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Setting in Order the Things That Are Wanting

W. E. CRAIGHEAD,
Galatz, Roumania

Beginning at Jerusalem, which in our case means Galatz, Roumania, I want to show our friends how we are going about setting things in order in Bessarabia, Roumania.

Galatz is one of the three prominent gateways into Bessarabia, located at the juncture of the Danube and the Pruth rivers, the latter dividing Bessarabia from the old kingdom of Roumania. It is also one of the prominent ports on the Danube river, whose outlet into the Black Sea allows it to be navigated by cargo ships from many parts of the world.

Along the Danube are located four of our largest city churches, which the Lord has laid especially upon my heart. I have had the privilege of visiting them from time to time by steamboat. Beginning then with these Danube city churches, let us turn our attention to the things that are being, and should be, set in order in Bessarabia.

The first of these churches is at Reni, just one hour's ride from Galatz. Being so near, I have given much attention to this church. Here we find a nice chapel, but lack of funds has prevented the church from removing the debt upon it. This debt was apportioned equally among the members, but this method proved unsatisfactory, causing discontent. Then land was rented, to be cultivated by the members, but lack of rain proved disastrous to the harvest. Recently a harvest festival was arranged for the benefit of the church debt. Among other things offered on that occasion was the use of a plot of land for church cultivation, a new plow, corn, roof tiles, clothing, chickens, earthenware, etc. In addition to these, one hundred dollars was pledged to be paid before the new year. All this is sufficient to relieve only the immediate pressure. In the midst of their troubles, jealous leaders caused the church to substitute a layman for the pastor who had served the church without remuneration for several years. This former pastor of Reni is now the pastor of the church at Galatz, though still living at Reni. Last Sunday the church decided to invite and support a worker to the extent of their ability.

Moving on down the Danube, we next arrive at the church in Tulcea, an old Turkish city. This is one of the oldest churches, with a nice chapel and parsonage, but having drifted along for years with only laymen as leaders. I challenged this church to raise ten dollars a month for the support of a worker, in which case I would secure or give three dollars more monthly. They accepted the challenge, and one of the former leaders from Reni is moving to Tulcea this week with his family, to become their permanent worker. This brother has a family of eight, yet he was only too glad to accept the call on a salary of thirteen dollars a month, with parsonage and wood, because he believes the call is from God.

Our next stop on the Danube is at Ismail. Judging from the number of Orthodox Catholic church spires, there should be no spiritual need there. But alas! there is much wanting, even in our own church of nearly one hundred members. Here, also, we find a chapel and a young pastor, who for lack of proper directions began many years ago serving the church without remuneration. He thereby engendered a spirit of selfishness among the members, some of whom eventually refused to contribute towards the general work of the Union. This brought about a crisis, during which nearly one-half of the members

withdrew and formed another meeting. Arriving upon the scene, I arranged to have one of our former seminary students locate there to become their temporary worker. And so the church in Ismail now understands its need of having a pastor free from secular work.

The last place we have to visit on the Danube is Chilia Noua. Here the believers are still young in the faith, and are in the "first love" stage. They have a chapel, but the work here is entirely in the hands of laymen, which is not a solid basis. How-

Christ's Death for Us

By WILLIAM JAMES ROBINSON

The endless discussions going on in our pulpits, in our religious publications, and in private conversations cause thoughtful men to ask: "What are the essential facts of Christianity? What are the vital doctrines for which it stands?" Much that is said is merely a medley of words, void of any vital Christian truths, and utterly without the Holy Spirit's approval.

Every Christian should have the courage to say boldly: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). And then rejoice, for "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:14, 15). This, then, is the heart of the gospel; it's central, vital, essential truth.

We are commanded to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4).

This prophecy is being abundantly fulfilled on every hand today. Men, calling themselves good ministers of Jesus Christ, are preaching all over the nation essentially the same doctrines infidels boldly declared a generation ago, and hold today. They are hiding the saving gospel of the Son of God. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4).

It is a crime of unspeakable vileness for any one knowing the gospel to deliberately hide it; and a calamitous misfortune that any one who knows it should hide it. Many who wear the name of Christ have hidden His gospel by indifference and worldliness. Surely this condition is a stench that rises to the very portals of heaven.

Why did Christ die for us? What are we to do for Him? The correct answers to these questions are as important as our eternal welfare. He died for us because we were hopelessly lost and no other

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ever, the church has already bought ground for a parsonage and hopes to secure a pastor.

There are many small churches located in the districts surrounding these cities. Therefore the districts advance or lose ground according to the condition of the city church. The Foreign Mission Board, through its contribution to the work in Bessarabia, has enabled the Bessarabian Baptist Union to carry on a steady evangelistic work in the districts, as well as in the cities. But the general work has grown so fast, that it is felt now that the help coming from the Board ought to be used exclusively to develop the work in the cities. We have twelve cities here, three of which we have not yet gained.

There is a movement on foot to form a band of city gospel crusaders to promote the city work. The Canadian Christian Crusade of Toronto, organized to combat atheism, is supporting one of our best evangelists. With the help of two others, of whom I may be one, we shall undertake to set in order things that are wanting and to put pastors in the remaining five cities. A movement of this nature was started last winter by ten young people of the Reni church, who, forming themselves into a Gideon band, visited twelve places. Traveling by foot most of the time, poorly clad, they braved severe winter weather and endured many privations for His sake. We shall not soon forget the condition in which they arrived at Galatz to spend New Year's eve, coming directly to our home—cold, tired, and hungry.

Their leader tells me that in every place visited there was an awakening. In one village where there was no place of meeting, the authorities invited them to hold meetings in the town hall. In another village where there were only three baptized believers, but thirty converts, about two hundred people assembled to hear the message and songs of the "Gideons." On another occasion two antagonists offered to take them to the next village by wagon. On the way these two became so interested in the gospel, that they continued to travel with them until they became convinced that the truth is in Christ Jesus.

I trust that no one will be led to think by this account that pastors and chapels are all that are wanting. We are in need of a director for Gentile work among the Jews. Bessarabia is one of the most thickly populated Jewish sections of the world. For several years our churches have been receiving some training along this line, and have used their Saturday evening collections to establish a fund for this work. Further, the Baptists must also have official recognition by the government as a sect, in order to protect the churches' properties. At present all but two of our churches have their property registered in the names of a few of their members, which caused the churches to pay regular government taxes. Such property is sometimes lost by divisions in the churches. To avoid this, two of our churches have been incorporated.

Moreover, while there is less persecution than formerly, it is more difficult for the converts to fulfill the new requirements of the government for passing from one sect to another. In leaving the Orthodox Catholic Church, which is the established church, one must gain the signature of his local priest or wait till the expiration of the allotted time for the erasure of his name from the Orthodox files. In many cases the priest refuses to sign the writ of dismissal, and the applicant is compelled to appeal to a lawyer or notary public. The government official who registers the change of creed often refuses to signify one as becoming a Baptist, since they are not recognized. Once they registered our candidates as non-religionists, and this year as Lutherans.

I rejoice that we can sow and reap together in this rich field.

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Editorial

Days that are dark and gloomy may be made bright and happy by spending them in company with trusty friends; and among these the good Book never fails.

★ ★

The brand of the dollar mark is being burned deep into the very nature of modern man. When will we learn that the dollar is only a medium of exchange and use it accordingly?

★ ★

When Paul wrote the twelfth chapter of First Corinthians, he was talking to a church which was the body of Christ and not about "the church" which is never confused in the mind of Christ or Paul with the kingdom.

★ ★

Old Brother Ghandi, with his loin cloth garment, created as much sensation in London during his recent visit there as the first "split skirt" created on the city streets fifteen years ago. But Ghandi was not arrested for his sensational garb.

★ ★

Are We Cowards?

We wonder if Americans are becoming cowards. When we are confronted by some little trouble, we seem to lose our nerve. Difficulties make us tremble and complain. Politicians can take a minor disaster and cause the nation more terror than the heathen witch doctor could cause with his magic wand or the gizzard of some strange fowl. We magnify little things into mountains—make mountains out of mole hills—and it is only when the cry, "To Arms" sounds out that the real heart of America presents itself. Surely it is time we are asking ourselves, "Are we cowards?" for the evidence points more and more unswervingly to our moral weakness.

★ ★

At the Convention.

As we go to press this week the State Convention is in session. Already the Ministers' Conference is finished and the messengers from our churches are working to find a way out of their various problems and to set forth plans that will aid our churches to do a larger work for the Lord. Cooperation is the key word of Baptist life. There is no other way for Baptists to work together, and in proportion as they seek to obey Christ rather than to submit to some man, just to that extent will they find cooperation easy. May everyone at home pray that this convention will prove of lasting good to the cause of the Lord in our midst and to the enlargement of all His work in our state.

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Good Works.

When one comes to study carefully the teachings of the New Testament concerning the place of Good Works in the program of Christ, he is struck at once by the fact that nowhere does Jesus or any apostle make our good deeds the basis of regeneration, while on every hand we find manifest proofs that both Jesus and His apostles knew that our rewards in heaven are based upon our deeds here. We are saved by grace and rewarded for our works, if indeed there are any from us. Revelation 20:12 makes it perfectly clear that there are two records in heaven; one of them is the Book of Life in which are the names of the redeemed of the earth; in the other "books" are the records of our deeds, and from them will be judged the saved as to rewards and the condemned as to the penalty they are to suffer

QUIT YOUR GRUMBLING

By J. D. F.

"Wall, I swanny!" growled the grumbler;
"Ain't things orful now-a-day?
Why, the way some folks are acting
Makes me tremble with dismay.
Laughing, yelling, gaming, romping,
Racing like the very wind;
Seems as if there jest ain't nothing
Brings to them a serious mind.

"Banks are busting; stores a-breaking;
Farmers cussing cause they've failed;
Big men pining; preachers wailing,
'Peace and pur'ty from us sailed.'
Old folks grouchy; young ones reckless;
Nature's cranky; won't act right;
War guns booming after recess;
Nations seem jest bound to fight.

"Where're we headed? Who can tell me?
Brakes done busted on the hill!
Faster, faster, we are racing,
Speeding downward for a spill!
Lord, have mussy on our poor souls!
For it's awful jest to think!
As I see it from my viewpoint,
Old America's bound to sink!"

"Why, you're looney," cries the booster,
To this pessimistic wail.
"Folks ain't all gone to the bow-wows;
Why should your old spirit quail?
Laughing, yelling, playing, romping;
Racing like the very wind;
Course they do it! Folks ain't dying!
They don't mean to get behind.

"Banks may bust and stores go broke too,
Farmers cuss some every year.
Big men tremble? Preachers wailing?
Then their faith's done turned to fear.
Some folks pining? All'ye done it.
Young ones reckless? So were you.
Devil driving? What's he here for?
Ain't that what he's s'posed to do?

"Get your nerve back! Stop and ponder!
Things ain't what you think they be.
Keep your balance! Turn your eyes up!
Quit your grumbling! Look and see!
Why, there's more today a-doing,
Good and noble, fair and square,
Than your old ears ever heard of
In the days away back there.

"Folks are thinking, working, striving,
Reaching out for greater joys
Than our dads e'er dreamed existed
When we two were country boys.
What you're seeing's only surface,
Spume from off the restless wave.
Fie upon you for your wailing!
That won't help the world to save.

"What the world is now a-needin,
Ain't a prophet of despair.
She is needing men and women
With a courage that will dare.
Times are changing as they oughter,
Things move onward day by day.
Fall in line and quit your grumbling
Else they'll leave you by the way."

★ ★

in hell. Why should we get the records mixed and feel that our salvation will be determined by "the books" when the Word plainly says if any man's name is not found in the Book of Life he shall have his part in the lake that burns with fire and brimstone?

'Tis Not the Instrument.

A story is told at Ocean City, N. J., which carries its own moral. A noted violinist was booked to play at the auditorium. When he appeared, he was greeted by a packed house and generous applause. He came on the platform and played one or two numbers, bringing stormy demands for encores. In the midst of one of the numbers he began to show

signs of fatigue, slowly dragged out the number and then in a seeming fit of rage, smashed the violin to pieces on a chair. The audience gasped in surprise and subdued screams broke from the mouths of several musicians present as they saw the instrument demolished. When the tumult died down, the presiding officer arose, walked to the front and said, "Ladies and gentlemen, the artist of the evening is not playing a role; he is seeking to let you know that it is not the instrument which makes the music, but the soul of the artist. The violin which he has just smashed cost \$2.60. He will now play for you on his own Stradivarius."

★ ★

Our English Cousins.

"An Englishman drawing a salary of \$4,000 will pay an income tax of \$1,000," says the Charleston News and Courier; "and if he buys 1,000 gallons of gasoline a year he will pay a tax of \$160 upon it, not to build good roads but to support the British government. He will pay other taxes. This is a heavy burden. It may be that the British are "complaining about their 'hard times.' We do not hear about it. The noise is completely drowned by the bellowing and squealing of Americans."—Washington (D. C.) daily paper. Pretty plain words, but we are compelled to admit their truth. Imagine an income tax in our country such as the above! And instead of six cents per gallon gas tax, imagine having to pay 16 cents! Yet our British cousins pay both and raise less complaint about it than we do about our slighter burdens. But then America is now dominated by ideas from Italy and other Latin countries. The sturdy stock of England is slowly being crowded into the background in our fair land. We have been taught to love money instead of our country—to want personal gain rather than national solidarity and honor. Will we turn before it it too late?

★ ★

Tragic Service.

"The last remnant of the once large congregation of the Humbles Primitive Baptist Church gathered at the weather-beaten edifice October 18 to worship for the second time this year and to observe the foot-washing ceremony. The membership has dwindled down to five, four of which are women, but they determined to hold their church property which will revert to the heirs of the donor, Judge G. W. Humbles, when the building ceases to be used for a place of worship at least twice each year. The church does not lack a pastor even though there are few to pay one. Both Elder T. M. Hampton and Elder Billy Phillips serve as pastors. One preaches in May and the other in October."—Nashville Tennessean. Thus is the sad story told of another church which in the long ago decided to disobey the Great Commission and leave the Lord to redeem the Elect without the agency of redeemed souls. One by one the "Hardshell" churches are passing off the stage while missionary churches are multiplying at the rate of tens of thousands of members and hundreds of churches each year. MORAL: Let those missionary churches that refuse to give to missions beware; they may not call themselves "Primitive" Baptists, but God knows they are, and He will not seek to save them, as they can be of no service to Him in His eternal program.

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Gossip's Basis.

