

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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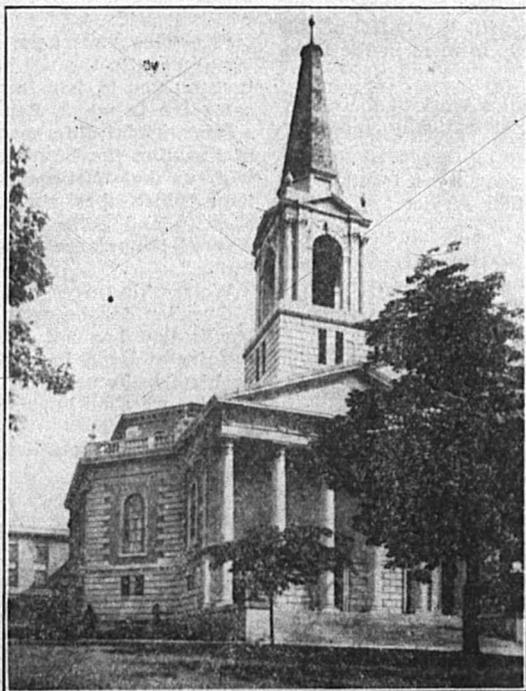
Number 10



DR. F. F. BROWN

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

March 23-25



FIRST BAPTIST CHURCH, KNOXVILLE

Knoxville Welcomes Tennessee W. M. U.

The other Christian forces of Knoxville join the Baptist people of our city in extending a cordial welcome to the Tennessee Baptist Woman's Missionary Union as this mighty group of consecrated Christian women gather here for their annual convention. Pastor and congregation of First Baptist Church are happy for the meetings to be held in our church. From our hearts we say to the representatives of the W. M. U. "Welcome—Thrice Welcome."

F. F. BROWN, Pastor

(For Program See Page 13)

Baptist and Reflector

An Investment in Christian Reading.
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3

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EDITORIAL

Greetings To W. M. U. Convention

The Baptist and Reflector sends its heartiest greetings to the officers, messengers and visitors, together with the hosts, of the annual State W. M. U. Convention, which is to meet in the First Baptist Church, Knoxville, March 23-25.

The ladies of the Woman's Missionary Union work at their task earnestly, persistently, prayerfully, and systematically and they produce results.

May abundant grace be upon them as they meet together in Knoxville and then as they go out to further service.

* * *

Hollywood Baptist Church, Memphis

In the absence of Pastor Lawrence C. Riley, who was away in a revival in Mississippi, it was the editor's pleasure to preach for him at both hours, Sunday, Feb. 28, in the Hollywood Baptist Church, Memphis. The cordial and responsive congregations made it easy to speak. An added enjoyment was the excellent dinner in the home of a member, Bro. C. A. Morris, and to him and Bro. Roy Ghromley our thanks are due for special courtesies shown us, along with other courtesies arranged for us by the pastor. The work at Hollywood is going on in a fine way. When one would like to return to a place for another visit sometime, that evinces the impression it made upon him.

* * *

Those Condemning News Releases

In both the secular and religious press news releases keep appearing which are damning to the liquor traffic and to its sponsors.

The Baptist and Reflector has passed on some of these from time to time and will continue to do so. They need to be repeated until they strike home.

There has been introduced in the Tennessee General Assembly a bill to repeal our twenty-eight-year-old dry law and to substitute a local option system. Final action on the bill comes up later.

Governor Browning has said repeatedly that he would veto any measure which did not provide for a referendum. But the Governor's veto may be overridden. Our people need to be informed so that if and when the referendum comes they may vote accordingly. If they vote accordingly, that is, in accordance with the dictates of the facts in the case, they will give legal liquor a black eye. And they will do the same if a local option issue is brought before them.

Repeal And Bootlegging

Advocates of national repeal claimed that it would end or satisfactorily curb bootlegging. Wets claim the same in Tennessee. Let us see.

"The bootlegging business is as highly organized since repeal as it was during prohibition."—Institute of Public Administration, New York City.

The volume of bootleg liquor in 1935 was "nearly half of the total gallonage of tax-paid spirits."—National Voice News Bureau. Tap and Tavern liquor journal, says that bootlegging reduces by fifty per cent the revenue that would otherwise come in from liquor. These quotations are from the Christian Index (Ga.).

"With repeal it was hoped the bootlegger would have to go, but Uncle Sam's battle to put him out of business continues on an enlarged scale, with increased federal forces thrown into the fray."—United States News (Washington, D. C.), July 13, 1936. Business Week, leading business journal, Sept. 17, 1936, said, "realists estimate that 40% of the national consumption is from illicit sources." "Repeal hasn't even put a dent in the operation of the large scale moonshiners and bootleggers."—Secretary Morganthau, quoted in the Christian Advocate (Mich.), Oct. 22, 1936, and in the newspress. These quotations are taken from Since Repeal, by W. G. Calderwood.

In a speech before the United States Senate on Jan. 16, 1937, printed in the Congressional Record, Hon. Morris Shephard, of Texas, quoted from a letter from Repeal Associates, an organization which includes many formerly connected with Association Against the Prohibition Amendment. This body is "so disturbed by the present situation that it sent a letter to temperance groups urging co-operation in the effort to suppress bootlegging," in which it said:

"Knowing your keen interest in the promotion of abstemious temperance in the use of alcoholic beverages, I take pleasure in inviting you to join in a campaign to get rid of bootlegging—a campaign in which Repeal Associates is now engaged. Despite a fundamental difference in our philosophy as to the best method of handling the liquor problem, I am confident you will agree with us that bootleggers and the murderous criminal organizations which they support are still serious manaces to public security and personal well-being and stumbling blocks in the way of temperance education and proper control of the liquor traffic."

Wets asking dries to help curb bootlegging!

Question to the wets in Tennessee: If national repeal and legalization has not solved the problem of bootlegging in the country at large, how can state repeal and legalization solve the problem in Tennessee?

Later we shall have something further to say about the failure of repeal.

Tennesseans, vote dry every chance you get!

* * *

Repeal Has Not Improved The Liquor Traffic

National repealists said that the scandals of the liquor traffic would be eliminated. State repealists say the same.

"We thought repeal would end the scandals of the liquor traffic. If the situation that exists today is what we have as a consequence of repeal, as for me, give me prohibition."—Congressman John J. O'Connor, New York, outstanding repeal advocate, quoted in Christian Index (Ga.).

Here is an admission that the situation is worse under repeal than under prohibition. And there is no sufficient factor to which the situation can be charged except repeal and the legalization of liquor.

If national repeal and legalization has not removed the scandals of the liquor traffic in the country at large, how can state repeal and legalization end the scandals of the traffic in Tennessee?

* * *

The Emergency Peace Campaign

Duties out of the city have prevented until now any editorial reference to the Emergency Peace Campaign Meeting in the War Memorial Building, Nashville, on March 1.

A warless world will never be brought in by a worldly-wise pacifism, such as the general run of modern, organized pacifism is.

Some sincere souls turn to such in the vain hope of realizing their ideal. The sincerity of certain others is not so transparent.

They propose peace at the expense of the American government and of American institutions, and some of them use the pacifist appeal for this political reason.

There are Socialist-Communist (synonyms in Webster) agitators in the United States urging "peace" on this basis. Technically, the Socialist favors the educational, gradual, non-violent removal of the American order, while the Communist favors removing it by violent means. "Communism is Socialism in a hurry." Both in relation to America are radical and treasonable.

Communist Russia has her "peace" advocates in America, yet she constantly foments class hatred and conflict and has the largest army in the world! She favors a "peace" compelled by the destruction of the American order. But even Russia favors war in behalf of the class struggle. Her pacifism is hypocrisy. Yet some Americans are foolish enough to fall in with her schemes. Strange that amidst all the hue and cry of official pacifists for peace and amidst all the criticisms leveled on America and those they call "professional patriots," not a voice is raised in criticism of godless, communistic Russia, whose pacifism is hypocrisy and whose philosophy is the violent smashing of America.

For authentic information on various radical persons and organizations, we recommend the reading of such as the following: The Red Network, by Mrs. Elizabeth Dilling, 545 Essex Road, Kenilworth, Ill., \$1.00 (a book that every patriot should own and read); The Green Book, by Henry B. Joy, 2766 Penobscot Bldg., Detroit, Mich., and Our Pro-Socialist Churches by the same author (both books free on request). These and the publications to which they refer will open eyes that are not purposely blinded. And they will reveal adequate data for our statement in a previous editorial which a brother unnamed to us called "asinine," to the effect that the major organized pacifism of today is communistic either in origin or connection or both.

The Emergency Peace Campaign is, in its officialdom and programs, enmeshed with a radical social philosophy which, if carried out, would mean the abolition of America as we know and love it.

An announcement of the mass meeting in Nashville referred to stated that the Emergency Peace Campaign originated "with the American Society of Friends." This is the same as the American Friends Service Committee, which is listed in The Red Network as follows:

A Quaker relief organization; part of the War Resisters International Council of international anti-militarist organizations having their first meeting in Holland, linked together "working for the supersession of capitalism and imperialism by the establishment of a new social and international order. . . . co-operates with L. I. D., Fell. Recon., Y. M. C. A., and Y. W. C. A. in recruiting students to "investigate industry" and in holding meetings featuring radical, pacifist, socialist speakers.

On the **policy-forming council** of the organization sponsoring the Emergency Peace Campaign are sixteen men who are radical in their social philosophy or connections or both.

The American Friends Service Committee conducted an institute at Northwestern University, Evanston, Ill., in 1932, with headquarters also at Dr. Ernest Freemont Tittle's M. E. Church, whose bulletins regularly carry communistic announcements and recommendations. Among the faculty members were Dr. Tittle and Kirby Page, editor "World Tomorrow," a Socialist publication founded by Norman Thomas. Mr. Page is author of "the slacker oath," and signed with Robert Morss Lovett an address in the "World Tomorrow" asking for aid for Chinese Communists, and recommends the daily reading of the "Daily Worker," a Communist paper. He has several other radical connections. This institute is mentioned as a sidelight on the nature of the organization sponsoring the Emergency Peace Campaign.

The Emergency Peace Campaign, is "working for the supersession of capitalism by the establishment of a new social and international order." This means a new order by way of **Socialist-Communist means and methods, which means doing away with America.** In doing so it co-operates with the "League for Industrial Democracy," which is a "militant Socialist organization" headed by Robert Morss Lovett, active in Communist organizations and distributes Socialist-Communist literature and prints four radical publications. It co-operates with the "Fellowship of Reconciliation," which circulated a petition for recognition of Russia, signed by J. B. Matthews, "prominently featured as a speaker at Communist affairs in company with Communist leaders." Alas, that the organization also co-operates with certain

misguided souls in the Y. M. C. A. and Y. W. C. A. in recruiting students under the guise of "investigating industry" "and in holding meetings featuring radical, pacifists, socialist speakers." We hope that all the conservatives in these organizations will get their eyes opened to the menace involved in this co-operation. Was there any connection between such as this and the "forum for students and young people" conducted by the Emergency Peace Campaign in Nashville?

