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Sixty Years a Soldier of the Cross By THE EDITOR Story of Another Baptist Preacher

It was at Hiwassee Association, out at Pisgah Baptist meeting house in Meigs County, that I saw him the other day, a reverend man of eighty-one years. He stands about six feet, one, his shoulders are broad and show something of the mighty works the man has done during his long life. His hair is gray, but not white, his face is round and slightly wrinkled. He has enough of his natural teeth to enable him to "get along," and he walks with a sprightliness unusual for one of his age.

He is Rev. J. A. Robinson of Loudon. He was born December 18, 1850, in a rural home of the section that has known him all his life. At the age of fourteen he was converted and baptized into the fellowship of Prospect Church, Loudon County. On the eleventh of November, 1871, he was licensed to preach the Gospel, later ordained by Little Flat Creek of Knox County and began his first pastorate with Cedar Fork Church, Loudon County. He served churches in this county for several years. In 1894 he was working under the State Mission Board and went to Lenoir City, where he organized a Baptist church and led them in the erection of their first meeting house.

"At that time there were not many Baptists in Knox County, as compared with what they now have," he said. "I spent seven years in Lenoir City and thereabouts, working with the people and trying to reach the mission fields. I led in organizing Roseberry Church near Mascot and it is now a strong church."

He has served forty churches in his sixty years of ministerial work. Twenty-nine of these were rural churches and the other eleven urban. He has witnessed the professions of several thousands, has baptized more than 2,000 and in many other ways stretched out the bounds of the kingdom of our Lord.

"What is the largest salary you ever received?" I asked.

"I never drew a large salary, even back when salaries were all small compared with what they now are. The largest amount I ever received in one year for my services was \$700."

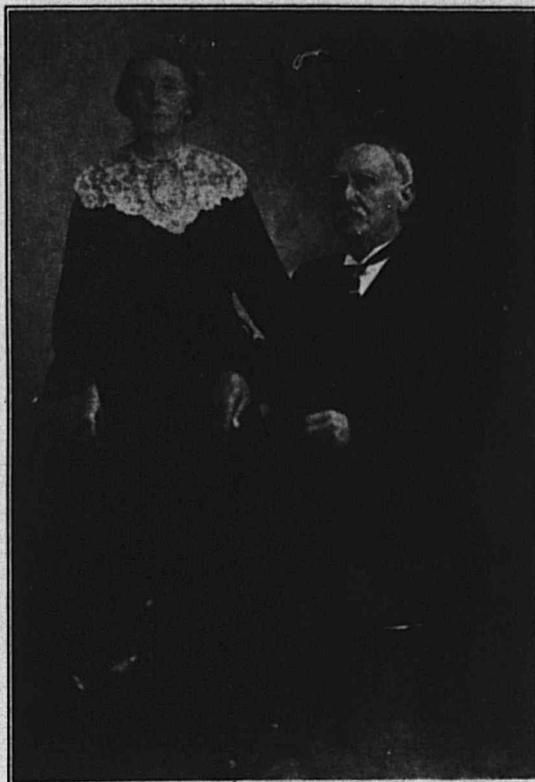
"You have had trying times during these long years?"

"Yes. When I was at Lenoir City we had one period of hardships. The railroad shops closed down and times were close. The State Mission Board was paying me \$80 and the church paid me only \$13 for the year. It was the hardest time I ever saw. I wrote Dr. Holt, who was then secretary, and told him I was thinking about giving up the work, but he urged me to stay with it and my wife did the same. Dr. Holt wrote me a long letter and in it he quoted, 'Trust in the Lord and do good; and then shalt thou dwell in the land and verily thou shalt be fed.' I believed it then and it has never failed me."

"Out of your ministry and experience, what advice would you give to a young preacher who is just starting out in his work?" I asked.

"I would advise him never to lose his spirituality—never to let his spirit grow cold."

There was a note of pathos in his voice when he uttered the words. I did not ask him about his personal experiences nor about what he had observed in other preachers. But behind that one short sentence lay sixty years of observation by a keen mind, of experience by a sensitive soul, and I knew that he was speaking the one great lesson for the young



Rev. and Mrs. J. A. Robinson, Loudon, Tenn. Picture made upon the occasion of their Golden Wedding.

ministers of this day of mechanical religion, mechanical programs, mechanical organization. One could see him running back through the memory gallery and viewing with critical eye the scenes recorded therein. Here a meeting in which he failed because his heart was cold, because he depended upon organization and human agency. There a meeting in which he felt himself weak, thought his sermons very poor indeed, found little co-operation from the brotherhood, but God sent a Pentecost. And his keen, incisive mind did not tarry long in finding an explanation of the difference. In one he warmed

Why Baptist Churches

Everything, organization and institution, should have a purpose or not exist. Every divinely ordained institution has a fundamental purpose. This leads us to raise and answer the question, "Why Baptist Churches?"

Beyond question the multiplicity of overlapping and conflicting religious organizations is detrimental to the cause of Christ. In the first place, it creates an outrageous waste of money. Multiplied thousands of dollars are spent by different religious organizations to build expensive and separate buildings often within a city block of each other, when one building would serve the combined congregations of all. Similar expenditures are made for pastors, education and evangelism both at home and abroad. Such waste is unwarranted and is exceedingly sinful.

Furthermore, it is an excessive waste of energy to maintain these conflicting organizations. The work

of one group often neutralizes or destroys the work of the other. It is destructive of peace and fellowship. Such organizations often become severely antagonistic and fellowship is destroyed. It is productive of doubt and skepticism. The sinner hears one group preach salvation by grace, another group salvation by works, another by ordinances and another by confession and priestly forgiveness, and turns away from it all utterly confused, perhaps to become a skeptic. It is also a propagation of error and heresy. If the doctrine taught by one organization is right, common sense makes us know that the opposite doctrines held by others are wrong. If wrong, they are heretical and these organizations serve to spread heresy.

his heart at the altar; in the other he fed his vanity before the congregations.

"I would also warn the young preachers against the certainty of opposition," he continued. "They are as sure to meet it as they are to preach the pure Gospel, but His grace will ever be sufficient."

And once again that spirit of his went into the mental storehouse and one could almost feel it searching out the records of trials and tribulations. Before one cabinet he paused and in it found the records of fierce struggles with sin, with organized vice, with the saloon crowd, with the lawless element that once dwelt in every community to harass the preacher during his efforts to conduct revival meetings. One could almost feel the sigh of relief over the knowledge that the hardships are about finished, yet there was something of the soldier in him that, had there been physical strength for the task, would quickly have put on the armor and gone again into the thickest fight.

"What are the things that give you most pleasure as you come to the end of the way?" I asked after a brief silence during which I had watched his face with keen interest.

"Three things give me pleasure as I look back over the life I have lived. First, I tried to be thoughtful of my parents. I do not recall that I ever did one thing that caused my mother serious worry. Of course, I was mischievous, like all boys are, but I rejoice that I never was bad enough to make my mother really suffer headache because of my conduct. Secondly, I am happy that I was converted when a lad, thus giving most of my life to the service of the Master. I do not have to look back over misspent days. I have been a Christian sixty-six years. The third thing is that I have given the best part of my life to the Christian ministry."

"Who was the first person you baptized?"

"Noah Chiles. I baptized him in Big Flat Creek at Tavers Mill in Knox County. He later married Cordelia Tarver and they reared a family of three children. Two boys, John and Luther, are preachers and the daughter, Lyda, married a preacher, the Rev. Foster."

On the first of June, 1924, Brother and Mrs. Robinson celebrated their Golden Wedding at Prospect Church. Beloved John W. Shipe preached the sermon on the occasion. He had known the couple for more than the fifty years of their married life and paid them a splendid tribute. He and his wife live not far from Loudon with a daughter, Mrs. Dorothy Grove, and her son, Donald P. Grove.

By C. O. SIMPSON, Trenton, Tenn.
(Sermon preached before Gibson County Association and published by request)

We place Baptist churches among these organizations and the foregoing statements compel us to say that if Baptist churches do not hold, teach and practice

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Baptist and Reflector

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Editorial

Love your enemies, but do not compromise with their sin.

★ ★

He that is faithful in the discharge of his financial obligation is a friend who is safe to tie to.

★ ★

Remove the worry wrinkles from the brow of Sec. Bryan by sending in a big State Mission offering next week.

★ ★

If immersion is not baptism, scriptural baptism, then our pedo-Baptist friends are all wrong in accepting it.

★ ★

Tither or non-tither, everybody can subscribe to the expenses of his church and to the funds used to promote our general work.

★ ★

Ridpath said it, and he is recognized as one of the world's greatest historians: "In the year 100 A. D. all Christians were Baptists."

★ ★

Legalize beer and who will get the money from it? The brewers. In England they are draining the money from the pockets of the masses.

★ ★

The World Series passed into history last week and with it went tens of thousands of dollars which poor fools bet on the games, thus fattening the purses of the book makers and those who knew the inside of the games.

★ ★

Another way of ruining the reputation of a man whom you dislike is to stage a fake telephone call for him and have a stenographer take down a conversation in which the innocent victim is led on by the questioner.

★ ★

Ignorance of Baptist doctrines is the greatest source of weakness in our denominational life. All our faults can be traced to this cause, for Baptist doctrines include everything upon which loyalty to the Lord and to Christian principles is predicated.

★ ★

One more busy week and the associational period will have passed. Only Nashville, Shelby County and Carroll County will remain. Autumn is here. Let's work to make an every-member canvass in every church and next associational year will be the greatest on record in Tennessee.

★ ★

Farmers have surely made hay while the sun shone this Fall. Fields are bedecked with countless thousands of hay ricks and great stacks of it appear about the barns which are already overflowing with feed. What a glorious time it is to make a thank offering to the Lord. State Mission Day ought to be a great day for State Missions. If you haven't made a worthy offering, do it next Sunday.

★ ★

True Surgeons.

A tender-hearted surgeon always shrinks from the ordeal of putting a patient under the knife; but when life depends upon an operation, he never hesitates because the patient must suffer. Likewise, a gentle pastor, or other Christian steward, shrinks from putting in the sword of the Spirit and cutting into the moral make-up of other men; but when spiritual life is at stake, he never hesitates because of fear that some one will suffer or because he may

be castigated for telling the truth. In every day of moral infection there is a challenging demand for fearless handlers of the Word of God, the sword that delves deep, even to the very marrow.

★ ★

Good Reading.

Are you interested in some good books? Do you really care what you read and what your children are reading? Your editor is always glad of an opportunity to help the subscribers select good books. Last week a pastor asked for a list of twelve good books for his Church Library. We gladly render all such aid possible. And one of the aims of the Baptist and Reflector is to give our readers brief surveys of various new books that come from the press, thus enabling them to know before purchasing just what any book is. Do not hesitate to write for information about books and always remember that the "New Books Reviewed" column of our paper is a companion well worth your while. One of our agencies pays a man \$4,500 per year to keep up with new books, read manuscripts on proposed new books, and to send out, monthly, such reviews as we carry nearly every week. We give our people this service free of charge. Take advantage of it and if you order a book from any store, please say, "I read the review in Baptist and Reflector."

★ ★

Vile as Sin.

The movie industry is as vile as sin. The leopard cannot change his spots. The crowd in control of the manufacture of films are seemingly so contaminated, so lewd, so morally depraved, that they can only send forth the filth of the underworld. Last week the editor went to see a so-called "Educational Film." He would like very much indeed to be able to know that somewhere he could go and see clean movies of an educational value. The film was "Alexander Hamilton." Educational? No! It was the usual stream of blatant sex-filth! It was the usual method of catering to a depraved public mind by imagining such stuff as the movie magnates think the public wants. Superb acting? Yes. But acting in which the central theme is an illicit love affair. The nobility of Alexander Hamilton, Thomas Jefferson and Mrs. Hamilton was betrayed by an overplay on some scandal-monger's story. Instead of giving one a picture of that which made America great, it presented only that which is breaking the nation's heart, degrading her citizenship and hastening her complete collapse from moral degeneration.

★ ★

Termites.

We hear the word, see the word, realize the meaning of the word, for the little insects are playing havoc with thousands of homes in our land and challenging the best Science can do to stop their depredations. They work under cover, attack the heart of the wood of which homes are built, and often before one knows it, they have ruined his place of residence and either made it dangerous, or else weakened it to where it must be rebuilt. Likewise, there are termites among Baptists. They work in the dark. They have not the courage to come into the open and expose their hands. They circulate false reports of the work being done; they undermine character by sly insinuations and slanderous suggestions; they tell the uninformed people base falsehoods about the organized work, about the way denominational employees spend the money, about the way they live; they spread abroad false propaganda through publications that are paid for out of funds contributed, in many instances, for other purposes; they sap the foundations, eat out the heart, and leave us with a crumbling denominational structure on our hands, either to be deserted or else rebuilt. How long, O Lord, how long before we shall discover some spiritual remedy with which we can eradicate these pests?

★ ★

New Books.

Some interesting new books have just come from the press. They deal with current problems of vital importance and do it in a splendid way. One of these is "Shall Laymen Teach Religion?" by Erwin L. Shaver. (Richard R. Smith, Inc.) By the layman is meant the man or woman not trained in the theories of education, not turned out by some "Training School for Teachers." The volume comes in an hour when the world is so rapidly becoming

professionalized that the lay worker is about to be displaced. What is a Sunday school? Who is fitted to teach in it? Shall our churches come to rely entirely on paid workers for all departmental leadership? What assets and what liabilities do the professional workers bring to a church? These questions are answered in this interesting volume. Another is "Taming the Machine," by Flanders. (Richard Smith, Inc.) It deals with the problems now thrust before the civilized world by labor-saving machinery. What is the machine? Who is responsible for it? What will we do with it? Who is going to provide for the millions of men and women thrust out of gainful occupations by the machine? Can you answer these questions? The author of this volume seeks to help you find an answer.

★ ★

"Imps of Hell."

We have been surprised and very much concerned over the announcement in the secular press of the organization by some members of the Nashville branch of the American Legion of what they choose to call "Imps of Hell." The movement grew out of the indignation of some members over the statements of Dr. Clarence True Wilson of the Methodist Church—statements wickedly misrepresented through the first reports in the daily papers and later corrected by Dr. Wilson. His declarations were concerning the action of the national convention of the Legion regarding prohibition and the vote that was taken on the question in Detroit.

Just how true were the charges of Dr. Wilson does not enter into the discussion of the movement by some local Legionnaires. What they hope to accomplish by the movement is not clear. We doubt that the men who have flagrantly violated one of the noble principles of the Legion know what they want. Victims of propaganda by brewers and distillers, they have come to feel that they have a right to drag the fair name of their organization into the mire and besmirch the reputations of hundreds of thousands of the finest of our young manhood in order to express their contempt for law and order, for constituted authority, and to let it be known that they care more for their depraved appetites than they do for the moral welfare of the nation.

We suggest to these men that they bear in mind the history of the French Revolution and its tragic results upon the men who fomented the infidel part of it. We ask them to remember the men who raised the Temple to Reason, set forth a naked woman as their goddess and otherwise spurned the will of the God-fearing people of the land only to go down in ignominious defeat and shame. We beg them to consider the overwhelming mass of their fellows—men who fought by their sides in Europe, who buddied with them in the cantonments, camps and trenches. There are hundreds of thousands of them back in the fields, shops, stores, school rooms, offices and even in the pulpits of the land. Have they no rights in the matter involved? Have they no reputations to be defended? Can the "Imps of Hell" carry on under the flag of the American Legion without besmirching their uniforms? Can these noble men escape the disgrace such an organization must bring to the Legion? And shall their children and children's children have to read history blackened and made sordid by the antics of a few malcontents who want beer?

We beg the true Legionnaires to rise up in their God-given freedom and rid the order of these malcontents. The Legion pledged itself to keep out of politics. Shall it let a small group hurl it into the midst of one of the bitterest political fights ever waged in our land since slavery was abolished? Prohibition is here to stay! The Eighteenth Amendment will not be repealed. All true Christians say so! American Business says so! Thirty-six dry states say so! Will the cries and jeers and drunken orgies of a band of "Imps of Hell" change the situation? Nay! They will only make the fight the more bitter, hurt the noble cause of the Legion and end in shameful conduct that will lower the name and reputation of the Legion.

Let it be understood further that public sentiment is rapidly crystallizing against war. No longer is the soldier the hero he was when we were fighting Germany. No longer are histories exploiting the fighter as they once did. Organizations are growing in power every day—organizations based

upon the desire of the human family to be rid of war lords and armaments and fighters. If the American Legion wishes to carry on its noble purposes, continue to hold the esteem and love of the American populace, and eventually be cared for by the Nation they wish to have love them for their past deeds, they have need to be careful lest they, by such conduct as was witnessed in Nashville during the recent convention, such conduct as was evidently notorious in Detroit, such spurious organizations as the "Imps of Hell" promises to be, estrange the public, destroy the love and appreciation of a tax-ridden people and eventually rob themselves not only of love and honor which the American people gladly give them, but create an atmosphere out of which the voters some day might repudiate the enormous tax burden which will inevitably come upon us when the Legionnaires begin in large numbers to claim their pensions.

Just why these men of the American Legion should allow themselves to be duped by the wiles of the liquor forces we cannot know. That there are some of them who crave intoxicants and will have them at any cost we do not need to deny. The lure of the foaming beer and the sparkling wine has long held many otherwise good men in slavery. But wisdom has not been dethroned, sensible men know that prohibition is a boon to the masses, the American soldiers fought for the masses of the world against the lords of war and autocracy; will they now repudiate the high and noble motives that surged in their hearts when they went forth to Europe by dragging their great order into the swill of liquor? Will they who fought for freedom now turn and seek to enslave the race once more under the wicked heel of brewers and distillers? Seventy-five per cent of the Legionnaires cry "NO!" and at least forty states of the Federal Union support their cry with "The 'Imps of Hell' shall not pass!"

★ ★

BLAME THE MOVIES

The crowd of entertainment magnates, reputed to be composed largely of Jews, are succeeding in a great way in covering up the real cause of crime and political scandal. The smoke screen has been laid down so thick that the public is being completely fooled by it. "Prohibition is to blame!" is the cry that is turning the minds of the people away from the schools of vice and crime and centering public attention upon a few little snipers, while the great army of the devil marches unhindered against the citadels of our national life.

Just why the educators of the land are so dumb, so blind, so utterly unaware of the real trouble, we cannot know. Surely anyone who knows even the basic principles of psychology must be able to see where the crime wave is coming from! Surely men and women with any knowledge of child nature and the laws of social development must see the hand of the movies in the background of the mighty tidal wave of sin, ever churning the social waters to more vigorous waves of evil.

A Brave Magazine

One turns almost in vain for an honest editor of a secular paper or magazine—one honest in the expression of the truth about the moral situation before us. The movies pay for enormous spaces in these publications. Income is the thing! Ergo, we must not interfere with the prospect of an ever enlarging income from the movies by telling the truth about their influence upon human society. But there are a few notable exceptions, among them being *The Pathfinder of Washington, D. C.* In a recent issue we find the following bold, fearless, truthful denunciation of the movies under the caption "Movie Influence":

Murders, Public Enemies, Gang Wars, Gangsters and Cowboys, On Spots, Taken for Rides, Public Defenders—such-like titles for movies promise to the public plenty of shooting, gambling, drinking and killing. Great smoke arises from many guns. If that sort of spectacle is a good thing for us then the movies are doing a great work. They are making us gun-minded—not to say murder-minded. Imaginative boys who used to dream of becoming Indian killers now picture themselves as daring gangsters, getting through the truckload of booze and maybe shooting a few cops on the way. In the old days people had to go down on the side streets to the 50-cent melodramas for that sort of stuff—

and only "certain classes" went. Now we have it in every neighborhood theater for the entertainment and inspiration of our wives and children. It is to be wondered what sort of movies might have been produced if Will Hays had not elevated them.—*The Pathfinder.*

Some Needed Information

Some things need to be emphasized in this day of threatened social collapse. First of all, our system of jurisprudence is utterly unable to cope with the situation now before us. Courts are so entangled in the webs woven by "expert counsel," by shrewd attorneys who resort to every kind of trickery for the sake of winning cases, that instead of swift and certain justice, the average court turns out slow and certain injustice. Cases pile up, long-drawn-out legal processes are the order of the day, judges seem to know little or nothing about law, public sentiment instead of social justice wins the day and criminals flourish, not in spite of the courts but in many instances because of the courts, hence our law-enforcement agencies are responsible for crime.

