

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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THE BIBLE STANDS THE TEST OF FACT

We must hasten to remark that we in no wise regret the new order of the present age. The contrary is rather the fact. If the Bible is true and if its revelations are indeed from Almighty God, we need not fear to have it tested by any standard of truth that is honest, and that is established. If the words of the Great Book are not in full accord with all known *fact*, then we have been mistaken in calling it the Word of God. We use the word "fact" in its accepted meaning, as distinct from theory and unproved hypotheses.

Our main objection to the pseudo-scientific philosophy of this present generation is that it manifests an amazing willingness to surrender the eternal verity of God's revelation for the unfounded theories propounded by men who are utterly without ability to prove their wild imaginings. And science, we must repeat, is a correlated body of absolute knowledge. The accumulation of reliable scientific knowledge is a gradual and slow process. The trial and error method is perhaps the most prominent in all scientific techniques. Generation after generation discards the conclusions of their predecessors, until finally a new stratum is

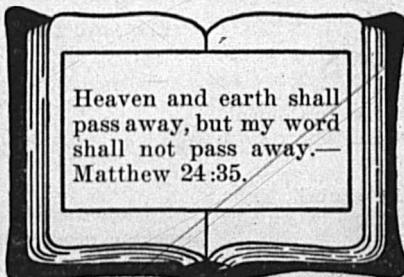
laid upon the slowly accumulating pyramid of unquestioned and unquestionable fact.

The Book which men call the Bible has remained unchanged and undeviating for thousands of years. Its writers never contradict one another, and all of its contents has an unwavering unanimity upon every subject introduced into its marvelous pages.

We are perfectly willing to have the contents of this Book tested by science, as by any other established standard. We would unhesitatingly state that when men of science agree unanimously upon any correlated body of facts and do not change their conclusions or

agreements concerning these facts for several thousand years, we will then be willing, if necessary, to discard the Bible and accept their conclusions instead. We think that this is but an honest test, since the Bible rests upon that pedestal of milleniums of unchanging and unvarying agreement. Sometimes we are forced to realize that we live in an age which, priding itself upon the term "scientific," is extremely superficial in many of its philosophical conclusions.

—HARRY RIMMER, in *The Harmony of Science and Scripture*.



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EDITORIAL

A Suggestion

We have just received a sample copy of a neat and meaty little brochure entitled "SINCE REPEAL," which is a veritable treasure chest for those interested in the present status of the liquor problem. It is the thing for pastors, Sunday school teachers and scholars and the Every Bodys. It is published by Temperance Facts Bureau, 986 Fifteenth Ave. S. E., Minneapolis, Minn. at 10c per copy; 60c a dozen.

* * *

Motor Vehicle Deaths In 1936

According to the annual report of the National Safety Council, motor vehicle accident deaths in 1936 reached an all-time record of 38,500 against 37,000 in 1935.

Mr. W. H. Cameron, managing director of the council, says: "Neither I nor any other safety worker will attempt to explain away a 1,500 increase in traffic deaths during 1936."

So far as we know, no one would attempt to "explain away" this increase. It stares the public in the face. But there is no question in our mind that **Liquor, Liquor legalized by the government and other powers**, if you please, along with other liquor, has played a vital part in this increase.

Unfortunately, it is sometimes difficult to get the full data on the part that liquor plays in traffic accidents because although one or more parties involved in such accidents may have been more or less under the influence of liquor, the accidents are only reported as due to "fast and reckless driving" with no statement as to liquor in the case. And, too, an officer who is himself friendly to repeal and liquor will naturally keep from making such a statement where possible or where it seems advisable to him.

But notwithstanding this, certain facts have been brought to light which show alcohol's sinister part in the record of motor accidents and deaths. As bearing on this, the little brochure, SINCE REPEAL, referred to elsewhere on this page, in discussing the question, "How about traffic accidents," says:

They have vaulted since repeal. The National Safety Council published an article by Dr. H. A. Heise covering 119 consecutive highway accidents.

The survey revealed that about 60% of the accidents and 75% of the people injured or killed, were in the "alcoholic accidents." Experiments indicate a measureless loss of efficiency when as little as one ounce of whiskey is consumed. (One ounce of whiskey or 10 or 12 ounces of beer would contain .40 to .50 ounce of alcohol). "It should be borne in mind," says Dr. Heise, "that the 'alcohol accidents' are those in which a responsible individual has more than 0.02 per cent alcohol in body fluids."

Dr. Heise stated that his tests showed that drivers who could perform routine acts fairly well were measurably slow and erratic in applying brakes, showed poor judgment in avoiding danger, and were clumsy and that "the most of them were blissfully unconscious of dangerous driving."

Out of a total of 2,286 licenses revoked since January, 1934 (repeal), 2,186, or 95.5% were for drunkenness.—Gil W. Carmichael, director Minnesota drivers' license bureau.

"Experience proves the most dangerous man is the one with only one or two drinks who still believes himself to be in possession of all his faculties."

Traffic fatalities closely parallel alcohol consumption.

The brochure then gives a chart based on the records of the U. S. Bureau of Internal Revenue for liquor consumption and the National Safety Council for traffic fatalities to illustrate its last statement. So also it gives the sources of the data on which its other statements are based.

The statement by Dr. Heise referred to was made in December, 1934, but one knows full well that liquor has not lost its potency in 1936 and 1937.

The statement above concerning "the most dangerous man" as being the man with one or two drinks and still thinking himself to be in possession of all his faculties, was made by Robbins B. Stoeckel, vice-president Eno Traffic Foundation; secretary Auto English Association; and Professor of Highway Transportation, Yale University.

Of course, drunk men or men who have had a drink of liquor or who want one will pooh pooh these things. But the fact remains that, although liquor is not the only explanation of the motor accidents and deaths and their alarming increase, yet it is the major factor therein.

And in spite of all this and in spite of the social and political corruption attendant upon liquor the National Government is hand in hand with the sorry business and there are those in our ranks who will leave no stone unturned to link our own fair Tennessee with legal ties to this carnage and corruption.

The Lord forbid that it should ever be!

* * *

Sit-Down Strikes

Sit-down strikes are those in which a group of workers stop working, occupy the plant or place of business and announce that they will not come out until their demands are met or adjustments satisfactory to them are made.

A strike of this kind has been in progress in the plants of General Motors Corporation in Flint, Mich. There have been others of the same kind in recent days.

The general reaction of the press and of the public, except that part which is more or less radical in its social philosophy, has seemed to be quite definitely averse to the sit-down strike. We think the reaction is justified.

In saying this we are not attempting to interpret the merits or demerits of the issues in themselves between the employers and employees. Nor are we taking sides as between capital and labor. We have in mind solely the ethics of the sit-down strike as a method of attaining desired ends.

Judge Paul V. Gadola has issued an injunction calling on the strikers at Flint to evacuate the plants. No counter legal move has been made by the strikers because none is available. This testifies to the fact that the sit-down strike is illegal.

It is just as illegal and unjustifiable for workers to occupy the property of others and prevent its use as it would be for the owners of the property to occupy the homes of the workers and prevent their use. Either is illegal and un-American.

But the sit-down strikers are at this writing (Feb. 6) defying the injunction of Judge Gadola, indicating that they will die before they will yield. Thus they add to the illegal and un-American occupancy of property not belonging to them, their contempt of the court and of law, even to the point of threatened bloodshed.

Both capital and labor have rights. The public has rights even greater than these. But lawless means to secure these rights are reprehensible.

It is a great pity and a sinister symptom when a group of determined men illegally occupy another's property, keep men from working who would otherwise work, as in Flint, and forbid the use of the property under threat of bloodshed and defy the law and the state when it seeks to evict them.

We hope that there is no basis for the intimation and open charge as well, which has been made several times that at the bottom of the trouble in Flint and of much other labor troubles in various parts of the country are to be found communistic influences. But there are reasons for fearing that this is true.

One phase of the godless technique of Moscow is to foment increasing labor troubles and bring about in time, if possible, a general, nation-wide, paralyzing strike as a prelude to the seizure of powers by the Communists. A small percentage of men brought in the hellish regime of Russia.

Perhaps we place ourselves liable to the charge of being "an alarmist," but as we consider the situation from several angles, it seems to us to be an unjustifiable optimism which says, "It can't happen here."

* * *

Who Pays For Strikes?

While considering the subject of strikes, we came across an editorial in the Nashville Banner of January 31, 1937, which reproduced with comments an editorial from the Bowling Green Times-Journal in answer to this question, which seems to be so timely that we reproduce the comments and editorial almost in their entirety for such as may not have seen them.

The Bowling Green Times-Journal has an editorial in answer to the question, "Who pays for strikes?" that presents a clearly analytical survey. Says that newspaper:

"We who are so far removed from the great automobile centers, where the big strikes are in progress do not realize fully the far-reaching results of this widespread industrial shut-down.

"The strike in the automobile industry, involving now 135,000 men, with daily additions in related industries, is costing the strikers \$1,000,000 a day.

"The question is, who pays for strikes?

"The great majority of American workers attend to their own affairs, strive for the fullest possible pay envelope, and are happy to live in a country in which they have helped to develop the highest living standard in the world. But occasionally groups of American workmen are persuaded to go on strike.

"What happens then? Who pays for strikes?

"First of all, the investors pay. They may lose dividends; their plants may lose contracts to a competitor; their investment is jeopardized. But usually, the investor has other sources of income and manages to get along reasonably well.

"Secondly, the community where a strike occurs pays. The earning power of those who make up the community is reduced and therefore consuming power is cut down.

"Thirdly, relatives of the strikers pay. Often they have to pull in their belts another notch to help the fellows who are running short. And then the wives and children of the strikers pay—not only in reduced food and clothing and opportunity but they pay the heavy mental costs of worry and fear. They fear prolonged poverty. They worry over debts. They fear the physical consequences of violence so often resorted to by strikers.

"And finally, the strikers themselves pay the heaviest bill of all. They lose time. Pay envelopes vanish. Hatreds are engendered and often the job itself is lost. Time lost in a strike may not be made up in a year's work.

"It is a fair question to ask: 'Is a strike worth the price? Or isn't peaceful discussion of employees and employer the better way?'

And we add that surely any contention that is right can be settled by peaceful discussion.

The Pari-Mutuel Bill

As a method of action the term "pari-mutuel" means a system of betting on horses under which the one who bets on a winning horse shares the total stakes with others joined in the scheme, less a small per cent to the management. The pari-mutuel stand or window, therefore, is the listing and clearing headquarters of gamblers.

A bill to legalize pari-mutuel betting on race tracks in Tennessee has been brought before the General Assembly. It proposes that running races may be held on mile tracks of fair associations and trotting and pacing races on half-mile tracks of fairs and expositions where premiums of not less than \$4,000 are paid for exhibits.

Ostensibly, the purpose is "to encourage, promote, and improve the stock raising and agricultural interests of the state by regulating contests of speed and endurance between horses, establishing a racing commission," etc. So also "The gambling scheme is sugar coated with the lure that part of the proceeds would go to the general fund of the state. Running meetings of fifteen days each could be held in any county twice a year and \$100 a day be paid for the privilege and, in addition, 4 per cent of the pari-mutuel purses be covered into the State Treasury, as well as 10 per cent of admissions" (Nashville Banner).

But, depend upon it, whatever ostensible purposes may be stated in support of the bill and whatever lures toward it may be held out, the real spirit and purpose are to make race track gambling legally respectable in the state and encourage its practice for the money that the various promoters may get out of it. All else is camouflage. Verily, "The love of money is a root of all kinds of evil."

