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The Heritage of Baptists

Introductory Sermon Before
Duck River Association, 1931

By C. M. PICKLER

It will in no way do violence to the Scriptures to take Psalm 16:6, "Yea, I have a goodly inheritance," out of its context and use it in this message for what it alone says.

It seems to be human nature to appreciate a heritage that has been handed down through many generations and finally comes into one's own possession. Baptists as surely have such an inheritance as any heiress has ever possessed. We should appreciate it and should show our appreciation. We have:

A Heritage of Church History

That is rich in experiences and in providential care. The Lord protected our forefathers when they were hunted as were the beasts of the forests. Through this period of time we do not produce as many printed pages of history as others may have, for our people were more interested in keeping themselves in the background and oftentimes keeping themselves hidden from their persecutors, than they were in making written records to be used as evidence against them in the courts. Suffice it to say that through all these ages people were persecuted and killed for upholding principles that the world acknowledges today to be Baptist principles.

We are rich in that our Church history has stood the test of the ages. Long before there was a Luther or a Calvin, bodies of worshipers were punished for teaching and worshiping as Baptists do today. In fact, from the time of Christ there have been just such bodies. At the time of the Reformation there were communities of Baptists scattered all over Europe. Many today know the names of Luther, Calvin and Zwingli who have never heard of Balthasar Hubmaier. This man's name is recorded in the same Roman Catholic book of Prohibition that has the names of these, his contemporaries. He was the only one of the four who had courage enough, when he left the Catholics, to come all the way to the Baptists.

The others desired to make names for themselves. They were willing to sacrifice some of the truths of God's Word for this purpose, but Hubmaier held sacred all these truths. He was willing to cast his lot with a people who had held them so since the time when they were given. It mattered little to him that this people had been hated and persecuted all down through the centuries. They taught his Lord's Word in all its truth and purity. That, he wanted to do and to see it done above all else. He came to the Baptists instead of trying to build for himself a name and a denomination that some would be pleased to call a Christian Church. He was the only one of the four to suffer martyrdom. But as then, "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." The blood of our faithful people of the past has borne testimony to the truth of this statement of Paul.

The historian, John Clark Ridpath, who himself was a Methodist, and who was the author of Ridpath's History of the World, said: "I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists." If this statement is true, and we would not doubt it for one moment, then would it not have pleased our Lord if all Christians had remained Baptists on down through the ages?

Our church history is rich in its blood-bought privileges. Our Savior first stained the cross with His life blood to purchase our salvation. "Even

as Christ also loved the church and gave himself for it." Our book of history is bound in scarlet, painted by the blood of our martyrs. For every privilege that we enjoy as our own today the price has been paid by some forefather.

Our history is rich in its victory for religious liberty. Many others try to claim for themselves this honor today. They may claim it now, but Baptists died for it when that was the price charged for the right of ownership. A document that is often produced to try to show co-partnership with us in this victory shows very plainly that others were pleading for tolerance for themselves, but never showed concern for the consciences of others. This plea for tolerance was written years after Patrick Henry had exclaimed at the trial of Baptist

preachers: "Did I hear that these men whom your worships are about to try for misdemeanor are charged with preaching the gospel of the Son of God? Great God!" The religious liberty that the world knows today is ours because Baptists have been victorious in their fight for it.

A Heritage of Bible Doctrine

In a way peculiar to ourselves Baptists have a heritage of doctrine by which the world has long known us. There have never been another people who have at all times and under all conditions stood four-square for the Bible and all its teachings as have ours. Our people have a record of teaching that the Bible is the only and all-sufficient rule of faith and practice for man in all matters of religion. With us, doctrinal preaching and Bible preaching have always been synonymous. A Bible statement is the end of controversy where we are concerned. The slightest departure from the teaching—
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Tennessee's Student Convention

By ELIZABETH PRESTON

"Victory for Christ" was the keynote of the Tennessee Baptist Student Convention held with the First Baptist Church, Jefferson City, October 16-18. This convention was one of the seventeen State conventions being held this fall throughout the South under the auspices of the Department of Southern Baptist Student Work, Frank H. Leavell, Executive Secretary, and a Tennessee Baptist Student Committee.

It was gloriously encouraging to see students from the various schools and colleges over the State gathered together seeking not only to catch a new vision of victories which could and should be won for Christ, but seeking also to know how those victories could be gained for Him, and how great dividends could be declared from investments made in His service.

Mr. Marshall Black, a Union University student, and president of Tennessee's B. S. U., presided over each session. Vernon Taylor of Carson-Newman and R. O. Ekert of Union led the students in "victorious singing," with Miss Blanche Young of Union accompanying at the piano. Mr. Black at the opening session brought a message on "Making Investments for Future Dividends." Other student speakers were: F. M. Dowell, Carson-Newman, who gave "The Real Purpose of the B. S. U."; Henry Foster, University of Tennessee, who presented "The Plan of the B. S. U."; and J. S. Bell, Union University, who reported "The Progress of the B. S. U." The Tennessee College Glee Club also had a place on the program. Several students assisted Miss Ethel McConnell, Associate Secretary, in giving the B. S. U. Panorama, or "Through the Year With the Calendar."

The devotionals for the conference were led by Dr. J. R. Johnson of Carson-Newman, and by our Editor. The theme of each devotional was: "Elements of Christian Victory." Dr. Johnson, in speaking of "Victory Through Prayer," gave Daniel as an example—Daniel who "opened his window three times a day toward Jerusalem, and prayed." In his second lesson, "Victory Through Faith," he set forth Moses' life as one of great faith. "A man must have faith," he said, "in God, in his fellowman, and in himself. Our religious life is kept by faith." Dr. Freeman took David as an example of courage in giving the third element, "Victory Through Courage," using Philippians 4:13, "I can do all things in Him," as the basis of his message. He mentioned the five phases of David's cour-

age: (1) Born of duty, (2) Friendship, (3) Loyalty, (4) Confession, (5) Dependence on God. As one who was "Victorious through Self-control"—the fourth element—the speaker commended Joseph as using self-control in (1) time of apparent calamity, (2) seductive sin, (3) danger, and (4) in hour of supreme triumph.

Other State speakers were: Dr. A. W. Prince, Acting President and Dean of Union University; Dr. James T. Warren, President of Carson-Newman College; Dr. E. L. Atwood, President of Tennessee College; Dr. O. E. Bryan, State Executive Secretary; Dr. C. W. Pope, pastor of First Church, Jefferson City; and Dr. Harry Clark, superintendent of Knoxville city schools.

Dr. Prince brought a stirring message, "The Cost of Christian Leadership—From Apprenticeship to Mastery," saying that leadership costs, and that the cost of Christian leadership is found in Jesus' commands: (1) "Follow me"—sacrifice, (2) "Take up Cross"—burdens, (3) "Learn of Me"—education, and (4) "Go ye"—service. "No man can become a leader except he first learn to follow."

Dr. Warren in his address, "The Vision of Youth and the Divine Adventures," pointed out three acts to be accomplished in order to be victorious: (1) Recognition of own impotence and trust in God, (2) Choosing of God's plan for life, and (3) A meeting of God's demands.

Dr. Atwood said of "The Wonder Power of the Chosen Few," that Jesus promised "Nothing shall be impossible unto you," and the speaker urged that the minority be turned into a majority.

Dr. Bryan, after leading a "Questionnaire" on "The College Student's Place in the Denominational Life of Today," challenged in a mighty way the students to catch a vision of the task which is theirs and to put their best into it.

After the play, "The Leaven," which was so ably and fittingly given by the Carson-Newman students on Saturday evening, Dr. Pope led the consecration service. At the close of his earnest challenge, practically the entire student audience stood, pledging anew to Christ and His service their all.

The Sunday school lesson Sunday morning was taught by Dr. Clark. In bringing this lesson, he emphasized the thought that Paul was "Victorious Through Love."

Conferences on "The Proven Values of the B. S. U. in the B. Y. P. U., S. S., Y. W. A., Volunteer,"
(Turn to Page 4)

Baptist and Reflector

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Editorial

Kathleen Norris is a "dry" Catholic.

★ ★

Cosmetics cover evidences of age, but do not stop the passage of time.

★ ★

If there is doubt about it, do not proceed until further information is available.

★ ★

White hair is a badge of honor provided there is something honorable underneath it.

★ ★

A smile is the reflection of a happy spirit; a grin is the evidence of a shallow nature.

★ ★

American citizens have built 400,000 new homes each year since Prohibition became a national law.

★ ★

As surely as there is life, there must be death; yet how few people these days seem to care for either!

★ ★

Break down the barriers that separate church members from the world and you have jeopardized the future of your church.

★ ★

Great Britain pays one cent per day per capita on her war debt and one and a third cents per day per capita for her drink bill!

★ ★

Orthodoxy in faith is the foundation of orthodoxy in practice. Conversely, heterodoxy in faith is the sure destroyer of all Christian practice.

★ ★

If you want personal liberty, sure enough personal liberty, then sell out in "Prohibition America" and go to the jungles of Africa or Brazil.

★ ★

In England crime has increased 437 per cent since 1911. In Chicago crime has decreased. In 1919 there were 6,180 burglaries in that city; in 1929 only 840. Yet Prohibition causes crime increase!

★ ★

As it was in the days of Lazarus and Dives, even so is it now.

The rich hand out doles through organized charity instead of making possible an independent manhood through systems of public works financed by money which they give to charity.

★ ★

The Constitution of the United States does not claim to guarantee liberty to individuals; it only guarantees people the blessings of liberty. When, therefore, one man's personal liberty robs a dozen others of the blessings of liberty, he has no right under our Constitution to personal liberty.

★ ★

"There is one fatality for every 118 motor cars in Britain to one for every 1,120 cars in the United States, due to open public houses."—Toronto Globe. In other words, in a country where they have legalized intoxicants there are more than nine times as many automobile accidents as in dry America! And a Canadian newspaper told this truth!

★ ★

"The number of applicants for admission to the Inebriate Asylum (hospital for habitual drunks) in New York is 7,145, among which are 30 clergymen, eight judges, 196 lawyers, 340 merchants, 556 farmers, 240 gentlemen and 805 women. It is stated that the names of 1,800 rich men's daughters are also on the list of applicants."—West Virginia Journal, June

12, 1867. And yet, Prohibition makes the young drink!

★ ★

Executive Secretary Bereaved.

Word was received Monday night by our State Secretary, O. E. Bryan, that his mother had passed away at her home in Waco, Texas. We sorrow with our friend and brother in his loss and our prayers are with him in this trying time.

★ ★

One Time.

Perry F. Webb, pastor of First Church, Pine Bluff, Ark., stopped a run on the Simmons National Bank of his city on October 24. A crowd had gathered in the lobby of the bank, excitement began to spread and he happened along at the right time. An earnest appeal scattered the crowd and business went on as usual. One time when a preacher was an asset to a commercial enterprise acknowledged so by the secular press.

★ ★

Al Capone Teaches.

"The wages of sin is death, even though the sinner may have enough money to hire the best doctors at law."

"Now that I have fallen afoul the law, the news-mongers, like all other fair weather friends, have turned upon me. My money is gone, my freedom is gone, hence I am no longer a hero to them. Let all the world learn that publicity gained at the expense of honor is high priced."

★ ★

Another B. S. U.

On the twenty-fifth of October the editor had the pleasure of worshipping with the congregation of First Church, Jackson, Miss., but not of hearing Pastor Hewett preach. Upon arriving at their magnificent temple he was surprised to find that the Mississippi Baptist Student Union was in session. It was also a pleasure to discover that Dr. F. F. Brown and Mrs. J. M. Dawson were speakers of the morning. Two hundred and sixty-five students were enrolled for the Conference, 175 of them out-of-town students. Miss Edith ("Dick") McConnell, one of the student secretaries of the Sunday School Board, was in charge of the program which proved to be a great success.

★ ★

From England.

More good things come from England. Now it is a new book entitled "The Universe Within Us," by R. O. P. Taylor, late Provost of Cumbrae, in which he sets forth many of the latest scientific discoveries as indubitable proof of the teachings of the Bible regarding God, miracles, the incarnation and immortality. Richard R. Smith of New York has published the volume in an American edition which sells for \$2.00. In this book we are shown how many modern discoveries have turned the thoughts of men away from the materialism of the early years of this century and focused them once more upon the mysteries of life and the universe, compelling even the scientist to believe in God who is working in and through Nature to bring about His eternal will, yet allowing man to be His partner in the program.

★ ★

SEND THE B. & R.

Here is the best story about the Baptist and Reflector we have picked up. Brother Reuben Smith of East Tennessee gave it.

Brother Dave Park of Birchwood was an earnest and loyal worker in his church. James White was one of his friends whom he loved and whom he sought to lead to Christ. For seven years he labored in vain, striving at various times to interest him and making special efforts during the annual revivals. At last he won him.

At the next session of his association he responded to the call for discussion of the Baptist and Reflector report saying: "Brethren, you need the paper and your friends need it. For seven years I labored with Brother White, seeking to lead him to Christ, but always I failed. I wore holes in the ground praying for him. At last I got hold of a copy of the Baptist and Reflector and gave it to him to read. He did it and it got him right. Please take the paper and pass it to your unsaved friends, for I don't want another seven-year job."

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

PROHIBITION LAWS OF OLD Plato's

"If a state or individual is inclined to drink at will, I cannot allow them. I would go further than Crete and Lacedaemon and have the law of the Carthaginians, which enjoins that no slave of either sex should drink wine at all, and no soldier, while he is on campaign, and no ruler, or general, or pilot, or judge, or counsellor, while he is on duty, and that none should drink by daylight except by way of medicine. And there are so many other occasions when wine ought to be prohibited that there will not be many vines grown, or vineyards required in the State."—Plato's Laws, Book II.

Solomon's

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder."—Proverbs.

★ ★

T. N. T. FOR PROHIBITIONISTS

The most concise, comprehensive collection of striking quotations from the great minds of the world on the liquor question, prohibition and kindred topics, is contained in a little volume from the press of N. A. Lindsay & Co., Marblehead, Mass., entitled "Allsops Fables." It comes in heavy cardboard binding at \$1.00 and in paper at 50 cents. The opening statement is from Arthur Machen of the Association Against the Prohibition Amendment in which he characterizes the Eighteenth Amendment as tyranny. Then follows a series of "fables" in which the fallacies of the liquor crowd are exploded and after each of which an array of testimony is presented to show the fallacies. It ought to be in the hands of every temperance worker in the land. People who wish their nation to remain dry should see to it that the liquor advocates are given a chance to read this book.

Such great ones as Frank A. Russell, LL.B., a barrister of Melbourne, Australia; G. C. Valot, Director General, French National Bureau for Study of Alcohol; Henry L. Drayton, K. C., K. B., Chief Commissioner, Liquor Control Board of Ontario, Canada; Justice Josiah Van Orsdel of the Supreme Court; Kathleen Norris; J. W. Crabtree of the National Education Association; Dr. Alexander Lambert, Bellevue Hospital, New York City; Editor of The Boston Post; Samuel Crowther; Dr. Susan Dorsey, former superintendent of Los Angeles City Schools and chairman California Educational Commission; Mrs. Gifford Pinchot, Mrs. Raymond Robbins, Lord Balfour, Commander Evangeline Booth, Mary McLeod Bethune, former President National Association Colored Women; John Masefield, Poet Laureate of England; and others equally as great have been brought before the bar of public opinion to testify and their testimony is blasting to the claims of the liquor crowd.

This book would make a splendid study book for temperance classes and will furnish our schools and colleges with a store of incontrovertible facts for their debating societies.

Another volume that contains tremendous facts concerning the effects of intoxicants upon social and political life is "Uncle Tom's Mansion." It is a story of the modern illicit liquor traffic and at the same time a revelation of the terrible effects of intoxicants upon the human family. It ought to be in the hands of every young person in the land. Written in the form of a novel, it is a thrilling, gripping story. Copyrighted by the author, Wm. G. Burleigh, and published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$1.75.

★ ★

A UNION STANDARD

On the wall of a certain meeting house in the state there appears a large poster bearing the "Standard of Excellence" of a union Sunday School agency. So strikingly significant are the ten points on this standard that we give them to our readers in black face type, with brief comment concerning each. Study them and imagine what will go with real New Testament Christianity when the influence as that which sends out the propaganda in favor of such schools has gained the upper hand in our Baptist churches.

1. Program. We can agree that a Sunday School should have a program, but whose program shall it be? The program for this type of school is manufactured by men and women whose dominant re-

ligious motive is destruction of denominationalism which means the overthrow of every distinctively doctrinal tenet in Christendom.

2. Everybody. This word tells its own story. The purpose of the union school is to reach everybody, and indications from certain sources show that the people already enlisted in denominational schools are special objects of interest for such schools.

3. Good Records. Keeping the records of attendance, collections, etc., but for what purpose? There is nothing to be advanced, no church to be helped—only the publishing house that sells the literature will profit. Are we to keep records only for a commercial agency?

4. Helps. Helps about what? Nowhere in the Standard is the Bible mentioned, so we presume the purpose of such a school is to teach the books sent out by the union agency, with whatever of the Bible suits their purposes.

5. Classes. Certainly there must be classes in any school, but will classes alone make for effective teaching?

6. Giving. Yes, but giving to what? Certainly not to Baptist mission causes or any other denominational causes. Then rather must we infer that the giving is to be for the purpose of building up the movement that is set for the overthrow of those denominations which have given the world what of the Gospel it knows today.

7. Special Days. For what? For what purpose should there be special days in a Sunday School which denies the rights of any church to have oversight of it and its work? We presume "Special Days" refers to observance of Easter, Christmas, etc.

8. Fellowship. But with whom? What fellowship can exist among a motley congregation gathered from Sunday to Sunday to hear "Tom, Dick and Harry" teach their personal views about the Bible rather than to hear teachers selected by some church teach that which master minds of several generations have found in the Word? Fellowship, indeed, but not a fellowship of suffering and sacrifice.

9. Training Workers. What for? If the Bible makes one thing distinctively clear about training, it is that the workers may be fitted unto every good work, and the greatest work of the Kingdom of Christ is to win the lost and that is accompanied by "baptizing them." What right has a union Sunday School to baptize anybody?

10. Results. It sounds almost ludicrous to have that as the tenth article in the standard. What else can come from anything of the kind save results? What kind of results do the advocates of such schools expect? There is not a single proof anywhere that lasting results have ever come from any Christian work save when that work has been done by a regularly constituted body of the Lord's people working together under the impetus of love and bound together by common doctrinal beliefs. Results? Surely a union school will have results, but they will be such as are destructive of all that is permanent in Christian life.

Why should a church of any denomination fall a victim of the union propaganda? Better that ten thousand people meet together for the study of some definite doctrines and for the promotion of a church than to have 100 gathered together for the purposes outlined in this standard of excellence. Let all our people take this standard and place it alongside our own standard and see the difference between them. Then be sure that every Baptist church fosters and maintains a Baptist Bible School.

★ ★

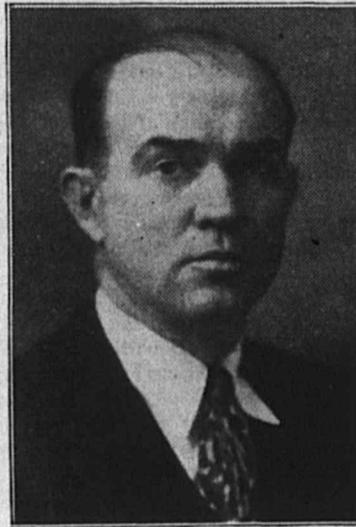
A VETERAN WHO STILL FIGHTS

He came limping down the street, the first time I remember seeing him, and I thought, "What a pity some good surgeon did not get hold of him when he was a lad." Soon, however, I learned that his limp was not caused by any childhood misfortune; it came to him while in the service of the country over seas. He makes the most of it, and not once did I ever hear him grumble at his lot.