Secondly, the utter ignorance of the public regarding "Cause and Effect" is alarming. A demagogue can make the average audience believe almost anything, and usually he who knows the truth never has a chance to expose his demagoguery. Recently a street speaker was setting forth, in a certain town, the most blatant falsehoods. One who saw his scheme sought to warn the crowd gathered about him and found himself set upon by the crowd and hissed down. There are but two places left the patriot for the presentation of truth regarding conditions now rampant in our midst: the public school and the church. If the teachers are caught in the trap of the evil one, as seems to be true in many cases, and if the preachers and Sunday School teachers are beguiled into thinking the stuff carried by the secular press is correct, then we shall fall into the stream and go over the cataract.

It seems that one versed in the nature of childhood could readily see the cause of the crime wave, for it did not come into existence without such. Back seventy years ago the writer, then a young pastor, preached on the trends of the times and warned the people that unless they changed the methods of training their children we would have a generation of criminals when they became men and women. Why did he make the declaration? Because he knew child nature, saw the kind of pictures children were seeing in the movies, knew the kind if literature they were reading and watched the games the boys were playing. Just as he foresaw, they were schooled to become criminals.

A lad in a Kentucky town, twelve years ago, broke into several stores and when questioned about how he learned to do it, said he saw how it could be done by watching the movies. Over in an Arkansas town two lads robbed a bank and when questioned about how they came to plan the scheme they did, replied that they saw it done that way in the movies. *The Pathfinder* is correct. We have trained a generation of gangsters and we are getting the product we trained.

A third thing we need to emphasize is: the trend toward crime will not grow less until the schools that produce criminals are closed. It is folly to talk about crime having been produced by prohibition. To be sure, criminals violate the prohibition laws, but they violated the prohibition laws before there was an Eighteenth Amendment. At one time in Arkansas federal prohibition agents (revenue agents we called them then) raided a community and captured about thirty moonshiners. Hundreds of other liquor law violators were arrested every year and the saloon gang aided in their apprehension. No law makes criminals; they are produced by schools of crime, and the most successful such school ever operated on earth is the movies as they are now operated.

Here is a lad of ten entering the picture show house with his dad. He cannot go three successive nights without seeing a picture of gangster life. He sees the robber enter the home or the store; he sees the "squealer" placed "on the spot" and killed for betraying his criminal partners; he yells with delight when the arch criminal evades the cops; he claps his hands when an officer of the law is shot while trying to do his duty. He goes out with the idea that the officers are a "bum lot" who ought to be put out of business, that the gangster is a

great hero; that the most thrilling thing in the world will be to commit some crime when he grows up and then spend the rest of his life seeking to evade capture by the law. He is made a criminal just as inevitably, just as certainly, as a little girl is made a nun when she is imprisoned in a convent at the age of ten and trained until twenty-one under the direction of those who know what product they want. The only thing that will save him is strong Christian influence in home and church.

The movies are out for money. They care nothing for morals and ethics. They would betray the nation for gold. Like the saloon gang, the brewers, the distillers, the tobacco trust, they will fill their coffers at any cost to human society. Having found the depraved nature of man subject to the wiles of the gangster, the harlot, the naked siren of the screen, they have specialized in the type of picture that undermines moral nature, robs men and women of the loyalty upon which governments depend, degrades the officer of the law in their minds and turns out a great class of crime-minded people.

And the dupes of their scheme are blaming prohibition for the products of the movie schools of crime! When will we awake? When will educators realize the cause of our troubles? Go where there are no movie houses accessible to the people and they are as law-abiding as they were in days of old. Save in those remote sections where moonshining and bootlegging have been practiced for generations, one will find the people law-abiding and their children ambitious to do good and to serve their country in every noble way possible. Pick out the children of parents who have not allowed them to attend the movies save on rare occasions and among those children and young people there will not be found one criminal in every 500 adults. On the other hand find the group of young men and women who have been reared in the movies, who have attended from one to three shows each week for the past ten years, and out of that group will be taken the overwhelming majority of the youthful criminals of the day.

There is a cause for crime, but it is not prohibition; it is not the old-fashioned restraint of wise parents; it is not the restrictive social laws which we have; it is the school from which the young people are coming, and that school is found in the movie houses, their textbooks being the reading which is being done in the homes. Ban all gangster pictures, all scenes in which the prohibition law is derided, all filthy sex scenes from the movies and close the shops of all printers who send forth stories of sex infidelity and gangster praise and the next generation will be a law-abiding one, while within five years one-half the present crime will have vanished.

Just Rambling Along

Wilson County Association

Hundreds and hundreds of them were in attendance the opening day of Wilson County Association—probably not fewer than one thousand. The house was packed to capacity, and it is not a small one, and throngs milled about the doors and windows or visited in the shades of the lawn. Moderator Williams called the body to order and after a brief devotion by the Moderator and prayer by H. F. Burns of Nashville the body took up its business.

The messengers were enrolled and the ballot taken for officers, resulting in the re-election of W. H. Williams, moderator; Walter Smithwick, vice moderator; Albert Fite, clerk; and E. A. Price, treasurer. After the report on W. M. U. work, Pastor J. A. Brannon of Watertown preached the annual sermon, drawing a parallel between the way the crowd chose Barabbas instead of Jesus and the way many Baptists are doing today. Four substitutions for Jesus were mentioned. They were: (1) Self for the Saviour; (2) Lucre for the Lord; (3) Jealousy for Jesus; (4) Contentions for Christ. It was a plain, practical message, needed in this day. The session closed and during the intermission a great basket dinner was served.

Orphans' Home came first at the afternoon session, and Superintendent Stewart had a good hearing. (Turn to Page 6)

WHY BAPTIST CHURCHES

(From Page 1)

tice essential principles and doctrines distinctive from other religious organizations, they have no right to exist and ought not to exist. As a Baptist I count myself an enemy to the cause of Christ to hold and contend for distinctive doctrines and practices and thereby keep the Christian world divided, if these doctrines and practices are not essential and fundamental. On the other hand, I would count myself the same, these being essential and fundamental, if I should surrender them.

We justify the existence of Baptist churches upon the ground that they do hold necessary and distinctive truth not held by others, hence, why Baptist churches.

I. Dispensation Demanded New Order

A new order of things was required because primarily the law and the prophets had fulfilled their mission. "The law and the prophets were until John; since that time the Kingdom of God is preached" (Luke 16:16). The law and the prophets both, the priesthood included, let it be said notwithstanding the introductory sermon before the Southern Baptist Convention last May, were ordained of God and were to serve and did serve the divine purpose. Christ came to fulfill them and a new order was necessary.

A new order of things was required because the Jewish Theocracy had proven recreant to its trust and instead of receiving the Christ had rejected Him. A new order was required because the New Dispensation demanded a new organization and new laws. "For the priesthood being changed, there is made of necessity a change of the law" (Heb. 7:12). At the death of Jesus prophecy merged into reality and the Levitical priesthood with its ritualism came to an end. In the Old Dispensation the prophecies were made; in the new the gospel story must be told. Revealed truth could not be propagated under prophetic and legal systems. New wine must be put into new bottles. The old cloth could not hold a new patch.

The laws of a seclusive system, as was the Old, were not suitable for an evangelical system, as was the New. Sacrificial ordinances could not supply the place of symbolic ordinances. The laws of lordship under the Old Dispensation were not compatible with the laws of equality under the New. Jesus said, "But be not ye called Rabbi; for one is your master, even Christ, and all ye are brethren." An institution in which existed, as to privilege, absolute equality among the members was demanded.

Therefore, Jesus organized, commissioned and perpetuated his church, a Baptist church, to meet the demands just mentioned. Such church was needed and was of such tremendous importance that Jesus prayed all night before He organized it. He then called unto Him whom He would and of them He chose twelve whom He ordained and commissioned. Here the first Baptist church was organized, and to this body the Lord, just before His ascension, gave the great and final commission under all authority of heaven and earth and promised to be with it to the end of the world. He could not be with an institution that did not exist to the end of the world. But the Baptist church as an institution has existed in every age and hour from that day until this hour and shall exist until Jesus returns. Otherwise, the authority of the Great Commission would have been lost.

II. The New Order Demanded Could Only Be Met by Baptist Churches

The peculiar organization, polity and doctrines of Baptist churches qualify them for this task. The organization, polity and doctrines of other religious organizations disqualify them for the task. Under the new order the gospel was to be preached, the ordinances administered and the disciples taught. Christ commissioned Baptist churches to this work. No other denominations were in existence then that they might have been commissioned, even if qualified. None of the Protestant denominations are over five hundred years old, and even the Roman Catholic organization came into existence six hundred years too late to receive the commission. Therefore, Baptist churches were the only bodies authorized to carry out the commission. Baptist churches are the only bodies that can consistently carry out the commission. No denomination that practices infant bap-

tism or holds baptism essential to salvation can obey the commission, for the commission says, first make the disciples and then baptize them (the disciples made). Such denominations either baptize them before they become disciples or undertake to make them disciples by the act.

Baptists are the only people that will accept the commission as Christ gave it. All other denominations insist upon changing its order.

Furthermore, Baptist churches are the only organizations that have the promise of perpetuity and the presence of the Lord. Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." And again he said, "Lo, I am with you always, even unto the end of the world."

1. Baptist churches are needed to preach the doctrine of salvation by grace and grace alone. No denomination that teaches the doctrine of apostasy or places any efficacy in either infant or adult baptism can consistently preach salvation by grace alone. If apostasy could be possible, it could only be so under the doctrine of salvation by works, that is, by doing something wrong or failing to do something right. If there is any efficacy in baptism at all, then salvation is of works and not of grace, and such as hold the same cannot preach salvation by grace. Baptist churches can and do preach salvation wholly by grace through faith, and that not of one's self, it is the gift of God, not of works lest any man should boast. Baptists trust the merit of Christ and not their own to save. They rejoice to sing, "I'm depending on him to save."

2. Baptist churches are necessary to administer valid baptism. No religious organization that does not have an unbroken continuity from the days of Christ on earth has authority to baptize. Baptist churches, only, have such continuity. In answer to the question, "Which is the older the Baptist or Roman Catholic Church?" the Fellowship Forum in its issue of August 28, 1926, said: "There seems no doubt that the Baptist Church is older than the Roman Catholic Church. Two professors of theology of the Dutch Reformed Church in the Netherlands, after exhaustive research as to which of the sects had the best claim to apostolic origin, wrote in 1819, 'We have now seen that the Baptists who were formerly called Ana-Baptists and in later times Menonites, were the original Waldenses, and who long in the history of the church receive the honor of that origin. On this account the Baptists may be considered as the only Christian Community which has stood since the days of the Apostles and as a Christian Society which has preserved pure the doctrines of the Gospel through all ages.'" The authority is as important as the way. Immersion without authority is no more scriptural baptism than sprinkling. Alien immersion has no scriptural authority and can only serve as a lotion to ease the conscience of those who flagrantly reject the plain teaching of the New Testament.

3. Baptist churches are needed to stand for John's baptism as Christian baptism. Others reject it as such. Some one should be here to contend that the Lord himself had Christian baptism. If he did not have it, then there is no such thing as Christian baptism, and yet he was baptized of John. Certainly some one is needed to hold that the apostles, the charter members of the church that Jesus built, had Christian baptism, and every one of them was baptized by John the Baptist, and no one was qualified to be one of the twelve who had not been baptized by John (Acts 1:22). The twelve could only administer to others what they had received which was John's baptism, and it was Christian baptism. Jesus never personally baptized any one (John 4:2).

4. Baptist churches are absolutely necessary to stand for believers' baptism only. Practically all other denominations will not subscribe to this doctrine. They are content to build the doctrine of infant baptism upon the foundation of presumption. Suffer us to say that there is not one single case of infant baptism recorded in the Bible and not an instance of household baptisms mentioned wherein the scripture has not clearly indicated that the members were old enough and competent to believe. The fact is that infant baptism originated with the Roman Catholics. Catholicism held then, as it holds now, that infants born alive and dying without baptism are lost. Rome baptized infants to save them. The early churches admitted to bap-

tism such as were saved and Baptists contended then as they contend now that no man's conscience can set aside the Word of God and no institution has authority to change one word that is written. If a man's conscience can change the mode or purpose of baptism, it can change the way of salvation, and the heathen would have a better chance than a Christian. If conscience is authority, then the Bible is supplanted, opposing doctrines stand on equality, and truth has left the earth. God is not the author of confusion, and when conscience reigns, confusion must reign.

The scripture says, "One Lord, one faith, one baptism." Baptist churches are much needed to stand for this one baptism which is the immersion of a believer in water by the authority of a Baptist church to symbolize the death, burial, and resurrection of the Lord. Baptist churches are required to keep valid baptism in existence and are indispensable for this purpose. Jesus gave the commission to baptize to his church as a corporate institution which, though its charter members and succeeding members die, yet the institution should continue under the same authority until He comes again.

5. Baptist churches are needed to maintain the true observance of the Lord's Supper. None other can or would maintain its true observance. They cannot provide the truly baptized to partake of it or a scriptural church in which to observe it.

6. Baptist churches are demanded to provide equality of membership and democracy of government.

7. Baptist churches are necessary to furnish an example and definition of a New Testament church. No other religious organization will fit the New Testament pattern. A New Testament church is a local, called out, assembled body of scripturally baptized believers.

8. Baptist churches are sorely needed to stand for the unity of the faith and against compromise. The general plea for the past few years has been for church union, which can never be had without a compromise. Baptists will not compromise and make a complete sell-out to modernism.

9. Baptist churches are needed to stand against worldliness among Christians. Other denominations have practically given up church discipline and Baptists are rapidly doing so. Baptist churches are needed for this task—real Baptists who regard the interest of the church and the commandments of the Bible more than they do sickly, human sentiment. We are commanded by the same authority to use discipline as we are to preach the gospel. (Read 2 Thess. 3:6.)

10. Baptist churches are needed to combat the heresies of Roman Catholicism. Others cannot, for they have more or less imbibed them. Sir Isaac Newton said, "The Baptists are the only body of Christians that has not symbolized with the church of Rome."

In conclusion may I ask, what would the world lose if all the doctrines not held by Baptists were lost? According to the practice of every Protestant denomination, the world would not lose one essential doctrine. Isn't a member of a Baptist church altogether acceptable, just as he is, to any denomination in Christendom? Then if one is acceptable without additional requirements, why not all? and if all our Protestant brethren by practice accept the Baptist faith as sufficient. If, therefore, they sincerely desire union among Christians, they do not have to accept or reject one thing in theory that they have not already accepted or rejected by practice to have such union. Baptist churches furnish the one generally accepted product among Christians and certainly have an indispensable place in the world.

It is the man or woman of faith, and hence of courage, who is the master of circumstances, and who makes his or her power felt in the world.—Ralph Waldo Trine.

If you have so much business to attend to that you have not time to pray, depend upon it you have more business on hand than God ever intended you should have.—D. L. Moody.

PREPARE FOR THE GREAT WEEK,
NOV. 29-DEC. 6.

Paul in Philippi

SUNDAY SCHOOL LESSON, OCTOBER 11, 1931

By O. W. Taylor

Scripture: Acts 16:22-34; Phil. 4:4-7. Golden Text: Phil. 4:4

Daily Bible Readings

Monday: A Demon Cast Out (Acts 16:16-24). Tuesday: A Prison Experience (Acts 16:25-34). Wednesday: Jesus Dealing With Demons (Luke 4:31-37). Thursday: Peter's Deliverance From Prison (Acts 12:1-12). Friday: Paul's Citizenship Adventures (Acts 22:22-29). Saturday: Paul's Love for the Philippians (Phil. 1:1-11). Sunday: The Security of the Believer (Rom. 8:35-39).



Introduction: With the first church in Europe, in Philippi of Macedonia, all was quiet and happy for "many days," save for the interruption of the slave-girl there "possessed with a spirit of divination." Then a storm broke about the heads of Paul and Silas and, for them, matters became disturbed and happy.

I. The Wrath of Commercialized Greed Aroused (Verses 22-24)

1. **The Occasion.** It was Paul's deliverance of the girl "possessed with a spirit of divination," or "fortune-telling," as we would say. Scripture recognizes the existence of such and of kindred matters, but assigns them to satanic power (Deut. 18:9-14; Isa. 8:19; Acts 13:6-11). Demon-possession is recognized and differentiated from physical disease and mental redangment as such (Matt. 10:8). Fortune-tellers are demon-possessed. A clique of men owned this slave-girl and made big money from her soothsaying. The public paid well for it and sometimes, perhaps, the demonic spirit enabled her to foretell the outcome of business ventures. For many days, in loud, strident tones, she proclaimed Paul and Silas' position and mission. God wants no testimony from satanic sources. One day He moved Paul to cast out the demon and restore the girl to her normal condition. Her owners got mad because "the hope of their gains was gone," and this was all they cared about it. Christianity comes into conflict with illegitimate business and business wrongly conducted. Any business which keeps its employees enslaved by the devil and views them as mere financial cogs instead of human beings, is of the devil. There is something crooked in a business, if Christian truth and progress come into conflict with it and make its owner mad relative to it.

2. **The Visitation.** The maddened masters of money did not tell the real cause of their agitation. They appealed to racial hatred, professed to have the welfare of the city at heart, and alleged that Roman law and custom had been antagonized. But not one word would have been said, if "the hope of their gains" had not been lost. So liquorites profess great concern over the alleged violation of "American liberty" in prohibition; the gouging expert in business is "patriotic" in making money and paying a big income tax; and the skin-flint in the church is "religious" in his non-support of missions on the ground of "charity at home." The love of the dollar going toward No. 1 is the real motive of them all. But the masters of money, mastered by it, in Philippi succeeded in swaying the city authorities, Paul and Silas got a beating with rods, and were cast into the dungeon part of the prison, and their feet were fastened in stocks. If commercialized greed gets mad, face it. There is no disgrace in going to jail, except for a disgraceful reason!

II. Songs in the Night (Verse 25)

1. **The Singers.** It was two preachers, with blood-covered backs and limbs, and perhaps, as was a frequent Roman custom, with their limbs extended in the stocks at a painful angle. A Christian service, then, may not always minister to public goodwill; it may land one in a dungeon! But putting God's men in prison evoked songs at midnight. First, they prayed, and prayer so adjusts the soul,

that it rejoices in being "counted worthy to suffer shame for His name" (Acts 5:41) and enters into the joy that seeks one through pain (Heb. 12:2). The Christian answer to persecution is not recrimination, but prayer and praise. The Christian, as the oyster, should answer the injury done him by manufacturing a pearl in return. If we suffered more pain for our loyalty, we would experience more happiness (2 Tim. 3:12; Matt. 5:11-12).

2. **The Songs.** They were psalms and hymns and spiritual songs" (Eph. 5:19). Quite likely, the heroes majored on the psalms of David, which so beautifully express the heart-reactions of the oppressed people of God. Perhaps they sang such as Psa. 107:10-16, appropriate indeed, save that they were not in prison for their own sin. Be that as it may, God "giveth songs in the night" (Job 35:10), and Paul and Silas sang them.

3. **The Service.** "And the prisoners heard (were listening attentively to) them." Evidently these prisoners had seen the condition in which these two had been cast into the dungeon with them. To hear their prayer and praise, after they had found from them why they were there, must have lodged a testimony in and made an impression upon the hearts of these prisoners that some of them, at least, never forgot. They had seen Christianity stand the test. Probably some of those men shall be in heaven as a consequence. If our religion stands the test, we are rendering a service to others at the same time.

