

# BAPTIST and REFLECTOR

"Speaking the Truth in Love"

— Organ Tennessee Baptist Convention —

"Let There Be Light"

Volume 101

THURSDAY, JANUARY 10, 1935

Number 2

## "OVER and ABOVE"

## TOGETHER

By FRANK TRIPP, General Leader

It is said that when the American Salvation Army was being organized a cablegram was sent to General Booth, asking him to suggest a suitable slogan for the organization and that he replied in one word, "others." If I were asked to suggest a slogan for the co-operative efforts of Southern Baptists, it would be one word, "Together." When we think of our tasks together, we take courage and hope. When we think of our combined denominational assets which have been accumulated through many years of working together, we are persuaded that after all there is much evidence of God's approval of our efforts.

This business of living and serving must be thought of in terms of community or co-operative endeavor, or the bigness of it will scare us. A very few, if any, of us will ever be able to support a missionary, build a hospital, establish and endow a school or maintain an orphanage, but by working together in Christian co-operation and fellowship with our fellow churchmen, we can do all of these.

Just as we think of the assets of our denomination as the result of working together, so must we think of our liabilities or debts as the responsibility or obligation of all. It will be a good day for Baptists when we refer to these debts as "ours" instead of "theirs." Instead of trying to side-step the responsibility of meeting our honest obligations, we should face them together and meet them in a spirit becoming to Christians.

Southern Baptists should think of their institutions and agencies plus four million church members, along with their debts of more than five millions in principal plus the annual interest of \$300,000.00. What we owe should never be separated in our thinking from what we have and what we are. These two things should always be weighed together. You cannot measure the efficiency or worthwhileness of a denominational program with the yardstick of a financial statement. The far-reaching influence of missions and Christian education at home and abroad will never be reflected in a bank balance. When we think of our debts, let us view with sincere Christian appreciation our achievements.

I am deeply concerned now about the January-February membership drive for the Hundred Thousand Club. This is the time designated by the Southern

Baptist Convention and indicated on our denominational calendar for the second major effort to enroll our people in this worthy movement. The one absolutely necessary thing to the success of the drive during these two months is that we stay together. Our pastors must go together. The Lord only knows what Southern Baptists could and would do if we preachers would get together and stay together until the job is finished. If ten thousand pastors would storm the heavens with their united prayers and work together in our plans, Southern Baptists would pay every dollar they owe in one year and never miss the money.

Fellow preachers and pastors, let us get together in January and February for a great and glorious victory. The several departments and auxiliaries in our churches must work together. Paying our debts is not the job of the Woman's Missionary Union. I will never subscribe to any plan that would unload the debts of our Convention on the good women; neither should we expect the Brotherhood to shoulder the entire responsibility of paying our debts. The men are ready to do a big and worthy thing in this movement, but should not be expected to do it all. The Sunday schools and B. T. U. groups cannot be made collection agencies. However, all of these groups can and must help if we succeed.

It is together we must work. Every man at his post, pulling his part until the goal is reached. The leaders in these departments and groups must work together; counsel together; pray and plan together for this and every other cause. Likewise must the state and southwide conventions, boards and committees plan and pull together. We cannot travel in two directions at the same time. There can be no division of loyalty. Southern Baptists have at the last two Conventions voted with an overwhelming majority if not unanimously, to pay their debts by the Hundred Thousand Club plan.

Let every loyal Southern Baptist, wherever he may live, fall in line, catch step with his fellow Baptists and together we will march to victory. Not a few large gifts, but many small ones; not the rich, only, but the rich and the poor; not the women alone, but the women and the men; not simply the grown-ups, but the young people and the children praying, planning and pulling together in January and February will bring success.

## SPECIAL HUNDRED THOUSAND CLUB ISSUE



## Baptist and Reflector

An Investment in Christian Reading.  
John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

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# Editorial

## Is Christ Received Before He Is Accepted?

In communications in connection with a greatly appreciated gift to a fund for enlarging the circulation of **Baptist and Reflector**, Bro. James Reagan, Knoxville, raises the question, "can the editor accept or acknowledge receipt of the gift before he receives it?"

Then he asks: "Why then should we instruct the sinner or penitent to accept and be saved before he receives?" And holding that erroneous doctrine is sown in the proposition, "accept Christ," Bro. Reagan says that a good many preachers await our comments along this line.

In such a sense as obtains in the sinner's appropriation of Christ, "receive" is defined thus: "To take, as something that is offered, given, committed, sent, paid, or the like; to accept." And "accept" is defined: "1. To receive (a thing offered) with a consenting mind. 2. To receive with favor; approve."

In their central meaning, then, the words are synonymous, though in English usage "accept" more strongly implies the consent and approval of the recipient. Therefore, so far as the terms themselves in their central essence are concerned, the penitent in one act both receives and accepts Christ.

"Accept" and "acknowledge" should not be confused. Acknowledgment comes after the other is already accomplished.

However, in Gospel connections "receive" involves all the full consent and approval of the recipient that the word "accept" may suggest. And we confess that we greatly prefer the phrase, "receive Christ," to the phrase, "accept Christ."

First, this is the phrase of John and of Paul (John 1:12; Rom. 5:11).

Second, "accept Christ" often conveys the idea of a self-assertiveness on the sinner's part inconsistent with the idea of grace. Too often it is as if the sinner in the pride of his manhood asserts his power and confers a favor on the Lord by accepting Him. The favor is all the other way! It is the full merit of Christ meeting the awful and hell-deserving demerit of the sinner "without strength in himself," and doing it "without money and without price."

Third, sometimes also "accept Christ" is so glibly used and so overworked in high-pressure evangelism, that it comes to mean a cold, calculating act pretty much as one would decide a business proposition. But the reception of Christ in the Gospel is vastly different from this.

The blessed Lord makes the "free gift" of salvation in Himself, and the sinner simply takes it fully, freely, eagerly. It seems to us that the word "receive," in view of the association of the other term, is more consonant with this position and humility.

\* \* \*

## The Reign of Booze

Under the egis of the Administration at Washington, repeal of our national prohibition law became effective Dec. 5, 1933. The showing of a year of legal liquor may be summarized as follows:

I. **Disappointment in Revenue.** The wets claimed that repeal would yield revenue from a billion dollars annually upward. Government officials estimated from \$500,000,000 to \$600,000,000. But the Government has collected only a little better than \$400,000,000, and an International News Dispatch of Dec. 4 calls the result "A \$100,000,000 Disappointment to Uncle Sam."

II. **Bootlegging Flourishing.** From the ballyhoo of the wets, one would have thought that repeal would end bootlegging almost automatically. But "the bootlegger is more prosperous after eight months of repeal than he ever was during prohibition."—Richard A. Boyer, in the **Boston Herald**. "The racket is worse than ever."—L. Hugo Keller, Assistant United States District Attorney. And, "The administration is deeply concerned over the rampant bootlegging that is taking place under repeal."—An Associated Press Dispatch in the **Washington Post**.

III. **Return of the Saloon.** The vicious platform and candidate urged "the enactment of laws to effectively prevent the return of the saloon." And "we must rightly and morally prevent the return of the saloon." But we ourselves have seen the saloon in modern guise since repeal more times than one. In New York drinking at bars has been legalized, which means saloons. Chicago has 8,000 saloons. And even in Wash-

ington the saloon in modern guise is found.

IV. **Increased Auto and Highway Accidents and Fatalities.** Figures covering the entire country for the first six months of repeal show a 20 per cent increase in highway fatalities, a 42 per cent increase in drunken driving, and 60 per cent more pedestrians hit by autos. The figures are much larger in particular centers. An increasing number of children are being killed by drunken drivers, which leads an official of the National Highway Safety Council to say that "We are slaughtering our children that men may drink."

V. **Tragic Moral Results.** In the summer a Chicago daily gave a revolting picture of night life in that city when school-boys and girls under the influence of drink promiscuously mingled. Hotel men are generally noting the rapid increase of drinking among women. Courts report an increase up to 300 per cent, and sometimes even more, of cases due to drink. A leading daily lately declared that the old union between liquor and corrupt politics is back. Brewers and dealers in liquor recognize the tragic results that have followed repeal and frankly warn their clientele to be careful, else prohibition will come again.

Well did John L. Hill, addressing the Southwide B. T. U. Conference in Nashville in December, 1933, say that the year 1933 will go down in history as the year when America betrayed the youth of the land for a mess of pottage.

The State Legislature soon meets in Nashville. The press has carried reports that probably efforts would be made in the Assembly to repeal or change the Tennessee liquor laws. But may the old Volunteer State stand firm against the reign of booze and for civic righteousness! It is an awful thing to collect revenue at the expense of sobriety and morality.

This is a moral issue, not a political one.

\* \* \*

## Consecration

M. F. EWTON,

Pastor First Baptist Church, Spur, Texas

As we approach the New Year conscious of the fact that we failed to do our utmost for Christ in the year that is passing; our hearts should be bathed in humility as our souls cry out for a renewal of grace and determined zeal for Christ.

What a mighty wave of triumph would sweep this grand old state of ours if, on the first Sunday of the New Year the faithful pastors would literally fire the souls of our people concerning the dire need for renewed consecration.

What do we mean by consecration? Simply to live at all times as to bring:

1. Peace to your own heart.



2. Joy to the heart of Christ.
3. Light to the sin darkened souls of men.

Let us ever be mindful that:

- A Consecrated life is a **PURE** life.
- A Consecrated life is a **PURPOSEFUL** life.
- A Consecrated life is a **PRAYERFUL** life.
- A Consecrated life is a **POWERFUL** life.
- A Consecrated life is a **PEACEFUL** life.

December 29, 1934.

\* \* \*

## The Child Labor Amendment

More than ten years ago the Congress of the United States submitted to the states for acceptance or rejection the so-called "child labor amendment." To date, twenty-three states, among them Tennessee, have failed to take action on it.

The amendment reads: "The Congress shall have power to limit, regulate, and prohibit the labor of persons under 18 years of age." In origin, spirit, and intent it is essentially socialistic and communistic.

As to the prohibition of the slaving labor of children in factories, etc., the amendment is not needed, for the states are already looking after that.

There is no need to give Congress a power which it will not use. If two-thirds of the states ratify the amendment, the ultimate control of 45,000,000 children and minors under 18 years of age, so far as work is concerned, will pass from the hands of parents into the hands of Congress. The work may be in the store, on the farm, or in the house. This contemplated displacement of parental control is in flat violation of Scripture teaching.

Probably the issue will come up in the Tennessee Legislature. Various forces are pushing for it. We register the hope that Tennessee and a sufficient number of other states will refuse to ratify the amendment; that Congress may leave the minors of the country in the hands of their parents, where God intends them to be.

\* \* \*

## The Baptist Hundred Thousand Club

Our readers will observe that **Baptist and Reflector** this week puts special emphasis upon the Baptist Hundred Thousand Club.

When some time ago the General Leader of the Club, Dr. Frank Tripp, or "Doctor of Debts," as he has been called, raised the question of a special issue devoted to the Club, we were fully open to it.

Some articles that would have other-

wise appeared this week will await subsequent issues, and we are sure that the writers will understand and approve.

Appropriate emphasis is put upon the Hundred Thousand Club elsewhere in this issue. We only wish to say that we hope that the Club will increasingly and grandly succeed. To that end, let all of us pray and labor to carry our part and to bring the challenge of the Club to those of our number who have not yet responded.

May our people progressively change debits into credits until they, as a denomination, "owe no man anything" except to love him.

\* \* \*

## How The Mission Dollar Goes

A letter from Bro. J. T. Powell, Neptune, asks us to publish in **Baptist and Reflector** how money sent to the Co-operative Program is divided.

The messengers of the churches in State Convention assembled adopt certain percentages for the undesignated Co-operative Program funds used in the state work, and the messengers of the churches in Southern Baptist Convention assembled adopt certain percentages of distribution for the portion of Co-operative Program funds which goes to Southwide objects.

In Tennessee of the money given to the Co-operative Program, one-half is devoted to statewide objects and the other half is sent to the Executive Committee of the Southern Baptist Convention to be applied to Southwide objects.

The percentages of distribution of each dollar and the objects to which they are applied in both state and southwide cases are given below.

### I. SOUTHWIDE FUNDS

Foreign Missions, 50c; Home Missions, 23 1-3c; Old Ministers' relief, 7c; Education Board debt, 3 1-3c; Southern Baptist Seminary, 4 1-5c; Southwestern Seminary, 4 1-5c; Baptist Bible Institute, 3 9-10c; W. M. U. Training School, 0 8-15c; American Baptist Seminary, 1c; New Orleans Hospital, 2 1-2c; total 100c.

