

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

"Let There Be Light"

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MY NEW POSSESSION

"THE STEWARDSHIP OF SORROW"

(We heard Mrs. Bryan use this expression and asked her for an article on it. All, but particularly those who personally knew and loved her companion, our former Executive Secretary, who passed away not long ago, will read this article with misty eyes.—Editor.)

My gratitude is hereby expressed to Mrs. Douglas Scarborough McDaniel for this wonderful thought in her book, **The Stewardship of Sorrow.**

—o—

"Blessed are they that mourn, for they shall be comforted," (Matt. 5:4).

When I realized that God had entrusted me with a new possession, my first thought was to go to Jesus for advice as to how to use it to glorify my Father in heaven. Every Christian should use his possession for God's glory. It is easy to see how we can use our possessions that have a monetary value to help send the blessed Gospel to the uttermost part of the earth. But how to use my "stewardship of sorrow" to glorify my heavenly Father, was a new problem.

We always want to find out whether our possessions are assets or liabilities. When we face our sorrows, we seem to think of nothing but our losses. Surely our stewardship of sorrow is a liability! But wait! let us see what Jesus says.

"Blessed (or happy) are they that mourn, for they shall be comforted."

How can we be happy, when we have just passed through the greatest sorrow of our life? There must be some way of finding happiness, since Jesus said we could be happy.

In our sorrows we humble ourselves and pray and seek His face and turn from our disobedient ways, and we know that He hears when He tells us that His "grace is sufficient" for every trial. That verse had been quoted many times, but never had I realized the depths of its meaning until God entrusted to me this new possession, "the stewardship of sorrow." I thought I knew the love of Jesus; yet "the half had never been told." Now I know Him in reality as my risen Lord and

By MRS. O. E. BRYAN

my constant companion, Who is ever present to comfort and guide.

He shows me how I may witness for Him by telling others of His wonderful grace to sustain them in their sorrow. We find happiness by helping others to bear their burdens. (We shall never cease to thank God for the many, many dear friends who helped us to bear our recent great sorrow. We found the true meaning of friendship.) We find the greatest joy in winning a soul to Jesus.

In our sorrow, we can always find someone whose sorrow is even greater than ours, and we can find happiness in telling them of the wonderful power of the risen Lord to save the lost and to comfort every sad and lonely heart.

My new possession was a revelation to me. It taught me God's plan for my life. I thought I knew. My companion and I had prayed so often that God would permit us to spend our last days together in evangelistic work as we did when we started life together. God had so wonderfully blessed us in His service in Texas, Arkansas, Kentucky, Georgia, and Tennessee, that we longed to go back over this territory or wherever the Holy Spirit might lead us in winning souls for Jesus.

Just a few months ago, I knew that my plan was not God's plan for my life. Could I hear Him speaking to my heart, I think He would tenderly say: "My child, yours is a worthy plan; but that is not My plan for your life. You have left no time or place in your plan for the greatest disappointment of your life; for you will never hear your companion preach again on earth. Yet, if you are submissive to God's plan, you will find that your **Dis-appointment** will be **His Appointment**, and you can be happy in His service, even in your disappointment."

Again, I think I could hear Him say: "You have left no place in your plan for the greatest sorrow of your life; for your companion has finished his work and is

now promoted to the fuller life of service in the heavenly home. Your sorrow will be great and you will always be sad and lonely without him. But if you are submissive to God's plan, you will find that "His grace is sufficient" for every trial, and you can find happiness in being a true witness for the risen Lord."

How can we be true witnesses of the risen Christ, if we cannot gain the victory over our sorrows and prove to the world that God's grace is sufficient for every trial? For this, as in all else, there is no merit in us, but it is the power of His wonderful grace, as the song by Rev. W. H. Burrell and Rev. I. Baltzell says:

"'Tis grace! 'Tis grace! 'tis wonderful grace!

This great salvation brings;
The soul delivered of its load,
In sweetest rapture sings.

"'Tis grace! 'Tis grace! 'tis wonderful grace!

Which saves the soul from sin;
The power of rising evil slays,
And reigns supreme within.

"'Tis grace! 'tis grace! wonderful, wonderful grace,
'Tis grace! 'tis grace! Flowing still freely for me."

2123 Pierce Ave., Nashville, Tenn.

THE WEAK BATTERY

It takes more strength to shine than it does to sound. That is what an amateur electrician found out some time ago. An exchange says that he rigged up an electric light for his room and found after a little that it flickered and faded. A friend examined his plant and told him that it would never again run a light but it might run a call bell. He declared that the battery was not strong enough to make a light, but was still able to make a noise.

And that is what is the matter with some of our church members. They are not strong enough spiritually to make a light, but they are strong enough otherwise to make a noise! And the noise they make is so disquieting that they actually disturb the peace of Zion.

Shine, but be silent!—Hight C. Moore.

Baptist and Reflector

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Editorial

Among the signs of the end of the age as given by Jesus is "distress of nations with perplexity". Have we entered or are we entering this condition today?

* * *

Change and uncertainty sum up our present world, whether we have reached the worst or not. We can strike rock bottom on only the Rock of Ages.

"O, Thou Who changest not,
Abide with me!"

* * *

The NRA was at the first announced as temporary. Now it is being announced as essentially permanent. One presumes that this is the result of the "experiments" about which we hear a great deal.

* * *

The New Deal was announced as primarily in the interest of "the little man", "the forgotten man", etc. Unfortunately, in operation it tends to put such a man out of business entirely and has already done so in various cases.

* * *

How can those who voted for and passed the repeal of the prohibition law, presenting as one of their reasons that it "interfered with personal liberty", reconcile their logic with the fact that the governmental regime through which repeal was brought about has taken away more personal and collective liberty than in all our history as a republic?

* * *

But saints have "a kingdom which cannot be moved". We bank all on its present progress and future triumph.

* * *

Recognizing The Vatican

In these columns, as of April 19, we called attention to a reported cablegram from Rome which stated "that a definite

agreement is reported to have been reached by President Roosevelt and the Vatican" for a resumption of diplomatic relations between the two "as soon as public opinion in America can be brought around to the 'idea'".

There are supposed to be good reasons of a military, political, or commercial nature for the establishment of diplomatic connection between two states. What reason appears as to why the United States should effect such connection with the Vatican State?

We were already fairly well informed on the points at issue. But, for the purpose in view in this article, we addressed a letter of inquiry to a Congressman in Washington of known honesty, reliability and impartiality, which elicited the following facts concerning the Vatican State:

1. Size and population: 108.7 acres. 1,025 population.
2. Form of government: Absolute monarchy.
3. Diplomatic relations with other countries: Austria, Bavaria, Belgium, Czecho-Slovakia, France, Germany, Hungary, Yugoslavia, Monaco, Netherlands, Poland, Portugal, Rumania, Russia, Spain, United Kingdom, and most of the American republics except the United States and Mexico.
4. Size of army and navy: Swiss guard. No navy.
5. Treaties: Important treaties with Italy, Feb. 11, 1929.
6. Trade with other countries: Its business is concerned entirely with the government of the Catholic Church.
7. Transportation system: Has its own railroad station, radio station, postal system and coinage.

The United States is a republic with an area of 3,738,393 square miles and a population of 122,775,046 (1930 census), and traditionally believes in the separation of church and state and in civil and religious liberty. It is proposed for this country to enter into diplomatic relations with an absolute monarchy, which has an area of 108.7 linear miles and a population of 1,025 and which believes in the union of church and state and does not believe in civil and religious liberty.

Presumably, the United States with a peace-time army, active and in reserve, of 426,659, with 172 military vessels of various kinds, with a National Guard of 187,386, an air corps of 14,485, and with the most extensive radio and transportation systems in the world, could hardly be afraid on these grounds of this little monarchy which has one railroad station, one radio station, a Swiss guard and no navy at all!

That our country has gotten along fine since 1867 without diplomatic connection with the Vatican, shows that such connection need not be established just because other countries have it.

That the United States has recognized Russia, which seeks to outlaw all religion, shows that the Republic does not have to

have a religious reason for diplomatic relations with another state.

There can be no political or commercial reasons for such relations, nor is there any place or ground of treaties between our country and the Vatican, because the business of the latter "is concerned entirely with the government of the Catholic Church".

So, whether some like to or will admit it or not, the only reason remaining for the United States to recognize the Vatican is a religious one. In other words, it is proposed for our country to have diplomatic connections with the little monarchy, the Vatican State, because the latter is Catholic! And this is no reason at all applicable to our Government and Republic, which are not ecclesiastical in either organization or function.

But we are told that the President has reached "an agreement" with the Vatican to establish diplomatic connection with the latter "as soon as public opinion in America can be brought around to the 'idea'".

* * *

"Dabbling in Politics"

This phrase is a cudgel with which many a preacher and religious paper has been struck on the head.

When Jesus said, "Render unto Caesar the things which are Caesar's", He enjoined a Biblical attitude toward and obedience to constituted governmental authority. But these are to operate only to the point where they do not prevent observance of Jesus' other injunction, "Render . . . unto God the things which are God's". When the two sets of "things" are rightly administered, no conflict between them arises. In the case of fundamental conflict between them, "the things which are God's" are to triumph over the other.

In this connection some questions come to mind.

If a preacher or religious paper takes the words of Jesus as a basis of thought and commends a government for the wise use of its functions and urges loyalty to it, and does it for ethical and not partisan political reasons, is that "dabbling in politics"?

On the other hand, if that preacher or paper, in the same politically impartial way as when commending, censures a government for the improper use of its functions, is that "dabbling in politics"?

If the right or wrong use of governmental office is so linked with some political party that the ethical issue involved in discussion necessarily brings in that connection, and one for moral and not for political reasons, expresses his views on the matter, is that "getting into politics"?

If there are men running for office and they are known or be-

lieved to hold views which, if carried out, will help or harm the people, as the case may be, is it "playing politics" for a preacher or a religious paper to commend or censure these men as their views may demand?

The seeking of governmental position and the use of that position afterward enter so definitely into the life of the people socially, industrially, morally, and religiously, that it is well nigh impossible to discuss these interests of the people without somewhere bringing in the other. Now if the search for and use of office so affect our people as to help or harm them, can one commend or censure impartially without "playing politics"? Or can he "stay out of politics" only by keeping silent and engaging in neither praise nor censure?

For our information and that of others, we want someone who knows to give an accurate and workable definition of the phrase, "dabbling in politics". Let someone write and tell our readers what it means.

* * *

Travelogues

The purpose in giving these accounts from time to time is to present the fields touched here and there and briefly unfold the progress of the work being done there.

Sunday morning, April 22, the family and we worshipped with Pastor J. H. Hughes and the First Church, Chattanooga. Sunday school was large and enthusiastic, the audience at preaching was large and responsive, and the pastor's sermon on "The Evil Work of Envy" was instructive and very helpful. Both pastor and people were graciously cordial.

Thursday, April 26, found the editor at Harrison-Chilhowee Baptist Academy, at Seymour, along with Secretary Freeman, Mr. Hudgins, and many others, for an Alumni Home-coming Day. Visiting alumni spoke of the past and present of the institution, special music was rendered by visiting and local singers, and Secretary Freeman also spoke. A bountiful barbecue dinner was served at noon. Both the attendance and the spirit were fine. Principal Roy Anderson is, along with the other teachers, doing a far-reaching work in this school.

That week a city-wide Sunday School Training School was in progress in Knoxville under the direction of Mr. Hudgins. We greatly enjoyed attending the session on Friday night in the Broadway Baptist Church, W. Herschel Ford, pastor. Only the Lord knows the good accomplished by such schools.

In the car of Pastor A. F. Mahan, Fountain City, who had also carried our party to Seymour, Secretary Freeman, Mr. Hudgins, and the editor drove out to Cove Creek Dam, where the Government

THE BAPTIST FAITH AND MESSAGE NO. 1

(Brief studies based on the "Report of Committee on Baptist Faith and Message" presented to and adopted by the Southern Baptist Convention at Memphis, in May, 1925.)

The committee was composed of E. Y. Mullins, S. M. Brown, W. J. McGlothlin, E. C. Dargan, and L. R. Scarborough. The report then adopted by the Convention has not since been changed. Among the statements preliminary to the doctrinal articles in the report, the following things were said:

"Baptists approve and circulate confessions of faith with the following understandings, namely:

"(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God and faith in Jesus Christ as Saviour and Lord.

"(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future. Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

"(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

"(5) That they are statements of religious convictions drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

At another time and when space affords, we purpose some comments on the preceding.

is doing a gigantic work for the future production of electric power.

Saturday morning Mr. Hudgins and the editor left Knoxville on the early train for Bulls Gap. Thence by mail truck we went to Rogersville to join Pastor Chiles and other brethren for a ride in Bro. W.

A. Smith's car to Hickory Cove Church to attend an interesting Associational Sunday School rally. The attendance was good, the spirit fine, the hospitality abundant, and several subscribed for the Baptist and Reflector.

Then in the car of Senator Hamilton, who has served three terms in the Tennessee Legislature, we were driven to his home for supper and then for the night to the home of Bro. Haun. Sincerely do we thank both these homes and those in them for their genuine hospitality.