Maude Royden, Englishwoman and preacher, and Sherwood Eddy were feature speakers. Miss Royden is a woman "preacher" in violation of Paul's injunction and has strong socialistic leanings and ideals. Sherwood Eddy is a noted Socialist and is on the national committee of the radical American Civil Liberties Union, noted for its defense of Communists and other radicals, is himself "very pro-Soviet," is associate editor of the "World Tomorrow," and recommended in "Toward a New Economic Order" the reading of the Communist paper, "Daily Worker."

The announcement of the Emergency Peace Campaign meeting in Nashville, kindly sent us by Mrs. C. W. Turpin, editor Secular Press Bureau, M. E. Church, South, Nashville, stated that this organization "has as its avowed purpose to promote a co-operative national campaign to keep the United States from going to war and to achieve world peace. It seeks to gain its ends by strengthening pacific alternatives to armed conflict; by bringing about such political and economic changes as essential to a just and peaceable world order; and by recruiting and uniting all organizations and individuals who are determined not to approve or to participate in war."

Boiled down, this means: 1. The substitution of a socialistic order for the present American order. 2. The banding together of slackers who are determined not to back their country in another war, even if it means a war of defense. To refuse to support a war of financial or territorial aggression is one thing. But to refuse to defend America has no justification whatever. The radical philosophy of the Emergency Peace Campaign, if carried out, would mean a defenceless America and an America in the hands of Socialist-Communist power.

We favor peace but not peace at this price, nor do we think that any just peace requires this. And we are tired of the vapors of those whose voice may be the voice of Jacob but whose hands are the hands of Esau. And if there are those individuals who do not accept the radical philosophy we are discussing, let them stop their alignment with those movements which inculcate it.

* * *

A Word of Explanation

Because he was out of the city when it had to be prepared and did not have the data at hand, we did not get to follow our usual course and make editorial reference in advance to the Sunday Schools Officers and Workers' Conference, which met in the First Baptist Church, Nashville, on March 8, 9. It was not due to any lack of appreciation.

In our judgment no one is doing a more faithful and fruitful work than Mr. Allen, our State Sunday School Superintendent, with his co-workers in the office and in the state, is doing. And it would have been a joy to express in advance what we now belatedly express, our hearty welcome to all those who met in the conference referred to.

We sat in on the conference as much as we could and out of this we summarize it as follows:

1. Buoyant in spirit. 2. Deep in interest. 3. Large in vision. 4. Evangelistic in passion. 5. Spiritual in impress. 6. Determined in purpose. 7. Practical in results.

We believe this was the first statewide conference of the kind to be held in the state. It was a gathering sponsored jointly by the State Sunday School Department and the Baptist Sunday School Board. And the conference under the direction of Mr. Allen, State Sunday School Superintendent, and Mr. J. N. Barnette, Chairman of the Sunday School Promotion Committee of the Sunday School Board, who presided over the sessions, and with Mr. B. B. McKinney, Music Editor of the Sunday School Board, directing the music, gave rich promise of glorious results in the future Sunday School work.

Statement Concerning Baptist Objections To Tennessee History

By Robt. H. White, Author

My attention has been called to a criticism of the State-adopted textbook on Tennessee History of which I am the author and publisher. The specific criticism to which I refer appeared in the *Baptist and Reflector* under date of February 11, 1937.

The chief criticism of the textbook related to one paragraph appearing on page 450. In the condemnatory resolution approved by the Administrative Committee of the Baptist Executive Board, I was charged in effect with stating that the Baptists believed and taught that baptism was essential to salvation. In all frankness and sincerity, I have never made any such statement either in the Tennessee History textbook or in any other book or article written by me. The sentence to which objection was made is as follows:

"DIFFERENCES BETWEEN METHODISTS AND BAPTISTS

The principal differences between Methodists and Baptists arose over the question of baptism by immersion as necessary to salvation and the Baptist practice of close communion."

As can be seen, the above sentence points out that there were differences between the Methodists and Baptists over the question of baptism as being essential to salvation. The Tennessee historical literature dealing with that period (about 1800-1830) will abundantly support the statement that there existed differences between these two denominations, namely, the Methodists and the Baptists. The weight of the historical evidence concerning pioneer times in Tennessee reveals clearly that some Methodists and occasionally some Presbyterians charged the Baptists with holding the view that baptism was essential to salvation. This charge was made time and again against the Baptists, which charge the Baptists emphatically denied, then as now. But such a charge was made over and over, resulting in "Differences between Methodists and Baptists," as alluded to in the textbook on Tennessee History. An examination of the "offending" sentence and paragraph heading used in the textbook will show that I, as author, never charged the Baptists with any such doctrine. Others, at the time however, did make the charge which, as stated above, was denied by the Baptists.

To the charge made against me in this connection, I must respectfully enter a plea of **NOT GUILTY**. This plea is supported by the very sentence to which objection has been made. The trouble and the whole trouble is that one single sentence has been plucked out, and then unintentionally misinterpreted and honestly misunderstood. The fact that the author did not include explanatory details is undoubtedly responsible for the confusion and resultant objections that have come about. For that reason, I feel justified in modifying or eliminating the particular paragraph in all future editions of the book. I shall gladly make this alteration because of the confusion and objections that have arisen.

The only instance in the textbook wherein I make reference to any specific doctrines of the early Baptists in Tennessee is on page 447. That statement is as follows:

"Two of their doctrines were baptism by immersion and 'close communion.'"

This would have been the logical place to have inserted a phrase on "baptism as necessary to salvation" if in the light of historical research I had considered the Baptists responsible for believing and teaching any such doctrine. Such a phrase was not included, for the valid reason that no such doctrine was advocated by the Baptists in early Tennessee, or elsewhere so far as I know.

Because of my very definite conviction that our State History for use in our Public Schools should contain something definite on the development of religion in Tennessee, I purposely devoted an entire chapter of thirty pages to the topic, "Religion of the People." No other author of a textbook on Tennessee History has done likewise. As a rule, religion has been dismissed with a few desultory generalities concerning a mere handful of pioneer preachers.

I believe that our children should have opportunity to learn something specific about the growth and progress of religion in Tennessee. In my judgment, this is more important than to know of our military encounters and political campaigns, which things heretofore have occupied much space in the textbook. A few excerpts from my book, *Tennessee; Its Growth and Progress*, will reveal that I, as author, regard religion as a vital factor and worthy of historical recognition and treatment:

1. "Of all the men who have left a direct influence upon the life and the activities of the frontier, perhaps the pioneer

preacher stands in the foremost rank. . . . Those early preachers left reputations for service and sacrifice. And when the complete history of the frontier is written, the ranks of those men will provide the heroes." (Page 72)

2. "When all is said and done, it still remains true that religion is the most important thing in life. People read more about religion than about any other subject. The Bible is still the 'best seller,' as more copies of the Bible are sold each year than any other book. It is proper for you boys and girls to know something about the history of religion in Tennessee, for there is a history of religion just as there is a history of politics, of wars, and of industry." (Page 433)

3. "Religion and education are the main supports of civilization. Without good citizenship, there could be no real civilization; and, without civilization, man is a savage." (Page 460)

In conclusion, permit me to say that I regret the misunderstanding and the resultant objections about the one brief paragraph in a book of more than 700 pages. When the chapter on Religion is read in its entirety, I believe it will be evident to all that there is no religious prejudice or denominational bias on the part of the author. Of these things I believe I am free. Personally, I would not be disturbed in the least if all Protestant adherents in Tennessee were members of the Baptist churches. That I recognize and appreciate the contribution of the Baptists to the development of our State, the following excerpts from the textbook itself are evidence of my fidelity to historical facts and of my freedom from personal bias or prejudice:

1. "The Baptist Churches were so organized as to fit in with the missionary idea, which was the nature of most of the religious work in early Tennessee. . . . Its ministers were not required to be highly educated men. If he were a 'man of God,' and would preach the Gospel earnestly, he had no difficulty in becoming recognized as a preacher." (Page 438)

2. "The Baptists did not profit very much from the results of the Great Revival, except through the split in the Presbyterians. The Baptists, more than either the Presbyterians or Methodists, kept out of the extremes of the revivals. As a body, the Baptists disapproved strongly of the jerks as being unseemly and 'not of God.'" (Page 447)

3. "Since the Methodists and Baptists represented the masses of the slave-owners, the bulk of the slaves in Tennessee became connected with these two churches. The Baptists were more successful in adding Negroes to the church than any other denomination. For that reason, there are more Negro Baptists today than in all of the other Negro churches in Tennessee." (Page 476)

I believe that the Baptists of Tennessee are fair-minded and that, in view of this explanatory statement, they will now see and understand that there was no intended or expressed reflection on my part upon them or any other religious sect. It is unfortunate that one brief paragraph should have brought about any misunderstanding or objection. That "offending" paragraph, though historically accurate, will be removed from all future editions of the textbook.

Very sincerely yours,

ROBT. H. WHITE

Author of *Tennessee: Its Growth and Progress*.

NOTE: It is proper to state that I voluntarily requested the Administrative Committee of the Executive Board to meet with me for a conference on the objections that had been made concerning the textbook in question. Such a meeting was held on February 25, at which time I presented the above statement of my position. A fine spirit prevailed throughout the entire discussion, and my statement was accepted as satisfactory by the above official Committee.—R. H. W.

(The Administrative Committee did not meet, but at the request of Dr. White, a group of Nashville pastors was called, and the action referred to was theirs. It is only fair to the Administrative Committee to call attention to the fact that part of their objection to the section was against the caricature of our Baptist forefathers quoted from Peter Cartwright. Mr. White has agreed to delete this also.—John D. Freeman.)

The Department of Evangelism Home Mission Board, S. B. C.

By Roland Q. Leavell, Superintendent

When the Southern Baptist Convention in St. Louis instructed the Home Mission Board to re-establish the department of evangelism, there was widespread enthusiasm and unanimous approval. There have been few measures calling for enlargement of the work which have passed the convention with such acclaim. Since that time the continuous expressions of good-will for the work and a constant evidence of a desire to co-operate have given added reason to believe that the movement has been of the Lord's leading.

That a program of aggressive evangelism is deeply needed today needs not to be argued. The statistics which Doctor E. P. Allredge gives tell us that there are more unsaved and unaffiliated white people of Baptist inclination in the South than we have members of all of our churches. Our sleep is disturbed with the realization that our evangelization of the South is not nearly keeping pace with the growing population.

In our denominational activity we have had a program for about everything in the whole field of religious endeavor except evangelism, the most important thing. The pastors have their own evangelistic programs for their churches. But they are clamoring more and more for a concerted movement and a coordinated plan of aggressive evangelistic strategy.

Our present denominational trend toward renewed emphasis on the district association has created an additional demand for co-operative evangelism, since all other types of work in the district association are co-operative. But perhaps more significant than that is the widespread feeling abroad everywhere that we are experiencing a spiritual reaction against all the godlessness and indifference of the past twenty years. Signs of the times indicate the immediate possibility of nation-wide revival which will be heaven-born, Spirit-filled, sin-destroying, Christ-honoring, and soul-saving. To that end the department of evangelism will work, watch and pray.

Plan of Approach Different From Former Years

The chief difference between the plan of the department of evangelism at present and that during former years is that now there will not be a staff of regularly employed evangelists and singers. Formerly the Home Board maintained such a staff of men who went from place to place organizing and conducting evangelistic campaigns. Today the department has in it only one man.

