

# BAPTIST and REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 102

THURSDAY, APRIL 9, 1936

Number 15

## "HE SHALL REIGN, HALLELUJAH!"

By W. F. POWELL

Over thirty years ago Dr. Lorrimer, the prince of the American platform of the past generation, visited Asheville. Speaking in the First Baptist Church, he told the story of the closing night of the Congress of Religions at the first Chicago World's Fair. He told how they had planned for Buddhism and Christianity that night by having a priest of Buddha present the claims of his religion and then have a minister of the Gospel present the claims of Christianity. Dr. Lorrimer said that never in his life did he pray so much for anything as for that meeting. He went to his seat at the platform in that immense auditorium and looking out over a sea of faces, with gallery upon gallery filled to the skylights, he reverently prayed as never before: "Oh God, help the man who speaks for Christ to speak well." He pictured the Buddhist priest, a man of matchless physical charm with a voice which carried a caress in every accent, feeling his way into the good graces of his audience until assured of himself he first presented his plea for Buddhism and then with daring boldness he dipped the pen of his eloquence in the ink of slander and began to besmirch the birth of the Son of God. Doctor Lorrimer said: "I couldn't stand it. I arose from my chair to pull him down. But a friend touched my arm and reminded me that the heathen was speaking in his own time and that our man would answer him." Then while the priestly orator soared on to higher flights Doctor Lorrimer sat and prayed that the man who was to speak for Christ should speak well. He said that when the Buddhist priest had concluded it seemed that a countless host of people cheered him to the echo. And the man who was to speak for Christianity arose, came to the book board, unrolled a large sheaf of manuscript and began to read his presentation of the claims of Christ. He had scarcely begun when a breeze of wind came in through one side of open windows and carried the now scattered sheets of the speaker's address out into an alley on the other side of the auditorium. And the man who was to speak for Christ stammered out a few more words and sat down in humiliation. Doctor Lorrimer said he thought the cause was lost. His Lord seemed to be crucified anew—and nobody cared. He bowed his head and wept. But he sensed the brooding of a mighty movement about to begin. He looked up and yonder in the topmost gallery D. L. Moody had previously placed five hundred men, his male chorus. Their leader was standing, leaning over the railing, and lifting his baton, he cried: "Jesus shall reign where'er the sun does his successive journeys run; His Kingdom spread from shore to shore, Till moon shall wax and wane no more." And those five hundred men shouted forth that song as a conquering challenge to men and devils in earth and hell. They swung into the great chorus, "He shall reign, hallelujah!" And then others in other galleries and on the lower floor, and in the orchestra pit and up on the platform were getting up, more and more, to sing with them. "He shall reign, hallelujah!" Doctor Lorrimer said he saw the Buddhist priest reach for his turban and start out back of the stage, and he thought, "I do not belong here either. My faith in God was too weak. We tried to win a victory in our own way and failed, and the Lord has come down here—and the whole building is swaying now as the greatest crowd of people I ever saw would join in His Coronation under the spell of an unexpected song." He left for his room, to spend the night in prayer, and when he knelt by his bed in the hotel he could not ask God for a thing. The triumphant chorus back in the auditorium was still ringing in his ears. He gave up trying to think of things to pray about. He bowed his head in his pillow and burst out in tears of joy and said: "Blessed Jesus, Thou shalt reign, hallelujah!"

We are living in awful times these days. Sometimes the very foundations seem dissolving. Civilization is on the verge of collapse. We have failed in our way. Why not try God? Why not give Him the right of way in our hearts and lives? He has promised victory for His Church. And all power is His.

Truth forever on the scaffold,  
Wrong forever on the throne,  
Yet that scaffold sways the future  
And beyond the dim unknown  
Standeth God within the shadow,  
Keeping watch above His own.

The battle is on in the world today, but the victory is the Lord's. Let us look to Him and live and die for Him. We can conquer only in Him.

He has sounded forth the trumpet  
That shall never sound retreat;  
He is sifting out the hearts of men before His judgment seat.  
O be swift my soul, to answer Him!  
Be jubilant, my feet!  
Our God is marching on.

—(The Evangel.)

# Baptist and Reflector

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

O. W. TAYLOR, Editor

## BOARD OF MANAGERS

R. Kelly White, Chm.  
C. W. Pope

John A. Davison  
N. M. Stigler

D. B. Bowers  
W. C. Boone

Press of McCowat-Mercer Printing Co., Jackson, Tenn.

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

Terms of Subscription—Single subscriptions payable in advance, one year \$2.00; two years \$3.50; three years \$5.00. In clubs of five or more sent in at one time, \$1.50 per year per member in advance. Budget price to churches, \$1.50 payable monthly or quarterly in advance. Further club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, fifty cents per insertion.

Advertising Representatives—The Religious Press Association, Philadelphia, Pennsylvania.

Published by Baptist and Reflector at Church and Lafayette Streets, Jackson, Tenn. Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

## EDITORIAL

### An Explanatory Word

Because of his absence from the office and his work in connection with the Regional Conferences, the editor has had neither the time nor the opportunity to do more along an editorial line than write a report of the conferences and other reports.

\* \* \*

### A Wonderful Piece of Property

Between the close of the afternoon session of the Regional Conference at Murfreesboro and supper at the institution, the editor walked over and was shown the property of Tennessee College. We had examined it somewhat before but not so closely. It is a wonderful piece of property. The three large buildings in the midst of a large and beautiful campus of not less than twenty-one or twenty-five acres (it looks like more), constitutes a view and a possession and an institution of which Baptists in Middle Tennessee and in all the state may well be proud. Under the presidency of Dr. Atwood and the service of his associates the College is seeing better days and bids fair to see even better days. And the Baptists and Reflector bids these and the institution, and the bright and happy student body Godspeed.

\* \* \*

### News Notes

These are a few news notes that we picked up on our rounds during the Regional Conferences that we could not get in the "Among the Brethren" notes this week, so we list them here.

We met Mrs. Allie Moore of Antioch, who has been a subscriber to the paper for 50 years, and Bro. A. W. Edwards, Morristown, who has been a subscriber for 50 years, and Bro. Conley Collins, Morristown, who has been a subscriber for 55 years. This is a fine record. Who else has been a long-time subscriber?

On March 8th, there was born to Pastor and Mrs. Herman Matthews, Sevierville, a fine girl, Nannie Marie. Baptist

and Reflector congratulates the happy parents. Mrs. Matthews is the former Miss Esther Sarrett.

Bro. A. T. Sims has resigned the pastorate of the church at Fairview and is open for work as the Lord may call.

Dr. J. O. Williams, Business Manager of the Baptist Sunday School Board, recently did the preaching in a fine revival with Pastor C. W. Pope and the First Baptist Church, Jefferson City, which resulted in 22 baptisms and several additions by letter, and a large number of consecrations. After the visiting preacher had to leave the pastor conducted the last day-time service of the meeting in the chapel of Carson-Newman College and there were two other conversions and a large per cent of the students re-consecrated themselves to the Lord. Oh the value of an institution of learning in which such a service may be held! This is true of our Baptist schools in the state; Carson-Newman College, Harrison-Chilhowee Academy, Tennessee College, and Union University.

Dr. Carter Helm Jones, pastor First Baptist Church, Murfreesboro, is to assist Dr. J. E. Dillard and the Southside Baptist Church, Birmingham, Ala., in a revival beginning April 13 and continuing 12 days.

At noon on the day of the Regional Conference at Cleveland, we drove out for a little while with Pastor Webb of the South Cleveland Baptist Church and saw the substantial new building which the church has sacrificially constructed. The work is moving on.

J. B. Tallant, has closed his work as pastor of the First Baptist Church, Sweetwater, Tenn. He will do evangelistic work.

\* \* \*

### Fifth Sunday Meeting of Concord Association

The Fifth Sunday meeting of Concord Association was held Sunday, March 29, at Lascassas Baptist Church, John D. Barbee, pastor. Wayne Tarpley was in the chair. B. B. Powers ably led the singing and conducted the devotions. The Tennessee College Glee Club finely sang a special number. The general theme of the meeting was "Magnifying the Bible." Hoyte Huddleston gave a splendid address on "The Literature of the Bible." The editor also spoke at the morning session. At noon an enjoyable dinner was served the large crowd in attendance. We regretted that we had to leave and could not hear the others who were to speak, J. H. Sharp, W. Rufus Beckett, and Carter Helm Jones. A fine spirit prevailed. And we are glad to "spread a broad smile over the report" by saying that we came away with ten subscriptions to the Baptist and Reflector.

\* \* \*

### The Regional Conferences

From March 30 to April 3 there were held in the state the Regional Conferences arranged by Secretary Freeman and announced in the Baptist and Reflector and in other ways.

The purpose of these conferences was to bring to our people who attended a fresh and enlarged view of the Co-operative Program work as a whole and in special reference to our state and contribute to a closer sense of unity as laborers together with God. The conferences finely succeeded in realizing this purpose.

It was a matter of deep regret, everywhere expressed, that Dr. Freeman because of his operation could not attend

the conferences, as he had intended. Special prayer was offered for him at each place, and at Cleveland, Paris and Brownsville the conferences sent him a special word of appreciation and greeting. At Dr. Freeman's request the editor "pinch hit" for him at each conference and carried certain of the speakers, from place to place.

The conferences in order were held at Morristown, Cleveland, Murfreesboro, Paris and Brownsville. Pastors O. D. Fleming, Lloyd T. Householder, Carter Helm Jones, R. N. Owen and L. S. Sedberry and their people had everything in readiness in their respective places and were most cordial in their welcome. All of these are thanked for special courtesies. At Murfreesboro those in attendance with the speakers were served lunch through the courtesy of President Atwood and Tennessee College. These also served supper to the speakers and certain visitors. Abiding appreciation is hereby expressed to President S. P. Devault and the Middle Tennessee Baptist Pastors' Conference for their courtesy in changing the time of the regular meeting of the Pastors' Conference so as to have a combined meeting with the Regional Conference at Murfreesboro. Bro. Devault presided during the Conference and did it well.

Dr. L. E. Barton, formerly State Secretary in Alabama, now pastor First Baptist Church, Jasper, Ala., represented Secretary Freeman during the conferences. Dr. A. Scott Patterson, Madison, Ga., for fifteen years missionary in Africa, represented the Foreign Mission Board. These spoke respectively on the Co-operative Program, also emphasizing the work in Tennessee, and Foreign Missions in each conference. Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, spoke on Home Missions in two of the conferences, and Mr. Joe Burton, Publicity Secretary of the Board, spoke in three of the conferences. Drs. John R. Sampey, President of the Seminary at Louisville, and of the Southern Baptist Convention, and J. B. Weatherspoon, Professor of Homeletics and Christian Sociology in the Seminary at Louisville, spoke in a conference each, and W. Hershey Davis, Professor of New Testament Interpretation in the Seminary, spoke in two of the conferences. Their subject was "How May We Continue to Secure Trained Religious Leaders?" At Murfreesboro, Dr. J. H. Sharp, Field Representative of Tennessee College, spoke relative to a special campaign for the institution in June, the Christian Education month. In all the conferences the addresses were very fine and instructive and the responsiveness of the people equally fine. It is felt that the conferences will mean a definite advance in the Lord's cause in Tennessee. All in all, the attendance was really excellent.

The editor desires to express his personal appreciation of and the uplift that came to him from association with the brethren in the various sections and with the speakers. He travelled a part of the time with Brethren Lawrence and Burton and all the time with Brethren Barton and Patterson. Beginning at Morristown on Monday morning and closing at Brownsville on Friday night, with three services each day, it was a strenuous but happy five-day period. We love these brethren in the Lord and for their work's sake.

\* \* \*

### My Daily Prayer

Oh Lord, I thank Thee for blessings thou hast given me today. And now, dear Lord, keep me. Never let me stray from Thee. Make me fit Lord, that I may lead others to Thee. And, dear Lord, give me wisdom, knowledge and strength to do the right, every day. At work or play, draw me nearer, Lord to Thee.

Keep Thy presence with me always as Thou whispered to me when a small child, when I was in deep sorrow. Thou camest to me. Holy Spirit, faithful guide. If God be for me who can be against me. "Lord, keep me ever," is my daily prayer.—Mrs. Jas. Inman, Temple Church, Memphis.

# Climbing The Ladder

## Round by Round

### 5,000 SUBSCRIPTIONS IN 1936

WATCH ME  
CLIMB FROM  
TIME TO TIME

5,000
4,900
4,800
4,700
4,600
4,500
4,400
4,300
4,200
4,100
4,000
3,900
3,800
3,700
3,600
3,500
3,400
3,300
3,200
3,100
3,000
2,900
2,800
2,700
2,600
2,500
2,400
2,300
2,200
2,100
2,000
1,900
1,800
1,700
1,600
1,500
1,400
1,300
1,200
1,100
1,000
900
800
700
600
500
400
300
200
100

The Reflector Boy Says:

Well, friends, it has been a good week. People have sent in their renewals and subscriptions and friends have sent in the subscriptions and renewals of others, and so up I go another round toward the goal for 1936!

Here are the names of those who since the last count have worked for the paper and sent in subscriptions:

- Mrs. T. Perry, Bristol,
- Mrs. L. R. Powell, Memphis,
- Pastor C. M. Pickler, Chattanooga,
- Pastor L. G. Gatlin, Hartsville,
- Pastor W. O. Beaty, Tellico Plains.

Thank you, friends, one and all. If any name has been omitted please notify the office.

I hope now that I can climb not less than a round week by week. But somewhere along the line, if our goal for the year is to be reached, I must be enabled to climb more than a round at a time to make up for a loss in the past. LET OUR FRIENDS SEE THAT I KEEP ON CLIMBING ONWARD AND UPWARD.

The only way to do a thing is to do it. As Tennessee Baptists say "Go up," I climb up!



