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SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

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The Reign of the Higher Loyalty

By L. R. SCARBOROUGH

As we face the great Every-Member Canvass program of Southern Baptists, one of the most important matters is the division of funds. During the Seventy-five Million Campaign the division of funds between local and denominational causes was around 70 per cent for local causes and 30 per cent for denominational causes. The division for the last two years has been around 95 per cent for local causes and 5 per cent for denominational causes, and this is the cause of the tragic situation with our denominational interests. What will we gain if we raise forty million dollars (and about that figure we have been raising for some years) if we do not increase the percentage to the denominational causes? At the present percentage we will starve every institution and board we have.

The Every-Member Canvass movement is seeking to get 25 per cent, or about that, for the denominational causes and 75 per cent for the local causes. Unless the leadership in the churches sees after this matter and greatly raises the percentage for denominational causes, we will have another continued tragedy.

Up to the Pastors

It is not altogether a problem of pastoral leadership, but largely so. If the pastor will get right in this battle and fight persistently, faithfully, never let up on his business men, he can win the battle for the denomination; but if he yields and compromises or is complacent about it, the whole denominational enterprise will be further embarrassed. It is not gospel generosity nor a good missionary policy for the church to pay only its local obligations and let the denominational causes go begging. Such a policy will finally cut the ground from under its mission spirit and it will fail. It is the business of the pastor of a church to bravely guard the interests of the whole Kingdom of God in his church. He cannot be a faithful under-shepherd and neglect these world-wide causes.

Almost everywhere the good women of the churches will back the pastor in giving a large percentage to the denominational causes, and if urgent New Testament appeals are made to the men they will join in the movement. There must be a reign in the hearts of the pastors and the churches of a spirit of a higher loyalty, seeing to it that missions at home and abroad, education and benevolences in the states, in the home field and in the foreign field are rightly cared for in each budget, otherwise we will have a denominational tragedy. A larger, more generous, world-wide spirit of loyalty right at this time, on the part of pastors and churches, will save our causes. I think this is vital and supremely important.

See to it that in making up your budget at least 25 per cent as a minimum is put in for the denominational causes.

The little church on Seminary Hill this last year gave about 53 per cent of all of its funds to the causes outside, and this church had great local needs. Some other churches can give more than 25 per cent, some more than 50 per cent. Let them do it. Let there be an average of more than 25 per cent to these outside causes.

(Note.—We present this appeal from President Scarborough of Southwestern Seminary with the hope that it will bear fruit. Letters from the churches to many of the associations attended this summer show that they have been giving about 10 cents out of every dollar to the causes outside their own local surroundings. Of course some

churches are exceptions to this rule; it is the average for all the churches in these associations. It would be a great advance if our churches would strive to give at least 25 cents out of every dollar collected to the general work. To go on giving from two to ten cents as we have done during the past year, will eventually mean confiscation of all our agencies or their surrender to other powers.—Editor.)

1 John 3:9

By J. H. GRIME

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

I am frequently asked to explain this passage, indicating that it is a stumbling block to many. Let me first state some self-evident facts or truths.

The one who is born of God possesses something that does not, and cannot, sin. This birth is the cause or reason why he cannot sin. This something is not the "old man." It is not the old man worked over and made the "new man," for in that instance no one "born of God" would, or could, sin, and both the Bible and daily observation give that the lie. With these facts before us the question to be answered is, what is it that is "born of God," that does not sin? Answer: It is the "new man," the "inner man," the "new creature," the "hidden man of the heart." (1 Peter 3:4.)

From whence comes this new or inner man, and how do we come in possession of him? This new or inner man is not the old man repaired, but a new creation direct from the hand of God. "For we are his workmanship, created in Christ Jesus." (Eph. 2:10.) "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new

ANNOUNCEMENT

Trenton Street Church of Harriman, with J. B. Tallant as pastor, will entertain the coming State Convention of Baptists. They are looking forward to the meeting with much pleasure.

Committees are already at work making careful plans so that no detail of the meeting will be overlooked. Pastor J. B. Tallant is chairman of the committee on entertainment. All who wish to take advantage of the hospitality of Harriman people will send them their names together with the day when they expect to reach the city. Entertainment will include lodging and breakfast for every one attending the Convention. Please send your name to him. No assignments will be made until you arrive and make application at the registration office.

All committees wishing to have special luncheons and banquets during the Convention should write immediately to G. V. Foster, Harriman, Tenn., giving him the hour and day when you wish reservations for such entertainment.

creature." (Gal. 6:15.) This new man is from heaven. The Revised Version rightly says: "The first man is of the earth, earthy: the second man is of heaven." (1 Cor. 15:47.) King James Version makes this second man "the Lord," but this is an interpolation that has crept into the text. This second man from heaven is the new or inner man. The Lord says: He is "born from above," as all our translators admit. (John 3:3.) Then John 3:6 says plainly that this new man "is a spirit."

This conversation between Christ and Nicodemus, recorded in third chapter of John, seems to me to clear up the whole matter. There are two words translated "man" in this conversation that makes it plain. *Anthropos* is a generic word referring to the human race. This word occurs more than five hundred times in the Greek Testament and in every instance includes man as he appertains to the human race. There is another Greek word ("*tis*") that is comprehensive in its meaning. It means one, any one. It may refer to man, angel, or any other creature.

Literally, here is the conversation between Christ and Nicodemus, beginning with verse three: "Verily indeed I say to thee, except one (*tis*) be born from above (*anōthen*) he cannot see the kingdom of God. Nicodemus says to him, How can a man (*anthropos*, one of the human race) be born when he is old? Can he enter into his mother's womb a second time and be born? Jesus said to him: Verily indeed I say to thee, except one (*tis*) be born of water and Spirit he cannot enter into the kingdom of God. That having been born of the flesh is flesh; and that having been born of the Spirit is spirit. Do not wonder that I said unto thee: You must be born from above (*anōthen*)."

With this distinct understanding of the spiritual birth, and the nature of the new man, we will now return and seek a solution of the passage under consideration.

There are four ways of disposing with this ninth verse of the third chapter of 1 John. The Arminians, or those who believe that salvation is secured by our personal works or characters, when they find that harmony is impossible between their theory and this passage, they ignore it and leave it entirely out of their program. This is infidelity pure and simple, and not entitled to further consideration.

There are three ways of dealing with this passage by those who take these words at face value.

1. They adopt a linguistic solution. They hold that the present tense here justifies the position that it refers to the habitual wilful sin. If this passage had stopped at "doth not commit sin," there would have been at least some plausibility in this claim; but when John closed with this emphatic statement that those "born of God cannot sin," this forever settles the matter, that it is impossible for those born of God to sin in any form, either habitually or otherwise. In fact, this expression occurs 52 times in the Greek Testament in this same negative form and same tense, and invariably it carries with it the idea of absolute inability to perform the task involved. Some of these instances occur in the conversation between Christ and Nicodemus.

2. That sin is not imputed to God's children, and therefore it can truly be said of them that they have no sin. This is true, but it does not meet the demands of this text which says "they cannot sin" because of their internal condition as a result of being born of God.

3. It follows then that it must refer to the "new man born from above." When this new man that is born from above enters into the make-up of man he indeed becomes a spiritual dualism, and a war-

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Baptist and Reflector

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Editorial

We suggest to those members of the American Legion who are crying "We want beer" that they go to Germany, where beer flows freely wherever the dupe has the price.

★ ★

These kings just cannot keep their grasping hands off the other fellow's property and people. Now Japan's emperor is after Manchuria and other parts of Chinese territory. Better watch out for the Russian Bear!

★ ★

Would it not be a fine thing if pastors would form the habit of reporting every Monday at the conferences how many subscriptions to the state paper they had led their people to make during the preceding week?

★ ★

We do not want poetry for the Baptist and Reflector; it is a magazine for religious news and denominational discussions. We use poetry merely to fill up brief spaces and prefer to select short poems from standard authors.

★ ★

Democratic women of Kentucky and Mississippi have shown their good sense in boldly championing the cause of William Gibbs McAdoo as the next candidate for their party. Let the South and West combine on him and they will be heard.

★ ★

When hardships overtake a man and he is overwhelmed by financial obligations which he cannot meet, and for which every possible provision had been made, he is safe under an "atoning act" of his government whereby he is absolved from his debts and allowed to start over again. Jesus has provided the sinner with a Bankrupt Court to save him from paying his debts to the moral universe.

★ ★

From January 1 to August 31 of this year the Association Against the Prohibition Amendment received \$410,768 and spent \$391,658. Among the contributors, the du Ponts (notice the foreign name and remember they get their money largely out of hard-working, poorly paid American girls and women) gave \$122,000. John Jacob (Rascal) Raskob gave \$40,000 more! And Irene du Pont is the fellow who said one of his companies would save \$10,000,000 in corporation taxes if we should have legalized beer with a heavy tax on it!

★ ★

Editor Z. T. Cody of The Baptist Courier calls attention to some of the errors in a recent article by the English Baptist, T. R. Glover, in the Baptist Times and forcefully declares: "Dr. Glover fails to call attention to the fact that it was not merely the first disciples who found predictions in the Old Testament about the Messiah, but it was Jesus himself who found these predictions there, and found them in abundance." Dr. Glover tried to make it appear that the Old Testament Scriptures have been "strained" by moderns to make them apply to Jesus.

★ ★

Nashville Baptist Woman.

One of the best of the elect ladies of the Lord Jesus of the city of Nashville was called to her reward Sunday evening, October 11. She was Mrs. C. S. Fisher of Belmont Heights Baptist Church. For many years she labored with Edgefield Church, teaching in the Sunday School and helping in the

work of the W. M. U. After moving her membership to Belmont Heights she enlisted in their work and was the able teacher of the large class of adult women, the Dorcas Class. For some weeks she had been unable to attend services and on Sunday evening dropped to sleep in the Lord. She will be greatly missed. To the bereaved loved ones we extend sincerest sympathy.

★ ★

Happy Day at Lewisburg.

It was the editor's privilege to visit Lewisburg Baptists for the first time, when last Sunday he occupied the pulpit in their beautiful house of worship. They have struggled heroically during the past few years to build for themselves an adequate house of worship and to carry on their other work. Pastor C. D. Creasman was with his other church at Cornersville, but returned in time to be with us at a delightful dinner in the home of Brother Edgar Folk Lambert and his family. Lewisburg Baptists are going right ahead with their work in spite of the hard times and propose to complete the payment of their debt at the earliest possible time. But for the failure of the Home Board to pay the total promised them as a gift on their building, the debt would now have been paid.

★ ★

Combining Associations.

Arkansas Baptists have found the county unit association unsatisfactory and are returning to the larger units. Little River and Elberta Associations in southwest Arkansas have already combined and during the recent session of Russellville Association a movement was launched to combine with Dardanelle. Surely we in Tennessee need to do away with about one-third of our counties for the sake of economy and efficiency in government, and Baptists need about one-third less district associations. A group of ten of twenty churches cannot carry on a missionary program and that is the primary purpose of an association. Instead of the county unit having proved a missionary success, it has resulted in calling from the field practically every associational missionary in the state and piled up some extra local expenses for the churches.

★ ★

Watch Your Steps!

In the last issue of the Gospel Advocate, we find these words: "In debate Baptist preachers have told gospel preachers that there is no such thing as the Baptist Church. Now they are telling us that 'Jesus founded the Baptist Church.'—So do Baptist preachers get into trouble when they do not learn that there is no such thing as 'The Baptist Church.' There is 'A Baptist Church' wherever New Testament Christians 'called out of God's Spirit' come together for the promotion of the work of the Lord Jesus, for worship and fellowship. The first of these groups of 'called-out' baptized believers was that which Jesus gathered about himself on the mountain before He delivered the Sermon on the Mount. Every other such organization has been 'a Baptist Church.' Watch your steps, Brother Preacher, for the Gospel Advocate is always on your track!

★ ★

The Other Side of Dinners.

Recently we wrote our objections to the effort to have our churches discontinue the practice of having dinner on the ground during the associations and other general meetings. We sought to set forth in brief some of the good things that are derived from the old custom of spreading a bountiful meal at noon and of inviting people to have part of it. There is, however, another side of the matter that needs attention. To some of these meetings great crowds of people come drawn by the lure of a beautiful and delicious meal. They arrive, some of them, just before noon and leave as soon as their stomachs are full. They have no part nor lot with the people who have gathered for the purpose of considering the Lord's work, hence are a distinct burden and hindrance to the meetings. While we are opposed to the effort to lead our people to give up the big dinners, we are equally interested in leading them to devise some method whereby these imposers are kept away. If there were any way to give them a real spiritual blessing from the meetings, the cost of their food and the trouble they make would be offset, but in such gatherings there is little opportunity of helping them. For the good people to

feed those who come as messengers, denominational workers, pastors and invited friends, we appeal for the continuance of the custom. Against those who come merely to impose upon the hospitality of the church members entertaining the workers, we speak and urge that in some way they be made to know that such occasions are not for them, but only for Baptists who are interested in the promotion of the Lord's work.

★ ★

TRAGIC DEATH OF NOBLE WOMAN

Word came to us last week from Dr. W. O. Carver of the Southern Seminary supplementing the news, which we had seen in the secular papers, concerning the tragic death of Miss Eliza Broadus of Louisville, oldest living daughter of the honored and renowned John A. Broadus and a sister of Mrs. A. T. Robertson of Louisville and Mrs. S. C. Mitchell of Richmond, Va. Only a few days before her death she had been entertained in honor of her eightieth birthday by the Woman's Missionary Training School. She was killed in an automobile accident October 7th when struck by a truck while on the street near her home.

She had been an active and energetic worker for the Master and her impact upon the Baptist life of the city in which she made her home was very marked. She had been a leader in the Southern W. M. U. from its beginning and for many years was vice-president of the Kentucky W. M. U. Dr. Carver says of her: "Miss Eliza possessed, in a very high degree, the characteristics of her great and distinguished father, under whose personal care she received her higher education, and to whom she was, for a number of years, a companion secretary, sharing in his literary labors."

The funeral services were conducted October 9th in the assembly hall of the Seminary with her pastor, J. O. Williams, in charge, assisted by two members of the Seminary faculty. Tennessee Baptists will join that world-wide circle of friends in grieving over the loss of such a great woman, yet rejoice that she has gone to her no less great sire.

★ ★

Who Is Honest?

We wonder how the editors of the secular dailies can face the public without shame while carrying on such a hypocritical pretense at being fair in the presentation of news, especially news that relates to the prohibition situation. One flagrant example of their unfair and utterly wet attitude is contained in the way the news has been presented concerning two great meetings where voters expressed their sentiments on the question of repeal of the Eighteenth Amendment.

When the American Legion, at its meeting in Detroit, voted (that is, about 1,400 out of 1,000,000 voted) favoring submission to the people of the whole question of national prohibition of legalized intoxicants, the matter was played up on the front pages of every daily paper in the state. Those that claim to be dry in sentiment as well as in appeal did only a little less to exploit the matter than did the sensational sheets of Memphis and Knoxville, sheets owned by a New York millionaire. If the world had entered into another war the news would not have been featured with more boldness and sensationalism than that vote of a wee section of the great Legion constituency.

On the other hand, when the National Grange met recently in Washington City, and denounced the effort to legalize beer and light wines as a "tragic prescription," what did the Tennessee daily papers do about it? Did they flaunt the news in full front page headlines? Did they put box car letters to call attention to the action of this body? They did not! We did not see all the papers, but in Nashville, one paper gave about six inches on the front page with a little single column headline, and the other gave about twelve inches on page TWENTY, with a single column heading!

What is the difference? Was it news because the American Legion voted for legalized intoxicants? Did it lack any news interest because the National Grange voted against the beer barons? No and no. Was the publicity given the Legion more important because that body is larger than the Grange? No. The Legion numbers about one million men, and few of them have children old enough to vote, while thousands of them have no wives.

On the other hand, the Grange is made up of men who are heads of families, practically all of whom have wives who are in sympathy with them and their ideals. While the Legionnaires who voted at Detroit could possibly muster 300,000 votes for repeal of the Eighteenth Amendment, the National Grange could muster five times as many against repeal.

The Old Story

It is the old story of the man with the money having the headlines. The Brewers and Distillers of the world are organized to destroy prohibition in America before prohibition in America destroys their business around the world. Drinking in Germany, England, southern Europe, India, the Malay country, Mexico and other American nations is on the decline. Distilleries that operated in Scotland and other European countries for more than a century are idle because of the growth of prohibition sentiment throughout the world and because the world has been teaching its youth about the curse of alcoholism. The wily owners of defunct breweries and distilleries know that unless they stem the tide during this period of economic depression, they are forever gone, and they are spending money with lavish hand in order to control the situation in America. One brewer planked down sixty dollars at one time in Detroit to feed Legionnaires with illicit beer!

Democracy Challenged

Democracy is challenged by these enemies of our country and of the human race. Like the subtle propagandists they are, Raskob and his henchmen among the liquor forces, aided and abetted by that large group of the Roman Catholic Church that would sell the nation for the chance to see a Romanist in the White House, are working day and night to make possible the nomination of Al Smith next June when the National Democratic Convention convenes. If they do nominate him, Democracy is doomed, for there are millions who will vote again as they did in 1928. There are millions who will demand a new party, and they will have a new party. The Socialist ticket, already supported by a growing number of American periodicals, will spring into the limelight once more and poll the largest vote on record in this land for such a body. The South and the West will be turned into a rich field for the propanganda of the radicals, and sectional strife will be churned up from which the nation will not recover in two decades. With practically all of America's big business enrolled to fight the return of legalized intoxicants, all the evangelical churches to fight it and millions of honest, loyal Americans from the fields and factories and offices and stores to fight it, the party that espouses repeal will be defeated.

The editor, as far as he is a politician, is a Democrat in general beliefs, but he is an independent in practice. No longer will he ever wear the yoke of slavery to any band of political demagogues who control the national party conventions, hence say to America, "You have only two chances to vote; either vote for the Republican man or the Democratic man or go throw your ballot into the river." We believe right heartily that a change in administrations is a fine thing for any democracy, but until the other party can offer some better reason for coming into office than the restoration of an outlawed business so disgraceful and criminal and crime-breeding as the liquor business is and always will be, surely the leaders of that party have a very low estimate of the mentality of the American people when they think they are going to make a change.

Tennessee occupies a strategic position in national affairs. Her votes are worth working for, and they can turn the tides of political battle. We know our strength and have profited from it, for we have received more from the federal treasury during the period of our "uncertainty as a factor in national elections" than we received in all other years since the Civil War. There are enough wise men in the state to know the value of keeping this "uncertain" position. If we lose it to either party, we drop from the national "pork barrel" our line of connection and get only what is left after the politicians in the doubtful states have been satisfied. Democrats in Tennessee want a democratic president, but they are not going to forfeit their present rights and privileges for the sake of electing a wet propagandist

in an hour when they have everything to lose and mighty little to gain thereby.