### II. STATEWIDE FUNDS

State Missions, 36c; Orphans' Home, 16c; Memorial Hospital Pledge, 10c; Carson-Newman College, 10c; Tennessee College, 10c; Union University, 10c; Nashville Hospital Debt, 6c; Ministerial Education, 2c; total, 100c.

Our readers by writing to Dr. John D. Freeman, Executive Secretary, 161 Eighth Ave. North, Nashville and asking for his tract "Baptist Dollars in Tennessee," can secure free a very fine discussion of how State Mission funds are used in the state.

## Eastland And Shelby Avenue

Sunday morning, Dec. 29, in the absence of Pastor H. T. Whaley, who was at Memphis with Mrs. Whaley, who was a patient in the Baptist Hospital, we preached in the Eastland Baptist Church, Nashville, where we held membership when we lived in East Nashville. It was like "going back home" and we greatly enjoyed preaching to the responsive congregation that gathered. The pastor and his wife were remembered in special prayer by the body, by whom they are greatly beloved.

On Sunday evening we had the joy of being with Pastor P. F. Langston and the Shelby Avenue Church in a spiritual service. The pastor and his people are doing things for the Lord and ever and anon are witnessing sinners pass from darkness into light and go out to live changed lives.

\* \* \*

## An Appreciation of Our Workers

In our issue of Dec. 20, we listed, so far as we then had them in hand, the names of loyal workers who had served the paper during the year in sending in clubs to the paper or lists of subscribers or in other ways had helped us definitely to enlarge our list. We then stated that there were probably some names which we did not then have in hand and that if so, we wished to print them later by way of expressing the appreciation of the **Baptist and Reflector** force. We here list other names of our friends who have served the paper during the year.

F. A. Webb, Cleveland; J. E. Lindner, Bell Buckle; Mrs. L. B. Davis, Jackson; Mrs. H. F. Templeton, Knoxville; D. R. Morris, Knoxville; Mrs. Charlie Golden, Dyersburg; Mrs. T. F. Dunham, Cleveland; W. F. Christenbery, Knoxville; Paul R. Hodge, South Pittsburg; Mark Ferges, Ridgely; Mrs. S. R. Conger, Jackson.

The same expression of appreciation we made for those whose names have already been published we wish now our people would read and apply to these additional names.

To all those whose names have been published and all those which may yet come to our attention and be published, we express the hope and confidence of their continued efforts for **Baptist and Reflector**, which has stood for our Lord and His people 101 years. And we hope that the number of workers may be greatly enlarged this year. For every prayer, every good word, and every service, **Baptist and Reflector** thanks you. And may God bless you.



# THINGS TO REMEMBER

By Frank Tripp, General Leader  
BAPTIST HUNDRED THOUSAND  
CLUB

1. January and February have been designated by the Southern Baptist Convention as the time to promote the second membership drive of the Baptist Hundred Thousand Club.

2. All the resources of every agency of the Convention were pledged by the Convention to the support of the membership drive during these two months.

3. The executives and employees of the Home and Foreign Mission Boards, the seminaries and Baptist Bible Institute, and the hospital are available as speakers in churches and for special conferences and group meetings during January and February. Pastors, state and associational leaders should call upon them for any service they can render.

4. A letter is being sent to every pastor in the Convention suggesting a goal for his church or churches.

5. A minimum quantity of tracts, pledge cards and report sheets is being sent to all pastors. Additional supplies will be sent promptly on request.

6. A special Hundred Thousand Club issue of all state papers has been arranged for the week of January 7th.

7. Arrangements are being made for a simultaneous radio broadcast on Sunday night, January 13th, from 9:00 to 9:30 o'clock. Watch for announcement of the stations and speakers.

8. Monday, January 14th, has been designated as Pastors' Day and scores of Pastors' and Workers' Conferences will be held in which plans for the January-February membership drive will be made.

9. The week of January 13-20 has been designated as Loyalty Week. Let us urge the people to sign pledge cards during this week, thus demonstrating our loyalty by our whole-hearted commitment to this worthy program.

10. Victory Week is to be observed February 17-24. It is expected that all follow-up work will be completed by the 24th and if we can secure the co-operation of the people, victory will be assured.

able length of time. May their hopes not be blasted!

5. **The Baptist Hundred Thousand Club makes its appeal to individuals.**

Each individual Baptist is the sole judge of whether he is able to give one dollar a month or twelve dollars a year "over and above" his regular offerings. If he is able to make such a gift, then he must face the question as to whether his interest in the causes fostered by the Southern Baptist Convention is real enough to prompt him to make the small offering asked of him. It is well for an individual to be brought face to face with determining his own duty and with making an appraisal of his own interest. As Paul said, concerning another offering, so the Baptist Hundred Thousand Club says concerning this offering: "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver."

Surely the Baptist Hundred Thousand Club is worthy of hearty and widespread support. Most assuredly, the success of the movement is of vital importance to Southwide agencies!

## THANKS TO THE EDITOR

Frank Tripp, General Leader  
Baptist Hundred Thousand Club

This special Baptist Hundred Thousand Club issue of the "Baptist and Reflector" is made possible by the co-operation of the editor, Dr. O. W. Taylor. He has not only co-operated with the General Leader in the publication of this special issue, but has been most generous in the space that has been devoted to publicizing the movement ever since it was started.

We take this opportunity to express to him and all of those associated with him our sincere appreciation of their many courtesies.

## TELEGRAM

December 27, 1934, 7 A.M.

KA3 104 NL—Shreveport, Louisiana.

Dr. Frank Tripp,  
First Baptist Church,  
St. Joseph, Missouri.

In my visits with our missionaries through China and Japan I found nothing that encouraged them more than the reports of what the Hundred Thousand Club is doing to reduce the debt on the Foreign Mission Board and the other denominational enterprises; they feel terribly hampered and hindered by the debt and feel that if it can only be completely lifted there will be a great, grand new day for the missionary enterprises. I share this sentiment with the missionaries and hope that our people throughout the entire south will come forward more heartily and generously with their memberships for the Hundred Thousand Club.

M. E. DODD.

# A COMMENDABLE MOVEMENT

By AUSTIN CROUCH

The Baptist Hundred Thousand Club has been endorsed by the Southern Baptist Convention at two annual meetings—Washington, D. C., and Fort Worth, Texas. There are several features of the movement that should win widespread approval among Southern Baptists.

1. **The Baptist Hundred Thousand Club has a definite purpose.**

The purpose of the Baptist Hundred Thousand Club is to pay the debts of all the agencies of the Southern Baptist Convention. This is a worthy and important endeavor—the debts, all of them, must be paid. The plan is just both to the agencies of the Convention and to their creditors.

From year to year the funds received from the Baptist Hundred Thousand Club will be distributed among the agencies on percentages according to the ratio of their debt needs.

2. **The Baptist Hundred Thousand Club does not interfere with the Co-operative Program.**

The Baptist Hundred Thousand Club movement recognizes the necessity of keeping the regular offerings to the Co-operative Program at a maximum level. Only by this means can the regular work of the denomination be carried on. The Baptist Hundred Thousand Club leader is asking for gifts from those, and only from those who can make a gift of twelve

dollars per year "over and above" their regular offerings. No one should join this movement if, thereby, he must reduce his regular gifts to church or to denominational work.

3. **The Baptist Hundred Thousand Club cheers our agencies.**

For years the agencies of the Convention have been burdened by debts and handicapped by decreasing receipts. They have struggled heroically against tremendous odds. They have watched with anxiety the approach of disaster, nearer and nearer each year. Just as a crisis was impending, the Baptist Hundred Thousand Club appeared to hearten them. The success of the Baptist Hundred Thousand Club will change the winter of their gloom "into glorious summer."

4. **The Baptist Hundred Thousand Club pleases our creditors.**

From conference and correspondence with a number of creditors of the agencies of the Southern Baptist Convention, I find that they are greatly pleased with the Baptist Hundred Thousand Club. They are pleased for three reasons:

(1) Because the Southern Baptist Convention is making an earnest effort to meet its obligations.

(2) Because they believe the plan is practical.

(3) Because they have hope of receiving the money due them within a reason-



# DOUBTS DISAPPEAR BEFORE DEEDS

BAPTIST 100,000 CLUB AIDING CAUSES

By JOHN D. FREEMAN, Executive Secretary

"It can't be done, but it must be done!"

The words sprang from the lips of a young man when a corps of engineers were standing near the brink of a great chasm in a western plain. The survey for the Union Pacific Railway had been completed from East to West. The only thing left to do was to discover some way by which the great, ugly, far-reaching scar on the face of the earth could be crossed.

It was back shortly after the close of the Civil War. No such methods of construction as we now know were available. One after another of the engineers had made a survey of the chasm and reported that there was no way around and that to cross it with the track would be an utter impossibility. Finally the chief called for a conference, and after the older men had reported, the young engineer was asked what he thought. His reply was, "General, it can't be done, but it must be done." He was commanded to find the way, and at the risk of his life, explored the rugged cliffs for miles until at last he saw the way.

It is upon the indomitable will of some one that we must depend in every crisis. It is utterly foolish to declare that a thing cannot be done. When men have conquered the sea and the earth and the air, harnessed electricity, captured radium, exploded the atom, made radio activity their slave, and done so many other marvels in the physical and chemical realms, why should they cringe before the challenges of economics, social order, finance? Is there manifestation of manhood among us when Southern Baptists, four million strong, quail before the debt chasm which we are compelled to cross before we can link our present resources of man power with the field of destitution here and abroad? Our councils have met; our workers have reported. Some of the reports have been hopelessly pessimistic; others have been encouraging; but always there has been brave souls who saw the light, who through faith knew that all things are possible to him who loves the Lord, and they have declared that there is a way out of our distressing situation.

## A Way Discovered

After floundering around for a long time, the idea came to several men along about the same time that we could pay our debts by enlisting a number of loyal Baptists in a special movement whereby they would pay a certain sum monthly to be applied on the principal of the debts. After the various plans were studied it

was decided that the suggestion of Dr. Frank Tripp of St. Joseph, Mo., was the most practical, and "The Baptist Hundred Thousand Club" was adopted by the Southern Baptist Convention which met in Washington in 1933.

This plan is not a "campaign" but a movement. It is proposed through it to enlist a group of men and women, the purpose in their hearts being to pay one dollar per month each until the entire amount of the Southwide debts have been liquidated. **It was not the idea of the special committee which recommended the movement that the debts should be paid entirely out of the Club funds.** Certainly the Convention did not expect that it should be done that way. The Club funds were to supplement the regular income so that the debts might the more readily be paid.

The enlistment of members in the Club has been slow. Many difficulties were encountered from the start. Some of the states did not approve of the plan and others did not enter heartily into it. However, several thousand people did join the clubs and something like \$150,000 was paid on the principal of the debts during the first months of the movement. The doubt of our creditors was somewhat dispelled and our southwide agencies were given new hope.

## To Start Again

January and February were set aside by the last Southern Baptist Convention as the time when an effort would be made to increase the number of members in the Clubs. Tennessee is joining other states in doing our part. For many months we led the South in members, but Texas climbed ahead of us. We cannot boast of our membership in the movement, but we are proud of the fact that, although we bore the second largest part in the Co-operative Program during our past State Convention year, we led in the Hundred Thousand Club movement as well.

Regional meetings have been planned for our four large cities to be held January 14th. At that time we hope to see large numbers of our pastors and other workers attending the meeting nearest them. An interesting program has been provided for each occasion, and Dr. Tripp is being asked to furnish a special speaker to present the Club and to tell the workers how to go back home and do the job. I hold no vain hopes of a great throng of new members, but I do believe that many of the old ones will renew their membership and that they will be joined by many hundreds of others. Surely there are in

Tennessee five thousand Baptists who can give one dollar per month each over and above their tithes, or their regular contributions to their churches.

## A Prospective Change

I would not withhold from our people anything about which they have a right to know. The slogan of the Executive Board is, "Give every Baptist all the information he desires." Tennessee Baptists are one big family. Our fellowship is wonderful, and it is growing more delightful with each passing month. It is, therefore, well that the proposed change in the Hundred Thousand Club should be known to them.

Kentucky and Alabama have already decided it imperative that their state debts be included in the movement, and they have adjusted it accordingly. Tennessee Baptists are close to the hour when they will be compelled to do something to give relief to some of their debt-burdened agencies. The Executive Committee of the Southern Baptist Convention will, therefore, very likely present to the Convention which meets in Memphis next May a proposal for a change in the Club which will provide for the dire needs of those states which are seeking loyalty to do their parts in caring for southwide causes.

Should the Convention approve of a joint program whereby state debts may be carried along with southwide debts, we in Tennessee will consider what program we should have in order to continue our co-operation with the Southern Convention. However, no member of the Club will be denied the sacred right of letting his dollars go where he wishes. Hence we want to push the present movement to enlist members in the Club. When the time comes for a change, all members in the Club will decide whether to accept the change or not.

