to his bed and rubbed its cold nose against his cheek until he got up and gave it a piece of sugar.

He stood in the doorway and looked across the desert to the railroad that led to home. A lump came into his throat as he watched a train pass the little flag station where he was to get on the next morning.

He knew that in two days that very train would reach his home town and the next day the one which he was to take would be there too, and he would not be on it—unless he found his train fare. He could see his mother waiting at the station—could see her anxious face when he did not get off the train.

His longing for home grew stronger—he had so much to tell them all and so much to show. He did so want them to see how brown and strong he had grown, and now he couldn't go.

He slumped dejectedly on the doorstep and let his head drop between his brown hands. The lump in his throat grew bigger so that he had to swallow again and again. In his misery he had forgotten Indian John.

He looked up and there stood the Indian watching him.

"Trunk ready?" asked John.

"Yes, but—but, my train fare's gone! Some one must have climbed in the window and taken it. It was in that old cracker jar on the shelf."

"So," grunted the Indian, folding his brown arms and looking intently at Ted.

"They must have—it's gone! I have been right in front of the cabin all day and so they must have sneaked around the back and climbed in the window."

The Indian stepped to the rear of the little home and after examining the sand under the window said very deliberately, "No one crawl in window—no footprints."

"But, John, where could it have gone?" asked Ted, a puzzled look in his big blue eyes. "Maybe it blew out of the window," he

(Continued on page 13.)



Ted had grown to love this free outdoor life.

one crock into another and in his haste knocked some pans off the shelf. In stooping to pick them up he spied the woodbox. Thinking the money might have fallen into it, he dumped the wood out on the floor. It was not there.

He rushed from one corner of the room to another, moving every piece of furniture—even the box couch, he pulled away from the window. He found no trace of his money.

Bushing some bits of sage off the couch he sat down to try to

was as plain as day—some one had crawled in the window and stolen his money!

Ted liked it here on the desert; liked Indian John who often came over to help his uncle. He loved his little burro and the big flock of turkeys he had fed all summer. He loved to watch the water as it flowed through the irrigation ditches. Every day he had paddled in it in his little brown feet.

He had never spent such an interesting vacation as he had out here on the desert, but—

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

Frank Collins reports a school taught at Orlinda a week ago as follows:

"I am sending report of the class taught at Orlinda with 17 examinations. This is fine for a church having no pastor, and so many away in schools at other places. I greatly enjoyed the work and thank you for making it possible for me to give these extra weeks in the work that I had loved so much to do. I am starting a Sunday School class at Mitchellville tomorrow night. I plan to teach both a Sunday School and B. Y. P. U. course if we can arrange to give sufficient time to the work."

Frank always does good work, and is in demand all over the state as he is known and loved by so many people.

DUCK RIVER NOT ALL REPORTED YET

We have not had a chance to get all the reports, from Duck River Schools but those that have been reported were unusually fine. Rutledge Falls put on a fine school under the leadership of Rev. O. L. Rives. An average of more than 20 took the work. Tracy City, under Rev. C. E. Wright, did some splendid work and well attended. George Mitchell reports a good one at Maxwell and Mr. Cooper also a splendid school at Huntland. When all are in we will give complete report.

THE D. V. B. S.

We are anxious that all our churches put on the Daily Vacation Schools this year and will be glad to furnish free literature to all thinking of putting on a school of this nature. Write to the Office at Tullahoma.

Mr. J. B. Barr, Gibson, writes from his association as follows: "Dear Bro. Hudgins:

"Received your fine letter the other day. Please forward any helps available both on the coming study course and the program to be given first Sunday in April to the following Group Superintendents: Mr. M. D. Guy, Bradford; Mr. Glenn Ramsay, Dyer; Rev. Simpson Daniels, Kenton, and Mr. Cecil House, Humboldt. These men are my group leaders in the respective groups and they will appreciate your assistance in every way and at all times. In fact we want to stay in close touch with you. Jesse Daniels and I spent last Saturday visiting these men and

pastors and other workers in the different groups and everything looks good for a real course.

"Brother Robertson goes to Rutherford, Brother Pratt to Bradford, Brother Simpson to Trenton, and Brother Ellis at Humboldt for the training of the teachers the week of March 25th following. We have seen all of them and they are very eager to put it over. Our big job just now is to stir up our people to volunteer for this teacher training. Looks like they are going to respond in a fine way."

Don't forget that our Conventions come in April as follows: No. 1 meets at Morristown on April and 4 with some of the greatest men in the Southern Baptist Convention on the program, among those we mention Dr. Charles E. Maddrey, Corresponding Secretary of the Foreign Mission Board. No. 2 meets at Etowah on April 5 and 6 with the same speaker mentioned and others of like standing. No. 3 meets at Watertown on April 12 and 13 with a fine lineup of talent. No. 4 meets at Union City April 10 and 11 with a very excellent corps of speakers. Let all give attention to these meetings and come out in full force.

SOBER THINKING

I wonder if our people are thinking straight these days as they should. There never was a time when people need to think as today. So many things are going on and many of our best people are hesitating to express themselves because none of us want to be a grouch nor a pessimist, but unless some one does some thinking and some talking as well before much longer we fear it will be too late. Dangerous times ahead and we need to gird ourselves for battle. We are not discussing any of these vital matters but wonder if we are studying the questions so vital to our future like we should.

What about the growing tendency to put a premium on mass organization to the extent of failing to evaluate personal initiative and individual preparation? What about the growing demand in this country for a socialistic government? What about the lowering of standards along all lines of social activities? What about the loss of respect for womanhood and the lowering of the standard of the higher ideals? What about the disintegration of the home circle and the tendency

to transfer all activities to mass meetings and organized programs? What about the growing disregard for law and respect for authority? What about sacrificing moral and religious principles for monetary values? Are we thinking and are we going to sit still and let all that has been dear to us pass away just because we desire to be loyal to our government and co-operative in all church, community and national programs?

KNOXVILLE CITY-WIDE SUNDAY SCHOOL TRAINING SCHOOL

Frank Wood, president of the Knox County Sunday School Organization, writes that the school will be held at Broadway Church April 23 to 27 and that things are shaping up for a fine school. Frank is the busy Assistant Pastor of the Fifth Avenue Church and is growing in his work each day. We are anticipating a great school in Knoxville in April and a most splendid lineup of class has been arranged as follows. Sunday School Manual, Division One taught by Frank Wood; Division Two, Sunday School Manual, by W. D. Hudgins; Our Doctrines by Dr. John D. Freeman; Teachers that Teach, Mrs. Blanche Hudgins; Secrets of Sunday School Teaching, Miss Zella Mae Collie; Pupil Life, Rev. O. E. Turner and Missions and Soul Winning, teachers to be selected yet. This will give a fine lineup of studies and a large attendance is expected at this school.

