

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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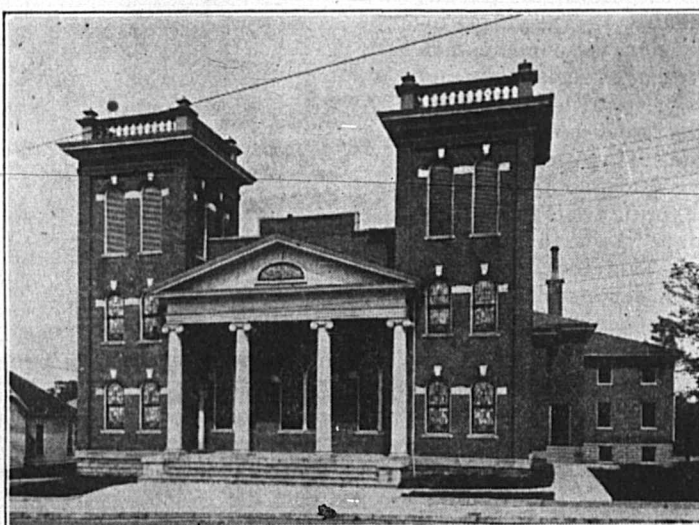
Forty-Sixth Annual Convention Tennessee W. M. U.

First Baptist Church, Springfield, March 19-21, 1935

(For Program See Page Four).



REV. W. R. PETTIGREW
Pastor-Host W. M. U. Convention



FIRST BAPTIST CHURCH, SPRINGFIELD, TENNESSEE
MEETING PLACE OF WOMEN'S CONVENTION

To The Ladies of The W. M. U.

"In the name of our Lord Jesus Christ, we of the First Baptist Church, Springfield, Tennessee, extend to you, WELCOME! We urge you to come for the purpose of rejoicing in what He has already enabled you to do, for the purpose of rededicating unwavering loyalty to Christ, and His Great Commission, and for the purpose of rededicating yourselves and your all in taking and sending the good news 'From Greenland's Icy Mountains to India's Coral Strand.'"

Rejoicing in the privilege of serving you, I am

Fraternally,

W. R. PETTIGREW.

Baptist and Reflector

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

O. W. TAYLOR, Editor

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Editorial

"Creative Christianity"

Those known as "liberals" in religion are much given to the use of the phrase, "creative Christianity." The idea intended is that religion is to make men active in the correction of social evils and in the bringing in of social betterment.

Christianity does have social implications. But the underlying assumption of liberals is that the Christianity which is grounded in "the faith once for all delivered to the saints" fails to carry out these implications. Therefore, a religion which disdains miracle, spurns the Atonement, and otherwise plays havoc with revealed doctrine must be substituted.

Unfortunately, the social pronouncements and programs of the "creative Christianity" proposed by the liberals today lead more and more in the direction of Russian communism. And of so-called "social reform" by such a method it must be said that the last state is worse than the first.

Rationalized religion will never see the day when it will correct social evils and bring in social reform in a real sense and on a solid basis like the Apostle Paul. After all these centuries he still has Christian social effects. Similar effects today can be produced only on the same basis. And Paul preached and applied the historical revealed Gospel of grace.

Only that Christianity which makes men "a new creation" in Christ and puts them into society as "light" and "salt" can effect real creative results in society.

* * *

"Not Creed But Christ"

The statement is frequently heard, "Christianity is not creed but Christ." That statement may convey a true idea or a false idea, depending on its intention

and the circumstances under which it is uttered.

That Christianity is not creed alone or creed intellectually held only, is not open to question. But this is far from meaning that New Testament belief is not an essential in New Testament Christianity. New Testament Christianity is New Testament belief held in mind and heart and centered in the personal Christ personally received and experienced.

The phrase in question seems to be intended to imply either that there is an inherent conflict between creed and Christ or that right adjustment to Him makes creed an indifferent matter. But if creed or belief is "according to the scriptures," there is no conflict at all and right adjustment to Christ certainly does not make such belief an indifferent matter. And if one's creed is false in whole or in part, how can falsity be an indifferent matter?

One's belief concerning Christ determines his reaction to Him. And one will



MISS MARY NORTINGTON,
Corresponding Secretary-Treasurer

not and cannot receive and live Jesus unless in some measure adequate to such he believes about Jesus as Scripture reveals Him.

Such facts as the Virgin Birth, the Substitutionary Sacrifice, and the Bodily Resurrection of Christ are revealed in Scripture as inseparable from His Saviorhood. And these are not according to the natural reasoning of men, but "according to the scriptures." Creed here is not a matter of indifference; "for if ye believe not that I am he, ye shall die in your sins."

The true concept is "not creed but Christ," but "creed and Christ."

* * *

The Tennessee W. M. U.

Along with their sisters throughout the South, the Tennessee W. M. U. believe in doing things and they do them. All told last calendar year, they gave to Co-operative Program causes the sum of \$141,095.30.

Because it still expresses the attitude of the Baptist and Reflector toward our

Tennessee W. M. U., we repeat certain parts of an editorial in the paper a year ago.

"Faithfully, steadily, prayerfully, educationally, and practically, our women press on in the work of the Kingdom.

"In all the South can be found no more faithful, efficient, and hard-working W. M. U. leaders than in Tennessee. In energetic leadership the Corresponding Secretary, Miss Mary Northington, awakens the wonder of those who know of her work. . . . And those associated with her, whose pictures appear in this issue, together with Mrs. Douglas Ginn in the office, are of one spirit with the Secretary."

When Secretary Freeman was editor he well said among other things in speaking of the W. M. U., "Their organization is compact, it functions efficiently, and it gets results."

"Baptist and Reflector most cordially greets these women, their co-laborers, and all who with them are soon to assemble in the First Baptist Church of Springfield for the forty-sixth annual session of the Tennessee W. M. U.

"We entreat thee, true yoke fellow, help those women who labor with us in the gospel."

* * *

"An American Adventure"

This is the title of a folder which describes the work of three clergymen of different faiths travelling over the country under the auspices of the National Conference of Jews and Christians, with headquarters in New York. The clergymen are a Catholic priest, The Very Reverend Peter M. H. Wynhoven; a Jewish rabbi, Louis Binstock, and a Presbyterian minister, Everett R. Clinchy, director of the organization just mentioned.

The announced aims of the movement are to "emphasize the primary concerns in civilization which Protestants, Catholics and Jews share in common as American citizens" and to make "For Justice, Amity and Understanding among Protestants, Catholics and Jews." One of the themes announced for discussion is, "Making America Safe for Differences."

With these clergymen as guest speakers, a "World Brotherhood Meeting" was recently held in the War Memorial Building in Nashville. The president of the Y. M. C. A. Graduate School, W. D. Weatherford, presided and representatives of several different faiths sat on the platform. As an onlooker and to learn first hand, the editor attended.

In his opening remarks Mr. Clinchy said that "important theological differences would still be held" and that no one was asked to surrender these convictions. The aim, he said, was "a better understanding and co-operation" among

the various groups "in communal affairs." But as the meeting went on it seemed clear to us that no method of better community understanding and co-operation without the sacrifice of "important" convictions was suggested which would be as effective as that already in effect among orthodox Christians with the love of God in their hearts acting under the leadership of the Spirit and in harmony with the Word of God.

An interesting feature of the meeting was a dialogue among the three clergymen on matters considered to be causes of misunderstanding and ill will among the various groups. In our judgment most of the answers, at least, were unsatisfactory and did not go deep enough.

Considering the seriousness of some of the questions introduced, the levity of the speakers and of certain in the audience oft seemed strangely out of place. For instance, the question whether one believes certain others will go to hell or not is not suitable to be approached in a joecular vein. But in the spirit of "brotherhood" it seemed that neither of the speakers believed that the others would go to hell. This is true provided they are born again before they leave this earth, but "Ye must be born again."

To the extent that natural human kindness prevails natural brotherhood among men prevails. But real transforming, hate-removing brotherhood on a genuinely religious basis is found only in the grace of God at the Cross of Christ in Whom alone men are gripped by "the unity of the Spirit in the bond of peace." This was ignored in the "world brotherhood meeting," so far as we observed it. We did not arrive in time for the first item on the program, but the meeting was dismissed without even a benediction.

The most definite and solid religious statement was made by "Father" Wynhoven when he said that "no sensible person believes that one religion is as good as another." But in certain other statements the priest went far astray.

The most definite and direct reference to Christ was made by the Jewish Rabbi in the closing address of the evening. But though he eulogized Jesus as "the Christians' Savior" and as "inspired of God," yet he adroitly put Jesus in the category of Moses and other great "prophets" and "leaders." We cannot keep from looking askance at "brotherhood" on such a basis of compromise.

Whether a fully disinterested motive be granted or not to all connected with this movement does not affect its essential nature in itself. One must affirm that a merely cultivated, naturalistic, ethical brotherhood, even though dressed up in the guise of "religion," which ignores the atoning cross is merely external and will prove to be a farce when the real

test comes. However, this just suits "the god of this world," who desires to en-throne h's anti-christ.



MRS. R. L. HARRIS,
State President

The Successor To Dr. Van Ness

As previously reported by Secretary Freeman in the **Baptist and Reflector**, the special committee of the Sunday School Board, appointed with Dr. V. E. Boston, Clarksdale, Miss., as chairman to nominate a successor to Dr. Van Ness, has chosen Dr. T. L. Holcombe, pastor of the First Baptist Church, Oklahoma City, Okla. Before this issue of the paper comes from the press it seems clear that the committee's choice will have been ratified by those who are to pass on it.

The **Baptist and Reflector**, having full confidence in the committee, has taken it for granted that it would act wisely. It has, therefore, refrained from editorial



MISS MARGARET BRUCE,
Young People's Secretary

comment until a public announcement of the committee's choice should be made.

Through a long term of service Dr. Van Ness has wisely, tactfully and fruitfully given an account of his stewardship. Uniformly he has been courteous and helpful to the editor. Wide and deep will be the regret for his leaving his accustomed place. But he will leave honored and loved and his service shall continue to bear fruit through the summoning years.

Observation and consideration of the factors involved lead us to believe that for a successor to Dr. Van Ness a wise choice has been made. The spirit of the committee, the circumstances connected with the case, and the personal qualities of the man who has been chosen point to the divine leadership in the matter. **Baptist and Reflector** bids Godspeed to the retiring Executive Secretary of the Sunday School Board and turns whole-heartedly to welcome the incoming one as a brother in Christ and fellow worker in the Kingdom upon whom we pray the grace of God.

* * *

When Subscriptions Expire

What a grand situation it would be if all expiring subscriptions to the **Baptist and Reflector** were renewed and if all who renew did it promptly!

If our readers will notice the label on the paper, they can see when their subscriptions expire. If a mistake is made in the label, the office will be only too glad to correct it when notified. If renewals were promptly sent in, the office would be spared the expense of sending out additional notices and this would help to reduce the operating expense of the paper and thus to reduce its deficit. And every renewal helps to hold the line here as we strive in our Centennial Campaign for 5,000 more subscribers in 1935.