The limping veteran of the World War is N. W. Ellis, retiring pastor of the church at Benton, Tenn. He served the church for three years and six months and during that time put new life into it. His first congregation numbered 13 souls. His last as pastor numbered 125. When he became pastor they had 79 members; now they have 159. Then they owed more than \$6,000 on their building; now all

current obligations have been paid and the note on their building reduced to \$3,400. He is the only pastor who has served the church longer than two years.

Ellis enlisted in the United States army back in 1909 and continued in the service until 1920. He has labored in the Philippines, in China, Japan, the Hawaiian Islands, on the Mexican border and in Europe. It was while fighting at Mont Brehem, France, that he was wounded in one of his lower limbs, just 35 days before the Armistice was signed. He was with the Thirty-fifth Division and held the rank of First Lieutenant.



N. W. ELLIS,
Benton, Tennessee

During a recent visit to Benton, I had a long interview with him and was glad to have his reactions to some of the current events, especially since he is an active member of the Benton Post of the American Legion and deserves to be honored for his convictions.

"What is your opinion regarding the action of the Legion at their Detroit Convention, when they voted on repeal of the Eighteenth Amendment?" I asked.

"My sincere belief," he immediately replied, "is that the dry side was not represented. We had a dose of the wets at Nashville and I did not want to go to Detroit. There were thousands like me. We have a live post of the Legion here in Benton to which I belong. We are supposed to stay out of politics, and if they are going into it, certainly they should fight for something better than legalized liquors, for nothing ever brought more degradation to the men in the service than liquor. In all my years of army life, I never saw a soldier get into serious trouble but what liquor was behind it or out yonder leading him into it. Overseas it was evident to all who would see it that every nation which has legalized intoxicants is trying to get rid of them. The overseas men ought to have seen this, so why they should want to bring it back here, I can't for the life of me see."

We talked at length about the situation here at home and he gave some interesting information concerning the way the bootleggers and crooked politicians may connive to violate the laws and at the same time be protected by politicians higher up. It was largely through his active participation in county political battles that officers have been elected who will strive to enforce the prohibition laws.

For several months he has given his time to the church without pay in order to aid them in paying off their debt and getting in a position where they can really go forward. After giving the church his very best he felt it wise to tender his resignation. He is a good pastor, is able to do heavy pastoral work and has a pleasing personality. He will find a place among us with some other good church, for youths of his mettle are needed in this battle against wrong.

"Life is a mission. Every other definition of life is false and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this, that every existence is an aim."

Just Rambling Along

Nashville Association

Next to the last! Nashville Association convened October 22nd in the house of Immanuel Church. Although it is a city association, the attendance was among the very smallest for the entire state during the season. But the attendance at the meeting was not a register of the spirit of Nashville Baptists, as is shown by the reports which their churches sent in.

Officers were re-elected: R. Kelly White, moderator; Edgar W. Barnett, vice-moderator; J. L. McDaniel, clerk, and W. Rufus Beckett, assistant clerk and treasurer. After the election of officers, O. F. Huckaba reported on State Missions and made an earnest appeal for more generous support of the state program. Secretary Bryan then answered questions and others of the state force spoke briefly. J. C. Miles preached the annual sermon on "The Church and Its Mission," giving a doctrinal discussion of the Church and presenting a strong appeal for more consecrated living by church members. Immanuel ladies served a generous luncheon in the dining room of the church, each "paying for his own," according to a rule adopted some time ago.

During the first afternoon discussions of Stewardship, the Every-Member Canvass, Home Missions, and Law Enforcement were had, Supt. Auld of the Anti-Saloon League speaking on the last of these. At night the Digest of Letters was presented by Henry C. McGill. We wish the associations all over the state could hear him make this report, for no longer would they want to waste half the first day reading the letters. He had the entire record carefully prepared. The year's work showed up well. There were 815 baptisms, the third largest number in the history of the association; the net increase in membership of the churches was 736; present membership is now 14,754; Shelby Avenue Church led in the number of baptisms, having had 75; Sunday school enrollment, 13,732, a loss of 528; total spent on local needs, \$220,850, a decrease of \$18,528 under last year, mostly due to decrease in building costs; given the Cooperative Program and other outside objects, \$45,871, only a very little less than that given last year; Park Avenue with E. Floyd Olive as pastor and with the Baptist and Reflector in every home increased its contributions materially and that in spite of the fact that they have begun their new Sunday building; Radnor Church with W. Douglas Hudgins as pastor also increased its gifts to others. The B. Y. P. U.'s showed a fine gain in membership as did the W. M. U.

Carroll County Association

Union Academy Church was host to the second annual meeting of Carroll County Baptists. The weather was ideal, a beautiful sunny autumn day. Seventeen churches cooperate through this splendid body and all had letters for the opening day, save one whose messengers were present.

The body organized by electing J. B. Gilbert, moderator; E. K. Wiley, assistant; W. B. Holmes, clerk; C. V. Cooper, treasurer. J. B. Jent of Huntington preached the annual sermon and delivered a wonderfully inspiring message which will surely bear fruits in the months to come.

Letters from the churches showed 133 baptisms, or one for every 17 church members. Only one church reported no baptism. There was a net increase of 140 in membership and present membership of 2,395. The Sunday school enrollment is 1,664. They spent for local needs \$12,320.98, the Cooperative Program was given \$690.13, and all missions and benevolences received from them \$1,183.29.

The good ladies of the community served a bountiful lunch, after which the state workers were given a fine hearing. Miss Northington, R. E. Guy, Superintendent Stewart, W. D. Hudgins and the editor were present. Dr. Guy made an earnest plea for more consecrated living and giving by the members of the churches and set up the Every-Member Canvass as the thing that will aid us in enlisting our people.

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

THE HERITAGE OF BAPTISTS

(From Page 1)

ings of the Old Book is dangerous, and almost all division and strife in Christendom has been caused, or is caused, by some one's taking liberty with it. The doctrine taught by our Lord and held by His apostles is still good enough for Baptists—and is sufficient.

Our churches today teach and practice the same thing here in America that they ask their missionaries to teach and practice when they go to Greece. It seems that the Greeks are so well educated in the meanings of some of the words of their own language that it is difficult to get them to understand that certain words should mean what they do not say. So in Greece some change their practice to conform more nearly to what the Bible says. Baptists are thankful that the Bible teaches us the same thing in every language and in every climate. With us it is not a question of convenience or of popularity, but only a question of what the Lord says. We would not boast because we have kept the Lord's words and have done His commandments in the manner He said do them, for He had a right to expect us to do just that. Our hearts rejoice though to know that we are commended of Him for doing as He says. It gives us great joy to read such expressions as: "He that hath my commandments and keepeth them, he it is that loveth me"; "If a man love me, he will keep my words"; "And this is love that we walk after his commandments"; and "For this is the love of God that we keep his commandments; and his commandments are not grievous."

Others have begged, pleaded, argued, tried to persuade, mocked, ridiculed, abused, tormented, persecuted and killed Baptists because of their faithfulness in keeping these commandments, yet we have seemed to stand as strongly, as firmly, and almost as noticeably as the great Rock of Gibraltar. Today they are resorting to another method of uprooting our work. They are trying to deceive us into a unionizing death. In this they have the help of the non-Baptist colleges and universities. How important it is that we learn the lesson that we should send our children to Baptist schools!

We desire to be recognized as standing for the Bible as God gave it. An Episcopal bishop of San Antonio, Texas, recently said: "There ought to be but three denominations in the world: the Catholics, standing on one side for the authority of the church; the Baptists, standing on the other side for the authority of the Bible; all the other denominations should be united, for the difference between them is the difference between tweedledum and tweedledee." May we so love and teach the Word of God that we can always be recognized by others. We need always a Bible-teaching ministry, but that alone will not suffice. We must have a Bible-loving people back of such a ministry.

A Heritage of Responsibility

It may seem inconsistent to say that we have a heritage of responsibility, but we remember that it comes not as law but because of love and appreciation. We desire to leave for those who follow us in life equal privileges to those purchased for us. We would be ungrateful to the Savior for His blessings should we not be anxious to do for His cause what our ancestors have done. If we do not conquer for Christ, we have no one to blame but ourselves. If Baptists could be faithful under such trying conditions in the past, surely we can bear the torch onward and forward today.

Again today we find ourselves at the forks of the road. Southern Baptists are not carrying the gospel message to all the world as we could and should. It is true that we are in debt, but we are not bankrupt. It is also true that we are letting our debts interrupt the progress of our work for the Master. One of the most constructive pieces of work that we have attempted for many years is now being undertaken. It is the duty of every one of us to pray for the success of this Every-Member Canvass. It will be difficult to pray for it and not desire to have a part in its success. About the same number of people who pray for it will give to it. If every Southern Baptist would pay only fifty cents a week for the next year, it would mean \$100,000,000.00 for the Masters' cause. Surely we can average twenty-five cents a week for every one of us, and that would be considerably more

than we have been giving. This Every-Member Canvass challenges us, as nothing else has within recent years, to show our faith by our works.

Our brotherhood prides itself on the fact that each church is free and independent, and that it receives orders from no one except Him who "loved the church and gave himself for it." The Federation of the Churches of Christ, so called, may be able to tell others where they may organize new societies, and the places where they may not, and in many instances they may be able to see their orders obeyed. The Baptists of the North may contribute ten thousand dollars a year for the privilege of obeying such expert dictation, but we of the South will never take any such orders. We recognize God and Him only as One who has authority to dictate to us. Let us pray for His leadership and do individually as He authorizes in this wonderful work that Satan may not dictate to us now.

As we stand at the forks of the road, which way shall we go? The Lord from heaven directs one way; Satan points the other. We are given the privilege of choosing for ourselves. May we not pray that by the first Sunday of December next the Baptists of our beloved Southland shall announce to the world the unselfishness of our love for our Savior by promising to Him an abundance of our possessions according as He has prospered us and as He may prosper us. Doubtless millions of lost people today, though unconscious they may be of it, are awaiting our decision. Above all, our Lord wants the world to know the faithfulness of His people. We owe it to the Master and to posterity just now to be found faithful.

It has been said many times recently, by people who are not Baptists, that this is the Baptists' day. It has been purchased for us. Let us leave for those who follow us a heritage that is as precious and glorious as the one that is ours today. We are told that in our own country in the year 1794, one person in every ninety-four was a Baptist; in 1840, one in every thirty was a Baptist; in 1900, one in every nineteen; in 1920, one in every fifteen; and now it is estimated that one-fifth of the population of America is Baptist in sentiment and sympathy. We should live worthily of the trust that God has given us.

We indeed have a rich heritage—possibly greater than that of any other people in all the history of the past. Let us show profound appreciation by our untiring efforts, and let us pass this great heritage on to posterity undiminished and unsoiled.

TENNESSEE'S STUDENT CONVENTION

(From Page 1)

Life Service, and Ministerial Bands," were held by Miss Ethel McConnell, Miss Ruth Walden, Mr. John Hood, and the writer.

Out-of-State speakers to the Convention were: Dr. Walter P. Binns, pastor of First Church, Roanoke, Va., and Dr. W. J. McGlothlin from Greenville, S. C., and President of the Southern Baptist Convention.

Dr. Binns, who brought on Friday evening the keynote address, "Victory for Christ Through the One-Purpose Life," said that two elements are being considered today: "The means by which we live, and the ends for which we live, but the tragedy lies in the fact," he declared, "that while scientific mastery has been obtained of the means by which we live, not much thought has been placed upon the ends for which we live. Great opportunity for life investments lies in improving the ends." Taking Moses as an example, he said that the keynote to the man's greatness lay in four things: (1) His great look—looked unto recompense of reward, (2) his evaluation—treasures vs. career, (3) his refusal, and (4) his choice. "Just as Moses' life, as Daniel's life, as Jesus' life was a one-purpose life, only through such a life can victory be won today."

Dr. McGlothlin in his ringing message, "Releasing Christ to the Nations—Victory for Christ in the World Battles of Peace," pointed out that to release Christ to the peoples of the world, Christ's followers are to begin where they are, going thence from "Jerusalem, to Judea, to Samaria, and to the uttermost parts," for only through their going and telling can Christ be known. "Just as Christians consecrate personality, money, self, just so will others gain Christ." In speaking Sunday afternoon of "The Present Day Requisites for a Victorious Christian

Life," Dr. McGlothlin gave four: (1) Keep one's self unspotted from the world, (2) save one's self from world likeness, (3) make conquest of body and mind, and (4) make conquest of self. "Help is needed in this," he averred, and "one with God makes a majority."

Sunday afternoon marked the close of the convention. Officers elected at that session for the coming year were: President, Hiram Ward, Carson-Newman; Secretary, Miss Sarah Lane, Carson-Newman; Vice-Presidents: East Tennessee, A. L. Gillespie, University of Tennessee; Middle Tennessee, Miss Mary Anderson, Tennessee College; West Tennessee, J. S. Bell, Union University. It was voted to hold the next State meeting at Jackson, the time to be the same unless circumstances demanded a change.

This report would not be complete unless some word was said in appreciation of the splendid way in which Jefferson City, the First Baptist Church, and Carson-Newman College entertained Tennessee's students. The ladies were untiring in their efforts to have the meals ready for the visitors, and the banquet which they prepared for them Saturday evening was indeed a "banquet." (It was good to see and hear those students as they gave their yells and "did" their "stunts." Even the Editor got in on that as he gave a reading in negro dialect, and Miss "Dick" pleased all with her whistling.)

Appreciation is due also those of the college and of the town who so graciously provided bed and breakfast for the visiting students. No finer spirit of cooperation could be found anywhere. All of this helped to make this meeting the great blessing that it was.

This Student Convention was a challenging one, a great one, not perhaps from the standpoint of numbers, because there were present just the Master's minority, but the minority were going back to their campuses to win them for Him, to invest mightily for Him, to declare dividends for Him, to be victorious in His service with Him, through Him, and in Him.

DOES GOD CARE?

By H. H. SMITH

Has God made the world and withdrawn Himself from it to let it run itself? Does He care when we suffer the ills of life? We know He cares, for Jesus Christ is the "express image" of the Father, and, looking upon the toiling, care-worn multitudes, "He had compassion on them." That answers it all. Never more ask if God cares when His children suffer, but read the Gospels and see how Jesus regarded all affliction. He is still showing compassion to the world, but He shows it through His followers. A little boy had seen the picture of a Hindu worshiper burning his human victim to death, and looking up to his mother, said: "Mother, is this true? Do they burn people in India?" "Yes." "Does God care?" "O, yes, my child, God cares." "Well, then, why doesn't God put a stop to it?"

That last question is a searching one. The physical and moral sufferings of mankind are a matter of great concern to God. He does care, but He cares through us. For centuries God was grieved to see widows burned on the funeral pyres of their husbands, and infants cast into the Ganges, and little girls tortured by foot-binding, but it took a long time to arouse His followers to care enough to put a stop to it. God was grieved to see millions of His children groping in darkness and superstition, "without hope and without God," but it took a long time to arouse His people to do something about it. African slavery, and every other form of slavery, including that most diabolical of all slavery—white slavery, or the slavery of poor, unfortunate girls—is an abomination in the sight of God, but it took a long time to abolish African slavery, and white slavery is not yet driven from our large cities.

As we view the manifold ills of mankind today—for there is really much distress in the world—let us bear in mind that God cares, and that He is striving to move His children to relieve the distresses of their fellow-men. But He can work only through His children.

Ashland, Va.

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

Paul in Ephesus

SUNDAY SCHOOL LESSON, NOVEMBER 8, 1931

By O. W. Taylor

Scripture: Acts 19:8-20. Golden Text: Eph. 5:11.

Daily Bible Readings

Monday: Apollos at Ephesus (Acts 18:24-28). Tuesday: Paul Begins at Ephesus (Acts 19:1-7). Wednesday: Pretenders Roughly Handled (Acts 19:8-17). Thursday: A Reading Reformation (Acts 19:18-20). Friday: An Ephesian Mob (Acts 19:23-24). Saturday: Forsaking Idolatry (Eph. 5:5-14). Sunday: Paul's Deliverance from Death (2 Cor. 1:3-11).

Introduction: Ephesus was on the River Cayster, about six miles from its mouth. It was the chief city of western Asia. It was a stronghold of paganism and the site of the Temple of Diana, one of the Seven Wonders of the World. Ephesus was noted for the practice of magical arts. Here Paul labored all told for three years (20:31).



I Unfolding the Things Concerning the Kingdom of God (19:8)

"The Kingdom of God" is the reign, rule, or dominion of God. It has two phases, the providential and the gospel. We are now concerned with the latter phase. In the Gospels "Kingdom of God" and "Kingdom of Heaven" are used interchangeably (Matthew 13:11; Mark 4:11; Luke 8:10). This sphere of divine rule is coextensive with the advance and administration of the gospel (Mark-1:14, 15). This realm has both an inner and an outer aspect. Into the inner no one enters save by the new birth (John 3:3-5); into the outer false professors may enter (Matthew 13:38, 39). The future glorious kingdom foretold in prophecy shall be the present kingdom purged, exalted and made climatic (Matthew 13:40-43).

As elsewhere Paul at Ephesus unfolded "the things concerning the Kingdom of God" by proclaiming the things "concerning Jesus" (28:23). Paul said "none other things than" the truths of Christ crucified, buried, risen, ascended, and coming again plus the glorious redemptive issues to believers and to the created order, both now and in eternity (Acts 26:22, 23; 17:31; Romans 8:21). Paul did not interpret the kingdom in "social terms," as is current with many today. The foundation and superstructure of his kingdom were scarlet with the blood of the Lamb "in the midst of the throne" (Rev. 5:6). "Out of the scriptures" (17:2), he "disputed (reasoned) and persuaded."

The only way to advance the kingdom as it is and unfold it as it shall be is the world-wide preaching of "this (this very same) gospel of the kingdom" (Matthew 24:14). If one preaches the resurrection, for instance, he proclaims the kingship of Messiah and the dominion of God (Luke 1:32, 33; Acts 2:25, 26), though he may be wholly unable to draw a "dispensational chart." So with the other truths of the gospel, as they relate to both the present and the future. One is not really committed to the advancement of the kingdom in the present and its triumph in the future, unless he is committed to the foundation of it all, the world-wide spread of the gospel. "Then" (and not till then) "shall the consummation come" (Matthew 24:14).

II. Separation From the Hopeless (19:9, 10)

In Ephesus were men who were spiritually hopeless. They evinced it in three ways. By the melting truths of the gospel they were "hardened;" by the faith of the gospel they were confirmed in unbelief, and at the sacredness of the gospel they hurled blasphemy. This they willfully did in the face of ample light, for Paul had been preaching for three months. Thus the gospel which blessed others was "a savor of death unto death" to them (2 Cor. 2:16).

To prevent their further hindering others from accepting the truth and their endangering the peace and testimony of the saints, Paul separated himself

and his fellow-believers from these hopeless ones and abandoned them to their fate. It was done in sadness. And he continued his ministry in the philosophic center of the "school of one, Tyrannus." A school is never so honored as when it is made a gospel center, even if the gospel conflicts with the curriculum.

If in the face of full light, a sinner is hardened, remains unbelieving, and blasphemes the truth, pass on to those upon whom the gospel rests acceptably. "Cast not your pearls before swine" (Matthew 7:6). But one should not pass on apart from the Spirit's impression thereunto nor until a full gospel testimony has been given (13:46; 20:26, 27). Until this is true, one should be as another was who, being asked why he went twenty times to win a certain sinner, said: "Because the nineteenth time did not get him."