Being in a section where eastern time obtains and being wearied, we retired at eight o'clock when it was nine o'clock, and then the next morning we preached at McPheeter's Bend at eleven when it was ten and in the afternoon at two-thirty when it was three-thirty, at Surgoinville! Senator Hamilton kindly furnished conveyance. Splendid services were had at each place.

After service at Surgoinville, a Bro. Southern carried us in his car to Rogersville to worship with Pastor Chiles and his people and preach to a large, responsive audience. Bro. Chiles is doing a great work in Rogersville and in the Association, preaching somewhere in the country every Sunday afternoon. After resting for the night in his greatly enjoyable home, he and the editor, though it was raining, canvassed for the Reflector and up to 2:30, when we had to leave, had secured 15 subscriptions. He had already sent in 18 subscriptions. If all were like Bro. Chiles, it is needless to say that the subscription problem of our state paper would find its solution. Blessings be upon him, his loved ones, and his people.

A CHRISTIAN HOME

The influence of the well-ordered, sunny-tempered Christian home is incalculable. John Ruskin, in counting up the blessings of his childhood, told of three outstanding things that contributed to his home. The first was Peace. He had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either. Nor had he ever seen a moment's trouble or disorder in any household matter. Next to this he estimated Obedience. He obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. Lastly was Faith. Nothing ever threatened him that was not inflicted, and nothing ever told him that was not true. It is not strange that such home training went to the making of great character.—
Watchman-Examiner.

The Good Life

A Mother's Day Meditation

By JOHN C. SLEMP
In *The Challenge*

(Some of our readers do not observe Mother's Day, but others do. Other good material for the day has come in, but Bro. Slemph's article was handed to us first and is the only one of which space permits publication. It will be recognized as a really splendid treatment of the theme.—Editor.)

Mother's Day, unless it be filled with more sentimentality than sense, ought to stand for something definite in our lives. A day of such hallowed associations ought to be more than a day of "good business" for florists and candy makers. It ought to set us thinking about the good life.

To most of us mother's life is the best we know. She may not be educated, as the term is generally considered; she may not be cultured, as the world defines culture. But her life is the purest, truest and best in all the world. And though her spirit be long departed, she lives, perhaps in a truer sense than when she walked among us.

What are the characteristics of the good life that the mention of mother's name brings vividly into the center of our thoughts?

The good life is simple. The simple life exemplified in mother is akin to love. It "vaunteth not itself, is not puffed up, doth not behave itself unseemly". It has no place for sham or hypocrisy. Under its spell no task is menial, no duty irksome, no responsibility a burden, no service other than a labor of love. Its simple, unobtrusive charm is one of life's rarest possessions.

The good life is unselfish. It "seeketh not her own". How true that is of genuine motherhood! Mother never seeks her own. Her life is not her own; it belongs to her children. Their comfort and well-being come first; her own second or not at all. Indeed, her sublimest rapture is in knowing that her sons and daughters have the best that life affords.

The good life is pure. Against the imperfections and impurities of modern times the pure life stands out in resplendent glory. The sophisticated may call it old-fashioned, and so it is. But this generation must recapture its challenge and uphold it as a worthy end of life. Purity must be made attractive and desirable in every aspect of our personal and collective lives. Mother's life is pure. Who of us would not stake his life on that?

The good life is useful. It has a purpose, a definite task to perform. It is never satisfied with mere existence. It must drink life to the lees, knowing

"How dull it is to pause, to make an end, To rust unburnish'd, not to shine in use! As tho' to breathe were life!"

And to whom do these words better apply than to patient, toiling mother, working at her daily tasks as conscientiously and courageously as the author at his desk or the artist at his canvas? Her responsibilities are too sacred to be pushed aside by the trivial concerns of smaller souls. Her calling is too high for her to fritter away her time with the lesser interests of life.

Finally, the good life is sacrificial. Motherhood begins in sacrifice and so it continues and ends. Again, like love, it "beareth all things, believeth all things, hopeth all things, endureth all things". There is no true mother who would not die for her children. And, what often proves to be the greater test, she will live for them! She is willing to identify her life with theirs to such an extent that when they suffer she suffers more; than when they falter or fail she is there beside them; that when they rise to victory she leads the way. Her own truest self is realized in the lives, the loves, and the labors of her children.

There are other qualities in the good life. The very fact that we are thinking about life forecloses an exhaustive analysis. Like the diamond and the rose, life must be seen to be appreciated, not a facet or a petal at a time, but as a resplendent whole full of grace and beauty.

At some hour on this Mother's Day let us think on these things. And in thinking would it not be wise for us to determine to set them as standards for our lives? In what more fitting way could we honor mother than to resolve to live as our highest thought of her demands?

A Pastor's Wife

By ROGER L. CLARK

Beautiful in person, charming in manner, winsome and kindly in her contacts with others, the pastor's wife lived her life in ever widening circles of duty and usefulness until the allotment of the three score years and ten lay just over the

horizon. God had called the husband to the ministry of the Gospel. Part of his joy in the good news was that her love for her husband led her so unstintedly to Christian service as she, too, made the response with him. Gladly and unselfishly she also gave herself to her husband, to wrest from the vicissitudes of the ministry a home for him, and to fill the home with children until there were eight born to the union. It was a home of piety, congeniality and Christian culture.

The time came to build an earthly abiding place—rest for husband, the gathering of the bairns, and a welcome lodgment for brethren and friends. On a hillock, in a sylvan setting in the heart of Dresden the house and its environment grew under her planning. On every hand one can see the impress of her thought and care. It is an inviting spot, a scene of beauty. The flowers which she planted are blooming now. The dogwood across the dell is in the glory of its whiteness as the redbud fades. They speak of her—as the myriads of blossoms which covered the casket spoke the love and esteem in which she was so widely held. And in the house numberless little things tell of her culture and good taste, her loveliness and her motherliness, her grace and piety. She had wrought so well!

And in that home, while in the midst of loving care, beats a sad and lonely heart because it has been bereft. The house is his, but the rare and radiant spirit that animated it is gone. In unquestioned submission to God's will and in unflinching faith we learn the lessons of suffering from a suffering God. Our everlasting maturity is in this, as it was in the experience of Him Who was made perfect through suffering. But even in the mist of tears we can discern the shadow of the wings of faith soaring upward to the endless day.

Our deepest sympathy goes out to our beloved brother, G. T. Mayo, in the loss of his wife. She was, indeed, a rare good woman. She lived for her Lord, her husband, her home and for others. Her pastor said at the obsequies that all who knew her loved her. It was because until the end her's was a ceaseless ministry of love and service.

Mrs. Ella McWherter Mayo was born at Palmersville, Tenn., November 11, 1864. She married January 25, 1882. She died March 24, 1934. She lives forever.

—Martin, Tenn.

(Baptist and Reflector is glad that Bro. Clark sent in this appreciation of this noble woman and companion of God's nobleman and joins with the brotherhood in sympathy for him and his family in their sorrow.)

Contending For The Faith

J. E. SKINNER

In The West Kentucky Baptist

In the third verse of the Epistle of Jude he tells us that he had just had an experience like all Spirit-led preachers sometimes have, both in preaching and writing—of being turned away from the intended course unto another which seemed to be more urgent for the time. He seems to have started to write of "our common salvation", but "was constrained to write" an exhortation to "contend earnestly for the faith which was once for all delivered unto the saints". The reason for the change is immediately made known in the fourth verse: "For there are certain men crept in privily . . . ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord Jesus Christ." (Am. R.).

Jude's intention to write of "our common salvation" (a salvation which was common to both Jewish and Gentile Christians alike) and the sudden turn he was led to take in defense of its principles against active perverters shows that it is even more important to "contend for the faith" when necessary than to hold it for our own comfort and enjoyment. In other words, when "the faith" is being perverted and hindered in its onward march is no time to sit down for a private feast upon its sweetness and fatness as if it were intended for us alone. To do so would be to join with those who are "turning the grace of our God into lasciviousness"—i. e., using it as a ground of licentiousness—doing as we please with it. Sweet as are the doctrines of grace and the liberty wherewith Christ has made us free, they must not be used as an occasion to the flesh, and to do so is but to reveal the fact that we hold them only in theory and not in spirit. If our conceptions of the doctrine of salvation by grace make us less active in winning the lost about us, and in spreading the good tidings afar, then our conceptions are wrong, and we need to take stock and see if we are really in faith. If our conceptions have led us to "glory in appearance and not in heart", to rejoice in a theory without an experience, we are "denying our only Master and Lord, Jesus Christ", Whose supreme business is, "to seek and to save that which is lost".

To "contend earnestly for the faith", therefore, is not only to defend it against attacks that may be made upon it, but to contend for its purity, its spirit and purpose, and right of expansion unto the ends of the earth. The faith for which we are to contend is the body of principles contained in the Gospel of the

BAPTIST SUNDAY SCHOOL BOARD

Nashville, Tennessee

May 4, 1934

Baptist and Reflector,

Dear Editor:

For some months groups of persons, usually a man with several women solicitors, have covered Southern cities and worked through churches of various denominations in a campaign to secure for the church free song books. Recently they have used the very popular song book, SONGS OF FAITH. Their scheme seems to be that of enlisting the co-operation of the membership of the church to secure advertising from local stores which they will have pasted in the back of the song book and present the books to the church free of charge.

In a number of instances these people have sold the advertising for cash and skipped the country with the money, leaving the church holding the bag.

Since we are publishers of SONGS OF FAITH we have heard not only from Baptist churches but churches of various denominations who had supposed that these solicitors were associated in some way with us. Leaders of some of these groups have reported that they are representatives of the Golden Rule Bulletin of Chicago, Illinois. However, we have been unable to locate any such organization in Chicago, either by mail or through personal business friends residing in Chicago.

It has occurred to us that we ought to pass this word on to the papers as a timely warning to our Baptist churches to make it a point of contacting the state Baptist Book Store before entering into any sort of agreement with strangers from other states presuming to represent song books and other items handled by the Book Store.

If you should care to run a brief warning notice in your columns, we are sure it would be greatly appreciated by the Stores and churches.

Gratefully,
GEO. W. CARD,
Sales and Advertising.

grace of God in Christ Jesus, which is unto all people, and unto that end and for that purpose was it delivered unto the saints. To withhold it from the lost and from all others in darkness is to "hold the truth in unrighteousness", and to give it a select adaptation is to "hold the faith of our Lord Jesus Christ, the Lord

of Glory, with respect of persons", (James 2:1), the very thing we are commanded not to do.

To "contend earnestly for the faith once for all delivered to the saints" is to contend earnestly with those who have it not to accept it, and with those who have it to share it with the whole world in spiritual darkness. Paul was "set for the defense of the gospel", but one only has to study his life and work to know what he meant by the statement. He likened his work to a contender in the games (I Cor. 9:24-27)—"Running", "fighting" his way through every obstacle, that the Gospel might "by all means" reach its goal (v. 22). A football player is set for the defense of the ball as he dashes through interference after interference, but he does it to carry it over the goal line. Even so Paul was "set for the defense of the Gospel", not only to defend it against its enemies, but to defend its glorious progress over all manner of interferences, as the passage clearly shows (Phil. 1:12-18). The idea that Paul was set for the defense of the Gospel like a watch-dog is set for the defense of a home is wide of the mark. He was not set to keep others away from it, but to get it to others, even to the ends of the earth. And the best defenders of the Gospel today are not the so-called "watch-dogs" who drive people away from it, but those who defend it in its conquest of a lost world by fighting through the opposing lines of its enemies. Moreover, it is with reference to this very thing that Jude said, "Contend earnestly for the faith which was once for all delivered to the saints", as the epistle clearly shows.

"The faith which was once for all delivered to the saints" still has its obstacles, standing squarely in the way of its progress. Some of them are like those mentioned by Jude—"Murmurers, complainers, walking after their own lusts (and their mouth speaking great swelling words), showing respect of persons for the sake of advantage" (v. 16) . . . "These are they who make separations, sensual, having not the Spirit" (v. 19). And these "murmurers" and "complainers", "who make separations", have done and are doing more to hinder the progress of "the faith" today than all other enemies of its progress put together. In fact, the outside world is riper for the Gospel than ever before, and from the outside there is little interference, even in foreign lands. But the "murmurers" and "complainers", who "make separations", make their play upon the fleshly nature of God's people, destroy their faith in the missionary enterprise, and thus block the progress of the Kingdom of God in the day of its greatest opportunity!

But Jude's call to "Contend earnestly
(Continued on page 7)

QUESTIONS and ANSWERS

By THE EDITOR

Nashville, Tenn.

Rev. O. W. Taylor,
Nashville, Tenn.

Dear Bro. Taylor:

"By reason of my father being a clergyman, and according to the popular opinion as held by evangelical Christians, the doctrine of consciousness in death has been more or less a dominating force in my religious life. Knowing that man is by nature a conventional creature, I presume that I am no exception to the rule.

"However, after carefully examining the Scriptures bearing on the subject of the intermediate state of the dead, I have radically changed my mind as to consciousness in death.

"Also not a few Scriptures indicate to me that the wicked will finally and totally be annihilated at the end of the thousand years when Christ returns to earth with the redeemed of all ages to judge the wicked and pronounce their doom.

"Now I confess that I am just a little confused on the subject, so I am asking you to please explain the following Scriptures.

"As a subscriber of the Baptist and Reflector I shall be looking for your comments.