"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

## Some Changes of Emphasis in Baptist Doctrine and Practice

### IV

By A. U. BOONE

#### IN PROGRAMS, METHODS AND ORDINANCES

We have come to a place now in our thinking where we must consider the matters of geography, racial conditions, history and perhaps some other relations. When it comes to questions of programs, orders of services, methods of procedure, church discipline and church ordinances, we find differences within our great Baptist fold. There are Baptists of England and America, North and South, East and West, white and colored. Then some of our people are in the country, and some in the city. We still have a large and valued constituency in "the habitat of the o'possum and the persimmon;" but many of them have moved to town. However, the radio, the highway, the telephone, rural delivery and many modern conveniences and influences have largely wiped out "The City Limit." Hardly any one lives outside of the municipality. It should be said that we have in mind in this article the average member of the Southern Baptist Convention. Even here we have a changing emphasis.

Some changes are of little consequence. There was a time when the pastor would say at the close of a meeting, "Let us stand, and sing the long meter doxology, and be dismissed." Now in most cases before the pastor says any thing, the congregation stands and sings that same song. Who changed that custom? May be one knows, and who cares? No one seems hurt in either case. In some churches the members of the choir wear citizen's clothes; in others, they wear uniform. Where did that come from? Perhaps everybody knows, but who cares very much about it either way? Here is a place where the worship is more than raiment, and the attitude of the heart is the main thing. The writer has a preference here, but he would not seek a church division on that account. The main point is not what you wear, but what you are. It is the same way with responsive reading. Some like it, others should not object seriously. It may not be so bad after all.

Some changes are desirable. We are devoutly thankful for them, because changes for the better are always preferable. "The faith, which was once delivered unto the saints," should not, and cannot, be changed, but some of the habits and customs, prevalent in certain sections, do not appear to have had a heavenly origin. There are situations in which substitutions are happily admitted. For instance, would it be well for all the ladies to sit on one side of the auditorium, and all the gentlemen on the other side? When some of us discovered America, we found that unnecessary regulation. Would anything be gained if we should close up our baptistries, and go back to the creek, or the frog pond? Millions of faithful souls have gone to these places to be buried with Christ in beautiful baptism. They were glad to do it, and happy memories cluster about these sacred spots, even to this hour, but we have found a better way. Is it wrong to use unfermented wine in the observance of the Lord's Supper? Jesus did not seem to use the word wine at all, but "the fruit of the vine." This, fermented, or unfermented, carries the symbolism, and meets the requirements. The reason for this change is obvious and allowable.

Some one may say, "If Jesus used fermented wine, and if we say it is now entirely in order to use the other, would not a change in baptism be desirable? And would not multitudes flock to us if we substituted sprinkling?" No, it would not be baptism if it were sprinkling. Baptism is baptism and nothing else. The ordinance may be observed in running water or in standing water, in cold or in warm water, in fresh, or salt water, inside of a house, or outside of a house; but it must be baptism. To change this would

be to change the meaning and, with us at least, it would be wilful disobedience. For baptism we must have water as a grave for the believer, in which we have a picture of our Lord's burial and resurrection. In the memorial supper we must have the red fruit of the vine as a symbol of our Lord's shed blood for the remission of sins.

There are changes which ought not to be made. We have no figures at hand to sustain a further statement, but perhaps no one will seriously question it: There has been a more liberal view as to restrictions at the Lord's Table. Some pastors and churches practically ignore the historic position here, and some take pains to announce that these convictions no longer prevail. Sweeping invitations are given, and some good brethren "waxing confident" feel called upon to condemn "an age long narrowness," and to substitute a more advanced position. The writer does not pretend to say that this is a consummation to be devoutly realized, but there is no doubt that a large per cent of our people welcome a day in which less is said about it than formerly. It is presumed that many pastors still make an announcement something like this: "Now we are going to observe the Lord's Supper. Our views on this subject are well known, and it is hoped that no one will take offence as we follow our convictions. If there are those present who do not care to remain while we partake of the Supper, it will not be considered discourteous if they should retire at this time." And, of course, a large number, including many of the church members, take advantage of this implication; and when they are on the outside, they may say something about "Narrowness, selfishness, bigotry," and other things not intended to be complimentary. Again other announcements are couched in such language as to leave the non-Baptist in doubt as to the proprieties of the occasion. For instance one says, "All who are qualified to partake of the supper are invited to remain." And still another, "All lovers of Jesus, who have been baptized, and are members of the church should enjoy this sacred privilege." What does this mean? It depends, and our friends do not always know what on. What is baptism? and to what church is the reference made? At least one Baptist pastor has never given any invitation at all. His judgment has been that he should go right on with the directing of the ordinance as he would take a text for a sermon, or announce a hymn to be sung. There is no break in the hour of worship, and the supper is a part of it. Of course there are restrictions. All denominations recognize some qualifications and maintain that lines of limitations exist. Moreover, the writer believes that these limitations should be enumerated, and that the restrictions should be clearly stated. The Baptist interpretation is that one who would partake of the elements, in the ordinance, should be converted, baptized (immersed), and should be a member of the church, and should understand the meaning of the ceremony; but it does not seem in order that this matter should be discussed at the time of observance. Explanations, announcements, modifications and apologies are misleading; and they will create an atmosphere which should have no place at the table. In that solemn moment attention and emphasis should be, not on the question of who shall partake, but that those who do should understand what it is all about. The dominant thought should be obedience to Him, who said, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." It is not a time for family reunions, nor for doctrinal discussions, but for deep and reverent meditation, and for the spirit of obedience and love to Him who said, "This do in remembrance of Me."

## Where Sacrifices Are Counting



Baptists at Celina numbered exactly ONE when C. B. Pennington went there more than a year ago as missionary pastor. Think of a county seat town with only one Baptist who was willing to undertake the task of helping develop a field and build a house of worship. After fifteen months there are six members of the church, the pastor and wife being two of these.

Out of their sacrifices and the contributions of their friends they have been able to erect a house of worship—at least to begin the erection of it. The picture presented herewith tells the story in part. On the first of April the church paid the last of the debt for the lot. They owe about \$100 for the roof and other needed building materials. They sorely need a gracious gift from their friends.

Your Secretary never makes an appeal for a special contribution for any cause, unless it be such a case as this. There is hope for a strong church at Celina. Brother Pennington is the only resident co-operating Baptist pastor in the county. Much depends upon his success at Celina. I have sent my contribution "over and above" to aid them. Every dollar contributed to their aid at this critical time will prove a blessing and will be greatly appreciated. If you wish your church to have credit for the offering, send to me designated for the building at Celina; or you may send direct to Rev. C. B. Pennington, Celina, Tenn.—John D. Freeman.

## The Worth of a Real Rural Church

Dean J. W. Jent, Th.D., LL.D.,  
Oklahoma Baptist University

The worth of a real rural church is measured by its monopoly of a fundamental function of faith in human welfare. When Paul frankly confessed his objective in the array of duties and responsibilities which he laid on Timothy, his son in the ministry, he formulated the fundamentals of a New Testament church: "These things write I unto thee" . . . "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1st Tim. 3:14-15).

The figures in this passage set the church apart as a unique institution; differentiated by its divine genius. First of all, it is "the house of God"; the social point of divine contact in the community. It is a social institution, but its field and function is religion, as differentiated from recreational, ethical, cultural, and economic welfare. If a country church is a real church, it majors on religion. It is in the community for one thing, viz: the promotion of religion.

In the second place, a real church is the "pillar and ground of the truth." As such, it is indispensable in two particulars: First, its doctrinal determinism. It preaches and practices the truth concerning God, sin, salvation, the nature of religion, the genius of spiritual democracy. It portrays the principles of personal religion in the ordi-

nances of the Lord's Supper and baptism. It functions true to its divine genius as the "pillar and ground of truth." It tells the truth; preaches and practices the truth. It is the stay and support of the truth. Without it the truth would ultimately disappear from human society. With it, the welfare of a rural community is practically assured.

In the correlation of values, an efficient church has the first claim on its community. Since the welfare of a rural community depends upon an efficient church, the right kind of church members behave themselves. They realize the value of their church; they appreciate the blessing they have in it, consequently, they love their church and they are loyal to it. They love their church because they love their Lord, the head of it, and the brethren, the body of it. They are loyal to the church because they love it. Their loyalty registers in their devotion to its determining doctrines; the appreciation they have for its principles. They participate in its life; they share in its financial support; they are true to its ideals because they are committed to its claim upon them.

The assets which a rural community has in an efficient church is not only spiritual, moral, and social, but economic. Church contributions are not donations. They are an investment in a divine agency. Money invested in the life and work of a faithful and efficient minister, a good house of worship, and a pastor's home, and the support of co-operative enterprise and institutions through which the kingdom of God finds adequate expression, comes back in the dividends of satisfaction, spiritual development, and divine blessings. An efficient rural church is ultimate in the correlation of community values. What one invests in his church he still has. Its form may be changed, but it is still his. He cashes in on the increasing money value of his farm, the religious and moral stability of his community, the deepest needs and most vital values which can be provided for his family, his friends and his neighbor.

## Rev. S. P. Poag

(Resolutions read and adopted by Oak Grove Baptist Church, February 16, 1936.)

Whereas, our beloved brother Rev. S. P. Poag at the insistence of attending physicians, having tendered his resignation as pastor, which was accepted by the Oak Grove Baptist Church; and,

Whereas, this pastoral tie uniting preacher and people having been severed, at the cost of excruciating pain to us as a people; Bro. Poag and his wife having so labored among us to endear themselves to the entire community, having been led at all times, as we believe, by the Holy Spirit, and having shown a sincere regard for the work of the Lord while continuously admonishing us to be faithful, "Even unto death," and to go forward, "Following Jesus Every Day by Day"; therefore be it

Resolved, That we as a church fully realize our loss in giving up Bro. Poag and his wife; that we extend to them our love and appreciation for all they have done for us; and that we assure them of our prayers that "in quietness and confidence they may find strength" (Isaiah 30:15).

Be it further resolved, That a copy of these resolutions be sent to Bro. Poag and Mrs. Poag, one to the Baptist and Reflector, and one be spread upon the minutes of this church.

Respectfully submitted,

M. H. Irwin,  
N. N. Pringle,  
Mrs. Phelan Kinney,  
Committee.

# "LEE LINES"

BY ROBERT G. LEE

## FUTILE FAME

It seems that fame has turned out to be fool's gold to many. Famous Charles Lamb said: "I walk up and down thinking I am happy and knowing I am not." Famous Edmund Burke: "I wouldn't give a peck of refuse wheat for all the fame of the world." Famous Hazlitt, the essayist: "I have a volcano in my breast." Famous Smollett: "I am sick of praise and blame." Famous Dante: "Worldly fame is but a wind that blows now this way and now that." Famous Webster: "There is no nectar in Fame's lips." Famous Samuel Johnson: "I fear I will some day go crazy." But maybe, better than all they said did famous Shakespeare say:

"Glory is like a circle in the water,  
Which never ceaseth to enlarge itself  
Till, by broad spreading, it disperse  
to nought."

Better than ten thousand praises of men is a single "Well done" of God.

## A MINK OVERCOAT

In the very recent days, in Washington, D. C., Carter Glass lost a mink overcoat valued at \$2,500.

But small-pox would be as deadly to the body under that coat as to the body of a beggar shivering in rags. And when death's breath turns into frost on beggar's body and senator's body—who can tell which body is coldest, or stillest?

## AFTER SEVEN YEARS

In Darlington, S. C., in the spring of 1929, L. P. Dowling lost a wrist watch while riding a tractor on the farm. In March, 1936, a negro, plowing in the same field, came across the watch undamaged. We would venture the comment that the watch would be worth more buried than to be used to designate hours for evil indulgence, but worth much to date one for hours of worship in the Lord's sanctuary.

## HOW MANY?

A man asked me: "How many folks are members of Bellevue Baptist Church?" He found interest in my answer. But I was more interested to know how many of the members speak to lost souls regarding salvation, how many of the members visit in homes where sorrow and sickness reign, how many have family prayer, how many really pray for the pastor, how many do any actual systematic work for the Lord Jesus Christ, how many are simply sanctified sponges that absorb all they can receive and have no proper conception of their duty to distribute the benefits and blessings of the Gospel to others, how many have let days pass without an intelligent and devout prayer to God for a soul that is without Christ.

## STANDING BY MY GUN

Dr. Cook of Belfast tells of a gunner at Waterloo. The gunner was telling that the dust and smoke of the battle was so thick and intense that the gunmen, as they stood on the height where they had been placed by the command of their officer, could not see five yards in front of them. He felt the swaying tides of the battle move this way and that as the troops were repulsed. He did not know at one time whether he was among Englishmen or Frenchmen—among friends or foes. Dr. Cook said to the gunner, "What did you do in that hour of darkness and solicitude?" "I stood by my gun," he said.

We need just here to repeat what another has said: "We are not responsible for the swaying tides of battle; we are not responsible for apparent defeat, or apparent failure. To stand by our gun—that is what you and I have to do. The question is, Am I where God puts me, and do I stay where God puts me, and do I do what God would have me do?"

## HICCUPS

In Berkeley, California, John Thompson, age 62, hiccupped for forty-four days. He kept score, as one tallies hits at a baseball game. He insists that the total was 3,182,000 times. Finally, a brown paper bag placed over the face, a mustard plaster on the back and an ice pack on the diaphragm brought relief. But sin is no slight jerk of the hiccups—and can't be stopped with paper bags and mustard plasters and ice packs, even though some seem to think so.

## SLEEP

A young lady wrote:

"Sleep is short death.  
It is strange that one must die  
Each night to live each day.  
When I do not sleep at night  
The next day I do not seem to live."

And many today, in God's work, do not live at all—because the Bible says: "He that sleepeth in harvest is a son that causeth shame" (Prov. 10:5).

