

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Volume 96

NASHVILLE, TENN., THURSDAY, OCTOBER 30, 1930.

Number 44

Out of the Past—Warning

(EDITORIAL)

The first appliance for utilizing the power of steam was made by Hero in the days of the glory of ancient Greece, before Christ came to this earth. The Chinese had invented gun powder many hundred years before Europeans discovered the latent power of certain now well-known chemicals. Three thousand years and more before modern engineers discovered the mechanical principles by which our skyscrapers could safely be erected, civil engineers of ancient Egypt had builded the Great Pyramid of Giza, the most perfect and colossal structure ever raised by man upon this earth.

Almost a millennium before God revealed to John on the Isle of Patmos the glories of the New Jerusalem, Plato visualized a "new republic" into which he incorporated some of the basic principles of democracy as applied to government. Ages before Darwin ventured to curse the world with his daring ideas of the "Origin of Species," Aristotle and other Greeks had dabbled in the realm of natural science and laid down the elemental principles which are still accepted. Mathematics, astronomy, and philosophy had their origin in the minds of men who lived before Christ honored the world with his presence. Yet we moderns brag about our inventive geniuses and our creative intellects. We think that all intellectual and physical development began with us or our fathers! We imagine such a vain thing as that the world had to await the nineteenth century's close before man's brain had evolved far enough to give us the powers of progress out of which has come our materialistic era!

Why, then, did it happen that learning stopped, progress halt, and it wait our day for the marvelous discoveries and inventions which we know to make their appearance? The answer is written across the pages of history in letters of livid and blasting red—SIN. Sin disrupted the peace and glory of Eden and ushered in the eternal conflict between the flesh and the spirit, between Satan and God's glorious image. Sin set the brakes on the wheels of progress and ditched the car. Sin turned the unexplored, unfathomed might of creative genius away from its God-ordained task of "having dominion over the earth" and set it to work devising ways and means whereby the lusts of the wicked, depraved flesh might be satisfied. Sin transferred the soul of man from the upward climb and set it to the sordid task of creating alluring and enslaving moral opiates for his own depraved nature.

Sin set China four thousand years ago when she was producing creative intellects, to the sublimely ridiculous task of building graveyards and worshipping dead ancestors, and there she remained with her unnumbered millions of souls until the shackles were stricken off a few years ago by the blows of the "dunamos" of God, the Gospel of Christ. Sin came and thrust the creative might of the ancient inhabitants of the Nile country into the dungeon of lust, and there it has remained until this day, only Moses ever having been permitted to creep into that prison and rescue a bit of it for the glory of God. Sin struck Greece like a blasting mildew, and the geniuses, who made possible our day through the medium of the Crusaders and the Renaissance, watched their glory fade as colors from a beautiful evening sky. Ere Homer and Plato and Aristotle and Aeschylus and Euripides had crumbled to dust, a

reckless passion-enslaved, lust-poisoned generation had thrust them and their works aside, and there arose instead of the Acropolis, an arena; instead of Areopagus, a bathing resort; instead of peaceful homes, industrious wives and obedient children, free love, licentious women and illegitimate offspring for whom none cared, and who grew up to betray their nation for a mess of Roman pottage.

Will It Ever Stop?

Who can answer that tremendous question? Certainly the indications of our day do not offer us hope? Only a blind optimist, or one who denies the reality of sin, can find hopeful signs in this pleasure-mad, war-torn, rebellious period. One can seclude himself, and by living inside a shuttered cloister, come to feel that "all's well with the world." But not so with him who wishes to keep in touch with life as it is. One hour spent incognito with any set of worldlings; one evening spent in visiting modern amusement places; ten minutes eavesdropping a group of society-mad "flappers" or "jelly-beans"; one week studying close up the lives of many church members, even officers; one confidential chat with almost any group of laborers—in short, a real examination of any representative cross section of our nation, or any other, will show what havoc sin is working among us, and how it is planting a devastating blast beneath the frail house of our civilization.

There is little to offer hope, as the student of history gazes about him. If he happens not to be a Christian and must read signs through purely rationalistic lenses, he will be appalled and terrified. But if he is a believer and knows the promises of God, then he will sorrow, but not as those who have no hope, for he will see through the cloud of gloom that always settles down over the world during a war period, one beaming ray of

hope and that in the eternal dictum of God—"He must reign until he has put every enemy under his feet."

Our present civilization will pass. The names of our creative geniuses will go down in history, but their factories and their palatial homes will all pass away. The cities, where sin blasts brains and stunts souls, will spread out and vanish. Hunger and nakedness, want and woe, will stalk abroad in the lands. The shout of half-mad political and religious faddists will curdle the blood of the remnants of that aristocracy of wealth which now dominates the world as surely as ever feudal lords controlled it. Lust-mad, pleasure-wild citizens will enter premature graves. Our glory among the nations will die. But God will not forget His own, and for their sakes the nation will rise from ruin and once more turn for a season to obey God and serve Him in deed and in truth.

Why sin is sin, and man is man we do not know. **That sin and man are gigantic realities struggling in the arena of life, we do know, and six thousand years have proved that man always falls in defeat when he forgets God in the conflict.** If we turn us, as a nation, from our sins and humble ourselves before the throne of mercy, God will repent Him of his threatened chastisement and let us go on from glory to glory. If we go on in our indifference, winking at sin, tolerating anarchy, yielding to the demands of political demagogues who would sell America for a mess of political pottage, ignoring immorality and disloyalty in our churches, condoling libertines and apologizing for the laxity and looseness in sex relations—if we go on in this way, sin will as surely blast our nation and leave her a pitiable wreck, as it did Egypt and Greece and other mighty nations of the past.

In love and compassion, let our preachers rededicate their lives and talents to the dual task of fighting sin with all their souls and of pleading with sinners, both in and without the churches, to turn unto God and live.

If the Baptists Had a Catechism—

By STANLEY E. ANDERSON

Question 1. Should all Christians test their beliefs? Answer. "Prove all things; hold fast that which is good." (1 Thess. 5:21.)

Q. 2. Are our doctrines to be tested by man's words or God's? A. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa 8:20.)

Q. 3. Are we to speak out in favor of our faith? A. "... It was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." (Jude 3.)

Q. 4. Will not such contending cause us to be evil spoken of? A. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." (1 Pet. 3:15-16.)

Q. 5. Does the Word of God need any defense? A. No. "The word of the Lord is perfect." (Ps. 19:7.)

Q. 6. Why, then, contend for it? A. Because it is being perverted by the traditions of men. (Mark 7:7-13.)

Q. 7. What part of God's Word is now being perverted by the traditions of men? A. That part concerning baptism, etc.

Q. 8. What do the Scriptures teach concerning baptism? A. The Scriptures teach that Christian baptism is the immersion of a believer in water. (Acts 8:36-39; John 3:23; Rom. 6:3-5; Matt. 3:6-16.)

Q. 9. What is the purpose of baptism? A. The purpose of baptism is to show forth our personal faith in the crucified, buried and risen Saviour, and to symbolize our death to sin and resurrection to a new life. "Buried with him in baptism." (Col. 2:12; Rom. 6:3-5.)

Q. 10. Does any passage of Scripture teach infant baptism? A. No.

Q. 11. Does Scripture contain any example of infant baptism? A. No.

Q. 12. How is it known that no infants in Cornelius' household were baptized? A. The record (Turn to page 4.)

Baptist and Reflector

(Continuing Baptist Builder, Founded 1834)

Published Weekly by
EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION
O. E. Bryan, Corresponding Secretary and Treasurer

JOHN D. FREEMAN, Editor

BOARD OF MANAGERS

J. G. HUGHES, Chairman R. KELLY WHITE
F. C. McCONNELL GEO. C. ROWLETT W. C. SMEDLEY

Entered at Postoffice, Nashville, Tenn., as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized March 4, 1921.

Advertisements—Rates upon request.
Terms of Subscription—\$2.00 a year in advance
Budget Price—\$1.50 payable monthly or quarterly in advance.

Send all remittances to the Baptist and Reflector, 161 Eighth Avenue, N., Nashville, Tenn.

Editorial

The discovery of a fossil egg in a remote Montana hole has started the scientists to studying mathematics again. You see they have to learn how to add up trillions and multi-centillions in order to put that egg far enough back in history to make its origin scientific!

UNKNOWN TONGUES

You will have to blame ignorance for the "Unknown Tongue" craze, but it dates back to the days of Paul. He was one of the most fluent linguists the world has known. His Hebrew was so perfect that it astonished the Jewish Rabbis; his Greek was so faultless that it won the unfeigned praise of the philosophers of Mars Hill; his Latin was sufficient to conquer the wife of a Herod; his Aramaic so good that it silenced the rabble about the temple in Jerusalem. So wide his range of learning that the fanatics of his day seem to have become obsessed with the idea that religious emotion gave them the power to speak in divers tongues and their folly caused Paul to utter some of his most emphatic commands. Until this day the ignorant and unlearned are misled by the very commands which he uttered against the silly jabbering which they voiced when under the strange spell of religious emotions.

RAILROADS COMING

Germany owns her railroads, hence is more concerned about keeping abreast of the new age than she is about paying dividends on watered stock. Recently a new railroad coach was tried out at Hanover. It is shaped like the body of a Zeppelin and is driven by an airplane motor of 400 horsepower, literally "pulling by the air" with an airplane propeller. This new craft slipped over the rails at 100 miles per hour and had speed to spare.

In our country the railroads still think they are courting public favor when they advertise their colossal "all steel, all pullman" passenger trains, but they are due an early awakening. The Pullman Company has held up our transportation system until it has about closed it down. By what right has its patents and millions of dividends been allowed to continue? The railroads have held on to the cumbersome passenger coach with its antiquated construction and equipment until the bus companies have gobbled up the passengers and turned our highway system into a "public utility operated for corporation gain" at the expense of peace, pleasure and safety to the 90,000,000 American citizens who now and then want to drive their automobiles over them.

Here and there some railroad has been wise enough to sense the new era, but foolish enough to try to provide for it by means of a big cumbersome noisy motor bus built on the same lines as the out-of-date rolling stock that is bankrupting their passenger business.

But they will awake some day. Sixteen years ago the street railway companies were frantic because of the sudden appearance of the jitney. Stocks dropped to one-half their par value and

dividends went way off. Most of them aroused from their lethargy, installed new equipment, junked the old "coffee mills" and put comfortable seats for their customers. They are a long way off yet, but they are coming. Soon the railroads are going to junk their great, heavy trains. The old sleeping cars will be shelved or converted into "tourist camp cottages." The old fashioned wheels, trucks and journals will go. Roller bearings and small steel wheels will come; cars will hug the rails; the stabilizing weight will be in a floor frame not more than six inches above the rails and coaches will be narrow and not so high, but with a framework strong enough to prevent crushing should they be derailed and turned over.

A new type of power will come into use. No more will passengers be showered with cinders, ashes and coal soot. No more will they be jerked about by impatient engineers; no more will they have to climb "monument steps" when they enter the coaches; no more will they pay exorbitant rates for the privilege of lying down during long trips. The "crack train" of the new day will weigh half what one now weighs, be forty per cent more comfortable and safe, travel at an average time speed of 75 miles per hour with one-half the fuel cost as now, and then will passenger business return, and highways be freed from the busses that jeopardize millions of lives daily, and holders of railway stock once more find it profitable.

"The man who believes it unsafe to appeal to the denomination at large, by open discussion of the truth, and then take the judgment, as the manner is among Baptists, is a man who, in his heart, suspects the Baptist position, and is, as to the government of Baptists, an unbeliever." . . . "Conventions are advisory bodies, simply."—J. B. Gambrell.

LIQUOR GROWS MORE BOLD

One of the strangest moral phenomenon of all time is the sudden and pitiable surrender of the hosts of righteousness to the constant barrage of liquor propaganda. The adherents of John Barleycorn knew their day when they began building up a colossal money machine with which to fight their offensive battles. As The Protestant so ably points out in a recent editorial, "as long as the saloons were on the defensive and militant Protestantism was on the offensive," the combined millions of the brewers and distillers, together with the gigantic political machine of the saloons, could not withstand their onslaughts but inevitably went down to defeat.

But now the tables seem to be turned. The liquor gang is on the offensive. The vituperative attacks against the Anti-Saloon League, coupled with some trivial mistakes by some of the members of that body, have resulted in the sudden and serious crippling of it. Today in many sections it is struggling for a living, while the advocates of license are jeering from the side lines, and even our own so-called dry papers allow their feature writers to malign it!

Furthermore, just as some of us knew would occur, the host of mothers and fathers who suffered under the reign of liquor have either laid down their arms or else have stacked arms around the pole of political expediency. "We'd rather have liquor with all its consequent evils than to lose a chance to win a political fight," seems to be the motto of the day on every hand. Where once fathers and mothers went to the polls to deliver smashing blows against the advocates of licensed liquor, they now stay at home, even surrendering the sacred right to vote for the insignificant sum of two dollars necessary to pay their poll taxes. And if rumors may be relied upon, especially flagrant and loud rumors, we may well assume that every liquor vote in the land is readily secured by the payment of the poll tax for such a voter.

There are two possibilities of the liquor gang, and they have not overlooked either. One is Frank-

lin D. Roosevelt of New York, the sure hope of the Tammany Democrats, and Dwight Morrow of New Jersey, the sure hope of the wet Republicans. Both men are equally acceptable to the Roman Catholic hierarchy, so it now seems that the campaign from this day on until 1932 will be to build up such an overwhelming clamor that both men will be nominated, and hence, whoever wins, Rome and Rum will have conquered!

Such are the tragedies of Democracy! Such the farces enacted on the battlefields of life! Such represent the ease with which the people of God can be lured into indifference while their enemies press the battle on every field. Now it appears that nothing short of the grace of God can deliver the forces of righteousness from the enemies of human souls. The most colossal combine ever set up on earth is that which now faces us in the alliance of the Catholic Church with the liquor forces of the world, and their center of attack is the American government which must be overthrown at all costs.

The specious pleas of Governor Roosevelt, and others of his ilk, that they do not want the return of the saloon, is branded as false by their very next words to the effect that what they want is to let each state handle the matter. That is exactly what we had under the old regime and that is what must prevail again, for the states that want licensed liquor necessarily must have licensed grog shops else they will lose the revenue, and that is the item of all-consuming importance to the politicians. Governor Roosevelt goes further and demands that each municipality have the right to determine whether it can have licensed liquor or not, and that is the equivalent of saying: "The Federal Government must pass a law that will prevent the states from setting up state-wide prohibition."

Be not deceived, O people of God! The Roman hierarchy boasted through some of its adherents, years ago, that it would overcome opposition in this country. It has the balance of power in the hands of the Jesuits who have never had but one watchword and that, "The end justifies the means." Allied with liquor, it has determined to ride into the White House either on the elephant or on the mule. Shall free Americans be sold under bondage to such an agency?

INTERESTING RELIC

Brother William H. Fitzgerald of Asheville, N. C., has renewed his subscription, and in doing so, sent us a receipt which was issued to S. J. Newman of Mossy Creek by the Tennessee Baptist under date of May 2, 1853. It paid his subscription to the paper from October 11, 1852, to October 11, 1853, and was for the exact amount of our subscription price today, \$2.00. The receipt bore the imprint of Graves and Shankland and was counter-signed by Shankland.

That was 77 years and more ago when the receipt for the paper was made. Then the wages of a journeyman printer were as much for an entire week as our printers pay the linotype man for one day. Then the pressman worked twelve hours for \$1.25 per day and the printer's devil was an apprentice who received nothing save his board and keep and his training in the printer's trade. Then the best of book paper stock cost about two cents per pound, while we pay more than three and a half times that amount. Then the highest salaried Baptist pastor in the South received less than many churches now pay their organists, and a man could live in comfort and support a family of five children if he had a salary of \$75 per month.

In spite of the fact that costs have mounted by more than 300 per cent on many lines and as much as 500 per cent on other lines, the subscription price of the paper has remained stationary for three quarters of a century and the mailing list has not grown any faster. How then can people grumble because the paper does not pay expenses like it did when Dr. Graves or Dr. Folk had it? If, however, the mailing list had grown in proportion to the Baptist population of the state, we would still be making the paper pay its own way out of its own receipts. In other words, if they had 7,000 circulation 77 years ago, we should have 28,000 circulation now; and if we had that much circulation, we would pay our own way.

Just Rambling Along ^{Bp} THE EDITOR

Trenton Street

October 19th it was my pleasure to supply for Pastor J. B. Tallant of Trenton Street Church of Harriman. It had been many moons since my last visit there, but the same bishop is over the flock and from all reports is more deeply entrenched in the hearts of his people than ever. It was a delight to be in his home where a talented and charming wife-mother presides, two strapping sons keep things moving, and two precious wee' girlies scatter sunshine and toys.

The church is going on in a fine way. Prof. C. R. Wallace is now superintendent of the Sunday school. T. L. Cate, one of the sturdy and dependable laymen of our state, teaches the Baraca class. Beloved Brother Robinson was there with his hearty greeting, and many others. Two good audiences heard the messenger and a new name or two went on our mailing list.

Coal Creek

Monday was spent at work. Eight unbroken hours passed at the hotel and enough copy prepared for two issues of the paper. The four o'clock bus started the trip to Coal Creek for a visit with the people who made such a big place in the editor's heart during the meeting last spring. And those busses! If everybody liked to ride them as little as I do, the only thing that would give them patronage would be the impossibility of going places by any other means. The people of Coal Creek were gracious in their reception and were so insistent that I broke over the doctor's orders and preached for them Tuesday night when a house almost full came to hear. The delightful home of Brother and Mrs. A. T. Galloway furnished shelter and good fellowship. Professor Frits, principal of the school, was gracious and so were dozens of others. Pastor Hutchins of Central Church was with us in the service.

Campbell County Association

Brother C. B. Peoples and his "T" model of the 25 stamp took me out to Grantsboro Church on Wednesday. He is pastor of this good rural church where Campbell County Baptists held their annual assembly. The church house stands on a beautiful elevation overlooking the lovely Clinch River just below where Powell's Creek joins it. With so much water and so glorious a setting one wonders how a preacher out there could ever be permitted to change the form of baptism from the New Testament mode. When one examines that meeting house with its hand-dressed ceiling and the sturdy home-made pews, he is informed that Baptists have been at work around Grantsboro a long time. The marks of the hand plane are readily discernable, and the love of some one of another generation is told by the hand-carved walnut pulpit stands, beautiful in their simplicity, sturdy and durable like that glorious pioneer Baptist stock that put them there.

Brother J. W. Dyke led in the opening prayer and J. W. Hicks led the devotional, after which J. M. Newport of Careyville preached the annual sermon from the first Psalm. It was a great message, shot through and through with New Testament doctrines.

The association then organized by electing O. S. Stephens moderator; J. M. Newport, assistant moderator, and by re-electing Clerk Ivey. The letters from churches represented showed 106 baptisms, 100 net increase in membership and a total membership of 3,704, three churches not included. The Sunday school enrollment is 2,162; the value of church property \$100,000, \$63,000 of this belonging to the Lafollette Church. Total contributions for local purposes were \$12,122.52, and total gifts to missions, education and benevolences \$606.37, of which about one-third went through the Co-operative Program. Practically the entire afternoon was spent discussing the report of the Committee on Petitionary Letters, and after one church had been rejected, the constitution was amended

(Turn to page 6.)

Leading Baptist Teacher-Author-Preacher Dies



EDWIN CHARLES DARGAN, A.M., D.D., LITT.D., LL.D.
1852-1930.

CHILD OF GOD NOW ASCENDED.

Twenty-two days from the 78-year mark when the silver cord snapped and the pitcher crashed at the fountain of life was Edwin Charles Dargan, known and honored and revered by tens of thousands of Christian people throughout the United States and by scores in Europe. His end came suddenly, October 26th, at the home of a son in Chicago.