Yours sincerely,

ROY L. THOMPSON.

1435 Meridian St.

"The Scriptures are:

Job 14:12-14; 17:13-15; Psalm 6:5; 115:17; 146:4; Ecc. 9:5; Isa. 26:19; Dan. 12:2; Acts 2:34; Psalm 37:10-20; Prov. 10:25; I Cor. 15:16-18; II Thess. 1:9; Rev. 20:9."

REPLY

Due to circumstances beyond our control, the answer to this letter is unreasonably late, for which earnest apology is made to the writer. We have arranged the Scripture references sent by him according as they bear on either of the points at issue and in consecutive order with the books of the Bible in which they occur. Space permits consideration of only one of the points raised by Bro. Thompson. The question of the destruction of the wicked must wait till the next issue.

CONSCIOUSNESS AFTER DEATH

Job 14:12-14: "man dieth and riseth not: till the heavens be no more they shall not awake" The words, "till the heavens be no more", carry us to the time of Rev. 20:11-15, the time of the resurrection of the wicked. In contrast to these are the saints, who say with Job,

"wait till my change come", which is the resurrection of believers when Jesus comes. It is "man" in that aspect of his personality that "lieth down and riseth no more" and "shall not awake" until its appropriate resurrection, that is in mind here. This aspect is the body only. "Then shall the **dust return to the earth—and the spirit shall return to God Who gave it**" (Ecc. 12:7). The wicked spirit returns to God in the sense of going into the domain of God which is reserved for such between death and the resurrection. The redeemed spirit in death becomes "absent from the body and present with the Lord" (II Cor. 5:7) in the domain of God reserved for such. Job 14:12-14 teaches that man in death as to the body is unconscious, but not that he is unconscious as a disembodied entity.

Psalm 6:1 . . . "in death—no remembrance of thee" The remainder of the verse marks the sphere and estate in which this is true as being "in the grave". Nothing is said about the absent inner man in another sphere.

In Psalm 115:17: "the dead praise not the Lord", is limited to human personalities in that aspect of them wherein they "go down into silence". In death bodies thus "go down", but the spirit "goeth upward", (Ecc. 3:21). Unconsciousness of the disembodied is not affirmed.

Psalm 146:4 . . . "returneth to earth . . . thoughts perish, . . ." Perhaps the Psalmist uses "perish" metaphorically in the sense of the ultimate end and spiritual futility of mere earthly wisdom, as in I Cor. 3:6. Or he may be simply viewing man in death from the bodily standpoint, the aspect of personality which "returneth to earth", which, as we have seen, does not mean the total personality. In either case unconsciousness of the whole personality is neither affirmed by nor deducible from this passage.

Ecc. 9:5 . . . "the dead know not anything" Examination of Ecclesiastes shows that the key phrase is "under the sun". From the viewpoint and according to the natural reasoning of a man "under the sun", "the dead know not anything", and as to their body, they do not. But when in chap. 12 the writer of Ecclesiastes rises in thought above the sun, he says that at death "the spirit shall return to God who gave it", and he does not affirm "know not anything" of this.

Isa. 26:19, rendered literally, is: "Thy dead shall live: my dead bodies shall rise." The prophet speaks of "dead bodies", not absent, disembodied entities.

Dan. 12:2 is also a prophecy of resurrection and relates to that portion of human personalities which shall be the subject of the resurrection, that is, the body.

Acts 2:34 . . . "David is not ascended into heaven" Yet in one respect the patriarch had ascended into heaven (Ecc. 12:7; II Cor. 5:7). What Peter said, therefore, was that David as to the body had not thus ascended, and he said nothing about either consciousness or unconsciousness of the spirit.

Some Further Considerations

For a special divine purpose and by a special divine permission and concession, Saul, through the witch of Endor, came into conversational touch with the disembodied spirit of Samuel, and that spirit was **conscious and talked with Saul** (I Sam. 28:7-19).

Angels, which "are ministering spirits" (Heb. 1:14) without bodies, are conscious and active. Are these kept awake and the disembodied spirits of the redeemed put to sleep?

Paul was "caught up to the third heaven" and "into Paradise" "and heard unspeakable things not possible for a man to utter" (II Cor. 12:2-4). He could not tell whether in that rapture he was "in the body or out of the body". In which ever state, **he was conscious**. And the Spirit moved him to write that it may and could have been either state. **Therefore, Paul believed in consciousness in the disembodied state.**

Moses and Elijah on the Mount of Transfiguration were conscious (Luke 9:30-31). Elijah had been bodily carried into heaven in the Old Testament days, but Moses had been dead as to the body centuries on centuries. And yet, he was here shown still to be **alive and conscious, that is, in his disembodied entity.**

In Rev. 7:9-11 John "saw the souls" of certain saints who had been "slain for the Word of God, etc.", and, though they were dead as to the body, they were **alive and conscious as to their inner man.**

In Christ's account of Dives and Lazarus (Luke 16:19-31), the disembodied spirits of the righteous Abraham and Lazarus and that of the wicked rich man were revealed as **conscious**. The consciousness of the wicked after death is further shown in Scripture. The present participle, "suffering the vengeance of eternal fire" (Jude 7), applied to Sodom and Gomorrah, etc., indicates the present and continuing consciousness of those who in the catastrophe which destroyed those cities were also destroyed as to their bodies, but whose spirits were neither consumed nor made unconscious thereby. In Rev. 19:20 "the beast and the false prophet", who elsewhere are revealed to be wicked personages and not mere systems of some kind, are in Rev. 20:10 seen to be still existent, though they have previously been "cast alive into a lake of fire burning with brimstone". And the simple, face meaning of the account

(Continued on page 7)

Orphanage Notes

By **W. J. STEWART**, Superintendent

The Orphanage school will close May the 17th. We have had an unusually good year. Mr. Ashley Dabbs, principal of the school, with his associates, have done a very high class of work. There are twenty graduates from our two year high school.

A meeting of the Orphanage Garden Club was held recently in the auditorium of the administration building of the Baptist Orphanage, with the president, Mrs. I. J. Van Ness, presiding. Mrs. Van Ness presented Edwin Keeble, young Nashville architect, who spoke on "Landscape Gardening in Connection with Architecture". He told how the grounds of the Orphanage might be planted to advantage, and stressed new trends in landscaping.

Vice presidents of the organization, representing the various churches, attending the meeting were: Mrs. Robert Clements, Immanuel Church; Mrs. J. H. Fitzpatrick, First Church; Mrs. William Gup-ton, Judson, and Mrs. John Freeman, Belmont. Mrs. W. T. Hale, Jr., was appointed chairman of the planting committee.

Following the meeting, members of the Elizabeth Dyer Circle of Immanuel Church entertained with an Easter Egg hunt for the children of the Orphanage. Following the hunt refreshments were served.

The Sunbeam Band of Old Hickory Baptist Church sent twenty-five cakes and candy for the children for Easter Sunday. Each one of our children had a bountiful serving as the cakes were large. We greatly appreciate this kindness of our friends at Old Hickory.

The W. M. S. Circle No. 6 of the Belmont Heights Baptist Church, Mrs. Walker, leader, gave an egg hunt to the R. A.'s and G. A.'s of the Home. This large group of children at the Institution had a great time. The W. M. S. of this church plans to furnish cakes for Mother's Day and the Business Woman's Circle of the church ice cream. The children are looking forward with great pleasure to this Mother's Day remembrance by the good women of Belmont Heights church.

We again call the attention of our friends in the state to the importance of

sending to us as early as possible Octagon soap coupons sufficient to purchase a new truck for the Home. It will be an easy matter to secure a sufficient number of coupons for the undertaking provided that we may have the co-operation of our friends. Let us hear from you in regard to the matter.

Recent visitors to the Orphanage were Brethren John and Tom Davis and their wives. The former pastor at Mountain City and the latter pastor of good country churches near Knoxville. They came primarily to see their sister, Miss Annie Davis, who has been sick. Glad to say that she is convalescing. Hope that she may soon be well and take up her duties again as matron of the large girls of the Home.

The management of the Orphanage is hearing from many quarters that business in general is improving. We have not experienced it at the Baptist Orphanage. We have reached the period in affairs when we must pay cash for everything that we purchase—our cash is alarmingly scarce. We are wondering where our bread is coming from during the dry months this summer. There are two hundred forty mouths to be filled three times a day at the Home. There are a few Sunday schools that send once a month collections to the Orphanage. I am wondering if this number of Sunday schools might not be multiplied sufficiently to take care of this emergency that is upon us. Mother's Day would be a very appropriate time to remember our orphan children. I know of nothing more impressive than such a remembrance.

CONTENDING FOR THE FAITH

(Continued from page 5)

for the faith once for all delivered to the saints" is still in order; and the call is coming to our churches, and to every individual Baptist, to carry the blessed Gospel of Christ forward; and to carry it over the obstacles and interferences that rise up to hinder—whether within or without. Men are commanded to "strive (agonize) to enter in at the straight gate" (Luke 13:24), but we are exhorted to "Confend Earnestly (epagonizesthai) for the faith once for all delivered to the saints"—**putting even more of our very souls into the spread of the Gospel of the Son of God than we were able to put into that supreme surrender to Him in repentance and faith. Let there be no laggards in the ranks now, in the face of such a Divine call, and in the face of every indication that the time is short in which to finish our task. Never**

before have the words of our Lord been so full of significance as now—"Surely I come quickly".

Murray, Ky.

QUESTIONS AND ANSWERS

(Continued from page 6)

is that they, along with Satan, "shall be tormented day and night forever and ever".

Relative to himself as a Christian, Paul had "a desire to depart, and to be with Christ; which is far better" (Phil. 1:23). Paul's body would be left behind in death. But the real Paul would go "to be with Christ; which is far better". Far better because he would go into unconsciousness? Nay; but because the weary saint would be "with Christ" and be blessedly "comforted" as Lazarus was.

In keeping with such thoughts as these, instances are on record of saints who, when dying, have had the curtain drawn aside for them and they have looked into the heavenly realm and have seen Jesus and angels and have seen and called the names of people there whom they had known in the flesh. And sometimes they have said that those saints looked so happy and that they saw them calling and beckoning. Those saints thus seen were still conscious!

The urge is to say more. Space compels us to cease.

Human love is generally confined to those who attract us: God loves those who repel. Human love expects to receive again some answering response: God loves whether there is response or not. Human love is apt to change and be fitful: God loves with a never-dwindling flame. Let us each day seek an opportunity of manifesting in undiluted beauty this holy love!—F. B. Meyer in Baptist Advance.

CONFESSING OTHERS' SINS

An Indian student came to a friend of mine and told him of a society they had formed, "The Society for the Confession of Sins". My friend was interested in such a novel society, and suggested that it must be very difficult to confess their sins to each other in this way. "Oh, no," replied the youth, "it is not difficult, for we don't confess our own sin, but other people's." "The Society for the Confession of Other People's Sins" has a large, and I fear, growing membership throughout the world. But no Christian can belong to it.—E. Stanley Jones, in "The Christ of the Mount".

NEWS AND VIEWS

CAN IT BE POSSIBLE?

Because of the receipt of an anonymous letter threatening, unless the pastor resign and leave the city, his assassination and the burning of his church, Rev. L. D. Summers, for six years pastor of Park Avenue Baptist Church, known throughout the Nation to radio listeners as "The Little White Church in the Valley," has resigned against the protest of the congregation and announces his purpose to remove with his family to some city, other than Hot Springs National Park.

He had offended in denouncing gambling, horse-racing and calling for law enforcement.

Is it possible that when this dastardly letter became public that the Mayor, Chief of Police and Sheriff did not go in a body to the threatened pastor and pledge the police power to protect his life and church property?

Is it possible that the pastors of the other churches failed as a unit to go to their threatened brother pastor and take his hand and pledge their, as well as their congregations, to "stand by" and accord him the protection provided by law for human life and property rights?

Is it possible that the newspapers of that city failed to stentoriously sound the warning that the writer of the dastardly letter must be run down and prosecuted?

If these lapses of duty are true, then the "Valley of vapors" has smeared itself with a black mark that the passing of Time will never erase. A citizen to be the victim of a would-be-assassin and arsonist, and nothing done to save the good name of Arkansas' famous resort!

CAN IT BE POSSIBLE?

—The Conway News (Ark.)

(We know nothing personally of the situation referred to in the foregoing. But we have known L. D. Summers for years, and he has always stood for the right. That a secular paper speaks in his behalf is a tribute both to him and to itself. "Where are the nine?"—Editor.)

COMMENDATION

Dear Bro. Editor:

I beg to express my strongest, loudest and longest appreciation for the timely word of Brother Freeman concerning the challenge to Tennessee Baptists. I do hope that every loyal one of us shall put on the Whole Armour of God and drive back the deceptive errors that are being thrust on our unsuspecting people.