## TO GET LIQUOR

In a certain city recently, William Larson, 47 years old, was fined two hundred dollars on a disorderly conduct charge by a municipal Judge Eugene J. Holland. And why? Because he stole his wife's false teeth, Larson did, he did, and pawned them to buy liquor.

Well, that is not doing much more than did a woman I know who rode to a voting precinct in a Packard car with her two sons and dropped in a ballot in favor of the legalized liquor traffic.

## THELMA—A Hospital Story

By Louis J. Bristow, Superintendent

She is only 16 or 17 years old and is of the type to whom Jesus, looking up from His writing on the ground, said, "Neither do I condemn thee: go and sin no more." Somehow she had found shelter in the Baptist Rescue Mission in New Orleans, and Dr. Newbrough brought her to the Southern Baptist Hospital for treatment, and for the birth of her child. Because of ignorance and shame and poverty and woe she had been sadly neglected and her condition was serious. More than one blood transfusion was necessary. But she lived, and in the midst of a Christian environment found, both at the Mission and the Hospital, true friends whom she could trust. But, better still, found also one friend upon whom she could rely even to the utmost, and unto Him, as she went down into the valley of death, she committed her soul. She lived and will recover. Her future? Well, she is among those who serve—it is the love of Christ that constrains.

Is such service worth while? Do you have part in it? Hospitals cannot escape the economic law of paying for what they consume; and a case like Thelma's consumes much.—New Orleans, Louisiana.

## PRISON TERMS FOR MORRO CASTLE OFFICERS

A few days ago the officers of the Morro Castle were tried and given prison sentences for the part they played in the dreadful tragedy. It will be recalled that most of the passengers were lost, while most of the crew got safely to land. A fine of ten thousand dollars was assessed against the company, the chief engineer received a sentence of four years in prison, and other officers received lighter sentences. The verdict is a warning against that form of criminal carelessness which jeopardizes the lives of those entrusted to their care.

# GLAD TIDINGS FROM AFAR

## REIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE G. COLEMAN, Publicity Secretary

### HINDERED BY BAD WEATHER

The fearful weather throughout the South during the month of February seriously interfered with all the work in the churches. The receipts for the Co-operative Program were greatly curtailed, we are sure, in many places. However, we are glad to report that the receipts of the Foreign Mission Board for our current fund showed an increase of \$15,856.92 over the month of February, 1935. We hope that the month of March will show a decided upward trend.

### PROGRESS IN PALESTINE

Rev. and Mrs. Roswell E. Owens of Haifa, Mt. Carmel, Palestine, are due to come home on furlough in May. From a letter just received from Palestine we quote the following interesting item:

"After assuring you of our love and thanks, we should like to give you some special items for your prayer-list as you think of Palestine and Syria during this new year. First of all, here at Haifa, we have in training two young men whom we believe God has called into the work of the gospel ministry. One of them comes from the old hometown of the Master, Nazareth, the other from the hills of Lebanon. Since last autumn we have been bending every energy towards leading these young 'Timothys' in the study of the Bible, and in giving them other training necessary in the work of the ministry. You may easily imagine that this new task has taken no little of our time and thought and energy. But it has been happy work. These young men have given, and are giving us much cause for rejoicing. They themselves have been a great encouragement, among many discouragements. We believe that God has put His hand on them, and that He is going to use them, and they will prove a great value in our work. In them, and in others like them, must rest our hopes for a far-reaching evangelistic program in the future. We earnestly ask that you pray for them constantly, as well as for the rest of us. These young men have much in their favor, but they need the blessing of God upon them and their labors if they are to be successful, and we do covet your prayers in their behalf. They will have entire charge of the work here at Haifa while the Owens family is on furlough, and this will be no small responsibility for them with so little training. There will be temptations, days of trial, and days of discouragement, and they will sorely miss the help and guidance of an older missionary."

### LOTTIE MOON OFFERING

We are glad to report that the sum total received from the Lottie Moon Christmas Offering up to March 15 was \$235,817.50. Other funds reported in transit will bring the total to more than \$240,000.00.

### CHENGCHOW HOSPITAL

Dr. Sanford E. Ayers reports the re-opening of the hospital at Chengchow, China, early in the new year. This hospital was looted by bandits ten years ago and has been closed all these years. All of the furnishings, equipment and instruments were stolen. The gifts of the Woman's Missionary Union of the South have made possible the re-opening of this hospital at one of the most strategic railroad centers in China. Miss Genevieve Trainham, a trained nurse, of Virginia, was appointed for the Chengchow hospital at the October meeting of the Board. We need another

doctor for Chengchow and everything in the way of supplies and equipment is needed.

From a letter just received from the Chengchow station we quote as follows:

"Our hospital staff is small in number but great in loyalty. Dr. Timothy L. Yu, who was connected with Baptist hospital work in Shantung last year, is rendering a satisfactory service with us in Chengchow. The services of a well-trained native pharmacist, native accountant, four native graduate nurses, nine student nurses, an evangelist and a Bible-woman have been secured. With this force of helpers the work in Chengchow has been carried on. A beginning also has been made in Kaifeng through the clinic which is held there twice each week. Though more than a thousand out-patients have been seen and about seventy in-patients have been treated during the last three months, the formal opening of the hospital will not take place until some time early in this year."

### MISS SHUMATE'S NEW HOME

The Woman's Missionary Union of Virginia gave us \$2,500 for a home for Miss Margie Shumate on the Shiu Hing field in South China. Miss Shumate has been living for years in a native Chinese house that was wholly inadequate and uncomfortable. Showing her appreciation of the new home she writes:

"The Board has sent us money to build a new home which is now in process of construction. I cannot say what the inside will be like after we get it finished and furnished, but looking at it from the outside, I think it is the prettiest missionary residence in our South China Mission. We have no veranda as most of the missionary residences have, for there was no room to build it, but we have a nice little room on top of the building which serves as sleeping porch, and a flat roof on either side. When we get settled down you must all come to see us.

"The new home is being built on the same location where the Chinese building which I formerly occupied was located. I am now temporarily living in an upstairs room of a building belonging to the church. All of my worldly possessions in Sun Hing are piled up around me in one room, and not only mine, but those of Lai Wai Ching as well. Besides our bedroom furniture, our cupboard and dishes and pots and pans and sweet potatoes, and just everything are piled around in the room. I keep my stove under the bed. In the old house, my quarters were very cramped and when I did not need my oven for baking, I hung it up on a beam overhead. My oven is of such a nature that one can hang it on the wall or put it under the bed or put it wherever is convenient.

"Besides having a surplus of furniture in the room, I usually have from one to three or four other occupants, and the place is always dirty. Everything is covered with lime dust and the floor is always littered up, for the builders are working next door, and there are carpenters in the room below which has only a dirt floor, and so the people who constantly come to my room when I am here carry dirt and bits of shavings on their feet. Everything is inconvenient, but in a few weeks the new house will be finished and I will move in and forget all about the present discouragements."

## A DIGEST OF

BY C. W. POPE (Contributing Editor)

## Religious Thought

(Neither the editor nor the contributing editor necessarily concurs in all the opinions expressed on these pages.)

## CHRISTIANS UNITE!

(E. Stanley Jones, *British Weekly*, Jan. 2, 1936)

I am persuaded that the next great step for Christians everywhere is to get together. A kind of fatalism has come over the world. We find ourselves drifting straight into war, and yet feel helpless to prevent it. We feel that our economic problems are capable of solution, and yet we are helpless to apply the knowledge we have. Still the Christians of the world hold the balance of power in their hands. They are the greatest single body on earth with loyalty to one Person. They could do anything if they were united. One reason for their sense of helplessness in a crisis is the fact that they are not united. The next great step must be a living unity in Christendom.

How can this be done? For one or two bodies to unite is well and good, but it leaves the great problem still untouched. We want a unity which will bring all Christians into it. After listening to representatives of different religious bodies at round table discussions during fifteen years I have come to these conclusions:

1. That Christians are the most united body on earth—if they only knew it. When they drop down beneath the level of organization and church polity to the level of experience, they share the same experience. They do not have to seek for unity. They have it in the most fundamental way.

2. That God is not working exclusively in any one denomination. The saints are about equally distributed among the denominations. Whether God uses a man is not decided by his denomination, but by the degree of surrender to the will of God.

Can we propose a plan that will provide for three things—Unity, Equality, and Diversity? I think we can. We will drop all the labels that divide us and become members of The Church Of Christ. This will give unity. We will have diversity by having many branches of the church! A Presbyterian Branch, a Methodist Branch, a Baptist Branch, the Friends Branch, and on down the line. Each Branch would retain what it desired to retain. If it believes in the immersion of adult believers only, it would be free to hold to that. For the transfer of members between Branches, each Branch could lay down conditions, or no conditions as it saw fit.

This plan would be more than a federation. It would be unity, with diversity. The creedal basis of this union would be the one that Christ made when He established His Church. He said that the rock upon which He would found His Church, was a confession that Jesus is the Christ, the Son of the Living God. That confession is central. All else is marginal. Thus we would have a union with Unity, Diversity, and Equality.

## COMMUNISM IN THE UNITED STATES

(Biblical Recorder, Mar. 18, 1936)

It has seemed improbable that Communism would ever gain a large following in the United States. But today there are six times as many Communists in the United States as there were in Russia when the revolution came that established Bolshevism. They have a total of 610 organizations for propagating their doctrines, and they have more than three hundred newspapers and magazines, some weekly, and some daily.

The Communists now proclaim themselves as a political party. Earl Browder, secretary and spokesman, in a radio broadcast promised that within a few weeks after they are put in power, they will abolish unemployment, break the rule of the bankers of Wall Street, and put the masses

of the people in possession of their country. Mr. Browder says that they will put this program into effect with the firmness of Washington in the Revolution, and Lincoln in freeing the slaves. When, and if that day comes, then the day of free speech, such as Communists now enjoy under our government will be gone forever.

## TEXAS HALL OF RELIGION

(Lutheran Companion, Mar. 21, 1936)

Religion, which has played such a major part in Texas history, will have a major place in the Texas Centennial Exposition in Dallas, June 6 to November 29. The Lone Star Gas Company will build a \$50,000 Hall of Religion as their contribution to the Exposition. The building will be a permanent structure for religious meetings, and will include eleven separate rooms where religious denominations may place exhibits.

Atop the Hall of Religion will be a seventy-five foot tower from which will burn a tremendous flame to lighten the heavens, symbolizing "The Eternal Flame of Life," calling travellers to the sanctuary of the Lord. In this Hall of Religion will be gathered the religious lore of Texas covering a period of 400 years. During the Centennial from June to November, nightly mass meetings will be held on the grounds to hear world-noted religious leaders. On March 2, Texas churches in general, and Baptist Churches in particular, honored the birth of General Sam Houston, one of the heroes of Texas history. Thus is religion recognized as a mighty factor in the building of a great State.

## IF I WERE A CHRISTIAN

(Christian Observer, Feb. 5, 1936)

(Below we give a digest of a radio address by a Jewish Rabbi, on the subject, If I Were a Christian. Some of the rabbi's arguments are forceful, but some of them reveal his lack of familiarity with the teachings of Jesus.—C. W. P.)

I. "If I were a Christian I would ask myself what Jesus would think if He came back to earth today. Would He find the world much changed because, during all these 1900 years since He lived, millions of people have called Him Christ?" (No doubt Christianity, due to the imperfection of its believers, has not accomplished all that it should. But the rabbi also under-estimates the transformation which Christianity has wrought in the social order. A just comparison of the conditions in our own day (with all the injustice, strife, and suffering) with the conditions in the first century, would reveal the superiority of the twentieth century. When Christ came human slavery was common and two-thirds of the inhabitants of the Roman Empire were in bondage. When Christ came women were little more than chattels, polygamy was prevalent, and the rights of children had never been recognized. And our modern courts, slow and inefficient as they are, are no where as corrupt as Pilate's court, where a high judge frankly admits that he finds no fault in a prisoner, yet condemns Him to be crucified.—C. W. P.)

II. "If I were a Christian I would be a pacifist like Jesus was. In the name of Jesus I would plead with Christians everywhere to use their moral influence, not only to keep America out of the next war, but also to use her great prestige to avert the next war." (Millions of Christians are

doing the very thing that the rabbi suggests, using their influence to outlaw war as a method of settling international disputes.—C. W. P.)

III. "If I were a Christian I would be against every form of race prejudice and chauvinistic patriotism. Jesus was no narrow patriot. He loved men wherever they lived." (The rabbi's point seems well taken. One cannot imagine Jesus putting His approval upon any form of racial, national, or class prejudice; not even the Jewish prejudice against the Samaritan.—C. W. P.)

IV. "If I were a Christian I would work to unite the many sects and denominations into one great unified Christian Church. If Jesus were on earth He would not recognize the innumerable and competing churches, all of whom speak in His name, as if to them alone He had entrusted His truth." (Here the rabbi shows his lack of familiarity with the Savior's teachings. Once John said, "Master, we saw one casting out demons in thy name, and we forbade him because he followed not with us. But Jesus said, Forbid him not. For he that is not against you, is for you." Luke 9:49. To receive the approval of Jesus, He did not demand the organic union of all church groups.—C. W. P.)

**A WOMAN ON DEVIL'S ISLAND**

(War Cry, Feb. 21, 1936)

"It was in 1933 that I landed in Devil's Island," recalled a woman major of the Salvation Army. "It was awful. Never can I erase from memory the human misery which I witnessed. It was, and is, a veritable hell. Devil's Island is France's outpost of desolation and despair. The unfortunates there undergo various kinds of suffering at the same time: lack of nourishment, lack of clothing, equatorial heat, flies, insects, fever, and the unceasing agitation of bestial passions.

"As a member of a party of Salvation Army workers I had been sent to Devil's Island to begin pioneer work among the prisoners. The work was primarily for the relief of discharged prisoners. French law requires that persons discharged must stay in the place of deportation for a period of time equal to the term of imprisonment. The Salvation Army has purchased a farm where many of these discharged prisoners can earn a living and sufficient funds for passage.