Appeal to Moral Forces

Once more we plead with the loyal Democrats in our midst to storm the offices of our political leaders with appeals for them to fight to the last ditch the efforts of the New York Tammanyists to force the party once more before the American people with a wet leader and to save it from the dictation of Raskob and Al Smith. Begin now and keep up the fight until the convention meets next June. As soon as the delegates to the Convention are named, swamp them with personal letters, petitions from party caucuses and civic and religious meetings, demanding that they stand until the last moment against the nomination of any wet advocate or sympathizer.

And lest the Republican party be fooled by the propaganda of the wets, let every Republican likewise begin now to force the next Republican National Convention to hold up its present position regarding intoxicants and to nominate only one who not only believes in prohibition and practices it, but who will defend the Eighteenth Amendment even with the national military forces should it be necessary.

Let every one who loves a dry land and who wishes to see our country really sober and forever rid of the immoral influences of liquor and liquor politicians begin now and work and pray for victory next June.

Just Rambling Along

September 27th was a rest day for the editor. At the morning hour he attended services with his own church, Belmont Heights. The baby girl of the household was "bomoted" to the Primary Department, an honor of which she is very proud, but which reminds us emphatically that the hands of time are going round and round. Pastor R. Kelly White gave us a good sermon, and we went home refreshed in body and spirit. At night we worshipped with Edgefield Church and heard another good sermon by Pastor W. Henderson Barton.

New Salem

I had two days in the office and managed to get rid of a big pile of work and to start another issue of our paper to the readers. Wednesday morning I spoke to the W. M. S. of Immanuel Church, Nashville, and hurried away for New Salem Association which convened with the Riddleton Church. It was two o'clock when we (Mrs. Freeman and I) reached the meeting and very soon afterwards the report on Denominational Literature was read by Brother W. P. Carney. It is a real pleasure to meet these good people and have fellowship with them. Several new names were added to our mailing list.

The association elected officers as follows: Moderator, M. D. Hackett; assistant moderator, W. B. Woodall; clerk, J. L. Neville; treasurer, J. Y. Minton. W. B. Woodall preached the annual sermon on "The Security of the Believer," giving a fine exposition of the theme. State workers, Hudgins, Creasman, Stewart and Miss Northington, were given a gracious hearing.

Duck River

Have you ever been to an all-day meeting at Hannah's Gap? Have you ever visited the beautiful valley in which members of Hannah's Gap Church live? If you haven't you are still one scenic spot behind in your touring. Going out of Shelbyville towards Huntsville, Ala., you climb to the top of a crooked ridge and follow it for a few miles. Then you literally tumble down the ridge into the valley and ere long reach Hannah's Gap Church. It is one of our sleeping giants—a rural church fully able to have full time preaching by a resident pastor, yet content through the years to get along on quarter time preaching by an absentee pastor. Few communities turn out more splendid men and women than this and our Baptist colleges seldom know a year without some young person from this valley in one or more of them.

Duck River is a big association in area, but not in churches, for it covers a field, parts of which have long been neglected by Baptists. C. M. Pickler

of Wartrace was elected moderator; O. L. Rives of Tullahoma assistant, and W. D. Smotherman, clerk-treasurer. Brother Pickler preached the introductory sermon and it was indeed a good one, a digest of which we will give our readers later. The editor had time before adjournment for lunch to present his cause and added about a dozen new names to the mailing list. A great basket lunch was spread at noon and during the afternoon other state workers were heard. A night service was held with F. G. Dodson of Bell Buckle preaching.

Twenty-seven churches reported to the body 231 baptisms, 126 net increase in members, present membership 3,431, contributions for local expenses \$19,898.05, to the Cooperative Program \$1,833.55 and for all outside objects \$2,741.97, or a little more than 10 per cent of the total gifts. Thirteen churches gave nothing to the program and five churches reported no gifts to any outside object. Every church reporting no gifts to missions also reported no readers of the Baptist and Reflector, with two exceptions, each reporting two subscribers.

Giles County

We spent Thursday night in Pulaski. After supper Pastor C. E. Patch showed us through the Baptist meeting house which has been remodeled. The large room to the rear of the pulpit has been converted into a two-story Sunday School apartment with seven rooms. The pulpit has been rebuilt and made very attractive. The heater has been given a berth in a newly excavated basement and the auditorium made spic and span by a complete dress of paint, paper, varnish and new light fixtures. "And the good thing about it is we don't owe a cent for it," proudly declared the pastor.

Friday we were up and drove several miles over a road made extremely rough by new gravel, and reached Scotts Hill meeting house where the association was to convene at ten o'clock. Moderator B. E. Franklin arrived on time. After a brief devotional the letters were read and the body organized by electing C. E. Patch moderator; M. L. White, a former moderator, assistant, and T. E. Haney, clerk-treasurer. Pastor L. M. Mayer of Minor Hill preached the introductory sermon, using as a text Mark 16:15 and Ecclesiastes 9:10. It was a challenging missionary sermon. A bountiful lunch was spread and the afternoon program was given over to the state workers.

The letters from the churches showed the following facts: baptisms, 61; net loss in total membership, 2; present membership, 1,108; total local expenses, \$4,906.82; to Cooperative Program, \$64.25; to all missions, etc., \$169.77. Only nine of the twelve churches reported, so the figures are incomplete, but they reveal the tragic need for enlistment. Minor Hill Church had the best report, but it was not up to their usual standard. We were compelled to leave before adjournment and reached home at 8 o'clock.

Stone

"It's a fur piece" from Nashville to Mill Creek Church on highway 42 between Cookeville and Monterey, but it is a good way now and runs through some of the most beautiful scenery in Middle Tennessee. For seven miles it winds about along the top of a high ridge, furnishing the traveler with views of one beautiful valley and canyon after another. Between Carthage and Cookeville is a trip well worth any one's time.

We reached the meeting place of Stone Association shortly after the opening of the second day. Committees were out at the time discussing some important matters and the editor was given time to discuss the paper.

Following this the special committee on petitionary letters reported, and an interesting discussion begun the day before was concluded. The matter came up over a new church, Buckner's Chapel. As reported by the committee the church grew out of a revival meeting in which some forty professed faith in Christ. Monterey Church was asked to extend an arm out there and receive the members who wished to join. They countered by inviting them to come to Monterey, and several Baptists called Brethren W. S. Clouse and J. W. Stone to aid them in organizing a church. Some of the charter members came on promise of a letter and some by statement. The church was thus constituted. Some brethren claimed that it was not legally con-

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Talks to Church Members "UNCLE MITCHELL"

By

"UNCLE MITCHELL"

V

A Bit Backsliding

The question of backsliding is a big problem in our churches and is giving a lot of trouble. If we could solve the problem of backsliding, the question of enlistment would be largely solved. We carry entirely too many names on the roll books of our churches.

Some time ago I went to hold a revival with a pastor and the fourth night of the meeting I asked all who were sinners, if willing to confess to that truth, to come and give me their hands, and more than fifty came out of a congregation of perhaps 200. I thought it would be a great opportunity for a soul-winning meeting and so exhorted the church. I was stopping in the home of one of the faithful members and in talking over the number who came forward, the good father said: "I knew most every one who came, and by far most of them are members of our church. They are just what we call backsliders." This is a fair example of a condition that is in all our churches. But we need not wonder at this condition under such false and flattering evangelism as we have today.

The term backslider is hardly a New Testament term, and we know it is not a New Testament doctrine. The Old and New Testament doctrine is that regeneration or the new birth cannot be repeated. People are not saved but once, but they can profess when they choose. A profession may not be a possession. This thing of professing at every big meeting is a mighty peering business.

A good pastor once said to me: "It will take us three to five years to get over the special evangelistic campaign that we had in our town." We are too much given to the sin of numbers and counting noses. We have counted noses until we have blue noses, red noses, snub noses, querulous noses, quarrelsome noses, hog noses, dog noses, fox noses, and as a result we have in our membership

adulterers, liars, thieves, drunkards, murderers and all kinds of scoundrels. We have come to where we cannot use church discipline on the basis of majority rule.

Lime and water will not stand the test of the weather no matter how often you put it on. There is much whitewashing going on today in our method of evangelism and it is filling our churches with backsliding. Whitewashing is no new thing, for really Adam and Eve tried it out in the garden of Eden when they whitewashed themselves with a coat of leaves. If salvation is by culture and self-righteousness, then the way is a whitewashing way. The whole Jewish race by formalism and ritualism became a whitewashed race—but whited sepulchers.

Peter spoke of whitewashing when he represented false professions as the sow returning to her wallowing in the mire and the dog to his vomit. If a person can go on and commit one sin after another and show no spirit of repentance, he is a sinner even though we call him a backslider.

"Stony ground" Christians only run well for a little while. Oh! just about long enough to get the results of a great campaign in the papers.

We need not baptize goats to make sheep out of them. We grant you that Christians can become cold and inactive. We call them backsliders, but the scriptural doctrine about such person is that instead of backsliding they have just never gone anywhere in Christian service. The active Christian goes forward and looks back and sees that lukewarm, cold and inactive Christian and thinks he has backslidden when the fact is it is the active Christian gone forward.

If you do not want to be called a backslider do these four things and there will be no danger in your case: Read your Bible, believe it and pray, attend the services of your church, seek to win souls and give to the support of the church and our denominational program.

STUDY COURSE IN PROHIBITION

By Arthur J. Barton, Chairman, Commission on Social Service, Southern Baptist Convention

Nearly all of our Baptist churches through their Brotherhood, Woman's Missionary Society, Sunday School or Baptist Young People's Union inaugurate and conduct study courses. For the most part these courses are devoted to methods of organizing and conducting the Sunday School and the B. Y. P. U. or to different phases of our great world-wide missionary enterprise. This is as it should be. Undoubtedly we must major in the different phases of our world task committed to us by our risen and ascended Lord.

However, as a matter of fact, anything and everything that affects the Kingdom of God and its promotion among men may become a proper subject of study among and by our church groups. Right now one of the most vitally essential things is the preservation and promotion of our prohibition laws, both State and Federal.

Rev. Atticus Webb, superintendent of the Anti-Saloon League of Texas, has just published a book of 147 pages with the title of "Dry America." The book is published by the Cokesbury Press, Nashville, Tenn. It is bound in paper and sells for 50 cents. Mr. Webb has done an excellent piece of work in the publication of this volume, which is intended especially for study courses. Our Baptist pastors and others cannot do a better thing in behalf of prohibition and civic righteousness, in behalf of patriotism, law enforcement and law observance than to organize study groups at once and use this brief, comprehensive and well prepared volume. Mr. Webb in his devotion to the cause has surrendered all profits on the book and the publishers have placed on the book a nominal price so that it may have a wide circulation.

The book may be ordered through the Baptist Book Store of your respective state, or you may order it directly from the Cokesbury Press, Nashville, Tenn.

As a citizen, as a Baptist pastor and as chairman of the Commission on Social Service of the Southern Baptist Convention, I bring this matter to the attention of our people and urge that the largest pos-

sible number of classes be organized in the immediate future.

The next Presidential campaign is before us and the devotees of liquor are doing their worst to discredit and break down our great prohibition reform, to undo its far-reaching beneficent results and to turn our people over again to the lecherous traffic and to make them its prey and plunder. Every conceivable falsehood is manufactured and peddled abroad and every imaginable false theory of government and economic is boldly and blandly put forward in the general hue and cry for the restoring of the traffic of strong drink.

For example, one Mr. August Busch of St. Louis has recently informed a waiting world that all we need to solve the unemployment problem and to restore complete prosperity in our country is to authorize the manufacture, distribution and sale of beer. This Mr. Busch is the son of Mr. August Busch who headed the "educational campaign" of the brewers years ago, which raised and expended a political slush fund of many millions of dollars for the control and corruption of the politics of the country. The methods of this organization were exposed by an investigation conducted by the Attorney-General of Texas and the whole nation stood aghast. Now this Mr. Busch informs us that the manufacture, distribution and sale of beer will be the solution of our problems.

He has been most effectively answered by Mr. Richard H. Scott, president of the Reo Motor Car Company and president of the American Business Men's Prohibition Foundation of Chicago. Mr. Scott, in a letter to Mr. Busch, says: "In a time like this to talk about diverting \$4,000,000,000, or any substantial part of this amount, from the nation's market for necessities and wholesome luxuries to the coffers of a traffic that can only exist as a parasite on all legitimate industry, is unmitigated nonsense." Mr. Scott says further, "If the restoration of beer will stabilize the economic situation of this country, why has it not prevented economic chaos in Germany? Instead of turning to Prohibition America for aid in Germany's extremity, why didn't President Hindenberg order more beer? In the face of the economic conditions of wet European countries,

how can anyone have the temerity to assert the prohibiting of the manufacture of beer has unsettled the economic affairs of this country?"

Of course, everybody who has and will exercise reasonable common sense knows that the liquor traffic would put out of employment at least two men for every man it employed. Not only so, but it would rob honest laboring men and their families of the weekly wage and would leave the families half clad and half starved and drive them to the bread line with their pitiful plea for help in their hunger.

An Associated Press dispatch from Washington City dated September 22 reads as follows: "The Association Against the Prohibition Amendment spent \$391,658 between January 1 and August 31. Receipts were \$410,769, as reported today to the clerk of the house."

This will give a thoughtful reader some indication of the huge sums of money which are being contributed by the multi-millionaires of the Rascobdu Pont type to destroy prohibition and bring back the reign of rum. A suitable reply to this insolent effort to break down America's greatest peace of human welfare legislation will be made by the religious and moral element of our citizens, which is in a large majority, but this answer will be made and can be made only as every one of us shall take seriously to heart the present situation and frankly recognize and courageously assume his personal obligation and responsibility. I appeal to every Baptist pastor, to every Baptist deacon, to every Baptist Sunday School officer and teacher and to every Baptist as an individual, let every one of us "play the man."

We have much good fighting all along the line if we are to preserve and promote our greatest peace or moral and reform legislation. We must prove ourselves to be good citizens and good soldiers of Jesus Christ our Lord.—Temple Baptist Church, Wilmington, N. C.

1 JOHN 3:9
(From Page 1)

fare begins which will last through life. The old and the new man are never in accord, hence Paul says: "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom. 7:22.) This is too plain to need comment.

Lebanon, Tenn.



That the word "squaw" is from dialect of the old Algonquin Indians and means "a female"?

That the new dirigible Akron can carry a load of 85 tons, or the equivalent of more than 1,000 average passengers?

That the ancient Egyptians spun thread of linen so delicate that it requires a magnifying glass to detect the 360 fibers running through each strand?

That when the great library of Alexandria, Egypt, was destroyed it furnished fuel for the public baths for a period of six months?

That the ancient Egyptians made one grade of linen cloth called "byssus" which was so fine and delicate that it sold for its weight in gold?

That long before Christ came to earth the Egyptians were such expert glass blowers that they could counterfeit precious stones so perfectly that none but expert jewelers could tell the difference?

That Egyptian dentists knew how to use gold fillings in teeth nearly 3,000 years ago?

That in the construction of one canal in ancient Egypt 23,000 laborers died and their bodies were buried in the levees that lined the waterway?

That 2,600 years ago political grafters were holding sway in Egypt and used their influence to fatten their purses from government construction jobs even as they have done in our land since the present road program was launched?

That every prophecy in Isaiah, Ezekiel, and other books of the Old Testament concerning the future of Egypt and Edom has been fulfilled?

Paul in Thessalonica and Berea

SUNDAY SCHOOL LESSON, OCTOBER 18, 1931

By O. W. Taylor

Scripture: Acts 17:1-11; 1 Thess. 2:7-12. Golden Text: Psa. 119:18

Daily Bible Readings

Monday: Paul in Thessalonica and Berea. (Acts 17:1-11.) Tuesday: The Spirit of Paul's Ministry. (1 Thess. 2:1-2.) Wednesday: The Burden of Paul's Preaching. (Eph. 3:8-18. Thursday: Paul Comforted by Converts. (1 Thess. 3:1-10.) Friday: Studying the Word. (Neh. 8-18.) Saturday: Doers of the Word. (Jas. 1:19-27.) Sunday: Cleansing Power of the Word. (Psa. 119:9-16.)

Introductory: Legally released from the Philippian prison, Paul and Silas go to new fields. They are still in Macedonia, the country of Philip and Alexander of secular history, a country "Greek-spirited and Roman-ruled." Through Amphipolis, thirty-five miles southwest of Philippi, on through Palonia, thirty miles southwest of Amphipolis, and then some forty miles due west the travelers went to Thessalonica, the flourishing capital of the country. In sight was Mount Olympus, reputed home of Zeus and other Grecian deities. As the modern Salonica, or Saloniki, the city was the base of Allied operations in Macedonia during the World War. Berea, where Paul and Silas went after leaving Thessalonica, was some thirty-five miles from the Capitol, and exists today with about 20,000 population. In these places the scenes of our lesson are laid.



I. A Usual Ministry (17:1-4)

It is instructive to study the method of Paul's ministry in the citadel of heathen religion, surrounded by Greek culture and Roman pride, and in the face of strongly entrenched Jewish religion.

1. Preached the Word. "Paul, as was usual (Moffatt), . . . reasoned with them out of the Scriptures (Old Testament). "Thus he did in the Thessalonian synagogue and elsewhere "as was usual." Paul believed in the proof-text method of preaching. He pointed out the prophetic marks of the Messiah and showed their fulfillment in Jesus of Nazareth along the lines of His redemptive death, burial, and resurrection and correlated truths (1 Cor. 15:1-3). There was no "restatement" of the message to meet the demands of "other faiths" or of "world-cultures." Paul preached the Book, not ethical homilies and pious platitudes. A well-known Baptist minister says that, in forty years' experience, he has had only three men who have helped him in meetings who have preached the gospel! They have preached only ethics and platitudes, etc. In the course of a meeting enough Scripture should be quoted and enough Bible exposition given to construct a good, biblical summary of the gospel with its corollaries. "Preach the word" (2 Tim. 4:2), which cannot be done without using it. Paul did not use a text as a pretext.

2. Some believed. Some Jews, some Greek proselytes, and "of the chief women not a few" came in. And some believed not. Thus it shall be to the end of the age (2 Thess. 1:7-9). Our task is not to "conquer the world for Christ," but to evangelize it for Him. And wherever in all nations are men open to the illumination of the Spirit and the truth of the gospel, they shall be called out into the company of God's redeemed (John 6:44; Acts 15:14; 2 Thess. 2:13-14).

What is our testimony "as usual"? Can the gospel and related truths be gathered from it?

II. The Gospel a Disturbing Force (17:5-9)

1. The Reason: Antagonism to the truth. In Philippi the antagonism arose from commercialized greed, which the gospel combated. The gospel disturbs crooked business of all kinds. In Thessalonica and Berea, the unbelieving Jews, who were "moved with envy," were disturbed by it. They could not endure the crowds that flocked to hear Paul in con-

trast to the relative few who went to hear the formal Jewish services. It should be noted that Paul's attraction was not in his personal appearance and his oratory (2 Cor. 10:10), nor in fleshly sensationalism, but wholly in his Spirit-filled preaching of the Word. Those who love the gospel and the souls of men are hurt when they see larger crowds flocking to a bubble show, but they are not envious. Much less are they envious of the gospel preacher who draws a bigger crowd than they. But back of the envy of the Jews was their self-righteousness, and self-righteousness hates the gospel of grace. Continued popularity with self-righteous people evinces that one has not preached the gospel definitely and clearly, if at all. One cannot preach the gospel and related truths without coming into conflict with those doctrines and practices that do not square therewith. God pity the preacher who never proclaims enough truth to arouse antagonism! (2 Tim. 3:10; Luke 6:26). But let it be the truth, and not the preacher that causes the disturbance.