Before a name is finally dropped from the roll, not only are two notices sent out but also two extra copies of the paper beyond the expiration date. When this fails, our Board of Managers appointed by your own Executive Board requires us to drop the name of one who does not renew. In such a case the office here is only doing what it is required to do.

But your paper does not want to lose anyone from its family of readers and you cannot afford to do without your paper, which has stood by our faith and people for 100 years.

In this glorious Centennial Year, send in your renewal promptly and send in new subscribers and help your paper to reach step by step its goal of

5,000 MORE SUBSCRIPTIONS IN 1935!

Program of The Tennessee Baptist W. M. U. Convention

Tuesday Afternoon

- 1:30 State Stewardship Declamation Contest.
5:30 Young People's Banquet.

Tuesday Evening

THE CALL TO YOUTH

- 7:15 Hymn: "Jesus Calls Us."
A Call to Fellowship With God, Mrs. Victoria Logan Laws, Johnson City.
A Call for Stewardship Practice, final Y. W. A. Contest.
A Call for Winners, Presentation



MRS. NORMAN WILLIAMSON, Japan

of Contest Awards, Mrs. C. G. Carter, State Stewardship Chairman, Memphis.
Special Music.
Coronation Service.
Bugle Calls, Mrs. W. J. Cox, Southwide W. M. U. Treasurer, Memphis.

Wednesday Morning

- 9:00 The Woman's Hymn
Scripture Reading.
Prayer.
Hymn: "Fling Out The Banner."
Welcome: Mrs. R. E. Pettigrew, Springfield.
Response: Mrs. Dan Majors, Ripley.



MRS. NELSON BRYAN, China

- Recognition of Visitors.
Appointment of Committees.
9:30 Playlet: Tennessee Banners Unfurled, by State Officers.
Awarding of Banners.
The President's Message.
The 100,000 Club Lifting Our Missionary Banners, Dr. Frank

Tripp, St. Joseph, Missouri.
Offering.

The Torment of Light, Mrs. W. J. Cox, Memphis.

Wednesday Afternoon

- 1:15 Hymn.
Scripture Reading, Mrs. J. Frank Seiler, Vice-President of East Tennessee.

Prayer.

Our Orphanage, Miss Adelia Lowry, Director Religious Activities.

Personal Service, Mrs. Jesse Daniel Ames, Atlanta, Georgia.

- 2:00 The Annie W. Armstrong Home Mission Offering at Work, Mrs. M. K. Cobble, Andersonville.



MRS. W. J. COX,
Southwide W. M. U. Treasurer.

- Lottie Moon Offering in North China, Mrs. Nelson Bryan, China.
3:00 How the Lottie Moon Offering Has Helped Japan, Mrs. Norman Williamson, Fukuoka, Japan.
A Bundle of Fagots, Dr. John D. Freeman, Executive Secretary, Tennessee Baptist Convention.
5:30 Missionary Banquet, Mrs. John D. Freeman, Toastmistress.

Wednesday Evening

- 7:15 Scripture Reading, Dr. W. R. Pettigrew, Springfield.
Special Music, Mrs. Rayburn Pitt, Springfield.
7:35 Home Mission Banners, Dr. J. B. Lawrence, Atlanta.
8:15 Pictures of Our Chinese Mission Work, Dr. George Leavell, Wuchow, China.

Thursday Morning

- 9:00 Hymn.
Scripture Reading, Mrs. R. C. Dickinson, Vice-President West Tennessee.
Prayer.
9:15 Report on Obituaries, Mrs. W. W. Cox, Bolivar.
9:30 Report on Plan of Work, Mrs. H. B. Cross, Nashville.
Miscellaneous Business.
10:00 Mission Study Banners, Mrs. T. C. Meador, Orlinda.



MRS. GEORGE LEAVELL, China

- Our Baptist and Reflector, Dr. O. W. Taylor, Nashville.
10:30 Stewardship in Chile, Dr. J. W. McGavock, Chile.
10:50 Our W. M. U. Training School, Miss Carrie U. Littlejohn, Principal, Louisville.
11:20 The Message Written with Crosses, Mrs. W. J. Cox.

Thursday Afternoon

- 1:15 Hymn.
Scripture Reading, Mrs. High C. Moore, Vice-President of State.
Prayer.
1:30 Our Duty to Our College Students, Miss Sybil Brame, B. S. U. Secretary.



DR. J. W. MCGAVOCK, Chile

- Recognition of Our Baptist College Presidents.
The Margaret Fund, Miss Laura Powers, Knoxville.
Business.
Election of Officers.
3:00 We Will Lift Up Our Banners, Mrs. W. F. Powell, Nashville.

Local Chairmen for The State W. M. U. Convention



DR. JOHN D. FREEMAN,
Executive Secretary and Treasurer of
Executive Board, Tennessee Baptist
Convention

General Chairmen

Mrs. Robert Shannon
Mrs. Joel Bell

Hospitality—Mrs. O. H. Bernard
Registration—Mrs. J. E. Powell
Automobile—Mrs. Tom Pepper
Music—Mrs. Rayburn Pitt
Reception—Mrs. Joe Kemper
Poster Exhibit—Mrs. Roscoe Stevenson

Ushers—Mrs. Mary McLaughlin
Decoration—Mrs. Casey Holman
Lunches-Banquet—Miss Sue Taylor
Nursery and Rest Room—Mrs. Reed Adams

Publicity—Mrs. John Randolph
Homes—Mrs. Joel Bell
Young People—Mrs. Wells Burr



DR. FRANK TRIPP,
General Leader Baptist Hundred
Thousand Club

Some Impressions From My Tour of America

LELAND WANG, 12 St. Stephen's Lane, Hongkong, China

(We had asked Dr. George W. Leavell, medical missionary to China, now on furlough in this country, for a communication for the paper. He asked how the following communication by a native Baptist Chinese evangelist would do. Our readers will enjoy these reactions of a native Chinese Christian when visiting our country.—Editor.)

"Delight thyself in the Lord and He shall give thee the desires of thine heart." Ps. 37:4.

Praise the Lord for He has given us our heart's desire to visit America this year. My good impressions are legion—good roads, wonderful national parks, convenient water systems, good homes, mostly cared for by the people themselves without the help of servants. The well-kept gardens have reminded me of Isaiah 58:11, "Thou shalt be like a watered garden, and like a spring of water whose waters fail not." We have received much kindness at the hand of strangers and have been entertained in many American Christian homes.

We landed at Los Angeles the end of June and have travelled about twelve thousand miles in 100 days besides taking about one hundred and twenty meetings in different places. One of my impressions of America is that there are too many automobiles there. It is a nation on wheels. I have seen several automobile accidents. While riding in the car I said, "Praise the Lord, my cup runneth over—but please, Lord, not my car." The Lord has certainly kept us in all our ways. As we travelled from one city to another, how true the verse, "Here have we no continuing city but we seek one to come." Heb. 13:14.

I never realized that there is a desert in America. It was very hot when we drove through the desertous parts of southeastern California and northern Arizona and New Mexico. The heat we encountered in America is like baking: It dries you up: while the heat in China is like boiling: you at least are left juicy. "It is of the Lord's mercies that we are not consumed, because His compassions fail not." Lam. 3:22.

I was disappointed when I visited a great museum where the theory of evolution is evidently taught. And I met some fortune tellers. I realize that Americans need the Gospel just as much as the Chinese, but Americans have a much better opportunity to hear the Gospel, with the multitude of churches covering the country. How sad to see this country, which puts the inscription "In God we trust" on the dollar, yet now departing from the God of their fathers. It is the faith of the Pilgrim Fathers that made America great. Well, there is no such thing as a Christian nation under the sun. I did not expect to see Christian America, but I did expect to see American Christians. Thank God, I have met many good Christians, possessing the same precious faith and the same blessed hope. The three Bible schools which we visited, the Bible Institute of Los Angeles, Moody Bible Institute, and the Nyack Bible School, are certainly fine. One thanks God, also, for the few fine, big churches where I had the privilege to give my testimony. I have also seen some apostate churches with costly buildings. Some looked to me like theatres. One Modernist church in New York City is like an idol temple. It is altogether typical of "Babylon." How the Christians in America need the spirit of discernment that they may not be carried away by every wind of doctrine. Praise God He has His chosen ones who are faithful to Him and His Word. Would to God that no more of the Modernist preachers may come to China, as China has troubles enough of her own. What we need are those who believe the Gospel and are willing to spend and be spent for the Gospel's sake. Friend, please pray for China.

Our Centennial Roll of Fellow Helpers

From time to time we publish a list of those who send in subscriptions to the **Baptist and Reflector** in its Centennial Campaign for 5,000 more subscriptions in 1935, which began the first of the year. In this way the paper expresses in a small way its great appreciation for these workers. These lists do not include the workers for 1934 who send in monthly remittances on club subscriptions which were already in effect in December, 1934. In our last issue in December we published the list of workers for the paper in 1934 and in a later issue the names of workers which were not included in the first list. The lists now being run are of both 1934 and 1935 workers who send in subscriptions or renewals which take effect since the beginning of the Centennial Campaign. If, through some oversight, some name or names are omitted in the following list, please let us know at once, as we wish to publish the name of every Centennial worker. The following is the list of those who since our former list was published have sent in Centennial subscriptions and renewals to the paper.

L. J. Martin, Chattanooga.
Miss Louise Herndon, Chattanooga.
Jeff B. Burns, Chattanooga.
Lavina Shepherd, Rutledge.
W. C. Creasman, Nashville.
Mrs. Thomas Moose, Covington.
Mrs. C. R. Mead, Memphis.
Pastor Hollis Wright, Memphis.
W. J. Bennett, Brush Creek.
Mrs. N. P. Clarke, Memphis.
Sars L. Tomlinson, Memphis.
Pastor J. R. Chiles, Rogersville.
C. L. Black, Middleton.
J. R. Land, Decatur.
Miss Emma Harwood, Dyersburg.
O. G. Gaulless, Byrdstown.
Mrs. S. E. Moore, McMinnville.
J. H. Barrett, Brush Creek.
Miss Mae Sigman, Brighton.
Mrs. L. B. Davis, Jackson.
Pastor D. W. Pickelsimer, Dover.
Mrs. J. M. Pipkin, Athens.
Miss Corinne Williams, Stanton.
Mrs. J. M. Thomas, Knoxville.
Mrs. G. B. Woodward, Erwin.

Friends, your paper sincerely thanks you for your service and confidently counts on your further service. Who will be next?

A WONDERFUL SAVIOR

By Julian P. Snyder

"And His name shall be called Wonderful." Isaiah 9:6.

Language has been exhausted in attempts to describe the Son of God. He has been called the "Lily of the Valley," the "Rose of Sharon," "The Bright and Morning Star," "The Sun of Righteousness," "The Rock of Ages," "The Prince of Peace," "The One All-together Lovely," but all these titles fall short in depicting to us this unique character. He is purer than any lily that ever grew in Edenic gardens. The roses of Sharon were never so fair as He. The millions of stars that have bedecked the heavens, since the morning stars sang together for joy, lose their sparkle when placed beside the "Bright and Morning Star." The sun of earth has never shone so dazzlingly as did the "Sun of Righteousness" when Saul of Tarsus journeyed one day to



DR. GEORGE LEAVELL, China

Damascus. And; never was it so dark upon earth as when on that memorable day His light went out on Calvary. The "Rock of Ages"—surely, 'tis He, for all other rocks lost their balance and were rent when the Stone that the builders rejected was crushed on Golgotha.