III. Performing Special Miracles (19:11, 12)

It is nothing short of blasphemy to interpret the record here as that of the "superstitions" of the people, as modernism, as well as its satellites, is in the habit of doing. The record is plain: "God wrought special miracles by the hand of Paul." Of himself Paul did and could do nothing. But "special miracles" were wrought, and God did it by the hand of Paul. This was not a permanent, but a special program. Cannot the Omnipotent One do something special? "Let God be true and every man a liar" who takes issue with it. The same God who made Moses' rod the vehicle of His power to divide the Red Sea, made handkerchiefs and aprons in contact with the empowered Paul the vehicles of "His healing health" to the sick, and did it as a "special" arrangement. If science cannot explain it, let science confess its ignorance, but not put up its ignorance as forestalling "special miracles" under the power of God.

Miracles of physical healing, whether special or otherwise, gradually waned, even in the apostolic day (1 Timothy 5:23; 2 Timothy 4:20; 3 John 2). There are many "signs and lying wonders" put up today as alleged cases of "healing," and there are some cases of actual healing in answer to prayer, but not in the marked way it was in the apostolic day. But there is a supernatural and miraculous spiritual healing that takes place in regeneration at the moment of faith (Eph. 1:13, 14, 19, 20; 2 Cor. 5:17). It is wholly the work of God (Eph. 2:10), but He uses consecrated instrumentality to bring men to the point where the work is done (Acts 26:16-18; 15:7-9). This is indeed a special miracle, far greater in significance than any physical healing. A man who had been to see a sick woman whom he led to Christ and who had passed away in the meantime, said: "I have seen a strange thing today. A woman whom I found in a state of nature, I saw in a state of grace, and left in a state of glory." A miracle! Hence, a Christian system of belief and practice puts more emphasis upon soul-healing than upon bodily healing. Whatever majors on the bodily evinces thereby that it is a false system.

IV. Jewish Exorcists (19:13-17)

Through the God-given power of Paul evil spirits were exorcised, or cast out. Certain "vagabond Jews," or strollers, who claimed to cast out demons by magical arts, undertook to dispel evil spirits by "calling over" the afflicted the name of "Jesus, whom Paul preacheth." In demonic power the possessed man leaped upon the exorcists, overcame them, and so roughly handled them that they fled "naked and wounded." And fear came upon the people, and "the name of the Lord Jesus was magnified."

These exorcists were mere imitators. What Paul, by divine power, accomplished, they attempted to reproduce, but in a magical way, in their own way. They went through the form of Paul's activity, even to using his formula of the name of Jesus, but they were minus the power of Jesus. Experientially ignorant of Christ, they yet proposed to use His name as a talisman or magic word against devils. In fact, or in essence, they have their successors today. The

devil is a great imitator (2 Cor. 4:3, 4; 11:13-15) along the line of "religion." His systems of "religion" and his henchmen, hating grace, rejecting atonement, and denying regeneration, yet propose "a form of godliness" (2 Timothy 3:5) and a kind of magical use of the name of Jesus in the effort to reproduce the results of divine grace. And then some will take a string of beads, a piece of bone, a form of prayer, and even Christian ordinances, and use them as if they possessed magical powers. The great lack in it all is, as with those ancient exorcists, no personal acquaintance with Jesus. He is known simply as one whom somebody else knows and preaches. And, as in the case of those ancient exorcists, when it comes to the real test of facing the devil, the miracle of spiritual healing cannot be reproduced. In a real test, either in life or in death, the devil instead of they gains the victory. The crucial test of any system is whether it accomplishes miraculous soul-healing, through the atoning Lamb, which stands the trial of time and eternity.

V. A Notable Bonfire (19:18-20)

The original here seems to indicate that those referred to in these verses were believers who became informed to the point and whose consciences became so enlightened and heightened, that they did as here described. But the same applies to any just believing, if they have been similarly enlightened. Many "confessed and showed their evil deeds," and many burned their books of magic art and formulas. If by "pieces of silver," the denarii are meant, the value of the books was equal to fifty thousand days of labor.

A genuine case of religion in the heart and an instructed conscience issue in revolutionary results. If one, in the face of Bible instruction, will not abandon his former deeds that were wrong, he shows that he has never been born again.

We have much paganism in America. Here and there are some seventy-five (perhaps more now) heathen temples devoted to various oriental cults and occult philosophies. And then so-called spiritualism holds mighty sway over many. Many professed Christians are trying to hold on to Christianity and to dabble in these other things. These things are but the old magic arts of Ephesus revamped. So also the modern cult of "fortune-telling" belongs to the same. The born-again man, if he has a biblically instructed conscience, will abandon such and get rid of the books that teach it. Some professed Christians try to hold on to cards and to the dance, both of which are heathenish in origin. The biblically instructed believer will, sooner or later, give such up. A good case of religion, as it is yielded to, makes a man come clean from the forbidden ways of the world (Romans 12:2; 1 John 2:15, 16). A big bonfire is in order in many quarters. And into it should go all the lewd magazines, the cheap and silly novels, the books on magic art, the instructions on spiritualism and such matters. And into it should go the sinful and questionable practices of us all. God is expecting and the world is looking for that Christianity which turns one from his former wrong pursuits and leads him to live a distinctive life.

QUESTIONS

1. Where is the scene of our present lesson laid?
2. What was the theme of Paul's message at Ephesus? How would you define "the kingdom of God?"
3. How did Paul unfold this kingdom? 4. When is one really committed to the ongoing of the kingdom? 5. When does a man become a hopeless case? 6. Why should separation from such be had? What is involved in it? 7. Did Paul work actual miracles at Ephesus or were they matters of superstition? 8. What is the abiding special miracle of all ages? 9. Who were the Jewish exorcists and who are their successors? 10. Discuss the need of a bonfire in the present day.

ON THE GET-WELL LINE

Please take a train of cheerful thoughts
And to yourself just say
I'm traveling on the Get-Well Line
And gaining every day.
Then speeding back to Happy Days
Without the least delay
May you return to Health once more,
And there I hope you stay.

—From a Greeting Card.

Talks to Church Members "UNCLE MITCHELL"

By

VII.

A Bit Sensitive

In many of our department stores there is concealed a detective whose eye is upon every clerk and customer. God is a great universal detective who observes our every act and nothing secret can be hid from Him. "Thou God seest me." We cannot shift our responsibility to another. Our personality is unique. There are no two human beings just the same. Many of us think if we had the other person's place, duties and environment, we would be much happier and accomplish more in this world. But if we were lifted out of our environment and put in the other person's place, we would soon think this change of situation and duty harder than the place that was our own.

What hurts so many members of our churches is trying to shift a sense of personal responsibility to others and waive our accountability to God. In this way we lose our reverence for God and the place of worship and thus become self-centered and blind to the needs of others. A conception of life and living like this breaks fellowship in the church, destroys the personal responsibility for the Great Commission and makes us sensitive to everything that does not go our way.

Many of our members have more feeling than sense. They are getting their crazy-bone touched on most every hand and are so sensitive to external objects that they live in hot or cold water all the time. They live in the objective case and make everybody miserable who comes in contact with them. This strange disease of sensitiveness affects lots of our church members, but we can see its manifestations better in our preachers, deacons, choirs, committees and Sunday School officers and teachers.

I will pass the preachers up by saying they ought not to be so foolish as to become sensitive, lest they weaken their own usefulness. Deacons, as a rule, are good men, spiritually minded and ready to assist the pastor in every good work of the church. But when one is sensitive you better look out! They have horns and are very dangerous. A sensitive deacon is to the church what a rub lock is to a wagon. We are convinced that deacons ought not to be elected for life, but on the basis of conduct and work. Committees have given me more trouble than any other class of members. When they are willing to do what the church appoints them to do without murmuring and complaining, they can be of great service, but many of them become so sensitive that they are a burden.

This strange disease, sensitiveness, lives better in the soil and activities of our choirs than in any other department of our churches. I hesitate to write about choirs, yet we have them on our hands. The time was when music in our churches meant the singing of hymns, but now we give it a much wider range. Most of our music is what we call concert music rendered by the choir alone. The congregation looks on while the choir performs. Our solos, duets, trios and quartettes are some times good, but more often they are minus the spirit of worship and far from the doctrine and spirit of the sermon. Our churches are suffering for the want of gospel songs and singing.

Will our choir leaders and choirs be not sensitive and let me name some serious criticisms that are being made against the music of our churches?

- (1) It takes too much time from the Scripture reading, prayers and the sermon.
- (2) There is little devotion, praise and devout emotion in the songs we sing.
- (3) The music, as a rule, is not in keeping with the spirit of worship and fails to appeal to and reach the congregation.
- (4) The hymns are new to the congregation and the music of such a nature that the congregation has no interest in the song service.
- (5) Ofttimes the songs are selected at random and are not appropriate for the worship.

In a revival once I preached on the topic, "A Man in Hell," and at the close of the message asked the choir leader to sing a song, and quickly he began to sing "I Want to Go There, Don't You?" At another time I was urging the importance of a greater spirituality and asked the choir to sing and at once

"From Greenland's Icy Mountains" began. For want of space I classify the sensitive church members and then drop my pen lest they should not forgive me.

1. The grouch. We have church members whom this word fits. By being sensitive they have come to it. They just have a sulky mood and make a rumbling noise half way between a snarl and a growl. It is easy to make a grouch angry. He does not like to see any one else happy. The grouch has a very tender skin and cannot stand much preaching. He gets sore when the pastor mentions money, missions and special sins.

2. The snob. This member goes around like a giraffe looking down on other members. In his own opinion he is not in the rank of common men. He never enters into hearty cooperation with other members of the church. About the queerest thing in this class of members is that they have an enlarged head and a stiff neck with a small heart.

3. The knocker. I never knew a church not to have one or more such members. He knocks the pastor, the deacons and the objects for which the church stands. He has a very keen eye when he is looking for the defects of others, but is almost blind to the good qualities of any of the members. May the Lord deliver us from the church knockers and denominational knockers.

4. The sponge. This number has the characteristics of a "low grade sponge." He kindly makes it his business to see how much he can "soak up" without paying for it. He talks like he enjoys the services, but he never gives anything for the support of the church. He lets the other members do the paying, but he will go to the association and brag on what his church has given to the work of the Lord.

THE SECOND SOUTH-WIDE B. Y. P. U. CONFERENCE TO MEET IN ATLANTA, GA., JANUARY 12-14, 1932

By J. E. Lambdin

Nineteen hundred and thirty-one has been a great year in the B. Y. P. U. of the South. The economic depression has not been an obstacle in the way of B. Y. P. U. progress. The state conventions have been greater than ever. The district and associational work has gone steadily forward. The B. Y. P. U. departments in the churches have experienced a healthy growth. More young people everywhere are interested in spiritual matters than at any time in B. Y. P. U. history.

With these conditions facing us, 1932 challenges us to **Higher Ground** in our B. Y. P. U. work. The time was never more auspicious for an advance with our young people. The Sunday School Board in its annual meeting in June authorized us to hold the second South-wide B. Y. P. U. Conference for the purpose of projecting an ever-growing and greater denominational and church program for our young people. That conference will be held in Atlanta, Ga., in the First Baptist Church, January 12-14, 1932.

There are many reasons why every B. Y. P. U., every Baptist Adult Union, every General B. Y. P. U. Organization, and every Associational B. Y. P. U. should be represented in this conference. Look at a few of the opportunities presented and then make your plans to be there.

I. Opportunity of a Great Program

A spiritual program will be presented, which will challenge us to a new devotion to Christ. He will be magnified in every song, in every address, in every discussion, in every session.

A practical program will be presented, which will bring to us the best ideas yet developed for every phase of our B. Y. P. U. work.

A progressive program will be presented, which will call us to higher ground in the days ahead. Our keynote for the conference and for all our work for 1932 will be Paul's immortal words in Romans 12:2: "Be Ye Transformed." What more insistent call is ringing in hearts today than this challenge from that heroic leader of the long ago?

A denominational program will be presented, calling us to greater loyalty to our churches and to our great denomination in all its efforts to proclaim His name to a dying world.

II. Opportunity for Contact With Great Religious Leaders

The South leads the world in B. Y. P. U. work. God has graciously blessed us in our leadership. In Atlanta you will have opportunity to come in contact not only with the world's best B. Y. P. U. leaders, but also with many others of the world's greatest leaders. Among those who will appear on the program are the following: Dr. W. F. Powell, Dr. R. G. Lee, Dr. Kyle Yates, Dr. John L. Hill, Dr. Louie D. Newton, Dr. Ellis Fuller, Dr. I. J. Van Ness, Dr. Fred Brown, Dr. T. W. Ayers, Mrs. A. L. Crawley, E. E. Lee, J. E. Lambdin, Mrs. J. E. Lambdin and all the state B. Y. P. U. secretaries.

III. Opportunity for Contact With Baptist Youth from Eighteen States

They will be there from all of our eighteen Southern Baptist states, and many from all parts of the United States will come. It is worth the trip to Atlanta to mingle with this host of God's choicest young people for three epochal days.

One short period of fifteen minutes will present a group of intermediates, one from each state, in the South-wide Intermediate Sword Drill. To see these crack swordsmen in action is the treat of a lifetime.

IV. Opportunity to Visit Atlanta, a Great Southern City

Atlanta has many charms. If you have never been there you will want to go. It is a city of great churches, fine schools, big business and wonderful people. It is perhaps the greatest Baptist city in the world.

Railroad Rates to Atlanta

The railroad rates will be fare and a half for the round trip, on the identification plan. Write to the State B. Y. P. U. Department or the B. Y. P. U. Department, Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tenn., and ask for certificates.

Entertainment

Entertainment will be in the hotels of Atlanta on the pay plan. No free entertainment. For reservations write to Mr. Walter Ward, 68 Broad Street, N. W., Atlanta, Ga. The following greatly reduced rates are offered by the leading hotels of Atlanta:

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|---------------|-------------|---|--|--|
| Ansley | \$2.50 | \$1.50 | \$2.00 | \$1.50 |
| Biltmore | 2.00 | 2.00 | 2.50 | 1.50 |
| Cox-Carlton | 2.50 | 2.00 | 2.00 | 1.50 |
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| Piedmont | 2.50 | 1.50 | 2.00 | 1.50 |
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Registration fee will be \$1.00, payable immediately upon arrival. All must register. This fee is used to help defray the expenses of the conference.

BROTHER GRIME AND 1 JOHN 3:9

By PAUL R. HODGE

Admitting all that the Scriptures teach elsewhere about "the old man" and "the new men," Brother J. H. Grime notwithstanding is incorrect in applying this to the solution of this text. The context must be a determining factor in interpreting a text. The inspired writer is not discussing the two natures in believers, and how we may distinguish between them, but is discussing "the children of God" and "the children of the devil" (next verse), and how we may distinguish between them.

It is very necessary that we should have a criterion by which we may make this distinction, even as in the next chapter the inspired writer tells us how we may "try the spirits" to determine whether they belong to "false prophets" or true prophets (Chapter 4:1-2). But the test given for the children of God and the children of the devil will not work at all, if the person under observation is able to claim that when he sins it is not his "new man" sinning, but his "old man." How am I to know which nature it is as an observer standing off and looking on? He can claim to be a child of God and go on sinning all he chooses, and still keep on

evading the issue by claiming that it is the "old man" doing the mischief—quite a popular ruse with some of our "sanctified" brethren.

John sweeps all such evasions into oblivion by saying:

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil. 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. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

And yet the interpretation which Brother Grime accepts is held probably by the majority of people for two reasons: First, they pay little or no attention to the context, though it makes no sense on their theory; secondly, it turns upon a point in Greek Grammar which the text obscures to the English reader. That point is the difference between the two Greek tenses, present and aorist. In general the aorist represents point action, that is one time, or un-repeated action; while the present may and often does represent repeated or habitual action.

Now the verbs in question are in the present tense (habitual action). Were they aorist we would have to admit Brother Grime's point. Brother Grime himself admits it with regard to the first instance, and says that it lends plausibility to our view, but denies the force of it when used as an infinitive in the second instance. And this, note, is his only objection. "He cannot sin" is literally "he is not able to sin." But the infinitive "to sin" might be either present (habitual action) or aorist (point action). In the Greek it is present.

So John really says in Greek: "Whosoever is born of God does not (habitually) commit (do or practice) sin; for his seed remaineth in him: and he cannot (habitually) sin, because he is born of God." In other words, he is saying that the very fact of a new birth makes it impossible for the man possessing it to be the man he once was in the matter of the habitual practice of sin; and on this he makes the distinction between "the children of God" and "the children of the devil" to turn.

Also if John were talking of the new nature, instead of the MAN possessing it, he would have used the neuter pronoun instead of the masculine, as in both Greek and English. That is, he would have said "whatsoever is born of God," etc., instead of "whosoever." The latter refers not to one nature of a man, but to a complete man without reference to any distinction between old and new natures.

Perhaps it is contrary to the easy and accepted solution, but contextually and grammatically the view which Brother Grime designates, but dismisses, as the "linguistic solution" I affirm to be the correct view.

THE RESPONSIBILITY OF THE MODERN CHRISTIAN YOUTH

We hear much today about the waywardness and folly of the modern youth. Yet, we are told that we live in the age of golden opportunity. Our educational system is the best in the history of mankind. Our churches are offering us the best of religious training. We have access to the material resources of all ages. The great question, then, that confronts the modern youth is, What is my responsibility? Am I living the abundant life? The future of tomorrow rests on the shoulders of the youth of today.

Young friends, what does the opportunity of higher education mean to us? Does it mean that we are better fitted to serve humanity, to solve the great political, social, economic and religious problems that face us; or does it mean that we are fascinated by the changes that are now recorded by different authorities and that we have allowed ourselves to become involved in mental doubt and perplexity? Has it in any way changed our views concerning the Bible? Let us remember that theories, conditions, customs and even people may change, but "the word of our God standeth forever."

Let us turn away from the new and strange speculations of unreliable people and focus our thoughts

and energies toward advancing the Kingdom of God. Let us remember that the goal of our education is to prepare us for greater and nobler service. The ideal goal for one's life is to climb to the highest in the halls of learning, in order that he may descend to the lowly plains of living and minister to a suffering humanity. No matter what nor how much the training, we cannot be of the greatest service to humanity unless we live the anchored and the consecrated life.

It is not always so easy to climb in the spiritual life. We are constantly confronted with questions in regard to our social life as well as our business affairs. We should under all circumstances do that which we believe is right and trust to God. All our losses in due time will be converted into gain, and what seemed a mistake will prove a blessing.

One of the greatest barriers to the cause of Christ is the inconsistency of Christians themselves. We never realize just how far an act or a word will go, for some one, of whom we are not conscious, may, on account of them, change his life for the right or the wrong. People of every type are attracted much more by lives which show a decisiveness in rejecting the follies of the world, however alluring they may be. A person who would become offended at a friend because he refused to partake with him in the wrong type of recreation or business endeavor evidently expects his friend to love wrongdoing more than Jesus Christ and Christian influence. He, therefore, is not a real friend. It is the supreme duty of every Christian to so act as to lead others. No Christian should follow the crowd, or engage in recreations when such would tend to impair his spiritual usefulness. When there is a conflict between pleasure and duty, we should never hesitate or waver, but give duty the place on the throne. No matter how great the temptation, if we would grow strong, we should never permit any violation or compromise in our resolutions, but be strong in our decisions.

The Bible says: "Love not the world, for if any man love the world, the love of the Father is not in him." Jesus said: "Ye are my friends, if ye do whatsoever I command you." Paul said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Some one has said: "He is a Christian who is loyal to Christ in thoughts, sympathies, friendships, purposes and ideals."

Young friends, let us think it over and see if we are helping or hindering the cause of Christ.

A JEFFERSON CITY Y. W. A. MEMBER.