With men actually serving prison terms the Salvation Army conducts meetings, holds interviews, and makes visits to the cells. Public sentiment in France over this dread spot is gradually awakening. More humane methods for punishment of prisoners are being advocated, and the day may come in the near future when Devil's Island will be but a black memory.

**DEMOCRACY BATTLING FOR LIFE**

(Unity, Mar. 16, 1936)

Historians of the future, we have no doubt, will declare that first half of the twentieth century was the period of the testing of democracy. Democracy was the supreme achievement of the nineteenth century. And when this century gave away to its successor, it seemed as though this achievement were permanent. In political life, in economic life, and in social life, the victory of democracy had been won, and seemed to be one of humanity's lasting achievements. Then came the World War and the crash of democracy in the ruin that followed upon this catastrophe.

Now democracy is battling for its very life and, at the moment, apparently, battling in vain. On front after front the fight has been lost, and all the institutions, customs, laws and contributions of democracy are being swept away. In Russia Bolshevism has swept away what little democracy they ever had. In Italy the great work of Garibaldi, Mazzini, and other leaders has been destroyed by the ruthless hand of Mussolini. Germany has suffered similar disaster under the rule of Hitler. From the Baltic

to the Mediterranean democracy is dead. Only in the Scandinavian countries, Britain, and America, is democracy holding its own.

It may be that democracy will be lost to our western civilization. Or it may be that it is being tested only, in the end, to be saved. If democracy survives it will be because America, Scandinavia, and England have refused to be deceived, and have kept the faith for themselves and their posterity.

(As this article is being written the daily papers bring us the news of Mussolini's latest move to abolish the Chamber of Deputies and to bring all Italian industry under the direct control of the government, thus destroying the last vestige of democracy in Italy.—C. W. P.)

**IS THE GREAT COMMISSION OBSOLETE?**

(Prophecy, April, 1936)

With nation after nation facing bankruptcy, many are preaching that through economic reformation, we could enter upon a period of peace and plenty for all. We are told that when surpluses are justly distributed among all people of each nation, all primary reason for war will cease. Many believe that such a program would usher in the Kingdom of God on earth.

Great pressure is being put upon churches to enlist them in these causes. It is charged that the churches are not fighting for any great cause. Some have declared that, "It is a question whether the church can become specific enough to save itself." Dr. E. Stanley Jones declared about a year ago that, "The church must support an alternative to Communism, or succumb to it." Kirby Page says, "We must organize a massive consumers co-operative movement." Kagawa, of Japan, urges, as an alternative to Communism, the Co-operative Movement. He declares that brotherhood has left the modern church and has entered into various fraternal and labor organizations. Kagawa, himself, writes, "I am pouring out my prayers, and the reddest blood of my life, into the work of carrying forward this quiet, undramatic, economic reformation."

But is the church to be switched from the work of the Great Commission to this new program of setting up an economic heaven on earth for the unregenerate? When, and if, plenty and leisure are possible for all will there be a great flocking to Christ and His cause? Wherever the church can lend its influence to a worthy cause of reformation it is commendable. But our Lord left to His church the duty of winning souls as its primary task. Righteousness, justice, and love will never characterize humanity so long as individuals have unregenerate hearts and reject the Savior of the world.

**EUROPE—SOWING AND REAPING**

(The Presbyterian Tribune, Mar. 19, 1936)

The rise of Hitlerism, the rearmament of Germany, the denouncing of the Versailles Treaty and the Locarno pact, and the reoccupation of the Rhineland by armed German troops, all are the inevitable results of the type of peace imposed upon Germany. We are under no illusions concerning the kind of peace Germany would have imposed upon the Allies, had she been successful. It would probably have been fully as vengeful and iniquitous. But had there been a forgiving peace, a Christian peace, the world would not now be drifting towards the rapids. A peace based upon fear, hatred, prejudice, revenge and cruelty could only produce conditions of strife, turmoil and war. The lament of Jesus over Jerusalem certainly would have been applicable to Europe when the representatives of her nations signed the Versailles Treaty, "O Jerusalem, Jerusalem, if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace." Europe sowed the wind, and now she is reaping the whirlwind. "Whatever a man soweth that shall he also reap."

## Public Opinion

### A VISIT TO TENNESSEE BAPTIST ORPHAN'S HOME

Having lived in Murfreesboro twice, first from 1907 to 1916, as Business Manager of Tennessee College, then from 1922 to 1928 as a traveling salesman, I have been familiar with our orphans' home for all the years since 1907. It is a far cry from the West Nashville location to the present one. I well recall when Bro. W. J. Stewart took charge of the work 25 years ago. I have watched with ever increasing interest in every advancement, and have during the years found pleasure in contributing to the Home even though part of the time I have not lived in Tennessee. I consider Bro. Stewart one of the really great superintendents in my eight states. I shall not attempt to mark all the steps of progress which have marked the ongoing of the Home and made it outstanding. I do however want to speak of the recent monumental advances. For long years much anxiety was felt about our adequate water supply. I have been there at times when it looked dangerous as the supply was so low. Since my last visit a never failing, wonderful spring 2½ miles from the Home has been bought and walled up so that now all fear has vanished. I saw the spring on my visit yesterday and it should be named Stewart Spring. How Brother Stewart has agonized over the water situation in the past. Now they not only have an abundance of water but it is as pure as the snow and as clear as crystal. I drank of it and rejoiced at such a wonderful solution of this all important matter.

Then I want to speak of the hospital. I go into hospitals all over my eight states. The Baptists of Tennessee can not begin to realize what an outstanding hospital you have at the Home. Bro. Stewart and I went all over it and I have never seen anything so complete and adequate and up to date. Every modern convenience and appliance for clinical work and care of the children. The operating room is a dream, the dental room of the finest type, the X-ray machine the last word in that field. Everything to make a child as comfortable and happy as possible when sick. It is the show building of the Home. I wish every Baptist in Tennessee could see it and that every superintendent of an orphans' home could visit it. The one most distinguishing feature of it is the cubical units—where the children can be isolated, still they can see and talk with each other. I have never seen that feature, so far as I know, it is the first in the South. I don't know when I have been as proud and happy as when Bro. Stewart un-

folded to me the unusual features of the hospital. They need other things to complete the equipment but so far \$35,000.00 have been spent and not one is owed on what is there. 30 beds, all on ball-bearing rubber rollers, furnish ample space for the Home of 235 children and allow for growth. My heart overflowed with thanksgiving and I just wanted to tell you and through you my Baptist brethren and sisters of Tennessee.

We are all thankful for Bro. Stewart with his wonderful vision, executive skill and untiring efforts to make this Home second to none.—J. Henry Burnett, Macon, Ga.

### RELIGIOUS DRAMA COMMITTEE BAPTIST STUDENT UNION

By Julia Cleòne Soccar

A thoughtful prophet—a progressive church—seeks new and different ways of presenting his message in such a way that the people will listen and understand and be impressed. The Old Testament prophet gave his children meaningful names. The modern prophets have been casting about for some method of preaching that is not already outworn and over-used. Of recent years the church has come to see in drama a powerful means of worship, religious education and Christian teaching. Thoughtful church leaders have come to realize that through the use of religious drama, ideas are made so concrete, facts become so vivid, that an individual shares the experience of the dramatic presentation, and it becomes a real and significant part of his thinking and feeling.

The movement has grown by leaps and bound, so that now over a thousand American churches have organized dramatic groups, and nearly all evangelical churches use it in some form. The main difficulty so far has been in the selection of vehicles. Innumerable plays have been published, but only a small portion of them are suitable for church production. And the inexperienced director finds it difficult to secure plays suitable to his own local needs and limitations.

After securing the co-operation of the leading authorities and publishers in the United States and England, Baylor University, Waco, Texas has set up an agency to assist churches and religious groups in selecting suitable vehicles. One of the most complete libraries of religious drama in America is being established at the University, and the plays are being evaluated in such a way that the agency can select from the entire collection the most desirable vehicle for anyone who writes

to them explaining his purposes, needs, and limitations. Recommendations and suggestions may also be secured on all phases of production. So far as is known this agency is at present the only one of its kind in America.

A great variety of subjects is listed, and there are plays suitable for both large and small churches and for any religious occasion. In selecting plays to be recommended for worship services, the agency is careful to pick out only those that send the audience away exalted in spirit and with a deepened sense of fellowship with God and Man, not a means of entertainment but a means of worship. There is also a great number of plays suited to conventions, B. T. U., Missionary Societies, Sunday School exercises, church entertainment and even Little Theatre groups who are willing to use plays of a religious or semi-religious nature when they can be found equal in style to secular drama (Little Theatre audience will probably appreciate the variety thus gained).

The service is free and anyone may secure prompt, courteous, authoritative, and impartial advice by writing to: Religious Drama, Baylor University, Waco, Texas.—

—Baylor University, Waco, Texas.

### Crooked Spines Made Straight

GREATLY BENEFITED  
OR ENTIRELY CURED

An Elderly Lady, all bent over, was straightened wonderfully. A Grateful Father writes his daughter had a bad curvature, yet was completely straightened. A Man helpless, unable to stand or walk, was riding horseback and playing tennis within a year. A Little Child, paralyzed, was playing about the house in 3 weeks. A Doctor, confined to a wheel chair for 8 years, was walking 3 months time. Thousands of sufferers have found relief, benefit or cure through the PHILO BURT METHOD. Over fifty-nine thousand cases in the past 30 years.



### 30 DAY'S TRIAL

We will prove its value in your own case. The Philo Burt Appliance is light in weight and comfortable to wear, entirely different from the old, torturing, plaster-casts, leather and celluloid jackets or steel braces. Every afflicted person with a weakened, injured, diseased or deformed spine owes it to himself to investigate. Doctors recommend it, and the price within reach of all.

Send for Information

If you will describe your case it will aid us in giving you definite information at once.

PHILO BURT  
COMPANY

145-4 Odd Fellows  
Temple  
Jamestown, New York



**DR. R. E. GRIMSLEY**  
 Chattanooga, Tennessee  
 March 4th, 1936.

**TO WHOM IT MAY CONCERN:**

Having received the resignation of the Reverend Dr. R. E. Grimsley, as pastor of Brainerd Baptist Church, Brookfield and Albermarle Avenues, Chattanooga, Tennessee, and as the hour of his departure from us draws near, it is the desire of this church, in giving this letter, to express our sincere regrets in his going away from us, but as he feels his Master's call to fields of greater service elsewhere in the Kingdom's work, we humbly submit to the will of the Master, and bid him Godspeed, and may the blessings of Heaven be upon him.

Brother Grimsley came to us in the spring of 1931 from Judson Memorial and a place on the state Board at Nashville, where he was one of the ranking officials in Tennessee Baptist Convention, at a time when the church was suffering its first tribulation, the founder and pastor, the beloved Claude E. Sprague, having been called to his reward, the church was without a pastor for months, and discord and discouragement were rampant.

The membership of this infant church was jubilant over Brother Grimsley's coming. During his five-year ministry to us his lips have sipped the bitterest of cups, yet in his quiet, humble manner, he bore his burdens like a true soldier of the Cross. Under his leadership we have seen the church grow and the indebtedness shrink. The eloquence of his sermons is surpassed by none and equalled by few. His abundant knowledge of the Bible, his zeal for the work, and his twenty years of experience as a minister to some of the State's largest churches is sufficient to warrant every consideration.

Without the slightest hesitation or mental reservation, we say, "Truly he is a man of God," and in addition to this recommendation, we stand ready to answer any and all questions regarding his ability in any phase of the work.

This unsolicited letter was read and passed by the church at its regular business meeting and a copy placed in the clerk's record.

Respectfully,  
 (Signed) Oscar Thomas,  
 Clerk of the Church.

**Book Reviews**

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

**The Hebrew Heritage.** Charles W. Harris. The Abingdon Press. \$2.50.

The author is chaplain of LaFayette College and Head of the Department of Religion, Easton, Pa. This book is an effort to show how the Hebrew people were influenced in their cultural and spiritual ideals by peoples that had

preceded them and how they held many things in common with their contemporaries who dwelt in other parts of the then world. "Their success has not lain in their effort to win and achieve a place in the sun, but in their marvelous adjustment to adverse conditions. They have extracted the sweet from the bitter. They have been tenants but have contrived to charge their landlord interest." "When Abraham was commanded to circumcise Isaac, he was not to perform a rite which was unfamiliar to the patriotism but, rather, to give a new significance to a ceremony long practiced." The Sumerians tell of a flood which was: "a catastrophe of such magnitude that it became a landmark in history." Of the family he says: "Children while young were assigned some duty in the house or fields. There were no schools, and what they learned was received in the women's quarters." Of the wonderful insight which the prophet Amos had he says: "a well-to-do wool trader whose journeys to northern markets and to Jerusalem gave him ample facilities for current information." The author magnifies the natural and minimizes the supernatural. The book is overflowing with man's wisdom, but not enough of "that which cometh down from above."—J. R. Chiles.

**The Cross of Christ.** James H. Todd, Bible Institute Colportage Association. Price 20 cents.

This is a Moody book of 128 pages in paper and a good one. Let one good concrete illustration tell the story of review. "Barabbas was a guilty robber and murderer. He was awaiting death as a penalty of his crime knowing it was a just judgment for what he had done. Doubtless he knew that Jesus was innocent. It was evidently the very cross prepared for Barabbas on which the Lord Jesus suffered. Barabbas could have truthfully said: That man is in my place; he is dying in my stead. This was all of grace, for Barabbas knew only too well that he had done absolutely nothing to merit such a pardon. The place that Barabbas occupied is the very place that God would have every sinner take, and in simple faith look at the cross and say from the very depths of his heart: "That man is in my place."—J. R. Chiles.