III. Enlisting the Forces of Nature (Verses 26-28)

1. **Prayerfully.** Evidently Paul and Silas had prayed for deliverance in God's own way and time, and the earthquake that came was God's method of answering. One believes they had prayed that the bands of imprisonment might break; God chose the type of answer and sent the earthquake. Prayer harnesses the forces of nature for spiritual ends, whenever it is God's will thus to manifest Himself (Jas. 5:17-18). This being outside the range of natural science, science cannot intrude there. Given an obedient, praying saint, acting in the circle of God's will, and the universe is enlisted in his behalf (Rom. 8:28). This enlistment takes the forms that please God.

2. **Effectively.** The foundations of the prison were shaken, all the doors immediately opened, and every prisoner's bands were loosed. These were miraculous results. The same God who, by an angel's touch, made Peter's hands free from chains (Acts 12:7) loosed the bands of the prisoners in the Philippian jail by an earthquake. Such is God, using an angel's stroke or an earthquake's shock!

3. **Considerately.** The jailer, thinking his prisoners had fled, and knowing that death was the penalty for the escape of prisoners, prepared to take his own life. Out of the inner prison came the cry: "Do thyself no harm, for we are all here!" The other prisoners were too overawed to escape, and Paul and Barnabas would not run, but he released in a dignified, legal way. How could Paul see the jailer in the darkness? (verse 29). In all the shock and excitement of the hour, Paul had consideration for the welfare of the man who held him captive. So he snatched him back from an eternity of woe and soon saw him prepared for an eternity of bliss. What a difference a second often makes!

IV. Leading An Entire Household to Christ (Verses 29-34)

1. **After an Emotional Shake-up.** One is certain the jailer had, along with the prisoners that night, heard the praying and singing of Paul and Silas, and there was gospel in it. Quite likely, he had heard Paul preach and had seriously studied what he had heard. The earthquake and its results, coupled with Paul's call to him, clinched it all, shifted his mind from paganism to Christianity, revolutionized his thought concerning God and Christ and concerning himself and sin. Both physical fright and spiritual conviction wrought upon him until he was "trembling and astonished." His ques-

tion to the disciples cannot by any fair, logical, and biblical means be interpreted as referring to mere physical salvation. The results that followed disprove any such. Conviction and repentance, which are the prelude to faith and salvation, are revolutionary experiences (Psa. 51:8, 17; Luke 3:4-5; 2 Cor. 7:10). So are salvation and regeneration (2 Cor. 5:17). The "religion" that is cold, formal, and intellectual merely and does not work a revolution in heart and life, is a religion in name only. And spiritual revolution is never fleshly fanaticism.

2. **Accomplished under the Gospel.** Behold the jailer at the disciples' feet. "He that humbleth himself shall be exalted." When he brought them out of prison, he said: "Sirs, what must I do to be saved?" The reply was: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." The "house" was to be saved at the same point of faith as the jailer. This became a text upon which Paul and Silas preached "the word of the Lord" to the jailer "and to all that were in his house." Since the message was, "Believe . . . and thou shalt be saved," faith must have been the point of the jailer's salvation and of those in his house. Faith without any plusses is the point where salvation takes place (John 3:36; Acts 13:39; 1 Pet. 1:9).

3. **Symbolized in Baptism.** Since salvation is at faith and baptism is a "figure" (1 Pet. 3:21), then the jailer and his house were saved prior to and independently of baptism. Since baptism symbolizes the burial and resurrection of Christ and the believer's participation in the benefits thereof, the jailer and his house were baptized by immersion (Rom. 6:3-4; Col. 2:12). Plenty of water was handy in the prison fountain and pool and the River Strymon was close by. Since those baptized were those to whom the disciples "spoke the word of the Lord" and those who "rejoiced, believing in God," no infants were baptized. "All his (the jailer's) house" were of this kind.

V. Inculcating Christian Joy (Phil. 4:4-7)

Approximately twelve years after the time when Paul and Silas were "shamefully entreated" at Philippi (1 Thess. 2:2), and when Paul was again in prison, this time at Rome, he wrote the Philippian letter to the church he had founded at Philippi and to a people of whom he thanked God "upon every remembrance" (Phil. 1:3). He inculcated Christian joy, such as made him sing at midnight in the Philippian prison.

1. **The Area of Joy:** "In the Lord." This speaks redemption in Christ possessed and known, security in Him believed, companionship with Him realized, and glory with Him awaited.

2. **The Issue of Joy:** "The peace of God that passeth all understanding" guarding the mind and heart. As the shell learns to repeat the murmur of the tossing sea whence it came, so the redeemed and adjusted heart of the Christian, in yieldedness to Christ and tossed by life's sea, comes to repeat the deep, sweet music of heaven distilled from the sea and instilled into the heart.

QUESTIONS

1. What aroused the owners of the slave-girl in Philippi? 2. How did they vent their wrath upon Paul and Silas? 3. Why did Paul and Silas pray and sing at midnight? 4. What modern application would you make of this? 5. How were the forces of nature enlisted in behalf of Paul and Silas? 6. What present-day lesson can we gather from this? 7. How were the jailer and his house led to Christ? 8. How were they baptized, and why? 9. Prove that no infants were baptized. 10. Explain and apply the thought of Christian joy as Paul wrote it to the Philippians.

It is not difficult to be generous and kind to the poor, but it does require more effort to be charitable and considerate to the rich. It is our equals for whom we do least of all.—Van Amburgh (The Silent Partner).

To conquer the world by loving it—to be blest by ceasing the pursuit of happiness and sacrificing life instead of finding it; to make a hard lot easy by submitting to it—this was Christ's divine philosophy.—F. W. Robertson.

JUST RAMBLING ALONG

(From Page 3)

The letters from the churches showed 173 baptisms; net gain of membership, 118; present membership, 4,499; spent for local work, \$20,843.96; given to Co-operative Program, \$2,298.70; total given to missions, education, and benevolences, \$3,284.62. Twenty-three churches reported. Shop Springs Church led the Association in per cent of total gifts going to others, giving nearly one-fourth, while First Church, Lebanon, was a close second.

Holston Valley

A rushing trip found us in Knoxville at 9 o'clock Wednesday night. Brethren Bryan and Stewart went the next day to Clinton and the editor to Holston Valley, riding out from Rogersville with Brethren B. A. Smith and John R. Chiles. A full house heard the opening devotion and the fine doctrinal sermon by B. A. Smith. The letters were read and officers were elected as follows: Moderator, E. S. Clifton; assistant, J. D. Hamilton; clerk, John R. Chiles—all re-elected; assistant clerk, Robert Walker; treasurer, H. R. Darter. After, a bounteous meal spread on the ground in the old-fashioned way.

It was good to be with New Salem Church, situated at the foot of Devil's Nose, one of the unique mountains of our state. It took us back across the years when we looked at the audience, the women and girls on one side and the men and boys on the other. Several visitors were present, including Prof. Roy Anderson of Harrison-Chilhowee and Roy Myers of Carson-Newman, Mr. and Mrs. Jefferson Knisley of Midland Association, and Brethren Luther Knisley and Hicks of Knox County. The reports from the churches showed a fine spirit and substantial growth in most of them.

Watauga Association

A ride with Brethren Anderson and Hicks took me to Bull's Gap in time to catch a bus for Johnson City. When I reached the bus station it was just seven o'clock. One minute later I was leaving for Elizabethton, and it was one minute past eight o'clock! Nine found me in bed and sound asleep, really cool for the first time in two weeks, the roar of a waterfall singing a lullaby for tired muscles and strained nerves.

At nine o'clock Friday morning I joined Pastor C. L. Bowden and Deacon Ben Siler of First Church, Elizabethton, for a ride through Mountain City to Roan Creek Church, where Watauga Association was meeting in its second day's session. The first day had been a good one. C. L. Bowden preached the annual sermon, after which the body organized by electing the following officers: W. R. Allen, moderator; J. Frank Seiler, clerk-treasurer. Among visitors present were: H. F. Wright of Ninth Street Church, Erwin; T. T. Cox, First Church, Bluff City; Rev. Jack Moore, Johnson City; R. H. Lambright, Carson-Newman; T. H. Haynes, Every-Member Canvass; W. D. Hudgins; E. M. Johnson, Avery Association, N. C.; R. C. Eggers, Three Forks Association, N. C.

At night the B. Y. P. U. of First Church, Elizabethton, presented a very fine pageant, following a fine report on young people's work.

Friday morning the body met at nine thirty. By ten o'clock the house was full and the yard full of people. John W. Stout read a report on Ministerial Relief. W. M. U. work was presented by Mrs. M. L. Shoun and discussed by her and Mrs. John A. Davis. Then followed reports on other subjects, including the Baptist and Reflector.

Every one of the forty-four churches reported to the body, including two new churches and three delinquents. The work of the year was considered one of the best in the history of the Association. There were 398 baptisms in 23 churches, 21 churches reporting none. The membership is now 7,130. Thirty churches reported no subscribers to the Baptist and Reflector, 31 no contributions to the Co-operative Program, and 21 no gifts to any outside cause; but the other churches sent good reports.

Temperance had a fine place on the programs of both Holston Valley and Watauga Associations, and ringing speeches were made in support of our prohibition system. If the liquor politicians think Tennesseans are going to vote for a wet candidate for President, if they have a dry to vote for, they are deceiving themselves.

Hiwassee Association

I left Roan's Creek after the meeting adjourned, and with Brethren Bowden, Wilson and Siler drove back through Butler to Elizabethton. There I enjoyed a pleasant evening with the Bowdens—Pastor C. L., Mrs. Bowden, Sunshine and Sonny Boy (C. L., Jr.) took me up on Water Tower Hill for a picnic lunch. There are few prettier spots anywhere than the valley in which Elizabethton is located, the valley where the Continental troops gathered with bowed heads while a Baptist preacher called down God's power upon them before they left to fight and defeat the British at King's Mountain. We sat while the glorious tints of an autumn sun faded from the clouds and the lights of the city and great fiber silk mills burst like diamonds from an ebony setting. Such experiences are a delightful break in the monotony of travel and I enjoyed every bit of it, especially the delicious bacon and eggs cooked over a camp fire up where the breezes blew away the smoke and cooled and refreshed the body.

Brother Bowden is happy in his work and it is growing at a pleasing rate. Just now they are carrying on mission work in suburban sections of the town and have laid their plans for the care of the needy should the demand come once more. Mrs. Bowden, who recently underwent a gall stone operation in the Baptist Hospital at Memphis, is rapidly recovering and taking up her work again. Brother Bowden drove me to Johnson City for the night.

Saturday morning I was up at 2:30 and caught the fast Southern train for Chattanooga, hoping to make a stop at Athens. The Spirit was directing, for the agent at Johnson City gave me the glad news that he had instructions for the conductor to stop the train at Athens. There I called Pastor C. A. Todd, and he said: "Go to Brown's Cafe. Brother Brown is planning to go to the Association, and perhaps he will have room for you." I went and found "Brother Jim" on the job. I found also that his is a mighty good place to eat. It's right on the square in Athens. Try it when you pass that way.

After satisfying the natural man, Brother Todd came along, having decided to go to the Association; so I had the pleasure of a ride with him in the car of Deacon S. L. Webb of First Church, Athens. It seemed to enjoy carrying preachers, and we reached Pisgah Church, Meigs County, before Hiwassee convened for the second day of her 109th annual session. O. D. Fleming of Sweetwater conducted the devotional and A. F. Mahan of Etowah led in prayer the first day. After reading the letters, A. D. Chastain was elected moderator, J. C. Cate assistant, J. E. L. Johnson clerk-treasurer, and R. M. Clack assistant. A. F. Mahan preached the introductory sermon on "The Holy Spirit." The afternoon was given over to discussion of various phases of our denominational work, and at night J. C. Cate preached.

Saturday morning the program began at nine thirty. Reports on missions, resolutions and Sunday school work were read and discussed and after a brief recess C. C. Todd preached a doctrinal sermon, drawing his message from the Seven Churches of Asia, giving a practical and scriptural message on "The Church Itself." It was such a message as every church should hear in this day of laxity.

The churches (nine of them) reported 53 baptisms, net gain of 38 members, present membership 1,032, amount reported for local expenses \$843.00, amount given for missions and benevolences \$283.86. Forty-eight years ago, thirteen churches reported 24 baptisms, net loss of 10 members, total membership 836, and no contributions except for expenses of the Association amounting to some \$20.

After a bountiful meal the body reconvened. The W. M. U., the Orphanage, and miscellaneous matters were disposed of and the Association reached a great climax when the Brotherhood had an hour

Baptist Bible Institute, New Orleans, has authority from convention to appeal for funds to meet emergency needs. We must pay note \$10,000.00 due November 1, endorsed by local friends. Please send help.—W. W. Hamilton, President.

with some fine speakers, led by Brother Brown of Athens. We had a happy hour when two young men, backsliders, came for prayer that they might be rededicated.

I ate supper at Brown's Cafe, caught the Memphis Special for Chattanooga, spent an hour in the N., C. & St. L. depot reading, and boarded the train for home, arriving Sunday morning for breakfast. A long trip of more than 900 miles and a busy week behind, and happy memories of good friends to take along through the years.

TALKS TO CHURCH MEMBERS

IV

A Bit Dictatorial

The word "Dictatorial" means, in brief, authoritative, domineering, tyrannical, arbitrary. We have lots of dictatorial church members, and they have some mighty good company in the persons of our preachers. Our churches must have leaders, and the leadership is not all in the pastor. But leaders cannot be dictatorial. They must be everything else but that.

In thinking of our members, it is easy to classify them into different classes. One class talks of "they" and "them," but the truth is they are grieved because they cannot dictate the policy and the work of the church. Another class must rule or ruin, and if they cannot run the machinery of the church, and the pastor too, they will limp around and complain about how the church needs leaders. There are many of these, but usually our better members know not to put in their hands any special work.

Again there are those who are rich and worldly, but the pastor and church must not tread upon their toes. They want to live and act just any way and yet feel that they must dictate what the church ought to do, especially when it comes to calling a pastor. The truth is, they do not know any more about how to run a church than they do a flutter mill.

There are other members who are poor, and they want the whole church to know that fact. They try to make everybody believe the church does not care for the poor and the poor have no place in the church. But they, too, would like to dictate to the church just what it should do.

There are also some of our young people who visit places of amusement, get "tight," swear, attend theaters, card parties, the dance hall and must help to run society. Not all of this kind are so young either, for we have older folks that will hear his satanic voice. About all this crowd enjoys at church is the opera music and the preacher who scrapes the sky with his eloquence.

Preachers are supposed to be members of the churches, and some of them are going to let you know they are. In their own estimation they would make good pastors, and they cannot understand why churches do not call them. They believe themselves to be called of God to preach and they are well qualified for it. Their pastor is an ignoramus compared to them and "he has the big head bad or else he would invite me to preach, and he can see how bad the church is needing to hear some Gospel." They are hurting to the quick to preach, and because the pastors will not ask them to, they tell it all over town. The country churches have many of the same kind, blowing their horns about how they are being treated and trying to stir up opposition to the pastors. By their dictation they bring about divisions that hurt.

The Lord deliver the churches from preachers that nobody wants to hear preach. We pity the brethren and wish they knew how to plow corn. The main trouble is that these different classes have leaders, and when they can get their forces together, they can dictate to the church and control most any church in her work, especially in calling a pastor. They are to the church what a rub-lock is to a wagon. They cry, "poor, broke, hard times, debts, pressure of business" and many other excuses and thereby hold the church against the wall. Often times some of the best members will say, "They are nervous and very peculiar, but we better hear them this time," so into the ditch or onto the scrap heap the church goes.

But thank God all the members are not as we have described. We have many of the best people on earth in our churches, and they have the interest of the cause of Christ at heart. They believe jus-

tice, righteousness, and unselfishness are the principles that count in our churches. They are the praying and persuading members who desire that their churches shall be co-operative, clean in religion, right in action, and open to all on equal terms. They appeal to men because they believe in men, and by co-operation want the church to live on a high plane of activities. They want the church to be a friend to sinners, to serve Christ, and are ready for every good word and work. These are never a bit dictatorial, but strive always to be obedient to their Lord.

TEMPERANCE

(Report submitted to Wilson County Association by the Committee on Temperance.)

The liquor traffic is always, everywhere, contrary to law, from the very nature of law. This traffic was for a time legalized both by states and the Federal government; but it was at best a "legalized outlaw." The use of liquor which destroys reason, impairs capacity, fits men and women for criminal acts, induces disease, and causes poverty and inefficiency, creates a trade that, in its nature, is contrary to all that law means. The most effective argument against it is an exhibition of its fruits.

Ours is not an age like any of the past. Our country must be a sober country in which intoxicating liquor is utterly out of place, or it cannot fulfill its destiny, or spread the high ideals and permanent prosperity over the world that its amazing progress in culture and invention now promises.

The liquor traffic is inherently criminal and always has been. There never has been in American history, locally or nationally, any law for the improvement or restraint of the liquor traffic that the liquor traffic has ever obeyed.

Every person in the United States who drinks bootleg liquor is a part of this armed rebellion against the government. Every woman who makes or permits to be made intoxicating home brew is a part of this armed rebellion against the Stars and Stripes. Every peddler of jokes designed to ridicule the Eighteenth Amendment, or the enforcement statutes thereunder, is a promoter of this lawlessness. Moreover, every man and woman in America who sits silent in the face of this diabolical campaign to overthrow our government is part guilty in all that these liquor thugs and thieves accomplish.

Legislators who are weak on matters affecting sobriety, morals, and law enforcement ought to be defeated. The same is true of other officers from governor down to the lowest office in the gift of people—teachers, preachers, business men, farmers, manufacturers, doctors, lawyers, and good Christian men and women ought to see to it that officers in league with the element that, if successful, would debauch our people and destroy our prosperity should be retired permanently to private life. If this battle is lost, it will be the fault of those who are indifferent until it is too late.

We recommend that this Association go on record against this modern day monster and enemy of our churches and civilization. We recommend further that our Association go on record against all law violations, which are breaking down the ideals of this republic.

THE NEW BIRTH

"Ye must be born again" sums up what Jesus had to say to the earnest inquirer. It sums up also all the conditions of blessedness for time and for eternity. We do well to lay the emphasis on the "must." The necessity of a new birth or birth "from above" is imperative and absolute. Reformation, prayer Bible study, morality, alms-giving, baptism, church membership—all have their value, but none of them nor all of them together, will take the place of the new birth. If a man has not this, he can neither "enter into" nor "see" the Kingdom of God. There are absolutely no exceptions to this law of the kingdom, "except a man be born from above, he cannot see the Kingdom of God." (Verse 3.)

It matters not how good parentage a man has, "that which is born of the flesh is flesh," and only "that which is born of the spirit is spirit." If any man could do without the new birth, Nicodemus was the man. He was moral, religious, sincere, but Jesus looked him in the eye and said, "You must be

born again." The instrument through which the new birth is effected is the Word of God (1 Peter 1:23; James 1:18; John 15:3.) The author of the new birth is the Holy Spirit (verse 5; Tit. 3:5).

Many think that the water of verse 5 is "the word" by which men are born again, as the Spirit is the one by whom men are born again. Water is a symbol of the Word (Eph. 5:26; comp. John 15:3; Psalm 119:9). Those who object to this interpretation ask, "If Jesus meant the word, why did He not say so right out without using a figure, just as He said 'the Spirit'?" To which it is replied that the words "the Spirit" are themselves a figure, and the passage literally translated would be: "Except any one be born of water and wind;" and as the word "wind," by universal consent, refers to one factor in regeneration, "the Spirit," so the water manifestly refers to the other element in regeneration, the "Word."

Others urge that in both water and wind we have a symbol of the Spirit's work (cleansing and quickening) and they refer to a somewhat analogous case when it is said that Jesus will "baptize with holy wind and fire." (Matthew 3:11 literally rendered.) It matters little what interpretation we accept; for if the word as the instrument of regeneration is not mentioned here, it certainly is elsewhere. The Spirit is like the wind (verse 8) in that the wind is invisible, but nonetheless real and perceptible, inscrutable, independent or sovereign (1 Cor. 12:11) indispensable, mighty, life giving (Ezek. 37:1-10) irresistible (Acts 1:8; 6:10). R. A. Torrey in "The Gist of the Lesson" for 1932.