Most heartily does the Baptist and Reflector agree with the Nashville Banner when in opposition to the bill it says:

"This measure should be killed, and killed at once. It is a plain effort to bribe Tennessee, through contributions to its treasury, to open wide its gates to race track gambling. It is a measure that is vicious in principle and the effects would be here, as elsewhere, injurious to business.

"The treasury of Tennessee is not overflowing, but this State has not grown so poor that its citizens should strike a blow at its moral and business life in order to put tainted money in its treasury."

* * *

No Time To Be Good

Recently a writer in reviewing a book concerning Wagner, the German musician and composer, and admitting that Wagner's life was very unsavory, called attention to his voluminous works and said that the man "did not have time to be good."

That is a curious excuse. Excuse is all it is.

Over and above the time which Wagner devoted to music there was the time which he devoted to badness. Why did he not turn that time toward goodness?

So long as a man has time to employ in being bad he has time which he can, if he will, devote to the ends of righteousness.

Wagner took time to die. And in the coming day he will take time to be judged!

But Wagner is not the only man who, if he does not claim it for himself, has it claimed for him by others, that he does not have time to serve God.

There are members of Baptist churches who are in good health and who are not employed in some public service which requires their absence who are conspicuous for their non-attendance at church and for their non-support of the church program and the denominational program and for their general undependability when it comes to living up to their religious obligations. And their stock alibi is, "We do not have time."

All of these will take time to die some day and after that they will take time to be judged!

The sensible thing is to use the present in preparation for these solemn events.

When death comes it will be too late.

The Magnetic Master

By M. E. Dodd

(This is the digest of a mighty and moving message by Dr. Dodd on Sunday afternoon during the Southern Baptist Convention last May. In relation to the time of its delivery, to run it now is late. But its theme is timeless.—Editor.)

These words suggest three things for our consideration.

First, consider Christ's sublime strength of character which He manifested in going straight forward to the Cross. Just a few verses before this text we read that some Greeks sought out the disciples and said, "Sirs; we would see Jesus." One exposition suggests that these Greeks constituted a deputation from their great country who had come with the purpose of inviting Jesus to come to their country and accept their hospitality with the assurance that they would give to Him position and power, since His own people had rejected Him. This invitation, if accepted, would have blocked His path to the cross and He could not allow anything to stop Him from going to the cross.

No sooner had Jesus arisen from baptism in the Jordan, with the waters still falling from His locks, than the devil began at once to tempt Him to turn aside and evade the cross.

The Cross was central and supreme for Christ. His manhood was magnificent, His teachings were sublime and His moral example was unsurpassed, but His dying on the Cross was imperative, essential. His birth was beautiful, His life was lovely and His benevolences were generous but His death on the Cross was inescapably necessary. The Cross revealed the poverty of man, the perfidy of Satan and the power of God. The three Crosses were types of all humanity, the sinner lost, the sinner saved and the Saviour of sinners midway between the two. Christ could not bless until He had bled. Not until He was stretched upon the Cross did He have the power to say: "Thou shalt be with me in Paradise."

The second thing to consider here is the self-consciousness of Christ. "I, if I belifted up will draw all men unto Me." Dr. Cameron calls it, "the sublime egotism of Jesus." "I, if I . . . Me." I would call it, not egotism, but as self-consciousness. It is not egotism if you are really what you say you are. Egotism seeks to secure the advantage of being thought what you are not. But Jesus was only speaking of what He actually was. These words upon the lips of any other person would have been repulsive.

Consider, thirdly, the serene suggestion of conquest which we find here in these words, "I will draw all men." He was very quiet, very calm, not at all nervous, panicky or hurried. God never hurries about His work. So Jesus said, simply and quietly, "I will draw all men unto me." He had won very few followers during His life time, and they were of no social, political or financial importance. He had had very poor success, judged by the world's standards. But He wasn't anxious or worried about it. He said, "Just put me on the cross and I will draw all men unto myself." I think He must have seen in one grand panoramic vision the multiplied millions of Rome and Greece and Europe and England, of China, India, Japan, America, the Isles of the seas and all parts of the world who through the vision would be drawn to Him by the mighty magnet of His divine life.

It is a great mistake to suppose that the Jews had been chosen of God as particular pets upon whom He would bestow favored blessings. He chose them to represent Him to the whole world and as long as they fulfilled His mission He blessed them.

The religion of Jesus is not exclusive, it is all inclusive. He was simply fulfilling His own highest mission when He said, "All people, all men, all races, all colors, all classes shall be drawn unto me." Jesus Christ had nothing less than the whole world in His thought, in His blood, and in His heart.

Enough Christians in the world living out the full implications of the gospel which they profess would produce by the grace and power of God the New Heaven and new earth, and new city, and new social order, and new humanity under the new leader as seen by John, in which dwelleth health and happiness, peace and prosperity, justice and equity, and every good thing and out of which would be cast all sin and sickness and sorrow and selfishness and hatred and strife and greed and grasping and poverty and unemployment and wars and rumors of wars.

The other implication is the missionary message and motivation. With such a gospel of personal salvation, and social redemption and world recovery to preach we should never rest day nor night until it has been proclaimed to every living creature.

The ultimate end of the gospel of Christ is the dissemination of intellectual and spiritual light to every corner of the habitable globe. Not until every Arab's tent sweltering in the desert sands;

not until every mountaineer's cabin home nestling in the mountains; not until every tenement dwelling in dingy, dirty city street; not until every palace on every boulevard; not until every home on every countryside in all the earth, not until they all shall glow with the light and love of His glorious presence divine shall the task which He committed to us be fulfilled.

Scriptures For Russians

The Soviet Government gave permission in 1927 to the Baptist Union of Russia for the printing and distributing of 50,000 Bibles and 50,000 New Testaments. Prof. I. V. Neprash, who is the official representative outside of Russia of the Union, was asked to secure funds for the publication of same.

Only a part of the whole program was fulfilled, as the Communists cancelled their permission. A Government decree was published in 1929 for the confiscating and burning of all Scriptures throughout Russia. Not a copy is permitted in the country, not even a leaf torn from a Bible and enclosed with a letter.

The unused funds have been kept in a safe bank near New York. At a recent meeting, the Committee of the Fund commissioned its secretary, Mr. Neprash, to go to Europe and personally distribute, as well as organize the distribution through others, thousands of Bibles and tens of thousands of New Testaments among the Russians. He is planning to visit six or seven countries. It will be a heavy work, for which much wisdom, strength and even protection from Above will be required. Prayers are urgently requested. No additional contributions are needed for this work.

The present work of Mr. Neprash, directing the activities of RUSSIAN MISSIONARY SERVICE, (850 E. Thompson Street, Philadelphia, Penn.) will continue as before, under the direction of Mrs. Neprash, a highly educated and trained worker, with Mr. Neprash assisting from Europe. This work is officially endorsed by the Baptist World Alliance and by the Southern Baptist Convention. A free bulletin, *The Link*, with authentic information concerning this work and the religious situation in Russia, and other literature, is gladly mailed on request.

"DEBTLESS DENOMINATION IN DECADE" IS AIM ADOPTED BY EXECUTIVE COMMITTEE

When the Executive Committee of the Southern Baptist Convention met in annual session recently a thrilling plan of debt reduction for the entire denomination was adopted. Dr. Louie D. Newton, Georgia member of the committee, writing in *The Christian Index*, states the plan thus:

"The committee adopted the plan of looking to our centennial session in 1945 with all debts, south-wide, state and local, paid—a debt-free denomination within a decade! That, to be sure, has no reference to the debt which Paul tells us we shall ever owe—the debt of making Christ known—but it does mean that we can pay our creditors every penny we owe them as Baptists and come to the centennial with the thrill of having fully discharged these obligations."

Dr. J. E. Dillard coined this slogan in his speech to the committee, "A debtless denomination in a decade!"

Such a plan, thrilling even in contemplation, is indeed challenging. After one hundred years of glorious conquest, in evangelism, in missions, in church building, in kingdom enterprises of far-reaching significance, it would be a shame for the denomination to approach the centennial still debt-ridden, wallowing in the quagmire of unmet obligations.

The Home Mission Board, largest debtor of the convention, would most gladly see such possibility realized, but it can be done only by increased debt paying funds. Last year, the best since 1929, the Home Mission Board paid a little more than \$100,000, and at this record rate it would require fifteen years to pay the balance.

The Board anxiously anticipates increased receipts from the Hundred Thousand Club and from other sources so that it may meet its entire obligation by 1945.

The theological seminary at Buenos Aires has been closed for several years, except a few night classes. Missionaries L. C. Quarles, R. F. Elder, and Sidney M. Sowell are our teachers in this seminary. A number of Argentine pastors are associated with them on the teaching staff. The seminary will be opened on April the first, with a full day-time schedule. This is to be made the seminary for all Spanish speaking South America, south of Mexico. A new missionary teacher will be sent out shortly.

A Message From Sorrowing Spain

Ambrosio Celma

Dear Dr. Maddry:—Your kind letter of November 23 is just at hand and I can say to you truly that it has been received with joy and gratitude. We are very conscious of your sympathy in these distressed times and your warm words of Christian love and brotherhood fill our hearts with praise to the Lord who has given us such beloved and loyal brethren.

By the goodness of God I am glad to say that so far as we know, not one of us, workers nor members of the Missions, have had anything to suffer for the war until now. Our Mission is established in territory under the legal Republican Government, and to this happy circumstance is due the fact that we have been free of persecution and our lives protected. There were days of great danger for us but the Lord protected us and the hatred of men did not reach our homes. It has not been so with the brethren belonging to other missions. News has reached us stating that at least five pastors have been shot by the Rebels, and also the wives of two of them with their children, while many others have had wonderful escapes from death, and have managed to flee the country or are hidden. In many places men, with their wives and children, have been put to death, and people have been shot in mass by thousands.

As I have told you already, in the area controlled by the government, evangelical churches have been respected in general. In most places the authorities have advised suspending the meetings in the halls and churches while public opinion is so excitable, but smaller meetings are being held in private homes, and in this way nearly all the brethren can meet together each Sunday in several little groups. This is what we are doing in Barcelona and other places with good success under the circumstances. We are doing all we can to cheer the brethren, since there are many who are afraid because of the bitter opposition against God prevailing in these days, due to the strongly anti-clerical feelings of the people, in its hatred against the only form of religion they know.

The latest news from our workers and brethren is good. We are only anxious for those in Madrid, where the last letter was dated on November 13, but indirect news have reached us by other pastors in Madrid, which permit us to believe that they are safe.

About our halls and churches, I must say that the new church in Albacete has been taken by the authorities, before its dedication, to be used for the needs of refugees from Madrid. Also the hall in Alicante is used as a refuge for people who sleep there during the continuous bombardment of the Rebels aviation. The church at Badalona, near Barcelona, dedicated on last June 1, is now a day school for boys under the control of a local committee, but we hope that at the end of the war it will be returned to us.

As you know, Mrs. Bengston and her son left Barcelona at the end of August, but Mrs. Bengston left all things so well arranged that we have been able to forward monthly the salaries to our workers, which is a great relief for them in these days when the little help they receive from the churches has so much decreased, while the cost of living has greatly increased. From my correspondence with Mrs. Bengston, we are confident that arrangements will be made that will permit us to forward the remittances to our workers in the future.