It is the sense of the department of evangelism that a pastor and a church of Christian people can win souls. It is evident that the laymen and women in our churches should be led and encouraged into soul-winning activities. The Home Board's approach to the evangelistic task will be made with the idea of training and inspiring the rank and file of the church members to lead others to Christ.

Purpose of the Department

One of the primary purposes of the department of evangelism is to keep aflame the spirit of evangelism. Someone must assume the supreme task of re-creating and fostering the spirit of evangelism in the South. The department's superintendent should think evangelism, plan evangelism, pray evangelism, practice evangelism and promote evangelism in every way possible.

In the second place, this department proposes to foster the creation and circulation of fresh, new and stimulating literature on evangelistic topics. The superintendent will not personally write all of this literature, not by any means. Others will be encouraged to write evangelistic books, tracts and articles for the press.

Third, a task of this department will be to help organize and help direct city-wide simultaneous campaigns. The superintendent has been busy setting up the preliminary organization and plans for holding such campaigns in various cities during 1937. The first four of these city-wide campaigns will be almost in the four corners of the convention territory. In these the superintendent will hold one of the meetings in one of the churches, and the other churches will choose their own evangelists rather than look to the Board for the selection of these men. The plans for these meetings include full preparation and adequate conservation, as well as actually holding the meetings. If there are city conferences which desire the service of the

Home Board's department, they should communicate with the superintendent just as early as possible.

A fourth purpose of the department is to conduct association-wide campaigns similar to the city-wide campaigns, but with the entire approach adjusted to the needs of the rural churches.

In the fifth place, it is the hope of the Home Mission Board that the superintendent of evangelism may find opportunities to co-operate with state mission secretaries and state evangelists in any plans which they may have for state-wide evangelistic movements. The superintendent would rejoice to know that every state in the Southern Baptist Convention is adopting and promoting a definitely outlined program for evangelism for the entire year, reaching every Baptist church in the state. To co-operate in setting up such programs will be counted a great privilege.

A sixth desire of the evangelistic department is that at some time within the next few years a comprehensive concerted attack may be made on the remote and unevangelized mountain sections of the South. The ministerial students in our Baptist colleges and seminaries might well be pressed into this type of service.

A seventh method by which the superintendent hopes to promote evangelism is by the conducting of evangelistic conferences in colleges, in summer assemblies, and with ministerial groups in cities or associations.

In the eighth place, the department would like to help rebuild the spiritual life of the family by promoting family worship in the homes of the Southland. If the spirit of the home is evangelized, we will have gone far toward the evangelization of the land.

Co-operation Between Denominational Agencies

On every hand there seems to be the greatest desire on the part of all the denominational agencies for full co-operation in this field. Nothing could have been more encouraging than the generosity of the Sunday School Board in offering to the Home Mission Board the valuable service of the Sunday school force in preparation for campaigns and the service of the B. T. U. department for conservation of the results of the meetings. The executive secretaries of the state mission boards have seemed most eager for fullest co-operation with the work of the two Southern Convention boards. Numerous calls from district associational leaders have been coming to the superintendent.

Let all Southern Baptists pray for a mighty revival suited to the needs of this new day in which we live. We cannot know how it will come, nor through what agency, but many are praying for its coming and believing by faith that it will come. To that end the Home Mission Board has re-established the department of evangelism.

A Baptist Encampment

The Encampment Committee, of the Executive Board of the Tennessee Baptist Convention, has an offer from the citizens of Monterey (mid-way between Nashville and Knoxville), to give us fifty-eight acres of land for a permanent Encampment. About forty acres of it lies on top of the mountain; the rest of it lies in a beautiful valley below. It joins the city limits, has water and lights, with two nice lakes near by.

There are three buildings on the site, containing eighteen or twenty rooms. We must decide right away whether we will accept this generous offer. We must BEGIN sometime if we ever have a permanent Encampment. Secretary John D. Freeman and I have gone into the whole matter with the Monterey Committee. We think of calling the Board to meet in Monterey, right soon, to consider the matter.

J. R. KYZAR, Chairman.

3221 Kinrose Ave.,
Nashville, Tenn.

The Baptist Bible Institute

By John Jeter Hurt

I have just returned from the annual meeting of the trustees of Baptist Bible Institute, New Orleans. All members of the Board were impressed anew with the superior work being done by this institution, and also by the stimulus it is giving to all Baptist enterprises in and about New Orleans.

The Institute is steadily coming from under the load of its indebtedness. President Hamilton's report indicated that nine years ago the total indebtedness was \$353,000. This amount has been reduced to \$197,900, plus some accrued interest. A spirit of earnest consecration was manifested by both faculty and students.

I was particularly impressed with the vast amount of mission work done in jails, hospitals, parks, homes, regular stations, on street corners, and in various public institutions, as well as by statistics concerning work done in the churches served by the faculty members and students. The following table is eloquent evidence of what I have been saying:

| | |
|--|-------------|
| Assignments met | 4,014 |
| Sermons and addresses delivered..... | 8,859 |
| Number dealt with personally..... | 12,253 |
| Number professing conversion..... | 2,411 |
| Number of homes visited..... | 4,500 |
| Bibles, Gospels, and Tracts distributed..... | 30,000 |
| Number of churches served by faculty and students..... | 53 |
| Number of full-time churches..... | 15 |
| Number of half-time churches..... | 25 |
| Number of quarter-time churches..... | 13 |
| Additions by baptism..... | 645 |
| Additions by letter..... | 585 |
| Present church membership..... | 7,886 |
| Gifts to local work..... | \$59,985.70 |
| Gifts to the Co-operative Program..... | \$10,951.15 |
| Number of revival meetings held..... | 140 |
| New churches organized..... | 9 |

Jackson, Tennessee.

A Missionary's Miscellany

Visits, Events and Letters That Come in the Course of a Missionary's Busy Life on the Foreign Field

One frequently plans the night before many things to be done the next day. He is up frequently before daybreak for an early start, but night-time comes again with nothing of the work planned done except that executed before the morning meal. This is because so many calls not counted upon come as soon as other people begin to move. So the day sped yesterday.

There is sometimes a feeling of discouragement, for there is so much which really should be done, and we are not able to push it along as we would. The editor must be able to write, and write well, whether he feels like it or not; the preacher be able to receive, visit and preach according to schedule. So the missionary must find a way to meet his tasks; at the same time be considerate and "keep sweet" at all times. Regardless of how much he has to do, whether tired or discouraged, when people come they must be received cordially and be given proper consideration; this in addition to the care of many places where there is work and much preaching to be done. Courtesy goes far here among oriental peoples. Frequently there are those who come from afar and cannot return. Among them are some who need comfort and encouragement. By a hasty word or an unwise attitude, or action, one may do more harm in a few minutes than can be overcome in several days. Efficient assistants, secretaries, stenographers we have not. But thanks be to a merciful God for appreciative native Christians and the helps of the Holy Spirit, who make it possible for the work to go on happily.

Among the callers of yesterday was a Japanese minister. He had come from far south, Shanghai, to see the changes that are taking place in the new state of Manchukuo, which his nation is making. Thousands of other people of various nationalities come here also, but largely for observation along commercial lines. The pastor's interest was in the spiritual welfare of the people, Japanese, Chinese and Korean of this region. He was accompanied by the new Japanese Methodist pastor of Harbin and by a Japanese young man who recently became a Christian. The latter wanted to meet a foreign missionary working with the Manchuria people.

This Japanese pastor from Shanghai was concerned to know how missionaries are faring under the new regime. He had heard

of some troubles they had experienced, wanted first-hand information, and to be of help if possible. He showed a fine spirit and promised to do his best toward bringing about a satisfactory understanding for all concerned. Several weeks past a prominent pastor from Japan also came for the same purpose. Then just recently a Japanese Christian man who is prominent in the political affairs of his country was also in Manchuria for this reason and held a long conference with some of us missionaries here in Harbin. These servants of the Lord brought sympathy, comfort and helpfulness. They were able to advise with us in a wise, wholesome way.

We were able to give them some light on trying situations which have arisen frequently, largely from misinformation and ignorance. It seems impossible for some who have no idea of the spirit of Christianity and the purpose of Christian missions to understand how we can be willing to live and work and travel as we do with no other purpose than the saving of the souls of these Manchuria people. So we are suspected of having other motives. The high-ups understand and are both courteous and helpful, but, unfortunately, our dealings are frequently with those who do not understand. We can only be patient and hope for better understanding of our motives and our work. The help of these Japanese Christian leaders is greatly appreciated.

It was gratifying to learn through the pastor from Shanghai that the Congregational churches of Japan are sending six Japanese evangelists to preach the gospel to the Manchuria (Chinese) people of Manchukuo. Churches of other denominations in Japan are also now supporting Chinese evangelists here in Manchuria at several places. Some of this money is given, we understand, by Baptist churches in Japan. There is a movement among the Baptist churches there to do more. It is our hope that they will be able to send Japanese missionaries to the Japanese who are moving into Manchuria, and that they will be able to support some native (Chinese) workers here in Manchukuo. The Korean Christians are sending missionaries into China and also to Mongolia. Chinese Christians in China and here in Manchuria are sending missionaries to the Mongolians here in Manchuria and in Mongolia.

This should bring rejoicing to those who through the years have contributed toward the spread of the gospel in the Far East, as it rejoices us missionaries. At the same time it is a challenge to people of western lands. We must not slack our efforts, but with even greater zeal, faithfulness and effort evangelize these people, joining hands with our brothers and sisters out here who have now also taken up the torch and are seeking to give to others the Light received from our hands.

There was certainly never a time when here in Manchuria the people were so ready to hear, so appreciative, and so responsive. We rejoice and thank God, and crave that our people at home have a larger share in this glorious work.

Harbin, Manchuria.

CHAS. A. LEONARD, SR.

RECEIPTS AND DISBURSEMENTS FOR FEBRUARY, 1937

Co-Operative

| | | |
|----------------------------------|-----------|-------------|
| Southwide | | \$11,895.64 |
| Statewide: | | |
| Harrison-Chilhowee Academy | \$ 237.91 | |
| State Missions | 4,196.78 | |
| Orphans' Home | 1,865.24 | |
| Baptist Memorial Hospital | 1,165.78 | |
| Carson-Newman College | 1,165.77 | |
| Union University | 1,165.77 | |
| Tennessee College | 1,165.77 | |
| Nashville Hospital | 699.46 | |
| Ministerial Education | 233.16 | 11,895.64 |
| Total | | \$23,791.28 |

Designated

| | |
|---|----------|
| Southern Baptist Theological Seminary | \$ 5.00 |
| Harrison-Chilhowee Academy | 216.80 |
| Christian Education | 200.00 |
| W. M. U. Specials | 88.55 |
| Home Missions | 46.58 |
| Ministerial Relief | 7.13 |
| Orphans' Home | 340.20 |
| Orphans' Home Reported | 2,028.72 |
| Foreign Missions | 2,213.83 |
| State Missions | 268.36 |
| Red Cross | 12.87 |
| Hundred Thousand Club | 1,753.48 |

Total

\$7,181.52
JOHN D. FREEMAN, TREASURER.