THE "ZERO HOUR" FOR OUR EVERY-MEMBER CANVASS

By W. J. McGlothlin, President Southern Baptist Convention

As we approach the "zero hour" of our Every-Member Canvass, I am constrained to say one more word to my Baptist brethren and sisters throughout the South. The occasion is one of tremendous concern for all our Baptist churches and all our kingdom work. What is the Every-Member Canvass to mean for us and for our work? That depends almost wholly on the pastors and the churches. Our beloved secretary, Dr. Brown, and others are doing much, but the final answer must be made in the churches. The churches and pastors, and they alone, can meet our difficulties and adequately promote our work. If all of us unite in this effort it can mean a great deal. For example, it will mean:

1. A great people better informed than ever before about the interests of our Lord's Kingdom as they are committed to us—what the needs are, what the opportunities are, how we are succeeding in our work. This is a campaign of instruction from church to church, to be given mainly by the pastors and their helpers. May every church have a campaign of instruction.

2. It will mean that our Baptist hosts are more unified and cooperative with each other than ever before. We have been a unit on baptism, salvation by grace, and other Bible doctrines. This Every-Member Canvass calls us to unity in the support of our work. "Faith without works is dead." Now is the time to unite in work, sacrifice for the Lord's Kingdom.

3. It will mean that our Baptist people are better organized for work than ever before. Some brethren are afraid of organization, think it will

displace faith and spirituality. Truly, organization without spiritual power is vain—that we all know. But the two do not exclude each other, are in no sense opposed to each other. An unorganized church may be as devoid of spiritual power and as lifeless as any other. We need both spiritual power and organization. Organization is simply the means by which live people can work together. It is the agency of cooperation. It is the engine, while spiritual power is the steam. Neither will do much work without the other. The brother who refuses to organize or to be organized does not thereby prove his spirituality. Life, real spiritual life moves, works, cooperates. Let us pray continually for spiritual power and also organize and use that power.

4. It will mean great help for all our work. Help for the church. What a joy it will be if the pastors everywhere can see all their members enlisted actively and vitally in support of their own churches! This is one of the principal objects of the Canvass. But it means also help for the work of the denomination outside the churches, in the State, throughout the South and to the ends of the world wherever Southern Baptists have missions.

The object of this canvass is very simple, very plain, very worthy—it is the enlistment of every member of every one of our churches in the South in the worthy support of the denomination's work—the local work, the state mission work, the home mission work, the foreign mission work, our beneficent institutions such as orphanages, schools, hospitals. Could there be a worthier or nobler object than this?

5. In the Canvass we must not forget or neglect the larger work. The field is the world and we must neglect none of it, as our Lord did not forget any of it. Those churches which have a single budget for all objects should give a worthy percentage for the outside—50-50 is the ideal. Those churches which have two budgets, one for the local work and one for the rest of the world, should press equally hard for the world field. Again 50-50 is the ideal. Unless we give the work beyond the church more than we have been giving the last few years, disaster awaits us. That great work which has been handed down to us from our fathers' toils, sacrifices and prayers will fail. This must not be. We must raise more money for that great work.

6. Finally, my dear Baptist brethren and sisters, you will suffer me as president of the Southern Baptist Convention to say to you that a great and real crisis is upon us. I have never believed and do not now believe that we are incapable of preserving our heritage or carrying on our work. But I am compelled to say with all possible solemnity and frankness that we have reached a point where disaster threatens some of our most prized and cherished possessions. Unless we save these interests by the canvass, indications point to their inevitable suffering and even in some instances, complete loss. May the Heavenly Father open all eyes and make tender every heart as we face our great opportunity and our fearful responsibility. May this canvass be a glorious success everywhere in every church.



That a "hunk" is a stingy, niggardly man?

That American farmers make 500 million pounds of butter each year in their old-fashioned churn and the new power-driven farm churns?

That since 1833, 33,500,000 volumes have been added to the libraries of the United States?

That there are now in American libraries 162,000,000 volumes—a string of books which, if placed end to end, would reach four-fifths around the world?

That during the seventeenth century Persian rug makers turned out by hand rugs 45 by 20 feet in size, many of which have stood the wear of nearly two centuries?

That the elements of water (hydrogen and oxygen) once separated and then recombined in proper proportions, constitute a tremendous explosive or a devastating fuel?



"THE PEACE OF CHRIST"

By W. Henderson Barton,
Pastor Edgefield Baptist Church
(Broadcast in Radio Service at the
First Baptist Church, Nashville,
Sunday Evening, August
30, 1931)

Our subject is, "The Peace of Christ." The text is found in John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." These are among the last words spoken by our Saviour to His disciples in the upper room in Jerusalem on the night before His crucifixion. He was giving them His last tender and comforting farewell. But His words are more than an affectionate "Good bye." They are also a definite and glorious promise. He is bestowing upon His disciples as a priceless legacy the gift of His own peace: "Peace I leave with you, my peace I give unto you."

Now it was just this priceless possession that marked Jesus Christ as supreme and unique. He had a tranquility of mind, a calm, and undisturbed serenity of soul, unparalleled in all the annals of history. He knew no fear nor faltering, no indecision nor hesitation, no despondency nor discouragement. He was equally unperturbed by the praises of the multitude and by the shouts of the mob howling for His blood. Neither was He perplexed by the difficult catch-questions asked him by the Pharisees concerning religions and morals. He was not helpless or daunted even in the presence of death, but with perfect self-possession He uttered the majestic command: "Lazarus, come forth." And immediately the dead came forth to life. He was master of every situation. On another occasion when he was aroused from sleep by the terrified disciples in the sinking boat he commanded the waves and the winds: "Peace, be still," and they instantly obeyed.

His peace was not only unique, but it was essentially His own possession. We begin to see the significance of our text, when we realize that Christ was bequeathing to His disciples the gift of His own, supreme peace as an abiding possession. Although we cannot fathom the mysteries of His divine personality, we may, with reverent hands, examine the facts of Scripture to discover the elements of which His peace consisted.

1. His Righteousness. He was absolutely without sin. He challenged his bitterest enemies saying, "Which of you convinceth me of sin?" His enemies being the judge, there has never been a just accusation brought against him. When in their vicious hatred, they sought His death, they hired false witnesses to testify against him. There could be no greater proof of His innocence. When the Roman governor, Pilate, examined Him, his verdict, though reluctantly given, was an unqualified "I find no fault in Him." Judas, the betrayer, in abject remorse confessing his crime, cried out to the Jewish Sanhedrin who had sentenced Him to death: "I have betrayed innocent blood." From that day to this, the storms of controversy have raged about His head, and the eyes of the world have been on Him. The greatest intellects of all ages have dissected His life and character, but the universal verdict has been "He is without sin."

The significance of this fact can only be appreciated when we turn our inquiries upon our own hearts. What is the secret of the restlessness and anxiety, the fear and the despair, to which you and I are so largely subject? Is it not the consciousness of sin, nay, the oppressing and overwhelming sense of sin in our own hearts and lives that robs us of peace

and joy and fills us with fear and foreboding? As we look at the world about us, do we not see that this same experience of the individual is multiplied millions of times over in the society of our day? There are burdened hearts that ought to be exulting in hope; broken homes that ought to be united in glorious love; there are soiled lives that ought to be rejoicing in the strength of purity; there are tortured consciences that ought to sleep the sleep of calm repose; on every hand there are fear, anguish, sorrow, remorse and bitterness, where there ought to be courage, joy, hope, purity and love—and all because of SIN in the human heart!

But sinlessness is, after all, negative, and the secret of peace is found not only in freedom from sin, but also in positive righteousness. Let us look again at Christ. His life stands as the world's supreme example of righteousness. On one occasion when His hearers refused to accept His claim of Divine Sonship, He challenged them: "Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake." He said, "I must work the works of Him that sent me while it is yet day." He penetrated beneath the flimsy exterior of ceremonial righteousness and summed up all righteousness in one glorious superlative—LOVE. His life was a life of love—utterly devoid of selfishness and expressing itself in deeds of gentleness, helpfulness and beneficence. Dr. Joseph M. M. Gray has truly said that the greatest word ever spoken about Christ was that "He went about doing good." In this He showed an inexhaustible power, and in the exercise of this powerful righteousness there came the peace "that passes all understanding."

Not only are we oppressed by a sense of sin, but also by the futility of our human lives. Conscious that we have no righteousness in ourselves—that our righteousness is but filthy rags in the sight of Almighty God—we are distraught by our powerlessness to accomplish the good which we conceive to be the goal and end of life. The only way that we can find peace in life is to invest our lives actively and aggressively in the cause of righteousness.

2. His God-consciousness. Regardless of the unbelief and skepticism of the modern mind, there can be no doubt or question at this point. No sincere and honest man can deny that Jesus Christ was uniquely conscious of His identity with the Father, and of His continual presence with Him through every moment of His earthly life. This consciousness is accentuated and not denied by His cry on the cross, when in the agony of His atonement for sin He cried: "My God, my God, why hast thou forsaken me?"

Once in an intimate hour He inquired of His disciples, "Whom do ye say that I am?" And when the Apostle Peter made his sublime confession, "Thou art the Christ, the Son of the living God," Jesus affirmed it with His own words, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." His response to the inquiry of Philip, "Show us the Father and it sufficeth us" was "He that hath seen me, hath seen the Father." Doubting Thomas exclaimed in wonder and worship, "My Lord and my God." Paul declared of Him, "In Him dwelt all the fulness of the God-head bodily." The unknown author of the Hebrews said of Him, "In these last days, God hath spoken unto us by His Son, whom He hath appointed heir to all things, by whom also He made the worlds, who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the majesty on high."

The unbelieving Jews of His day knew that He claimed this identity with the Father, and on more than one occasion they sought His death, because His claim of deity was regarded by them as blasphemy. The true Christians of all ages have believed in His deity. The doctrine has

not found a better expression than that given it by the early Christians at the Council of Nicea, in 325 A.D., when they declared their faith in Him as "very God of very God."

It was exactly this consciousness of His oneness with the Father and of the Father's presence with Him, that gave Him this peace and tranquility as His unique characteristic.

But let us again turn our investigations inward upon our own hearts. As we seek peace and find it not, does not our deepest heart-experience reveal to us that we can have peace only when we are conscious of the divine approval, and of the presence of God in our own hearts. The poet has expressed this truth for us in beautiful words:

"'Tis no in titles nor in rank,
'Tis no in wealth like London bank,
To purchase peace and rest.
If happiness have not her seat and
center in the breast,
We may be rich or wise or great,
But never can be blest."

And so it is that man, in a vast universe which is the creation of an infinite God, is overwhelmed with loneliness in the midst of the mysteries and burdens of life, unless he can find God in his own experience, and enjoy fellowship and communion with Him.

3. His unwavering and confident assurance of final victory. Even in the darkest hours of His earthly life, when the shameful cross loomed before Him, and its shadow had smitten the hearts of His disciples with paralyzing fear and anguish, He spoke the blessed words of our text: "Peace I leave with you, my peace I give unto you." His enemies had constantly beset His pathway with pitfalls and hindrances. No man ever faced more bitter opposition. He had come to reveal the Father love of God to men, and to bring them the good news of salvation. He had come healing the sick, restoring sight to the blind and hearing to the deaf, forgiving men's sins, and raising the dead to life—yet, they turned against Him. They rejected His love, they spurned His blessings; His purity and righteousness only incited their hearts to more venomous wrath. Their rage reached a frenzy of hatred, and they were bent on His destruction. In the hour of His apparent defeat, He won His most glorious victory. He was not dismayed; He was not for one moment bereft of supreme peace. He said unto His disciples: "These words have I spoken unto you that your joy might be full." He could see beyond the cross, the open grave. He knew that all authority and all power in heaven and in earth were given into His hands. He knew that His wavering disciples would become courageous heroes and martyrs, and following in His footsteps, would turn the current of the centuries to Him and His righteousness. Beyond the long and painful travail of the centuries, His full-orbed faith beheld the conquest of the ages, when every knee shall bow and every tongue confess, that He is King of kings and Lord of lords.

And now again, may we not ask our own hearts, "What is the secret of peace for us?" In the midst of doubts and fears and failures which beset our lives, does not our little faith need the sure and steadfast anchor of that confident hope? Discouraged by business depression and often crushed by failures, suffering from physical hunger and want, and often from the keener pangs of mental and spiritual distress, is not our greatest need to catch a vision of the long future, and to know that truth and righteousness will triumph? It is the faith of which the poet speaks:

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadows
Keeping watch above His own."

But someone is saying, "Preacher, that is all good and true, but how is it possible for me? You talk of sinlessness as the secret of peace,

but I am a sinner. You talk of fellowship with God, but I dread the very thought of His avenging justice. You talk of a glorious future, but for me there is nothing but despair." Ah, yes, my friends, I know the quailings of your heart, and I am here tonight to tell you that the gift of Christ's peace to His disciples, and to all human kind, is not a mocking gesture—it is a glorious reality. It was because of your sins and your need of a Saviour that Christ died on the cross. He came to bring you salvation from sin, and a life of joy and peace. If only you will accept Him as your personal Saviour, your sins will be washed white in the blood of the Lamb, and the peace of God will come into your heart. In you He will fulfil His blessed promise: "I will not leave you comfortless, I will come to you, and abide with you forever." Your sins forgiven, clothed upon with the righteousness of the Son of God Himself, conscious of His indwelling presence, you may have a foretaste of the final victory. This is the challenge of Christian faith. It is not mere intellectual assent to a creed or dogma. It is subject to the practical tests of human life and experience.

Unless it is possible for you, and for every man who through faith accepts Christ as his personal Saviour, actually to experience the blessedness of forgiveness and the conscious presence of Christ, religion is but a vain hope. The Saviour Himself challenges your faith. He does not offer any argument against your unbelief; He simply asks you to accept Him, and to prove Him in your own experience. No human being who has put Christ to this test has ever found Him wanting. Yield your heart to Him, even now, as I plead.

But we must consider not only the needs of the individual, but the larger needs of society. The world of our day is asking, "Is Jesus Christ adequate for the needs of our age?" The world is weary for peace. This unrest manifests itself in at least four realms: social, economic, political and religious. The social unrest is obvious to us all. The very moral foundations of society are threatened. The sanctity of marriage is violated, homes are broken, crime and lawlessness are rampant. In the last analysis the ethics of Jesus are the only guide to social stability and progress. In the economic realm there is confusion and disorder. Hungry millions without employment walk the streets of our cities, while our warehouses and granaries are filled to overflowing with the surplus products of industry and agriculture. Relief agencies are providing millions of dollars against the coming winter, while desperate measures are being undertaken to hold up prices and to aid the farmer and the laborer.

Politically this is an age of corruption and uncertainty. Yet through the morass of political intrigue, the peoples of the world are groping after the true principles of government. The world is awakening to the realization that the only hope of peace lies in the application of Christian principles to the problems of government. Stability and prosperity within the national life, and peace and harmony between the nations of the world, must be founded upon justice and righteousness.

We are looking forward hopefully to the Disarmament Conference to be held in Geneva in 1932. If the nations of the world are ready to take another step forward in the path to peace and to renounce utterly the iniquitous methods of war, we may anticipate some real and lasting progress toward world peace. If our own dear United States, in which the Christian sentiment for peace so largely predominates, should be willing to assume her full obligations of leadership and to take her rightful place at the council table of the nations in the League and in the World Court, it would perhaps go farther than anything else could toward establishing international peace, and toward stabilizing economic and social conditions both at home and abroad.

Religiously, this is an age of skept-

(Turn to Page 16)

THE YOUNG SOUTH

The Happy Page for Boys and Girls.

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

LOTS OF RED CHICKENS

Dear Young South:

I saw your picture in the Baptist and Reflector. I'll send you one of my pictures some day when I go home. I am at my grandmother's going to school now. She lives at Neva, right at the schoolhouse. I am in the third grade. I like to go to Sunday school. I enjoy the Young South page. It is the first thing I read when Daddy brings the paper. He likes to read it too. Daddy has lots of red chickens, and they are all my pets. I can catch them for him any time.

When I get home I will write you and the Young South again, if you can spare a bit of your page for me. I want to see you at the next association sure. We had a good time at the last one, didn't we?

Your friend,

DORALIE WAGNER.

Hampton, Tenn.

(I will be looking for that picture, Doralie. It was good to meet you at Watauga Association, and I hope we shall be able to attend the next meeting of it. Perhaps some day I can come and help you tend to those chickens. Be sure to write again.—The Editor.)

GERALD'S CHANCE

By Frances McKinnon Morton

Gerald Green was walking home from church and his heart was filled with a number of conflicting emotions.

To begin with he had been received into church membership that morning, and it had touched him deeply to have the warm welcome of all of those older people in the church, his father's and mother's friends, the people who managed the affairs of the church and of Greenfield, and made it the prosperous town that it was. He felt a new and responsible relation to the affairs of his community. He had always meant to join the church ever since he had been old enough to think of things for himself, but he had drifted along and done nothing about it until he had heard a sermon that filled him with a strange urge to be of some use in the world and he had gone to talk to his pastor about the strength of the feelings that had swept over him. Together they had settled some problems of a man's life and Gerald had applied for church membership so that he might be in a position to help put over the Christian program in the world; and he meant to do it, too.

Now he had stood before the pastor and taken the solemn vows of his church, entering through these vows of devotion and service into the full fellowship of all these older people who had done the work of the church and the community ever since he could remember. He felt exalted by the dignity and gravity of what he had done.

Then he found Dorothy Nelson waiting for him at the church door to tell him how glad she was for the step he had taken; and again he felt uplifted and fit to endure sacrifice and hardship and even persecution for the sake of his religion. He was sure that he would never be content with any idle profession of Christianity, and just drift along a dead weight on the church roll; he was pledged to service and he was going to work honestly and seriously for the good of his church. The thrill of thinking about it so possessed him that he felt impelled to talk it over with Dorothy, and almost before he knew what he was doing he was talking eloquently to her while she listened with an ardent sympathy that made it easy to talk. To Gerald it seemed one of those white exalted moments in a man's life which are not easy to forget.

Then Sam introduced himself into the picture. He had moved in from

the mountains beyond the town, and now he and his mother and two sisters all found work in the cotton-mill across the river from Greenfield. Before they had moved into town Sam's mother had done the washing and ironing for Gerald's mother, and a friendship had grown up between the boys. Mrs. Barker, Sam's mother, had come to the house to do the work and usually had brought Sam with her, so the two boys had fished up and down the brooks around the town and had grown to be friends. Especially did Sam seem to regard Gerald with a worshipful admiration which no normal boy could resist, but just now Gerald did not want to see Sam. As they had grown older Gerald had found a wealth of new interests and Sam had not kept pace with him, but Gerald hardly realized how closely Sam kept up with him, and continued to love and admire him.

Now Sam had evidently attended church in order to be present when Gerald joined and was waiting for him on the corner. He was grinning broadly, partly with friendliness and partly with embarrassment, his torn cap was held awkwardly in his hands, and his mismatched coat and trousers would have given him a grotesque appearance but for the serious love for Gerald, which shone with a sort of dignity over his honest face. At any other times Gerald must have seen this himself, but now he felt angry with Sam for waylaying him like this when he was walking home with Dorothy; and he showed his displeasure in a frown of anger that flashed quickly over his face and added to Sam's embarrassment, though even that was not enough to keep the boy from saying what he had come to say.

"I shore am glad you joined the church this mornin', Gerry," he said, "and I felt proud of knowing you." Evidently Sam had meant to say more, for he choked and gasped with embarrassment, but the frozen silence with which Gerald received his words seemed to kill any further expression, and crestfallen the mountain boy walked on.

But Gerald had lost his golden moment and could not recapture the exaltation with which he had been talking to Dorothy; also it seemed to him that Dorothy's sympathy and interest had been suddenly cooled by Sam's uncouth appearance.