**Billy Sunday, The Man and His Message,** by William T. Ellis, LL.D (The John C. Winston Company, Philadelphia. Copyright 1936 by Lee T. Myers. 519 pp., price \$1.50).

This book concerning the famous evangelist was authorized by Mr. Sunday himself and by Mrs. Sunday. Mr. Sunday has since passed on—only a few months ago. It includes his autobiography, several pictures of him in various poses while preaching and of him in other connections, a tribute by

Mr. Homer A. Rhodeheaver, who as singing evangelist was associated with Mr. Sunday for twenty years, stirring descriptions of his sermons and selections from them, and a concluding chapter by Mrs. Sunday.

The book is well-prepared and arranged and gives a vivid description of the great evangelist and his work and of his influence.—O. W. T.

**Ethiopia in the Light of Prophecy,** by L. Sale-Harrison, B. D. (The Evangelical Press, Harrisburg, Pa. 26 pp. Price 20 cents.)

This pamphlet gives the geography and history of Ethiopia in brief, the reasons for Italy's invasion of that country, refers to the references to Ethiopia in Scripture, and then gives the future of the country from a prophetic viewpoint as the author interprets it. His conclusion is that Italy will not ultimately be victorious over Ethiopia. If Italy gains a victory of any kind, it will be only temporary. Whatever one's view of the author's prophetic interpretation may be, this pamphlet will be interesting reading, especially in the light of the present struggle between Italy and Ethiopia.—O. W. T.

**AN OLD MAN**

By John B. Beckett

(The author is son of Pastor W. Rufus Beckett of Inglewood Baptist Church, Nashville. The Sunday Magazine of the Nashville Tennessean ran this poem some weeks ago with a cartoon by Parrish showing the old man sitting drooped near a sign, "Wanted—a Young Man."—Editor.)

Is his life and labor ended?  
 Is his journey really through?  
 Or, is he just a man not wanted?  
 So old that he won't do?  
 Does he really wish to labor?  
 And to work for a just due?  
 Was he in other days a neighbor?  
 And did he always work hard, too?  
 Why, they do not ask these questions  
 In their brief interview,  
 He was too old—wasn't wanted,  
 They had no work which he could do.  
 Proud a man as they could question  
 About the things that he could do,  
 He was too old—wasn't wanted,  
 And they let him know it, too.  
 Mattered not what he would work for,  
 Talk of wages wouldn't do,  
 He was just an old man, not wanted—  
 And he knew that it was true.  
 So—there he sits on that curbstone  
 But, not for public view,  
 He's just an old man, not wanted—  
**A WANTIN' WORK TO DO.**

**ZION PASSION PLAY**

Presented by  
**THE ZION PLAYERS**  
**SHILOH TABERNACLE**  
**ZION, ILLINOIS**

Every Thursday and Sunday  
 April 9 to May 24, 1936

For Full Particulars:  
 Address: **ZION PASSION PLAY**  
 Zion, Illinois

## The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North,  
Nashville, Tennessee.

### VACATION DAYS

"Have to work all the time," growled Marilyn May, lazily shaking a rug on the back doorstep. "We have to work like beavers at school all year. I say it's time for us to take a little vacation now. We'll get as skinny as skeletons working like this all the time."

Evelyn June laughed at that, and so did mother, and big, teasing bother Will, who had just run in on an errand. It was so funny to think of Marilyn May ever working too hard; and funnier still to think of her plump little body ever looking like a skeleton.

"I'm tired, too," said mother suddenly. "I've been working like a beaver for ten years—ever since you came to work for, and take care of, Marilyn May. You kept the whole family busy the first six months—and I've never had time to stop since. I'm going to take a vacation myself."

The little girls looked very much shocked. But mother was looking straight into Will's laughing eyes, and they thought her eyes were laughing, too, and they wondered why.

Marilyn May carefully spread down the rug she had been shaking and the morning's work was done. Mother took a book and went out to the orchard. The little girls looked almost scared—they had never heard of mother doing such a thing before. Usually she was mending, or canning, or baking, just as soon as the morning work was done. Had mother gone crazy?

Mother usually put on the potatoes for dinner at eleven o'clock, but the little girls watched the clock eagerly, and she did not come. About eleven-thirty she strolled up to the house, saying she was going to Grandma's for dinner.

"Why, mother, what'll we do?" cried both little girls in a breath. "And father, and Will?"

"Will and father drove over to Smith's an hour ago," said mother. "And I thought maybe you'd like to go without dinner, Marilyn May—it's so hot, and so much trouble to wash dishes. But, if you get hungry, there's plenty to eat in the cupboard."

Marilyn May opened her mouth to say something, and then shut it again. Mother quietly washed her face and smoothed down her hair, put on a clean white apron, and slipped through the back gate to Grandma's house.

Evelyn June was a wise little lassie of thirteen, and she began to think she saw some fun in the air. Mother knew what she was doing, she was sure of that. So she declared she wasn't hungry anyhow, drank a cup of milk and

ate a couple of cookies, and settled down to a good book. But Marilyn May flopped around all afternoon like a chicken with its head cut off. She was hot and cross, and she began to feel sick; but Evelyn June told her it was because she didn't eat any dinner, and went on with her book.

Supper time came, but no mother, no father, and no Will. Marilyn May was really frightened now, for it was growing dark and they were all alone. About eight o'clock mother came home, looking fresh and smiling. "Where is father and Will?" cried Marilyn May.

"Oh," said mother, "I suppose they're staying at Smith's all night. Will said they would, if they didn't finish the work."

So saying, mother wound the clock, put out the cat, brushed her hair and went to bed. The girls went, too, because there was nothing else to do.

Marilyn May woke her sister up at seven o'clock the next morning—the sun was shining brightly into their little room. But there was no rattling of dishes in the kitchen, and the house was strangely quiet. "I hope mother's vacation is over," said Marilyn May anxiously. "I'll go see."

Tiptoeing to mother's room, she opened the door and peered in. Mother opened her eyes. "Oh, it's you," she said in a sleepy tone. "Don't bother me now; I'm resting."

Poor Marilyn May looked so shocked; she had never in all her life heard her mother say anything like that before. Then she threw the door open and ran in, threw her arms around her mother's neck and sobbed as if her heart would break.

Then mother—what a queer thing to do—burst out laughing! "There, there," she said, wiping away the big tears. "Don't you like mother's vacation, little girl? I don't either—and if we are agreed, we'll call it 'quits' and start all over again. I'm going down to the kitchen and get you something to eat, quick as a wink, and then we'll—"

"Work!" shouted Marilyn May, holding her mother close. "I'll work like a Tro—Troach—Trojan, does father say?—and I'll go to school 'till I'm eighty-seven—and I'll never want a vacation again as long as I live!"—*Religious Herald.*



Mrs. Gnaggs: "What are you doing with that string around your finger?"

Mr. G.: "You had me tie it there to remember to mail a letter for you."

Mrs. G.: "And did you mail it?"

Mr. G.: "You forgot to give it to me."—Ex.

An old darky approached the minister cautiously and very lightly tapped his shoulder.

"Parson, suh," he said. "Ah wants you all to pray for me. Ah's in a bad way suh."

"Well, Rastus, what's wrong with you?"

"Suh, Ah's got a floating kidney, Ah has, suh."

"But Rastus," replied the minister, "I can't pray for physical things like that; I only pray for spiritual things."

"You all can't pray for a floating kidney? Then how come you all prayed last Sunday for the loose livers?"

Judge: "What's the verdict of the jury?"

Foreman of Jury: "We find the culprit net guilty, sir, but we recommend that he be warned not to do it again."

Wise: "Where did you learn to become such an expert swimmer?"

Otherwise: "I served several years as a traffic cop in Venice."

"I never quite know how much money I ought to send my boys at boarding school."

"Well, I always keep my boy very short of money now. I find he writes home more often and much more charming letters."

### THE BEST WAY TO TREAT— BOILS SUPERFICIAL CUTS AND BRUISES AND MINOR BRUISES Apply Gray's Ointment

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

### Are YOU This Person?

Christian man (or woman); age, 18-60 (say); living in city or town; free all or part of day; good health; missionary in spirit; eager to promote the Gospel in own or nearby community; needing fair financial remuneration.

### If So, We Need YOU!

Ask (without obligation) for particulars about "colportage" work. Please mention this paper. BIBLE INSTITUTE COLPORTAGE ASS'N, 539 N. Wells, Chicago, Ill.



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

# Baptist Training Union

DIRECTOR .....HENRY C. ROGERS  
 JUNIOR-INTERMEDIATE LEADER.....MISS ROXIE JACOBS  
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.  
 STATE CONVENTION PRESIDENT.....HERMAN KING, 77 Arcade, Nashville

## LAST CALL FOR QUARTERLY REPORTS

Have you sent in your quarterly report for January, February, and March? If not, will you fill in a blank found in the back of your quarterly and mail today? We have the largest number of B. Y. P. U.'s and B. A. U.'s on our files now in the history of Tennessee. A total of 1,903 B. Y. P. U.'s, B. A. U.'s and Training Unions. Would it not be a most excellent record if every one of these unions should report to your State Director. Watch this page for the number of unions that report.

Oklahoma .....	834
Tennessee .....	796
Arkansas .....	703
Georgia .....	659
South Carolina .....	654
Mississippi .....	568
Louisiana .....	509
Florida .....	496
Illinois .....	209
New Mexico .....	131
Maryland .....	37
Arizona .....	18
District of Columbia .....	1

## ADDITIONAL CONQUEST REPORTS

Last week we published several of the conquest reports. This week we submit others.

Association	Churches Represented	Attendance
Previously Reported	379	5916
Fayette County	1	30
Shelby	16	110
Big Hatchie	10	182
Total	406	6238

Reports have not yet been received from Riverside, Stockton Valley, Hiawassee, and Tennessee Valley. Just as quickly as these reports are received a notice will be given.

The following awards were issued to various associations during the month of March:

Association	Awards
Bledsoe .....	17
Campbell County .....	8
Duck River .....	8
Hardeman County .....	52
Holston .....	206
Knox County .....	25
Midland .....	34
Nashville .....	36
Ocoee .....	46
Robertson County .....	6
Shelby County .....	198
Watauga .....	35
Wilson County .....	17

The following is the report of study course awards by states:

Texas .....	4805
Alabama .....	2072
Virginia .....	1307
Missouri .....	1050
Kentucky .....	963
North Carolina .....	877

## TENNESSEE VALLEY ASSOCIATIONAL BAPTIST TRAINING UNION SCHOOL

During the week of March 22-28 a school was held at Dayton, Tennessee for the leaders of the association and for teachers who are this week teaching "More Than Money" in sixteen of the twenty churches of Tennessee Valley Association. Classes were also held during this first week for the Training Union of the Dayton church. "More Than Money" was taught to the Seniors and Adults with a period of demonstration of methods.

Those teaching in the local churches of the association are: Rev. J. W. Mahan, Mr. Boyd Caldwell, Miss Mary Odom, Rev. John Porter, Rev. Charles Euveread, Rev. I. J. Rainey, Rev. J. L. Alexander, Mr. and Mrs. E. B. Arnold, Miss Edith Arnold, Miss Monty Cochran, Robert Kidd, Wilma Hogue, Frank Bruce, Prof. W. L. McMurray, Rev. E. M. Graves.

The aim of this association is "a study course in every church—a B. Y. P. U. organized in the churches where there are none." Mr. Boyd Caldwell of Spring City is the efficient director.

## McMINN COUNTY TAKES STOCK IN HUDGINS' MEMORIAL FUND

McMinn County Association is to be greatly commended for their part in the Hudgins' Memorial Scholarship Fund. Miss Tunis Johns of Etowah and Miss Orpha Lipps of Athens led in presenting this matter to the churches of the association. The following are the names of those purchasing shares of stock:

East Athens Church, 3 shares; Junior Department, First, Athens, 1 share; J. Ben Forest, Niota, 1 share; Sunday School, First Church, Athens, 10 shares; Mr. and Mrs. J. I. Forest, Niota, 2 shares; Helen Jo Dodson, Englewood, 1 share; Alathean Sunday School class, Etowah, First, 1 share; Fidelis Sunday

School class, Etowah, First, 1 share; Loyalty B. A. U., Etowah, First, 1 share; Pastors Partners B. Y. P. U., Etowah, First, 1 share; Tunis Johns, Etowah, 2 shares; Senior B. Y. P. U., Etowah, First, 1 share; Mr. and Mrs. J. W. Watts, Etowah, 5 shares; Mrs. O. A. Rule, Etowah, 1 share; Berean Sunday School class, Etowah, First, 1 share; T. E. L. Sunday School class, Etowah, First, 1 share; Junior B. Y. P. U., Etowah, First, 1 share.

This makes a total of thirty-four shares for this association with a report from Miss Johns that there are calls for more. We are sure that this is a noble way to memorialize the splendid work that Mr. Hudgins did in Tennessee. This money will be used as a fund to send preachers to the Preachers' School. A great many of our individuals and churches will want to have a part in this enterprise.

## BAPTIST YOUNG PEOPLE SUPPORTING THE CO-OPERATIVE PROGRAM

We are all familiar with the slogan that has always been pre-eminent in the life of the Baptist Young People's movement, "Training in Church Membership" which is the supreme aim of every B. Y. P. U. and B. A. U. member. The results of training are evidenced by our service in our local churches and denomination.

The Denominational Plan for financing all causes fostered by the denomination is the Co-operative Program. Surely every member will want to give evidence of the training they have received in the B. Y. P. U. and B. A. U. which urges every member to give proportionately according to the church's plan for giving. Mr. Rogers asks that every union in Tennessee use "Baptist Dollars in Tennessee" in making a report with a special appeal for the Co-operative Program in your regular meeting on April 26, and to make an urgent effort to enlist all active members to make a pledge to his church budget if he has not already done so. These tracts have been mailed to all directors, Senior presidents, and Adult presidents and can be secured in any number free of charge by writing this office, 149 Sixth Avenue, North.