Yours for the Defense of the Faith,

I. N. Penick.

A SOUTHERN HEART FOR A SOUTHERN SLAVE

I copy the following from the minutes of Concord Association which met with McCrarys Creek Church, Davidson County, Tenn., Saturday before the second Sunday in August 1845:

"Resolved, that Edman Kelley preach to the colored people tomorrow." On the following Monday the association "Appointed a committee consisting of Brother January, Winston Whitsitt and Williams to prepare some plan for adoption by this association in order to secure the ministerial labors of Edman Kelley, a slave and member of the colored church at Columbia, who presented the following: "Whereas, we have learned that Edman Kelley, an ordained Baptist minister of this association, in whose piety and zeal we have entire confidence, who we believe possesses ministerial gifts and knowledge of the scriptures with ability to enforce their precepts is likely to be sold, therefore: Resolved, that it is important for this association to raise a fund and purchase him to preach to the colored population of this county under the direction of this body. Resolved, that a committee of three be appointed to raise the funds and purchase said Edman Kelley to be held in trust by said committee and their successors as the property of this association. Resolved, that we request churches of this association and throughout the state, as well as all benevolent persons to aid us in this praiseworthy design." — Signed R. W. January, Chairman.

Dr. B. B. C. Howell, R. W. January and James Avent were appointed committee for the above purpose.

The following year this report was brought to the associational meeting: "Concord Association held with the church at Rutling, Wilson County, Saturday before the first Lord's day in August 1846.

Report of Trust Committee:

To report to Dr. Howell for the purchase of Edman Kelley subject to call of committee of trust.

Funds Secured	\$76.00
R. W. January	1.90

Price paid for Edman Kelley	\$77.90
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Here the record of Concord Association ends so far as I know for many years.

THIS AND THAT

By M. E. Dodd, President
Southern Baptist Convention

During a recent visit to Greenville, S. C., as the honored platform guest of the Women's Missionary Union of that state dur-

ing their annual Convention I took occasion to go to the grave of Dr. McGlothlin for the purpose of paying a tribute of respect to his memory, to place a flower on his tomb and to utter a prayer for our Baptist people. I heard for the first time and first-hand the story of the automobile accident which took him and his wife away. The thought of it so deeply impressed my mind with the necessity of more caution among all of our people, that I solemnly resolved henceforth to drive more cautiously and carefully. We owe it to ourselves, our families, to our church and to the Kingdom of God. Brethren be careful in your driving to and from Fort Worth.

FIRE! FIRE! FIRE! I saw two fires recently and came near seeing a third. They were good fires, glorious fires. These fires were the burning of mortgages on Baptist Church houses. They were lighted in connection with dedication services celebrating the payment of all indebtedness, the cancellation of the mortgage and the offering of the building to God as a place of service and worship.

The first was at River View, Alabama, and the River View Baptist Church. They have achieved notably in erecting a beautiful house of worship and paying off all obligations. The second was at Lafayette, Alabama, where the noble pastor, Brother C. M. Meiere, has wrought nobly and heroically. They not only paid off their mortgage obligations against their Educational Building but paid off all other obligations and had a little money in the treasury. What a wonderful experience for a church! In the dedication service at 6:00 o'clock in the morning they preferred rather to dedicate themselves. It was a happy hour when the pastor, deacons and church members offered themselves anew to the service of Christ. The third case was another church in the Association, which will burn its mortgage note and dedicate its house next Sunday. Moderator B. B. McGinty of the Association, which will celebrate its 100th anniversary next year, has contributed a large share to all these notable achievements.

I wish such bonfires might be lighted in every city, on every hill side, in every vale and dale in all the Southern Baptist Convention where a debt is bearing down heavily upon the church. What rejoicing there would be, if it could be announced that our Foreign Board and Home Board and then all the rest had paid the last debt and had burned the last note! No wonder the Jew called it a Year of Jubilee when all debts were paid.

The second Sunday in May is coming to be observed quite generally as Mother's Day. Many

Sunday Schools, classes, B. Y. P. U.'s and churches have appropriate services. "Mother," "Home," and "Heaven" are said to be the three sweetest words in the language. Why not all of us capitalize on these sentiments for Christ. We Baptists shy from the observance of times and seasons. We are not strong for forms and ceremonies, but this does not mean that we may not capitalize on any thought that is prominent in the mind of the people at a particular time and turn it into service for Christ and His church. This is what Christ Himself often times did. And Paul says something about capturing the very thoughts and imaginations of men's minds for Christ.

The home dedication idea is a good one. It has scripture sanction. See Deuteronomy 20:5. On Sunday, May 13, let us urge our people to re-dedicate and re-consecrate themselves and their homes to Christ. If all of our homes would revive the family altar on that day, sit down quietly in the family circle for prayer, meditation and the reading of God's Word, and join their voices in some hymn of praise to God for His goodness, what marvelous results we might see.

"Finally, brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."
I HOPE TO SEE YOU IN FORT WORTH MAY SIXTEEN.

BERLIN CONGRESS

The Roll Call

The names of over sixty countries will be called at the opening of the Baptist World Congress. The Unions and Conventions will in most cases be represented by their president or secretary. The following is a list of those announced to respond for various countries of Europe:

Austria—Rev. A. Koster.
Belgium—Pastor A. Wemers, Secretary.
Bulgaria—Rev. Paul L. Mishkoff, President.
Czechoslovakia—Rev. Joseph Tolar.
Denmark—Rev. L. Jorgensen, President.
Estonia—Rev. Adam Podin, Vice-President.
Finland—Rev. David Eden.
France—Rev. Robert Farelly, Secretary.
Germany—Rev. F. Rockschie.
Great Britain and Ireland—Rev. Rowntree Clifford, Ex-President.
Holland—Rev. K. Reiling.
Hungary—Rev. M. Baranyay, Secretary.
Italy—Rev. Ignazio Rivera.
Latvia—Rev. A. Meters, President.
Lithuania—Rev. T. Gerikas.
Norway—Rev. M. L. Rice, Secretary.
Poland—Rev. L. Miksa.
Scotland—Rev. James Macindoe, President.

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THE YOUNG SOUTH

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

MY GIFT

By CAROLYN GREY

I haven't any present
To give on Mother's Day,
But I know something just as
good
That I can give away.

I know my ma will like it heaps,
And cherish it, oh yes.
And what my present now shall
be
I think I will confess.

I'll put my arms around her and
I'll hug her hard and true,
And then I'll say real low and
sweet,
"Dear mother, I love you."
—Story World.

A DAY FOR MOTHER

By CAROLYN GREY

"Mother's Day is coming," Bea
reminded her brothers and sisters.

"So it is," Laura nodded.
"Shall we all put our pennies to-
gether for a gift?"

"Let's buy candy," Bill suggest-
ed. "We'll all have some, then."
"Sure," Jimmy agreed. "Sour
balls are good."

"Mother wouldn't like sour
balls," Jane frowned. "Let's get
licorice babies."

"I think," little Eleanor said
thoughtfully, "I think it would be
nicer not to buy anything."

"Oh, shame!" Bea cried. "You
are a selfish girl, Eleanor, not
wanting mother to have a pres-
ent."

Eleanor flushed a rosy red.
"I haven't any pennies," she
stated soberly. "But I want to
do something for mother. Why
can't we let her have Mother's
Day all to herself, while we do
the work?"

"Well," Jane laughed, "that is
an idea! Let's!"
"Sure," said Jimmy again. "I'll
help."

"So will I," Bill nodded.

"You see," little Eleanor ex-
plained, "mother could read or
walk with daddy or listen to
some music while we did the
dusting, and Jane and Bea could
get dinner. I'll set the table and
Laura can dust."

"I'll turn the ice cream freez-
er," Bill offered.

"I'll sweep the pavement and
make the beds," Jimmy laughed.

"Let's make it a secret," Laura
planned.

So the children whispered and
giggled in every corner until
mother thought they must be up
to mischief.

When Mother's Day came, Jane,
who was the oldest, gave mother
a big hug and kiss, while she
handed her a slip of paper. On
it was written, "Our gift to the
dearest mother in the world is

a day". It was signed by Jane
and Bea and Laura and Eleanor
and Bill and Jimmy.

"My dears," cried mother with
a pleased smile, "what is all
this?"

One by one the boys and girls
came downstairs and hugged and
kissed their pretty mother, told
her they loved her dearly, and
then dashed busily away on their
various errands.

"You may read or walk or lis-
ten to the radio or anything you
want to do," Jane explained. "We
are going to do everything today.
Don't worry at all about dinner.
Bea and I will be the cooks."

"Well, well!" mother cried, but
Eleanor was watching and she
knew that mother was as pleased
as she could be. The children
hurried about dusting, sweeping,
and making beds. Then they all
went to church. On the way
home, mother and daddy decided
to take a little walk before din-
ner.

"We must have it all ready
when mother and daddy come
back," Bea warned.

"We will," chorused the others
as they worked with a will.

"It's fun to give mother a day,
isn't it?" Eleanor asked, as she
set the table with bright china
and silverware.

"Oh, ever so much fun," Laura
smiled.

At last everything was ready,
and just then mother and daddy
came back. There was much gig-
gling and merriment at the dinner
table. Mother declared that noth-
ing had ever tasted so good.

"I've had the nicest time I ever
had," she laughed happily. "This
has been a lovely day."

The boys and girls looked at
each other and smiled. Little
Eleanor was glad she had thought
of giving mother a real day all
her own.

—Story World.

PRIDE GOES BEFORE A FALL

Anyone who did not care for the
pets would not care for the
neighborhood where Oliver Bar-
ton lived. Oliver owned a little
black Scotch terrier called Scot-
ty. And he was a terror to all
the cats in the neighborhood. He
lorded it over them all, from lit-
tle black Midget, owned by Betty
next door, to the big Persian,
called Peter the Great, who was
owned by Marian, who lived on
the other side of Oliver. Then
two doors up was a yellow cat
called Sunflower, owned by Ruth,
and across the street was a small
pup named Spud. And Scotty
ruled them all like a Big Chief.

Whenever he came out in the
morning and started his blood-
curdling, hair-raising yip, yip,
yapping, all the cats in the neigh-

borhood immediately sought the
refuge of the nearest trees.

So Oliver, proud owner of
Scotty, took on the lordly ways
of a big chief also whenever he
appeared before the girls of the
neighborhood.

"Cats are born cowards," he
said one day. "All they know to
do is to pick up their tails and
skin up a tree. Look at Scotty
here. He has every cat in the
neighborhood up a tree this very
minute."

And it was true. When Betty
called Midget, a plaintive mew
came from the shade tree in front
of the house. Marian found
proud Peter the Great in a big
oak tree in the parkway. Sun-
flower could be seen in a peach
tree in Ruth's back yard. And
even the little pup Spud dared
not leave his own front porch.

So, one Saturday morning, the
girls in the neighborhood held
an indignation meeting. They
discussed ways and means of hu-
miliating this lordly little dog
named Scotty, owned by Big
Chief Oliver. While they were
discussing the matter, a beauti-
ful white Angora cat appeared
in the window of a new house
across the street.

"Isn't she a beauty!" exclaimed
Marian. "I heard her mistress
call her Snowball the other day,
but they never let her out. If
they did, probably she would run
for a tree too, like the rest of the
pets."

But the girls parted that morn-
ing without solving their prob-
lem of how to punish the objec-
tionable Scotty and his boastful
master. Little did they suspect
that help was close at hand.

Just about noon there was a
great commotion in the neigh-
borhood. Scotty was barking wildly
"yap, yap, yap, yappity, yappity,
yap!" And he kept it up and
kept it up, higher and shriller
than anyone had ever heard him
yap before.

Marian ran out of doors, so did
Betty. Then out came Ruth, and
across the street appeared Spud
and his master; then came the
mothers on to the scene; the
mothers were followed by the
grandmothers; the fathers who
were coming home for noon lun-
cheons stopped on the walk to
see what was happening. And all
the people passing along the
street stopped and watched with
keen interest the outcome of all
this excitement. Every newcom-
er who appeared thought there
must be a fire, but of course there
wasn't. All this excitement was
caused by a little black dog and
a beautiful white cat. Scotty was
running round and round like a
crazy dog. And right there, close
to him, was the big white Angora,
named Snowball, striking at him
with one sharp claw and then an-
other. And slowly, but surely,
the valliant Scotty was being
driven back, back, back, out of
the street into his own dooryard,
farther and farther back until he

was close to his own porch; then
with one final yelp, Scotty turned
tail and ran around his house to
the back yard. Snowball follow-
ed a little way, then turned in a
dignified manner, made her way
slowly through the applauding
men, women, and children (not
to mention grandmothers), and
sat on her own front porch.

For the rest of the day Scotty
did not appear; neither did Oliver.
But we hear from someone
who was there that Scotty and
Oliver never did strut around the
neighborhood in quite that lordly
manner again.

But there was one secret that
Scotty never found out, and that
was that the big Angora cat was
stone deaf and could not hear his
hair-raising, blood-curdling bark.
Perhaps that was one reason why
she was so brave. At any rate,
Scotty's pride had suffered a fall;
for Scotty had found out that he
was no better than other folks.
—Carrie Belle Boyden, in Zion's
Herald.

—Western Recorder.

Tickling Sensations

"These new pants are too
tight," little Willie complained.
"They're tighter than my skin."
"Nonsense! Impossible!" said
his mother. "Nothing, you ab-
surd kid, could be tighter than
your skin."

"Well," persisted little Willie,
"these pants is tighter, anyhow;
for I can sit down in my skin,
but I can't in these pants."—Wit-
ness and Canadian Homestead.

ACORN SALVE

Don't worry if your job is small
And your rewards are few,
Remember that the mighty oak
Was once a nut like you.