Dr. Dargan was born in Darlington County, S. C., November 17, 1852. At the age 21 he received his Master's Degree from Furman University. Four years later he was graduated from the Southern Baptist Theological Seminary, then located in Greenville, S. C. In 1920 Furman conferred upon him the degree Litt.D.; Washington and Lee gave him the D.D. in 1888; Baylor, the LL.D. in 1904. He was ordained to the ministry in 1876; called to churches near Roanoke, Va., the next year and served the following churches: Big Lick and Bonsack, Va., 1881-1887; Dixon, Calif., 1887-1888; Citadel Square, Charleston, S. C., 1888-1892; Professor in the Southern Seminary, 1892-1907, during which time he served some of Kentucky's churches in a very fine way; Macon, Ga., 1907-1917; departmental editor, Sunday School Board, 1917-1927, at which time he was retired in order that he might give his full time to the completion of his History of Preaching.

He was the author of several important books, among them being: Notes on Colossians; Ecclesiology, History of Preaching, three volumes; Doctrines of Our Faith; Exposition of Romans; The Changeless Christ; Art of Preaching in the Light of Its History; The Bible Our Heritage.

The editor has known him for several years and without any thought of fulsome praise, can say that he has known no sweeter-spirited, gentle, lovable, gracious man. For two years after coming to Nashville it was my pleasure to write the Senior Quarterly under his direction, and the contacts made with him then were happy and rich. He had served in a masterful way, he had kept the faith loyally, he had finished a long, glorious course in the race upward. His home-going was what he wanted—short and long-expected. Tennessee is a richer state and the world far happier because he came along under the direction of God to do his bit among us.

IF THE BAPTISTS HAD A CATECHISM—
(From page 1.)

(Acts 10:44-48) expressly states that only those were baptized who had then received the Holy Ghost, having heard the Word. It is also said that they spoke with tongues and magnified God.

Q. 13. Why cannot infant baptism be inferred in Lydia's household? A. By giving "attendance to reading." Note that she said, "my house," indicating that she had no husband and therefore no children. Further, she was a seller of purple and therefore had servants who constituted her "household." Still again (verse 40), this household was old enough to be "comforted," or exhorted.

Q. 14. How is it known that the Philippian jailer had no babies baptized? A. Because all those baptized had had the word of the Lord spoken to them (verse 32) and all were believers (verse 34).

Q. 15. Can we know if the family of Crispus had infants that were baptized? A. The text, Acts 18:8, plainly says that all of his house believed, and any child old enough to believe unto salvation is also old enough to be baptized.

Q. 16. May it not be inferred that Stephanas had infants who were baptized? (1 Cor. 1:16, 16:15-16.) A. No. All in the household of Stephanas were old enough to be called the "first fruits (first converts) of Achaia"; they had addicted themselves to the ministering to the saints; and they were to be submitted unto.

Q. 17. Do the passages, Mark 9:36-37, 10:13-16, teach infant baptism? A. No; no infant baptism is mentioned here.

Q. 18. Does the passage, Acts 2:38-39, indicate or prove infant baptism? A. The clause, "For the promise is unto you and to your children," has nothing to do with infants, for the same Greek word for children is used in Acts 13:33 of grown men; also "children of Israel," etc. Now, does the context hint at any kind of baptism except believers' baptism. The promise mentioned is the gift of the Holy Ghost and can have no reference to the Abrahamic Covenant in Genesis which doesn't mention the Holy Ghost.

Q. 19. Is belief in Christ as Saviour necessary to baptism? A. Yes, in every case.

Q. 20. Is baptism to be done by immersion only? A. Yes, in every case. The word "baptizo" demands immersion, as the Greeks, who ought to know their own language, practice their baptism. All ancient literature, and all lexicons, are agreed on this.

Q. 21. What have leading churchmen said regarding baptism? A. John Calvin (Presbyterian founder): "The word 'baptize' signifies to immerse. It is certain that immersion was the practice of the primitive church." Luther (founder of Lutheran Church): "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped." John Wesley (Methodist head): "Buried with him by baptism, alluding to the ancient manner of baptizing by immersion." Wall (Episcopalian): "Immersion was in all probability the way in which our blessed Saviour, and for certain the way by which the ancient Christians received their baptism." Brenner (Catholic): "For thirteen hundred years was baptism an immersion of the person under water."

Q. 22. Has any verse in Scripture been found to indicate sprinkling as the mode of baptism? A. No.

Q. 23. Does any account of baptism in Scripture show immersion to have been impossible, or even improbable? A. No.

Q. 24. Is the mode of baptism of any importance? A. Yes, because of its meaningful symbolism, Rom. 6:3-5; because of Christ's example, Mark 1:9-11; and because of Christ's command, Matt. 28:19. Since it has so much meaning and importance, infants cannot appreciate its value.

Q. 25. Does immersion have any value that sprinkling or pouring does not have? A. Yes, in addition to the example and command of Christ, baptism (immersion) shows forth our faith in Christ's death, burial and resurrection, all in our

behalf. It also means our death to sin and our rising to a new life in Him. Further, it testifies to our union with Christ, not only now, but in the future resurrection.

Q. 26. Does not baptism symbolize purification from sin, and is not a little water sprinkled as effective as immersion? A. No, for 1 Pet. 3:21 positively declares that baptism is not for purification ("not the putting away of the filth of the flesh"), but as a "figure" of "the resurrection of Jesus Christ." The text, Acts 22:16, no more identifies baptism with washing away sins than it does with the command to arise, or calling on the name of the Lord.

Q. 27. What is the Lord's Supper? A. It is an ordinance instituted by Christ for the purpose of commemorating His death, including His sufferings. (1 Cor. 11:23-28.) The broken bread symbolizes His body broken for us, and the cup symbolizes His shed blood.

Q. 28. Who are to observe the Lord's Supper? A. Acts 2:41-42 teaches that believers who have been baptized and added to a Scriptural church, continuing steadfastly in the true doctrine and fellowship, only these are to observe the Lord's Supper.

Q. 29. Ought people of different sects observe the Lord's Supper together? A. No. 1 Cor. 11:18-20, A. R. V.: "For first of all, when ye come together in the church, I hear that divisions exist among you: and I partly believe it. For there must be also factions among you, that they that are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper."

Q. 30. Is it a serious thing to eat the Lord's Supper in an unworthy manner? A. Yes. (1 Cor. 11:27-34.)

Q. 31. Until what time is the Lord's Supper to be observed? A. Until the time of His Second Coming. (1 Cor. 11:26; Acts 1:11.)

Q. 32. What is a true church according to the New Testament? A. A true New Testament church is: (1) A congregation of baptized believers in Christ. (2) Its members have been baptized upon a profession of faith. (3) It is a local organization and independent of all others. (4) It has Christ alone for its King and Lawgiver and recognizes no other authority above its own. (5) Its members have become such by their own voluntary act. (6) It holds as articles of faith the fundamental doctrines of the gospel. (7) It began with Christ and continued to the present time. (8) It never persecutes for conscience's sake. (9) No apostate church can be a church of Christ.—From "Theodosia Ernest."

Q. 33. Is the New Testament church identical with the "church in the wilderness," mentioned in Acts 7:38? A. No. The only point of similarity is indicated in the meaning of the Greek word for church, viz., "ekklēsia," ek kaleo, meaning "called out." In the sense that Israel was called out of Egypt; it was an ekklēsia, as the New Testament churches are called out of "the world." In no other sense is there any comparison, but contrast instead. In the ninth, tenth and eleventh chapters of Romans, where the status of Israel is discussed, no mention is made of a church.

Q. 34. When was the first church of Christ organized? A. The first church was built during the lifetime of its Builder (Matt. 16:18), "I will build my church," although details of organization were added by apostolic authority later.

Q. 35. Is there further proof that the New Testament churches were not mere continuations of the Old Testament Israel? A. Yes; for those converted and baptized in Acts 2:47 and elsewhere were already members of the Old Testament Israel, but they had to be added to the New Testament church.

Q. 36. Has the church Jesus built had an unbroken history? A. Yes (Matt. 16:18): "The gates of hell shall not prevail against it."

Q. 37. Where are such scriptural churches to be found today? A. Wherever the distinguishing marks (see answer 32) of New Testament churches are found in present-day organizations, and no other marks forbidden in the New Testament, there are genuine scriptural churches.

Q. 38. Do Baptist churches meet the scriptural conditions? A. Yes, as far as is known they do.

Q. 39. Are not the Primitive Baptists, or Hardshells, more nearly scriptural? A. No, for they ignore Christ's command to missionary effort, Matt. 28:19-20; they oppose Sunday schools which, while not mentioned by name, yet are scriptural in that they are "teaching them to observe all things whatsoever I have commanded you"; they further oppose pastoral support, contrary to 1 Tim 5:17-18, "the laborer is worthy of his reward," and 1 Cor. 9:7-14, "they which preach the gospel should live of the gospel."

Q. 40. Does God's covenant with Abraham have anything to do with New Testament churches. A. No.

Q. 41. Is any church doctrine found in the Old Testament? A. No.

Q. 42. How did the greater denominations originate? A. The Roman Catholics had their first pope in Leo, about 445, following a long period of domination by their bishops, and apostasy generally. The Lutherans, founded by Martin Luther in 1520, grew out of the corrupt Roman church, retaining part of Rome's unscriptural practices. The Episcopalians began with King Henry VIII in 1534, an outgrowth of the Roman church. The Presbyterians began with John Calvin in 1535. The Methodists began with John Wesley in 1740. Congregationalism began with Robert Brown in 1580. The Disciples, or Campbellites, originated with Campbell in 1827.

Q. 43. What is the "visible church?" A. The phrase, as well as the idea it intends to convey, is unknown to the Bible and is therefore not a part of sound doctrine.

Q. 44. Of what is baptism the seal? A. Nothing in Scripture is said to be sealed by water baptism.

Q. 45. What is a sacrament? A. As used by the Roman Catholics it is a rite which is supposed to convey some special kind of blessing or grace, such as ingrafting into Christ, to those infants or adults who receive the rite. Such an idea, and the word itself, are not found in the Bible.

Q. 46. Does the New Testament warrant priestcraft or any kind of proxy religion, such as priests making unscriptural vows, impossible of fulfillment, on behalf of their children? A. No; neither by precept nor example.

Q. 47. Is the Old Testament as binding upon us as the New Testament? A. No. Since the Old Testament has been fulfilled—its requirements filled full by Christ—we are no longer bound by its ceremonial laws. Its moral laws, however, especially those re-emphasized in the New Testament, have never been abolished.

Q. 48. Does the New Testament teach that every individual is responsible for all of his relationships with God? A. Yes.

Q. 49. Is baptism typified by circumcision? A. No. "Circumcision is too broad for baptism in that it included servants, and too narrow in that it excluded females. . . . Paul could have settled the annoying circumcision controversy by saying 'baptism has taken the place of circumcision.' He never said it." Paul did say (Gal. 5:2-4): "Behold, I Paul say unto you, that if ye be circumcised (or baptized with a 'baptism' that means the same thing as circumcision), Christ shall profit you nothing. For I testify again to every man that is circumcised (or baptized with a 'baptism' that is believed to mean exactly what circumcision meant), that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law (this infant-circumcision-baptism law); ye are fallen from grace."

Q. 50. Have Pedobaptist churches (infant-baptizing churches) borrowed their mode of baptizing from the Roman Catholics? A. Apparently so.

Q. 51. Ought all Christian churches to unite? A. Christ in praying "that they all may be one" prayed for all believers to unite on Him and on His commands. Other union is impossible. The basis of union is "One Lord, one faith, one baptism." (Eph. 4:5.) If all obeyed one Lord, there would be only one faith and one baptism.

Q. 52. Do not all denominations claim to follow (Turn to page 5.)

Thomas

(An Honest Doubter Cured)

SUNDAY SCHOOL LESSON, NOV. 9, 1930

By O. W. Taylor

Scripture: John 11:14-16; 14:5-8; 20:24-29; 21:1-2. Golden Text: John 20:28.

Introduction: All that Matthew, Mark and Luke record of Thomas is that he was one of the chosen apostles. John gives a composite picture of him in the Scriptures before us. This is all we know of him. Origen, one of the early "fathers," as they are called, says Thomas preached the gospel in Parthia. Jerome says he preached in Persia. Tradition has it that he went to India and was martyred there. He seems to have been a man ready to follow his convictions, even unto death, and to have been exceedingly careful in the weighing of evidence, and rather stubbornly inclined to doubt. But when he was convinced, that was the end of it. He was an honest doubter whom Jesus cured. Some "doubters" are not honest, but only seek to evade **unwelcome truth**. Thomas was not that kind.

I. The Courage of Thomas (11:14-16)

1. **The Occasion.** Jesus announced the death of Lazarus and said He was glad He had not been present, "to the intent that ye may believe." Nobody ever died in the presence of Jesus; had Jesus been present, Lazarus would not have died (verse 21). Jesus deliberately remained away, that, by their witness of the Master's resurrection power, the faith of the disciples might be strengthened. Then Jesus said, "Let us go unto him." To human estimate, it looked as if death might result (verse 8). An occasion of death possibility revealed the courage of Thomas.

2. **The Expression.** "Let us also go, that we may die with him." It was a gloomy outlook, but Thomas was ready to face it. "Disciples" ("his" in verse 8, not in the original) were averse to going into Judea. Jesus said, "Let us go," and Thomas said, "Let us go." He was a doubting, slow-minded believer, but his heart enshrined Jesus. The doubt of such a man is but a cautious reaching out after certain truth and is destined to be removed by the discovery of the truth. But doubt which is held simply as a hedge against unwelcome truth has no redeeming feature connected with it. So far as he could grasp the truth, and even beyond his grasp of it, Thomas was ready to die for his convictions as centered in Jesus. Do we have that courage?

II. The Candor of Thomas (14:5-8)

1. **Candid in Admission.** Upon the occasion of the last Passover Jesus gave a blessed revelation of the "Father's house," with its "many mansions," and said: "Whither I go ye know, and the way ye know." Thomas broke in and said: "Lord, we know not whither thou goest; and how can we know the way?" His was an honest heart, and, while he verbally contradicted the Lord, he did not do so in a contradictory spirit. His was an honest question for information, not argument, and a candid admission that he did not understand. But it was based upon a misapprehension. The spiritual verities Jesus had revealed, Thomas conceived in terms of "the earth earthy" and thought "the way" was to be "sensed by sense" instead of by faith. As always, such a course issued in inadequacy of interpretation and in perplexity of thought. Thomas' question was not whether there was a "way," but could men know it. But he was candid about it, and proved himself so by taking the matter to Jesus. Many approach the alleged "problem" (perish the thought!) of Divine revelation with "a reasoned view point," and then spread abroad among men their "religious difficulties" and never go to the Lord with an honest inquiry. Perhaps they are like the woman whom a pastor requested to ask Jesus what she ought to do relative to joining the church, and who said, "I'm afraid to!" They are afraid that they might be led to an **unwelcome conclusion**. Thomas was not that kind.

2. **Candid in Audition.** That is, he gave a candid hearing to the Lord. Jesus gave an honest

answer to an honest question and explained His meaning. The Roman Empire had united its provinces with great highways. Jesus took the symbolism of a road and unfolded that He is the only highway to God and heaven. Thomas listened candidly, and never again did he raise that question. He was not like the Scotchman who said: "I'm open to conviction; but I'd like to see the man who can convince me!" No man is honest in his professed sitting at Jesus' feet who will not believe what Jesus says.

3. **Candid in Petition.** Jesus declared that, in Him, the disciples had already known and seen God. Thomas said, "Show us the Father, and it sufficeth us." Trapp remarks that he was like the man who hunts for his knife with his knife in his hand. His sluggish mind could not readily take in the staggering truth. But he was candid, and followed the only successful course: he took his "problem" to Jesus, and not to human speculations. He dealt with it in the light of **revelation**, not in the light of "modern thought." Do Jesus' words apply to us: "Have I been so long time with you, and yet hast thou not known me?" Do we readily and convincingly see in Jesus "God . . . manifest in the flesh?" Unless we do, we do not truly "know" Him.

III. The Convincement of Thomas (20:24-29)

1. **The Need.** A stubborn mind needed bending. Doubt needed removing. Without this, Thomas could not be a convincing and victorious messenger of the Lord.

(a) Thomas had been an **absentee** from the assembly of the saints. On the evening of the resurrection day, ten of his brethren had seen Jesus alive. No reason is given for his absence. It has been suggested that probably Thomas was as sluggish in body as he was in mind, and was late, and, in the meantime, Jesus had appeared and disappeared. Possibly Thomas was so despondent that he felt it useless to "go to church." Whatever the reason, he missed a great blessing by being absent. It is still so today. Tardiness also keeps many from a blessing. "Many people have three hands—a right hand, a left hand, and a little behindhand."

(b) Thomas was **unreasonable**. He would not accept the testimony of ten brethren concerning the resurrection, but must have the testimony of his senses. "Except I see, . . . I will not believe." He proposed to lay down his own condition upon which he would believe the truth, and he proposed to center that condition in **himself**. This is reprehensible in any man. This is the blunder of much of the so-called "reverent skepticism" of the day. It is not reverence nor honest doubt which is at the front, but pure **stubbornness**. "I will not believe." But Thomas did have a heart which loved Jesus, which is more than can be said of many. His trouble was that his "outer man" was allowed to dominate his "inner man." When this is true, reason sinks into unreasonableness.

2. **The Means.** To the man who has an honest heart, light is given. To use it as an occasion for bringing Thomas to clear confession, and for unfolding the truth to unborn generations, Jesus deferred to Thomas and gave him the very proof that he demanded, and said "Be not unbelieving, but believing." One of the sure proofs of Jesus and His truth is to experience them. The transformation which takes place in believing hearts and lives cannot be gainsaid. Thomas faced and felt the experiential test. On a debating platform in London, a man of moderate learning and ability routed an infidel by challenging him to produce one hundred men and women whom infidelity had transformed, while he would produce one hundred men and women whom Christianity had transformed. But the Christ whom Thomas faced, and who transforms, was the Christ who had **scars** upon Him which had been received in a substitutionary atonement transaction. (1 Peter 2:24.) To identify and realize the Christ of the Bible, and to dissolve doubt, "Behold my hands and my feet, that it is I myself." (Luke 24:39.)

3. **The Result.** Thomas exclaimed, "My Lord and my God!" The doubter is cured. Every afterward he held this condensation of Scripture teaching as an inviolate conviction; "My Lord and

my God!" This is **Jesus**. No one short of this is Jesus. Not simply a "manifestation" or "representation" of God is the Nazarene, who passed through the tomb and came out with the crucifixion-scars upon Him; He is "my Lord and my God." It was glorious for Thomas to be convinced by faith plus sight, but it is even more glorious to be convinced by faith minus sight. I honor a man more by believing his bare word than I do by requiring him to let me put my hands upon him **before** I will believe him. "Blessed are they who have not seen, yet have believed." In these words Jesus looked through the centuries to you and me, and we bask in His light today.

IV. The Communion of Thomas (21:1-2)

The curtain is pulled aside once more. We see Thomas as one of seven men who partook of a silent and peaceful breakfast which the risen Lord had cooked. There is no more doubt. Thomas is at rest now, and "under His wings" he sits with great delight. To life's witness, warfare and victory he goes forth with that conviction ringing in his soul, "My Lord and my God!" The honest doubter who seeks light takes his problem to Jesus and takes Him at His word, will come to the same conviction. Thomas' name is in the list of "the twelve apostles of the Lamb" whose names shall be seen inscribed on the "twelve foundations" of the capitol city of the "new earth." (Rev. 21:14.) Jesus knows how to bring His children through all their doubts and fears.

QUESTIONS

1. What do we know about the life of Thomas?
2. How did Thomas reveal his bravery?
3. How did he show his candor?
4. What did Thomas miss by being an absentee?
5. Was Thomas justifiable or unjustifiable in not believing the disciples?
6. What kind of evidence did Thomas demand?
7. Was Thomas the only disciple who ever doubted? (See Luke 24:13-25; Mark 16:11-14.) Thomas represented others.
8. How was Thomas convinced,
9. Mention some means whereby we can positively identify the Christ of the Bible.
10. How can honest doubt be cured,

IF THE BAPTISTS HAD A CATECHISM— (Continued from page 4.)

the New Testament? A. No; the Roman Catholic popes claim authority equal to the Bible. This extra lordship has resulted in false faiths and baptisms.

