

# BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

— Organ Tennessee Baptist Convention —

"Let There Be Light"

Volume 100

THURSDAY, JUNE 7, 1934

Number 23

## OUR OWN FIELD RIPE UNTO HARVEST

### *Tennessee Baptists Gathering Rich Fruits*

By JOHN D. FREEMAN

Reports from various parts of our state show how fruitful is the field for Missionary Baptists. Revivals are on in many places and others have recently closed. Ripley Baptists welcomed nearly 100 new members. Dyersburg received more than 60; other churches have had great meetings with scores of additions.

Belmont Heights Church, Nashville, welcomed 34 members during April. Their anniversary service was held the first Sunday in May when 1143 members were reported on the church roll. It seems but a short time since this scribe was called to Nashville as their pastor—eleven years ago the first Sunday in May—and on that date ground was broken for the new building which has made possible the wonderful growth of the church. R. Kelly White, the present pastor, has served them longer than any other pastor they have had during their fourteen years of life.

Attendance in Sunday schools of Nashville on any good Sunday is now three times as large as it was eleven years ago. Then only four churches were regularly listed in the Sunday School Attendance column of Baptist and Reflector with as many as 300 present. Now one has only to turn to that column to see the change in figures. And Nashville is like other parts of the state. Our growth has been phenomenal.

What is the cause of this growth? There is but one answer. Tennessee Baptists are evangelical, missionary and loyal. They believe in going after the lost with the evangel, the Glad Tidings. They are also loyal to our historic faith. Few there may be among the preachers who are "Whittlers of the Word," but very few. The vast majority of our pastors are Baptists and are not ashamed of the title nor of the Gospel which is their source book of doctrine. Because of their doctrinal soundness and solidarity and because of their zeal for the lost, they are growing. This year promises to see a great increase in their numbers. As other denominations grow less passionate in

their search for the lost, more enticed by the fallacy of cultural salvation, Baptists have a wider field for their services.

#### A Willing Worker

In getting the names for the Workers' Councils of the state, I have had some interesting communications. If anyone thinks that there are no willing workers to be had, let him read these lines from a good woman in East Tennessee. They were written in response to my request that she join the Council of her association.

"I feel honored in being asked to help you work in the great cause of our Master, and I'm not going to make a single excuse. I am going to tell you some of the things I am trying to do and you can use your own judgment.

"First, I am superintendent of our Sunday school; (2) church treasurer; (3) president of the W. M. S.; (4) teacher of the cradle roll class; (5) Sunbeam leader. Do you wonder that our church is sick! Then too, my husband is sick and I am trying to run the farm. We

(Continued on page 4)



#### "PLANTING PLOTS FOR THE LORD"

The above scene is an actual photograph of the workers from Cash Point Church, William Carey Association, when they met April 10th to plant ten acres of cotton for their church. Ten of the twelve teams are shown in the picture. This ten-acre plot is being cultivated jointly by the church members and is in addition to 20 acres of individual plots.

Sitting in the foreground is Pastor G. C. Morris who was water boy for the day. The two-gallon jug near him shows that these Baptist laymen believe in "much water." The plowmen are, reading from front to rear: A. M. Smith, Leonard Smith, A. T. Merrell, T. C. Mitchell, J. F. Hemphill, W. F. White, G. N. Merrell, S. S. superintendent, E. M. Hicklin, Asa Smith, C. H. Barnett, P. C. Mitchell, Floyd Smith.

At the close of the day's work, the group sat in the middle of the field where the pastor led them in a brief devotional and thanksgiving service. It is needless to say that they went to their homes happy and better neighbors. Such scenes should be common throughout our state in another year. "Plant Plots for the Lord" should be the slogan of all our country churches.



## Baptist and Reflector

Organ Tennessee Baptist Convention  
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Press of McCowat-Mercer Printing Co., Jackson, Tenn.

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

Advertisements—Rates upon request.

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

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

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

# Editorial

## June, The Educational Month

June is the month in which our Sunday schools, B. Y. P. U.'s, together with our pastors, are asked to put special emphasis upon our schools and colleges and upon our papers and periodicals. It would be difficult to overestimate the importance of this emphasis. The formation and direction of the right kind of thinking is fundamental. "For as he thinketh in his heart, so is he."

We have asked our Baptist institutions of learning in the state for an article concerning each, which we purpose to run with cuts in the Baptist and Reflector as a small token of its abiding appreciation of these institutions so vital to the proper functioning of our people, and as a service in calling the attention of our people to these institutions. We wish that larger space permitted a larger token and service in behalf of our schools and colleges. In a glorious way each of these is carrying on molding the life and thought of our young men and women in a way later to be translated into kingdom-deeds out in the busy avenues of life. God bless each of these, with its president and faculty and student body. Let our pastors and teachers and all our agencies put strong emphasis upon our educational institutions.

In June our Sunday schools and B. Y. P. U.'s with our pastors are asked also to put special emphasis upon our papers and periodicals as Baptist and Reflector and Home and Foreign Fields. There is no better mission journal published than Home and Foreign Fields. Baptist and Reflector, with 100 years' service to its credit, goes quietly to the homes and hearts of our people, informing them of past and present Baptist life and action, unfolding the great doctrines of God's Word, and challenging to greater heights of achievement. It would be difficult to calculate the value of the service perform-

ed by those who solicit and secure subscriptions to such papers.

Our Sunday school and B. Y. P. U. people are especially urged to take to heart what was said on the Educational Page of last week's Reflector concerning this. Baptist and Reflector now comes and renews its plea to these and to pastors and other friends for a definite drive for subscriptions during June. Hundreds and even thousands of subscriptions could and should be added as a result of such a drive. Baptist and Reflector stands enthusiastically and continuously back of these organizations and pastors and churches and friends; it now asks them to champion its ministry in a similar spirit. If every pastor will lead in the emphasis, and if each Sunday school and B. Y. P. U. will fall in line and secure as many subscriptions as possible, they will be furthering one of the most vital kingdom agencies among us and only the Lord knows the untold good that shall result.

Pray for the Baptist and Reflector! Organize for it! Go afield for it! Send in for any desired information and subscription blanks today! Then go forth and God go with you as you extend the ministry of the paper which for 100 years has proclaimed

UNCHANGING TRUTH FOR  
CHANGING DAYS!

\* \* \*

## "I Want My Heart To Go Through"

In an address at the Southern Baptist Convention, Miss Blanche Rose Walker, missionary to China, told of a student who went through one of the Baptist schools and then after he was converted came back and enrolled again, saying: "My head went through before. Now I want my heart to go through."

There are institutions of learning which have facilities for the head only. They turn out a personality intellectually trained, but spiritually dead or, at least, inoperative.

There are institutions of learning which have facilities for both head and heart. In the case of those susceptible at all to their influence, these turn out a personality not only intellectually trained, but spiritually alive or operative, or at least one that ultimately awakens spiritually and then goes through life with his heart in it.

Parents and students who truly care for spiritual values should choose for patronage those schools which mold both the head and heart. Happy are Tennessee Baptists, for they have such schools in their borders. The normal product of these institutions is young men and women who go through life's day with their heads and hearts going hand in hand.

"I WANT MY HEART TO GO THROUGH" is a principle to govern not only educational activities and normal secular activities, but also distinctively religious activities in other connections. In the pulpit, in the choir, in the W. M. U., in the B. Y. P. U., in giving, and in all kingdom-service, one should be sure that not only his head but also his heart goes through. "The love of Christ constraineth me."

\* \* \*

## Elon, Mother of Churches

In the Double Bridges community, four miles west of Halls, stands Elon Baptist Church. It is the mother of Enon, Williams Chapel, Mount Vernon, Halls, and Dyersburg churches.

The church was organized with three members in 1848 by Elders J. H. Borum and G. W. Young.

J. H. Borum, S. K. Tigret, W. D. Powell, S. H. Price, L. H. Russell, W. H. Haste, J. T. Upton, R. J. Williams, R. E. Downing, C. W. Baldrige, W. R. Flowers, Charlie Shirer, Lum Hall, R. E. Morrison, H. P. Taylor, and O. W. Taylor have served as pastors. J. H. Kincaid, T. B. Rouse, J. W. McKay, and T. G. Ury have also served, but the order in which they came is not known.

For many years Elon flourished. Then the trek to the towns and cities, social and economic changes and the depression hit hard, and the church went into considerable decline. But some faithful souls held on, and the tide began gradually to turn.

At first the congregation worshipped in a log school house. Since then three church houses have been built or rebuilt. The last was dedicated Sunday, May 27, 1934.

Formerly the building sat upon a hill north of Double Bridges. About a year ago, a storm badly damaged it. Finally, with some compensation from an insurance company, with the aid of an architect to lay the plan and get the work started, with contributions from members and friends, and using local labor, a new and splendid building was constructed in the valley about the center of the village. Mrs. S. E. Pugh, of Halls, had donated the lot to the church. The building was put up at an actual cash outlay of \$435, and some cents, and was dedicated on May 27 free of debt. This was done without a regular pastor until quite recently, Bro. J. T. Barker, of Fowlkes, (a fortunate choice) having just recently been called.

In connection with our pastorate at Halls, we preached at Elon in the afternoon once a month for a year and a half in what was perhaps one of the darkest periods of the church's history. With unusual joy, therefore, did we have the priv-



ilege of preaching the dedicatory sermon for these dear friends. When Bro. Joe Hilliard met us at Dyersburg and carried us out to the church, we found the faithful members and friends of sections far and near gathering and forming a great congregation.

With Bro. L. B. Kenley, of Memphis, at the instrument and Bro. Julian Palmer leading the singing, a season of song and prayer was had. At this juncture, Pastor Barker, who had been detained by a funeral, arrived and took charge of the service. L. B. Kenley read the list and tenure of office of those who had served as pastors of the church. Superintendent Wayne B. Kenley gave the figures concerning the cost of the building. Mrs. Fannie S. Stutts, of Dyersburg, whose grandfather, J. H. Borum, was one of the organizers of the church, read from an old scrap book of the latter interesting facts concerning Elon and other kingdom-matters in the period from 1831 to 1872 and beyond. Mrs. Stutts kindly lent us this scrap book that we might pass on to our readers some of its interesting contents. Following this, the editor preached the sermon of dedication on "The Bride, the Lamb's Wife." The Lord blessed the hearts of many.

After a bountiful lunch on the church lawn, the congregation reassembled for the afternoon service. After a season of song and prayer, some of the older members told how long they had been members and indulged in reminiscences.

Bro. Barker then asked the editor to come to the rostrum. Little Iva Dean Eison, in her childish grace, on behalf of a committee whose other members were Misses Benneta Cook, Mary Sue Kenley, Benneta Walpole and Margueritte Wilkes, presented us with a substantial sum of money, stating that it was a token of appreciation from the church and its friends. Mrs. Joe Hilliard had previously given Iva Dean a large box of candy for her specially successful service as a member of the committee. Following this, Misses Benneta Cook, Frances Kenley and Emma Lue Wilkes came forward bearing a beautiful initial quilt. In gracious manner and with well chosen words, Miss Benneta presented us with this gift from the ladies of the church as another token of appreciation. Emotion made it difficult for us to make suitable response. God bless the dear old church!

Pastor H. L. Carter, of Halls, then brought a great and gripping message on "The Alls in the Great Commission." After a closing prayer by Julian Palmer, the day of joyous service and blessed fellowship was ended.

Following this, and with Wallace Dunn, Jr., at the wheel, we were carried in the car of Deacon D. C. Warren, of Halls, to his home for supper and a brief season of fellowship with him and his family, who

### PRESIDENT ROOSEVELT'S GREETING TO THE SOUTHERN BAPTIST CONVENTION:

"White House, Washington,  
May 15, 1934.

"Please convey my greetings to all attending the 79th Southern Baptist Convention. May I express my very sincere hope that this Convention representing several million Christian men and women of our country will be most fruitful in its accomplishments. Need for practical application of the principles of Christ's teachings is of paramount importance. It is my opinion that the churches today have an unsurpassed opportunity for service to the nation.

FRANKLIN D. ROOSEVELT."

The reading of this telegram from the Chief Executive called forth applause from the messengers and they instructed President Dodd to send a suitable reply, which he did in the following words:

"To His Excellency President  
Franklin D. Roosevelt:

"The Seventy-ninth Annual Session of the Southern Baptist Convention representing twenty-five thousand churches and four million members has commissioned me to express deep appreciation for the gracious message which we received from you. We shall strive to rise to the challenge which you sound in your final sentence. We would assure you of our sincere appreciation of your splendid leadership toward economic and industrial recovery and more particularly for the many ways in which you are bringing Christian ideals to bear upon our national and world problems. We would further assure you of our desire and purpose to fulfill the scriptural injunction to pray for those in authority.