GOOD AS NEW

While a young mother was
bathing her baby, a neighbor's
little girl came in and watched
the process. The child was hold-
ing a doll minus an arm and
and much knocked about gene-
rally.

"How long have you had your
baby?" she asked the mother.

"Three months."

"My, but you've kept her nice!"
exclaimed the little girl.—Legion
Weekly.

"Dearest Annabelle," wrote Os-
wald, who was hopelessly in love.
"I could swim the mighty ocean
for one glance from your dear
eyes. I would walk through a
wall of flame for one touch of
your little hands. I would leap
the widest stream for a word
from your lovely lips.

As always,

Your OSWALD.

P. S. I will be over Saturday
night if it doesn't rain."

EDUCATIONAL DEPARTMENT

Sunday School Administration	W. D. HUDGINS, Superintendent Headquarters, Tullahoma, Tenn.	Laymen's Activities B. Y. P. U. Work
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Field Workers

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

SUNDAY SCHOOL NOTES

It is pleasing to note the number of Associational Conventions on at the same time. On last Saturday and Sunday we have reports of around 15 Sunday school conventions in their regular session. Some are being reported in other notes.

THE HOLSTON VALLEY CONVENTION

It was our privilege to attend the Holston Valley Sunday school convention on last Saturday, along with Dr. O. W. Taylor. We left Knoxville at 6:10 a. m. and got off at Bulls Gap to find that our friend, Bro. Miller, conductor on the Rogersville branch, had made arrangements for us to ride the mail bus across to Rogersville, where Bro. Chiles met us. A number of churches were represented and much interest was manifested. Mr. Livingstone was re-elected as Associational Supt. Plans were laid for the complete organization of all the groups. The Executive Board of the Association met while we were there and voted to put on a Simultaneous Training School some time during the summer.

Many splendid talks were made along the lines of Teaching. It was our part to discuss "Teaching the Intermediates," and also to present the Associational Organization and Program. Bro. Taylor remained over to speak at the near-by churches on Sunday.

MAURY COUNTY HAD GOOD CONVENTION

Maury County Sunday School Convention met with the Friendship Church, Culleoka, on last Sunday with Mr. C. C. Robinett in charge. A splendid program was put on with some very interesting talks.

Prof. D. M. Myers started the program after a splendid devotion, by speaking on the "Superintendent". This was followed by a talk by Rev. Ralph Guinn on "The Workers' Council". We spoke on the "Secretary and the Six Point Record" in the morning and in the afternoon the Associational Work. The convention voted to put on a Simultaneous Training School in all the churches. After the revival season is over they will put on a BYPU Simultaneous School using "Meaning of Church Membership." This will enlist and train all those converted in the revivals as well as others not yet enlisted and trained. Altogether this was a very fine meeting. We greatly

enjoyed the fellowship with the good people of Maury county.

TEACHER TRAINING AWARDS FOR MONTH ENDING APRIL 30, 1934

Association	Diplomas	Seals
Big Hatchie	7	7
Bledsoe	1	5
Chilhowee	37	37
Clinton	17	17
Holston	2	2
Knox	3	9
Lawrence	1	1
Madison	4	55
McMinn	2	21
Nashville	2	108
New River	5	5
Ocoee	4	37
Robertson	14	14
Shelby	3	17
Watauga	10	40
Weakley	1	6
Western District	2	2
Wilson	9	4
Total	39	387

SUNDAY SCHOOL ADMINISTRATION

Association	Diplomas	Seals
Big Hatchie	61	61
Chilhowee	1	1
Duck River	14	14
East Tennessee	3	3
Gibson	64	64
Lawrence	72	72
Nashville	2	2
Ocoee	2	11
Shelby	2	2
William Carey	1	14
Total	5	242

CHURCH ADMINISTRATION

Association	Diplomas	Seals
Chilhowee	1	1
Holston	1	1
McMinn	1	1
McNairy	2	2
Ocoee	1	1
Total	2	5

HOLSTON ORGANIZES FOR WORK

Mr. Phillips Fletcher, Superintendent of Holston Association, writes as follows:

Dear Brother Hudgins:

Just a word about our work in Holston Association. We held our Sunday School Convention at Kingsport last Sunday afternoon. Had a very good attendance and a splendid program. I built the program around our general theme for the quarter. Brethren Hughs of Kingsport and Smith of

Erwin brought two splendid addresses.

The officers elected for the coming year were Harry Smith, of Central Church, assistant superintendent, Miss Vickey Mathery, of Second Baptist, secretary and treasurer, with the writer as superintendent.

We hope to get ready for some real work this year, if you have literature on the work of Associational Organization, I will be glad for you to send me a supply.

We hope to put on a Simultaneous Training School. Do you have a special book suggested this year? I thought it might be well to begin right away laying plans. Hope it will be possible for you to lend us a helper for a few days at least.

Any advice you will give will be highly appreciated.

TRACT READY ON THE SIMULTANEOUS SCHOOL

A tract explaining the Simultaneous Training School and the advantages of such a school, along with some suggested plans for putting them on, may be secured from the Tullahoma office.

INTERMEDIATE CLASSES

Registering During April

Auburntown, Always Ready, teacher, Mrs. Cecil Armstrong.
Bolivar, Always Ready, teacher, Mrs. W. W. Cox; Golden Rule, teacher, Mrs. Ben Binkley.
Chattanooga:

Eagle, Avondale, J. T. Shipman, teacher; True Blue Girls, Mrs. G. M. Edgemon, teacher; and Van Gards, Reuben Bellew teacher.
Tabernacle, Friendship, Mrs. D. J. Ritchey, teacher.
Highland Park, Up Steamers, Mrs. J. G. Craig, teacher; Present, O. F. Reynolds, teacher; True Blue Girls, Mrs. J. P. Pledger, teacher.

Chamberlain Ave., Daughters of Ruth, Miss Georgis Wilson, teacher.

First Church, Friendship, Miss Annie Laurie Morgan, teacher.
St. Elmo, True Blue Girls, Mrs. Frank E. Pinson, teacher.
Copper Hill, Dependables, Mrs. L. C. Cutts, teacher.

Denmark, Willing Workers, Mrs. H. W. Johnson, teacher. Ararat Church.

Edna, Willing Workers, Week-day Workers, Mrs. J. S. Scofield, teacher.

Erwin, First Church:

Agoga Cadets, D. R. Snyder, teacher; Gideons, H. H. Penny, teacher; Golden Rule, Nell Brown, teacher; Queen Esther, Mrs. C. H. Harvey, teacher; Valiant Knights, T. C. Baumgardner, teacher; Volunteers, R. J. McBride, teacher.

Fountain City:
Smithwood, Golden Rule, Miss Ruth Bewling, teacher.

Franklin, Rainbow Girls, Mrs. G. C. Cotton, teacher.

Humboldt, Faithful Workers, Mrs. H. P. James, teacher.

Jackson, Calvary, Aviators, Roy

McCollum, teacher; Cherry Grove.

Jonesboro, Sunshine scatterers, Mrs. Raymond Story, teacher.

Kingsport, First, Radiant, Mrs. C. B. Fox, teacher.
Knoxville:

T. T. T., Broadway, Mrs. J. R. Tarver, teacher; Willing Workers, Deaderick Ave., Mrs. Amie Groner, teacher; Comrades, First, Mrs. Jno. Jennings, teacher; Volunteer Band, Island Home, Mrs. J. A. Carnes, teacher; Willing Workers, Lincoln Park, Mrs. R. E. Sanders, teacher.

Loretta, Liberty Grove, Boys, Miss Elise Gray, teacher.

Maryville, First, Week Day Workers, Mrs. A. B. Smith, teacher.

Memphis:

Bellevue, Obedient Servants, Mrs. J. A. Totty, teacher; First, Ever Ready Volunteers, Mrs. Robert Fagan; Live Wires, Miss Margaret McGee; LaBelle, Radiant, Mrs. L. E. Tammel; Merton Ave., Mrs. R. S. Hawkins; Prescott, Blue Birds, Mrs. P. Y. Ashford; Pure Gold, Mrs. V. Landrith; Seventh Street, Buddies, D. A. Sawyer; Conquerors, H. Soby; Eagles, B. H. Brogdon; Friendship, Mrs. Cain; Hy-Shy NY, Miss N. Nethery; Joyful Servants, Mrs. H. Patzch; Rainbow Girls, Mrs. L. V. Cobb; Steadfast, Mrs. B. Corder; True Blue Girls, Mrs. B. Huffman.

Nashville:
Buddies, First, Myron Baker; Golden Rule, Grace, Mrs. L. Baggett; Service, Third, George Summers.

Tyner, S. O. L., Mrs. George Lerner.

Union City, First, Dependables, Mrs. C. P. Merryman; Busy Bee, Miss Maggie Holland.

White Pine, Daughters of Ruth, Miss Ruby Wheeler.

Registered Intermediate Departments

Erwin, First, Miss Ethel Boyd, Supt.

Knoxville, First, Fred V. Brown, Supt.

Memphis, Seventh Street, Miss Telma Sawyer, Supt.

Standard Classes

S. O. L., First, Covington, Margaret Owen, teacher.

Overcomers, Etowah, First, Howard Brown, teacher.

Obedient Servants, Memphis, Bellevue, Mrs. J. A. Totty, teacher.

Golden Rule, Nashville, Grace, Mrs. Leonard Baggett, teacher.

Tennessee came second in all the states for number of classes registering during April.

D. V. B. S. GROWING

We have a much larger number of D. V. B. S. scheduled this year than any year so far. If you have not planned for yours, please do so as early as possible. Miss Pearl Campbell has engagements for about 20 to 25 where

she is to go and help organize and train the workers for this special line of work. She is teaching a training class this week at Wetmore and helping in the D. B. S. during the day.

STONE HAS GREAT CONVENTION
By C. D. TABOR

Dear Bro. Hudgins:
Just a few words to tell you about our annual Sunday School Convention of Stone Association which met yesterday, April 29, with Free Union Church.

I think this convention was the best that we have had in Stone Association. We have a very able director, E. H. McCaleb, who arranged a splendid program.

The good people of Free Union served a very delicious lunch at the noon hour.

Our General theme, "Vision", was discussed from four different topics: Christ, Self, Present Needs and Future Needs.

Mr. and Mrs. Jeff Gentry, of Cookeville church, rendered special music. Bro. Wm. Selby gave a splendid and inspiring address on "The Pastor and the Sunday School".

Bro. Wm. Beasley, one of our young ministers, made a very impressive and far reaching address on the "Future of Stone Association", emphasizing the Lord's Acre plan as the only future plan for rural churches, stressing the grouping of rural churches with resident pastors.

B. Y. P. U. NOTES

Mr. A. L. Bowman, President of the Beech River Associational B. Y. P. U., sends the names of the officers of a new union organized at Darden with Mrs. H. P. Boren as president. He also reports the name of Mr. Raymond Townsend as Sign Director for Beech River.

Mr. Deey Armstrong has assumed the duty of putting the signs on the highway in McNairy County, and we believe that it will be done.

Mrs. Louise Carroll, who is working under Dr. Freeman in Riverside and Stocktons Valley, reports classes being taught in the B. Y. P. U. and other books. All this heads up through this department and we are sending awards and other material for same.

Fred Dowell, who is also working under Dr. Freeman for the present, reports interest in the B. Y. P. U. in Stewart County, where he is at present and asks for literature.

Miss Mary Runnion is working on the Highway Sign Campaign in Cumberland Gap Association and will soon have her organization ready to begin the work.

GRACE CHURCH, NASHVILLE HAS FINE SCHOOL

Reported by Carl A. Sutton
We just closed last week one of the best all around B. Y. P. U. training schools in years, we even beat our school of last year. We had an average attendance for the week of 150, we set our goal for an average of 150 and reached it. We certainly are rejoicing that the Lord blessed us in such a great way. Our attendance was as follows: Monday, 123; Tuesday, 152; Wednesday, 165; Thursday, 149; Friday, 159. Average, 150. The number of visitors were small. The large majority of those attending were B. Y. P. U. members. We have an enrollment of 159 and had an average of 150 attending the school. I think that is a record if you will pardon me for making such a statement.

The success of this school was due to the splendid faculty of teachers and speakers. Mrs. Elizabeth Allen taught the Junior Manual; Mrs. R. K. Kimmons, Studying for Service; Miss Christian Little, Intermediate Manual; Mr. Roy Babb, Training in Christian Service; Mr. Andrew Tanner, Sr., Administration; Rev. Douglas Hudgins, Training in Church Membership. The speakers were: Rev. Phillip Shelton, Rev. Douglas Hudgins, Dr. John L. Hill, and Rev. L. H. Hatcher.

We want to thank you for making it possible for Douglas to be with us. He certainly is a great teacher and preacher, and I am sure you are proud of your son. We were indeed glad to be able to have him in our school and we hope we can have him again.

Mr. H. C. Hopkins reports a splendid training school at Siam Valley, Watauga Association and makes this statement: "I have just finished a class in the Senior Manual, teaching the B. A. U. There were 19 in the enrollment and 16 took the work. This type of organization in our churches is certainly helping to solve the problem of the adult membership. This B. A. U. is taking a demonstration program to Watauga Valley next Sunday afternoon, where there is no B. Y. P. U. organization whatever."