## Our Fellowship Tested

Our fellowship with all other Southern Baptists is put to a new test by the 100,000 Club. We are partly responsible for the debts which southern agencies now have. The property, for which the money was borrowed, belongs in part to us. The agencies and institutions are serving us and will continue to serve us. It is, then, not a question of our being asked to do something to help others; we are being asked to join with others in helping ourselves save our great causes, our denominational honor and credit, and thus enlarge the scope of the fellowship which

(Continued on page 6)



# HOME MISSIONS AND THE HUNDRED THOUSAND CLUB

J. B. LAWRENCE, Executive Secretary Home Mission Board

The Home Mission Board has received up to date \$37,744.28 from the Hundred Thousand Club. This amount paid on the principal of the Home Board debt will save enough in interest to pay the salary of two missionaries.

The Hundred Thousand Club if successful, and it must be made successful, means the progress and prosperity of our Home Mission work. The Board paid last Convention year \$102,000 in interest and \$61,000 on the principal of its debts. This \$163,000 paid on the debts last year would have employed 163 missionaries, practically doubling the mission force in the homeland.

The entire interest account of Southern Baptists on their southwide institutions amounts to over \$300,000. This amount would maintain over 300 missionaries in the home field, or 300 missionaries in the foreign field, or it would provide for the education of nearly 1,000 preachers.

The purpose of the Hundred Thousand Club is to pay our debts. This is a religious and moral duty as well as a great service to the causes we love. There is nothing right now more important than this. We cannot enlarge our mission work at home or abroad until our debts are paid. We must pay our debts as a matter of honesty. God will not bless us if we do not repay the money we borrowed for kingdom purposes.

We must pay our debts to maintain our spiritual and moral integrity as individuals. I did not personally make the debts, nor did you, but your denomination and mine made the debts and so long as we are Baptists, neither you nor I can escape the moral responsibility for seeing that these debts are paid.

We must pay these debts because they are honest debts. They were made by institutions which Southern Baptists created and which institutions were our representatives doing work for the kingdom of God. In fact, the ones to whom we owe this money lent it on the credit and good name of the Baptists of the South.

The Co-operative Program receipts are sufficient to meet the current work of our institutions and boards if the debts are paid, but there's little hope of increasing the receipts from the Co-operative Program so that these receipts will be sufficient to carry on our work and at the same time pay our debts. Therefore, some provision must be made for the debts over and above the Co-operative Program. The Hundred Thousand Club makes this provision.

Southern Baptists through all the years have held an outstanding place in the religious life of our land. But Southern Baptists cannot take their place in present day affairs as a world-building agency for righteousness if they repudiate their debts.

This should be a tremendous incentive to our people to join the Hundred Thousand Club. For the denomination to fail to pay its debts and for our agencies to default on the payment of these debts would be a tragic disaster. Of all times this is the time to be true to the higher principles of righteousness. If we fail to pay our debts the voice of our pulpits proclaiming the doctrine of honesty will be drowned by the roar of the dishonesty of our practice.

We can pay our debts. The task is not easy, but it is not impossible. Let Southern Baptists purpose in their hearts that they will pay their debts and the task will be made easy.

Why not, Brother Pastor, present the Hundred Thousand Club to your church at once with all the urge of your soul and take the pledges? Why not, Brother Baptist, join the Hundred Thousand Club at once?

January and February have been designated as Hundred Thousand Club months. We have enrolled to date 25,000. Surely there are 75,000 more Baptists out of our 4,000,000 members who believe in meeting our obligations. For the glory of God, the honor of our denomination, the progress of our mission work, and the long drawn out cry of dying souls at home and abroad, for the light of hope and life, let every Baptist do his part.

## IT BROUGHT HOPE TO OUR BANKERS

CHARLES E. MADDRY

Executive Secretary of Foreign Mission Board

When the Hundred Thousand Club was launched at Washington, the Foreign Mission Board owed over \$1,100,000.00. Our bankers were in a bad frame of mind towards us. Our income had reached the lowest figure since 1918. We who had to do with the administration of the financial affairs of the Board were driven almost to the point of despair.

The launching of the Hundred Thousand Club, therefore, brought new hope

and new faith to our missionaries and to our people in the churches, but it brought also new confidence and new hope to our bankers. During these twenty months since the Hundred Thousand Club was launched, the Foreign Mission Board has received a total of \$58,811.20 to be applied on the debts of the Board. This means that we have saved enough in interest to pay the salaries of several missionaries.

While our bankers are much pleased that we have been enabled to do this much toward the reduction of the debt, they are very positive and insistent that we must not enlarge the work of the Board, nor increase our current budget until we have made very substantial payment on these loans. The only hope we have, therefore, for the enlargement of the work of the Board, is first of all to pay the debt now so heavy and burdensome. It is trust that the only concrete and dependable plan devised for the payment of our debt is the Hundred Thousand Club. The success of the Hundred Thousand Club, therefore, means the payment of our debt and the possible enlargement of the work.

All across the world, our missionaries are earnestly and incessantly calling for reinforcements. We must continue to turn a deaf ear to all these appeals until this debt is paid. Unless the Hundred Thousand Club succeeds, we cannot reinforce these missionaries. Our people are amply able through this agency to lift the debt from every institution and agency of Southern Baptists. We pray earnestly that it may be done.

## DOUBTS DISAPPEAR BEFORE DEEDS

(Continued from page 5)

we have with the great army of God's people in our Southland.

The test of a man's loyalty and devotion never comes in times of peace and prosperity. "A friend in need is a friend indeed," is an adage which many of us learned in childhood, and it is certainly true today. "Ye are my friends if ye do whatsoever I have commanded you," are the words of Jesus, our Lord. "Bear ye one another's burdens and so fulfill the law of Christ," is another truth from the Word of God. In and through the 100,000 Club movement we have the privilege of joining hands with thousands of others in bearing the burdens of those whom we have made responsible for the operation of our southwide agencies. I beg, therefore, that we prove our friendship for Jesus by doing the heroic and sacrificial thing in these days of opportunity.

Please write me for information about the Club movement and see that your church has a part in it.



## THE BAPTIST HUNDRED THOUSAND CLUB A GROWING SUCCESS

By JOHN R. SAMPEY

The good hand of our God has guided in the birth and growth of the Baptist Hundred Thousand Club, a band of Southern Baptists keenly conscious of the debts upon our Southwide boards and institutions and firmly resolved to pay them as quickly as possible, without in any way crippling the well established Co-operative Program. Every member of the Club is urged to make his gifts over and above his regular gifts for the support of his own church and the missionary, educational and benevolent work fostered by his State Board of Missions and the Southern Baptist Convention. What we give through our church envelopes helps to maintain every cause at home and abroad. We must increase our gifts to carry on the work and seek to enlist every church member in giving regularly and systematically to the whole program of the Lord Jesus.

After we have pledged liberally as stewards of God's grace we then are free to do something over and above for the payment of the debts on our mission boards, our theological schools and the one hospital owned by the Southern Baptist Convention. How grateful we should be that twenty-three thousand Southern Baptists, more or less, have definitely enrolled in the Baptist Hundred Thousand Club, resolved to set the Southwide causes free from crushing debt!

Let us never forget that we have something to show for the money we borrowed to finance our boards and to erect new buildings for our seminaries. I would challenge any fair-minded Baptist to spend a day on the campus of the Southern Baptist Theological Seminary inspecting its buildings and equipment to point to any waste of Baptist money. It was fitting that the permanent home of the Seminary should be equipped to take care of five hundred young preachers during their years of preparation for the pulpit and the pastorate. The money has been well spent.

With the exception of two unfortunate experiences with dishonest treasurers, the entire indebtedness of our Southwide boards and institutions represents wise investments in buildings and equipment and in the proclamation of the Gospel at home and abroad.

If our Baptist people could know what inspiration has come to our boards and seminaries from the money received month by month through the Hundred

Thousand Club they would count it a privilege to have part in this wonderful movement. The idea can be sold to a debt-paying Baptist in five minutes by any member of the Club who understands what it is all about and the ease with which this simple and sensible plan can be put in operation.

## FOR SUCH A TIME AS THIS

By WALTER M. GILMORE

Southern Baptists seem to be shut up at this time to the plan of the Hundred Thousand Club for paying the debts on their Southwide Boards and Institutions. It is the one plan that has met the hearty approval of the great masses attending the Southern Baptist Convention. For eighteen months it has been operating effectively in reducing these debts. The experimental stage has been definitely passed. It now remains for a sufficient number of Baptists to rise in their might and complete this worthy task during January and February.

With the momentum gained and with the thorough preparation made by Dr. Frank Tripp, the general leader, and his efficient staff, we confidently believe that this can be easily accomplished in the two months definitely set apart by the Convention for this purpose. But worthwhile results are never obtained without intelligent, sympathetic, persistent interest and effort.

The pastor is the most important factor. If he is interested in saving the good name of his denomination and in promoting the cause of Christ to the ends of the earth, he will see to it that this Hundred Thousand Club Movement is convincingly presented to his people until every one has had an opportunity to join it. We believe most profoundly in our Southern Baptist ministry and for that reason we believe this Movement is going to succeed in a marvelous way.

It is inconceivable that sensible Baptists will be content to continue paying enormous sums of interest money, more than \$300,000.00, on their indebtedness each year when they have a really good opportunity at this time of wiping out completely their debts, and thereby stopping the interest money they are now compelled to pay. Remember every dollar accruing from membership in the Hundred Thousand Club goes directly into payment of principal and not one penny goes to interest on debts.

With the handicap of debts removed, what stupendous opportunities for service Southern Baptist agencies would have at such a time as this when the chaotic world so much needs the message Southern Baptists have to offer! It would be nothing short of a tragedy if we should fail to redeem these swiftly passing opportunities to the uttermost.

## Can Southern Baptists Save Themselves? Will They Do It?

By L. R. SCARBOROUGH

In the period of January and February, Southern Baptists are on trial as to their ability and willingness and capacity to save their honor, their credit, their good name, and their chance to witness for Jesus Christ around the world. The Baptist Hundred Thousand Club facing all the circumstances has had a remarkable record of achievement. Already the debts have been materially reduced. Already there is a growing success psychology and purposefulness and determination to win on the part of our pastors and people. The success already achieved has put a new radiance, a new hope, a new encouragement, a challenging spirit of conquest in the hearts of the institutions involved and many beyond.

Shall we go on with this good work? There are certainly more than 100,000 Baptists in the South who can give, without hurting anything else, over and above all the other things they are doing, a dollar per month until the debts are cleared. It is not a question of our ability; it is a question of our willingness. From the point of view of the Southwestern Seminary, I urge all to give their best to it and see that all the people have a chance to get in on this remarkably wonderful achievement.

How grateful we all ought to be to dear Dr. Tripp and the church that he is pastoring for their self-sacrificing and co-operative spirit in this matter! Eternity alone will be able to reward him and them for their unselfish service. We owe it to ourselves, we owe it to this noble pastor and generous church; we owe it to the causes involved, we owe it to the credit and honor we possess as Baptists and our chance to witness in a distressed world, to give our best to the achievement of this great movement.

The Southwestern Seminary has already gotten a great blessing, far greater than the sum of money would indicate which we have received—in a new morale, a new courage, a new encouragement. It has put a new rainbow in the horizon of our future. Our forces are 100 per cent and beyond in on this movement, and we are grateful beyond words to express for what it has already done for us, and we are singing a song in our hearts for what it will do for us.

Let us save ourselves from dishonor and from the discredit that shall surely come to us unless we pay our debts, save ourselves and our institutions to a larger achievement in the realms of the gospel. The heart of the Southwestern opens itself with an appealing plea to the dear Baptists of the South to help us and our other causes win in this worthy undertaking.



### THE DEBTS—THE PLAN—A SUGGESTION

By Mrs. F. W. Armstrong,  
President, Woman's Missionary  
Society of the Southern Baptist  
Convention.

It has been said so often that we have almost come to believe that debt paying is not a pleasant thing. Now it is true that debts are not pleasant, but if our personal experience has taught us anything at all, if our observation has added anything to our knowledge of human kind, if we have any sense of honor, of self-respect, we know verily that if debts are then debt paying is vastly satisfying. We know that paying debts lifts morale, restores courage, renews confidence in one's ability to meet and conquer difficulties. Debt-paying has the ethical aspect which makes it really pleasant.

Ever since the debts of the agencies of the Southern Baptist Convention began to be burdening there has been much discussion about them. Do they constitute a real obligation upon individual members of southern Baptist churches? How shall we ever pay them and still carry on the work of the agencies, each dear to our hearts in differing degrees depending upon our peculiar interest? These and other phases of the whole matter have been widely discussed. Various plans have been tried with indifferent success.