## 3 Billy Sunday Stories FREE

This spirit of the great evangelist lives on in these bright new stories of his career. William Ridgway, the well-known iron manufacturer, wrote them for Sunday School Times. You can have them free, on request, in a pamphlet, "Tales of the Sawdust Trail." The Sunday School Times is issued weekly. Each issue has: an article or two such as those of George T. B. Davis on "Fulfilled Prophecy in Palestine," "A Lawyer Questions an Atheist," "Keeping Our Homes Really Christian," and many others; Ernest Gordon's "World Survey of Religious Life and Thought," ten unique weekly aids for teaching the International Uniform Lesson; and other articles dealing with problems of the Christian life—all edited by Charles G. Trumbull. Write today for a sample copy and the Billy Sunday leaflet. Dept. N. 325 N. 13th St., Phila., Pa.

THE SUNDAY SCHOOL TIMES CO.

## Sunday School Department

Superintendent ..... Andrew Allen  
 Elementary Worker.....Miss Zella Mai Collier  
 West Tennessee Field Worker.....Jessie Daniel  
 Office Secretary .....Miss Clara McCart  
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

### FIRST STATEWIDE SUNDAY SCHOOL CONFERENCE

At the First Baptist Church, Nashville, the First Statewide Sunday School Conference is in session this week. There are eight main speakers, twelve conference leaders, and 163 other people on the program. A report of this meeting will be in next week's issue of the Baptist and Reflector.

### THANKS TO OUR FRIENDS

In moving our new offices to 149 Sixth Avenue, North, our friends have been gracious in helping to beautify and to equip the Sunday School Department offices. Four beautiful chairs were presented by the teachers and officers of the First Baptist Church, Nashville, and by the teachers and officers of the Belmont Heights Baptist Church. The Sunday School workers at the Grace Baptist Church contributed toward the purchase of a much-needed book case. The Maury County Sunday School Association presented us with a combination table and telephone stand. The teachers and officers of the Edgefield Baptist Church, Nashville, sent an appropriate picture for the office. Cullom & Ghertner, printers, presented us with a nice waste basket.

We are indeed grateful for these contributions and we invite all of our friends to come to see us at their first convenience.

### MAURY COUNTY SUNDAY SCHOOL CONVENTION

Sunday, March 29, the Sunday School Workers in Maury County held an all day meeting at the Knob Creek Baptist Church. Associational Superintendent, C. C. Robinette, had a splendid program arranged and there was keen interest throughout the day. Thirteen churches were represented by approximately 150 people.

### TWO ENCOURAGING LETTERS

"I am enclosing a report of the Sunday School Training School which I taught in the Clinton Association. This is a new church, organized last summer. It is in a new section of Clinton. Brother A. M. Nicholson and I, seeing the need of a church here, secured the co-operation of the nearby pastors and took the religious census and found 176 Baptists not being reached. Rev.

Roby Mathis of Knoxville brought out his tent and held a meeting and at the close a new church was organized. They now have a membership of near 100. They have built a nice little new building 30 x 60 and have it almost paid for, and have half time preaching. Rev. J. F. McGill is their pastor.

"They have an enrollment in Sunday School of 130. We took the religious census during the training school and found 285 possibilities. The school is graded and the Standard of Excellence has been adopted as a goal."

M. K. Cobble,  
Andersonville, Tenn.

"I had a good week at McEwen, 45 enrolled, 17 average attendance. Rev. R. J. Williams is doing good work. He is one of the finest at taking hard places and building them up. Mr. I. L. Greenwell is Sunday School superintendent. The people are encouraged."

Jesse Daniel.

### LAYMEN'S RALLY, SOUTHERN BAPTIST CONVENTION

Secretary J. T. Henderson has arranged a splendid program for a meeting of the Southwide Brotherhood in Saint Louis the evening of May 13. Ex-governor Pat M. Neff, now president of Baylor University, Waco, Texas, will be the main speaker. Associate Secretary Lawson H. Cook, will also speak.

We will publish in the Baptist and Reflector next week on this page fur-

ther information about this meeting, together with a suggested railroad schedule for the men in Tennessee who desire to attend this meeting.

### THE MASTER'S PLEA

"The Master's Plea" is the title of the new Cradle Roll Day Program. The last Sunday in May is the suggested time for the observance of Cradle Roll Day. The service may be held the last twenty minutes of the Sunday School hour in the main auditorium of the church in the presence of all departments of the Sunday School.

The purpose of Cradle Roll Day is:

To magnify the work of the Cradle Roll Department.

To interest and enlist the co-operation of other departments of the Sunday School and church.

To recognize the babies on the Cradle Roll.

To recognize the faithful work of the Cradle Roll Workers.

Three free copies of this program will be sent on request by the State Sunday School Department, 149 Sixth Avenue, North, Nashville.

**MOVING**  
***Sanders***  
**STORAGE**  
 129-8th Ave. N.  
**NASHVILLE, TENN.**

## GIVE WHILE YOU LIVE THAT "THEY" MAY LIVE

### Set Aside One Sunday

Give at least once a year one "Fellowship Offering" at the Celebration of the Lord's Supper for the support of needy, retired ministers and widows.

Take it upon yourself to see that this worth while deed is accomplished. Send this annual collection through your State Board marked, "Fellowship Offering" for The Relief and Annuity Board of the Southern Baptist Convention and thus plan for the better care of those who gave their all for Christ and His cause.

**Thomas J. Watts, Executive Secretary**  
**THE RELIEF AND ANNUITY BOARD OF**  
**THE SOUTHERN BAPTIST CONVENTION**  
 2002 Tower Petroleum Building, Dallas, Texas.

# SUNDAY SCHOOL LESSON

By THE EDITOR

APRIL 19, 1936

## God The Forgiving Father

(Because of absence from the office and the work involved in the Regional Conferences, the editor could not prepare his usual notes. Hence he takes the lesson this week, in condensed form, from *Points for Emphasis*, by Dr. Hight C. Moore to whom deep appreciation is hereby expressed.—Editor.)

Scripture: Luke 15:11-24.

Golden Text: Psalm 103:13.

Collateral Readings: Psalm 15:1-4; Psalm 32:1-7; Mark 11:20-25; John 8:2-11; Psalm 103:8-14; Luke 7:36-44-50.

Severely criticized for associating with publicans and sinners, Jesus delivered the parables of the Lost Sheep, the Lost Coin, and the Lost Son. He justified the saving of a lost soul and revealed the joy of heaven over the penitence of even a single sinner.

In the lesson are seen: I. Fortune from the Father. II. Famine without the Father. III. Faith in the Father. IV. Favor with the Father.

### Notes Analytical and Expository

1. **The Father Recognizes Personal Responsibility.** The prodigal calls for his share (one-third, since the older son would be entitled to a double portion) of the paternal possessions consisting mainly of money, jewels, precious stones. Seeing the futility of restraint, the father grants the request. Spending extravagantly and riotously, the prodigal soon finds himself solitary and penniless in a strange land.

2. **The Father Pities the Prodigal in Distress.** The prodigal forces himself upon the generosity of a Gentile, who sent him to feed swine. He would have filled himself with the pod of the carob tree, a mockery of physical nutriment, but no man gave unto him.

3. **The Father Awaits the Exercise of Faith.** As a hero of faith the prodigal son emerges from the depths. He sees his condition is due to his conduct. He quit the scene of his wickedness and wretchedness and went to his father.

4. **The Father Receives and Restores the Penitent.** The welcome was infinitely more than the prodigal could expect. The best robe is put on him, the costly ring put on his finger, shoes put on his feet, the fatted calf killed, and the feast proclaimed. Thus God welcomes penitent sinners.

### THE LESSON OF THE LESSON

The Father Forgives the Penitent Son

1. **The Selfish Son.** "Give me." Selfishness is the essential element of sin. Impatience of restraint is a bad sign. One may be possessed of his possessions.

2. **The Straying Son.** "Took his journey." The tenderest ties should not be coldly cut. New associations should be chosen with care. One who starts out to see the world may well guard his steps.

3. **The Squandering Son.** "Wasted his substance." Extravagance is wrong. The spend-thrift and the miser are at opposite poles. But the reveler corrupts others as well as himself.

4. **The Famishing Son.** "Spent all . . . in want . . . joined himself." The last coin, the last jewel are thrown away. The wolf of want snarls at the door. The poor victim becomes a parasite on those whom formerly He would not notice.

5. **The Forsaken Son.** "Sent him . . . to feed swine . . . no man gave unto him." The foreigner does not take the prodigal into his family, but sends him to live in the hog lot. The boon companions of better days will have nothing to do with him now. The outcast of sin is cast out indeed.

6. **The Repentant Son.** "I have sinned." His heart is crushed. But he will rally to the right path. He acknowledges his iniquity. He will sob his sorrow into his father's ear.

7. **The Returning Son.** "He arose and came to his father." Out from the swine pasture and back to the old home; out from the old life and back to a clean career. No more the swine pasture; hereafter the father's house.

8. **The Restored Son.** "Best robe . . . a ring . . . shoes . . . the fatted calf." Bygones, though bad, were bygones. The marred picture of past revels is over-painted with the superb portrait of the father's feast. The night is completely blotted out in the light of a new day.

### GOLD IN THE GOLDEN TEXT

Like as a father pitieth his children, So Jehovah pitieth them that fear him. Psalm 103:13.

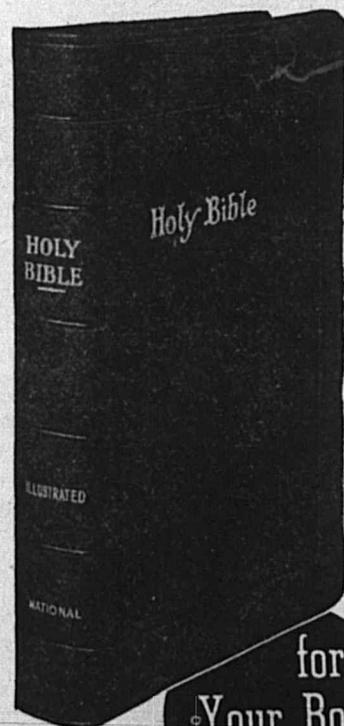
The pity of the Lord is heaven's response to the pitiable plight of man. Mercy is efficacious where power is powerless and wisdom knows no way.

In its expression the pity of the Lord involves sympathy in suffering, compassion in weakness, tenderness in reclamation, help in restoration, and encouragement along the difficult way upward.

The beneficiaries of the pity of the Lord are those who fear him with that fear which is the beginning of wisdom, the fear of God which keeps His commandments, a godly fear which, in its love and service to God and man, identifies those who have it as the children of God.

### QUESTIONS

1. What was the occasion of the parable of the Prodigal son? What characters are pictured in it?
2. Show how the prodigal in the parable and his career picture the sinner in his sins and wandering from God.
3. How are conviction and repentance and faith pictured in the parable?
4. Discuss how God's welcome of the penitent is shown.
5. In your judgment who is represented by the older son in the parable?
6. Do you see a missionary lesson in the lesson?
7. If a sinner (or a saint, for that matter) genuinely repents of his sins, ought we to remember these sins against him?



for  
Your Boy  
or Girl

KING JAMES  
VERSION

Genuine Leather

Beautiful full page illustrations.  
Eight full page colored maps.  
Sixty-four pages Bible study helps.

Finest Bible Paper—Self-Pronouncing

Specimen of Type

14 And the name of the th<sup>is</sup>  
is Hid'de-kel: that is it whic<sup>h</sup>  
toward the east of As-syr'i-a

1912 \$2.00 Postpaid

Order All Bibles From

**Baptist Book Store**

161-8th Ave. N.,

Nashville, Tenn.

## 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: 149 Sixth Avenue, North, Nashville, Tennessee.

### W. M. U. PRAYER CALENDAR

April 10-16

#### FRIDAY 10—

Pray for Miss Rose Marlowe, educational work, Shanghai, and for the W. M. U. of Central China.

#### SATURDAY 11—

For W. M. U. of Cuba and Argentina-Uruguay.

#### SUNDAY 12—

Pray that the zeal and spirit of our pioneers in home missions may be given to us; also pray for May meetings in St. Louis, Missouri, week beginning May 11.

#### MONDAY 13—

Pray for Rev. and Mrs. R. A. Pryor, workers among the Navajo Indians, Farmington, New Mexico.

#### TUESDAY 14—

For Rev. and Mrs. John Mein (on furlough) educational work, Pernambuco, Brazil; and for John Gordon, David and William Carey Mein, Margaret Fund students.

#### WEDNESDAY 15—

For Misses Pearl Caldwell (on furlough) and Bonnie Ray, evangelistic work, Pingtu, China.

#### THURSDAY 16—

Pray for Rev. and Mrs. J. R. Allen, evangelistic work, Bello Horizonte, Brazil.

### REPORT OF THE CORRESPONDING SECRETARY-TREASURER

#### Prayer and Privilege

It was in 1902 when this convention met in Humboldt the last time. Then there were 133 organizations in the state reporting cash gifts of \$4,800. There were eighty enrolled at the convention from ten associations, representing thirty-two societies.

Time marches on and today we are reporting 2,489 organizations with \$160,133.58 cash gifts and we expect 1000 to be registered at this convention.

It was also in 1902 that Mrs. W. C. Golden prepared the first State Mission Season of Prayer program ever published in the South. Her theme was "Prayer and Privilege." Time has marched on but our Union has still as its chief emphasis prayer and the privilege of service. We know that prayer is not our last extremity but our first opportunity.

The three seasons of prayer were observed in 1935 by 450 W. M. S. and there contributed \$6,523.32 for State Missions, \$7,662.89 for Home Missions

and \$14,434.52 for Foreign Missions. It was a privilege to put feet to our prayers by giving \$28,620.73 over and above our apportionment.