A DIGEST OF

By C. W. POPE (Contributing Editor)

Religious Thought

MORATORIUM ON LAW-MAKING

During the past few years different kinds of moratoriums have been suggested for the relief of a perplexed and burdened world. There were the moratoriums on debts and farms to save the homes of a debt-ridden people. Then someone suggested a moratorium on preaching and church services with the hope that the public would take stock and have a higher appreciation of the value of religion and church service. Now it might be well if someone seriously suggested a moratorium on law-making for a period of two years to allow the people to determine just what they do want, learn a few of the laws they now have, and acquire a little respect for laws in general. At the time of this writing the Tennessee Legislature is drafting a bill to repeal the state liquor prohibition laws, and congress in Washington is considering the enactment of a law to enlarge the membership of the Supreme Court. A few years ago a Tennessee Legislature repealed certain marriage law restrictions and thus made possible the marriage of nine year old children within the state. Now another legislature is considering another marriage law to prohibit such marriages. All of this passing and repealing, this experimenting and tinkering with fundamental laws tend to destroy the respect of the public for all laws and to make law enforcement increasingly difficult. Law observance by the public and law enforcement by officers will never be taken seriously until law-makers first take their tasks seriously. C. W. P.

* * * * *

LEGISLATORS—PREACHERS—AND CHILD-WIVES

A few weeks ago the people of Tennessee were shocked by the announcement of the marriage of a 22 year old man to a 9 year old child in the hills of Tennessee. The ceremony was performed by an "itinerant" Baptist mountain preacher. The case attracted national and international attention and the State Senate, shamed by the child marriage, passed resolutions asking the young couple not to "parade their shame before the eyes of decency" by appearing on the stage and in the motion pictures. After an attorney had advised them to seize the opportunity to make money from their unfortunate affair, it is reported that the young couple will refuse. The whole affair is disgusting and deplorable. When parents will give their consent to the marriage of a mere child, and a minister will consent to perform the ceremony it is a sad commentary on the modern conception of marriage standards. But above all this case shows the appalling need of adequate marriage laws in Tennessee. When all has been said about responsibility for this shameful affair, the chief responsibility must be placed upon the members of the State Legislature, who, a few years ago repealed Tennessee's marriage laws to save a few paltry dollars which were going to border line states with less stringent laws. Surely every member of that legislature must blush with shame as he reads of this deplorable case which his vote for repeal made legally possible. There may not be a referendum for such cheap law-makers, but there will be a Day of Judgment. C. W. P.

* * * * *

PADLOCKED CHURCH DOORS
(The Christian Leader, Dec., 1936)

Think of traveling across a whole state where every church door is padlocked by law. Mexico's policy of restriction of religious worship is her choice between church or social progress. Near our hotel was a Baptist chapel—padlocked. Not far away a Quaker meeting house—padlocked. The towering Catholic churches—padlocked. The same thing has happened in Russia, Spain and Germany, and for the same reason. It is because the church has submitted to the allurements of wealth and power, and has chosen the path of ease rather than that of service. In the United States there are no padlocks of doors but—rusty hinges. The rust that means corrosion of the soul and decay of morals. A gleam of hope for the future lies in the fact that science is no longer discounting the supernatural in religion, and admit that final authority is not to be found in science. A second reason for hope is that ever since apostolic days persecution has challenged the noblest and best there is in men. In Germany seven thousand people signed a declaration that they had rather be imprisoned and punished than take an oath of loyalty to Hitler, rather than God.

ITALY'S BAN ON PROTESTANTISM
(Scotland Harvester)

"The new laws governing religious worship in Italy have made things extremely hard for us," writes a Protestant worker. The liberty that we enjoyed before the concordant with the Vatican, has in consequence, been much restricted. Several of the religious assemblies have been able to nominate a "Minister of Religion" to represent them to the Government. But many of the faithful spiritual brethren have been unable to find a "Minister of Religion" who meets all the government requirements, and therefore cannot meet for worship. Every new member has first of all to obtain permission from the government, and if this permission is not granted, meetings cannot be held. The "Azione Cattolica" is a Catholic institution to combat Protestant efforts and Gospel work. It is to be found everywhere. The Roman Catholic Church's aim is to close down as many testimonial meeting places as possible. Protestants have no liberty to distribute Gospels or gospel literature, and no open-air work is allowed to any except Catholics.

* * * * *

PROVIDENCE AND KIDNAPING
(Christian Century Pulpit, Feb., 1937)

I know nothing of the beliefs and background of Dr. Mattson, father of the kidnaped boy whose murder turned the whole nation sick at heart with compassion and wrath. Whether he is a churchman at all, I do not know. But I was profoundly moved by the statement which he gave to the press following the discovery of the dead body of his child, and in which statement he tried so bravely to express his faith in divine Providence. Dr. Mattson said, "We would not shirk our duty and wish it on some one else; for if this fiend had not stopped at our door he would surely have inflicted himself upon some other parent who possibly could not have borne the burden as well as we. There is undoubtedly a divine act of Providence which decrees what shall happen at a time like this; otherwise, why should that rabbit have led the Morrow boy to little Charles' hidden body? An undying faith in our Maker, and a firm conviction that Charles' going was His will, will give us strength to carry on." This is a beautiful and unselfish statement, but I could have wished that some one had sat beside the Doctor when he gave those words about divine Providence. God did not will and desire that the boy should be kidnaped and murdered. A Providence which sent a rabbit to help discover the dead body is poor comfort in view of the fact that that same Providence did not send a policeman or even a dog to scare away the fiend and prevent the kidnaping. God does not desire or decree evil. God shared the parents' wishes that the boy should grow into a man. (This error of Dr. Mattson's is the result of that erroneous belief that everything which transpires is according to the will of God. In 2 Peter 3:9 we read, "Not willing that any should perish, but that all should come to repentance." It is not God's will that any should perish, yet millions do perish, contrary to His will. The atrocious crimes of the world can never be harmonized with the will of God. C. W. P.)

* * * * *

CIVILIZATION GETTING NOWHERE
(Christian Index)

W. F. Boreham

Notwithstanding all our sensational developments and amazing discoveries, civilization is getting nowhere. Man has the earth; but what is he doing with it? He is like a child who possesses a top, but does not know how to spin it; like a youth who is presented with a violin, but does not know how to play it. See how tiny a section of the globe is under cultivation. If we applied science to agriculture all our great deserts would be made to blossom as the rose; our pestilential swamps and malarial marshes could be turned into golden wheat belts; our fever-breeding jungles could be transformed into orchards; and every barren patch could be made to smile with fruitfulness. The planet is capable of being made to feed a thousand worlds like ours. No, we hate to feel that, like a millhorse, we are going round and round and round. We like to think that we are getting on; we enjoy the sensation of turning a corner, but we are really getting nowhere.



IF THIS WERE YOURS?

Walter M. Gilmore

The above Baptist meeting house is typical of hundreds of others in the flood areas of the Ohio and Mississippi Valleys. For days and days muddy waters stood in these buildings. It is difficult to conceive how much could be salvaged from the ruins. The pitiful part is the fact that the homes of the pastors and the people in most cases suffered a similar fate.

Suppose this were your church, would you not like for those who were more fortunate to play the part of the Good Samaritan? You can play the part yourself now by making a liberal offering for the rehabilitation of our Baptist Churches in the flood areas and get others to do the same and send it to your State Secretary, who will send it to the proper place, where it will be distributed according to needs.

A GOOD WILL TOUR FOR HOME MISSIONS

By Noble Y. Beall, Field Secretary,
Home Mission Board, Atlanta

The field secretaries of Home Missions for Negro work have planned several good will tours for this spring and summer. The purpose of the tours is to bring representative leaders of the white and colored Baptists together for mutual fellowship, and to encourage them in co-operative mission work on the local fields, and to contact leaders of the two groups in behalf of Home Missions throughout the country.

The first one of the tours has just been completed. Beginning on the 6th and continuing through the 21st of February a tour was made through Alabama, Tennessee, Arkansas, Oklahoma, New Mexico, Arizona, California and Texas. Contacts were made with leaders of the two groups in many cities and districts in these states. As far as possible pastors, moderators, presidents and missionaries were brought together for fellowship and conferences. The brethren responded and co-operated in a great way. In spite of flooded areas, bad train connections, dust storms, sickness and other handicaps, we were able to make every engagement in every state.

Secretary T. T. Lovelace was unable to go all the way on account of an immediate demand to return to his office in order to distribute supplies which had come in for the flood sufferers. In Cincinnati, Louisville, Evansville and Cairo large numbers of Negroes were affected by the flood waters of the Ohio and Mississippi rivers, and Dr. Lovelace put his organization at the disposal of those in charge of handling clothing and food supplies. He left the

good will party at Amarillo and returned to Chicago.

In California the party made contacts with Drs. Griffith, Harris and Carter. Dr. Griffith took us to see several of the large Negro Baptist churches, and the fine business and residential section of the city for Negroes, and the great auditorium in Los Angeles where the next annual meeting of the National Baptist Convention, Inc., is to be held in September. We took time to go through Dr. Griffith's church which is a thing of beauty in every respect. The brethren were royal in their entertainment and showed us every courtesy in enabling us to contact persons in the interest of Home Mission work.

The committee on entertainment for the National Convention, Dr. T. L. Griffith, chairman, were enthusiastic in their plans for taking care of the large delegation expected to attend the convention. Dr. Griffith was high in his praise of both white and Negro citizens who are helping toward bringing the convention to Los Angeles. A brief conference with the white Baptist leaders of the city and state assured us that they were anxious to help in every way possible in making the coming convention a great success from every standpoint.

A word should be said in appreciation and praise of the railroads which helped to make the tour a success, especially the Southern Pacific and the Texas and Pacific roads. And, it is altogether fitting that we should call the brotherhood's attention to these roads as the best possible routes for all of the southern delegates to take in attending the convention next September in Los Angeles.

We gained two impressions as we made contacts in the eight states. The brethren

are greatly encouraged over the general outlook of things and they are more interested in Home Missions than ever. As one president of a Baptist state convention said, "There are but two primary interests today, religion and races, and they center in the south."

FIGHT COLDS

Doctors say that one good way to help prevent colds—and the first step in fighting them off—is to make sure your bowels are open! Don't despair because old-fashioned laxatives haven't relieved you. Use FEEN-A-MINT, the modern, different laxative—the laxative in delicious chewing gum. Feen-a-mint looks different—tastes different—you take it differently—no wonder it acts differently! There's no griping, no nausea, no upset stomach, and no disturbance of sleep. Feen-a-mint acts in the lower bowel, not in the stomach, and that's one reason why it's ideal for the youngsters, too. Feen-a-mint is the favorite laxative of more than 16 million wise people, young and old. Try this non-habit-forming, economical, different laxative! For a free sample write to Dept. DD4, Feen-a-mint, Newark, N. J.

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**BAPTIST SUNDAY
SCHOOL BOARD**

162 Eighth Ave., N., Nashville, Tenn.

HUNDRED THOUSAND CLUB NOTES

First Church, Chattanooga, leads the state so far in number of "Units" being paid, her total now standing at 100.