These terms are good. They laud the Savior very highly, but the most appropriate language that we can use in describing Him is "His name shall be called Wonderful."

1. He Is Wonderful For What He Has Done.

The world praises its heroes and noblemen. But to know the Son of God one will acclaim Him as the most wonderful. Picture Egypt without a Moses; Babylon without a Daniel; Athens without a Demonsthenes, Socrates, or Plato. What were Rome without her Caesar, her Cicero? What is England without her Shakespeare, her Milton? Think of America without a Washington, a Lincoln, a Wilson! But, think of a world without a Savior! Moses led a million

slaves from bondage, Lincoln took the shackles of slavery from a million humans but the Son of Man hath removed the shackles of sin from many million souls. Demonsthenes thrilled his audiences long ago with his eloquence, but it's Jesus who spake as never man spake. Spurgeon had his day; Moody stirred the souls of his hearers, but they spoke about the Man who spake with authority. Socrates and Plato baffled the world with their reasoning, but it was the Savior in His youth who made the doctors to be astonished at His understanding.

America and other nations are yet singing praises to the young hero of the air. The eulogies over Lindbergh have been almost in idolatrous degree. Surely, it was a noble feat when he made his non-stop flight across the fathomless waters from our country to France. But the most daring adventure that has been made was the non-stop flight made by the Son of God, when He left the Portals of Glory and landed in an earth marred and scarred by sin. Daring it was, indeed, when there were such beings to face as Herod, Pilate, and Roman soldiers, knowing that His crown would be made of thorns, that His robe would be made of mocking purple, that His side would be pierced with a sword, and that spikes were already designed for His hands and feet.

Yes, Isaiah sounded the note exactly when he said, "His name shall be called Wonderful." He had heard of Moses, of Abraham, of Isaac, of Jacob, and of Joseph, but when he came to conferring his titles he unhesitatingly acclaimed Him the most wonderful. Why did Isaiah give Him such an enviable title? Because he saw Him, "Despised and rejected of men; a man of sorrows, and acquainted with grief." He saw Him "wounded for our transgressions, bruised for our iniquities." He saw "the chastisement of our peace upon Him, and with His stripes we are healed." He saw Him "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."

Yes, He's wonderful for what He has done. On being questioned on one occasion His reply was, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Yea, these facts make Him a wonderful Savior. The medical world has made wonderful advances, but the eye specialists have never learned to mix clay and spittle to such

proportions that sight is restored. Doctors have never learned the art of straightening ankle bones as the Savior straightened them. Alexander the Great, the great conqueror, died wishing that there might be other nations to conquer. Behold the victor over the grave. The hinges of the family vault become rusty because they are never used except when another victim is taken. Here comes the conqueror of death. He enters that realm and says, "Daughter of Jairus, sit up," and she sat up. To Lazarus, "come forth," and he came forth. To the widow's son He said, "Get up from that bier," and he goes home with his mother. Yes, He made foot-prints leading out of the tomb, and He makes His followers inquire, "Oh, death, where is thy sting? Oh, grave, where is thy victory?" He is wonderful for what He has done.

2. He Is Wonderful For What He Is Doing.

The men to whom we have been referring have gone to the grave. Their battles have all been won, their speeches have all been made, their songs have been sung. But, today, He whom we call "wonderful" is alive forevermore. His battles are yet being won, His speeches are yet being made, and His songs are yet thrilling the hearts of the people. This is He who, with such magnetic power, lifts the drunkard out of the gutter, and takes the stagger from him. This is He who makes a respectable citizen out of such ignoble characters. Who is this who comes into the home where malice and hatred have been reigning, and establishes love and peace? Who is this who makes new creatures out of individuals? Who is this who gives a new and abundant life, and who gives a peace that passeth understanding? His name is called "Wonderful!"

It is He who makes more individuals go the second mile than any other man. It is He who makes men and women turn the other cheek, rather than take eye for eye and tooth for tooth. It is He who brings about more reconciliation among men and women and makes more love flow from hearts that, once did hate than any other person. To lives that are conformed to this world, He makes them to be transformed. To those who labor under burdens that are unbearable, who is it who can say with such consolation: "Come unto me all ye that labor and are heavy laden, and I will give you rest?" Think of the gloom He does dispel, of the tears He dries, of the broken hearts He mends. Ah, the many rainbows He places in the clouds, the many dark clouds He turns right side out, and the many new songs He puts into our mouths.

"There is never a day so dreary, there is never a night so long,

But the soul that is trusting in Jesus will somewhere find a song.

Wonderful, wonderful Jesus, in the heart He implanteth a song,

A song of deliverance, of courage, of strength,

In the heart He implanteth a song."

3. He Is Wonderful For What He Is Going To Do.

We should be in the dark concerning this were it not for His revelation. What is He going to do? "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." Surely, He hath many good things in store for those that love Him, for He has assured us that "The sufferings of this life are not worthy to be compared with the glories that shall be revealed in us." He has promised to make all things new. He shall replace crosses with crowns, for says Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give to me in that day, and not to me only, but to all those also that love His appearing." What's He going to do? He assures us by saying, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Ah, the manna that we shall partake of in Christ's banquet hall! We shall never thirst again. He has dried many a tear already, but the revelator says that He "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Ah, "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things that God hath prepared for them that love Him."

"Eye hath not seen! Oh, the grandeur which these eyes of ours have gazed upon! and yet these eyes have never seen it all. We marvel and wonder at the splendor of the Falls of Niagra. We stand in awe as we gaze upon the Grand Canyon and many other wonders of nature. There is a peculiar thrill that comes to us as we see the glow of the sunsets, but there shall be no setting suns in the eternal day. What will be the reaction when the Savior removes this veil of flesh from our eyes!

"Ear hath not heard"! I sat recently and heard music that sounded as if it were coming from lips of angels—the thrill there was to such harmony! You, too, have, no doubt, had your whole being astir with the melodies of men, but the music that shall come from harps of gold, with thousands of strings, played by angelic beings, and by saints of God will be more melodious than any music that has ever come from any Paderewski, or from any Beethoven, or from any Mozart.

"Neither have entered in the heart of man!" These hearts of ours have never burned with such passion as they shall experience when the Son of God makes all things new. The two disciples on the road to Emmaus had a touch of that feeling which made them to exclaim: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scripture?" Truly, "Eye hath not seen, ear hath not heard, neither have entered in the heart of man..."

Since He has done such marvelous works, since He is doing so much for us today, and since He has so many good things in store for us who love Him, may we exclaim in unison: "All hail the power of Jesus name, let angels prostrate fall; bring forth the royal diadem and crown Him Lord of all."

"And His name shall be called Wonderful."

—Shiloh Baptist Church, Ocoee, Tenn.

Book Reviews

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

The School In Which We Teach by G. S. Dobbins. Broadman Press. Price, 60 cents in cloth; 40 cents in paper.

Another study of the Sunday School? Yes, but one which is "different." The scholarly Professor of Religious Pedagogy in the Southern Baptist Theological Seminary has in this book broken new ground. It so happens that this Professor, besides having the gift of thorough scholarship, is at the same time a practical worker in the Sunday school and a careful student of the literature on the subject. In the Foreword the author has this clean-cut challenging statement:

"There is need for a fresh study of the Sunday School. The new era into which we have entered puts heavy demands upon the churches for an adequate and effective educational program. The best in educational theory and practice must be brought to the service of Christian education. A church's educational responsibility should no longer be considered that of fostering a number of more or less unrelated organizations for teaching and training, but rather as that of maintaining an integrated and comprehensive educational program in the carrying out of which the several organizations are utilized."

The book brings a message to thoughtful pastors, to superintendents of all types and to teachers. It is books like these that will point the way for the future growth and development of the great Church School movement.

WHAT OUR READERS ARE SAYING

SOUTHERN BAPTISTS AND THEIR BIBLE
The veiled book and the veiled eyes.

Eldridge B. Hatcher

The church of today has the Bible on its hands and seems not to know how to use it. Various methods of Bible study are being suggested. Commentators are divided in their interpretations, and the Christians of the world, being unable to understand the Scriptures, are split into multitudinous denominations.

The Bible is being heralded as the world's Best Seller, but that fact may mean comparatively very little. The vital question is, not how many people are reading the Bible, but HOW is the Bible being read? This article raises the question as to whether we, as Baptist people, do not need a revolution in our attitude towards this book.

The startling fact is that the Bible is being treated as a book that can be sufficiently understood by the mere intellect of man—just as the man understands any other book. Such treatment seems utterly to ignore the divine nature of the book. I am venturing to make this claim that our people today, in their Bible reading (with many, many individual exceptions of course), are picking up the mere surface truths of the Bible and are thereby missing its spiritual message. This may appear to be an exaggerated and presumptuous claim, but it is forced upon me by the following facts:

1. The Bible itself declares that the natural mind, by its own powers, cannot see the spiritual truths of Scripture.

2. This fact seems unknown to our people, as a whole. It seems to be very rarely mentioned in public. The Scriptures are being read in public services to audiences by those who rarely, if ever, warn their hearers beforehand that they can not with their mere natural mental powers receive and understand the spiritual truths which are then being read to them.

3. Among the hundreds of girls from different states who have entered my Bible classes in Blue Mountain College, I rarely find a girl who seems ever to have heard about this inability of the natural mind to understand the spiritual truths of the Bible. I know that all over the world individual Christians are finding the Bible a rich fountain of spiritual blessings who are not conscious of any previous preparation on their part. Multitudes of the unsaved have picked up the Bible without any thought of

preparation for reading it, who have found in it the water of life for their souls. But it is particularly certain, that those who have found such spiritual blessings from their reading, had already received some previous preparation, even though they were unconscious of it. In some way they had been put in a frame of mind and heart that opened the Bible to them—to some extent. Their heart was possibly in trouble, their spirit may have become hungry, or desperate, or cast into some condition that gave them some insight beneath the Scripture surface. Hundreds of others, however, not in any such state of mind and heart, had probably read, or heard read, those same passages, without the slightest impression, or blessing, being left upon them.

What says the Bible about this matter? It declares that the spiritual truths of Scripture are HIDDEN truths and that only those who are spiritually prepared can discover them. "The natural man receiveth not the things of the Spirit of God for they are foolishness to him: neither can he know them for they are spiritually discerned." Ought not that momentous declaration of Scripture to be sounded up and down our Southern Baptist Zion? I stand startled and appalled before such a declaration, and we may well ask ourselves, "Is our Bible reading being done chiefly along the mere surface of the Scriptures?"