I am confident that somehow or other the way will be opened that the gospel may be preached to our countrymen. We are in good terms with the authorities which respect us and give us all the possible support, and many of them in power are wishing to help us as much as they can. But there are difficulties at present; it must be understood that there remains mass of uncontrolled people acting for themselves out of the law, and little can be done against them at present when practically all the police force of the government is fighting at the front, but things are improving each day and we hope to see better times.

We are not afraid at all of Communists or Anarchists, because they have stated in their programs the freedom of thought and the respect for human personality, and they have done so with us until now. On the other hand, if the Rebels eventually win, the intention of several of their leaders is to put a stop to all Protestant work in Spain, banishing the evangelical Christians and confiscating all property held by them. In many places here in Catalogne there have been found in the hands of the priests, fascist lists with the names of those to be shot by them, and always the first names are those of the evangelical Christians.

This is the situation for the moment. Conditions are not good, but they are not desperate. Here we are in the name of God to defend the spiritual and material interest of our work for the benefit of Spain; our friends in France have invited us to go

there for rest and security, but we feel that our duty is here among our brethren, and we are sure that our Lord will help and bless us all and our work.

We are grateful to the Foreign Mission Board for its generous help, and wish the best of blessings for you.—Barcelona, Spain.

Consolation Corner

By J. Luther McAlliley

Have you ever had to walk through Death's Valley? Very few grown, or even young people, perhaps, have escaped this sad experience. But since our Lord passed along that way, it has not been so dark. Its terrors have been overcome.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

David knew the full meaning of every word in that Scriptural gem—that consoling ointment for the broken heart. He had drained the bitter cup of sorrow in Death's Valley, and out of his experiences came simple sympathy—came words that have winged their flight down through the centuries, and those words have not lost any of their comfort for weary hearts.

The directing rod of the Heavenly Shepherd has guided many a wayworn soul. His staff has been the strong arm that has never failed to support him who leaned thereon.

Jesus, the lowly Nazarene, assures you and me that the very hairs of our heads are numbered; That not even a sparrow can fall to earth and escape the all-seeing eye of the Father.

Many years after David wrote those soothing sentences, and long after Jesus spoke his assurances, Shakespeare repeated the same comfort in these words: "There is a special Providence in the fall of a sparrow." Are you not worth more than many sparrows? The Lord says you are.

In the darkest hour and through the most bitter grief, that "Supreme Power," that Benign Benefactor, that Heavenly Shepherd will lead through Death's dark valley. He knows well every step of the way. He will gently lead you by the hand as He speaks peace to your troubled soul.

Pointed Paragraphs on Sunday School Lesson

Sunday, Feb. 14, 1937 — O. L. Rives
Subject: Jesus the Good Shepherd
Text: John 10:1-16

As the Shepherd, He proved His love for the flock by dying for them. When the human heart fully grasps this fact, it melts in contrition and submission. There is no way to the Father's fold except by the Door (the shepherd in Palestine actually becomes the door by placing his body in the opening of the fold). As His sheep, we shall never get in danger so long as we follow His footsteps. On the other hand, He leads "beside the still waters." Those whom He has designated as His under-shepherds, if loyal to the limit, will not desert the flock just because a wolf is in the offing but will rather guard the flock the more alertly. Let us follow the steps of the Good Shepherd, even
"Tho' they lead o'er the cold dark mountain, seeking His sheep;
Or along by Siloam's fountains, helping the weak:
Footprints of Jesus, that make the pathway glow;
We will follow the steps of Jesus where'er they go."

A BIBLE STUDY ON TRIALS

By W. C. Golden

Count it all joy when ye fall into manifold trials.—Jas. 1:2 (Rev. Ver. margin).

Trials are permitted by divine love.—Rev. 3:19.

Trials are part of "all things."—Rom. 8:28.

Trials are lightened by promises.—1 Pet. 1:7; 4:12, 13.

Trials are sure to bless others.—2 Cor. 1:4.

Trials purify.—Job 23:10; Heb. 12:11.

Trials teach valuable lessons.—Rom. 5:3; 12:12; 1 Cor. 13:14 (f. c. Rev. Ver.).

Trials give an opportunity to be an overcomer.—Rev. 2:7, 11; 1 c., 17, 26; 3:5, 12, 21.

Trials need not be unbearable.—Cor. 10:13.

Trials bring fellowship with Christ.—Heb. 5:8; Rom. 8:7.

Trials give reward worth the suffering.—Jas. 1:12; Acts 14:22.

"Still polish and sharpen me, Master,
Though painful the process may be,
And make me an instrument fitted
To be used any moment by thee."

Southern Baptist Seminary Resumes Classes February 8

G. S. Dobbins

After two weeks interruption of class work due to the disastrous flood that swept Louisville the last week of January, the Seminary resumed full work on Monday, February 8. Notification has gone to students who left during the flood, and every effort was made to bring every man back to his work on that date so that no further time would be lost.

Quarantine has been established for two main reasons—to keep people from coming back prematurely to their homes that have been under water and so are unfit for habitation; and to prevent the hordes of curiosity-seekers who would otherwise come pouring in and hinder the work of reconstruction. There is no epidemic of any sort in Louisville, and we are assured that health conditions make it entirely safe for students and their families to return. Many students remained on the grounds and have been kept busily engaged in Christian service awaiting the beginning of class work.

The Seminary buildings and facilities were immediately offered to the Mayor's Committee as a relief headquarters. Thousands of refugees were cared for, and those in charge were high in their praise of the efficient services of faculty, staff, and students. No more heroic work of rescue was done by anyone than by our students. Following the emergency, students have given themselves with rare devotion and unselfishness to the spiritual needs of the thousands being cared for in concentration centers. The chairman of the Mayor's Morale Committee has praised highly the splendid and intelligent co-operation given by all those connected with the Seminary.

The task of restoring the city to normal is a huge one, but the entire citizenship is giving itself to the work of rehabilitation with cheerfulness and courage. Remarkably few lives were lost. A spiritual tide seems to be gathering that promises much good through the over-ruling providence of God.

Contributions for relief to those who have lost all their earthly possessions are sorely needed. Some of our student families must have help to continue in school. We are grateful for the gifts that have already come, and pray that the liberality of our Baptist people will abound in this time of need. Contributions sent to President Sampey will be wisely used where most needed.

PRISON PRAYERS IN PINGTU

A new and interesting phase of our work is the prison work. Over two hundred prisoners hear the gospel Sunday and Thursday afternoons. How gladly they look forward to these days. Nearly all of the women have accepted Christ as their Saviour and about seventy men have given their names as being deeply interested. Some of these are saved. Recently we found a mother and daughter there. They had been implicated in kidnaping. Their faces, especially the mother's, were marred by sin. They listened earnestly to the story of Jesus who is the sinner's friend; who came because of sin, black sin, and whose blood was shed to cleanse from all sin. It was such a new story, that God loves even the worst sinner. Hope sprang into their condemned hearts (for being convicted of kidnaping means death here). How much they really grasped we cannot tell. Did they really trust this loving Saviour? The next time we went we found the mother had been executed the day before. How shocked we were! Had we known she would really be executed, had we known it would be so soon, would we not have pleaded a little more earnestly? Would we not have tried to make the WAY a little plainer to these darkened hearts? Pray for this work. A number of the men are in the "death room." Our earnest workers are working hard with these. Often on returning some one or more are missing. We cannot free them from the crutches of the law that they have so grievously broken, but do pray with us that many of them, even as the thief on the cross, will look up with the eye of faith and say, "Lord, remember me."—Bonnie Jean Ray, Pingtu, China.

EUROPE: CHRIST OR CHAOS

The Board is honored to present to Southern Baptists a new book of the calibre of Dr. Everett Gill's most recent manuscript, *Europe: Christ or Chaos*. Most comprehensive, yet so simple and brief that the "busy average man" can thoroughly enjoy it, this book presents the Europe of the present and the alternative for tomorrow.

This unusual book will without doubt receive a magnificent sale.

Pastors have been looking for just such a book of dependable information. Men's Brotherhoods will call it a man's book. Women both of W. M. S. and Y. W. A.'s will delight to have a fresh new book on European situations and missions. For them it will be a splendid text for those extra in-between-season classes before the regular graded series on Palestine appears in May.

Orders may be filed now—paper binding, 40 cents; cloth, 75 cents.

A Personal Testimony

I have been pastor of Park View Church, Fort Pierce, Florida, two years, and for the past year we have had an active Brotherhood. During this period the life of our church has been thoroughly changed until the church of two years ago is not the church of today.

Our church has increased in spirituality and many souls have been won to Christ because of the personal activities of the men which the Brotherhood inspires them to engage in.

More men have been attending the services of our church than did before we had a Brotherhood.

Our church has increased in giving because the Brotherhood awakened our men to their sense of duty in the finances of God's Kingdom work. Our Every Member Canvass was taken by the men of our Brotherhood.

I heartily indorse this great movement among the men of our Southland, and I believe it will go far in the solution of the church situation of our day. The Brotherhood correlates the men of the church, first, by deepening their spirituality. Second, it lays upon their heart the purpose for which our Lord saved them.

I take great joy in recommending the Brotherhood work to my Brethren. Also I urge you to begin this most noble work in your church.

H. C. MEADOR.

RECEIPTS AND DISBURSEMENTS FOR JANUARY, 1937

CO-OPERATIVE

Southwide	\$ 6,775.15
Statewide:	
Harrison-Chilhowee Academy	\$ 135.50
State Missions	2,390.27
Orphans' Home	1,062.34
Baptist Memorial Hospital	663.97
Carson-Newman College	663.96
Union University	663.96
Tennessee College	663.96
New Orleans Hospital	398.38
Ministerial Education	132.80
Total	\$13,550.29

DESIGNATED

Harrison-Chilhowee Academy	\$ 34.50
Union University	5.00
Orphanage Scholarship	1.42
Baptist Bible Institute	35.00
W. M. U. Specials	247.46
Relief and Annuity Board	53.00
Orphans' Home	3,440.79
Home Missions	56.61
Foreign Missions	9,826.54
State Missions	276.99
Red Cross	10.00
Hundred Thousand Club	1,289.16
Total	\$15,417.05

JOHN D. FREEMAN, Treasurer.

A DIGEST OF

By C. W. POPE (Contributing Editor)

Religious Thought

RED RUSSIA TAKES A RELIGIOUS CENSUS

A few weeks ago godless Russia took a religious census. Convinced that religion was no longer an issue, and that "the opiate of the people" had been eliminated from serious consideration in the land of the Soviets, Comrade Stalin sent one million censustakers into the mud-huts, log cabins, and better homes of all Russia. The Soviet government had first urged the people to be frank and honest in admissions, promising absolute secrecy. Russia had had nearly nineteen years of atheistic propaganda and government. Churches had been confiscated, clergymen had been thinned down from 42,800 to less than 1,200, and these were compelled to live outside the city limits. Religious publications were banned, public school teachers were forbidden to attend places of public worship; 20,000,000 children have been taught there is no God. Lenin, the anti-God founder of communism whose body lies in a glass casket as Moscow, was offered to the public as the new messiah of atheism and the common people. It was time to take stock and see what a complete job had been done.