THE SOUTHERN BAPTIST  
CONVENTION,

By M. E. Dodd, President."

are friends tried and true. Then at the evening hour, in the absence of Pastor Carter, who went to preach a memorial sermon for the American Legion at Ripley, we preached in our old pulpit at Halls to a splendid and appreciative congregation. It was a delightful hour. Then with David Harrell Hurt at the wheel, Deacon Warren carried us to Ripley for the night train into Memphis. Monday afternoon found the editor back in the office, tired but grateful and happy.

### RESPONSE TO ADDRESS OF WELCOME

(Dr. W. R. White, of Broadway Baptist Church, Fort Worth, gave a most happy address of welcome to the Southern Baptist Convention. Editor J. S. Farmer, of the Biblical Recorder (S. C.), responded in an equally happy way. We reproduce Bro. Farmer's address.—Editor.)

Mr. President and Brethren:

We have accorded us by Dr. White of this goodly city a most cordial welcome. Every one of us feels a response in his own heart.

Since meeting here in 1890 we have observed many changes. There was a period in which we made a splendid forward movement. Then we ceased to advance and stood still, like the sun, at the command of Joshua. By the way, that's not the only time the sun ever stood still. Forty years ago every farm lad in the cotton fields of the South saw the sun stand still twice each day. At eleven a. m. the sun stood still for three hours before noon, and at five p. m. it stood still for a much longer period. The sun was reluctant to go down until the cotton was chopped and the grass was withered and dried. While the sun tarried, we called on Sam for a song and he, along with his fellow-laborers, sang **Uncle Jim's Baptist Revival Hymn**:

Sin's rooster's crowed, Ole Mahster's riz,  
De sleepin' time is pas';  
Wake up dem lazy Baptissis,  
Dey's mightily in de grass, grass,  
Dey's mightily in de grass.

Ole Mahster's blowed de mornin' horn,  
He's blowed a powerful blas';  
O Baptis' come, come hoe de corn,  
You's mightily in de grass, grass,  
You's mightily in de grass.

De Meth'dis team's done hitched; O fool,  
De day's a breakin' fas';  
Gear up dat lean ole Baptis' mule,  
Dey's mightily in de grass, grass,  
Dey's mightily in de grass.

De workmen's few an' mons'rous slow,  
De cotton's sheddin' fas';  
Whoop, look, jes' look at de Baptis' row  
Hit's mightily in de grass, grass.  
Hit's mightily in de grass, grass.

De jay-bird squeal to de mockin' bird: "Stop!  
Don' gimme non o' yo' sass;  
Better sing one song for de Baptis' crop,  
Dey's mightily in de grass, grass,  
Dey's mightily in de grass."

And de ole crow croak: "Don' work, no, no;"  
But de fiel' lark say: "Yaas, yaas,  
An' I spec' you mighty glad, you debblish  
crow,  
Dat de Baptissis's in de grass, grass,  
Dat de Baptissis's in de grass!"

Lord, thunder us up to de plown' match,  
Lord, peerten de hoein' fas';  
Yea, Lord, hab mussy on de Baptis' patch,  
Dey's mightily in de grass, grass,  
Dey's mightily in de grass, grass.

Mr. President, under the challenge of that song, we cleaned the field and made a fair crop. We would have feared to plow up our cotton. We knew the com-



mand: "Thou shalt not tempt the Lord, Thy God."

This is the time and Fort Worth is the place for an advance among Southern Baptists. Our fears are liars, our hopes are stars that stud the sky. Aurora's rosy fingers have already pointed athwart the starlit sky; it's the dawn of a better day. We, of "The Old North State," have already launched an offensive and have sent up for the work of this Convention \$66,377.84 during the last five months. This is an advance of 12½% over the same period last year. We are just beginning to give. By His help we will win a great victory. Let's sing, John Ramond, let's sing. If Sidney Lanier's Baptist Revival Hymn is not familiar, let's sing, "Higher Ground," or as recently suggested by J. V. Tinnin, pastor of Balboa Heights Baptist Church in the Canal Zone, "We've a Story to Tell to the Nations."

Then let's tell it so all the world can hear.

Raleigh, N. C.

### OUR OWN FIELD RIPE UNTO HARVEST

(Continued from page 1)

have five acres in cotton and as much more in corn, garden, etc., which I am trying to help tend in addition to doing my housework, laundry, and carrying our water one quarter mile.

"I love the work of the Master but feel that I am trying to do too much. Please pray for me that God will give me tact to lead our women into the wonderful life of loving service at home, in the state and to the uttermost parts."

Is it possible for one woman to do so much? I hear some one ask. Not possible to do the best work in each place, but it is possible for one to do something at each job and thus keep the work going. That is surely far better than to fold the hands behind an excuse and let the work go by default. Imagine what could be done for the Lord Jesus by tens of thousands of other women in Tennessee, women of culture and leisure, if they would consecrate their talents to the Lord with as much zeal as this dear woman has done—give Him their time instead of squandering it at bridge tables, in movies, and attending inane social functions.

### Morris Goes On

Brother G. C. Morris of Cash Point, William Carey Association, is carrying on his work in vigorous fashion. Recently he reported additional information from his country field. "The churches I am serving," he writes, "have asked me to attend the Southern Baptist Convention and they are sending me as their pastor!"

"A brief report of our increasing activ-

ities: 32 acres are now listed on our 'God's Acres Wall Chart' at Cash Point. Ten acres we are working jointly and this was planted April 26th. There are a few individual acres at Union Hill, and at Kelly's Creek, where I preach one Sunday afternoon. Our three mission stations are now going nicely. We have services every night in the week except Monday and Saturday and I preach three times every Sunday except the third. The work is strenuous, the need is great, many doors are open. We need your prayers. The preacher is usually tired but very happy."

A country field sending its pastor to the Southern Baptist Convention! Why not? And the pastor who goes to a country field, finds himself a home with his people and labors as diligently with them as the city pastor does with his congregation will soon find himself occupying a Big Place in the denominational ranks, with a church which furnishes him a good home, a good living, and sends him to denominational gatherings, to better fit himself for his important task.

### Other Country Fields

Brother C. E. McDonald of Athens writes as follows: "My churches have gone into the work with a great spirit. Three of them have already signed thirty acres in the God's Acres Club and the women folks have agreed to set hens—many of them. I feel like a new day has begun to dawn for our rural churches if all the pastors will really work at the job."

He surely is right. If he could hear all that the Secretary hears and read all the letters that come to the state office, he would know more surely that a "new day is dawning for country churches." He would also know that pastors of his kind are going to be the pioneers who hasten the coming of that new day.

Over in Robertson county is a country church where things are moving along in a fine way. This is Hopewell Church, of which William L. Baker is pastor. It is interesting not only because it is a rural church, but because it has the vision of need in other places than at home. This church gives **forty per cent of its regular receipts** to the Co-operative Program.

Mission Pastor R. E. Pettigrew of Tom's Creek Church, West Tennessee, writes for the aid of a volunteer preacher for their revival. Such a request is always answered, but the pastor and church must decide whether or not to invite the man whose name is sept. Never will the Secretary presume to take the lead in matters wherein only the Holy Spirit should guide. Pastors have volunteered, I send

the names, but the church should decide only after prayer.

### Thoughts for Consideration

Soon the associational period will begin. Our people should begin to consider seriously the problem of restoring the old and large associations. Baptist history proves that the most effective and least expensive missionary work ever done at home was done through associational missionaries. But we cannot again have such until our associations are either enlarged so as to reduce the number, or until definite bases of co-operation are worked out—a task almost impossible of accomplishment. Experience has already proved to us that the county unit association, in most cases, has seriously crippled our mission work in Tennessee. As the state looks to the reduction of the number of counties, let Baptists look to the reduction of the number of weak associations.

Whenever any denomination ceases to be evangelical, it becomes static and must resort more and more to ritualism and ecclesiastical authority for its life.

It is a strange thing that the denominations which clamor loudest for church union are those which have given up their evangelistic zeal, hence are decreasing in numbers. Baptists of the South continue to grow because they keep on obeying the Great Commission.

A preacher who will not pay his debts is a putrid sore on the body of our Lord. How wide-spread is the criticism of the ministry because of the few preachers who prey upon the gullible public one cannot know until he goes afield in general work—and incidentally until he sits for a few months in the office of some mission board. Churches which do not discipline preacher members whose lives are a reproach to their calling are untrue to themselves, to humanity and to Christ.

The torch has been handed to the present generations from the hands of the millions who died in the World War and from those other millions who have died on the world-wide field of honor throughout the years. It is ours to "hold it high" and on this day when we pay our tribute to those who made the sacrifice which cannot be compensated we should rededicate ourselves to the cause of peace which will guarantee no similar sacrifices will be demanded of men in the future. Unless peace and justice and good will are established to rule mankind their deaths will have been a useless sacrifice and the tributes we pay will be a mockery.—Nashville Tennessean.



## ADDRESS

By **PRESIDENT M. E. DODD**  
**Southern Baptist Convention**  
**Fort Worth, Texas, May 16, 1934**

In the midst of a world of chaos and confusion we Southern Baptists stand unshaken in our faith. We believe in God, in His Son Jesus Christ our Lord, and in the Holy Spirit. We believe in the virgin birth, the vicarious death, the bodily resurrection and the personal return of our Lord and Saviour Jesus Christ. We believe in the Bible as the divinely inspired word of God and as an all sufficient revelation of God's will concerning our faith and practice. We believe in the church as the agency and instrument through which to fulfill the purpose of God in spiritual ministry to the world. We believe in personal salvation by grace through faith in Jesus Christ. We believe in social justice and righteousness as inevitable fruits of personal salvation.

We accept the commission of Christ to preach the gospel to every creature as the supreme marching orders of a church and the highest and ultimate function of a Christian.

In the first chapter of the first book of the Bible we see God in the midst of the old creation—**cosmos**.

In the first chapter of the last book of the Bible we see Christ in the midst of His new creation—**the churches**.

We read that Christ loved the church and gave Himself for it, that the church is His temple, His field, His force, His flock, His family, His body, His bride.

Since Christ and the Scriptures thus exalt the church, I have sought to discharge the duties of the high office to which you called me a year ago by promoting every plan, program, policy and principle with the churches and their pastors in the forefront of all my thoughts.

In the Revelation picture of Christ we see Him moving among the churches looking, studying, evaluating them; condemning something in all of them except one, calling upon them to repent and pointing the way for them to go.

With the Apostle Paul I have carried the burden of all the churches on my heart. Each church in all of our Convention territory, from the smallest in the country side to the largest in the city, has been thought of as a divine institution, planted for a divine purpose, equal in authority, in rights and in responsibilities.

It has been my conception that the missionary, educational and benevolent enterprises, which this Convention seeks to foster, are the enterprises of the churches.

These agencies and enterprises are only the servants of the churches. Christ did not give His commission to a Convention but to the churches. If they choose to send messengers to sit in Convention assembly and to devise means and methods by which they may more effectively carry out Christ's commission, that is their privilege and opportunity. If they do not so choose that is their responsibility and to their Master they stand or fall.

All of our pastors and churches need to remind themselves constantly that just as the individual Christian can make his life count for the most by uniting and co-operating with other Christians in the church, even so can the church count for the most in carrying out the commission of Christ by uniting with other churches in a co-operative program.

The messengers of the churches need to remind themselves of the moral obligation which they assume to support decisions and commitments of the Convention when they enter into council and conference with their brethren.

Messengers from the churches have seen fit to establish two groups of agencies through which to fulfill their mission. These agencies head up in the respective State Conventions and in the Southern Baptist Convention. And since these are equal in authority, privilege and opportunity, and since the support for their respective causes must come from the same source, it is necessary for them to enter into some sort of working agreement. Therefore, considerable effort has been made during the past year by the present administration to secure such working agreements. We have gone about this task upon the assumption that the Southern Baptist Convention and the respective State Conventions as such, have no funds of their own to give to any cause. They are only the administrators of the funds which are put into their hands by churches and individuals. Therefore, neither has any right or authority over funds belonging to the other. In the matter of securing support for their respective enterprises the two Conventions are very much in the position of two children in the same family looking to the same source for their support. It is, therefore, necessary that they should cultivate the spirit of brotherliness, of understanding and of co-operation.

Again, since the agencies of this Convention are only the servants of the churches through which the churches have the opportunity and privilege of carrying out the commission of Christ, we have also put forth every effort to coordinate and correlate the work of the agencies so as to make it easy for pastors and churches to co-operate in the fullest possible manner. Overlapping in organization and duplication in promotion and propaganda have confused many pastors

and churches. Conferences with executives of the various agencies have been held and careful consideration has been given to these matters. Some progress has been made. But there remains much more to be done. I believe, however, that correlation and coordination can and will be accomplished by the agencies themselves without any action upon the part of the Convention being necessary.