Q. 53. Is Psalm singing scriptural? A. It was scriptural in Old Testament times and until Christ came, but now we can also use "hymns and spiritual songs." (Col. 3:16.) The Psalms do not contain the name of Christ, and therefore can be used by anti-Christian Jews, Mohammedans and Unitarians. We ought to praise Christ now, in this Christian dispensation.

Q. 54. Should Christians observe the Old Testament Sabbath or the Lord's Day (Sunday)? A. The Lord's Day is Christian, the Sabbath is Jewish; the Lord's Day memorializes Christ's resurrection and the new creation, the Sabbath the old creation; therefore the two should not be confused, even in name. The Sabbath was Saturday and the Lord's Day is Sunday.

Q. 55. Should one's religious faith be determined by that of his parents? A. No; for such a course is not worthy of a Christian. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37.)

Q. 56. Are these matters important? A. "If ye know these things, happy are ye if ye do them." "If ye love me, keep my commandments." The only thing required of us to be done "in the name of the Father, and of the Son, and of the Holy Ghost" (baptism) is the one thing that is most perverted. To violate such a solemn formula, and to break such a plain and meaningful command, borders on blasphemy. (See also Matt. 5:19 and James 1:22-25.)

Copies may be had for 5 cents each, or 35 cents per dozen, by writing the author, Stanley E. Anderson, Brighton, Tenn.

JUST RAMBLING ALONG

(Continued from page 3.)

and the church admitted by a majority vote. There was a splendid audience in spite of the cold, there having been some snow on the mountains the previous day and much ice that morning.

Correct Mistakes

During Campbell County Association a dear brother asked this question, "Why is it, when so many helpless children are clamoring for admission to the Orphans' Home, that the boys and girls who are seventeen and older are not put out to make their own way so that the younger ones may enter?" The question was asked in no ugly way, and it, no doubt, voiced a query in many an honest heart.

What is the answer? It is readily seen by all who know our Home and its workings. Go out there and see those grown-up lads driving the 12-20 Case tractor turning six feet of land at a clip—see twenty of them with six big teams and the ensilage cutter starting at daybreak and putting 100 tons of ensilage in the silos before bedtime; see them coming in morning and evening with 30 or 40 gallons of milk from the dairy barn to keep those 205 children stout and hearty; see those boys quarrying stone, pouring concrete, baling hay, running the boiler at the laundry, firing the furnaces of the cottages, operating the light plant, repairing farm machinery, etc., etc.; see the grown girls making bread for 205 hungry mouths, running the kitchen, operating the laundry, caring for the wee tots of the Baby Building, sewing, darning, mending! Go out there and see it all and the question will be answered.

My mother and father could not have reared and educated their family of twelve (eight of whom grew to maturity) had it not been that we who came first remained to help provide for those who came later. Even so, it would be impossible for Brother Stewart to have so many little ones on the present income were it not for the help which the older boys and girls render by way of repaying debts and providing for their own futures.

It is so easy to misunderstand when we do not know the truth. If all our Baptist people knew how hard every state worker is striving to give them the limit for the money they spend, unjust criticisms would cease. And when our people know the facts, they are satisfied even as was the brother who asked the above question. Brethren, when you hear hurtful statements or rumors, set them straight or else let those affected know so they may do so.

The Awful Rural Pastor

Wednesday evening I had a delightful supper with Brother C. B. Peoples and wife of Coal Creek. Talk about living! He is a country preacher and is doing some splendid work in his part of the vineyard. But he isn't raising a rumpus because his churches do not pay as much money as city churches do. He has a comfortable cottage (his own property, too) on ten acres of ground. He has a good garden, rents enough land to grow feed for his cow, hogs and chickens, has a good cow, a 400-pound hog ready to butcher, chickens to eat whenever they desire one, canned vegetables, fruits, preserves, jellies and all such, much of which is contributed by his church folk along with other things like ten pounds of delicious honey, an occasional quarter of a lamb, or big piece of other fresh meat, cakes, and other things none of which is ever too good to share with the pastor. The evening meal which they set me down to would have cost my family not a cent less than four dollars, for we would have had to buy every item of it even to the green that decorated it!

Yet our preachers think they are moving to richer fields and fatter salaries when they leave a place like that for a town church that pays more than eighteen hundred dollars per year! Work! Certainly he has to don his overalls and work a day or two per week, but what one of us preachers would not be stronger physically, and happier did he have such regular exercise?

With his Ford car he is within a few minutes' drive of his churches. He can easily visit every

BIG BOOKS TO CLOSE

Secretary O. E. Bryan is very anxious that every church may send in its final offering for the Co-operative Program and every dollar from the State Mission offering before Friday night. The books will close at midnight, October 31st. If your offerings are to be counted in this State Convention year, they must be in his hands before that zero hour. We have had a great year. Let the reports be complete so that our records will show it.

family on his fields once or twice per year. He can look after their sick, conduct their funerals, attend their anniversaries, direct their young, and—O, yes, he has a Lewellyn setter and can hunt, while now and then a litter of puppies brings in a fine extra fee! He gets his mail at his front door, has a telephone if he wishes, has electric lights, can install a motor to pump his water, milk his cow, churn the butter and run his wife's household machinery.

Yes, it's awful to have to be a country pastor these days—but only awful to a lot of people who do not know how delightful such a life and work are when one stays with them long enough really to do something.

A Good Prayer Meeting

After the delightful visit with the Peoples, I caught the bus for Clinton and reached town just in time for prayer meeting at the Baptist Church where H. R. Smith is bishop. I walked in wholly unannounced and was delighted to see some eighty folks filling the room. The pastor insisted and I spoke briefly, telling them some of the good news from over the state. My heart was warmed by the statement that the church will probably put us in their budget for the coming year. "There are certain economies we can make," said the pastor, "that will provide the funds, and we believe it will be a wise plan." How wise, the months ahead will tell! A delightful hour was spent after the service at the home of the pastor, listening to him tell of some of his plans for helping to develop the neighboring churches.

Carroll County

I caught the 11 o'clock train out of Clinton, woke at 6:45 Thursday morning, hied to the N. C. & St. L. depot, had a hurried breakfast and left at 7:30 for Huntingdon, not having time to run out home where, in addition to my own wife and girlies, were our dear friend, Mrs. Blount, whom Tennesseans know as Miss Louise Foreman, and a precious wee girlie of hers. Word over the phone that all were well made the day brighter, and with that baby in the house I knew I would not be missed very much.

Carroll County Association was organized last January and with accessions at this meeting now has messengers from seventeen churches. J. B. Gilbert of Huntingdon was elected moderator, and his keen wit and dry humor reminded me very much of beloved J. B. Gambrell when he presided at a Baptist meeting. E. K. Wiley of McKenzie, another fine layman, was made assistant moderator and also director of laymen's work. W. B. Holmes of Trezevant is the jovial and generous clerk and C. V. Cooper of Hollow Rock, former clerk of Southwestern District Association, is the treasurer. Pastor Oakley of McKenzie preached a great sermon the first day and Secretary Bryan brought the missionary sermon the second day.

Reports from 14 of the 17 churches showed the following: Baptisms, 185, or one for every 11 members of the churches; gain in membership, 196, or 9.5 per cent. (This record has not been surpassed save by one or two other bodies.) Number churches with 4 or more readers of the Baptist and Reflector, 8; number with woman's organizations, 6; number with B. Y. P. U.'s, 4; number contributing to missions, etc., 11; number supporting the Co-operative Program, 9; expenditures

for local causes, \$15,872.68; gifts for others, \$1,671.36; to the Co-operative Program, \$907.97; value of property, \$76,000; Sunday school enrollment, 1,330, every church having a school.

Prospect (Hollow Rock) has only recently completed a splendid house. Huntingdon has just enlarged her house, adding four large Sunday school rooms. McKenzie is now in a building campaign that will give them a new plant and pastor's home. A fine spirit prevailed throughout the meeting, and this newest association got off to a fine start.

DR. E. C. DARGAN

Another comrade promoted. The circle closes. My beloved brother left us from Chicago, October 26, 1930. If he had lived 22 days longer he would have been 78 years old. How much that was good and lovely was crowded into these busy years. He won the love and confidence of his brethren everywhere. It was a benediction to know him. The whole brotherhood will feel his going. We shall miss his genial smile, his warm-hearted fellowship and the benefit of the wisdom and confidence of his ripened years. No one can feel his going more than I.—O. L. Hailey.

FORTUNATE MURFREESBORO

The editor has been out of the office so much of the time during recent weeks that he failed to learn of the good fortune of First Church, Murfreesboro, until a few days ago. Some time since the church invited Dr. Carter Helm Jones of New Orleans to supply for them and he came to the field. After a few weeks of service together, the church gave him a hearty call to become permanent pastor, and this he has decided to do. He is one of the outstanding pulpiteers of the South, and has served some of our finest churches, having been with St. Charles Avenue Church in New Orleans for some years. He is a brother beloved and honored, and we extend to him a hearty welcome on behalf of the nearly 300,000 white Baptists of Tennessee. He has a great church in a strategic field, and we shall look for wonderful things to result from this union.

WORK

(Conway News.)

If you'd succeed, you sure must work,
There is no easy road to fame;
You hurt yourself each time you shirk,
And idleness will lose your game.

Somewhere there's always work for you,
If not in the shop, then try the farm;
For some one has this work to do,
And it will never do you harm.

The nation needs you as you are,
On farms, in commerce, mines or shop!
So swing the hammer, drive the car,
And do not let your business stop.

Work is the secret of success,
It leads to fame, it merits cheers,
For work will bring to us redress
And lift the burdens of the years.

TEN YEARS OF PROHIBITION

"During this period of ten years the American people have made more progress in three fundamental phases of human welfare—to wit, savings, life insurance and home building—than in all the 131 years of this republic before the advent of prohibition. So far as the great majority of the American people are concerned, they have traded the smaller liberty to drink intoxicants and to get drunk, for the larger liberty to acquire homes, to save against misfortune and old age, to clothe and nourish their families in decency and comfort."—Senator Morris Sheppard of Texas.

HELP THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS, BY SENDING IT THE NAMES AND ADDRESSES OF INDIVIDUALS WHO MIGHT GIVE TO THE EMERGENCY APPEAL OF THE INSTITUTE.

A CHRISTIAN RAILWAY

By Louis J. Bristow, Superintendent

I am writing this story while riding in the lounge car of a Texas & Pacific railway train—where I write a great many newspaper stories. It happens that I am serving as superintendent of three Baptist Hospitals, all located on this railroad—one in New Orleans, one in Alexandria, La., and one in El Paso, Texas. Having to visit them all every month, the mere item of railway fare would be considerable, if I paid fare. The distance from New Orleans to El Paso is about 1,200 miles (two nights and a day and a part of another day are required to make a one-way trip), and railroad and Pullman fares each way and meals en route would pile up costs in a jiffy.

But the Texas & Pacific makes no charge for my passage. In fact, this railway gives passes to many ministers, priests and rabbis. And one would easily understand why it does, did one know the men who are in places of authority in this great railway system.

Frank Jensen, the general passenger agent, was superintendent of Napoleon Avenue Methodist Sunday school, near the Baptist Hospital in New Orleans, for years. He is a noble Christian gentleman. Ollie B. Webb, assistant to the president, is also an active Christian, being a deacon in the First Baptist Church in New Orleans, president of the Louisiana Baptist Convention, and a member of the Southern Baptist Hospital Commission. Frank Werner, assistant general passenger agent—but why go on? All these fine fellows are members of the Rotary Club in New Orleans and, of course, we call each other by our first names.

One day I was preaching in a Presbyterian church in New Orleans on the text, "Righteousness exalteth a nation," etc., and I quoted a conversation I had recently had with Brother Webb. I had asked him upon what principle of business his road gave preachers passes, and he replied: "All business is dependent upon the morality of the people. All property rights are secure in direct ratio to the integrity of the people among whom that property is located. There can be neither morality nor integrity apart from religion. Therefore, our property rights and our business are dependent upon the religious forces of the country; and our road, recognizing this fact, cheerfully makes its contribution to those forces by carrying without cost the recognized leaders of the churches, which in the last analysis constitutes the safeguards of our road."

It happened that the next day I met Webb and Jensen on the train. I told Webb that I had quoted him as above and a most interesting conversation followed. In it Brother Webb said: "There may be those who scoff at prayer; but I am confident that the discovery of oil along the line of the Texas & Pacific Railroad is one of God's blessings to us because we try to operate our line in accordance with His will." And he mentioned other facts which bore out his Christian faith.

There is a radio in this car, and every day it is tuned in on a certain station where a sermon is preached; and passengers have the privilege of hearing the gospel as well as music, market reports and other programs.

(Note.—This is one of many testimonies that might be given about the part our churches play in the building up of our whole economic and industrial system. The railways have done a monumental work in the great task.—Editor.)

BAPTIST BEGINNINGS IN GREECE

By Principal N. J. Nordstrom of Stockholm

Extracts from a letter dated August 1, 1930, addressed to Dr. Rushbrooke, General Secretary of the Baptist World Alliance.

During this summer I have had the great privilege of visiting Greece and Italy and staying there some weeks. As a teacher in Greek language and literature I found the greatest pleasure in visiting Greece. But I had also there a very interesting experience as to the prospect of Baptist work in the land. I found in Athens a group of evangelical Christians, prepared to constitute a Baptist church. I am sure you will be interested to hear a little about them.

About fifteen years ago two students of the University of Athens used to gather a few people for prayer meetings and reading of the Holy Scriptures. One of them, Constantine Metallinos, had been converted by reading Pascal and some other authors. A larger group of Christians with evangelical opinions was gradually constituted, and this group has continued to have prayer meetings and evangelical services. By reading the Bible some of them came to the opinion that baptism of believers was the only baptism in accordance with Scripture, and when Brother Wickman some years ago came to Athens he was able to baptize eight persons.

The group in Athens has a very able leader in Dr. C. Metallinos, now a high official in the finance department. He is a Doctor of Philosophy at the University of Athens and a fine Christian character. He opens his home for evangelical services every week, and is himself a very good preacher. Some other brethren of the group are educated men and fine Christian characters. They are now about 75 in all. When I was in Athens they asked me to explain the Baptist principles to them, and I did so. They asked also many questions which I tried to answer. Then the leaders of the group declared that they agreed with me in every point, and that they were prepared to constitute a Baptist church in the near future. They appointed also a brother, Papaconstantinou, who is baptized, to baptize the others. I hope they are baptized now or will be in the immediate future. This is "the day of small things" as to the Baptist work in Greece, but I hope the work will grow and develop by the grace of God.

We must help this little Baptist church of Athens when once constituted. I have a very strong impression that the Greek people are susceptible to the evangelical message and prepared to accept the Gospel as preached by Baptists. During my stay in Athens I had one of the greatest privileges of my life. On Sunday, June 21, I preached the Gospel to a considerable gathering of Greeks on the very Areopagus where St. Paul once preached. I was of course deeply moved, having such a great opportunity.

PUBLIC OPINION

EXERCISING THE EDITOR'S PRIVILEGE

We often get communications or articles for our paper, warning us "not to change a single word." This is unreasonable. Every paper has its own journalistic style to which contributors should willingly submit. For instance, "splendid" is a perfectly good word, but it would be fairly ludicrous if we allowed it to appear 200 or 300 times in one paper. Suppose in sixty successive news notes it was declared that churches had "perfectly splendid" services? The Christian Register explains the matter so well that we will quote its words:

"One of the unknown functions of an editor is worth making known. Through the years he can save, and does save many a contributor from an ineptitude, an indiscretion, or a downright folly. Recently one of our friends, for the moment in an irate mood, complained of what he called a 'liberty' with something he wrote. The fact is, the deletion we made saved him from certain embarrassment which might have hurt his professional future, and at the same time the omission in no wise affected the point of his communication. We were trying to help him. It is well understood by intelligent people that editors must edit, and that means making journalistic and style change for the sake of good 'copy,' and abridgments to meet limitations of space. The idea that we must print what is sent and by no means do any editing is—childish. What a paper this would be. No editor has a right to change a writer's meaning, and no major changes should be made without the writer's consent. But where we are running a journal of news which is not news if it is held out for weeks we must exercise our function, because that is what we are here for. We recall three distinct instances of the greatest importance in which we stepped in between writers, all of them ministers, and a reading public that, in our seasoned opinion, would have strongly reprobated their articles and made trouble for them. In a recent instance the intimation is given that we tampered with the meaning of the author, and when his manuscript was recovered and carefully read it was found that we had cut out several pages that under analysis of his own career and background would have made him appear foolish. He is not foolish, but he wrote when he was in not quite his true temper. Now we believe he thinks we saved him from himself. We shall keep it up, as our editorial rule, though for a certain incensed moment some one may wish to slay us."—Watchman-Examiner.

SURELY THERE ARE ONE THOUSAND INDIVIDUALS, CHURCHES, SOCIETIES, IN THE SOUTH WHO CAN AND WILL GIVE \$100.00 TO THE EMERGENCY OF THE BAPTIST BIBLE INSTITUTE. DO IT NOW!

NEW SUBSCRIBERS

Mrs. Dick Miller, Mrs. L. S. Poe, Mrs. Nina Madewell, Mrs. A. G. Rose, Mrs. C. U. Barker, George O'Neal, John Phelps, Mrs. Eunice Puckett, James R. Rees, J. A. Simmons, J. N. C. Stallings, Mrs. R. A. Worley, R. L. Hartsfield, Mrs. Carrie Roberts, K. G. Harris, C. F. Brewer, W. C. Green, J. M. Coben, R. J. Conley, O. W. Beard, C. A. Stewart, Jesse Powell, Mrs. Wm. Seay, R. A. York, J. F. Perry, Rev. J. M. Shope, A. C. Watson, Miss Florrie Farrow, Mrs. N. D. Massey, Rev. A. B. Johnson, Mrs. John Hassell, Mrs. Everett Hudson, Mrs. R. A. Simmons, J. W. Perkins, Mrs. T. W. Hill, Mrs. J. J. Wilson, Rev. H. M. Linkous, B. L. Chambers, Mrs. S. P. Pearson, Mrs. W. M. Smith, Mrs. O. E. Boydston, Rev. S. J. Lawrence, Mrs. M. L. Denney, P. Goodner, Miss Feires M. Marler, Rev. Paul Culpepper, J. F. Rymer, W. R. Tullock, W. M. Prince, J. P. Witt, Rev. G. X. Hinton, J. P. Bradley, C. L. Canup, Williams Poston, Mrs. C. L. Davis, Mrs. J. M. McDavid, Mrs. Gordon Martin, Rev. Bert Kincaid, Chas. J. Britt, Mrs. Flora Chesney, Mrs. May Dean, Mrs. Roscoe Thomason, Lon Tucker, Joe Walker, Fred Purkey.

CONVENTION MESSENGERS, NOTE!

The representation in the convention is as follows: "Each church and association shall be entitled to one messenger, and each church to one additional messenger for every fifty members above 100."

Free Only to Messengers

The churches of Nashville are preparing to entertain, Harvard Plan, all messengers to the coming State Convention. They do not promise entertainment to visitors. If any one does not wish to be entertained in private homes and insists on going to a hotel, he will do so at his own expense, unless sent there by a friend. The Entertainment Committee does not propose to pay hotel bills for guests.

Send Names at Once

If you are coming to the convention, and wish entertainment, you must write the Entertainment Committee immediately. **Please also state what hour you expect to reach Nashville.** Do not wait until you get here to announce your arrival, and then expect the committee to provide readily for your needs. Write Dr. W. F. Powell, First Baptist Church, Nashville, Tenn., if you are coming and the day you will arrive.

THE NEWS BULLETIN

HISTORY OF WARTRACE

In writing up the history of the Wartrace Baptist Church, we have found some interesting items concerning the church. In 1874 a log building out west of Wartrace was used for the house of worship of the Baptists of this community and was called Mt. Hebron. This house was used until 1863, during the war. Prior to 1870 the membership purchased the Sam Haley lot and built a frame building in town. For twelve years the Rev. William Huff was pastor of this church. He was followed by the Rev. A. D. Phillips, who was a returned missionary from Africa, having spent twelve years in that country. This building was used until the year 1888.