FIRST CHURCH, KINGSPORT, ASKING FOR SCHOOLS

First Church, Kingsport, is asking for both Sunday School and B. Y. P. U. training schools with a view to enlarging their program in all the churches in that growing town. We are planning to care for this request as early as possible although our workers are all busy every day.

Athens is planning for a training school the second week in April and at this time a census will be taken and plans laid for an enlarged program. We are not sure yet just who will teach in this school, but will try to find someone to do it.

Miss Pearl Campbell reports a good training school at Clinton. The pastor, H. L. Smith, taught the First Division of the Sunday School Manual and Miss Pearl taught the Second Division. Twenty-five received the awards from this school.

Rev. G. L. Ridenour writes from Campbell County: "We will have more than 1,000 men in the woods by the first of May. We are going to work on the financial problem immediately. This will be taken care of by the Federal Council

of Churches committee if we do not take care of this among our own folks. For the immediate future I am going to give my attention on the week days to the hills, as we have our graveyard and church property to look after. As a trustee I will have to be on the ground."

We are glad to get a card from Rev. J. R. Chiles, Rogersville, Tenn., telling us that he is urging all his people to attend the Sunday School Convention at Morristown April 3 and 4. He is also having the local papers give notice to same. If all our pastors over the state would back us like this in making our work count by having large crowds attend and take advantage of the work done, we would get more done for the cost of outlay.

B. Y. P. U. NOTES

Rev. Mark Harris writes that they had a good week in the East Tennessee Association last week with Miss Roxie and Fred Dowell. They did both Sunday School and B. Y. P. U. work and touched several churches.

Jesse Daniel reports a good school at Paris and great interest in the future Associational Program.

Mr. Clyde Burk asks for Miss Roxie to assist in the Group School to be put on in June—25 to 29. Several churches will co-operate.

Miss Rubye James writes as follows from Humboldt: "We had the 'best' school in every respect that we have ever had. Our teachers, Mrs. Bradford Duncan, Miss Jane Erwin, Brother Ellis and Mr. Jesse Daniels, were largely responsible for this, and we take this opportunity to thank you for Mr. Daniels. We feel that his coming to us at this time will mean much to our work."

Mrs. Lambdin has helped in the training school at Johnson City, giving her time and expenses to the city. This is greatly appreciated by our department, and we are always glad to have her in our state at any time and place.

So far as our records go, only two unions were standard all of last year. Sturgis Union, Bolivar, and Wide Awake, North Side, Chattanooga. We should have 50 unions meeting this requirement.

Mr. Emerson Keaton, the new president of the Nashville Associational B. Y. P. U., writes concerning his plans for the coming season:

"I have already begun plans for the Nashville Associational Convention, and the time has been set for May 17th from 7:30 to 9:30 in the evening. I have planned

to have conferences for the different phases of the work, but the other matters of the program I have not completed.

"We have already started the publicity for the Regional Middle Tennessee Convention, and you may expect a good number from here.

"We have decided to try a summer training school for the county-wide school this year, and most of our people are eager to see how it will work. We have most of our plans under way at present. The time has been set for August 20-24. The Senior and Intermediate schools will be held in the evening, and the Junior school will be held in the afternoons. We are planning to group the Junior schools in the larger churches or wherever we feel we can get the largest number present. We plan to have about seven or more Junior schools."

KNOX COUNTY B. Y. P. U. TRAINING SCHOOL

Knox County Young People had a great week together March 18-23, in their annual B. Y. P. U. training school with an average attendance of more than 600. The school, held at Bell Avenue Baptist Church, was attended by forty churches of the association. The splendid faculty consisted of W. D. Hudgins, State Secretary; James A. Ivey, Asheville, N. C.; David Livingstone, Chattanooga, Tenn.; F. M. Dowell, State Field Worker; Roxie Jacobs, State Junior and Intermediate Leader; Mrs. Lucy Dunn; O. E. Turner; Mrs. Pearl Brown; Vetrice Moffet and Frank Wood, Knoxville, and Mrs. H. A. Miley, of Harrogate.

Dr. Wm. Herschell Ford, new pastor of Broadway Baptist Church, Knoxville, brought an inspiring message on Sunday afternoon using as his subject the week's theme, "Christ Our Authority—He Must Reign," which made an enthusiastic beginning for the school.

Feeling that our recent schools had lacked the spirit of fellowship which we desired, this year we served supper, which has added materially to the spirit of the whole school. Each supper hour was closed with a special feature. One night the Fifth Avenue B. Y. P. U. presented a special "Home and Foreign Field" program. On another night the 100,000 Club Feature was presented in a unique and interesting way. On the other nights devotionals were brought by members of the B. Y. P. U. and faculty.

Remembering what we pledged at Nashville regarding our Racial Relationship program, we gave Wednesday evening over to the theme, "Christ Must Reign in Our Racial Relationships." Brother Hudgins spoke on the subject, and a sextette from The Knoxville Colored College rendered several selections which brought repeated applause from the audience.

The work is moving along in a fine way under the able leadership of our president, Alfred McClannahan, Florence Privette, director, and Clarence Coleman, vice president. We look forward to unlimited results from the benefits derived from this school which was well planned by the committee in charge consisting of Leona Mayo, chairman; Evelyn Wells, Wiley King, Andy Hutson and Annora P. Smith.

A MOST SPLENDID WORK

I am sure that every one that attended the Southwide B. Y. P. U. Convention in Nashville, received a great blessing, as well as gathered new ideas and plans whereby they might help their B. Y. P. U., and do more work for our Lord.

What impressed me most of all was the plea that Mr. Isaac, the State Worker for the Negroes, made urging us to help their people in teaching them our methods of work. He stated that we should forget difference in color, and help them in a way that would be pleasing to God, for He made us all, and we are one large family.

Upon presenting the matter to our members, "The Radiant B. Y. P. U. of Bell Avenue," I was amazed at the ready response they gave in the agreement to conduct a training school in one of our colored churches.

The week of March 5th, we held a training school at Ebenezer, a one room colored church. We were very much elated with the attendance, having an average of 120 for the week. A total of 109 awards were issued at the close of the school. These people were so interested and appreciated our coming to them so much that it made one feel as if they wanted to be doing something for them all the time. As they had previously had only one union consisting of all ages, we organized their separate unions, and they are certainly working and co-operating to the highest of their ability.

We conducted three classes, Senior B. Y. P. U. Administration, taught by Mr. William Green; Intermediate Manual by Miss Florence Privette, and Junior Manual by Mrs. Roxie Paris. Our helpers were Misses Maurine Miller, Reva Bowers, Iva Jean Coleman, Mr. Boyd Smith, Lloyd Ezell and Mrs. Margaret Ezell.

We can't all be Foreign Missionaries, but we can help our colored neighbors at home, so young people, let's get busy and see if we can't really help them, as it will be beneficial to you as well as to them.—Mrs. Margaret Ezell, President.