There came an opportunity during the year through Dr. A. W. Beaven, president of the Federal Council of Churches of America, to sit in informal conference with the presiding officers of other American evangelical denominations. This conference, representing some twenty-seven million members, assembled in Washington on December 6. The present state of morals and religion and the question, "What can we do?", claimed the best and most earnest thought of those who participated in the conference. The conferees found themselves in agreement on many matters of fundamental faith and joined in issuing a united and challenging call to their several communions to rally to Christ and the Church as never before. It is my personal thought that, in a day when the battering rams of atheism and infidelity are being hurled against old religion, and especially against evangelical faith, we Southern Baptists may and should form every possible liaison with others in holding the lines against the common enemy, wherever it can be done without sacrificing our denominational integrity and our peculiar message.

In discharging the duties of this office my desire has been to encourage and promote:

1. **Doctrinal Soundness and Proclamation!**
2. **Spiritual Vitality and Unity!**
3. **Missionary Zeal and Activity!**

After a year of intimate contacts with our people in practically every part of the Convention territory, having traveled 50,435 miles attending conferences and conventions, I am convinced that Southern Baptists remain doctrinally sound. If error, heresy or false teaching have shown themselves in any place, they have been short lived. They cannot endure the withering fires of Southern Baptist faith and fortitude, the love and loyalty to their Lord.

But it is not enough to be doctrinally sound in conviction and confession. If the doctrines we profess are true, we are under imperative obligation to share them with the rest of the world. We should shout our shibboleths from the housetops, on the street corners, in pulpit, platform, press, and on radio, not in the spirit of proselytters seeking to pull others over to our side, but in the spirit of propagandists seeking to share a beautiful benefit



and blessing with our fellow human beings.

In the matter of spiritual vitality and unity it may be said that Southern Baptists were never before more nearly one in their spiritual unity, ideals and aims. But we must stand ashamed before the world at our failure to achieve only a moderate measure of the spiritual vitality which is necessary for the emergency conditions under which we are now living.

Our Sunday School Board and our Woman's Missionary Union and other agencies have achieved splendidly and nobly in the matter of standards for their organizations. They have discovered and adopted the finest scientific and psychological system of education program and propaganda known to the intellectual world. In these things, and thus far, all right-thinking Southern Baptists will join me in commending them and in rejoicing over their notable achievements. But we would say to them as Christ said to the religious leaders of His day, "These ye ought to do but not to leave undone the weightier matters of the law even justice and righteousness and truth." It is possible to measure up to mechanical standards without achieving a single spiritual ideal. I would, therefore, stress the need for all of our pastors, teachers, responsible leaders in local church and denominational enterprises by word of mouth, by printed page and by all other means of communication to **emphasize** more and more the absolute imperative-ness of growing Christian character and securing Christian conduct which come only from spiritual life and vitality.

In the matter of missionary zeal and activity we find ourselves humiliated. We profess to believe in missions as our supreme task. And we promise ourselves, promise each other, and promise Christ over and over to do more for missions, and yet for many years we have been doing less and less. Nor are our diminishing gifts the natural result of financial depression. The down grade began long before the depression came. It may be that the amounts received by our missionary enterprises do not represent the temperature of our people on the subject of missions. Our system of collecting and handling denominational funds is partly responsible for the poor showing on missions.

When 82% of all monies raised is used in the local church and 13% is used inside the state borders and only 5% gets out to the support of all the Christly causes of this Convention, including our missionary enterprises around the world, we cannot escape the shame of this inequality in the division of funds. We should set ourselves steadfastly to the speediest possible correction of this matter.

I would call attention also to the disad-

vantage which the furthestest away causes suffer by the slow movements of our Baptist money. We rightly and scripturally urge our people to bring their tithes and offerings to God's house on the first day of the week. Why should not the churches and state executive boards do the same thing and make weekly remittances of denominational funds? Too much mission money lies too long in the bank account of the local church, and too much Southwide money lies too long in the bank account of some of the state executive boards. Certainly the least they can do would be for the churches to close their books not later than the fifth of each month, send forward denominational funds immediately, and the state executive boards should close their books not later than the tenth of each month and send the Southwide funds forward immediately. The executive board of the Southern Baptist Convention already follows the practice of remitting to the various agencies weekly the funds on hand.

The preaching of the gospel is our primary task. Of course it is desirable, and even necessary, to have a prepared ministry through which to render this mission effectively. Therefore we have colleges and seminaries. But they should be looked upon as a means to a higher and more glorious end and not as an end within themselves.

We know, also, that soldiers of the cross, as well as soldiers of the country, need to be taken care of when old age creeps upon them or when they are invalided home from the battle field. Therefore, we have a Ministerial Relief Board and hospitals. But these should be thought of as a means to a higher end. The soldiers of the cross on the battle field should be freed from anxiety and worry about old age and invalidism. If those who send them out could give them assurance of being taken care of when sick or old, it would release their full powers for concentration upon and consecration to the work of Christ. Adequate support for the Old Ministers Relief Board and the hospitals would give such assurance.

During the past few years our Baptist battle fronts have been sorely pressed. But for the most part the lines have held. The hardest pressed sector has been in the financial area. On that front, retreat has continued almost to the breaking point. But the retreat has been definitely halted and we are now ready to sound the note of advance.

Looking to the future we may say that our task is to mobilize, organize and vitalize all of our forces and then to evangelize our fields.

In this Convention we should humbly confess our sins and pray that coals of fire from the altars of God may cleanse

our lips and lives. We should here dedicate ourselves anew with all that we are and have to the service of Christ and His church.

We should send forth from this Convention a challenge to our people to avail themselves of God's means of grace for the renewal of faith and spiritual experience by daily Bible reading and prayer, by faithful attendance upon the service of God's house, by observance of the ordinances of the church, and by full devotion to the Bible teaching on stewardship. They should be challenged to be honest and fair with God by bringing their tithes and offerings into God's house on God's day for God's work in order that God may fulfill His promise to open the windows of heaven and pour them out a blessing.

In this Convention we should pledge ourselves and call upon our people to join us in a new devotion to the one supreme task of winning others to a personal faith in Christ.

In this Convention we should cry out against all social injustice, unrighteousness and unholiness. We cannot and will not evade the responsibility of properly positioning ourselves in the midst of an order in which social and economic inequalities and injustices are brought to our attention daily.

We will maintain our age-long Baptist position as to separation of church and state. Yet at the same time we will recognize our responsibility, through spiritual teaching, to create the ideals by which a better state may be established. The work of the architect and the artisan are one in creating the cathedral. The one dreams the dream, the other furnishes the material and labor by which the dream is realized. Just so the spiritual forces of the church and the arm of the state are one in producing the highest social order. The church conceives the ideal, the State provides the agency for its realization.

It is my earnest prayer and hope that the Holy Spirit may have complete control of all the sessions of this Convention and may guide in every thought, word and deed.

#### Convert Your Lemons

We know a man who "takes all the lemons handed him and makes lemonade out of them."—Exchange in Baptist Bulletin.

A Little Rock pedestrian, hit by an automobile, took all the blame to himself and refused to allow arrest of the driver. Something altogether unprecedented is to be found coming out of Arkansas every now and then.—Nashville Tennessean.



# The Southern Baptist Convention, Home Missions, and the Future

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

The Southern Baptist Convention at Fort Worth was a missionary convention. It was a common expression of the messengers: "This is like it used to be in the days of Willingham and Gray when they were at their best." Why shouldn't the Convention be missionary? That is what our spiritual fathers intended when they, in Augusta, Georgia, on May 5, 1845, organized "a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the Gospel." Through all the years past the Convention has been great as it has been missionary.

## The Spirit Was Fine All The Way Through

I attended my first Convention in 1900 and I shall never forget how my soul was lifted up and made to throb with hope and faith and love as I listened to the great addresses. Since then I have attended many Conventions when there seemed to be a harsh and grating note of discord that tended to break down faith and hope and love. But in this Convention the note of the far-back years was in evidence. The outlook of every session was onward and upward. The speeches fairly bristled with terse sentences re-voicing the faith of the fathers. The keynote throughout the entire meeting was "Southern Baptists are on the way out." We came away with a shout of triumph in our souls.

## Three Great and Inspiring Sessions

Three sessions of the Convention stand out as peaks above a high plateau in a majestic mountain range. These were: the Home Mission period, Wednesday evening; the session on A Revival of Spiritual Giving, including the Hundred Thousand Club and closing with Dr. Truett's great address on Spurgeon, Friday morning; and the Foreign Mission period Friday night. These sessions of the Convention were great in attendance, great in spiritual and inspirational power, and great in the subject matter presented. One man said, "Those present at this Convention can never be the same again after listening to the Home and Foreign Mission programs. We have been made to realize anew that our main task is that of evangelizing the world both at home and abroad. These programs show that we have not forgotten, and those of us who heard and saw shall see to it that we do not forget."

## The Help of the Editors Greatly Appreciated

Sometimes we forget to speak the words of appreciation that are in our hearts and thereby fail to give recognition to those

whom we dearly prize as co-laborers in the Master's work. If we have been at fault in acknowledging the value of our denominational papers we sincerely beg the forgiveness of our editors.

Listen to a paragraph from our report to the Convention: "Our denominational papers have greatly helped in our publicity work this past year by giving, at a nominal rate, one page a month for 'News and Truths About Our Home Mission Work.' The value of this service cannot be estimated. We sincerely thank the editors for their helpful co-operation. We also call attention to Home and Foreign Fields, the official mission journal of Southern Baptists. In every way this journal is worthy of support. Every Baptist home in our entire Southern Zion should have the state paper and Home and Foreign Fields. We believe that no better missionary service could be rendered by any church than to put the state paper in its budget and we strongly urge our churches to make the circulation of our papers and mission journal in their membership a part of their enlistment task."

## The Hundred Thousand Club

One of the great hours of the Convention was the presentation of the Hundred Thousand Club by Dr. Frank Tripp. Dr. Tripp presented the Club movement in a sane, sensible, inspiring way. Those who heard him had every reason to be convinced that this movement is a real and workable way to pay the debts without disturbing the Co-operative Program. His argument was clear and conclusive. His illustrations were illuminating and convincing. His appeal was inspiring and soul-moving. The demonstration following his appeal was one of the most general and prolonged periods of applause that we have ever heard in the Southern Baptist Convention. Hundreds of people arose, indicating their determination to join the Club and end the debts. The Convention was great in its emphasis upon the need for paying our debts.

## The Home Board Has Cause to Rejoice

The outlook for the Home Mission Board is brighter right now than it has been since 1928. This is not because we have received more money, but it is because of the confidence which the brethren throughout the territory of the Convention evidence in the Board, and because of the belief registered everywhere by our people that the Board is still doing and will continue to do a necessary and valuable mission work.

There is not a year since 1928 that the Board has not lived within its income and paid something on the principal of its

debts. During this time over \$700,000 has been paid on the principal of the debts and the mission work, that part of the work that has to do directly and specifically with the making and baptizing of disciples, has been maintained and, in fact, increased.

The Board this year, through the magnificent offering of the women in the March Week of Prayer, will put thirty-two new missionaries in the field. It is now in the process of adjusting its debts so that it can go on with its mission program and pay its debts as it gets the money. The overhead operating expenses for the last Convention year was only \$10,063.49. The many expressions of appreciation by the messengers at the Convention for the way the affairs of the Board are being handled were indeed heartening.

## What of the Future?

Surely our progress has only momentarily been rolled back upon itself. There is such a thing as a strategic retreat. Thousands of times the Kingdom of Christ has seemed to fall back. When the blood of the Scotch covenanters gave a deeper die to the heathers of the highlands; when the Vandois of France chose extermination rather than make an unchristian surrender; when on St. Bartholomew's day mounted assassins rode through the streets of Paris crying, "Kill! Death to the Huguenots!"; when Lady Jane Gray's head rolled from the executioner's block; when Calvin was imprisoned in the castle; when John Bunyan lay rotting in Bedford jail, saying, "If God be with me, I will stay here until the moss grows out on my eye brows rather than give up my faith"; these days of retreat were the days of victory.