As the first results were tabulated the census officials became jubilant. Moscow gave a good majority for unbelief. But elsewhere the results must have caused Dictator Joseph Stalin to do some serious thinking. Jaroslawski, president of the Militant Godless League, announced that "50 per cent of the youth of Russia are Christian, 34 per cent of the collective farmers are Christian, 40,000 communities maintain churches, and only half the population of the towns and villages are atheist." Records show that, even in Moscow, on last Easter, in the thirty churches nearly 50,000 people were packed, almost to the point of suffocation. Baptisms, church weddings, funerals and worship go on in spite of two decades of persecution. These cold facts must remind Dictator Stalin of the Nazarene's words, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

TENANTS AND SHARECROPPERS

(Biblical Recorder, Jan. 13, 1937)

(Social service among the tenants and sharecroppers of the South has become one of the most widely discussed subjects in the public mind. Below we give two divergent views of this subject by two famous men, Secretary Wallace, and Mr. H. L. Mencken. C. W. P.)

"The cotton farmers of Southeastern United States were in a relatively prosperous situation; yet I have never seen among the peasantry of Europe poverty so abject as that which exists in this favorable cotton year in the section from Arkansas to the East Coast. It is not the fault of these people that their situation is what it is, nor is it the fault of the wealthy landlords of the South. The entire United States is to blame."—(Sec'y Wallace.)

"Their one crop was cotton, and to it they devoted perhaps a third of their lazy year. The rest of the time they basked in the sun. When transiently in funds, they wanted a plate of ham and eggs, they bought both ham and eggs at the store. At the same places they bought potatoes, corn meal, cabbages, side-meat, onions, yams—even the feed for their mules. There was not a chicken for miles around, or a kitchen garden, or a hog, save the wild razor-backs, or a cow or an apple tree. The theory is that they are the innocent victims of wealthy landlords lurking in Fort Smith or other such sodoms. This of course is hooey, pure and unadulterated. Their landlords have to help them two years out of three, while they torture and ruin the land. They never repair a roof, or mend a fence, or pull a weed. . . . Anywhere else on earth they would have been dispossessed at once, and turned loose to starve in earnest." (Mr. H. L. Mencken.)

RELIGION AT THE JUDGMENT BAR

Dr. E. Stanley Jones, famous Methodist missionary to India, speaking recently in Chicago said that "Religion is at the judgment bar throughout the world." In Russia the church temporarily lost its case, because the church of that land was not big enough to meet the crisis. In Spain and in a smaller measure throughout the world the church is on trial as Christ was before Pilate. Dr. Jones set forth four demands which the church in America must meet if it is to stand the test. "It must be able to help create a better social order—it must show that its principles and philosophy of life if obeyed will correct the social and economic injustice of today. It must be able to adjust itself to a changing

world order and live in a world of intellectual inquiry—the scientific world—harmonizing with the truth and answering the questions of science. It must be able to recreate the shattered lives of individuals, giving spiritual strength to remake bankrupt character. It must be a religion, universal for all lands and all peoples and all ages. Christianity of the past has met every test demanded of it today.

* * * * *

SIGNS OF THE TIMES

(British Weekly)

J. A. Hutton

Christians of all traditions are at one in believing that Christ came into this world to make something of it very different from what it is, and still more deeply different from what it is likely to become. There are good Christians who believe that the Kingdom of God, is coming, and will continue to come by degrees and steps. These hold that the progress will be gradual. One age securing one vital position, and digging itself in there, and another age securing another truth for humanity. There is another group of Christians who believe that the Kingdom of God will come with catastrophic methods and divine interventions.

But whether we put our trust in the catastrophic methods, or in the gradual overcoming of the world, we who take religion seriously cannot be otherwise than discouraged at the aspect of things today. If the religious organizations of the world were not to show signs of alarm it would be because they, as Paul described are, "past feeling." I quarrel with no man or party or church for the methods he practices so long as the end justifies the means. What is necessary today is that the church shall pray for, and practice "boldness" as the first Christian Church of Jerusalem, and like that which Isaiah voiced in the fifty-eighth chapter of the book that bears his name. There indeed, Isaiah is very bold. He is intolerably bold. But there is little hope for the church today unless its preachers speedily become "intolerable" in the sense in which he was intolerable.

* * * * *

WHEN LIFE ENDS AT FORTY

(Lutheran Companion, Jan. 14, 1937)

Some one has cynically remarked that "Life ends at forty"—for the clergy. The problems of the older minister are becoming more and more perplexing. The Christian ministry seems to be the only profession in which a premium is placed on youth and inexperience. In law, medicine, education, and even in business, the men who hold the places of highest esteem and judgment are those who have reached the years of mature judgment. They are men whose services have become more valuable as a result of manifold experiences. Is there any good reason why the same should not obtain in the realm of the spiritual? The present tendency of congregations to give preference to the youthful minister can scarcely be said to be for the best interest of the church. The average minister is regarded as young for only ten or fifteen years. The practice is discouraging to young men who seriously consider the work of the ministry. The term of usefulness is so short as to cause serious concern.

Some action should be taken to grapple with the problem of the older pastor. One help might be a provision for the retirement of the minister at the age of 70. Many church congregations are fearful of being burdened with a pastor when he has passed the age of usefulness. If provisions were made for his retirement at seventy this objection might be removed. Life should not end for the servant of the Lord if his mental, physical and spiritual powers still permit him to do effective work in witnessing to the saving grace of God. (Here is a real problem. Many Baptist churches have already retired their pastors, without support, at the age of seventy. C. W. P.)

* * * * *

VIRGINIA RESTRICTS LIQUOR ADVERTISEMENTS

(Christian Advocate, Jan. 15, 1937)

New regulations of the Virginia Alcohol Control Board will ban advertising on bill boards, placards and neon-light advertisements, and bottle-dressed windows, of liquor beverages. In the future those who wish to buy liquor must look to the papers for advertisements. This removal of liquor posters and billboard signs removes a blot from the public highways.

THE BAPTIST BIBLE INSTITUTE

**W. W. Hamilton, President
New Orleans, Louisiana**

Jan. 16, 1937

Editor Baptist and Reflector,
Nashville, Tenn.

Dear Brother:

Have just read with a great deal of interest your editorial on "Whiskey Uncontrolled." It stirs my blood to think of such conduct on the part of the national government. I suppose nobody really believed the pre-election pledges to respect dry territory, but I never dreamed it could be so bad. We are simply overwhelmed with liquor in this city. But our people are beginning to wake up to the situation —some of them.

I am sending you a copy of a poem I wrote a few days ago, before I saw your editorial. Maybe you might use it if you think it would do any good. But if you can not, kindly mail it back to me. For the few remaining days of my life I mean to fight in every way I can this curse.

Yours for a sober country,
J. E. GWATKINS.

LEGALIZED LIQUOR

He held the sparkling glass aloft
And sang a merry, happy song;
He whispered tender words and soft
As he led the trusting girl along.

They to this same place often came,
With no intent but seeking fun;
But now they seek to hide their shame,
For the disastrous deed is done.

It was liquor dulled their fevered brain,
With passion fired their youthful blood;
That lost him power to restrain
And soiled her precious maidenhood.

In shame they live their wretched lives,
Deplored loss of highest worth;
She knows not joy or virtuous wives;
He the most loathesome thing on earth.

Despised, depraved, wretched, lost;
All earth no deeper sorrow knows.
Yet this the frequent, priceless cost
To one who after liquor goes.

A flower deposited by filth and grime,
She lives, but lives a living death;
In an atmosphere of shame and crime
She draws a drunken harlot's breath.

This is the price you pay, O states
Which legalize this liquid hell!
And naught you say at all abates
The infamy to which you fell
When you this traffic legalized.
You forfeit honor and respect;
You stand abhorred in Christian eyes,
Deserving nothing but neglect.

You put a price on virtue's pearl;
You manhood's honor place in pawn;
Into the paths of youth you hurl
The greatest curse since time was born.
For an accursed tax you sell
The right to ruin and ravish youth,
To sink men to a drunkard's hell
And crucify God's living truth.

Such base, unrighteous acts deserve
The scorn of all right thinking men.
All patriots who would right preserve
Should rise and bid you turn again
Back to the heights from which you fell
When you repealed that righteous law,
Of which the future's bards will tell
In glowing terms of reverent awe.

The blood of Abels cry aloud

To you, the worse than ancient Cains.
Of this fair land we would be proud,
But can not while this curse remains.

As through the future's veil we gaze,
We'd see our country fair and free;
See honor crown our coming days;
America, land of liberty!

Baptist Bible Institute.
J. E. Gwatkin.

RESOLUTIONS

Unanimously Adopted by the North Carolina Baptist State Convention.

Whereas, it is always appropriate for any Baptist body to reaffirm any fundamental Baptist belief and doctrine, and

Whereas, owing to certain tendencies in some sections of our country, we deem it especially appropriate at the present time to reaffirm our Baptist position on the vital matters dealt with in these resolutions: Now, therefore,

Be it Resolved by the North Carolina Baptist State Convention in annual session assembled in the city of Asheville, N. C., on this 13th day of November, 1935:

(1) That we hereby reaffirm our belief in, acceptance of, and devotion to the plain teachings of the New Testament that a local congregation of Baptist believers, covenanted together for public worship, for the observance of the ordinances and for the proclamation of the Gospel, constitutes, and it alone does constitute, a New Testament church;

(2) That we reaffirm our belief in, acceptance of, and devotion to the New Testament teaching that such local congregation of baptized believers is the only ecclesiastical body recognized in the New Testament and that such body is autonomous and complete and has full authority over all its affairs;

(3) That to such body is committed all authority over all ecclesiastical acts, such as the ordination of elders and deacons, the calling and settling of pastors, the administration of the ordinances, and the decision of all questions and the transaction of all business which concerns its interest and work, as it acts under Christ the head of the church;

(4) That Baptist associations and conventions are only means and agencies of co-operation through which the churches may act for the better accomplishment of the missionary, educational, and benevolent tasks committed to the churches by our risen Lord;

(5) That associations and conventions do not have and under no conditions should attempt to exercise authority over the churches or to interfere with them in the performance of any and all of their functions as New Testament churches;

(6) That the agencies and agents of this convention be and they are hereby instructed scrupulously to regard the principles set forth in these resolutions and jealously to respect the autonomy, independence, and rights of each Baptist church in all of these matters and not to advocate any theory or program that would in any way conflict, or seem to conflict, with these fundamental Baptist principles;

(7) That concerning the ordination of ministers we deem it would be a violation of these principles for any Baptist body, local or general, aside from a Baptist church, to set ordaining presbyteries or to undertake to exercise any authority over the church in such matters;

(8) On the other hand, with no assumption of authority, we express the hope that our Baptist churches will exercise the care

and caution enjoined in the New Testament concerning the ordination of ministers, and we believe that the spirit of proper comity among Baptist churches would forbid that any one church shall proceed with the ordination of a minister, though it has the right to do so, without inviting neighboring sister churches to send elders, or elders and deacons, to help form the presbytery and sit in council with the church concerning so vital and important a matter which must needs affect our whole denominational life. . . . Rev. D. M. Clemons, Dr. A. B. Wood, Rev. John E. Lanier, Rev. R. H. Satterfield, Dr. B. W. Spilman, Dr. J. M. Kester, Rev. T. H. King, Dr. Austin B. Conrad, Dr. Arthur J. Barton.

—Biblical Recorder, June 17, 1936.

JUST A PENNY POSTCARD request, asking for samples of our helpful free tracts will bring you a variety to choose from. Become a Tract Distributor, a Soul-Winner, and have Stars in your Crown! Bible Institute Colportage Ass'n., 845 N. Wells Street, Chicago, Ill.

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Book Reviews

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

The Christian Differential by Talmage C. Johnson. Cokesbury Press. 192 pp. \$1.50.