The other day we heard a story that illustrates so well the basis of most gossip that we pass it on. In a certain community there lived a poor family, ignorant and illiterate and destitute. After a while the man succeeded in getting a menial task in the town many miles away and moved his family there. Going along the street one day he paused to gaze into the window of a shop that sold mirrors and was astonished to see a framed picture of his father who had died at about his own age. He purchased the picture, took it home, hung it in the attic and spent many hours in there looking at it. He was sorely puzzled that an animated picture of his father could not speak, but kept his secret until his wife became suspicious and one day broke in. There she discovered in the frame the picture of a pretty, buxom young woman and an argument began between her and her husband. He claimed he had a likeness of his dead father; she stormed because he had a picture of a pretty woman. Finally the mother-in-law of the man decided to stop the quar-

rel and she went up only to find a picture of an old, wrinkled woman. The three-cornered quarrel became bitter and at last a neighbor was called in to settle it. She found in the attic a mirror. The poor people knew of no such instrument and the home was almost wrecked because of ignorance of the facts involved. If we could always know the real facts much of our gossip would never begin, and many a reputation would be unsullied that now is tarnished by false tales by those who do not understand.

* *
CAN YOU MATCH IT?

Mr. Jones to Negro man: "Jake, I hear that your boss has married again."

Jake: "Yas suh. Done got ma'ied las' night."

Mr. Jones: "Is he going to take a bridal tour?"

Jake: "I don't know, suh, what he's gwine to do to dis one, but I wouldn't be s'prised, did he take a bridle to 'er kase he used a plow line on de las' one."

"SPINAL ADJUSTMENT IN SOUTHERN BAPTIST LIFE"

By C. D. CREASMAN

For several days I have been studying a new book by one of our greatest religious thinkers, Dr. Walt N. Johnson. I have been trying to decide what one word best describes it. "Startling" doesn't miss it much. Gripping, searching, impelling, astonishing, awakening, frightening, rebuking, testing, enlightening, assuring, are all words that I thought of as I read.

I do not think that Dr. Johnson means to be drastically critical, but he does a wonderful piece of diagnosing. His first chapter deals with some "Deadly Symptoms" in Baptist life. There are five of them. The first one is "Debt Bound." His statements about it are certainly thought-provoking. He says: "We now think oftener of debt than we think of God. A debt is a door. Every unpaid debt is a closed door." "We are imprisoned until these debts are paid." "Bond is a short word for bondage." "Get our people in touch with God, then we shall no longer need credit at a bank. Spiritual contact is mightier than financial credit."

It is impossible, in a brief review, to touch all the chapters in the book. In one chapter Dr. Johnson deals with "The Living Christ." In another with "Sin." In another with the "Central Conflict of Our Age." In another with making "The Stewardship of Wealth Our Strategic Point in the Spiritual Battle to Save Our Civilization From Materialism." In another he states some startling facts about our churches. In another about "Returning Health." He closes with a great prophetic statement: "A world mass movement, that is what our Baptist cooperative work will be when our convention agencies function as open canals between churches overflowing with Christ and a lost world hungry for God."

I have read few books in all my life that have tumbled me up and made me ponder the future of our cause in the world as much as this book did. I believe it has more arresting and quotable statements in it than any other volume of my acquaintance. I always mark the books I read heavily. I marked something in nearly every paragraph in this one. It is my candid judgment that if every Baptist from the humblest layman in a backwoods church to the highest paid secretary and most powerful pastor in the South could be confronted seriously with every statement in this book, it would electrify our every church and agency, bring a new day over night to the cause of Christ and send our great Southern Baptist hosts marching on to conquer where we have failed and to win undreamed of victories where we have already succeeded.

This does not mean, of course, that we would all agree with everything Dr. Johnson says. Some would seriously disagree with some of it. But it does mean that this book ought to be given the widest possible publicity, and that the more widely it is read, the more helpful its influence will be.

HARD TIMES: THEIR CAUSE AND CURE
By Claude Bridges, Trenton, Fla.

Much is being said and written on the subject of "hard times." Everywhere you see people, they are talking hard times. In the newspapers and magazines our greatest writers are writing on the subject.

I read in last week's issue of the Alabama Baptist a short editorial on the subject. The able Editor said some very impressive things. He voiced the feelings of many writers when he said that we are in a "ludicrous situation." No person who thinks and informs himself but says, "We have never had just such times." Dr. Gwaltney closes his article by saying, "and no one seems to be able to point the way out." It is for that purpose that I am presuming to write this article.

First, let us ask this question: "WHO SENDS THESE HARD TIMES UPON US?" There are those who are blaming the government. We are hearing much about "Hoover Prosperity"; down here in Florida people even call rabbits "Hoover hogs." I am certain that Mr. Hoover did not bring these times upon the world. He could not possibly have kept these things from coming upon the people. Neither could any other man have kept them from coming upon us; these conditions are world-wide. There is not a nation which does not feel these conditions as much or more than America. We are having in almost every land wars, earthquakes, famines, pestilence and suffering of almost an unbelievable nature. Disease and death stalk abroad in every land. If the leaders of our country did not send these times upon us, then who did? This question I answer in just one word, GOD.

Forty-nine times in His Word God says, "I will send pestilence." About the same number of times He says, "I will send famine." He also says, "I will send floods, earthquakes, wars, droughts," etc. 1 Chronicles 21:14: "So the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men." Amos 4:6-13; read all the passage and you will find that God says: "I have given you cleanness of teeth in all your cities, and want of bread in your places." "I have withholden the rain from you." "I have smitten you with blasting and mildew." "I have sent among you pestilence after the manner of Egypt." "I have slain with the sword." "I have overthrown." Numbers 21:8: "And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." From such scriptures we see that God sends these things upon the people.

Naturally we ask the question, "Why does God, a God of love, do these things? Is our God a despot to enjoy exhibiting his power? Is He a tyrant who enjoys seeing His subjects suffer?" No, a thousand times, NO. Then why does He send that which causes so much pain, suffering and death? I let Him answer that question. In 2 Chronicles 7:21, 22, this very question is asked: "Why hath the Lord done thus unto this land, and unto this house?" "And it shall be answered, Because they forsook the Lord God of their fathers." In the fourth chapter of Amos we are told that God sent all these things upon His people because they had turned away from Him. In 1 Kings 9:8, 9 the question is asked, "Why hath God done this?" And the answer is, "Because they forsook the Lord their God." In Malachi 3 God says that the reason is that they had gone away from God and had become robbers. Read also Haggai 1:3-11. Such passages show that God sends hard times upon the people that He may bring them back unto Himself. It is because of His great love for them and because He has things of so much greater value for them that He tries through these hard things, the things that cause suffering, to bring us to Himself.

Some one might say: "All the Scripture used and the reasoning done only show that God did those things to Israel. Since we are living in the age of grace, God deals with us on an entirely different basis." When we turn to the Word we find that God has and always will use somewhat the same plans in dealing with His people. First, He sends blessings and prosperity, and then when they through their prosperity forget Him and run off after other gods, He sends the chastening rod. 1 Cor. 10:6: "Now these things were our examples to the intent we should not lust after evil things as they also lusted." In the eleventh verse the language is even stronger: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world (age) are come."

Now may we ask ourselves some direct questions. Have the nations of this age forgotten God? Have the people turned away from God? Upon what are

we spending our time, thought, and money? Yes, we have forgotten God. Man is trying the old plan of living independent of God. Everywhere we see evidences of the fact that man has made a program which leaves God out. We hear a great deal about bringing good times back by law. This can not be done and only shows that we are trying to be independent of God.

As long as a country, a country that bears the name of Christian, can spend in one year \$21,625,000,000 for such things as tobacco, snuff, soft drinks, paints and powders, harmful and useless things, while in that same year it spends only \$641,400,000 for all church purposes, can we say that we have not turned away from God? These figures are large and hard for our minds to grasp. Let me put it in another way: for each person living in the United States \$182.30 was spent for hurtful and harmful or luxury things, while in the same time all of the churches in America together spent for causes both local and benevolent only \$5.40 per person. Now if we can spend \$182.50 for things that dishonor God to every \$5.40 that we spend to honor Him, can we claim that we have not turned away from God? We have forgotten Him; we have made unto ourselves a god of the things that perish; we have been living for pleasure, while God in His love and mercy is seeking to bring us back by means of the things we suffer.

Is there a way out? I thank God that there is. Yes, He gives it to us. We cannot find it in our legislative halls, but thank God, we can find it in the old Book. In 2 Chron. 7:14 God gives the guaranteed remedy: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Prov. 3:9, 10: "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." In Mal. 3 we have the remedy. What is it? Quit robbing God and bring the tithe into his storehouse. We should study afresh this chapter. Read also 2 Cor. 9:6-8.

From these scriptures we see that the remedy is to turn to God. When we really turn to Him and let Him direct, then He will bless and prosper His people. If we refuse to hear Him through the things that He is sending upon us, then the time will come when it will be too late. He will do with us exactly what He has done with all other nations that forgot God. In Prov. 1:23-32 God tells us that if we refuse to be exercised by the things that He sends; if we refuse to turn to Him, then the time will come when we shall call and it will be too late. The Churches of our land must set the example. The Christians must turn to God. We must show to the world in darkness that there is a remedy, and by God's grace lead the bruised and bleeding world to that remedy.

A WORD COMMENDATORY

Brother Editor: I have often wanted to write and tell you how I appreciate the splendid work you are doing in the Baptist and Reflector. Every week I am led to feel that you should know that your brethren appreciate your high standards of truth, doctrine and practice for our own people, and the heroic opposition to error and heresies as they appear in people and press of our country. You leave no doubt as to what you hold as to truth and righteousness. And our Baptist people must feel the fine tonic you are giving us where the faith and practice of our people are to be affected.

I would especially commend your articles on the Baptist position, and the challenge of the noisy Legionnaires. I have five sons who gave themselves to the great war. None of them is represented in this mad clamor for drink and carousal. They went to war to sustain our government, and they will not now lend their influence to breaking it down.

I wish you would pass on the question to our public authorities concerning the recent meeting of the Legion here in our fair city. What right has any officer or officers of Nashville to pass out the order that "The laws are suspended?" If we had proper administration, Nashville would not have her fair name besmirched as it was recently. Know that your brethren are with you in all your high contentions.—O. L. Halley.

PUBLIC OPINION

REPORTS SHOULD REPORT

I rise to protest against the practice now almost universal in our associations and conventions of making our reports on the various phases of our work preachments instead of reports.

What our people need is information, facts concerning what we have, what we are doing, what we have accomplished. But one may search many of our reports in vain for the actual facts pertaining to our agencies. If those who are charged with the responsibility of preparing reports will just remember that there is woeful ignorance on the part of most of our people about every phase of work we foster, it will help them to say what ought to be said. Let the facts be reported. The editorializing and preaching can follow.—O. E. Turner, Knoxville.

A "COLORED" DEFINITION OF BACKSLIDER

"White fokes" were talking to "Uncle Charlie," old-time Southern ducky and preacher of the Gospel.

"Are you a Baptist, Uncle Charlie?"

"Yas, sah, I'se a Babbit'."

"You believe that once saved always saved, don't you?"

"Yas, sah, I preaches dat a-way."

"Do you think backsliders, if they die in their sins, will be lost?"

"Naw, suh! Naw, suh! Backslidahs won't be lost, but dey'll be little'd. A backslidah, frum a stan' pint o' service, is a Has Been, a Used-to-Wuz, but right now he's a Not Ain't. But he won't be lost. A backslidah is jest lak a soljer done gone A. W. O. L.; he's forsooken his duty, but he still b'longs to de ahmy an' he's still subject' to de ahmy's dissipilis an' refetashuns!"—Lamar Kitson.

A GOOD PAPER

Dear Brother Editor: I just feel like I ought to express myself as to how much I have appreciated the issue of the paper for October 8. I don't think I have ever seen finer articles or more to the point than this issue carries. On the front page that noble old soldier of the cross and his good wife—I feel like taking off my hat out of reverence for such men. How we younger preachers ought to respect and honor such men as Brother Robertson. And then that magnificent sermon by C. O. Simpson of Trenton. I literally devoured it. I wonder if there was ever a better one preached. I do not know Brother Simpson, but there is no doubt in my mind about his being a great and staunch Baptist, one who is not afraid to declare the whole truth.

I recently heard one of our Baptist preachers say that God does not know any difference between Baptist, Methodist, Presbyterian, etc. That preacher does not take the Baptist and Reflector, but he needs it mighty bad.

And then those articles on the sins and rottenness of the moving picture shows. Am sorry to say that I have been told that some of our preachers frequent these places with their families. All the other articles were good. For about twenty years I have been a subscriber, and I feel like it is a household necessity. I have three boys and three girls and am not much uneasy about them being carried away by heresies if they read the Baptist and Reflector. May the Lord's blessings be upon you in the good fight of faith.—C. M. Dutton, Lenoir City, Tenn.

BAPTIST UNITY

Right views of Christ and His redemptive mission are of fundamental importance. Our ablest scholars and exegetes agree that the New Testament teaches the miraculous birth of Christ, the vicarious death of Christ, the bodily resurrection of Christ, and the second coming of Christ. Our Baptist fathers believed these doctrines. The rank and file of the Baptist people of today believe them. These doctrines should be preached from every Baptist pulpit in the land. They should be emphasized in conferences and conventions throughout the land. Our distinctive principles as Baptists are to be found

by implication in our fundamental principles as Christians. We can cease classifying ourselves and others, if we will get back to the plan and unmistakable teachings of the New Testament. Our Baptist people, now separated into contending camps, ought to get together on these simple yet profound things. There unity can be found and it can be found nowhere else. Baptist unity would count for much in our efforts to advance the Kingdom of God. A denomination radically divided in thought cannot be brought together in effort by denominational machinery, however excellent that machinery may be.—Watchman Examiner.

CHRIST'S DEATH FOR US

(From Page 1)

one could save us. He loved us and gave Himself for us. We should, as an evidence of gratitude, give ourselves unreservedly unto Him. We have no right to do less and can do nothing else so wise.

Let us see how others have answered these questions. The apostles "Departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41). Paul said: "I bear in my body the marks of the Lord Jesus Christ" (Gal. 6:17). In another letter he said: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5). Reader, meditate on these words and remember that millions have borne similar witness for Jesus.

The Death Involved

Who died for us? The son of man who was also the Son of God, therefore the God-man. He was without sin, and was in every particular a perfect human being. He was also the very Son of God. Since these two natures were perfectly united in Him, He was called "Emmanuel, which being interpreted is, God with us" (Matt. 1:23). Then it is true that the Son of God "tasted death for every man."