2. The Expression. Self-righteous religionists joined with "lewd fellows of the baser sort" to "make it hot" for the preacher. Antagonism to the gospel, then, may eventuate in a mob against one. Paul was personally clean and he preached only the truth, but a mob rose against him. Common enmity to the truth oft makes strange yokefellows. "The seed of Abraham" joined with "lewd fellows of the baser sort!" A few years ago, Hardshells and the blasphemous Tom Watson joined hands in fighting missions and missionaries. Conflicting denominations in a town sometimes "go in cahoot" against the Baptists. Not being able to find Paul and Silas, the mob brought Jason and certain brethren before the authorities and charged them with treason against Caesar because "another King," Jesus, had been preached. They neglected to say that this inculcated the highest and best loyalty to Caesar. The interpretation of the effect of the gospel was that it "turned the world upside down." Well, the world is upside down, redemptively and otherwise. And the gospel cannot turn any portion of it right side up without disturbing somebody. Both tearing down and building up, tearing down in order to build up, are equally functions of God's truth (Jer. 1:9-10).

III. People Who Are More Noble (17:10-12)

For their safety, the brethren sent Paul and Silas away from Thessalonica, whereupon they went to Berea. Unbelieving Thessalonian Jews had some racial nobility, but little, if any, ethical nobility, and no gospel nobility at all. The Bereans "were more noble than" these in every respect.

1. Had Readiness of Mind. Bunyan, in "Pilgrim's Progress," pictures the keeper of Ear-gate, in the city of Man-soul, as being Mr. Prejudice, who was himself hard of hearing and had fifty deaf men under him. Mr. Prejudice had been downed by the Bereans, and they were open-minded toward the truth. Their attitude is misconstrued by many as warranting an open mind toward every religious notion. The Bereans were open-minded toward Bible truth. Toward whatever the test of grace (Gal. 1:6-7; 1 John 4:1) shows to be false, one should be closed up like a clam (Eph. 4:14). Toward all truth supported and revealed by Scripture, be always open-minded, ready to learn, accept, and follow. Readiness of mind in such matters would do away with conflicting doctrines, creeds, and practices in Christendom, till all would stand on the platform of "One Lord, one faith, one baptism" (Eph. 4:5). "Given a New Testament, an open mind, and a conscience in good working order, and the result is always a Baptist" (Robertson). And an open mind toward the gospel issues in the salvation of the sinner.

2. Searched the Scriptures. Some are afraid to and will not do this, lest they should have to give up pet errors. The Bereans did not take even the word of Paul as true until they had studied the Word of God to see that Paul's message was true. Thus it should be today. One should accept no man's word as true until Scripture investigation

shows it to be true. Much less should one appeal to "the fathers," "to the scholars," and to science and philosophy in the hope of settling anything. These are too contradictory and confusing. But the Bible says what it means and means what it says. "Thy word is truth" (John 17:17). Ignorance which is the result of failure or laziness in Bible study is culpable ignorance. One can know progressively all the necessary and revealed "things that pertain to life and godliness," if he wants to (John 7:17). A crying need today is for more study of the Bible itself, rather than so much exclusive study about the Bible.

One does not wonder at the conclusion in the case of the Bereans: "Therefore many of them believed." Disregard of and failure to study the Scriptures is narrowness and uncouthness of soul; open-mindedness toward and honest search of the Scriptures is true broadness and nobility of soul. Do we have cultured souls?

IV. A Christian Retrospect (1 Thess. 2:7-12)

A church was founded at Thessalonica. Shortly after leaving there and while at Corinth, Paul wrote to it the earliest of all his epistles, 1 Thessalonians. In it, in the verses before us, he took a Christian retrospect of his labors among the Thessalonians and unfolded the spirit of his ministry.

1. A Ministry of Gentleness. Uncompromising toward sin and error, yet toward honest inquirers and new believers gentle as a nurse with her children, gentle as a mother, and as a father toward his own.

2. A Ministry of Love. Paul imparted to the Thessalonians, not only the gospel, but also his own soul. His heart went with his message. "In our yearning affection for you, to impart not only the gospel of God to you, but our very souls as well" (Moffatt). One does not truly serve until he gives himself in it (2 Cor. 8:5).

3. A Ministry of Labor and Travail. Paul labored with his heart and with his hand. Evidently he worked at his old trade of tent-making. Either to support himself or to prevent the charge of being mercenary and to open an unhindered road for the gospel, Paul did not hesitate to "go to it." God's ordained plan is for the minister to be supported by those he ministers to (1 Cor. 9:14). But circumstances may prevent the operation of this, as in this case. If so, the preacher who is above honest labor is too dainty and dandy.

4. A Ministry of Consistency. Paul spoke in commendation of his ministry among the Thessalonians. But he was writing to those who knew him and understood that he was not "patting himself on the back," but paying a tribute to the grace of God in him (1 Cor. 15:10) and answering for the glory of God the detractors of his ministry who were seeking to discredit him and harm his work. Fortunate the man who can, if need be, point to his life as supporting his message! Once Paul was quite different. How grace changes men!

QUESTIONS

1. What is the setting of our lesson? 2. What was the manner of Paul's preaching? 3. How do a man's "as usuals" reveal his soul? 4. What is the normal result of the gospel? 5. What forms may opposition to the gospel take? 6. How does the gospel upset men to set them up? 7. Is continued popularity a compliment or a criticism? 8. How did the Bereans show their nobility? 9. How can matters of doctrine and practice be settled? 10. What was the spirit of Paul's ministry?

A SINNER'S PLEA

By Nona Sanders

Dear God, this night I pray to Thee,
Look on the weary soul of me,
And ope the door into my heart.
Tear the cold, imprisoning bars apart.
In your strong arms embrace Thou me,
And show me what you'd have me be.
Tell me the things you'd have me do;
Show me the way you'd have me go.
For now I long but to please you,

Dear God, I have so lived that now
I come to you and humbly bow.
O, take me—body, soul—and bend
Me as you will, dear God.—Amen.

PUBLIC OPINION

DR. BARTON IS CRISP

"There would be no more sense in picking a wet Democrat to run in the presidential race in 1932 than asking a tipsy runner to enter a marathon against a total abstainer."

Not every tipsy man would be beaten by just any total abstainer, in a footrace, long or short. Abstaining totally does not make a man athletic, although giving one's self over utterly to drink prevents a man from being, for any great length of time, fit for a marathon, or for a 100-yard dash. But Dr. Arthur J. Barton, of Atlanta, has made a crisp and quotable assertion expressing the point of view of those who while Cannon to the right of them, Cannon to the left of them, volleyed and thundered, were Hoovercrats in 1928, on the wet-dry issue, regardless of party politics.

Dr. Barton qualifies as an enlivener of debate. We, the American people, shall expect to hear from him again, from time to time, between now and November, 1932.

It is conceivable—although barely so—that the issue of rum may not be dominant in American politics in 1932. The Times is not discussing the merits of Dr. Barton's contention. Only the merits of his "mot."—Louisville Times.

PROHIBITION A FAILURE?

The wets in the United States are loudly proclaiming the failure of prohibition in that country. They are lifting up their voice against the Eighteenth Amendment. Practically all the evils of the land are traced to prohibition. We select from an exchange a few statements by some of the most prominent citizens of the republic, whose opinions carry weight. Here is their testimony to the value of prohibition: President Hoover: "There can be no doubt that prohibition is putting money into the American family pocketbook. The dry law has proved its worth in dollars and cents." Professor Irving Fisher, of Yale: "We may say that prohibition is not only sound hygiene, but sound economics; not only is it the greatest hygienic experiment, but the greatest economic experiment in history, and one of the most successful." Jane Addams: "Here around Hull House we used to watch whisky and beer being left at saloons by the drayload. The poverty and suffering from drink was appalling. There is such a difference now that it seems like another world. Our poor are moving away into better places. The whole standard of life is rising for them." Commander Evangeline Booth: "There is no part of the United States that has not been benefited by prohibition."—Canadian Baptist.

SEVEN DANGERS CONFRONTING BAPTISTS

1. The danger of teaching tithing in such a way as to make it bald legalism rather than New Testament voluntarism, thus making our gifts smell of bondage rather than of freedom.
2. The danger of our preacher taking the emphasis from preaching and putting it upon managing, maneuvering and manipulating a machine.
3. The danger of talking organization, budgeting and great denominational programs till we shall expect man-made machinery to produce spiritual results.
4. The danger in these stressful times of giving too much time to denominational gossip and denominational politics.
5. The danger of a superficiality amounting almost to insincerity—talking service and not rendering service, talking sacrifice and not making sacrifice, talking loyalty and not showing loyalty.
6. The danger that out of our perfectly organized Sunday Schools we shall automatically grind into our churches large numbers of nice boys and girls utter strangers to a work of grace in the heart.
7. The danger that in our zeal for orthodoxy we shall forget to require that our teachers and preachers shall be men whose moral character is above suspicion as well as men who are sound on the first three chapters of Genesis.—Religious Herald, Jeff D. Ray.

THE GOAL OF CHRISTIAN EDUCATION

By Oscar L. Rives

The purpose of this paper is to re-emphasize the one goal toward which true Christian education must ever be directed. This goal, if kept prominent, will largely determine the kind of Christian education Baptists are to give to their constituency and through them to the world. The claim is herein made for a new emphasis rather than for originality either in subject matter or in formulation.

It is well that there be kept in mind what is meant by being a Christian. To raise this question may seem a bit out of place among orthodox Baptists. And yet, is it? For instance, is Mahatma Gandhi a Christian? One hears, quite frequently, that he is, because he proposes to order his own life after the teachings of our Lord, because he spends much time in prayer and meditation, because he advocates righteousness among men and nations. But is Gandhi a Christian? Certainly not, if he has not been born "from above." The same holds true for all men, regardless of their high standards, their prayers and their righteousness. The New Birth, by which is meant an experience of grace wrought in the individual's life by the Holy Spirit through an acceptance of the atoning work of Jesus and an exercise of trust in Him as Saviour, is primary, fundamental and indispensable if one is to Scripturally bear the title of a Christian.

That person is educated whose whole being has been explored, expanded and enriched. This test applies to the spirit-side of personality as well as to the body-side and the mind-side. What is contemplated when reference is made to the spirit-side of a person? It is with this part of one's make-up that Christianity is chiefly concerned. It is for the spiritual, within an individual, that the physical and the mental exist. The training of the body and of the mind, involved in, but not exhausted by, our conception of education, is means and not ends. When the Holy Spirit has free access to, and disposition of, our spirits, there are to be found "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance" (Gal. 5:22, 23). These are fruits, much-needed products, expected returns, savoring influences, amidst a society that is, at present, much puzzled, perplexed and pessimistic.

If the aim of state education is to make good citizens, if the aim of technical and professional education is to make good technicians and professionals, if the aim of non-denominational and cultural education is to make better culturists; is it not also true that the aim of Christian education is to make better Christians? Christian education is not simply and solely an education, as it is perhaps ordinarily conceived, under a Christian environment, led by Christian teachers, and supported by a Christian constituency. To be sure, these are involved, but much more is required in order to justify this uniquely valuable type of education. The fruit of a Christian is another Christian, just as the fruit of an apple is another apple. The one thing around which all distinctively Christian activity is to be centered, therefore, is personal soul-winning. It is from this and the related activities that a Christian becomes a better Christian.

The goal of Christian education is identical with that of the church and with that of the Christian home. It follows, then, that the product of such education should enhance both home and the church. If graduates of Christian institutions fail to ennoble and enrich these two, correction needs to be made at some place. Let Christian educators ever bear in mind that the one goal for their type of education is: a Christian winning another to Christ, personal evangelism, the best method of making a better Christian out of the first Christian.

BAPTIST MINISTERS' CONFERENCE OF NEW YORK CITY

By John H. Eager

This conference meets every Monday, except during the summer. The session of September 21st was an unusually important one because of the subject under discussion, "Unemployed Baptist Preachers in New York City." According to statements made during the meeting the situation is a very serious one, as there are Baptist ministers in the city without work, without an income and unable to find any kind of work. One of these preachers said to a friend of mine a few days ago,

"I am fearing that any day my furniture will be put out in the street because I cannot pay my rent."

The secretary of the Society for the Aid of Aged Ministers was present, and he informed us that his Society was giving aid to seventeen hundred cases in the state of New York, but these unemployed preachers, in New York City are not among the members, as they have not yet reached the required age; hence the Society can do nothing for them. There are pastorless churches in New York City and vicinity, but it seems that in most cases the unemployed men are not fitted to satisfy the conditions. One speaker emphasized very strongly the fact that some men come to the city because they are not willing to work in the country or the small city situation.

It seems that the problem of the unemployed preacher is growing very serious all over the land, not only in the city but in the country as well. In so far as I have been able to keep up with Baptist statistics, pastorless churches are as numerous as churchless pastors. But how are we to bring these together? In the Western Recorder of September 17th I found a very interesting article on "Resurrecting Dead Churches." The story is of how the late Dr. William E. Hatcher saved Shiloh, which had been called a dead church, and is taken from "Along the Trail of the Friendly Years." Some of these preachers might imitate Dr. Hatcher's example and thus save some of the country churches.

Another fact was brought to the attention of the Conference, "Ordaining Unqualified Men." Our speaker declared that men are sometimes ordained who have neither qualification nor preparation for the ministry. "Just recently," he said, "a man came to my office to ask me to recommend him to my church for ordination. He was 53 years old, had never been to college or seminary, and had had no experience in any kind of ministerial work. When I hesitated to reply, he said, 'Well if your church will not ordain me, I can find another that will.' I could make no reply to that because I knew it to be a fact."

Some of the pastors have large salaries and are among those who contribute to the needy. One gave \$500 during 1930 and will do the same this year, but the average Baptist pastor has a moderate salary and needs to watch expenses very carefully.

As I read over our Baptist papers (six of them come to me every week) I am persuaded that God knows our needs and that He is calling many fine young men into the ministry and many young women into special Christian work. Let us encourage them and pray for them and assist them in getting the best possible preparation, for more is expected of the ministry today than ever before.

New York City.

JUST RAMBLING ALONG

(From Page 3)

stituted and objected to receiving messengers from it. The committee reported recommending that the messengers be seated, and it was done without a dissenting vote, but not by a unanimous vote.

Letters from 21 churches were received. They showed: 243 baptisms, one for every 7½ members, a very fine record; net increase in membership, 240, or a little better than 13 per cent, another splendid record; present membership, 2,066; total contributions for local expenses, \$4,615.27; for missions, education and benevolences, \$541.46, or a little more than 10 per cent of the total collections. In other words, of every dollar that went into the treasuries of the churches, an average of ten cents came out for others. But only 8 of the 21 churches gave a penny to others. And not one of these churches has a subscriber of the Baptist and Reflector! The next meeting will be held with Smith Chapel Church, and S. E. Pennington will preach the sermon. Officers elected by the body were: Moderator, J. W. Stone; assistant, J. H. Robertson; clerk, W. T. Brown; assistant, C. D. Tabor. Brother Stone has attended forty-two consecutive sessions of this body and Brother W. S. Clouse has missed but one session during that period. Monterey Church asked for a letter from the body and, we heard, joined Riverside Association.

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

WHY JEFFERS AT JONESBORO

By W. N. Whitaker
Fayetteville, Tenn.

According to recent news dispatches, the Reverend Joe Jeffers, Baptist evangelist holding a revival at Jonesboro, Ark., has seen fit to hurl from his platform inflammatory and apparently unsubstantiated charges of misconduct against the local pastor, Dr. D. H. Heard. As a result of such charges the church has been divided into seething factions, and national guardsmen have appeared on the scene to preserve order and prevent possible bloodshed.

Christians in general, and Baptists in particular, must bow their heads in shame at such a disgraceful incident. Such an outbreak among pagans would have at least a tincture of consistency and honesty. That such a situation can exist among enlightened Christians is unthinkable. Such actions constitute, in effect, a denial of the efficacy of the revelation and the faith which they profess to follow.

The nature of the charges is not stated, but, guilty or innocent, the method of effecting a cure is infinitely worse than the disease. Is this professing minister of the gospel shocked at the storm of passion and protest that his tactics have caused to burst with such fury over this community? Does he show any symptoms of abasement or repentance at the turn of events? None that are noticeable. On the contrary, his move is to indulge in a two-hour session of prayer with his followers on the theme: "If martial law be God's will, then God's will be done." Who shall say that the day of miracles has passed when the ass can still open his mouth and speak?

When has it ever been God's will, express or implied, that Christian worship should be conducted under the auspices of bayonets and machine-guns? It is a far cry from the captive Galilean, rebuking Peter for striking a blow with the sword in His defense, to a rampant mountebank inciting professing Christians to riot by the use of tactics at which a high-pressure publicity-agent or a sideshow barker well might blush. One must admire even while he condemns this versatile juggler who uses the cross with equal facility both as a club and as a shield.

Has Paul's admonition to the churches that all things be done decently and in order, been observed? Read the reports: Charges preferred without producing evidence, threats of exposure unfulfilled, a populace, incited to religious—I say religious, not Christian—frenzy, held in check only by the threat of martial law. It would be an insult to intelligence to ask this question seriously, whether or not decency and order have been promoted or even manifested by such high-handed methods.

The proposition that any one who professes to be a leader in Christian affairs should drive to base his conduct on Christian principles is not debatable. Yet, in this instance, we see the flagrant violation of a principle so clearly enunciated by divine revelation as to leave no possible shadow of a doubt concerning its proper application: The attitude and method to be adopted by the church in dealing with an offending brother.

If the Reverend Jeffers sincerely desired to see justice effectively rendered, and that alone, why did he not follow the Scriptural method of attaining this end? Why did he not array himself with indisputable evidence? Why then, in company with another brother, did he not present it to the pastor and discover his present attitude and intention regarding the charges? If the pastor remained obdurate, why then were the facts not presented to the church for official cognizance and action?

"Let him who is without sin among you cast the first stone," is an admonition the wisdom of which has been amply justified and confirmed by human observation and experience. Whatever else this precept may mean, it certainly means that judgment to be rendered fairly and impartially must be rendered by properly constituted authority and not by individuals. The alternative? Mob law, regardless of its alias or the gorgeous raiment in which it seeks to clothe its nature.

If this performance of the Reverend Jeffers were but an isolated instance, it might be the part of wisdom to treat it with silent contempt. But when reports of disaffections and dissensions among the churches are becoming matters of almost daily occurrence, they cannot longer be ignored.