(Note: The above is a fine and discriminating discussion of the mooted question of the process of salvation. Dr. Torrey has sounded a clear word with one exception and that when he declares, "It matters little what interpretation we accept." It does matter, for our interpretation of this passage will determine to a large extent our interpretation of other passages dealing with the process of salvation. Any one who will go back to the Old Testament and make a careful study of the figurative use of the word "Water" will be surprised to find that it was universally accepted by the Jewish rabbis as a figure of the agency of spiritual life, or the Word of God. That is true in the New Testament. With that interpretation of the figure, "The Word," the statement of Jesus becomes simple, direct and unambiguous. "Except a man be born of the Word and the Spirit (water and wind), he cannot enter into the kingdom of God.—Editor.)

SPECIAL OFFERINGS AND THE COOPERATIVE PROGRAM

By O. E. Bryan

The Southern Baptist Convention and the State Conventions have, for several years, provided special offerings for the different causes. Following are the special days set apart by the Conventions: Home and Foreign Missions, last Sunday in March; Christian Education, last Sunday in June; State Missions, last Sunday in October; Orphans' Home, Christmas Day. Since all of the causes of the Cooperative Program that have asked for special offerings have been granted this favor, it is as fair for one as for the other; hence, this plan gives each cause a chance to make an appeal and to receive funds contributed in response to the appeal.

The special offering for Home and Foreign Missions in the spring has, through the years, been the largest special offering of this group and since the Orphans' Home has received liberal offerings each Christmas, we believe that special emphasis should now be placed on the State Mission offering which is scheduled for the last Sunday in October. The Executive Board has special burdens now in the Every-Member Canvass and the regular expenses of the Board. If State Missions which has an unequal burden could only have anything like the cooperation on this special day that Home and Foreign Missions received last spring we could come to the Convention without any additional debt for the year. We appeal to the religious patriotism of Tennesseans to give our state an even chance in the struggle.

We trust that no church will allow State Mission day to pass without giving an opportunity for a special offering for State Missions. Let us say again that this offering does not conflict with the

Cooperative Program any more than Home and Foreign Mission special day in the spring conflicts with the program.

The prospects for the Every-Member Canvass in December are very fine. The thing that is disturbing us most of all at this time is the declining receipts and our inability to go forward with the program already launched without borrowing money. We have given this frank statement with the hope that relief may come on the last Sunday in October where churches meet but once a month.

STATE CONVENTION PROGRAM

The fifty-seventh annual session of the Tennessee Baptist Convention will be held with the Trenton Street Church, Harriman, November 11, 12, 13, 1931. The opening session will be held Wednesday, November 11, at 10 a.m.

Preacher of Convention sermon, John A. Davison, Clarksville; alternate, Sam Edwards, Cookeville.

The following committees will serve:

On Program, 1931—J. G. Hughes, C. F. Clark, P. W. James, A. L. Crawley, W. R. Pettigrew, C. W. Pope.

On Mountain Schools—J. G. Hughes, D. B. Bowers, J. H. Sharp, J. H. Wright, J. R. Kyzar, W. F. Powell.

Foreign Missions—D. Edgar Allen, Kingsport.

Home Missions—L. S. Sedberry, Gallatin.

State Missions—W. H. Barton, Nashville.

Christian Education—R. E. Guy, Jackson.

Men's Brotherhood—T. H. Haynes.

Historical Society—Fleetwood Ball, Lexington.

Memorial Hospital—D. A. Ellis, Memphis.

Ministerial Relief—E. Floyd Olive, Nashville.

Denominational Literature—L. W. Smith, Fountain City.

Woman's Work—Mrs. R. L. Cowan, Knoxville.

Temperance and Social Service—R. H. Hunt, Chattanooga.

Nominations—N. M. Stigler, Brownsville.

Seminaries—W. P. Reeves, Jackson.

Cooperative Program—W. R. Rigell, Johnson City.

Obituaries—A. H. Huff, McMinnville.

Resolutions—E. L. Atwood, Murfreesboro.

Sunday Schools—Jesse Daniel, Jackson.

B. Y. P. U.—Mark Harris, Newport.

Program Ministers' Conference—S. P. White, Knoxville; E. P. Baker, Memphis; Paul R. Hodge, South Pittsburgh.

There was an attendance of 354 messengers at the last Convention. Let us swell the number to 500 at the approaching meeting.—Fleetwood Ball, Recording Secretary, Lexington, Tenn.

MUSINGS OF A CHUMP

PUMP-HANDLE 'EM

I go around to hear other preachers occasionally to see how much smarter they are than our pastor and to see if any of them are smart enough to instruct me. Well, I went to hear a new one recently and as I walked down the aisle a young man handed me a small newspaper to read. It had selections from the sermon to be preached that morning. I read the samples and they were pretty good, so I decided to stay. Then I read in that paper, "You are never a stranger in St. Mark's."

They sure had a surprise on their hands that day, for I was nothing else but a stranger there. I never was there before nor since. I did not know any one there. Nobody seemed to know me. At the close of the service the preacher stood in the lobby and pump-handled each one as he passed out. He gave me "the once over" as he pump-handled me, and I was gone. The only time any one noticed me was when they passed the collection plates, but I beat them. I did not notice the plate.

Yours truly, A. CHUMP.

Great harm arises from lying to others, but it is most harmful of all to lie to yourself. Such lying is especially harmful, because when you lie to others, people find you out, but when you lie to yourself, there is no one to find you out. And therefore, beware of lying to yourself, especially when faith is in question.—Thoughts of Tolstoy in Unity.

PREPARE FOR THE GREAT WEEK,
NOV. 29-DEC. 6.

THE NEWS BULLETIN

SEMINARY OPENING

By Lee Nichols

A scholarly defense of the doctrine that Jesus is worthy of worship and expects His disciples to worship Him was made Tuesday night, September 22, by Dr. A. T. Robertson in the opening lecture of the seventy-third session of the Southern Baptist Theological Seminary in Louisville.

Reflecting the assurance that came from the lecture, students and faculty members alike met their classes in Norton Hall Wednesday more strongly than ever anchored to the belief that Jesus is Lord of lords and worthy of the worship of all creatures. Approximately 800 students and friends of the seminary heard Dr. Robertson's lecture and were convinced anew that Christianity stands or falls on the doctrine of the deity of Jesus.

President John R. Sampey presided at the lecture. R. Inman Johnson, instructor in music and public speaking at the seminary, sang "Jesus, Thou Joy of Loving Hearts."

The first program the opening day was held at 10 o'clock. Dr. J. McKee Adams outlined plans for chapel services during the session. The services will be solely for the spiritual uplift of the students, he said. The importance of studying Greek was given by Dr. Robertson, and the educational standards of the seminary were reviewed by Dr. W. H. Davis.

The wide field for Christian service in Louisville and the surrounding territory was pictured by Dr. Gaines S. Dobbins. He announced plans for students to begin immediately regular services in the shops, jails, hospitals and street of Louisville. He called the opportunity a matchless chance "to do good for the love of it." Dr. W. O. Carver spoke on "The Fine Art of Living Together." He mentioned the innumerable advantages for Christian fellowship and joy while in the seminary with a group devoted solely in spreading the Kingdom of God. Care of the building and grounds was given by Dr. F. M. Powell.

A total of 260 students matriculated. The number was slightly less than the number last year, but Dr. Sampey believes the enrollment by the end of the session will approach closely 418, the number enrolled last session. Dr. Harold W. Tribble, professor of theology, was welcomed back to his regular place in the lecture rooms. He has been abroad eighteen months doing special study. Besides his work in the theology department, he is directing the modest program of the seminary in physical education.

The degree of doctor of philosophy was conferred on five men who had completed their studies during vacation. Recipients were Prof. W. D. Chamberlain of the Louisville Presbyterian Seminary; Rev. W. A. Keel, formerly fellow in Hebrew here; Rev. J. M. Rogers, a missionary to China; Rev. D. V. Cason of Georgia, and Rev. Everett Gill, Jr., of Missouri.

AN EARNEST MESSAGE TO BUDGET CHURCHES

By Thomas J. Watts

The Southern Baptist Promotion Committee is now seeking to secure the adoption by all the churches of a worthy budget for the year 1932. Every budget church will, of course, provide for its local current expenses. They should also provide for the causes of missions, education and benevolences. The budget funds for ministerial relief to be provided on the missionary and benevolent side of this plan will all go to pay benefits to a large group of aged and disabled ministers and to the widows of deceased ministers who are the wards of the denomination, and who without regular stipends from the Relief and Annuity Board would be without

the bare necessities of life. The Relief and Annuity Board should receive a sufficient sum from the denominational side of the church budgets to pay worthy stipends to our aged and dependent Veterans of the Cross. This cannot be realized if the subscriptions made and paid for State and South-wide causes do not approximate \$9,000,000. May God move on the hearts of our people to do this and more. The Relief Board's beneficiary list, already a large one, should be still further enlarged. Two hundred preachers and widows are now appealing to be included.

AN ENCOURAGING OUTLOOK

By O. L. Hailey

There is a better day for our Negro Seminary. Our move into the city has been a wise one. We are encouraged over the outlook as we face the opening of this session. Many students are making earnest efforts to enter. I am seeking to help them. A little goes a long way here.

The National Baptist Convention has largely surmounted the internal questions and is going forward in a very encouraging way. It will meet its part of the running expenses and is making plans to give ample support to the Seminary. Let Southern Baptists be encouraging and carry the full program to the top of the hill. The Seminary will be cared for.

GLASGOW REVIVAL

Wade H. House, who recently closed a campaign in Bowling Green, Ky., resulting in over 800 decisions, opened a campaign at Glasgow, Ky., September 20. The meeting is being held in the city auditorium, and pastors of all the churches are cooperating. The auditorium is being taxed to capacity to take care of the crowds already attending, and the meeting promises to be one of the biggest held in the community in a number of years.

DR. COLVIN DEFENDS LEGION AGAINST BEER PROPAGANDISTS

Chicago, Ill.—(Special.)—"A flood of beer propaganda, the proximity of unlimited Canadian liquor supplies and the atmosphere created by four days of unrestrained conviviality, warped the judgment of the legionnaires, and wet clamor swamped the Detroit convention of the American Legion," declared Dr. D. Leigh Colvin, economist and educator of New York City, in an interview with a representative of the American Business Men's Prohibition Foundation.

Dr. Colvin served as a captain in the United States army during the war, and was one of the famous quartette of officers commissioned by the government, who addressed hundreds of thousands of United States troops in American and European camps before and after the armistice.

Dr. Colvin, who came to Chicago from Detroit where he attended the convention for a portion of its session, said that not in many years had he seen so much drinking and manifest intoxication as was openly in evidence on the part of legionnaires and their friends during this year's convention. "After four days of this sort of thing," he declared, "wet propagandists, at length, won what they called a victory, after inciting the convention with speeches packed with malicious misrepresentation."

"As one who is well acquainted with legionnaires in all parts of the country, and who has nothing but admiration for the high ideals of that organization, I need not hesitate to say that, in my opinion, the sentiment of the great majority of America's million legionnaires today is for law and order and the loyal administration of the Eighteenth Amendment."

"The American soldiers when in France did not make complaint

against the adoption of prohibition," continued Dr. Colvin, recalling his personal experience among the United States forces in Europe in 1918 and 1919. "It is worth while at this time to recall the fact that in those months just prior to and immediately following the close of the war there was no evidence of resentment among the soldiers. The great majority of them were proud of the fact that America had taken a stand against the liquor traffic, which Lloyd George had declared to be a worse enemy than Germany or Austria. Many of the soldier boys with whom I personally talked, in scores of places, and some of whom were even, at the time, drinking the wines of France, expressed themselves as glad that America had taken such a stand."

"The cry that 'Prohibition was put over' was not heard at that time. That all this was wet propaganda, pure and simple, is proved by the fact that it was developed later by means of artificial propaganda promotion. The fact is, and we should not forget to record it, that the soldier boys, as well as the great mass of well-informed people throughout America, well knew that prohibition was coming. Before we entered the World War, half of the states had already adopted state prohibition, most of them by popular vote."

"The Congress which submitted the Eighteenth Amendment had been elected in 1916 before we entered the war. It was an issue all over the country in Congressional elections that year, made so by the fact that two years before, in 1914, the Hobson Prohibition Amendment had received a majority in the House of Representatives, but not the required two-thirds. Thus, in the decisive election of 1916, every soldier who was old enough to vote had had a part in the election of the Congress which, by two-thirds vote, submitted the Eighteenth Amendment."

"Irrespective of the vote at Detroit, the propagandists for beer, and the influence brought to bear by the brewers in favor of so-called modification can only serve to arouse resentment on the part of the great mass of legionnaires who are active members in thousands of our churches and civic organizations, who know liquor is still the greatest menace we have to face as a nation."

"Evidence is piling up in the East that shows the rapid development of a campaign engineered by the brewers themselves to mislead the people and nullify the liquor laws. But the friends of prohibition are awakening all along the line, and a recent challenge of the brewers' claims and their exposure and dissection by the American Business Men's Prohibition Foundation have torn the mask from the wets' real aims and shown them to be chiefly the desire of the brewers and their allies to again pile up huge profits under government protection."

OLD HICKORY HAS B. Y. P. U. TRAINING SCHOOL

The B. Y. P. U. of the First Baptist Church of Old Hickory has just finished a fine training school under the leadership of Rev. B. Frank Collins and Miss Elizabeth Preston. On Sunday evening, September 20, Brother Collins preached for the young people on "The Macedonian call." Monday evening twelve enrolled in his class to study the "People Called Baptists," while eighteen enrolled in Miss Preston's class to study the Manual. Brother Collins had eleven out of a total enrollment of twenty-one to take the examination. Miss Preston had nineteen out of twenty-two to complete the course, better fitting themselves to answer that call to Macedonia. We certainly appreciate the work of Miss Preston, who came out from Nashville each evening after a day's work to help us.—R. B. Tandy, General Director.

REPORT OF REVIVALS MADE

Brother J. L. Robertson, pastor of Bradford Church and Gibson Church, has recently conducted five revivals, and he feels that the Lord blessed the work in a great way.

At a meeting at Bradford there were six additions and the spirit of

the church was greatly revived. The meeting at Ruthville Church, of which the Rev. T. A. Duncan is pastor, resulted in four additions. Assisted by Brother H. B. Woodward of Jackson, Brother Robertson held a meeting at Enville, Tenn., which resulted in one profession of faith. From Enville he went to his old home church, Fellowship, Concord Association, where Brother E. W. Stone of Nashville is pastor. On account of ill health Brother Stone was unable to attend the meeting. Fifteen conversions resulted, the ages of whom ranged from fifteen to forty. Among the converts was Brother Robertson's own brother. At a meeting held at Liberty, Ky., with Pastor J. B. Andrews of Martin assisting, there were fifteen professions of faith and fourteen additions to the church.

THE NEW TRINITY BAPTIST CHURCH, NEW ORLEANS

By Jessie Green

Georgia Student at the Baptist Bible Institute

In the spring of 1930 the Executive Committee of the New Orleans Baptist Association decided to hold meetings in the unevangelized fields of this city. Dr. J. W. Newbrough, superintendent of the Baptist Rescue Mission, was to supervise the work.

One of these meetings was held in the Industrial Canal section which was not occupied by any of our Baptist forces. Catholicism is still the predominant religion in this section, and the people who are not Catholic keep quiet because they think they are alone in their beliefs and may be subject to ridicule or some other form of persecution. Many who had never heard the gospel were touched by the services in which Dr. Newbrough was ably assisted by students from the Baptist Bible Institute and other workers from the Rescue Mission. Three made open professions of faith and were baptized into different churches in the city.

Three families, some of whom had been converted in the meeting, decided to continue meeting once a week for Bible study. Mr. Joe Santo, one of Dr. Newbrough's faithful helpers, was left to supervise the organization of a Sunday School. The three men who were most interested went out to look for a place in which to meet. They found a very dirty and dilapidated little dwelling house which they rented and cleaned. Rough board seats or boxes covered with newspapers were the furnishings for the front room in which the little group held their first meeting August 6.

Through the weeks and months that followed there were some transient attendants among both pupils and teachers, but there were three families, the Wilsons, Parkers and Mangunos, who remained faithful through all the struggles, while Mr. Santo worked patiently and waited for results. When the Institute opened in the fall, Mr. Santo was able to arrange for preaching services on Thursday evenings, the student preachers giving their time and services gladly. Later another student from the Institute offered her services on the field for personal visitation in the homes of the unenlisted.

Growth came slowly but surely. A few children were gathered into the Sunday School from classes on the street corners, and an occasional grown-up was attracted to the services at the little mission. Meanwhile the dark and dingy little mission house was being transformed. Money was furnished for the purchase of lumber, and two of the men made some benches and tables. Some chairs were borrowed from a sister church. Two of the ladies bought a second-hand piano for the front room, and the same good ladies with the other regular attendants equipped one of the back rooms for a nursery, since all of them had small children.

Plans were made for a revival at the close of the school year at B. B. I. and it was decided that more than one room would be necessary for the meeting. The landlady, who is a Catholic, gave permission to remove one partition. The whole auditorium,

(Turn to Page 18)

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.

EDITOR INVITED

Dear Uncle John:

We are looking forward to seeing you at our association October 2 and 3, and we are inviting you to stay over and preach for us if you possibly can. We haven't any pastor and we hope you can preach for us at Hannah's Gap. We liked your last picture in the Baptist and Reflector. It surely looked fine to us.—John and Faye Pierce.

Thank you, John and Faye. Before this is in the paper, perhaps I shall see you, but it will not be possible to stay at night, for other associations are calling me. I have to go to one every day and then cannot get to all of them.—Uncle John.

UP AT WATAUGA

The editor was at Watauga Association September 25. It met at Roan's Creek Baptist Church, way up in the mountains only a few miles from the North Carolina line. During the day he met a beautiful girlie of about six years. Her name is Doralie Wagner and her post office is Hampton, Tenn. They had a fine time together and became fast friends. Doralie has promised to write a letter for our page, and she can write it with her own hands. Let every Young South member come to the editor and tell him who you are whenever he is attending your meetings. He cannot remember all your names, for he sees about 75,000 different Baptists every year as he goes his rounds of the state.

Dear Uncle John:

I am a little boy ten years old. I am in the sixth grade. I attend Sunday School every Sunday and belong to the Junior B. Y. P. U. I enjoy reading the Young South page in the Baptist and Reflector and would like to become a member. I was interested in the Anagram puzzle in this week's paper and am sending the following answers.

Anagrams 1

Grape, poems, super, anger, knife, slice.

Anagrams 2

Camel, sport, risen, brave, grant, pails.—C. K. Williams, Jr., Friendship, Tenn.

(We are glad to have you in our band, C. K. Thanks for the 100 per cent answers.—Uncle John.)

TWO TO MAKE ONE

Joyce Stewart of Watertown, a young Southerner, has been having some trouble over his relationships to his halfbrothers. On a recent morning he was trying to get the statement right and finally said: "Well, I have a puzzle. When do two halves not make a whole? When they are halfbrothers."

FIRST IN COMMAND

By Jeanette E. Perkins

Sir Hugh, the commander of the castle, was dead. Great was the grief that was spread abroad. The people of the castle lands went sadly about their business, scarcely greeting one another.

There was hardly a home into which the commander of the castle had not looked, hardly a child of the thousands who did not know him and love him. For it had been his custom to ride about the streets of his wide lands and talk with his people, suggesting ways and means for the improvement of their homes, and the happiness of all.

"Only last week," they remembered, "he told us of the park and playground he was planning for us."