Fine word from G. L. Winstead, Gainesboro:

"Dear Bro. Hudgins:—In receipt of your letter of a few days past, and noted with interest your kind message. I am sure glad to tell

you that I got a man to give the roofing for our church building, and I have it all ready on. It is a fine roof. The man that gave it said he wanted to give the best. I think it cost him about \$125.00. We sure do appreciate it and thankful for it. I am now putting the windows and doors up. Then I am going to raise funds, about a hundred dollars, to put the rock walls up and we can then use it until we get able to finish it. I feel like the Lord is with us here and we are in a few years going to have a good Baptist work here. It sure is large enough territory for plenty of work. We have a good interest in all of our work with a good spirit in all of our work. The co-operation of all of our members is fine."

How we wish that we had the money to care for all needy situations. It would be a real joy to put money in enterprises like these Mission Stations that are so strategic.

GIBSON COUNTY PUTTING ON BIG PROGRAM

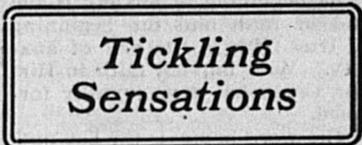
Gibson County is planning a simultaneous training school for all the churches and they have one of the best organizations that we have seen anywhere. The leading pastors of the association are helping in a great way in the preparation for this school and will also help in training the teachers for the local work.

SPECIAL LIBRARY OF BOOKS

We are trying to accumulate a library of books covering the main books in both the Sunday School and B. Y. P. U. courses for the use in destitute fields and churches where the people are not really able to buy books. Our plan is to confine the use of these books to those who hold office as teachers or leaders and only on condition that they cannot buy books. Those buying books will be encouraged to do so and the money will go to purchase new books to take the place of the one sold, and will become a part of the Library for use in other churches. Each church will be held responsible for all the books used and will be expected to pay for all not returned. These will be used in different associations until they are worn out. This will be a fine investment and will be the means of selling more books than we will ever sell in the regular way. We are asking churches that are able to do so to give us from 1 to 20 books for this purpose and we will keep them all in this library until they are worn out. The Sunday School Board is giving half of the books and we are asking our churches to give the other half. If you have any number of Building a Standard S. S.; True Functions of the S. S.; Meaning of Church Membership or any of the Manuals, please give all you can to this program.

A RICH EXPERIENCE

During the past week we have had the deep joy of spending the time in the home of the late Mr. W. S. Maley of Covington. We have made his home our home for years when we were in Covington. This time Mrs. Maley was kind enough to ask us to spend the time in that beautiful home and enjoy the memories of this great and good man. It is also a joy to be in the presence of a woman like Mrs. Maley, kind, gentle, thoughtful and has every attribute of a Christian noble woman. She is an inspiration to all who come in contact with her. We feel for her in her loss and pray that God may keep her very close to His Great Heart during these dark days of grief.



Elixie—"Ah sho does hab bad luck."

Licorice—"Shucks, you don't know what bad luck am. Las' night Ah dreamt Ah wuz walkin' longside a lake ob gravy an' dey wasn't a biskit in fifty miles!"—Ex.

Mr. Newly Wed (at dinner)—"Dear, what kind of pie is that?" Mrs. N. W.—"Rhubarb, darling."

Mr. N. W.—"Well, why did you make such a large pie?"

Mrs. N. W.—"Because I couldn't get any shorter rhubarb."

Bobby (disputing with his small sister)—"Fleas are black, I tell you."

Small Mary—"Not, either, 'cause it says, 'Mary had a little lamb; its fleas was white as snow.'"—Ex.

"Yassuh," said the little colored boy, "I'se named fum my parents. Daddy's name was Ferdinand and Mammy's name was Liza."

"What's your name, then?" "Ferdiliza."

A Georgian from up in the mountains came to town on his annual trip with a load of corn, sweet potatoes and other produce to exchange for groceries. As he neared the city he saw a sign, "Speed Limit Fifteen Miles an Hour." Prodding his oxen frantically with a stick, he muttered, "Land sakes! I don't believe we can make it!"—Ex.

Office Manager (to little Billy Brown, who applied for situation as an office boy and produced testimonial from a parson)—"We don't want you on Sundays. Have you a reference from any one who knows you on week days?"

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.

REPORT OF CORRESPONDING SECRETARY-TREASURER

It is a joy to bring you my tenth annual report as your secretary. In Psalms 144:14-15 we read, "There is no complaining in our streets. Happy is the people whose God is the Lord."

There has been no complaining in our W. M. U. streets even in this unusual year for we are happy to acknowledge God as the Lord of our lives. George Mueller said, "The beginning of anxiety is the end of faith and the beginning of true faith is the end of anxiety." With implicit faith in Him our Union has gone joyfully forward.

The word happy is the key note of this report, so I am using an acrostic on the word for my message.

Hundred Thousand Club

"H" in happy stands for Hundred Thousand Club. We are happy that it was launched at the S. B. C. meeting and that our W. M. U. in Tennessee accepted as its goal 5,000 members. In the divisional conferences in June we presented the plan and the associations made their goals. We cannot give a definite report, for the records are now kept in Dr. Tripp's office, but we know Tennessee is leading the South in members and we must work on until we reach our goal and pay our debts.

Association

"A" is for Associations. To you this may mean one big dinner on the ground in the summer. To me the annual association meeting is my best opportunity to touch the unenlisted churches and the uninterested women. Last year I attended 35 annual meetings and 126 associational gatherings including quarterly, annual meetings and mission study institutes. I was in 56 associations in the state where we have W. M. U. work.

All praise to the associational officers for without them this report would be impossible. They planned 23 associational institutes where we taught the 1934 Year Book and because of their untiring labor 308 churches were touched by these classes.

It was our great privilege to have Mrs. Carter Wright, Mrs. Una Roberts Lawrence and Miss Mallory in 19 of these meetings where they rendered invaluable service.

Progress

Progress has been seen in all of our work except in our gifts. We are not complaining concern-

ing the money given for we believe the \$120,758.89 reported represented more sacrificial giving than ever before. We do rejoice over the increase of \$2,605.04 in our Lottie Moon offering. We report \$10,464.12.

We have 708 W. M. S.—96 this year—with a net increase of 45. We have 2931 new members, with a total membership of 21,200 women.

There were 2032 mission study classes reported for the W. M. S.—a gain of 601 over last year. There were 12,436 awards given with an increase of 2295.

Madison County is our one A-1 association this year.

We have 21 A-1 Unions, an increase of 6 over last year. They are—

Big Hatchie, Covington;
 Crockett, Alamo;
 Duck River, Lewisburg;
 Knox, Calvary;
 Madison, Mercer and Poplar Heights, Jackson;
 McMinn, Etowah, First;
 Nashville, First, Park Ave.;
 Nolachucky, Montvue;
 Ocoee, Calvary, Central, Cleveland, East Chattanooga, Northside, Tabernacle;
 Shelby, Highland Heights, Whitehaven;
 Watauga, Elizabethton, Second;
 William Carey, Concord.