Can Joe Jeffers and others of his ilk spring in

PROGRAM OF TENNESSEE BAPTIST CONVENTION, HARRIMAN, NOVEMBER 11-13, 1931

Wednesday

- 10:00—Devotional
- 10:15—President's Message
- 10:35—Organization
 - Report Program Committee
 - Appointment Special Committees
- 11:00—Welcome Address
- 11:10—Response
- 11:20—Introduction New Pastors
 - Recognition of Visitors
- 11:30—Report of Executive Board
 - Announcements
 - Adjourn
- 2:00—Devotional

State Work

- 2:15—Report on State Missions, W. H. Barton
- 2:30—Report of Educational Department, W. D. Hudgins
- 2:45—Orphans' Home, W. J. Stewart
- 3:15—Report on Baptist and Reflector, John D. Freeman
- 3:30—Address on State Work, Dr. O. E. Bryan
- 4:00—Announcements
 - Adjourn
- 7:30—Song and Praise
- 7:45—Miscellaneous and Announcements
- 8:00—Convention Sermon, John A. Davison; Alternate, Sam Edwards

Thursday

- 9:00—Devotional
- 9:15—Journal and Miscellaneous
- Southwide Interests**
- 9:30—Report on Theological Seminaries, W. P. Reeves
- 10:00—Report on Relief and Annuity, E. Floyd Olive
- 10:20—Report on Home Missions, L. S. Sedberry
- 10:50—Report on Foreign Missions, D. Edgar Allen
- 11:20—Report on Cooperative Program, W. R. Rigell
- 11:50—The Every-Member Canvass, Dr. O. E. Bryan in charge
- 12:30—Adjourn
- 2:00—Devotional
- 2:10—Report on Woman's Work, Mrs. R. L. Cowan
- 2:55—Report on Christian Education, R. E. Guy
- Messages from Colleges**
- 3:40—Report Mountain School Committee, J. G. Hughes
- 3:55—Miscellaneous Business
- 4:00—Adjourn
- 7:30—Devotional
- 7:45—Report on Denominational Literature, L. W. Smith

Educational Department Program

W. D. Hudgins, Directing

- 8:00—Report on Sunday School Work, Jesse Daniel
- 8:10—Report on B. Y. P. U. Work, Mark Harris
- 8:20—Report on Men's Brotherhoods, T. H. Haynes
- 8:30—Program Arranged by W. D. Hudgins
- 9:30—Adjourn

Friday

- 9:00—Devotional
- 9:15—Journal and Miscellaneous
- 9:30—Historical Society, Fleetwood Ball
- 9:45—Memorial Hospital, D. A. Ellis
- 10:00—Report Committee on Nominations, N. M. Stigler
- 10:15—Obituaries, A. H. Huff
- 10:30—Temperance and Social Service, R. H. Hunt
- 11:00—Resolutions, E. L. Atwood
- 11:15—Miscellaneous and Final Adjournment

Note: This is the final form of the Convention Program as it will be presented to the convention for adoption at Harriman. Please let the brethren be governed accordingly.

J. G. HUGHES, A. L. CRAWLEY,
C. F. CLARK, W. R. PETTIGREW,
P. W. JAMES, C. W. POPE, Committee.

ever-increasing numbers from churches that are fighting a good fight and keeping the faith? No more than pestilential vermin can spring from the sparkling crystal waters of a mountain stream. The church of today suffers all too much from spiritual stagnation. When it substitutes reformation for regeneration, emotional appeals for appeals to reason,

business efficiency for spiritual power, then, indeed, has it fallen upon evil days. If it sows the wind, it must prepare to reap the whirlwind; if it stoops from its high calling to commit fornication with worldly powers and principalities, it must prepare to stand sponsor for its misbegotten offspring. It can expect no surcease from its afflictions so long as it focuses its attention upon the minor moralities of political and social reform to the exclusion of the higher morality of the Cross. It has waxed fat in worldly power, prestige and riches; it has bartered its royal birthright for a mess of pottage.

Whatever dangers threaten the stability of the church are internal, not external. It has withstood, and will continue to withstand to the end of the age, the onslaughts of the world, the flesh and the devil. Never has the church shone forth more gloriously in its mission to the world than when writhing under the lash of persecution. Never has it exhibited such amazing power as when struggling for its very existence. Never has it advanced so rapidly and so powerfully as when advancing humbly and prayerfully upon its knees.

Should this be construed as an argument for the reversion of the church to such conditions? If the church will honestly, earnestly and effectively undertake the cleansing of its household, no. But, by the grace of God, if only such drastic measures can effect the necessary reformation and transformation, YES!

PROGRAM MINISTERS' CONFERENCE, TENNESSEE BAPTISTS

NOV. 10, 11, 1931

Tuesday

Matthew 28:19, 20

- 9:30—Enrollment and Organization
- 9:45—Prayer for Tennessee—led by David N. Livingston
- 10:15—Evangelism in the Light of History—led by D. A. Ellis
- 10:45—Open Discussion
- 12:00—Lunch
- 1:30—Prayer for America—led by Arthur Fox
- 2:00—Evangelism in the Light of "The Book"—led by W. B. Harvey
- 2:30—Open Discussion
 - Adjournment

Evening

- 7:15—Prayer for Power—led by E. L. Ewton
- 8:00—Evangelistic Sermon by Byron Smith

Wednesday Morning

- 8:00—Prayer for the World—led by John Jeter Hurt
- 8:30—Evangelism in the Light of His Presence—led by Wiley Deal
- 9:00—Open Discussion
 - Adjournment

S. P. WHITE,
E. P. BAKER,
PAUL R. HODGE,
Committee.

YES, "STRANGE EXPOSITIONS OF TRUTH"

Quite an interesting question asked by H. F. Burns of Nashville in the Baptist and Reflector of September 24, page 3, column 3.

So many of such things in our Sunday school literature, and seems more than usual of late, especially in the Advanced Quarterly. In the review lesson for September 27 we read of Stephen meeting Saul in open debate, and later of the two months' stay of Paul and Barnabas in Cyprus, etc.

Not so long ago some one had Esau coming to meet David with four hundred cavalry, Mary riding a donkey into Jerusalem, and so many others; seems more than usual for the last year or so.

Awful, awful that preachers and Sunday school writers tell us so much that is nothing more than products of their own imagination. So much of the adding to and taking from the words of the prophecy of this book.

What should be done? The Sunday School Board turn off and hire over such writers, or get others in their places? How long will the denomination endure it?—H. C. Sanders, Selmer, Tenn.

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

THE NEWS BULLETIN

PRESENT STATUS OF THE EVERY-MEMBER CANVASS MOVEMENT ENCOURAGING

By W. M. Gilmore, Publicity Director

"Interest in the Every-Member Canvass, November 29-December 6, is widening and warming everywhere," recently remarked Dr. M. E. Dodd, Shreveport. This statement will apply to the whole Southern Baptist Convention as well as to the state of Louisiana, if the reports received here at headquarters in Knoxville mean anything.

The first stage of the movement has passed with wonderful unanimity. A finer spirit of cooperation among our state secretaries and other leaders and the rank and file of our people has not been witnessed before in this generation. Following the meeting of the Promotion Committee of Southern Baptists in Birmingham July 7, 8, the state secretaries called their state groups together and arranged for the organization of the district associations and the churches. This has already been accomplished to a remarkable degree.

Texas reports, through T. C. Gardner, that their 109 associations, grouped into seventeen districts, are all organized and ready for action. Likewise Perry Morgan has sent to us a complete associational organization of North Carolina, with the exception of one or two small associations. Many other states have practically completed their organizations and all are working at it in a serious way. This is most encouraging.

With October we swing into the second stage of the movement, that of intensive and extensive preparation. How well this is done will determine the success of the movement. With the momentum gained, we have reason to hope that in every church a group will be thoroughly trained to put on the canvass effectively, that all the people will be sufficiently instructed and inspired that they will support liberally their own churches and all the causes fostered by their denomination. After all is said and done, this whole matter heads up in the churches. If they fall down on the job, if the pastors fail to lead, the whole movement will fail to that extent, and vice versa.

Dr. Brown's Movements

All will rejoice to know that Dr. Brown is standing up remarkably well under the stupendous load that Southern Baptists have laid on his shoulders. He is taking his task seriously and has thrown himself into it with perfect abandonment. Since the day of his election as executive secretary of the Promotion Committee, July 7, he has been going "like a house afire." He has had no let-up. Speaking from three to six times daily, traveling hundreds of miles, rarely ever retiring before 2 o'clock in the morning and often at 4 o'clock, Dr. Brown is not sparing himself in the least. But the Lord seems to be giving him sufficient strength and grace for his strenuous work.

THE MIDDLE TENNESSEE BAPTIST MINISTERS' CONFERENCE

The Middle Tennessee Baptist Ministers' Conference met at the usual place—Tennessee College—at 10:30 o'clock Tuesday morning, September 29. There were at least fifty brethren attending the meeting. Among other visitors present, we had the joy of meeting and hearing Brother C. J. Lowe of Shanghai, China. It is always a treat to the pastors to have our missionaries with us.

The subject for discussion at the conference was "The Problem of the Lord's Day Desecration." Floyd Huckaba, son of our efficient president, O. F. Huckaba, brought the devotional. H. B. Cross, pastor of Judson Memorial Church, Nashville, discussed the subject from the viewpoint

of the pastor in the city most ably, and from a rich and extensive experience as a pastor. F. G. Dodson of Bell Buckle discussed the subject from the viewpoint of the pastor in the town. John W. T. Givens of Franklin, Ky., discussed the subject from the viewpoint of the pastor in the country, and Sam T. Edwards of Cookeville discussed "The Proper Observance of the Lord's Day." O. L. Hailey gave a short discussion on the "Christian Sabbath." Though there was doubtless much difference of opinion as to the proper observance and meaning of the Lord's Day, the program was thoughtfully presented and a fine Christian spirit prevailed.

W. C. Creasman very ably and earnestly brought to our minds anew the matter of the "Every-Member Canvass," asking the pastors to lend their hearty cooperation in making the canvass a success.

J. W. Sharp, who has recently become one of us, having come to Lockeland Church, Nashville, brought a helpful message to Tennessee College and visitors at the chapel hour just before the conference met.

This writup would not be concluded properly without an expression of gratitude for the hospitality of our hostess, Tennessee College. The lunch was delicious and the entertainment was most gracious and pleasing, thanks to the efficient and hospitable president, E. L. Atwood, and the entire college.

Our next meeting will be January 4, 1932, and the place of the meeting is always the same—Tennessee College. You may look for announcements of this meeting later. Our brother ministers are missing fine Christian fellowship and inspiration who are missing these meetings.

GREAT OPENING—SOUTHWESTERN SEMINARY

By L. R. Scarborough

The Southwestern Seminary has opened for the twenty-fifth time with an enrollment almost equal to last year—a fine group of students, men and women from many sections, an unusually large number from foreign fields, from every state in the South and from many other sections.

We have practiced a number of economies, have cut salaries and reduced every possible expense except to cut into the teaching force; full teaching force as last year except one-half time man; all teachers back, well, happy; splendid classes of earnest, ambitious Christian workers in all departments; great evangelistic reports from students and seminary teachers for the last summer; many conferences attended; glorious work achieved.

The seminary is throwing itself full force into the Every-Member Canvass. I happen to know that some genuine sacrificial living is practiced on Seminary Hill by teachers and students. The brotherhood may know we are bearing our part of economies, sacrificing and heroic living. We urge for the sake of this institution, as well as others, that the brotherhood do their best in the Every-Member Canvass everywhere.

Thank God for the propitious circumstances and hope of a great session of genuine study and work for the Master on Seminary Hill.

GOING AFTER MOVIES

The International Reform Federation of 206 Pennsylvania avenue, Washington, D. C., is going after the lewd movies in a strategic way. It has been decided to petition the National Congress to pass a law providing for federal supervision of the industry to the end that there may be an end of the shipment of lewd, un-American pictures to foreign countries as well as to prevent the interstate shipment of films that are so utterly evil as most of those of recent days have been.

During the recent General Convention of the Protestant Episcopal Church, held in Denver, Col., Charles J. Gomph of Newark, N. J., introduced a resolution setting forth: (1) the common knowledge "that moving picture houses are frequented by great numbers of people, including the boys and girls of every section and community;" (2) "that much that is shown in the moving pictures is objectionable from a moral and social standpoint," and resolving (1) "that the convention record its vigorous protest against the making and showing of all pictures which depict criminal or salacious subject matter; and earnestly urge that all producers of moving pictures in this country recognize their high moral and social obligation to the people of the land, especially the youth;" and (2) "that the convention call all right-minded people to refrain from frequenting pictures which depict criminal or salacious subjects."

One after another religious body is taking a firm stand against the license and shame of the movies, and they are being joined by educators of note, by social welfare workers, by students of criminology. If the manufacturers of movies have any sense they will see the hand on the wall.

TRIBUTE TO DR. BOONE

A letter from I. W. Shannon of First Church, Tulsa, Okla., contains the following interesting words: "Being from Tennessee I naturally have a kind feeling for the state, but having had fellowship with Dr. A. U. Boone of Memphis during the past six months when he served as interim pastor of our church, I have learned to think more of that state. We in Oklahoma wish we could put into words a proper tribute to Dr. Boone. No wonder the Memphis people kept him for thirty-two years! He has enriched our lives, and his influence will live in Oklahoma. We want the people of Tennessee to know how greatly we appreciate him. Won't you tell them for us?"

We are delighted to have the privilege of passing on to the brotherhood these words so fittingly spoken about one so dear to our hearts. We are not surprised that Oklahoma Baptists so readily came to love him.

GETTING SOMEWHERE

Editorial in Shawnee Evening Star Encouraging word comes from the recent meeting of the Board of Trustees of Oklahoma Baptist University on the future outlook for the institution. The debt was reduced \$5,000 last year and a saving of \$12,000 has been effected for this year. Bonds have been voted to absorb the remainder of the debt and put the university back on a sound financial basis.

This will make it much easier for the million dollar endowment cam-

paign to win success. It increases the admiration and respect of Baptists and their friends throughout the state for the institution and its present management. Confidence has been greatly increased and optimism has replaced pessimism. A new spirit has taken hold of the group of men responsible for the school and they are to be complimented on their perseverance in trying times.

For the first time in history, Shawnee as a city, is taking the kind of interest in the school that it deserves. The Chamber of Commerce is underwriting the endowment campaign expenses and this is bringing many prominent civic leaders into closer contact with the university than has been maintained in the past. Visions of a great future for the school and the uplifting influences an institution of high learning can have on the city, are being painted in brighter colors than ever before.

This marked progress in the university's outlook has not been accidental. A large share of the credit is due Dr. W. C. Boone, president, who has demonstrated his executive ability as well as his talent as an educator of first rank.

EAGLEVILLE MEETING

J. C. Miles of Nashville has recently been in a good meeting with Pastor W. C. McPherson and the church at Eagleville. The services were well attended and the spirit was fine. Ten members were added to the church, a large number as compared with records of other recent years. Five of these came by baptism.

Brother Miles is to be with Pastor H. A. Russell at Hartsville in a meeting which begins the third Sunday in this month. After that he will have all his Sundays open for pastoral work and will be pleased to serve churches convenient to Nashville. This will be done in connection with his work as part time teacher in the American Seminary. All who know him know that a finer man or a better pastor is hard to find.

GOOD RESULTS FROM MEETINGS HELD

Brother Raymond B. Kennedy, missionary pastor, has this fall conducted a successful series of five meetings resulting in 154 professions. In one meeting held at Carnes, Ala., James Isabel, pastor, there were 46 additions by baptism. He has recently been with the church at Branchville, about two miles west of Huntland. This closed his revival work for the season unless he is called elsewhere.—Mrs. R. B. Kennedy.

NORTH FORK REVIVAL

A revival that had been in progress at the North Fork Baptist Church for eight days came to a close September 6. Brother M. J. Taylor of Mulberry did the preaching, bringing us some great Gospel messages, (Turn to Page 16)



Mr. and Mrs. T. S. Simmons of Erwin, Tenn., and eight of their children who had the unusual record of being 100 per cent in the First Church Sunday School for the year 1930-1931. Left to right: Hazel, Buster, Pearl, Lura, Mack, Margaret, Alice and Henry.

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.

ANSWERS TO PUZZLES

Anagrams I

Pear scrambled with a G makes Grape.
Mope scrambled with an S makes Poems.
Pure scrambled with an S makes Super.
Rang scrambled with an E makes Anger.
Fine scrambled with a K makes Knife.
Isle scrambled with a C makes Slice.

Anagrams II

Male scrambled with a C makes Camel.
Stop scrambled with an R makes Sport.
Sire scrambled with an N makes Risen.
Bear scrambled with a V makes Brave.
Gnat scrambled with an R makes Grant.
Sail scrambled with a P makes Pails.

HELPERS SIX

By Nancy Byrd Turner

The milkman comes before we're up,
With clink of bottle and rattle of can,
And leaves sweet milk for the morning cup—
That is his faithful plan;
The baker mixes flour and yeast
And cakes, in many a shining pan,
Creamy bread that is fit for a feast—
The jolly baker man.

The fireman waits by his big red car;
Quick, when the fire-alarm begins,
He is off and away; where its red flames are
He bravely fights—and wins.
The postman comes whatever the weather,
Cheerful and happy all the while.
If it hailed and thundered and blew together,
He still would come and smile.

The grocer's store is pleasant and nice,
With cheese and butter and peppermint candy;
The shelves and the boxes smell like spice,
And all is spick and spandy.
The farmer toils in the midday sun,
His heart is willing, his hand is steady,
And golden grain, when the harvest's done,
Is ripe for us and ready.

It gives us a feeling safe and warm,
A happy feeling within the heart
To know each helper, in shine or storm,
Will do his faithful part;
And we thank the Father who plans our lives
That these good friends are part of the plan—
Fireman, farmer, milkman, postman,
Grocer and Bakerman!
—Pilgrim Elementary Teacher.

FIRST IN COMMAND
(From Last Week)

Sir Marvin was the next to lay down his tools. He had felt from the first that his talents were being wasted. Now that Sir Lawler had brought in hundreds of workmen to dig among the ruins, he saw his chance.
"I am much more needed," he told his neighbors, "to direct these men. I shall stop this work myself and give orders. From now on they shall obey me." He divided them into companies, putting the lords of the castle at their head.
Young Sir Edwin watched the change sadly. Sir Lawler had taken a great part of the knights away from the work, Sir Marvin was tak-

ing more to head his bands of workmen. He even tried to get Sir Edwin.
"Would you not rather command a company than dig with your hands?" Sir Marvin asked the young man.

"Command a company?" repeated Sir Edwin. "Before I have yet shown that I can command myself? Let me prove that I can give orders to myself to see this thing through before I undertake to direct others."
"You are a queer boy," said Sir Marvin. "You should know that it is much easier to give commands to others." And he left Sir Edwin to plan a campaign of war, should he be chosen for the new commander.

The knight who from the beginning had cared least for the work of excavating was Sir Wendell, the handsome lord of an ancient house. When he saw that Sir Lawler had withdrawn with many of the knights and returned to take up the old life at the castle, and that Sir Marvin and many others, although directing men a part of the time, were wasting more in riding and hunting and playing at games, he said, "I, too, shall stop this stupid work. I am needed at the castle. I shall go back to my royal garments and sit upon the throne chair until the new commander is elected. Some one is needed to plan the feasts and merry-making." He sought out Sir Edwin, who was hauling a great boulder from its bed.