Up in the castle the lords were gathered in the great hall. Their leader was gone. Who would take his place? There were three who had

been close to the commander—Sir Lawler, Sir Marvin and Sir Wendell. Many thought the title would descend to Sir Lawler. He had vast wealth and had spent much to gain favor. He would be willing to spend more in order to win the position.

Others spoke of Sir Marvin, who was one of the oldest lords among them. He was a strong and powerful man, and seemed to have a genius for commanding others. The men who worked with him feared him, but did not love him.

Still others wondered if Sir Wendell would not be chosen. His was an old and honored name; his father and grandfather before him had served in the castle. He himself had a royal bearing, and was handsome and confident and gay.

But it appeared that the commander of the castle, before he died, had left written directions concerning his successor.

"No one shall be appointed commander," read the message, "until my plans for the castle lands are completed. The lords of the castle know of the scheme for the people's park and playground. I trust them to carry it out in all its detail. I desire particularly that they attend to this themselves. In the course of the work it will be revealed to them who shall be the next commander of the castle."

For hundreds of years there had stood on the castle lands the ruins of an ancient fortress. When the new castle had been built it was abandoned, and now, save for a few crumbling, ivy-covered walls, it was a vast waste space. Piles upon piles of rock had fallen in upon the once impressive foundations. Earth had sifted into the crevices, and at different times had been dumped into the hollows in an attempt to bring all to a level. Seeds had taken root and sprouted, and trees and bushes made much of the area useless and unlovely.

It had been the cherished plan of the commander of the castle to clear away the tangle of undergrowth and rubbish, and to dig down to the old foundations of the castle. "The stones which are uncovered can be used for building," he had said, "and the foundations can be filled with soil. I can see in my imagination acres of beautiful park land in which the people may roam at will and a great space which can be set apart for a playground for the children."

But he had died before his plan had been carried out.

Since the name of the next commander was to be revealed in the course of the work, the lords of the castle agreed that there should be no delay.

"We must hire all the men on the castle lands to proceed with this work at once," said Sir Lawler, and started toward his money chests. Huge sums would be necessary to pay the workmen. He alone of all the lords could assume such a burden. His generous offer would show to all that he was amply able to finance the affairs of the castle and the castle lands.

Above the murmurs of approval and admiration, Sir Marvin's voice boomed. The powerful knight drew himself to his full and splendid height as he spoke. "I," he volunteered, "shall take command of the men, that the work may advance with all speed. I am well versed in giving orders and managing great companies of men. They fear me and obey."

There were murmurs of approval for Sir Marvin, too. Here was a man accustomed to command. No one would be surprised should Sir Marvin be named as commander of the castle.

"And while the work is going on," said Sir Wendell, "I shall be glad to

take charge of affairs here at the castle. Having followed my father and grandfather in the service of our lost leader, I feel qualified to carry on the traditions established by him and maintain the dignity of the high office."

To this the other lords readily agreed. There was no one so handsome or princely in bearing, no one whom they would rather see temporarily filling their loved leader's place.

There was but one dissenting voice. In surprise the others turned to a youth who had but recently been knighted. "May I speak?" Sir Edwin asked the question deferentially as befitting so young a man in the company of his elders.

The young Sir Edwin had been a page to the commander of the castle. It was known that from the time Sir Hugh had chosen him as a lad to serve him personally, he had given him all the affection of a father for a son. The boy had returned this affection with such devotion to the commander and his interests that all who saw remarked upon it. It had been Sir Hugh's custom to take the boy along with him wherever he went, talking over with him the needs of the people and his plans for relief and improvement.

The face of the young man as he stepped forward was torn with grief. He had lost his dearest friend, his protector, one who had been to him a father. The older men were silent before him, knowing his suffering.

"My lords," he said, "are we not forgetting the desire of our commander when we talk of handing this work over to others? Has he not particularly desire his lords to attend to it themselves? And did he not say that as we worked it would be revealed to us who our next leader shall be? Let us read the directions once again."

Sir Hugh's last letter was read once more, and the great company was silent. Sir Lawler refrained from opening his money chests, Sir Wendell gave up the idea of sitting on the throne chair in the castle hall, and Sir Marvin questioned whether the lords of the castle would take his commands.

The other lords, reminded of the wish of their loved commander, said, "Let us get at it at once. Let us waste no time even in mourning. The surest way to show our love for Sir Hugh is by carrying out his desires."

It was a different looking company which set out a little later with thick boots and rough clothes, with pickaxes and shovels, to work on the park and playground. There were many noble lords, and they reasoned that the work would soon be over, divided among so many.

They had not realized what a task was ahead of them. Before carrying away the stones they must shovel away the soil which covered them, and before digging they must loosen it with their pickaxes. But even before that the tangle of bushes and small trees must be cut away. At the end of a week, with all their toil, it was hard to tell just what they had done, it was so little in comparison to all there as yet to do.

Each morning as they started out one would say to another, "Perhaps today we shall solve the mystery of the new commander of the castle." Some believed it would be revealed to them by magic, others that they would come upon a scroll hidden away among the ruins, and that on it would be the secret name. But as day after day passed without bringing the answer to their question, some grew tired, some discouraged, and some openly rebelled.

Sir Lawler was the first. "It is nonsense," he declared, "for us to soil our hands and tire ourselves over work common laborers can do. For my part I shall stop and hire others in my stead. And for as many others who will go with me, will I pay workmen. Who will come?"

There were many who joyfully accepted his offer.

"Good Sir Lawler!" they shouted, throwing away their picks and shovels. "May he be our next commander!"

"Are you not tired, lad?" Sir Lawler asked the young Sir Edwin.

"Never for long," answered Sir Edwin, throwing back his head and letting the sun shine on his face, "for I do not let myself dwell on it. I make myself think how I am doing our commander's bidding and helping with every stroke of the pick to bring his plans for the people a little nearer completion."

"You are a queer boy," said Sir Lawler, "making yourself think of this and that. My thoughts come and go as they will and I do not try to stop or direct them. Just now I have the thought to stop working. So fare you well!"

(Continued next week.)



Weed: "What's the idea of the suit case—going away?"

Lee: "No, I heard there was to be a rummage sale, and I'm taking all my clothes down to the office until it's over."

"When are you going back to school, Mary?"

"I'm not going back, because the teacher's gone mad."

"Gone mad!"

"Yes. One week she told us four and one make five; now she says three and two make five."

Teacher: "Can you tell me the name of an animal peculiar to Australia?"

Boy: "The rhinoceros."

Teacher: "Wrong. That is not found in Australia."

Boy: "Well, that's exactly why it would be peculiar."

A three-year-old was busily applying the shoe blacking to one of his shoes, rubbing away with vigor. His mother looked up and said: "William, what will you be doing next?"

"Blacking the other shoe," he said.

—Ex.

Pamela: "Isn't Roger a naughty dog, mummy? He ate my dolly's supper."

Mother: "Yes, darling; he ought to be punished."

Pamela: "I did punish him. I went straight to the kennel an' dwank his milk."

"Chicken stealing again, Rastus?"

said the judge. "Have you anything to say, any excuse this time?"

"Deed, yes, Jedge," replied Rastus,

"if ain't mah fault, Jedge; it's de fault ob mah high-up ancestors."

"How so?"

"Well, Jedge, mah ancestors dun come over in de 'Mayflower,' an' evah since Ah was born Ah has an uncontrollable desire for Plymouth Rocks!"

A new system of memory training was being taught in a village school, and the teacher was becoming enthusiastic.

"For instance," he said, "supposing you want to remember the name of a poet—Bobby Burns. Fix in your mind's eye a picture of a policeman in flames. See—Bobby Burns?"

"Yes, I see," said a bright pupil.

"But how is any one to know it does not represent Robert Browning?"—

Ex.

Just Wait!

There was a lad named Willie T8

Who loved a lass called Annie K8;

He asked if she would be his M8,

But K8 said W8.

His love for her was very gr8—

He told her it was hard to W8

And begged to know at once his F8,

But K8 said W8.

Then for a time he grew sed8,

But soon he hit a faster G8,

And for another girl went stra8.

Now K8 can W8.

—Agoga Weekly.

PREPARE FOR THE GREAT WEEK, NOV. 29-DEC. 6.

EDUCATIONAL DEPARTMENT

Sunday School Administration
W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.
Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

Jesse Daniel, West Tennessee. Miss Zella Mal Collier, Elementary Worker.
 Frank Collins, Middle Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.
 Frank Wood, East Tennessee.

SUNDAY SCHOOL ATTENDANCE, SEPTEMBER 27, 1931

Memphis, Bellevue	1450
Chattanooga, First	1092
Nashville, First	1052
Knoxville, Bell Avenue	980
Maryville, First	810
Knoxville, Fifth Avenue	737
Nashville, Belmont Heights	720
Knoxville, Broadway	720
Memphis, LaBelle	689
Nashville, Grace	666
Chattanooga, Highland Park	610
Nashville, Park Avenue	605
West Jackson	550
Nashville, Judson	545
Memphis, Seventh Street	535
Nashville, Eastland	504
Fountain City, Central	470
Etowah, First	459
Chattanooga, Northside	455
Chattanooga, Avondale	455
Chattanooga, Ridgedale	423
Chattanooga, Calvary	422
Cleveland, First	424
Paris	410
Chattanooga, Rossville Tabernacle	404
Memphis, Speedway Terrace	384
Nashville, Edgefield	384
Chattanooga, Chamberlain Ave.	358
Chattanooga, Central	350
Humboldt	333
Chattanooga, Redbank	317
Memphis, Boulevard	314
Knoxville, Deaderick Ave.	309
Trenton	305
Nashville, Grandview	301

SUNDAY SCHOOL NOTES

Miss Collie is at Concord this week in a fine training school with thirty-eight in the class. Next week she goes to Oakwood, Knoxville, to spend a week with Brother Hammonds.

Mr. M. C. Deaver writes from Postelle: "I have just closed here one of the greatest revivals in the history of the church and just now I see the need of organizing the Sunday School in order to preserve the ones who were converted."

The men are all off the field now and we are limited to our own regular paid helpers. Jesse Daniel in West Tennessee, Frank Collins in Middle Tennessee, Roxie Jacobs, Jr., an Intermediate leader, and Miss Collie, elementary Sunday School worker. Please consider this when you make demands for our paid help. We must make our time go as far as possible and we are trying to do double work all the time in order to keep our program up to the high standard that we had reached in 1930. Help us by giving your time and energies to the work in your own church and in the needy churches around you.

A FULL EXPLANATION OF THE STEWARDSHIP COURSE

This campaign is on now and we trust every church will put on a study course during this month and study the book on stewardship with a view to informing our people concerning this great fundamental doctrine and to line up the entire membership for the Every-Member Canvass in November.

SPECIAL CAMPAIGN

Arrangements have been made with the Sunday School Board to furnish Dr. Burroughs' book, "Our Lord and Ours," at the price of 10 cents a copy for the campaign this fall. It is a new book on stewardship and finance and will be very helpful to all churches putting on the "Every-Member Canvass." We want to back this program in every possible way and

will grant Seal No. 3 on the Normal Diploma for the completion of this book. Let every church put on a class in this study and inform the membership concerning the thing that we are all trying to do through this special program. We will be glad to furnish the books and allow you to return what are not used provided they are not handled nor soiled in any way.

Nothing will help more right now in this effort to get every member to sign a pledge like teaching him the principles of stewardship and Bible plan of giving. Our aim is 2,000 awards for this book during October and November. In November we will stress it through the Laymen's Brotherhood, while this month we are stressing it through the Sunday School. Let us hear from you in regard to the matter and in case any church does not have a leader to teach this book we will cooperate in getting a volunteer worker to help you.

BROTHER ANDREWS OF GEORGIA

At our Regional Officers' Conferences in October we are to have Mr. George W. Andrews as one of our special speakers. Mr. Andrews has been in the work in Georgia for more than twenty-five years and on November 10 he will observe his seventieth birthday and also his forty-fifth year of marriage to his wife. A wonderful record he has made and his many friends love and appreciate him more and more as the years go by and he ripens into the complete life of a Christian servant. We trust our people will all avail themselves of this opportunity to hear him on the occasions mentioned above.

A FINE WORD FROM MISS DAVIDSON

Field Work as a Missionary Agency to Tennessee—Some Definite Results

When I first began to do Sunday School and B. Y. P. U. field work it was because I wanted to do that type of work. I liked it; it was truly a pleasure and still is for that matter; but after that first summer my motive was changed, for I had seen the needs. I had found some problems and a peculiar situation in every church into which I went. Now I like it because there is a challenge in it; it calls for the best you have; it helps those who are really seeking to carry on His work; it touches and wins lost souls, lost lives; it brings true joy; and, most of all, it is His work that He would have us do and He goes with us, leads us, works through us if we allow Him to.

What do I get out of the work? Oh, I see in one place a three months Sunday School of the summer go to a year-round teaching service; I see twelve classes where five used to be thus touching 137 lives where 83 had been touched before; I see the mechanics of a report developing into a character-building record system; I see "collections" for running expenses develop into "offering" for the Lord. I see the unenlisted "lined up"; I see the lost saved; I go into homes where Christ is not known and have the joy of introducing Him; I see motives change from "duty" to love; I see selfish ideals exchanged for Christ's ideals; I see embarrassed, self-conscious Christians become speakers, prayers, living testimonies for Him. I see young people reading their Bibles, leading in prayer, supporting the church in half dozen ways, laying their lives upon His altar, stepping into the ranks, not only of their own

church, but of their group, of the association, the State Convention, the Southern Baptist Convention and the Master's world-wide program.

These and many other things I see. They are too many to be listed in time—only eternity can finally measure the results because Tennessee Baptists are making it possible for God to use them and some workers to bring His Kingdom that His "will may be done on earth as it is in heaven."—Dorothy Davidson.

FOUR REGIONAL SUPERINTENDENTS AND OFFICERS' CONFERENCES TO BE HELD IN OCTOBER

We print below the general outline of the program to be observed at the four Regional Superintendents' Conferences to be held at Cleveland on Monday, October 26; Jefferson City on Tuesday, October 27; at Murfreesboro on October 28 and Jackson on October 30. The Shelby County Association meets on the twenty-ninth and we are to be at this association on that day and will have some of our outstanding speakers attend with us. Be sure to get ready for this great meeting, for we are to go over our 1931 aims and goals at this meeting and strive to reach those that have not been reached before the year is gone and also to make our program and set our goals for 1931.

- Regional Superintendents' Conference**
- Region No. 1
Held With
October 1931
..... Presiding
- 10:00—Devotions led by
Topic, "Stewardship of the Gospel."
 - 10:30—General Inventory.
 1. Roll call and brief reports from all associations.
 2. Checking up on 1931 program and goals.
 3. Presentation of 1932 program and setting goals for the year.
 - 11:30—Address.
Lunch Together at—
 - 1:00—Devotions as before lunch.
 - 1:20—General problems, 20-minute talks:
 - Elementary.
 - Enlargement.
 - Organization "Discovering and Training Leaders."
 - Workers' Council, Miss Collie.
 - 2:20—"The Standard as a Program."
 - 2:40—"The Associational Problems."
 - 3:00—Address, "The Possibilities of the Local Sunday School", Geo. W. Andrews.
 - 3:30—Summing Up and Assuming Goals.

IMPORTANT NOTICE

This is Sunday School month for this quarter and we trust every association will observe the programs set for this month. The group meetings should be held regularly, for nothing is stimulating more interest in the work than these group meetings. Everywhere we have been during the past week the people have been enthusiastic over the work of the Sunday School associational organization. Many do not know about the plans, but we are trying in every way to furnish helps in the way of tracts and are printing in this week's notes the general suggestions concerning the associational and group organizations, discussing only the associational superintendent's duties.

Plan of Organization

In Tennessee we use the same general plan of organization in all lines of our educational work. This is patterned after the public school system, using the association as a unit and grouping the churches in each association to correspond to the school district.

We use the same general organization, having a superintendent of Sunday School work, a president of the B. Y. P. U. and a director of Laymen's work, over each association. These in their separate lines correspond to the county superintendent. Then, over each group of churches we have a group superintendent of Sunday Schools, a group leader for the Young People's work and group director for the Laymen's work.

Each association is divided into four groups of churches, using the same grouping for all three lines of work and giving to each line one month in each quarter for special programs. This prevents overlapping and confusion and at the same time gives each group of churches a meeting each month. The first month of the quarter is given to Sunday School work, the second month to Laymen's work and the third to B. Y. P. U. This means that January, April, July and October are the months given to the Sunday School work; February, May, August and November to Laymen's work, while March, June, September and December are given to the B. Y. P. U. The plan is that in each line group one holds its group meeting on the first Sunday, group two on the second Sunday, group three on the third Sunday and group four on the fourth Sunday. If there be fewer than four groups, let them take the Sunday corresponding to their group number, and the remaining Sundays might be given to work more general in its nature. The fifth Sundays should be given to the general associational gatherings, such as fifth Sunday meetings, associational conventions, etc. If there should be more than the four groups let the fifth group meet on the first Sunday, group six on the second Sunday and so on. However, it is much better to have only four groups if possible so as to make the constituency large enough to give volume and enthusiasm to the group programs.

Sunday School Association

In this particular article we are discussing the work of the Sunday School Association only.

With the four groups of churches mentioned above we suggest the following corps of officers for the Sunday School Association.

A general superintendent for the entire association, a secretary, a treasurer and as many leaders for the special lines of work as seems needful in that particular association. In most of the associations, we should have a superintendent of teacher training, a superintendent of elementary work, a superintendent of intermediate work and a superintendent of young people's and adult work, leading in the work of the organized eral officers should be elected and class. If needs demand, other general officers of the association.

For the various groups, we should have a group superintendent for each group, and in some associations, we might have a full corps of officers similar and corresponding to the general officers of the association.

Officers and Their Duties

The Associational Superintendent If the associational superintendent is a man of vision and service, and will give himself to the work of his association, there is no doubt as to the success of this particular work.

1. He should advise with the director of the Laymen's work and the associational president of the B. Y. P. U. in grouping and numbering the groups of churches. This is absolutely necessary in order to avoid confusion when we begin to deal with the various groups. Group one in any association should carry with it certain churches, no matter what line of work is contemplated.

2. He should select from each group of churches the best man to lead in the various groups, or call a meeting of the church in the various groups and have them elect their group leader. The care in securing these group superintendents will determine the success of the work done.

3. It would be a fine thing to call these group superintendents together at a central place for conference. He might have lunch with them somewhere at a convenient place, and spend the day planning the work of the association. It would also be a

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fine thing to have the state worker from that section of the state present to advise with them concerning the general plans, etc. At this meeting the plans and programs suggested by the state department should be gone over carefully and studied. After this has been done, the program for the association should be outlined and definite plans laid for the year's work.

4. He should study Sunday School work, and be able to lead his association in any program of work that should be put on. He should take the entire Normal Course of study, and at least, the book on administration in the Administration Course. He should order a full supply of tracts on every phase of Sunday School work, and keep some on hand as well as to familiarize himself with what they contain, so that he may be able to suggest the help needed under all circumstances. These tracts can be secured without cost by writing to W. D. Hudgins, Tullahoma, Tenn.

5. He should equip himself with outlines, charts, maps and all other needed equipment for his work. It would be a fine thing if he could make a complete map of his association, locating all the churches and marking each so as to indicate facts about their Sunday School work.

6. He should assist the group superintendents in making and carrying out their programs, and plan to head all of these up in the general Associational Convention as a climax. He should furnish them with blanks for reporting the local schools to these group meetings as well as to the general association.

7. He should visit as many of the group meetings as possible, and encourage his group superintendents, and thus help to keep the work going all over the associations. These visits could be followed with personal letters and helps.

8. He should gather every available name of prospective leaders in all lines, and report same to the state superintendents at Tullahoma.

9. He should arrange for local training classes in the churches and secure teachers for same. He should keep the state department in touch with all needy places and cooperate with this department in carrying out the state plans for educational work.

10. He should distribute blanks to all the schools in time to get these reports back to make his report to the Divisional Convention in April and bring to this convention a written report of all the work done by his association. He should be prepared to make a five-minute talk at the general convention when the report comes up on associational work.