Dorothy herself was such a beautiful and dainty creature; and she had not lived in Greenfield long enough to know of any past relationship between Gerald and Sam that it seemed to Gerald she must now think him only low in his tastes for friendship. At any rate her attitude toward him changed, and he could not recapture the glow of the preceding moments.

It seemed to him that she was unfair about it, for she appeared to avoid him in the weeks to come, and it hurt him. He had not thought that Dorothy would be snobbish enough to judge him by Sam; and while he wanted to explain the relationship to her, he had a sort of stubborn pride that forbade his doing so.

Besides that Gerald was no blind hypocrite, and as soon as Sam had spoken to him that day it came to him clearly that here was a chance for service to the invisible King, whose ranks he had joined, and he didn't want it to be that way. That wasn't the sort of service he wanted to do; he wanted something more within his own world, something that would draw his own friends closer to him and make them see that there was in him a new fire of life which had not been there before. He didn't want Sam mixed up with his religion at all, and he felt sore and hurt about it. However, Sam did not intrude himself again, and he let Ger-

ald quite as much alone as Dorothy seemed to be doing.

Gerald worried about it until he lost interest in his work, and the coach finally laid him off the basketball team.

"You are not in condition, Gerry," he said kindly, "and we need you at your best. Better loaf for a week or more and see if you can't get your pep back before the games start."

Gerald was astonished; it seemed to him suddenly that his joining the church had been a mistake. He had felt so exalted at the time, and thought he would have new power in everything he did, but now it was working out just the other way. He was not ashamed that the hurt and worry drove him at last to his knees. It was at night and he was not sleeping very well when he decided suddenly to pray for help and guidance to lift him out of the trouble into which he had fallen. At first he could not pray because all he could see before his eyes was Sam's face with the hurt and disappointed look that he had last seen there; and then it came to him clearly that here was the answer to his need.

Early the next morning he drove across the river to Sam's home, which, though poor and shabby, was clean after all, but no one was at home.

A woman in the next yard was hanging out clothes. She came slowly up to speak to him. "Sam's in jail," she said stolidly to keep from showing her tears. "His mother's gone to see about getting him out. Sam thought a lot of you, and his mother said maybe you could help him."

Gerald recognized the woman as an aunt of Sam's, and the unhappiness in her face brought a choke of sympathy to his own throat, and he felt moved to comfort her.

"Maybe I can help," he said quietly.

Gerald did find a way to help. First he went to the jail and had a heart-to-heart talk with Sam; and then he went to the judge, who happened to be a good friend of the family and also a member of the church to which Gerald belonged. He had heard of the case, and had already talked with Sam; also he liked Gerald very much.

"I would be inclined to let the boy off," he said thoughtfully, "if I could see any right way now to help him. It is his first offense; the others were older than he, and all ran off and left him in the store where they had broken in to steal; and what do you think it was they wanted, Gerald? Baseball equipment. Something pathetic about that. If I could find somebody who would help them to lay off their grounds on a vacant lot the city owns down there, my Sunday School class would buy what equipment they need."

Gerald leaned forward eagerly. "I could do that, sir," he said, "and more than that, I'll stand for Sam, for I don't believe he will get into any more trouble."

So it was all arranged, and Gerald not only carried the news to Sam, but rallied the boys in the mill section of the city to help him clean off the vacant lot and fit it up for a playground. He found Sam a leader among the group and eager to show his own prowess and skill; so the work went on in a hurry.

When Gerald reported again for basketball practice, the coach wondered at the new life and vigor he brought with him; and though Gerald would have found it hard to tell him in words, he knew in his heart that his own strength had grown from working for others and in thinking not quite so much about himself.

A few Sundays later Sam came in and joined the Sunday School class and promised to bring others of the boys with him.

"You see it was this way," he told Gerald, "I thought an awful lot of you, and I was just sure you wouldn't be a hypocrite, the kind that talks one way and lives another way; and when I almost thought you were, I didn't know whom to trust. I sort of figure a man has to have religion to be any account in this world, and

I thought you would be sure to have the right kind of religion."

Gerald trembled to think how near he had been to having that careless sort of church membership which shirks all unpleasant duties and goes in only for what one personally likes to do.

The surprise that Sam gave him by joining the church on Sunday was not equal to the surprise he had the following Sunday, when Dorothy went up and joined the church with a pledge for life-service. Afterward when he tried to talk to her about it she said: "O, Gerald, I am so happy about Sam. When you were talking to me that Sunday and I was so proud of you, it hurt me the way you treated Sam, and I thought if your religion wouldn't make you kind and helpful to some one like Sam, I couldn't think much of it, and I didn't want that type. You see, I did not grow up in a religious home like you did, and my father and mother are both dead; and I was watching you to see what joining the church would mean to you. When I thought it didn't really mean anything it made me very unhappy, and I was ashamed for you; but now I know that it does mean something to you, and that you couldn't really be happy in the church until you did try to do some service for Christ."

Again Gerald trembled to think how he had denied his Lord and come so close to doing a permanent injury to a friend for whom he really cared a great deal.

"To think," he said to himself, "that I could have thought Dorothy such a snob when it was I myself who failed to take my very first chance for the good of Christian service."

Gerald went home happier than he had been for many a day, although he knew now how happiness may come from denying oneself and taking up a cross.—Young People.



"You say you're disappointed in your wife?"

"I am. She won't even patch the holes I wore in the knees of my trousers when I was proposing."

"One of our little pigs was sick, so I gave him some sugar."

"Sugar! What for?"

"For medicine, of course. Have you never heard of sugar-cured hams?"—Boys' Comrade.

Jack—"Mummy, give me a penny and I will stop crying."

Mother—"But I like to hear you cry—it amuses me."

Jack (after some time)—"Mummy, can I have the penny for amusing you?"—Junior Life.

Oscar, the operator, when questioned as to why he unhesitatingly refers to his wife in her absence as his better half, explains that it's because he hears so much of "You better half this done," and "You better half that done."—Ex.

Being told to write an essay on the mule, a small boy turned in to his teacher the following effort:

"The mowl is a hardier bird than the guse or turkie. It has two legs to walk with, two more to kick with and wears its wings on the side of its head. It is stubbornly backward about going forward."—Ex.

ABOUT THE CHILDREN

One mother who considers the marcel-wave the most fashionable way of dressing the hair, was at work on the job.

Her little eight-year-old girl was crouched on her father's lap, watching her mother. Every once in a while the little fingers would slide over the smooth and glossy pate which is her father's.

"No waves for you, father," remarked the little one, "you're all beach."—Guide to Nature.

EDUCATIONAL DEPARTMENT

Sunday School Administration

W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

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

Miss Zella Mal Collier, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

**SUNDAY SCHOOL ATTENDANCE,
SUNDAY, OCTOBER 25, 1931**

| | |
|---|------|
| Memphis, Bellevue | 1540 |
| Chattanooga, First | 1164 |
| Nashville, First | 1092 |
| Knoxville, Bell Avenue | 1008 |
| Memphis, First | 1015 |
| Memphis, Temple | 905 |
| Maryville, First | 798 |
| Memphis, LaBelle | 759 |
| Nashville, Grace | 725 |
| West Jackson | 704 |
| Nashville, Belmont Heights | 640 |
| Nashville, Judson | 637 |
| Chattanooga, Highland Park | 597 |
| Nashville, Park Avenue | 586 |
| Etowah, First | 527 |
| Chattanooga, Avondale | 520 |
| Chattanooga, Northside | 501 |
| Chattanooga, Calvary | 464 |
| Erwin, First | 461 |
| Fountain City, Central | 454 |
| Paris | 452 |
| Chattanooga, Rossville Tabernacle | 450 |
| Memphis, Speedway Terrace | 437 |
| Cleveland, First | 436 |
| South Knoxville | 433 |
| Memphis, Seventh Street | 404 |
| Knoxville, McCalla Avenue | 401 |
| Nashville, Edgefield | 400 |
| Knoxville, Euclid Avenue | 376 |
| Chattanooga, Chamberlain Ave. | 376 |
| Chattanooga, Tabernacle | 375 |
| Memphis, Prescott Memorial | 361 |
| Union City | 356 |
| Knoxville, Lincoln Park | 334 |
| Memphis, Boulevard | 328 |
| East Chattanooga | 320 |
| Fountain City, First | 320 |
| Sevierville, First | 317 |
| Nashville, North Edgefield | 310 |
| Chattanooga, Redbank | 306 |
| Trenton | 300 |

SUNDAY SCHOOL NOTES

LaFollette passes the 300 mark in attendance and joins the list reporting through the Reflector—390 on last Sunday. This is a fine report and we congratulate them upon reaching this high mark.

Jesse Daniel reports some splendid results from his group schools over West Tennessee. This will prove to be far-reaching in its results. If we can reach the officers of our churches and sell to them the program we will have largely solved all our problems.

We regret to give up Dr. J. E. Skinner from our state, but we believe that he is the ONE man for the place where he is going and we pray that he may measure up to every demand of the Lord for a great service at Murray. Blessings on him and his.

Mr. G. M. Bussell of Doyle is rounding out his plans for the Union Associational Organization and is moving right on with the work that he so graciously accepted at the association. We look with faith to the outcome of his efforts. Mr. Bussell is driving twenty-five miles each Sunday afternoon and superintending a Sunday School in a mission field—a worthy example for anyone to set.

Mr. Frank Collins was with us at Bradley's Creek from the fifth to the ninth of October and conducted a training class, studying the book, "Teachers That Teach." The crowd were 41 in number on Monday night and increased until on Friday night, which was test night. We had 90 in number. We had 14 to take the test.

We all enjoy having Mr. Collins with us and are looking forward to his coming next year.—Mrs. Dallas Craddock, Lascassas, Tenn.

**ROBERTSON COUNTY PUTTING
ON BIG PROGRAM**

Robertson County is putting on a great program in all lines of the work and results are beginning to be seen everywhere as the work progresses. If every association would organize thoroughly and put on a real workable program among the churches of the local association we could win this state to Christ and enlist our people in any kind of a program.

**SOME STUDIES THROUGH THE
PAPER**

Beginning next week we will give each week a chapter from a little booklet written by G. W. Andrews on "How to Have a Good School in a One-Room Building," a very helpful study and if followed will help to build a school anywhere and if used by our country churches will aid in saving our country churches and lay a foundation for a new day in our denominational life in the South land. We urge every one to read and study this series of articles that we are copying from this booklet with a word of comment here and there as we deem wise. Watch for the first lesson.

Rev. Clarence Hammonds writes from Oakwood concerning the work of Miss Collie:

"Please accept my long delayed report on the splendid work Miss Collie did for us here. I cannot praise her nor her work here too much. Our people all fell in love with her. She worked hard and faithfully here for two weeks helping us take our community religious census and tabulating into usable forms the results. We are very much gratified with the new visions of our possibilities and opportunities here in this field. Our people were amazed to find over 1,200 prospects for our own church. They are more enthusiastic about the work than any time I have been here. They see the great need of a new church building now more clearly than ever before. Our school has been regraded and put on the six-point record system and our people are cooperating in a splendid way to put on a really worthwhile program here of winning the lost to Christ and enlisting them for His service."

THE FOUR REGIONAL CONFERENCES

The four regional superintendents' conferences have been held, closing the program at Jackson on Friday, October 30, with a fine gathering of leaders from over West Tennessee. No. 2 was held at Cleveland with leaders from seven associations. A large number of pastors were with us and four associational superintendents with a number of group leaders as well as a large number of local superintendents and teachers. The meeting was enthusiastic from the beginning and a worthy goal was set for that region. Each conference passed upon the suggested program and made whatever changes they thought necessary and then voted a goal for that section. Summing up all these we give in another article on this page of the program as finally passed upon by all four conferences and the goal for the state which is the sum of the goals voted by the four conferences.

The No. 1 conference was held at Jefferson City in connection with Carson-Newman College and as at Cleveland we had a large number representing six associations with a number of pastors, associational officers and local leaders. The program was well carried out and the people all

seemed to enjoy every word of the program and entered heartily into the plans for the new year. Carson-Newman always entertains our people royally and so furnished a good lunch and we all enjoyed a good hour of social fellowship together. This same thing was arranged for at Cleveland by the splendid church with her tireless pastor. Brother Householder never leaves anything undone that is assigned to him.

No. 3 was held with Tennessee College where we received another hearty welcome by the faculty and student body of Tennessee College and everything was done for our comfort and pleasure while there. At this meeting we had eight associations represented with more than 60 people ranging all the way from moderators to class officers. A most splendid program was rendered here and it was enjoyed by all. As before plans were made for the new year and goals set for Middle Tennessee which will become a part of the unit program of the entire state.

No. 4 was held in Union University, where we had every attention necessary and many of the college people, including members of the faculty, listened in on our program. We had more associations represented at this meeting than any of the others, but not so many individuals. Three associational superintendents with a number of their group superintendents were present and brought a splendid report of work done. Jesse Daniel reported a large number of officers schools with splendid results. As in all the others the leaders there heartily endorsed the annual program and set goals for 1932.

The main object of these conferences was to plan our new program and to set goals for the new year, but much good was done by the discussions. We have not had in the state lately a more helpful program. Among those who had part in all the meetings were Mr. George W. Andrews of Georgia, superintendent of Sunday School work of that great state for twenty-seven years. He spoke twice at each of the meetings and thrilled our people with his message. Miss Collie also attended them all and gave so much help on the new graded lessons, over which we are having so much contention. Miss Alene Bryan of the Sunday School Board brought beautiful and helpful messages to the two first meetings and Miss Elizabeth White did the same thing at Murfreesboro and Jackson. Both greatly pleased our people and lifted us up to a higher appreciation of the children in our midst and our obligation to them. The devotionals were a large part of the program dealing with "Stewardship of the Gospel." Rev. L. W. Smith brought us these messages at Jefferson City, Rev. A. T. Allen at the Cleveland meeting, Rev. Carter Helm Jones at Murfreesboro and Rev. C. O. Simpson at Jackson. All were the best.

The practical talks on "Enlargement and Discovering Leaders" were made by A. B. Smith of Maryville, O. E. Turner of Knoxville, Rev. T. C. Wyatt of Knoxville, W. T. Estes of Nashville and Jesse Daniel of Jackson. Not one of these were below the high mark. One of the best we have heard in many a day was made by W. T. Estes of Grace Church, Nashville. If we have omitted any who added to this program we did not mean to do so and are glad to say that altogether this past week has meant much to our Sunday School work in Tennessee. In the separate articles we are printing the 1932 program and goals. Later we will print the suggested programs for the group meetings, etc.

**PROGRAM OF BAPTIST SUNDAY
SCHOOLS, TENNESSEE, 1932**

Motto: "This One Thing I Do."
Aim: "A Higher Standard Christian Service."

Scripture: Phil. 3:13.

First Quarter, "Setting Standards"

January—Forgetting the past. Taking an inventory of personal life, religious census. Readjusting organization to care for all possibilities. Setting the standard as a goal. Group meeting programs based upon "A

Higher Standard of Christian Service."

February—Looking forward. Discovering new teachers and training same for the word organizing departments and classes for real progress. Visiting every prospect. Setting the standard goal in all units.

March—Viewing the world. Study of missions, observing mission day and giving liberally to Home and Foreign Missions. Doing some real mission work by assisting weak churches in their reorganization and starting new schools.

Second Quarter, "Setting Goals for Association"

April—Adopt the Associational Program. Organize thoroughly every group and see that the group meetings are held in all groups. General topic, "A Worthy Goal for the Association." Supporting and attending the regional convention.

May—Aid group superintendents. Organize new schools. Check up on standard and renew efforts to reach same. Bring back suggestions from regional convention and put same into use in local church.

June—Round up large delegation for State Convention. Fortify against the vacation slump and care for places left vacant. Promote the Educational Program and welcome returned college students and plan to use them during vacation time. Send superintendent to Ovoca.

Third Quarter, "Press Toward the Mark"

July—Press for souls. Let every effort in reaching standards be turned to the main thing. Press out into the association, win the lost, train the saved, use the trained attend the State Convention, hold group meetings, assist in rural campaigns, teach two-day institutes in all county towns. Group topic, "Service."

August—Missions in Judea. Help in rural work. Send volunteers to weaker churches. Organize schools in school houses and in every way assist in revival work everywhere.

September—Round up campaigns. Re-enlist vacation absentees. Readjust organizations. Fill vacancies caused by students going away. Observe State Mission Day and give liberally to our state work.

Fourth Quarter, "Press for a Prize"

October—Press for results. Campaign of training in stewardship. Fortify against winter quarters. Group meetings on "Enlistment." Send superintendents to superintendents' conference.

November—Teaching the doctrine of giving in local church. Special speakers each Sunday emphasizing the Every-Member Canvass. Enlistment of tithers, every officer cooperating in the Every-Member Canvass.

December—Checking up on results. See that all goals are reached. Canvass community for NEEDS and supply same through the church. Increase the joy of Christmas in the consciousness of duty done.

GOALS FOR TENNESSEE BAPTIST SUNDAY SCHOOLS, 1932

"This one thing I do."
A summing up of the goals set by the four Regional Sunday School Conferences held in the state during the week of October 26 to 30, the total becoming the goals for the state during 1932.

1. Ten per cent gain in enrollment over 1931 which means that we must add 22,000 to our present enrollment. There are 750,000 Baptists not being taught.

2. One hundred and fifty new Sunday Schools organized by the local churches through their personal missionaries.

3. Thirty-five Standard Sunday Schools with sixty standard departments and 200 standard classes.

4. Eight associations reaching the standard program with forty organized and holding their group meetings each quarter—first month. Some effort made to organize all.

5. One thousand two hundred and fifty attending the four regional conventions with some representative from each of the organized associations. Three hundred attending the

State Convention and Encampment.

6. Nine thousand awards and 400 schools using the six-point record.

7. Fifty daily vacation Bible schools all reporting their work to the central office.

8. Teachers' and officers' institutes held in every county town sometime during the year.

9. Campaign of educational meeting in as many churches as possible teaching the fundamental doctrines of salvation, stewardship, giving, etc.

10. Ten thousand baptisms from the Sunday Schools with cooperative efforts on the part of every school in the whole church and denominational programs.

GENERAL SCHEDULE OF THE EDUCATIONAL DEPARTMENT FOR 1932

November—Campaign of stewardship through the laymen. "Our Lord and Ours."

December—Stewardship campaign "Our Lord and Ours" through the B. Y. P. U. Seals allowed.

January, 1932—Training schools in cities and larger towns. Sunday School group meetings.

February—Educational and doctrinal campaigns. Group meeting by laymen.

March—B. Y. P. U. study course month. Group meetings by the young people. Educational campaigns in the churches as in February. Group deacon schools.

April—Regional Sunday School conventions. Group meetings and special conferences with leaders.

May—Laymen's conferences with group meetings on Sunday afternoons. Mission work in weaker churches.

June—B. Y. P. U. conventions. Group meetings. Getting ready for state encampment. Teachers and officers' institutes in all county towns where possible.

July—Rural work. Group schools. Encampments and personal mission work. Sunday School group programs.

August—Rural work all over the state. Laymen's group meetings.

September—Rural work continued with group meetings by the young people.

October—Stewardship and backing the Every-Member Canvass as we did in 1931.

B. Y. P. U. NOTES

See page 6 for announcement concerning our Great Southwide B. Y. P. U. Conference to be held in Atlanta, January 12-14.

SWORD DRILL THURSDAY NIGHT OF THE CONVENTION

It has been decided by Miss Jacobs and others that the contest for the Sword Drill will be held at Harriman on Thursday night after the regular program is over. Let all who come for this contest be on hand and ready to fight for the winning mark.

Rev. Mark Harris is to make the report on our work at the State Convention, and he will do a fine job too. Wish all our young people could hear him.