"See!" exclaimed the young knight, aglow with pride and excitement. "We have come to the sunken wall which Sir Hugh said we should find in almost perfect condition. When the stones and refuse are cleared away and the soil is leveled it will make an ideal playground for the children."

Sir Wendell looked. There was still much to be done before the place would remotely resemble a playground.

"Boy," said Sir Wendell, "why do you do it?"
"Why do I do it?" the youth asked, surprised. "But is it not what our loved Sir Hugh bade us do?"
"But what difference can it possibly make to Sir Hugh," Sir Wendell went on, "whether the work is done by you or some one else? Sir Lawler has offered to hire ten workmen for every knight who gives up. Nearly every one of us has turned his tools over to these hired men. Would it not be better for you to stop now and go back to the castle?"
"It would be easier," laughed Sir Edwin.

"Then why make yourself work so hard at digging when it is not necessary?"

"But I glory in making myself do hard things!" Sir Edwin cried. "Every day in these ruins I have a chance to fight and to win. I can struggle with a great boulder like this and not let it get the better of me, or a stubborn root like that over there which took me half the morning to pull from the earth, or with myself when I see the others stopping work, and feel for a moment that I should like to go with them. But I can always make myself win!" he ended, with eyes shining, and went back to his boulders.

"You are a queer boy," said Sir Wendell, "making yourself do hard things." But he walked slowly back to the castle, wondering if in all the feasts and merry-making there he would ever feel the enjoyment Sir Edwin expressed.

Up at the castle life went on as of old except that there was no real commander. Sir Wendell, dressed handsomely, conducting all sorts of festivities, appeared so well that many thought it would be wise to keep him as commander. The money bags of Sir Lawler were wide open,

and he used his gold so freely one could see what a lavish reign his would be if he were chosen. Sir Marvin spent his time between commanding his companies down at the excavations and planning to use these armies of men to conquer vast territories beyond the castle lands, if he should be named as commander.

The one knight to remain at the excavations was Sir Edwin. Always cheerful, full of fun and of the joy of living and working, he cheered and encouraged the workmen. He would tell them of Sir Hugh's plan for their happiness and their children's welfare and they would toil the harder to bring them about. The work of excavating went faster and faster. Sir Marvin was hugely pleased with the progress, taking the credit to himself. It was Sir Edwin whom the workmen sought to please, however, not Sir Marvin. The young men and boys worked as near him as they could get and caught a little of his spirit. The older men loved his loyalty to Sir Hugh, and his insistence on carrying out his wishes for their happiness. "Would that the next commander of the castle could be like Sir Edwin!" they would say to each other. The young men and boys were quite open in their wish.

They had been laboring all day to take away a pile of stones which concealed a gateway in the wall. Enough had been cleared to show that the gateway was beautifully carved. Sir Edwin had exclaimed delightedly, "See, comrades, how beautiful is the gateway through which our children will pass into Sir Hugh's playground. Is it not worth all the energy and strength we have spent?"

"It is! It is!" cried the boys. "O Sir Edwin, were you our leader, how we should work with a will at whatever task you set us! You show us how our work is worth the while. If we had our way you would be chosen commander of the castle and the castle lands."

But Sir Edwin only laughed.
"It is enough to command myself without the castle and the castle lands. Come, help me with this last load. I think the arch is carved with letters. Let us see if we can uncover these."

For a long time they worked in silence. Stone after stone was removed. At last the gate stood before them in all its beauty, the last bit of the children's playground to be cleared.

"What do the letters say?" asked one of the workers, for they were ornamental and difficult of reading.

"The secret!" cried one suddenly. "It tells us who shall be the commander."

With eyes fixed upon the stone work, they saw the letters slowly emerge from their background.

"He who hath first his own self in command," they read, "shall be first in command of others."

"Sir Edwin!" shouted one of the men. "Sir Edwin is meant! It is what he has always told us!" The joyful cry that went up was heard as far as the castle and could mean but one thing.

"They have found the secret," said the knights excitedly to each other and hurried to the ruins.

They found the company there lifting Sir Edwin to their shoulders, and though Sir Lawler, Sir Marvin and Sir Wendell were each ready to object, when they read the carved message on the arched gateway, there was but one name in each mind, the name of one who could make himself think what he would, who refused to command a company before proving that he could command himself and who gloried in making himself perform hard tasks. Truly he alone of them all was worthy of being first in command of others.—The Pilgrim Elementary Teacher.

MY PRAYER

If a little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing
And drop it in some lonely vale,
To set the echoes ringing!



Bill—"There are lots of girls who don't want to get married."
Mary—"How do you know?"
Bill—"I've asked them."

No Cure

Customer: "Have you anything for gray hair?"
Conscientious Druggist: "Nothing but the greatest respect, sir."

Campus Barber: "Haven't I shaved you before, sir?"
Freshman Customer: "No. I got those scars in France."

Flapper: "Please, Mr. Motorman, will I get a shock if I step on the track?"

Motorman: "No, lady. Not unless you put your other foot on the trolley wire."

"Why don't you like girls?"
"They're too biased."
"Biased?"
"Yes—bias this, and bias that, until I'm broke."—Trumbull Cheer.

He: "Janet, will you marry me?"
She: "Why, you couldn't keep me in handkerchiefs."
"Well, you don't expect to have a cold the rest of your life, do you?"

Wisdom

Old Gentleman: "Why are you putting that muzzle on your little brother?"

Tommy: "Cause I'm sending him to the store for some candy."—Baltimore Sun.

"Ah, good morning, Mrs. Hennessey. An' how is everything?"
"Sure, an' I'm having one grand time betwixt we husband and the furnace. If I keep me eye on one, the other is sure to go out."

Just Think

Owner Driver: "I locked the car up before we left it, and now, I've lost the key!"

Wife (helpfully): "Never mind, dear! It's a fine night—we can ride home in the rumble seat."—Humorist.

All On Paper

"I had to fire an old employee today. I felt sorry, but sentiment ain't got no place in business."

"What is your business, may I ask?"

"Oh, I manufacture all sorts of holiday and greeting cards."—Life.

Urey: "Yes, I had a little balance in the bank, but I got married two months ago, and now—"

Fuqua: "Ah, love makes the world go round."
Urey: "Yes, but I didn't think it would go around so fast as to cause me to lose my balance."

The Blarney

Murphy had been careless in handling the blasting powder in the quarry and Duffy had been deputed to break the news gently to the widow.

"Mrs. Murphy," said he, "isn't it today the fellow calls for the weekly payment of Murphy's life insurance?"

"It is," answered Mrs. Murphy.
"Well, now a word in your ear," said Duffy. "Sure ye can snap your fingers at the fellow today."—Patton's Monthly.

It Works!

The woman of the house was as cold as could be. "You seem able bodied and healthy," she said; "you ought to be strong enough to work for your meals."

"That's true," replied weary Willie, "but although you seem beautiful enough to be in the movies evidently you prefer the simple life."

"Oh, I'm sorry I spoke so hastily. Come in and get a nice, warm dinner, sir."



FIELD WORKERS

Jess 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, OCTOBER 4, 1931

Chattanooga, First	1344
Memphis, LaBelle	904
Memphis, Temple	882
Springfield	837
Maryville, First	791
Memphis, Union Avenue	722
Nashville, Belmont Heights	670
West Jackson	666
Nashville, Grace	649
Chattanooga, Highland Park	631
Nashville, Park Avenue	610
Chattanooga, Avondale	514
Nashville, Eastland	508
Etowah, First	505
Erwin, First	497
Chattanooga, Northside	491
Memphis, Speedway Terrace	486
Memphis, Seventh Street	465
Chattanooga, Ridgedale	447
Paris	442
Chattanooga, Calvary	423
Nashville, Edgefield	422
Chattanooga, Rossville Tabernacle	407
Cleveland, First	386
Humboldt	337
Nashville, Lockeland	335
Ducktown, Mine City	324
Trenton	324
Chattanooga, Tabernacle	322
Sevierville, First	319
Chattanooga, Chamberlain Ave.	319
Memphis, Boulevard	314
Chattanooga, Red Bank	310
East Chattanooga	302
Nashville, North Edgefield	301

SUNDAY SCHOOL NOTES

Brainerd Church, Chattanooga, had a good class in "Building a Standard Sunday School," taught by their pastor, Rev. R. E. Grimsley.

Miss Collier reports a fine week with the Oakwood Church, Knoxville. She is doing some fine work wherever she goes. She never fails to get the people busy.

Mr. Jesse Daniel reports a good week while away in Arkansas last week. We were glad to lend him to our old friend Edmunds and trust he did a lot of good in our neighboring State.

Rev. George S. Jarman writes for Stewardship Books with a view to putting on a class in Stewardship and adds: "Your proposition to furnish Dr. Burroughs' Book at 10 cents per copy is very liberal and all the churches should take advantage of this offer. It is a safe and sound book and will do great good wherever taught. Please send me twenty copies as I am planning to put on a large class here in my church."

Mrs. H. R. Darter writes from Church Hill, Holston Valley Association: "The Sunday School Group Meeting of Group No. 1 met with McPheeter's Bend Church October 4. There were four churches represented with an attendance of more than seventy. The interest was fine and the program very instructive in every way. We added another church to this group and reorganized by electing officers for the coming year. Mr. J. F. Helms was elected superintendent; Mrs. H. R. Darter, secretary; Mrs. J. D. Arnott, assistant secretary. We are starting our third year with Group No. 1, the only group that did not have to be reorganized last summer." This is a fine record. She writes for program for the new year and for other literature.

A SMALL MONTH IN SEPTEMBER

Owing to the early closing of our Rural Work and so many of the rest of us busy with associations the work for September fell off some in Teacher Training and other Study Course awards. However, we hope to bring it up this month by teaching the Stewardship Book everywhere. Seal 3 will be awarded for the completion of "Our Lord and Ours." The book will sell at 10 cents per copy. Already many are ordering the book for use in the local churches.

TEACHER TRAINING AWARDS

Association	Diplo- mas	Seals	Total
Beech River	4	0	4
Concord	0	1	1
Dyer County	0	1	1
Holston	0	6	6
Jefferson County	3	0	3
Knox County	0	4	4
Madison County	0	12	12
McMinn	7	0	7
Nashville	0	3	3
New Salem	1	1	2
Ocoee	4	20	24
Robertson County	5	12	17
Shelby County	2	48	50
Watauga	0	24	24
William Carey	3	1	4
Total	29	133	162

Church Administration	Diplo- mas	Seals	Total
Campbell County	0	3	3
Holston	0	4	4
Ocoee	0	2	2
Sweetwater	0	6	6
Total	0	15	15

S. S. Administration	Diplo- mas	Seals	Total
Holston	2	8	10
Jefferson County	7	0	7
Nolachucky	10	0	10
Ocoee	2	0	2
Stone	20	0	20
Union	9	0	9
William Carey	5	0	5
Total	55	8	63

Stewardship	Diplo- mas	Seals	Total
Holston	1	0	1
Ocoee	31	0	31
Sequatchie	1	0	1
Total	33	0	33

ESPECIAL ATTENTION

We call attention to the articles by Frank Collins and Frank Wood in this issue of the paper as well as to the advertisement on other sheet. Be sure to read every word they say and remember that they are speaking from their own experience and from their very hearts.

THE EDUCATIONAL DEPARTMENT AND MISSIONS

By Frank Wood

Dr. Carver says ("Missions in the Plan of the Ages"): "Missions means the extensive realization of God's redemptive purpose in Christ by means of human messengers." Possibly the line of demarcation between "missions" and "evangelization" is so closely drawn we should not even attempt to make a distinction. However, in our general statements we refer to the work outside our own local territory as "missions"; and when referring to the work in our own fields of labor we call it "evangelism." Wherever "human messengers" are going telling the gospel story and endeavoring to extend the kingdom of God upon earth Christ's mission is being realized. This may be done through preaching, teaching, or training. Paul and Barnabas were

missionaries when they went to the Cyprus, Perga, Antioch, Iconium, Lystra and Derbe preaching the gospel for the first time. Were they any less missionaries when they were retracing their steps on the first and second Missionary Tours, "... confirming the souls of the disciples, exhorting them to continue in the faith...?" Quoting Dr. Dobbins: "As a matter of fact, while reading the Gospels it is difficult for us to tell when Christ is TEACHING and when he is PREACHING." And would we dare say he was not a missionary while TRAINING the twelve? Now our Educational Department lends itself to the ministry of TEACHING and TRAINING.

Again, it is the policy of this department, in keeping with the spirit of true missions, to invest its money, time and effort in the outlying and neglected fields over the State. For several years the department has sent out special workers during the summer months to some of the associations in greatest need of help. These workers go with a message of inspiration and information to discouraged Sunday school teachers and B. Y. P. U. leaders. The week is spent with these officers and teachers locating the lost, the unchurched church members and others who are possibilities for this church; and in the discussion of plans and programs for enlisting and adequately teaching and training in kingdom service.

Again, the method of associational organization used by the department in the promotion of its program is missionary in design and spirit. The group plan of organization brings several of the churches together into one group where a spirit of co-operation is engendered, and offers an opportunity for mutual help. The stronger churches helping the weaker. Many of the city and town churches over the State which have well organized Sunday schools and B. Y. P. U.'s and trained leaders are showing a fine missionary spirit in the promotion of associational Study Courses through their associational organizations.

Again, many are attending the Regional and State Conventions each year where they are gathering new ideas that oftentimes, when applied, revolutionize the home church. Truly, the spirit and practice of the Educational Department is MISSIONS. Will your Sunday school observe State Mission Day?

OBSERVATIONS ON THE B. Y. P. U. AND SUNDAY SCHOOL

By B. Frank Collins

Using Ephesians 4:11-13 as a basis, we have in the free translation: "And He Himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, in order fully to equip His people for the work of serving for the building up of Christ's body, till we all of us arrive at oneness in faith and in knowledge of the Son of God, and mature manhood and the stature of full grown men in Christ."

Here we have the purpose of the B. Y. J. U. and Sunday school. God in His wisdom gave them to the churches to fully equip His people for the work of serving. We take the B. Y. P. U. How is this organization making it possible for His people to serve? The answer is found when we study the "Object:" "Increased Spirituality," "Essential of Church Activities," "Edification in Scripture Knowledge," "Instruction in Baptist Doctrine and History," "Enlistment in All Forms of Missionary Endeavor through Denominational Organization." Yes, but I hear some say that the B. Y. P. U.'s are not living up to that ideal and ought to be eliminated. Suppose we grant that to be true, will some one produce any other organization that has in so short a time discovered and developed leaders for the different departments of churches like the B. Y. P. U. has for the past fifteen years. My observation in the short time I have been in the work is that the B. Y. P. U. courses and programs have been the greatest force we have had in creating an atmosphere for Scriptural giv-

ing and Missionary living in our denomination. I can remember when it was dangerous to bring up the subject of tithing in a church and only one with the courage of a Daniel would have mentioned it in an Association. Through the study of the Bible plan of giving in the B. Y. P. U. and the many opportunities for self expression of the members we find that the atmosphere has completely changed. You may not be willing to give the Training service credit for the wonderful part it has played in bringing this happy change, but the thousands who have had the experience of the writer, of finding himself and a place to serve will continue to praise God for giving the churches the B. Y. P. U.

Wherever I have gone in my work and found Young People's Unions I have always found more leaders, pastors better paid, more mission money and deeper spirituality. "By their fruits you shall know them." Let him who is inclined to overlook the fine work the B. Y. P. U. is doing make a comparison of churches, or Associations where the B. Y. P. U.'s are functioning and where they are not and then speak.

Now we noticed in the above passage, that He Himself gave some to be teachers. Why did he give the churches teachers? I think the Inspired Writer explained it when he said for the building up of the body of Christ. Yes, the Sunday schools have been doing their mighty work longer than the Training Service, and it is so human for us to treat lightly, or indifferently, this organization because it has been in the churches these many years. Yet in spite of some opposition and much indifference the Sunday schools have proved their worth in winning the lost to Christ. Here in our own State I wonder how many souls would be saved if we should lose this vast army of volunteer workers for one year. My soul rejoices when I think of the zeal and loyalty exhibited by this group every Sunday morning. If pastors could only pull back the curtain and see what they are doing for the Master and the lost I am persuaded that there would be a closer walk and more sympathetic understanding in our churches.

Only eternity will reveal the influence of the Sunday school upon home, community and our State. In teaching the lost the plan of salvation and the saved to find a place to serve we have the greatest enlisting agency in the Sunday school that our churches could hope for. May God help our leaders never to lose sight of this organization and its place in the Master's work. Sometimes we are tempted to leave a successful plan because of an emergency, or forget it and let it drift into an inefficient organization that fails to function. What I have said about both the B. Y. P. U. and Sunday school means, of course, we must have regenerated people to lead who recognize the leadership of the Holy Spirit. Let the B. Y. P. U. be a real training service for our churches and the Sunday schools a real teaching service and the mouths of the critics must close.

We will say in closing that some of the Sunday schools and B. Y. P. U.'s have failed, but the successes have far outstripped the failures and one of these days we are going to see how Jesus must have had in mind these two departments when He told the disciples to "Go therefore and make disciples of all nations; baptize them into the name of the Father, and of the Son, and of the Holy Spirit and teach them to obey every command which I have given you. And remember that I am with you always, day by day, until the close of the age."

ATTENTION—PLEASE

Please read this quotation from Mr. Flake's letter and if you need some one to assist you in your Library work, please write us or write direct to Miss Lavender:

"As you know, this department is responsible for the organization and promotion of church libraries throughout the Southern Baptist Convention, and in view of that fact we are eager

to do everything in our power to encourage churches everywhere to either start libraries or work over the ones they have, and make them function.

"Miss Leona Lavender of this department is now giving her entire time to this phase of our work. Aside from the promotional work, which is done from the office, she is prepared to serve in local churches in the organization and reorganization of libraries, which includes the cleaning and mending of books—if necessary, the classification and cataloguing of books, the arrangement of equipment, and the initiation of plans for the promotion and use of the library. The local librarian, of course, is trained in every detail of the work.

"In addition to this service in the local church Miss Lavender is prepared to teach library work, giving a full week's course of ten class periods, conforming to the regular training school scheme."

STATE MISSION DAY OCT. 25TH IN ALL CHURCHES

Please read the "Ad" on this page and then try to get your church organized to put on this program and not only that but to send in a liberal offering for our State Mission Work in Tennessee. No more vital thing can be done than to support the work that is laying the foundation for all other work in the world. Unless the churches are reached and the associations organized and a real worth while program put on through these two unit organizations we will always have a hard time getting back to our churches with any kind of program. State Missions promotes every cause and gathers funds for every object of the Unified Program.

Some have already sent in money for State Missions and we are proud to know that some have done this, although it was not convenient to observe the day set apart. We are not sticklers for any set program, just so we do the thing that should be done.