Where shall the line be drawn between Christian and non-Christian? is the difficult question which the eleven sermons in this volume seeks to answer. In the first of these eleven closely-related sermons, the author undertakes to discover the essence of the Christian religion; that which differentiates it from other religions, and that without which no man can be a Christian. To this end he allows the life and teachings of Jesus, particularly the implications of the Lord's Prayer, free play in determining the Christian differential.

The last chapter entitled "The Glamor of Religion" is well worth the price of the book. It is a thoughtful discussion of the lost radiance of religion. The author says, "We preachers have been steadily rubbing off the glamor of religion. Most of our sermons are made up of stupid and insipid platitudes." Again he says, "The machinery of religious activity has become cumbersome." Again he says, "Frequent appeals for funds, intensive drives, and campaigns take away the glamor of Christianity. Not thus did the Apostolic churches function. We have so multiplied the number of our special days, that there is no longer a day of unusual significance." The chapter headings are thought-provoking. Such as Seeking a Differential; God and the Christian Differential; Where is the God of Christianity?; The Sacred vs. The Secular; Religion that Changes Things; Where and What Is Heaven?; The Importance of making a Living; The Christian and Other People; Temptation in the Christian Life; The Tragic Element of Life; The Glamor of Religion.

Here's Money for Churches and Societies by Wm. H. Leach. Cokesbury Press. \$1.00.

This is a very fine book on an important subject by one who understands. First of all there is set forth the very best plans and ways in details in putting on a good every member canvass. He looks at this from every angle in a reasonable and Scriptural way. Especially does he set forth the value of preparation for this important time in every church. Letters should be written, sermons preached, prayers offered, visits made, and finally pledges secured. There should be many conferences of officials, and the appeal of privilege stressed. This first part of the book is the best part.

In the latter part of the book there are given all the ways, and more, that this reviewer has heard of in the way of special efforts to secure money. As for instance: A church at Kenilworth, Ill., owed \$1,500. The rector had the front door filled in with 300 brick. On Sunday morning an usher directed the congregation to a side door for entrance. The rector announced that everyone who would give \$5 could remove a brick. Eventually the doors were thus opened.

J. R. C.

Gospel Light by George M. Lamsa. A. J. Holman Co. Copyright by A. J. Holman Co., 1936. 401 pp. \$2.75.

On the title cover page of this book are these words explanatory of its nature: "Comments from the Aramaic and Unchanged Eastern Customs on the Teachings of Jesus."

Mr. Lamsa was born and reared forty miles south of lesser Mt. Ararat, part of the Taurus range north of Nineveh, ancient capital of Assyria, of which range Mt. Ararat is a part. The Assyrians in that region still speak Aramaic and have preserved the idioms and metaphors of the language which many hold was spoken by Christ and His apostles.

Gospel Light is in the nature of a commentary on certain passages in the four Gospels as interpreted by the author in the light of his native Aramaic language. It is both striking and interesting. It is, of course, out of the question to claim that he must necessarily be right in every particular; for after all, he is but human. But here is a book that will shed new and unexpected light on many things which have heretofore been difficult to understand. If possible, every minister and student of the Gospels ought to have it handy for reference.

We predict that every one who uses the book will find it very valuable and helpful indeed.

O. W. TAYLOR.

Centennial Story of Texas Baptists, edited by L. R. Elliott, published by authority of the Executive Board, Baptist General Convention of Texas. 1936. 434 pages.

All Baptists feel a just pride in the achievements of their Texas brethren. These Texas Baptists have done another "Texas" thing in preparing and presenting this volume of the toils and triumphs of our common faith in a new country. The volume is attractively gotten up and packed with facts and incidents which will interest not only Texas Baptists, but Baptists everywhere.

J. C. MILES.

The Interwoven Testaments by Hight C. Moore. The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Copyrighted 1931. 191 pp. Thirty-five cents.

The arrangement and purpose of this little book are stated on the title page: "Through the Bible in a year—the Old and New Testaments side by side in daily consecutive readings, each day with its general topic and each reading with its comment and golden text."

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This is a very valuable book and we heartily commend it.

O. W. TAYLOR.

MILLIONS OF CABBAGE, TOMATO, AND ONION PLANTS. Now ready. All leading varieties. Price Prepaid: 200, 50c; 500, \$1.00; 1,000, \$1.50. By Express, 75c per 1,000.

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Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical: only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Young South

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

WATCH YOUR THOUGHTS

By Greenville Kleiser

Watch your thoughts,
Keep them strong;
High resolve
Thinks no wrong.

Watch your thoughts,
Keep them clear;
Perfect love
Casts out fear.

Watch your thoughts,
Keep them right;
Faith and wisdom
Give you light.

Watch your thoughts,
Keep them true;
Look to God
He'll govern you.

DAPPLE GRAY

By Mary Wells

Grandfather and Grandmother Price lived in a white-pillared, rambling house in the country. The old mansion was full of delightful nooks and unexpected corners, but the most interesting place of all was the attic, where were stored all sorts of curious and interesting things.

There were several mahogany chairs with backs beautifully carved but no seats, a treasure trove for an antique dealer. There were trunks full of clothing of a fashion long gone-by, boxes of books, piles of magazines, a Currier and Ives print, entitled "The Farmyard" in which were represented all the different farm animals. Mysterious bags hung from the rafters. In one corner, spread out smoothly, were heaps of brown hickory nuts and darker pointed butternuts, waiting to be cracked. And, then, back under the eaves was Dapple Gray.

Dapple Gray did not know just how long he had lived in the attic. He knew only that it was since the day that little Robert went away. He could still see Robert's sturdy little figure, blue eyes, mop of curly hair and gay smile. What good times they had had on the south porch! Sometimes as he cantered gaily away on Dapple Gray's back, little Robert would sing song the rhyme Grandmother had taught him:

"I had a little pony, his name was Dapple Gray."

I lent him to a lady to ride a mile away. She whipped him, she slashed him, she drove him through the mire.

I wouldn't lend my pony now for any lady's hire."

"Only," little Robert would say in his sweet piping voice, "I'd never lend my pony to a naughty lady like that. No siree!" And he would pat Dapple Gray's plump sides lovingly.

The day he went away, little Robert had thrown his arms around Dapple Gray's

neck and hugged him close. "Good-bye, Dapple Gray," he said, "I have to go now but I'll come back. Wait for me," then he ran down the steps and climbed into the carriage beside his mother.

Grandfather and Grandmother Price stood on the porch waving till the carriage was out of sight, and little Robert waved back. Then, as Grandmother turned away, her eyes fell on the little wooden horse.

"You had better take Dapple Gray up to the attic, John," she said, and Grandfather nodded understandingly.

Grandfather and Dapple Gray climbed the broad stairway to the upper hall, then went up the steep enclosed stairs to the attic. Here Grandfather put Dapple Gray carefully down, then he stroked the flowing mane gently.

"We're going to miss little Robert," he said.

"But he's coming back," whinnied Dapple Gray, but Grandfather did not seem to hear him.

Days passed into weeks, weeks into months, and months lengthened into years. Dapple Gray's shiny coat grew dusty and faded and his mane thinner, but he still waited patiently.

He had company in the attic, the mice that scurried about pitter patter at night, the bright-eyed little gray squirrel that scrambled through the opening between the wall and the roof and carried off the hickory nuts to his nest in the hollow elm branch, and the numerous insects that hummed and buzzed about the dusty panes.

Sometimes the winter winds blew so hard that the attic shook and Dapple Gray rocked back and forth. Then he would imagine that little Robert was on his back, holding the time-worn reins. Sometimes people came up the steep stairs on errands, Grandmother to put away the heavy blankets or Grandfather to bring the winter supply of nuts; and there was always the spring cleaning when Dapple Gray was carefully dusted and returned to his dark corner under the eaves. Grandfather's hair grew grayer and his step more feeble, then, after a time, he ceased to come at all. He, too, had gone away, but his journey was to that far land from which no traveler returns. Then Grandmother came no more, but Dapple Gray never stopped waiting for little Robert.

And, at last, one day, there was hustle and bustle in the old farmhouse. Doors opened and shut, laughter echoed, then the attic door opened and steps sounded on the stairs. Dapple Gray heard a voice, a sweet, piping little voice that he knew and his wooden body trembled. A tall man appeared leading a little boy. He was a sturdy little boy in a blue suit, with a mop of curly hair and a gay smile. Dapple Gray knew that smile.

"By Jove!" said the man, there's my old hobby horse, the one that Grandfather Price gave me. I used to call him Dapple Gray. See, Robert!"

But already the little boy had run to draw Dapple Gray from his dark corner. As he stroked the scanty mane, he chanted:

"I had a little pony, his name was Dap-

ple Gray," then "Oh, Father, let's take him down stairs."

And Dapple Gray hearing, was content. His long vigil was over. Little Robert had come back.—Watchman-Examiner.



Butcher (to elderly lady)—"What can I do for you, Madam?"

Lady—"I'd like to try some of that track meat I heard so much about this spring."

Cal—"An ant can lift four times its weight in raw meat or cake."

Hal—"That's nothing. A wasp can lift a man three feet in the air without the least trouble."—Ex.

Nurse—"Bobby! What would your father say if he saw you'd broken that branch off?"

Bobby—"He'd say trees are not so well made now as they were before the war."



An Announcement

The Baptist Sunday School Board announces that *Open Windows*, its new monthly devotional magazine, originally scheduled for publication in May, 1937, will appear in April. Distinctive, designed for pastor and layman alike, dedicated to the enrichment of the spiritual life of every person everywhere, *Open Windows* will carry in its thirty-two pages a rich devotional message for every day in the month. In convenient pocket size, it will be a magazine for frequent, fruitful use.

Subscription Rates

Single copies of any one issue either by mail or on news stands.....10¢
Single subscriptions for one year.....75¢
Club rates for 5 or more annual subscriptions to one address, per year, each60¢
Twelve or more copies of any single month's issue to one address, each, 5¢
Any number included in regular Sunday school or Baptist Training Union literature order and mailing, each the quarter (3 issues), 15¢
Cash must be sent for all subscriptions or orders under \$1.00.

Be Sure You Get Your First Issue—

Send in Your Order Now!

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., N., Nashville, Tenn.

BAPTIST TRAINING UNION

HENRY C. ROGERS..... Director
 MISS ROXIE JACOBS..... Junior-Intermediate Leader
 MISS RUBY BALLARD..... Office Secretary
 149-6th Avenue, North NASHVILLE, TENN.
 Convention President..... A. DONALD ANTHONY



BAPTIST FELLOWSHIP TOURS

During the first two weeks in April a Baptist Fellowship Tour will be promoted by every department of State Mission work. Among those appearing on the program will be Dr. John D. Freeman, Dr. Edgar Godbold, Dr. M. A. Huggins, Dr. J. E. Dillard, Dr. John R. Sampey, Dr. L. R. Scarborough, Miss Mary Northington, Mr. Andrew Allen, Dr. O. W. Taylor, and Mr. Henry C. Rogers.