We also report 75 A-1 W. M. Societies. We recognize with pride our two churches that are outstanding, made so by securing gifts from every resident woman member in the church, Whiteville in Hardeman County, and Philadelphia in Sweetwater Association.

Praise

We praise Him for His goodness in allowing us the privilege of serving Him by working with you. We praise Him for your prayers that have sustained us through this busy year. We praise Him for perfect health for not one engagement have we missed because of sickness.

We praise Him for our co-workers. For our president, Mrs. Harris, who has been our real friend and helper at all times. For Miss Walden who has been our efficient fellow worker on the field and in the office. For Mrs. Ginn whose untiring work in the office has made it possible for us to be in the field.

For all state, association and society officers who have labored with us in making His work go forward.

We praise Him for the thousands of women unknown to many but whose faithfulness in

following the leaders makes possible our work.

We praise Him for the memory of Dr. O. E. Bryan who was truly the friend of the W. M. U. We praise Him for Dr. Freeman who is co-operative and efficient.

Year's Record of Field and Office Work

During this year I attended the Northern and Southern Convention meetings in Washington, the Tennessee Baptist Convention, Southwide B. Y. P. U., State B. S. U. conventions, houseparties and camps of the G. A.'s and R. A.'s in each division, the Foreign Mission conference in Ridgecrest, the three Divisional W. M. U. meetings and five divisional conferences and the Southern Union Executive Committee meeting in Birmingham.

I taught 48 mission study classes, spoke in 180 churches, in 56 different associations.

With the exception of a few days spent at home at Christmas my entire time has been given to my work.

I am happy that it was my privilege thus to serve you. We are, "laborers together with God so may we be strong and of good courage for Jehovah our God is with us."

Office Report

Letters written, 19,035; packages mailed, 11,811; U. S. cards, 1,212.

Mission Study

W. M. S. Awards	11,319
Y. W. A.	1,825
G. A.	2,244
R. A.	1,337
S. B. B.	2,089
Total	18,814

Gifts As Reported January, 1933, To January, 1934

Co-operative Program	\$ 89,247.29
State Mission Offering	4,934.27
Home Missions Thank Offering	5,009.92
Foreign Missions, Lottie Moon	10,464.12
Special Offering for the debt	238.67
One Hundred Thousand Club	1,733.02
Margaret Fund and Training School	2,000.00
Training School Scholarship	600.00
Other Special Gifts	6,531.60

Total Gifts by all W. M. U. Organizations	\$120,758.89
Gifts by Organizations—	
Woman's Missionary Societies	\$104,034.60
Young Woman's Auxiliaries	9,743.38
Girls' Auxiliaries	3,334.80
Royal Ambassadors	1,775.55
Sunbeams	1,870.56
Total	\$120,758.89

Every flower that blooms, every plant that grows, every bird that sings, every cloud that flits across the sky, every star that shines, every human face, suggests something about God the Creator, reveals some feature of His power, His wisdom, His goodness.

In Memoriam

100 words published free. All extra words 1 cent each. Resolutions 1 cent a word. Send money with each.

YOUNG

Mrs. Mollie Young, a member of Rutland Baptist Church. She moved to Silver Springs and joined Mt. Olivet Baptist Church. She lived a consistent Christian life. The command, "Prepare to meet thy God" and "Out of dust wast thou created and unto dust shalt thou return" were fully realized as being important and true, and she did not lose the opportunity of being ready for eternity. Mt. Olivet Church has lost a valued member so they come and go; as God has ordained, and Mrs. Young is now at rest with her loved ones.

Elvin L. Burnette, Pastor,
 J. E. Sullivan,
 Committee.

PULLEY

Sister Martha Pulley, a member of Mt. Olivet Baptist Church, Leeville, Tenn., died March 1, 1934, age 93 years. She was the daughter of Rev. William Barton, her life, like that of her father, was a manifestation of true Christianity, and a loyal Baptist. Her aim and purpose in life was to serve God, directing others to live for God and the good they might do in the world. Her words spoke because of her deeds. Her love spoke because of her acts of mercy and deeds of benevolence and kindness. A good woman at rest.

Elvin L. Burnette, Pastor,
 J. E. Sullivan,
 Committee.

JONES

Brother Tom Jones, a member of Mt. Olivet Baptist Church, Leeville, Tenn., died January 29, 1934, age 73 years. He was a man of upright and noble character, in whom you might place confidence; a true and devoted Christian, ever endeavoring to serve his Lord; and striving to help his fellowman, in council and a virtuous life, living an example worthy of emulation. Heaven is blessed and earth has suffered loss by his going. He was one among the few whose word was his bond. Let us "stand firm in the faith once delivered to the saints."

Elvin L. Burnette, Pastor,
 J. E. Sullivan,
 Committee.

60 Monument¹⁹

For a limited time to advertise our wonderful values. We want one in every community. 3 ft. high, 16 in. wide, 10 in. thick, wt. 500-lbs. All Lettering Free. Satisfaction Guaranteed. Write for information.

American Memorial Company
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W. M. U. CONVENTION

(Continued from page 5)

praise scriptures as the violin and organ played softly. All were happy to see "Cornelia" as she is lovingly known, looking so well. She had been kept at home because of illness for many months.

Mrs. Claude Sprague, Ocoee's W. M. U. Superintendent, cordially welcomed the convention to Chattanooga, and Mrs. Susan Holloway of First Church, Memphis, responded most graciously.

The next forty-five minutes were given to the vice presidents and their superintendents. Mrs. Chas. M. Thompson of West Tennessee was kept at home because of illness. Her report was read by Mrs. D. Ginn, and her superintendents were recognized each responding with a brief report. Mrs. E. L. Atwood and Mrs. J. Frank Sieler presented their reports from Middle and East Tennessee, and their superintendents brought encouraging reports. There were eight superintendents from West, eight from Middle and eighteen from East Tennessee.

Miss Northington made her report which is being published this week. She presented the banners and the awards to the A-1 Unions.

Madison County was given the W. M. U. pin for reaching all points on the associational standard. Knox County won the banners for the largest number of new organizations and the largest number of mission study classes. Shelby County received the banner for the largest number of tithers and the largest number of societies reporting every quarter. Nashville received the banner for having the largest number of A-1 organizations.

Midland Association had the largest per cent gain of new organizations. William Carey had the largest per cent of its organizations A-1. Nolachucky had the largest per cent of its societies reporting every quarter. Madison County has the largest per cent of its members as tithers, and Robertson County made the largest percentage in mission study.