SPRING CREEK, CUMBERLAND ASSOCIATION

Spring Creek, Cumberland Association, sends in the first gift to State Missions under the present program and appeal. A very liberal gift for that church, and we greatly appreciate it.

B. Y. P. U. NOTES

Miss Anna J. Merryman reports a good class taught at Butler in "Training in Bible Study."

R. Jay McBride of First Church, Erwin, did a fine piece of work when he volunteered to teach a class at Pleasant Grove Church. Fourteen diplomas were issued for this loyal band of Seniors.

Miss Elizabeth Preston taught a splendid class at Old Hickory last week, using the Senior B. Y. P. U. Manual. Nineteen completed the study and awards were sent. We greatly appreciate this volunteer service.

We have received splendid reports of two classes held at Tabernacle Church, Chattanooga—"Trail Makers in Other Lands," taught by Miss Madge Sweet, and "Messengers of Light," taught by Miss Ida Gilliland. Forty-eight awards were sent to this fine bunch of Juniors and Intermediates at Tabernacle.

A CORRECTION

Last week we quoted from Mr. McCoy of Eastland Church, but in some way we got an article concerning Grace Church sent in by Mr. Carl Hudson. We refer the readers to this article as coming from Mr. Sutton, and quote below Mr. McCoy's note:

"Our Training School, as we call it, for it takes in more than just the ages of the B. Y. P. U., has very seldom fallen below the 200 mark in attendance for some time. We have nine Unions, namely: The Loyal Laborers, which is the B. A. U.; the Gleaners, which is also the B. A. U.;

three Seniors, the Comrades, Crusaders and the Peppy Peppers; two Intermediates, the Live Wires and Willing Workers; and the Juniors and Story Hour, making nine Unions together. A year ago we had about 55 or 60 in attendance with only four Unions, but since Mr. G. E. Murray took charge of them last October 1st, he has put the Training School of Eastland on the boom. He is a real leader and the people follow him."

A fine note from Harriman: "By request of Pine Orchard Church through Brother J. B. Tallant, ten members of our Trenton Street Senior B. Y. P. U. went to Pine Orchard Church on Sunday afternoon, September 12th, and put on a B. Y. P. U. demonstration program. Also helped them to organize a union by election of officers. We were much pleased with the attention given and the interest shown. We hope and pray that it will develop into a great training school for that church."—H. E. Floyd, Harriman, Tenn.

B. Y. P. U. STUDY COURSE AWARDS BY ASSOCIATIONS

Association	Diplo- mas	Seals	Total
Big Emory	39	0	39
Bledsoe	0	11	11
Carrall County	0	1	1
Chilhowee	0	18	18
Duck River	0	1	1
Gibson County	6	2	2
Grainger County	4	0	4
Holston	21	24	45
Holston Valley	1	0	1
Jefferson County	0	6	6
Knox County	7	0	7
McMinn County	2	16	18
Nashville	57	29	86
New Salem	13	0	13
Ocoee	0	41	41
Robertson County	16	3	19
Shelby County	11	203	214
Sweetwater	0	2	2
Tennessee Valley	3	1	4
Watauga	35	21	56
William Carey	0	18	18
Wilson County	0	1	1
Total	209	398	607

Mrs. Carrie W. Peck writes from Red Bank, Chattanooga:

"Please do not be disappointed in us for failing to reach the B. Y. P. U. standard, for we certainly did try, and we did some very good work. I can see the interest has grown in the work, and I believe you will hear of great things from our young people in the near future.

"We had only sixteen to read Bible readings for the quarter. Several failed only once.

"Those reaching 80% or more for the quarter included eight Seniors and twelve Intermediates. The director has been 100% for two years.

"Our promotion and installation services were the best we have ever had. Miss Mildred Sivley had charge of the installation Sunday night, and it was given as only Mildred could give it. She used the candle service. As each officer's candle was lighted she gave in an impressive way the duty of that officer, beginning with the pastor and going on to the Junior and Intermediate leaders."

LAYMEN'S NOTES

The laymen's work has not grown like it should, but in some of the associations and churches the men are doing a wonderful work. The men have not had a fair chance at our general meetings nor in the local churches. They have not had the attention given them nor programs outlined for them as others and hence the work moves slowly. No literature, no plans outlined, no books of methods, but only a few tracts and suggestions concerning the plans for men. When we give men the attention we give others they will respond readily. This has been proved.

The Brotherhood stands for the following definite outline of work:

First: Magnifying the church in the thinking of all men.

Second: The support of the local pastor in all his work.

Third: Dissemination of information concerning all objects and programs.

Fourth: The enlistment of every man in the every program of his local church and denomination.

Fifth: Development of fellowship among the men and church.

Sixth: The support of all causes, especially the Every-Member Canvass

and the general ministry of the church.

Eighth: The promotion of stewardship and tithing among all church members.

Ninth: Personal service in the church programs.

Tenth: Volunteer work as missionaries in the destitute places in the associations.

OCTOBER TWENTY-FIFTH State Mission Day in Baptist Sunday Schools of the South

The Program

It is Educational in its nature and gives a clear conception of what State Missions mean. It is simple and easily adjusted to any Sunday School.

The Purpose

State Missions is a part of the regular Cooperative Program and shares alike with all other causes fostered by the denomination.

The offering will enable churches to glean from thousands who will not give to the regular church budget. It will not interfere with the regular giving.

It should secure funds enough to finance the work of the Educational Department of the Board!

The Value

It will enlist thousands in our work and tie them on to our regular Sunday School program.

It will greatly enlarge our State Mission work and thus allow the Board to put on a much larger program in all lines.

It will develop and denominationalize a Sunday School conscience that will aid in all other causes that we foster.

The Reasons for Support

The Sunday Schools should be trained to give to the agency that supports and promotes the Baptist Sunday School work of the state.

When we give to State Missions we help in establishing churches in the strategic centers of the state.

Gifts to State Missions support scores of pastors in fields where the Gospel could not otherwise be maintained.

State Missions distributes books, tracts and other literature through the colportage department to people who would not get them otherwise.

State Missions supports the W. M. U. of the state, possibly the one most effective missionary organization we have.

State Missions supports in addition to the Sunday School the work of the B. Y. P. U. and Laymen's Brotherhood.

State Missions puts on through its departmental heads dozens of campaigns of evangelism and other enlistment programs.

State Missions gives through its various departments hundreds of weeks of volunteer work.

State Missions supports the ONE GREATEST EDUCATIONAL AGENCY we have, the "Baptist and Reflector," and the agency that aids our work as none other. Our pages each week serve as a great distributing agency to all our workers.

State Missions gathers funds and helps to promote every cause fostered by the denomination both state and Southwide.

The Plan

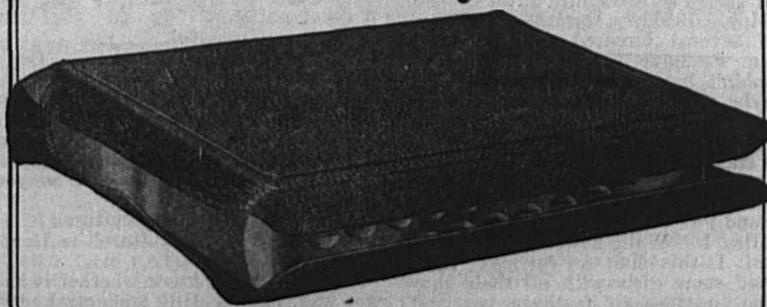
Let every Sunday School give liberally by classes and departments the largest gift ever sent in to the Board for State Missions.

The Aim

\$21,000 for State Missions on this one day, this amount being the amount of the appropriation to the Educational Department to which the Sunday School work belongs.

On Every Gift Occasion

Give Somebody A Bible



Multipled Thousands of Promotion Day Bibles Were Given In September. Wise buyers are already making selections from our large assortment and holding them for the Holidays. Christmas Shopping has already started. The Bible is the Supreme Gift—no other gift can take its place. Send for our "Treasure Chest" catalog of Bibles and Books containing classified gifts. Ready October tenth.

BAPTIST S. S. BOARD 161 Eighth Avenue, North NASHVILLE, TENNESSEE

WOMAN'S MISSIONARY UNION

President _____ Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer _____ Miss Mary Northington, Nashville
 Young People's Leader _____ Miss Ruth Walden, Nashville
 Young People's Field Worker _____ Miss Cornelia Rollow, Nashville

Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

"THAT THE WORLD MAY KNOW"
 "I care not for wealth or riches or fame,
 My greatest desire is to tell of a name
 The One whose last message to me was to 'go'
 And be sure of a life 'that the world may know.'
 Yes, millions are dying unwarned and untold
 While we hoard our knowledge, our prayers and our gold,
 And withhold our talents; He's needing them so!
 Just somehow or other 'That the world may know.'
 That one day He's coming, perhaps soon it will be,
 How we long for that coming, and His face to see!
 If we have been faithful to pray, give and go
 Hear Him say you have lived 'That the world may know.'
 But oh! if we fail Him, forget and grow slack
 And then some glad morning to earth He comes back
 No plaudit, reward or crown He'll bestow,
 Condemn for neglect, 'That the world may know.'
 Let us up and be busy His message to tell,
 How awful the gloom of an endless hell,
 If our conscience says as downward they go,
 If I had but lived, 'That the world may know.'"

(Original poem given by Mrs. J. M. Randolph, Springfield, at the quarterly meeting of Robertson County W. M. U.)

MISS LECTY'S VIEWS

By Jennie M. Bingham

(May and Dorothea are sitting in a room embroidering. Edna bursts into laughing, holding up letter.)

Edna. What do you think? What do you think? I am invited to join the Woman's Missionary Society for the ostensible purpose of furnishing hemstitched handkerchiefs to the heathen.

May. Really? I hope that zealous sisterhood won't tackle me.

Dorothea. So say we all.
 Ed. Just imagine myself in the midst of that female meeting, shutting my eyes and singing:

(Sings)

"Where every prospect pleases,
 And only man is vile."

Dor. I should think that the folks who believe in this sort of thing would bring the heathen here, a few at the time, and educate them and civilize them in a systematic way.

Ed. Oh, Dorothea, would you really enter them at a University and teach them Boston Philosophy and Trigonometry? Now I would teach them to wash their faces and make bread, and then I'd throw in a little Gospel.

May. Besides, Dorothea, as there are several hundred millions more than we have in this country, we wouldn't have room for them. And maybe they wouldn't want to come, and Congress wouldn't let them if they did.

(There is a knock at the door and Miss Lecty in old-fashioned dress is admitted. Stepping in and looking around.)

Miss L. Wall, now, if this hain't nice! Is this chair sot for me? Wish I had some girls with all their sunshine and fuss an' feathers, yes, and nonsense, too, for they've got plenty of it.

Ed. You'd be sending us all to the heathen to be missionaries, you know you would, Miss Lecty.

Miss L. Oh, no, I wouldn't. I'd send my neighbor's daughters. You

know it's a sight easier to send all your neighbors' children than one of your own.

May. I saw a revised version of a Bible prayer the other day and I feel like adopting it. It is, "Here am I, Lord; send her" (pointing to Edna).

Dor. Come, now, Miss Lecty, own up you're after some money. You know you always are begging for some heathen or other.

Miss L. Not this time. A lady told me t'other day that she was going to put on my tomb-stun this good Scripser verse: "And it came to pass that the beggar died" I told her she might and welcome, if she'd add the rest of that verse just as 'tis in the Bible: "And was carried by the angels to Abraham's bosom."

Dor. Edna has just been invited to join your pet society and love cannibals.

May. I read the other day of a missionary who landed on a cannibal island and inquired for his predecessor, who had been sent out a short time before, and the chief told him that the man he enquired for had taken a trip into the interior.

Miss L. That's a right smart newspaper story, and I'll warrant my best mantilly that the writer doesn't know one thing about those cannibal islands that has been redeemed from cannibalism and become a heap more civilized'n newspaper editors and full of happy homes, because men and women with backbones and love a-burning in their hearts, have been willing to act as Jesus Christ did, and go to them, and sometimes to die for 'em.

Dor. How could the missionaries redeem a people if they lost their lives?

Miss L. How could ever Jesus Christ redeem this world by dying for it? Tell me that. It was dying that won men to Him, because it was a proof of love, and love is the strongest thing in the world, course 'tis. A heathen heart can understand the language of love when it can't understand yet Latin or Boston English, and we ain't so different after all. Scripser says: "He fashioneth our hearts alike." Let me tell you something. (Leaning toward them confidentially.) We are the foreigners so far as the Gospel is concerned. Asia was the home of Christ and the Gospel, and fanatics who was foolish enough to believe in missions brought the Gospel westerly to our forefathers who were savages."

Dor. (Horried.) Not savages, Miss Lecty. Don't say savages.

Ed. Dorothea is from Boston and has a share in Plymouth Rock and the Mayflower, and she doesn't like that.

Miss L. In spite o' all the Bostons that ever baked beans, and in spite o' a pile of Plymouth Rocks, I've got to say that when Dorothea's ancestors was a horde of vulgar savages, a-offering up human folks for sacrifice, China was civilized, it was, and a great nation.

Chorus. Dreadful.

May. (Fanning Dorothea.) Don't let it overcome you.

Miss L. You girls, of all other folks, ort to care for the Woman's Missionary Society, because the missionaries they send out, are chipper, lively girls, a lovin' life jest as you do.

Dor. Are they really cultured?
 Ed. That word "culture" is Dorothea's pet.

Miss L. Don't know whether it has got the Bunker Hill trademark on't or not, but it's the genu-ine kind—book-larnin from the colleges, with plenty o' love to give it wings so's it can't get selfish. You get so excited about the heroic things you read in your histories and story-books and never know 'bout these girls at all.

Jest think on't. How they've tracked the seas with their wanderings, alone an' unprotected. How they've camped amongst wild heathen, nussed the sick and dying, and buried the dead with their own hands in cholera times. And there they've stood as unmoved as the monymnt of Liberty amongst mobs and riot and fire and sword and earthquakes.

May. Really, have they? Why, I declare I begin to admire them already, especially if they are girls like us.

Ed. See how interested Dorothea looks! If we don't watch out, she'll be starting for the heathen with her Browning under one arm and her Plato under the other.

Dor. Well, I'll own this is interesting, but we cannot send everybody away. We must keep some good people at home.

Miss L. Yes, and that's what we are a-doing with all our might. Out o' one thousand good people, nine hundred and ninety-nine stay in our land so it don't seem that we need to cry out just yet: "Help! Help! The Heathen are getting more than their share."

May. But Miss Lecty, I'm sure our church takes a great interest in Foreign Missions.

Miss L. Yes, dear, after it had paid its expensive music and tower and chimes and hot-house flowers, and all the luxuries it wanted, it sent what it had left over to the heathen—a stingy bit it was, too. I've meditated on't what would be said supposing we should send so many men to the heathen that one church didn't have a minister. Supposin' that man went from a church of five hundred Christians to a field of a thousand thousand heathen, and it's true as daylight, although there was a half-dozen other half empty churches in that town, there'd be a howl as loud as Fourth o' July: "We've gone too far with this missionary business." Of course, we never have been as rash as that.

Ed. But according to what you said yourself, America is "the uttermost part of the earth" as much as China.

Miss L. To be sure, and the Gospel is here, the land is full of churches, and there's plenty of heathen who won't hear the Gospel. Supposin' you had a child who wouldn't eat its food, and a neighbor's child was a starving for want of it, would you shet your teeth and say, "No, I won't send this rejected food to that hungry child, 'till my own child had been fed?" (a-knowing your own wouldn't eat it). Of course you wouldn't.

May. Oh, dear, how much responsibility you do try to roll on to us! (Shrugging her shoulders.) I don't like it.

Miss L. I was in a rich church t'other day where they sang:

"Take my silver and my gold,
 Not a mite would I withhold."

And I thought, "That's honest 'nough, but 'tain't nothin' to be proud of. You give the mites all right 'nough." A gorgeous-dressed lady (?) in front o' me who'd refused to give two cents a week to our Woman's Missionary Society sang in the loveliest voice, cultivated at five dollars an hour:

"Were the whole realm of nature mine,
 That were a present far too small."

I tried to tell a couple of ladies I was calling on, somethin' of the sufferin' and midnight hopelessness and degradation of heathen women, and one yawned and t'other tried not to look bored. A neighbor tripped in saying, "Mrs. B. has found carpet-bugs a-gnawing her best parlor carpet," and they waked up 's if it had been dynamite. "Awful!" "Dreadful!" "Take some turpentine!" They had more sympathy for a case o' carpet-bugs than for folks.

Dor. Are the heathen really folks? I sort o' felt they were things or creatures.

Miss L. Yes (shaking her head slowly), they're folks, and Christ has redeemed 'em and they don't know it. They love their own jest as we do, and they bury 'em without hope.

May. I had never thought before that Christ's Great Commission was directly to us. It's "Go ye," or "Send ye," isn't it?

Ed. Yes, it's like the highwayman, "Your money or your life!"

Miss L. Supposin' when Paul had proposed going on those missionary journeys, that the wise Jerusalem church had said: "Set down, Paul, and keep quiet 'bout those heathen across the sea. There's plenty of preachin' to be done to hum in Jerusalem. Just see how few Christians they is." And supposin' Paul had stayed in Jerusalem, the persecution a few years afterward would have wiped the church clean out. I've seen considerable many folks, girls, and I've never seen one that wasn't a better worker to hum for bein' interested abroad. I hunted up our Woman's Missionary Society officers t'other day and one was leading a Gospel meeting, and t'other was clothing a poor boy, and t'other was a-nussing a sick family, and t'other was a-paperin' the Sunday school room. Girls, there's nothin' that'll keep you from being narrow an' fussy and picayune like taking the world into your thought and into your prayer. There's somethin' more to life than ruffles and spinning fine sentences, or even carpet-bugs, and if you are genu-ine, as I know you are, you'll find it out. Well, my sermon's got to "Lastly," and I'll hev to go. Goodby. (Goes out.)

May. Say, I've never felt a bit this way before, but if Dorothea can take time from Boston Philosophy and if Edna feels agreeable, I propose that we write and accept, and ask that we two sinners be taken "on probation," or, as the policeman said when he joined the Methodist church, "o'n suspicion." What say you?

Dor. and Ed. Aye, aye, sir.

FAYETTE COUNTY W. M. U. QUARTERLY MEETING

On September 30, 1931, Fayette County W. M. U. held its quarterly meeting at Mt. Moriah Church. Mrs. G. W. Locke, superintendent, presided. The devotional, "The Why of Missions," was led by Mrs. J. M. Austin of Oakland, and Brother Horton, pastor of Rossville Church, led the prayer. Welcome, Mrs. C. Wyles of Mt. Moriah. Response, Mrs. H. H. Farley of Rosville. Talk, "The Why of It All," Brother Horton. Special prayers for Drs. Fred Brown and E. Bryan. Special music, Mr. Haley of Whiteville. A very interesting discussion, "Why I Am a Missionary Baptist," led by Mrs. A. E. Farley. A most convincing discussion on the same subject by Mrs. O. H. Hamilton from Williston. Offering, \$2.22. A splendid lunch was served on the ground.