Mrs. M. C. Dilliard, Temple Church, Memphis, sends a splendid report of her Union's work, and we rejoice over the high grade made by these fine young people.

Mr. Fred M. Dowell, Jr., Jefferson City, is planning for the regular training school in the college the first week of December. He asks for Swan Harworth and Miss Roxie. If at all possible, we will grant his request.

Kingsport rallies to the treasurer and sends in a gift to the convention deficit. If all will do this we will soon wipe out all indebtedness and go to the convention next year free from all embarrassment.

Mr. N. D. Guy writes from Bradford concerning the work being done there. They ask for a training class and also report some fine work being done by the Union in their church and also in the communities round about.

We are giving the total goal set by the Four Regional Conventions in their conferences during September. These are a summing up of the aims set by the four sections and we believe that our young people will rally to our program for 1932 in a larger way than ever. See article on this page.

Mrs. Myrtle Townsend of Richardson's Cove, Sevier County, reports the organization of a new B. Y. P. U. in that church, and they are putting on a training school with Mr. Herman Matthews as teacher. We commend this splendid piece of mission work and look with interest to the growth of this new Union.

Mrs. A. C. Brumley, West Jackson Church, writes for helps on a State Mission program to be given on Nov. 15th. They make their own programs in this Union and are doing some most helpful work. It was our pleasure to visit with them a week ago and enjoy the program they put on. It was informing as well as interesting.

Mr. Aubrey Hearn of Belmont Heights Church, Nashville, sends in some additional requests for awards from their training school and also a check for \$5.20 to apply on the convention balance. This is a fine spirit and we will soon have this all off our hands, and so we urge all to send in their contributions at once help us to clear the slate and put in the hands of our convention treasurer some funds to begin the new convention year with.

Mr. Tom Belcher, who worked in Cumberland Gap and Northern associations last summer, writes as follows: "In my estimation, there is no other phase of our work so important for the rural churches as your department, and I am going to let it be known in no uncertain terms. In fact, without the work you are doing, I cannot see any hope for some of our fields. I think some other departments should be cut down and more stress placed upon the work that you are doing."

Rev. Fred T. Evans of Monterey has just closed a training class in the Senior Manual in the Sand Springs Church, near Monterey. They had a good class and much interest all through the week. The B. Y. P. U. from Monterey put on a demonstration program and assisted in this organization. A union was organized on the last night and started off with promise of becoming a live union in the future. A splendid example that should be followed by all central churches all over the State.

BUSY WEEK-END

Drove to Brother W. M. Kerr's home Saturday night, discussed the work in Union Association until 11 o'clock, up early next morning and after breakfast Brother Kerr and I started for the mountain. Drove to Crossville for their Sunday school and little talk about our work and urged some to come to Murfreesboro Oct. 28. After saving time by eating a sandwich, we came back to Smith's Chapel and picked up a Mr. Burgess, who showed us the way to Pilot Knob Church, arriving there at 1:30 for the group program of No. 4 S. S. of Stone Association. At 2 the program started with the efficient superintendent, Mrs. J. V. Rose from Smith Chapel Church, presiding. Three of the five churches were present with one of the finest programs I have listened to in some time.

Pilot Knob choir opened with a fine song; then the superintendent presented the first speaker, Miss Burgess from Smith's Chapel Church, who gave us a splendid talk on the three-fold work of the Sunday school. Rev. Selby represented Bear Cove, and his talk was enjoyed by all.

Special music was next rendered by a quartet. Then the writer as usual talked about everything he could. Mrs. Tucker of Pilot Knob Church followed with a great talk on the results of the Sunday school.

Brother Kerr, who always speaks to the point, in a short talk and prayer helped us to leave the mountain with

a real mountain-top experience. Things are going to move on the mountain.—B. F. C.

B. Y. P. U. GOALS

Tennessee B. Y. P. U., 1932

Summing up the goats set by the four Regional Conferences held during September, we have the following goals for the State:

1. Fifteen hundred local Unions reporting to the Tullahoma office each quarter, 175 of which reaching the Standard requirements.

2. Two hundred general organizations, 50 reaching the Standard.

3. Sixteen associations reaching the Standard Program, 40 others organized and holding their group meetings the last month of each quarter.

4. Conferences held with the leaders of as many as 56 associations where definite plans are discussed for a larger program.

5. Simultaneous training schools held in as many as 12 associations during the year, with training classes in as many local churches as possible.

6. Four regional conventions attended by as many as 1,700 messengers representing every cooperating association.

7. The State Convention and Encampment attended by as many as 400 messengers with representatives from every organized association.

8. Twelve thousand awards for the State and 5,000 individuals making an average of 80% on the Record and same being reported to the Central office.

(Note.—These goals were set by the young people themselves and constitute a worthy aim for 1932. It will require the hearty cooperation of every one to reach this high mark, but nothing is worth while that costs no effort.)

LAYMEN'S NOTES

Rev. Org Foster writes for Stewardship books with a view to teaching a class of men in his church at Ducktown, Tenn.

We are glad to note that many of our churches are using the Steward-

ship Book and appreciate the work of our men in helping to get this work done. We also enjoy seeing our men take interest in the Deacon schools being put on over the state in groups of churches.

Dr. L. J. McRea, Prescott Memorial Church, Memphis, writes for 75 "Our Lord and Ours" for use in his church. Great work.

If you have not sent in your gift to State Missions, be sure to get it in right away, so we may round out a great year.

Mr. T. W. Beatty, Helena, is planning to organize a Brotherhood and writes for helps and a man to teach a class in Stewardship for the men.

Rev. Bernard Scates writes from Camden: "Our people are falling in line readily with the Every-Member Canvass. We have formed ourselves into private prayer groups, meeting in various homes each week of November. This is extra of our regular mid-week prayer meeting."

NASHVILLE-ASHEVILLE

New Passenger Train Schedules

Lv. Nashville 8:00 a.m. and 8:45 p.m.
Ar. Knoxville 3:50 p.m. and 5:20 a.m.
Ar. Asheville 8:00 p.m. and 9:25 a.m.

Equally Convenient Schedules Returning

Tennessee Central Railway Co.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDGE & WEIS MFG. CO.
JACKSON, TENNESSEE

THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By B. B. Geyer

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.



How Much Do You Need?

If you need money I know you will be interested in the wonderful opportunity this man has to offer you.

He is President of a large million-dollar manufacturing company. He started a few years ago with an idea. It was this. He said, "I will share the profits of my business with the folks who help me." His business became tremendously successful. And today it is still growing. Right now he needs 300 men and women in all parts of the country. He needs someone in your section to help handle increased business. To everyone who comes with him he guarantees a fair, square deal and an amazing opportunity to make money in pleasant, dignified work.

Will \$40 a Week Help You?

You don't have to invest any capital. He has taken care of that. You don't need any experience. He tells you the few things you need to do in simple, plain language. I'll be surprised if you don't make \$25 to \$35 a week for a few hours of your spare time. If you want to, you can stay on with him permanently. Your earnings will be in proportion to the time you can devote. I know of people who make anywhere from \$40 to \$100 in a week.

Your Income Can Start At Once

I sincerely ask you to fill out and mail the coupon. You don't obligate yourself or risk anything. You will receive complete instructions by mail. You can start right away and have the money you need coming in. It will certainly pay you to give this a trial. By all means, get the details. Just put your name and address on the coupon. Mail it today.

Albert Hill, President,
7908 Monmouth Ave., Cincinnati, Ohio.

Yes, I want to make money. Without cost or obligation, send me full details of the wonderful opportunity now open in my locality.

Name _____
Address _____

| 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. | |

PROGRAM FOR DECEMBER-JANUARY W. M. U. QUARTERLY MEETING—1931-1932

Hymn: "The Kingdom Is Coming."
Prayer, remembering one on prayer calendar.

Repeat W. M. U. Watchwords.
Devotional: "Spirit of Service."
(Phil. 2:1-16.)

Prayer that Tennessee Baptists may gladly serve Jesus.
Story of hymn for 1932. Year Book, page 23.

Hymn: "Jesus Shall Reign."
Vitalizing mission study. Year Book, pages 29-31.

"In His Name" do personal service. Year Book, page 58.

A-1 for His glory. By a representative of an A-1 society.

Recognition of A-1 organizations.
Reports from Every-Member Canvass by representative.

Announce W. M. U. Convention in Clarksville, March 22-24.

Offering for associational expenses.
Address: "My Denomination—A World Force."

Lunch.

Hymn: "Joy to the World."
Devotional: "Forward for Jesus' Sake." (John 20:16-23.)

Business.
Report of officers for 1931.

Prayer of thanksgiving for the work done by 1931 officers.

Old business; New business. Plan for or report of associational stewardship declamation contest and announcement of divisional contest.

Report of nominating committee.
Installation of new officers. (This should include the definition of duties of each. Pray for them. See Installation Service in Year Book, page 65. This may easily be adapted for associational officers.)

Open conference on Plans for 1932.

MEETING OF ASSOCIATIONS

Thirty-five annual association meetings have been attended this season. We have enjoyed every one—and we are so grateful for the time given us on the program. Not once were we "called down," for we tried to use the time given our work and not encroach on the others.

Sometimes we wonder if the effort, time and money spent in attending these meetings are worth while. Sometimes we are happy over the results, but sometimes we feel the time was wasted.

It is the only time of the year we touch many unenlisted women and our pastors. Our job this summer was the "selling" of our W. M. U. to them. We have discovered some splendid workers, and we hope the Union will go forward in a splendid way in sunny Tennessee.

THAT FELLOWSHIP DINNER

Do you want to have a real good laugh? Come to the "Fellowship Dinner" at Harriman at the State Convention. Our president, Mrs. R. L. Harris, will be toastmistress. Mrs. C. D. Creasman is to toast or "roast" the wives of our general workers. She may toast them and roast the husbands. We are expecting responses from all the wives. There are a number of other "things" on the program. Let's get acquainted.

The time—November 12, 5:30.

The place—Harriman.

The price—50 cents.

The invited guests—All who will come up to 100. Reservations should be made by writing Mrs. Vic Foster, Harriman, especially if you are not coming to the convention until that day.

FOREIGN MISSION SEASON OF PRAYER LITERATURE

The literature is being mailed to our societies for the Foreign Mission season of prayer. Please watch for it. It is being mailed to the presidents of W. M. S.'s and Y. W. A.'s and to the counsellors of the Auxiliaries.

In the package is the 1932 Year Book. It is the property of the Society, so if you go out of office this year, be sure and hand it to your successor.

You will find the booklet, "Prayers a Memorial," in the package also. Additional copies may be purchased for twenty-five cents. Read it at once. Secure enough copies to give your program intelligently. Simply reading the book last year made one woman support a missionary. Twenty-five cents invested by that society brought a gift of \$800.00. Is there a woman you want to enlist? Give her this book and pray for definite results.

FIVE WAYS W. M. U. AIDS

By Mrs. W. J. Cox, President W. M. U.

Southern Baptists are arraying themselves against a giant as formidable, as strong as Israel's Goliath. Giants should ever call out the faith, the faculties, the resources of the soul in men. Without them, people live in delicate ease, dreaming away their days. Any situation that rouses Christians to triumph over their giants of indifference, ignorance, sin, is a blessing. The W. M. U. should be no exception. It would be easy to disdain the potentialities of this organization because, like David, it is "of a fair countenance." Like Eliab, some may be inclined to smile at the idea of its rendering any real service, saying: "Why camest thou down hither? With whom hast thou left those few sheep in the wilderness? I know thy pride . . . thou art come down that thou mightest see the battle."

Led by its past experiences, the W. M. U. chooses five smooth stones for its agencies of aid,—stones whose very smoothness indicate the erosion of time, testing.

(1) Faith in God. David said, "I come to thee in the name of the Lord of Hosts." Realizing that only through faith in Him will we find delivery and victory, the W. M. U. is calling and urging its every member to importunate prayer, to the faith that overcometh.

(2) Faith in the cause. All the souls on the fields of home and foreign lands; the unevangelized; the needs of Christian schools and colleges; the pleading eyes of orphans and the sick; the uncertain steps of the aged prophets represent the cause. Obedience to Jesus' commands demands faith in them.

(3) Faith in the plans of the Promotion Committee. The W. M. U. has unbundled faith in the projected EVERY-MEMBER CANVASS. The census is a Biblical custom, originating more than 3,000 years ago when Israel was numbered in the wilderness. It is interesting to recall that many of the eleven numberings recorded in the Scriptures required a gift of special thank offering, and that the proceeds of the first census provided the silver blocks for the Tabernacle to rest upon. Should not this numbering among Southern Baptists also result in offerings that will uphold its efforts in obedience to the command to go into all the world? The W. M. U. can further aid in obtaining new tithers; subscriptions for denominational papers; in participation in the Day of Prayer, October 7, and seeking to carry out all plans of the committee.

(4) Faith in our members. All Southern Baptists have faith in the Promotion Committee. Knowledge of world conditions, missionary developments, our needs, our responsibilities,

and our opportunities, gained through long years of study and participation, prepare the members of the W. M. U. for this hour. It is ready to make the contribution of its full cooperation. It is usually conceded that woman's organizational approach to women and youth is conducive to unique and distinctive results.

(5) Faithfulness to duty. Whether our duty be great or small; whether in remote district or city churches, members of the W. M. U. will seek to be faithful to their duties. If we thus work together, God who is faithful, will heal our land, bless our people, and like a shepherd lead his people to fountains of living water.

SWEETWATER W. M. U.

The fourth quarterly meeting of the W. M. U. of Sweetwater Baptist Association met at Tellico Plains October 1, with Mrs. P. L. Lambdin, superintendent, presiding.

Opening song: "Joy to the World." The watchword of the year was repeated in unison.

Scripture, Acts 1:8-14, by Mrs. G. C. Milsaps.

Prayer, by Mrs. Duvall.

Welcome address, by Mrs. J. M. Ervin.

Response, by Mrs. Joe Hudson.
"Why An Every-Member Canvass?" was graciously discussed by Mrs. H. M. McGuire.

"Our Task in This Association," by Rev. O. D. Fleming.

Mrs. J. D. Humphries read a paper on "Our Yesterdays in the Romance of Missions."

Miss Shepherd of Tellico Plains gave an interesting talk on "Observations in Foreign Fields and Tying to Cooperative Program."

Miss Evelyn Hooper gave a descriptive talk on "Stars On the Southern Baptist Flag."

The Nominating Committees were asked to report on election of officers at this meeting so as to allow the current report to be recorded in the minutes of the Association which meets in October.

The following officers were elected: Superintendent: Mrs. P. L. Lambdin, Madisonville.

District Superintendents: Mrs. J. M. Ervin, Tellico Plains; Mrs. P. W. Moore, Madisonville; Mrs. S. Y. McCarroll, Sweetwater; Mrs. E. W. Waller, Philadelphia; Mrs. J. H. Hudson, Loudon.

Treasurer: Mrs. J. T. Barnhill, Philadelphia.

Secretary: Mrs. J. M. Carter, Philadelphia.
Young People's Leader: Mrs. O. D. Fleming, Sweetwater; Assistant, Mrs. W. B. Axley, Sweetwater.

Stewardship: Mrs. W. M. Parry, Loudon.

Personal Service Chairman: Mrs. W. E. Edwards, Philadelphia.

Mission Study Chairman: Mrs. Moller Kimbrough, Madisonville.

Program Committee: Mrs. E. H. Queener, Mrs. R. C. Kimbrough, Mrs. J. D. Humphries.

Madisonville was selected as the next meeting place for December 31.—Mrs. J. M. Carter, Secretary.

SALEM W. M. U.

The Woman's Missionary Union of Salem Association met with the Woodbury Church October 1, 1931, Mrs. J. R. Wilson, superintendent, presided. The subject for the all-day meeting was: "The Why of It All."

Among the ladies who appeared on the program were: Mrs. Clarence Bryan, Mrs. S. E. Moore and Mrs. Magness Bass, of McMinnville; Mrs. T. M. Bryan, Auburntown; and Mrs. H. M. Evans, Liberty. Each one made good talks on their respective subjects in a very forcible and instructive way.

The Nominating Committee, composed of Mrs. T. J. Bratten, Mrs. E. D. Givan and Mrs. S. E. Moore, made the following report, which was adopted: Officers and chairmen for Salem Association of the W. M. U. for the year 1932: Mrs. J. R. Wilson, superintendent; Mrs. T. J. Jackson, assistant superintendent; Mrs. C. Y. Givan, secretary; Mrs. S. E. Moore, treasurer; Mrs. T. M. Bryan, young people's leader; Mrs. Magness Bass, stew-

ardship chairman; Miss Elna Duggin, mission study chairman; Mrs. E. L. Macon, personal service chairman; Mrs. E. D. Givan, pianist.

A lovely lunch was served by the ladies of Woodbury Missionary Society.

Collection, \$4.23.

The next meeting will be with the McMinnville Baptist Church, January 6, 1932.

While we were few in number and not being favored with a state speaker, we enjoyed our home talent and had a splendid meeting.—Mrs. J. R. Wilson, Superintendent; Mrs. C. Y. Givan, Secretary.

DYER COUNTY W. M. U.

The Dyer County Baptist Woman's Missionary Union met in regular quarterly session with Fowlkes Baptist Church on Thursday, October 8, 1931. The superintendent, Mrs. Mose T. Jones, presided.

From many angles this was an outstanding meeting of the year. First: Those who had assignments on the program showed that much time, thought and prayer had gone into their preparations. Second: A feeling of spirituality pervaded the entire body. Third: The program in its entirety on "The Why of It All" was informational and inspirational.

The devotional, "The Why of Missions," was conducted by Mrs. J. F. Percifull in an impressive manner, using as a Scriptural basis for her remarks Isaiah 45:22-24. Especially did she emphasize the importance of every Christian being a teacher in the spread of the Gospel "that the world may know." Mrs. Percifull closed the devotional with a fervent prayer after which the audience joined in singing "Have Thine Own Way, Lord."

Prayer for the home and foreign missionaries was offered by the Rev. J. B. Swanner.

The "Every-Member Canvass" from November 20 to December 6 was discussed by Dr. F. J. Harrell, after which the meeting was open for queries from the body. A number of perplexing questions were presented and discussed by the pastors in attendance.

A very enlightening playlet on "The Tithes and the Offering" was presented by a group of members from the Dyersburg W. M. S."

An interesting number was a vocal duet, "One Day," rendered by Mrs. Earl Balridge and Miss Bettye Hamilton, both of Trimble. Prayer for the success of Dr. Brown and Dr. Bryan and their co-workers in the work of the enlistment campaign was led by the Rev. Ferges.

Nine societies were represented at this meeting. After recognition of the visitors and oldest lady present, a moment was spent in silent prayer and concluded by Dr. F. J. Harrell for the bereaved family and friends of the late Miss Eliza E. Broadus, a pioneer in the W. M. U. of the Southern Baptist Convention.

The main address of the day was a masterpiece delivered by the Rev. O. W. Taylor of Halls on "Why I Am a Missionary Baptist," after which the following resolution as presented by the Rev. Mr. Ferges passed unanimously:

"Whereas, Brother O. W. Taylor has delivered before the county organization of the Dyer County W. M. U., meeting in regular quarterly session with Fowlkes Church, one of the most lucid expositions of the Scriptures as touching Baptist doctrines and practice.

Therefore be it Resolved, That we request the publication of as much of this material as Brother Taylor can furnish in notes and outline in the Baptist and Reflector."

Prayer by the superintendent brought the morning session to a close.

The noon hour was spent in enjoying the bountiful and palatable lunch prepared by members of the various societies in the association.

The afternoon session was called to order at 1:30 o'clock. Mrs. Howard Gauldin, Young People's leader, gave an interesting report on young people's work as planned at the "Mission Study Institute" recently held in Mar-

tin. Mrs. Gauldin also discussed the "Four Months' Tithing Contest" and had on display a book which will be given to some boy in the association doing the most outstanding work in Royal Ambassadors this year.