Miss Ruth Walden's report will be printed in next week's paper. The president's splendid message will also be printed in full. We regret that it was not received in time for this edition.

Dr. John D. Freeman, our capable Secretary, presented "Our Co-operative Program" in a way that challenged us to a greater loyalty to the Master and His program. He said we needed the thrill of adventure in His service. Christ presented a daring appeal and His challenge is open to us.

At our convention we had an unusual number of missionaries. We were happy to have Mrs. S. E. Ayers tell why she wants to return to China. She and Dr. Ayers are going in May from Fort Worth to China. They have been

in Orlinda three years and now are happy to be going back to the country they love and because the Lord has called them. Southern Baptists have kept them at home but now because we have a surplus of \$40,000 in our Lottie Moon offering they are being sent back. Dr. Ayers will take Dr. N. A. Bryan's place in North China as he is having to return because of the continued illness of his wife. (Continued next week.)

A DESERT MYSTERY

(Continued from page 9)

added hopefully, and began to look in the sand and sage brush.

The Indian stood very still, his arms folded and watched Ted for a moment, then said in his wise way, "Nothing blow away — no wind all day."

"But John, where could it have gone?"

"Crackers go too?" asked the Indian, a shrewd look in his bead-like eyes.

Ted took down the cracker jar, wonderingly, and looked it.

"Why, there were a couple of broken ones in it this morning but—they're gone now."

Without speaking the Indian started to search the cabin in his own slow way. He looked in all cracks and corners, then started to lift hats and clothes from the wall.

"No use looking in the pockets of those old clothes," insisted Ted. "I know I didn't put it there. I put it in that jar."

The Indian grunted and kept on looking through the pockets. Several times he stopped for a moment as if listening—though Ted heard not a thing. The place was quiet as only the desert can be when there is no wind.

Suddenly John stepped to the center of the room, cocked his shaggy head to one side and stood perfectly still. Ted watched him wonderingly but heard nothing more than a little squeak like sage brushing against the window.

The Indian's dark eyes began to twinkle as he looked at Ted and said quietly, "You forgot to look under the pad of that couch."

Ted lifted up the corner the Indian pointed to and there in the coils of an exposed spring lay some baby pack rats, snug and squeaking in a nest made of bits of sage and lined with an expensive green lining—a twenty dollar bill!—Permission of Sentinel; Published by Baptist Sunday School Board.

"UNCLE BEN'S" BIBLE CURIOSITIES

Answers to "First Things"

1. "Let there be light." Gen. 1:3.
2. When Adam gave names to all of the animals. Gen. 2:19.
3. God. Out of the skins of animals. Gen. 3:21.

4. Lamech. Gen. 4:23.
 5. Adam. Gen. 5:5.
 6. Ishmael. Gen. 16:11.
 7. Sarah. Gen. 17:17.
 8. Earrings, bracelets, jewels. Gen. 24:22, 53.
 9. Joseph. Gen. 37:28.
 10. Joseph. Gen. 41:14.
- Watchman Examiner.

REV. L. M. LATEN, RESIGNS

All of Maury County, as well as Columbia, will sustain a loss in the resignation of Rev. L. M. Laten, who has served the Second Baptist Church of Columbia for four years and five months. During his pastorate the church has more than doubled its membership. The church building has been remodeled from a one room structure to a modern building for the greatly expanded program of the church. Five Sunday School rooms have been added as well as a baptistry.

Not only in a material way has the church grown. The prayer league and mid-week prayer service manifest the growth spiritually. The Sunday School likewise has shown a steady growth while the young peoples' organizations have shown the same growth.

Brother Laten was elected Vice Moderator of the Maury County

Baptist Association at its first meeting after his arrival. At the second meeting he was elected Moderator, an office he has held for three years and a half.

Brother Laten has received a call from the Baptist church of Ardmore where he is now located. He will again be in Columbia on the fourth Sunday in March when he will deliver his farewell sermon.—Signed: Mrs. F. E. Dawson.

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

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

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The Standard for Baptists



Reduced April first to new low price level. Durable in contents and construction, this hymnal is fast finding its merited place in our Baptist churches. It contains more than four hundred of the choicest standard hymns and gospel songs. Also selected children's songs, glorias, amens, and scripture readings. It is doubly indexed and topically classified. Published only in round notes.

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Its most convincing commendation is in its unprecedented demand. It has surpassed our highest expectations. You'll readily recognize its true value when you examine it.

Durably and beautifully constructed of special material. Cloth—100, \$45.00; carriage extra; dozen, \$6.00; copy, 60c postpaid.

Bristol—100, \$30.00, carriage extra; dozen, \$4.00; copy, 40c postpaid.

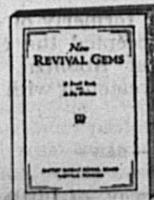
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Write for specimen pages of seven orchestrations for thirteen different instruments.



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Manila, hundred, \$10.00, carriage extra; single copy, 15 cents, postpaid.

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR MARCH 18, 1934

Memphis, Bellevue	1251
Chattanooga, First	1221
Nashville, First	837
Knoxville, Fifth Avenue	830
Nashville, Grace	775
Chattanooga, Highland Park	669
Memphis, Temple	608
Chattanooga, Ridgedale	600
Memphis, La Belle	599
Sweetwater, First	594
Maryville, First	590
Chattanooga, Northside	589
Nashville, Belmont Heights	555
Chattanooga, Avondale	492
Chattanooga, East	467
Erwin, First	460
Kingsport, First	456
Etowah, First	445
Chattanooga, East Lake	414
Chattanooga, Woodland Park	408
Chattanooga, Clifton Hills	395
Rossville, Ga., First	348
Chattanooga, Tabernacle	347
Knoxville, Immanuel	343
Chattanooga, Chamberlain	337
Knoxville, Lonsdale	330
Lenoir City, First	317
Clinton, First	312
Memphis, Highland Heights	306
Kingsport, Calvary	291
Chattanooga, Alton Park	282
Chattanooga, Red Bank	280
Dyersburg, First	275
Knoxville, Arlington	261
Memphis, Seventh	261
Chattanooga, Oak Grove	253
Memphis, Boulevard	235

By FLEETWOOD BALL

W. K. Crume has resigned as pastor at Whiteface, Texas, but has not indicated his plans.

—B&R—

W. D. Wallace has been called as pastor of the church at Ackammon, Miss., and is on the field.

—B&R—

V. M. Cloyd has resigned at Hereford, Texas, to become a district missionary under the state board.

—B&R—

W. G. Stracener, of Pavo, Ga., will move on the field at Arlington, Ga., about April 1, having accepted the care of that church.

—B&R—

W. B. Riley has completed his 37th year as pastor of the First Church, Minneapolis, Minn., the membership is now 3,500.

—B&R—

A revival began in the First Church, Jackson, last Sunday, the pastor, W. C. Boone, doing the preaching.