Mr. M. K. Cobble writes from Morristown: "Just closed a B. Y. P. U. training school at Morristown, helping Miss Roxie, last week. Had a great time, and enjoyed the work with them. A few more papers are due in yet of those who could not be present on the night of the examination, and I shall send my report immediately afterward."

Miss Pearl Campbell writes from Wetmore: "We began our D. V. B. S. yesterday with 107 pupils and teachers. We are surely going to have a wonderful school. Mrs. John L. Williams has done one of the best pieces

of preparatory work I ever saw. Why the first day of our school was unusually good! We are reaching your churches. We have a Departmental organization with helpers and teachers. If it were not for measles and a few other children's diseases it would be a show to see all the children who would attend. We have all we can do anything with now. We do so much need trained leaders."

CONCORD PUTTING ON CONVENTION

Mr. Wayne Tarpley, Association President, writes: "We are putting on our B. Y. P. U. Convention at Ward's Grove May 26, and would like to have you take a place on the program at 2 P. M., speaking to the topic, 'Christ Must Reign in Our Giving.' I am also reporting a training school that I have taught at Holly Grove Church."

B. Y. P. U. AWARDS FOR MONTH ENDING APRIL 30, 1934

Association	Diplomas	Seals
Beulah	3	
Big Hatchie	1	1
Carroll		5
Chilhowee	9	32
East Tenn.		17
Gibson	20	43
Granger		9
Holston	37	26
Knox	99	197
Lawrence	13	
Madison	10	85
Maury	8	33
McMinn	2	2
Nashville	155	111
Nolachucky		44
Ocoee	37	30
Robertson	25	91
Shelby	117	111
Watauga	43	108
Western District	19	8
Wilson	26	
Total	624	953

FRANK COLLINS TO VISIT THE HOLY LAND

It has come to us in a very quiet way that chances are that Frank Collins will visit the Holy Land this coming spring and summer, and we are rejoiced over this prospect. I really wish that our young people were in a position to send him on this trip and pay all his expenses. We would be delighted to do so if times were in better condition. Anyway, I would like to have a small part in this. Would you?

MURFREESBORO HAS SCHOOL

Miss Roxie and the writer have been in Murfreesboro the past week in a splendid B. Y. P. U. training school with a small group of most interested workers. Miss Roxie teaching the Intermediates and a young lady from Tennessee College teaching the Juniors while it was my joy to have a class of young people in the "Functioning Church." The Devotionals were very helpful and the stunts each night put on by the different grades were en-

joyable. Altogether we had a good time and hope that some good was done.

LAYMEN'S NOTES

So many have asked about the Correspondence Course in which we give free books to preachers and superintendents, that we give below the printed regulations concerning same and the main reasons for such courses.

Preachers' Courses

For preachers who work among the smaller churches and who get but meager salaries, we furnish the text books free to any one who will study same and stand written test. This includes all the regular courses in Sunday School and B. Y. P. U. as well as Stewardship, and some other special books especially helpful to preachers. The plan is simple and is explained as follows:

Any minister may order any book in any course, and we will send him the book and charge to his as to others. Along with the book we will send a set of sealed questions. When he is ready and writes the answers to these questions and sends his examination to the office at Tullahoma, we will credit his account with the price of the book and charge same to the Executive. The book becomes his property and goes into his library for future reference and use. Every preacher should take advantage of these courses and freshen up on things that are going on. It will benefit the preacher himself, and set a fine example for his followers.

A MAN

Teach me that sixty minutes make one hour; sixteen ounces one pound; and 100 cents one dollar. Help me to so live that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain. Grant that may earn my meal ticket on the square and that in earning it, I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money and the rustle of unholy skirts. Blind me to the faults of the other fellow, but reveal to me my own. Guide me so that each night when I look across the table at my wife, I will have nothing to conceal. Keep me young enough to laugh with little children and sympathetic enough to be considerate of old age, and when the day comes of darkened shades and the smell of flowers, the tread of soft footsteps, and the crunching of wheels in the yard make the ceremony short and the epitaph simple:

"Here Lies a Man."

This is the kind of laymen we need in our churches for Deacons, Officers as well as private Lay Members.

WOMAN'S MISSIONARY UNION

President.....Mrs. K. 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.

OUR NEW YOUNG PEOPLE'S LEADER

At the executive board meeting in Chattanooga Miss Walden announced that she was planning to go to Africa as a missionary in the fall so a committee was appointed to secure a young people's leader. After careful investigation, Miss Margaret Bruce, a West Tennessee girl, now student



MISS MARGARET BRUCE,
W. M. U. Young People's Leader,
after June first

secretary in Georgetown College, Georgetown, Ky., was elected. Miss Bruce has accepted and will begin her work June first.

She was a student at Martin Union University, and is a graduate of Georgetown College and our W. M. U. Training School. She is lovely, consecrated and charming. We know she will find a warm welcome in her native state.

Her address is Georgetown College, Georgetown, Ky. Why not send her a card welcoming her home?

WHAT GEORGETOWN THINKS OF MISS BRUCE

Being a Tennessee girl, myself, I have followed with a great deal of interest the work there, through the papers and through friends, and my heart is so full of joy and happiness over your recent action that I cannot resist writing you.

My people, who live in Martin, have known Margaret's family all of her life, and I have known her since her freshman year in college. I have known her most intimately for the past three years, and I am truly grateful for every day that her life has touched mine. She has been a rich blessing to me personally.

But the thing that concerns you most is her deeply consecrated life and her power to lead others to a closer walk with Christ. She is one of the most deeply consecrated young women I have ever

known. We were privileged to have her for our student secretary during our first year at Georgetown, and as soon as a provision could be made to pay her Dr. Watters called her back. She has certainly rendered a valuable service here. I hate to see her leave because Georgetown needs her, but my intimate association with her makes me confident that the Lord is leading her there, so I am happy for you and for her.

I want to say that I rejoice in your new plans and I shall be praying for your work and for Margaret as she goes to you.

ETHEL REED WATTERS.

OUR TRAINING SCHOOL AND MARGARET FUND

This quarter each organization is requested to pay its apportionment for the Training School and Margaret Fund if possible.

The money should be sent to Dr. John D. Freeman, 161 8th Ave., North, Nashville, marked "Training School and Margaret Fund".

We are printing this week the reports of our trustees made at our convention in Chattanooga. They make good material for talks. Have some one present this to your society.

REPORT OF TRAINING SCHOOL TRUSTEE

Our Training School has continued to weather the storm of depression in its usual staunch fashion. In spite of a serious curtailment of its budget, it has been able by careful management and many self-denials to stay out of debt, and to make one minor addition to its curriculum—a handicraft class in the hands of a very competent teacher who is doing the work for a most moderate salary. I am glad to report, too, that the School has received another disbursement of 20% of the funds held in the Louisville Trust Company at the time of its closing. This sum of \$1500 has been invested in 4½% government bonds at 101 19-32, which will bring a net return of \$63.75 per year to the emergency fund in which they are held. These bonds are deposited in a safety deposit box which can be entered only in the presence of at least two officers of the School.

The enrollment of the School shows further decrease this year. Only 46 boarding students and nineteen day pupils entered in September and though there have been several new enrollments during the year, several girls

have had to leave, so that there has been no net gain. Tennessee is represented by one senior, Mrs. A. B. Clark of Denmark, and two juniors, Misses Frances Haley of Memphis, and Edna Earle Hutcherson of Ripley. Miss Hutcherson is assisting Doctor Dobbins in the country church of which he is pastor, and will thus be provided with work for the coming summer.

The opening of school in September was marked by a beautiful memorial service to Mrs. George B. Eager and Mrs. S. E. Woody, both former chairmen of the Local Board of Managers, and devoted friends of the school.

In view of Mrs. Eager's unflinching interest in the personal problems of the girls and her marked ability to interest others in their needs, the loan fund of the School which helps to take care of emergency personal expenses of the girls, not included in the scholarships, is called the Mrs. George B. Eager Fellowship Fund. Because of the depression, the demands on this fund have been unusually heavy for the last two years and we urge our societies to give thought to this in considering any extra gifts which they may make. This fund is used for special attention needed in illnesses, other than that which can be rendered by the School nurse and doctors, traveling expenses in case of deaths at home, and for similar emergency needs. Money for such use may be sent direct to the School, marked, "Designated for the Fellowship Fund".

Tennessee with her usual unflinching interest has provided even more cakes this year, than usual. At Thanksgiving time our societies sent 35 cakes, \$9 cash, 9 dozen napkins, and 10 miscellaneous pieces of linen. Since then, the total number of cakes has gone above fifty, which exceeds any year of the past. It is just such gifts as these which make it possible for the School to stay within its budget. We hope that not only cakes, but potatoes, fruit, canned goods, and other products of our rich Tennessee farming land, may find their way to the Training School pantry during these lean years.

We are happy to report that Mrs. E. Y. Mullins' "History of the Woman's Missionary Union Training School" has been completed and is being published by our Sunday School Board. The Sunday School Board has made an arrangement with the School whereby it undertakes all the expense of publication and distribution, and in addition will pay a royalty on all copies sold over and above these actual costs. It will sell at 35 cents in paper and 50 cents in board, and may be ordered from the State Baptist Book Store, 161 Eighth Avenue, North, Nashville, Tennessee. It should be available early in the summer.

Among the recommendations at

the annual meeting of the Trustees in Washington, last spring, there was only one which directly affects our work in Tennessee. It was suggested that hereafter prospective students write the School rather than the State Trustee for application blanks, in order that the School might have correspondence with them from the beginning. We have been very happy to comply with this suggestion.

We should like to remind our societies, again, that this period of low enrollment offers an unparalleled opportunity for girls of earnest purpose who do not propose entering religious work as a vocation, but would like to get some training for work in their own churches, to attend the School. Scholarships are not available for such students, but it is probable that many could pay their own way and that their own churches could help others. The tuition charges for such students have been temporarily suspended so that a student can, by careful management, make \$200 cover all expenses save clothing and transportation. The School invites correspondence now with young women between twenty-one and thirty-five who can qualify as to Christian character and purpose, with reference to this opportunity.

Respectfully submitted,
WILLIE JEAN STEWART.

REPORT OF MARGARET FUND TRUSTEE

As Tennessee's Trustee of the Margaret Fund I am happy to be able to report a marked and growing interest in the work throughout all sections of the state. More societies are giving thoughtful, prayerful attention and study to it than ever before. This is due to the fact that our Divisional leaders and superintendents are giving more time and consideration to its interests as they arrange their conferences and quarterly meeting programs.

As I have repeatedly said, I will say again, it is my ambition, prayer and dream to see the work thoroughly advanced and well organized in every association in our state, not only in every association, but in every church; not only in every church, but in every society; not only in every society, but in every circle! Wouldn't that be wonderful? Now, why should I love to see this? Because this work is the Love-Task of the W. M. U. and surely every member of our W. M. U. should be engaged in her special Love-Task.

This year of 1933-1934, Tennessee has had a delightful group of students under her charge—six of them. Richard Medling and Mary Crocker were graduated from college last summer, so we have had two new students in their stead and splendid young women they are! The first one, Mary Shepard, is the daughter of

Dr. and Mrs. J. W. Shepard, who for many years worked on our mission fields in Brazil. Mary is a senior in Baylor University, Waco, Texas. This is her last year on the Fund. As graduating days will soon be here, I'm hoping that many of you will remember her.

Sudie Pearl Muirhead is the other new addition to our family for the year 1933-1934. She is the daughter of Bro. and Mrs. H. H. Muirhead, who are also missionaries in Brazil. Sudie Pearl is a sophomore at Baylor. This is her second year on the Fund so we will have the privilege of keeping her a couple of years longer.

Reba Lowe expects to become an "M. D." from Vanderbilt in June. Some of us have known Reba since she was in her early teens and have lovingly followed her as she has progressed through high school, college and now medical school. As she receives her diploma we join with her parents with hearts overflowing with gratitude and thanks to God and to the women of the Southland who have helped bring this to pass. She has already received her appointment as interne in one of our leading hospitals where she will work for one year after which she hopes to be able to go to China. As she leaves our Margaret Fund Family she goes with the love and prayers of hundreds of our women surrounding her. Her brother, Jackson Lowe, has been doing splendid work in Carson-Newman College this year. This has been his junior year. He is a young man of sterling worth and is preparing for the ministry, also hoping, as does his sister, to be able to go back to China in the years to come.

Splendid reports have come to me about the work William (Bilby) Medling has been doing at Union University. He, too, is a ministerial student and we pray God's richest grace and blessings upon him as he pursues his studies.

We all know how Union sends her students out in the country to preach. William has been among those sent out and has been having good results. He is now finishing his junior year.

John Crocker has been a sophomore in Edinboro University, Scotland. Letters from him and from his family all prove to us that he, too, is a credit to our Tennessee group. He is a splendid young fellow with a bright, sunny, happy disposition which makes him count his friends by his acquaintances.

In closing, let me say again that our Margaret Fund is our W. M. U. Love-Task, and in as much as we show love to one of these young ones, we show love to Him.

A few weeks ago while looking through an old, old hymnal of my mothers, I ran across

these lines and I give them to you:

"O Lord of heaven, and earth, and sea,
To Thee all praises and glory be;
How shall we show our love to Thee
Who giveth all?"