Listen to David as he prays: "Open thou my eyes that I may behold the wondrous things out of thy law." Think of it! David, before he could understand his short Bible (only the few early historical Old Testament books), had to have his eyes opened. In the 119th Psalm he is pleading again and again with God to open his understanding, that he may discover the truths therein. He felt unprepared. Christ one day said to His apostles: "I have many things to say to you, but you can not understand them now."

"Scripture," said Spurgeon, "teems with marvels, but what are these to closed eyes?"

"As the heavens are high above the earth," said God, "so are my thoughts higher than your thoughts," and yet, we with our finite minds, snatch up this book containing the thoughts of an infinite Being and imagine that we and others can easily with our mere intellects understand and explain them—just as we would understand and explain any other writing.

"Are ye without understanding?" Jesus asked one day and

He said on another occasion, "How is it that ye do not understand?"

And yet see what we are doing. We are urging our people into their Bible reading and our young people into their "Daily Bible Readings" as if any one could pick up the Word of God and easily understand its hidden truths.

Behold the thousands of Sunday school classes throughout the South. Are many of them gathering merely the much-used shells on the shore of Scripture? What about the teachers of those classes? We have very valuable "Teacher Training" courses in our Sunday schools. Happy indeed those teachers who, in these courses are being trained to discover the spiritual truths of their Bible which they may impart to their classes. Of what avail are the "pedagogical principles and methods" in which our people are being instructed and "graduated" if they do not know how to discover and receive the "spiritual things" of the Bible, which can only be "spiritually discerned." Has not the time come for Southern Baptists to lift the Bible to the high place that it deserves and to treat it as the One Inspired Word of God? We are tempted to put other books in its place and largely to train our people to draw their inspiration from other sources.

"Happy is he," says Dr. Murray, "who reads the Scripture, searching all the while for the hidden, spiritual sense which is the inner life of it." But we must be prepared for this searching. The fact is that a preparation is necessary for the study of any master-piece of art or science. Some years ago the head of the Music Department of our Blue Mountain College here took her students to Memphis to hear the famous Paderewski play. But did she merely call to them to dress and board the train? No. For several days she was taking them through a course of instruction to get them ready to appreciate the great musician. Shall we then imagine that we, without preparation, can fling open our Bibles at any time and understand and take into our souls the glory of that one supreme Divine Masterpiece—the Word of God?

SHALL RELIGION REMAIN FREE IN THE UNITED STATES OR IN AMERICA?

Arthur J. Barton

The heading of this article may sound strange, fantastic or alarming, depending somewhat upon the subjective mood of the reader. It might be easy enough to answer the question, "Shall religion remain free in America?" by saying, "Surely it shall remain free; this is free America. Do we not sing of America as the Land of the Free and the Home of the Brave? Was not our liberty purchased by the blood of

our fathers? Has not this liberty been handed down from generation to generation as our priceless heritage? Nothing can affect or mar American liberty, whether civil or religious. American patriots died for civil liberty. Baptist patriots suffered, bled and languished in prisons for religious liberty, for the separation of church and state, for freedom to worship and to preach as conscience and as the Word of God may direct." That is all quite easy to say and is quite true to the facts of history."

But even so priceless a heritage, won in such heroic and dramatic fashion, may be endangered, even lost, by subtle forces and processes invisible to the casual observer but effective in their operations and results. Civil tyranny and religious tyranny have never come upon the world at one full swoop or like a mighty storm. They come gradually. They come with noiseless step. Right now, unless all signs are false and deceptive, the fundamental rights and liberties of the American people, both civil and religious, are facing dangerous possibilities which they have not faced before since the founding of the Republic. We have already gone a long way, as has been pointed out by leading journals and some of our Baptist papers in the South, toward setting up totalitarian state with dictatorial, bureaucratic authority and power over many of the most intimate and purely personal affairs of the American people. Nothing like it has ever before happened in the history of the United States; nothing like it has happened in all the world, I venture to say, with people so well informed and so deeply devoted to the cause of human liberty.

The Baptist Message of Shreveport, La., in its issue of February 14, under a double column headline, has this, "Government Agency Offers Aid To Churches for Improvement." Sub-head, "FHA (Federal Housing Administration) Will Lend Churches Maximum of \$2,000 for Repairs." Further sub-head, "Government Anxious to Stimulate Building and Repairing Buildings. FHA Loans will be Made for Permanent Church Equipment." Under these headlines the Message publishes the full announcement of the FHA. The first paragraph of the announcement is this, "Since churches are usually among the first to feel the effects of periods of financial stringency, many of them are today listed among the casualties of the depression years." Is that statement true? Churches do feel the effects of depression periods but do many of them die and go out of existence as a result? The churches have survived, while banks and business concerns and industrial institutions, many of them largely controlled by rules and regu-

(Continued on page 12)

THE YOUNG SOUTH

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

RITCHIE

Ritchie watched with bated breath as the man continued to do marvelous things with his baseball. "You see that little hole in the top of the post? Looks as if some woodpecker had made it. Watch me hit it." He cuddled the ball in his big hand, swung his long arm in wide circles, and wham! The ball hit squarely on the tiny woodpecker's hole. Ritchie gasped his admiration, having no word in which to express his wonder at such extraordinary pitching.

The day that the great baseball pitcher, Ralph Sanders, had come to stay on the farm next to Ritchie's for two months' complete rest had indeed been a momentous one in Ritchie's life. Ritchie Harris had always wished that he did not live in the country. Every morning his mother drove him in to town to school, and every afternoon promptly when school let out she called for him to go home. So Ritchie never could play baseball or basketball, or be in the races after school with the other boys and girls. If only he lived in town, Ritchie thought, he might make some friends. There was one other thing that bothered him more than this. He was the smallest boy in his class. In fact, there was only one girl smaller than he was. Ritchie hated to be called Shortie, or worse still, Little One. So he spent most of his time alone reading books.

Then one wonderful day Ralph Sanders came to stay on the farm next to the Harris place. "Take a couple of months and go out to the country and rest," his manager had told him, "if you expect to pitch for your team next season."

For a whole week the young man strictly obeyed his manager's orders, and lay around in the sunshine doing nothing. Then he began to feel restless and longed for a little exercise. He decided that he must get in a little practice if he would keep that great pitching arm of his in shape.

Wandering out into the fields one day, he found a tall, lone post which had long ago supported a fence. Standing some distance away he wound his long frame up, and then unwound it. Whack! The ball hit just the spot at which he had aimed. Good! He wasn't getting rusty yet. Well, with regular practice he wouldn't. After fifteen minutes in which he battered the old post with a steady barrage of balls, Sanders began to wish that he had somebody to chase his balls for him.

As though in answer to his silent wish, a timid voice behind him said, "'Scuse me, here's one of your balls. Want me to chase

them for you?" Surprised, Ralph turned and faced Ritchie.

So began a lasting friendship between ten-year-old Ritchie Harris and the great baseball pitcher, Ralph Sanders. Every day they met at the old post and pitched balls. Ritchie watched the man perform with unbounded admiration, and faithfully ran his short legs off after all the balls. Ralph, in turn, taught Ritchie all he could of his art. The boy learned all about how to wind and unwind, and how to swing hard from the shoulder to give his ball force. At first Ritchie hardly ever hit the poor old battered post. But he tried and tried and then tried some more. He gritted his teeth and grinned when his arm and shoulder were too sore to touch. Then one day he found he could hit the old post with nearly every ball he threw. Pretty soon he could hit it every time and in just whatever spot he chose. Then Ralph showed him how to curve his balls, now to the left and now to the right, just enough to worry the imaginary batter.

All too soon the months of rest were nearly passed. Ralph Sanders began to talk about going into training for the baseball season. He told Ritchie all about how the professional players kept themselves in trim condition by getting plenty of sleep and being careful about what they ate. Ritchie listened to every word, because now he had one consuming ambition. He wanted to pitch on the school team. There was one big obstacle. Cliff Fellows was their regular pitcher, and he was known as the best the school had ever had. Ritchie wasn't sure that he even could get the courage to try out against Cliff for the place. The day before Ralph gathered up his belongings and departed for training camp. Ritchie confided his ambition and his troubles to his friend.

"Go after it; try hard for it," was Ralph Sanders' prompt advice. "Live right, train hard, and win because you really are the best. Good luck to you, old fellow! Look here, Ritchie, write me when you win the place of pitcher on your school team. Will you do that?"

Then of course Ritchie had to work harder than ever. He must win the place of pitcher on the team because he had to write Ralph Sanders about it. Each day found him out in the field doggedly pitching balls at the old fence-post. Each night he went early to bed without the usual protest. At last it was baseball time at school. The notice Ritchie had long watched for was posted on the gym wall—"Sign Here for Baseball Tryouts." A big crowd of boys hung around the sign.

"Come on, Cliff," called one, "sign up here for pitcher. We all know you will get it."

Big Cliff Fellows, only too confident of his own powers, swaggered up to the board and carelessly scrawled his name. Quietly from a far corner Ritchie watched. Not until all the boys had signed and left the gym did he venture over to the bulletin. "Live right, train hard, and win because you are really best." Over and over the words ran through his head. He wrote in a hurry with short, quick strokes of his pencil. He must get his name down before his courage ebbed away. Then he snatched up his books and ran out to the car where his mother waited for him. Here was another problem. He must persuade his mother to allow him to remain after school each day in order to play on the team. He did not open the subject right then, but decided to wait until he had more breath.

Ritchie was unaware that his father and mother were secretly watching with delight the change which had come over him in the last two months. The regular outdoor exercise was making him hungry and he ate much more than he used to. They noticed that gradually he was getting heavier and actually a little taller. So one night when Ritchie asked to be allowed to stay after school the next day for baseball tryouts, he was surprised how gladly they agreed. Mother would come for him later, and if she could not make it, Cousin Bill would.

Ritchie's heart warmed with a new joy when his father added, "Hope you get that pitcher's place, son. Mother and I will turn out to see all the games if you do."

It wasn't hard to face an old fence-post and pitch balls, it was fairly easy to sign your name to a piece of paper for tryouts, it was easy to announce at home that you were going to try out, but it took real courage to put on a gym-suit and walk out on the field into that teasing crowd of boys.

"So Shortie's going to try out for pitcher!"

"Save your arm, little one, Cliff's the pitcher around here!"

"What kind of joke are you pulling, little boy?"

It was only the intervention of Coach Wells that saved Ritchie from further torment. "Line up, boys. Understand, this is a try-out for the school team, and Ritchie Harris has as much right here as any one of you."

Mr. Wells had no hope that Ritchie could beat Cliff Fellows, but he was glad to see somebody try. Cliff had been their best pitcher for two seasons, and he was beginning to believe himself the whole team. First, Mr. Wells divided the contesting boys into pairs and had them warm up by throwing balls at each other. He kept an eye on Ritchie and could

not help being a little disappointed.

Ritchie was frightened. He pitched his balls in frantic little spurts that went no distance at all. His throat ached with the big lump that had lodged there, and his arm hurt from the cramp in it. He was ready to give up. He was ready to run before the tryout had even begun.