We are convinced, however, that this discussion and the struggles we have made to find a way through the difficulties have produced in our Baptist life certain definite and wholesome effects. There has come a more pronounced unity of thought and purpose concerning the debts, with less disposition to repudiate certain of them. There is a wider recognition of our obligation to meet them. Confidence has been established that never again will there be an accumulation of great debts. Full presentation of the nature of the debts has helped to inform our entire constituency of the vital far-reaching work of each of the agencies. Each and all of these things has led to a deeper loyalty to these agencies in the hearts of many more of our members. They are no longer separate boards and institutions promoting their own separate and distinct task, but are avenues for carrying on our united comprehensive work, promotion of the kingdom of the Lord Jesus Christ. Southern Baptist agencies have become peculiarly our agencies, yours and mine as individual Southern Baptists, avenues for the expression of our Christian love and life, as it reaches out to places we cannot touch with our own definite personal Christian activity. We are convinced that many of these wholesome attitudes would have come much more slowly but for the uniting power of the debt problems.

Various individuals and groups among us have advanced plans for paying the debts that have elicited some response. Finally, the Hundred Thousand Club was adopted by the Southern Baptist Convention upon recommendation of its Executive Committee as the debt paying plan. It is simple, it promises a far greater measure of success than has attended any plan yet tried and it is working effectively even now. Its promptness in accomplishing its purpose depends wholly upon the speed with which its full quota of members is enlisted and (we dare express the hope) multiplied. January and February, 1935, has been designated as the time of special effort to enroll new members in the Baptist Hundred Thousand Club. Each pastor and church will plan how best to present the Club and secure members. Experience of those who are already members will help others to know that it is possible to make certain sacrifices to pay the dollar a month without reducing the regular gifts that support all denominational causes. Certainly there are many people who are not giving adequately to whom the present success of the Club will make an appeal that will lead them to join. To many people the fact that every dollar applied on debts releases money that must otherwise be devoted to interest to apply on current work will be a drawing appeal. To each of us the fact that through this plan it is expected that the debts can be paid and that by it the burden may be shared will lead us to do all we possibly can by joining ourselves and getting others also to join the Hundred Thousand Club.

The success of the January-February enlistment effort rests on pastoral leadership and prayerful, enthusiastic, co-operative support on our part as members of the churches.

### HONESTY IS THE CHRISTIAN POLICY

By Miss Kathleen Mallory,  
W. M. U. Corresponding Secretary  
Southern Baptists are ever expected to manifest the traits of "faithfulness" and "self-control." An exceptional challenge to them has arisen because of the piled-up debts of Southern Baptists and because of the denomination's effort to clear these debts through the Baptist Hundred Thousand Club.

In the ancient Book, the Bible, it is repeatedly taught that a steward is expected to be faithful. Those who loaned money for the erection of southern Baptist buildings or for other south-wide causes were definitely promised the full payment as the notes fell due. To fail to keep these promises is contrary to Christian faithfulness.

Clearly does the ancient Book

teach that Christians must constantly exercise self-control. Southern Baptists are at present being tested in this respect, the vital question being: "Will they refrain from self-indulgence, thus saving enough to be faithful in paying their debts?" Dr. E. P. Alldredge, the statistician of the Sunday School Board, clearly shows that last year there was much self-indulgence on the part of Southern Baptists: for instance, the most conservative estimate of the minimum average income of Southern Baptists is \$300.00 a year, which could mean an annual tithe of \$30.00; last year the average southern Baptist gave to all religious causes, both local and otherwise, only \$5.63.

Doctor Alldredge further shows that last year only one-third of the denomination's membership gave anything to other than local causes and that those who did thus give to missions and benevolences averaged only \$2.52 per person for the entire year, making a daily average per person of .0069 which was less than a penny a day. The Chinese constantly think and speak about "saving one's face"! The Baptist Hundred Thousand Club is indeed such a "saver" not only in regard to the paying of over-due debts but also in the light of the above-mentioned low daily average of giving.

However, its primary purpose is not to lift averages but to lift debts! Roger Babson, who has been called "the highest authority on finance in America," has said that "the Spirit of Jesus is the spirit of honesty, courage and service." The ancient Book says: "Have this mind in you which was also in Christ Jesus (Philippians 2:5). To paraphrase: Southern Baptists are being "watched" to see if they will manifest this spirit of Christ by honestly paying the denomination's debts.

One member paying only one dollar per month may seem a small basis but one dollar monthly payments mount up to twelve dollars a year. One hundred thousand members would thus "amount" to "\$1,200,000 annually!" Surely in the eyes of the business world—and maybe also in the sight of God—Southern Baptists would be appraised as showing an honest spirit toward the cancelling of their denominational debts if they would annually reduce them by \$1,200,000.

How many members does the Club have in your class or department? There are 21,784 Sunday schools in the South with a combined enrollment of 3,069,484. Estimating that only one-third of the adult members contribute to south-wide causes, there would be over 341,000 adult Southern Baptist Convention Sunday school students to whom the Baptist Hundred Thousand Club may look for its members. If only one-third of your membership joins the Club it will be a big

help even though the actual number may be small. "Despise not the day of small things." Thus you and they will make a big contribution to the Club's effort to have Southern Baptists prove that they have the Christlike spirit of honesty.

The quotation from Roger Babson refers also to the courage of Christ. Courage is certainly needed in undertaking to enroll members in the Baptist Hundred Thousand Club. But every Christian is more or less spiritually minded and may thereby be appealed to from the spiritual rather than the human attitude toward religious responsibilities. In approaching any such Christians in your Sunday school, it will help you to remember that Roger Babson recalls also that the spirit of service is characteristic of Jesus and you may in all honesty tell the hesitant friends that investments, which have piled up these south-wide debts, are yielding large returns in Kingdom work at home and abroad. It is not like paying for something that perished with the using; it is paying for equipment, buildings, etc., that have already exerted, and will continue to exert, a great influence in the winning of souls and in the training of preachers, missionaries and other Christians.

Emulating the Spirit of Jesus we shall want increasingly to have "the spirit of honesty, courage and service." The Baptist Hundred Thousand Club will enable us to "grow in this grace also." If your pastor does not have the Club's membership cards and explanatory literature, you can readily obtain them by sending your address on a postal to the General Leader, Dr. Frank Tripp, care of Baptist Hundred Thousand Club, St. Joseph, Mo.

### THE HOSPITAL AND THE CLUB

By Louis J. Bristow,  
Superintendent

The Southern Baptist Hospital in New Orleans has been a participant in the funds of the Hundred Thousand Club for a year; and money contributed through this Club has greatly cheered and furthered our efforts to pay our capital debt as the bonds matured.

And we have paid all interest and all principal, 100 cents on the dollar, on each maturity date.

The Southern Baptist Hospital is an effective missionary agency of the denomination in New Orleans and in Louisiana. I believe no other agency of the Baptists has contributed more to the winning of the good will of the people of this section. Our contacts with folk of other faiths and with those who say they have no religious affiliation are such that we reach them in a very impressionable time. For when folk are themselves sick, or their loved ones are dying, is a time

(Continued on page 13)



## THE YOUNG SOUTH

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

### RED CARNATIONS

Alla M. Forster

Josefina pushed back the shiny, black hair and the dark eyes shone in the olive face. She looked up at the American teacher eagerly. "But, Teacher, Mom won't hear. She says we have colds with windows open, even just a little. And, too, she says we wash too much. Not so good."

The teacher smiled and patted the brown hand. "She must learn better, Josefina. We have to keep clean, and we need fresh air in order to be well. You believe, don't you?"

The dark eyes opened wide. "You say it, Teacher. I think it so. I love the green toothbrush you gave me. And the soft washcloth—it is nice. But Mom, she says not bathe so much. When we're cold, she puts more clothes on us." Her eyes filled, but she wiped away the tears.

"Never mind, Josefina. It will work out all right. You keep on washing and wearing clean clothes and some day your mother will see differently. Do you think she would like to join our Neighborhood Class?"

Josefina shook her head. "She won't come. I asked her—she said, 'No.' She's afraid."

"Afraid of what, Josefina?"

The little girl swallowed hard. "I don't know. She's afraid of new ways, Teacher. She doesn't know the fun of cleaning teeth and clean wash cloth and clean dress."

At home Josefina evaded discouraging subjects and told only the happy things that happened at school. As she read her book she was surprised to see a frown on Mom's face. She said it was not good for children to know too much. Many American children were rude and bad.

It was hard for Josefina to endure the untidy house any longer. She swept with the stub of a broom, but it was hard work and so was scrubbing splintery floors. Baby brother cried most all the time. She must tell the teacher about it.

And when she did, she was asked what the baby was given to eat. "Oh, not so much, teacher. He's too sick. Mom gives him cabbage soup and some little frijoles. And he—"

"Josefina! Does he really have that to eat?"

"Why, yes, Teacher. Was it so wrong?"

"It's a wonder he is not dead," the teacher threw out a despairing hand. "Why didn't you tell your mother that was bad for the baby?"

Josefina looked frightened. "I did, Teacher. But Mom shook her

head. She said she knew what to do."

"If only your mother would come to our Center we could help in so many ways. It's just too bad," and the teacher's eyes grew troubled.

One day she put into the small brown hands a few red carnations. Josefina buried her face in the sweet loveliness. "Oh—oh—so lovely, Teacher! Thank you—thank you." She bowed low, then ran toward home with her treasure.

Mom's eyes shone as she looked at the flowers. A vision of far-away gardens, of flowers climbing over gray walls in another land, came before her. Slow tears were wiped away on the soiled apron. Then she put the precious flowers in a broken glass, in the window. The sight of them brought a strange impulse. Mom hurried to the untidy little kitchen and came back with a cloth. In a minute the window glass was shiny and clean.

"Oh, Mom—the sun do shine in our house," Josefina danced for joy. Mom smiled and brought the baby over for the sight. She forgot herself, and placed him right in the sunshine.

The next day the teacher enjoyed a dramatic recital of all that had happened in the humble home of Josefina. When it was over, the girl stood breathless while the teacher wiped her own eyes. "Josefina, I am so glad. You see flowers can talk in a very wonderful way. They have done more than either you or I could do. Your mother will find the baby needs air and sunshine also, and I believe we shall have her in the Center some of these days."

Josefina had no words, when a few days later, the teacher gave her a small blue bowl containing a pink geranium. "Take this home and it will live a long time, if it has plenty of fresh air and bright sunshine. Then tell me all about it."

Josefina ran all the way home with the treasure held high. Her cheeks were rosy and the dark eyes sparkled with excitement. Mom's eyes widened and she threw out her arms. Americans were kind after all. Her eyes filled with happy tears as she held the blue bowl with gentle fingers.

In a few days, the miracle happened. When Josefina came from school—well, she could hardly believe her eyes! The windows were washed, the floors were clean and the baby fairly shone in clean rompers. He sat in his chair by the window and jabbered with delight over the pink flowers. He was well now, and

Josefina was happy. And Mom—she looked really pretty, with the dark hair smoothed back and the deep eyes shining. Josefina hugged her tight and reached over to kiss the baby.

There were days when Mom sang about her work. The baby played outside in a brand-new sand pile and Josefina felt like heaven had dropped down. Often she stopped to count the pretty pink blossoms in the window. They made the whole room bright. Maybe they did talk—like the teacher said.

It must have been true. For not many days later, Mom, in clean clothes, carrying the laughing baby, with happy Josefina at her side, came and asked to be a member of the Neighborhood Class.—The Sentinel.

### Tickling Sensations

On a recent church bulletin the pastor's theme for the following Sunday was announced as, "What Is the Worst Thing in the World?" Underneath this appeared the words: "Singing by Our Quartet Morning and Evening."—Advance.

A young boy heard considerable talk about installing the new

preacher. He asked, "What does that mean—does it mean to put him in a stall and shut him in?" "No," replied the father; "it means to hitch him to the church so that he can pull the congregation who are seated inside."—Ex.

Green had no table manners,

Before he wed Miss Binns;  
He learned them after marriage,  
But 'twas hard upon his shins.  
—Ex.


Landlady—"A professor occupied this room, sir. He invented an explosive."

New Roomer—"Ah! I suppose those spots on the ceiling are the explosive."

Landlady—"No, they're the professor."—Ex.



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## Free The Seminary for Its Christ-Commissioned Work!

The Master Himself spent more of the time of His earthly ministry in the training of the Twelve than in any other activity. Under His commission the Seminary has shared in the training of more than 7,000 Christian ministers who have gone into all the world.

The Seminary's debt of approximately \$600,000 is for buildings and equipment necessary to its work. If this debt were paid the Seminary's ministry could be greatly extended. We are depending on

### The Baptist Hundred Thousand Club

to set us free and greatly enlarge our usefulness. Let every loyal friend of the Seminary join in this great movement.