In 1887 the old frame building was sold to George W. Thompson, who tore it down and built it into a residence. A lot was purchased in the heart of the town for the new church, which is built of brick, and since remodeling has Sunday school rooms and is a very convenient building. On April 1, 1888, the new building was dedicated with the Rev. G. W. Dalby as pastor, William Roberts, W. G. Wood, J. A. Cunningham, T. S. Cleveland, J. O. Arnold and T. B. Davis as deacons. Only Mr. J. O. Arnold remains of this list of deacons. The church clerk was James Arnold and missionary collector was Willis Pruitt, both deceased. A Ladies' Aid was maintained at this time, with Mrs. James Arnold as president and Mrs. J. B. Smith as secretary and treasurer. Only Mrs. Smith remains, 82 years old. James Arnold was superintendent of the Sunday school at this time and for many years after.

Among the pastors, besides Rev. William Huff, Rev. A. D. Phillips and Rev. G. W. Dalby, were Revs. Quissenberry, Corwen, G. L. Boles, Berry McNatt, Davis, L. B. Jarman, C. H. Bailey, J. K. Haines, G. A. Ogle, H. A. Russell, A. A. McClanahan and C. M. Pickler.

The following program was carried out on the day of the dedication, April 1, 1888:

Opening anthem.
Song, "When I Survey the Wondrous Cross."
Scripture reading, prayer.
Song, "O Love Divine."
Sermon, by the pastor, Rev. G. W. Dalby.
Service, the Lord's Supper.
Song, "How Sweet and Awful Is the Place."

This program was furnished by Mrs. Sam Christian of Chattanooga, who was a member of the Wartrace Church at the time.

Mabel Arnold, Leland Brantley, Elizabeth Jarman and Ernest Blackman were Sunday school teachers.

If any of the older people who have worshipped here and know of other interesting facts concerning the church will write me, I will appreciate the same.—Mrs. C. M. Dean, Wartrace, Tenn.

DR. J. B. PHILLIPS MUST REST

Dr. J. B. Phillips, who recently resigned the Highland Park Baptist Church to enter the field of evangelism, has been forced to cancel all engagements until the first of January. His physician tells him that he must have complete rest. His many friends will join with us of Chattanooga in praying for his complete recovery.

The writer of this article is Dr. Phillips' successor. He wrought a remarkable work here. Highland Park Church has nearly 1,300 members, more than 1,000 having come in under his administration. Dr. Phillips has always felt that the evangelistic field is his first love, and his experience as a pastor enables him to be a great helper to pastors. He plans to put more emphasis upon

the educational and enlistment phases of the work where conditions call for it. He is truly prepared to do a great constructive work. It is my joy to fall heir to his faithful labors on this great field.—C. F. Clark.

ROME REVIVED

Dr. Louis B. Warren has just brought to a climax a really great meeting in the old First Church, Rome, Ga. Crowds of interested listeners filled the spacious auditorium every night during the meeting and ran over into the walk-ways and vestibules on Sundays. The church was greatly blessed, deepened in its spiritual life and quickened in its activities. There were 108 additions.

Two years and a half ago Dr. Warren was forced to retire from active service on account of ill health. He has staged a real comeback. He seems to be as well as ever. He preaches with vigor and spiritual power. His wide learning, striking personality, intimate knowledge of human nature and close walk with Jesus the Christ combine to make him a real force for good. The people hear him gladly. He gets results, wholesome results. He has no superior as an evangelist.

Dr. Warren is engaged at present in a meeting at the First Church, Suffolk, Va. He goes from there to Alabama for two meetings—one with the First Church, Montgomery, and another with Dauphin Way, Mobile.—Bunyan Stephens.

PANTRY SHOWERS

Editor Baptist and Reflector: I am asking permission to report several pantry showers through the columns of the Reflector. Readers of the Reflector may wonder what is meant by these pantry showers. I beg to make brief explanation.

The object of the pantry showers, which were launched a year ago, is to make it possible to board the students of the American Baptist Theological Seminary for \$3.50 per week. The pantry showers have kept us out of debt for supplies. We wish to report the following showers:

From the Woman's Missionary Union of the Park Avenue Baptist Church, Rev. E. Floyd Olive, pastor, Nashville, Tenn., canned goods and other foodstuff, valued at \$10. A shower from Judson Memorial, Nashville, R. E. Grimsley, pastor, canned goods and other foodstuffs, valued at \$15. From the Edgefield Church, W. Henderson Barton, pastor, October 7, 1930, two automobiles drove upon the campus laden with a shower of a variety of things. A committee composed of Mesdames R. M. Dudley, Wylie M. Carell, T. L. Hoffman, L. A. Phillips and Bradley Smith, brought not only canned goods and other foodstuff, valued at \$25, but an assortment of dishes, cooking utensils and a variety of clothing which was distributed among the boys who appreciated the things very much.

Last year the First Baptist Church, of which W. F. Powell is pastor, gave us a shower worth about \$150, and other churches, white and colored, followed. We hope the same spirit will actuate the churches this year. If it does, we, the Executive Committee, including Dr. O. L. Hailley, shall all be happy. Yours gratefully, J. H. Garnett, President.

BEAR COVE REVIVAL

By W. N. Selby, Pastor

Our revival services at the Bear Cove Church near Sparta began October 5th, and the following night (Monday) Brother Sam Edwards, pastor of Cookeville Baptist Church, came to us and did the preaching for the remaining six nights. We had no day services. It was a great meeting from every viewpoint, notwithstanding the limited time.

Brother Edwards preached six great sermons on the following subjects: "The Wages of Sin"; "Heaven"; "Hell"; "The Sin Unto Death"; "God's Best Invitation"; and "The Value of a Soul." He is one preacher who preaches the old-time gospel, the fundamental doctrines like repentance and faith and a literal hell, with great force and effect.

The results of the revival were 15 conversions and 17 additions to the church by experience and baptism, and one reclamation. At the last service Saturday night the house was packed to its full capacity, and the people turned away. I baptized 16 Sunday afternoon. The church is greatly uplifted and we are moving forward in a pleasing way.

BUCK—A HOSPITAL STORY

By Louis J. Bristow, Superintendent

He is now nearly ten years old. He says his real name is Eugene, but his daddy called him "Buck" when he was a baby. So Buck he has been all his life. His father was a carpenter and before Buck was born he bought a modest home through a "Homestead," as building and loan associations are called in Louisiana, making a cash payment and then paying weekly thereafter. Buck was the oldest of three children. His daddy took him to Sunday school from the time he was a year or so old. When Buck was six years old he started to school, a stout, healthy, energetic child. Before Christmas, while duck hunting, his daddy was drowned, and Buck suffered the first deep sorrow of his life. His mother was left with three little children, the youngest less than a year old, a home only partly paid for (which she later lost), and no training for earning a livelihood. Friends procured for her a job in the hat-trimming department of a store and she employed a colored girl to look after the children during her work hours.

Then came Buck's tragedy. One day, with some other little fellows, playing in the street, he tried to "swing" a loaded wagon, fell, and his spine was injured. It did not seem serious at first, but gradually Buck lost the use of his legs and for more than a year he lay a helpless invalid, growing thinner and paler all the while. Then he was brought to us and skilled surgeons operated. The little fellow suffered terribly, but was brave. Eleven months passed, and Buck had four other operations. Then one day he waked—just a little—and shouted; then laughed; then cried; then called out to the nurses and doctor, "Phone for mamma! Phone for mamma!"

That was four or five months ago and Buck walks quite well now. He is robust of body and the color of health is in his cheeks. He has reentered his beloved Sunday school; and will go to public school again in September. Some day he will be a man, strong enough to care for his mother who has done so much for him. And I think he will not forget the Hospital in which he was healed of his crippled condition.

The case of Buck is typical of the work done in the Baptist Hospital in New Orleans. Is it worth while? I believe it is a ministry pleasing to our Lord. Do you have part in it?

STOCKTON VALLEY

By E. J. Wood, Principal

Stockton Valley Academy of Helena opened July 28th with the largest enrollment in the history of the institution. Contrary to the custom with many schools, our enrollment has increased since the opening. Of the total number enrolled, all but one continued regular in attendance. There are 26 in the freshman class, which shows our school has a bright future. In addition to the large freshman class, other classes have had additions. With this increased attendance there comes an increased need for supplies which we must furnish.

So far this year it has been necessary for us to buy a new water

pump and a light plant, which are not yet wholly paid for. Other improvements have been made, and there are others needed. We expect to continue with the improvements just as rapidly as funds will permit.

We have a group of boys and girls who are willing to sacrifice in order to get an education. Many of them come to school under great difficulties. Two boys ride horseback seven miles over mud roads and are always on time, despite the weather. Several boys and girls walk four or five miles over hills and across hollows in order to get to school. Are these not worthy of a place in your hearts and a part of your money?

COAL CREEK Y. W. A.

The Y. W. A. of First Baptist Church of Coal Creek holds its regular meetings each second and fourth Friday nights of each month. The programs are taken from the Y. W. A. magazine.

Our counselor, Mrs. H. L. Hutchins, is a fine leader and we find her suggestions very helpful. She is now teaching a mission study class for us, which makes our second one this year.

Our Y. W. A. is made up of girls from the different professions. We have music teachers, singers, business girls, teachers and one of our number is now in Carson-Newman College training to be a missionary, having received a definite call for that work.

We have helped organize another Y. W. A. and gave two missionary playlets in near-by churches.

Our Y. W. A. has been a standard Y. W. A. for the past two quarters, and we hope to keep it so. We are also about 90 per cent readers of the Baptist and Reflector each week.

WEST TENNESSEE BAPTIST PASTORS' ASSOCIATION

About forty Baptist pastors of West Tennessee outside of Memphis met in their monthly meeting in the First Baptist Church at Jackson, on October 6th. All pastors reported splendid results of their revival efforts during the summer, with more interest in the churches than usual. Many professions of faith and additions to the church were reported.

The two outstanding addresses of the day were delivered by Dr. Jent of Union University on "What Is the Matter with the Country Church?" and Rev. R. E. Guy of Second Baptist Church, Jackson, on "Church Discipline." These addresses were enjoyed by the pastors and the one on "Church Discipline" provoked a great deal of discussion.

The conference went on record as favoring a more rigid enforcement of church discipline and more extensive teaching of it to the churches.

Pastor N. M. Stigler of Brownsville is president and Henry J. Huey of Milan is secretary of the organization.

BIG MEETING IN SOUTH CAROLINA

I would thank you so much for a small space in your valuable paper to report a recent great meeting held with Pastor Oswell Smith and his noble church, First Baptist, Fort Mill, S. C. It was my pleasure and privilege to be with him in this meeting from September 22nd to October 3rd. Carlyle Brooks of Atlanta was our singer. Our good friend Smith had his church forces well organized, and things were in ship-shape for an old-fashioned revival. The people came in great crowds, overflowing into the balcony several times. The weather was ideal and the Lord surely smiled upon the people there. Visible results of the meeting were: 49 received for baptism and 7 by letter, a total of 56 additions. During the meeting the congregation read from God's Word 1,906 chapters. It was a revival in Bible-reading, soul-winning, and prayer, and the whole city, as well as the church, felt the mighty and glorious impact of the wonder-

(Turn to page 16.)

THE YOUNG SOUTH

The Happy Page for Boys and Girls

Send all contributions to "The Young South," 161 Eighth Ave., N., Nashville, Tenn. Letters to be published must not contain more than 200 words.

RUNNING TIME

Peter Rabbit in the meadow,
Running to and fro,
Eating clover, dainty tid bits,
Where he found them grow.

Brother Fox, so sly and cunning,
Sitting in his den;
Feeling hungry, saw Bre'r Rabbit,
Thought he'd take him in.

Peter Rabbit very busy,
Chewing up the food.
When he saw the clover moving,
Very still he stood.

Brother Fox slipped close up to him;
But Bre'r Rabbit knew
From the glint of fur appearing,
Just what he must do.

So he watched with keen eyes strain-
ing;
Sought his fear to hide;
And when old Bre'r Fox came bound-
ing,
Quickly jumped aside.

Brother Fox looked shamed and fool-
ish
When he missed his prey;
And Bre'r Rabbit ain't quit running
Till this very day. —John D. F.

THE AIRSHIP LADY

Jimmy didn't like to do it. He said he'd rather do almost anything than get up in a street car and give his seat to a lady. But his father said that that was perfectly ridiculous and that no gentleman ought to feel that way, for ladies were ladies, whether they were young or old, black or white. They did a great many tiresome, difficult tasks in somebody's home all day long—picking up things dropped by careless men, taking care of boys who might (but, of course, one hoped not) or might not grow up into rude boys, but who were a whole armful of trouble for at least three long, weary years, keeping mothers indoors to watch them. Oh, you'd love the things Jimmie's father said about the work that ladies did and the heavy burdens they carried for all of us, which made it quite in order for any boy to be polite to them in public.

"Just so," said Jimmie, who always said that when he was convinced about anything.

Well, he could hardly wait for his next street car ride, and how he did hope that the car would be full and that he would have a seat which he could offer to somebody! It was! And he had! And he did!

She was the littlest bit of an old, old lady. A big puff of wind would have blown her quite away. Jimmie rather liked giving her his seat. She was dreadfully cheerful about it, too. She didn't just take. Neither did she gush. But she squeezed herself over in it and said, "There's room for you, too."

Jimmie simply had to share half of his own seat. No sooner had he sat down than she said, "It's very windy today."

Jimmie said indeed it was, very. "When I was a little girl," said the old lady, "I waited a whole week for a windy day just like this. You will never guess what I wanted the wind to do. Give it up?"

Jimmie gave it up. She beamed at him over the tops of her spectacles: "I wanted to fly away."

"Goodness!" said Jimmie. "Exactly!" beamed the old lady. "Goodness! And the nice part of it was that my brother waited a whole week for the same windy day, for we had quite made up our minds to blow away together."

Jimmie moved closer to her. He wasn't afraid any more. "Was your brother as little as you?"

"Not exactly," she smiled. "He was really as little as you. And that's quite big, isn't it?"

"Indeed it is," boasted Jimmie; "and when your windy day came, did you really blow away?"

The little old lady chuckled. "It was a perfectly darling sound. 'I'd better begin at the beginning,' she said. 'You see, he'd heard a wonderful thing. He heard that if you jumped off a high place with an umbrella in your hand, the wind would blow you miles and miles. Well, he was so small and I was so small and the umbrella was so big that we thought it would be more fun to blow away together. We decided that the first time we'd start from the roof of the stable shed. It was high enough, but not too high. We waited and waited for the windy day, and finally it came; so we kissed my mother, we kissed my father, and we kissed our baby sister and our nurse. Then we climbed to the roof of the shed and opened the umbrella. We both clung tightly to the handle with both hands. We jumped off into space and fully expected to be carried miles and miles and miles from home.'

"Were you?" asked Jimmie breathlessly.

"What do you suppose?" asked the old lady, with a perfectly comical grin on her face.

"I'm sure I don't know," Jimmie said. "Half a mile, maybe."

"Not an inch did we blow, my dear boy; but the two of us went falling down, down, crashing, sickeningly, right down into the big pen where the astonished pig was wallowing around in nice, rich, black, wet mud. He didn't know what to make of an umbrella and two such muddy aviators. He grunted in circles all around us."

"Were you hurt?" asked Jimmie, spellbound.

"My pride was awfully hurt," the old lady chuckled, "and I broke my arm and my collar bone. As for my poor brother, he broke his ankle. And the pig broke the umbrella. So whenever I see a high wind like the wind today I think of the day I tried to be an airship."

Jimmie sat and looked at her. "You know," he said, timidly, "I'm afraid maybe you might blow away today; it's so dreadfully windy and you're so very little. When you get off the car, maybe I could come along, too, and hold your elbow on the street."

"Aren't you the politest boy that ever was? I think that would be nice. I'm going to see my brother."

"The one you blew away with?"

"The very same. He's an invalid now. He lives at 910 Ardmore Court; it's an apartment house."

Jimmie gulped and gasped and gurgled. "I live there, too," he said. "Your brother's the man who whittled me a boat, isn't he?"

"No doubt of it," said the little old lady, as arm in arm they left the street car. Jimmie has solemnly told me again and again that it pays to be pleasant to street car ladies because you can never tell who they are. You can never tell.—The Baptist.

THE SNAIL ON THE WALL

"Well done, Tommy Brooks," exclaimed the teacher, in pleased surprise, when the "dunce" of the school spoke his piece without omitting a single word.

The boys and girls laughed when he arose to speak, for they expect-

ed a bad failure. But when the rest of the class had tried, the teacher said Tommy had done the best of all, and gave him the prize.

"And now tell me," said the teacher, "how you learned the poem so well."

"Please, ma'am it was the snail on the wall," replied Tommy, timidly. At this the other pupils laughed aloud, but the teacher said:

"You need not laugh, children, for we may learn much from such things as snails. How did the snail teach you, Tommy?"

"I saw it crawl up the wall a little at a time. It did not stop nor turn back to see how far it had gone, but went on and on, and I thought I would do the same thing with my piece. So I learned it little by little and did not give up. By the time the snail reached the top of the wall I had learned the whole poem."—Sunshine.

BABY CHICKENS

"Peep! Peep! Peep!" The people in the trolley car turned their heads to listen to this unaccustomed noise in the car. "Peep! Peep! Peep!" came the sound more loudly than before. A little girl sat on the opposite side of the car with a shoe box in her lap. Around the side of the box was a row of holes, and it was from this box that the sound came.

Betty Strong had been to the city, and in a store window she had seen the cunning little fluffy chicks, so she bought six and was taking them home.

When she reached her house her mother was surprised and said: "Yes, Betty, I know I said you might raise some chickens this spring, but it is too early and too cold to put these babies outdoors without any mother hen to keep them warm."

"But mother," said Betty, "I can keep them in the kitchen until it's warm, and then daddy can make a coop outdoors."

The kitchen was a large, old-fashioned one, and it had a long wood-box that had been a chest. Betty took out all the wood and chips and sprinkled some sand on the bottom of the box, and in one corner she had a large piece of red flannel which she covered over them when they slept.

When she fed them she took them out on a newspaper and put the chick feed and water where they could reach it. As they grew older, sometimes they would run so fast, and the floor was so smooth, that they would slide as though they were on ice.

When the first warm days came Betty's father put them outside the door in a new coop and put a wire netting all around and over the top to keep out the cats, but for several weeks Betty brought them in nights and covered them up in the box.

The chicks grew fast and in the fall Betty had five fine pullets and one rooster, the finest of Rhode Island Reds. By this time they had become used to the chicken house and roosted there every night.

One morning Betty came in quite excited, saying, "Brownie, the rooster is lost. I cannot find him anywhere." On looking in the barn there was a deep space between the side of the barn and the hay mow, into which he had fallen but could not fly up. It took two men to get down and get him out. Brownie was so tame any one could pick him up. One day when Betty had a little party out under the trees in the yard her uncle had a cookie in his hand, down by his side. He felt a sudden tug at his hand, and there was Brownie running off with the cookie and the rooster called out the hens and gave them a treat. One hen was called "Baby Chick." She was so tame she would come to the kitchen door and would "sing" to be let in. Then she would go through the kitchen into the pantry where the bread jar stood on the floor and ask for a piece of bread.

"Baby Chick" lived to be eight years old and laid eggs until she died. —Watchman-Examiner.



Embracing the Impossible

Guest: "Gosh, I wish I could afford a car like this!"
Owner: "So do I."—Judge.

Reducing

"Motoring is surely a great thing. I used to be fat and sluggish before the motoring craze, but now I'm spry and energetic."
"I didn't know you motored."
"I don't; I dodge."

Teacher: "Charles, what does a mouse like to do best?"

Charles: "Why—r-r-r-r-run."

Teacher: "Charles Price, can you answer me?"

Charles: "Naw, sir."

Teacher: "Correct."

Mrs. Newrich (looking over house plan): "What's this thing here going to be?"

Architect: "That's an Italian staircase."

Mrs. Newrich: "Just a waste of money. We probably won't ever have any Italians coming to see us." Exchange.

Yes, Let's Go!