All Baptist Training Union members from throughout the state are urged to attend one of these meetings. Each of these will be an all-day meeting and an evening session. These will begin at ten o'clock in the morning. The dates and places are as follows:

Dyersburg	April 5	Cookeville	April 12
Paris	April 6	Cleveland	April 13
Jackson	April 7	Maryville	April 14
Lawrenceburg	April 8	Newport	April 15
Shelbyville	April 9	Elizabethton	April 16
McMinnville	April 10	Rogersville	April 17
Nashville	April 11		

QUARTER ENDING JANUARY 1, 1937

Association	No. Churches	No. Churches Having Unions	No. Unions	Sending in Quarterly Reports	No. A-1 Unions	Per Cent
Beech River	56	9	16	1	0	....
Beulah	34	9	27	6	0	....
Big Emory	44	23	50	18	1	2%
Big Hatchie	29	9	25	4	0	....
Bledsoe	17	7	11	7	0	....
Campbell County	40	8	15	2	0	....
Carroll County	19	6	10	0	0	....
Chilhowee	42	20	64	7	0	....
Clinton	46	18	42	0	0	....
Concord	26	15	35	2	0	....
Crockett County	12	3	3	0	0	....
Cumberland	21	6	19	3	0	....
Cumberland Gap	58	3	8	0	0	....
Duck River	33	8	23	4	0	....
Dyer County	31	8	20	2	0	....
East Tennessee	27	17	23	17	5	17%
Enon	19	0	0	0	0	....
Fayette	14	0	0	0	0	....
Gibson	40	22	57	12	0	....
Giles	12	2	4	0	0	....
Grainger County	36	4	5	0	0	....
Hardeman County	27	13	30	2	1	3.3%
Hiwassee	11	2	4	0	0	....
Holston	70	36	77	6	0	....
Holston Valley	34	3	3	0	0	....
Indian Creek	18	2	5	0	0	....
Jefferson County	25	14	38	9	0	....
Judson	11	1	3	0	0	....
Knox County	73	56	189	14	2	1%
Lawrence	24	2	6	0	0	....
McMinn	59	22	45	15	0	....
McNairy	24	10	17	6	0	....
Madison	30	23	65	7	0	....
Maury	22	7	12	3	0	....
Midland	20	3	7	0	0	....
Mulberry Gap	54	9	11	0	0	....
Nashville	36	31	147	84	6	4%
New River	36	1	4	0	0	....
New Salem	20	6	15	5	1	6.6%
Nolachucky	38	30	54	33	2	3.7%
Northern	21	2	2	0	0	....
Ocree	72	62	194	88	9	4.6%
Polk County	35	6	13	1	0	....
Providence	32	10	21	5	0	....
Riverside	27	5	5	0	0	....
Robertson County	23	6	18	2	1	5.5%
Salem	26	3	4	0	0	....
Sequatchie Valley	11	4	11	4	0	....
Sevier	46	2	7	0	0	....
Shelby County	43	37	157	37	8	5%
Southwestern District	25	1	1	0	0	....
Stewart	17	1	0	0	0	....
Stockton Valley	17	0	0	0	0	....
Stone	25	8	14	0	0	....
Sweetwater	49	14	35	4	0	....
Tennessee Valley	21	7	12	5	0	....
Union	12	5	11	11	0	....
Watauga	47	10	23	4	0	....
Weakley County	31	7	13	0	0	....
Western District	30	5	8	4	0	....
William Carey	21	5	14	0	0	....
Wilson County	25	14	30	5	1	3.3%
Wiseman	30	0	0	0	0	....

EVANGELISM CONFERENCES PROMOTED

The State Baptist Training Union Department is offering to send each church in Tennessee a worker to spend a week with the church to present soul-winning. Any church desiring a worker (no expense on church) will communicate with Mr. Rogers and he will gladly arrange for a teacher to come to your church. Three weeks have been designated for this work. During this time churches are urged to co-operate in this state-wide work.

During the week of June 20 the following Associations are asked to promote the work: Sevier, Grainger, East Tennessee,

INTERESTING STATISTICS

The following statistics are for the quarter ending January 1, 1937. Study these carefully and plan to bring your Association up next quarter.

Cumberland Gap, Northern, McMinn, Sweetwater, Tennessee Valley, Big Emory, Stockton Valley, Union, Wilson, Cumberland, Lawrence, Big Hatchie, Crockett, Fayette, Western District, Duck River, and Beulah.

During the week of June 27 the following Associations are asked to promote the work: Holston, Holston Valley, Jefferson, Campbell, Midland, Chilhowee, Polk, Sequatchie Valley, Stone, Enon, New Salem, Concord, Stewart, Giles, Madison, Carroll, Hardeman, Weakley, Indian Creek, and Gibson.

During the week of June 4 the following Associations are asked to promote the work: Nolachucky, Mulberry Gap, Watauga, Clinton, New River, Providence, Hiwassee, William Carey, Riverside, Wiseman, Salem, Bledsoe, Robertson, Beech River, Judson, Southwestern District, McNairy, Dyer, Maury.

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STIFF NECK?

When you're bothered with sore, aching neck muscles—just pat Sloan's Liniment gently on! You'll feel a soothing warmth as Sloan's stirs up the circulation of fresh, healing blood. Aches and pains are eased away. You'll be amazed at the quick relief! Try a bottle tonight! Only 35¢!
 Pat on gently! Don't rub!

SLOAN'S LINIMENT

Sunday School Department

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Elementary Worker.....	Miss Zella Mai Collie
West Tennessee Field Worker.....	Jesse Daniel
Office Secretary.....	Miss Clara McCarrt

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



MR. J. N. BARNETTE
Chairman Sunday School Promotion
Committee
Papst Sunday School Board

Mr. Barnette has the following to say in regard to the State-wide Associational Officers' Meeting in Nashville, March 8-9:

"Six of the special statewide conferences for associational Sunday school officers scheduled for January, February, and March have been held—in Texas, Louisiana, South Carolina, North Carolina, Georgia, and Alabama. Three hundred and sixty-two of the four hundred and eighteen associations were represented with 3,700 people registered. This is an average of ten from each association.

"A similar meeting for Tennessee has been planned for March 8, 9. The Tennessee conference is scheduled to be held in the First Baptist Church of Nashville. It is hoped that every association in Tennessee will be represented by twelve to fifteen different persons. It is greatly desired that these representatives be the associational Sunday school officers or persons to represent the various age groups in a Sunday school.

It was indicated in these six conferences that there is a deepened interest in evangelism. The state mission secretary and the Sunday school secretary in each state had requested a representative from each association to attend these conferences for the purpose of considering the possibilities of promoting the work of evangelism. The majority of those invited for this purpose came. Doctor Roland Q. Leavell, the Superintendent of Evangelism of the Home Mission Board, attended the conferences, spoke in the general session, and conducted a conference with these special representatives.

"The reports from the associational representatives indicate that there is a widening interest in Vacation Bible school work and in mission Sunday schools. There was a sixty-seven per cent increase in the number of Vacation Bible schools in 1936

over 1935. Numbers of associational officers reported that the churches are taking seriously the task of organizing mission Sunday schools and many reported encouraging results from mission Sunday schools that have been organized during the past few months. The interest in reaching a larger per cent of church members for Bible study, the organizing of more classes in the present Sunday schools, the conducting of enlargement campaigns, and the holding of training schools was evident in all of the sessions of these conferences.

"The associational moderators are invited to attend these conferences and confer and advise with the representatives from the associations. The moderators are also urged to encourage the associational Sunday school officers to attend.

"The Sunday School Board is offering to pay the expenses of one, two, or three cars from each association at the rate of two cents per mile for each of three cars, provided the first car has four or more persons before the second car is secured."

* * * *

A NEW VENTURE IN TEACHER TRAINING

A Preview Study of Each Quarter's Sunday School Lessons

Request has come from our people that a Bible award in our Study Course for Sunday School Workers be granted classes wishing to study together in advance the lessons for the next quarter. Responding to this request, the Educational Department of the Baptist Sunday School Board announces that such award will be given and suggests that pastors and superintendents in large numbers may wish to form and conduct such classes. Individual students may likewise wish to pursue such studies.

I. In some given week before the opening of the quarter, preferably Monday to Friday, March 29 to April 2, or April 5 to April 9, let a class be offered for officers and teachers and other Bible lovers. Let this class meet each evening during the chosen week, say from 7 to 8:45 o'clock, holding two class sessions each evening with a brief worship period between.

II. Let the pastor or some other Bible teacher lead the class in a preview study of the lessons for the next quarter. The teacher will offer not merely such study of the lessons, one after another, as will naturally be pursued throughout the quarter; he will rather lead in a preview or introductory survey study, such as will enable the students later to study the lessons more intelligently and to teach them more helpfully.

III. The class teacher will of course determine and outline the studies in which he wishes to lead. The following outline for the week's work may be at least suggestive. See Adult and Young People's Quarterly. Monday, "The Book of Genesis—A Preview" and "God the Creator"; Tuesday, "The Sin of Adam and Eve" and "The Obedience of Noah"; Wednesday, "Abraham, a Man of Faith," "A Man of Prayer," "The Forbearance of Isaac," and

"The Weakness of Esau"; Thursday, "The Remaking of Jacob," "Joseph's Readiness for Service," "The Brotherly Love of Judah," and "Joseph's Kindness to His Kindred"; Friday, "The Book of Genesis, a Review" and "The Examination Period.

For those wishing to pursue these studies after the individual method, questions are offered by the Educational Department.

IV. As a text for these studies students will use (1) The Book of Genesis, (2) The Adult or Young People's Quarterly. Students will be asked to certify that they have read the Book of Genesis.

V. If awards in the Training Course are desired the following conditions should be carefully observed: The Class Teacher Must (1) Offer ten periods of 45 minutes each, (2) Submit a written examination, (3) Make report certifying that all requirements have been met. The Class Members Must (1) Attend at least 7 class periods, (2) Make a minimum grade of 70 per cent on the examination, (3) Read carefully the Book of Genesis.

The class teacher should write in advance to the Educational Department of the Sunday School Board or to the State Sunday School Department, 149 Sixth Avenue, North, Nashville, for information and report blanks. Students who do not see their way to fulfill the requirements for Training Course awards may be given special Recognition Certificates at the discretion of the class teacher; these certificates will be sent to the class teacher on request.

It should be understood that credit in the Training Course cannot be given for a week by week study of the Sunday School lessons, but only for an advance or preview study such as is outlined above.

* * * *

ATTENTION INTERMEDIATE SUNDAY SCHOOL WORKERS

"The Art of Training Intermediates," by Ina S. Lambdin, is now ready. This is one of the books which comprise the Intermediate Specialization Unit in the Training Course for Sunday School Workers.

Out of her years of practical and successful experience in working with Intermediates Mrs. Lambdin has made a genuine contribution to Intermediate Sunday School work.

Our goal is a study of this book made by at least fifty per cent of the Intermediate Sunday School workers of each association in Tennessee.

Order from the Baptist Book Store, 161 Eighth Avenue, North, Nashville. Price 40c paper binding, 60c cloth binding.

Tools for Teaching

EVER run out of ideas while teaching your Sunday School class? *The Sunday School Times* every week furnishes help on the International lesson for classes of all ages. Every superintendent and teacher should have this long-established paper. News from recent explorations in Biblical lands, comment on current events, answers to letters, help of many sorts for Christian living. Sample copy free on request.

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The Sunday School Times

Dept. N. 325 N. 13th St., Philadelphia, Pa.

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.

PLANS FOR EDUCATION OF OUR YOUNG PEOPLE

Concerning Stewardship of Possessions Through Activities Promoted by Stewardship Chairman and Young People's Leaders

For Junior G. A. and R. A. Members

Juniors are always pleased to memorize Scriptures and statements. A Tither's Test paper has been prepared for them, also distributed through your state headquarters. Ask for the number needed and use every one. Waste none. An attractive Honor Roll should be provided by stewardship chairman and young people's director for the Girl's Auxiliary and for the Royal Ambassador Chapters. These can be very neatly and cleverly done in the organization colors, ready for names to be added as Juniors can give meaningfully all the Tither's Test answers. When 75% of the membership in entire organization has learned all the answers, report this to association stewardship chairman and she will send a letter of commendation or some evidence of her approval of this fine work done.