Mrs. Ferges brought a message on the woman's work from the institute. Her message was especially worth while to the mission study chairmen and teachers in the association as she gave some points on "How Not to Conduct a Mission Study Class." Following this talk the Rev. Ferges favored the audience with a solo, "When I Get to the End of the Way." Mrs. Ferges accompanied at the piano. Prayer for the associational officers was led by the Rev. Mr. Taylor.

As the regular business session of the association had been deferred from the morning to the afternoon session, the superintendent called for a business session at this time.

Minutes of the previous meeting were read and approved. Treasurer's report was read and adopted. A motion to dispense with the reading of the W. M. U. reports carried. Mrs. Gauldin stated that the young people's reports were the best she had received since she had been young peoples' leader. The Gates' Sunbeams received honorable mention for outstanding work.

A motion by Mrs. Ferges that seven be appointed on the nominating committee to select nominees for Dyer W. M. U. offices for the incoming year carried. The committee as appointed by the body is as follows: Mrs. Charles French, chairman, Newbern; Mrs. H. Y. Darnell, Dyersburg; Mrs. John Thompson, Trimble; Mrs. Jack Shannon, Halls; Mrs. L. D. Smallwood, Fowkes; Mrs. J. L. Sorrell, Parish Chapel; Mrs. T. R. Montgomery, Mt. Vernon.

Mrs. Ferges, a district leader, reported having taught two mission study classes during the quarter. One at Newbern, the other at Mt. Vernon.

The contribution taken at this meeting was \$3.78.

A vote of thanks was extended the Fowkes W. M. S. for their hospitality of the day.

An invitation to meet with the Gates Church for the next quarterly session was gladly accepted.

MRS. MOSE JONES,
Superintendent.
MRS. LEROY BECTON,
Secretary-Treasurer.

McMINN COUNTY QUARTERLY MEETING

The W. M. U. of McMinn County Association met with Decatur Church Tuesday, October 13, with Mrs. Todd, Superintendent, presiding. Morning devotional was conducted by Mrs. S. S. Eaves. Welcome was given by Mrs. W. S. Bates in a very fine way. Response by Mrs. Todd in the absence of Mrs. H. E. Dodson of Riceville. The "Ministry of Prayer" was given by Rev. George Simmons of Knoxville. "Why It Is More Blessed to Give Than to Receive" was the subject of a splendid paper by Mrs. Murphy of Etowah, and further discussed by Mrs. Williams in the absence of Mrs. Stone. Mrs. Hammons gave a splendid musical reading, "Count Your Blessings." Mrs. Payne and Mrs. Mahan both had splendid papers on "The Blessings of Giving and Service." Mrs. Hammons again favored us with a reading, "Little Black Sheep."

Personal experiences were given at this time by several women.

A beautiful solo, "It Pays to Serve Jesus," was rendered by Mrs. I. L. Wilson. Brother Simmons led in prayer. A most bountiful lunch was enjoyed at the noon hour. Rev. L. A. Hurst discussed "Why Have An Every-Member Canvass." Standard of Excellence was marked by Mr. Williams. "Why Have the Declamation Contest?" was explained by Mrs. Keegan, young peoples' leader. A short business session followed. A nominating committee consisting of Mrs. John I. Forrest of Niota, Mrs. Thos. Haun of New Friendship, Mrs. Paul Payne of Etowah, Mrs. Quizenberry of Charleston, and Mrs. S. S. Eaves of Decatur was appointed.

Pennants were awarded as follows: Progress, Decatur; Efficiency, Coghill; Mission Study, Etowah First; Personal Service, Athens First; Attendance, Good Hope.

Young People's pennants: Y. W. A., Athens; Intermediate R. A., Etowah; G. A., Englewood; Sunbeam, Athens; Personal Service, Y. W. A. Coghill; Mission Study, Athens Sunbeams; Attendance, Coghill.

We were hapy to have with us Mrs. O. C. Ewing, Superintendent, and seven other ladies of Hiwassee Association, two Methodist ladies of Decatur, a representative of Shiloh Church that has no society, and a representative from Bethsaida reporting a new W. M. S. organized. Four pastors and several laymen were present to lend their assistance. A vote of thanks was given the hostess church for their most generous hospitality.

Adjourned to meet with Englewood in January.—Velma Williams, Secy.

NOLACHUCKY W. M. U.

The quarterly meeting of the Nolachucky W. M. U. met with Warrensburg Church September 16 in an all-day meeting, with Mrs. J. B. Carter, Superintendent, presiding.

The devotional was led by Kittie Wright, followed by prayer by Mrs. A. T. Sims.

We were much pleased to have with us a number of denominational workers. We had expected to have Mrs. R. L. Cowan, East Tennessee Vice-President, with us, but as her work called her elsewhere she sent Mrs. Roy Shipley, Knoxville, to take her place. Mrs. Shipley delivered a fine address on "Why Should a Christian Tithe?" Miss Pearl Bourne, Birmingham, Ala., gave an excellent address on "The Missionary Christian." Miss Laura Powers, Tennessee's Margaret Fund chairman, told us about Tennessee's Margaret Fund students. A freewill offering of \$15.00 was taken for Mary Crocker, Edinburg, Scotland, who is one of East Tennessee's students.

Miss Ruth Walden, Young People's Leader for Tennessee, spoke on "How to Enlist the Young People in the Every-Member Canvass."

Mrs. Acker, Knox County Superintendent, made a short talk, after which the pastor, Rev. C. P. Jones, made some announcements concerning lunch.

Closing prayer of morning session by Rev. Arthur Fox. The devotional for the afternoon was led by Mrs. W. C. Hale.

"The Every-Member Canvass" was discussed by Revs. W. W. Overholt, J. D. Quinten and others.

Dr. Fox secured eight subscriptions for the Baptist and Reflector from the ladies.

One new W. M. S. from Lyle's Chapel was recognized.

Six of our pastors were present. We are always glad to have them with us, and their words of encouragement are a source of much inspiration to us.

This was a great meeting. The attendance was good, and it was a joy to be there.

A rising vote of thanks was extended to Warrensburg Church and community for their hospitality.

Adjourned to meet with Morristown First Baptist Church November 28, 1931.

Closing prayer by Rev. A. T. Sims.—Kittie Wright, Sec.

KNOX COUNTY W. M. U.

The quarterly meeting of the Knox County Baptist W. M. U. was held at Powell's Station Baptist Church on Thursday, October 1, with the Superintendent, Mrs. J. E. Acker, presiding. The subject for the day was: "The Why Of It All."

The meeting was opened by singing "Love Lifted Me," after which the Rev. Luther Knisley, pastor of the Powell's Church, led us in the opening prayer.

Mrs. C. L. Hammond of Oakwood led the morning devotional, her subject being "The Last Command of Jesus."

The Rev. Dr. Thomas C. Wyatt, pastor of McCalla Avenue, Church,

also chairman of the Every-Member Canvass campaign for Knox County, was the principal speaker of the morning. Explaining the purpose and plans of this campaign, he urged every Christian to aid in helping put this campaign over in a big way.

Mr. Rhodes of Powell's Station sang "Take Up Thy Cross and Follow Me."

Mrs. Virgil Adams of East Tennessee spoke on the necessity of enlisting the young people in the Every-Member campaign.

The count for the day was taken, showing 246 present, 55 organizations represented. This being pastors' day, there were fifteen visiting ministers.

We were dismissed for lunch by the Rev. J. K. Haynes, pastor of South Knoxville Baptist Church.

The afternoon session was opened by singing "Joy to the World," after which we were led in prayer by Mrs. G. R. Sims of Calvary.

Mrs. C. L. Hammond gave the afternoon devotional, using as her subject "Seizing Our Opportunity."

Mrs. Sieners of Broadway then favored us with a vocal solo.

Mrs. J. H. Faulkner of Rocky Hill gave a very interesting talk on "Why the Christian Should Tithe."

The general routine of business was then taken up.—Mrs. J. E. Acker, Supt. Knox County; Mrs. Judd Acuff, Secretary.

FLASHLIGHTS FROM STUDY CLASSES IN BRAZIL

At Santos, the great coffee port, I had a fine class on the W. M. U. Manual. More than forty attended the class, but only ten had the courage to attempt the examination. We asked all the candidates to pass into the B. Y. P. U. room, and to my great surprise we were immediately surrounded with "a cloud of witnesses." The seats, aisles, windows and doors were packed. Men, women and children were eager to see the performance. It was the first time that most of the women had ever tried an examination, and you can well imagine the interest that husbands and children had!

At a suburban church in the Federal District, one of the women dropped her book in the gutter when on the way home from the class one afternoon. On rescuing it, she found it wet and muddy. "What shall I do?" she said. "Tomorrow is examination day, and I must study tonight." She solved her problem as soon as she arrived home. She put the book under the hydrant and leaf by leaf she washed it, then she lighted her charcoal iron and leaf by leaf she

ironed it. She did not sleep that night, but spent the hours reviewing for the examination. The next day she made ninety-eight on the test; and one would never believe that her book had been washed and ironed.

At the First Baptist Church of Rio twenty-five tried the examination, and twenty-four passed. Several of the women could not read or write, and had to take the examination orally. Dona Deolinda was one of these. She is only seventy years of age! She surprised me because I didn't think she would pass, but she did. She has a wonderful memory, as have many of these people who cannot read. After she had finished the examination, Dona Deolinda said to me: "I'll be able to read my Bible by the end of the year." I said: "How is that, Dona Deolinda?" She replied: "I am studying. I am learning the letters, and I know all of them now. The only thing that I need to do now is to put them together!"

At present I am trying out an experiment, that of teaching the W. M. U. Manual to twenty-eight preacher boys who are studying in the Rio Baptist Seminary. We meet twice a week and have had already four lessons. I believe their interest surpasses that of any other classes I have held this year. Dr. Muirhead, president of the Rio College and Seminary, says that from now on a course in W. M. U. methods will be required of the Seminary students. We think this a splendid idea, because many of these men will be pastors of churches in places where no W. M. U. worker will likely ever go. Much of the progress or failure of the organized W. M. U. work will depend on the instruction that they give.

Sometimes I am asked if Brazilian Baptists like to study. Certainly they have proved to me that they are eager to prepare themselves so they will be able to carry on the work in a pleasing and acceptable way. Many have begged that I return next year and stay fifteen days instead of eight. I'll have to say "No" to some because there are many others saying: "Come; no one has ever taught us." . . . The harvest indeed is great but the laborers are few.—Minnie Landrum, Caixa 2655, Rio de Janeiro, Brazil.

(Note—Miss Landrum is Corresponding Secretary of the W. M. U. of Brazil.)

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair—40c. and \$1.00 at Druggists. Hilscox Chem. Wks. Patchoque, N. Y.

WIN \$500.00

We Want Publicity And . . . We'll Give \$5975.00 To Get It!

Here's something that's new! . . . as new as tomorrow or the latest fashion from Paris . . . and fun for all! Here is an offer that is sponsored by a \$1,000,000 concern, founded in 1892, and known from coast to coast . . . an offer in which you can win \$2500.00 in cash! Try it! There are many other big cash prizes, too . . . \$5975.00 in all! As a means for introducing this amazing distribution of \$5975.00 in prizes to the public, we offer a special test in the seventeen pictures of Chester Morris shown here. Chester Morris, you know, is the United Artists star, who is now appearing in the great new movie, "Corsair." "Corsair" is a picture everyone will enjoy. By all means, plan to see it if you love romance, adventure, and genuine thrills. And if you would like to win \$2500.00 easily and quickly as I will tell you, read the instructions given below and send your answer . . . quick!



Qualify For This Opportunity To Win \$2500.00 Now!
\$500.00 Extra Given For Promptness

Mail your answer at once . . . before you do another thing! The winner of the first prize to be awarded will receive \$500.00 extra for being prompt—a total of \$2500.00. Each entrant will be carefully graded, and when the final decision is made, the winners will be selected according to their grades.

INSTRUCTIONS AND RULES FOR SENDING ANSWER
Of the seventeen pictures of Chester at the caps and the collars, their Morris shown in this advertisement, colors and designs. Study every detail carefully. This leaves eight pairs are twin. Study every detail carefully. Make sure you will be able to find the different one. That's different than all the rest. Look what you must do . . . HURRY!

If there are ties for any of the prizes, we will pay duplicate prizes to those tying. No one living in Chicago or outside the U. S. A. is eligible to take part in this offer.

Look carefully now and send the number of the picture you believe is different. If you send the correct one, you will be notified at once. Mail your answer today to—**Mr. E. C. BENEDICT, Prize Dir., Room 16, 509 N. Dearborn St., Chicago, Ill.**

AMONG THE BRETHREN

By FLEETWOOD BALL

J. L. White of Miami, Fla., has accepted the care of the church at Fork Union, Va.

John H. Knight of Fayetteville, Ga., has been called to the care of the church at Woolsey, Ga.

A. W. Huyck of Shebogan, Wis., has been called to the care of the First Church, Maysville, Ky.

J. M. Jordan of Waco, Tex., has accepted a hearty call to the care of the church in Hollister, Okla.

The Sunday school of the First Church, Lexington, gave \$150.64 to State Missions on Sunday, October 25.

T. O. Reese of the First Church, Perry, Fla., has resigned to accept a call to the First Church, Sarasota, Fla.

C. L. Hunt has resigned the church at Bardstown Junction, Ky., to accept a call to the church at Bakersville, N. C.

John T. Stallings, after a successful pastorate of seven years, has resigned the Central Church, Winchester, Ky.

James P. Wesley of Columbia, S. C., has accepted the care of the church at Kingston, S. C., and is on the field.

L. E. Holt has resigned as pastor at Bearden, Ark., to accept a hearty call to the care of the church at Cabot, Ark.

T. J. Beck, 93, of Tennille, Ga., has moved to Fort Valley, Ga. He is perhaps the oldest living graduate of Mercer University.

The General Association of Kentucky Baptists meets in the First Church, Newport, H. C. Wayman, pastor, November 10th.

The simultaneous revival in more than half the Baptist churches of Louisville, Ky., resulted in approximately 1,200 additions.

Evangelist J. W. Ham of Atlanta, Ga., will hold a revival at Jackson, Ga., beginning December 6. It is hoped to make it county-wide.

The church at Pleasant Hill, Ky., J. T. Lewis, pastor, was lately assisted in a revival by Guard Green of Donelson, resulting in 21 baptisms.

Garland Baldrige of Alamo and Miss Lucile Dulin of Bemis were married in Lexington Friday afternoon, October 30, the writer officiating.

H. M. Eastes of Williamstown, Ky., who some weeks ago accepted a call to Tucker Memorial Church, Huntingdon, W. Va., is happy in the work's growth.

Arthur Jackson of the First Church, Hendersonville, N. C., has been called to the care of the First Church, Savannah, Ga., to succeed the late John E. White.

The pulpit of West Jackson Church, Jackson, R. E. Guy, pastor, was occupied last Sunday at 11 o'clock by W. J. Stewart of Nashville, and at 7:30 by H. C. Cox of Jackson.

A freewill offering of \$258 for State Missions was made by First Church, Covington, Homer G. Lindsay, pastor, Sunday, October 25, after a sermon by O. E. Bryan of Nashville.

L. H. Miller of Greenville, S. C., lately did the preaching in a revival at the First Church, Lenoir, N. C., R. E. Hardey, pastor, resulting in 56 additions, 37 by baptism.

J. W. Porter of Lexington, Ky., did the preaching in a revival lately in Clifton Church, Louisville, Ky., result-

ing in more than 30 additions. E. C. Stephens has been pastor for 15 years.

In the recent revival in Madison Avenue Church, Covington, Ky., H. D. Allen, pastor, in which J. R. Black of Temple Church, Memphis, did the preaching, there were 35 additions, 31 by baptism.

Louie D. Newton of Druid Hills Church, Atlanta, Ga., in declining the position of Executive Secretary of the Foreign Mission Board, disappoints lots of folks. Pity it was ever known that he had been elected. It makes it harder to get a man.

James Alfred Woods, 18, was ordained to the full work of the ministry Sunday night, October 25, in Prospect Church, Hollow Rock. The candidate preached the ordination sermon, T. M. Boyd and L. R. Watson examined him, J. G. Cooper delivered the charge, and W. S. Joyner offered the prayer of ordination.

BY THE EDITOR

The Southern Baptist Convention baptized 14,456 in its foreign fields last year.

The First Church, Shreveport, La., has received 254 members during the past year.

Louie D. Newton declines the call of the Foreign Mission Board to become its executive secretary.

Mrs. E. L. Edens, wife of Pastor Edens of Ashland City, Ky., recently underwent a serious major operation.

H. R. Holcomb of Tupelo, Miss., is with Pastor O. O. Green and the church at Ripley in a meeting which began Sunday.

Dr. E. D. Poe, pastor of Belmont Church, Roanoke, Va., has just conducted a great revival in his church, resulting in 125 additions.

Brother Floyd Stark, who has recently been called as pastor of the Carthage Church, began his services there last Sunday.

The meeting at Germantown, J. P. Horton, pastor, resulted in ten additions, six of whom were for baptism. A. U. Boone did the preaching.

H. C. Bass of West End Church, Birmingham, has been called to First Church, Meridian, Miss., to succeed Norman W. Cox, who has gone to Mobile.

As results of meetings held at Mt. Juliet and Joelton by Dr. W. C. Sisk, there have been 66 professions, 45 of whom were for baptism. J. C. Yelton is pastor.

Brother J. C. Miles, Nashville, filled the pulpit of Gallatin Church Sunday in the absence of Pastor L. S. Sedberry, who was in a meeting in Danville, Va.

Fifty additions were the results of the recent meeting with South Knoxville Church, Dr. D. P. Montgomery doing the preaching. Brother J. K. Haynes is pastor.

The young people of Speedway Terrace Church, Memphis, encouraged by Pastor Wm. McMurry, gladdened the office last week by sending 34 new subscriptions to us.

Pastor T. C. Duke of High Street Church, Somerset, Ky., reports a good revival which closed October 19 with 45 additions, 41 by baptism. E. A. Spencer and Chas. A. Graves aided him.

The Main Street Baptist Church of Hattiesburg, Miss., J. A. Barnhill, pastor, closed on the twenty-fifth a most gracious evangelistic meeting lasting two weeks. The preaching was done by Brother T. W. Young of

Corinth, Miss., and the singing was led by Brother Joe Canzoneri of Jackson, Miss. There were 44 additions to the church.

Brother A. B. Johnson of Bearden is in a meeting with Pastor C. M. Dutton, Tabernacle Church, Lenoir City. Brother Johnson is a former pastor of that church.

The First Church, Lakeview, Ga., has recently closed a meeting which resulted in 52 additions, 31 for baptism. Pastor K. C. Baker did the preaching and Frank Grazadei of Chattanooga led the singing.

J. R. Black of Temple Church, Memphis, has just closed a good meeting with Madison Avenue Church, Covington, Ky., where Henry D. Allen is pastor.

On the twenty-eighth of October Ebenezer Church near Prentiss, Miss., called a council to meet during the session of Jefferson Davis County Association and ordain to the gospel ministry O. C. Chance.

Beloved E. O. Ware of Alexandria, La., is a patient in the Southern Baptist Hospital at New Orleans. He has served the State Mission Board of Louisiana in many fruitful ways during the past several years.

The Southern Baptist Convention's Service Annuity Plan should be considered by those who make church budgets this fall. The Relief and Annuity Board, Dallas, Texas, will give any information requested.

The First Church of Ada, Okla., C. C. Morris, pastor, according to statistics, led all the churches of the South in baptisms this past year. For the year there were 529 additions, 340 of whom were for baptisms. A splendid record!