### The Southern Baptist Theological Seminary

John R. Sampey, President



## EDUCATIONAL DEPARTMENT

Sunday School  
Administration

Headquarters, Tullahoma, Tenn.

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

### Field Workers

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

## SUNDAY SCHOOL NOTES

### SUNDAY SCHOOL BOOKS

The Baptist and Reflector of some weeks ago carried a list of the books provided for the Study Course at the present time. All these books, it seems now, have come from the press and are ready for use.

It has been the pleasure of the writer to look over and examine several of the volumes and he wishes to speak a word of confirmation for those he has had access to. In the first place they are neatly gotten out, and of an attractive blue uniform binding, and will thus grace any library. The general arrangement of discussion, and questions asked after each chapter add greatly to their usefulness. These volumes ought to give a new impetus to the Teacher Training work throughout our Southland. The books ought to find a place in the family library of our Baptist homes, both for the parents and the children. I really know of no set of books that would be more helpful to the religious life of the home than these. The writer shall commend them to his people as well as use them in his churches for the Training work.

The Sunday School Board has done a fine and helpful piece of work for the religious life of our people in these publications. Now then let us use them widely.—J. R. Johnson.

### ANNUAL PROGRAM

Tennessee Baptist Sunday Schools  
1935

### PREPARATION.

Motto: "Study to Show Thyself Approved."

Aim: "Study, Plan, Train, Win."

Scripture: II Tim. 2:15.

### First Quarter, "Study"

**January.** Study needs of local field through the religious census. 1. Enlarge organization. 2. Grade the school and enlist officers and teachers. 3. Set standard as program of work. 4. Organize for a great program. 5. Plan year's study course. Group meetings. Topic: "An Approved Workman."

**February.** Study toward enlargement. 1. Every teacher and officer active. 2. A place for every pupil, every pupil in his place. 3. Monthly visitation. 4. Inspire in Bible study. Attend laymen group meetings.

**March.** Study for extensive activities. 1. Study associational needs. 2. Organize for simultaneous training schools. 3. Prepare

for regional conventions. 4. Observe Mission Day and give to missions. 5. Campaign for Home and Foreign Fields. 6. Attend B. T. U. group meetings.

### Second Quarter, "Plan"

**April.** Plan teacher training. 1. Organize Sunday schools where needed. 2. Doctrinal study classes in all churches. 3. Plan soul winning programs for revivals. 4. Attend regional convention. 5. Attend the group meetings. Topic: "Let Us Rise and Build."

**May.** Plan for officers clinic. 1. Associational Institutes. 2. Plan for Daily Vacation Bible Schools. 3. Inspire laymen to action. 4. Continue doctrinal classes. Attend laymen group meetings.

**June.** Plan simultaneous training schools. 1. Put on Daily Vacation Bible Schools. 2. Emphasize Christian Education Day, using returned college students. 3. Plan for convention at Ovoca. Attend B. T. U. group meetings.

### Third Quarter, "Train"

**July.** Train church leaders. 1. Enlist for the associational simultaneous training schools. 2. Emphasize new study course. 3. Hold teachers institutes. 4. Attend state convention and encampment at Ovoca. Group meetings. Topic: "Every Man in His Place."

**August.** Train for associational activities. 1. Continue associational simultaneous training schools. 2. Study course in soul winning; and win the lost. Attend laymen group meetings.

**September.** Train teachers in methods and administration. 1. Bible study. 2. Train for winter conquest. 3. Observe promotion day. 4. Elect officers and teachers for coming year. Attend B. T. U. group meeting.

### Fourth Quarter, "Win"

**October.** Win the whole man, stewardship emphasis. 1. Educate in state missions with offering the last Sunday. 2. Instruct in Every Member Canvass. Group meeting. Topic: "A Soul Winning Discipleship."

**November.** Win the whole church for the whole program. 1. Conduct mission classes. 2. Assist in the Every Member Canvass. 3. Organize for the whole church program and attend laymen group meetings. Attend Baptist state convention.

**December.** Win through love. 1. Plan for needy families at home. 2. Emphasize the orphanage program and make love gifts. 3. Pray and prepare for a year of constant soul winning. 4. Set goals for growth. Attend B. T. U. group meetings.

## SUGGESTED PROGRAMS

For Sunday School Group Meetings, 1935

### Program for January, 2 P. M.

Group Superintendent, Presiding

2:00 Devotions, "A Workman."

2:15 Reports from each church in the group. (See report sheet.)

2:30 General Topic, "An Approved Workman," five minute talks.

1. "The Workman's Tool Kit."

2. "The Blue Print and Specifications for a Workman."

3. "The Church Discovering and Developing other Workmen."

2:45 Open Discussion (Questions and Answers).

3:00 Address, "An Approved Workman," Special Speaker.

3:30 Offering for the Promoting of Group Work, Announcements, Time and Place of April meeting.

3:35 Closing Prayer.  
On To The Regional Sunday School Convention. Where? ? ?

### Program for April, 2:30 P. M.

Group Superintendent, Presiding

2:30 Devotions, "A Builder."

2:45 Reports from each church in the group. (See report sheet.)

3:00 General Topic, "Let Us Rise and Build," five minute talks.

1. "Building the Community Around the Church."

2. "Why Build the Associational Work on the Group Plan of Organization?"

3. "Building a Standard District Association."

3:15 Open Discussion. (Questions and Answers.)

3:30 Special Speaker, subject, "Let Us Rise and Build."

4:00 Offering to be used in the associational work. (Send a representative to Ovoca.) Time and place for July meeting.

4:05 Closing Prayer.  
"Ovoca, We Are Coming."

### Program for July, 2:30 P. M.

Group Superintendent, Presiding

2:30 Devotions, "Finding My Place."

2:45 Reports from all churches in the group. (See report sheet.)

3:00 General Topic, "Every Man in His Place," five minute talks.

1. "My Place in My Church."

2. "My Place in the Churches About Me."

3. "My Place in a World-Wide Mission Program."

3:15 Open Discussion (Questions and Answers.)

3:30 Main Address, "Every Man in His Place."

4:00 Time and place of October meeting.  
Take offering for group work.

4:05 Closing Prayer.  
"Over the Top with a State Mission Offering in October."

### Program for October, 2:00 P. M.

Associational Superintendent, Presiding

2:00 Devotions, "A Soul Winner."

2:15 Reports from each church in the group. (See report sheet.)

2:30 Discussion Topic, "A Soul Winning Discipleship."

1. "The Sunday School a Great Soul Winning Opportunity."

2. "Winning the Soul Plus a Life of Service."

3. Some Effective Soul Winning Methods.

2:45 Open Discussion (Questions and Answers.)

3:00 Address, "A Soul Winning Discipleship."

3:30 Offering for group work. Announcements. Time and place of January meeting 1936.

3:35 Closing Prayer.  
"Every Church in Tennessee Supporting the Co-operative Program."

OUR SLOGAN: Every District Association in Tennessee Organized and Functioning.

## Baptist Bible Institute

1220 Washington Ave.,  
New Orleans, Louisiana.  
(Founded by Southern Baptist Convention in 1917)

\$29,000.00 of the Bonded Debt Cancelled in 1934

### Help Us By Joining

**Hundred Thousand Club**  
MISSIONARY — Great Mission Field, Port of the Nations.

**PRACTICAL**—Evangelism, Soul-winning, Practical Activities.

**SCHOLARLY**—Standard Requirements and Degrees.

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**SPIRITUAL**—School of Providence, Prayer, and Faith.

No Academic Requirements for Entrance. Entrance and Medical Fees Nominal. No tuition — Cheapest Living Costs.

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## NOTES

## The Trained Workers

## Requirement for 1935

No Sunday school will find difficulty in getting ready to make application for 1935 recognition as a Standard School, as far as the new training requirement is concerned. Here is the requirement for this year:

## IX. Trained Workers

(For 1935 only)

Fifty (50) per cent of the general officers, including the pastor or the superintendent, shall hold the Administration Course diploma; fifty (50) per cent of the officers and teachers, including the pastor or superintendent, shall hold a Convention Normal Course diploma, as earned before the advent of the new training court for Sunday school workers.

Or fifty (50) per cent of all the officers and teachers, including the pastor or superintendent, shall have the award for the study of "Building a Standard Sunday School."

There shall be a training class completing at least one book a year.

Note first, that, as always—a training class for workers must be conducted. This is the big thing in the requirement. Then any school can meet this point on either the old basis or the new. In other words, the old diplomas are still recognized. Of course, workers holding the old credits will want the new work and will get it as they can. In the meantime, the above alternates give the most reasonable sort of basis for 1935. If the school does not meet the old requirement, then it can be recognized when fifty per cent of all the officers and teachers obtain credit (either old or new) for "Building a Standard Sunday School."

Write for free literature, wall charts, application blanks, and so forth.

BAPTIST TRAINING  
UNION NOTESBaptist Training Union Awards  
For Month Ending December 31,  
1934

Association	Diplomas	Seals
Beulah	9	
Big Emory	11	
Big Hatchie	3	91
Bledsoe		53
Carroll		1
Campbell		1
Crockett		15
Cumberland-Gap	8	
Dyer	32	
Holston		1
Jefferson	10	154
Knox County	15	38
Lawrence	4	39
Madison	1	5

Nashville	11	23
Nolachucky		1
Ocoee	47	50
Shelby		17
Watauga		46
Weakley		97
Wilson		67
Total	150	719

## B. T. U. QUARTERLY REPORT

The last quarter of 1934 is ended and all unions should send a quarterly report of the work done during the past quarter to the Educational Department, Tullahoma. These blanks may be found in the back of the quarterly and should be made in duplicate, one going to the associational president. Whether your union has reached the standard or not we are anxious to have this report and a list of the officers for our mailing list.

MEN AND THE BAPTIST  
HUNDRED THOUSAND CLUBBy Dudley R. Isom,  
Shreveport, La.

The Southern Baptist Handbook of 1934 startles one with some amazing facts concerning Southern Baptist men. There are 4,173,928 Baptists in the Southern Convention, 829,696 of whom are men ranging from twenty-one years of age upward. The author of the Handbook claims there are 580,000, or 70 percent, of these men who are unenlisted and practically lost to the cause of Christ. Herein, my friends, is the reason for our present condition of churches, institutions, boards and agencies. Our great and grave problem is a man-problem. An enlisted man power over the Southland will banish our moral, spiritual and financial problems into nothingness just as sure as we live and breathe today. Concentration on and prayer for the enlistment of our Baptist men should be uppermost in our thinking, innermost in our hearts and outermost in our actions at the present moment. The enlistment of one-tenth of this half million Baptist men would guarantee the success of the Baptist Hundred Thousand Club.

If our present problem is a man-problem let us seek a means of solving it. There must be a solution and I sincerely believe the following five steps will lead us out, bringing victory to the whole cause and success to the special causes:

1. **Organization.** Organization is essential to success in any known undertaking. Let the recognized leader of the church call his men together and suggest an organization, a permanent organization. Let this organization be as much a part of the work in that church as any other one sponsored by the church. By no means should the men be led to

believe that such an organization is being perfected solely to raise money. The main business of the organization should be to enlist those unenlisted men of the church and seek to provide programs that will tend to develop them for larger Christian service. Of course along with the ordinary procedure of development special attention could and would be devoted to the outstanding denominational interests, such as the Baptist Hundred Thousand Club. With the organization of the men in the church the chances of the promotion of the Club are one hundred per cent better.

2. **Enlistment.** What a challenge! Seventy percent of our men enlisted. Use the organization to enlist these unenlisted. There is not much chance to interest an unenlisted Baptist in giving a dollar to a cause that is foreign to his heart. Enlist that man, interest him in the work and then try selling the Hundred Thousand Club. If the unenlisted man is carefree about his local church program and its indebtedness surely it is lost motion and time to try interesting him in liquidating the indebtedness of Southern Baptist Boards and Institutions. Let us get the cart behind the horse by first enlisting the indifferent and unenlisted men through organized effort and then tell him about our Hundred Thousand Club plan.

3. **Information.** Why must I give a dollar each month to a cause of which I am totally ignorant? The summary of the whole matter is, I WILL NOT. I must first have some information. Are we paying for a dead horse? How did these debts get that way? Who was responsible for them? Did any good come out of them? Does work still go on as a result of them? Could we have made the progress we have without this indebtedness? Let us give the facts to our men as they assemble in their organizations. Let us do it in an unapologetic manner, with the assurance of a more conservative program in the future. Let us show how the

payment of these debts will save an amount equal to the principal, in interest, over a period of some twenty years. In other words let us put on a little salesmanship talk that will prove the worth of such a special cause. Organize the men, put on an enlistment program, inform them and then promote the cause.