For Intermediate Girls' Auxiliary and Royal Ambassador Members

Boys and girls in R. A. and G. A. in their teens will enjoy the plans for Tithing Investigations. They will memorize Scripture verses in connection with working out their inquiries. Divide the organizations into small working groups of five or six, let them select which of the sub-topics they will study together. Adults (young people's director, stewardship chairman, counselor) will be sure that books and leaflets and articles which will be sources for their information are at hand. For their study the different groups will develop essays, talks, dialogues, posters, scrapbooks, reporting progress to other groups at their organization meetings.

G. A.'s will study

This Business of Tithing

What is the tithe and how did tithing start?

When does one pay the tithe and what is done with it?

What use does a faithful steward make of the 9/10 left?

Work out a conversation teaching someone to tithe.

Give stories of some tithers pictured in God's Word.

R. A.'s will study

Money Matters

Why do we have money and how did we get it?

What does the Bible teach about money being our own?

Find stories of some men who tithed in Old Testament.

What did Paul teach about giving?

Make a chart showing the distribution of money through your church treasury.

Biographical sketches of three modern outstanding stewards as Alpheus Hardy, Robert Dollar.

The quarterly stewardship programs in World Comrades will be helpful in the work of the groups on these subjects and young people like to hunt up their own

material when properly stimulated by genuine interest. For church night one from each group can give very briefly the essence of their discoveries and all the auxiliary or chapter can sing or take some part in the service, at which posters and scrapbooks are all exhibited.

Annual Church Night Program

It will be a wise plan to tell the young people at the very beginning, of this plan for all the church to come together to listen to a program which they will present. This will help them to want to be ready, not just to "show off," but to help everyone know what they have learned about handling God's money. Stewardship chairman and young people's director will plan long in advance with the pastor for the time of this church stewardship night. It will be splendid to have it just prior to the Every Member Canvass. There may be a church supper before the program hour.

Let the young people make attractive program folders. The tithing seals may be used on them (price 40c a hundred from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.). Y. W. A.'s can cut the stencils, Intermediate R. A.'s can run the mimeograph and trim the pages, while G. A.'s fix them into folders and so on. Put the Honor Rolls on display. Have the placards indicated in leaflet "Missions Wait on Stewardship" by Mrs. Carter Wright, Southwide Stewardship Chairman (leaflet distributed free through state W. M. U. headquarters) made by Intermediate R. A.'s and on display. Arrange the posters, charts, scrapbooks, where they can be seen before and after the program. Let each member of every organization feel he has done something toward the success of the night. Give much publicity by poster and personal invitation so that all the congregation comes out.

When the Sunbeams selected to quote the verses come forward let all the Sunbeams help, for this is the Sunbeam Band teaching Stewardship. All may march forward, those who will not recite, carrying letters which spell "Tithes and Offerings" standing as a background for the Sunbeams who speak, those who do recite carrying Bibles. If your Sunbeam Band membership is small, "Stewards" or "Stewardship" may take the place of the longer wording. One Sunbeam, the president, may explain that the Sunbeams have learned these verses, and some will tell them to all in the audience, so that they may know them too. After the verses have been quoted in turn the Sunbeams march off, singing Sunbeam song if desired. The Juniors may all stand and sing a tither's song such as "Are You a Tither?" Then the president of the Junior R. A. or Junior G. A. will explain that _____ have learned all the verses and statements and have selected two, one from each organization to give this helpful series of questions and answers.

Similarly the Intermediates will present what they decide on out of their study, in talk, in dramatization, in chart displayed; so will the Y. W. A.'s working out a com-

plete delightfully informing evening's program. In the W. M. U. Year Book for 1937, page 97 you will find a list of playlets if such is desired. Tithing and Stewardship songs will be sung throughout the evening. At the close Stewardship Covenant cards may be passed out if this is thought wise by the pastor, he making brief remarks on the subject of the evening's program.

Local Stewardship Chairman and Young People's Director

Study of the plans shows that stewardship chairman and young people's director will have much to do in promoting these plans. Make necessary Honor Rolls, see that materials are at hand, encourage each organization, perfect plans for church stewardship night, report to associational stewardship chairman and young people's leader.

Associational Stewardship Chairman and Young People's Leader

Associational Stewardship chairman and young people's leader will likewise be busy. Prepare Honor Roll to receive names of organizations, speak of the plans and their progress in associational rallies, in reports to district or divisional chairman. From the church displays show the best work at associational meetings, pass on to divisions or districts the best of these and invite young people to participate on program telling about their work in the home church or repeating their talk or playlet from their church night. Send a Church Night program from one church to another unawakened to its value. Pray that the young people may learn real lessons of Stewardship.

District (or Divisional) Stewardship Chairman and Young People's Leader

District leaders may well have an Honor Roll of associations doing the finest Stewardship Education. Arrange for displays of handwork, scrapbooks, placards, posters—in place where the women can look at them during noon intermission. Invite some young people who have done well in different church night programs to have part on district or divisional programs. Invite a pastor to tell how church night has benefited his congregation. Keep the plans before your constituency in order to enlist all your chairman and young people's leaders in using them. As you visit associations or churches and see especially fine work, write it up for state papers and W. M. U. magazines, send word to state and southwide chairmen of achievements. Forward the best Y. W. A. posters to state and to Ridgecrest Y. W. A. Camp.

* * * * *

NEWS FROM W. M. U. TRAINING SCHOOL

You will be glad to know that the water lacked about six inches getting to the first floor of "House Beautiful." To quote William, the janitor, "I guess it would have come on up to first floor, if I had not watched and prayed!" Can we ever adequately repay him for his faithful service in staying by and protecting the building? Stores in the immediate vicinity were wrecked because they had no protection. We do not yet know the extent of the damages to our furnace and kitchen equipment and many supplies that were stored in the basement, but we are indeed fortunate that our beautiful first floor was spared.

CARRIE LITTLEJOHN.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JANUARY 31, 1937

Memphis, Bellevue	1536
Nashville, Grace	916
Memphis, Temple	785
Memphis, Union Avenue	721
Chattanooga, First	605
West Jackson	535
Knoxville, Fifth Avenue	505
Chattanooga, Ridgedale	496
Bristol, Calvary	483
Knoxville, Broadway	463
Old Hickory, First	410
Chattanooga, Woodland Park	342
Maryville, First	323
Union City, First	308
Chattanooga, Red Bank	281
Trenton, First	278
Chattanooga, Chickamauga	150

By FLEETWOOD BALL

J. W. Barnett has resigned as pastor at Adamsville and Savannah and will return to his farm near Pinson.

—B&R—

The critical illness of E. C. Sheridan, pastor of Curtis Church, Augusta, Ga., causes great anxiety among the Georgians.

—B&R—

Miss Sue March, of Jackson, Miss., last week accepted a position with the Alabama Baptist Orphanage, Troy, Ala.

—B&R—

J. W. Lee has been pastor at Batesville, Miss., for thirty years. He tried to resign, the church said no.

—B&R—

L. H. Moore, of Selmer, has been called to the care of the First Church, Lexington, but has not signified his decision.

—B&R—

The First Church, Big Lake, Texas, has secured as pastor, M. C. Bishop, who resigned at Winters, Texas.

—B&R—

In Johnston City, Ill., Hyman Appelman lately held a revival resulting in 56 additions, 51 by baptism.

—B&R—

I. E. Owens has moved to Clayton, Okla. He formerly served the church at Kiowa, Okla.

—B&R—

H. O. Morris, of Atoka, Okla., has been called to the care of the First Church, Cherokee, Okla.

—B&R—

The church at Medford, Okla., is rejoicing that E. D. Geter has accepted their church and is on the field.

—B&R—

G. A. Gurley has been called from the church at Ramona, Okla., to the Springdale Church, Tulsa, Okla., and has accepted.

—B&R—

D. O. Northrip has been called as pastor by Calvary Church, Sulphur, Okla., and has accepted.

—B&R—

Ralph Kerley resigned the care of Walnut Street Church, Jonesboro, Ark., to accept North Jackson Church.

—B&R—

S. E. Tull of the First Church, Middleboro, Ky., will hold a revival in the First Church, Luffin, Texas, beginning Feb. 21.

—B&R—

H. R. Denham began work as educational director and enlistment secretary of the First Church, Montgomery, Ala., Feb. 1.

L. C. Pimax has accepted the position as associate pastor of the First Church, Burlington, N. C. A. D. Kennett is the pastor.

—B&R—

The twenty-fifth anniversary of J. C. Hardy, president of Mary Hardin Baylor College, Belton, Texas, on April 20th, will be celebrated.

—B&R—

R. G. Lee of Bellevue Church, Memphis, has had to postpone his engagement for a revival at Drew, Miss., on account of the influx of flood refugees in Memphis.

—B&R—

"Public Enemy No. 1" was the subject of the sermon in Clinton, Miss., on a recent Sunday. Of course he attacked the liquor traffic.

—B&R—

H. D. Warnock has resigned the First Church, Forsyth, Ga., on account of bad health. Ben Ingram will supply the church until June 1.

—B&R—

Under his able leadership T. J. Espy has seen the First Church, Ringgold, Ga., advance to full-time, besides other improvements.

—B&R—

W. L. Moore preached his farewell sermon last week to the First Church, Waynesboro, Ga., and left Monday for Havana, Cuba, to take up mission work.

—B&R—

The First Church, Mangum, Okla., is happy over the fact that A. B. White of the First Church, Sulphur, Okla., accepts the call to Mangum.

—B&R—

Frank Tripp, of St. Joseph, Mo., lately held a meeting in La Junta, Colorado, in which there were 27 additions. Charles Russell Bond led the music.

—B&R—

Floyd Looney has been recently elected a District Missionary in Oklahoma. He comes from the Delaware Osage Association.

—B&R—

The Texas Baptist Convention has launched a broad evangelistic campaign. It is planned to have a revival in every church in that state during 1937.

—B&R—

C. W. Stumph, missionary to Indians in Albuquerque, New Mexico, will speak to the Georgia W. M. U. in Rome, March 16, 17 and 18.

—B&R—

Ford F. Gauntt has welcomed 23 new members into the First Church, Norphlett, Ark., during the first six months of his pastorate.

—B&R—

Ray Smith, pastor of the First Church, Williston, Fla., was granted a two months' vacation that he might go to Valdosta, Ga., for an operation.

—B&R—

On February 28 at Gaston Ave. Church, Dallas, Texas, Henry Alfred Porter of the First Church, Charlottesville, Va., will be the guest-preacher. The Dallas church is celebrating its 50th anniversary.

—B&R—

Mrs. E. L. Comperre, age 92, of Mena, Ala., died recently. Her father, husband, and two sons were Baptist preachers. She

was an aunt of the late E. Y. Mullins of Louisville, Ky.

—B&R—

His Tennessee friends sympathize with Alonzo Nunnery of Chickasha, Okla., on his sorrow over the death of his son, A. W. Nunnery of Chickasha, an influential physician.

—B&R—

G. M. Savage, for about fifty years president of Union University, Jackson, celebrated his 88th birthday Thursday, February 3, in the home of his daughter in California. He is Union's grand old man.

By THE EDITOR

The Baptist Bible Institute has cancelled \$74,000 debt since the organization of the Hundred Thousand Club.