11. The superintendent can be of great value to the state by writing for the Notes any special thing that is done in his association that will be an inspiration to others.

12. He should plan to put on annually a month of Simultaneous Training in every church until it becomes a policy of every church to hold annually a Training School. He should also cooperate in the rural work during the summer by making engagements for the worker and backing him in all the plans for the association. There are many other things that he can do, and these suggestions will be made from time to time through the suggested programs.

ANOTHER BUSY WEEK

We are just in from Judson Association late this afternoon in time to attend preaching at our own church, but have the notes to write before we sleep. This has been one of the busiest weeks that we have had at all. Tuesday we attended the Pastors' Conference at Murfreesboro for a little while and worked in the office all day Monday and Tuesday except the short while spent at Murfreesboro. Early Wednesday we drove to Lafayette to attend the Wiseman Association only to find that it met the week before. We turned our course and rushed to New Salem, where we spent the afternoon and then home. Wednesday we carried wife and went to our own association at Hannah's Gap, where we spent the entire day in one of the best associations that Duck River has ever had. We caught the

midnight train and went to Knoxville, where Luther Knisley met us with his car and drove us thirty-five miles to Northern Association for the day. Driving back with Sam Knisley caught the T. C. train for Cookeville, where we met Brother W. C. Creasman and drove to Riverside Association at Willow Grove Friday. Coming back to Cookeville we slept until the T. C. train came again at 3 a.m. when we made our way to Dickson by 9 a.m. Sunday. We found no way to get to Missionary Ridge eighteen miles away except to pick up a volunteer to carry us. Dr. Livingston Mayes gladly volunteered and graciously drove us out to the association where we had a splendid day with Dr. Stewart and Miss Northington. After the morning session we drove back to Nashville in time to catch a bus home, arriving here at 6:40. At every place our work was well received and the associations voted to put on the entire program next year. In most of them we have engagements already for the Officers' Schools and the Institutes for next year already arranged for. The program finds supporters everywhere and we are grateful. The Every-Member Canvass program also is finding a splendid reception everywhere. Our entire force is back of this canvass program and we want our leaders to call on us at any time we can serve.

B. Y. P. U. NOTES

Mr. Martin McCoy writes from Eastland Church, Nashville:

"We are certainly thankful to God for His many blessings during the past year on our church. Our church has continued to grow in every way. During the spring months our B. Y. P. U. enrollment averaged from 199 to 210 with the attendance averaging from 111 to 123 also during the three summer months when most unions drop considerably, we dropped some but not over 25 per cent. Our average enrollment has ranged from 168 to 190, while the attendance was 101 to 105, and we were able to keep all eight of our unions going without disbanding any of them because of the attendance. All of our unions with the exception of one or two had good averages. We have reported only one A-1 union during the summer, but we are looking forward to having more this fall and winter."

Mr. R. J. McBride of Erwin sends in a fine list having taken Senior Manual at Pleasant Grove Church, Washington College. Fourteen awards have been sent as a result of this class. He adds that they are planning a study course at his church right away.

REPORT OF REGIONAL CONFERENCE HELD WITH THE FIRST CHURCH, NASHVILLE, SEPTEMBER 20

On Sunday, September 20, a group of workers numbering about 150 and representing five associations met at First Church to set the goals for Middle Tennessee B. Y. P. U. for 1932.

Mr. Andrew D. Tanner, regional vice-president, presided. Mr. J. E. Lambdin led the devotion after which reports from the various associations were made.

Mr. Lambdin presented the Program of Activities for the B. Y. P. U. for 1932 and announced the South-wide B. Y. P. U. Conference which is to be held in Atlanta January 14-16.

Mr. Frank Collins was in charge of setting the goals for 1932. Those present voted to accept the goals as outlined by the Educational Department for 1931 with a few changes. The goal set for the number of local unions reporting was raised to 1,500, general organization reporting was changed to 250, with as many as 12 reaching the Standard Program. Two thousand delegates was set as the goal for the attendance at the four regional conventions, and the number of awards was raised to 12,000 with 350 local study classes.

After the acceptance of the new program a Sword Drill for the intermediates was conducted under the di-

rection of Miss Roxie Jacobs. There were eleven contestants. Miss Florence Cox and Miss Beulah Dabbs, both of Murfreesboro, won first and second places, respectively. William Card of Nashville was awarded third place. These will represent Middle Tennessee in the state contest at Hariman where the winner will be chosen to take part in the Southwide Sword Drill at Atlanta.—Jessie Thompson, secretary pro tem.

Frank Collins has just closed a fine training school at Old Hickory with a large number taking the test. Taught two classes. Senior Manual with 22 enrolled and "People Called Baptist" with 21 enrolled. He is in Tabernacle this past week and will report this later.

LAYMEN'S NOTES

NEXT MONTH LAYMEN'S MONTH

We trust that our men will get ready for the biggest month in all our history during November. We are planning to put on the Study Course in Stewardship all over the state and will have the use of Dr. Burrough's new book, "Our Lord and Ours" at the price of 10 cents per copy. Seals will be given for No. 3 on the Normal Course or for the Stewardship Diploma in the Laymen's course.

Following are the plans for November:

FOURTH QUARTER

"Magnifying Church Membership" October—Magnifying Church Attendance. Building all the services, enlisting the men in giving and backing the State Mission Program in the Sunday School.

November—Magnifying the Church Program. Study of finances, budgeting the churches for the new year. Holding group meetings with program centering about "A Higher Standard of Church Membership."

December—Magnifying our Benevolences! Introducing the Christmas spirit by putting on a real program of caring for the poor and remembering our orphans at Franklin.

Our Platform

1. Magnifying the Kingdom.
2. Magnifying the Man.
3. Magnifying the Peace of Men.
4. Magnifying the Standard for Men.

Program for November

General Theme, "Magnifying Church Membership" Associational Director Presiding Sunday Afternoon

- 2:00—Devotions led by some teacher.
- 2:15—Reports from all churches.
- 2:25—General discussion, "Church Membership", 8-minute talks.
 1. Conditions of Church Membership.
 2. Value of Church Membership.
 4. Meaning of Church Membership.
 5. The Church Covenant.
- 3:05—Special music, visiting brotherhood.
- 3:25—Address, "Men and Missions", special speaker.

3:45—Announcing 1932 program and place of meeting in February next year. Adjournment.

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 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.

PRAYER

A life of intercession is the best life possible to a Christian.

Real prayer costs habitual self-discipline in thinking.

Prayer is my chief work and it is by means of it I carry on the rest.

To me prayer is habitually putting oneself under God's influence.

Prayer gives God His opportunity to speak, for prayer is the listening ear.

Prayer is the innermost form of the fight for character.

When you cannot pray as you would, pray as you can.

Accustom yourself gradually to carry prayer into all your daily activities.

Speak, move, work in peace, as if you were in prayer.

True prayer is deliberately putting ourselves at God's disposal.

Prayer is the law of personal relationship.

Every man must be allowed to pray in his own way.

The best part of prayer is our listening to God.

Prayer is the central and determining force of a man's life.—Gilson Willets, San Francisco, Cal.

THE BEST METHOD OF WORK

First, in best methods for missionary works stands prayer. In counting our methods of work we do not count enough on this first and best method. "If you cannot do anything else," we say comfortingly to the inefficient worker, who pleads lack of time and lack of every other qualification, "you can pray," as if prayer required neither time nor any other qualification, and as if prayer were a sort of last extremity to be resorted to "if you cannot do anything else." Prayer is not a last extremity, but a first necessity. It requires time, and costs more than most people are willing to pay.

Pastor Ding Li Mei, China's great man of prayer, who has influenced more men to go into the ministry and other forms of Christian service than any other man of modern times in Asia, was asked by some one who marveled at the results of his work, what his method was. Pastor Ding answered simply, "I have no method except prayer."

In these days of ours when there is so much demand for new methods and catchy devices for our missionary work, let us make sure that deep down as the underlying foundation of every other method we place prayer as our first chiefest method of work.

We do not take enough time for prayer in our regular meetings. Even in the periods of intercession at our conventions and conferences, we spend a large part of the time in TALKING about the importance of prayer instead of in PRAYING; then, just before the bell rings, or the bugle blows, we say hurriedly and in conclusion, "Let us pray."

"Each day," said an earnest worker, "I think of the Lord's command, 'Go ye,' and I ask myself, 'How far did I go today?' My heart overflows with thanksgiving that I am not limited to a one-country life, but that I can go to China, to Japan, to Africa, 'into all the world' each day in prayer."

At every conference on methods there are eager queries, "Can you give us any new methods of raising money? That is what we need most of all." The Bible has very little to say on the subject of raising money. It has much to say on the subject of giving money and using money. What we need is not clever devices for extracting gifts, but abiding principles for training givers. God's

people have in their pockets, in their vaults and in their business all the money God needs for missionary enterprises. When we stoop to devices which we condone by saying, "Of course it is not the best way, but we needed the money so much we thought it would be all right," we belittle the power and the riches of God. We have bent our backs in freezing ice cream and stewing oysters instead of bending our knees in prayer. We can pray more money into the mission treasury than we can either freeze or stew into it.—Missionary Methods, by Cronk.

QUOTATIONS ON STEWARDSHIP

"Better make your offerings according to your income, lest the Lord be displeased and make your income according to your offering."

"Stewardship puts the Golden Rule in business in place of the rule of gold."

"Not how much of my money must I give to God, but how much need I use for myself?"

"I will place no value on anything I may have or may possess except in relation to the Kingdom of Christ."—Livingstone.

"Give, not from the top of your purse, but from the bottom of your heart."

"Earning maketh an industrious man; spending, a well furnished man; saving, a prepared man; giving, a blessed man."

"Believest thou this, that you and all your possessions belong to God?" (Psalm 24:1.)

"In the light of John 3:16, is a tenth too much?"

"Believest thou this, that a definite portion of your income should be sacredly set apart for God." (Deut. 16:17; I Cor. 16:2.)

MR. BABSON ON TITHING

Mr. Babson, the great statistician, has the following to say on tithing:

"The tithing system, if adopted by the churches, would give astounding figures. A compilation shows that the annual business turnover in this country amounts to more than five hundred billion dollars. It is estimated that of this amount four-fifths pass through the hands of the church people. One per cent of this amount would mean five billion dollars a year. Assuming that there is a profit of 10 per cent on the turnover, it would mean that there is coming each year to the church people of this country an income of forty billion dollars. If the tithing process were in operation, this would give the church in tithes about four billion dollars a year. These figures seem very extraordinary, but in checking them up no flaws can be found. The facts are that the church people of the country are giving less than one per cent of their income to the church and missionary work. If this were increased 10 per cent, the church would become the most powerful organization, and the wonderful results which have been indicated could eventually come to pass. Then the church could come into its own in a big way, that heretofore it has been able only to talk about."

The Promotion Committee of Southern Baptists has set a goal of one million tithers during the year just ahead. According to Mr. Babson's figures, if we should approximate that number, all of our financial problems would be automatically solved. Why not?

WHY ONE CHURCH WAS IN NEED OF FUNDS

The following article, "Why One Church Was in Need of Funds," hits the nail squarely on the head with many of us. The financial side of the church is not the only part that

is in need. The spiritual side of our church life is dwarfed and twisted as well by worldly living and neglect of Christian duty:

"Mrs. A. entertained eight intimate friends yesterday with a dinner at the _____, after which she took the party to the Majestic Theater to see _____"

"Mr. and Mrs. B. left last night for New York, where they will attend the World Series. They will be gone about three weeks, during which time they will visit Niagara Falls and other points of interest in that section."

"Mrs. C. entertained with bridge at the Country Club Wednesday, in honor of her guest, Mrs. S. of Albion, Mich. Thirty guests were invited to meet Mrs. S. and a delightful afternoon was enjoyed."

"Mrs. D. will be hostess to the members of her club next Tuesday afternoon. Twenty-seven members are enrolled in this rather exclusive club, and after an elaborate luncheon several papers will be read on the life and times of Charles Dickens."

"Mrs. E. and family arrived at church last Sunday in their new Lincoln sedan, which he recently purchased preparatory to a Western tour of six weeks, upon which they will leave next Sunday."

"Mr. F. had his Packard shipped to Jacksonville a few days ago, and he and his wife leave for that point about the tenth. After two weeks in Jacksonville they will make a leisurely trip of two months, touring the Southland."

"Among the three hundred guests at the Governor's reception on Wednesday evening, no one was more elegantly attired than Mrs. G. Her rare jewels added to her native charm and made her friends proud of her in every way. Mrs. G., accompanied by her two daughters, will leave in a few days for a four months' European trip."

Church Records

"Mrs. A. contributes \$3.60 a year to the missionary society in her church. She has been a deeply interested member of these organizations for eighteen years."

"Mr. B. sent his check to the treasurer for \$60, covering his annual contribution for the support of the church and her benevolences, accompanying it with a note saying that he was sorry it had to be less than last year."

"The city of which Mrs. C. has been a resident for fifteen years is raising a fund of a half million dollars to build a new hospital for children. Mrs. C. writes, desiring to help, and encloses her check for \$15, payable in three annual installments."

"Mrs. D. pledges twenty-five cents a week to the support of the church. Sorry it has to be so small, but you know one must take care of one's own needs before helping others. Generosity before justice is her motto."

"Mr. E. made a pledge of \$200 to the Centenary. He pays \$40 regularly each year the week before Conference, but raises serious objection to the extravagance—about which he reads in the daily papers—with which the people's money is spent by our missionary workers."

"Mr. F. declined to give \$40 to the poor fund of his church to assist a family who were in great distress because of a flood which had swept away the place where they had lived before coming to _____ and uniting with the church of which Mr. F. is an official member."

"With these same rings on her fingers, Mrs. G. called one afternoon on the treasurer of her church and informed him it was impossible for her to comply with the suggestion of the committee that she increase her support to the church this year by twenty-five cents a week on account of increased cost of coal and labor. She would pay just as she had been doing, viz., thirty-five cents a week."—North Platte Baptist.

CROWN HIM KING OF KINGS

By Richard H. Bennett

When the news reached Richmond, Va., that the equestrian statue of

General Robert E. Lee, now standing on Monument Avenue, was at the depot, someone said, "My, it will take a lot of horses to pull all those tons of metal uptown!" And someone (it must have been a blessed woman) replied: "Horses? Oh, don't let horses pull General Lee; let's pull him ourselves!"

The idea caught like wildfire and swept the city. The newspapers were full of it. The gala day was set. The schools actually gave holiday without any of the teachers dying. Flags, bunting, popcorn, peanuts and red lemonade were everywhere. The sidewalks, stoops, porches and windows were crowded with happy throngs. Blue and gray veterans mingled, laughing and crying (and maybe lying) over the memories of field and camp, of battle and charge.

Out there in the middle of the street were three great trucks, fastened end to end, with a drawing-cable a block long. With their hands on the rope was the motliest crowd one may see this side of Judgment Day. There were an ex-governor of Virginia and several millionaires. There were rich men, poor men, fat men, lean men, black men, white men, while small boys wiggled in and out between the legs of the crowd. There were ragged ladies teetering about on their spool heels pretending that they were pulling. And amid the laughter and tears, songs and cheers of the throngs along the way, we drew the General in triumph to the place where he sits today on Traveler, looking over towards his beloved Southland.

As soon as we reached the desired place, every man drew his pocket-knife and cut off a little piece of the great rope and put it in his pocket. The rope vanished as by magic. The next day, anywhere in the city, a man would pull out his little piece of hemp, hold it up, and with great pride say to his friend: "I had hold of the rope yesterday. Did you? Oh, did you? Good!"

The object of the church is to bring the throne of our Saviour to its rightful place in the hearts of men. I am hoping with a mighty hope that when that task is brought to its triumphant end there will not be a single reader of this story who will not be able to look up into the face of the King and say: "Master, I had hold of the rope! I had hold of the rope!"—Christian Index.

ORGANIZE COLORED W. M. U. AT TRIMBLE

Mrs. Mose T. Jones, superintendent of the Dyer County Baptist Association, and Mrs. Howard Gauldin of Trimble, leader of young people's work in the county, met Sunday with members of the colored Baptist church at Trimble for the purpose of organizing a woman's missionary society and a young people's unit at that place. Twenty-four members were enlisted in the adult organization, and twelve in the young people's group.

The meeting was opened with prayer by the pastor, Rev. P. M. Andrews, after which Mrs. Jones also led in prayer before explaining the work of the society to the prospective members. The following officers were elected: President, Eula McCorkle; vice-president, Maudie Walker; treasurer, Lizzie Guinder; personal service chairman, Vesta Haskins; mission study chairman, Maggie McCorkle; stewardship chairman, Mollie Chambers.

After the election of officers the pastor made a splendid talk in which he assured the organization of his cooperation in the work. The group voted to meet again on Monday of this week to perfect organization, with the assistance of the Rev. Mr. Andrews. Eula McCorkle, the newly-elected president, also spoke to the gathering. Motion was made and carried that an offering be taken for the purpose of buying the necessary literature. A song was dedicated to the visiting officers of the association, and Mrs. Will Tucker and Mrs. M. E. Magee, who were visitors, were recognized. The meeting was dismissed with prayer by the pastor.—Daily State Gazette.

POLK COUNTY W. M. U. QUARTERLY MEETING

A very interesting meeting of the Polk County W. M. U. was held with the Mine City W. M. S. on Saturday, September 26, with a large and enthusiastic representation from the churches in that association.

The following program was carried out:

"Why I Am a Missionary Baptist", Dr. Mahan of Etowah.

"Why Southern Baptists Need an Every-Member Canvass", Rev. T. H. Haynes.

"The Why of Missions", Rev. Passmore.

"Our Needs in This Association", Rev. Org Foster.

"Why a Christian Should Tithe", Mrs. Carlton.

"Enlistment of the Young People", Professor Carlton.

It was a great day for the association. Every pastor, woman and man present voted heartily to give their support to the Every-Member Canvass.—Miss Elizabeth Taylor, Superintendent of W. M. U.

FAYETTEVILLE, OCTOBER 13

(Note: Please notice the additions made to this program and also the time of opening the all-day session.)

9:15-9:25—A Spirited Missionary Song Service led by Miss Cornelia Rollow.

9:25-9:40—Greetings by Mrs. B. E. Franklin.

Response by Mrs. J. Carl McCoy.

9:40-10:00—Devotional Theme, "Study to Show Thyself Approved," Mrs. A. L. Crawley.

10:00-10:20—"Every-Member Canvass," Rev. W. C. Creasman.

10:20-10:30—Announcements.

10:30-11:30—Class Period.

W. M. S., Mrs. William McMurry.

Y. W. A., Miss Ruth Walden.

Intermediate G. A. and R. A., Mrs. A. L. Crawley.

Junior G. A. and R. A., Miss Cornelia Rollow.

Sunbeam, Mrs. Douglas Ginn.

11:30-11:40—Business.

11:40-12:15—Open Conference led by Mrs. McMurry.

12:15-1:00—Lunch.

1:00-2:00—Class Period continued.

2:00-2:30—Book Review, "Europe and the Gospel," Mrs. William McMurry.

2:30-2:50—Demonstration, "How Not to Conduct a Mission Study Class. Given by a group of Fayetteville women.

2:50-3:00—Announcement of winners in handwork.

Those desiring to spend the night are urged to write Mrs. B. E. Holman, chairman of the hospitality committee, Fayetteville, Tenn.

NEWS BULLETIN

(From page 8.)

which was formed by this alteration, was neatly painted and a new roof was put on the building through the gift of the Nunenmacher family who had joined the "faithful three." Also a light meter was put in and electric lights took the place of the old oil lamps. All this was done through the loyalty and sacrifice of a very few faithful followers of Christ, who were longing to have a church of their own in which to worship. No outside contributions are being received.