The nature of His death is inexpressible. It was torture. His physical agonies beggared description. The disgrace attached to such a death was the deepest possible; "For it is written, cursed in every one that hangeth on a tree" (Gal. 3:13). Truly he was "made a curse for us."

His spiritual agony was far more intense than His physical. The one was what man could do to Him, while the other was the wrath of God poured out upon sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:6). God dealt with him as He would with sin itself because He had given Himself for us. At the very height of His suffering He cried out: "My God, my God, why hast thou forsaken me?" (Matt. 27:46). His Father forsook Him because He had assumed our sins. He trod the wine press alone. There was none to help. Truly He died of a broken heart because He was moved to action by a love that was not reciprocated and could never die.

"He died for our sins." His death was a penalty. The pain, the humiliation, the bitterness He experienced was what the impenitent must experience eternally. Having become our substitute He had to experience, on account of our sins, whatever penalty they would have imposed upon us.

Why Did He Die for Us?

Simply and solely because He loved us. "At that time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Our extremity was His opportunity; and He most cheerfully met our necessity.

Seeing us sold under sin, and the bondservants of iniquity, He redeemed us by His death. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). We are His very own and He made us heirs of glory; but He will not enforce His ownership without our most hearty approval. He wants us to do it willingly, gladly, wholeheartedly, and without any reservation whatsoever. Nothing less becometh us, and nothing less will secure His approval.

To sum it up: His death was substitutionary, vicarious, and propitiary. He became us under the law and died that we might live. He truly gave Himself for us.

There Is Spiritual Life

Spiritual life is something separate and distinct from the body. In some particulars it resembles our animal life. Both suppose generation. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God" (John 3:3). In our unreasoning rush to be modern, to be up-to-date, many are forgetting the fact that regeneration, birth from above, is a vital necessity. "Ye must be born again."

All life grows. "Those that be planted in the house of the Lord shall flourish in the courts of our God" (Ps. 92:13). It is indisputable, our enemies being the judges, that the men and women who are truly consecrated to God are the safeguards of society. For the good of our nation and the glory of God it is imperative that we "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). Not to be a growing Christian is to be an unhealthy one.

There is an infinite difference between natural life and spiritual life. One is from Adam and is earthy; the other is from above and is God in us. Our natural life "Is even a vapor, that appeareth for a little time, and then vanisheth away" (Jas. 4:14); but our spiritual life is eternal and has fellowship with God.

The Manner of Life That Is Unto Christ

Jesus is our example. As He lived so are we to live as far as possible. We can imitate Him in many particulars. We should strive to so live that men will see Him in us and then follow Him. Jesus was obedient unto God in everything He did. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. 2:10).

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord" (Matt. 10:24, 25). Since He came not to do His own will but the will of His Father, and gave Himself unreservedly for the good of others, even His enemies, we as His disciples are obligated to do likewise. To choose to do otherwise is disobedience to Him and dishonors Him.

To live for Christ is an unsurpassed privilege. It will exalt the lowest character to the highest pinnacle of honor. To so live for Him we must "Have crucified the flesh with the affections and lusts" (Gal. 5:24). It is to live solely for His glory and not for our own comfort. We must give the interest of His kingdom first place in all our plans. This means duty before pleasure. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24). The true, sincere, earnest disciple will say: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Why glory in anything else?

Reader, meditate on these words: "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). These words are pathetic and searching. We must face our own conduct side by side with His experience on Calvary. He died that we might live and asks us to so live as to make His death glorious, and give His love conquering power. Will we be true, or shall we grieve Him?
Kansas City, Mo.

Sunday is nature's law as well as God's. No individual or nation habitually disregarding it has failed to fall upon disaster and grief. The longer I live, the more highly do I estimate the Christian Sabbath and the more grateful do I feel to those who impress its importance on the community.—Daniel Webster.

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

Paul in Jerusalem

SUNDAY SCHOOL LESSON, NOVEMBER 15, 1931

By O. W. Taylor

Scripture: Acts 21:27-39. Golden Text: Acts 22:15

Daily Bible Readings

Monday: Farewell to the Ephesians (Acts 20:22-35). Tuesday: Warnings of Danger (Acts 21:7-14). Wednesday: Reception in Jerusalem (Acts 21:17-26). Thursday: Experience With a Mob (Acts 21:27-36). Friday: Paul's Conversion Retold (Acts 22:5-15). Saturday: Escape From Jerusalem (Acts 23:12-24). Sunday: Hope in Tribulation (2 Cor. 4:7-15).

Introduction: After Paul's ministry in Ephesus, he spent a little time in Macedonia. Then he went down into Greece for three months. Then he retraced his steps through Macedonia, thence down the west coast of Asia to Miletus whence he sailed for Tyre. From Tyre he went to Caesarea and thence to Jerusalem.



I. Joining in a Jewish Vow (21:17-27)

The vow here was the Nazarite one, which Jews sometimes voluntarily took and by which they signified their entire separation to God for the period of the vow. At the end of the period, the head was shorn, ceremonial purification engaged in, and sacrifices offered (Num. 6). Four men, apparently members of the Jerusalem church, were under this vow at the time of our lesson.

The proposal that Paul join with these men in the discharge of their vow was made by the elders of the Jerusalem church. The more mature and better informed members of the church, together with the elders, welcomed Paul and "glorified God" for his gospel and work among the Gentiles. So also they agreed that Mosaic ceremonies were not conditional to salvation and that Gentiles should not be required to observe them. But "many thousands" were sluggish about taking in the conception of pure grace and still kept up certain Mosaic forms. These had heard that Paul taught the people "against Moses" and "against the law," whereas he had only rightly interpreted these. But to allay prejudice and publicly demonstrate Paul's Jewish loyalty, properly interpreted, the elders advised Paul to join with the four men under the vow in ceremonial purification and to assume the expense of their sacrifices, which, in Jewish eyes, was an act especially meritorious.

Paul's participation was intended as a gesture of conciliation toward spiritually immature believers in the church, as well as to unconverted Jews in or out, whom he hoped might thus be reached with the truth of the gospel. He had brought from the Gentile churches a contribution to "the poor saints" (Rom. 15:25-28), which he hoped would bring Jews closer to the Gentiles; now he hoped that this act of his would have still further effect along that line. When Mosaic forms were proposed as conditional to salvation, Paul yielded not an inch to the proponents (Acts 15:1; Gal. 2:4-5). But when it came to a voluntary matter, not thus proposed, as the present vow, he sometimes subscribed to Mosaic ceremonies on the principle of becoming "all things to all men, that he might by all means save some" (1 Cor. 9:19-23).

The outcome was disastrous. Paul had to function in the temple seven days, observed by his enemies and by those suspicious of him. He was in the hotbed of hot-headed Judaism, where his course, either ignorantly or willfully, would be misconstrued. Carroll considers that Paul did "the most unwise thing he could do." Others dissent from this. Be that as it may, two facts may be deduced: (a) Do not compromise grace. (b) Avoid even innocent concessions to those unfriendly to grace when such a course is certain to be construed as at variance with one's true position respecting grace. "All things to all men" can be carried too far.

II. Arrested As An Enemy (21:27-29)

The arrestors were "the Jews which were of Asia." Probably these were Paul's old enemies who had been routed in Ephesus and had never got over it. Here was a chance to get even.

The charges on which they laid hands on Paul were: (1) That he taught all men everywhere against the Jews, against the law, and against the temple. (2) That he had polluted the temple by bringing Greeks into it. This was an offence punishable by death. But Paul had not taught against anything originally and properly Jewish. He had only combatted misconception, misinterpretation, and misapplication of these matters. He had centered their fulfillment in Jesus of Nazareth and punctured self-righteous Jewish pride. And this was the rub. And that he had brought a Gentile into the temple, was mere supposition. Bigoted religious hatred was what laid hands on Paul.

Walking in the gospel may lead to one's arrest. It is not true, then, that "preaching the gospel never offends any one." Hatred of the truth proclaimed by preachers has put more of them under arrest than anything else. Baptists through the centuries, from John the Baptist on down, have found it so. Men often wax hot over ceremonial or technical pollution of the church and never stop to consider how their own cussedness pollutes it. The enemies of the truth, if given a chance, will either find a charge against the preacher or make one. Under the guise of religious zeal many people only vent their spleen against somebody. There is something wrong with a man's "religion," if the entrance of a man of different nationality into the worship disturbs that "religion." It is an honor to be classed as an enemy of "religion" when that religion is self-righteousness. In our estimate of others we should stand stock still until supposition ends and proof begins. These things we learn from our lesson.

III. Becoming the Occasion of a Mob (21:30-36)

All the elements of a typical mob were present. The city was "moved," "the people ran together," the most of them not knowing why. They were intent on killing their victim. "Jerusalem was in an uproar." "Some cried one thing and some another." Pandemonium was let loose. There was "tumult" until the authorities could ascertain nothing definite as to the cause. And all of this from "religion" (?).

The occasion of it all was a preacher of grace! Then a preacher may not always minister to human peace. But let God's truth, not the preacher himself, be the cause.

Probably some of the unconverted church members in the Jerusalem church joined with the unconverted outsiders to do away with the preacher. Such have a bent for doing such. However much people may disagree otherwise, they will often agree on this attitude toward the bearer of God's, to them, unwelcome truth: "Away with him!" In some lands the enemies of the truth will not dare to attempt the literal death of God's ambassador; the law will not permit it. But if they would if they could, they have already done so in their hearts. Sometimes they will kill him metaphorically with the tongue or by religious politics or by downright indifference. There were converted church members in Jerusalem, but, for some reason, the record does not show that they showed up! No doubt it would have been "unwise." If Priscilla and Aquila had been there, they would have been in evidence (Rom. 16:3-4).

Up in the Tower of Antonia overlooking the temple court was Cap-Lysias and the Roman Guard. These ran down the stairs and prevented Paul's death at the hands of the mob. A heathen government had to rescue Paul from his own "religious" countrymen! Lysias commanded him to be chained to two soldiers until his case could be investigated. Up the stairs the soldiers bore Paul, holding him out of reach of the maddened Jews. Until their life's work is done, God, in some providential way, holds up His witnesses above death. Their backs may get a beating, but their life does no retreating.

IV. Being a Christian Anywhere (21:37-38)

As he was led or carried up the stairs, Paul courteously asked Lysias: "May I speak unto thee?" He spoke in the Greek tongue. Surprised, Lysias said: "Dost thou speak Greek?" "The sect of the Nazarenes were specially looked upon as 'unlearned and ignorant men.'" Paul was a courteous, learned,

cultured Christian gentleman. But he never attempted to make a display of his learning. A revered teacher and preacher says: "Only a few know anything about the Greek, and that few should keep it out of sight as much as possible." But Paul had a real occasion to display his knowledge of the Greek here.

The Jews had jumped to a conclusion that Paul had brought Gentiles into the temple, because he had been seen on the street with Trophimus, an Ephesian. Now Lysias jumped to the conclusion that Paul had been the leader of the Assassins, or Dagger Men, a secret society whose members carried a short sword or dagger, which they used to put out of the way those counted as disloyal to Israel. Most of these had been captured or killed by Felix, but the leader, the Egyptian, seemingly had escaped. Lysias concluded that Paul was that leader. How much suffering has been caused by "jumping-jacks," men who are always jumping at conclusions!

Here was Paul in Jerusalem, the city where he had principally been educated, and the city where he had formerly been recognized as the chief exponent of the Jewish religion. From Jerusalem he had set out years before to Damascus to bring Christians bound to Jerusalem for trial and frequent death. But here was Paul witnessing for the Lord Jesus in that very city.

Here was Paul with a mob clamoring for his death. But in the face of it all was no bitterness, but calmness and love. He would bear witness of Jesus to those who demanded his own death. His life he counted not dear unto himself, if by so doing he could "testify of the gospel of the grace of God" (Acts 20:23-24).

Paul was a Christian anywhere, on land or sea, at home or abroad, in secret or in public, in a quiet company or before a howling mob. It is comparatively easy to live a Christian in church and in a Christian company. Paul was a Christian among non-Christians. It would be easier to praise Lincoln up North among his friends than down South at a Confederate reunion. It would be easier to praise Lee down South among his friends than up North at a Yankee reunion. Paul stood up for Christ even among His enemies. Some are "consecrated Christians" in another town who do not show up well in the home town, but not so with Paul. Many are classed as greater saints after they are dead than while they are alive. In life and death Paul was a great saint. If it came to a test, would we stand up for Christ, though it might bring a mob against us as against Paul in Jerusalem? Were we to die, what kind of a Christian would be classified as having been?

QUESTIONS

1. What is the historical connection of the lesson?
2. Why did Paul join in the Nazarite vow at Jerusalem?
3. Did he act wisely or unwisely? What lessons do we gather?
4. Who laid hands on Paul, and what were their charges?
5. What was the real cause of Paul's arrest?
6. How did Paul become the occasion of a mob? Does the truth always promote peace?
7. How was Paul rescued from the mob?
8. What does our lesson teach as jumping at conclusions?
9. How did Paul show that he was a real Christian?
10. What kind of Christians are we per what kind of a Christian would we be classified as having been?

MUSINGS OF A. CHUMP

SKIDS FOR THE PASTOR

When you want skids put under your preacher, I can tell you how to do it. I have studied it as a science. You see I am the treasurer and get in touch with the people. I usually spend my Sunday mornings painting my house, washing my car, hunting, fishing, or golfing—yes, I usually go to church at night unless my wife has something else planned. Well, as to oiling the skids, this is the way I do it. I wait for the summer slump and for our soreheads to howl. Yes, our preacher hits me mighty hard for desecrating the Lord's day, but I am broadminded and do not care for that. I just talk it all around that people are quitting paying and quitting attending and we are getting in a hole. I raise a good-sized panic and the soreheads howl. No, I pay nothing—I keep the books—the deacons do the rest. My scheme works.

Yours truly, A. CHUMP.

Talks to Church Members "UNCLE MITCHELL"

VIII

A BIT SENSUAL

We need not ask why God made man capable of sinning nor need we wonder why He did not keep sin out of the world. Sin is here and we must accept the fact and offer no excuse for it. There is another fact which we must accept and that is, God endowed the human will with the right of choice. We act in keeping with our own will or in keeping with the will of God. This principle decides the kind of a life we live.