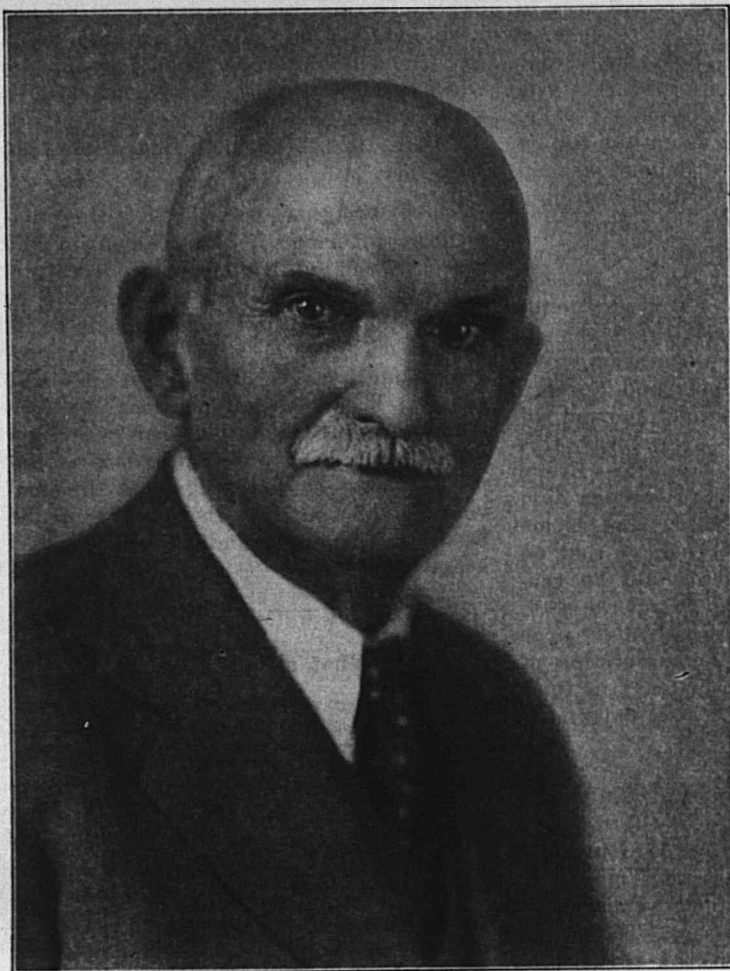
The Plymouth fathers fell back from the other side of the sea to Plymouth Rock, but now a strong nation is marshaling a continent for the evangelization of the world. The cause of Christ falling back from Piedmont, falling back from St. Dennis, falling back from Wurttemberg Castle, falling back from the Brussels market place, yet all the time triumphing. So has it ever been, falling back yet ever advancing. So shall it ever be.

Let Southern Baptists push on until the old Wesleyan hymn shall prove true:

"The Lion of Judah shall break the chain  
And give us the victory again and again."



## NEWS AND VIEWS



DR. WILLIAM D. POWELL

(Editorial Note:—The cut of Dr. Powell is kindly furnished us by the Western Recorder. We are also presenting an article concerning him which appeared in the Recorder, but which lack of space has compelled us to abridge. The Lord be thanked for this great and good man and may sustaining grace be abundantly upon the bereaved.)

### W. D. Powell, Traveling Secretary of Foreign Board, Dies in Alabama

GEORGE R. JEWELL, Louisville, Ky.

Dr. William David Powell died Tuesday night, May 15, at 7:45 at the home of his daughter, Mrs. W. P. Wilkes, at Opelika, Ala., as a result of a heart attack sustained in Macon, Ga., in December, 1933. He has been traveling and speaking for the last sixty years as a missionary and Baptist secretary whose entire life was devoted to preaching the Gospel and raising money both for churches and missionary enterprises.

Dr. Powell was born on a farm in Madison County, Miss., July 1, 1854, a son of William Madison and Nancy Bumpass Rankin Powell, and early attended Union University, Jackson, Tenn., where he graduated in 1871, and later obtained his A.M., from the same

institution. He graduated from the Southern Baptist Theological Seminary, Louisville, in 1874, and married Miss Mary Florence Maberry of Mayhew, Miss., on October 5 of the following year. His Union Alma Mater conferred on him the honorary degree of Doctor of Divinity in 1886.

Dr. Powell was ordained to the Baptist ministry in 1874 and became President of Oak Dale Academy, in Tennessee, in 1875, and of the Meneola High School in the same state in 1876-7. He was Sunday School Secretary in Texas from that year until 1882, from which position he went to Mexico to become a missionary for sixteen years under the

Foreign Mission Board of Richmond, Va., and during 1898 and 1899 was a missionary under the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga., in Cuba. In that work he was Superintendent of the work in Cuba. Health conditions at that time were bad in Cuba so that in defense of his family he moved back to the United States. Union University sought his services as their Financial Agent, which work he performed in addition to being a pastor at the time in Tennessee.

In 1906 he was called to the work of Corresponding Secretary and Treasurer of the Baptist State Board of Missions and General Association of Baptists in Kentucky. In this work he visited all sections of Kentucky and wrought with heroic effectiveness among the Baptists of this state.

He resigned that work in 1916, after a service of ten years, to become Field Representative of the Home Mission Board of the Northern Baptist Convention. He held this position only about six months. He then became Field Representative of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., for which organization he has traveled for the last eighteen years.

Throughout his varied experience two things have characterized the much traveled Baptist executive. The first was the fact that he had dedicated 734 Baptist churches during his sixty years as a preacher.

The other thing has been his remarkable ability at raising money for missionary, charitable, educational and church extension work. He has probably raised more money and established more institutions than any other man, single-handed in the entire Southland, and perhaps in all of America. Brilliant in mind, jovial in spirit, quick of wit, he readily won his way into the friendship of the men and women of his denomination.

He was never in any community even for a short time but that he was active in raising funds for some organization. During the five years he was in Texas he organized 400 Sunday schools. Many counties in that state today point with pride to the fact that he organized the first religious work within their territorial bounds.

While a missionary in Mexico at Saltillo he founded the Madero Institute, a school for girls. He obtained the property at a cost of \$90,000 most of which money he obtained from Governor Madero, who was the first Chairman of its Board of Directors. He organized churches in the State of San Luis Potosi, at San Joaquin, Parras, Patos, San Pedro, and other points. He established an orphanage at Toluca.

During his ten years in Ken-

tucky he aided in the erection of many church buildings. On July 18, 1933, he dedicated his 733rd church building at Mercer, Tenn. His life-long friend and college class-mate, Dr. G. M. Savage, of Union University, had been pastor of this church for forty years.

There is a church in Tennessee named in honor of Dr. Powell, as is the Powell Chapel, at Union University, in appreciation of his untiring efforts in their behalf.

He is survived by his wife, five sons, and five daughters.

Funeral services took place on Friday afternoon, May 18, at Opelika.

### SHOULD BAPTISTS GO TO BERLIN?

The "Baptist Times" of London, in its issue of April 5, has an article on the Congress by the General Secretary of the Baptist World Alliance. The following paragraph is of interest:

"The decision to go to Berlin was deliberately and seriously taken by the Executive Committee of the Baptist World Alliance after scrupulous examination of all considerations for and against. Some of our people expressed apprehension on the ground of the political situation. It was felt, however, that the fervent and fraternal plea of the German Baptists that we should hold to the decision taken at Toronto in 1928 could not be resisted. They urged that nothing would do more good for them and for the common cause than the demonstration that, so far from their being members of a small and negligible 'sect,' they are part of a world-embracing communion. Naturally, questions arose as to whether it would be possible for the Baptists, who are not Lutherans, still less 'Deutsche Christen,' freely to express their religious and ethical convictions without grave risk of conflict with the political authorities, through which the Baptists of Germany might suffer. These questions have been frankly considered between the German Baptists and their Government, and also between the Alliance and the German Government. Nothing has been held back—not even the fact that such subjects as 'nationalism' and 'racialism' are in our programme, or that our religious and ethical views may have implications in the political sphere; and definite assurances have been given of 'volle Verhandlungsfreiheit' for the Congress—the most comprehensive term that could be used. There is every reason to believe that these assurances will be respected in letter and spirit.



**PARKER'S HAIR BALM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.



As to our German brethren being involved in any peril, they themselves repudiate the idea. It is indeed obvious that, so far from Berlin being a specially dangerous meeting-place for them, their Government might cherish suspicion if they had withdrawn their well-known invitation for the Congress to meet there, and had gone elsewhere."

### PRESCOTT MEMORIAL HAS GRACIOUS MEETING

Dear Sirs:

We just closed last Sunday the greatest revival ever held in Prescott Memorial Baptist Church.

Dr. Arthur Fox did the preaching, and it was wonderful in its force and power. Brother Fox is one of the strongest evangelists in the land anywhere today. He is sane, safe, sound and fearless: absolutely free from sensationalism and tricky methods. He is the pastor's friend, and leaves the church tied onto the pastor and thinking more of him; thus making his task easier to perform. He also emphasizes the doctrines which Baptists hold so dear and places proper stress on church membership and Christian living. His life and ideals are the very highest. He condemns sin without fear or favor and stresses repentance in a way to make one think of the preaching of John the Baptist. He just tells the old story of Jesus and His love and the people come to hear it in great crowds. He helps every phase of the church work. We consider that our church is in the best condition it has been in since the present pastor came onto the field and some say it is the best it has been in for many years past.

The visible results of the meeting included seventy-five additions to the church membership, most of them by baptism. The pastor baptized fifty-one last Wednesday night at the close of the prayer meeting. Three more came for baptism at that time, making seventy-eight additions in all. Among those baptized were all ages up to somewhere in the sixties. There were ninety-three professions and restorations, and among this number were some remarkable conversions. Surely a new and brighter day is ahead for Prescott Memorial Baptist Church. This brings our membership above the 800 mark. We thank the Lord and take courage. —Fraternalty yours, J. Carl McCoy, 491 Patterson St., Memphis, Tennessee.

### ELDER T. J. FISHER

Elder Thomas Jefferson Fisher was perhaps the greatest evangelist the South ever produced. His meetings were conducted

under the old regime. There were no white washing and easy methods by which converts could be counted in great numbers. And yet the results that followed his ministry were almost fabulous.

He was born in Mount Sterling, Kentucky April 9, 1812. He lived only 54 years and his ministry lasted only 33 years, but he blazed through the world like a meteor through the sky. As an orator he seems to have stood alone. He was indeed a master of assemblies and wielded the vast throngs that attended his ministry at will. It stands on record that he has been known to cause a vast audience to unconsciously rise to their feet simultaneously under the spell of his oratory.

It was my privilege to read the biography of this great man some years ago, from the gifted pen of J. H. Spencer of Kentucky. Then I have talked often with brethren who attended his revival meetings.

Before the Civil War he held a meeting in Hopewell meeting house, just north of the Cumberland river near Castalian Springs. During this meeting he described a gambling scene and in the scene he went through the motion as though he had taken a pistol from his pocket and laid it on the Book-board before him. He made it so real the brother said that when he threw his arm around over the Book-board he dodged for fear he would knock the pistol off and it would shoot some one.

During the same meeting there were about forty to come forward

for prayer, and Fisher called on a brother Siddens to pray for them. Bro. Siddens started in his prayer through the Orient praying for the missionary and heathen. Bro. Fisher called out: "Brother Siddens, I asked you to pray for these mourners, they will die and go to hell before you get back from Africa."

He was beginning a meeting in the town of Burksville, Ky. A strange brother got off a boat and attended the Sunday morning worship and sang loud and showed clearly that he was court-ing attention. He made the impression on Fisher that he would be a hindrance to the meeting, and he decided to get rid of him.

When he was through preaching that morning he stepped down and whispered to him: "My strange brother, do you pray?" "Yes, sir." "Let us pray, and our strange brother will lead." He prayed like he thought God was hard of hearing. When he was through, Fisher said to him: "My strange brother, do you preach?" "Yes, sir." "We will have services this afternoon at 3 o'clock, and our strange brother will preach for us." When preaching was over that afternoon, Fisher said: "Now brethren, as our strange brother will leave us on the boat that will be here in a short time, (he hadn't said a word about leaving, in fact he came to stay) we will sing a song and bid him good-bye, and wish him a safe journey." They sang the song, filed by, bid him good-bye and a safe journey, dismissed the crowd and the "strange brother" pulled for the

boat landing.

He was holding a meeting in one of the churches in Louisville, and a bunch of thugs got a fellow drunk and got him to go forward for prayer. He was at the front on his knees creating all sorts of disturbance. Fisher went to him and said: "You drunken scoundrel, get out of here, or I will put you out." The poor fellow got up and started down the aisle, hitting first one side and then the other. Fisher said: "Clear the way brethren, and let this whisky barrel roll out."

He went away at the age of 54 years while still in the vigor of manhood. His end was triumphant, though sad. He was walking along Eighth Street in the city of Louisville, Ky., at night-fall on January 8, 1866, when he was struck with a slung-shot by a foot-pad, from which he died three days later. It was thought that robbery was the object as it had been circulated that he was to receive a considerable amount of money that day, but fortunately it had not been paid over and the miscreant failed to get it.

We say his life was short, but really did he not live more in fifty-four years than most of us have who have seen our fourscore? We do not live by time alone, but by deeds and influence. —J. H. Grime, Lebanon, Tenn.

The only kind of giver of whom it is said that God loves him is the cheerful giver. —J. Clyde Turner. (S. B. C.)



### NEWLY APPOINTED FOREIGN MISSIONARIES

Left to right: Mrs. R. Elton Johnson, Brazil; R. Elton Johnson, Brazil; Miss Elizabeth Hale, China; Dr. W. Maxfield Garrott, Japan; Helen Yates, China; Hermon Ray, Japan; Mrs. Hermon Ray, Japan; Dr. Charles E. Maddry, Executive Secretary Foreign Mission Board; Mrs. Leonard Long, Africa; Miss Ruth Walden, Africa; Dr. J. Christopher Pool, Africa; Miss Elizabeth Routh, Africa. (This picture was taken on the roof of the Foreign Mission Rooms in Richmond.) Three others, Miss Kathleen Manlee, China, and Dr. and Mrs. Emmett Ayers, China, are not included in the picture.