We had the privilege of using part of our State Missions offering in employing Mrs. Anna Haynes to work with our colored sisters. For seven years she has served as their W. M. U. secretary but for the first time she has been able to contact them personally. Mrs. A. B. Clark has been kept busy working in West Tennessee W. M. U., Sunday School and B. T. U. by this offering.

We welcome Rev. Paul Bell, Missionary to the Mexicans, to this convention who has been assisted by our Home Mission Offering and we are also happy to support the Stumphs in New Mexico by this gift. We all rejoice that our Christmas Offering for Foreign Missions is paying the salaries of the Tennessee missionaries and Miss Addie Cox who are included in the "125" this year, also paying the salary of Harriet King, who has just come under the board but who has been in China several years with her mother. Not only is Miss Walden's salary paid but \$2,000.00 is given to her school expenses. It is a privilege to pay and pray.

#### Enlistment

To extend His kingdom through enlistment is our task. We know that "satisfaction is the death of effort" and we are certainly not satisfied when we realize there are yet nearly 1000 churches in Tennessee without a W. M. U. organization and that 636 churches gave nothing to missions last year. There are ten churches who were outstanding for they received a gift to missions from every woman resident member. They are Calvary, Kingsport, Holston Association; Dandridge and Dumplin, Jefferson County Association; Henderson, Pleasant Plains and Westover, Madison County; Morristown, First, Nolachucky; Orinda, Red River, Robertson County; Seventh Street, Memphis, Shelby County.

We give thanks to the associational officers who gave unstintedly of their time and organized 94 W. M. S. and 188 auxiliaries. We also wish to thank Mrs. A. B. Clark, field worker, for her unflinching help in organizing societies and for the training work she has done in West Tennessee.

#### Efficiency

It is a privilege to serve on the field where leaders are eager to learn to be

efficient. Some one has said, "You may be a taper but you may light an arc lamp."

Time only can tell the value of the twenty-seven associational schools of instruction. To Mrs. Carter Wright and to all who assisted us in these schools we give our grateful thanks. Mrs. Wright said, "We are so busy doing good things, we do not have time to do eternal things." I challenge you this year to do the best things so your work will not be burned.

We are glad to report 139 W. M. S. have done splendid work and are A-1. Especially happy are we to report 40 A-1 Unions. To meet this standard we must realize the privilege of co-operation. Next year may we have 155 A-1 W. M. S. and 50 A-1 Unions?

There are five A-1 Associational Unions this year. They are Beulah, Gibson, Madison, Shelby and Watauga.

The record charts have proven a real help in keeping accurate records of attendance, tithers, mission study and periodicals. There is no guessing where a record chart is used. Year Books and manuals have been most popular. We have sold 1081 of these since our last convention.

#### My Personal Report

It has been a privilege to serve you on the field. I have been in ninety-one associational meetings in fifty-two different associations, in 135 churches and in 123 all day meetings. I have spoken 216 times, have taught forty-five mission study classes, conducted twenty-seven schools of instruction reaching 301 churches and thirty associations. I assisted in eleven camps and houseparties where it was a real privilege to me to tell the boys and girls about our Home Mission fields I visited last May. The great disappointment of the year was when an infected foot kept me from filling engagements during the Home Mission Season of Prayer. How I longed to tell the women what I had seen accomplished by our Home Mission offering. (This was written before the supreme disappointment came, when I missed the convention.)

I attended the Foreign Mission week at Ridgecrest, visiting for one day the W. M. U. Convention at Corinth, Miss., which is just across the state line; spent four days in Illinois as Southern Union representative in W. M. U. Institutes, attended the Southern Union Executive Board meeting in Birmingham, the S. B. Convention in Memphis and the state convention in Paris. These meetings have been the "extras" that have kept me busy during the year. One friend said she thought I should pay you for the privilege of serving, that I enjoyed it so much. I do get real joy out of serving the Master and you.

Over the radio I heard a preacher say the need of today was more expert

Christians. My own heart condemned me for I thought of how busy I had been in training W. M. U. experts and I realized that I had not stressed enough the privilege of being an expert Christian. May we this year pray more and realize that it is a privilege to give of our best to the Master, then as we become expert W. M. U. workers God grant that this will mean that we have attained the rank of "expert Christian."

**Office Report**

Jan. 1, 1935-Dec. 31, 1935.

Letters	15,418
Packages	15,736
U. S. Cards	1,857

**Mission Study Awards**

Sunbeam classes 327, seals 2,337; R. A. classes 222, seals 1,289; G. A. classes 301, seals 2,901; Y. W. A. classes 301, seals 2,615; W. M. S. classes 1,746, seals 11,169, gold seals 813; Y. W. A. blue seals 30; Blue seals S. B. B. 54; W. M. S. 541. Total blue seals 595. Red Seals S. B. B. 82; R. A. 31; G. A. 25; W. M. S. 422. Total 589. Reading cards 14. Total number classes 3,033; total number seals 22,308.

**GOD'S ACRE**

Inclosed herewith is a copy of my recognition of the power and leadership of my Lord, and my personal rent note to Him for this year.

This act of mine is the result of a combination of a number of incidents, and is rendered with the sincerest hope that it may probably aid the movement of the "God's Acre" plan and perhaps aid others of the rural sections, in their tithing plans.

Among these incidents, I might recall that one afternoon, at a W. M. S. meeting there was a discussion, in regard to dedicating one hen and chickens to the Lord. This was agreed upon. However a Monday or so later a young matron recalled this plan and declared her intention of 'tithing' all the hens and chickens. Oh, how my soul was thrilled at this move. She said, "My husband lets me have all the chickens and the increase for myself, and I'm just going to give one-tenth of all of them to the Lord." Her husband is a section worker on the railroad and they have no crop but she can raise a little garden and a few chickens.

Don't you know her flock of chickens must be happy, that they may all be Baptists? But just think how sad the other members of others flocks feel when just one of their number is singled out and allowed this great privilege of becoming a Baptist, while they must stay out of the Kingdom work of their Creator.

Another incident and the one which forced me to prepare this article—Dr. Sara Conyers York, M. D., of Halls, is a great friend and benefactor of mine, and a truly fine woman. She was in my house last Saturday morning, and was attracted to my 'tither's chart,'

which hangs on my wall, a like copy of which I described to you in the November (1935) issue of B. T. U. magazine. She was much pleased with it and said to me, "Rena I want you to make a chart, on that order, of your little crop you're raising this year. It's really good."

In compliance with her request I tried and this is the result. While in the center of my tither's chart is the story of the Creation, ownership and stewardship of our possessions, the center of my little farm chart contains this, "my recognition of the power and leadership of my Lord, and my personal rent note to Him for this year." Practically the same drawing can be used for both. (I was with the South Fork Church, of Friendship, Route 4, last year.)

Now if this little article, or anything I've written can be of service in any of these plans, mentioned, for the Lord's work, I shall be pleased to have you use them as you think best.

(MRS.) IRENE BRIGGS,  
Fowlkes, Tenn.

**"My recognition of the power and leadership of my Lord, and my personal rent note to Him."**

T-he earth is the Lord's;  
H-e created and populated it and  
E-ndowed man with power to get  
wealth.

T-hen, as the wonderful Lord He is, He  
E-ncourages His subjects to loyalty,  
N-ever once forgetting them. While  
T-hey till and seed the soil  
H-e sends the sunshine, air and rain.

I-nto this wonderful world of Yours,  
You  
S-ent me, Lord, some work to do.

A-nd though I am so weak and small  
D-ear Lord, to Thee, I trust my all;  
E-ntreating with You every day;  
B-elieving You'll guide me all the way.  
T-he gleanings of this daily commun-  
ion

I-nspire me ever upward and  
O-nward in the extension of Your  
Kingdom, and  
W-hen this crop is gathered Lord I'll  
E-nter one tenth of the whole for You,  
and

G-ive You an offering also. Ever  
O-nward and upward I strive to go,  
but I'm  
D-epending entirely, Lord, upon You.

Onions, peas, corn and beans,  
I can tithe them dry and tithe them  
green.

A failure to do this, Lord, I know  
Will show me up as low and mean.

Cabbage, okra, beets and cucumbers,  
As for quantity, Lord, You'll provide  
the numbers.  
Lettuce, carrots, potatoes and tomatoes.  
Oh, may they in abundance grow.

Strawberries, chickens, eggs and hay  
Provide necessities along the way.  
Milk and butter, if you please,  
Will also help us through a squeeze.

Pumpkins, squash, turnips and radish,  
One tenth I owe and You shall have it.  
As for cotton, fruits and whatever else  
I grow  
I'll divide them likewise, as You know.

Have I forgotten the hogs for meat?  
No, I well remember  
The nice big hams, juicy and tender.  
And when they're cured, in the fall,  
You, Lord, shall have one tenth of all.  
(MRS.) IRENE BRIGGS,  
Fowlkes, Tenn.

**In Memoriam**

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

**MRS. DELL CHANDLER McMAHON**

Mrs. I. N. McMahan, nee Dell Chandler, was born at Boyd's Creek, Tennessee, September 3, 1860, daughter of Mary Smith and Timothy Chandler. She was educated at Rogersville College, Rogersville, Tennessee and Hollins Institute, Hollins, Virginia.

On February 22, 1890 at her home, Boyd's Creek, she was married to I. Newton McMahan. To this union was born one son, S. Timothy Chandler McMahan.

To all her acquaintances Mrs. McMahan was known as "Miss Dell".

On February 14, 1936, 5 P. M., at the ancestral home in the presence of the family, she very quietly fell "Asleep". She was the third generation to go out from this home. She had been in failing health for some time, but was able to go about in the home caring for her husband who has been partially paralyzed for 12 years.

In addition to her husband, she is survived by one son and one grandson. The funeral services were conducted in the Boyd's Creek Baptist Church by the pastor, Rev. O. M. Drinnon and Rev. J. Witherspoon Dunlap, pastor of Rocky Springs Presbyterian Church. The body was stored with its final resting place in the Chandler Cemetery where the Chandlers have been interred for three generations.

She had been a member of the Boyd's Creek Baptist Church for 60 years. She was faithful to her church in every department, generous with her time and money until failing health.

During the early years of her life, she was an unflinching attendant upon the ordinances of God's house. She attended the Southern Baptist Conventions, and her home was always open to the ministers, laymen and delegates of the churches.

"Miss Dell" had a brilliant mind. Her memory was restored with a remarkable collection of incidents, comical and serious about old times and friends. To the last she enjoyed nothing better than a chat about old days with friends and always alert and cheerful.

It would be hard indeed to measure the loss that is felt by this family, but the assurance that God makes no mistakes is their comfort.

## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR MARCH 29, 1936

Memphis, Bellevue	1904
Knoxville, First	1164
Chattanooga, First	1089
Nashville, Grace	971
Memphis, First	913
Memphis, Union Avenue	909
Memphis, Temple	868
Knoxville, Fifth Avenue	763
Knoxville, Broadway	753
Chattanooga, Highland	710
Maryville, First	655
Jackson, First	648
Bristol, Calvary	625
West Jackson	600
Chattanooga, Northside	557
Etowah, First	566
South Knoxville	503
Jackson, Calvary	489
Jefferson City, First	463
Memphis, Speedway Terrace	462
Chattanooga, Avondale	440
Chattanooga, Calvary	431
Union City, First	428
Chattanooga, Red Bank	412
Dyersburg, First	396
Old Hickory, First	395
Chattanooga, Tabernacle	369
Chattanooga, Central	362
Chattanooga, East Lake	352
Paris, First	347
Fountain City, First	345
Memphis, Central Ave.	327
Chattanooga, Chamberlain Ave.	326
Trenton, First	315
Humboldt, First	309
Martin, First	304
Georgia—Rossville, First	302
Georgia—Chickamauga	292
Nashville, Inglewood	283
Nashville, Seventh	283

#### By FLEETWOOD BALL

B. A. Miley has resigned the care of the church at Georgetown, La., to accept a call to Harrisonburg, La.

—B&R—

J. C. Austin, vice-president of Georgetown College, Georgetown, Ky., has resigned his position and is in Florida.

—B&R—

J. S. Day, Senior, of Key West Fla., has resigned and accepted the work at Oneida, Fla., effective April 15.

—B&R—

R. H. Whitcomb, of Nocatee, Fla., has resigned that church to accept the care of the El Bethel Church, Tampa, Fla.

—B&R—

C. E. Azbill, of Jackson, preached Sunday night, March 29, for the Second Church, Lexington, of which he was formerly pastor.

—B&R—

O'Hailey, of Harrisonville, Miss., resigned churches near there to accept

a call to the church at Tangipahoa, and Independence, La., half time each.

—B&R—

H. T. Young has resigned as pastor of the First Church, Many, La., to accept the call of the First Church, Welasco, Texas.

—B&R—

Stewart Long, of Indianapolis, Ind., has accepted the call to the First Church, Michigan City, Ind., effective March 15.

—B&R—

During his first year as pastor of the church at Fulton, Ky., Woodrow Fuller has welcomed 142 new members, more than half candidates for baptism.

—B&R—

James Justis, of Hendersonville, N. C., has accepted the call to the church at Gowensville, S. C. He was a former missionary to Argentina.

—B&R—

A. M. Yarbrough, of El Bethel, Fla., has accepted a call to the First Church, Callahan, Fla., and assumes his duties April 1.

—B&R—

G. L. Bowles, a native of Tennessee, and pastor of strong churches in this state, passed to his heavenly reward last week.

—B&R—

L. A. Rawls has entered upon his duties as pastor of Lowrey Memorial Church, Jacksonville, Fla. The work begins encouragingly.

—B&R—

L. R. Scarborough, president of Southwestern Seminary, Fort Worth, Texas, is holding revivals in Calvary Church, Daytona Beach, Fla., and Main Street Church, Jacksonville, Fla.

—B&R—

Maurice Medelin, Greenville, S. C., has accepted the call to the Second Church, Fountain End, S. C. He was ordained March 22 and began his work March 29.