Mr. Spendix: "Any installments due today?"

Mrs. Spendix: "No, dear, I think not."

Mr. Spendix: "Any payments due on the house, the radio, the furniture the rugs, or the books?"

Mr. Spendix: "Then I have ten dollars we don't need. What do you say if we buy a new car?"—Hardware Age.

No Mystery

"I've been watching that mechanic for the last fifteen minutes. There's a man who knows his business. He didn't spill a drop of oil on the ground. He puts down the hood gently, fastened it securely, and left no finger-prints on it. He wiped his hands on clean waste before opening the door, spread a clean cloth over the upholstery, meshed the gears noiselessly, and then drove slowly into the street."

"Yeah, that's his own car."

Getting Out Cheap

Gerald had bought a two-seater and was taking his girl for a spin.

"Oh, Gerald, isn't it l-o-vely?" said the girl, as they topped a hill and saw the country spread out far below them.

But she got no answer, for they were already dashing downward like the stick of a rocket. Gerald, with moist forehead and bulging eyes, shouted in her ear, "The brakes have given way!"

"Oh, Gerald, how awful!" shrieked the girl. "Can't you stop? I'd give all the money in the world to get out!"

"Don't part with a penny!" gasped Gerald, who was of Scottish descent. "We'll both get out for nothing when the car hits that gate down there!"—London Tit-Bits.

THE PRINCESS

Our little hard maple's a princess
All decked out in scarlet and gold;
She's looking so lovely this autumn,
Defying the frost and the cold.

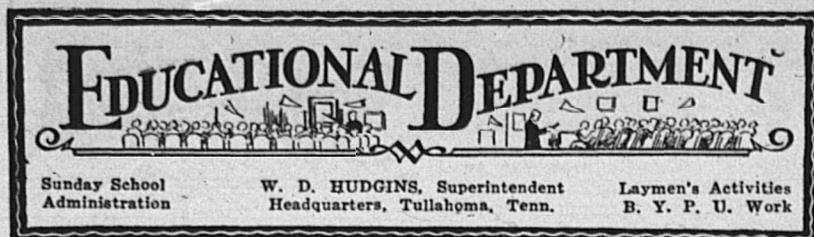
She stands there a riot of color,
She hasn't a rival in town;
And friends drive miles just to see her

When she puts on her red and gold gown.

—Presbyterian Advance.

Boys and Girls Earn Xmas Money

Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No work—Just Fun. St. Nicholas Seal Co., Dept. 251:B.R., Brooklyn, N. Y.



Jesse Daniel, West Tennessee.
Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

FIELD WORKERS

Miss Zella Mai Colffe, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

I have just returned from Carroll County, Campbell County and Nashville Associations. These wind up the program for the year. I have visited altogether 44 associations this year and, with two exceptions, have had a fine hearing. In these two cases it was not the fault of the associational leaders; I simply could not get there in time or had to leave before our subjects could possibly come up. I have no complaint to make and thank every moderator and every clerk for their kind and courteous treatment while at these various meetings.

The Carroll County meeting was a very significant meeting, it being the first session of this "baby" association. The first day was outstanding in the two great addresses delivered. The sermon by J. H. Oakley was one of the most fitting and one of the strongest that I have ever heard on the subject of the "New Birth." It was also very fitting as, upon this great truth and doctrine, our whole denominational structure is built. Then the one by Dr. Jent in the afternoon certainly did reach the high tide. They completely fitted the one into the other and gave us a vision of the entire Christian life from birth to the end. The association gave me a good hearing and promises every aid in the organization and promotion of our entire program.

Campbell County had a most splendid session on the second day and some very fine reports read. The one on Sunday School Work by Mr. Hicks was the best that I have heard in all my rounds, and the association voted heartily to put on the entire organization in the association, and every church pledged to work toward the standard program. They have greatly increased their enrollment, and only three churches reported no schools.

Of course the Nashville Association was great and the growth in our work in that association is very heartening, the enrollment in the Sunday schools having grown to more than 15,000. We are ready now to make the best report for our State Convention that we have ever had and trust that our people will attend and enjoy same.

TEMPLE CHURCH, MEMPHIS

"Lef me thank you again for lending us these three workers. We averaged an attendance of 136, and I feel that much good was accomplished. We are averaging 100 more nearly in attendance now than this time last year, so that is evidence enough; still I do feel that we could do much more with our young people's and adult departments. I am hoping they will reap some definite results from this campaign. Thus far it has been encouraging."—Edgar Patterson.

NEWS NOTES

Department of Young People's and Adult Sunday School Work

For a long time we have waited for the coming of the new study course book, "The Home and Extension Department of the Sunday School," by Joseph T. Watts. It fills a long-felt need. Every pastor, every general superintendent, every home and extension department worker, and every one who is interested in extending the influence of the Sunday school will want to secure a copy of this book from the

State Baptist Book Store. Paper, 40c; cloth, 60c.

One Million on the Outside

There are nearly one million more church members who are not in Sunday school than there are both church members and non-church members enrolled in Sunday school. Read that sentence again and decide to have a Home and Extension Department actively at work in your community to change those figures. The Home and Extension Department will enlist in systematic Bible study those who cannot or who will not attend the Sunday school sessions. It will win many to Christ, it will enlist in individual and family worship. It will train in Christian service and will develop the social side of your church life. It is the pastor's right-hand assistant. It is the general superintendent's aid, it helps each of the departments of the school in a vital, effective way. Write the department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, for free literature. Begin boosting today for an active department.

Change in Standard

In the Home and Extension Department standard now becoming effective, there have been a few changes made. Fifty per cent of the officers and visitors are now required to have the normal course diploma and the seal for the new book. Plan to have a week of training for your Home and Extension Department workers this quarter.

Register That Department

If you have a Home and Extension Department see that it is registered with the Department of Young People's and Adult Sunday School Work. The new literature is sent to all those registering and from time to time new plans and programs are sent, enabling these departments to keep in touch with the latest and best.

BE A BOOSTER

If you think your church the best,
Tell 'em so!
If you'd have it lead the rest,
Help it grow.
When there's anything to do,
Let them always count on you.
You'll feel good when it is through,
Don't you know?
If you're used to giving knocks,
Change your style;
Throw bouquets instead of rocks
For a while.
Boost your pastor and your church;
Knock the knocker off his perch;
Lift the stumbler from the lurch—
With a smile!
When a stranger from afar
Comes along,
Tell him who and what you are—
Make it strong.
Never flatter, never bluff,
Tell the truth, for that's enough.
Be a booster; that's the stuff—
Don't just belong.

—Exchange.

SUNDAY SCHOOL GROWTH

Our attendance record has gone up considerably during the past month, but it has not gone as high as we can carry it. West Jackson and the First Methodist churches are still leading us, but the margin is so small that we can catch up with them on any Sunday that we all make a determined effort. Let us urge upon the officers of every class to get the absentee members out tomorrow. A little earnest work by

all of us will show a wonderful change for the better in our total attendance.—"Go Forward," First Church, Jackson.

Mr. O. R. Holley of Tracy City writes that they are putting on a training class for their school and he is teaching the class. This is the way to get things done in a church. Our paid workers cannot go to all the churches, but some one should train the workers whether they can secure a paid worker or not. This is the spirit.

KINGSPORT

We had a very profitable week while Mr. Haworth—was here. We took a census, graded the school and he taught "Building a Standard Sunday School." We were all happy to have Swan and want him again some time. We thank you for sending him to us for a week. We feel that we are just about to really get started into a great Sunday school at this place. We hope to have you with us some time.

A GOOD YEAR'S WORK

(We quite this to show what can be done in a church by the co-operative effort on the part of pastor, superintendent and all concerned.)

The general superintendent of our Sunday school, Mr. G. B. Baird, presented a report of the school's work for the past year to the church last Wednesday night. This report shows fine work done for the year. Particularly gratifying is the increase in attendance indicated. Teachers and officers were also selected for the new year and another interesting item was brought out in this connection. Four years ago the church elected 18 officers and teachers for the school, this being the number required at that time. Last Wednesday night 51 were elected. And we haven't one too many now either. Still there are people who say the church is losing its hold on people.

The average attendance for the past year by months is as follows: October 240, November, 244; December, 237; January, 222; February, 269; March, 289; April, 309; May, 295; June, 353; July, 352; August, 337; September, 340. Average attendance for the entire year was 296. The general superintendent has set as a goal in attendance for the new year 350. How many of us are ready to get right down to hard work and stay there with him till we reach that goal?

As the past year's work come to a close last Sunday two fine individual records were announced. Wilburn Grent of the Junior Department was a 100 per cent pupil for the entire year. This meant that he was present, on time, with a Bible, with an offering, with a prepared lesson and attending preaching every Sunday in the year. The other record was that of our general superintendent, Mr. G. B. Baird, who has not been absent a single Sunday in the four years he has been general superintendent. How are these records for real loyalty?—Bulletin, First Church, Union City.

CLEVELAND

"Your letter of October 29th received and wish to state that our Sunday school is coming to the front. We have good attendance and are enrolling new members each Sunday. The interest in the work is growing right along, and I feel that we are accomplishing a great work. We have had for the last few Sundays an average of 10 new members, and have adopted a plan that those living a distance from the church who have no way of coming to the Sunday school without walking be taken in our cars. You don't know the results we get from it. So we will continue to do this as long as they have no other means of being present."—Hughes.

Throw away your wishbone, straighten up your backbone, stick out your jawbone, and go to it.

B. Y. P. U. NOTES

We are having splendid response to our appeal for the Students' Conference at Atlanta. We hope that students from all our schools may go to this conference, for it will be amply worth while.

The B. Y. P. U. of First Church, Elizabethton, is doing some fine missionary work in the communities round about under the leadership of Mr. H. C. Hopkins. They have just reported a fine class from this church. They are also conducting a Sunday school in the same section. This is the way to do it.

Carroll County Association gives the entire evening session to Sunday school and B. Y. P. U. work. A great session was held. Jesse Daniel spoke on B. Y. P. U. work and others assisted in the Sunday school discussion.

Frank Collins is doing some fine work in the associations of Middle Tennessee in both Sunday school and B. Y. P. U. He is getting all the associations lined up and Robertson County, Cumberland, Wilson County, Bledsoe, Lawrence County, Concord, and others are getting the programs on in great fashion. Duck River also is falling in line, and the group leaders are having a conference right away and plan the work for next year. It was my privilege to be with Group No. 1 last Sunday afternoon, and they plan to put on their first B. Y. P. U. program the first Sunday in December. This meeting will be held at Tracy City.

NEVER AGAIN FOR THIS COLLEGE GENERATION

Never again—So many bent upon things highest and best.

Never again—So many denominational leaders and world characters.

Never again—Such rare Christian fellowship.

Never again—A part of a program so full of religious fervor and spiritual impact.

Never again—so large a group united in prayer and purpose.

Never again—Student problems, world missions and Christian citizenship so vitally interpreted.

Never again—Such colossal occasion, spiritually uplifting, edifying and inspiring.

Never again—Such an opportunity for students, parents, colleges and local churches to send their choicest, who should come back "afire for Christ."

Never again—So many sacrifices that Christ may be honored and his cause advanced.

(Note.—Other words about this conference came, but this issue of the paper will not be out until the conference has opened, hence they are omitted.—Editor.)

"Just to answer your letter that I received this morning. Yes, I have been planning to go to Atlanta for more than a year and have been talking it to the students here. In fact, I have had Miss McConnell with them in a meeting and then have had them all together at another meeting. We had hoped to have two cars go, but it seems that we can't get but one car to drive through. However, some of the rest of us are going on the train. I think there will be about eight in all. I am sending in the reservations tomorrow because I had to wait on one or two families to decide. I already have my reservation at the Biltmore Hotel." — Edwina Robinson, Chattanooga.

THE 1931 SCHEDULE OF ACTIVITIES

January—Theme, "Standard for Christian Living." Activity: Use the Standard of Excellence as a pattern for all your planning. Goal: Every member trained in Christian living.

February—Theme, "The Motive for Christian Living." Activity: Every member enlisted in the Daily Bible Readings and prayer. Goal: Every member's spiritual life deepened.

March—Theme, "Study in Order to Grow." Activity: Regular study course in March and subscribe for denominational publications. Goal: Every member informed about our work.

April—Theme, "Giving, an Expression of Christian Living." Activity: Teach giving, distribute tracts on stewardship and giving and enlist tithers and regular givers. Goal: Every member giving a tenth to the Master as well as self.

May—Theme, "Decision in Christian Living." Activity: Study problems of life, read tracts on "Stewardship of Talent and Service"; read the magazine. Goal: Every member with a purpose and program for life.

June—Theme, "Recreation in Christian Living." Activity: Conduct social for returned students and train the young people to appreciate a higher character of social life. Goal: Christ first in recreation.

July—Theme, "Helping Others." Activity: Help the associational B. Y. P. U. in its extension work; come to the encampment at Ovoca. Goal: Extension of life's interests and activities.

August—Theme, "The Highest Expression of Christian Living." Activity: Win the last through personal work and co-operate in all other efforts to win. Goal: Every member a soul-winner.

September—Theme, "Christian Training for Christian Living." Activity: Enlarge the B. Y. P. U. Goal: Every church member in the training service.

October—Theme, "Efficiency in Christian Living." Activity: Plan to make the best of every program. Goal: Fruits of training every member living an efficient life in Christ.

November—Theme, "Church Loyalty." Activity: Enlist every member in all church services and activities. Goal: Every member attending the regular services.

December—Theme, "Denominational Loyalty a Test of Christian Living." Activity: Get a pledge for missions from every member. Goal: Every member supporting the Co-operative Program.

LAYMEN'S NOTES

Mr. George Mitchell, of Decherd, Director of Laymen's Work in Duck River Association, plans to hold the regular group meetings in his association during next month, the first to be held at his own church, Decherd, on the first Sunday in November.

Mr. T. L. Nixon of Monterey has been elected by the Stone Association as the Laymen's Director and writes for tracts and helps on the work. He is interested in the work, and while he has never done anything of this character, he promises to make it go in some of the churches anyway. He plans to organize a brotherhood at once in the Cookeville and Monterey churches. We are glad to welcome Mr. Nixon into our fellowship as a leader of men and pledge him our hearty support.

WHERE AND WHY ARE THE MEN?

I have been studying the question of our men for a number of years and have become very much concerned about them. I have made a quiet survey or inventory for a number of months and the observations that I have made are really alarming.

Our leaders should be giving more thought to the problem of our men than we are doing at present. In all the churches where I have made this test I have found but few men in any of the services. This covers country, village, town and city churches alike. The regular services are composed largely of women and girls. The prayer meetings are mostly women. The Sunday schools are becoming out of proportion. In most all schools the young people's and adult departments are larger in the women's classes. In many churches they have twice or three times as many young ladies as young men.

In hundreds of our B. Y. P. U.'s but few young men can be found. I was in a great country church not long since where there was a special all-day program being held and a choir of thirty voices or more, and not a single male voice in the choir, while in the audience there were less than a half dozen boys between the ages of 15 and 20. The conventions are largely made up of women, and the associations are rapidly growing out of proportion along the same line. This is particularly true where the women's work is organized and the women active in the work of the churches.

There is a real cause for this, and I think I know the cause, but should I give my opinion I would be counted a grouch or a critic. There is something terribly wrong somewhere and this should be remedied. The churches without so many inside organizations and special programs still are composed of men, but where our organizations are functioning and our children are being trained in special lines, more and more the boys drop out as soon as they pass the teen age. Have we not gone too far with our special activities, and have we not tried to cover too much of the "church program" by each separate "inside activity" until we have consumed our energies along one line and in one organization, until we are neglecting other things that we should do? Have we played fair with our boys and men in our emphasis, and are we doing for them what we should? Is there anything wrong with the organizations and programs in our present-day churches? Is this state of affairs not the result of training for the past few years? Is it not natural for boys to drop out of our church program when there is nothing planned for them? and is it possible for us to have all the activities that are suggested for a church, especially in a small church where there is but one group of each age, without one destroying the other? Will we see all these things before it is too late and save the boys out of which we must make the men of the future?

Does God intend for his church to be made up of women only? Can we afford to allow all our young boys and men to go astray just because they are not interested and press themselves into the churches where there is no special place made for them? Are we going to follow the lines of least resistance and give over our churches to our good women because it is hard to save and enlist men? I am simply raising the questions and would like to see a meeting of leaders of all departments together for a conference where we might talk out these things without fear of being misunderstood and come to some unified agreement concerning a program for every church that will care for every member from the least to the greatest without regard to any organization or program by any group.

MEMPHIS PASTORS

Yale, W. L. Smith. The Program of Service; Making the Unknown Known. SS 183, BYPU 113, baptized 7.

Union Ave., H. P. Hurt. Christ and Worship; The Rich Man. SS 673, BYPU 411, by letter 8.

Whitehaven, W. R. Poindexter. Soul Winning; Burden Bearing. SS 88, BYPU 30.

Calvary, J. G. Lott. A Great Surprise; Beautiful Garments. SS 360, BYPU 84.

Boulevard, J. H. Wright. The Result of Church Discipline; Paul's Desire and Expectation. SS 365, BYPU 95, for baptism 2, baptized 2, by letter 2.

Eudora; Heavenly Warnings; Christ the Pre-eminent One. SS 87, BYPU 30.

Seventh Street, L. B. Golden. The Holy Spirit and His Work; The Missing Man. SS 368, BYPU 98, for baptism 1, baptized 3, by letter 3.

Berclair, A. B. Jones. Grieve Not the Holy Spirit; Will Morality Save a Man? SS 56, BYPU 61.

Bellevue, Robert G. Lee. Adorn the Doctrine; Let Us Alone. SS 1000, BYPU 189, for baptism 4, by letter 7.

Prescott Memorial, F. W. Roth. Obedience; The Rainbow. SS 403, BYPU 104, for baptism 1, by letter 2.

Central Avenue, E. A. Autry. Humility; The Great Pilot. SS 231, BYPU 104, for baptism 3, professions 2.

Capleville, J. R. Burk. Ex. 32:24; Heb. 7:24-25. SS 78, BYPU 45, by letter 2.

Egypt, C. L. Owen. Consecration; The Gospel. SS 55, BYPU 28, for baptism 1, profession 1.

Rowan, Memorial, J. W. Joyner. Paul's Conversion; Paying Our Fare. SS 102, BYPU 43.

First, A. U. Boone. Divine and Human; The Two Invincible Christian Forces. SS 869, for baptism 3, baptized 3.

LaBelle, E. P. Baker. The Budget. His Blood on Us. SS 626, BYPU 273, for baptism 2, baptized 4, by letter 2, professions 2.

New South Memphis, W. L. Norris. The Marks of the Lord Jesus; Tying the Hands of the Lord Jesus. SS 200, BYPU 66, for baptism 6, by statement 2.

Temple Baptist, J. R. Black. The Book of Revelation; The Coming Victory.

"ONE THOUSAND ONE HUNDREDS"—A CALL TO THE CONSCIENCE OF SOUTHERN BAPTISTS TO MEET THE EMERGENCY OF THE BAPTIST BIBLE INSTITUTE. WILL YOU HELP?

NASHVILLE PASTORS

Seventh, Edgar W. Barnett. Mount Calvary; Paul's Inquiry. SS 244, BYPU 73, by letter 1.

Antioch, A. P. Moore. The Lost Power of the Church; Joy of Salvation. SS 89, BYPU 60.

Tabernacle, L. P. Royer. Servants of God; Confessing Our Sins. SS 110, BYPU 30.

Inglewood, W. Rufus Beckett. The Sixth Saying on the Cross; Second Coming of Christ. SS 183, BYPU 33, by letter 4.

Grace, L. S. Ewton. They Were All Filled with the Holy Spirit; Too Late, Too Late! SS 710.

Park Avenue, E. Floyd Olive. Making Room for Jesus; Where Art Thou? SS 461, for baptism 2, by letter 2.

Belmont Heights, R. Kelly White. The Lost Invitation; The Final Separation. SS 550, BYPU 131, for baptism 8, baptized 16, by letter 9, professions 8.

North Edgefield, O. F. Huckaba. A Personal Knowledge of Jesus Christ; Be Not Conformed to the World. SS 316, BYPU 82.