## EDUCATIONAL DEPARTMENT

Sunday School  
Administration

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

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

### Field Workers

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

### SUNDAY SCHOOL NOTES

May has been a great month in all our work. Several associations have had their simultaneous training schools while others have been getting ready for a much larger program in other lines. We now have 35 associations engaged for simultaneous schools which means that there will be around 1,000 churches co-operating in these schools with Volunteer teachers in most all of them. That will be more than 900 weeks of help given without pay in these simultaneous schools. It, now, looks like we will have 1,200 or 1,500 weeks of help given this year without cost to our Board. When people co-operate like that we can expect things to happen in our Good Old Volunteer State.

### THE D. V. B. S. GOING GOOD

We are having many more Vacation Schools this year and most of them are well attended and the interest very fine. We have had reports of five already and three are on at present. We give below report from Lafollette, quoting from a letter coming from Mrs. A. J. Campbell who is promoting this special phase of our work during these spring and summer months of the vacation period. We have never had anyone do better work with the vacation school:

"Dear Mr. Hudgins:—We are having a great school at Lafollette. We had 166 yesterday. Today we had around 150. The children are taking a great deal of interest in the school. I am going to West-borne with the Ridenours tonight to their commencement. (I am to present their diplomas.) They are having a good school there."

### THREE NEW TRACTS READY FOR DISTRIBUTION

We now have ready for distribution three tracts for the Associational Officers in addition to the ones that we have had during the past. We have a general Associational tract that gives the plan of our Associational Organization and work. We also have a tract giving suggested programs for all kinds of associational work from the pastor's work to the young people's. The new tracts are these: Group Superintendent (outlines the work of the Group Superintendent, Group Leader, Group Director), Group Leader of B. Y. P. U. Work (a concrete outline of work), and Simultaneous Training School (gives the purpose, plan and program of this

important phase of our work). Write the Tullahoma Office for copies.

### JUNE 24 CHRISTIAN EDUCATION DAY

We hope all our schools will observe Christian Education Day June 24. No more important agency of our denominational program and we should urge our churches to educate their young people concerning our denominational schools and the advantages they offer. We give below the introductory paragraph to the program that we are sending out to the schools over the state. We are not asking that one school be promoted but that all of them that are supported by our Boards. Any church could give a scholarship of \$50 that would help some poor boy or girl through school. Give attention to this special day and help to interest and enlist our high school graduates in our denominational schools and see that they attend them when the time comes to go away to school.

### THE BAPTIST AND REFLECTOR

Our people will remember that one of the most effective agencies for Christian Education in our state is our state paper. In this campaign for Christian Education our paper must be considered. We would like to have elected in every church some one who will be responsible for taking subscriptions for Baptist and Reflector and Home and Foreign Fields. Some one might be elected from the Sunday school to represent Baptist and Reflector and some one from the B. Y. P. U. to represent Home and Foreign Fields, and they could work together to see to it that both of these papers are placed in all the homes possible. We have a small tract furnished by Dr. Taylor that we are sending out with our letter and hope that all will co-operate in this effort to place our state paper in all our Baptist homes for nothing will mean more for all phases of our work.

**Devotion, Doctrine, Duty, Deeds**  
Your paper carries doctrinal expositions, devotional appeals, and dutiful applications. In telling what pastors and churches are doing, giving news and views from many lands, recording the ongoing of the Gospel at home and abroad, passing on instructive and inspirational articles and stories to our boys and girls, and in unfolding Sunday school, B. Y. P. U., Laymen's, and W. M. U. work, it is a weekly compendium of denominational life. As it is

able, it gathers and relates experiences of grace in salvation and service to warm the hearts of those who read.

Subscription prices, payable in advance, for Baptist and Reflector are: One year, \$2.00. Two years, \$3.50. Three years, \$5.00. In clubs of five or more sent in at one time, \$1.50 for each member. Further club plans and rates sent on request. In making remittances please do not send stamps.

### THE CALL OF THE CHRISTIAN COLLEGE

Arranged by Mrs. J. L. Stone

A Program for the Closing Worship Period of the Sunday School on Christian Education Day, Sunday, June 24, 1934.

June is Christian Education month in the churches of the Southern Baptist Convention. On the last Sunday in the month every Sunday school is requested to present this brief and attractive program.

A committee should be appointed to arrange for the preparation and presentation of the program. Let the characters be selected with care and the parts presented from memory.

Be sure that the boys and girls of the Sunday school who will soon be ready for college are present. Arrange for them to be given seats of honor, and have the roll call as indicated in the program. By all means secure the desired information and transmit it to the Baptist College authorities in your state. Get in touch with the presidents of your state Baptist schools, and help them to make contacts with parents and students who should be interested in Christian Education. Make this a practical matter, and seek immediate results.

### S. S. and B. Y. P. U. CONVENTIONS

Encampment July 23-29, 1934  
PROGRAM

The program will be similar to the one last year in that there will be some features running through the entire six days. The devotions will be under Rev. James A. Ivey; Missions under the leadership of Dr. W. O. Carver and the Bible Hour (Engaged speaker having cancelled because of a trip to Europe, but will be supplied) and the regular Conferences each morning, dealing the first three days with Sunday school work and the last three days with B. Y. P. U. problems. The conferences will be unusually interesting this time and we hope all will enjoy the same. The afternoons will be given over as usual, to recreation and a good time. Mr. Lawrence Trivett will have general charge, others will help in making this a great time for all present.

The evenings will be given over to the young people and Sunday

school workers, closing each evening with a fitting address.

### Sunday

Sunday will be a big day with all the denominational work represented. Dr. J. D. Freeman will have charge of the General Co-operative Program interests, Dr. J. T. Henderson will give a program on the Laymen's Brotherhood, Miss Mary Northington will have charge of the W. M. U. work while our state forces will direct the Sunday school and B. Y. P. U. hours. The regular hours will be filled by outstanding preachers.

### Special Feature

There will be a special feature this year that will be of great interest to all concerned. There will be a conference each day dealing with the practical problems of putting into our regular work the things that we learn. Some phase of the Great Commission will be the subject of each day's conference and these will be conducted by experienced leaders and the hour will close with an address of 15 minutes brought by some young preacher of our own state.

### Rates

We have special rates over the railroads during the entire summer. The rates at the camp will be as follows: For those remaining through the seven days the price will be \$10.00 for the entire time. For those remaining less than the seven days but as much as one full day the price will be \$1.50 per day. Everyone is supposed to pay a registration fee of \$1.00 in addition.

### Note

The programs will be ready in time and we urge everyone to make their plans to come the first day and stay through the entire week.

We have had to make our program over on account of so many canceling to go to Europe and then, too, Southwide meetings are on at Ridgecrest, but we appeal to the loyalty of our people to attend this meeting and help us under these trying conditions, and next year we will try to have things different.

### LAYMEN'S NOTES

#### LAYMEN'S WORK IN MAY

Not many new brotherhoods have been reported but a number of group meetings have been held and some constructive work done in the way of organizing for the summer's program. Now we are asking that our men help to put over the Education Program during June. You can help wonderfully by helping to get the returned college students to the church on that day and seeing to it that they have a chance to tell of the advantages of the denominational schools. Also to enlist and help others who want to go away to school. Many men could



take a scholarship and thereby help some poor boy through school at small cost.

We are anxious that our men organize in each association for the general work over the association whether they can get local brotherhoods in all the churches or not. If we can get the men to organize the association and then get the name of one leading layman in each church to help to enlist the men in all the programs we will soon have interest to have our men working in every church. It will be a fine thing to get the men to meet each night at the B. Y. P. U. hour and study the B. A. U. topic and carry on their work using this or any other general program.

Then they can have fellowship meeting once each month or every quarter and keep the men tied together in a great way. We are going to need from 25 to 100 men in each association to help form an army of volunteer missionaries to put on the various lines of mission work that should be done.

#### SCHEDULE FOR JUNE

Christ Must Reign in Our Racial Relationships. Scripture Rom. 2: 11. Organize and Teach Study Courses for the Negroes in your town. Assist in winning and enlisting foreigners. Group meeting. Topic, "Stewardship."

#### Program for June

- Associational President, Presiding  
2:30 Devotions, "Friendship with Christ."  
2:45 Written reports turned in. Verbal report of Field with plans for placing names on churches and signs on highway.  
3:00 General Discussion.  
1. Stewardship of Possessions.  
2. Stewardship of Influence.  
3. Stewardship of Talent.  
4. Stewardship of Colored Neighbor.  
5. Stewardship of the Gospel.  
3:50 Special Music.  
4:00 Address, "Missions at Home."  
4:20 Talking Ovoca.

A fine word from Mr. Robert Ashton who taught the Sunday School Manual, Bible Division in the school at Central Church, Memphis, last week.

Dear Mr. Hudgins:

I am returning to you under separate cover the set of outlines on the Bible Division, Sunday School Manual which you recently sent me to use in the training school of the Central Avenue Baptist Church of this city. I certainly do appreciate your kindness and help that you gave me in the use of these outlines and in the inspiring letter you wrote me before the school started.

No doubt you have had a report from Mr. Parker, dean of the school, and a full report of the school, which I think was a great success.

Although it was my first attempt to teach the Bible Division of the Sunday School Manual I had the largest class in the school, 25 enrolled out of the 25, 17 took the examination and all made a grade of over 80%. Those who did not take the examina-

tion at the close of the school are going to take it within the next three weeks as they asked for more time to study so I have arranged to give the examination again for the benefit of those in other classes and those who could not take it at that time. If I can be of any service to you in Memphis or Shelby County feel free to call on me at any time as I am ready and want to do this kind of work.

Here is a report of only one group in the Gibson County simultaneous school. This shows not the enrollment but only those taking the examination.

Church	Teacher	No. examinations
Antioch	Miss Beatrice Williams	20
Clear Creek	E. M. Rawls	7
Fruitland	Carey Hill and E. N. Nevils	6
New Bethlehem	Rev. A. W. Porter	16
Medina	Sarah Warmath	14
Bethel Y	J. H. Keathley	6
Beech Grove	Mrs. E. L. Turner	2
Eldad	Mrs. Jesse L. Bond	26
Trenton	C. O. Simpson	7
Dyer	W. M. Pratt	6

#### B. Y. P. U. NOTES

##### JUNE B. Y. P. U. MONTH IN TENNESSEE

We are planning a great program for June. The four regional conventions will meet during the first two weeks and other important meetings are on. We give in another place the outline of work for June. Let every Union help us put this program over in great shape.

#### THE STANDARD OF EXCELLENCE

We regret that a number of Standard Unions are falling off. We should be loyal to the standard so long as it is in force and do our level best to reach it. The plan of organization is the most beautiful and workable that can be outlined. It is practical, effective and meets every fundamental principle that underlies a Baptist church. The requirements under meetings should be carried out to the limit. Nothing can be more interesting and helpful than these fine weekly meeting programs, if properly assigned and carried out. No more fundamental things are taught than in these four programs every month. The business and social meetings are essential in training our young people along these lines. The Study Courses are doing more to indoctrinate our membership and develop a missionary and co-operative spirit among our people than anything that is being done. The little book, "Plan of Salvation," taught in a simultaneous training school in an association will do more to start a real soul winning campaign on the right basis as anything else. Our own experience proves this.

One of the outstanding dangers

at present is the high pressure methods used by some evangelists in getting young people, and many times children, in the church unconverted because they do not understand what is necessary to salvation. This book takes it up in a definite concrete way and makes it as plain and simple as abc's. Other books such as "Meaning of Church Membership" has done wonders in giving to all alike a real conception of their duty as church members.

#### WATAUGA SIMULTANEOUS SCHOOL

This week the churches of Watauga Association are in a mighty campaign of teaching under the leadership of their associational officers. Every church is being reached and classes taught in "The Plan of Salvation," "Meaning of Church Membership" or "Missions." It was our privilege to be with them in the week of preparation last week and taught the book "Plan of Salvation" to those who are teaching the same this week. I have never had a greater experience. I never saw people take to a thing like these fine young people did.

Sail with the President

## To the BAPTIST WORLD ALLIANCE

President M. E. Dodd will sail with the Official Southern Baptist Group to the Alliance. The S. S. BERLIN from New York July 21 is the official Ship reserved for Southern Baptists.

### 30 DAY ALL-EXPENSE TOUR

New York to Berlin and return (Tourist Class) \$259.00

3-Day Extension Tour, London 25.00

(Can be included all Official Tours.)