We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend
Who giveth all.

Whatever, Lord, we lend to Thee,
Repaid a thousand fold will be;
Then gladly will we give to Thee,
Who giveth all."

LAURA POWERS.

BERLIN CONGRESS

(Continued from page 8)

Spain—Rev. A. Celma, President.

Sweden—Rev. K. A. Moden, Secretary.

Switzerland—Rev. J. Meister, President.

Jugo-Slavia—Mr. Adolf Lehocky.

From outside Europe some interesting nominations have already been received. For the Northern Baptist Convention of the United States, Dr. Maurice A. Levy, secretary of the Convention, will respond; for the Southern Baptist Convention, the Rev. M. E. Dodd, D.D., president; for the National Baptist Convention, the Rev. R. C. Barbour. Remote New Zealand will be represented by the Rev. John Laird, M.A., president of the New Zealand Baptist Union. The Baptists of the Commonwealth of Australia will have as their spokesman their president, the Rev. C. J. Tinsley. Vice-President Varetto comes from Argentina; Dr. Ricardo Juvenal Meyer will be the spokesman for Brazil; and Mr. Honorio Espinoza will respond for Chile.

REPORT OF "PANTRY SHOWERS"

SENT THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

Dear Editor:

I wish to report the following "Pantry Showers" which have come to us during the past two weeks, and express the gratitude of hungry young men and myself as Dean of the Seminary. The following are the "Showers."

1. From Circle No. 5 (W. M. U.) of Belmont Heights Baptist Church, Mrs. Walker, Chairman. With this "Shower" were some clothes, for which our men are very thankful. A suit fitted one of the men who had indicated his need of clothes. The evaluation of this Shower was \$11.00.

2. From the W. M. U. of Calvary Church, by Mrs. R. K. Kimmons, \$2.75 in cash to be used in purchasing coal, for which we were in great need at that time.

3. A "Shower" from the Missionary Society of the First Baptist Church (Colored) 8th Ave. N., Mrs. Kate Steel, President, Mrs. H. G. Jones, Secretary, Rev. R. C. Barbour, pastor. Evaluation \$5.70.

With much gratitude,
Dr. J. H. Garnett, Dean,
R. W. Hailey, Secretary
and Office Assistant.

LEWISBURG-CORNERSVILLE DEDICATION SERVICE

By C. D. Creasman

On Sunday, April 22, the First Baptist Church at Lewisburg was dedicated at the morning service, and the First Church at Cornersville was also dedicated at the night service, both churches being out of debt.

Brother C. A. Ladd, for ten years pastor at Lewisburg, was present with Brother L. S. Sedberry, for seven years pastor, to take part in the service. Dr. Freeman delivered a truly great address at Lewisburg. Brother Sedberry preached both dedicatory sermons. Great crowds were present at both services and all hearts rejoiced.

In Memoriam

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

RESOLUTION

Whereas, it has pleased our Heavenly Father to remove from our midst our faithful and de-

voted sister, Mrs. J. L. Robertson, therefore be it resolved:

That we express our gratitude for her devotion to the cause of her Lord, fidelity to friends and love for her society. Her untiring devotion to Christ will ever strengthen and encourage us until we meet her again in the endless day.

Be it also resolved that these resolutions be spread on the minutes of Gibson County W. M. U., and copies be sent to the stricken family and to the Baptist and Reflector.

Mrs. H. W. Ellis,
Mrs. W. H. Keathly,
Miss Annie Hale,
Committee.

MRS. JAMES DEMENT

Mrs. Carrie Williams Dement, wife of James Dement, was born August 5, 1866, and died December 31, 1933. She was married March 5, 1886, and was the mother of four children.

She was a meek follower of the Lord Jesus Christ. She was a member of Bradley's Creek Baptist Church for many years, doing whatever her hands found to do in her home, her church, and her community. She was much loved and will be greatly missed by her family and her many friends.

May her loved ones seek her God and be ready to meet her when called home.

Miss Bettie Mathes,
Mrs. John Leeman,
Committee.

Board's New Books

For distribution through the Baptist Book Store serving your state, the Baptist Sunday School Board announces three new books.

Christ's Memorial \$1.25

M. E. Dodd

This volume is Dr. Dodd at his best. In the treatment of a cherished theme, the great preacher gracefully combines fine intelligence, genuine spirituality, and practical helpfulness. Here are some meditations on the meaning, the significance, the observance of the Lord's Supper. They cannot be read sympathetically without a clearer conception and a deeper appreciation of Christ's Memorial. All who would observe worthily this very precious ordinance will profit by the reading of these meditations.

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J. McKee Adams

This title accurately describes Dr. J. McKee Adams' scholarly researches in Biblical lands. The book is authoritative in every sense, and is illustrated with scores of pictures taken by the author, and further illuminated by maps drawn especially for this volume. This study will displace all other works in its field, and will prove indispensable to the serious Bible student.

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The thrilling story of the rise and development of the W.M.U. Training School, Louisville, told most charmingly by Mrs. Mullins' gifted pen.

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Nashville, Tennessee

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR APRIL 29, 1934

Memphis, Bellevue	1643
Chattanooga, First	1217
Memphis, Temple	1030
Memphis, First	942
Nashville, First	928
Nashville, Grace	897
Memphis, La Belle	712
Nashville, Belmont	688
Jackson, First	667
Chattanooga, Ridgedale	662
West Jackson	655
Chattanooga, Northside	629
Nashville, Judson	604
Nashville, Park Avenue	596
Maryville, First	590
Chattanooga, Avondale	534
Sweetwater, First	487
Dyersburg, First	487
Memphis, Highland Heights	478
Nashville, Eastland	473
Memphis, Seventh Street	468
Kingsport, First	452
Cleveland, First	449
Chattanooga, Clifton Hills	428
Erwin, First	418
Humboldt, First	400
Chattanooga, Tabernacle	391
Clarksville, First	387
Nashville, Edgefield	376
Paris, First	364
Chattanooga, Chamberlain	350
Memphis, Boulevard	346
Memphis, Prescott Memorial	344
Union City, First	338
Nashville, Lockeland	337
Nashville, Grandview	333
Chattanooga, Red Bank	327
Memphis, Central Avenue	323
Knoxville, Immanuel	309
Chattanooga, Alton Park	304
Covington, First	291
Nashville, Seventh	281
Memphis	277
Chattanooga, Eastdale	276
Memphis, Calvary	275
Knoxville, Arlington	252
Martin, First	251

By FLEETWOOD BALL

C. W. Duke of the First Church, Tampa, Fla., is assisting W. A. Burns, Chipley, Fla.

Carl R. McGinnis, of Chickamauga, has accepted the care of Central Church, Waycross, Ga.

Effective June 1, P. L. Lemons ceases to be pastor of the Lowrey Memorial Church, Blue Mountain, Miss.

Jackson Heights Church, Tampa, Fla., loses its pastor, N. R. Stone, by resignation. He will enter evangelistic work.

R. L. Breland will be assisted in a revival at Coffeetown, Miss., by H. L. Martin, of Senatobia, Miss., beginning June 3.

J. S. Holland, of East Tallahassee, Ala., is to be assisted in a meeting at once by S. V. Gullett, of Blue Mountain, Miss.

A. B. Polsgrove, of Charleston, Miss., is to be assisted in a re-

vival beginning August 26 by J. B. Lawrence of Atlanta, Ga.

His churches furnished the money for C. E. Azbill, of Jackson, to go to the Southern Baptist Convention in Fort Worth, Texas.

Bradford F. Abernathy, of Washington, D. C., has accepted the call to the First Church, Columbia, Missouri.

Cornelius Bowles, of Ponker City, Okla., while holding a revival in Paris, Ark., witnessed 100 conversions in four services.

H. H. Burton leaves Immanuel Church, Shawnee, Okla., to accept the call to Calvary Church, Shawnee, Okla.

Daniel E. Smith was ordained to the gospel ministry by the church at Penill, Fla., Gordon Bennett, pastor.

B. Frank Collins and wife of Portland, plan to go to the Baptist World Alliance in Berlin and to tour the Holy Land.

W. A. Jordan, of Shreveport, La., is to supply the Second Church, Houston, Texas, in the absence of the pastor, F. B. Thorn.

O. C. Anderson, of Coalton, Ohio, has accepted a call to the church at Vanceburg, Ky., and is on the field.

Effective June 1, Mountain View Church, Knoxville, secures as pastor, A. F. Baker, of Louisville, Ky.

J. M. Metts, of Water Valley, Miss., has finally decided to decline the call to Philadelphia, Miss., and remains at Water Valley.

Beginning June 1, T. O. Reece becomes evangelist of the Baptist Executive Board in Florida. W. C. Wells, of Jacksonville, Fla., is responsible for his salary.

B. G. Lowery, of Oxford, Miss., clerk of the Federal Court, hopes that he may be physically fit to make some addresses for prohibition before election in July.

A committee of Baptists in Oklahoma, headed by C. C. Morris, of Ada, are promoting a statewide revival during the convention year.

Lee Snell was ordained lately to the full work of the ministry by the Cold Springs Church near Leesville, La. His address is Anacoco, La.

L. W. Carlin has resigned his pastorate in Paducah, Ky., and accepted the churches at Waynes-

boro, Collinwood and Philadelphia.

Main Street Church, Leesburg, Fla., C. C. Long, pastor will be assisted in a meeting soon by C. M. Brittain, of Jacksonville, Fla.

J. B. Phillips, of Chattanooga, is to hold a meeting in the First Church, Corinth, Miss., T. W. Young, pastor, beginning June 3. Joe Canzoneri will lead the singing.

Mark Harris, of Newport, supplied very acceptably the pulpit of Speedway Terrace Church, Memphis, last Sunday. William McMurray closed his pastorate there May the first.

V. I. Masters of the Western Recorder heads a ringing editorial as follows: "Bishop Cannon Released From Persecution." You are exactly right, Editor Masters.

John A. Huff of the First Church, New Orleans, La., lately assisted the West Monroe Church, E. E. Huntsberry, pastor, in a revival resulting in 75 additions, 40 for baptism.

The commencement sermon of Georgetown College, Georgetown, Ky., will be delivered by H. D. Johnson, of Louisville, Ky., May 27. Pat M. Neff, of Waco, Texas, will be heard in the class address.

Connie M. Pickler, of Chattanooga, preached the commencement sermon of the High School at Trezevant last Sunday. The school is located in the county of his nativity.

There were 75 additions to the Prescott Memorial Church, Memphis, J. Carl McCoy, pastor, as a result of the recent revival in which he was assisted by Arthur Fox, of Morristown.

Andrew Potter, of Oklahoma City, Okla., State Secretary, has been tendered the privilege of broadcasting over Station KFXR, Exchange Avenue Church, Oklahoma City, Okla., makes this possible.

It is interesting to Tennesseans to know that R. E. Downing is doing a great work as pastor of Stanton Memorial Church, Miami, Fla. B. C. Henning, another former Tennessee pastor, resides at Miami.

The commencement sermon of Union University, Jackson, will be preached Sunday morning, May 29, by Dr. R. G. Lee, of Memphis. The class address will be by W. F. Powell of the First Church, Nashville.

T. F. Calloway has just completed his seventh year as pastor of the First Church, Thomasville, Ga. According to the minutes, the

membership of the church has grown from 931 to 1679, a grand total of \$225,800.83, or a yearly average of \$32,259.83, has been raised for all purposes.

Mrs. Nannie Spellings Walker, aged 75, died Friday night in the home at Chesterfield. She was one of the best Christian women in Tennessee. The writer held the funeral service at Union Church, of which she was a member, Saturday afternoon at 2:00 o'clock. She will be sadly missed.

A sermon preached in twenty-one states, in Canada, before the World's Largest Bible Conference, and twelve times in Memphis, on "Pay-day Someday" was preached again last Sunday night by its author, R. G. Lee, pastor of Bellevue Church, Memphis.

By THE EDITOR

Pastor A. J. Haynes, Soddy Church, Chattanooga, writes that they are ready to put the roof on their new building.

Pastors W. R. Pettigrew of Springfield, W. C. Boone of Jackson, and R. N. Owen of Paris are contemplating tours of Europe this summer.

R. G. Lee, Bellevue Church, Memphis, is assisting the Central Church of Memphis in a revival meeting. In his absence on April 29 E. B. Abington filled the pulpit.

The Visitation Revival of the First Baptist Church of Humboldt, H. W. Ellis, pastor, previously announced in Baptist and Reflector, was very gratifying and successful.

F. M. Dowell, Jr., is doing enlistment work in Judson and Stewart County associations during May and June. This is one of the most fertile mission fields in the state.

Evangelist John W. Ham, of Atlanta, and Singer J. D. Coultts, will assist Pastor Homer G. Lindsay and the First Baptist Church of Covington in a county-wide revival beginning June 3.

Goodlettsville Baptist Church, Floyd W. Huckaba, of Nashville, pastor, recently had the largest Sunday school in the history of the church. Glenn Garrett is superintendent.

Pastor-Evangelist W. S. Scantland, Byrdstown, formerly of Somerset, Ky., writes that he is anxious to assist pastors in revivals or go where there is no church but where the Gospel is needed.

A recent revival of two and one half weeks, which was conducted by the membership of the church and in which the preach-

ing was done by the pastor, P. B. Baldrige, resulted in twenty additions by baptism to the church and four by letter.