First, W. F. Powell. A Baby's Mission; Fetters and Freedom. SS 1373, for baptism 2, baptized 9, by letter 4, professions 2.

Immanuel, P. W. James. Loyalty to Christ; God the Worker. SS 521, BYPU 100.

Shelby Ave., P. F. Langston. Lost Opportunity; The Saving Power of Jesus. O. F. Huckaba. SS 311.

Lockeland, J. C. Miles. The Creation Story; The Pearl of Great Price. SS 360, BYPU 60, for baptism 1, by letter 1, profession 1.

Grandview, Jos. R. Kyzar. The Mysteries of Revelation; Prepare to Meet Thy God. SS 294, BYPU 90, by letter 1.

Calvary, W. H. Vaughan. Living Epistles; Another Comforter. SS 195, BYPU 50.

Lazy

Sambo: "Does you know what kin' o' dawg dis am?"

Jimbo: "Boy, ah ain' even got strength enuf to guess."

Kindly Nurse: "Have you ever run a temperature?"

Patient: "No, but I've driven nearly every other kind of a car."—Montreal Star.

BIBLES STILL NEEDED

In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country where towns and villages are close together or where the rural areas are evenly populated can hardly comprehend the distances which separate the isolated settlements in our vast western states.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age none of whom had ever heard what the Bible is, didn't even know it was a book and when they saw it had no idea what it contained. He also found communities that were not only ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had come to town" and was urged to return.

A Little Story from Real Life

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me. I'll take back what I said, and if your price ain't too high I'll buy it." When told it could be had for five cents, he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus, for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze and live like a human ort to live." He thanked the colporteur for calling and said that in twenty years no one had taken any interest in helping him to be a better man.

RESOLUTIONS OF RESPECT

We are once more called upon to record the death of one of our best and most faithful members, our beloved sister in Christ, Mrs. Lena Carden, who died at her home in Andersonville, Tenn., August 30, 1930.

In view of this sad event, the W. M. U. of the Clinton Association, of which Mrs. Carden has long been a true and faithful member, desire to express the great loss which the W. M. U. has sustained and tender to Dr. Carden, her beloved husband, children, near relatives and friends, our deepest sympathies.

As a token of respect to her memory, be it resolved by the W. M. U. of Clinton Association, in a humble spirit, we feel this sad bereavement to us and her beloved family and friends, and that we believe our Gracious Redeemer hath gathered in one more jewel; and though it is sad to sever the ties of friendship here, we feel glad of the peace and joy which we know shall reward the servants of the Lord.

To these we believe that our beloved sister has attained, and we bow with thanks and gratitude to the Hand that visited us for this comforting thought.

Be it further resolved, That a copy be given a place in our own records, a copy be given to the family, a copy be printed in our Associational Minutes, and a copy be sent to our state paper. Respectfully submitted:

Committee: Mrs. A. T. Galloway, Mrs. Harve Brown, Mrs. W. M. Thomas.

WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer ----- Miss Mary Northington, Nashville
 Young People's Leader ----- Miss Ruth Walden, Nashville
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

NOVEMBER ACTIVITIES

Sunbeams, Sunbeams, Sunbeams! This is their month. Give them a Halloween or a Thanksgiving party. See if the leader needs helpers. Give her a new mission study book. Say "Thank you" to that faithful leader.

It is suggested that you review "Why and How of W. M. U." this month before you elect new officers. Pray before you nominate any one. Study the fitness of the woman for the task. Present the task to a woman in a way that she realizes it is a compliment. Do not apologize when you ask one to do service for Him.

The Tennessee Baptist Convention meets in Nashville at First Church, November 12, 13, 14. Do come. It is our convention. The W. M. U. meets at a separate time. So we as women can attend this meeting. Do not speak of it as the men's convention. It is for all Tennessee Baptists. Come and enjoy the program and help formulate the policies of the state. Serious problems are to be presented. We should be in the convention to hear the discussions and vote intelligently. Do pray for the meeting.

100 PER CENT ASSOCIATIONS

Nolachucky Association for the third time this year sent in reports from every society. All honor to Mrs. J. B. Carter, Morristown, the superintendent!

Carroll County, Dyer County, Duck River and Stone superintendents report 100 per cent. We congratulate these loyal workers.

W. M. U. INSTITUTES

A questionnaire was sent each superintendent in September asking if an institute for W. M. U. workers was needed in her association. The question was also asked if sufficient co-operation could be secured to justify two state workers spending two full days and a night teaching the leaders. The following have returned these questionnaires asking us to plan such a meeting:

East Tennessee: Chilhowee, Holston Valley, Cumberland Gap, Big Emory, Tennessee Valley and Sequatchie Valley.

Middle Tennessee: Bledsoe, Nashville, New Salem, Riverside, Stone, Salem and William-Carey.

West Tennessee: Beech River, Beulah, Carroll County, Crockett, Dyer, Fayette County, Hardeman, Big Hatchie and Madison.

The first week in November we are planning for Salem and Cumberland Gap. Miss Rollow and Miss Northington will be at Salem Church and Liberty for Salem Association, November 4th and 5th. On the 6th and 7th of November Miss Walden and Miss Northington will be at Tazewell for the Cumberland Gap meeting.

Leaders, members, friends, take note of these days and come.

Misses Rollow and Walden will spend their time training leaders for the young people's organizations. Miss Northington will try to help W. M. S. workers with their problems. We will try to instruct officers, committee chairmen, mission study, personal service, enlistment. Program making will be discussed.

Simple parliamentary rules, how to carry on a business meeting in order, and many other things will be presented.

Come and be with us and we trust we will do thee good.

CAKES, CAKES!

It is time to bake a fruit cake and send it to our Training School for Thanksgiving.

Every year Tennessee has furnish-

ed the cakes and we will not fail this time.

Address the package to Baptist W. M. U. Training School, 334 East Broadway, Louisville, Ky. Be sure and place your name on the package so they can say "Thank you."

OUR QUARTERLY REPORT

We are pleased to report that our gifts to missions is larger than the same quarter last year.

Our total gifts were \$40,465.67. Of this amount, \$3,195.33 was designated for State Missions.

We need \$360 to complete our Training School scholarship fund. We are sure this amount will be sent in before January 1st. If each one will pay her apportionment to W. M. U. specials, we will have this amount.

OCTAGON COUPONS

Here is a new job for some in each circle or society. Gather the Octagon coupons and send them to the Baptist Orphanage, Franklin. We can furnish "our" Cheek building if we can secure 500,000 wrappers. Can we do it? Sure! Appoint some one in your society to gather them in. They must be at the Orphanage by December 22. Get busy!

DUCK RIVER W. M. U.

El Bethel Church was hostess to the quarterly meeting of the Duck River W. M. U., Tuesday, October 7th. The superintendent, Mrs. B. A. Grisard of Winchester presided.

An enlistment program on "Sharing Christ with Others" was given. This thought was emphasized in the morning devotional, led by Mrs. George Hunt of Shelbyville, using John 1:40-51 as the Scripture lesson. Mesdames Eustace Williams and W. C. Creasman sang, "Tell Some One Today." Some short talks from the floor on "My Happiest Christian Experience in 1930" proved a helpful feature of the program. A poem, "Because of Me," was read by Mrs. W. A. Frost.

"Some Practical Plans for W. M. U. Enlistment" was the subject of a demonstration presented by the Y. W. A., with a few members of the W. M. S. of Shelbyville.

Mrs. R. K. Kimmons, vice president of Middle Tennessee W. M. U., brought the message of the day, a heart-to-heart talk on "Sharing Christ with Others."

At the noon hour a delicious and bountiful plate lunch, which did justice even to El Bethel's reputation for hospitality, was served by the hostess church.

The afternoon devotional was led by Mrs. Ashton Woods of Bellbuckle whose convincing discussion of "Sharing Our Gifts" was based on the eighth chapter of 2 Corinthians. Mrs. J. N. Forgy of Cowan spoke on "What I Saw California Baptists Doing This Summer."

The Wartrace W. M. S. added much enjoyment to the day's program in special music; as did Mrs. McClean of First Church, Nashville, who accompanied Mrs. Kimmons to the meeting.

At the business session the roll call showed twenty-three organizations represented from ten churches. Decherd reported four new young people's organizations, making her a full-graded union. Bellbuckle reported the reorganization of her Y. W. A. and Sunbeam Band. The superintendent rejoiced that the association was 100 per cent in reports for the third quarter.

Mrs. T. L. Thompson of Shelbyville, Mrs. C. M. Dean of Wartrace, and Mrs. John Osborne of Tullahoma were elected a nominating com-

mittee to report at the next quarterly meeting, January 6, 1931, at Cowan.

MAURY COUNTY MEETS AT ORPHANAGE

The quarterly meeting of the W. M. U. of the Maury County Association met at the Baptist Orphanage, near Franklin, October 11.

Rev. Laten rendered the devotional and Rev. Hight very impressively discussed the subject, "Sharing Christ with Others," which carried many different and interesting phases of the subject.

Mrs. Haywood of Knob Creek read the minutes of the last meeting and called the roll. Ten churches were represented.

Adjournment for dinner at noon. Much pleasure was derived by watching the children. It was interesting to the observer to see how perfectly they had been trained, how orderly they marched. First the little tots, the youngest seventeen months old, from the baby building; then the girls, and last the boys came in order and were served, each child receiving a plate of the bountiful dinner which had been prepared by the ladies. Orangeade was served the children and coffee to the visitors. The committee on arrangements for dinner deserve much credit for the success of the occasion. This committee was composed of Rev. Hight, chairman, Mrs. E. H. Haywood, Mrs. Geo. Howell, and Mrs. Fitzgerald—Secretary.

WEST TENNESSEE DIVISIONAL MEETING

The West Tennessee W. M. U. divisional meeting was held in the First Baptist Church, Brownsville, Friday, October 3rd. The beautiful new church building formed an ideal setting for the largest and most enthusiastic attendance in the history of the division.

Mrs. Chas. M. Thompson, vice president, presided. The program had been well planned and was built around the Scripture, "Behold I have set before thee an open door." (Rev. 3:8.) A note of deep spirituality was evident in the entire proceedings of the day from the opening prayer by the pastor, Rev. N. M. Stigler; the devotional led by Mrs. Howard Gauldin, young people's leader of Dyer; the cordial greeting by Mrs. L. M. Short, president of the Brownsville W. M. S.; the warm-hearted response by Mrs. J. J. Fuqua of Milan, to the closing hymn, "God Be with You Till We Meet Again."

The first inspirational address was given by Miss Ruth Walden, state young people's leader. In discussing "Open Doors to Tennessee Young People" she offered many practical suggestions for their missionary education.

Miss Mary Northington, corresponding secretary, was never heard to better advantage. In handling her subject, "Open Doors to Tennessee W. M. U.," she laid emphasis on the open door of prayer, of study of both the Bible or world missions, of service, of stewardship. She stressed the duty of being always on the job, "ever wearing the garment of praise," and never forgetting to say "Thank you," even to the smallest Sunbeam for the task well done.

Mrs. Eugene Sallee, who has lived and worked 25 years in China, vividly portrayed the great need of Christ in that land of superstition and idolatry. As she opened doors and gave an intimate personal glimpse of Katfung, the teeming thousands of heathen men and women seemed to say, "Sirs, we would see Jesus." We heard the age-old cry, "Come over into Macedonia and help us," and a suffering Saviour pleading, "Behold, I stand at the door and knock."

After prayer by Mrs. W. Dan Majors, adjournment was in order.

At the noon hour the Brownsville women served a most delightful plate lunch to 650 guests, after which a 45-minute conference period was held. These were conducted by W.

M. U. leaders; they covered every phase of the work and were most helpful.

Strains of the hymn, "Living for Jesus," was the signal to reassemble in the auditorium, and the afternoon session was opened with prayer by Mrs. J. R. Hicks.

Mrs. Wm. McMurray, state chairman of mission study, thrilled the great audience of more than eight hundred women with "The Open Door to Mission Study," making of her effort a demonstration and actually teaching the book, "In the Vanguard of a Race."

Mrs. R. L. Harris, beloved president of Tennessee W. M. U., in "Open Doors in Palestine," continued the series of travel talks which have so delightfully adorned the pages of the Baptist and Reflector the past summer. Every one was charmed with her graceful, easy manner of expression. In imagination we saw "Blue Galilee where Jesus loved so much to be." Long beyond the time allotted she held her hearers spellbound as she told of the heroic witness that our missionaries in that neglected land are continually bearing to the power of Christ and how she came home with a great new faith in her heart—

"That in the name of Jesus
The world shall be reborn."

A brief business session followed. Roll call of superintendents revealed that 14 of the 16 associations in West Tennessee were represented. The next divisional meeting will be held in First Church, Martin. "God Be with You Till We Meet Again" was sung, after which Mrs. R. C. Dickinson led in a closing prayer.

The meeting adjourned until the evening session.—Mrs. M. K. Anderson, Mercer.

Friday Evening

The evening session was given over to the young people. Plans for the meeting were in charge of Mrs. Otto Wohlrath, young people's leader for West Tennessee. The theme of the program was "Follow me and I will make you fishers of men." A banquet was served in the church dining room by the Business Woman's Circle of the Brownsville W. M. S. at 5:30 p. m. to 250 guests. The plate was bountiful; there were hand-painted place cards, and a central decoration at the speakers' table was an artistic lake dotted with sail boats and an occasional fisherman seen along the bank. Mrs. Wohlrath as toastmistress cleverly introduced visitors and speakers. Mrs. Sallee responded in Chinese. For entertainment there were special musical numbers, stereopticon views and an attractive playlet setting forth the appeal of the foreigners in our midst, given by a group of Memphis young people.

At 7:30 the call to order came in the church auditorium. The Y. W. A. official hymn was sung, after which Miss Helen Gardner of Jackson led a beautiful devotional. The Brownsville Sunbeams sang; the R. A.'s gave the welcome address; a report of the G. A. house party was given by Miss Louise Turner of Alamo, while Miss Mary Elizabeth Tate of Memphis reported the Y. W. A. retreat. A special musical number was rendered by Mrs. G. B. Shangle of Memphis.

"Fishing in Tennessee" was the subject of Miss Ruth Walden, and she discussed service in kingdom work that may be rendered by young people.

A sextette from the College Y. W. A. at Union University rendered special music.

Mrs. Sallee was again heard in an inspirational address, "Some Results of Fishing in the Orient."

It was voted at the close of the session to send an expression of sympathy and love to our much-loved president of the Southern Union, Mrs. W. J. Cox.

Benediction by Rev. N. M. Stigler. Miss Margaret Buchanan, in "Volunteers in the Service of the King," states: "It was in 1910 that the state was divided into three sections and

a vice president elected for each division." Mrs. H. W. Virgin of Jackson was the first vice president for West Tennessee, and those filling the office successfully to the present regime are: Mrs. H. W. Virgin, Mrs. J. A. Carmack, Mrs. W. R. Farrow, Mrs. T. L. Martin, and Mrs. M. G. Bailey. This session marked the twentieth annual meeting of West Tennessee W. M. U.—Mrs. C. T. Morgan, Secretary-Treasurer.

MISSION STUDY CREOLE GUMBO

Quarterly and divisional meetings are over and we are settling down to our fall and winter routine of work. Let us start planning now for our study classes during the week of prayer for December. Lottie Moon will always be a prime favorite at this season of the year. Those societies that have not used this book previously will find it profitable for study.

Dr. Ayers book, "Healing and Missions," is a most satisfactory addition to our foreign mission books. In an altogether charming style this beloved author tells the story of our Christian hospitals in their incipency and growth throughout Southern Baptist territory abroad. Hardships and difficulties are there in abundance, but the strain of humor that permeates many chapters, sweetens the whole and enlivened reading. The book is not only interesting, but decidedly teachable. All pedagogues please take note, for this is not true of every mission study book. I recommend it heartily.

Reports have been coming in steadily for two weeks. I am trusting that the chairmen who have not responded to my letter will do so in the very near future. The following associations have reported for the past three quarters: Beulah, Big Hatchie, Bledsoe, Concord, Cumberland Gap, Fayette, Knox, Madison, McMinn, Nashville, Ocoee, Sevier, Shelby and Stone. Will the others who read go and do likewise?

We have had a number of outstanding classes since the convention. Two, I believe, have already been reported through this page. The others are Merton Avenue, Shelby County; West Jackson, South Royal, Mercer, North Jackson and Madison Hall, all from Madison County.

Four women in Shelby County have completed the advanced course, representing two churches, Hollywood and McLean. Mrs. L. R. Powell is the chairman in the association.—Mrs. Wm. McMurry.

SHELBY COUNTY Y. W. A. TRAINING SCHOOL

In September it was my joy to teach in the Shelby County Y. W. A. training school which was held in Central Church, Memphis. From the pastor, Dr. Ben Cox, to the youngest Seventh Street G. A., everybody vied with everybody else in making the week a happy and profitable one.

Suppers were served promptly; stunts were presented with snap; songs were sung with spirit and students moved with alacrity to their classes. For forty-five minutes four teachers taught attentive and alert young women who showed by their examination papers that they had grasped the idea.

The theme for the week, "Living for Jesus," was emphasized in songs, devotionals and addresses. Mrs. W. J. Cox opened the school with a genuinely thought-provoking message based on a stanza of Lowell's "The Present Crisis." Her subject was "The Earth's Electric Circle." The teachers were the special speakers—each evening thereafter. Miss Cornelia Rollow closed the school with a personal, intimate appeal in her own inimitable way for complete surrender to the will of God on the behalf of every girl.

I would that I had the space to comment at length on all who deserve it—Miss Blanche Bryant, the capable president; Miss Ruby Basden, the magnetic chorister; faithful Mrs. Crawford and her menu com-

mittee, and Mrs. A. M. Wall, Shelby County's greatly beloved and most efficient counselor who was the guiding spirit of it all.

We were so happy to have Miss Pearl Bourne, assistant young people's secretary of the South, on the faculty. The girls were delighted with her teaching, and lifted up by her inspirational address. The other teachers were thoroughly acclimated Tennesseans. Miss Walden, who has already made a place for herself in the hearts of Memphis girls, and Miss Cornelia who, as the girls expressed it, is the "dearest of all."

Without a doubt it was a great week where practically two hundred girls and many others gave and received inspiration. Surely living for Jesus was made more real to us all.—Mrs. William McMurry.

WATCH YOUR P's AND Q's

October is a time for watching the P's and Q's for our missionary activities. Three-fourths of the year have passed. We started the new year P-articularly anxious to Q-ualify as a full graded A-1 Union; let us pass the fourth quarter as eagerly.

As the mother heart P-rays for her own child the heart will grow tender for all children in the church and around the world. The boy or girl just coming to the age of sensitiveness and self-consciousness, those who are climbing "fool's hill" need the sympathetic understanding and interested prayers of the mother heart. Young women going out to meet life's responsibilities are facing the danger of falling short of their best unless we pray. There are subtle temptations to be met and overcome, difficulties of understanding a young woman's place in the world's program to be reckoned with. Through our prayers some young person will do what she is capable of doing for the cause of missions through money, influence, gifts, talents and life. Let us so direct that in any plans for the missionary activities the young people shall be included. P-plan for mission study, help the counselors secure teachers, see that books are provided.

Last year's record showed marked P-rogress in the interest of missions on the part of young people. How true it is that "the youth of the

world are a-stiff" Always they are on the march. The privilege of determining largely the direction of that march is given to women. Let us women of the missionary society see to it that "the set of their face is forward."

Q-uestions present themselves for consideration. Why have a full-graded Union? How have one? Where can we find the leaders? How keep the organization alive? How interest the young people? Many such questions stand at attention and await their turn for an answer. Fortunate is that missionary society which has a W. M. U. young people's director to help in answering. A young people's director, live, enthusiastic, mission-loving is essential.

The Q-uestion of Q-quantity takes far too great a place in our thinking. "We had only five members and so we disbanded," says one. To this question of quantity comes the answer that five boys in your church need the training just as much as twenty-five would need it. The only cause for Q-quantity dissatisfaction should be that eligible persons are unenlisted. Watch the Q-quantity and Q-quality of gifts that are given. Soon we shall be coming to the season of prayer for foreign missions. Young people delight to meet a need when once they have seen the need. Let us utilize their ready helpfulness during this prayer season time.