—B&R—

The First Church, Lancaster, S. C., has called as pastor F. W. Putney, of Darlington, S. C., and it is believed he will accept.

J. N. Watson lately resigned as pastor of Holston Creek Church that he might accept the church at El Bethel, S. C.

—B&R—

W. M. Cooper, of Melbourne, Ark., lately passed to his reward. He was a faithful, successful preacher.

—B&R—

The First Church of Commerce, Okla., is happy that I. E. Taylor of Mansfield, Missouri, has accepted their call to be pastor.

—B&R—

James J. Autrey, of Morris, Okla., has accepted a call to the church at Cometa, Okla., for half time.

—B&R—

The First Church, Arcadia, Fla., is fortunate in securing as pastor E. B. Evans, of Madison, Fla., to succeed W. D. Nowlin.

—B&R—

M. A. Cook has resigned Immanuel Church, Ardmore, Okla., to take up his work as a state evangelist, effective April 1.

—B&R—

T. W. Jones has resigned at Brookhaven, Ga., after serving four and a half years, and has located at Chamblee, Ga.

—B&R—

C. L. Quarrels of the First Church, Newton, Ala., is doing the preaching in a revival at Broadway Church, Louisville, Ky., H. D. Johnson, pastor.

—B&R—

W. W. Hansacker, of Cobden, Ill., has succeeded Elbert E. Waller as editor of the Illinois Baptist, which has been moved from Pickneyville, Ill., to Cobden.

—B&R—

E. A. McDowell, Jr., formerly pastor at Waddy, Ky., will assume his duties as pastor of the First Church, Union, Va., the latter part of this month.

—B&R—

W. R. Earp, formerly of Dallas, Texas, has accepted the care of the church at Kountze, Texas. The city is threatened with a new oil field.

—B&R—

C. H. Dunaway, of Little Rock, Ark., left the non-cooperative Baptist and identified himself with the majority group of Baptist in the state, lately.

Clyde V. Hickerson, pastor at Russellville, Ark., for eleven years, has been given a royal welcome by the First Church, Hot Springs, Ark.

—B&R—

It is understood that Fort Worth, Texas, will make a bid for the 1938 session of the Baptist World Alliance. Atlanta is also inviting the meeting.

—B&R—

Beginning April 1, W. H. Knight of Tabernacle Church, Atlanta, Ga., will aid J. B. Turner in a revival at the First Church, Griffin, Ga.

—B&R—

The pulpit of the First Church, Washington, D. C., continues to be supplied by Rufus W. Weaver during the prolonged illness of the pastor, Samuel Judson Porter.

—B&R—

April 1, there begins a revival in Calvary Church, Beaumont, Texas, in which C. W. Culp, of Shreveport, La., will do the preaching.

—B&R—

M. F. Ewton, son of L. S. Ewton of Nashville, has accepted the call of the church at Spur, Texas, succeeding F. G. Rogers, who went to Duncan, Okla.

—B&R—

A memorial service was held March 17 in honor of B. H. Dement, the first president of the Baptist Bible Institute, New Orleans, La., who died just a year ago.

—B&R—

During the four years Connie L. Hargrove has been pastor of Porta Memorial Church, Lexington, Ky., there have been 407 additions and a total of \$26,396.29 contributed to all causes.

—B&R—

T. C. Ecton recently celebrated his 25th anniversary as pastor of Calvary Church, Lexington, Ky. The membership has increased eight-fold under his ministry.

—B&R—

The First Church, Nacogdoches, Texas, has closed a young peoples' revival of a week, resulting in 24 additions. Bob Fling, of Seminary Hill did the preaching. Bonnie Grimes is the pastor.

—B&R—

The membership of the First Church, Ada, Okla., has grown from 400 to more than 2,800 during the fifteen years C. C. Morris has been pastor. He has held 18 revivals with his own church.

F. W. Patterson has resigned at Maysville, Okla., to accept a call to the First Church, Spiro, Okla., succeeding A. H. Moore, who has gone to Centenary Church, Oklahoma City, Okla.

—B&R—

Referring to his experience as a patient in the Baptist hospital of Memphis, H. L. Carter of Halls says he was "opened with prayer and healed with grace." He thanks God for this great House of Healing.

—B&R—

F. M. McConnell, editor of the Baptist Standard, made an auto trip recently to visit his son-in-law, L. M. Lamb, pastor of the First Church, Nevada, Missouri, and had a great trip.

—B&R—

The membership of Druid Hills Church, Atlanta, Ga., L. D. Newton, pastor, now numbers 3,030. They received 18 new members, 12 by baptism, on a recent Sunday.

—B&R—

A. Hope Owen, pastor of the First Church, Santa Fe, New Mexico, had the pleasure, recently, of baptizing into the fellowship of his church, Mrs. A. W. Hockenull, wife of the governor of New Mexico.

—B&R—

In the annual Bible Conference held at Dresden last week E. H. Greenwell of Paris, V. A. Rose of McKenzie, John R. Powers and R. N. Queen of Paris; C. L. Skinner of Martin; W. F. Carlton of Greenfield; J. R. Burt of Jackson, and J. J. Hurt of Jackson were the speakers.

—B&R—

To the erudite F. W. Tinnin, editor of the Baptist Message, let it be said that our amanuensis was misled by faulty dictation in stating that the First and Cliff Temple Churches of Dallas, Texas, are the two "oldest" churches in the United States. We intended to say "largest".

God never put one man or one woman into the world without giving each something to do in it, or for it—some visible, tangible work, to be left behind them when they die.

Hope is the mainspring of human action; Faith seals our lease of immortality; and Charity and Love give the passport to the soul's true and lasting happiness.

By THE EDITOR

First Church, Maryville, begins a revival the second Sunday in April, Pastor Baldrige preaching.

—B&R—

C. R. Widick, pastor of Gordon, Texas, has been called to the care of First Church, Trenton, Ky.

—B&R—

M. E. Dodd recently held a meeting with the Riverside Church, Jacksonville, Florida.

—B&R—

Ralph B. White has resigned at Little Mount Church, Ocoee Association, to accept the Bethel Church in Baptist Association.

—B&R—

Len G. Broughton will assist W. H. Brown in special evangelistic services at the August Road Church, Greenville, S. C.

—B&R—

The Baptist of Atlanta, Georgia, have extended an invitation to the Baptist World Alliance to hold the 1938 session in that city.

—B&R—

Brother L. M. Laten has resigned as pastor of Second Church, Columbia, to accept the care of First Church, Ardmore.

—B&R—

Prospect Church, Hollow Rock, J. G. Cooper, pastor, has recently held its sixth annual Bible Institute. The editor spoke twice during the Institute.

—B&R—

Professor A. T. Robinson of Louisville Baptist Seminary is to begin a series of Bible Lectures at the First Church, Memphis, R. J. Bateman, pastor, on April 1.