#### POST CONVENTION TOUR

### HOLY LAND

EGYPT — PASSION PLAY — EUROPE

\$830.00

(Tourist Class on Atlantic)

For Booklet and Reservations, write:

WALTER WARD, General Passenger Agent

NORTH GERMAN LLOYD

ATLANTA

GEORGIA



## WOMAN'S MISSIONARY UNION

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville  
Young People's Leader.....Miss Ruth Walden, Nashville

Headquarters. 161 Eighth Avenue, North, Nashville, Tenn.

### A MESSAGE FROM OUR STEWARDSHIP CHAIRMAN

Since it has become my happy privilege to serve you as State Stewardship Chairman, I am asking you to co-operate with me by writing me of your plans and problems in trying to promote our stewardship service for our Lord and Master. Tell me if you are using the Stewardship Standard, and how it helps in checking up on your progress. I do not promise to solve your problems, but by our exchange of plans and ideas we may be able to help each other and to enlist those who do not know the joys of real stewardship service.

We hope to discuss the different phases of Stewardship as often as space will permit. In the issue of May 10th of this paper we have the subject "Stewardship of Sorrow." Our next subject will be "Stewardship of the Gospel." I am sure we all believe that we are stewards of the Gospel first.

May God bless every one.—Mrs. O. E. Bryan, 2123 Pierce Ave., Nashville, Tenn.

### MISS MANLEY TO AFRICA

One of the many thrills of our convention was the announcement that our Kathleen Manley had been appointed as missionary nurse to Africa. Kathleen is a graduate of Carson-Newman College, of our Baptist Hospital in Memphis and has had charge of the hospital in Jefferson City.

She goes to Nigeria where we have only one trained nurse, Miss Kersey. Dr. Maddry said he had never received finer recommendations concerning any missionary than the ones about Kathleen. One thing said was she was willing to do anything no one else would do.

Our interest and our prayers will go with her to Africa.

### MISS WALDEN LEAVES OUR WORK

Miss Ruth Walden, who has served us so efficiently for four years as our young people's leader, gave up our work June the first.

Requests from every part of the state have come for "just one more visit," but this is impossible. She is spending the summer in Peabody College where she will get her degree in August. She will sail for Africa late in September.

We have written before of our love and admiration of "Ruth" but now that she is our leader no more we must again thank God for her untiring service and pray God's blessings upon her as

she studies this summer in preparation for her work in Africa.

### WELCOME MISS BRUCE—

"Ring out the old, ring in the new." We are most fortunate in having Miss Margaret Bruce, our new leader to come in immediately so the young people's work may go on without a break. We welcome our own Tennessee girl back home and pray God's blessings upon her as she assumes the responsibility of leadership.

She will be in the West Tennessee divisional meeting in Whiteville June 19. We hope the associational leaders will all be there to welcome her. She then goes to Ridgecrest for the Y. W. A. camp where she will have charge of the Tennessee delegation. If you are planning to attend the camp write Miss Margaret Bruce, 161-8th Avenue N., Nashville.

### WEST TENNESSEE W. M. U. DIVISIONAL MEETING

JUNE 19

Theme: "Revival"

#### Morning

10:00 Hymn, "All Hail the Power of Jesus' Name."  
Watchword in Unison.  
Devotional, "Revival of Interest in Prayer," Mrs. Lyman Leatherwood.

10:15 Welcome — Miss Martha Cross.

10:20 Response—Mrs. Orin Hunt.

10:25 "Revival of Southern Baptist Convention—W. M. U. Plans," Miss Mary Northington.

10:45 "Revival of Christian Education," Dr. John Jeter Hurt.

11:05 "Revival of W. M. U. Training School Work," Mrs. A. B. Clark.

11:25 Offering.

Special Music—Whiteville.  
11:30 "Revival of Missions," Mrs. W. D. Pye, Sec'y., W. M. U., Arkansas.

#### NOON

##### Afternoon

1:00 Hymn, "Revive Us Again."

Business:

Three minute reports from Associational Supts., and Young People's Leaders.

Minutes of last meeting—Mrs. C. F. Morgan.

2:00 "Revival of Interest in Margaret Fund," Mrs. Fugua.

2:10 "Missions in Argentina," Dr. L. B. Matthews.

2:30 "Revival of Interest in Young People's Work,"

sponsored by West Tennessee Young People's Leader, Mrs. Clem Howell, Alamo, Tenn.

### PLAYLET:

Miss Margaret Bruce—Young People's Leader for Tennessee, Nashville, Tenn.

Mrs. H. E. McCoy, Memphis, Tenn.  
Mrs. Jesse Daniels, Jackson, Tenn.  
Mr. Robert Sutherland, Union City, Tenn.

Consecration Service: "Revival of Y. W. A. Ideals," Miss Florence Murphey.

Closing Prayer—Rev. S. R. Woodson.

### ANNUAL ASSOCIATIONAL W. M. U. YOUNG PEOPLE'S SUMMER RALLY

June-July, 1934

Theme: Torchbearers

Hymn, "All Hail the Power of Jesus' Name."

Devotional: Requisites of Torchbearers. (Chief Counselor of R. A.)

1. Live Pure—Titus 1:15.

2. Speak truth—Mal. 2:6.

3. Right wrong—Gal. 6:1-2.

4. Follow Christ the King, else wherefore born?—Matt. 4:18:20.

Welcome—Y. W. A. member.

Response—Sunbeam member, followed by the Sunbeam hymn sung by local Sunbeam Band.

The Torchbearers Shining at Home.

Torch Lights at Summer Camps.

Special Music.

Parade of Helps.

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

Message—Torchbearers (By state worker, missionary or pastor).

### LUNCH HOUR

(Have some form of recreation provided for young people during this hour.)

Counselors and Leaders Conference.

### Afternoon Session

Soft Music.

Devotional—Have each organization repeat Watchwords.

Prayer.

Playlet—"In Service" (June, 1934 World Comrades) Or "We Must Not Fail" (see a July number 1933 Baptist and Reflector, or write W. M. U. Literature Dept., Birmingham, for suggested list).  
Short message—Torchbearing in this Association.

Business Session—Superintendent in charge.

Report of S. B. C. and W. M. U. Conventions in Fort Worth. Old and New business, etc.

Adjournment.

### WEST TENNESSEE W. M. U.

On June the nineteenth the West Tennessee W. M. U. will hold its divisional meeting in Whiteville with Mrs. R. C. Dickinson, presiding. It is an unusual time so we urge the women to announce it so a full delegation will be present.

Mrs. W. D. Pye of Arkansas will bring the inspirational mes-

sage. We are hoping that a great crowd will be present.

### THE HOME GOING OF MRS. HALE

While we were at the S. B. C. meeting in Texas, Mrs. T. N. Hale slipped away into Heaven. For thirteen years she served as superintendent of Weakley County Association, and even after she was confined to her bed she retained an active interest in all of the work.

Today our Union is moving forward in that county, and we believe it is because she laid well the foundation. Some time ago I visited her and found her so cheery and optimistic. I could but feel that she had a chance to get well, but after more than a year in bed she went home May 19. To her husband and children we extend our sincere sympathy.

### VISITING THE INDIANS

Mary Northington

After the S. B. C. meeting we realized we were so close to our Indian mission work that we wanted to see it. Mrs. M. L. Jenkins, who furnished the car for the other tour, was eager to see the Indians too, so early Saturday morning we left for Pawhuska, Oklahoma.

We were most fortunate in having Missionary A. Worthington as our guide. He is our Home Board missionary to the Osage Indians. He took us to his home in Pawhuska where we were royally entertained during our stay in Oklahoma. These missionaries made us feel they really were glad to have us. Mr. and Mrs. Worthington are graduates of the Southwestern Seminary and Training School. They are cultured, consecrated, well trained workers. As he is the missionary to the Osages, the richest tribe of Indians and to the Chillico Indian School, he holds a very responsible position.

We reached Pawhuska about seven Saturday evening. Early next morning we started on our tour. We visited first the Kaws where Gladys Sharp has worked without any help. These are poor Indians but they need the gospel. She has a Sunday school and a full graded Union. Bro. Worthington told us Gladys had called him recently to come over and baptize some converts. She holds her service in an up-stairs room in an old school building.

Our next stop was at Clubb Hotel to see a most unusual collection of paintings owned by Miss Clubb. She was a country school teacher who made a great deal of money in oil and invested it in paintings. We were surprised and delighted to find Corot, Gainsborough, Kaibach paintings on exhibit.

On to Chillico to the great government school where 750 Indians are in training. Gladys Sharp was there and told us of



her 300 boys and girls in her B. Y. P. U. Brother Worthington preached to a great audience of students. He baptized forty last year. Surely this is a good investment of Home Mission money.

After a hurried lunch we drove to Ponca City where we saw the "Pioneer Woman," a bronze statue depicting in a life like way that woman with a Bible in one hand, and with the other clinging to her small son as they march through that new country. We did not see our work at Ponca as there was no service while we were there.

To reach the Pawnees was our goal. When we met our lovely, young missionaries, Rev. and Mrs. R. R. Beard, we were surprised. They look so young and are unusually attractive. Mrs. Beard is a beautiful woman. They have been with the Pawnees two years. He preaches to a large number at the government school for the Pawnees Sunday morning, then goes to his church and gives his message to his people, and has services again that evening for both. One Sunday he goes to another tribe near by for the afternoon service.

We reached there in time for the old folks service. The aged Indians who do not speak English come together in the afternoon in this Pawnee church to sing, pray, and testify in their native tongue. The father of Bert Peters, famous Indian singer, was in charge. He interpreted for us as we brought brief messages. It was his wife who wrote the Indian song we used in our Home Mission season of prayer program. These Indians sang it for us. I wish I could write the thrill of it all, but I cannot. Just wait until I have a chance to talk!

Did you ever hear of Pawnee Bill? He used to have a wild west show. We met him and he told me of spending a winter at Maxwell House in Nashville and of how he liked Tennessee hams. He now raises buffaloes. The Indians like buffalo meat better than any other kind. He showed us his herd also his very young calves. We felt like we were attending circus on Sunday!

On to Pawhuska we hastened for a Sunday night service where our trio, Mrs. Jenkins, Louisiana; Mrs. Hathaway, Illinois; and I spoke. We, the Home Board, own a neat church house and a pastor's home. There are nine tribes represented in this one church. Because the Osage struck oil and became so rich, other Indians rushed in to see if they could not make money too.

I wish you could have seen these Indians with their beautiful striped blankets. Most of them were dressed just as we, but those who wore their blankets were most attractive to us.

Any one who has read "People of the Jesus Way" knows Waken Iron. He has given many thou-

sands of dollars to our Home Mission Work. His pastor told me that he usually gave \$1,000 a year over and above his tithe. Because of the peculiar disposition of the Indian it has seemed best to let the church stay under the board though they pay far more to our work than comes back to them. Every month a good check is sent to missions.

Waken Iron had charge of the morning service and brought a splendid message, Mrs. Worthington said. He led the singing for the evening service. His wife is pianist. The church was well filled, many coming to hear "those women" talk.

Next morning early we went to a "Peyote Church." This is a mixture of Catholicism and heathenism. The center of worship is a peyote bean—yet a cross is on top of the tiny building. The peyote bean is used to make a narcotic drink. The Indians see visions, they say, and tell marvelous stories of their experiences when under the influence of the drink.

Did you ever see a man who had been buried alive? We saw John Stink who years ago had small pox and it was thought that he was dead so he was buried, sitting with rocks all around him, but his head was left out. This was the Osage ancient custom. He revived and worked himself out of his grave. The Indians are all afraid of him for they say that it is only his spirit that lives now in his hermit home. He is called "Stink" for he had small-pox and died!

He is very fond of dogs so he went to town one day with his dog and because of some ordinance his dog was shot. It made him so mad he swore that he would never go to town again. All Indians are wards of the government so this wealthy Indian who is now old, is under the care of a splendid Indian couple. They are Christians so were lovely to us as we visited the home and shook hands with John Stink. We have his picture which we will use in the R. A. camps this summer.

After stopping long enough to buy a real Indian bow and arrow, a tom tom, beads, etc., we hastened to our Osage church where we met with the W. M. S. About forty men and women were present. At noon they gave us a real Indian feast, fry bread, Indian corn and all the good things we have at home. They served the tea in a cup as big as a large gravy bowl. Instead of a dinner plate, each one had a large soup plate. We were told that the Indians used a table spoon always, never knives and forks, but we had them that day. How we wish you could have heard their testimonies of what the Lord had done for them. They were so appreciative of their missionaries. Some of them had come from Catholicism, while

some were peyote worshipers, others had only worshipped the "Great Spirit" not knowing their Saviour. How glad I am as a "laborer together" we had helped to lead them to Christ.

On our way we met Bro. Lee Phelps at Wetumpka who for 35 years has been a missionary to the Indians. He now has the oversight of a large territory that has a number of native preachers. These Indians are receiving five dollars a month from the Home Mission Board. They work at anything they can, but Bro. Phelps said they had big families and were so needy. He asked us to request a box of clothing for these Indian preachers.