Watch the Q-quadant. The circle of church activities is made up of quadrants—preaching and prayer service, Sunday school, B. Y. P. U., and W. M. U. The circle cannot be complete without the missionary quadrant. The missionary program in the church for young and old must be fostered by women whose hearts are aflame for the missionary cause. Dr. Cody accounts for the women surpassing the men in their gifts to missions and benevolences in two ways, one of which is their information about the mission work and workers. If our churches of tomorrow are to surpass the churches of today in their missionary interest, the women of today must watch carefully this Q-quadant of our church life.—Pearle Bourne, Associate Young People's Secretary.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

In Memoriam

BURNLEY

Friendship Church has lost one of its best members in the person of P. F. Burnley who died September 6th at the age of 75 years. He had been a member of this church for 37 years, a teacher in the Bible school for 25 years, and a deacon for 20 years. His death has left a vacancy that will be hard to fill, as he always placed his church and its demands first in his programs. For two years he had been unable to do active service in the church, but his class refused to accept his resignation and counted him assistant until his death. He was indeed a good man.—A Friend.

BREWER

Mrs. Clarence Brewer, daughter of Mrs. Rena Pruitt of Union City, died recently at her mother's home, leaving two children, Hayden Lee and Lurline Logan, her husband, Clarence Brewer, seven sisters and three brothers to grieve over their loss. She was 39 years of age and a Christian since she was 11 years of age. Another sweet mother and gracious saint has gone on to be with God.

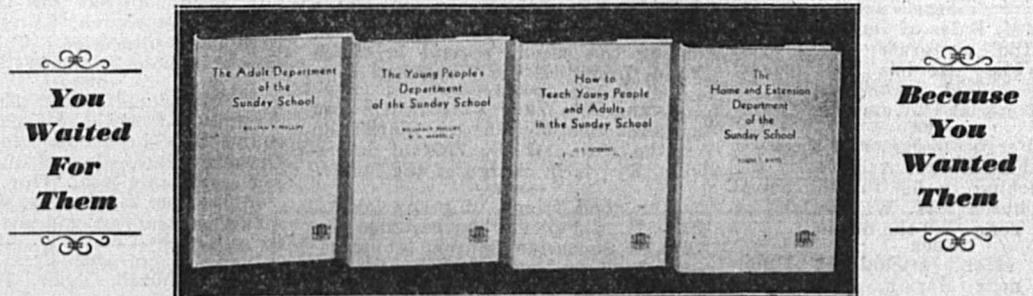
POPE

Whereas, it pleased God, our Heavenly Father, to remove from our midst our beloved sister in Christ, Mrs. S. H. Pope, September 1, 1930; therefore be it resolved:

1. That she was a loyal and faithful member of her church and Missionary Society, where she will be greatly missed.
2. That she was a faithful and devoted wife and mother, filling the place in the home no other could fill.
3. That we, the Woman's Missionary Society of the First Baptist Church of Kingsport, Tenn., extend to the family their deepest sympathy in this dark hour.
4. That a copy of these resolutions be sent to the immediate family, one to our state paper, the Baptist and Reflector, Nashville, and one to be spread on the minutes of the Missionary Society.—Committee: Mrs. R. F. Pierce, chairman; Mrs. Glenn Bruce, Mrs. L. L. Highsmith.

**Information! ▲ Inspiration! ▲ Stimulation! ▲ Expansion!
A NEW QUARTET OF TEXT BOOKS**

Adopted by the Department of Young People's and Adult Sunday School Work



**You
Waited
For
Them**

**Because
You
Wanted
Them**

THE ADULT DEPARTMENT OF THE SUNDAY SCHOOL

(Seal 5, Normal Course)

William P. Phillips

Cloth, 60c; paper, 40c

This is a book that is well outlined, practical and usable. It is new information that may be used to meet new conditions. It is a book that looks toward tomorrow with a fresh viewpoint. It tells you how to organize and operate the Adult department.

THE YOUNG PEOPLE'S DEPARTMENT OF THE SUNDAY SCHOOL

(Seal 5, Normal Course)

Phillips and Harrell

Cloth, 60c; paper, 40c

So designed that it may serve as a guide to the successful organization and operation of a Young People's or College Young People's department. Furnishes an incentive for definite and effective work. Opportunities of each department and class officer challengingly presented.

HOW TO TEACH YOUNG PEOPLE AND ADULTS IN THE SUNDAY SCHOOL

(Seal 4, Normal Course)

G. S. Dobbins

Cloth, 75c; paper, 50c

The manuscript has been used as a basis for study and experiment by Dr. Dobbins' classes, Southern Baptist Theological Seminary. From this test the book has emerged most practical and usable. It is unreservedly recommended.

THE HOME AND EXTENSION DEPARTMENT OF THE SUNDAY SCHOOL

(Seal 5, Normal Course)

Joseph T. Watts

Cloth, 60c; paper, 40c

Every Sunday school in the land should give attention to this, the missionary department of the Sunday school. This book sets out the purpose and function of the Home and Extension department. The steps of organization, programs and plans of operation are effectively proposed.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

Nashville, Tennessee

AMONG THE BRETHREN

By FLEETWOOD BALL

Wallace R. Rogers of Knoxville has accepted the call to the First Church, Booneville, Ark., effective November 1st.

J. Mat Hale has resigned as pastor of the First Church, Ralls, Texas, effective December 1st, and has not disclosed his plans.

After serving six years, E. L. Cole has resigned as pastor of the First Church, Morrillton, Ark. The church declined to accept it.

Woodstock Park Church, Jacksonville, Fla., loses its pastor, C. E. Lubin, who accepts a call to Norwood Church, Jacksonville, Fla.

The First Church, Camden, Ark., has called as pastor, L. M. Sipes of Conway, Ark., and his decision is awaited with deep interest.

James B. Leavell of First Church, Houston, Texas, is preaching in a revival which began Sunday at Sequin, Texas, Solon L. Cole, pastor.

For five weeks H. D. Gober of Orlanda, Fla., has been holding a revival at Marion, S. C., Rufus Ford, pastor, resulting in 84 additions, 70 by baptism.

V. E. Boston of the First Church, Winona, Miss., lately assisted R. A. Kimbrough of Charleston, Miss., in a revival resulting in 36 additions, 29 by baptism.

Luther A. Little of First Church, Charlotte, N. C., lately did the preaching in a great revival with the First Church, Greenwood, S. C., C. F. Sims, pastor.

J. Franklin Cropp, a graduate of Richmond College, of Crozier Theological Seminary and of the University of Pennsylvania, is the new pastor at Prescott, Ark.

A revival began Sunday in Boulevard Church, Memphis, in which the pastor, J. H. Wright, has the assistance of E. C. Stephens of Louisville, Ky., who arrived Monday.

Len G. Broughton of Atlanta, Ga., has concluded a great revival in the First Church, Greenville, Miss., C. S. Henderson, pastor, resulting in 105 additions, 70 by baptism.

Milton M. Bales of Dayton has accepted the pastorate at Tarpon Springs, Fla. He has for several years been field representative for Bryan Memorial University.

B. V. Ferguson, pastor of the First Church, Fort Smith, Ark., lately did the preaching in his fourth revival in that church. W. W. Rowland of Jackson, Tenn., led the music.

In a recent revival at Union Church, near Marion, Ky., C. R. Barnes, pastor, the preaching was done by J. M. Dameron of Marion. There were 70 additions, 30 by baptism.

L. B. White, who recently went to the pastorate at Greer, S. C., from Live Oak, Fla., lately assisted in a good revival at Riverside Church, Greenville, S. C., M. M. Barnett, pastor.

Calvary Church, Memphis, J. G. Lott, pastor, has arranged a revival to begin November 2nd in which the preaching will be done by William McMurray of Speedway Terrace Church, Memphis.

H. E. Dana, professor of New Testament in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, lately did the preaching in a revival at Earle Street Church, Greenville, S. C., I. L. Yearly, pastor, resulting in 26 additions.

There have been over 150 additions to the First Church, Elizabethton, since C. L. Bowden went there as pastor. He is to do the preaching in a second revival with his people November 2 to 9.

The revival in the First Church, Covington, in which the pastor, Homer G. Lindsay, did the preaching, closed Wednesday night, October 22, resulting in 18 additions. R. G. Lee of Memphis was heard Tuesday night in a most masterful sermon on "Jesus."

Simmons University, Abilene, Texas, has been made the beneficiary of a fund which yields \$16,000 annually to be awarded in scholarships of \$60 each to talented piano students. The bequest is named the John Sebastian Bach Foundation, but the donor's name is to be unknown.

Doe Valley Church near Elizabethton has lately experienced, under the preaching of C. L. Bowden, a gracious revival resulting in 19 additions. The church is pastorless. The same good preacher held a revival in Roane Mountain Church, nearly 3,000 feet up. John Crow is pastor.

Evangelist H. A. Smoot of 1420 Academy Avenue, St. Louis, Mo., has an open date for a meeting between now and January 1st which he would like to give to some church and pastor in Tennessee. He has just closed a fine meeting in Kansas City, Mo., and his next engagement is at Harrisonville, Mo.

Three brothers lately engaged in a revival in the First Church, Nevada, Mo. L. E. Lamb is the pastor. L. R. Lamb, pastor of Calvary Church, Denison, Texas, led the music, and E. V. Lamb, pastor of the First Church, Moberly, Mo., did the preaching. There were 51 additions.

By THE EDITOR

A. R. Willett has resigned the work at Pembroke, Ky., and will spend the winter resting and recuperating in Florida.

The Indian Baptist Church at Pawnee, Okla., T. D. New, pastor, now has 900 members.

Thirty-eight members were added to the church at Ponca City, Okla., during the recent revival in which R. M. Inlow did the preaching.

Evangelist Wade H. House began a warehouse meeting in Clarksville on the 19th. G. B. Vick of Louisville, Ky., is in charge of the music.

Our good friend of many years, Sam H. Campbell, has resigned the care of Southside Church, Montgomery, Ala., and accepted the care of a church in Dallas, Texas.

Pastor E. Floyd Olive of Park Avenue Church, Nashville, is leading his people in a revival meeting which began the 19th and will continue through the 2nd of November.

Elmer Ridgeway had a fine opening at First Church, Gadsden, Ala., on the 19th when he began his work as pastor. There were large crowds and 14 additions to the church.

On the evening of November 4th Prof. Angus Stewart Woodburne of the chair of Christian Theology will deliver his inaugural address in the chapel of Crozer Seminary, Chester, Pa.

Pastor and Mrs. Homer G. Lindsay of Covington are the proud parents of twin girls, Joan and Ruth Jean, who made their advent from the Baptist Hospital, Memphis, on the 18th of October.

J. Norris Palmer of Mansfield, La., has just concluded a very fine revival meeting with Pastor A. J. Smith and Queensboro Church, Shreveport. Both are brethren beloved, the former an ex-Tennessee pastor.

Bunyan Smith of Nashville closed a meeting Sunday with the church at Decherd. There were 7 additions by baptism and 11 professions of faith. They are now anxious to have a pastor on the field.

The editor had the joy last week of preaching on Tuesday night at Coal Creek and of speaking on Wednesday night to a big prayer meeting crowd at Clinton, and of having a pleasant visit with Pastor Smith and his good wife.

During the recent Baptist Convention in Koenigsburg, Germany, President John McNeill of the Baptist World Alliance spoke to 1,000 messengers and most of the 60,000 other German Baptists, for his message was broadcast.

F. C. McConnell writes to have his Baptist and Reflector sent to him in his new Florida home. He says: "Everything is lovely here, but I miss you all in dear old Tennessee." He is getting hold of the big job in Jacksonville.

J. M. Dameron of the Marion Baptist Church, Marion, Ky., recently assisted C. R. Barnes in a meeting with Union Baptist Church near Marion. The meeting resulted in 30 additions to the church by baptism and four by letter.

The Bible teaching conference and evangelistic meetings conducted by Dr. Len G. Broughton over a period of two weeks with the First Baptist Church of Greenville, Miss., resulted in 105 additions to the church, 70 of them for baptism.

Carlyle Brooks, one of our finest gospel singers, is now in Caruthersville, Mo., with First Church. He has some open dates in November and December and would like to fill them at once. His permanent address is Box 1011, Atlanta, Ga.

Mrs. Oscar Blount of Oklahoma and little daughter are guests of the editor and Mrs. Freeman. Mrs. Blount is better known in our midst as Miss Louise Foreman, and was field secretary for the Baptist Student Work for several years.

Pastor C. M. Crossway of First Church, Lakeland, Fla., has closed his first year's work. During the year 101 were baptized into the fellowship of the church, 84 received by letter and otherwise. Total offerings amounted to \$20,611.33.

Pastor Sam P. White of Deaderick Avenue, Knoxville, hit pessimism a sound blow in his morning sermon, October 19th. One of his challenging statements was, "Our denomination has had its Carnes, yet we are standing steadfast and are beginning to recover."

First Church, Tyler, Texas, has had a fine year under the leadership of Porter M. Bailes. 224 were added to the church, giving a net increase of 135 members. \$31,000 was contributed for all purposes, being divided one-third for others and two-thirds for local needs.

Alabama Baptists seem to be getting ready for a big discussion at their coming convention, the denominational schools being the theme that is arousing the greatest interest. Other states will be confronted by the same big problem—what to do with the schools and colleges.

The Word and Way of October 16 and 23 was a combined issue featuring the State Convention. It was well done, contained a number of pictures, greetings from various denominational workers, a short history of the Missouri Baptist Association, and many other interesting items. It came out in a special heavy cover.

Gov. Dan Moody of Texas has had the good sense and the political courage to stop a circus from giving a Sunday performance in his state. We ought to thank God for every such act by a state executive. Unless we can soon have more of them, we shall have a riot of anarchy.

The death of the Rev. W. B. Holcomb of Brookhaven, Miss., has brought sorrow to many hearts. He was a minister of long service, and had given to the world three fine preacher sons—T. L. Holcomb of First Church, Oklahoma City; H. R. Holcomb of Tupelo, Miss.; and R. C. Holcomb of Electra, Texas.

Our contributors will have to have mercy. We are swamped with copy and will have to have time in order to give space for it. Your turn will come by and bye. Please do not write and castigate the editor for the delay. He cannot stretch the size of the paper without more income, and so few help enlarge the circulation.

L. S. Ewton, pastor of Grace Baptist Church, Nashville, has been with the Chamberlain Avenue Church of Chattanooga in a revival just recently closed. Large crowds attended the services and much interest was shown in the meeting. There were 33 additions and many lives reconsecrated. The music was in charge of Roy Crabtree and the pastor, A. A. McClanahan, Jr.

Second Church, Clarksville, has just concluded a gracious revival meeting with Pastor E. H. Greenwell doing the preaching, aided by Pastor N. D. Story of Little Hope Church. There were 50 professions of faith and 30 additions to the church. Seven men and six women were baptized on the evening of the 19th. Plans were launched for making their tabernacle more comfortable and Brother Greenwell was called for full-time work.

The report of the Queensborough Church, Shreveport, to Caddo Association showed 202 additions, a net increase of 183, which brings the membership to 1,252. The Sunday school averages nearly 700 in attendance with about 75 officers and teachers. No person who dances, plays cards or attends Sunday amusements is permitted to teach in the Sunday school. Rev. A. J. Smith has been the pastor for more than six years.—Baptist Message.

On the 19th Pastor L. C. Chiles of Glenwood Church had the pleasure of officiating at the marriage of James McElroy and Miss Helen Bayless, the wedding coming at the close of a service during which the pastor preached on "The Marriage at Cana." Brother Glenmore Garrett, in writing of the service, says: "Brother Chiles adapts his ceremony to the individuals and is informal, yet very impressive. He exalts love for God and for each other above all else."

Pastor J. Howard Williams of First Church, Corsicana, Texas, writes: "We have just closed our association year with 261 additions, 144 by baptism and 117 otherwise. \$82,253.87 was given for all purposes, \$25,159.36 being spent for local needs, and \$57,094.51 given to others. I have never served a more loyal church." That is great news, and shows that Tennessee is not alone in having churches that give more for others than they spend on themselves.

Mr. Otis J. Thompson, graduate of the Baptist Bible Institute, is the musical director of Calvary Baptist Church, New York City. His choir of sixty voices will sing on dedication Sunday of the new Calvary Church a special anthem written for the occasion and dedicated to Mr. Thompson and his choir by Prof. E. O. Sellers of the Bible Institute. Mr. Thompson is leading the singing for a big Bible class of that city each Monday night that is taught by Dr. G. Campbell Morgan.

Missionary R. E. Pettigrew and wife sail November 28th for their post of duty in Brazil. A word from him will be given in next week's paper.

—BBR—

The Christian Index presented us with a special edition last week. It was in honor of the Student Conference which is being held this week end.

—BBR—

S. P. DeVault of Nashville has the second and fourth Sundays open and would like to serve a church or churches needing the time. His address is Brentwood, Tenn.

—BBR—

Walnut Street Church, Waterloo, Iowa, has made it possible for the pastor, Warren L. Steeves, to enlarge his ministry by giving him time to do Bible conference work.

—BBR—

T. C. Crume and I. C. Petree have recently closed a meeting in Knoxville. They are now in Harrodsburg, Ky., where there have had about threescore professions and additions.

—BBR—

Twenty-six members were added to First Church, Fountain City, in the revival which closed October 19. Dr. Montgomery of Leesburg, Fla., did the preaching. Pastor J. H. Broome is leading the church on to bigger tasks.

—BBR—

James M. Wallace of Knoxville writes: "The Baptist and Reflector has been coming to our home for more than forty years, and I want to tell you that it gets better all the time." We thank you, beloved.

—BBR—

On November 26-27 the Negro Baptists of Mississippi are to gather at Natchez for the purpose of dedicating the new dormitory for girls at Natchez College. A great program has been planned and a large assembly is expected.

—BBR—

L. A. Byrd of Whiteville closed a meeting a short time ago with Mt. Olive Church near Winchester, Ky., where T. B. Roddy is pastor. There were 12 additions by baptism and 2 by letter. He says: "I have never had finer support in a meeting."

—BBR—

A recent appeal for chickens by the Virginia Orphans' Home resulted in a regular avalanche of feathered folk, for when the final chickens were in, the number received was two thousand and five hundred and thirty-five! In addition, many sent money to buy feed for the chickens. Let this spur our people to do big things during "Free Freight Week" in November.

—BBR—

The secretary of First Church, Owensboro, Ky., sends us a brief report of the work of Pastor Robert Humphreys for the three years he has served the church. Baptisms, 171; additions by letter and otherwise, 256; net increase in membership, 225; total contributions for all purposes, \$142,147.45; present membership, 1,661. There were 140 additions during the year just closed.

—BBR—

The Rev. O. F. Huckaba, pastor of North Edgefield Baptist Church, Nashville, has just closed one of the greatest revival meetings in the history of the Shelby Avenue Baptist Church, Nashville, of which the Rev. P. F. Langston is pastor. There were 64 professions of faith and 45 additions to the church. The members of the church were greatly revived by Brother Huckaba's preaching. The church is now in perfect harmony, and they are planning great things for the future.

—BBR—

A. M. Vollmer, assistant to Pastor F. F. Gibson of Walnut Street Church, Louisville, Ky., has put out one of the most attractive bulletins we have ever seen. It contains on the cover page a picture of a bungalow home on a great Bible foundation, and contains the subjects of a series of sermons by Pastor Gibson on "The Fine Art of Building a Home." Nothing put out by the "ready-cut" house builders' supply companies can surpass it for beauty and attractiveness.

Do not fail to read the special notice in this issue relative to the coming State Convention. Act wisely and send in your name at once.

—BBR—

Moderator T. A. Frazier of Knox County Association sends subscription

for his son, Dr. Ralph Frazier, who is located in the Etowah Hospital, Etowah, Tenn., and says: "He would not be a good Frazier and a good doctor without the Baptist and Reflector." He might be both, but it is dead sure, he will be better both with it.