John Hopper, one of the Baptist Bible Institute students, who had helped in the meeting with Dr. Newbrough, agreed to stay over to preach in the meeting this year, and Ed Reynolds, another Institute student, joined him as song leader. The services were well attended. Several Catholic people who would not come inside, gathered on the steps and porches or in the nearby windows to listen to the messages. Fifteen made open profession of their faith in Christ.

At the close of the meeting the people voted unanimously to keep Mr. Hopper on the field, looking forward to the organization of a church. He gave up his other work to give full time on the new field, and on July 9, 1931, the Trinity Baptist Church was organized with twenty-four members. It is the only Baptist organization between the Canal and the Gulf and the only Baptist Church in St. Bernard Parish. There are thousands of people in this section who as yet are untouched by our denominational work.

The membership, true to the type of population in this section, contains several different nationalities. The five leading men, who are charter members, represent five nationalities. There are, however, peoples of several other nationalities in this community who can be won to Christ. On one afternoon the field worker visited in the homes of people from seven different countries. Many who are afraid to come to the regular church services are glad to hear the Bible in their homes. Mr. Aguilard, the pastor of the French Department of the First Baptist Church, has helped with the work since the very beginning and is glad to work among the many French speaking people found here.

Some new members and attendants are being won through the recently organized B. Y. P. U. and W. M. S. organizations of the little church, and the Lord is blessing us in many ways.

(The young woman who, at my request, wrote this article, is the visitor and worker who has had so much to do with this new church. She has given her services. She needs enough money to pay her entrance fees at the Baptist Bible Institute. If someone who reads this will help her, the money can be sent directly to her or to me. What a joy to help such a Christian worker!—W. W. Hamilton.)

"WHEN THE ROLL IS CALLED UP YONDER"

The origin of this grand old hymn, the "Southwestern Evangelist," of Texas, declares, is as follows:

Both the words and the music were written by J. M. Black. He says, "While a teacher in the Sunday School and president of a young people's society I met a young girl, fourteen years of age, whose father was a drunkard. She accepted my invitation to attend the Sunday School. One day in a consecration service I noticed that she did not respond and I spoke of how sad it would be not to have our names in the Lamb's Book of Life. In prayer I said, 'O God, when my name is called up yonder may I be there to respond?' I wanted something to sing, but had no song suitable. Something said to me to write one myself, but I felt I could not and dismissed the idea for the present, but when I reached my house the idea returned and in fifteen minutes I had composed the song as it is found today."—The Canadian Baptist.

CONSISTENCY

By Jennie N. Standifer

Mr. Webster tells us in his great dictionary that consistency is: "harmony"; "not contradictory." It is certainly one of the finest principles that can be woven into our lives. The most beautiful characters can be marred and even ruined by lack of it.

We have little confidence in those who are not consistent, no matter how brilliant of intellect or popular they may be. Preachers, lawyers and doctors are not desirable as advisors in spiritual matters, in business, or in the treatment of bodily ills, if they are not consistent. All sensible people want the "all wool and a yard wide" men for advisers when advice and help are needed from these professions.

School teachers from primary to the last year of the university course are undesirable instructors if their lives are not consistent in honor, integrity and the lofty principles we should strive to cultivate from youth to age.

A great poet has said: "Consistency, a jewel thou art!" This is true

and we should seek this jewel and let it adorn our characters all through life. In fact, only a consistent life is what Christians should make their aim. Let us cultivate it until it become habitual and we are able to make every day in the week the best of which we are capable.—Baptist Record.

THE WORLD'S DEMAND OF PREACHERS

We read that a New York minister enumerates the following requirements for a city pastor: "The strength of an ox; the tenacity of a bulldog; the daring of a lion; the patience of a donkey; the industry of a beaver; the versatility of a chameleon; the vision of an eagle; the melodies of a nightingale; the meekness of a lamb; the hide of a rinocheros; the disposition of an angel; the resignation of

an incurable; the loyalty of an apostle; the heroism of a martyr; the faithfulness of a prophet; the fervency of an evangelist; the tenderness of a shepherd; the devotion of a mother."—Ex.

A smile, a word, a touch,
And each is easily given,
And each may win a soul from sin
Or smooth the way to heaven.
A smile may lighten the falling heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily each is given!
—The Canadian Baptist.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

PREPARE FOR THE GREAT WEEK, NOV. 29-DEC. 6.

Give Me a Name

We Will Pay
\$500.00
Just for a
Baby's Name

COSTS NOTHING TO WIN

Nothing to Buy—Nothing to Sell—No Puzzles, "Lucky Numbers" or "Guessing Contents" to Win this Cash Prize

JUST SUGGEST A BABY'S NAME

Here's an amazing opportunity to win a big cash prize for just a moment's time. Simply send us a name for this happy baby—either a boy's or a girl's name—a name that you think would sound nice in a Magazine advertisement. We have chosen this baby's picture to use in advertising for our new Baby Soap. We must have an attractive name. We are going to pay a big cash prize just for a winning name. Think of a name—send it to us TODAY! Win \$500.00 cash and qualify for an opportunity to win further prizes of \$2,600.00 or Buick 8 Cylinder Sedan and \$1,100.00 cash for promptness . . . See rules below.



Picture and Name to be Used in Advertising

BABY SOAP

This smiling baby's face is to be featured in all our advertising for our new Baby Soap. For a fitting name for this baby we will pay \$500.00. Names may be for either boy or girl. Send name today. Win \$500.00 cash!

YOU CAN'T LOSE

Nothing to lose—costs nothing to win. Nothing to buy or sell to get the cash prize for naming the baby. It is easy to think of a name. Some name that may flash into your mind this very instant may win the prize. It doesn't have to be a fancy name—maybe the name of your own or a friend's baby would be the very one we want. Just some simple name such as "Baby Jim" or "Mary Anne" may be chosen as the prize winner. Don't let this opportunity slip through your fingers. Think of a name NOW—send it TODAY.

JUST SENDING A NAME QUALIFIES YOU FOR OPPORTUNITY TO

Win \$2,600.00 Cash
or Buick 8 Cyl. Sedan and \$1,100 Cash.

This huge prize is Extra and in addition to the cash prize for the Baby's name. No wonder we say that here is your opportunity to win a fortune. Think of it! \$2,600.00 all cash or a big Buick 8 Cylinder Sedan and \$1,100.00 in cash besides—all coming to you at once! Many work a lifetime without ever getting together such a magnificent sum. Hundreds of prizes—over \$4,300.00 in cash will be given in this huge prize distribution. Some yet unknown person is going to win a fortune—why not you? You have just as good a chance as anyone. Every single person who takes an active part will be rewarded in cash. Just send a name suggestion to qualify for this opportunity of a lifetime—nothing more to do to qualify. But act at once—remember \$1,100.00 Extra is given winner for promptness.

SEND NO MONEY

You don't have to send any money—you don't have to buy anything or sell anything to win the Name Prize. Just send the first name you think of—it may be a winner—it has just as good a chance as any. But do it NOW! Rush letter with name suggestion or send coupon at once. I will answer at once giving you all the details and telling you just how you stand in points for the distribution of \$4,300.00 cash prizes. Here may be the means of making you financially independent for life.

TED ADAMS, Manager

906 Sycamore St. Dept. 3015-KK Cincinnati, Ohio

NAMING CONTEST RULES

Contest open to everyone except employees of our company. Only one name may be submitted. Sending more than one name will cause all names sent by you to be thrown out. Prize of \$500.00 will be awarded to one name of all those submitted. In case of duplicate winning names, duplicate prizes will be given. Contest closes midnight, December 25th, 1931. Every person sending name qualifies for opportunity to win \$2,600.00 or Buick 8 Sedan and \$1,100.00 cash for promptness. Use the coupon or write letter for all details.

C O U P O N

TED ADAMS, Manager
906 Sycamore Street, Dept. 3015-KK Cincinnati, O.
My suggestion for the Baby's Name is

My Name

Address

City

I am interested in winning \$2,600.00. Rush me all instructions and tell me how I stand!

AMONG THE BRETHREN

By FLEETWOOD BALL

Bert Atchison has resigned as pastor of South Olive Church, West Palm Beach, Fla.

H. T. McLaurin surrenders the pastorate at Picaque, Miss., effective November 1 by resignation.

W. E. Hathorn has resigned as pastor at Hammond, La., to teach in the public schools of that city.

The enrollment of Baylor University, Waco, Texas, for the fall term had reached 1,158 at last account.

I. F. Metts of Goodman, Miss., has been called to the care of the church at Tchula, Miss., and has accepted.

O. E. Bryan of Nashville preached at both hours Sunday in West Jackson Church, Jackson, R. E. Guy, pastor.

W. L. C. Mahon lately fell asleep after serving Main Street Church, Jacksonville, Fla., as pastor twenty-six years.

E. Powell Lee of Raleigh, N. C., has moved to Miami, Fla., for the winter. He is both a preacher and singer of note.

Charles Howse, son of Will L. Howse of Marks, Miss., goes to Tuscaloosa, Ala., as assistant pastor to J. P. Boone.

T. C. Powers of Lexington has been called to the care of Oak Grove and Bible Grove churches near that place and has accepted.

G. B. Smalley lately resigned as pastor of Royal Street Church, Jackson, but his resignation was rejected upon a vote of the church.

The church at Ardmore has lost its pastor, S. S. Hacker, who has gone to be pastor of Bradley Memorial Church, Huntsville, Ala.

The church at Doyle, W. F. Moore, pastor, is in the midst of a revival, E. H. Greenwell of Clarksville doing the preaching.

G. H. Crutcher of Tampa, Fla., is doing the preaching in a revival at Inverness, Fla., W. C. Foster, pastor. J. Fred Schofield is leading the music.

W. T. Conner of Fort Worth, Texas, lately did the preaching in a revival at Erick, Okla., W. A. Roberts, pastor, resulting in 50 additions, 33 by baptism.

The West Tennessee Baptist Pastors' Conference resumed its monthly meetings Monday, October 5, at 10 o'clock in the Baptist building at Reelfoot Lake.

G. J. Davis, executive secretary of the Atlanta Baptist Association, Atlanta, Ga., has resigned to become pastor of Morningside Church which he organized.

Roy Leicht has resigned as pastor of College Heights Baptist Church, Fort Worth, Texas, to accept a call to the care of Diamond Hill Church, Fort Worth, Texas.

The First Church, Marion, Ill., Russell W. Wallis, pastor, has lately enjoyed a gracious revival resulting in 25 additions. Evangelist J. A. Musgrave of Marion, Ill., did the preaching.

The First Church, Charlottesville, Va., H. A. Porter, pastor, will celebrate its 100th anniversary Sunday, October 11. The pastor will preach the centennial sermon.

The Tennessee Ministers' Conference meets in Hariman November 10. The committee to prepare a program consists of Sam P. White, Knoxville; E. P. Baker, Memphis, and Paul R. Hodge, South Pittsburgh. That means a great program.

Miss Daisy Cason, for seven years connected with the Christian Index, Atlanta, Ga., has resigned to become secretary to Superintendent W. D. Barker of the Georgia Baptist Hospital.

C. C. Morris, pastor of the First Church, Ada, Okla., has been forced on account of the financial depression to discontinue the publication of his sprightly Church paper, "The Ada Baptist."

The revival in Bolivar in which H. J. Huey of Milan is doing the preaching has gripped the town in a great way. A number were baptized Friday night by the happy pastor, Lyn Claybrook.

The brotherhood will rejoice with J. R. Burk of Memphis, pastor at Capleville, over the surrender of his 22-year-old son, D. A. Burk, to the ministry. He preached his first sermon September 27 in his father's church before a large congregation.

Twenty-five people in the Prospect Church near Fayetteville, Allen Steelman, pastor, gathered Thursday and Friday in the seven-acre field near the church and had a cotton picking, realizing two bales. In the spring cotton was planted in this field for the purpose of helping pay the pastor.

On September 13 J. W. Barnett, pastor at Pinson, called a presbytery consisting of J. F. Hailey, J. N. Mays, L. L. Green and Preston Davis to ordain the following deacons: George Davis, Baxter Sharp, Harbert Haynes and Lee Barnett. The examination was conducted by J. F. Hailey, who preached the ordination sermon on "The Christian Warfare." J. N. Mays offered the ordaining prayer.

BY THE EDITOR

Brother W. M. Parry, formerly of Fountain City, is now pastor of the church at Loudon.

W. O. Beatty, a former Tennessee pastor, has accepted the call of the Weaver Memorial Church, Louisville, Ky.

Last Sunday Southside Church, Birmingham, under the spirited leadership of J. E. Dillard, sought to have 1,931 in Sunday School.

A revival at Strawberry, Ark., in which C. A. Smith of Bradley, Ark., did the preaching, resulted in 41 additions, 31 by baptism.

The church at Elizabeth, La., of which a Tennessean, H. E. Pettus, is bishop, recently licensed Brother Hilery Sargent to preach the Gospel.

October 4 marked the beginning of a meeting at the First Church, Lenoir City, H. J. Beasley, pastor. Brother Frank Graziadei is leading the singing.

The recent death of David Starr Jordan, president emeritus of Leland Stanford University, took from the educational field one of its brightest stars.

Sixty-two members were added to the church at Center, Texas, as a result of a revival just closed in which George W. McCall did the preaching. Jeff Davis is pastor.

H. C. Bass of Alabama recently did the preaching in a meeting at Albertville, Ala., where E. W. Haggood is bishop. There were 23 additions to the church.

Evangelist E. A. Petroff and Singer C. C. Elsey have been with the church at Dayton in a meeting which began the thirteenth of September. Pastor Carl A. Howell wrote last week that the meeting promised great results.

Missionary John McGuire of Burma is at work on a revision of Judson's translation of the Bible into the Burmese tongue. He hopes in four months to have the Old Testament ready for the press.

W. F. Powell of First Church, Nashville, goes to Severn's Valley Church near Elizabethton, Ky., next Sunday for a revival meeting with Pastor W. P. Stuart.

Dr. Clay I. Hudson of the Sunday School Board, Nashville, was recently with the Grant Park Church, Atlanta, assisting in preparation for the Every-Member Canvass.

Enrollment in Oklahoma Baptist University is 24 ahead of what it was at the opening a year ago. We knew W. C. Boone would bring things to pass. He is the new president.

The church at Batesburg, S. C., paid off the balance of her debt on the thirteenth of September, and Pastor W. O. Young and people are rejoicing in their freedom.

The Cumberland Association meeting was held with the Blooming Grove Church - October 6 and 7. On the same date the Enon Association met with the Enon Church near Lafayette.

Jefferson County Association has its minute from the press. S. M. McCarter is clerk, and he has given his brethren a fine piece of work. We appreciate a copy sent the office.

Kyle M. Yates of the Southern Seminary has recently been with the Central Church, Gainesville, Ga., in a revival which resulted in 89 additions, 68 by baptism, the oldest of these being 79 years of age.

The editor had the pleasure of speaking to the W. M. S. of Immanuel Church, Nashville, during their week of State Mission Study. These good women raised \$125 that day for their State Mission offering.

Pastor Arthur Holland of Eddyville, Ky., reports a good meeting with their church which recently closed with 27 professions, 19 additions, 17 by baptism. J. M. Dameron of Marion, Ky., did the preaching.

Brother J. B. Phillips of Chattanooga has just closed a three weeks' meeting with the First Church, Aniston, Ala., L. W. Claxton, pastor. There were 104 additions to the church, 92 of whom were for baptism.

If the manufacture and sale of liquors will bring prosperity, why has it not done so in Germany and all of Europe save France which has been shrewd enough to keep foreigners out and to provide jobs for all her own people?

The Baptist Messenger announces that W. Lee Rector of Ardmore, Okla., has resigned the care of First Church, going out with a large number of members to organize the First Orthodox Baptist Church which began with 383 members.

T. C. Singleton of Centennial Church, Nashville, celebrated his third anniversary as pastor on last Sunday. Guest preacher for the morning service was O. L. Hailey. They have had three years of hard, faithful work with glorious results.

Long Run Association, Louisville, Ky., reported 1,529 baptisms for the past year, contributions for local work of the churches \$279,229 and for all missions, education and benevolences \$111,396. Present membership of the churches is now 30,178.

First Church, Greenwood, S. C., set a fine example for all our churches during the associational year just closed. They had 70 additions, gave \$8,358.40 to local needs and \$7,505.56 for missions, education and benevolences. Almost fifty-fifty!

Pastor W. C. Rowe of Hermitage, Ark., has had a happy year with the church of that place. He has had 100 additions to the church by baptism, among them being eight Presbyterians, three Campbellites, six Meth-

odists, one of them being a Methodist preacher.

A. Mack Parrish of Greenville, Ky., recently aided the church at Watertown in a revival meeting. We have not learned the results. J. A. Brannon is pastor. Mrs. J. G. Blackshear of Watertown had charge of the music.

Wade House is in a revival at Glasgow, Ky., and according to a news letter from him has been made temporary editor of the Glasgow Daily News. On the 9th he will bring out a special edition of the paper.

We appreciate a copy of the program for Ocoee Association which Moderator Smedley has sent us. The meeting will be held with Calvary Church, Chattanooga, October 13, 14, J. H. Hughes of First Church, Chattanooga, will preach the introductory sermon.

We greatly appreciate a request from Mrs. William H. Butler, one of our subscribers who lives in Springfield, Mo. She requests several copies of the issue of September 24 and sends names of others to whom we are requested to send samples. That kind of friendship will help circulate the paper.

John W. Ham writes from Olyphant, Pa.: "I am engaged in a series of meetings here with six churches co-operating. The meetings are being held in the Welch Baptist Church. I go from here to Deer Park Church, Louisville, Ky., the second week in October." L. Q. Leavell, former pastor at Ripley, Tenn., is bishop of Deer Park.

N. D. Story of Little Hope Church, Cumberland Association, is in a meeting in the West End Mission, Nashville. W. H. Williams, a lay worker, has been leading the mission in its work for some time. He is a convert of a meeting held by Brother Story last fall at Calvary Church, Nashville, and has been doing some splendid work since that time.

Brother J. B. Tallant of Trenton Street Church, Harriman, has held two revivals during September—one at Oliver Springs with Beach Fork Church, O. C. Owen, pastor, resulting in 80 professions, 66 additions to that church and six to the First Church of Harriman. The other meeting held with the Cardiff Church, Rockwood, Leonard Marsh, pastor, resulted in 51 professions and 39 additions.

Secretary James D. Burton of the Commission on Interracial Cooperation announces two important meetings for October. A conference for West Tennessee will be held in Memphis, October 22, room 116, Shelby County courthouse, beginning at 9 a.m. The other will be held at Huntington on the twenty-seventh of October when a sheriff's medal will be presented Mrs. J. C. Butler for her courageous stand in protecting a prisoner from a mob.

Dr. and Mrs. A. U. Boone have returned from Shawnee, Okla., where they spent the summer with President W. C. Boone of Oklahoma Baptist University, and his family. During the summer Dr. Boone supplied for First Church, Tulsa, Okla., where the work was pleasant and the people gracious to our beloved Tennesseans. We are glad to have them back at home, and our churches will be glad to avail themselves of the services of Dr. Boone.

Pastor A. J. Smith of Queensboro Church, Shreveport, La., has been promoted to Lieutenant-Colonel in the Reserve Officers' Corps of the United States Army. The Baptist Message says: "This is the highest rank possible for a chaplain in the reserve officers' corps and is outranked by only one officer in the standing army, namely, the full Colonel who is chief of all army chaplains. Brother Smith has just been given a six weeks' vacation by his church, the second he has had during his seven years with them.

PASTORS' CONFERENCES

CHATTANOOGA PASTORS

Clifton Hill, A. G. Frost. The Greater Witness; My Heart's Desire. SS 256, BYPU 96, by letter 3.

Concord, W. C. Tallant. Laborers Together With God. SS 95, BYPU 40.

Ooltewah, R. R. Denny. Maturing Christians, by Rev. Wm. Hall.

First, J. H. Hughes. The Larger Education. SS 1,092, by letter 3, baptized 2.

Oakwood, J. A. Maples. The Whole Armor of God. SS 87, BYPU 50, by letter 1.