—B&R—

J. L. White of the First Church, Miami, Fla., is celebrating his 20th anniversary as pastor of that church and the 50th anniversary of his entrance upon the gospel ministry.

—B&R—

Evangelist A. D. Muse and singer, Sam Rayburn, were successful in a meeting at Oneida, resulting in 50 conversions. They are now in a meeting with the church at Oakdale.

—B&R—

President W. E. Holcomb of the Woman's College, Hattiesburg, Miss., was recently made happy by gifts for his school, aggregating \$10,000.00 in cash.

—B&R—

Arthur Flake of the Sunday School Board, Nashville, has just finished two books entitled "The Functions of the

Sunday School" and "Duties of the Sunday School Officers."

—B&R—

Houston Smith has resigned at Collins, Miss., to accept a call to Napoleon Avenue Church, New Orleans. He will study in the Baptist Bible Institute in connection with his pastorate.

—B&R—

Lawson H. Cook, of Richmond, Va., has accepted a position of Associate Secretary of the Baptist Brotherhood of the South with headquarters in Memphis. We heartily welcome him.

—B&R—

Oscar Haywood, formerly pastor of the First Church, Jackson, recently resigned the care of the First Church, Newbern, N. C., and will live on his farm.

—B&R—

The Sunday School of the First Church, Lexington, gave a total of \$143.05 to Home and Foreign Missions on Sunday, March 29. The Superintendent, J. W. Stewart, is happy.

—B&R—

The Fifth Sunday Meeting of Beech River Association will be held in the church at Parsons beginning Friday night, with the sermon by W. F. Boren, of Darden.

—B&R—

The sympathies of the brotherhood go out to G. W. Quick, former pastor to the First Church, Greenville, S. C., in his grief over the sudden death of his wife at her home in Chevy Chase, Md.

—B&R—

Too much praise can not be given Editor V. I. Masters, of the Western Recorder, Louisville, Ky., for his recent doctrinal issue of that great paper, one of the strongest articles was that of J. E. Skinner, of Jackson, on the Atonement.

—B&R—

Dr. Joseph Broughton, a dentist in Atlanta, Ga., for 35 years, has accepted a call to be Superintendent of the Sunday School of Curtis Street Church, Augusta, Ga. He had been Superintendent of the Druid Hills Church several years at Atlanta, Ga.

#### By THE EDITOR

Our people will rejoice to learn that Secretary Freeman is steadily improving following his operation in the Baptist Memorial Hospital, Memphis.

—B&R—

The tricky type-setting machine made us say last week that E. V. "Baldich" had died when it should have been E. V. Baldy. We regret the error.

—B&R—

W. W. Hamilton, president of the Baptist Bible Institute, New Orleans, will conduct the annual revival in the church at Prentiss, Miss., L. E. Green, pastor, beginning June 17.

—B&R—

His hosts of friends are anxious as to the outcome of the illness of C. C. Morris of First Church, Ada, Okla. He

was too sick to attend the 17th anniversary of his present pastorate.

—B&R—

James H. Fitzgerald has resigned as pastor of Toone Baptist Church and Pinson Baptist Church to accept the care of the First Church, Walnut Ridge, Ark.

—B&R—

J. B. Tallant, Chattanooga, formerly pastor of First Church, Sweetwater, and Singer Fred Rudder are in a meeting with the Loudon Baptist Church, O. O. Bishop, pastor.

—B&R—

A. U. Boone began his work as supply pastor of First Church, Springfield, Sunday, April 5. This is the eleventh church in which Dr. Boone has supplied in the past five years.

—B&R—

The brotherhood will regret to hear that Mrs. L. S. Seberry, wife of Pastor L. S. Seberry of Brownsville, is ill in the Baptist Memorial Hospital, Memphis, and will pray for her recovery.

—B&R—

Mrs. A. L. Goodrich, wife of the Circulation Manager of the Baptist Record, recently died in their home in Clinton, Mississippi, after a few months' illness. Her death is a distinct loss to the cause.

—B&R—

We are glad to have such splendid reports of the work at South Pittsburg Baptist Church, Paul R. Hodge, pastor. In their regular services without any special meetings they have had twenty-eight additions to the church since January first, twenty-four coming by baptism and four by letter.

—B&R—

Dr. Will H. Houghton, President of the Moody Bible Institute, will be the preacher for the May meetings of the Irish Baptist Convention in Belfast, May 24-29. Dr. Houghton has been especially commissioned to visit Great Britain to arrange for the D. L. Moody

Centenary Celebration, which will be observed simultaneously there and in America in 1937.

—B&R—

Mrs. Landrum P. Leavell, of Oxford, Miss., has announced the engagement and approaching marriage of her daughter, Louise, of Picayune, Miss., to Claude B. Bowen, of Louisville, Ky., and Richmond, Va. The marriage will be solemnized in Oxford, Friday, May 8. They will be at home to friends in Richmond, Va., where the husband preaches.

—B&R—

C. L. Bowden, pastor of the First Church, Elizabethton, has, for some Sunday nights, used as themes, book reviews, Books of the Bible as follows: Glimpses of Genesis, Excerpts from Exodus, Lessons from Leviticus, Notes from Numbers and Duties from Deu-

toronomy. The response has been good.

—B&R—

FROM BRO. ANDERSON

The Baptist and Reflector  
Nashville, Tennessee  
Dear Sir:

Harrison-Chilhowee Baptist Academy has selected the following speakers for Commencement: Dr. D. A. Ellis will preach the annual sermon May 7, and Dr. W. R. Rigell will deliver the literary address May 8. Miss Ellen Sharp will be valedictorian, and Miss Martha Claybrook will be salutatorian. The class is composed of twenty-three members.

The First Baptist Church of Alcoa observed Chilhowee Day March 15 by having all the preachers from the school have charge of the entire program for the day: teaching the Sunday



## ONLY 3 and 3 Guarantees Old Age Security

**MONTHLY** The Minister Lays Aside  
The Church Adds Another **3% OF THE MINISTER'S SALARY**

*then* The Relief and Annuity Board  
GUARANTEES

**Through Its Age Security Plan**

an ANNUITY for life payable to the Minister at 65

Total cost to Minister runs from \$2.50 per month to \$7.50 per month on salaries ranging from \$1,000 to \$3,000. A like cost to the Church or group of Churches.

Annuities on the above salaries range from \$33.33 per month to \$100.00 per month at age 65 on 35 years of participation. For less than 35 years of participation and greater or smaller salaries proportionate annuities will be paid.

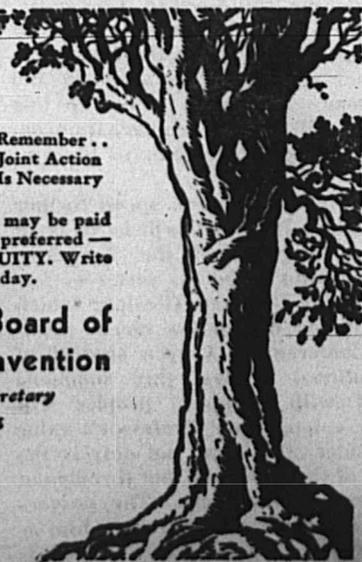
**Let the Ministers Act Now** } Remember . .  
**Let the Churches Act Now** } Joint Action  
Is Necessary

If an individual plan, that is, a plan which may be paid for by Minister without aid of Church is preferred — we have it — **SPECIAL DEFERRED ANNUITY**. Write for particulars giving age at nearest birthday.

**The Relief and Annuity Board of  
The Southern Baptist Convention**

THOMAS J. WATTS, *Executive Secretary*  
2002 Tower Petroleum Building  
DALLAS, TEXAS

If you have not already asked for further details, please write today.



The brethren throughout the state and elsewhere are asked to be patient while the State Board, the W. M. U., Sunday School, Baptist Training Union, and Baptist and Reflector offices are getting adjusted to their new quarters and getting things to moving smoothly in connection with the change. Letters will be answered, adjustments made, etc., just as rapidly as possible. All of us only ask that you be patient in the meantime, as we are sure you will be. Do not forget that the new address is 149 Sixth Avenue, North, instead of 161 Eighth Avenue, North, as formerly. Please address all communications and govern all visits accordingly. All of us will be glad to have our friends visit us in our new quarters.

school classes, preaching, and having charge of the B. Y. P. U. and music. The preacher boys enjoyed the experiences of the day, and the many kindnesses extended them by Pastor W. M. Griffith and his good people.

On Sunday afternoon, March 15, Mr. Holmes Galyon, a student at Harrison-Chilhowee, was ordained. The council as called by the Meridian Baptist Church. The ministers were Dr. P. B. Baldrige, Rev. J. L. Helton, Rev. W. M. Parry, Rev. W. M. Griffith, and Rev. W. F. Hall. The ordination was requested by the Sugar Loaf Baptist Church, of which Mr. Galyon is pastor. Mr. Galyon was questioned by Rev. W. F. Hall, the ordination sermon was by Rev. P. B. Baldrige, the charge was given by Rev. W. M. Griffith, the Bible was delivered by Rev. W. M. Parry, and the ordination prayer by Rev. J. L. Helton. The Bible was a gift of the Meridian Baptist Church.

Yours very truly,

Roy Anderson, Principal,  
Seymour, Tenn.

—B&R—

His many friends in Tennessee will be interested to know that Dr. H. W. Tribble, Professor of Theology in the Louisville Seminary, will spend three months this summer in Switzerland, studying under Dr. Karl Barth at the University of Basel.

Dr. Tribble will leave Louisville April 16, and will sail from Norfolk, Va., on the 17, arriving in Basel about the 27 of the month in time for the last three months session of the University year. He will return to the States about the middle of August.

In 1931 Dr. Tribble spent several months at the University of Tuebingen under Karl Heim and later in the University of Bonn, studied for some time under Dr. Barth, who was then a Professor there.

A little over a year ago, because he refused to take the oath of allegiance to Hitler, Prof. Barth was deprived of his chair in the German University, and soon was offered the chair of Systematic Theology in the University of Basel where he has been for the past year. Associated with him this summer will be his brother, Heinrich Barth, occupying the chair of Philosophy.

Dr. Tribble's plans to spend further study under Dr. Barth will be of great interest to many of the Tennessee brethren who heard his series of lectures on the Barthian Theology which he delivered during the recent Seminary Conference. A keen student of International affairs, this summer's contact with European peoples will further enhance our Professor's value as a leader of thought, not only in the circles of the Seminary, but throughout the city and the State. The prayers of the brotherhood will follow him as he leaves us temporarily. — Douglas Hudgins, Louisville.

## In the Spring— Southern Baptist Convention

R. KELLY WHITE,

Chairman of Committee on Order of Business

In the spring the minds of Southern Baptists turn to thoughts of our annual Convention. And the time is near at hand! From May the fourteenth through the eighteenth representatives of our denomination will meet in St. Louis, Mo., to consider Kingdom affairs. This meeting is the medium through which the business of Southern Baptists is cleared. This is the thought around which our program revolves. All of us are accustomed to the idea and expect nothing else. But this year an additional opportunity for inspirational emphasis has presented itself. The Northern Baptist Convention will meet in the same city and both Conventions have voted to have a joint session of these two great Baptist bodies.

This variance in our usual order presented at once an opportunity and a challenge to the Committee on Order of Business. Since this joint session will be held from Monday, May 18, at 2:00 P. M., through Tuesday evening, May 19, we had to plan our program with that fact in mind. Whether anyone would like to admit it or not, we have usually placed what we considered our major interest as near the first part of our program as possible. Then, when the first day or two was over a great many of the preachers would leave and get back to their pulpits by Sunday. This year the Convention is meeting on the edge of our territory. It will be impossible for most of them to follow that usual schedule this time. If the delegates from the eastern, far southern and western states tried to get back home for their Sunday services they would have to turn around and start back about the time the Convention started. Another factor which we considered was that most of our delegates would not want the expense of staying in St. Louis too long. In the light of these conditions the Executive Committee was asked to change the opening time of the Convention. We are to have our first session May 14 at 9:30 A. M. Our reversal of the usual policy consists in the fact that we have tried to plan our program for a climatic ending rather than the usual anti-climax. For instance we are having the Chinese Centennial program on Saturday afternoon and the presentation of Foreign Missions on Saturday evening. On Sunday afternoon we are planning to have Dr. M. E. Dodd speak to a great mass meeting. That night Dr. Charles Maddry, who has come back from the Orient with his heart on fire, will present the challenge of our Foreign Mission program, and Dr. J. B. Lawrence will bring the needs of our own Southland to our attention. On Monday morning we will hear the report of our Sunday School Board. No agency of our denomination is more useful or influential in the promotion of Southern Baptist efficiency than this Board. This year the new Secretary, Dr. T. L. Holcomb, will present his "platform" to our Southern Baptist Convention as such. His plans for an intensive and extensive five year program have already been formulated. And all Southern Baptist are to be challenged by this magnificent endeavor. Surely this feature of our Convention will have the ear of all our delegates. Dr. J. Clyde Turner will close our Convention with an address at 11:40 on Monday morning.

Another Committee has planned for the joint session which follows: With Dr. Truett and Dr. Rushbrooke arriving from their mission tour just in time for that period, with Dr. Kagawa, with visiting Chinese Christians and with the outstanding speakers of both Conventions to draw from, an unusually fine program has been arranged.

For one to go to St. Louis and miss the Foreign Mission program or any of these features we have just been talking about would be rather a tragedy. We are going into a somewhat detailed account of our proposed plans so that no one may fail to understand how worth while it will be to stay through. Let's try it this year! You might like it! A little variety now and then should add interest. Somehow we just can't believe that it will break the hearts of our ministers or seriously impair the churches if our delegates are out of their pulpits one Sunday. It might be very profitable for both—in the long run. Plan to come a little later and stay longer than usual. We promise you that you will not regret it.