—B&R—

W. C. Boone, of Jackson, will aid First Church, Paris, in a revival meeting beginning March 29th and continuing two weeks. R. N. Owen is pastor in Paris.

—B&R—

Trenton Street Church, Harriman, will be host to the pastors and other workers of Big Emory Association Feb. 19th. It is hoped that a great meeting will be had.

—B&R—

The work of T. H. Farmer as Sunday School Secretary of Oklahoma terminated on January 1 after nearly thirteen years of service.

—B&R—

NOTE: If anyone has a copy of "The Deaconship" by W. D. Hudgins, and will lend it for a few weeks, please send it to Secretary Freeman, 149 Sixth Avenue, North, Nashville.

—B&R—

The Florida Baptist Convention met in its seventy-fifth session at First Church, Ocala, Florida, Tuesday, January 12. Dr. T. V. McCaul, pastor of First Church, Gainesville, Florida, was elected president.

—B&R—

Pastor Harry Carter of Ridgely writes that he has been on the job in spite of the water, visiting by boat many of his people and helping as much as possible with the refugees. Damage to the town and county is tremendous.

—B&R—

Pastors of Clinton and William Carey associations have been busy during recent days in carrying the program to all churches in their bounds. T. H. Roark, of Coal Creek, was with Clear Branch church during the past week.

—B&R—

Miss Vena Aguiard, missionary to the Home Mission Board, visited recently in the home of a French woman who had never before heard the Bible read, knew nothing of any church, and admitted that, although she had heard of God, she had not given any serious thought to Him.

—B&R—

With the Churches: Chattanooga—Central received 2 for baptism; Chickamauga, Pastor Cochran baptized 1; Red Bank, Pastor Pickler welcomed 2 for baptism and baptized 3; Woodland Park, Pastor Stansel baptized 2; Ridgedale welcomed 3 by letter and 2 for baptism. Nashville—Seventh, Pastor Barnett welcomed 5 by letter and baptized 1. Knoxville—Fifth Avenue received 2 by letter. Memphis—Temple welcomed 4 by letter; Bellevue, Pastor Lee welcomed 17 and baptized 3.

Mrs. A. B. Clark reports a fine meeting of the W. M. U. at Savannah recently. It is hoped that very soon the church at Savannah will have a pastor.

—BAR—

February receipts in the Co-operative Program have started off well. The outlook is encouraging in spite of the terrible weather so far this year.

—BAR—

Mine City Church, Ducktown, Org Foster, pastor, had a great day on Sunday, January 31. The offering on that Sunday went to the building debt and without any pressure the people gave \$100.18. The debt has been reduced recently over \$2,000.00. We rejoice with this pastor and people in the progress of Kingdom work.

—BAR—

The church at Helena, organized some months ago, has disbanded, because of lack of sufficient interest to carry on, and because of the plan to sell the Stockton Valley Institute property in one of whose buildings the church has been meeting. The old church will carry on at that point.

—BAR—

Secretary Freeman had a busy time during the past week-end. He was in Knoxville Thursday night, preached at Clear Branch, Clinton Association, Friday, at Sevierville Saturday evening, Maryville, First, Sunday morning and Chilhowee Sunday evening. Much interest is developing in the Hundred Thousand Club, but the major concern of pastors and people is the Co-operative Program.

—BAR—

Watauga Association has asked Lawrence Trivette to give them one-fourth time during the remainder of this calendar year, to serve as enlistment missionary in connection with his work in Holston Association. One missionary for each group of churches, as large as the two associations provide, will make for such progress in our state as will thrill every heart.

—BAR—

Tiptonville, Ridgely and neighboring communities have been hard hit by the flood, but they are carrying on. Pastor H. A. Bickers, of Tiptonville, writes that he is busy visiting fields of distress and the refugee camps. He is also holding special services in the camps. No church house had been destroyed up until the seventh of the month when the waters began to recede.

—BAR—

Baptist pastors have been among the relief workers in flooded sections. J. T. Barbee, of Dickson, was in charge of one section of Red Cross work and helped to evacuate refugees from Paducah, Ky. H. A. Bickers, of Tiptonville, was in charge of housing the refugees as well as some of the relief workers. Many churches responded in a big way with their buildings and other helps.

—BAR—

The Administrative Committee of the Executive Board met in Nashville the 9th. Applications referred to it by the Board were considered, and again the tragedy was lack of funds. With only \$3,000 available for the remainder of the year, they had to meet requests for nearly \$5,000. The churches requesting aid will have to be considerate, for money will go no further than 100 cents to each dollar.

Because certain material prepared for the paper in some way became lost in the mail, this week's issue is later than usual and for the same reason certain news items which were to appear, do not. We do not know whether we will be able to reproduce these later or not.

TELEGRAM

St. Joseph, Mo., Feb. 9, 1937.

To All Baptists in Flood Area:

Through the courtesy of the Baptist and Reflector I wish to send greetings of Southern Baptists and to assure you of their sincere sympathy in the great loss you have sustained as a result of the unprecedented floods. Those of us who are more fortunately situated have been inspired by the heroic and sacrificial spirit you have manifested during these difficult and trying times and want you to know that you are constantly in our thoughts and prayers. An emergency meeting of some Executive and Administrative groups is being called for Friday, February 12, at Nashville, for the purpose of considering ways and means of assisting in the rehabilitation of your churches. Be strong and of good courage, your fellow Baptists will not fail you.

FRANK TRIPP, President,
Executive Committee,
Southern Baptist Convention.

MISREPRESENTING BAPTISTS

(The Administrative Committee unanimously endorsed the following resolutions and requested that they be published. J. D. F.)

WHEREAS, there appears in a volume entitled *Tennessee, Its Growth and Progress* by Robert H. White, which is used as a text book in the public schools of Tennessee the following paragraph:

"**DIFFERENCES BETWEEN METHODISTS AND BAPTISTS.** The principal differences between Methodists and Baptists arose over the question of baptism by immersion as a necessary to salvation and the Baptist practice of close communion. Letters, pamphlets and even books were written by members of each side to explain how each was 'Supported by Scriptures.' Some of the arguments were well-thought out and set forth in dignified language. Others were bungled and quite frivolous. Again, let Cartwright tell us of his troubles with Baptists over the question of baptism. His complaint was that after the Methodists had begun a meeting in a wicked community the Baptists would then come and preach 'Water! Water! Water!' and during the absence of the Methodist preachers at other places on the circuit, would attempt to rush the recent converts into the water. 'The Baptists made so much ado about baptism by immersion,' he says, 'that the uninformed would suppose that heaven was an island, and there was no way to get there but by diving and swimming.' And,

WHEREAS, this quotation from the book is an evidence of ignorance on the part of the author of the general teachings of Baptists through the centuries; And,

WHEREAS, it is a libel on the faith of a great religious group who number in Tennessee 500,000 communicants and a constituency of half that many more souls; And,

WHEREAS, the great body of Baptists

have never believed or taught that baptism is essential to salvation, the quotation from Peter Cartwright evidently being based upon his contacts with isolated groups of illiterate Baptists, if indeed they were Baptists at all;

THEREFORE BE IT RESOLVED by the Administrative Committee of the Executive Board of the Tennessee Baptist Convention (1) That we express to the Education Department of the State of Tennessee our opposition to the use of any such misrepresentation of the beliefs of a great body of loyal citizens; and

(2) That we respectfully request those who are responsible for the approval of this text book either to withdraw it from the curricula of the public schools of Tennessee, or to delete the entire chapter in which such misrepresentations appear.

(3) That we request the Text Book Commission hereafter to consult some of the many notable representatives of our denomination about matters pertaining to our faith and teachings before including them in any text book to be taught in the public schools of the state.

L. S. EWTON, President,
R. E. GUY, Rec. Secty. Pro. Tem.

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lant.

**Advisory Committee Tennessee Valley
Authority:** G. F. Clark, A. E. Ewing, Wm.
Herschel Ford.

In Memoriam

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

A. P. MOORE

Asbury Patrick Moore was born June 17, 1863, at Cane Ridge, Van Buren County, Tennessee, and died in Memphis, January 1, 1937, of pneumonia following complications from two major operations in December.

He graduated from Pure Fountain College and Union University and was ordained by the Smithville Baptist Church in 1889. In 1893 he married Miss Katie Hillman of Jackson. Two children of this union died in infancy and the third, Louise, with the widow, survives him.

He served pastorates in Texas and Tennessee. He held many revivals, led hundreds to Christ and served as moderator of New Salem Association and as a member of the Tennessee Baptist Executive Board.

With J. H. Oakley and Ira C. Cole in charge and other members of the Memphis Baptist Pastors' Conference as active and honorary pall bearers, funeral services were held at Egypt Baptist Church, followed by burial in Riverside Cemetery, Jackson, Dr. J. J. Hurt praying the closing prayer.

A good man and fruitful minister is gone.

W. R. IVEY

Sunday night, Dec. 6, 1936, W. R. Ivey fell asleep in Jesus at his home in Bessemer, Alabama, after several weeks of intense suffering.

He was born at Newton, Alabama, Feb. 22, 1865. He was converted and baptized in a meeting at Springville, Alabama in 1887, and June 17, 1888, he was ordained to the Gospel ministry by the First Baptist Church of Montgomery, Alabama.

His first charge was the church of Scottsboro, Alabama. Afterwards he served as pastor in Florida, Tennessee, Kentucky, and California, returning five years ago to become pastor of the Second Church of Bessemer, which he organized as a mission about thirty-seven years ago while pastor of the Bessemer First Church.

An automobile accident, followed by a nervous breakdown, forced his retirement after forty-seven years in the ministry.

He was laid to rest in the family lot in the cemetery at Oxford, Alabama.

This man of God was true and faithful as a husband, father, brother, and friend. As pastor, he was sympathetic, self-sacrificing and always proclaiming the truth in love.

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Holding Our Own In Tennessee**Designations Gain On Co-operative Funds.**

The first quarter of our new fiscal year has passed, and its record is made. A glance at the figures will show that the record is encouraging, but not inspiring. Here are the figures as compared with those for the same period of the last year:

	1935-1936	1936-1937
Receipts October 1, to January 31	\$47,136.05	\$47,323.93
Co-operative Program	40,526.55	42,143.99
Designated Funds		
Totals	\$87,662.60	\$89,467.92

The figures show that, while we gained \$1,993.20 in total receipts for the three months, we gained only \$187.88 in Co-operative Program funds. Surely this record will not continue throughout the year.

Our Co-operative Program is the only hope we have of a permanent income that will make less the danger of our having new debts piled upon us. A regular month-by-month income soon provides a Board or Institution with some definite gauge by which to determine in advance its expenses and appropriations. Spasmodic extra offerings may bring in large sums one year and fall far below these sums the next year. Hence, the Baptist agency that bases its annual budget upon receipts through special offerings inevitably will find itself swamped with debt before many years have passed.

FLOODS CALL FOR HEROIC SERVICE

Let our people bear in mind that many of our churches are being overwhelmed by the floods and the demands made upon their communities by relief agencies. It is well, therefore, for the churches in more favored sections of our state to rally their forces to renewed efforts and more generous giving. Surely it is a time for us to heed the call for the strong to bear the infirmities of the weak.

MAKE THE NEW QUARTER A GREAT ONE!

STRIVE TO MAKE FEBRUARY OFFERINGS PASS FEBRUARY, 1936!

CO-OPERATE TO THE LIMIT. LET'S CONTINUE TO ADVANCE!

Executive Board, Tennessee Baptist Convention, Nashville, Tennessee