Some writer has given us five steps in temptations—base suggestions, mental pictures, gloating pleasure, wicked inclinations and consent. Sin begins the very moment we start to gloat with pleasure over mental pictures that are basely suggested. If church members can say, "God's will be done," then they have the surety of a clean life, but if they say, "My will be done" it is a serious question as to whether they are saved or not. I fear that many who have their names on our church rolls are strangers to grace. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

If we call Jesus Lord and do not what He says, then our profession is flagrantly inconsistent. To pretend that He is our Master and yet to obey Him not is vain. To profess will not avail; we must do the will of God and every one who fails to do the will of God is likened unto the foolish man that built his house upon the sand. If we say we have fellowship with God, while we are unclean from sin in heart and life, we lie, or else think to bring God to a level with our sins, a thing that is impossible. (1 John 1:5-7.)

When light comes in, darkness must go out. If we say we live in light and yet walk in darkness, we lie both in word and deed. A failure to do the truth of God is proof that we are utterly lacking in the principles of the gospel and the nature of a new creature in Christ Jesus. To keep God's commandments we must at least do three things: (1) We must approve of them. (2) We must preserve and claim them for our authority in whatever we do. (3) We must do them without making any changes in them.

But John goes deeper still as to the nature of Christians. Read 1 John 5:6-10, "He that committeth sin is of the devil." That is, if it is his sphere, his course to sin continually, then he is not saved. "Whosoever is born of God doth not commit sin." Why? "His seed remains in him and he cannot sin." Why? "Because he is born of God." Having God's nature through the new birth, it is as natural for God to sin as it is for the soul that is born of God to sin. It is the nature of God in us that sinneth not. There is no reference to sinless perfection, for sin dwells in the flesh, but not in the soul that is born of God. Sin is destructive to our life; the glamour of it may deceive for a while, but sooner or later the glamour of it will be gone and the person stand disclosed in the naked hideousness of its foul reality.

Don't forget that sin will out. The throat can be an open sepulchre, but it will show the repulsive corruption of the heart. The tongue can use deceit, but it is because the heart is deceitful. When the mouth is full of cursing and bitterness, that cursing and bitterness must first be in the heart. Here is what Jesus said about it, "For from within, out of the heart of men proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man." (Mark 7:21-23.)

Note the words used by Jesus, and surely we will agree that people guilty of these sins should not be members of our churches. "Evil thoughts," bad thoughts with an evil design; "adulteries," violations of the marriage vow. There is but one scriptural ground for a divorce (Matthew 5:27, 28, 32) and that Scripture does not affirm that either party has a right to marry again. We have any number of our church members living in adultery. "Fornication," a violation of chastity by unmarried people and is one of the great evils of this day from which

churches ought to be free. "Murderers." Persons guilty of this crime ought not to want to be members of any church. "Thefts." Our churches could have an auction sale of this crowd. "Covetousness," thoughts and purposes or plans of fraud and extortion; "wickedness," a form of sin connected with an evil disposition; "deceit," fraud, concealed dishonesty; "lasciviousness," wantonness, lewdness, unbridled lust; "an evil eye," an envious, grudging, malicious glance that leads to an evil act; "blasphemy," abusive language, profanity toward God and man; "pride," a false and extravagant estimate of one's self, self-exaltation; "foolishness," senselessness, a lack of true wisdom.

We will all agree that our churches are overloaded with worldly and sensual members. The thing they need to do is to have some back door revivals and get rid of a lot of our worldly and sensual members.

WHY ENLIST OUR YOUNG PEOPLE?

By Mrs. Phelan Kinney

The young people of our land—what a challenge they are to us! They call for our best in planning, in purpose and in living. How are we answering the challenge? Are we making or breaking them? Are we winning or losing them? Do we see their possibilities? If their worth is unseen by us, if for some reason our vision is darkened, may we say with the Psalmist, "Open Thou mine eyes."

What shall we do with the youth of our country? The choice is ours. They are as clay in our hands, plastic, and easily molded now, but as the years pass on we find them hardening and not nearly so easily molded. It is much easier to build boys and girls than to mend men and women.

"I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still
It moved and yielded to my will.
I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.
I came again, when years were gone—
It was a man I looked upon;
He still that early impress bore,
And I could change it nevermore."

In view of youth's challenge why enlist them in missionary work? Three great reasons are in evidence. For youth's own sake; for the work's sake, and in and through it all, for Christ's sake.

Our young people need to be provided with spiritual food for their spiritual bodies. We are living in an age when we are much concerned about calories, vitamins, carbohydrates and such like. We believe these things essential to a strong, healthy body. All this is fine, for God does expect us to care for our physical bodies, thus keeping them fit to be used as a dwelling place for the soul. But so often we have poor, weak undernourished souls because we fail to feed them upon prayer, Bible study, personal service, mission study, giving and all such things as are necessary to make us "grow in the knowledge and grace of our Lord and Savior, Jesus Christ.

By enlisting young people in our work we make their lives richer and fuller by a realization of the fact that they are a part of something worth while. Jesus said, "I am come that ye might have life and that ye might have it more abundantly."

Then again by keeping them busy studying about the Lord's work we can help tide them over those trying years of doubt and uncertainty. We see them emerge better equipped to fight life's battles as true soldiers of the cross. Furthermore, the young people's organizations serve as a great training school for later work in the W. M. U. and more efficient leaders and followers will result.

The missionary work itself needs the young people enlisted to add more workers to our few forces.

"The harvest truly is plenteous, but the laborers are few." If we win them it will mean more prayers for missionaries and workers, more consecrated lives, more personal service, more souls won and more money given, hence more power.

In the great commission we find a commandment to teach. The responsibility is ours. May we resolve to answer youth's challenge for Christ's sake. Oak Grove Church, Covington, Tenn.

WEEDING OUT TUBERCULOSIS

By H. E. KLEINSCHMIDT, M. D.,
Director Health Education,
National Tuberculosis Association

Tuberculosis is a weed of sluggish growth. According to our most recent knowledge, the seed, or germ, is sown early in childhood in most cases. During the grade school period the disease may develop into the seedling stage. Doctors call this the childhood type of tuberculosis. The damage at this time is usually so slight that there are no symptoms or noticeable signs of illness.

Then when the stress and strain of adolescence come, the seedling gets its chance to grow into the weed of actual, destructive lung tuberculosis. For that reason the method employed by tuberculosis associations financed by Christmas seals is to promote educational measures to protect children and youngsters. Interest in the tuberculosis fight is now centered on the child and the youth. Prevention is easy and sure; cure is difficult and uncertain.

These fundamental facts, adapted to various groups, were given widespread publicity throughout the country during the past year. Tuberculosis associations all over the country united their voices in emphasizing this one concept of tuberculosis. The campaign caused many communities to set health machinery in motion designed to find the children in whom the seed had already taken root and to provide them with the kind of protective care that will forestall the disaster of tuberculosis in the productive period of life—namely, from 15 to 45.

This health education effort, according to the National Tuberculosis Association, aroused thousands of parents, teachers, athletic directors, and others especially interested in boys and girls, to the danger just around the corner for many a youngster. It directed their attention to the simple measures that are necessary to protect them. Posters in abundance were displayed throughout the country, and all these carried the slogan, "Tuberculosis, the Foe of Youth," and a striking picture of David, the youth, challenging the giant.

It is the plan of tuberculosis associations to continue this intensive method of health education. Part of the money raised this year by Christmas seals will finance the publicity plan for 1932. Already, the topic has been selected, and artists and writers are now busy preparing the material. The new topic gets right down to brass tacks. The slogan is: "Tuberculosis Causes Tuberculosis. Every Case Comes from Another."

Considerable success has marked the campaign against tuberculosis during the last quarter century. The death rate has been cut in half. Yet this result is not so striking as it seems, for the disease still kills more young persons than any other ailment. If we can prevent the germs being transferred from one person to another, tuberculosis will soon cease to take such a heavy toll among the young people of the nation. How this can and should be done is to be the burden of the health education campaign which will open in April, 1932.

Competition for public attention is keen. Skillful advertisers capture attention with telling arguments of all kinds. The modest but persistent voice of tuberculosis associations must make itself heard above these appeals, for every one should have an intelligent conception of how tuberculosis begins and progresses if the disease is to be weeded out of the garden of health. Christmas seals help to pay for the tools.

The best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Robert Louis Stevenson.

WITNESSING FOR HIM

By Mrs. S. B. Bishop

When Rev. C. L. Hammond, pastor of Oakwood Baptist Church of Knoxville, chose me as one of several to take the church census beginning October 4, I little realized the great joy in store for me. Given the proper equipment and armed with "the sword of the Spirit" we went forth two by two to the streets assigned us.

We were quite backward at the first few homes. Of course we did not know just how we would be received. Nevertheless we found people unusually courteous and they did not hesitate to give the information asked. Before we had visited many homes we fell into the spirit of it and I caught a great vision of service. We were "witnessing for the Master." This was a challenge. Courage picked up. It was no longer a faltering approach to a home, but a brave heart going forth "in His name."

Oh, the difference in the expression on the faces of the saved and the unsaved. When we got to the question, "Are you a Christian?" they who had accepted Christ and were trying to live for Him would brighten up and say, "Yes, indeed! We feel like we could never rear these children alone." "Yes, I'm thankful to say my husband and I are Christians and members of the church." On the other hand, the same question asked would bring forth such answers as, "No"—falteringly—"I-I know we ought to be thinking about it as the children are growing up. We want them to live right. I have several times had the Spirit to plead with me, but have always refused to give up something that I would have to give up."

I am now convinced that environment has not everything to do with it. We went into lovely homes where they were blessed with everything (seemingly) that heart could wish, but were not happy because they had put off the one thing needful—salvation. Luxurious homes, fine cars and many friends do not satisfy that yearning of a human soul.

We visited lowly homes where it seemed they had barely the necessities of life, where the father and mother had calloused hands from constant toil, but whose faces would light up when asked the question, we found them glad to answer "Yes—we are Christians. We have little of this world's goods, but, thank God, we are laying up for ourselves treasures in heaven where moth doth not corrupt nor thieves break in and steal. We are happy and happiness is greater than money. I guess the Lord saw fit to place us so—we are converted."

We found that in Oakwood there are over 400 lost men and women who were Baptist inclined. We found over 1,200 young people over 9 years of age who do not attend any Sunday School. What a vision of neglect on the part of Christians! What a challenge for service! I am praying that somehow, some way every lost one with whom I came in contact will be spared life until he has been saved. —Knoxville, Tenn.

(Note—What glorious training is this for the Every-Member Canvass—a census to enlist the saved to win the lost.—Ed.)

FINANCING THE CHURCHES

It seems to me that there should be no difference of opinion in regard to the rules by which our Christian giving should be governed. The Bible is plain on it. There are three divine rules laid down that should govern all our Christian giving.

I. It should be worship. "Every man according as he purpoeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9:7). No one should give who does not do it in the spirit of worship.

II. The burden should be borne on the principle of equality. "For I mean not that other men be eased, and ye burdened; but by an equality" (2 Cor. 2:13). When one gives his dollars, his hundreds, or his thousands; and another gives only his dime or peradventure has nothing to give; how is it possible that they stand on an equality?

Some think the tithe system would answer this question. But there is nothing more unequal than the tithe system, if strictly and universally adhered to. A poor widow, with small children, may by hard labor earn two hundred dollars at the washtub. Often she finds her family with short supply of food and scant clothing. To demand her twenty dollar tithe would not only be a burden to her, but would

be unChristian, unjust and cruel. On the other hand, take a man with a small family and ten thousand dollar income. For him to pay his thousand dollar tithe and store away the other nine thousand dollars in his already plethoric purse is child's play, and he should be ashamed of himself. The tither will never answer that question, or get in the neighborhood of equality. But open your Bible with me and we will let God answer it through His apostle: "I mean not that other men be eased and ye burdened; but by an equality that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality" (2 Cor. 8:13, 14). This is plain enough that he who runs may read. That those with abundance must so increase their contributions as to supply the deficit caused by the falling off on the part of the poor.

III. According to ability (Matthew 25:15; Acts 11:29; 1 Peter 4:11). This ability is measured on the basis of prosperity—"as God hath prospered" (1 Cor. 16:2). It is not on the basis of income, or the amount of business one does, but "as God has prospered him." There is no excuse for a man whom God has prospered trying to hide behind one who has been more unfortunate. The relief of Zion, as I see it, lies in being "good stewards of the manifold grace of God" in conscientious worship in our giving. If we ever pull out of the bog we are in, a sense of our obligation and relationship to God must be born from within. The attempt to organize a cold and indifferent people is a failure to begin with.

The remedy, as I see it, lies in two things: (1) Preach the doctrines and inform our people as to what we stand; (2) burn into their souls a love for these doctrines and our churches that is stronger than their love for money and the things of this world. Action born from within will sweep away difficulties that externals will never touch. We need life in our churches, not formalism.—J. H. Grime.

HEARING THE GOSPEL FOR THE FIRST TIME

Ernest O. Sellers

The privilege of presenting the gospel to those who have never heard it before is a longing that at some time fills the heart of every true servant of Christ. It is this privilege, so constantly before our missionaries, that is the great—or greatest—lustre that inspires them as they are separated from homeland and kinfolk.

Last summer, while in Brazil, I had such privilege. Lieut. Paul Porter, flight officer, A. E. F., and formerly of the faculty of Baylor University, but now a representative of our Foreign Mission Board in Sau Paulo, Brazil, was the one who gave me that opportunity. Taking me in his car we drove out from Campinas, in the state of Sau Paulo, a distance of over 200 kilometers. We passed over mountains and through fine farming country, through a land that is well settled.

Our party consisted of Mr. and Mrs. Porter (he has been ordained to the ministry since going to Brazil), the Campinas pastor, Rev. Anderson, who was born in Brazil of Swedish parents, a young native Brazilian schoolboy and myself. We carried Bibles, Testaments and tracts.

In none of the towns where we stopped were there any known "believers" of any faith. Of course there was the usual big Catholic edifice, but those who have lived in, or visited, South American countries know what that signifies and how vigorous the type of Christian life that is produced thereby.

Taking a position near the center of each town I sang (in English) and of course it attracted great attention. Lieut. Porter (in Portuguese) then introduced the party to those assembled. Songs in Portuguese, in the singing of which I could join, using the English words, were sung and then either Pastor Anderson, Lieut. Porter, or the schoolboy would deliver a brief gospel message. At the close of each service Lieut. Porter would hold up a Portuguese Bible and offer to give it to whoever would come forward, claim it, and promise to read it daily. Not once did he fail thus to give away copies. Following the service tracts and Testaments were freely distributed and, as opportunity offered, personal work was done.

This part of the great state of Sau Paulo, which is as large as Texas, has a great number of col-

onies, Italian, Lettish, Japanese, German, Syrian and others.