—B&R—

First Church, Chattanooga, J. H. Hughes, pastor, on March 11 had 2558 in Sunday School. The largest attendance in the history of the church.

—B&R—

W. W. Hamilton will assist his son, W. W. Hamilton, Jr., pastor of Napoleon Avenue Church, New Orleans, in a revival meeting beginning April 8.

—B&R—

First Church of Lakeland, Fla., C. M. Crossway, pastor, is being assisted in a revival meeting by J. B. Lawrence, Executive Secretary of our Home Mission Board.

—B&R—

Arlington Church of Knoxville will begin a revival Easter Sunday with Pastor Simmons preaching and Jess Pressley in charge of the music.

Brother P. L. Ramsey, pastor of First Church, Fayetteville, will begin a meeting in his own church on April 1, assisted by Singer Ira Prosser, Fort Worth, Texas.

—B&R—

Dr. L. R. Scarbrough has just closed a meeting with Pastor O. M. Stallings, Immanuel Church, Tulsa, Oklahoma. There were seventy-nine additions to the church.

—B&R—

There were 176 professions of faith and 75 additions to the First Church, Sweetwater, when Pastor Tallant did his own preaching and George Freeman of Chattanooga conducted the singing.

—B&R—

T. W. Gayer offered his resignation as pastor of the First Church, Pineville, La., to accept the pastorate of the First Church, Uvalde, Texas, but the church refused to consider the resignation.

—B&R—

The annual Bible Conference has recently closed at First Church, Dresden. At the close of the conference the church began a revival meeting with N. M. Stigler, pastor of the First Church, Martin, preaching.

—B&R—

Evangelistic Singer H. Evan McKinley recently held a revival with the First Church, Barbourville, Ky., H. C. Chiles, pastor. During the first week of the meeting there were 88 additions to the church.

—B&R—

Dr. and Mrs. M. E. Dodd are planning a trip around the world to visit all our mission fields, following the meeting of the Baptist World Alliance. This trip is made possible by the generosity of friends.

—B&R—

First Church, Cookeville, recently ordained to the full work of the ministry, Rev. Robert E. Lee of that city. He is a young man of great ability and plans to prepare himself for a vigorous work in the ministry.

—B&R—

An unverified report brings news that Pastor C. E. Patch of Pulaski has been called to an Arkansas field. If he should accept, our good wishes will go with him.

—B&R—

Miss Victoria Logan is on her way back to the states after having spent more than two years in Buenos Aires. She is the daughter of Missionary and Mrs.

Robert Logan of Argentina. Miss Logan was State Young Peoples Secretary for Tennessee, four years.

—B&R—

Twenty-three people were baptized at Higgins Chapel Sunday, March 18, as the result of a recent revival. During the meeting sixteen came by restoration and many new members were added to the church. Rev. P. L. McMahan, of Micaville, N. C., did the preaching, being assisted by Rev. Rogers, of Limestone, Tenn.

—B&R—

We were made sad last week by reports from Dresden which told of the serious condition of Mrs. G. T. Mayo, wife of one of our loyal pastors. Another report indicate that Mrs. T. N. Hale, wife of pastor Hale of the Dresden church, had suffered a relapse a few days before.

—B&R—

Rev. Fred T. Moffatt, of the First Church, Jellico, Tennessee, is preaching a series of eight Sunday evening sermons on "The Fine Art of Building a Home." These sermons are especially intended for young people, but if Tennessee is anything like New York, they are applicable to old people as well as to the younger generation.—Watchman Examiner.

—B&R—

Pastor Evie Tucker, of Livingston, is planning to enter Tennessee Polytechnic Institute of Cookeville for the spring term, after which he will be eligible for his bachelor's degree. Thus does another pastor, father of five children, one of whom is to drive to school with her dad every day, prove that "where there is a will, there is a way" for the preacher to educate himself.

—B&R—

Rev. F. W. Wightman, of Bremerton, Washington, accepted the call to the Arizona Baptist Convention Secretaryship. He expects to be on the field shortly after the first of April. Mr. Wightman has held a number of successful pastorates in the Pacific Northwest and for two years was state secretary for the East Washington Convention.

—B&R—

Secretary Freeman reports that the series of regional pastors' conferences held throughout the state surpassed his hopes by a wide margin. Six hundred or more churches were touched through their pastors, splendid interest was everywhere manifested, and with one accord the pastors indicated their interest in the Co-operative Program and their determination to give it a chance in Tennessee. Dr. Freeman is in Sequatchie Valley this

week, preaching at night at South Pittsburg, and carrying on an associational organization program by day.

—B&R—

With the Churches: Chattanooga—Highland Park received 1 for baptism; Oak Grove received 2 by letter; Ridgedale received 3 by letter; Northside, Pastor Selman baptized 2; East, Pastor Bull welcomed 4 by letter, 3 for baptism and baptized 1; Tabernacle, Pastor Denning welcomed 2 by letter, 2 for baptism and baptized 2; Knoxville—Fifth Avenue, Pastor Dance received 1 for baptism and baptized 2; Arlington welcomed 1 by letter and 4 for baptism; Kingsport—Calvary, Pastor Trent welcomed 1 by statement and baptized 3; Memphis—La Belle welcomed 10; Boulevard received 4; Bellevue, Pastor Lee welcomed 11 by letter, 13 for baptism, 1 by statement and baptized 5; Temple received 5; Nashville—Bellmont Heights welcomed 7 by letter and 9 for baptism; Inglewood received 4 for baptism and 1 by statement.

WHAT THE LORD'S SUPPER MEANS TO ME

By M. E. Dodd

It is not a sacrament. I realize that it has no saving efficacy. The sole and only necessary sacrifice for my sins was made on Calvary's cross nearly two thousands years ago. I do not need any other sacrament and there is no other.

THE LORD'S SUPPER is to me a symbol of His broken body and shed blood. It is a reminder of what He did for me.

THE LORD'S SUPPER, as a symbol, brings my mind and heart into deep and intimate fellowship with the Spirit of Christ. It is even the communion of the blood of Christ and the blood is the life.

THE LORD'S SUPPER is an opportunity for me to give testimony for Christ. It shows the Lord's death. I may not be able to preach Christ as I would like; I cannot sing as others can; I cannot make large gifts for His cause as others do, but I can bear this simple testimony of my faith in His redeeming mercy.

THE LORD'S SUPPER is an opportunity for me to confer with my own heart upon the vitality of its relationship to Christ and to check up on my own life as to how far it matches the Savior in sacrificial service. I also go from the Lord's Supper with a deeper sense of obligation and with higher resolve to devote my time, talent, and possessions as never before to the Master's work.—Baptist Bulletin.

What He Has Done For My Soul

(Under this heading Baptist and Reflector publishes experiences of grace, of answered prayer, or other experiences which illustrate "the manifold grace of God." Send in your experience.—Editor.)