First Church, Shelbyville, Ky., ordained on the evening of October 21 Railey Fulton Davis to the full work of the ministry. Pastor C. W. Elsey was aided in the presbytery by W. W. Horner, W. W. Stout, J. S. Wilson and Coleman Harrison.

The simultaneous meetings in Louisville churches resulted in more than 1,200 additions during the period with probably 300 others who will be gathered in during the two weeks following. Attendance at the meetings is estimated to have reached 200,000.

A great army of pastors awaits only the adoption by their churches of the Service Annuity Plan so that they may participate in its benefits. Laymen should write to the Relief and Annuity Board at Dallas, Texas, for information concerning the plan.

J. W. Mahan of Mount Vernon, Ky., has been supplying the church at Spring City for the past few months. This is a half time church in a good field. If the other half time can be taken by neighboring churches, Brother Mahan will move to the field.

Deacons have a solemn duty to see that their churches have an opportunity this year to include the Service Annuity Plan of the Southern Baptist Convention in their budgets. The plan will be explained upon request addressed to the Relief and Annuity Board, Dallas, Texas.

Bellevue Church, Memphis, had for its financial goal last Sunday the raising of \$4,000 to meet an immediate obligation on their debt. They reported to the association last week 620 additions during the year, 186 baptisms, 2,873 members, total contributions of \$84,014.

Forty-one members were added to the Franklin Street Church, Louisville, Ky., during their recent meeting. J. O. Williams of Fourth Avenue Church did the preaching. Lewis C. Ray is pastor and during his four years with them has baptized TWENTY-FOUR Catholics into their fellowship.

Fleming H. Revell Company announce the death on October 11 of the founder of the company, Fleming H. Revell. This is one of the greatest publishing houses in the world, a

living monument to the sagacity, foresight and consecrated work of the great man who has passed on from its service.

IMPORTANT NOTICE!

The Executive Board of the Tennessee Baptist Convention will meet on Wednesday, November 11, at 8 a. m., two hours before the Convention is called to order. The Administrative Committee will meet at 4 p. m. on Tuesday. Both meetings will be in the First Baptist Church, Harriman. The purpose is to review the Executive Secretary's report to the Executive Board before it is presented to the Convention.

The Tabernacle Church, Chattanooga, of which Brother W. F. Hinesley is pastor, has just closed a great training school for young people. The average for the five nights was 119. As a result there were near 100 awards given and one fine young fellow gave his heart to Christ and was baptized the following Sunday.

The Tabernacle Church, Chattanooga, recently celebrated the first anniversary of the pastor, W. F. Hinesley. There have been 245 additions, 165 of them for baptism. The church has enlarged its quarters for Sunday school and in spite of the depression has continued to give its usual amount to the cooperative program.

There were 21 nations or Baptist bodies represented at the International Baptist Youth Conference at Prague. There were 24 representatives from America: 17 from the South, four from the North, and one from Canada.

The revival meeting which is being held with the Lafayette Church has already resulted in more than 30 professions.

The Orphanage Garden Clubs of the Tennessee Orphanage, Franklin, ask the churches and many friends of the Orphanage to assist them in beautifying the grounds of the Home by giving hardy shrubs and evergreens. These can be sent in on the trucks which are collecting supplies for the Home from time to time. There is urgent need to get these in within the next few weeks.

The firm of Richard R. Smith, Inc., of New York has now become Ray Long & Richard R. Smith, Inc. When the company took over the religious book publishing business of Doubleday, Doran & Company, Mr. Smith and Mr. Long were connected in the movement. The new name is the result of the program mapped out from the beginning. The company will publish fiction, non-fiction, college texts and religious books.

A new church has been constituted at Hopkinsville, Ky. It is located in a section of the city which has 500 homes and no other church save a Catholic one. Thirty-two members entered into the organization. The body took the name Walnut Street Baptist Church and called E. O. Cottrell as pastor. H. L. Brantley, formerly of Nashville, is the superintendent of their Sunday School. Work begins under favorable conditions and the members are enthusiastic.

GREAT MEETING AT NEW HOPE

New Hope Church of Johnson City has recently experienced a gracious revival with the pastor, L. O. Moore, doing the preaching. The entire community was stirred and many souls professed faith in the Lord Jesus. Fourteen have united with the church for baptism and others will come in later. This church is located in the hosiery mills section of the city and reaches a fine band of people who make loyal and enthusiastic workers in the church. Pastor Moore is a virile young minister who is not afraid of work and who rejoices in preaching the simple doctrines of grace. He asks the prayers of the brotherhood for the work the church is trying to do.

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

PASTORS' CONFERENCES

NASHVILLE PASTORS

Edgefield, H. Henderson Barton. The Christian's Greatest Asset; Trained for Tragedy. SS 400, BYPU 70.
 Donelson, G. Green. How to Avoid Spiritual Shipwreck; My Church. SS 151, BYPU 50, for baptism 1, baptized 1, by letter 3.
 Judson, H. B. Cross. How to Have an Ingathering of Souls; An Example of Personal Work. SS 637, BYPU 110, baptized 4.
 Centennial, T. C. Singleton. Ambition Pleasing to God; Giving Thanks in Everything. SS 115, BYPU 64, PM 68.
 Park Avenue, E. Floyd Olive. Triumph in Christ; The Branch. SS 586, BYPU 124, by letter 6.
 Grandview, Jos. R. Kyzar. Sent to Preach; The Life That Knows No Defeat. SS 275, BYPU 84.
 Grace, L. S. Ewton. Dr. B. F. Auld spoke; John 3:1-21. SS 725, BYPU 117, for baptism 1.
 Inglewood, W. Rufus Beckett. What Is Life? Saved Through Faith. SS 214, BYPU 63.
 Tabernacle, Clifton Bridges. The Great Woman; Death in the Pot. SS 129, BYPU 21.
 North Edgefield, O. F. Huckaba. Obedience Better Than Sacrifice; Christian Growth. SS 310, BYPU 110, PM 75.
 Seventh, Edgar W. Barnett. Some Errors of Open Communion; Sin's Retribution. SS 268, BYPU 78.
 Una, A. P. Moore. Making the Best of It; Healing the Impotent Man. SS 61, BYPU 38.
 Hartsville, H. A. Russell. Reconciliation; The Nature of Sin. SS 104, BYPU 25, for baptism 1.
 Belmont Heights, R. Kelly White. What Jesus Preached; Can a Rich Man Be Saved? SS 640, BYPU 201.

KNOXVILLE PASTORS

Fountain City, First, J. H. Broome. The Indwelling Christ; The Every-Member Church. SS 320, BYPU 74.
 Fountain City, Central, Leland Smith. Some Things a Christian Cannot Lose; Constraining Love. SS 454.
 Clinton, First, Horace L. Smith. Giving, How Much; Life's Second Chance. SS 191, BYPU 87, by letter 1, by statement 1.
 Lincoln Park, H. F. Templeton. Israel's Wilderness Journey; The Necessity of Conversion. SS 334.
 Roseberry, J. F. Wolfenbarger. Go Ye; The Part That Can't Be Taken Away. SS 173, BYPU 7.
 Beaumont Avenue, D. A. Webb. God Takes Care of His Own; Take Care of Our Own. SS 111.
 McCalla Avenue, T. C. Wyatt. A Test of Discipleship. SS 401, for baptism 8, by letter 2.
 Island Home, Chas. E. Wauford. Awake; Salvation! SS 295.
 Bell Avenue, W. B. Harvey. The Pre-eminent Christ. SS 1008, BYPU 168, for baptism 12, baptized 16, by letter 4, by statement 1.
 Salem, W. J. Mynatt. Genuine Discipleship; The Value of Denfite Aim. SS 40, PM 70.
 South Knoxville, J. K. Haynes. How to Be Saved; A Great Salvation. SS 433, BYPU 80, baptized 17.
 Mt. Olive, Stephen C. Grigsby. A Call to Service. SS 192.
 Tazewell, James C. Davis. Ringing the Bells of Heaven. SS 96.
 Euclid Avenue, W. A. Carroll. Ready to Die, by Dr. Ham; Building, by Prof. Anderson. SS 376, PM 38, for baptism 9, by letter 3.
 Immanuel, A. R. Pedigo. Faithful to Fight, by Dr. Ham; Handwriting on the Wall. For baptism 24, by letter 6, by statement 1.
 Deaderick Avenue, Sam P. White. The Lord's Call; Glorifying in the Cross. SS 279, baptized 1.

MEMPHIS PASTORS

Boulevard, J. H. Wright. Witnessing for Jesus; Choosing His People. SS 328, BYPU 115, by letter 1, by statement 1, for baptism 1, professions 2.

Merton Avenue, S. P. Poag. Genesis 38:20-22; Matthew 10:38. SS 220, BYPU 90.
 Speedway Terrace, Wm. McMurry. The Church at Smyrna; Our Church Banner. SS 437, professions 1, by letter 1.
 Brunswick, L. E. Brown. Sin Disabling—Christ Restoring. SS 51, BYPU 30.
 New South Memphis, W. L. Norris. Oh That I Might Know Him; Is the Young Man Safe? SS 193, BYPU 56, PM 32.
 Prescott Memorial, J. Carl McCoy. In Christ's Stead; The Broad Road. SS 361, BYPU 141, by letter 2.
 Yale, W. L. Smith. What Jesus Does for Us; Not Guilty. SS 165, BYPU 98.
 Eastern Heights, Malcolm A. Younger. Missions; The Guiding Star. SS 183, BYPU 109, PM 57, additions by letter 2.
 Seventh Street, L. B. Golden. Christian Steward; Neglecting the Great Salvation. SS 404, BYPU 89, additions by letter 2, by baptism 3.
 Calvary, J. G. Lott. Missions; Know, Control and Deny Thyself, by Rev. Chas. L. Morgan. SS 260, BYPU 75, PM 50.
 Raleigh, C. B. Pillow. Enlargement of the Heart; What Shall I Do to Be Remembered? SS 88, BYPU 36.
 Oakland, Woodrow Fuller. Testings of Faith; Every-Member Cansass.
 Central Avenue, E. A. Autry. The Lost Chord. SS 288, BYPU 151.
 Capleville, J. R. Burk. Why Missions; Missionary Program. SS 56, BYPU 51.
 Temple, J. R. Black. Pillars of the Church; In Whose Shadow Are You? SS 905, BYPU 265, PM 200.
 Eudora, L. B. Cobb. Moses; Influential Influence.
 Bellevue, Robert G. Lee. Make God a Cake First; Commandments for Wives (fourth in series on Marriage and Home); SS 1,540, BYPU 369, by letter 6, by statement 1, by baptism 4, to Converts. SS 216, profession 4.

CHATTANOOGA PASTORS

Highland Park, C. F. Clark. At the Same Time; The Use of Freedom. SS 597, BYPU 136, by letter 2, for baptism 1.
 Cleveland, First, Lloyd T. Householder. In Judea; Does It Pay to Serve Jesus? SS 436, BYPU 90.
 Avondale, D. B. Bowers. We Will Offer a Feast Unto the Lord; Woman's Place in the Church. SS 520, BYPU 130.
 East Chattanooga, J. N. Bull. Suffering for Christ; The Christian at Judgment. SS 320.
 Tabernacle, W. F. Hinesley. Keeping on the Main Line; Wages of Sin. SS 375, BYPU 119, baptized 2.
 Eastdale, J. D. Bethune. Scriptural Giving; The Lord Reigneth. SS 231, BYPU 73.
 Concord, W. C. Tallant. The Greatest Is Love; What Will Not Save. SS 117, BYPU 43.
 Soddy, L. C. Peoples. Giving; The Proper Way. SS 137, BYPU 38.
 Central, A. T. Allen. Rekindling the Dying Fire; Removing the Landmarks. BYPU 75.
 Cleveland, Big Spring, Samuel Melton. From Jerusalem to Judea and Samaria; Ananias Coming to Saul. SS 187, BYPU 111.
 First, J. H. Hughes. The Supreme Admonition; Mrs. Una Roberts Lawrence spoke. SS 1,165, by letter 2.
 Calvary, W. T. McMahan. Missions; The Home and the Church. SS 464, BYPU 180, by letter 2, for baptism 1, baptized 4.
 Redbank, W. M. Griffith. Preparation for Future Happiness; Persuading Men. SS 306, BYPU 79.
 Chamberlain Avenue, A. A. McClanahan, Jr. The Peace of God; Not to Condemn But to Save. SS 376, BYPU 128, for baptism 1.
 Etowah, First, A. F. Mahan. Man Amongst Animals; The Cross of Jesus. SS 527, BYPU 138.

OTHER PASTORS

Rockwood, First, N. V. Underwood. Possessions of the Christian; Successful Men of the World. SS 198, BYPU 52, baptized 1.
 Ducktown, Mine City, Org Foster. Keeping Ourselves in the Love of God; Cushi Tidings to the King. SS 237, BYPU 40, by letter 1.
 Kingsport, Calvary, J. L. Trent. Stewardship of the Home; The Period of Bitter Opposition in the Life of Jesus. SS 196, BYPU 58, for baptism 1.

Obituaries

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

DR. WM. BOYD HELM

Dr. Wm. Boyd Helm was born October 9, 1857, at the old Helm place, about two and one-half miles north of White Pine, Tenn.

After the death of his father he left home at the age of 16 and went to live with his uncle, Dr. Wm. M. F. Helm, with whom he studied medicine. During this time he taught school two terms, one of which was near the Pressman's Home in Hawkins County and the other at Leadville. He was also engaged for one term as a teacher of singing at Antioch Church.

He was able to begin the practice of medicine in 1880, at the age of 23. Soon afterward he went to Vanderbilt University for further medical study.

He settled at Witts Foundry in March, 1882, and on May 24 of the same year he married Mary Darthula Snodgrass, who gave birth to eleven children, two of whom died in infancy, the other nine surviving both father and mother.

Six years later he moved to White Pine and built a home in 1890 where he lived until 9:30 p.m. of July 7, 1931.

On February 24, 1909, his wife died. Two years later, June 7, 1911, he was married to Cornie Bales, whose loyalty and devotion to him have been unbounded. Two children were born of this union.

From the time he came to White Pine he continued his profession with very few interruptions, the chief being when he was a member of the Legislature in 1908 and 1909, at which time the liquor traffic was destroyed in Tennessee and the state compulsory school law was enacted.

He was one of the charter members of the Witts Foundry Baptist Church and also one of the eight charter members of the White Pine Baptist Church organized in 1893. Of these eight the only survivor is Mrs. M. A. Driskoll. M. A. Driskoll and Dr. Helm were the first two deacons of this church.

In 1918 Dr. Helm suffered the complete loss of his eyesight, but in spite of this misfortune he has continued somewhat active in his profession.

This death brings to a termination a continuous period of about 125 years during which time Dr. Helm

has been practicing medicine in this vicinity. Dr. Helm was a bright, genial, happy man—exemplifying in a rare degree all of the Christian virtues. His devotion to his family and friends was beautiful and perennial. A beloved physician, a patriotic citizen and a loyal member of the church, he was loved, trusted and honored in every walk of life. The bitter cups that were his to drink never embittered his soul, but he continued the same cheerful, hopeful, Christian gentleman to the day of his death. The world is better by his having lived in it.

The funeral services were conducted by his pastor under the shade of the trees in the front of his home, the church being too small to seat the people. In simple fashion we laid his body away to await the good pleasure of Him in whom he so fully trusted. "Well done thou good and faithful servant—enter thou into the joy of the Lord."—John M. Anderson, Pastor.

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"THE PEACE OF CHRIST"
(From page 8.)

icism and doubt. Many minds have been repelled by the supernatural mysteries of Christianity and have sought refuge in the shadows of unbelief. But they have not found spiritual peace, or intellectual satisfaction. The problems of doubt are more difficult and baffling than the greatest problems of faith. Jesus Christ, the Saviour of the world, is the only sufficient answer to man's religious needs. It is only the heart that has proved Him in its own experience that knows beyond all shadow of doubt that He is Saviour, Lord and Prince of Peace.

NEWS BULLETIN

BOOK DISPLAY A FEATURE OF THE CONVENTION

Mr. Keith C. Von Hagen, who is in charge of the Book Sales Room of the Sunday School Board, Nashville, will have general management of the book exhibit at the State Convention which meets in Harriman November 10-13.



KEITH C. VON HAGEN, who will be in charge of the book display.

This exhibit, which will be continued throughout the entire session, will have unprecedented values in books, Bibles and special sets. The Bible sale is to be one of large assortment, various versions and large range of prices.

Since July 1 the Sales and Advertising Departments of the Sunday School Board has been under Mr. George Card, who for eight years was manager of the Advertising Department.

The local book room is organized for the services of Nashville Baptists particularly and all visiting brethren.

Mr. Von Hagen "knows" books and he has ability to help others to know and choose the right kind. Watch for him in Harriman.

REV. L. T. MAYS PREACHED HIS FAREWELL SERMON OCT. 25

Livingston T. Mays, pastor of the First Church, Dickson, preached his farewell sermon there last Sunday morning, using as his subject, "Famous Farewells of the Bible and in History."

Dr. Mays has accepted the general secretaryship of the Lord's Day Alliance of the United States, with headquarters in Nashville, and will take up his work November 1. During his stay in Dickson Dr. Mays has been a diligent worker, both in religious and civic improvements, and he and his estimable wife have made many friends who wish for them great success in their new field of labor.

LENOIR CITY REVIVAL

A revival meeting which proved to be one of the most successful held in the First Baptist Church of Lenoir City for several years closed October 18 with twelve baptisms and a number of other professions and rededications. While the number of members added was not great, it was not in this respect that the most good was accom-

plished. A quickening of the interest of the members in the things of the Kingdom and the general revival of the entire community will carry over into the years to come.

The pastor, Rev. H. J. Beasley, brought messages of power and many were drawn nearer to Christ because of them. E. E. Rutledge of Murfreesboro, Tenn., was in charge of the music. Mr. Rutledge rendered a very valuable and much appreciated service. His spiritual singing and splendid leading contributed greatly to the success of the meeting. The church can commend him highly to those seeking a singer of ability, consecration and tireless energy.

THOMAS D. SHELTON

Rev. Thomas D. Shelton, aged 70, passed away October 17, 1931, at his home near Sale Creek, Tenn. He was converted at an early age and led an active Christian life until his illness. He was married to Martha Jane Crawley June 17, 1880.

Surviving are his widow, daughters, Mrs. Malissa Adams of Sale Creek, Mrs. J. W. Duggan of Chattanooga; son, W. E. Shelton; grandchildren, Beatrice, Maida, Carl and Roy Adams,

Mrs. John Good, Ames, Newton and Willis Duggan, Marie and Shelton Gannaway, Billy and Bobby Shelton; great-grandchildren, Royce Adams and Ronald Good, and relatives and friends.

JO JOHNSON MISSION

Pastor N. D. Story of Little Hope Church near Clarksville was with the Jo Johnson Mission of West Nashville in a meeting which closed October 13 after ten fruitful days. Large congregations attended the services and the interest was fine. As a result of the meeting 17 professed faith in Christ and 10 were baptized into the fellowship of Immanuel Church by Pastor Powhatan James. This mission is in a field where there are many interested people.

ELECTED COLPORTEUR

At its meeting October 23 Nashville Association elected Brother G. E. Von Hagen as colporteur to work without salary save such funds as he collects on the field. He will also act as missionary and will be glad to serve anywhere a call may direct. He is the father of two of the splendid workers in the Sunday School Board, Keith

Von Hagen being in charge of the book sales room.

We heartily recommend this good brother to the consideration of the churches of Nashville Association. He is of mature years, but is virile and can preach as well as work at other things. He will be glad to supply your book needs and will have with him always fine tracts. Call on him. His address is 2914 Oakland avenue, Nashville, Tenn.

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