On this trip we drove through the town of Sau Barnadino in which was established the second Baptist church on the continent of South America. It was organized by a band of ex-Confederates from U. S. A. and has long since ceased to exist. The only direct result I found of the life of this colony was a small town of perhaps less than a thousand population, called Villa Americana, though its inhabitants are overwhelmingly Brazilian. In Villa Americana is a small, and apparently but little used chapel, in which I was told an occasional Baptist service is held; it is also shared by a similarly small group of Presbyterians.

The question as to why the Baptist organization at Sau Barnadino died is easily answered. Religion to them was a question of language, chiefly. They seemed to have no vision of their evangelistic debt to those among whom they had come to live, nor any missionary vision of a world's need and so their religious fervor died for want of an outlet. The colony has long been lost among the native Brazilians. I found some traces of them, but as for any lasting religious impression upon the land there were none apparent.

We found one "believer" in one place, a mother who harbored in her humble home a daughter who has leprosy. Her joy over our coming was almost pathetic.

It was under like circumstances as these that our work began less than fifty years ago in Brazil, where God has truly wrought wonders. One's imagination is unable to conceive what the results would have been had anything like the same degree of blessing and growth accompanied our Baptist work here in our own Southland.

REPORT OF THE EXECUTIVE COMMITTEE

Austin Crouch, Secretary

SEPTEMBER, 1931

Receipts

Cooperative Program:	
Alabama	\$ 1,000.00
Florida	2,000.00
Georgia	2,480.00
Illinois	303.55
Kentucky	10,594.78
Missouri	908.70
Mississippi	2,140.79
North Carolina	2,688.06
Oklahoma	1,871.13
South Carolina	5,224.22
Tennessee	5,000.00
Virginia	11,305.68
Arizona	57.50
Arkansas—Special	901.24—\$46,475.65
Designated:	
Alabama	\$ 2,675.26
Florida	193.10
Georgia	1,351.47
Kentucky	597.37
Louisiana	110.40
Missouri	507.37
Mississippi	88.24
Maryland	229.30
New Mexico	809.35
North Carolina	1,511.66
Oklahoma	607.27
South Carolina	15.50
Tennessee	706.29
Texas	1,605.96
Arizona	8.67
Arkansas—Special	49.38—11,066.59
Total	\$57,542.24

Disbursements

Foreign Mission Board	\$29,349.05
Home Mission Board	13,807.89
Relief and Annuity Board	3,324.30
New Orleans Baptist Hospital	1,120.12
Southern Baptist Con. Bonds	1,860.69
Education Board	1,481.82
Southern Baptist Theo. Sem.	1,725.76
Southwestern Theo. Seminary	2,248.81
Baptist Bible Institute	1,822.44
W. M. U. Training School	353.59
Amer. Baptist Theo. Seminary	447.77
Total	\$57,542.24

THE NEWS BULLETIN

MEDAL AWARDED SHERIFF'S WIFE WHO DEFIED MOB

At an impressive public meeting in Huntingdon, Tenn., October 27, the badge of courage was pinned on the breast of a little woman who last spring successfully defied a mob and saved a prisoner in her keeping on the very night when another mob in a



MRS. J. C. BUTLER
Champion of Justice

nearby city took a prisoner from the jail and sacrificed his life.

The recipient of the decoration, which took the form of a handsome medal, was Mrs. J. C. Butler, wife of the sheriff of Carroll County. On the evening of April 18 Mrs. Butler looked into the grim faces of fifty men seeking the life of Henry Wauford, accused of wounding an officer, and told them, "You can shoot me down if you will, but you can't have my prisoner!" Convinced that she meant it, the mob melted away. The prisoner was later removed to another jail for additional security.

Mrs. Butler's heroism was widely heralded at the time, the more so because on the same night a mob at Union City overpowered the sheriff, broke into the jail and lynched a negro youth charged with a serious crime. In recognition of her courage a commission, composed of ex-Governor Hugh Dorsey of Georgia, Marshall Ballard, editor of the New Orleans Item; George Dealey, publisher of the Dallas News, and Mrs. J. H. McCoy of Alabama awarded to Mrs. Butler a handsome medal engraved with the words, "For notable service April 18, 1931." On the other side is pictured a heroic figure standing with drawn sword in front of the temple of justice and encircled by the inscription, "In Defense of Law and Civilization."

75 ADDED AT NORTH ETOWAH

The North Etowah Baptist Church has just passed through an eight weeks' meeting, the most gracious revival in many ways of the church's history. The meeting was conducted by Pastor France R. Sherrill and Rev. C. E. Tatum, a young minister of Etowah. A fine spirit prevailed throughout the meeting and the church was greatly revived. There were 127 professions of faith and renewals with 73 additions to the church. Our pastor had the happy privilege of baptizing 46 of them.

The Lord has wonderfully blessed this field in a mighty way and since

our pastor came to us last April there have been 125 additions to the church, the Sunday School has more than doubled and both church and pastor are happy in the great work. The choir was directed by Brother Cecil Wilson, a young man of sterling Christian character.

During the revival a new room was added to the church house to be used for the young people's Sunday School class and B. Y. P. U. work. Like Nehemiah and the laborers of old, the people had a mind to work and give so that the room was completed in a week's time.

These gracious results have come because the members of the church, both young and old, have prayed—at the church, in homes, in groves, in the Athens jail and any place where they had an opportunity to reach a lost soul. Whole nights were spent in prayer. We feel that we are all closer to God and are going forward for Him in a greater way than ever before.—Miss Rhoda Tullock, Church Clerk.

REJOICING

Eudora Church, Memphis, rejoices as a six-room pastor's home is being built on the beautiful two acres of the church ground. A cash loan of \$1,750 was made by the pastor and two other families of the membership, without interest, this to be refunded monthly at the present rate of rent. A cash offering which went over the goal by \$100 was made by the membership and friends.

To the astonishment of the entire community, upon investigation it was found that in 1850 a clear warranty deed, without any reservations, was made, thus giving the church the property together with all rights. This was not the opinion and this erroneous conception has hindered greatly. Copies of the deed have been given to the membership, and all rejoice in this revelation.

With all obligations promptly met, and giving 10 per cent of all receipts to the Cooperative Program with the Baptist and Reflector going into all the homes we rejoice and shout "Praise God from whom all blessings flow."—L. C. Cobb, Pastor.

NORTHERN PRESIDENT COMING

According to a statement from Walter M. Gilmore, publicity director for the Promotional Committee, President Mattison B. Jones of the Northern Baptist Convention is making a flying tour of the Southern Baptist territory, accompanied by J. H. Anderson of Knoxville. During this trip they will visit Raleigh, N. C., Columbia, S. C., Jacksonville, Fla., Atlanta, Ga., Birmingham, Ala., Jackson, Miss., Shreveport, La., Memphis, Tenn., St. Louis, Mo., and Louisville, Ky. They will speak in each place to denominational rallies and in behalf of the Every-Member Canvass.

Mr. Jones is a leading attorney of the California bar and since his election last June to the office of president of the Northern Convention has been giving all the time possible to the promotion of the denominational work, leaving the bulk of his work in the hands of his partners. He was one of the organizers of the Temple Baptist Church of Los Angeles, has been president of the California Convention and of the Pacific Coast Baptist Conference. This trip, so Mr. Gilmore states, is being made without any expense to the denomination.

CONGRATULATES LEGION

Canadian Ashamed of Windsor, Ontario

Chicago, Ill. (Special)—"American Legionnaires are to be warmly congratulated for the way they put over a magnificent convention, but as a Canadian, I was ashamed, however, that the only contribution the government of my province of Ontario made towards it was to throw the doors of

its liquor stores wide open," declared Ben H. Spence, Toronto journalist, in an interview with a representative of the American Business Men's Prohibition Foundation here recently.

Mr. Spence, who was in Detroit throughout the Legion Convention, declared that the result furnished a striking contrast between the behavior of a crowd where liquor is easily available and where it is difficult to obtain.

"Detroit and Windsor are closely related in many ways. Only a few hundred yards apart, separated by the Detroit River but connected by ferries, bridge and tunnel. Downtown Windsor is closed to downtown Detroit than is the larger part of Detroit itself. Enormous crowds thronged the streets in both cities during the American Legion Convention. The carnival pervaded everywhere. The visitors were out for a rollicking good time. Roistering, boisterous groups of demonstrators indulged in all sorts of horse play and fun making. There was a joyous abandon and good fellowship.

"In Windsor there was the additional factor of 'booze.' The results were marked. In Windsor crowds the expression of exuberant spirits was fortified by other spirits, whisky, wine and beer. The conduct of those who availed themselves of the facilities provided by Ontario law for the obtaining of intoxicants, shaded off into gross vulgarity and indecency. The roisterers became riotous. The fun and frolic became coarse and rude. Topsy fellows roughly jostled their staggering way through the crowds.

"Detroit and Windsor last week demonstrated that prohibition even at its worst, was far superior to so-called 'liquor control' at its best. As one mingled with the happy crowds in Detroit, as I did, this thought would insistently recur: 'What if the sale of liquor was legal and open?' With a hundred thousand visitors, by no means all of them Legionnaires, conditions would have been indescribable."

DR. RUSHBROOKE VISITING JAMAICA

Dr. Rushbrooke, general secretary of the Baptist World Alliance, sailed for Jamaica in the third week of October, and expects to be back in London about the seventh of December. The voyage has been undertaken in response to the request of the British Baptist Missionary Society and the Jamaica Baptist Union, with a view to assisting the adjustment of some administrative problems which have arisen in the island. He will be accompanied by Mr. Thos. S. Penny, J.P., formerly president of the British Baptist Union and chairman of the Missionary Society. Though it was difficult for him to spare time for the voyage, Dr. Rushbrooke sees in this request an opportunity not only to serve the Missionary Society, but to secure contact for the first time with the Baptists of Jamaica who form the largest union of Central America. He keenly regrets that limitations of time prevent him on this occasion visiting the other West Indian groups.

W. W. ALEXANDER WILL HEAD NEW DILLARD UNIVERSITY

Continues as Director of Interracial Commission, But Will Divide Time With New School

New Orleans, La., Oct. 7.—While continuing his work as executive director of the Commission on Interracial Cooperation, Dr. Will W. Alexander of Atlanta has accepted the position of acting president of the new Dillard University in this city, according to an announcement by Edgar B. Stern, chairman of the university's board of trustees.

Dr. Alexander, it was announced, will immediately begin to work with the trustees in developing the new institution, dividing his time between the university and the Interracial Commission, which he has directed successfully for more than ten years. The Board of Directors of the Interracial Commission recognized in Dillard University a concrete project in interracial cooperation of great importance to the far South, and there-

fore felt justified in making it possible for Dr. Alexander to assist in its development.

Dillard University was formed by a recent agreement between New Orleans University, Straight College and Flint Goodridge Hospital, and is named for Dr. J. H. Dillard, former president of the Jeanes and Slater Funds. It is expected that it will become one of the great Southern university centers for negroes, the others being Howard University at Washington, Fisk University at Nashville and the new Atlanta University recently formed by a merger of three colleges in that city.

PUBLICATION OUT

The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas, has issued an excellent booklet entitled "Forms of Paragraphs to Be Used in Wills of Baptist Stewards." This booklet will be placed in the hands of Baptist attorneys throughout the South and is also offered without charge to any interested person who will request it. Let the requests be made to Secretary Thomas J. Watts, 1226 Athletic Club Building, Dallas, Texas.

This is a timely publication. More and more should Baptists make wills and more and more should they remember the cause of ministerial relief in such wills. The various ways by which this may best be done are set forth in the above mentioned booklet.—Thomas J. Watts.

A GREAT RECORD

The First Baptist Church of Sevierville has twenty-three students in colleges and universities this year.

Carson-Newman, 16; University of Tennessee, 2; Maryville College, 1; State Normal, 1; Tennessee Wesleyan, 1; Chilhowee Institute, 1. Rev. L. W. Clark is pastor.—T. L. Stafford.

"IF I WERE"

By W. W. Hamilton

A visiting speaker at the Baptist Bible Institute chapel gave some reasons why he, as a pastor, was grateful for this great training school and mission force here in the city which combines all forms of missionary endeavor. His statements are here given much more briefly than they were stated by him.

1. "If I were a convert on any foreign field I would be grateful that the Bible Institute is winning my fellow-countrymen who come to that great port, and is sending them back as Christian workers.

2. "If I were a member of the Foreign Mission Board I would rejoice that in New Orleans the Gospel was presented in nine different languages last year, and that Bibles were distributed in eighteen languages.

3. "If I were in the Home Board offices I would praise God for the Bible Institute faculty and students who are so successfully carrying on intensively in that great center the many phases of home missions so dear to Southern Baptists.

4. "If I were a Louisiana Baptist I would constantly pray and sacrifice for the Institute because of its positive and wonderful help in solving the state mission situation, particularly so among the hundreds of thousands of French people and in the founding and sustaining of new mission stations and churches.

5. "If I were a New Orleans Baptist I would count the Bible Institute the greatest broadcasting station we have in giving the true Gospel, in sustaining our denominational work, and whose wave-length is such that it is carrying the saving message to the ends of the earth.

6. "If I were convinced that God had called me into the Christian ministry, I would be grateful for this school where I could get practical experience along with scholarly training where I could, while studying, sow the seed which is bringing such immediate and abiding harvests, and where I could as a laborer for the Master see such evidences of the favor and blessing of God."

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

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.

Dear Young South:

I am a girl 14 years old. I am in the first year high school. I belong to the Hannah's Gap Baptist Church. My Sunday School teacher is Miss Mary Richardson. She surely is a fine teacher. I think the Young South page is wonderful and I would like to see it full of letters every week from boys and girls all over the whole South. I surely like Uncle John and I think he is the best editor we have ever had. We haven't any pastor at our church now, but have one in view. Don't know whether we will get him or not. My father has been down with T. B. for two years. He hasn't sat up any at all. Now, Young South, pray for papa to get well and up again. He looks as if he were well now. Doctor says he is almost well. —Mary Neil Freeman, Petersburg, Tenn., Route 4.

(Dear Mary Neil: We know that our boys and girls will remember your papa in their prayers. We hope that he will soon be entirely well.)

DORIS REACHES SHORE

By Lillian Vandever

Doris slammed shut her Cicero, and looked at the clock. Then she sighed. Just time to get to Janet's for their practice together. As she pulled on her coat she wished she had never read that wretched old proverb. Absolutely no sense in it at all.

"Help thy brother's boat across,
And lo, thine own hath reached the shore."

Wasn't it silly? Still, she had been intrigued enough to try the idea. That was why she was giving this precious hour, twice a week, to playing accompaniments for Janet. Violin work was dull all alone, so when she heard Janet wishing for an accompanist, she had agreed to help.