First Church, Memphis, sends in list of members with a total of 70 "Units" subscribed.

Crossville reports four "Units" subscribed at their church and they hope to add others.

Receipts are climbing up again. February showed almost twice the amount received during December. Keep the good work going. Every church in the state should have at least one "Unit" in the Club.

Cookeville Baptists have subscribed eight "Units" in the Club, and they hope for others to join.

First Church, Jackson, with the president and many faculty members of Union University in its membership, did not designate one "Unit" of their Club for the hard-pressed school. Surely no church in the state and no individual will designate their Hundred Thousand Club funds to southwide causes. It is a co-operative enterprise. Let every one play fair.

We want 3,000 "Units" subscribed by the end of March. Gleaners will get the extra 2,000 during April. It can be done with all ease, if every member will help.

Interest in the Club had reached low ebb until our co-operative plan was inaugurated. Now it is beginning to grow again. If you have not had the information about the Tennessee Hundred Thousand Club, write the Nashville office, 149 Sixth Ave., N., for it. Help spread the interest in the debt-paying movement of the South.

We have hardly started in Tennessee, yet more than \$1,500 has been paid on debts through the H. T. C. That means something like \$90.00 cut from the annual interest rate which we have paid for the past many years. How good it is to pay debts! Make the Club grow and see the debts go!

Book Reviews

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

Some Problems of Life by Rufus M. Jones. Cokesbury Press, Nashville, Tenn. Price \$2.00.

The chapters of this book constitute the Cole Lectures delivered by the distinguished author and teacher, Dr. Rufus M. Jones, Professor Emeritus of Philosophy in Haverford College. That is sufficient to say that the discussions in this book are of the highest order. The author discusses some problems of life in a manner that is refreshing, stimulating and illuminating. The chapter headings indicate the line of thought pursued by this eminent author: "What Makes Life Good? What is Meant by Values of Life? The Essential Characteristics of a Person. Springs and Agencies of Life Formation. Is there an Area of Freedom in the Life of a Person? What are the Limits to the Life of a Person? The Heart of Christianity. And who is My Neighbor?" While at times the author may seem somewhat abstract in his discussions, yet now and then he drops down to the level of every-day thinking and speaking which relieves the tension of the mind of the reader and gives life and point to the

discussions. Dr. Jones deals with the vital problems of life in a masterful way and evinces a comprehensive grasp of these themes seldom observed in any writer. This reviewer has so thoroughly enjoyed this book that he promises himself another reading of it.

O. L. G.

Moody, Winner of Souls, by A. Chester Mann. Published by Zondervan Publishing House, Grand Rapids, Michigan. 135 pages, price \$1.00.

This brief life of Dwight L. Moody was prepared especially for the Moody Centenary celebration. It treats the life, labors and institutions which Moody founded, through which he still lives. It is written in popular style and is without a dull paragraph.

J. C. M.

Tools for Teaching

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Don't Sleep When Gas Presses Heart

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

If your constipation is of long standing, enormous quantities of dangerous bacteria accumulate. Then your digestion is upset. GAS often presses heart and lungs, making life miserable.

You can't eat or sleep. Your head aches. Your back aches. Your complexion is sallow and pimply. Your breath is foul. You are a sick, grouchy, wretched, unhappy person. YOUR SYSTEM IS POISONED.

Thousands of sufferers have found in Adierika the quick, scientific way to rid their systems of harmful bacteria. Adierika rids you of gas and cleans foul poison out of BOTH upper and lower bowels. Give your bowels a REAL cleansing with Adierika. Get rid of GAS. Adierika does not gripe—is not habit forming. At all Leading Druggists. TRIAL For Special Trial Size send 10c coin or stamps, to Adierika, Dept. 84, St. Paul, Minn.

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Southern Mutual Church Insurance Company has saved for its policy-holders in dividends and surplus more than three times as much money as the total losses incurred by the company. Any church that wants to get benefit three times as great, in addition to the losses incurred, should write to Southern Mutual Church Insurance Company, Columbia, S. C.



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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.

THE SLEEPING GENIE

Willie Jean Stewart

(An Ancient Legend Retold)

There was once a big genie who used his gifts to help people. They were glad to accept his help, but rarely thanked him or appreciated his kind services.

The genie grew tired of the people's selfishness. "After this," he said, "whoever has my services must work for them."

The genie took a black bottle and fixed a magic stopper for it. Then he put the bottle out in the middle of the road. He crawled into it, and went to sleep.

Day after day people passed by. Sometimes a horse's hoof would knock the little black bottle aside, but nobody noticed it. Sometimes a man would stub his toe on it and kick it away. Once in a while somebody would pick the bottle up and glance at its curious stopper, then throw it down, and pass on.

One day a woodcutter happened along the road. He saw the little black bottle and picked it up.

"I will take it home to my little boy," he said. "It will make a nice toy." So he stuck it in his pocket and went on his way.

That night when the woodcutter got home his little boy had gone to sleep. But as the father sat before the fire, he took the little black bottle from his pocket and turned it this way and that, to catch the light. Noticing the curious stopper, he began to try to open it.

This awakened the imprisoned genie. "Let me out!" he cried at the top of his voice. But the bottle was so thick that the woodcutter heard only a faint gurgle.

"Why! I thought the bottle was empty!" said the woodcutter to himself, and held the bottle up to his ear and shook it.

This made the imprisoned genie very uncomfortable. "Let me out!" he roared. And this time the woodcutter heard him. "Who are you?" he asked.

"I am an imprisoned genie," replied the tiny, far-away voice in the bottle. "Let me out, and I will give you anything your heart desires."

"Will you give me a palace as large as the king's and every room piled full of gold?" asked the woodcutter.

"Yes," answered the imprisoned genie. "Let me out!"

Then old woodcutter set to work in earnest, to open the curious stopper. When his wife called him to supper he would hardly stop to eat. He did not want to go to bed. Every night it was the same. But still her husband could not open the stopper to the little black bottle.

The family became poorer and poorer. The wife had to sell the cow to buy food. Then she sold the furniture piece by piece. Then she began to sell their warm clothes. And all the time the woodcutter kept working and working to let the imprisoned genie out of the bottle.

At last the woodcutter shook his head sorrowfully. "Tomorrow I shall have to go back to the forest," he said. "I can't let my wife and little boy go hungry and cold. I cannot open the magic stopper."

Just as he said this, the poor man's hand fell heavily on the curious stopper and his fingers touched the secret spring. The stopper blew open and out curled a thin wisp of smoke.

The woodcutter was frightened. Had he spent all these weary days for a little smoke? But even as he looked, the smoke began to take the form of a mighty giant. The giant took the woodcutter's cottage in his hand and toosed it up. When it came down, it was like a king's palace!

The giant clapped his hands, and thousands of tiny dwarfs appeared! Then he blew his breath on the trees, and every leaf that fell became a bag of gold!

The little dwarfs seized the bags of gold and carried them into the palace. Almost in the twinkling of an eye its rooms were piled full of gold. The genie had kept his promise. The woodcutter appreciated the gift, and thanked him.

Then the genie was ready to go back to sleep in the little black bottle for some one else to let him out.—Story Time.



"Why, surely you don't consider those windows washed?"

"Yes, I've washed 'em nice and clean on the inside, so you can look out, but I've left 'em dirty on the outside so people goin' by can't look in."—Ex.

Johnson—"Heavens, man, you don't tell me you are going to pay \$100 for a single set of dishes?"

Jackson—"You don't understand, Bill; if these were cheap dishes I would have to do all the washing and wiping in my house."—Ex.

The conductor of the band glared at the cornet player. "Why on earth," he yelled, "did you leave off playing just as we got to the chorus?"

"Well," said the cornet player (a new recruit), "on my music it said 'Refrain.' So I did."—Pearson's.

A man bought a parrot and tried to teach him to talk. Going over to the bird, he repeated for several minutes the words, "Hello, hello."

At the end of the lesson the parrot opened one eye and answered drowsily, "Line's busy."—Ex.

Little boy—"Phew! It's awful hot for spring."

Little girl—"You ought to be thankful it's no worse. S'pose we lived in Arkansas. Wouldn't that be awful?"

Little boy—"Arkansas? Why?"

Little girl—"You'd better study your geography lesson. It says Arkansas is famous for its hot springs."—Ex.

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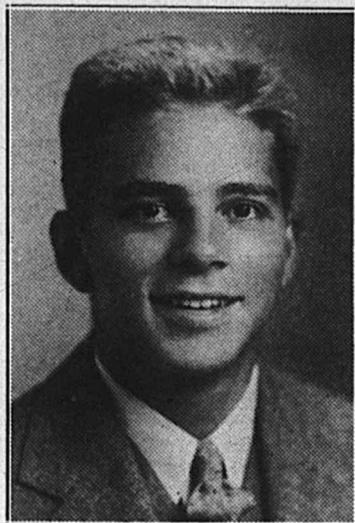
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BAPTIST TRAINING UNION

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



On To McMinnville !



MR. WALTON SMITH



MR. B. B. McKINNEY

Mr. Walton Smith, regional director of Central region, is most anxious for all of the associations in his region to be represented at McMinnville. The associations in this region are: Robertson, Bledsoe, Cumberland, Stewart, Judson, Southwestern District, Beech River, Nashville, Maury, Indian Creek, Lawrence, and Giles. We are sure that these associations will back up Mr. Smith and will be ready to report one hundred per cent when the Central region is recognized. Remember, Mr. Smith is depending upon you.

Mr. B. B. McKinney of the Sunday School Board will be at McMinnville and will lead the singing. Mr. McKinney is anxious to have at least one person from each of the sixty-three associations to be in the great song service. When we think of Mr. McKinney we think of "Kept for the Master's Use" and "I'll be Somewhere Working for my Lord." All together now, let's pull for a great crowd at McMinnville.

STORY HOUR LEADER

We are grateful to secure the services of Mrs. Emmett Golden as the approved Story Hour Leader for Tennessee. Mrs. Golden will help promote Story Hour work in our state. She is giving of her time to help promote this phase of our work. We are happy to have Mrs. Golden as our worker.

SOUL-WINNING STUDY COURSE CONFERENCES

Much interest is being manifested in the soul-winning study course conference that will be conducted in Tennessee during the week of June 20, June 27, and July 4. Already 53 of the 63 associations have agreed upon having the course. Five of the ten will decide on the course in the next few days. Three of the remaining five are working on the campaign. We are sure that if every association joins in on this important event it will help to stimulate a desire to win souls this summer. The greatest joy in all the world is the joy of winning others to Christ. One thousand churches in

Tennessee will take advantage of this opportunity. Will your church be one of the one thousand?

STUDY COURSES IN FEBRUARY

Even though February was a short month of the year, Tennessee continued to study the Training Union Study Courses. During this month 554 awards were issued. These awards were given to twelve associations as follows:

| | |
|-------------------|----|
| Big Emory | 10 |
| Concord | 9 |
| East Tennessee | 60 |
| Holston | 58 |
| Madison | 73 |
| Nashville | 40 |
| New Salem | 23 |
| Nolachucky | 68 |
| Ocoee | 71 |
| Robertson | 40 |
| Sequatchie Valley | 59 |
| Shelby | 9 |
| Watauga | 34 |

Of the 554 awards, 366 were for the diploma courses. March should bring our

awards into higher realms. Each association should strive to have a study course this month.