Then Mr. Wells gave half the boys bats. The boys scattered over the field with their partners to practice batting. Ritchie was hopeless, but something would not let him run. He must stick it out. He followed a disgusted partner to the far side of the field. Holding the ball in a lifeless hand, he looked up ready to pitch another wild ball. With hand upraised, Ritchie stood as though frozen to the spot. His eyes were fixed, not on his partner, but directly in back of him on a post—a post which held up a wire fencing about the outskirts of the field.

"Wake up, Shortie!" sarcastically yelled the boy with the bat. "Wake up and pitch something!"

Ritchie cuddled the ball in his hand, swung his arm in wide circles, and pitched. He pitched not at the boy with the bat, but at the old, lone fence-post far out in the field. He pitched again and again. Mr. Wells was there watching. Cliff was watching. All the boys were watching.

"Now it's my turn. Let him pitch to me."

"I want to practice with him, too."

"He's better than Cliff, and he's better than Jack Read over at Mastic School. Maybe we can beat Mastic this year with a pitcher like that."

Ritchie hardly heard their words of praise. He was pitching like a professional. He knew he was and he knew the other boys and Mr. Wells knew it too. He had lived right and trained hard, and he was winning because he was truly best.

Mr. Wells lined up the boys in two teams for a tryout game. Ritchie was pitcher for one team and Cliff for the other. Ritchie's team won because Ritchie out-pitched Cliff. Hardly a boy on Cliff's team could hit those neatly curved balls that seemed just to graze the end of the bat.

Ritchie was made pitcher of the school team. They won the pennant for the season as champions of all the schools in town. The great Ralph Sanders himself came to the last game and autographed enough baseballs for each member of the team to have one. Cliff Fellows proved himself to be a real sport. He admitted from the first that Ritchie was the best ten-year-old pitcher he had ever seen. Willingly he took the place of substitute pitcher and set about learning all he could from Ritchie. And ever after that Ritchie's best friend was Cliff Fellows.—Esther Williams McGinty in Junior World.

EDUCATIONAL DEPARTMENT

Sunday School
Administration

Headquarters, Tullahoma, Tenn.

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

Field Workers

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

SUNDAY SCHOOL NOTES

SUNDAY SCHOOL CONVENTION

Meeting With
First Baptist Church
Elizabethton, Tenn.
April 1-2-3

Monday Night Service

7:00 Devotional Service.
General Topic: "The Aim of the Sunday School in 1935."
Four ten minute talks.
Study—A Continuous Obligation—Rev. John A. Davis.
Planning—A Baptist Necessity—Rev. Hamp Hopkins.
Training Leaders — A Church Responsibility—Dr. W. R. Rigell.
Winning—A Divine Command—Rev. C. L. Bowden.
Special Music.
Address: The Teacher's Task—Rev. Merrell Moore.
Announcements.
Closing Prayer.

Tuesday Morning Session

9:00 Devotional Service — Rev. Roscoe Smith.
General Topic: "A Workman for Him."
Four ten minute talks.
The Workman's Approach—Mrs. P. G. Walters.
The Workman's Motive—Mr. T. R. Bandy.
The Workman's Goal—Rev. Truett Cox.
The Workman's Pattern—Rev. Oscar Nelson.
Business Session.
Departmental Conferences—One Hour.
Cradle Roll and Beginner Conference — Mrs. W. J. Bloomer.
Primary Conference—Mrs. R. L. Staples.
Junior Conference—Zella Mai Collie.
Intermediate Conference—Mrs. Marie Lowery.
Young People—Mr. Lawrence Trivett.
Adult—Dr. C. G. Clark.
Announcements.
Address—Thirty Minutes.
An Approved Workman.
Adjournment for Lunch.

Tuesday Afternoon Session

1:30 Devotional Service—Miss Margaret Bruce.
General Topic: Building for the Future.
Five fifteen minute talks.
The Six-Point Record System a Builder—Mr. C. D. Moss.
How I Build My Sunday

School Lesson—Miss Olive Allen.
Building a Bigger and Better Sunday School—Mr. Ben Carson.
The Standard, a Guide to Building—Mr. Ben F. Siler.
Building a Greater Baptist Spirit in Tennessee—Rev. J. G. Hughes.
Special Music.
Address: Thirty minutes—Let Us Rise and Build—Dr. C. G. Clark, New Orleans.
Announcements.
Closing afternoon session.

Tuesday Night Session

7:00 Devotional.
Departmental Conferences; One hour and fifteen minutes.
Special Music.
Address: The Hub—Dr. John D. Freeman.
Adjournment.

Wednesday Morning Session

9:30 Devotional.
General Topic: Every Member in His Place.
Six ten minute talks.
Why Take a Religious Census?—Mr. Willis R. Allen.
Visiting the Chief Factor of Growth—Prof. Bowers.
The Place of the Bible in Our Lesson Course—Mrs. A. J. Campbell.
The Value of the V. B. S.—Dr. Homer L. Grice.
The Place of the Training Course — Mr. Lawrence Trivett.
The Sunday School in the Church Program—Conferences — Forty-five minutes.
V. B. S.—Dr. Homer L. Grice.
Associational Work—Lawrence Trivett.
Administration — Zella Mai Collie.
Extension — Mrs. W. J. Bloomer.
Special Music.
Address: Every Man in His Place — Rev. R. T. Skinner.

Wednesday Afternoon

1:30 Devotional — Rev. C. L. Hammond.
General Topic—A Soul-Winning Church.
Four fifteen minute talks.
Winning Souls Through Teaching — Mrs. W. R. Rigell.
Winning Souls Through Visitation — Rev. S. O. Pinkerton.
The Sunday School a Great

Soul Winning Agency—Mr. Roy Meyers.
Soul Winning Through Preaching Attendance—Rev. C. P. Jones
Special Music.
Address: A Soul Winning Discipleship—Rev. R. T. Skinner.
Adjournment.

SUNDAY SCHOOL CONVENTION PROGRAM

Meeting With
First Baptist Church
Sweetwater, Tenn.
April 3-4-5

President—Mr. Joe Lamb,
Chattanooga, Tenn.

Wednesday Night, April 3

7:00 Devotional Service.
General Topic: "The Aim of the Sunday School in 1935."
Four ten minute talks.
Study—A Continuous Obligation—
Planning—A Baptist Necessity—Rev. J. B. Tallent.
Training Leaders — A Church Responsibility—Mr. Lawrence Trivett.
Winning—A Divine Command—Rev. Clyde Burke.
Special Music.
Announcements.
Address: The Hub—Dr. John D. Freeman.
Closing of Session.

Thursday Morning

9:00 Devotional.
General Topic: "A Workman for Him."
Four ten minute talks.
A Workman's Approach—Mr. Lawrence Trivett.
A Workman's Motive—Rev. N. V. Underwood.
A Workman's Goal—H. J. Beasley.
A Workman's Pattern—Rev. R. R. Denny.
Business Session.
Departmental Conferences—One Hour.
Cradle Roll and Beginner—Mrs. W. J. Bloomer.
Primary—Mrs. R. L. Staples.
Junior—Zella Mai Collie.
Intermediate—Mrs. Marie Lowery.
Young People—Mr. Lawrence Trivett.
Adult—Dr. C. G. Clark.
Announcements.
Address—Thirty Minutes.
An Approved Workman.
Adjournment for Lunch.

Thursday Afternoon

1:30 Devotional—Miss Margaret Bruce.
General Topic: Building for the Future.
Two fifteen minute talks.
The Six-Point Record System a Builder—Miss Louise Russell.
How I Build My Sunday School Lesson—
Two twenty minute talks.
The Standard, a Guide for

TENNESSEE COLLEGE (FOR WOMEN)

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Address: Let Us Rise and Build—Dr. C. G. Clark, New Orleans.

Announcements.

Closing afternoon session.

Thursday Night Session

7:00 Devotional Service.
Departmental Conferences; One hour and fifteen minutes.
Announcements.
Special Music.
Address: The Supreme Challenge of the Teacher—Rev. D. N. Livingston.
Adjournment.

Friday Morning

9:15 Devotional Service.
General Topic: Every Man in His Place.
Six ten minute talks.
Why Take a Religious Census?—Mr. H. M. Beavers.
Visiting the Chief Factor of Growth — Mrs. W. J. Bloomer.
The Place of the Bible in Our Lesson Course—
The Value of the V. B. S.—Dr. Homer L. Grice.

The Place of the Training Course—Mr. Guy Tallent.

The Sunday School in the Church Program—Rev. B. A. Bowers.

Conferences — Forty-five minutes.
V. B. S.—Dr. Homer L. Grice.

Associational Work—Z. M. Collie.

Administrative—Lawrence Trivett.

Extension — Mrs. W. J. Bloomer.

Special Music.
Address: Every Man in His Place — Rev. R. T. Skinner.

Friday Afternoon
1:30 Devotional.

General Topic—A Soul-Winning Church.

Winning Souls Through Teaching — Mrs. A. J. Campbell.

Winning Souls Through Visitation — Rev. A. M. Nicholson.

The Sunday School a Great Soul Winning Agency—Rev. M. K. Cobble.

Soul Winning Through Preaching Attendance—Rev. P. B. Baldrige.

Special Music.
Address: A Soul Winning Discipleship—Rev. R. T. Skinner.
Closing.

WOMAN'S MISSIONARY UNION

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

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

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Entering this attractive city from North and South, two most attractive electric signs challenge your attention, illuminated by night "World's Finest Dark Fired Tobacco."

The second largest woolen mill in the United States whose blankets are known around the world, is located in this city.

It is frequently said that once one has tasted the pure water that flows from the spigot here, that although they leave, they invariably return.

That it is "Arcadia" in spring time and summer. All this and much more await your coming and bids you welcome to Springfield.—Mrs. J. M. Randolph, Publicity Chairman.

A-1 UNIONS

We are happy to announce that two more churches have reported A-1 Unions. They are Donelson and Park Avenue, Nashville. Congratulations! This means we have 36 this year, an increase of 15 over last year.

EVERY RESIDENT WOMAN MEMBER GIVING TO MISSIONS

It is a joy to recognize the following churches where every resident woman member is giving to missions: Byrdstown; Calvary, Kingsport; Camden; Cog Hill; Dandridge; New South Memphis; Philadelphia; Pleasant Plains and

Westover in Madison County; Whiteville.

We are delighted to have these ten, but we are ashamed that we do not have a thousand. Why should a woman be a member of the church and not give to missions? She is either uninformed or no one has urged her to give if she is a missionary Baptist.

Stewardship Chairman, get busy and ask every woman in your church to give to missions this year.

EAST TENNESSEE STEWARDSHIP CONTEST

Youth from the youngest Sunbeam to the Y. W. A. gathered for the annual stewardship declamation contest Saturday, March 2, at the First Baptist Church, Knoxville. The contest began at 10 o'clock with the R. A.'s competing in one room, the G. A.'s in another and the Sunbeams and Y. W. A.'s in still another with Mrs. J. Frank Seiler, Mrs. Wayne Longmire and Mr. Virgil Adams presiding over these contests.