4. **Promotion.** Now the church has everything in readiness for promoting all regular and special causes. The men are now ready to promote the Baptist Hundred Thousand Club and any other proposition the church favors and the pastor desires.

5. **Development.** Why save a man and not save his life? When man's soul is saved, some measure should be taken to save his life. God does everything up until the time man finds salvation, then it should be that man do all possible to show his appreciation of salvation. The reason that seventy percent of our men are lost to the cause is that we have been top-heavy in evangelization. I do not advocate letting up on evangelization but I do advocate the mighty importance of developing that life after the soul has been saved. Not enough attention has been paid to the development of our men. We have led them to Christ and let them drift away from service. Organize the enlisted men of the church and through them seek to enlist the unenlisted. Now inform them denominationally and promote the church and denominational programs and special interests. This is a process of development that will enrich the lives of men and prepare them for a more sympathetic support of the church and denominational program and make it far easier to secure that "over and above" for the liquidation of Southern Baptist debts. With the united co-operation of our Southern Baptists in the above enlistment program there should be added fifty thousand new men members to the Baptist Hundred Thousand Club during the months of January and February.

## A CRY FOR HELP FROM THE RUSSIAN FIELD

Many native Russian Gospel Preachers are appealing for help to relieve their suffering, to enter open doors with the Gospel of Christ, and to bring spiritual relief to the needy Russian Field, the only effective method to stop the rising tide of atheism and radicalism.

The RUSSIAN GOSPEL ASSOCIATION is now supporting native missionary-evangelists on the borders of Russia and also helping suffering preachers in the Soviet Union. Others are ready to go if the means are provided. Dr. Bob Jones, Evangelist, who visited the Russian Mission Field in October, 1934, sent us the following radiogram message: "CONFERENCE SENDS GREETING. TELL CHRISTIAN FRIENDS THEY MUST SUPPORT THIS WORK. IT'S WONDERFUL." Will you answer this cry with your prayers and contributions. Address all communications to the RUSSIAN GOSPEL ASSOCIATION, 2109 G LeMoine Avenue, Chicago, Illinois. (Write us for Russian News Bulletin and the Missionary Penny Bank—free.)

## EXECUTIVE COMMITTEE AND ADVISORY COUNCIL:

Rev. Peter Deyneka	Dr. W. E. Biederwolf	Rev. H. W. Lambert
General Director	Rev. G. D. Blomgren	Rev. Roy L. Laurin
Dr. Paul W. Rood	Rev. Ernie Brown	I. H. Linton
Chairman	Rev. Emil Burk	Rev. W. H. Lugibihl
Mr. Geo. A. Benson	Dr. J. O. Buswell, Jr.	Rev. O. E. McCracken
Executive Secretary	Rev. James W. Davis	Rev. Peter MacFarlane
and Treasurer	Rev. Howard W. Ferrin	Dr. Mark A. Matthews
Dr. Arthur I. Brown	Dr. Norman B. Harrison	Dr. Louis R. Patmont
Mr. C. B. Redstrom	Dr. B. J. Heetderks	Rev. Frank L. Reetzke
Mr. M. D. Plunkett	Rev. Harry Herring	Dr. W. H. Rogers
Rev. W. W. Ayer	Dr. W. B. Hogg	Dr. B. H. Shaddock
Rev. A. J. Bard	Dr. H. A. Ironside	Rev. A. A. Smith
Rev. Walter J. Bartz	Dr. Bob Jones	Rev. E. G. Zorn



## 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 Margaret Bruce, Nashville

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

### "BE STRONG AND OF GOOD COURAGE"

By Mrs. V. I. Masters

#### Characters

**Southern Baptist**—Dressed in a long black robe, a black cap on her head and a large bundle on her back covered with black, on which is written in white letters the word "Debt." She hobbles in on a cane, grunts as if she is very tired.

All other characters should be in costume if possible, but if not, use a streamer of white with the name of the character printed on it:

**Furloughed Missionary and wife**, Chinese woman, Seminary student, Training School girl, Home Mission Board representatives—**Foreigner**, Cuban, Jew, Indian and Negro, Nurse from Southern Baptist Hospital.

This is a one-act play and requires no change of scenery. At the close, when the music starts for "Onward Christian Soldiers," Southern Baptist throws off her black robe, revealing herself dressed in pure white. She then unfurls a Christian flag (or uses a large cross covered with gilt paper) and, holding this high, leads in a victorious march around the platform. Others follow, two by two, all singing.

**Southern Baptist**: Debts, debts! Southern Baptist debts! They have crushed me down to earth so that I feel that I shall never be able to rise again. They are as a millstone about my neck, dragging me down to the sea of despair and disgrace. I hear millions of voices calling from over the sea, "Come over and help us," and the cry of my countrymen is ringing in my ears from all the agencies for which I am responsible. But here I stand shackled by the chains of debt and utterly powerless to give the aid for which they are asking. What shall I do, and which way shall I turn for relief from this soul-torturing burden? Shall I ask other denominations, or Uncle Sam, or some powerful magnate of the business world to relieve us of our distress? No, a thousand times no! They are Southern Baptist debts and Southern Baptists will pay them. Oh yes, I have had days of prayer and even weeks of prayer. I have had an emergency campaign and a crucible campaign, but still the burden does not seem to be much less.

**Southern Baptists**, 4,000,000 strong! All redeemed by the blood of Jesus Christ! What a

great army of Christian soldiers! Volunteers for Jesus they should be, but alas, many of them, I am sorry to say, are "slackers," carelessly marching out of step and some falling out of line entirely. When I try to advance this way, a great mountain of debt confronts me. I turn and try to advance in another direction, and behold, I come to another wall just as big and black as the first. I am hedged about on all sides so that it is impossible to move forward. Shall I retreat, then? I have retrenched already, as far as I can without surrendering in defeat, and I have never known defeat. I have always gone forward. At this crucial time I will listen to the voice of my Great Commander saying, "Stand still and know that I am God." "Fear thou not for I am with thee. Be not discouraged for I am thy God. I will strengthen thee, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

**Enter Chinese woman**: My dear Southern Baptist, I come from a far country to speak for fourteen foreign countries, in which you have much work to be done. You have, like Paul, answered the call, "Come over and help us." You have sent missionaries to break down idols and to set the souls of men free, but now, in desperation, send us more missionaries. We need battalions of your Invincible Army to tell millions of lost souls the story of Jesus and His power to save.

**Southern Baptist**: Yes, I know His last command on earth was, "Go ye into all the world and preach the gospel to every creature," but I have this heavy debt hanging over me, and I cannot send any recruits; on the other hand, I am having to recall some that I have sent out.

**Chinese**: But this is a war against sin and unrighteousness and the battle is raging so fiercely that the thin line of soldiers we have is wavering and ready to break. We have much to encourage us, too, the evangelistic fires are everywhere sweeping through foreign countries. "The fields are white unto the harvest." Three thousand were saved in Pingtu last year. The spirit of Lottie Moon is rejoicing over her earthly home. Can you not send us reinforcements at once?

**Southern Baptist**: It grieves me greatly to send you back to tell the sad story, there are no funds in the Baptist treasury for recruits. (As Chinese woman leaves with her head bowed, S. B. falls in her chair, bows head and weeps.)

**Enter furloughed missionary and wife**: I am one of the thirty missionaries ordered home and retained because of the debt on the Foreign Mission Board. We are homesick and long to go back to the work which our Lord has commanded us to do. Remember, it is He who speaks; not we ourselves. He says to us, "Go," and to you "Send," for how shall they hear without a preacher and how shall he preach unless he be sent?

**Southern Baptist**: It grieves me greatly to refuse your plea, but look at this load on my back. I know that your brother missionary, whom you left to fill up the gap made by your recall, is weary and faint, and many of the faithful ones have laid down their lives, as they say with Paul, "Neither count I my life dear unto myself so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus to testify the gospel of the grace of God."

(Enter Seminary Student and Training School Girl.)

**He**: In behalf of the thousands of young men in our three great seminaries who are preparing themselves for the ministry and as missionaries in regions beyond, I come to you asking that these great institutions be freed from the cloud of debt which encompasses them about, so that they can educate and send out men to preach the gospel in our own and foreign lands. You need these young men to receive the mantle as it falls from the shoulders of those who are so fast passing over the river. They have been called of God to preach the word and are willing and ready to go. We are waiting, waiting for the signal from you Southern Baptist. "Here am I, send me."

**Southern Baptist**: I will be truly happy to answer your prayer and will let you go when I have been relieved of the debt which has accumulated for years and is now almost beyond endurance.

**Training School girl**: I, too, have been waiting and watching, hoping and praying for five years, that I might have the right to answer a definite call from God to His service in a foreign land. I have invested my life, have you invested your money? My heart yearns to be about my Master's business. How long must I wait, dear Southern Baptist? "The harvest is ripe and the reapers are few." The time is passing and souls are being lost. "Behold, I come quickly."

**Southern Baptist**: Our training school girls are our joy and pride. To them we look to "catch the torch" and uphold it as a burning flame of love to the women who have never heard. But the same old story says debts, Southern Baptist debts forbid, and bind your feet from taking the glad tidings of great joy to those who sit in darkness.

(Enter Home Mission representatives — Foreigner, Jew, Indian, Cuban, Negro.)

**Foreigner**: We come from the Home Mission Board at Atlanta, Ga. I am a stranger in a strange land, I believe that I was sent here by some divine power and represent two million others of my fellows who have come from every land under the sun to live in your beautiful land, but who know nothing of the God you love and serve. We must be won to Christ if we are to be a blessing and not a curse to your country.

**Southern Baptist**: Yes, I know America must be Christianized and trained for service if we are to send the Word of Life to other nations. How I wish I could say to other lands that the South is truly Christian, but so long as I carry this burden my words would condemn me.

**Foreigner**: There are over 100,000 Russians, 600,000 French, 1,000,000 Spanish speaking, to say nothing of lesser groups. All countries are represented in the South today. You have it in your power to send the Gospel to the whole world through the Foreigner for thousands are going back to their own countries every year.

**Southern Baptist**: If those who profess the name of Christ and put Him on in baptism were faithful to His teachings, we would have no debt to hinder the spread of the Gospel through those whom God has sent to our door. Four million Baptists and five and one-half million dollars debt! I will have to pass up your plea to people of other creeds because my people have failed to give as the Lord has prospered them.

**Cuban**: My home is in Cuba, the Pearl of the Antilles. Ships of every nation lie in the harbor of Havana and in the district of Havana live upward of 800,000 people of all tongues. Because of this, it is called the crossroads of the world. We need the true Gospel as Baptists believe and teach it. From our little Baptist churches in Cuba have gone zealous Christians who have taken the message of the Savior to their mother countries and spread it on to remote parts of mountain districts where no missionary can penetrate. Give us more missionaries and more native workers and we will make Cuba a great Baptist lighthouse, from which the name of Christ will go out to the ends of the earth.

**Southern Baptist**: How true you speak of your beloved island, and would that I could grant your request. I am sure your people make faithful and loyal soldiers in the great Christian army, but I have debts to pay, and you must wait yet longer.

**Jew**: I belong to a race which God has called His chosen people. There are 500,000 in the South. Do Southern Baptists be-



lieve the Jew is lost without Christ? Why then, only one lone missionary to show them the way to salvation? The Jew is not segregated as is the Foreigner or Negro, he is your next door neighbor. He appreciates your interest and sympathy and is a true friend. Can you not give us more missionaries for our people, for they need Christ as much as you do.

**Southern Baptist:** "My heart's desire and prayer to God for Israel is that they may be saved," and yet I am powerless to give you the help I would like and which they so much need and deserve.

**Negro:** Please, Missus Southern Baptist, don't you all forget us culled folks. We is still heah with you and we ain't goin' back nowhah, 'cause we ain't got no-whah to go. Yoh gran' mammy done tol' my gran' mammy all 'bout Jesus, but I guess as how you reckon I don't need Jesus no mo'. There's ten millions of us culled folks in de South and we is lookin' to de white folks to train our preachers and missionaries, 'cause we's so poor we can't do nothin' for ourselves. If you alls will hep us to tell our folks 'bout Jesus, den we'll hep you preach Jesus to all America.

("Lord, I Want to Be a Christian in My Heart," sung by voices in the background, from National Jubilee Melodies published by National Baptist Publication Board, Nashville, Tenn.)

**Southern Baptist:** Yes, with great shame I acknowledge the little we are doing for our colored people. We are complacently going on our way thinking that some how or other the Negro has always been Baptist and always will be. But Catholics are rapidly changing things. They have three negro seminaries, two of them in the South, 32 Sisterhoods engaged in Negro education, 15 Negro orphanages and homes, eleven of these in southern states, and their membership, 125,000. I have only eight workers with an expenditure of only \$2,240. We cannot do more for these needy ones until the Baptist debts have been paid.