CARROLL COUNTY REORGANIZES

Because of the resignation of the associational director a meeting was called to reorganize the Training Union for Carroll County Association February 25. The following officers were enthusiastically elected subject to the approval of the Executive Committee of the association. Director, Bernard Scates; Associate Director, E. K. Wiley, Jr.; Secretary-Treasurer, Gertrude Hall; Adult Leader, Miss Jesse Gifford; Senior Leader, Mrs. H. B. Smith; Intermediate Leader, Miss Arlynn Holland; Junior Leader, Miss Mary B. Yancey; Associational Pastor, N. B. Story; Group Leaders, Miss Lillian Carpenter; Clyde Yates; Mrs. Frances Bivins.

In connection with the associational organization three classes were taught during the week at Huntingdon by Roxie Jacobs as follows: Seniors and Adults, "Witnessing at Home and Around the World"; Intermediates, "Training in Stewardship"; Juniors, "Bible Heroes."

A new Senior Union was organized with Mr. Clyde Yates, president. Mrs. E. Smith is the director and Rev. Bernard Scates the pastor of this fine church.

TRAINING UNION PROMOTES BIBLE STUDY

The Baptist Training Union promotes a very definite program on Bible Study. Once each month each department of the Training Union presents a well-balanced program on Bible Study.

Each day the members are asked to read their Bibles. This is a five-year program—the first two years the Bible is read through by books; the next two years the Bible is read through by topic; and the fifth year the New Testament is read. The slogan is "Every Member a Daily Bible Reader."

There are many Bible Study course books: They are "Bible Heroes," "Training in Bible Study," "The Books of the Bible," and "Our Doctrine."

A well-balanced program awaits every unenlisted Baptist in the Baptist Training Union.

THE MODERATORS ARE COMING

From throughout the state encouraging word is coming that associational moderators are coming to McMinnville to back up their young people in this program of training. In a few weeks a list of the moderators that are coming will be published. Be sure you urge your moderator to report to the State Training Union office so his name will not be omitted. From every indication there will be a large attendance from every association in Tennessee. The moderators are coming. Will you be one?



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Sunday School Department

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 Elementary Worker Miss Zella Mai Collie
 West Tennessee Field Worker Jesse Daniel
 Office Secretary Miss Clara McCart
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

RECENT TRAINING SCHOOLS

| Church | Teacher | Book | Awards |
|--|-----------------------|--|--------|
| Beech River: | | | |
| Bible Hill | W. R. Belew | Building a Standard Sunday School | 33 |
| Beulah: | | | |
| Martin | N. M. Stigler | Personal Factors in Character Building | 30 |
| New Salem | Morris Prince | Building a Standard Sunday School | 11 |
| Union City | Dewey Stubblefield | Personal Factors in Character Building | 12 |
| Big Hatchie: | | | |
| Covington (5 other churches co-operated) | | | |
| | Jesse Daniel | The Adult Dept. of the Sunday School | 21 |
| | Marie Lowry | The Art of Teaching Intermediates | 12 |
| | Mrs. H. G. Lindsay | Guiding the Junior Boy and Girl | 13 |
| | Miss Zella Mai Collie | Guiding the Primary Child | 10 |
| | Miss Zella Mai Collie | Guiding the Little Child | 4 |
| Carroll County: | | | |
| Camden | L. F. Gassaway | Building a Standard Sunday School | 14 |
| Clinton: | | | |
| Coal Creek, First | M. K. Cobble | S. S. Secy and 6-Point Record System | 10 |
| Fork Mountain | Edward Haun | True Functions of the Sunday School | 14 |
| Indian Creek | M. K. Cobble | Building a Standard Sunday School | 3 |
| East Tennessee: | | | |
| Newport, First | Merrill D. Moore | Building a Standard Sunday School | 4 |
| Holston: | | | |
| Central, J. C. | Wm. R. Rigell | Introducing the New Testament | 8 |
| Knox County: | | | |
| Knoxville, First | O. E. Turner | When Do Teachers Teach | 4 |
| Madison: | | | |
| Ararat | J. L. Robertson | Building a Standard Sunday School | 14 |
| Maple Springs | McKnight Fite | Looking at Learning | 9 |
| Poplar Heights | Pete B. Kinsolving | What Baptists Believe | 7 |
| Maury County: | | | |
| Columbia, First | Mrs. C. D. Creasman | Guiding Junior Boys and Girls | 6 |
| Nashville: | | | |
| Radnor | Mrs. L. G. Mosley | Grace of Giving | 10 |
| Seventh | E. W. Barnett | Building a Standard Sunday School | 7 |
| New River: | | | |
| Oneida | W. M. Thomas | True Functions of the Sunday School | 18 |
| Nolachucky: | | | |
| Morristown, First | Andrew Allen | The School in Which We Teach | 27 |
| Ocoee: | | | |
| Calvary, Chattanooga | A. A. McClanahan, Jr. | New Testament Studies | 15 |
| Calvary, Chattanooga | Chas. L. Norton | When Do Teachers Teach | 8 |
| Calvary, Chattanooga | R. H. Ward | Some Learning Processes | 10 |
| Calvary, Chattanooga | Clyde Burke | Outlines of Bible History | 5 |
| Central, Chattanooga | Clyde Burke | New Testament Studies | 13 |
| Central, Chattanooga | Chas. L. Norton | Personal Factors in Character Building | 12 |
| Central, Chattanooga | A. A. McClanahan, Jr. | When Do Teachers Teach | 8 |
| Chamberlain Avenue | Chas. L. Norton | Building a Standard Sunday School | 15 |
| Chamberlain Avenue | A. A. McClanahan, Jr. | New Testament Studies | 11 |
| Northside | R. W. Selman | How to Win to Christ | 15 |
| Red Bank | C. M. Pickler | What Baptists Believe | 4 |
| Red Bank | I. R. Harold | The Book We Teach | 2 |
| Red Bank | J. E. Bradley | Building a Standard Sunday School | 10 |
| Polk County: | | | |
| Mine City | Zella Mai Collie | True Functions of the Sunday School | 13 |
| Shelby County: | | | |
| Bartlett | Jesse Daniel | Building a Standard Sunday School | 10 |
| LaBelle | Vesta Hill | Some Learning Processes | 10 |
| Memphis, First | Elizabeth G. Cullen | Guiding the Primary Child | 4 |
| Millington Mission | L. F. Gassaway | When Do Teachers Teach | 14 |
| Ass'n-Wide School | N. R. Drummond | Grace of Giving | 20 |
| Ass'n-Wide School | Jno. D. Freeman | Outlines of Bible History | 63 |
| Ass'n-Wide School | Chas. S. Henderson | School in Which We Teach | 35 |
| Ass'n-Wide School | Andrew Allen | Adult Department of the Sunday School | 42 |
| Ass'n-Wide School | Wm. P. Phillips | Y. P. Dept. of the Sunday School | 20 |
| Ass'n-Wide School | Margaret Frost | Guiding Junior Boy and Girl | 40 |
| Ass'n-Wide School | Zella Mai Collie | Building the Primary Child | 29 |
| Ass'n-Wide School | Blossom Thompson | Guiding the Little Child | 39 |
| Watauga: | | | |
| Siam | L. B. Trivette | Some Learning Processes | 5 |
| Western District: | | | |
| Paris, First | R. N. Owen | The Baptist People | 8 |
| Paris, First | Mrs. R. L. Howard | Guiding Junior Boys and Girls | 4 |
| Wilson County: | | | |
| Lebanon, First | C. H. Warren | When Do Teachers Teach | 25 |

GOOD NEWS FROM THE EDUCATIONAL DEPARTMENT

"I observe that when you put Texas out in a class by herself, Tennessee leads all of the state in combined awards for Diploma books and other books in the month of February. This looks 'kind of good' to me. I feel a special pride in my adopted state."—P. E. Burroughs.

CONCERNING THE PREVIEW STUDY

The April issue of The Teacher will carry full information, outlines and questions for the Preview Study of the next Quarter's Sunday School Lessons. We believe this Preview Study has tremendous possibilities and urge that every church plan for the week of study if at all possible.

TRAINING SCHOOL AT COVINGTON

Rev. H. G. Lindsay, pastor at Covington, reports a splendid training school held recently in his church. More than 100 were enrolled and the average attendance for the week was 85. He indicates that one of the most noticeable things about the school was the faithfulness of those who came. Five other churches in the county were represented in the school. Mr. Jesse Daniel taught the Adult work, Mrs. Marie Lowry had the Intermediate teachers, Miss Zella Mai Collie had the Beginner and Primary workers and Mrs. H. G. Lindsay the Junior workers.

It was the pleasure of the State Superintendent to be present on Sunday, Feb. 28, following the school, and to deliver the awards, including a pennant for recognition as a Standard Sunday School.

Mr. Raymond Hurt, editor of the church bulletin at Halls, Tennessee, recently composed and published in their church paper the following:

BE A SIX-POINT STUDENT Raymond Hurt

You Sunday School students who do not check every item on your six-point record envelopes read this—and reform:

First Point:

He wrote down his name
 And thought he was through.
 Because he was present
 They'd count him, he knew.

Second Point:

Did he study his lesson,
 Or did he forget
 To give himself credit
 Without a regret?

Third Point:

"Of course no one cares
 If I'm late or on time,"
 He said to himself
 As he slipped in his dime.

Fourth Point:

And didn't bring his Bible,
 Or maybe he did.
 He didn't mark it down,
 But he might have it hid.

Fifth Point:

Will he be here for preaching
 Or do like the rest
 And keep us all guessing,
 When he knows it's not best?

Sixth Point:

We hope he'll reform,
 And beginning anew,
 Check all the six points,
 Like good pupils do.

—Halls, Tenn.