A SATISFYING EXPERIENCE

Student Lawrence, Thibodeaux Baptist Bible Institute, New Orleans, La.

On Thursday afternoon Mr. Aguilard (a French Missionary in New Orleans), his sister, my sister and I went over to the French Quarter in the city to hold a service. The meeting place was in the home of a French lady on the third floor of one of those crowded buildings where many families dwell. The lady of the house was very polite and in her own simple way invited us in.

There were about twenty people gathered that afternoon, mostly women, maybe only four men. All of them were French or at least understood the language. They all seemed anxious to hear the singing. The only instrument we had to accompany the singing was a guitar. Several of the folks there were Christians so they helped quite a bit with the singing.

We sang several hymns in French, then Brother Aguilard preached a short sermon which was very appealing and touching, and I could tell by the expression on their faces that they had been touched. After the sermon the opportunity was given for a profession of faith in Jesus Christ. My sister and I sang "Almost Persuaded" as a duet in French, and several (about six or seven) of those present put their heads down and began weeping.

While we were still singing about the second verse one of them came forward, then in the third verse another came and this was the lady of the house. Both of them had tears streaming down their cheeks. Both of them were Catholics but said they had never known a Saviour and that they wanted to follow him. Several of the others seemed to be almost persuaded but didn't come. One who was weeping much was asked why she didn't make the decision now, and she answered that she had a religion. She was Catholic and said she thought it was wrong to change from one church to another.

The next week when we returned to hold a service in another home in the same section of the city this woman made the decision accepting Christ along with two others. This experience gave me great joy, and made me feel more sure of my calling to French Missions. These people seem to be hungry and waiting for the word and are ready to accept it as soon as they understand. May God help me to help many poor unsaved French people to come to Christ for salvation.

PRAYER POINTS LOST TO THE SAVIOUR

Student Urban R. Pattillo, Baptist Bible Institute, New Orleans, La.

About nine o'clock I went walking, praying as is my usual custom that the Spirit would guide me to speak to some one concerning his soul's salvation. Having talked briefly to several with very small outward good done, I had started back to the school. Seeing a man walking ahead of me I hastened that I might catch up with him. Was soon by his side, offered him a gospel of John and asked if he were a saved man. His answer being negative I proceeded to tell the plan of salvation and pointed him to the "Lamb of God who taketh away the sin of the world."

He replied that it was a very nice story but said that he was not interested. Believing that I was led by the Spirit I continued pressing upon him the way, but apparently to no avail. Finally I told him that I must go on, but that before going I would like for him to kneel down there on the streets with me that I might pray for and with him. He at first said no, but on being asked again knelt down with me and I prayed as the Spirit led me.

Getting up I saw a new smile on his face, and stretching forth his hand to grasp mine he said, "I do from this night on take Jesus as my personal Saviour and will trust Him." Then he went on his way and I mine; he having found the Saviour and I having led one more soul to find peace in Him.

WHY GOD LET SIN ENTER THE WORLD

(Continued from page 8)

three things on the world: Loss of life, righteousness, and ease. Hence the world was filled with death, sin and toil. These three overflows ruled for centuries. But now they are all being lifted gradually.

Life is growing longer. The means by which that is compassed suggests what shortened it originally. Proximity of population and mutual dependence work toward a square deal. Toil is alleviated by machine labor. How far will these processes go? I make no extravagant claims. I merely point to these as processes that oppose the three that Adam brought into the world. The growing opposition to war; the call for a square deal for all; and even the recognition that the seller cannot sell if the buyer lacks money, all these things become significant as we approach the grand finale.—J. L. McKinstry, Reagin, Tenn.

First Church of Shreveport, La., is dedicating its Sunday evening program from 9:00 to 9:30 CTS on KWKH, 850 kilocycles, April 1 to May 15, to the Southern Baptist Convention, its people, its pastors and enterprises.

SHALL WE FIGHT OR RAISE THE WHITE FLAG

By G. W. Lowe

When Billy Sunday was in Memphis he said the time was near when we would either have to surrender to the liquor element or go to war with them. Now under present conditions we are dangerously near the fulfillment of that prophecy.

The Democratic platform declared for the protection of the dry states if the Eighteenth Amendment was repealed. Mr. Roosevelt said he would protect the dry states. The Twenty-first Amendment contains a provision for the protection of the dry states. The President has betrayed the people of the dry states by failing to keep his promise. There is evidence that the Administration is actually encouraging the sale of liquor in Tennessee because anyone can buy a federal license to sell it. The President could stop that if he would.

There is also evidence to prove that the state authorities are encouraging the sale of liquor in Tennessee. To prove that I will produce a news item written by a Commercial Appeal staff correspondent at Nashville, Mr. Hilton Butler.

"Nashville, Tenn., Dec. 29, 1933.—Tennessee may now go ahead and have all the 5 and 6 per cent beer and 12 per cent ale that it desires, insofar as any attempt at state enforcement of the 3-2 limitation is concerned.

"Hereafter there will be no motorcycle patrolman slipping into a roadside beer garden dropping a thermometer into the mug and making a report on alcoholic content, or plain clothes, state agents, making similar investigations at municipal restaurants and other beer selling places.

New Policy Revealed

"Heretofore the state has not been averse to passing out information to local authorities concerning places suspected of dispensing beer, wine and ale with more than 3-2 per cent alcoholic content, but from now on out it's entirely a local matter for enforcement of the beer law, and if county or municipal authorities care to wink at the 3-2 limitation the state doesn't intend to do anything about it so long as the beer tax and privilege licenses are paid, state officials said here today.

"But there will be no further stool pigeon act iniquities by state

employees insofar as 3-2 enforcement is concerned, it was made definitely known today. In fact a truck loaded with beer that the driver admitted had a kick, and ale that was reported as 12 per cent alcohol content stood parked by the State Finance Headquarters half a day waiting for settlement of a controversy over the mileage tax, and nothing was done about the load itself, state officials not caring to bring the matter to the attention of the local police."

Mr. Butler's statement should leave no doubt in anyone's mind how the state authorities stand in this campaign. This fight will be won or lost by the preachers. Law enforcement should be emphasized as never before.—Obion, Tenn.

"I NEVER MAKE A PLEDGE"

Too bad! The man who never makes a pledge cannot have a telephone in his house, for the telephone company will not put the phone in unless he agrees to pay the bill. The same is true of electric light, water, groceries. He cannot be a married man, for he would need to make vows to get married; he cannot own property, for he would have to promise to pay taxes; he cannot be a citizen of the United States, for he would have to pledge his support to the government. Yes, you believe in making pledges, but when it comes to the Lord's work you as just hard up for excuses and this is the only one you can think of on short notice. No pledge, as a rule, means to pay. Be honest with yourself.—Oklahoma City Star, in Baptist Centinel.

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