**Indian:** Long ago this was Indian country. Indian hunt, fish, scalp white man. Now Indian like white man better. Southern Baptist send missionary to tell Indian Jesus Way. Indian worship the sun no more, he worship the true God. Many tribes belong to Southern Baptists. Some Indians rich and some very poor. We try to help ourselves as best we can, but we pray the White man to send more missionaries to tell more about the Jesus Way, the only way to be saved.

**Southern Baptist:** Indians make staunch and loyal Christians and they want Christian education for their children. They want and need church buildings. Some of our mission stations have been abandoned

and Mormons have taken possession. Would that I could go to their rescue, but my load is too heavy. I cannot move.

**Enter Trained Nurse from Southern Baptist Hospital:** I, too, would be remembered by you, so that I can take my place in some foreign hospital and minister to sin-sick souls, as well as their diseased bodies. I have been waiting and praying, since I received my diploma from Southern Baptist Hospital in New Orleans. Please let me go before I have passed the age limit, that I may not have my name stricken from the waiting list, as has been the fate of 181 other would-be missionaries.

**Southern Baptist:** How my heart aches when I have to refuse such requests from our finest and best young people. They are ready to give their lives in ministry to the sick, in the name of Him who came "Not to be ministered unto, but to minister." How long, oh how long will I have to face this desperate situation?

**Finale:** (All run in excited, waving, newspapers with big headlines.)

**Foreigner:** Look, Southern Baptist, what they have done in the Convention in Washington!

**Southern Baptist:** What have they done now? I can't imagine what they could do next.

**Missionary:** They are going to lift the burden of debt from your back. They have found a way out.

**Southern Baptist:** "Praise God, from whom all blessings flow." How are they going to do it?

**Student:** Rev. Frank Tripp of St. Joseph, Missouri, has offered a plan by which the debts can be paid in five years if one hundred thousand Baptists will give one dollar a month over and above their pledge to the church.

**Southern Baptist:** Good, but are they asking for only 100,000 out of four million?

**Seminary Student:** Well, of course, if more than that number join the Club, the task will be all the more quickly done.

**Southern Baptist:** Well, I suppose it is a similar case to the one recorded about Gideon's army. God had to reduce it from 32,000 to 300 by taking out the indifferent and the slackers, before they could win the victory. 100,000 who really want to win this battle are better than 4,000,000 who would rather live at ease in Zion.

**Southern Baptist** (Looks at paper and reads): I see it all now. Pledge cards will be signed just like the volunteer soldier signs his name to enlist in the service of his country. Dr. Tripp is to be the southwide leader and I see now that your prayers will be answered. Your appeals for help will not be in vain. "I have heard thy prayer, I have seen thy tears, behold I will heal thee."

**Chinese:** And you will send us more missionaries?

**Furloughed Missionary:** And you will send us back to our God-given task?

**Seminary Student and Training School Girl:** And you will let us go as new missionaries?

**Southern Baptist:** Yes, I will build up the mission work everywhere, at home and abroad. I will strengthen our seminaries and all God's glorious work will be carried on. In His name we will do it.

**Furloughed Missionary** (looking at his paper): Look here, will you, one hundred and fifteen missionaries have enlisted already. They saw the plan of the 100,000 Club in Home and Foreign Fields last October and, like they do in everything else, they have not faltered a moment in their duty. I am glad the missionaries are first to enlist in this movement, and at the first possible moment I will do the same.

**All together:** "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sins and heal their land."—II Chron. 7:14.

"Be strong and of good courage for Jehovah thy God is with thee."

(Sing "Onward Christian Soldiers.")

## THE HOSPITAL AND THE CLUB

(Continued from page 8)

when they think seriously on the great fundamental soul facts of life. And how many have borne testimony to having been helped here only our Heavenly Father knows.

The relief of suffering, strengthening of the weak, curing the diseased, comforting the sorrowing—in a word, Healing Humanity's Hurt—that is our task. And members of the Hundred Thousand Club are aiding us in a fine way. Our hope and prayer is that many new members may be added to the Club in 1935.



### Bilhorn Folding Organs

Noted for durability and long service because of superior materials, workmanship, volume, tone quality, strength and sturdiness.

Write for circulars and prices.

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308 S. Wabash Ave., Chicago, Ill.

Helping millions to  
**END COLDS**  
**SOONER VICKS**  
VAPORUB

## Four Ways To Lift At SOUTHWESTERN

1. Send us students for four fields—preachers, missionaries, religious teachers, gospel singers—this will fill our halls.
2. Make the Co-operative program as large as possible—this will enable us to live at our best.
3. Bring to victory the 100,000 Club—this will save our honor, our good name, our very life itself.
4. Order bushels of delicious juicy grapefruit from its wonderful orchard. \$1.50 per bu. plus express. Thousands of bushels of the sweetest grapefruit and oranges ready February 1. This will help pay our teachers.

## Southwestern Baptist Theological Seminary

L. R. Scarborough, D.D., LL.D., President  
SEMINARY HILL, TEXAS

## HEALING HUMANITY'S HURT

That is our task. Southern Baptists made a wise decision when they decided to establish a great research hospital in the South's greatest city. It was wise as a Christian contribution to the scientific thought of the world in the field of service to the bodies of men; wise as a denominational measure for the furtherance of our faith; and wise as a step in the social and religious movements of the time.

## THE HUNDRED THOUSAND CLUB

is doing no little in paying for the physical plant of the Hospital—buildings and equipment. For the buildings are made of steel, stone, tile, and brick (fire resistant throughout); and the equipment and furnishings are of the latest and best. Every contributor to the Club is projecting his life's service into the healing of the sick in this generation not only, but also into the combatting of disease in future generations.

The Hospital does a creditable volume of free work for the poor; and pays all its operating expenses every month. It has never closed a year with a deficit.

### SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana. Louis J. Bristow, Superintendent



## AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 30, 1934	
Memphis, Bellevue	1281
Nashville, Grace	828
Nashville, First	778
Memphis, First	751
Chattanooga, First	749
Knoxville, Fifth Ave.	594
Memphis, LaBelle	539
West Jackson	513
Nashville, Belmont	493
Maryville, First	456
Chattanooga, Avondale	412
Chattanooga, Calvary	379
Humboldt, First	336
Nashville, Edgefield	315
Paris, First	298
Chattanooga, Red Bank	263

### By FLEETWOOD BALL

Beginning January 1, C. W. Barnes enters upon full time work as pastor at Baldwin, Miss.

D. O. Northrip, of Noble, Okla., has resigned to accept the call as pastor at Weleetka, Okla.

C. J. Olander lately offered his resignation at Brandon, Miss., effective June 1.

In April, in Chattanooga, W. A. Sunday, the evangelist, will hold a revival.

W. A. Bryan, of Yukon, Okla., a brother of the late O. E. Bryan, of Nashville, has resigned as a District Missionary in Oklahoma.

H. H. Humphreys has resigned as pastor of Mount Zion Church, Cleveland, Ga., after serving fourteen years.

W. E. Wood, of Harrison, Ga., has supplied the First Church, Tallahassee, Fla., for the past five months.

Total receipts of the Executive Board of Louisiana for November were almost double the receipts for last year.

D. L. Goodman has been called as pastor by the church at Colfax, La., for full time, and has accepted.

The church at Middleburg is fortunate in securing as pastor Aaron Simmons of Union University, Jackson.

S. G. Posey has resigned the care of Coliseum Place, New Orleans, La., to accept a call to the First Church, Austin, Texas.

R. Houston Smith, of New Orleans, La., has accepted the care of the church at Collins, Miss., and is on the field.

W. L. Compton has resigned as pastor at Moorhead, Miss., in order to accept the call to South Side Church, Montgomery, Ala.

M. E. Dodd of the First Church,

Shreveport, La., will be assisted in a revival, in the early spring, by Gipse Smith, Jr.

G. O. Parker, after serving the church at Union, Miss., 14 years, has resigned to accept the care of the church at Magee, Miss.

H. E. Alderman has resigned as pastor at Lake Buffum, Fla., and is succeeded by J. H. Johnson of Lake Wales, Fla.

A. L. Lightfoot has resigned Northwood Church, West Palm Beach, Fla., to accept a pastorate at Blountstown, Fla.

W. N. Liddy has resigned as pastor at Calvary Church, Clearwater, Fla., and has moved to St. Petersburg, Fla.

V. H. Havner of Weakville, Ky., has been called to the care of the First Church, Charleston, S. C., and has accepted.

S. W. Melton, for many years of Free Mason Street Church, Norfolk, Va., has resigned, but has not disclosed his plans.

H. P. Wilsford has resigned the care of the Second Church, Sapulpa, Okla., on account of failing health, and has moved to his farm near Siloam Springs, Ark.

When Boyd Smith went to Okemah, Okla., he left the church at Dewey, Okla., pastorless, but it has secured Roy Autrey.

Max Stanfill was lately ordained to the full work of the ministry by the First Church, Chandler, Okla. Deer Creek Church has called him as pastor.

Kerr Boyce Tupper of Philadelphia, Pa., is supplying the pulpit of the First Church, Richmond, Va., since the resignation of C. W. Daniels.

Robert Jolly, of Houston, Tex., has resigned as president of the Texas Baptist Encampment and will be succeeded by Elmer Burkhardt, of Houston.

S. J. T. Williams, a great preacher, fell asleep on Sunday, Dec. 23, in Abeline, Texas. He was a genuine friend to the friendless.

E. L. Pendley has resigned as pastor of Sunset Church, Howell, Ky., after serving eight years, to accept the call to the work at Livermore, Ky.

W. H. Bryant of Barton Heights Church, Richmond, Va., will be assisted in a meeting January 22 to February 1, by F. F. Gibson, of Louisville, Ky.

M. J. Gilbert, Magnolia, Miss., has resigned that pastorate to accept the care of churches near Lucedale, Miss., effective January 1.

O. I. Pearson, of Citadel Square Church, Charleston, S. C., has been called to the care of the First Church, Selma, Ala., and it is believed he will accept.

The Baptist Bible Institute, New Orleans, W. W. Hamilton, president, has within this year reduced its bond indebtedness by \$29,000.

Effective February 1, A. F. Crittendon has resigned as pastor of the First Church, Brookhaven, Miss., to take up his work as state enlistment worker.

Howard Bennett, a student in Union University, Jackson, has been called to the care of the church at Williston and has accepted.

Woodrow Fuller, R. E. Harlan, J. P. Colvin and Howard Bennett are the debating teams of Union University, Jackson, for the present season, and by the way, they are all preachers.

The Texas Executive Board lately elected a corps of 8 evangelists to labor during the ensuing year. Lots of people believe there ought to be several put in the field in Tennessee.

W. C. Boone of the First Church, Jackson, lately assisted the church at Indianola, Miss., D. L. Sturgis, pastor, in a revival resulting in 41 additions, 33 by baptism.

The church at Dover, Ky., loses its pastor, Clinton B. Costs, by resignation. His plans are not indicated. He is also pastor at French Lick Church, which is 110 years old.

Warren B. Filkin was lately ordained to the full work of the ministry by Salem Church near Ekron, Ky. He is pastor of the church and the son of a Kansas City lawyer.

J. P. Colvin of Union University, Jackson, is pastor at Guntown, Miss., and has been called to the care of the church at Sherman, Miss., and it is reported that he will move to Sherman.

Beginning January 20, John Q. Fuff of the First Church, New Orleans, will assist the First Church, Mansfield, La., in a meeting. W. C. Bennett is pastor at Mansfield.

On the completion of twenty years of service with the First Church, Waco, Texas, J. M. Lawson and wife were honored with elaborate services January 3-6. George W. Truett, of Dallas, Tex., delivered the principal address.

L. E. Barton, a graduate of Union University, Jackson, lately resigned as executive secretary of the Alabama State Executive Board and was succeeded by F. M. Barnes, of Montgomery, Ala., effective April 1.

T. N. Hall, pastor of the church at Dresden, and Mrs. Mollie Ann Phillips of Martin, were married Thursday at the home of Mrs. Lula Brummitt of Martin, sister of the bride. Mrs. Hall was the widow of the late T. O. Phillips, who was pastor of the church at Earl, Ark., at the time of his death. The groom has been pastor at Dresden 15 years. Congratulations, beloved.

### By THE EDITOR

The Millington Baptist Church recently lost by death their veteran pastor, B. W. Brown, 81, who had been with the church some thirty years or more.

The brotherhood will be glad to know that O. E. Bryan, Jr., son of the late O. E. Bryan, Sr., who has been a patient in the Vanderbilt Hospital, Nashville, has been able to leave the hospital.