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE, OCTOBER 19, 1930

Nashville, First	1373
Chattanooga, First	1133
Knoxville, First	1055
Memphis, Bellevue	1000
Memphis, First	869
Memphis, Temple	844
Maryville, First	739
Nashville, Grace	710
Knoxville, Fifth Avenue	700
Memphis, Union Avenue	673
West Jackson	638
Memphis, LaBelle	626
Chattanooga, Highland Park	581
Etowah, First	579
Nashville, Belmont Heights	550
Nashville, Immanuel	521
Elizabethton	492
Chattanooga, Avondale	478
Erwin, First	473
Nashville, Park Avenue	461
Chattanooga, Ridgedale	448
Chattanooga, Tabernacle	446
Fountain City, Central	433
Memphis, Prescott Memorial	403
Chattanooga, Northside	403
Memphis, Speedway Terrace	400
Cleveland, First	398
Paris	378
Memphis, Seventh Street	368
Memphis, Boulevard	365
South Knoxville	360
Memphis, Calvary	360
Nashville, Lockeland	360
Knoxville, Euclid Avenue	352
St. Elmo	343
Union City	325
Humboldt	321
Nashville, North Edgefield	316
Nashville, Shelby Avenue	311
Chattanooga, Central	308

CHATTANOOGA PASTORS

Ooltewah, R. R. Denny. The Judgment. By letter 1, for baptism 1.
 Eastdale, J. D. Bethune. SS 222, BYPU 52, by letter 6, for baptism 6.
 Central, A. T. Allen. When the Angels Were Gone; Some Requiredments of the Christian. SS 308, BYPU 75, by letter 2, for baptism 1, baptized 3.
 Avondale, D. B. Bowers. The Use of a Thorn; The Crowing Rooster and Bitter Tears. SS 478, baptized 2.
 Oakwood, J. A. Maples. Gethsemane; Is It Well with Thee? SS 116, by letter 3, BYPU 3.
 Brainerd, G. T. King. supply. God's Gift to the World; The Plan of Salvation. SS 116.
 Edgewood, S. J. Lawrence. Nothing Too Hard for God; House Cleaning. Brother Charlie Lane. SS 120, BYPU 30, by letter 1, for baptism 1.
 Ridgedale, David N. Livingstone. A Call to Service; I Am Ready. SS 442, by letter 6.
 Ringgold, A. F. Smith. Observed the Lord's Supper; The Christ Life. SS 171, BYPU 52.
 Summerfield, A. A. Pruett. Steadfastness; Love. SS 144, BYPU 49, by letter 1.
 Woodland Park, A. M. Stansel. Communion; Jacob Went on a Journey. SS 251, BYPU 60.
 Highland Park, C. F. Clark. Visions and Obedience; Power Unto Salvation. SS 581, by letter 1.
 Concord, W. C. Tallant. Not There When Jesus Came; The Old and the New.
 Calvary, W. T. McMahan. Making Sure; Starting Right. SS 342, BYPU 166, for baptism 2, baptized 6.
 Redbank, W. M. Griffith. The First Fruits of Christ's Ministry; The Chief of Sinners. SS 298, BYPU 69.
 Oak Grove, Geo. E. Simmons. The World, the Flesh and the Devil; The Coming of the King. SS 250, for baptism 2.

Etowah, A. F. Mahan. Going Back to Bethel, Homer Hammontree. SS 579, for baptism 4.

First, J. H. Hughes. I Am the Way. SS 1133, BYPU 65, for baptism 11.

Tabernacle, W. F. Hinsley. SS 446, BYPU 150, by letter 6, for baptism 52.

Cleveland, Big Springs. Samuel Melton. Where Art Thou? God's First Promise of a Redeemer. SS 209, BYPU 113, by letter 1.

Spring Creek, C. W. Harwell. Blessed Are the Pure in Heart. SS 75, BYPU 73.

Northside, R. W. Selman. The More Excellent Way; Why Join a Church? SS 403, BYPU 81.

East Chattanooga, J. N. Bull. The Glory of Service; The Reincarnation. SS 288, by letter 4.

St. Elmo, L. W. Clark. The Preacher and His Message; The Conversion of a Highway Robber. SS 343, BYPU 111, baptized 5.

Cleveland, First, Lloyd T. Householder. Higher Ground; Tired of Home Restraints. SS 398, BYPU 100, baptized 1.

KNOXVILLE PASTORS

Loudon, First, T. W. Hill. Consecration; Calvary. SS 140, BYPU 40, for baptism 1.

Euclid Avenue, W. A. Carroll. A Wonderful God; Seeking Jesus. SS 352, for baptism 8, baptized 14, by letter 13, by statement 1, professions 37.

Whittle Springs, W. M. Parry. Finding Our Lives; A Heaven-Sent Revival. SS 65, BYPU 15.

First, F. F. Brown. The Bible Plan of Giving; The Supreme Quest of Life. SS 1055, baptized 3, by letter 6.

Central, Fountain City, Leland W. Smith. Jesus Washes His Disciples' Feet; The Eyes of the Lord. SS 433, BYPU 73.

Smithwood, W. E. Wauford. The Growth in Service; What Good Thing Must I Do? SS 150, BYPU 78, by letter 3.

First, Fountain City, J. H. Broome. After Conversion, What? SS 291, BYPU 60, for baptism 11, baptized 10, by letter 15.

Island Home, Charles E. Wauford. The Church's Task; Doing His Will. SS 296, BYPU 55.

Fifth Avenue, J. L. Dance. The Bible Plan of Giving; Sins. SS 700, BYPU 136, by letter 1.

Immanuel, A. R. Pedigo. Jacob's Vision; Esau's Plea. SS 262, by letter 2.

Philadelphia, A. B. Johnson. Jesus Master of Our Service; The Lord's Supper. SS 89, BYPU 65.

Washington Pike, R. E. George. Faithfulness in Service, Wm. Clapp; Is There a Difference? SS 146, BYPU 63.

Beaumont, D. A. Webb. The Return to God; The Road from Nature to Grace. SS 95.

Lonsdale, H. L. Thornton. Missions; Repentance. SS 235, BYPU 65, by letter 1.

South Knoxville, J. K. Haynes. A Plea for Childhood; The Unfailing Presence. SS 360, for baptism 1.

OTHER PASTORS

Covington, First, Homer G. Lindsay. Regeneration; Whither Goest Thou? SS 286, BYPU 90, for baptism 10, by letter 4, professions 10.

Glenwood, L. C. Chiles. Going the Second, or Love's, Mile; The Marriage at Cana of Galilee. SS 71, BYPU 34, by letter 3.

Rockwood, First, N. V. Underwood. God's Messages to His Churches; The Passover. SS 184, BYPU 38.

Etowah, First, A. F. Mahan. Going Back to Bethel; Marvelous Grace. SS 579, BYPU 130.

Alcoa, Calvary, S. W. Rutledge. Walking with God; Where Are You Going? SS 181, BYPU 82, for baptism 2, baptized 12, by letter 4.

Mine City, Org Foster. The Deason and His Duty; The End of the Trail. SS 240, BYPU 39.

MONEY FOR YOUR ORGANIZATION

Circle Leaders, Sunday School Teachers and B.Y.P.U. Leaders, if your organization can use money, as well as assisting in worthy cause, write us. We have a successful plan. We furnish everything. Also beautiful gift for you, too. Write Dean, Dept. 505, 1540 E. 65th Place, Chicago, Illinois.

Church and Sunday School Furniture

Send for Special Catalogue
 The Southern Desk Company,
 Hickory, N. C.

W. F. GRAY'S
 GENUINE
ointment
 PRICE 25c
 NASHVILLE, TENN.

Cuts and scratches should be promptly treated. Soothe, heal and protect them with
Gray's Ointment
 At all drug stores. For free sample write
W. F. GRAY & COMPANY
 760 Gray Bldg., Nashville, Tenn.

THE BIBLE BASIS OF SERVICE ANNUITY

Baptists agree that ministers in active service should be supported. Many Baptists appear to believe that we owe very little support to old and disabled preachers and to widows and orphans of preachers. Do the Scriptures instruct us about this?

Many New Testament Scriptures enjoin the support of the ministry, but one passage studied carefully makes our duty clear. That passage, 1 Corinthians 9:1-14, says that the Lord's law concerning the support of ministers is like the Old Testament rule for supporting priests and Levites. They were supported, young or old, sick or well, serving or in enforced retirement and their widows and orphans were provided for. "Even so," says Paul, "hath the Lord ordained that they which preach the gospel should live of the gospel."

The Service Annuity Plan of the Southern Baptist Convention is the only practical method available for furnishing old age and disability income for preachers and for widows and minor orphans of preachers.

Address correspondence concerning Service Annuity to H. F. Vermillion, Managing Director Service Annuity Department, 1226 Athletic Club Building, Dallas, Texas.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Dallas, Texas
 Thomas J. Watts, Executive Secretary

NEWS BULLETIN

(From page 8.)

ful services. May the Lord be praised for the blessings He sent upon that church and city, and to His great Name we ascribe the glory and honor.—W. B. Feagins, Baxley, Ga.

(Note.—We are glad to have this good news from a Tennessee man. Brother Feagins was born in Hawkins County and moved to Bristol when fourteen years of age. He was baptized by Pastor John K. Haynes of the South Knoxville Church in the Holston River back in 1899. He is doing a fine work in the "Cracker" state. He sends greetings to the brotherhood and a special "Hello" for Brother Haynes.—Editor.)

NINTH STREET, ERWIN

We had a great revival at our church at Ninth Street. About 100 professions of faith and 58 additions to our church thus far from the meeting, 50 by baptism. We baptized 47 on last Sunday afternoon and have 8 awaiting baptism, 5 awaiting baptism before the meeting began, so we will have another baptizing soon. We are expecting others to unite with the church from this meeting, while many will unite with the other churches of the city. Two united with Calvary on last Sunday, I have learned. I began a meeting with my Shallow Ford Church on October 16th. It looks now as if I may have a good report for October.—H. F. W.

WANTED—"SOLUTIONS"

During the months of July and August our church made a survey of our non-attending church members. The survey was an eye-opener to the committee and they now know some of the problems that confront the pastors of the various churches. The committee made 93 visits. Thirty-six satisfactory excuses were offered, 31 gave questionable excuses, and 28 gave no excuse.

The following is a list of the outstanding excuses offered: The first could not attend because it was too far and the baby went to sleep; second, couldn't hear and couldn't come when it was hot; third, lived in the country, but wanted membership to remain in the church; fourth, had married a Catholic and therefore could not come; fifth, semi-invalid; sixth, shut-in; seventh, had broken his leg and got out of the habit of going to church; eighth, weather was too hot and he was too fat; ninth, had been out of work two months; tenth, didn't go anywhere, but if she did would go to another church as it was closer; eleventh, baby cried; twelfth, bad conduct among young folks made her quit going to church; thirteenth, didn't know he belonged to the church; fourteenth, didn't have clothes to wear; fifteenth, sermons too long for hot weather, but if cut one-third he would come.

Those who have conditions similar to ours and have found a remedy, we would like to have the prescription.—Shawmaker.

BAPTIST BIBLE INSTITUTE ITEMS

Unusual interest is being manifested in the teaching of missions and in our practical activities under the leadership of Dr. John W. Shepard who comes from Brazil to occupy this year the Chair of Missions.

On the first day of school we registered 127 students, and at this writing the number is 160. We believe the number will go to 200. Under the conditions this is most gratifying. The faculty and former students are most favorably impressed with the new students. They come well prepared, with deep conviction and sterling character. A new student from Virginia says: "I understood that New Orleans was below sea level, but it comes nearer being the Mount of Transfiguration than any place I have known," referring of course to the spiritual atmosphere of the Institute.

October 15 will be our first missionary day, and addresses concerning the work in South America will be given by Prof. E. O. Sellers and Dr. John W. Shepard. Prof. Sellers is just home from visiting our South American mission stations.

In our Emergency Appeal we are endeavoring to keep out of the way of the fall campaigns, and hope to make much of January, the month in which last year the Baptists responded so sacrificially.

The Bible Institute enjoys this year a peculiar distinction, having in its faculty three seminary presidents: Dr. B. H. DeMent, founder and president of the Baptist Bible Institute, who has taught in all three of our seminaries; Dr. John W. Shepard, founder and president of the Rio Baptist Seminary; and the present president of the Bible Institute.

We are looking forward with great interest to the South-wide Sunday School Clinic which is to be held in New Orleans under the direction of Secretary Arthur Flake of the Baptist Sunday School Board. Pastors would do well to plan a winter vacation for attendance upon this clinic and the Baptist Bible Institute Bible Conference and home-coming week the last of January.—W. W. Hamilton.

THE HOLY SPIRIT IN A WORKER

By Frank M. Wells, Soldiers' Home, West Los Angeles, California

In the last two years I have won twenty-seven victories over the devil and his many devices here in this Home, and the wickedest man here admits it. The enemies of all righteousness have claimed that even a "Klucker" has as many rights here as a "Knight of Columbus," if he has a good discharge. The "Reds" and the "Wets" are not only "whipped to a frazzle," but have learned that a Baptist preacher has sense enough to leave the Home and return without help. The same "old gang" had to learn this same lesson three years ago in the B. M. S., Hot Springs, S. Dak. Seven years ago the same "old bunch" had to learn the same lesson in the Western Branch, Leavenworth, Kans. Hot Springs, Ark., has not forgotten the "clearing out" the surgeon-general gave the A. & N. General Hospital under Colonel Taylor's administration.

I have great joy in teaching the devil and his children valuable lessons. The only trouble is, the devil and his children do not want to learn Bible lessons. No task is too great for a Spirit-filled worker. This is the sweetest joy I have. The Holy Spirit and I are partners. He is the best partner I ever had, and with his help, that is all I need to win any fight.

If you don't believe the devil is alive and on his job, come to the Soldier's Home. If you don't believe in sin, come to the Soldier's Home. If you don't believe there is such a thing as "disease" come to the Soldier's Home. We have averaged burying more than one hundred a month for the twenty-four months I have been here and the most of them have gone to hell, judging by the way they have lived. I believe hell is a large place and it is filling up fast. "The wicked shall be turned into hell with all the nations that forget God," is a Bible doctrine, whether men believe it or not.

Unbelievers need to change partners. The devil is not a safe partner, the Holy Spirit is always safe. The devil weakens and damns and the Holy Spirit teaches, leads and strengthens for every conflict. He is all the help the believer needs in making any kind of a fight for righteousness.

I challenge the modernist and those who have worked against me in a dozen or more states to disprove these statements. The God-called preacher, "who obeys God rather than man can work all around "the devil and his devices and succeed." I rejoice in being able to bear witness to these things. The Holy Ghost, whom God hath given me because I

obey Him is another witness. My loyal friend, J. C. Smith, Osierfield, Georgia, who aided me while here, is another witness. General Cash, Inspector-General of the United States Army, whom the Secretary of War sent here to "clean this thing out" is another witness.

Three months after this "cleaning out" an honest but wicked sinner met me and said, "Chaplain Wells, I believe the devil and the "Reds" and the "Wets" are all afraid of you." I said, "No, the devil is afraid of prayer, he is afraid of the Holy Spirit, he is afraid of the Truth." The devil cannot whip a praying man with a Bible open in his hands and the "Reds" and the "Wets" with other wicked ones "Flee when no man pursueth." The devils gang will not face a "Damascus Blade." I have tried them in the Army and out of the Army, on land and on sea and in the isles of the sea, even here in the devil's den, they run when I do not pursue.

No offense to talk religion and politics in the Soldier's Home now, never was and never will be, so General Cash, Inspector-General of the United States Army, told everybody from the Governor down when he came here to investigate charges I sent to the War Department. A fool here in the Home can see what Baptists and Protestants would have suffered had Al Smith been elected President of the United States.

Our Lord preached in fewer towns than one hundred and traveled less than one thousand miles during His ministry. Any day of His ministry He did enough work to adorn a century. He never idled away an hour's time in His life. Why should any of His followers? I traced all His steps in seventy-six days, reading Matthew, Mark, Luke and John as I went on the journey, stopping at night whenever night overtook me, and that is how I know He was the busiest man that ever lived. He had no time for "Retreats," vacations and any other tom-foolery indulged in nowadays by many of His followers. Idleness is a sin, ignorance a crime, and some preachers I know will have to answer to God for these sins.

I have preached in more than three thousand towns and have traveled more than four hundred thousand miles to preach the Gospel. This makes me feel very humble and very happy. I only wish I could have done more. The glory is all His and I want none of it. I wish I might live long enough to "go again" and visit the pastors and churches in every town and city where I have preached and lectured the Word of God and see "how they do." If I can live long enough to conduct five hundred revival meetings and lecture in five hundred more churches, in this way preach the gospel in every state in the Union, I shall feel that my work is nearer finished. This will enable me to feel a little more humble and a little more happy. But I shall be contented in working wherever the Holy Ghost may send me, my life is in His hands, His will is my pleasure.

Let me send this as my 69th birthday greetings to all these three thousand churches and pastors. "Grace be unto you and peace from God our Father and from the Lord Jesus Christ," "That in everything ye are enriched by Him, in all utterances and in all knowledge."

Purge your churches of all useless organizations and give the Holy Spirit all the room He wants in your church and make soul-winning the chief work and money enough to run the Lord's work will come into the Lord's treasury. Try this, brethren, for one year and see if the plan doesn't work. God forbid that any of you should be idle when our Lord shall come. "Watch ye therefore, for ye know not the hour when your Lord shall come."

I may be in heaven before this is in print. However, I shall work till the end comes and continue to go for meetings anywhere the churches

say "Come" and the Holy Spirit says "Go."—Box 116, Soldiers' Home, West Los Angeles, California.

POLITICIANS PLAYING WITH FIRE SAYS CHURCH GROUP

By R. B. Eleazer

Political appeals to race prejudice are "insincere, unworthy and highly dangerous," and those who resort to them "should be branded as enemies of society," said the annual Missionary Conference of the M. E. Church, South, in session at Lake Junaluska a few days ago. Presented by Dr. McRea of Goldsboro, N. C., and adopted without dissent by an audience of several hundred, the statement condemned such tactics as "culpable and inexcusable" and expressed the conviction that politicians who employ them "are playing with fire and doing more than any other group to destroy friendly co-operation between the races and to set them at each others throats."

The recent epidemic of lynching was deeply deplored by the conference, as "an indictment of Christian civilization at home and a serious handicap to our missionaries abroad." Officers and citizens were called upon to do their utmost to prevent such crimes, or in case of their occurrence, to bring the perpetrators to justice.

In supporting the resolutions, missionaries from Japan and Brazil stated that reports of American lynchings are published regularly in the newspapers of those countries and add greatly to the difficulty of the missionaries' work.

The conference expressed the basic conviction that "the religion of Jesus, with its emphasis on the value and sacredness of human personality, forbids that any should hold another in contempt, use him merely as a creature for his own convenience, or limit his opportunity to become and to achieve the best of which God has made him capable."

This principle, applied to our own interracial situation, it said, "demands mutual respect and consideration between the races, full legal protection of the life and property of the humblest, freedom from economic exploitation, and a fair sharing of the public provisions for human welfare." Special emphasis was laid upon the importance of providing adequate educational opportunity for every child, irrespective of race.

Christmas Supplies

For Individual Use For the Church
For the Sunday School

Send for the 1930

Catalog of Selected Books

Which Contains a Complete List of Services, Pageants, Exercises, Invitations, Offering Envelopes, Collection Devices, Buttons, Candy Boxes, Greeting Cards, Calendars, Novelties, Books, Bibles, Testaments

The American Baptist
Publication Society

Kansas City Branch

1107 McGee St., Kansas City, Mo.

RELIEVE

RHEUMATISM

For 15 years Renwar has brought relief to rheumatic sufferers, in many cases eliminating the cause of the trouble. Try it for gout and lumbago also. Send 75c to WARNER SALES CO., Nashville, Tenn.

Scalds and burns can be protected against infection and quickly healed with

APINOL

The Pine Antiseptic
35c, 50c and \$1.25 at druggists.
THE APINOL CORPORATION, WILMINGTON, N. C.