The afternoon session opened with a playlet, "Aunt Polly Joins the Missionary Society," by Mt. Moriah girls. Devotional, by Mrs. H. H. Farley. A talk was made by Brother Byrd of Whiteville. "Why Stress the Enlistment of Our Young People?" by Mrs. C. M. Roberts. Mrs. Locke urged that special stress and prayers be made for the "Every-Member Campaign."

Those present were: Mt. Moriah, 19; Williston, 2; Somerville, 3; Oakland, 3; Rossville, 11. Several visitors were present.

Dismissed by Brother J. L. Horton.—Mrs. H. H. Farley, Sec.-Treas., Rossville, Tenn.

MAPLE SPRINGS HOSTESS TO W. M. U.

Maple Springs Baptist Church, near Mercer, was hostess on Thursday, September 24th, to the Madison County Woman's Missionary Union, for the third quarterly session, and the day will be long remembered by those privileged to be present, as one among many of the very best. This church is one of Madison County's historic landmarks, and its constituency of years ago was composed of outstanding men and women in the denomination, representatives of whom continue to keep "the home fires burning" to the present day.

With a call to order by Mrs. R. C. Dickinson, county superintendent, the meeting was opened by singing

"Love Lifted Me," which was followed by prayer.

Mrs. G. B. Smalley, in her own inimitable way, conducted the morning devotional, her subject being "The Why of Missions." Mrs. Smalley never fails to express, both in thought and poster, the full merit of her devotional subjects, and in this instance every hearer caught a clearer vision of the import of the missions.

Mrs. C. C. Malone remembered in prayer those noted on the Calendar of Prayer for September 24th.

"Beautiful Garden of Prayer" was given in duet by Mrs. Thomas Jones and Mrs. Oscar Pope.

Visitors from other associations and denominations were recognized and welcomed.

Mrs. D. M. Carson most convincingly demonstrated on grounds of both Old and New Testament injunction, "Why a Christian Should Tithe." She noted, too, that the great unrest and depression of today among all the people, everywhere, were due to the failure of Christians to spend much time in prayer, and also their neglect to "render unto God the things that are God's."

Mrs. Elmore Johnson offered a special prayer in behalf of Drs. F. F. Brown and O. E. Bryan, and their co-laborers, working in the interest of a great Stewardship Promotion movement now being launched.

Mrs. Dave Thomas, young people's leader for West Tennessee, gave conclusive proof that the young people, in whom is the denomination's greatest expectancy for future leaders, should be enlisted in the above-mentioned Stewardship campaign.

At noon a splendidly-prepared and abundant picnic dinner was served on long tables under the majestic oak trees which doubtless have given shelter for almost a century to those who partook of similar repasts prepared by these hospitable people and their forbears.

The subject for afternoon devotions was, "Seizing the Opportunities," and Mrs. M. K. Anderson of Mercer was leader. Outlined as outstanding opportunities for Christians were, the keeping of one's self unspotted, living consistently that which we profess, condemning, always, that which is wrong, and most vital of all to be missionaries indeed in both home and foreign lands. Mrs. Anderson affirmed it an undeniable opportunity, and duty, to send the light to the lost. As a finale, she read Walter Malone's beautiful poem, "Opportunity."

A short business session was had and reports of the treasurer, chairman, committees, etc., were heard.

A round table discussion on "Tithing" and the "Every-Member Canvass," under the head of "Other Whys," was led by Mrs. Robbins of Henderson, followed by Mesdames Dave Thomas, Homer Rushing, Lambert, M. K. Anderson and C. C. Malone.

Saving the best for the last, a most pleasing feature of the day was a message delivered by Dr. R. E. Guy on "Our Task in This Association." As an introduction to his remarks, Dr. Guy admitted that the present financial aspects in denominational affairs were more or less discouraging to Christians, and yet the rough and irregular places might all be easily ironed out whenever and wherever there is a turning to God by His followers and they get a glimpse of the crying need in every phase of His work. It was intimated by the speaker that a solution to the above mentioned task would be instantaneous if the 60 per cent of unaffiliated Southern Baptist Christians who to date are not paying anything to anything, would contribute in a Christ-like way during the Every-Member Canvass (November 29th to December 6th) and thus help relieve the deplorable depletion existing not only in the home land but in foreign fields.

By special request, "Somebody Needs You Today" was sung by Mrs. Mary Dickinson and Mrs. Clifton Pirtle.

Dr. G. M. Savage, veteran pastor and teacher, was present, and offered the adjournment prayer.

BEULAH W. M. U.

A most enjoyable meeting of the W. M. U. of Beulah Baptist Association was held on Sept. 29th with Beulah Church.

Mrs. J. K. Kerr presided over the program, which follows:

Subject, "The Every-Member Canvass," which is to be launched Nov. 29th to Dec. 6th.

Devotional, "The Why of Missions," Mrs. J. T. Webb.

"Why Southern Baptists Should Have An Every-Member Canvass," Rev. T. N. Hale.

"Our Task in This Association," Rev. J. G. Hughes.

"Why Should a Christian Tithe?" Rev. P. L. Ramsey.

Vocal solo, Mrs. J. D. Carlton.

"The Why of It All," Rev. R. E. Guy.

Lunch.

Devotional, "Seizing the Opportunities," Mrs. J. E. Bell.

"Why I'm a Missionary Baptist," Mrs. W. M. Wood.

"Why Stress Enlisting the Young People in This Campaign," Mrs. T. N. Hale.

"Other Whys"—Open discussion led by Rev. W. M. Wood.

Concluding the program, the superintendent presided over the business session.

Election of officers for the ensuing year resulted as follows:

Mrs. J. S. Bowlin, superintendent.

Mrs. Edgar Bramham, secretary-treasurer.

Mrs. P. L. Ramsey, Young People's leader.

Mrs. Arch Barham, Mission Study chairman.

Mrs. J. E. Bell, Personal Service chairman.

Mrs. Verna Pearse, Stewardship chairman.

Mrs. H. P. Naylor, librarian.

The First Baptist Church of Union City will be hostess to the Union in January.—Mrs. Edgar Bramham, Sec.

LETTER FROM MISS ADDIE COX
(Outstation near)
Kaifeng, Honan, China.
August 8, 1931.

Dear Friends and Co-workers:

Although I am answering, through the kind offer of W. M. U., sixty of your letters at once, each one was read with joy and appreciation. You have my hearty thanks for your prayers and interest. May the Master richly bless you and fill you with His Spirit of love and joy, peace and power.

Through the summer I am remaining at Chang Shih, our largest outstation. There is plenty of preaching and teaching to do in spite of rain, heat and mosquitoes. We had a summer Bible school which was well attended by pupils from 6 to 78 years of age. Our schedule extended from 4:30 a. m. to 8 p. m. and included eleven periods. It was a busy fortnight. Then a wonderful thing happened! Our three Bible women had been praying that the Lord would send a bicycle to use in visiting the far-away villages, and that prayer was answered—at least for one of them—through a generous friend in Albany, Ga., whose gift was over and above all regular offerings. You would have smiled to see Sister Pay, who is 53, learning to ride the wheel. I clapped my hands in delight when I saw her go sailing around the large threshing floor five times in succession without a fall. That was after only four or five days' practice in the afternoons along with the others. When I congratulated her she said: "I ride and pray at the same time." Truly the Lord helped each of us in learning. (We are still learning, in fact.) It may be He will send bicycles for the other three, also. If our faith is great enough, I am sure He will. It is a decided help. The feet of the Bible women are small, having been bound from early childhood till conversion—from fifteen to thirty-five years—and they walk very slowly. Hence they can go to five times as many villages with the bicycle, and I can go to three times as many at least.

We hope to use the "Gospel Ford" in our fall evangelistic campaign. If

the fighting does not come too near and the bandits are not too bad, it will be possible. Already the announcements are being made. It will continue, D.V., from Sept. 4 to Dec. 4. After early breakfast and morning worship we plan to study the Bible and other books in Chinese till 10 a. m., when we shall divide our number into two groups, one going in the car for an all-day tour of five villages, the other teaching and doing personal work with the inhabitants of the town where the church is located. There will also be a night meeting and a tent will be used in some places if our plans develop as we hope. Thus it will be possible to go to thirty villages a week, or more, and preach to thousands of people, many of whom have never even heard the name of Jesus, our Saviour. Please pray that the Lord will get great glory and that many souls may be saved through this campaign from beginning to end. In case we cannot use the car we hope to have bicycles and reach every village on the schedule. If they extend invitations and make previous preparations as we suggest, the crowd will be waiting and we can begin each meeting immediately upon arriving. We hope to give the most effective possible messages of salvation, presenting to them Jesus and Him crucified, selling Bibles, taking names of new inquirers, and going to the next place without delay. Such an opportunity thrills your very soul! I wish you could be with us for at least a day. I think you would exclaim, "This is the work for me—I'd like to do it all the time!" When you pray for us you will in reality be doing it; for without the Lord's help and blessing all would be

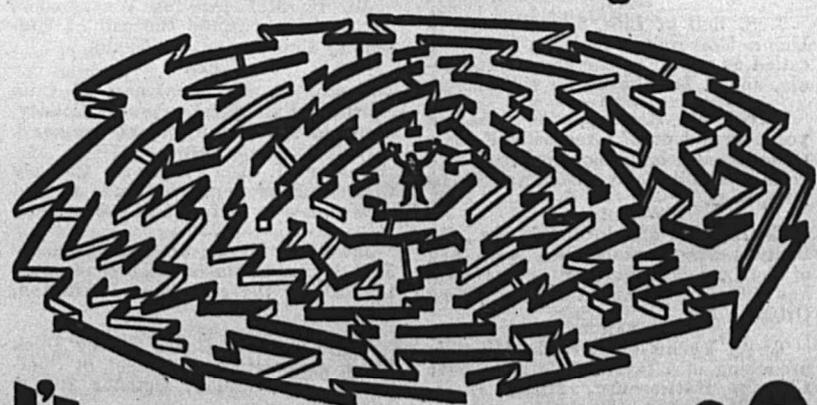
in vain, as you well know. But if He works in and through us, glorious results will follow.

With cordial Christian greetings, yours in the Master's service,
ADDIE ESTELLE COX.

HOW THEY SPENT THEIR MONEY

- Selfishness—**
I kept my wealth and I mourn for my loss,
For the gold in a skeleton hand turns to dross;
Love, friendship and gratitude might have been bought,
But I kept all my wealth till it moldered to naught.
- Pleasure—**
I spent all my gold—I danced and I sang—
The palace I built with hilarity rang.
Plays, revels and frolics from even to dawn—
But I lie here with nothing—I spent it—it's gone!
- Avarice—**
I loaned my good money—at grasping per cent—
'Twas I who got all that you kept and you spent;
While I counted my millions,
Death plundered me bare—
And this grave I sleep in belongs to my heir.
- Charity—**
It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with Death laughing for here at the grace
In richness unmeasured I found what I gave!
—Robert J. Burdette, in Presbyterian Standard.

HELP!! HELP!!
WHO CAN GET ME OUT?



I'LL PAY \$14,000.00

IN CASH REWARDS. SO HURRY! QUALIFY FOR THIS OPPORTUNITY NOW!

Come to my rescue—QUICK! I'm HOPELESSLY LOST in these treacherous, trackless catacombs. I've tried for hours to find the right path to freedom but here I am right back in the middle again.

Can YOU Find the Right Path?

Will you try? A THOUSAND THANKS—I knew you would. But first, let me warn you that THERE IS ONLY ONE PATH to freedom and it's—Oh! so hard to find. It starts in the middle where I am and WITHOUT CROSSING ANY OF THE WALLS, it ends somewhere on the outside of these terrible catacombs. I hope

YOU can find THE RIGHT PATH to get me out. If you do, mark it plainly with pen or pencil and send it to me quick. IF CORRECT, I'll see that you are qualified at once for an opportunity to win as much as \$4000.00 cash out of the \$14,000.00 IN REWARDS that I'm going to give away.

\$2,400.00 Cash EXTRA For Being Quick!

Yes, I'll positively pay \$2400.00 cash EXTRA to the first prize winner, just for a simple act of promptness. And duplicate prizes in case of ties. IT'S ALL FREE! Anyone in the U. S. A. outside of Chicago, Ill., may try for nothing, so send YOUR answer today. Rush!!!

A. S. WEILBY 4619 East Ravenswood Avenue Dept. 250 G CHICAGO, ILL.

AMONG THE BRETHREN

By FLEETWOOD BALL

The First Church, Blossom, Tex., is pastorless, J. D. Cheatham having resigned effective Nov. 1.

The First Church, Marfa, Texas, is fortunate in securing as pastor J. M. Garner of Dallas, Texas.

The Baptist General Convention of Texas will meet in Waco, Nov. 11-13. E. L. Garnett will lead the music.

After serving the Second Church, Eldorado, Ark., for six eventful years as pastor, J. M. Gibbs has resigned.

After serving three and one-half years, H. P. Amos has resigned as pastor of the church at Lewisport, Ky.

Robert Naylor has resigned as pastor of Oak Avenue Church, Ada, Okla., to go to Southwestern Seminary.

J. E. Conant of Chicago, Ill., is preaching a series of sermons for Trinity Church, Memphis, C. E. Myrick, pastor.

Effective October 1, J. B. Herndon, who lately resigned at Lafayette, La., becomes pastor of the First Church, Prentiss, Miss.

H. B. Woodward of Jackson has accepted the care of the church at Somerville which has been pastorless for almost a year.

The Baptist General Convention of Oklahoma is to meet with the First Church, Okmulgee, E. L. Watson, pastor, November 11-13.

R. G. Lee of Bellevue Church, Memphis, will be the opening speaker of the Baptist Student Convention in Belton, Tex., Nov. 30.

William McMurry of Speedway Terrace, Memphis, is doing great preaching in a good revival at Covington, Homer G. Lindsey, pastor.

J. S. Bell of Life, a sophomore in Union University, Jackson, has been called as pastor of the church at Sardis, and it is believed he will accept.

David M. Ramsey, for nineteen years president of Greenville Female College, is changing his residence from Versailles, Ky., back to Greenville, S. C.

E. O. Wave of Alexandria, La., for many years corresponding secretary of the Louisiana State Mission Board, has entered the Baptist Hospital, New Orleans, La.

T. W. Young of Corinth, Miss., is preaching in a revival in Main Street Church, Hattiesburg, Miss., J. A. Barnhill, pastor. Joe Canzoneri is leading the music.

Leslie O. Evans has resigned as pastor of Ramseur Memorial Church, Paris, Tex. Five years ago this church was organized with fifteen members. Now there are 220.

C. Roy Angel of the First Church, Baton Rouge, La., lately did the preaching in a revival at Winnborough, La., Dana Terry, pastor, resulting in 51 additions, 30 by baptism. Gayle Holcomb of Oxford led the music.

L. B. Golden has been pastor of Seventh Street Church, Memphis, a year. There have been 205 additions, 140 by baptism. The Sunday school has grown from an average attendance of 250 to 500.

J. Edward Skinner of Jackson was called as pastor of the church at Murray, Ky., to succeed H. Boyce Taylor, who lately resigned after 35 years of continuous service. Brother Skinner will be supply pastor of Calvary Church, Jackson, until November 1.

A splendid revival lately closed in the First Church, Blytheville, Ark., A. G. Harwell, pastor, resulting in 30 additions, B. V. Ferguson of Fort Smith, Ark., preaching and N. E. Ferguson of Little Rock, Ark., leading the music.

Frank T. Hodgson has been elected general superintendent of the Sunday school of Seventh Street Church, Memphis, succeeding E. A. Roper. Henry G. Orndorf, Ben Brogdon and R. W. Lovett have also been elected deacons in that church.

J. Carl McCoy concluded his pastorate last Sunday with Eastland Church, Nashville, and assumes his duties as pastor of Prescott Memorial Church, Memphis, Oct. 15th. He was for nine years pastor of Temple Church, Memphis.

A bronze plaque in memory of the late I. N. Strother, for twenty years pastor in Memphis, and Mrs. Strother, was unveiled at 11 a. m. Sunday in a memorial service at the Seventh Street Church, Memphis. The act of unveiling was performed by L. B. Golden, pastor, assisted by J. H. Wright and S. P. Poag.

H. J. Huey of Milan recently did the preaching in a meeting with the church at Bolivar, Lyn Claybrook, pastor, resulting in 21 additions, 9 by baptism and 12 by letter. The pastor writes that the influence of the meeting on the church will continue to bear fruit indefinitely. The pastor and helper were college and seminary classmates and their fellowship was delightful.

BY THE EDITOR

Don't forget State Mission Day October 25 and make a big offering.

T. J. York is in Oklahoma this week aiding in the promotion of the Every-Member Canvass.

W. H. McKenzie of Waxahachie, Texas, has accepted the call of University Church, Austin, Texas.

Pastor F. M. Speakman of Gum Springs Church, Lawrence County, baptized two new members October 3.

Pastor J. L. Trent of Calvary Church, Kingsport, continues to add new names to their list of subscribers.

Jewell H. Kyzar, brother of Pastor J. R. Kyzar of Nashville, has accepted the call of the church at Lexington, Miss.

The Executive Board of the Duck River Association will meet at Shelbyville on Tuesday, October 20, at 1:00 p. m.

Len G. Broughton has been in First Church, Wilmington, N. C., in a revival which began September 27 and closed Sunday.

A. M. Rogers of Ross Avenue Church, Dallas, Texas, has just led his people in a gracious revival which resulted in 37 additions.

The church at Wartrace, C. M. Pickler, pastor, will begin a revival next Sunday, R. W. Selman of Chattanooga doing the preaching.

R. R. Denny is in a meeting at South Cleveland with Pastor S. R. Creasman. There had been 28 professions of faith up to October 3.

Forty-seven were added to the church at Colerain, N. C., forty by baptism as a result of a revival in which R. L. Bolton did the preaching.

A splendid meeting closed at South Carthage on the third. P. W. Carney did the preaching aided by Paul Wilburn. There were 53 professions, 47 additions, 43 by baptism.

G. L. Boles of First Church, Warren, Ark., has resigned after a long and successful pastorate. His plans for the future have not been disclosed.

Some of our exchanges report that E. M. Poteat, Sr., has been elected professor of philosophy and Christianity at Mercer University. We wonder!

T. C. Crume reports a splendid meeting in Princeton, Ky., where there were 62 professions of faith on the third, all of whom united with the church.

Pastor R. N. Owen sent us a list of five names from Paris the first of this week. He comes to Nashville October 25 to aid Belmont Heights Church in a revival.

Thirty-four members were added to the church at Crewe, Va., as a result of a recent revival in which J. R. Hobbs of Birmingham, Ala., aided the pastor, H. F. Wright.

Brother H. M. Beaver, superintendent of First Baptist Church of Alcoa sent us recently ten subscriptions. Surely every Sunday School superintendent ought to follow his example!

H. D. Burns of Liberty was guest of the Nashville Pastors' Conference on Monday. He brought a magnificent message on the Second Coming of the Lord or the "Neglected Doctrine."