The winners who will represent this division in the state contest in Springfield, are: Y. W. A., Miss Ackard Spurgeon, White Pine; Intermediate G. A., Evelyn Webster, Bell Avenue, Knoxville; Intermediate R. A., David Clark, Oakwood, Knoxville; Junior G. A., Lurie Brown, Etowah; Junior R. A., Herbert Roden, Jr., Sweetwater; Sunbeam, Ann Woodward, First, Chattanooga.

Fifty-one contestants from thirty churches and fourteen associations were entered in this final divisional contest. — Mrs. Virgil Adams.

WEST TENNESSEE CONTEST

The forty-seven contestants entered most enthusiastically into the West Tennessee Stewardship Contest which was held in the First Church, Jackson, Saturday, March 2. While the judges were making their decisions, O. W. Johnson, of Jackson, entertained the group with piano solos.

The winners of this divisional contest were Y. W. A., Beatrice Parker, Maury City; Intermediate G. A., Syble Marbury, Bells; Intermediate R. A., Winfred Moore, Alamo; Junior G. A., Anne Elizabeth Howell, Alamo; Junior R. A., R. F. Polk, Temple Baptist Church, Memphis; Sunbeam, George Franklin Drinkard, Bradford.

MIDDLE TENNESSEE CONTEST

The Middle Tennessee Contest began at ten o'clock in the Tennessee College Auditorium,

Murfreesboro, March 2, with Miss Kellie Hix, presiding.

Miss Eva Inlow gave a splendid devotional and the girls of Tennessee College rendered several beautiful musical selections.

The winners out of the fifty contestants are as follows: Sunbeam, Lavon Clinard, Springfield; Junior G. A., Dessie Ellen Masters, Old Hickory; Junior R. A., Joe Midgett, Carthage; Intermediate G. A., Odera Craddock, Murfreesboro; Intermediate R. A., Arnold Anderson, Lewisburg; Y. W. A., Annie Ruth Gates, Lewisburg.

A LETTER FROM MISS WALDEN

Ida, Aba,
Abeokuta,
Nigeria, Africa.

Dear Miss Mary:

The Christmas Greetings still come, and how I am enjoying them. I do not know how many hundreds of cards, notes, letters, etc., have come from our dear Tennessee. Sounds familiar to me as well as to you to say they have come from "Carter to Shelby." They have brought much cheer and happiness. Truly they help to make the home land nearer. These expressions of love and best wishes have reflected the people's interest in the work in this dark land. I'm grateful for all precious thoughts.

Miss Anderson and Miss Young returned from their North Nigerian trip early yesterday morning. After an absence of a fortnight, Miss Perry and I were most happy to have them back. They reported good meetings, though the work was discouraging in many respects. They brought to us some of those delicious vegetables of which Miss Young wrote in the letter I sent you. How we have "bodied them"! During the dry season we have to eat mostly native foods, a sort of yam and dried native beans and a green called efo, very much like spinach. There are no big government farms in this section as there are in the North.

I visited a native market for really the first time since I have been in Nigeria, two weeks ago. Whenever we are driving through Abeokuta we are usually in such a hurry no one wants to stop. So one afternoon I asked several of the girls to go with me to the "big market" which occurs every five days. The girls are always glad to go so we walked leisurely the four miles there and the four miles back. It was rather hot going but cooler coming back since it was nearly dark. I looked to my heart's content at the many strange wares, dried fish that is very smelly, bats, wiggly snails, fried grub worms, kola nuts, all sorts of native foods, chewing sticks (cut limbs from certain trees used for tooth brushes), pottery, native spun and dyed cloth, etc. The women and children do most of the selling in the

market places. The market places themselves aren't very orderly looking. The people spread out their wares on any little spot of ground they find. At night the market affords a beautiful picture, each person has a tiny little earthen lamp with palm oil. There are many of these as you can imagine and they literally look like thousands of stars when lighted. I have a few curios which I hope to send home by Mrs. Green, probably. She is due to go this spring. Hope to get something to you. Duties on things from here are higher, they say, than United States things are in Africa. That sounds rather inconsistent, however.

We are getting ready for the reopening of school January 28. I am to teach two Bible courses, supervise the Bible throughout the school, the sewing, up through Standard IV, the oversight of the kindergarten work. They, my language study will take the majority of my time. I shall be counselor for the Y. W. A.'s here and lead a boys' organization in the church, which we look to as our home church. I pray the Lord may use me to help in extending His Kingdom here. It is a joyous work!

Wish you knew my "daughters." They number seven if the Sopele girl comes. They are all precious, bright girls ranging in ages from 6 to about 17. Each has an interesting and rather pathetic story. It is my joy to help them as long as I have the money, and then I know the Lord will provide a way for me to support them.

My latest daughter is a very attractive ten year old girl who came to our mission house last Tuesday begging some one to take her and help her find her education. She walked about four miles or more to get here, then when there was hope of her being taken, she retracted her steps to secure her school transfer certificate (She has completed Grade 11 in one of the day schools), and she was soon back. When she first came she brought a letter written by herself in which she stated that her father is a Mohammedan and does not support her. Her mother left home, and she is living with her grandmother, who is hardly able to feed her, but somehow has been managing to pay her school fees in the day school until now. The child sold fire wood gathered in the bushes on Saturdays to help her grandmother. Times are so hard with these people. Most of them make just a few pennies a day.

The girl wept to be taken and when Miss Perry told her she had all she could support, I thought if I could take another, I'd take her and I did. I wish you could have seen the face light up. She skipped out and back home to get her clothes.

Such experiences both sadden

and rejoice a missionary's heart. We have to send so many away, but we rejoice when we can educate some. I wish that we might not have to turn any away. I pray for that day to come. This school is a great blessing to the people and to the work wherever the girls are scattered.

I've stopped gaining, I think, but I don't lose any. I must close this letter has grown too lengthy.

Much love to all in the W. M. U.

office and a prayer that the New Year will bring many blessings in service to each of you.

Lovingly,
Ruth.

P. S. We hope to get the car some time this spring. Many English people will be going home on furlough and will want to sell their cars. We shall have better opportunity to get a good buy in a second hand car.



Mr. and Mrs. M. K. Cobble, Home Missionaries near Norris
To be on State Convention W. M. U. Program

SHALL RELIGION REMAIN FREE IN THE UNITED STATES OR IN AMERICA?

(Continued from page 8)

lations of the government and under the patronage of the government, have gone down in the crash. But the administration must make its case. The administration has saved the cotton planters, the tobacco planters, the cattle raisers, the hog raisers and what-not. It has saved the country from red revolution. So it must appear now as the savior of the churches and the cause of religion, though it has done more to destroy public morality and to make the work of the church hard than it can ever undo.

Now to save religion and the churches the government proposes to become the patron saint and to make it easy for the churches to borrow money to the extent of \$2,000 to repair and improve their houses of worship. The government does not propose to make direct loans to the churches but only guarantee payment of the loans. In other words to endorse the notes of the churches. Can anybody suppose that a church can become the sub-servient protegee of the government, asking the government to become sponsor for it in business affairs and yet remain free to manage its own affairs and to conduct its own worship? Nothing so subtle and so destructive of religious liberty has been put forward in America since our Baptist forefathers defied the authority of the state in the realm of conscience and went to jail and suffered stripes for preaching the Gospel. Again I ask, "Shall religion remain free in America," or will our churches stand in line as cringing pitiful beggars asking

the government to take them over in its broad lap and hold them gently to its nourishing breast? Will our Baptist churches be seduced by such a scheme put forward either in ignorance of the fundamental principles on which our government is founded or with the sinister motive to bring another large class of American citizens group by group into subjection to the will of government as administered by irresponsible bureau heads?

Some one may say that this and all similar warnings are quite unnecessary; that in making such warnings we are only boxing with shadow men or fighting with wind-mills; that of course no Baptist will fall into such a snare as is set by this socialistic proposal to make the government the financial patron of religion. If so, let it be remembered that less than three years ago a brother occupying a high position of leadership and responsibility in our Baptist affairs proposed that the government come to the rescue of our Baptist agencies and institutions by lending them large sums of money. This was said in what many of us hoped was an ill-considered and impetuous flight of oratory under enticing circumstances. But later this Baptist leader made serious attempts to explain, support and reinforce the position which he had taken as entirely harmless.

Some one else may say that for a church to borrow money from the government would be only a business arrangement and could not possibly do harm or endanger the freedom of religion. If so, let us suppose a case. Let us suppose that a church has borrowed \$2,000 from the government, or upon the government's endorse-

ment, to repair its church building. Now suppose, as sometimes happens, the pastor says something in his sermon that displeases some of the members. For example, suppose the pastor should thoughtlessly say something against the legalized liquor traffic now sponsored and boosted by the government, and suppose some easy-going member who thinks more of getting money than he does of destroying the work of the devil and promoting the Kingdom of God, or some political camp follower who is more devoted to his politics than to his religion, should launch a protest and he and others, as sometimes happens, should withdraw financial support from the church. Suppose in that event the payments on the loan which have been endorsed or guaranteed by the government should fall behind, would it not be very easy for the government through some bureaucratic representative to inform the church that it must secure another pastor whose preaching and ministry will meet the approval of and secure the cash from the brethren whose sensitive feelings have been wounded and injured by the plain, straightforward preaching of the Gospel? This is a sup-

position but not at all fanciful. This and other like things could and would happen. The supposition is here made only to show how utterly impossible it would be for the government to become the patron of religion and for religion at the same time to remain free. In no instance in the human history has the government become the financial patron of religion without destroying the freedom of religion. Communistic Russia has sought to destroy religion by direct decree against it and by confiscating all church property and all other property devoted to religious purposes. We do not want to live in Russia. And yet, so far as the ultimate effects are concerned, her method of destroying the freedom of religion is hardly more effective and reprehensible than might be a general policy under which a government seeks to set itself up as the financial patron of religion. I raise my voice in solemn warning and protest. I hope and pray that our Baptist people may be saved from the snare.

If there ever was a time when Americans and Baptists needed to think straight and to dare for the right that time is now upon us.—Wilmington, N. C.

Three Song Books

That Meet All Needs of All Churches

NEW BAPTIST HYMNAL

The Standard for Baptists

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

Attractively bound in rich green cloth board.

Hundred, \$60.00; Carriage extra

Dozen, \$8.40; Copy, 75c; Postpaid

De Luxe Pulpit Edition, each, \$2.00

SONGS OF FAITH

Wonderfully Popular All-Purpose Song Book

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

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

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

Conveniently Priced — Round and Shaped Notes — Fully Orchestrated. Write for special cash discount.

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

NEW REVIVAL GEMS

Compact, Convenient, Inexpensive

An entirely new collection of seventy-five songs, 82 per cent of which are found in *Songs of Faith*. Manila binding, round and shaped notes, size 5½x7½, full-size plates. Immediately popular for all religious meetings, especially revivals, assemblies, conferences, classes and departments.