If you are interested write Rev. G. W. Phelps, Wetumpka, Oklahoma, and ask for a name of an Indian preacher. Get his measurements and find out about his family and send them help.

Don't you envy me the trip I have enjoyed? In two days we visited all this Indian work. Thanks are certainly due Missionary A. Worthington for planning the trip and driving us over this Indian territory.

I am now back in my own Tennessee. How I trust that I can be a good steward of the information I have received on my missionary tour!

## A PLEA for Understanding

From Annual Report of Sunday School Board  
Southern Baptist Convention

The Sunday School Board must at times ask for a clearer understanding, on the part of its constituency, of its place in the denomination's life, and how and why these relationships have come about.

Originally the Board was organized for the publication of Sunday school periodicals (taking over the *Kind Word Series* then issued by the Home Missions Board).

Very naturally from its name, however, it found itself interested in field work, and early in its life put its first Sunday school secretaries in the field.

Originally the B.Y.P.U. work was led by a separate and independent Southern B.Y.P.U. organization, and the Convention early in its developments decided this should also be a part of the Board's task.

The Statistical work so faithfully done by Dr. Lansing Burrows, found its way by direction of the Convention's action to us.

The Student Movement was originally an Inter-Board Commission, representing the Foreign, Home and Sunday School Boards and the Woman's Missionary Union, but by direct Convention action this was transferred to our charge.

As the Sunday school movement grew in the South, the Convention directed that certain lines of its developments should come under denominational control. As the far-reaching movement for departmentizing the Sunday school grew over the country, these departments had to be cared for by us if our schools were to be under Baptist direction. Notable among these was the growing organized class movement, such as the Baraca Movement, under undenominational direction and control. This led none too soon to our own denominational direction for this needed work. In this way our various departments were organized one by one to care for specific lines of work.

The Daily Vacation Bible School began to be a real development throughout the country and demand was made that we foster and direct it.

As our vast Teacher-Training Work developed and our study courses for the B.Y.P.U. and with it the widespread study work of the Woman's Missionary Union, the need for supply centers convenient to the people, led first to the establishment of state Book Stores, and then a desire that we oversee and extend this branch of service to the churches.

No one planned all this in advance, or even anticipated it, but our great development year by year, has led us into one of the greatest organized movements in the country for denominational development, and under denominational control.

All this has brought about vast developments, with a vast constituency and with vast responsibilities, but with vast possibilities for usefulness and further development. It was ours to follow the pathways opened by Divine Providence, and to go where these paths led. But the "Interpreter's" guiding hand has been the Divine leading, and in every stage of this development we received the approval and direction of the Convention, and reported back for approval and guidance.

**BAPTIST SUNDAY SCHOOL BOARD**  
NASHVILLE, TENNESSEE



## AMONG THE BRETHREN

### CHURCH ATTENDANCE FOR MAY 27, 1934

Memphis, Bellevue	1809
Chattanooga, First	1161
Memphis, Temple	984
Nashville, Grace	972
Nashville, First	920
Memphis, First	935
Knoxville, Broadway	719
Chattanooga, Ridgedale	703
Nashville, Park Avenue	782
Knoxville, Fifth Avenue	684
Chattanooga, Highland Park	669
Jackson, First	630
Maryville, First	611
West Jackson	600
Chattanooga, Northside	581
Chattanooga, Avondale	563
Sweetwater, First	496
Chattanooga, Calvary	480
Chattanooga, East Lake	429
Cleveland, First	426
East Chattanooga	420
Dyersburg, First	409
Chattanooga, Red Bank	400
Erwin, First	398
Clarksville, First	397
Chattanooga, St. Elmo	392
Union City, First	385
Knoxville, Lonsdale	384
Chattanooga, Tabernacle	381
Chattanooga, Clifton Hills	375
Humboldt, First	371
Chattanooga, Chamberlain	364
Trenton, First	349
Paris, First	332
Rossville, Ga., First	301

### By FLEETWOOD BALL

N. T. Shaws has resigned as pastor at Melville, La., and located at Cedar Grove, La.

E. W. Westmoreland has resigned as pastor of Heavener, Okla., to accept a call to Immanuel Church, Shawnee, Okla.

The church at Breckenridge has been made pastorless by the resignation of Ross Smith, who enters evangelistic work.

Phil McGahey has resigned as pastor at Snyder, Texas, to accept a call to the First Church, Navasato, Texas.

J. W. Raley was inducted into the presidency of Oklahoma Baptist College, Shawnee, Okla., Monday, May 28.

F. J. Chastain, of Shaw, Miss., has been called as pastor by the church at Lexington, Miss., but has not signified his acceptance.

W. D. Nowlin, of Arcadia, Fla., is in a meeting with the church at Davenport, Fla., M. D. Jackson, pastor.

The church at Rustin, La., J. D. Carroll, pastor, is in a great meeting with L. T. Hastings of Monroe, La., doing the preaching.

T. E. Morison has resigned at Decatur, Ill., because of his wife's health. He is anxious to come South.

Virginia Avenue Church, Bartlesville, Okla., is without a pastor since the resignation of W. V. Buckner, on account of ill health.

The First Church, Tallahassee, Fla., has surrendered its pastor, S. A. Campbell, to the Temple Church, Charleston, W. Va.

E. B. Evans, of Madison, Fla., has been called to the care of the First Church, Arcadia, Fla., to succeed W. D. Nowlin.

J. F. Ray, of Rome, Ga., has been extended a call by the church at Smyrna, Ga., but has not yet given his acceptance.

Westley Shrader of Ormsby Avenue Church, Louisville, Ky., has accepted the care of the church at Smithgrove, Ky., effective at once.

Clyde R. Widdick, a former student of Union University, has accepted the care of the church at Trenton, Ky., and the saints there are happy.

Lamar Street Church, Sweetwater, Texas, loses its pastor, Herman Car, who has accepted the church at White Deer, Texas, succeeding Douglas Carver.

S. J. Porter, because of protracted illness, has resigned as pastor of the First Church, Washington, D. C., and Rufus W. Weaver has been called as pastor.

The church at Okolona, Miss., D. L. Hill, pastor, is having a revival in which the preaching is being done by H. C. Cox, of Jackson.

Miss Susan B. Riley, daughter of G. W. Riley of Clinton, Miss., has been made associate professor of English in George Peabody College, Nashville.

W. A. Keel resigns as pastor of Central Church, Gainesville, Ga., to become a professor in the School of Christianity, Mercer University, Macon, Ga.

William H. Managan, 69, of Shreveport, La., a prominent figure among Southern Baptists, died lately. He was very active in denominational work.

T. W. Gayer of the First Church, Pineville, La., has accepted a call to the First Church, Uvalde, Texas. He is favorably known in Tennessee.

J. D. Sandifer of Simmons University, Abilene, Texas, has

rounded out 25 years of service as president of that institution. The event was celebrated June 1.

Stanley Wilkes has resigned as pastor of Fernwood Church, Dallas, Texas, to accept a call to the care of the church at Vickery, Texas.

Beach Street Church, Gurdon, Ark., lately held a meeting resulting in 148 conversions. B. B. Crinna, of Marshall, Texas, did the preaching.

Calvary Church, Atlanta, Ga., began a revival Sunday with the pastor, W. M. Blackwell, doing the preaching. J. N. Reed directed the singing.

W. Douglas Hudgins, of Nashville, is holding a revival with the church at Tullahoma, O. L. Rives, pastor. His honored father, W. D. Hudgins, resides there.

Approximately \$55,000 was subscribed on a recent Sunday to the building fund of the Second-Ponce De Leon Church, Atlanta, Ga., Ryland Knight, pastor. Building is to begin when \$50,000 has been subscribed.

Trinity Church, Memphis, C. E. Marrick, pastor, is having its second meeting in ten months with C. L. Randall, of Little Rock, Ark., doing the preaching. There had been 35 additions at last report.

### By THE EDITOR

W. M. Pratt, First Church, Dyer, has accepted the care of the Baptist Church of Marion, Ark.

June 4, R. Kelly White, pastor, Belmont Heights, Nashville, began a meeting with First Church, Carthage, V. Floyd Stark, pastor.

Mrs. J. H. Hughes, wife of Pastor Hughes, First Church, Chattanooga, is recovering nicely after an operation and is able to be at her home.

Sunday, May 27, the Baptist Church of Dunlap, Clifton Bridges, pastor, closed a four weeks' meeting. The membership was greatly revived.

Spring Creek Church, J. A. Maples, pastor, has been engaged in a tent meeting for the past three weeks. The results are gratifying.

First Baptist Church, Friendship, C. B. Williams, pastor, dedicated the new annex to the church May 27. The dedicatory sermon was preached by H. E. Watters.

Mars Hill College, Mars Hill, N. C., has established a Department of Business for the training of students commercially in a Christian atmosphere.

Calvary Church, Nashville, W. H. Vaughan, pastor, has recently closed a gracious revival assisted by Brother Joe Strother of Alexander.

May 27 was home coming day in the New Union Church of Hardeman county. Lynn Claybrook, former pastor of Bolivar, was the principal speaker.

J. B. Tallant, pastor of the First Church, Sweetwater, has lately closed a revival with the First Church, Dickson, D. Edgar Allen, pastor.

J. B. Tallant, pastor, First Church, Sweetwater, preached the baccalaureate sermon to the graduating class of the Sweetwater High School May 27. The class has 57 graduating.

Lonsdale Church, Knoxville, H. L. Thornton, pastors, recently closed a revival meeting assisted by W. F. Gregory which resulted in thirty-two additions by baptism and seven by letter.

At the recent graduation exercises of the Northern Baptist Theological Seminary, Chicago, thirty-four received diplomas. J. R. Mantey, formerly connected with Union University, is a member of the faculty.

In last week's report of the training school held in North Edgefield Baptist Church, O. F. Huckaba, pastor, it was erroneously stated that the average attendance was 115, when it should have been 150.

A distribution of 7,800,766 Bibles and Testaments and portions of the Bible during 1933 in 155 languages and dialects in more than forty countries, was reported at the 118th meeting of the American Bible Society.

William McMurray, pastor, First Church, Greenville, Miss., is assisting the Lockeland Church, Nashville, J. H. Sharp, pastor, in a revival meeting. On Sunday, June 3, there were forty-two professions of faith and twenty-two additions to the church.

W. H. Tribble of the Louisville Seminary and W. Q. Maer, pastor, First Church, Dyersburg, were the speakers at the West Tennessee Pastor's held at First Church, Jackson, June 4.

Albert S. Hale, pastor of the First Church, Salem, Va., has accepted a call to the First Church, Henderson, N. C. He will take up his new work July 1.

Park Avenue Church, Nashville, E. Floyd Olive, pastor, is very happy over the success of a re-



cent church school missions. The faculty members were: Wm. H. Preston, Mrs. W. C. Golden, Miss Mary Northington, James B. Leavell, Jr., Mrs. Douglas Ginn and Mrs. J. Dewey Thompson.

—B&amp;R—

May 19-23 Virginia Intermont College, H. G. Noffsinger, president, celebrated its Golden Anniversary. Outstanding denominational leaders and educators delivered addresses of superior quality. One of the happiest features was the home-coming of the alumnae.

—B&amp;R—

For the last three weeks Pastor W. E. Davis has been baptizing from one to two on each Sunday into the fellowship of the Lawrenceburg Baptist Church. Sunday School Day was observed on the 27th. J. B. Tallant, pastor at Sweetwater, is to begin a meeting there the second Sunday in June.

—B&amp;R—

Charles O. Miller, Greenville, S. C., recently directed the music in a revival with Pastor Rogers and the First Church, Piedmont, S. C., and is now conducting a three weeks' Church Music Training School in Judson Baptist Church, Greenville, S. C. After this he will be with C. C. Tooke and the First Church, Commerce, Ga., in a meeting.

—B&amp;R—

According to the report of Charles D. Johnson, Chairman Southern Baptist Education Commission, Southern Baptist denominational colleges are weathering the depression and are on the up-grade. In senior Baptist colleges there was a net gain of 818 students over the previous year.

—B&amp;R—

The office was glad to have as recent visitors Pastor V. E. Boston, First Church, Clarksdale, Miss., a member of the Sunday School Board, and Brother O. L. Nolin, of Murfreesboro, just home from a stay in his winter home in St. Augustine, Fla. Brother Nolin is a cousin of the lamented W. D. Powell.

—B&amp;R—

C. D. Creasman, First Church, Lewisburg, was elected President of the Middle Tennessee Pastor's Conference in a meeting held May 31, at Murfreesboro. Other officers elected were: Ralph Gwen, Columbia, secretary-treasurer, and L. S. Ewton, Nashville, Carter H. Jones, Murfreesboro, and L. S. Seedberry, who will serve on the program committee.