The committee of the Southern Baptist Convention has decided that it will not be wise to change the place of meeting, so the Convention will go to St. Petersburg, Fla., next May.

Nolachucky Association is out with her minutes, copy of which has been sent us by Clerk O. L. Wall of Morristown. Their 105th session will convene with Mt. Zion Church, St. Clair, next August 12.

J. P. McGraw is with the church at Kiokee, Ga., in a revival meeting which will close this week. This is the first Baptist Church organized in Georgia. On the third Sunday Brother McGraw goes to Garfield, Ga. He is now living at Harlem, Ga.

H. C. Compton, former pastor at Cumberland Gap, has been elected superintendent of the Kentucky Children's Home at Glendale. He succeeds "Daddy Moore," so long a beloved head of that institution.

The annual meeting of the Baptist Student Union of Tennessee will be held with Carson-Newman College this week-end. If your son or daughter is in a Tennessee college, urge him or her to go and make it possible.

Miss Eva Inlow of Oklahoma has returned to her home from the Memorial Hospital in Memphis, where she recently underwent an operation. Her father is well known in Tennessee. She is Young People's Leader for the Oklahoma W. M. U.

Pastor Arthur Fox of Morristown recently sent us a list of nine subscriptions secured at an associational W. M. U. meeting. We appreciate this kind of support from our pastors. They are the finest agents the denominational paper can have.

The report of the Foreign Mission Board for the period May 1 to October 1 shows total receipts of only \$165,289.76, a decline of about \$31,000 under those for the same time a year ago. During this period Tennessee gave \$14,471 as against \$15,933 a year ago.

Edgar A. Patterson, formerly connected with Temple Church, Memphis, is now in the evangelistic field. He has been with the church at Russellville, Ala., and goes next to Immanuel Church, Ft. Smith, Ark. His address is 3094 Chisca avenue, Memphis.

Brother J. H. McCart of Oakdale sends a report of their recent revival. Pastor David Burris was aided by Evangelist Earl A. Spender and Singer Chas. E. Graves. There were forty additions to the church. Brother McCart praises the evangelist very highly.

Brother R. H. Lambright of Jefferson City sent us last week a list of subscribers from a church which he serves as pastor. There were fourteen names on the list. If every pastor would do that kind of work we would soon be leading the field in circulation.

COMPLETE CAMPAIGN FOR COUPONS

Time Extended to April 15, 1932

ATTENTION! FRIENDS OF THE ORPHANAGE:

I am writing to ask that you send in the Octagon Coupons that you have on hand so that we may make our first shipment of 500,000. We lack 15,000 of having that number. We must have the money that these Coupons represent so as to go on with the work on the Hospital. A recent storm tore off part of the temporary roof on the building, so we are now putting on the permanent roof. We must have the Coupons. We have no other way to get money to pay for this work that is now being done.

In order to stimulate interest and in a spirit of friendly cooperation, the Colgate-Palmolive-Peet Company comes to us with an extremely liberal offer in the form of an extra value Certificate, a liberal supply of which may be had by writing to us. These Certificates should be returned in time to reach us not later than December 15th.

Will you please hand these certificates out, one to each of your co-workers, explaining the extra value—urging them to cooperate by returning the certificate with the ten Coupons attached, by date above suggested.

The Company has generously agreed to extend the date for completing our Campaign until April 15th, 1932, on the condition that we send them 1,500,000 Coupons by December 15, 1931. Our goal is 3,000,000 Coupons for which we are to receive \$15,000.00 in cash to finish and furnish our New Hospital.

The need of our Hospital is imperative. We have had in the last few weeks a case of diphtheria in the Home and no place in which to properly isolate the child. In behalf of our orphan children—a God given trust to us—we beg for your most prayerful cooperation.

Yours for the Orphans,
W. J. STEWART, Supt.

Note: Coupons from Octagon Toilet Soap will not be counted double value when used in connection with this extra value Certificate.

The tragic death of Mrs. Gailor, wife of Bishop Gailor of the Episcopal Church, brings grief to many hearts. We extend to the bereaved husband and others of the family the sympathy and love of Tennessee Baptists. Mrs. Gailor was killed by an accidental fall on the basement steps of their home in Sewanee.

—B&R—
"E. H. Freeman has been elected superintendent of the Sunday School of the First Baptist Church and during the past week has been conferring with the nominating committee relative to the selection of teachers and other officers." —Altus, Oklahoma daily paper. Mr. Freeman is a brother of the editor.

—B&R—
The Christian Church at Clarksville has tried out the combined service for the morning hour and are so pleased with the results that they have decided to continue it. The service begins with worship and sermon at 10 o'clock followed by the teaching service.

—B&R—
Pastor G. T. Mayo of Trimble has had an unusual experience with his people. On the first Sunday in September there were 14 additions, 13 by baptism, and at the next regular service, October 4, there were 13 additions, all for baptism. There was no revival service, just consecrated work by the church and prayer and real Gospel preaching!

Mr. and Mrs. W. D. Hudgins, Jr., have been in a training school and enlargement campaign with Pastor H. C. Fulton of First Church, Buffalo, N. Y., during the past week. They report an interesting week. Brother Hudgins preached at the morning service Sunday. Brother Hudgins is pastor of Radnor Church, Nashville, and a student in the Southern Seminary.

—B&R—
Brother W. O. Phagan of Concord Church, near Fayetteville, sends us a group of renewals to the paper and tells of a fine day they had October 3 when a family, man, wife and three children, were saved. The man was gloriously saved after much sin and at prayer meeting the following Wednesday testified that it was the greatest day of his life. This good church moves right along with its work.

—B&R—
Florida churches are waking up and giving their new editor, E. D. Solomon, their hearty support. Many churches have placed the paper in their budgets. When will Tennessee churches ever awake to their responsibility and their opportunity in regard to their paper. There will never be an informed membership in our churches until they send their people the only medium of general information they have, namely, the state paper.

Edgefield, W. Henderson Barton. Missionary C. J. Lowe of China preached; special B. Y. P. U. Promotion Service by young people. SS 422, BYPU 47, PM 50.

MEMPHIS PASTORS

Bartlett, C. B. Pillow. Spiritual Service; The Tabernacle. SS 79, BYPU 35, additions 1.

Merton Avenue, S. P. Poag. Man's Greatest Need; Lord's Supper. For baptism 1, profession 1.

Whitehaven, W. R. Poindexter. Observed the Lord's Supper; The Love of God and What Love Will Do. SS 90, BYPU 37.

Capleville, J. R. Burk. Growth; John 3:5. SS 72, BYPU 70.

Eastern Heights, Malcolm A. Younger. "An Understanding Heart; This Do in Remembrance of Me. SS 170, BYPU 83, PM 57. Lord's Supper after evening service.

Boulevard, J. H. Wright. Left Your First Love; Lord's Supper. SS 314, BYPU 86, additions 5, by letter 3, for baptism 2.

Calvary, J. G. Lott. The Value of the Church; Assurance of Salvation. SS 250, BYPU 80, by letter 3.

Seventh Street, L. B. Golden. The Guest Chamber; Sleeping in Gethsemane. SS 465, BYPU 89.

Temple, J. R. Black. Certain Success; Obedience to the Heavenly Vision. SS 882, BYPU 207, PM 116, by letter 4.

Big Creek, L. E. Brown. "Lovest Thou Me?" Where Is Your Faith? SS 50.

Lucy, L. E. Brown. Lovest Thou Me? A Church After God's Plan. SS 49.

Galilee, M. L. Tallant. SS 218, BYPU 73, PM 41, by letter 2.

Speedway Terrace, Wm. McMurry. The Old World and the New; Observed Lord's Supper. SS 486.

La Belle, E. P. Baker. Homecoming. SS 907, BYPU 523, by letter 4, for baptism 1, profession 1.

Eudora, L. B. Cobb. A Great Crisis; Lord's Supper. SS 80, by letter 1.

Berclair, A. B. Jones. A Defense of the Restricted Commission; Presumptuous Sin. SS 64.

OTHER PASTORS

Sevierville, L. W. Clark. God's Plan for My Life; Prayer of Thief on Cross. SS 319, BYPU 67, PM 101.

Rockwood, First, N. V. Underwood. The Company You Seek; The Keeping Power of Christ. SS 230, BYPU 58, baptized 1.

Ducktown, Mine City, Org Foster. The Blood of Christ; Why Sit Ye Here and Die, by Brother Melton. SS 324, BYPU 54, professions 7, for baptism 3.

Etowah, First, A. F. Mahan. Celebrated the tenth anniversary of A. F. Mahan's pastorate at morning service; Christianity Amongst Religious. SS 505, BYPU 101.

CONVINCED

I am convinced that practically every problem we face in our Sunday Schools can be met by trained teachers and officers. There is no other way.—L. H. Tapscott, Associational Worker, Alabama.

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.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION
1226 Athletic Club Bldg., Dallas, Texas

PASTORS' CONFERENCES

CHATTANOOGA PASTORS

First, J. H. Hughes. The Last Supper; The King's Highway. SS 1,344, by letter 3.

Highland Park, C. F. Clark. The Yoke That Brings Rest; Lamps That Fail. SS 631, BYPU 198, by letter 2.

Avondale, D. B. Bowers. The Gift of Jesus; How Shall We Escape? SS 514, BYPU 120, for baptism 2.

Northside, R. W. Selman. The Cost of Discipleship; For Me. SS 491, BYPU 91, for baptism 1.

Ridgedale, David N. Livingstone. If Any Man Thirst; The Wages of Sin. SS 447, by letter 3, for baptism 4.

Rossville Tabernacle, Geo. W. McClure. Partnership With God. SS 407, for baptism 4.

Redbank, W. M. Griffitt. Applied Christianity; Two Demoniaes Healed. SS 310, BYPU 90.

Chamberlain Avenue, A. A. McClanahan, Jr. Haggai 1:4; The Example of Youth. SS 319, BYPU 124.

Tabernacle, W. F. Hinesley. Another Milestone; Great Judgment Day. SS 322, BYPU 114, for baptism 2.

Cleveland, First, Lloyd T. Householder. The Risen Life of the Christian; Unbelief. SS 386, for baptism 2, conversions 12.

East Chattanooga, J. N. Bull. Going Further With Jesus; Eternal Punishment. SS 302, for baptism 1, baptized 1.

Oak Grove, Nolan Roberts. I Glorify My Ministry; God's Blockades on the Road to Eternal Destruction. SS 225, BYPU 75.

Woodland Park, A. M. Stansel. Humility; Jacob's Vision. SS 230, BYPU 24, by letter 10, for baptism 1, baptized 1.

Eastdale, J. D. Bethune. Jesus Christ the Supreme Sacrifice; Selling Out to the Devil. SS 236, BYPU 62.

Clifton Hill, A. G. Frost. The Church Covenant; The Faithful Few. SS 297, BYPU 104.

Soddy, L. C. Peoples. Launch Out in His Love; Sin. SS 127, BYPU 40, by letter 1, statement 1.

Concord, W. C. Tallant. Launch Out Into the Deep; Let Down Your Nets. SS 114, BYPU 43.

Oakwood, J. A. Maples. God's Call; God the Best Paymaster. SS 84, BYPU 53, by letter 1.

Birchwood, J. N. Monroe. Launching Out Into the Deep; What Think Ye of Christ? SS 98, BYPU 75.

Alton Park, Tom Smith. The Three States of Man, by S. J. Lawrence. For baptism 1.

Ooltewah, R. R. Denney. Effectual Prayer, by Rev. W. B. Rutledge.

Calvary, G. T. King. Supply. Consecration; Personal Work.

Central, A. T. Allen. The Love That Smites; The Moderation of the Christian. BYPU 85.

NASHVILLE PASTORS

North End, L. H. Hatcher. The Blood of Jesus; Jesus Paid It All. SS 143, BYPU 73, PM 68, baptized 3.

Belmont Heights, R. Kelly White. Sanctified; The First Saint. SS 670, BYPU 156, PM 132, for baptism 1, by letter 6.

Seventh, Edgar W. Barnett. Service; Walking. SS 279, BYPU 69, by letter 1.

Tabernacle, Clifton Bridges. Work of Deacon; Search the Scriptures. SS 103, BYPU 22.

Lockeland, J. H. Sharp. The Weeping Christ; This Side of the Road. SS 335, BYPU 62.

Grace, L. S. Ewton. This Do in Remembrance of Me; Jesus' First Coming. SS 649, for baptism 2, baptized 2, by letter 2.

Springfield, W. R. Pettigrew. Compassed About; Lord's Supper Observed in the Evening. SS 837, BYPU 125, baptized 2.

Park Avenue, E. Floyd Olive. The Truth About God's Financial Plan; He Shall Save His People From Their Sins. SS 610.

Grandview, Joseph R. Kyzar. Second Mile Religion; Down in the Dumps. SS 282, BYPU 74.

North Edgefield, O. F. Huckaba. The Church Observed the Lord's Supper; The Liberty That Makes Us Free. SS 301, BYPU 101, PM 75, for baptism 1, by letter 5.

Antioch, A. P. Moore. Workers Together With Him; The World Savior. SS 101, BYPU 41.

Third, Bunyan Smith. The Observing Damsel; The Boundless Word. Baptized 2, by letter 1.

Donelson, G. Green. The Fruits of Soul-Winning; The Kind of a Revival We Need. SS 127, BYPU 45, for baptism 1.

Inglewood, W. Rufus Beckett. Sublime Heights; Why God Destroyed the World. SS 204, BYPU 55.

Eastland, J. Carl McCoy. The Greatest Grace; The Rejected Christ. SS 508, baptized 211.

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Hard of hearing people throughout the world will be delighted to know that Dr. Lee DeForest, the famous inventor of Radio and the Talking Pictures, has developed a marvelous hearing device with a small earpiece only one inch in size and moderately priced.

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New Passenger Train Schedules

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NEWS BULLETIN

(From page 8.)

which reached the hearts of our people. There were 23 professions and 13 additions by baptism. The baptizing was held Sunday afternoon at 3 o'clock. Brother Taylor gained the love of all who came to know him and the church rejoices because it has been lifted to higher places of Christian living. The manifestation of God's Holy Spirit has been experienced during these days of work and worship. This is four consecutive years Brother Taylor has labored with us in very successful revivals.

ALVA DEACON'S SON IS ORDAINED TO THE MINISTRY

On the fourth Sunday in September the Alva Church of Cumberland Association called a council for the purpose of ordaining to the full work of the ministry Brother T. A. Pursell, son of Deacon T. E. Pursell.

The council consisted of Revs. J. N. Rogers, Henry Hamby, A. G. Williams, Deacon T. E. Pursell.

The council organized by electing A. G. Williams, moderator; Mrs. A. G. Williams, clerk. Brother Rogers examined the candidate. Brother Hamby offered the ordination prayer and presented the Bible with a very appropriate speech. Brother Rogers delivered the charge to the church. Brother Williams preached the ordination sermon and delivered the charge to the candidate.

Special music, "Ready for Service," was rendered by Misses Minnie and Dorris Pursell, sisters of young Brother Pursell, with his wife at the organ. The entire congregation then bade him God-speed in his work.—Mrs. A. G. Williams, Clerk.

The following advertisement appeared in a paper: "Young man desires work of any kind. High school graduate and twelve years college. Can drive any make car or truck."



Shall Laymen Teach Religion? by Erwin L. Shaver. Published by Richard R. Smith, Inc., New York City. \$1.50. 188 pages.

This volume comes to the reader in a day when there is a growing tendency to leave all educational matters in the hands of professionals. "Whether or not the religious training of youth is to be left entirely to the direction of a growing class of professionals is a matter which all pastors and superintendents must sooner or later face," states an introductory note by the publishers. Beginning with a review of the change from ordinary lay teaching in our churches to professionalism, the author goes on to discuss the question, "Is it desirable that lay leadership and teaching should now be taken over by the professionally trained and full time paid worker?" In answering the question he shows that higher standards of secular education make a demand for better techniques in religious education. The richer programs of the churches require more time from the teachers, the professional is always on the job, and since most people will give money more readily than they will time, it becomes necessary to have the professional.

On the other hand, the author sees the weaknesses in professionalism. It does not make for a healthy church, it robs the adults of an opportunity to express their natural religious growth; the professional gives "second-hand" information and takes away the store of fresh information

held by the lay workers; and the layman can be trained to express himself effectively only when given a chance. Professionalism robs the church of the richest fellowship, so the author sees a better solution in members with catalogued information of their abilities for the benefit of pastors and superintendents.

The Sunday School is discussed and just criticism is turned against the present effort of professionals to make of it a counterpart of secular schools. Other chapters deal with "Organizing for Democracy," "New Courses for Old," knowledge of the pupils as an essential to good teaching, lessons, material, projects, tests for a good church training program and such. It is a splendid discussion of the whole subject of religious education in the churches, and while the author evidently does not know the spirit of our Southern Baptist program, he does see the trend of the times even among us. It will prove a valuable study for every pastor, and our Sunday School experts will profit from an honest and unbiased study of the book.

Taming the Machine, by Ralph E. Flanders. Published by Richard R. Smith, Inc. \$2.50. 244 pages.

It had to come, a volume of this kind, and Mr. Flanders has given us a good one. On every hand there is the wail of despair caused by the competition of the machine with human labor. Twenty-five millions of the world's laborers have been shut out of gainful occupations during the past ten years by labor-saving machinery. Who is to blame? What are we going to do about it? These are the questions which must be answered and the author of this volume seeks to give us sane answers.

The old idea that the labor-saving machine is born of the devil is flouted. A brief sketch of the history of invention and of competition of machinery with human labor is given.

The place of machinery in our age is discussed. The good that may accrue to humanity through such machinery is shown, the dangers that arise from setting labor free to loaf and degenerate are mentioned, the difference between Russian's plan and our own industrial and social systems is given, and we are urged to go on raising the standard of living for the masses, to create a program that will make place for all human values and to be ready for the crisis that is now impending.

Students of economic history will do well to have this new volume at their disposal.

Girls Who Achieved, by Winifred and Frances Kirkland. Published by Richard R. Smith, Inc., New York City. \$1.00. 132 pages.

Want something good for your girls to read? Here it is. Herein are given brief stories of the trials, tests and victories of such women as Martha Berry, "The Sunday Lady," Mother Jones of organized labor fame, Helen Keller, Evangeline Booth, Maria Jeritza, Lady Grenfell and others equally as noted. The volume is written in a way that will appeal to adolescent girls as well as to young women and their mothers. Boys will also read it with a real thrill. Surely one cannot be excused for not giving good literature to his children when such books as this come for only one dollar each!

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

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1. Because all other Southern Baptist Mission Boards have had special days and special offerings in 1931.
2. Because the burden is now unusually heavy on our Executive Board.
3. Because our receipts have been below the average for the last several months and our expenditures have been enlarged to take care of promotion.
4. Because we should close our State Convention year the last of October without additional debt on our Board.
5. Because Tennessee is our home base for co-operation around the world.
6. Because we believe in equity and fair play for all the Boards in the Cooperative Program.
7. Because we need to enlarge our program to meet the appalling State Mission needs of Tennessee.