MISS BLANCHE S. WHITE

Program of the Forty-ninth Annual Session of the Woman's Missionary Union Auxiliary to the Tennessee Baptist Convention

March 23-25, 1937



DR. JOHN D. FREEMAN

Tuesday Afternoon

Visit to Chilhowee Institute, Seymour

6:00 Banquet for Y. W. A.s, G. A.s and R. A.s

Tuesday Evening

Young People's Session

Miss Margaret Bruce, Presiding The Stewardship of Youth

7:30 Organ

Devotional—Little Miss Vernith Lee

Prayer—Mrs. R. L. Harris

A Capella Choir—Carson-Newman College

Pageant—A Tale of a Tithe

Closing Message—Stewardship of Life—Miss Blanche Sydnor White

Moments for Meditation—A Capella Choir

Prayer—Mrs. A. M. Wall

Wednesday Morning

Mrs. R. L. Harris, Presiding

9:00 The Woman's Hymn Devotional—Mrs. W. F. Powell, Nashville

9:30 Welcome—Mrs. Wayne Longmire, Mrs. Roy Shipley Presentation of chairmen of local committees

Response — Mrs. Fred Jacobs, Humboldt

Introduction of state and divisional officers and associational superintendents and young people's leaders

Recognition of visitors

Special music

10:00 The President's Message

10:30 Our Southern Baptist Program—Dr. Fred Brown Offering

Announcements of committees

11:00 Fruit Bearing Branches in Other Lands—Miss Inabelle Coleman

11:30 My Church Covenant—Miss Blanche White

2:30 Our Orphanage—Miss Adelia Lowrie

2:45 Our Work with the Negroes—Mrs. Anna Haynes

3:00 Led by His Spirit to the Mountains—Mrs. George Ridenour

3:15 In All Judea—Dr. John D. Freeman

6:00 B. W. C. Banquet

Wednesday Evening

7:30 Devotional—Mrs. Roswell Owen, Haifa

8:00 Neglected Unoccupied Fields—Dr. C. W. Stumph, New Mexico

8:30 The Fruits of the Spirit in Africa

Miss Susan Anderson

Thursday Morning

9:00 Hymn, "Christ for the World We Sing"

Devotional—Miss Blanche S. White

9:30 Golden Jubilee Plans—Mrs. C. D. Creasman, Chairman

9:45 The W. M. U. Plan of Work for 1937

Presented and discussed by Miss Mary Northington

Miss Margaret Bruce

Mrs. T. C. Meador

Mrs. C. G. Carter

Miss Laura Powers

Mrs. J. R. Black

Open discussion

10:45 His Spirit Led in Palestine—Mrs. Roswell Owen

11:15 The Work and Workers in Africa

Miss Susan Anderson

Offering

11:45 My Indians—Rev. C. W. Stumph

Thursday Afternoon

1:30 Hymn, "Lead On, O King, Eternal"

Devotional—Mrs. R. M. Logan, Argentina

Report of Committees:

Obituary—Mrs. J. T. Warren

Resolutions—Mrs. Jesse Daniel

Place—Mrs. Hight C. Moore

Nominations—Mrs. H. B. Cross

Election of Officers

Dedication Prayer—Dr. Fred Brown

WELCOME FROM KNOX COUNTY

It is with great joy that we look forward to the coming convention. We extend to each of you a most cordial welcome.

In order that we may both enjoy the convention to the greatest extent, we are asking you to please notify us when you expect to arrive, whether you will come by train, bus or automobile. This is important for we want to meet you. If you come by car, come to the First Baptist Church on Main Street.

Our associational W. M. U. will give a luncheon at the First Baptist Church, Tuesday, March 23, at 12 o'clock for the State Executive Board, associational superintendents and associational young people's leaders. Please let us hear from you by March 20 if we may expect you.

Reservations for the luncheon and the banquets are to be made through Mrs. J. B. McPherson, 1622 Sevier Avenue; reservations for homes through Mrs. J. E. Acker, 2708 East Fifth Avenue, not later than March 20. We hope that you will plan to attend one of the young people's banquets on Tuesday evening or the B. W. C. banquet Wednesday evening.

Looking forward to your visit, but if you cannot be with us in person, be with us in your prayers and spirit.

Sincerely yours,

MRS. ROY SHIPLEY, Superintendent Knox County W. M. U.

Wednesday Afternoon

1:30 Hymn Scripture Reading—Miss Frances Ewton, Nashville Prayer Report of Committee on Revision of Constitution

2:00 The Leadership of His Spirit in Our Colleges—Miss Sue Terry The Chilhowee Chorus

2:15 Laborers Together in West Tennessee—Mrs. A. B. Clark, Jackson

The Challenge to Southern Baptists—Dr. J. E. Dillard

Glorifying the Father Around the World—Miss Inabelle Coleman

BANQUETS

Tuesday Evening, March 23 Six O'clock

Y. W. A. and G. A., Church Street Methodist Church, price 50c. Toastmistress—Mrs. Jack Sherwood. Speakers—Miss Susan Anderson, Mrs. Roswell Owen and Mrs. Victoria Logan Laws

(Continued on page 15)



DR. C. W. STUMPH



MISS INABELLE COLEMAN

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR FEBRUARY 28, 1937

| | |
|----------------------------------|------|
| Memphis, Bellevue | 1711 |
| Nashville, Grace | 670 |
| Knoxville, First | 503 |
| Chattanooga, Ridgedale | 469 |
| Knoxville, Broadway | 464 |
| Old Hickory | 385 |
| Bristol, Calvary | 384 |
| Memphis, Speedway Terrace | 341 |
| Union City, First | 305 |
| Chattanooga, Clifton Hill | 300 |
| East Chattanooga | 287 |
| Chattanooga, East Lake | 280 |
| Chattanooga, Tabernacle | 279 |
| Trenton, First | 279 |
| Chattanooga, Woodland Park | 269 |
| Elizabethhton, First | 256 |
| Chattanooga, Calvary | 228 |
| Maryville, First | 224 |
| Chattanooga, Red Bank | 223 |
| Chattanooga, Alton Park | 215 |

By FLEETWOOD BALL

L. S. Miller resigned as pastor at Nettleton, Ark., but has not indicated his plans.

L. H. Davis, of Wilson, Ark., has been called to the care of Calvary Church, Ft. Smith, Ark., and has accepted.

O. T. Moncrief has resigned the care of Grace Church, Clarmont, Fla., to accept the call of the Lynn Haven Church in Florida.

J. R. Gunn, of Atlanta, Ga., preached in the First Church, Decatur, Ga., last Sunday in the absence of the pastor, A. J. Moncrief.

G. A. Cooper, who lately resigned at Ludlow, Miss., has been called to Byne Memorial Church, Albany Ga.

E. I. Farr, of Brasfield, Miss., has resigned that pastorate to accept a call to Summerland, Miss.

Tilson Maynard has resigned at Morgan, Texas, to accept the call of the church at Hearn, Texas, effective March 1.

L. C. Gayle on Feb. 15, began his work as Educational Director of Calvary Church, Tyler, Texas, A. C. Turner, pastor.

H. T. Buchanan, assistant pastor of the First Church, Vivian, La., has resigned to begin the work of an evangelist April 1.

E. E. Smedley has accepted the care of the church at Hartford, Ark., and is already on the field.

J. J. Evans, of Thomas, Okla., has accepted the call to the church at Cherokee, Okla.

The Garden City Church, Tulsa, Okla., is disappointed over the resignation of its good pastor, H. O. Myers.

W. LeRoy Crawford, of Indianola, Okla., has resigned that pastorate to accept a call to Payden, Okla.

R. Q. Leavell, of Atlanta, Ga., director of Evangelism of the Home Mission Board, was the guest speaker at Druid Hills Church last Sunday.

N. H. Roberts, of Kilmichael, Miss., was recently called to the care of Scotland Church in Montgomery County, Miss. He also serves the church at Duck Hill, Miss.

Broadway Church, Knoxville, W. H. Ford, pastor, is broadcasting the regular Sunday morning services over station WNOX.

J. A. Lunsford of the Southwestern Seminary, Ft. Worth, Texas, has recently been called to the care of the church at O'Donald, Texas.

R. P. Ingram, of Ft. Worth, Texas, has been elected educational and choir director of the First Church, Temple, Okla., C. M. Savage, pastor.

W. C. Hankins has resigned the care of Tabernacle Church, Ennis, Texas, to accept the care of the First Church, Indianola, Texas; effective March 1.

In a recent meeting in East Fourth Church, Big Springs, Texas, there were 71 additions, 45 for baptism. Evangelist C. Y. Dossey did the preaching.

J. L. Kraft, of Chicago, president of the Kraft Cheese Corporation, will speak at the Oklahoma Baptist Laymen's Convention, April 15. He is a millionaire Baptist.

John Roy Harris, of Shawnee, Okla., has been elected Educational Director and choir director of the First Church, Seminole.

According to a statement issued by the American Bible Society of New York City, the Bible, or some part of it, has been translated into 991 languages and dialects.

A revival will be held in the church at Milan, H. J. Huey, pastor, in which the preaching will be done by Mark Harris of Speedway Terrace Church, Memphis.

The church at Trezevant, E. M. Skinner, pastor, has arranged a revival to begin the fifth Sunday in August at which the preaching will be done by C. M. Pickler, of Chattanooga.

The young people of the First Church, Shreveport, La., will hold a special revival service in which Professor Chester Swor of Mississippi College will do the preaching.

Homer B. Reynolds has resigned the care of the Baptist Tabernacle, Little Rock, Ark., to accept the call to the First Church, Paragould, Ark. He succeeds Edgar Williamson.

Omar Whittington, youngest son of Otto Whittington of Little Rock, Ark., was accidentally shot while cleaning a revolver in his room on January 25. Earnest prayers are ascending for his recovery.

By THE EDITOR

Having supplied the pulpit of the Henning Baptist Church, Evangelist J. H. Thomas, Halls, went to assist Pastor T. R. Stroupe and the Glen Echo Baptist Church, St. Louis, in a revival.

Beginning March 15, Merton Avenue Baptist Church, Memphis, Mark Ferges, pastor, is to be assisted in a revival by Ira C. Cole, pastor Highland Heights Baptist Church, Memphis.

Sunday, February 28, Dr. R. G. Lee, Pastor of Bellevue Church, Memphis, welcomed 13 new members into the church. These made a total of 5,000 additions to Bellevue Church during the nine years' pastorate of Dr. Lee.

Her many friends rejoice with Mrs. Orrin Hunt, Dyersburg, associational W. M. U. superintendent of Dyer County Association, over the goodness of God in sparing her husband from threatening death by drowning in the recent high waters.

A good thing to remember,
And a better thing to do,
Is to work with the construction gang,
And not the wrecking crew.
—Churchman, quoted in Ridgely Baptist Courier.

Evangelist Warren L. Steeves, 716 Lincoln Way East, Massillon, Ohio, has closed a series of meetings with the First Baptist Church, Winona, Minn. In his meetings this year there have been more than 2,000 professions of faith.

C. Oscar Johnson, pastor Third Baptist Church, and M. E. Dodd, pastor First Baptist Church, Shreveport, La., were among the speakers in the East Texas Baptist Workers' Conference the second week in February in the auditorium of the College of Marshall, Texas.

With Fleetwood Pratt as supervisor, the deacons of Maple Springs Baptist Church, Madison County, L. G. Frey, pastor, have voted to go into "The Lord's Acre Plan." We predict that they will reap rich blessings from it. More rural churches ought to go into it.

During the three and one-half years that Dr. J. Norris Palmer has been pastor of the First Baptist Church of Baton Rouge, La., 1,282 members have been added to the church; 355 of this number have been received for baptism and the net increase has been 703, making a present total membership of 3,210.

With an enrollment of 123 and an average attendance of 78, the Oakwood Baptist Church, E. Chattanooga, Tenn., W. P. Everson, pastor, recently held a profitable School of Missions. Charles Norton, educational director Ocoee Association and Mrs. Norton and Mr. Joe Burton of the Home Mission Board were among those who assisted in the school.

The Mount Zion Mission Board, in session at Jonesboro, Ark., Feb. 9, 1937, adopted commendatory resolutions regarding Bro. Ralph Kerley, who resigned the pastorate of Walnut Street Baptist Church, Jonesboro, to become pastor of North Jackson Baptist Church, Jackson, Tenn. We welcome him to the state.

The Woman's Missionary Union of Bartlett Baptist Church entertained more than fifty friends at a Spring banquet Thursday night, Feb. 25, at the church.