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

BAPTIST BOOK STORE
161 8th Ave. North NASHVILLE, TENN.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR MARCH 3, 1935

Memphis, Bellevue	2121
Chattanooga, First	1160
Memphis, Union Avenue	1040
Memphis, Temple	1030
Nashville, First	1013
Nashville, Grace	1003
Memphis, First	882
Jackson, First	842
Knoxville, Fifth Avenue	748
Knoxville, Broadway	723
Nashville, Belmont	702
Chattanooga, Highland Park	674
Chattanooga, Ridgedale	665
West Jackson	659
Maryville, First	621
Chattanooga, Avondale	604
Chattanooga, Northside	599
Chattanooga, Calvary	571
Etowah, First	542
Chattanooga, Woodland Park	531
Nashville, Eastland	515
Nashville, Edgefield	467
Fountain City, Central	454
Memphis, Speedway Terrace	452
Chattanooga, Clifton Hills	450
Clarksville, First	448
Dyersburg, First	434
Knoxville, Lincoln Park	433
Chattanooga, East Lake	433
Memphis, Seventh Street	431
Union City, First	422
Cleveland, First	419
Chattanooga, Red Bank	411
East Chattanooga	402
Rossville, Ga., First	371
Chattanooga, Alton Park	370
Chattanooga, Tabernacle	365
Humboldt, First	359
Newport, First	341
Nashville, Grandview	330
Knoxville, Lonsdale	325
Nashville, Lockeland	322
Nashville, North Edgefield	311
Old Hickory, First	300
Fullon, First	300
Martin, First	280
Knoxville, Arlington	265
Nashville, Seventh	264
Chattanooga, Oak Grove	255

By FLEETWOOD BALL

A. T. Mitchell has resigned at Angie, La., and Sandy, Miss., to accept a call to Bernie, La.

—B&R—

R. L. Harvey, of Unadilla, Ga., has resigned to accept a call to the First Church, Vienna, Ga.

—B&R—

Orbie Clem resigns as pastor at Santa Fe, Okla., and is open for a call as the Lord leads.

—B&R—

Clarence Palmer, having resigned at Iuka, Miss., has moved to Bethany, Miss.

—B&R—

W. B. Knight, of Crescent City, Fla., has been called to the care of the First Church, Northumberland, Pa.

Wesley Manass and Miss Lessie Mae Moody of Lexington were married Saturday night at the home of the writer who officiated.

—B&R—

C. L. Nicley and wife of Vine Grove, Ky., are visiting her father at Abingdon, Va., during his illness. He is an honored preacher.

—B&R—

W. K. Sisk lately held a revival at Belleville, Ill., resulting in 43 conversions. Joe L. Wells is pastor.

—B&R—

There were 72 additions in a recent meeting at McGee, Ark., in which E. A. Petroff did the preaching.

—B&R—

J. I. Kendrick has become pastor of the Summer Grove Church, Shreveport, La. This church recently moved to full time.

—B&R—

J. Hollis Brown of Inman, S. C., has been called to the care of the church at Fairview, S. C., and has accepted.

—B&R—

Everett Gill, Southern Baptist representative in Europe under the Foreign Mission Board, is in America now and preached in Louisville Sunday.

—B&R—

The First Church, Shelbyville, Ky., C. W. Elsey, pastor, is enjoying a great meeting in which H. L. Winburn, of Arkadelphia, Ark., is doing the preaching.

—B&R—

H. B. Kuhlne, of West Brae Church, Berkeley, Calif., has accepted the care of the First Church, Danville, Ky., and is on the field.

—B&R—

Swan Hayworth, of Knoxville, has accepted a call to the Fourth Avenue Church, Louisville, Ky., succeeding Luther Rice Christie, who left the field January 1.

—B&R—

Beginning Mar. 24, W. C. Boone of the First Church, Jackson, will do the preaching in a revival at Cleveland, Miss., I. D. Evanson, pastor.

—B&R—

The First Church, Biloxi, Miss., G. C. Hodge, pastor, will have a revival beginning March 17, in which L. G. Gates, of Laurel, Miss., will do the preaching.

—B&R—

B. G. Lowrey and wife have moved from Oxford, Miss., to Hattiesburg, and are making their home with their son, of the State Teachers College.

LOSE LIVES IN CHINA



THE DAUGHTERS OF DR. AND MRS. J. MANSFIELD BAILEY

Baptist and Reflector recently carried an account of the death by drowning of the two little girls of Dr. and Mrs. J. Mansfield Bailey, medical missionaries to China. Dr. Bailey started to drive down an embankment onto a ferry boat. The two little girls were on the back seat asleep. The ambulance skidded and went into the river. Dr. Bailey managed to escape, but after the girls were taken from the water all efforts at resuscitation failed. Then Dr. Bailey took his dear little girls to Kweilin for burial. We reproduce here the pictures of the girls who found death in the waters. The Lord give grace to the sorrowing loved ones.

The church at Kingston, G. S. Jarman, pastor, lately had a revival in which W. W. Grafton, of Coldwater, Miss., did the preaching, resulting in 55 professions on the last day.

—B&R—

Mayor E. S. Candler of Corinth, Miss., an honored Baptist, has declared war on slot machines and the city has had a cleaning up. Other cities should do likewise.

—B&R—

D. J. Fint, preacher and an active engineer on the Southern R. R., will hold a revival from March 24 to April 7, in the Monaghan Church, Greenville, S. C., S. W. Jollie, pastor.

—B&R—

Earl T. Houston, of Parsons, and Miss Margaret Garvey, of Lexington, were married on Sunday night, February 24, the writer officiating. The bride is a Baptist.

—B&R—

John L. HHL, book editor of the Sunday School Board of Nash-

ville, a consecrated layman, supplied the pulpit of Bellevue Church of Memphis, last Sunday at both hours.

—B&R—

B. W. Hudson has moved from Rienza, Miss., to Chalybeate, Miss., and will preach at Chalybeate, Providence, and West Corinth churches. He is a faithful minister.

—B&R—

John Filson Soren becomes pastor of the First Baptist Church, Rio de Janerio, Brazil, succeeding his late father, F. F. Soren. We had the pleasure of being in the Seminary with the father.

—B&R—

P. I. Lipsey, Jr., son of P. I. Lipsey, Sr., editor of the Baptist Record, has been elected to the Department of Journalism in the Stetson University, De Land, Fla. He taught journalism a few years

ago in Baylor University, Waco, Texas.

—B&R—

Howard C. Bennett of Union University, Jackson, has accepted a call as pastor at Woodville, succeeding Woodrow Fuller. He is also pastor of the church at Williston and Oakland. He is president of the junior class at the University.

—B&R—

The debaters of Union University maintained their undefeated record when they won from Sewanee two engagements, at Lawrenceburg and Pulaski. Both the affirmative and negative teams were victorious. Howard Bennett, J. P. Colvin, Rudy Harlan, and Woodrow Fuller compose the Union team.

—B&R—

G. M. Savage, 86, President Emeritus of Union University and a member of the faculty, sustained a deep wound in his forehead Thursday morning, March 7, when he fell at the college. He lost his balance as he was descending the steps of the second floor of the University. He received treatment at a local hospital, some nine stitches being taken in the wound.

By THE EDITOR

Len G. Broughton will assist Highland Park Church, Chattanooga, C. E. Clark, pastor, in a revival meeting at an early date.

—B&R—

Evangelist John Brown is conducting a city-wide revival in Rossville, Ga., in which many souls have been saved.

—B&R—

Arlington Church, Knoxville, George E. Simmons, pastor, is progressing in a splendid way.

—B&R—

Gospel Singer Carlyle Brooks is leading the singing in a city-wide revival at Calvary Baptist Church, Jacksonville, Fla.

—B&R—

Pastor Paul A. Wieland of Bolivar is leading his people in a Bible Institute this week. The school will close with a great missionary program Sunday night.

—B&R—

Prosperity Church, Fred T. Evans, pastor, is celebrating her hundredth anniversary this year. The church went to full time the first of the year.

—B&R—

We are glad to know that Pastor H. L. Thornton, Lonsdale Church, Knoxville, filled his pulpit Sunday, March 10, after an absence of three Sundays because of a severe attack of influenza.

—B&R—

Calvary Church, Riverside Association, recently lost its building by fire. Unfortunately it, like so many other country churches and many town churches, was not insured.

—B&R—

Mrs. Bessie Ward Johnston, wife of W. H. Johnston, presiding

elder of the Clarksville District of the M. E. Church, South, whom we knew in boyhood days, died last week in a Nashville hospital. The Lord comfort the bereaved.

—B&R—

Pastor A. N. Morris is beginning his sixth year at Doerun, Ga. Crowds are larger than for some time and offerings to local and outside causes are picking up. Bro. Morris is a sound and fruitful minister of Christ. We would like to see him in Tennessee.

—B&R—

Mrs. G. W. Lowe, invalid for twenty-five years, the wife of Elder G. W. Lowe, Obion, recently underwent a serious operation in the Baptist Memorial Hospital, Memphis. She was doing well at the last report. The brotherhood will pray for her recovery.

—B&R—

That was a tragic event last week when Mrs. A. H. Roberts, of Nashville, wife of a former Governor of the State, was so seriously burned from an explosion of gasoline while cleaning a dress that she died a short time after. Again may the Lord comfort the bereaved.

—B&R—

Evangelist John W. Ham, Atlanta, Ga., has returned from a successful series of meetings in the Canal Zone as the guest of Pastor J. V. Tinnin, brother of the editor of the Baptist Message (La.), F. W. Tinnin. On March 10, Bro. Ham began a meeting with Pastor Roscoe Smith and Erwin Baptist Church.

—B&R—

Evangelist T. C. Crume is in a good meeting with the First Baptist Church, San Bernardino, Cal., J. Harvey Deere, formerly of Knoxville, pastor. At the last report there had been 40 additions. From there Evangelist Crume goes to be in a meeting in the Central Church, Muskogee, Okla., Paul B. Cullen, pastor.

WESTERN UNION

On last Thursday evening the editor received the following telegram from Greenville, S. C.:

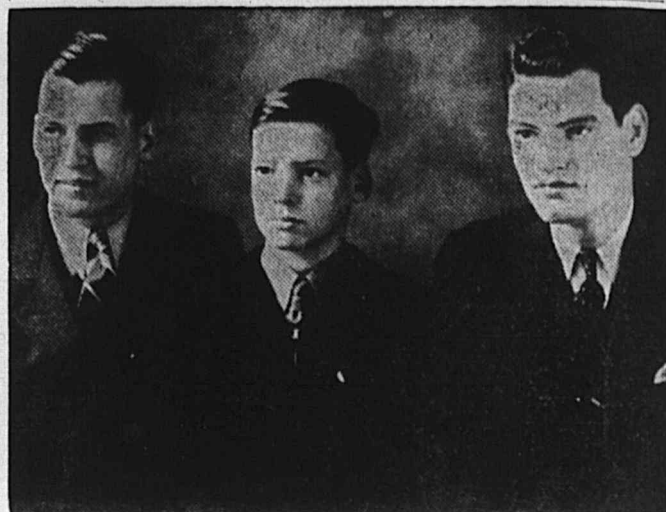
"Dr. O. W. Taylor, Editor, 'The Baptist and Reflector,' Nashville, Tenn.