Oak Grove, Nolan Roberts. None of Us Liveth Unto Himself; Ye Must Be Born Again. SS 220, BYPU 45.

Chamberlain Avenue, A. A. McClanahan, Jr. I Glorify My Ministry; Jesus the Hope of Glory. SS 358, BYPU 116, by letter 2.

Tabernacle, W. F. Hinesley. Bitter Waters Sweetened; How Shall We Escape? SS 350, BYPU 120, by letter 1, for baptism 1.

Central, A. T. Allen. A Beautiful Occupation; Things Too High. SS 350, by letter 1.

Red Bank, W. M. Griffitt. Promotion Exercise in Sunday School; The Sound of God's Doings with That of the Mulberry Trees. SS 317, BYPU 82.

Rossville Tabernacle, Geo. W. McClure. SS 404, by letter 4, for baptism 6.

Northside, R. W. Selman. Loyalty, by Dr. O. E. Bryan; Choice of Life. SS 455.

Cleveland, First, Lloyd T. Householder. The Devil's Compromises; The Authority of Jesus. SS 424, BYPU 90.

Ridgedale, David N. Livingstone. Our First Gift; And He Brought Him to Jesus. SS 433, by letter 7, baptized 3.

Calvary, W. T. McMahan. Faith in God, by Rev. L. B. Neblett. SS 432, BYPU 140.

Avondale, D. B. Bowers. Some Evidences of Conversion; The Bread and Water of Life. SS 455, BYPU 124.

Highland Park, C. F. Clark. The Ebenezer Stone; The Soul's Anchor. SS 610, BYPU 108, by letter 1, for baptism 1.

NASHVILLE PASTORS

Belmont Heights Church, R. Kelly White. The Second Mile; The First Criminal. SS 720, BYPU 167, PM 128, by letter 6.

Park Avenue, E. Floyd Olive. Promotion; Remember Jesus Christ. SS 605, BYPU 99, by letter 1.

North End, L. H. Hatcher. The Fatherless Boy; A Stormy Sea. SS 128, BYPU 46, profession 45, for baptism 6, by letter 5.

Tabernacle, Clifton Bridges. Laborers with God; Going Down. SS 109, BYPU 28.

Lockeland, J. H. Sharp. Christian Growth; A Great Revival. SS 292.

Tennessee Home, H. B. Cross. Barnabas. SS 245, for baptism 25.

Inglewood, W. Rufus Beckett. Darkness and Light; Victory Through Faith. SS 202, BYPU 43.

Donelson, G. Green. An Officer in a New Testament Church; Regeneration, Sanctification, Glorification. SS 110, BYPU 38.

Edgefield, W. Henderson Barton. Man-Making in the Highest; A Sin Offering. SS 384, BYPU 63.

Centennial, T. C. Singleton. Going Into the Deep for Jesus; Shall We Compromise? SS 116, BYPU 44, PM 76, for baptism 1, baptized 1, by letter 1.

North Edgefield, O. F. Huckaba. The Delight Which God Has in His People; Rejoicing in the Lord. SS 312, BYPU 108, PM 100.

Grandview, Jas. R. Kyzar. Adoring the Gospel; The Great Separation. SS 301, BYPU 74, for baptism 1, by letter 5.

Seventh, Edgar W. Barnett. Sunday School Officers and Teachers;

The Jerusalem Conference. SS 282, BYPU 80.

Judson, H. B. Cross. Our Sunday School; An Important Personal Question. SS 545, BYPU 114, for baptism 2, by letter 1, by statement 2.

Third, Bunyan Smith. Promotion Story; Quicken Dust. For baptism 1, by letter 2.

Grace, L. S. Ewton. The Life Which I Now Live; The Broad Way. SS 666, baptized 1.

KNOXVILLE PASTORS

Beaumont, D. A. Webb. Children of the Flesh. SS 89.

Maryville, First, Wiley Roy Deal. Began Revival Services with Harry O. Anderson Preaching. SS 810, for baptism 3, by letter 6.

Fountain City, First, J. H. Broome. Jonah; How Can One Know He Is a Christian? SS 269, BYPU 79.

Madisonville, D. W. Lindsay. Moses' Call of God; Daniel's Purpose. SS 170, BYPU 68.

Powell, Luther S. Knisley. Obedience a Test of Love; Tithing. SS 143, for baptism 1.

Smithwood, W. E. Wauford. Unselfish Enterprise; For Me to Live Is Christ. SS 194, BYPU 65, for baptism 2.

Oakwood, C. L. Hammond. The Gift and Power of the Holy Spirit; Flee, Follow Fight. Professions, for baptism 3, by letter 5.

Fountain City, Central. Why I Believe the Bible to Be the Inspired Word of God. SS 470, BYPU 71, for baptism 1, baptized 4.

Mt. Olive, Stephen C. Grigsby. Our Father's Business. SS 189.

Deaderick Avenue, Sam P. White. Qualifications for Leadership; When the Betrayer Is Near. SS 309, baptized 2.

Bell Avenue, W. B. Harvey. Departed Glory and Restored Power. SS 980, for baptism 1.

Roseberry, J. F. Wolfenbarger. Jesus All in All; The Wounder in Heaven. SS 165, BYPU 70.

Salem, W. J. Mynatt. Unquestioning Obedience; No Room for Jesus. SS 102, BYPU 40, baptized 7, by letter 2, by statement 1.

Lenoir City, First, H. J. Beasley. A Great Passover; Priest and King. SS 249.

Arlington, George Simmons. The Call of the Hour; Life's Greatest Work—Soul-Winning. SS 150, BYPU 48, by letter 2.

MEMPHIS PASTORS

Longview, W. V. Walker. There Is Therefore No Condemnation to Them Which Are in Christ Who Walk Not After the Flesh, But After the Spirit; God's Purpose and the Use of Means. SS 68, BYPU 25, PM 20.

Central, E. A. Autry. Fighting a Good Fight; Fading Lights. SS 271, BYPU 121, additions 1.

Whitehaven, W. R. Poindexter. When They Had Prayed—What Then? Who Are Kept by the Power of God Through Faith Unto Salvation Ready to Be Revealed in the Lost Time? SS 85, BYPU 30.

Yale, W. L. Smith. The Triumph of Grace; A Difference of Opinion. SS 177, BYPU 114.

Calvary, J. G. Lott. Let Us Play the Men; Playing the Fool. SS 230, BYPU 88, for baptism 3, baptized 3.

Eudora, L. B. Cobb. The Blessings of Choice; Dealing With Sin. SS 80, baptism 2, by letter 3.

Seventh Street, L. B. Golden. Quality. SS 535, BYPU 83.

Brunswick, L. E. Brown. Southern Baptists Facing Their Task Seriously; Everyone at It. SS 36, BYPU 30, baptized 5.

Galilee, M. L. Tallant. SS 141, BYPU 67, baptism 2, by letter 1.

Capleville, J. R. Burk. Growth; Reverence by D. A. Burk. SS 66, BYPU 66.

New South Memphis, W. L. Norris. A Living Sacrifice; A Winning Faith. SS 206, BYPU 57, PM 21, by letter 3.

LaBelle, E. P. Baker. Counting the Cost; The Vital Message of the Scriptures. SS 689, BYPU 274, for baptism 3, by letter 3.

Berclair, A. B. Jones. The One Law; I Have Played the Fool. SS 69, BYPU 31, PM 42.

Bellevue, Robert G. Lee. Folly of Fret; Choosing a Wife. SS 1450, BYPU 282, for baptism 3, by letter 5, addition 8, baptized 3, PM 500.

Boulevard, J. H. Wright. What Is That in Your Hand? Gideon and His Band. SS 314, BYPU 72.

Temple, J. R. Black. Is God Able? School Secrets. SS 864, BYPU 229, P M160, by letter 7.

Eastern Heights, Malcolm A. Younger. On the Inner Circle; God's Test of Greatness. SS 183, BYPU 95, PM 67, baptized 3.

OTHER PASTORS

Ducktown, Mine City, Org Foster. What Shall I Render Unto the Lord for All His Benefits Toward Me? Where Is Your Faith? SS 294.

Etowah, First, A. F. Mahan. The Bible Amongst Books; The Bible. SS 459, BYPU 114.

Smithwood, W. E. Wauford. An Unselfish Enterprise; For Me to Live Is Christ. SS 194, BYPU 65, for baptism 2.

Rockwood, First, N. V. Underwood. The Three Crosses. SS 232, profession 3, baptized 15.

Cleveland, Big Spring, Samuel Melton. A Prophet Like Unto Moses; The Chief Corner-Stone. SS 191, BYPU 88, by letter 2.

Our Christian colleges will have to meet the test as to their character product and as to their ability to actually integrate Christian idealism into life. The distinctive function of the Christian college is to prepare Christian leadership—both ministerial and lay leadership. "We have got to do something to develop character in our educational system," declared Dr. J.

J. Tigert, formerly United States Commissioner of Education. "We have wisely separated the function of church and state, but in avoiding the Scylla of political interference with religion, we have steered upon a Charydis of state education without religion. It is doubtful if we can introduce religious instruction in the public school without interfering with religious freedom, but we must find a way to produce character effectively." It is just here that our program of Christian education is to be tested.—Congregationalist.

Obituaries

Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

H. A. HOOBERRY

Resolved, that we, the members of the North End Baptist Church, express our sorrow in the death of our beloved Brother Harry A. Hooberry who was ever faithful in the discharge of his duties as a member of our church; and as an honored deacon was firm in his convictions.

Be it further Resolved, That we express to the family our sincerest sorrow and sympathy in their hour of bereavement.

Be it further Resolved, That a copy of this be sent to Sister Hooberry, a copy placed on the minutes of the church, and a copy be sent to the Baptist and Reflector.

Respectfully submitted by the following committee:

JAMES E. TANKSLEY, Chr.
R. B. DORRIS.
J. H. JONES

PREPARE FOR THE GREAT WEEK, NOV. 29-DEC. 6.

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MARION, ALABAMA



THE NINE LEPERS, OR INGRATITUDE

By H. F. Smith

Were there not ten cleansed? but where are the nine?—Luke 17:17.

From time immemorial the world has shown its ingratitude for worthy men and worthwhile things. Socrates, one of the wisest and noblest men of his time, after a long career of service in denouncing the wrongs of his age and trying to improve the morals of his people, was condemned to death and obliged to drink the cup of hemlock. Dante, when Italy was torn by political factions, each ambitious of power and all entirely unscrupulous as to the means employed to attain it, labored with untiring zeal to bring about Italian unity. And yet, his patriotism met no other reward than exile. "Florence for Italy and Italy for the world" were his words when he heard his sentence of banishment. Columbus was sent home in irons from the country which he had discovered. The last two years of his life present a picture of black ingratitude on the part of the king of Spain to this distinguished benefactor of his kingdom. He died, perhaps, the poorest man in the whole kingdom he had spent a lifetime to enrich. Robert Morris, a grand old patriot of revolutionary fame, whose own wealth and credit more than once tided the Continental Army over the rocks of disaster, passed the later years of his life in a debtor's prison. These are a few of a great multitude who have been sacrificed to the god of Ingratitude.

One day Jesus and his disciples were passing through Samaria and Galilee on their way to Jerusalem. In the neighborhood of a certain village (no name is given) they were met by the fellowship of misery—ten lepers. A sad spectacle indeed, but not one infrequent in those days, or even in our time in the sunny isles of southern seas and eastern cities and thoroughfares. Ten of these mis-erables suddenly cry out from their retreat, "Unclean, unclean!" Then their cry is changed to "Jesus, Master, have mercy upon us." There was no more loathsome disease known to humanity than leprosy, incurable so far as human skill was concerned.

These ten lepers were homeless men exiled from society, some with the recollection of happy homes of other days and solaces of human love, some, doubtless, fathers whose little children they could never hope to have crawl upon their knees again. Doubtless one or two had just recently joined the group who had formerly heard Jesus speak or saw him perform one of his miracles on some sufferer. At least one of the ten knew him and called him by name. Oh, what a pitiable sight to that Heart in whose consciousness there must have come a vision of man in his pristine innocence before sin came into the world which brought with it suffering, misery, woe, death! What resistless eloquence in that cry, "Jesus, Master, have mercy upon us!" He hears; he answers. He does it in his own way. He does not deal with these ten as he did with that one leper to whom he said, "Be thou clean!" But he bids them go at once and show themselves to the priests. This was a trial of their faith. All the priests could do was to pronounce them cured; but for the ten to obey was equivalent to a trust that the power of the cure lay with Jesus.

They start immediately. See them! Their limbs begin to limber; the sensation of health strikes their emaciated frames; they look at their own hands and each others' faces; behold, they are cleansed! Did they continue their journey to the priests? Yes, all but one. One, and only one, turns back. He is a Samaritan. (The nine were of the seed of Abraham, the chosen people.) This one falls down before his benefactor and gives God

the glory. Then Jesus asked, "Were there not ten cleansed? Where are the nine?" This is the old, old story of the thankless heart.

The Commonness of Ingratitude

Only one of the ten had a sufficient sense of gratitude to return to Jesus to offer thanks for his cleansing. The ingratitude of the nine touched, smote, wounded our Lord, and He used the reproachful words of our text. This ingratitude was not an exception of human nature; not a rare, but common thing. We need not be disappointed if we go out of our way to do someone a special favor and fail to get a response from him. Such has been the case time and time again. What then? Shall we be diverted from the path of duty by this unlovely act? Shall we say, "Since my services have not been appreciated by this one or that, I shall stop and render no more?" Seventy times seven, no!

There is nothing so painful to the human heart as ingratitude on the part of those who have been benefited to the one who has, perhaps at great sacrifice, brought about that benefit. The story of Nat Spencer illustrates a case of the basest ingratitude of recent years. This story has been told again and again, but is worth retelling that it may keep someone from being ungrateful some time.

Nat and his brother were students in a theological seminary in the suburbs of Chicago, in 1860. One day the cry rang out that the "Lady Elgin," a large excursion steamer with over three hundred passengers on board, was sinking only a little way from the shore line of Chicago. Quickly a large crowd gathered, many of them panic-stricken and helpless so far as giving aid to the passengers. But Nat and his brother procured a long rope. Nat was of strong body and a trained swimmer. One end of the rope was tied around his body and he leaped out into the waves and fought his way inch by inch to the ship. Quickly he took a woman into his strong arms and his brother began to pull them to shore.

After he had in this way saved seventeen women and children, he sank down upon the shore exhausted. All the time the cries of distress of those on the doomed ship and their loved ones on shore were ringing in his ears. By a supreme effort he rallied his strength, and again leaped into the rolling waves. After rescuing a half dozen more, twenty-three all told, his strength entirely failed him. He was carried to his bed very weak, sick and almost out of his mind.

What about those he had saved? Surely they or their friends let him know that they were grateful to him! No! Here is the simple, solemn and awful truth about these twenty-three ingrates. Not one ever came to thank Nat Spencer for what he had done. Not one of them or their friends ever wrote a line of thanks for his heroism. Nat Spencer, the brave, kind-hearted, sympathetic young man went out into the world from that day an invalid, having given the strength of his youth for twenty-three humans who did not as much as say, "Thank you." "Were there not ten cleansed, but where are the nine?"

It is not the case that every nine people out of ten are insensible to kindnesses shown them. Likely as not, if we will help others in hours of need, sustain them in sorrow, succor them in distress, stand by them in temptation, we may be able to lead them into the Kingdom of God. Though we should try, do our utmost and then fail to obtain this, we shall share the same experience which our Lord did and shall have "fellowship with the sufferings of Christ." Doubtless many of us know what it is to serve and be unappreciated, but—

Must Jesus bear His cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

If man, our brother, fails to appreciate our services, we shall not go unrewarded, for Christ our Saviour is a Friend that sticketh closer than a brother. He said: "Whosoever shall give to drink unto one of these little

ones a cup of cold water only . . . shall in no wise lose his reward."

Uncounted Debt Due to Christ

These nine men, after having received the greatest good one man could receive from another—that of being delivered from a living death—failed to recognize their obligation. They did not even stop to consider it. Nor were they the last to be so ungrateful. How much more do many owe to Jesus Christ at this moment than they think they do! They say, if not in words in actions, "We do not choose to accept Him and call Him Master; we can build up our own character apart from His truths and will; we can do without the Christ!" There is absolutely no more certain truth than this: They who live without Christ will die without Christ.

These nine men would not have disputed their obligation to Jesus had they been challenged. But they were so eager to report their cure to the priests, thereby complying with the letter of the Mosaic law, and to get home to their friends that they pushed aside the spirit of the law and the great fact that Jesus is the greatest Friend of all. They were so eager to get back to their business that they forgot that the glory of God is the greatest business of all. Did they forget, or did they fail to stop and consider? Do we Christians always stop and consider the debt we owe to Jesus Christ? Though He has not cured our bodies of that dreaded disease of leprosy, yet he has at an infinite cost to himself prepared for us a way of recovery from that which is immeasurably worse—from the leprosy of sin, which is eternal death.

Peril of Early Privileges

It is significant that the tenth leper who did return to Jesus and give glory to God was a Samaritan—a Gentile. Taking this and other cases, the Roman soldier whose faith surprised the Lord, the Syro-Phoenician woman whose importunity prevailed over every obstacle, the Greeks who would see Jesus, we may conclude that the Hebrew mind was so familiar with "signs and wonders" that the Gentiles were far more impressed by

what they witnessed than were the lost sheep of the house of Israel. We, today, may become so familiar with the greatest of all facts as to become insensible to their greatness. Many of the Swiss peasants who live by those majestic Alpine slopes see no grandeur in their eternally snow-clad summits on which their eyes daily look. The sailors, many of them, who live by and upon the sea hear no music in "old ocean's loud roar." Many there are who hear the story of the Cross so often that their minds and hearts are unaffected by its moral grandeur, by its unsurpassing grace till the summons comes, and, by their own neglect, their own ingratitude, they plunge into a devil's hell. It behooves all, then, to take earnest heed that none fall into this fatal snare.

It is a sin to close the heart against Jesus. Suppose there is a man in the city who is good to everybody, with one exception. He is generous and will help anybody in trouble, except his mother. His mother is one of the best of women, but he drives her from his door and lets the neighbors feed and clothe her. Does the fact that he is good to his wife, children and neighbors atone for treating his old mother like a brute? You call no man a good man who turns down his mother. But a greater than mother knocks at the door of your heart and you keep Him shut out. Don't talk to me about being a good man, morally or otherwise, when you with contempt turn Jesus Christ away, treating him worse than a tramp! This is the basest of ingratitude! "Were there not ten cleansed? But where (oh! where) are the nine?"

Unless we learn to feel our lives essential, we shall never live them well.—Phillip Brooks.

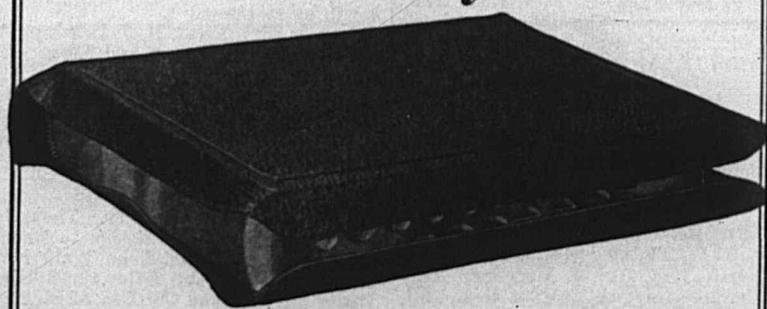
Mother: "Why did you strike your little sister?"

Young Bobby: "Well, we were playing Adam and Eve and instead of tempting me with the apple, she ate it herself."

PREPARE FOR THE GREAT WEEK, NOV. 29-DEC. 6.

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NOW IS THE TIME FOR CHURCH ACTION

The budgets for 1932 based on a thoroughgoing Every-Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of the Relief and Annuity Board which will provide ministers with disability and age income and income for their widow and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and the Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided. The Board will gladly give any information desired.

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