Mr. Andrew Allen, of Nashville, state Sunday School Superintendent, was the guest speaker. Mr. W. M. Gately said the invocation and the Rev. D. D. Smothers, pastor of the church, gave the welcome address. The Rev. J. H. Oakley, pastor of Berclair Baptist Church, was toastmaster. Girls of the Young Woman's Auxiliary served the dinner.

—BAR—

Recent visitors to the office were C. H. Wilson, Murray, Ky., treasurer and director C. H. Wilson's Book Store; J. S. Gest, manager McCowat-Mercer Printing Co., Jackson; John Jeter Hurt, President Union University, Jackson; Pastor Dewey Stubblefield, of Dresden, with J. O. Alexander and Dr. M. D. Ingram, of Dresden. Come again, brethren.

—BAR—

Not having the addresses of all the W. M. U. presidents in Tennessee, Harrison-Chilhowee asks the Baptist and Reflector to run the following invitation from it: **Harrison-Chilhowee Baptist Academy, Seymour, Tennessee, extends to you a cordial invitation to attend the open-house meeting for the W. M. U. during the afternoon of March twenty-third, nineteen hundred and thirty-seven.**

—BAR—

"I enjoy reading the Baptist and Reflector each week. I am of the opinion that it stands at the head of the list among our denominational papers and it seems that each issue is an improvement over the previous one. . . . You are making a large contribution to the life of all our churches."

—J. Lacy Basham, pastor First Baptist Church, Sevierville. Thank you, beloved, you encourage us very much.

—BAR—

Roy Anderson, principal Harrison-Chilhowee Baptist Academy, Seymour, has been reelected for a three-year period. The school has the largest enrollment in years and the financial outlook is optimistic. The debt of \$3,500 left on the building and installation of the central heating plant is being liquidated by the allocations from the Co-operative Program and the Hundred Thousand Club. The Board of the Academy has appointed a committee to plan a five year enlargement program.

—BAR—

Walter M. Gilmore, publicity director, Executive Committee, S. B. C., says the first check to come in for the rehabilitation of churches in the flood was from the Swedish Baptist Church, Englewood, Chicago, and was for \$93.80. In the same mail a rural West Tennessee pastor told of the complete wreck of his home, his furniture ruined, his library in water four feet deep, and his two churches in water from one to twenty feet deep.

—BAR—

The First Baptist Church, Williamson, W. Va., J. C. Jones, pastor, has been in a gracious revival with William McMurry, pastor Lockland Baptist Church, Nashville, doing the preaching and Rev. W. W. Cavender, Huntington, W. Va., as singer. There were fifty-one additions, all but four by baptism, several others made a profession of faith and are awaiting membership or have joined elsewhere, and many cold church members were reconsecrated. The

The sympathy of the brotherhood goes out to the loved ones of Rev. J. E. McPeake, who passed away on Monday, March 1. Pastor J. L. McAliley conducted the funeral services in the Pleasant Plains Baptist Church, near Jackson, in the presence of a large crowd. Burial followed in the church cemetery. Bro. McPeake was a classmate of the editor in Union University. He was a good man. The Lord comfort the bereaved.

pastor writes in glowing terms of the work done by these men and of the spiritual results that followed.

—BAR—

The deep appreciation of the Baptist and Reflector is expressed to Mr. Henry C. Rogers, state Baptist Training Union director, with his associates and co-workers in the office and in the state, for their offer to sponsor in the late summer and fall a campaign for subscriptions to the paper. Baptist Training Union forces are fine workers. And when these join hands with the associational organizations which served so well last year and which we trust are all still intact, very large results should follow. More will be said about this from time to time. Thank you, friends.

—BAR—

We have written to all of the associational organizations referred to in the preceding paragraph asking whether they are willing to continue to serve the paper as it may be possible. Several have replied in the affirmative, but some have not answered. If any who read this have not as yet written, will you not do so today? Please do, and thank you for it.

—BAR—

With the Churches: Chattanooga—Avondale, Pastor Bowers welcomed 2 by letter, 1 for baptism and baptized 2; First welcomed 2 by letter and baptized 1; Clifton Hills, Pastor Goolsby welcomed 15 by letter, 22 for baptism and baptized 22; East Chattanooga, Pastor Bull received 1 by letter, 1 for baptism and baptized 1; Ridge-dale, Pastor Livingstone baptized 2. **Memphis**—Speedway Terrace received 1 by restoration; Bellevue, Pastor Lee welcomed 7 by letter, 6 for baptism and baptized 5. **Bristol**—Calvary welcomed 1 by letter, 1 for statement and 1 for baptism.

—BAR—

The West Tennessee Baptist Pastors' Association, in session at Jackson on March 2, adopted resolutions presented by Committeemen H. J. Huey, W. R. Hill and R. E. Guy, protesting against the misrepresentation of Baptists as teaching that immersion

NOTICE, FLOOD SUFFERERS!
If any Baptist church or pastor suffered serious damage from the recent floods, it is hoped by the Executive Board of the state and the Executive Committee of the Southern Baptist Convention to render them some help. But to secure any financial help, it is necessary to have the damage appraised by a committee of three men, one of whom must be a competent contractor or carpenter. Have the property damage appraised by such a committee and let them send me immediately their report and recommendations. Next week may be too late; do it now.—John D. Freeman, Executive Secretary.

is necessary to salvation, as recorded in the textbook, "Tennessee, Its Growth and Progress," by Robert H. White, and commending Pastor C. O. Simpson, Trenton, for his defense of Baptist faith and practice in his church bulletin. Elsewhere in this issue of the Baptist and Reflector will be found a statement from Mr. White and from Secretary Freeman relative to this textbook matter.

—BAR—

A BUNDLE OF BLESSINGS

In the regular church offering of the First Baptist Church of Tyler, Texas, on Sunday, February 14, was found a Cashier's Check for \$5,000.00, designated for Southern Baptist Convention debts. It is assumed that the giver of this great gift a member of the First Baptist Church of Tyler and this amount, with the amount that the church has given through the Hundred Thousand Club, makes a total from our church of \$6,762.25. The pastor, Rev. Porter M. Bailes, preached the Sunday preceding on the Hundred Thousand Club and felt that his message failed in reaching the congregation. We believe that this gives to the First Baptist Church of Tyler the honor of having given more through the Hundred Thousand Club than any other church in the Southern Baptist Convention.

On the same Sunday while the pastor was preaching in a revival meeting in the First Baptist Church, Lakeland, Fla., there were 72 additions to the church membership and 66 in one service. Of this 66, 65 came on profession of faith. The meeting closed on February 21 with 117 additions to the church, with 93 on a profession of faith. Dr. Geo. R. Stair is the beloved pastor of this church.

If it never rains but it pours, then God's blessings come in bundles. The First Baptist Church of Tyler rejoices in this great gift for the payment of Southern Baptist Debts.

Believing that you would be interested in the above blessings of God and trusting that inspiration to others may be felt in this great blessing and assuring you of my deep gratitude and thanks to God for his many mercies, I am

Yours most sincerely,
PORTER M. BAILES.

PROGRAM OF FORTY-NINTH ANNUAL SESSION

(Continued from page 13)

- R. A., First Methodist Church, price 40c. Toastmaster—Mr. Robert Sutherland. Speakers—Dr. C. W. Stumph and Mr. Primitivo Delgado. Wednesday Evening, March 24 Six O'clock
- B. W. C., First Methodist Church, price 50c. Toastmistress — Mrs. Clarence Hammonds. Speaker—Miss Inabelle Coleman

HOTEL RATES IN KNOXVILLE

- Farragut Hotel: Single room \$2.50; double \$3.50; twin beds \$4.00.
- Andrew Johnson: Single room \$2.50; double \$3.50; twin beds \$4.50 and \$5.00.
- Arnold: Single \$2.25-\$2.50; double \$3.50; twin beds \$4.00.
- St. James: Single \$1.50; double \$2.50.
- Park: Single \$1.50; double \$2.50; twin beds \$3.00.
- Colonial: Single \$1.50-\$2.00; double \$2.50-\$3.50.
- Y. W. C. A.—No rooms available.

GREAT Enlistment, Enlightenment, Enlargement DAYS!

MEETINGS FOR FELLOWSHIP, CONFERENCE, INSPIRATION

April 4-17 has been set aside for a general state-wide campaign during which we hope to carry to representatives of every Baptist church in the state information about our great program, our zealous workers and the victories that are being won for our Lord.

DID YOU KNOW THAT—

1. We are paying \$5,240 less interest now than we did a few years ago?
2. Our debts on the Executive Board lack only about \$6,500 being entirely paid? In 1925 they amounted to nearly \$650,000!
3. More churches co-operated last year than ever before in the state?
4. Baptists in Tennessee, for the first time in history, own their own headquarters building and have all their workers in one house?
5. Tennessee Baptists ranked second in support of the Co-operative Program during 1936?

There are tens of thousands of Baptists among us who do not know these and many other inspiring things about our great brotherhood. Your Executive Board wants them to know, hence they have designated April as "BAPTIST FORWARD MONTH." During this month we want to take to every worker in every church in the state information about our achievements and news about our plans for the future.

TREATS FROM GREAT BAPTIST LEADERS

YOU WILL ENJOY HEARING OUTSTANDING BAPTIST LEADERS THESE TWO WEEKS

WEST TENNESSEE SPEAKERS INCLUDE THESE THREE



DR. L. R. SCARBOROUGH,
President Southwestern Baptist Seminary,
former director of the 75 Million Cam-
paign, beloved teacher and evangelist.



DR. EDGAR E. GODBOLD,
Executive Secretary, Missouri Baptist Gen-
eral Association. A great and beloved
layman.



DR. J. E. DILLARD,
Director of Promotion Southern Baptist
Convention, leader of Baptist Hundred
Thousand Club, splendid pastor.

These three men will bring the inspirational messages for the first week of our conferences. They will be in Memphis April 4th and continue with us until the Shelbyville conference April 9. Dr. Godbold will conduct the conferences for pastors. It will be a rare treat for every pastor to hear him.

WHERE TO GO DURING THE MONTH OF APRIL

Do not fail to keep the following schedule constantly before you and your church. A chart, setting forth the entire program, has been mailed to every Sunday school superintendent in the state. See that it is posted in your church house where everyone can see it. Select your date and place of conference and be sure to be there.

April 4—(2:00 p. m.), Memphis, Union Avenue
April 5—Dyersburg
April 6—Dresden
April 7—Jackson, First
April 8—Lawrenceburg
April 9—Shelbyville

April 11—(2:00 p. m.), Nashville, Immanuel
April 12—Cookeville
April 13—Cleveland
April 14—Maryville
April 15—Newport
April 16—Elizabethton
April 17—Rogersville

NOTE. First plans included McMinnville on April 10, but failure to secure speakers for that day make it necessary to leave it out.

REMEMBER! Every pastor, deacon, superintendent, director, class and society president, sponsor, teacher, brotherhood leader—every one in every church who has been chosen to any place of leadership—should attend at least one conference.

OUR MOTTO: "BAPTISTS GO FORWARD WHEN THEY GO TOGETHER"

EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION, NASHVILLE, TENNESSEE