"Dr. Cody died noon today. Funeral here tomorrow 3 P. M.

"R. F. Terrell, 'The Baptist Courier.'"

Brother Terrell is the business manager of the state Baptist paper of South Carolina and Dr. Cody was the editor for many years faithful and efficient and greatly beloved. More will be said about his death later. The Baptist and Reflector expresses its deepest sympathy to all the bereaved and to the Baptists of our sister state in the loss of their workman that needed not to be ashamed.

'BEST ALL-ROUND' BOYS



SONS OF DR. AND MRS. R. E. GUY

The Jackson Sun, Sunday, published a most interesting picture of Dr. and Mrs. R. E. Guy's three boys of that city. All of them are up for graduation this year and it so happens that one was elected best-all-round student in Union University, another the best-all-round student in the Jackson High School and another the best-all-round student in the Jackson Junior High School. These honors were awarded by the votes of their fellow students. Baptist and Reflector congratulates these fine boys and also their parents.

Mrs. Laura Elizabeth Tillett, wife of W. F. Tillett, Dean Emeritus of Vanderbilt University, died last week shortly after being taken to Vanderbilt Hospital. Again we pray the Lord to give comfort to the sorrowing.

—B&R—

Pastor A. B. Jones has given up regular evangelistic work and has accepted the pastorate of the Middleton Baptist Church and has moved on the field, succeeding Brother C. M. Wilbanks. Having been with them in two meetings, the Middleton saints have a warm place in our heart.

—B&R—

Pastor E. J. Burgin writes for three dozen copies of the "Syllabus of Baptist Doctrines" and will lead his entire church in a careful study of it. This church, Liberty in Nolachucky Association, is in a needy section and the pastor is wisely arming his people against the heresies that are being spread around them.

—B&R—

Moving the people with great gospel messages, C. L. Bowden, pastor First Baptist Church, Elizabethton, was recently in a great meeting with the Broadway Baptist Church, Knoxville, William Herschel Ford, pastor, which resulted in 45 additions to the church and scores of Christians inspired to better living.

—B&R—

In Ithaca, N. Y., the home of Cornell University and described as "a city of modernism," Evangelist Arthur Fox, Morristown, and Singer J. Dalbert Coutts, New York, are in a meeting in the Tabernacle Baptist Church. In one service 91 people publicly

professed faith in Christ. From Ithaca the Fox-Coutts Evangelistic Party goes to Greensboro, S. C., and to Chattanooga, for a meeting with Pastor A. T. Allen and the Baptist Church.

—B&R—

Giving a splendid write-up of the work of Capt. L. W. Clark, formerly pastor at Rockwood and now supervisor of chaplains in District C of the Fourth Corps Area of the CCC, and running his picture with the same, one of the Knoxville papers headed its article thus: "Chaplains Build Character While CCC Boys Build Dams." As important as the latter may be, the former is more important.

—B&R—

Pastor H. L. Carter of Halls is entering the Doctrinal Emphasis Campaign in a great way. He has carried his people through a series of eight messages on "The Beginning, Progress and Culmination of the Christian Life" and is now preaching on "Last Things." From all over the state comes news of such efforts of pastors to teach the doctrines of the Book to their people. Write for copies of the Syllabus and lead your people this way.—J. D. F.

—B&R—

Pastor H. E. Pettus, native of Tennessee, is having signal success as pastor of Elizabeth Baptist Church, Elizabethtown, La. He is in his tenth year as pastor there. Pledges of \$1,000 beyond last year have been made, the church has about 70 tithers, and it gives regularly to Co-operative Program causes as well as responds to special appeals for the work. The church now has about 340

members and they are now giving as before the depression. The Lord continue to bless both church and pastor.

—B&R—

A most interesting School of Missions was held with the First Baptist Church of Maryville during the week of February 17-23. Five classes were conducted each evening followed by a closing address. The teachers were Mrs. Roy Shipley of Knoxville; Rev. C. S. Grigsby and Miss White of Mt. Olive; Miss Lucile Kidd, Maryville, and Rev. J. W. McGavock, missionary from Chile. Brother McGavock also brought the closing message each evening. About 200 were reached by the school, the highest attendance being 139.

—B&R—

IMPORTANT

It is very important that all mail hereafter intended for the Sunday School Department of the State Board, the B. T. U. (B. Y. P. U.), the B. S. U. and the Laymen's Department, be sent to Office 1, 166 Eighth Ave., North, Nashville, Tenn. To this address should be sent all mail intended for the workers in these departments who are engaged in statewide activities. These are Mr. Henry C. Rogers, Director B. T. U.; Miss Roxie Jacobs, Miss Zella Mae Collie, and the Superintendent of S. S. and Laymen's Work,

(whose name will be given as soon as he is chosen).

—B&R—

DR. RAY PALMER

By Ben Cox, D. D.,
Memphis, Tenn.

It was our good fortune to have last year the services of Dr. Ray Palmer in our revival meeting. The people were strongly impressed with him as a consecrated Christian gentleman and his clear and forcible presentation of the Word. His manly personality drew and tied many to him.

I understand that Dr. Palmer can be secured for some Tennessee engagements and I want to congratulate any church which has the good fortune of having his services in a revival.

His sterling qualities endear him to many. A fine impression is made by his attitude for compensation for himself for he pays his own transportation and asks only for entertainment and a free will offering.

—B&R—

With the Churches: Chattanooga—Calvary, Pastor McMahan received 1 by letter, 10 for baptism and baptized 7; Central received 1 by letter; Highland Park, Pastor Clark welcomed 3 by letter and baptized 1; Woodland Park received 1 by letter; East Chattanooga, Pastor Bull welcomed 2 by letter, 5 for baptism and bap-

tized 3; Alton Park received 3 for baptism; East Lake, Pastor Crawford welcomed 6 by letter, 2 for baptism and baptized 4; Ridgedale received 3 by letter; Clifton Hills, Pastor Goolsby welcomed 3 by letter, 4 for baptism and baptized 11; First welcomed 2 by letter and 1 for baptism; Tabernacle received 1 by letter. Knoxville—Fifth Avenue welcomed 1 by letter, for baptism. Memphis—Bellevue, Pastor Lee welcomed 10 by letter, 1 for baptism, 1 by statement and baptized 5; Seventh Street, Pastor Cobb received 2 by letter and baptized 2; Speedway Terrace, Pastor Harris received 1 by letter. Cleveland—First, Pastor Householder welcomed 4 by letter, 2 for baptism and baptized 3. Lupton City—First, Pastor Sherrell welcomed 6 by letter, 11 for baptism and baptized 6. Rossville, Ga.—First received 1 by letter and 11 for baptism. Nashville—Belmont received 1 by letter; Radnor welcomed 1 by letter and 2 for baptism. Old Hickory—First received 1 by letter.

Prayer

Loving tender precious Savior,
May we ever on Thee recline,
Oh great physician make us strong
and pure,
Unfailing Master Lord divine.

—W. A. Stone.

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

HART

When the Heavenly Father called from our midst Mrs. Maggie Richardson Hart, Harmony Baptist Church lost one of its faithful members.

A devoted mother, loyal to her home and missionary society, and in every respect a fine Christian character, she had been in poor health for years but bore her sickness like a true soldier of the cross. Our loss is Heaven's gain, for we know, according to the Scriptures, "Heaven is her home."

Mrs. J. B. Powell,

Mrs. Stanley Alexander,

Mrs. Gaston Powell,

Committee.

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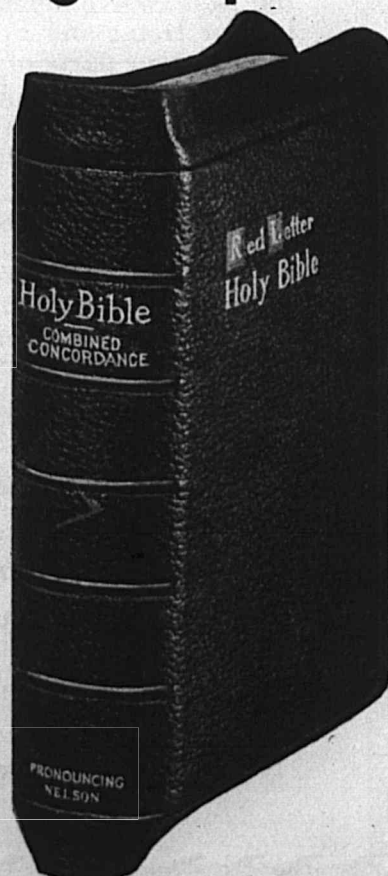
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A Worthy Offering Helps Now



March 31st is the Sunday when every Baptist in the South is asked to make a SPECIAL OFFERING to Home and Foreign Missions. Tennessee Baptists will want to have a part in this offering because:

1. Our entire mission program outside the bounds of Tennessee is dependent upon the activities of the Home and the Foreign Mission boards. We cannot be true to the Great Commission of our Lord and not want to do mission work, to preach the Gospel and teach disciples, everywhere possible. These boards are the agencies through which we do work outside our state.

2. Regular receipts through the Co-operative Program are not yet large enough to maintain the work of these two boards and at the same time retire their debts. The Program receipts are increasing at a fine rate, but they are not yet enough. The Special Offering helps to supply the balance needed.

3. There are tens of thousands of members of our churches that give little or nothing to the church budget, hence do not support the Co-operative Program. They need training in giving. They need a special effort to enlist them. The Special Offerings in the Co-operative Program were intended to furnish churches with a means of helping to enlist and train those who are indifferent to the regular budget needs.

4. Few of us give as much as we should. **The Tithe is not the New Testament form or standard for giving; it is the absolute minimum. Proportionate giving can never be upon the percentage basis.** One must give "according as God hath prospered him." Hence the special offerings are needed to encourage all, even tithers, to be more generous in their support of the Lord's work.

5. Our southwide mission boards are striving heroically to pay their debts and to enlarge their work. Several hundred thousands of dollars have been paid on the debts during the past twelve months. A few thousand dollars from each state out of this March Offering for Home and Foreign Missions will take off more of the debts, save interest money to pay other parts of the debts and thus hasten the retirement of the entire obligation.

6. Our people need to be urged now as never before to be generous. For years pastors preached against the sin of covetousness, but during the days of unprecedented prosperity, people's ears were dull. Then followed the lean years when their ears were open, but their pocketbooks empty. Now again begin months of prosperity. How long they may last depends not upon the government, not upon inflation, not upon Congress, not upon a gold or a silver standard; but upon the will of God. If His people have really been humbled by adversity; if they are sincerely repentant; if they will give unto the Lord that which is His in tithes and generous, **very generous**, offerings, thus showing by their works that they have learned the meaning of Stewardship, He will heal our land. Otherwise, there is nothing for the man with money to look forward to except the certain dread day when all his holdings will be confiscated by a radical government.

If there ever was a time when pastors should entreat their people against the sin of covetousness, that time is now.

Plan your program for the Mission Day.

Encourage all your people to prepare in advance their offerings.

Be generous in giving "over and above" gifts to missions.

EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION, NASHVILLE, TENN.