The brotherhood sympathizes with Pastor V. A. Turner, of the Second Baptist Church, Clarks-ville, over the death of his wife some three weeks ago. The Lord's grace be upon him.

Latest advices from the bedside of Mrs. H. T. Whaley, wife of Pastor Whaley of Eastland Church, Nashville, who is a patient in the Baptist Hospital, Memphis, are that she is improving and hopes to return home in a few days.

A welcome visitor to the office these days is Dr. Geo. W. Leavell, Southern Baptist medical missionary to China, who is now on furlough. How we honor these servants of the Lord. We hope in the near future to run an article by Dr. Leavell.

The Intermont Baptist Pastors' Conference will meet on Jan. 22 in the Antioch Church, Johnson City, with emphasis upon the Baptist Hundred Thousand Club. A special speaker is to be provided.

W. Herschel Ford, pastor Broadway Church, Knoxville, is to assist Pastor Chesley Bowden and the First Church, Elizabethton, in a revival beginning March 12. In preparation a religious survey is planned. The local choir will have charge of the music.



L. B. Kenley, Jr., Memphis, son of L. B. Kenley, Sr., whose death is recorded in a preceding paragraph, a licensed minister, is serving as supply pastor of the National Avenue Baptist Church, Memphis, since the resignation of E. J. Hill in December.

—B&amp;R—

F. F. Brown, pastor First Church, Knoxville, recently conducted a successful revival with Ross E. Dillon, pastor First Baptist Church, Frankfort, Ky. The sermons greatly gripped the people. Mr. and Mrs. W. Earl Robinson, of the Third Church, Owensboro, Ky., had charge of the music.

—B&amp;R—

We regret to record the recent death of L. B. Kenley, Sr., 75, a member of Elon Baptist Church, near Double Bridges, a faithful attendant there, a man who was our friend and whom we loved in the Lord. The Lord bless his sorrowing loved ones.

#### IMPORTANT RADIO ANNOUNCEMENT

Be sure to tune in on the special program in the interest of the Baptist Hundred Thousand Club which will be broadcast over WLAC, Nashville, Sunday evening, January 13, from 9:15-9:45. Dr. Austin Crouch and Dr. John L. Hill will be the speakers.

The Biblical Recorder, official organ of the Baptist State Convention of North Carolina, J. S. Farmer, editor, came out on Jan. 2 with a centennial issue of 32 pages. We congratulate our neighboring paper and its editor on its service in the past and its promise for the future and on its splendid centennial edition.

—B&amp;R—

An interesting session of the Middle Tennessee Pastors' Conference was held on Jan. 8, at Tennessee College, Murfreesboro. The general thought was on the pastor and his relationships and work. The speakers were Guard Green, John A. Davison, C. E. Wright, W. E. Pettigrew, and J. H. Sharp.

—B&amp;R—

D. D. Smothers, pastor Dyer Baptist Church, Dyer, Tenn., is planning a Bible Institute to begin on Wednesday night before the fourth Sunday in February in which all the subjects will be on missions. For the first time in some years, the Dyer Church closed the year clear of debt. The church has also adopted a budget,

25 per cent of which will go to the Co-operative Program.

—B&amp;R—

With the Churches: Chattanooga—Calvary, Pastor McMahan welcomed 2 by baptism and baptized 2; First, received 1 by baptism; Avondale, Pastor Bowers welcomed 2 by letter, 3 for baptism and baptized 3. Memphis—Bellevue, Pastor Lee welcomed 6 by letter, 4 for baptism and baptized 2. Maryville—First welcomed 3 for baptism and 1 by letter. Nashville—Belmont welcomed 2 for baptism and 3 by letter.

Bro. Joe B. Mosely, State Secretary of the Sunday School and B. T. U. work among Louisiana Baptists, died in Shreveport on Dec. 17. He had done a notable work for the Lord. The Baptist pastors of Shreveport adopted feeling resolutions concerning him, and the entire brotherhood mourns his going. May God bless his loved ones and guide Louisiana Baptists as they seek his successor.

With the pastor, H. Evan McKinley, directing the music and with C. L. Hammond, pastor Oakwood Church, Knoxville, doing the preaching, there was held in Shepherdsville, Ky., what is reported to have been the greatest revival in the history of the church there. In addition to the church services, a service was held each day in the court room between twelve and one o'clock. There were 101 additions to the church beside those who went elsewhere.

—B&amp;R—

Beginning January 6, Pastor Will Cooke Boone, of the First Church, Jackson, begins a sermon series on "Courtship, Marriage and the Home." The themes discussed will be: "Male and Female," "The Way of a Man with a Maid," "Finding a Wife," "Choosing a Husband," "Why Some Marriages Fail," "How to be Happy, Though Married," "God's Gift, the Baby," and "When Home is Heaven." A similar series last year attracted immense crowds.

—B&amp;R—

That invincible, and eloquent preacher of the Word, W. D. Nowlin, of Arcadia, Fla., recently closed a great meeting with Pastor R. E. Downing, of the Stanton Memorial Church, Miami, with 109 additions to the church. Brother Downing was our neighboring pastor in Kentucky, a most loyal and lovable friend and yokefellow. Brother Nowlin was with us in three meetings in other years and we never expect to forget him or cease to love him.

—B&amp;R—

The Christmas wish to his people of Pastor Bunyan Smith, of

the Third Baptist Church, Nashville, was as follows:

I wish you the "FAITH" of Abraham, the "VIRTUE" of Joseph, the "OBEDIENCE" of Moses, the "REPENTANCE" of David, the "WISDOM" of Solomon, the "LOVE" of Jesus, and the "ZEAL" of Paul. I wish for you a home born of a TRUE-LOVE ROMANCE, filled with children, who love the association of their parents and each other; whose heritage is Eternal Life through Jesus Christ our Lord.

—B&amp;R—

On Sunday, December 2, Chas. Brown, president Four-Square Senior B. Y. P. U. of Park Avenue Baptist Church, publicly acknowledged his call to the ministry; and Sunday, December 23, Miss Nell Denton, one of the Park Avenue girls' quartette, surrendered to God's call to missionary service. There have been six fine young people in Park Avenue to answer God's call to definite Christian service during 1934. The other four being Elbert Walker, John Ray Gregory, Harold Gregory and Miss Zella Sipe.

—B&amp;R—

A. U. Boone, veteran and virile preacher, beloved in Tennessee and wherever known, will close his supply work with the First Church, Montgomery, Ala., February 1. He has been supplying in the absence of Pastor John W. Inzer, while the latter has been traveling abroad. Since Dr. Boone left the First Church, Memphis, four years ago, he has been kept busy in supply work at Tulsa and Shawnee, Oklahoma, Immanuel Church, Nashville; First Church, Shelbyville, and First Church, Montgomery. He hopes to continue in this work and revival and Bible Conference work. A letter addressed to him at Highland Ave., Montgomery, till January 25, will reach him or a letter addressed to 906 Highland Ave., Jackson, will be forwarded.

#### THE HUNDRED THOUSAND CLUB

By J. T. Henderson

Why should we laymen support it?

First, it is a feasible plan—it calls for only \$1.00 a month from each member and this is easily within the reach of at least 100,000 Baptists, or one-fortieth of our membership.

Second, the Baptist Sunday School Board values the plan so highly that it voluntarily proposed to pay the expenses of the movement; therefore, every dollar that is contributed applies on our debts.

Third, the receipts of the Co-operative Program, commendable as its policies are, have not been sufficient to provide adequately for the current work and therefore we must secure money for our debts from some other source.

Fourth, this Club makes its leading appeal to the sacrificial

#### TENNESSEE COLLEGE (FOR WOMEN)

A.B. and B.S. DEGREES.

Arts, Sciences, Music, Home Ec., Journalism, Dramatics, Secretarial, Physical Ed., Christian Education. All sports. Our location permits superior advantages at extremely low rates. Catalogue: E. L. ATWOOD, Murfreesboro, Tennessee

spirit, the exercise of which always enriches life. Some of us think that our tenth, week by week, should go into the Co-operative Program and that our response to this Club and other extras should come from our offering—tithes and offerings is the Scriptural order.

Fifth, it should be regarded a real distinction to be enrolled as a member of this elect company. Such members are willing to go the "second mile" in such an emergency—they heed Paul's admonition, "Abound in the grace of giving."

Sixth, the success of this effort has inspired hope among us all and has created a new confidence with our creditors. Depression has given place to a spirit of optimism. We are beginning to see light. One dollar a month by 100,000 members would give us \$1,200,000 a year. In five years this plan would pay all the debts of the Southern Baptist Convention.

Seventh, this effort was heartily endorsed by the Southern Baptist Convention, and January and February, 1935, were designated as a special period to promote it. We all can appreciate value of co-operation and loyalty to the Convention's action.

Eighth, the generosity of Dr. Tripp's church in donating his services to the denomination and the zealous and resourceful services of our leader should make a winning appeal to us all.

Will not interested laymen in large numbers join this Club and in connection with their pastors, stress its claims among their deacons and other able laymen of their churches? Memberships in large numbers should be secured in Bible classes and Brotherhoods.

In connection with the promotion or Executive Committee, laymen should assist in presenting the merits of this cause to the churches of their Association.

The teacher was giving a written examination in European geography. One question was:

"Why does the sun never set on the British flag?"

Robert wrote for the answer: "Because they take it in at night."—Ex.

Jupiter, Pluvius, Plunder

A Scotchman in planning his new home left the roof off one room.

A friend asked the reason for this.

"Oh, that's the shower," replied the Scotchman.—Carolina Buckneer.



# Southern Baptists Are Paying Their Debts

*"Dollar By Dollar - Day By Day"*

Through The  
Baptist Hundred Thousand Club Plan  
*--Just A Dollar A Month--*

*Read what it has meant to all our agencies and institutions, and if you are not a member of this happy family of "second milers" join now and share your little that the debt load may be lifted and these agencies released for a greater world program:*

## FOREIGN MISSIONS

"The launching of the Hundred Thousand Club brought new hope and new faith to our missionaries and to our people in the churches; but it brought also new confidence and new hope to our bankers. During these twenty months, the Foreign Mission Board has received a total of \$58,811.20 to be applied on the debts of the Board."—C. E. MADDRY, Executive Secretary.

## HOME MISSIONS

"The Home Mission Board is depending on the Baptist Hundred Thousand Club to retire the principal of its debt. The \$37,744.28 already received and the possibility of receiving sufficient funds with which to retire the principal of our debts within the next five or six years has been the determining factor in securing the consent of our creditors to an extension of time."—J. B. LAWRENCE, Executive Secretary.

## SOUTHERN BAPTIST SEMINARY

"If our Baptist people could know what inspiration has come to our boards and seminaries from the money received month by month through the Hundred Thousand Club they would count it a privilege to have a part in this wonderful movement. The Seminary has received to date \$33,800.70 toward its indebtedness."—JOHN R. SAMPEY, President.

## SOUTHWESTERN BAPTIST SEMINARY

"The success already achieved has put a new radiance, a new hope, a new encouragement, a challenging spirit of conquest in the hearts of the institutions involved. Southwestern Seminary has already received \$26,590.14. We are grateful beyond words for what it has done for us and we are singing a song in our hearts for what it will do for us in the future."—L. R. SCARBOROUGH, President.

## BAPTIST BIBLE INSTITUTE

"We have received \$18,702.98 from the Baptist Hundred Thousand Club. This has given us new standing with our bankers and bondholders, and new courage and hope in the great task committed to us here in the training school and mission field. We are confident that our Baptist people will not only be determined but eager to go on with the movement which is so increasingly successful."—W. W. HAMILTON, President.

## SOUTHERN BAPTIST HOSPITAL

"The Southern Baptist Hospital in New Orleans has been a participant in the funds of the Hundred Thousand Club for a year, and the amount received from the Club—\$3,454.45—has greatly cheered our hearts and furthered our efforts to pay our capital debt as the bonds matured. We have paid all interest and principal, 100 cents on the dollar, on each maturity date."—L. J. BRISTOW, Superintendent.

## AMERICAN SEMINARY AND EDUCATION BOARD

The Seminary for negroes located at Nashville is participating on a small percentage basis but is receiving money every month. The Executive Committee has been able to refinance the old Education Board bonds largely because of the income from the Baptist Hundred Thousand Club. \$10,478.03 has been received by both agencies up to November 30, 1934.

*If you love Home and Foreign Missions; if you are interested in a trained and educated ministry; if you want to have a part in healing broken bodies; if you still love our great denomination and want to save it from the stigma of bankruptcy, join the Baptist Hundred Thousand Club yourself during this campaign and then present it to your friends and fellow church members in an earnest effort to enroll them.*

**Frank Tripp, General Leader**  
ST. JOSEPH, MISSOURI