—B&R—

The total receipts and disbursements, designated and undesignated, of the Executive Committee of the S. B. C. during April were \$170,683.54, which included \$18,673.75 Hundred Thousand Club receipts.

—B&R—

Mr. Frank H. Leavell is organizing a party, limited in number, for a summer trip through Palestine and Europe, including the Passion Play and the Baptist World Alliance. He has had extended experience in conducting such parties. The party is not quite completed.

—B&R—

If any of our readers are interested in the matter of non-charitable Old People's Homes and wish free information and service in connection with the same, let them communicate with Harold W. Phillips, Executive Counsel, United States Board of Trade, 740-744 Jackson Place, N. W., Washington, D. C.

—B&R—

Rev. C. P. Woodson, pastor of Mt. Zion Baptist Church (Negro) of Paris, for the past thirty-one years, has been quite ill for several weeks, suffering from an attack of pneumonia. He is a graduate of the American Baptist Seminary of Nashville, and according to residents of Paris, one of the outstanding leaders of his race in the city and section of the state.

—B&R—

Bruceton Baptists are eagerly awaiting word from the Home Mission Board regarding the settlement of their debt. Money is in hand for the final payment if an adjustment which the church has proposed is accepted by the Building and Loan Department of the Home Board. Pastor Weir is leading Bruceton Baptists in a great way.

—B&R—

Speaking instead of Dr. Ellis A. Fuller, who finds it impracticable to remain in Fort Worth for the Sunday afternoon session of the Southern Baptist Convention, Dr. George W. Truett will deliver the closing address of the Convention, delivering his Spurgeon Centenary Address, which he recently delivered in England in the celebration of the one hundredth anniversary of the great London preacher.

—B&R—

The four country churches of Bro. L. G. Frey, of Jackson, with an approximate resident membership of 500, averaged 228 and 200 in prayer meeting during the months of March and April respectively. The Sunday school average for April was: Maple Springs, 172; Poplar Heights, 120; Westover, 65; Ararat, 65; total, 412. The churches take censuses of their fields and sponsor the Hundred Thousand Club. With

a capable leadership and members willing to be led, rural churches can do great things.

—B&R—

With J. C. Sisemore, Amarillo, Texas, doing the preaching, the First Baptist Church of Portales, New Mexico, J. Griffin Chapman, former missionary to Japan, pastor, recently closed the greatest meeting in the history of the church, with 82 additions, 57 for baptism, 25 by letter, 30 young people volunteering for special work, several making professions who did not join the church, and many backsliders reclaimed. The church is in the best condition in its history and has had 165 additions in the last eighteen months.

—B&R—

Dear Brother Editor:

Baptists living east of the Mississippi River are extended a cordial invitation to stop off at Shreveport, the home of the President of the Southern Baptist Convention, for a brief visit, enroute to the Convention at Fort Worth. The I. C. arrives in Shreveport at 1:15 p. m., and the T. P. leaves for Fort Worth at 2:40 p. m. Hospitality Committees will meet trains Monday and Tuesday, May 14 and 15, at 1:15, and take guests for a sight seeing tour of the city, including the great First Baptist Church, Dodd College for Girls, Barksdale Field—the world's largest airport, the world's greatest oil and gas fields, and scores of other interesting places, returning to train before 2:40. Drop us a card, if you're coming.

JOHN S. RAMOND,
Pastor's Associate,
First Baptist Church,
Shreveport, La.

—B&R—

Southern Baptist who plan to attend the Fifth Baptist World Congress in Berlin, Germany, August 4-10, 1934, may secure the Form of Application from Hight C. Moore, Secretary Southern Baptist Convention, Nashville, Tenn.

This Form filled in by the applicant should be returned to Secretary Moore who after signing the endorsement will forward it to the Baptist World Alliance office in London. The Secretary of the Alliance, Dr. J. H. Rushbrooke, will then send the applicant a form of credential to be presented to the Congress office in Berlin. The registration fee of \$5 is not to be paid until credentials are presented in Berlin.

For the convenience of messengers to the Convention in Fort Worth, May 16-20, there will be a supply of these application blanks in the Secretary's Registration office at the Coliseum in Fort Worth.

—B&R—

With the Churches: Nashville—Park Avenue, Pastor Olive welcomed 1 for baptism and baptized 1; Judson welcomed 7 for baptism and 5 by letter; Belmont received

4 by letter. Memphis — Merton Avenue received 1 for baptism and 1 by letter; Speedway Terrace, Pastor McMurry welcomed 1 by letter, 2 for baptism and baptized 2; Calvary welcomed 1 for baptism; Central Avenue, Pastor Autry welcomed 1 for baptism, 1 by statement and baptized 16; Boulevard received 5 by letter; Seventh Street received 1 for baptism; Highland Heights, Pastor Cole welcomed 1 by letter, 1 for baptism and baptized 2; First received 1 for baptism and 2 by letter. Knoxville — Arlington, Pastor Simmons welcomed 1 by letter, 5 for baptism and baptized 3. Chattanooga — Chamberlain Avenue and Alton Park each received 1 for baptism and 1 by letter; Avondale received 2 by letter; Soddy welcomed 1 by letter and 2 for baptism; Clifton Hills received 2 by letter and 1 for baptism; Tabernacle received 1 by letter; Northside, Pastor Selman welcomed 2 by letter, 3 for baptism and baptized 6; Ridge-dale, Pastor Livingston welcomed 4 by letter, 15 for baptism and baptized 16.

—B&R—

BROADCASTS ARRANGED FOR SOUTHERN BAPTIST CONVENTION

Three Fort Worth Stations Will be Heard in Feature Hours

Broadcasts of feature hours of the Southern Baptist Convention have been arranged over the three radio stations at Fort Worth, Texas. Texas and Southern states will hear portions of convention and specially arranged programs according to information received by the Southern Baptist Committee on Radio from Roy Leicht Eger, chairman of the Fort Worth Committee on Radio.

Radio station WBAP (800 kc), with 50,000 watts power will be heard at the following times in a special convention message from the studio: Wednesday, May 16, 2:15 to 2:45 P.M. (C. T.); Friday, May 18, 2:30 to 3:00 P.M. (C.T.); Sunday, May 20, 4:30 to 5:00 P. M. (C. T.).

Station KTAT (1240 kc), with 100 watts power and chain stations in Oklahoma City, Okla., Houston, Texas, and San Antonio, Texas, will broadcast portions of the sessions of the convention at following definite times and other periods not yet announced; each evening, May 16, Wednesday,



MR. JOHN RAMOND,

Assistant to President Dodd at the First Church, Shreveport, La., who will direct the music of the Southern Baptist Convention, May 16-20.

through Saturday, May 19, 9:00 to 10:00 (C. T.).

Station KFJZ (1370 kc), with 100 watts power broadcasts following feature periods from the studio: each afternoon 1:30 to 2:00 (C. T.), and in addition on Thursday, May 17, 3:00 to 3:30 (C. T.), Sunday, May 20, 8:30 to 9:00 (C. T.).

These broadcasts will enable many to have added touch with the Convention. The Radio Committee expresses the appreciation of Southern Baptists for this co-operation on the part of the Fort Worth radio stations and the work of the radio committee of Fort Worth Baptists in arranging these broadcast periods.

M. E. DODD,
LOUIE D. NEWTON,
EDWIN S. PRESTON,
Committee on Radio of Southern Baptist Executive Committee.

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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.)

ANSWERING GOD'S CALL

(For personal reasons we are requested not to give the name of the young lady who relates this gripping experience of grace.—Editor.)

For many years the Spirit knocked at my heart's door. I refused to let Him in. My friends would invite me to Sunday school, and I always found an excuse. Yet the Spirit never left me night or day.

Something told me that if I did not heed the call, my father, whom I loved so dearly, would be taken. This bore on my mind heavily, as I wondered if all this could be possible and what it all meant.

Alas! I did not have to wonder long. In a short time it all came to pass. My father was stricken one morning and in a few hours, while I was standing near his side, his soul took its flight to be at home with God. It was too late then, but well did I realize that God has a plan for each of our lives and He works miracles His wonders to perform. As the remains of that loving and loved father were carried to the place where God had called me to take up my cross and follow Him, the reading of His Word had a different meaning for me than ever before. And it was from this time on that I began to let God speak to me through His Word.

Several months afterwards the Spirit led me to a small country church. A wonderful sermon on the Prodigal Son was delivered by the pastor. Something told me I had wasted enough of my life. When an opportunity for prayer was given, my hand raised with others. Another verse of song was sung, but I did not go. The pastor dismissed the service, saying, "There is some one here who ought to come." He immediately came to me and asked to talk with me. I was glad some one was interested. He asked me several questions as to why I did not come that night. I replied, "I don't know," only wishing I could have revealed to him why I didn't.

How heavy my heart was! I cannot remember all the pastor said. But when he said, "When I die, I'm going to heaven," revealing his faith in the Lord, something caused me to look up (as I had my head down, feeling so out of harmony with the world and so unworthy to be talking to this good man). As our eyes met, I couldn't close my eyes for beholding the glory that did so shine through the eyes of that humble servant of God. It must have been the same kind of

light as lit up the face of Stephen when he stood before the Sanhedrin and as caused Saul to believe. Truly it was an experience like that of Paul for me to see the glory of God and hear Him calling me to follow Him. I felt the heavy burden of my heart roll away. How happy I was!

The pastor asked me if I would accept Christ as my personal Savior. Gladly did I take his hand in love and fellowship and give my heart to God because He had received me and made me to know that He was the Great and Almighty God and Savior Jesus Christ. How good it had been to go to the house of God!

Then I began going to Sunday school and B. Y. P. U., staying for each preaching service. The same pastor and friends talked to me about joining the church. I consented to come back to the service that night and let the Lord have His way. That evening the invitation was given and I could see the pastor pleading for me to come.

Somehow my heart had become hardened and there was no call knocking at my heart's door. They had started the second or third verse. I had become alarmed about my condition. All I could think was, "Lord, have I put it off too long; have I rejected You one time too many?" Then the Spirit groaned within me and the call came, and I lost no time going down and giving my hand to the preacher and making a public profession before men. I was baptized on Easter Sunday night. As I was buried with my Lord in baptism, my past life of darkness and despair seemed to pass and I arose to walk with Him "in newness of life."

It wasn't long until God called me to special service for Him. Again great sorrow filled my life, but, clinging to my Lord, I witnessed a deeper experience of His great love. I had now fully surrendered my life unto Him, resolved never again to reject or refuse to serve Him in even the most meek and lowly way. He has blessed me with the joy of winning souls and ministering unto others. He blesses me in trying to lead in different activities. I praise Him for what He has done for my soul. I am thankful that through earth's short day I may labor in helping to bring in His Kingdom on earth.

"HEARTFELT RELIGION" and "I KNOW I'M SAVED"

The above remarks are taken from an editorial in Baptist and Reflector, April 12, 1934.

Now it seems to me there is a fallacy lurking around the word, "Know". Or if not a fallacy, then it is exceedingly important to define the meaning, and also give the sense, as here used, of "Know".

According to the editor, "A prominent Baptist preacher said, 'I know I am saved, because God said so in His Word.'"

What did "a prominent preacher" mean by the word, "Know", and in what sense did he use the word? Did "A prominent preacher" and also the editor use the word "Know" in a material sense or in a spiritual sense? By common consent a unit value is assigned to a perpendicular mark which we call, One. Two such marks are counted as two units in Mathematics. Hence we say, two plus two equals four, I know. Know is here used in a material or physical sense. But it is positive knowledge by universal consent, and not otherwise.

Now take the use of the word in Heb. 11:3, which says, "By faith we understand that the worlds have been framed by the Word of God." The Bible says, "God created the heavens and the earth." Here, then, our knowledge is a "By Faith" knowledge, and not physical or material knowledge.

Hence as I see it, "A prominent preacher" and the editor also, in using the word "Know", are forced to limit the meaning or sense to a FAITH foundation, and not otherwise.

I take it therefore that "A prominent preacher," and the editor also should be careful in using the word "Know" when speaking about the certainty of their knowledge of salvation.

For such positiveness is calculated to disturb the peace of many Christians.

But the question comes to me, Are Christians in the dark as to the certainty and knowledge of salvation? I think not. Paul teaches, there is an "Inner" and an "Outer" man. The inner man is a spiritual man; the outer man is a physical man. The Holy Spirit witnesses to the "inner man"; the "inner man" therefore has a spiritual knowledge of spiritual things. Consequently he can use the word "Know" in a spiritual sense with a certainty that fills the soul with "fathomless billows of love." Hence Heb. 11:1, says: "Now faith is the substance . . . assurance, R. V. . . of things hoped for, a conviction of things not seen." The prophet Elisha had this special and positive spiritual knowledge as is seen in his answer to the young man along with the prayer in which he prayed: "Jehovah, I pray thee, open his eyes that he may see. And Jehovah opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha." II Kings; 6:14-20. This is spiritual knowledge. And it is this spiritual knowledge that the saved soul has that gives joy, peace and love. Moreover our Lord said, "Except ye be born of the Spirit ye cannot see the kingdom of God."

Much more could be said, but the editor's space is limited; I will not embarrass him for more room.

A. S. HALL.

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