"I might be on my way to the library," she mused as she swung along. "I might be making muffins for tea, or reading that new magazine. And here I am, trying to push Janet's little boat toward land. Janet enjoys it, but what it has to do with paddling my own little dory, I can't see."

The hour was over. Janet tuned her violin again, carefully.

"Will you go over the serenade just once more, Doris?" she begged. "I haven't told you, but I've been asked to play a solo in assembly next Friday, and I've chosen this. With your help I can do it."

At sight of Janet's happiness Doris hugged her close.

"Indeed you'll do it!" she cried. "I'll be so proud of you. Come on, now, show us what a serenade really is," and she turned to the piano again.

As she trudged home through the sunset, she grinned ruefully.

"I can see Janet's canoe bobbing along," she thought, "but I declare if I'm any nearer shore. Well, what of it? It's the first triumph Janet's ever had, and let her enjoy it. What's a little time between friends?"

A crowd of girls caught her the next day, as she came into the dressing room.

"Big plans under way," they called to her. "Swim at the Y pool tomorrow at five, supper at the coffee shop, and then the movies. We're counting on you."

Doris pulled off her beret and rumbled her hair.

"Sorry, old dears, but the swim's out. I'll eat with you and see the picture, but I'm swimming at four."

Protest arose, loud and insistent, but Doris shook her head, decidedly.

"I know what fun it would be, but my plans are made."

"There's no one in the pool at that awful hour," they told her. "It's deadly dull. Why go then?"

Then a quiet freshman spoke up unexpectedly.

"I know why she takes that hour. Miss Cole from the library goes in then, and Doris helps her."

The girls turned to Doris. The color that leaped to her cheeks assured them of the truth of the freshman's shrewd observation.

"But why on earth should you go in with Miss Cole?" they demanded.

"Miss Cole's timid," began the freshman, "and—"

Doris stopped her with a sudden gesture.

"You wouldn't understand," she said, "but I'm helping her boat across."

She gathered up her books and walked away, leaving the group of girls staring blankly after her.

"And she swims with a middle-aged librarian," said one of them.

"Hush!" said another girl sharply. "She's coming back with that new girl."

And there she was, with the girl who had entered school the week before.

"Meet the real folks, Ann," she said gayly. "Girls, here's Ann Walden amid our 'mongst. Be good to her. Ann, I'm leaving you with Beth, and Joan, and Shirley. The rest of you flock around and act human. See you at lunch, Ann."

"Doris was going to the Copper Kettle with us for lunch," one girl whispered to another. "Can't this new junior find her way to the cafeteria alone?"

"She'd have to, for all the attention we've shown her," said the other quickly. "I'm going to eat in the cafeteria, too."

Janet's solo at morning assembly was a success.

"It's all your work," she told Doris at the first possible moment. "You were so steady and sure that I knew I couldn't stumble. This summer I'll work doubly hard, and next fall I'll try out for the orchestra."

"Well, that little boat seems to be sailing along quite satisfactorily," said Doris to herself. "I wonder why Miss Alcock watched me so closely when I played for Janet. Having the music supervisor's eye on me didn't make my runs any more even."

At the pool Miss Cole greeted her joyfully.

"I get so much out of this half-hour when you're here," she said to Doris. "I can do things that I'd never dare try alone."

"I'm glad," said Doris. "Why not start where it's five feet deep today and swim to the deep end?"

Miss Cole agreed with a shiver. "I'll do anything you say," she promised bravely, as she popped under a shower.

They made it. Miss Cole's thin little arms worked valiantly. Under Doris' quiet directions, she relaxed and made headway. One last desperate stroke, and she clutched the edge of the pool.

"I did it!" she gasped. "To the deep end! You're a born teacher!"

Doris, floating idly, disclaimed all praise.

"You don't know what I'm getting out of it," she said dreamily. "I'm proving to myself that one's boat—"

She rolled over suddenly and laughed.

"Come on, back to the shallow end," she challenged, and Miss Cole, with one mighty breath, plunged in after her.

"What are you interested in?" Doris asked Ann Walden, some days later, as they ate lunch together. "Glee club, orchestra, athletics—what is your particular field?"

Ann looked about the cafeteria. Then she shut a hand over Doris' strong brown one.

"Girls," she said, briefly and ear-

nestly. "Just girls. I told you that I came from a ranch, and never had girl friends. Now you're showing me the world I've read about and dreamed about, and waited for. Did you know that Beth has asked me to her party, and Joan had me to dinner last night, and Shirley has invited me on her hike next Saturday? All because you saw to it that I met all your good friends."

Doris wriggled under Ann's pathetic gratitude.

"My good Ann's boat seems to be progressing under my small push," she assured herself.

In the scurry to first class after lunch, Janet caught her arm.

"I'm to play at the Parent-Teacher Association," she whispered, "and at a reception for some educational conference."

"Well, I may be jogging along in my small sloop," thought Doris, "but all it looks like for me is more practice. This business with your brother's boat certainly takes time."

Next time she went for a swim she was blue and tired. The Latin test had been hard, and geometry a nightmare. Gloomily she splashed in the shower and slipped into the pool. And there at the deep end, hanging on the edge like a scared but determined crab, was Miss Cole.

"Stay there!" she called to Doris as she waved a greeting. "I'm coming down to meet you." She splashed up, puffing but proud, beside Doris. "I've been in alone three times this week, so I could surprise you," she panted. "I know you'd have more fun with your young friends, so I thought I'd show my appreciation of your company and help this way."

They struck out together, Miss Cole still chattering.

"I've been telling a friend about you," she said, "and she wants to see you one matter of business. Can you have tea with me next Thursday and meet her?"

"I'd be glad to," said Doris, wondering what the business could be.

Next day an ecstatic Ann met her on the way to school. She was hurrying, coat half on, hat in hand, evidently the bearer of welcome tidings.

"I thought I'd catch you if I cut across this way," she cried. "I just had to tell you first. I tried out for the dramatic club yesterday, and made it. I never dreamed I'd have a chance to use some of the things that dad made me memorize, but I did. If I ever make good in the club, it will be because you gave me a welcome here at Acton High."

"Why should I get such speeches for knowing good stuff when I see it?" parried Doris, but her heart glowed. "I do believe it's a yacht, no less, or some such splendid craft, that I've been boosting a bit," she exulted, silently. Even geometry was forgotten as she tucked Ann's arm in hers.

As the music appreciation class was dismissed, Miss Alcock stopped Doris.

"I want to speak to you," she said.

"No one knows yet, but Muriel Bates goes to Boston next month to live. That leaves the orchestra without an accompanist. From what I've seen of your work, you're the one I want. How about it? If you make good you keep the place through your senior year, if you want it."

Over the lump in her throat, Doris managed a reply:

"It's the one thing I've wanted in high school," she said.

Through a happy daze she made her way to the next class.

"Seems to me one of my own little boats has made a pretty fair landing," she told herself, as she listened to vague and meaningless history. "And I flattered myself I was doing Janet a favor."

Then it was the Thursday when she was to meet Miss Cole's friend. They met at a tea-room through whose windows Doris had often stared wistfully. No word of business until the dessert, then the lady spoke in a casual way.

"How do you spend your vacation?"

"Sometimes a short trip with mother, sometimes a week with my aunt in the country. But most of the time at home. I can't afford an entire summer away."

The lady considered a plate of small cakes.

"You swim, I believe?"

"I learned when I was six. I keep it up, the year around, at the Y pool, for it's my favorite exercise."

The lady decided on a coconut cake, and spoke again.

"Would you be interested in a summer in a Maine camp?"

Doris' spoon was poised above her orange ice as she looked at the speaker. Before she could answer the lady went on:

"Miss Cole has sung your praises in every known key. Twice I've sat back in the visitors' gallery and watched you swim with her. I need someone with your patience and skill at my camp for girls. Eight weeks of pine woods, and hikes, camp fires and the August moon over a lake. You'd supervise the two daily swims and give lessons. Decent salary. What do you say?"

Doris laid down her spoon with fingers that trembled.

"Will that picture vanish if I speak out loud?" she asked.

It was a blessed certainty. The contract was signed, and the summer at camp a settled fact. The orchestra rehearsals were hours of delight, and it seemed that life had little more to offer. Then one day Ann asked, "When is your camp work over?"

"Middle of August," said Doris absently, scribbling French prose.

That evening she was in the midst of geometry originals when the bell rang. She gave her hair an extra tweak, tucked her pencil in the book, and went to the door. There stood Ann, with a tall, distinguished looking woman:

"Mummy and I came to see you," cried Ann. "Is your mother in?"

Soon they were all chattering, Doris forgetting her rumpled blouse and inky fingers.

"We've come to ask a great favor," said Ann, shyly, and she turned to Doris' mother. "May we have Doris from the time her camp closes until school opens? It's a lot to ask, but I do want her for a month. We have a new summer place on Cape Cod, and I know she'd like it there."

Doris looked at mother, and mother at her. What was this beautiful plan they had just heard? But Mrs. Walden was speaking to mother.

"And I want to know the mother of the girl who means so much to Ann. Will you come, too, and be my friend?"

It was August. Doris stood on the camp diving-tower, poised for a plunge. Behind lay the final orchestra concert, when Miss Alcock had praised her work. Here spread a panorama of pines and water such as she had never hoped to see. Ahead lay the month with Ann and her mother on Cape Cod.

"And all for being a bit obliging," said Doris, tightening her cap. "Just a little push to help my brother. And did I reach the shore? Well, from now on, my motto is, 'Row, row, row your boat!'" —Baptist Courier.



Little Ethel: "Mother, are you the nearest relative I've got?"

Her Mother: "Yes, dear; and your father is the closest."

Uncle: "And what are you going to be when you grow up, John?"

Nephew: "The same as you, uncle—an insulting engineer."

Example!

John and Mary had just been to the grown-ups' church for the first time. A day or two afterward they were found in the nursery whispering audibly to each other.

"What are you children doing?" their nurse asked.

"We're playing church," replied Jack.

"But you shouldn't whisper in church," admonished the nurse.

"Oh, we're the choir," said Mary.

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

**SUNDAY SCHOOL ATTENDANCE,
NOVEMBER 1, 1931**

Memphis, Bellevue	1415
Chattanooga, First	1056
Memphis, Temple	809
Memphis, Union Avenue	780
Maryville, First	711
Nashville, Grace	686
Memphis, LaBelle	669
Nashville, Belmont Heights	613
Nashville, Immanuel	600
Nashville, Park Avenue	596
Nashville, Judson	556
Chattanooga, Highland Park	549
Chattanooga, Avondale	485
Chattanooga, Northside	483
Paris	456
Chattanooga, Rossville Tabernacle	426
Memphis, Speedway Terrace	405
Chattanooga, Calvary	396
Erwin	386
Humboldt	360
La Follette	360
Nashville, Edgefield	353
Chattanooga, Tabernacle	350
Chattanooga, Chamberlain Ave.	338
Memphis, Trinity	337
Memphis, Prescott Memorial	336
Cleveland, First	335
Sevierville, First	319
Nashville, North Edgefield	314
Memphis, Highland Heights	310
Nashville, Lockeland	307

**EDUCATIONAL DEPARTMENT OF
EXECUTIVE BOARD, TENNESSEE
SEE BAPTIST CONVENTION
Annual Report, 1931**

We bring to this convention the twenty-fourth annual report of our stewardship of the work committed to this department of your Board's work. In spite of varied conditions and many handicaps we have had unusual progress. All three lines of work directed by this department have grown in a mighty way especially the work of the young people. Our people are coming to a sane and sensible view of our church and denominational work and back to fundamentals in the Christian religion. Our work was never in better condition nor in more universal favor than at present.

Appreciation

Were it not for the help given by others and the leadership of the Holy Spirit whose Will and Leadership we have sought in every move, we could not accomplish what is expected of us. First we give the glory to God whose we are and whose work we seek to promote. The rugged honesty of our beloved secretary, Dr. O. E. Bryan, and his untiring loyalty to every cause have placed Tennessee on a firm foundation and developed a confidence among our people that aids in every phase of work. The sympathy and cooperation of the other department heads, Dr. Freeman, Miss Northington and the presidents of all the various conventions and units have served in a mighty way to make our work effective through the entire state. Then, no one ever worked with a more faithful bunch of workers than we have in Tennessee. Miss Collie, Miss Roxie, Frank Collins and Jesse Daniel are among the best to be found anywhere. Together with these we have had a select number this year in the rural work who have done a mighty part in the various mission fields of the state where they worked. Besides all these there is a army, as shown on printed list in this leaflet, who have given their time and energies untiringly without pay to our programs and have made the record possible that we submit in the Table of Activities.

Thousands of others pray for the work and workers, and in many ways keep us in faith and fitness for the task.

Policies

It has always been our plan to stay within the limits of the educational field in all we do, but while our field is the State we have felt that our energies and time should be given to the sections most needy and there our time has been largely spent. We believe that in every effort we should see some missionary aim in the thing planned, for we are paid by mission money and should do mission work. We meet regularly to counsel and pray together for wisdom and invite suggestions from every source in order that we may do the thing that should be done.

In the making of all programs we carry suggestions to the leaders over the state and have them aid us in the making of all general programs affecting the churches and denominational interests. We try to plan our work to meet the needs of the church or community and to adapt rather than adopt methods of operation.

Cooperation

It has been our desire to back every church in its local activities and to promote every denominational program inaugurated. We believe that we must unify our educational materials and coordinate the educational forces if we ever have a real unified program among our people. We have stressed every cause through our every agency.

General Activities

There are some general interests that do not come under either line, but must be promoted by this department since no other agency is responsible.

First: The Daily Vacation Bible School. This most effective work is fostered and promoted by our Sunday School Board and we feel it our duty to cooperate with them in this special task. We have had in Tennessee the past spring and summer something over twenty of these schools with splendid results. It is very important that we give more attention to this particular thing. It will be a sad day when we turn our boys and girls loose during the vacation time to be directed in all their activities by irresponsible leaders and allowed to engage in all kinds of things. Unless our pastors take this seriously and enlist our boys and girls in the work under their leadership, they need not be surprised if many of them are led into other churches by the same influences under other leadership.

Second: The B. S. U. We have always tried to assist in the enlistment and training of our college young people and since the B. S. U. has come into use we are trying to back those having this in charge and aiding in every possible way to give to all our Baptist young people the influence and training that they need during their college days. This is an easy matter when confined to our denominational schools, but becomes a tremendous problem when we think of thousands of our young people in schools where no religious influences are definitely applied.