—B&amp;R—

Pastor Mark Harris, who recently resigned the First Church, Newport, to accept a call to the Speedway Church, Memphis, was royally received by the latter on

Sunday, May 27. There were also six additions to the church. Pastor Harris, while joyous over his new field, speaks in high terms of the Newport people and of the fine impress of Pastor Wm. McMurtry and wife, formerly of the Speedway Church.

—B&amp;R—

Captain Frank M. Wells, Chaplain 8th Army Corps and Soldier Evangelist, now living at 637 East Capitol Street, Washington, D. C., recently conducted services in the District of Columbia jail in which more than a dozen were converted. Chaplain Wells will hold revivals and give Bible addresses in New England during the summer and early fall.

—B&amp;R—

If any of our readers contemplate attending the Century of Progress Exposition, we suggest that they write to Miss E. G. Knox, Manager, Church Department of the Century Housing Bureau, 1620 Hyde Park Boulevard, Chicago, Ill. This organization specializes in securing homes for church groups and individuals. Its service might prove to be a great relief from worry.

—B&amp;R—

Twenty-five programs totaling fifteen full hours were presented over radio stations in Fort Worth in connection with the Southern Baptist Convention. The Radio Committee of the Executive Committee, M. E. Dodd, Louie D. Newton, Edwin S. Preston, express special appreciation of stations BAP, KTAT, and KFJZ and of signally valuable work of Roy Leicht Eger, pastor Diamond Hill Baptist Church, as contact man.

—B&amp;R—

The friends of sobriety and righteousness will pray for support, and bid Godspeed to the National Woman's Christian Temperance Union in the celebration of its 60th anniversary in 1934 and in its program of temperance education through the year, while it continues to function as "an organization banded together for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's Golden Rule in custom and in law."

—B&amp;R—

In a list of interesting comparisons between the Southern Baptist Convention which met in Fort Worth in 1890 and that in 1934, Walter M. Gilmore, Publicity Director, gives the following: At the 1890 Convention the reports showed 1,194,529 Southern Baptists in 15,894 churches and 622 associations. In 1934 the reports showed 4,066,140 members in 24,035 churches and 907 associations. Baptisms in 1890 were 77,500; in 1934, 226,855.

A program of the sixth commencement of the American Baptist Theological Seminary, the seminary at Nashville for our colored brethren, has been received. Samuel Moses Taylor, Oklahoma, received the Th.B. degree and James Henry Mason, Kentucky, and Clarence Covington, Missouri, received certificates. The annual address was delivered by W. Henderson Barton, pastor Edgefield Baptist Church, Nashville. The work of the beloved O. L. Hailey, now resting from his labors, moves on.

—B&amp;R—

In addition to the degree of Doctor of Laws, conferred by the trustees of Union University upon W. F. Powell, John L. Hill, R. G. Lee, and R. J. Bateman, and the degree of Doctor of Divinity conferred upon E. P. Baker, Memphis, as stated in last week's Baptist and Reflector, the following also received the degree of Doctor of Divinity: Chesley Bowden, Elizabethton; Fleetwood Ball, Lexington; O. Olin Green, Ripley; W. Q. Maer, Dyersburg; and R. N. Owen, Paris. A daughter of Bro. Ball, Lily McKay Ball, received the degree of Bachelor of Science and another daughter, Flossie Melton Ball, the degree of Bachelor of Music.

—B&amp;R—

If any of our pastors or laymen or women know of any party or parties not getting their Baptist and Reflector promptly, please take steps to see that we are notified at once. Let pastors bring this before their people from time to time. If any subscriber fails to get his paper, please write us without delay. We want to render prompt and accurate service and we are asking the help of our readers to that end. Also we plead with our pastors to lead out with their Sunday Schools and B. Y. P. U.'s in their June campaign for subscriptions as previously announced in the Baptist and Reflector. Do not fail your state paper.

—B&amp;R—

With the Churches: Chattanooga—St. Elmo welcomed 8 by letter and 4 for baptism; Red Bank, Pastor Pickle baptized 2; Taber-

nacle received 2 for baptism; East Chattanooga, Pastor Bull welcomed 1 by letter, 1 for baptism and baptized 1; East Lake, Pastor Crumford welcomed 1 by letter, 1 for baptism and baptized 1; Calvary received 1 by letter; Northside received 1 by baptism; Ridgedale, Pastor Livingston welcomed 2 by letter, 4 for baptism and baptized 5; First, Pastor Hughes baptized 5. Cleveland—First received 1 by letter. Nashville—Grace welcomed 6 by letter and 4 for baptism; Inglewood received 2 by letter. Memphis—Bellevue, Pastor Lee welcomed 5 by letter, 7 for baptism, 1 by statement and baptized 5. Knoxville—Fifth Avenue received 1 for baptism; Broadway welcomed 38 by baptism and 9 by letter.

### SECRET OF VICTORY

Christ within means refreshment, enjoyment and abiding strength for the daily life. It is victory in the battle. A child, learning this golden truth, told her mother that Satan had tried to come into her heart, knocking hard to tempt her. "What did you say?" inquired the mother, and the reply was, "I told Jesus to go to the door."—J. B. Leavell, in Baptist Builder.

The Federal Relief Administration has let a large contract for cheese for the poor. No need to let a contract for boloney. Everybody gets plenty of that free.—Jackson Sun.

Mathematically, one plus one equals two, but religiously one plus one may equal a church or a Kingdom whose borders touch the shores of eternity.—Perry F. Webb. (S. B. C.)

I had rather have sensation than stagnation. — Dwight L. Moody.

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## Seventeenth Annual Baptist Picnic

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JULY 4TH, 1934

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Tennessee Polytechnic Institute, Cookeville, Tenn.

**SPECIAL TRAIN**  
Leaves Tennessee Central Depot, Nashville, at 7:30 A. M.



## THE YOUNG SOUTH

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

### AUNT MARY'S RADIO

"Going to tell us a story to-night, grandma?" asked Lucy, while Peter hastily gathered up the jigsaw puzzle they had been putting together.

"Get all ready for bed and when you come back I'll have one for you," replied grandma. Then she leaned back in her chair and, dropping into her lap the gay-colored mitten she was knitting, wondered what the story was to be. Daddy and mother were out for the evening and she was anxious to send the children to bed happy. Suddenly a smile came over her face and her eyes kindled as she picked up her work and went on with the knitting.

Peter and Lucy drew their chairs beside grandma's with a flourish and quite out of breath, for each had tried to get ahead of the other.

"All ready!" they cried as grandma looked at first one and then the other to see why they were in such a hurry.

"We reckoned the earlier you got started the longer your story would be," said Lucy, answering the question in grandma's eyes and snuggling a little nearer.

"So that's the idea of all this haste. Perhaps I'd better begin then," laughed grandma, and the children joined in, while Peter was thinking. "My but it's nice to have grandma here again!"

"I think I have told you about Aunt Mary and Uncle John."

"The folks who live in the big house on the hill and have so many nice things to look at?" This from Peter, who was very curious about every new thing he saw.

"Yes. And now I am going to tell you about Aunt Mary's radio. You see, she gets rather lonely in the winter when it is too cold to go out much and Uncle John is busy at the office. So she depends upon the radio for entertainment, and when it does not respond well she is much disturbed. One day it began to make a strange noise, which grew continually worse each day. Aunt Mary could not understand it. She called her nearest neighbor over the telephone and asked how her radio was, if the music was coming in well. Mrs. Bell told her it was fine there, so Aunt Mary decided there must be something wrong with hers and called the trouble man.

"The next day Mr. Smith came and tuned in. Of all the thumping and squeaking and rattling noises that came from that radio! Mr. Smith said he had never heard anything like it. So he looked at the tubes and put in some new ones. Then they tuned

in again and Aunt Mary was nearly ready to weep when all the noises were still there. Mr. Smith turned the radio around, tried the tubes again. But it was not at all improved and he had to admit that he did not know what the trouble was.

"Well," said he, "I'll take it down to the store and look it over. In the meantime, I'll bring another for you to use so you will not be too lonely."

"He carried the radio out and put it in his car and drove away. When he reached the store and lifted out the radio, what do you think happened?"

"Oh, grandma, what was it? Do tell us quick," came from both children at once.

"Two little mice jumped out and ran away over the snow."

"Honest, grandma? Is that really the truth?" Was their home there?"

"Yes, and there was a cupful of husks from the outside of canary seeds that they had somehow stolen from the bird-cage that hung nearby. They must have been very busy while Aunt Mary was asleep."

"That's the best story you have told us so far," said Peter. "But what about the radio? Was it spoiled?"

"No, the wires had to be attended to and the dirt cleaned out and then Aunt Mary had it back again as good as new."

"Guess the little mice had cold feet for once," laughed Lucy, as she and Peter kissed grandma goodnight and started for bed, and Peter called back over his shoulder, "We'll expect another story tomorrow night, grandma."

"What dear children they are!" mused grandma, as she smiled back at them and then resumed her knitting.—Ida J. Clark in Zion's Herald.

### TESTING

By Mary Ruth Clemens

Jack's father was a scientist and had his big laboratory in a building near the house. Jack liked to go into this laboratory, which was full of mysterious apparatus and pungent smells. Most of the time he was not allowed to be in this room, although now and then his father would tell him he might come to watch some experiment. Then Jack would sit on a high stool and keep very quiet lest he distract his busy father.

Today it was raining hard, and Jack was disappointed because it was Saturday and he could not play ball with the boys as they had planned. As he stood unhappily looking out of the window at the rain, his father folded up

the morning paper and spoke to him.

"Well, son," he said, "it's too bad the rain had to spoil your game. Perhaps you would like to come over to the laboratory with me instead. I have some tests to make, and while I wait for the results, we could talk."

Jack's face lighted up. "Oh, could I, dad?" he said. "That will be fine. I won't mind missing the game if I can do that."

Over in the laboratory Jack perched on one of the high stools while he watched his father mix some queer-looking liquids in a large test-tube. These were held over a gas-jet and allowed to boil for a certain length of time.

"Now, son," said Jack's father, "I am going to put this on the test-tube rack here beside you, and when it begins to turn yellow, you mark down the time by this watch. Notice, if it changes fast or slowly, and whether it begins from the top or bottom. I am going on with a test I began yesterday."

This was the first time Jack had been allowed to help in the laboratory, and so he took great pains to do exactly as his father had asked him. As he was writing down the last reaction his father came back.

"Good work, son," he said. "You did exactly what I wanted, and that was an important test."

"You make a lot of tests, don't you?" Jack asked.

"Yes, and I meet a lot of tests," he smiled. "We all do that, all the time. In fact you just met a test when you did exactly as I instructed you to do. You met another when the rain came and spoiled your game today. We are continually having our sense of honesty and loyalty tested. Sometimes we have positive results, and sometimes I am afraid they are negative. But each test we are put to, and meet successfully, makes us stronger and better able to meet the next one when it comes. Tests aren't always made in laboratories, though we might call life a laboratory, because in it we are continually making tests. God is the supreme tester, and the results are important because they determine whether we are good material for His kingdom."

"I see," said Jack. "Then you don't have to be a scientist, do you?"

"No, indeed," said the father. "And by the way, have you noticed that the sun is shining? Better run along and test the ball-field."—Junior World.

We need to be alarmed about practical infidelity; that infidelity that has God on the lips and the devil in the heart.—Perry F. Webb. (S. B. C.)

## Tickling Sensations

She—I like to dress to match my complexion.

He — But those hand-painted costumes are very expensive, aren't they?—Ex.

Customer—"I'd like to get a hat."

Country Storekeeper (rather deaf), Hey?"

Customer—"No, straw."

"But, Betty dear," advised her mother, "you are not getting all the peelings off the potatoes!"

"Yes, I am, mother," replied Betty, "all except in the dimples."

Master—"Sambo, did you ever see Catskill Mountains?"

Sambo—"No sah; but I've seen 'em kill mice."—Ex.

### SPECIAL RELIEF AND ANNUITY BOARD LITERATURE

The Relief and Annuity Board has issued two excellent pieces of literature which are free for the asking to those who purpose to use them.

First, a playlet entitled "The Lord Will Provide" by Mrs. B. W. Vining of Waco, Texas—this is a one act play in three parts. It was rendered by the Department of Dramatic Art at Baylor University before a worthy audience in Waco Hall and witnessed by the Secretary of this Board. Later it was rendered in the First Baptist Church of Waco much to the delight and profit of the people. This playlet is offered to W. M. U.'s particularly and may be used by any other group in the church. Eight to ten copies are sufficient for the purpose of any group and these will be sent on application from responsible leaders.

Second, a dialogue entitled "Light On A Great Service" for the use of Sunday Schools, B. Y. P. U.'s, and W. M. U.'s—this dialogue may be rendered in twelve or fifteen minutes and wherever rendered will prove very informing and inspirational on the work of the Relief and Annuity Board. This dialogue is free for the asking and we trust it will be asked for.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION  
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