Third: The Preacher Schools. We planned three schools this year, but the one at Tennessee College was canceled because so few signed up to attend. The schools at Union University and Carson-Newman College were put on as last year with a larger attendance. Both were decided successes. Not a man was paid for his services on the faculties of these schools but gave his time and did most excellent work. Courses were given as follows: The Union School;

Bible four weeks, C. B. Williams; "New Testament Churches" four weeks, J. W. Jent; English, two weeks, Dr. H. E. Watters; Christian Living, one week, J. A. Davison; "Missions", one week, W. H. Knight; Bible, two weeks, A. E. Tibbs; Bible, two weeks, I. N. Penick.

Carson-Newman School: Bible, four weeks, J. R. Johnson; Bible, two weeks, I. N. Penick; English, four weeks, J. T. Warren; "Evangelism", one week, C. E. Wauford; "Missions", one week, W. H. Knight; "Problems", four weeks, A. F. Mahan.

These schools furnished books, board and tuition to all the preachers attending at a total cost of \$1,297.26. The Sunday School Board furnished the books and paid \$750 of the expense. Churches and individuals paid \$227.45, leaving our Board to pay \$317.81, this amount being charged to the Educational Department.

Fourth: Free Books. We have furnished during the past year 340 books free to ministers who studied same and took the required test. These books were paid for out of the profits made on material sent out so far as the profits would go. The amount of \$28.25 was charged to this department and paid by the treasurer. Nothing has done more definite good for our ministers than this study of free books.

Fifth: Special Day Program. We have put unusual emphasis upon the four general denominational programs this year to good effect. The Home and Foreign Mission Program in March, the Educational Program in June, the State Mission Program in October and the Orphanage on last Christmas. We worked out the material for some of these programs and have backed each of them with personal letters, emphasis in the paper and otherwise. We believe that our churches should take these special programs more seriously and profit by the educational material furnished and give liberally, for the gifts come largely from those not giving through the regular budget.

Sixth: Group Schools. Through the associational organizations we have held all over the State schools for church officers and for deacons, gathering them from all over a section for two evenings where two full hours of study each night is given to these church leaders, touching all parts of the church organization and program.

In some places the same time was given to an all day meeting when four hours were given to the same kind of a program.

Seventh: Sectional Encampments. At Butler and Reelfoot Lake Encampments were held for all church workers with splendid interest and growing numbers.

Eighth: Volunteer Help. Nothing has meant more to our general work the past year than the help furnished through the various organizations in the form of Volunteer Workers who gave their time and aided in training schools, revival meetings, church-to-church campaigns, etc.; 429 weeks of such help have been given through this Department and possibly much more since we count only that which has been reported to the office.

Ninth: Revivals. In several associations we have planned and cooperated with the local committees and boards, evangelistic campaigns in the association where as many as dozen or more meetings were held with most happy results. More than 200 conversions resulted from such meetings. Along with these preachers we sent a rural worker who took a census and organized the forces to conserve that which was accomplished in the meeting, to the church, in the years to follow.

Tenth: The Every-Member Canvass Program. We have tried to cooperate in every possible way in the Every-Member Canvass. Classes in Stewardship have been planned in the churches through the Sunday School Department in October, the Laymen's Brotherhood in November, and will be kept going through the B. Y. P. U. in December of this year. Two thousand books on Stewardship have been used in this campaign. Our workers

have been given personal attention to this very important matter.

Eleventh: Training for the whole church. We have had more study work done the past year dealing with the entire church program than any year up to now. Besides the 4,645 Awards sent out to this Sunday school workers and 10,621 to the B. Y. P. U., we had 1,788 Awards on Stewardship, Church Problems, Missions, etc. This makes a total of 17,054 awards for the year or 170,540 hours of class study, counting only those taking the test, and that means half those who studied in the class.

Twelfth: Evangelism. We have never had so many baptisms on the Sunday school as this year. Many of the associations do not report and the majority of the churches that report regularly to the associations do not give the baptisms from the Sunday school. From forty-four associations reporting and from only a few of the churches, we have 5,544 baptisms, or above 70 per cent of all reported from the same churches. It is important that we use in a new way this agency of Evangelism. There are unlimited possibilities through the well-organized Sunday school.

Sunday School

The FIRST and we believe, the most important activity of the church, outside the regular services of worship and preaching, is the Sunday school. We fear that we are not magnifying the Sunday school today as we should. It is the Sunday school that reaches out after the lost as well as teachers and wins and trains the saved. We cannot afford to go without the study of God's Word and winning the lost to Christ.

It is our deep conviction that "ONCE A MONTH PREACHING will never preserve nor build up our country churches. We further believe that it is vitally fundamental that we do so preserve our country churches; from this source much of our denominational strength and vitality comes.

1. Enrollment. We are glad to report this year that we have grown in enrollment in spite of the many hindrances that beset us on every hand. Some of the associations have lost largely and in some it is becoming alarming how our churches are dying and losing their hold upon the communities. This is caused by several things: The shifting population, the good roads changing the community centers, and the attitude that some of the churches have toward anything that bids for progress. We are glad to say, however, that there is a turning away from the critical attitude toward our Educational Agencies now and our churches are coming back to believe in and promote a real program in the church. Our itemized report shows that where our work and workers have been the enrollment has grown materially and where the work is being criticised the enrollment is falling off. We have 38 associations reporting gains to the total of 16,548, while 22 associations report a total loss of 6,263. This leaves a net gain over last year of 10,280, giving us a total enrollment at present of 204,070.

2. Teacher Training. The larger emphasis the past year has been given to B. Y. P. U. study work; as a result our Normal awards have fallen down some. This is due to some other causes, however. Our rural workers did less training work this year and more general work. A large part of the time was given to teaching group officers' schools where awards were not offered. We sent out altogether during the year as shown by the tables 1,074 normal diplomas and 3,571 seal awards. It is our deep conviction that there is nothing more vital than this training work for those who teach God's Word to our lost people.

3. Rural Work. We chose ten select workers this year for the rural campaign: Swan Haworth, Frank Wood, Douglas Hudgins, U. W. Malcolm, B. M. Canup, Tom Belcher, W. G. Rutledge, Lofton Hudson, G. Everett Redd, Miss Dorothy Davidson, Byron C. S. DeJarnette, and Hal G. Bernard. Others did some few weeks of work, but these took the field and attempted to organize the associations assigned to them, holding group meetings,

group schools, and in every way helping to get the real program going in the district association. The results have been very satisfactory.

4. Conventions and Encampments. We held as usual four regional conventions with a total attendance of 1,050 messengers. The programs were uplifting and helpful in so many ways. The state convention and encampment has not grown to compare yet with the B. Y. P. U. assembly, but there has never been put on a better program than was had at Ovoca last July. Mr. Frank Wood was elected president for this year and is already laying plans for a great meeting in 1932. Our statistical table will show the various items accomplished in figures that tell their own story.

5. Teachers' Institutes. We experimented the past summer in holding institutes for teachers and officers to the conviction that this is one of the most effective ways of doing the work after all. When we sell the program to the leaders and give them the necessary training we will have solved most of our problems. Next year we plan to hold an institute in every county in the state with this definite idea before us: "To reach every church and give them some definite instructions concerning the doctrine of salvation."

6. Missionary Work. One of the essential needs in all our churches is to enlist every member in real missionary work. Every possible thing has been done to enlist all our churches in doing this kind of work in communities near by. As a result scores of our churches now are conducting mission schools in near-by communities with effectiveness. Our plan is to continue this until we have an organization in each association with enough volunteer workers to care for every destitute section whether there be a church or not.

B. Y. P. U.

We are glad to report our B. Y. P. U. in the best of condition. The interest manifested by the young people in all of the program during the past year has been most encouraging. Our year's program has been based upon "A Higher Standard of Christian Living" as outlined by the schedule of activities for the year. Every convention, every group meeting, and in most all general gatherings this high ideal of the place of Christian Living has been emphasized. The majority of awards sent out have been for the new book, "Investments in Christian Living." Hundreds have dedicated themselves to these principles during the past year.

1. Enrollment. The number of Unions constantly grows and the enrollment in the training services of our churches is growing very rapidly. We now have 226 general organizations, 1,338 Unions, with total enrollment of 26,633. The beauty of all this is the interest among country churches and the growing favor that our work is held by the older people of the churches where many once opposed.

2. Study Course Work. Nothing is so important as the winning of lost people, but the next in importance is the saving and training the LIFE. The one thing that lies at the bottom of all successful training and effective service is a deep conviction concerning the fundamental doctrines of the Bible. "Baptist Doctrines," "Christian Standards," "Stewardship," and other essential doctrines are being taught everywhere. Four thousand fifty-nine diplomas were sent out to B. Y. P. U. workers alone during the year with 6,562 seal awards, making a total of 10,621 awards. This means that 106,210 hours of study in class work have been done and that is not all. About half of those who study in class ever take the test, which adds as many more hours of study during the year. Think of the tremendous possibilities of such study.

3. Extension Work. We are trying to instill into the minds and hearts of our young people that they should become personal missionaries themselves as well as to give their money to send others. In most of the central churches we are appealing to our people to help in other communities

and churches with mission endeavor. This is being done all over the state. As many as eight associations put on simultaneous training schools in all the churches or groups with volunteer help some time during the year. Many new Unions have been organized by and through our extension workers.

4. Conventions and Encampments. Our four regional conventions were of the highest type and had an enrollment for the four conventions of more than 1,500. The Ovoca meeting was the best we have had in interest and effectiveness. Almost every young person present dedicated his or her life to the fundamental principles of Christian Stewardship and service.

5. Conferences. Possibly one of the most far reaching things done during the year has been the scores of conferences held here and there over the state with the leaders of the associations and groups helping them to work out a program for their particular situation. These conferences have resulted in the organization of many associations into working groups who are bringing things to pass.

The program has already been submitted to the leaders over the state and plans laid for the carrying same into effective consummation during 1932. The central idea is the "Transformed Life" for every Christian. The statistical table will show some figures which speak louder than words. Read them and see what has been done.

Laymen's Brotherhood

It is our opinion that the one most neglected group of all our church membership is our men. There are four facts about our men I wish to emphasize. **First: Our churches need men.** It is an outstanding fact that many of our churches are being run largely by women and the young people. Nothing is more deadening to the full church program than to allow the men to be left out of the program. God never intended for the churches to be run by women and children altogether. **Second: "Men must have a program."** In all other lines of work we have planned not only the activities of the other agencies, but have all kinds of printed matter for their help and guidance. Not a single Quarterly, magazine nor outlined program is being printed by our Boards for our Men's Brotherhood. If we ever get the cooperation of our men, we must give them work to do based upon their needs just as we do for others. **Third: "Men can be depended upon."** It has been our experience that men will respond when rightly approached. If we will give them something that they can do and help them to know how to do it as we are doing others. **Fourth: Another fact that must be admitted is that we are rapidly losing our boys and young men from our churches.** We shall not venture to suggest reasons nor remedies, but must impress the importance of doing something to help. We believe that one stressing need at present is to enlist our men and appeal to them for leadership in the Sunday schools and B. Y. P. U. We need men as teachers of boys and sponsors for B. Y. P. U.'s. Men must set the example if we expect the boys to follow.

Local Brotherhood

Many local Brotherhoods have been organized each month and some of them are functioning with great results, while others live a few weeks and die. We have something like 150 Brotherhoods now, with others being organized each week. Since the associations met many requests have come for literature and help to organize local Brotherhoods that are doing most excellent service not only in the local church, but in sections round about. One reports 356 prayer meetings with around 200 conversions.

Associational Brotherhoods

The men use the same general organization as is being used for the Sunday school and B. Y. P. U. with a director over each association and group directors over each group. About a dozen of these Associational Brotherhoods are organized and doing work all over the associations. Many of them hold regularly their group

meetings and discuss the great fundamental problems of the church and denomination as well as other interesting and helpful topics. It is welding our men together into a great working army for the Lord.

Volunteers

It is our judgment that some of the problems of the local churches must be solved by our laymen. In some the men have taken the responsibility of visiting all the unenlisted churches and helped to either get them on their feet and call a pastor and put on a teaching program or urged the membership to join elsewhere and not be lost to the denomination. The changing conditions make it necessary for us to use every available force to save our churches from decay. These men are filling pulpits where there is no pastor. They are conducting Sunday schools in weak churches where no leadership can be harnessed; they are visiting these weaker churches and inspiring the men to a larger program, many times showing them how they can enlarge their gifts and keep a pastor on the field, grouping two or four churches together and making a living possible for the preacher. In many cases men who cannot speak nor lead can furnish cars to transport others who can speak and to bring young people to their meetings and help in the building up of the Sunday school by use of their cars. In this way they become missionaries just as others do who can teach. In many of the associations we have as many as 25 to 75 volunteers who are ready to do anything they are called upon to do.

Training

Men need training as others, and it is our opinion that they respond as others when you plan the work to suit their needs and at a time when they can get away from their business. We have a large number of deacon schools and other classes for men in local churches and in country towns where we invited all the men of the association to attend. In many of these we had large crowds and much interest. We should help rather than criticize them.

Special Programs

The men are sponsoring in many of the associations special programs on fifth Sundays and in other ways helping to enlist and help the churches. Men greatly enjoy the group meeting if they have a chance to prepare their parts when called upon.

Local Study Work

Many of our Brotherhoods are using the B. Y. P. U. hour in the church to study missions and stewardship; in some cases they put on that hour a regular Brotherhood program each week instead of once per month. This could be made very helpful.

Statistical

Number regular workers	5
Number approved workers of Sunday School Board	8
Number special workers	4
Number rural workers	10
Number volunteer workers	
Training Classes	362
Number volunteers in other line; full weeks	67
Total weeks of volunteer help	429
Number classes taught by regular workers	282
Number classes taught by rural workers	186
Number classes taught by special workers	42
Number classes taught by volunteer workers	368
Total classes taught	806
Enrolled in all classes	27,528
Number hours taught by all workers	7,406
Number addresses by all workers	753
Total study period and addresses	8,159
Number churches touched with definite work	806
Number churches touched with training schools	438
Number country churches touched with training schools	348
Number associated campaigns	72
Number enrolled in all country church classes	9,750

Number Sunday school diplomas issued during year	1,082
Number Sunday school awards (seals)	4,120
Total Sunday school awards issued during year	5,202
Number B. Y. P. U. diplomas	4,048
Number B. Y. P. U. seals	6,506
Total B. Y. P. U. awards for year	10,554
Number other diplomas issued	1,257
Number other seals	525
Total other awards	1,782
Total of all diplomas issued for year	6,387
Total all seal awards for year	11,151
Total all awards for year	17,538
Total Sunday school awards held in the state	62,043
Total B. Y. P. U. awards held in state	70,430
Total all other awards	2,290
Total of all awards held in the state	134,763
Number general conventions held	10
Number encampments	4
Number preachers' schools	2
Number conventions attended	104
Number general associations visited by superintendent	53
Number associational conferences held	350
Number local conferences held	397
Number laymen's meetings attended	24
Number special services conducted	199
Number religious censuses	57
Number schools graded	60
Number classes added	199
Number new schools organized	32
Number B. Y. P. U.'s organized	64
Number Brotherhoods organized	20
Number Associational Sunday school organizations	35
Number Associational B. Y. P. U.'s	46
Number Associational Brotherhoods	18
Number Workers' Conferences organized	34
Number associations with some form or organization	52
Number standard Sunday schools	17
Number standard B. Y. P. U.'s	161
Number standard general organizations	10
Number standard associations	2
Number churches reported	1,923
Number Sunday schools reported	1,554
Total enrollment	205,513
Number baptisms from Sunday schools reported	7,402
Number B. Y. P. U.'s reported	1,338
Total enrollment	26,633
Total number Brotherhoods	110
Total enrollment	1,185
Number general organizations	226

Volunteer Workers

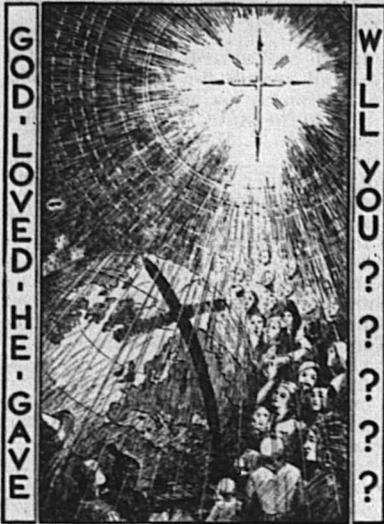
Name	No. Weeks
Alfred Frazier	1
Brooks Hudgins	2
Wiley King	2
Margaret Cupple	1
Margaret Davis	1
O. E. Turner	3
Mildred Kelley	1
Gerlain Carroll	1
Mrs. R. L. Cowan	1
Victoria Logan	2
Roma Walker	1
Mrs. J. R. Cox	1
Mrs. W. A. Nelson	1
Mrs. Ted McClain	1
Rev. Geo. E. Simmons	1
R. C. Blalock	2
C. M. Dutton	2
R. C. Hudlow	1
H. L. Smith	1
Mrs. A. V. Farr	2
Mrs. L. E. Brown	4
Mrs. Elizabeth Allen	2
A. L. Bishop	1
Wm. F. Hall	2
Chas. S. Stephens	2
Gladys Scruggs	2
B. M. Canup	3
Mrs. B. M. Canup	3
M. E. Hall	6
Wayne Tarpley	2
Carrie Belle Smith	1
J. G. Gooch	1
B. E. Franklin	2
Sam Edwards	3
Will Weaver	1
Clay Lambdin	2
C. C. Brock	1

(Continued next week.)

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.



WEEK OF PRAYER FOR WORLD-WIDE MISSIONS, NOV. 30-DEC. 4

The success of this season of prayer depends upon much prayer and thoughtful preparation. The literature has been mailed to the presidents and counselors of the juniors. Carefully read it, then after earnest prayer for guidance plan your program.

For the first time you are asked to have an all-day of prayer at the close of the week in addition to the four programs. All over the world Baptists will be meeting that day for prayer. The women of China, Japan, Africa, South America, Europe and in our fields will be uniting their prayers with ours for the missionary work.

A simple demonstration has been sent to each organization to be given Friday evening. Plan now for a great climax on that evening.

This program to be worthwhile takes much work, but eternal salvation of souls depends on your faithfulness. If you magnify the importance of the meeting you will get response.

Send to W. M. U., 161 Eighth Avenue, North, Nashville, for as many envelopes as you will use. See that every woman has the privilege of witnessing with her gifts.

Pray! Plan! Pay!

NOTICE

We are so happy to announce "Lottie Moon" can now be secured for 60 cents paper and one dollar cloth from the Baptist Sunday School Board, Nashville. We have no finer foreign mission book and we are glad of this reduction in price.

OUR GIFTS

From our quarterly reports we learn that our women gave \$25,803.68 to the Cooperative Program, the Y. W. A.'s gave \$2,310.28, G. A.'s \$725.34, the R. A.'s \$289.31 and the Sunbeams \$426.20

The state missions special offerings were: W. M. S. \$3,356.67, Y. W. A. \$331.63, G. A. \$197.04, R. A. \$73.02 and the Sunbeams \$144.06.

Our total gifts for the quarter were \$37,988.15. Last year our gifts were \$40,465.67. We are sorry that we have a decrease of gifts of \$2,477.52, but considering everything we thank God and take courage. We must go forward.

Wake up, superintendents! There were sixteen superintendents who failed to send to headquarters quarterly reports of their own work. Surely the superintendents should be as faithful in reporting as they expect the societies to be. They keep the association from reaching a point on the standard by being careless. Wake up, sister, and report to your vice-president and to Nashville.

THE TITHE IN CHURCH BUDGET

Often we are asked, "Do you think I should pay my tithe through the church budget?" Your secretary does pay her tithe through the church. In our church we have the duplex envelopes and it is our privilege to divide our gifts as we please. For a number of years we have divided our gifts in half. We cannot say to a woman who belongs to a church who keeps all the money at home or who gives only a small per cent to missions that her tithe should go into the budget. She should certainly pledge to the budget, but if the church refuses to play fair with missions we would put a part of our tithe in our special offering.

UNION W. M. U. MEETING

Union Association held its first quarterly meeting in Doyle October 21. The opening devotional was led by the superintendent, Mrs. J. H. Delaney. Pastor Delaney of Sparta talked on the need in our association. Mrs. Baker discussed "Why Southern Baptists Should Have an Every-Member Canvass." There was a general discussion on tithing.

After a delicious lunch Mrs. A. P. Johnson led the devotional. Pastor Moore of Doyle spoke on "Why I Am a Missionary Baptist." Mrs. Hickey discussed the enlistment of the young people.

After an open discussion we adjourned to meet at Sparta in January. —Mrs. A. P. Johnson, Secretary.

OUR TRAINING SCHOOL

As the summer drew to a close and September approached, my thoughts were turned toward House Beautiful. It was with joy that I prepared to return, for I knew the happiness that I had experienced the past year and how anxious I was to meet some of the girls. Then, too, I was anxious to meet our Tennessee girls, and as I met them one by one, imagine my joy when I found that we were to be four in number—Alice Pepper, Memphis; Martha Courtner, Chattanooga; Mrs. Schrecongost, Memphis, and myself.

The good times we have do not need to be described to those of you who have been to House Beautiful, but for those of you who have not been we will give just a brief report of our first missionary day.

The Tennessee students from the Seminary and the Training School met in Norton Hall at the Seminary October 16. Mr. Frank Wood led us in our devotional thoughts, then Mr. Frank Woodward, a missionary from China, brought us a beautiful message on the very familiar verse, John 3:16, developing the idea that God gave all for the world. After the inspiring addresses of the main assembly we went into our own beautiful chapel to complete our day with our first praise service, the theme of which was "She Has Done What She Could." The story of the glorious service rendered to Jesus by Mary challenged the best in us to do what we can in His service. Each day we as daughters of the great Southland find those who need someone to show them Jesus, and to challenge in them that which does lead to a higher realization of life.

As we look forward to our great campaign remember that we, though not there in person, are with you in spirit as we bear up the leaders of our denominational work in prayer. May God bless every effort put forth to advance His kingdom.—Lola Ledwell, Seymour, Tenn.

CAKES FOR THE TRAINING SCHOOL

Tennessee each year furnishes cakes for the Thanksgiving dinner at the Training School. We ask for fruit

cakes so they will keep for other diners.

Address your cakes to the Baptist W. M. U. Training School, 334 East Broadway, Louisville, Ky.

Be sure and put your name and address on the package.

A PERSONAL WORD FROM OUR SCHOOL

(This was not written for publication, but it is interesting so we pass it on to you.—M. N.)

Dear Miss Mary:

I am so sorry that I have waited so long to write to you. I have thought of you often, but just did not take time to sit down and write. Careless? Yes. Busy? Oh, my, YES. No, I am not studying as hard this year as I did last, possibly I should be, but am not. But I find that there are other things that are just as important in some ways.

I guess that you know that we who have our college degrees are getting our Masters this year here. I am so thrilled over that. I am taking my major in missions under Dr. Carver. He is just splendid too. I enjoy his classes so much, I also have a missions class under him, and comparative religions. Then I am taking religious education (church secretary work) under Dr. Dobbins, so you see I am trying to prepare for most anything that might come along—do not know what it will be.

I have placed my application with the Board of Missions, and they say that there is no hope at present to think of sending anyone out. Then I have placed my application with several schools, but have heard nothing as yet from them. So if you see anyone wanting anyone for the coming year will you let me know? I think I could do secretary work if I found an opening. I also would like orphanage work I think. It seems though that it is going to be hard to find work. But I am not going to get discouraged yet.

The three new girls that are from Tennessee are just as sweet as they can be. I went to school with Miss Courtner while at college. Miss Pepper is so small that I am most afraid she will get lost some time.

Last week-end I went to the Student Volunteer Fall Retreat, which met at Camp Chelan, over in Indiana. We had a wonderful time beginning on Friday night and closing Sunday. There were representatives from all over Kentucky. In all we had an average attendance of about thirty, most of them really camping, but some drove in. The spirit of the meeting was one that I will not soon forget, making us feel that we really have a mission and that no one else is going to do it, so it is up to us to do it. We all came away with hearts rejoicing because we had been so close to our Master.

Monday night we had Dr. Ayers with the W. M. U. group. He was so good. He told us the story of Dr. and Mrs. Crawford, Dr. Crawford from Tennessee and Mrs. Crawford from Alabama, who were missionaries in China.

We are planning a Hallow'en party for Friday night. So we have our fun with the work.

I am so glad that the girls of last year got work for the year. Margaret was here for the day, but returned this evening. She surely does look well and says she is enjoying her work.

You must not work so hard that you will not be able to come to see us this year, Miss Mary, for we are looking forward to that visit.

Our Tennessee group on Sunday evening is trying to remember all of the special causes for which we should pray. If there is anything that you think that we will not think of just write us and we will do so.

The time just seems all too short. It is dark before it seems to be good day, and seems that we do not get anything done. One quarter is most over, and time for exams.

I told Miss Warren about the cakes. It is certainly grand how the things are coming in, how nice people are to us. Sometimes I wonder if we appreciate it as we should. I hope that we do and in some little way can

repay by the work we are able to do when we get out.

We are remembering you in your work and are praying for a great success in the campaign that is being put on.

We love to hear from you when you have time to write.

Lovingly,
Lola Ledwell.

W. M. U. PREPARING FOR EVERY-MEMBER CANVASS

By Miss Kathleen Mallory,

W. M. U. Cor. Secy.

Preparedness anticipates possession—certainly it also makes easier participation in a proposed plan. One pastor said that he could reach within an hour practically all the many homes in his church merely by telephoning his request to the W. M. S. president. Similarly there is ready communication from W. M. U. headquarters in Birmingham to the State W. M. U. offices on to their co-laborers in the district and associations to the 30,020 W. M. U. organizations with their more than 600,000 members in 12,852 S. B. C. churches. It is believable that by now every W. M. U. organization has one or more members actively working for member-wide participation in the church's Every-Member Canvass.

Many regular activities of the fall will strengthen this participation. Among these are: season of prayer for State Missions; observance of an Enlistment Month; checking up on Standard of Excellence; missionary programs in local and associational groups; Week of Prayer for World-Wide Missions, November 30-December 4. It is also a proof of preparation that for many years the 'W. M. U. Plan of Work' for each organization has included the following clause: "Cooperate heartily in Every-Member Canvass of church and aid in introducing and supporting weekly envelope system where none exists, every precaution being taken against any budget system which would preclude or discourage the offerings of the W. M. U. Weeks of Prayer, which offerings have been officially approved by the Southern Baptist Convention."

It would seem to be providential that five days of the canvass week are coincident with the time when W. M. U. members will be praying for world-wide missions and will be ingathering the Lottie Moon Christmas Offering. The Bible gives many instances of prayer associated with giving, as in the description of Cornelius (Acts 10:2)—"who gave much—and prayed—always." In the programs for the December Week of Prayer and in the Union's three monthlies, which have a combined circulation of over 90,000, in the State denominational papers and in "Home and Foreign Fields" W. M. U. women and young people will be urged to participate altogether helpfully in preparation for and in the actual "putting over" of the canvass. Therefore, every W. M. U. organization down to the tiniest Sunbeam Band has been asked to choose a promoter for its group, the duty and privilege of each promoter being to enlist her entire constituency in line with the S. B. C. Promotion Committee.

In all such efforts as well as in the reaching of the unenlisted in their own as well as in nearby and less accessible churches, W. M. U. members and leaders look prayerfully to the pastors for encouragement and hearty cooperation. Greek scholars say that the word translated "help" in Philipians 4:3 means "take hold along with." Earnestly are the pastors urged to "take hold along with" their missionary organizations in the "laborers-in-the-Gospel" effort to enlist all the women and young people as well as the men in the Simultaneous Every-Member Canvass.—Baptist Record.

MORE MARGARET MEMORIALS

It has been several weeks since your trustee has sent in a list of new names for our Margaret Memorial Fund, so this time we have more names than usual for publication.

Since September 1 the following persons have been memorialized:

Margaret Sheets, Margaret Jack, Margaret Tiller, Margaret Pickell, Margaret Ballinger, Margaret West, Margaret Buchanan, Margaret Buchanan, Margaret Buchanan, Margaret Padgett, Margaret Anderson, Margaret Wolfe, Margaret Mullins, Margaret Burnett, Margaret Fowler, Margaret Miller, Margaret Koonce.

Middle Tennessee Margarets
Maggie Lou Bouldin, Margaret Seef, Margaret Scruggs, Margaret Edmonson, Margaret Gibson, Margaret Grifey, Margaret Gray, Margaret Lay, Margaret Johnson, Margaret Jett, Margaret Weese, Margaret McCallum, Margaret Tucker, Margaret Waters, Margaret Cherry, Margaret Richardson, Margaret Rollow, Margaret Griffin, Margaret Bowman, Margaret Strevil, Margaret Baldwin, Margaret McKenzie, Margaret Brown and Margaret Rogers.

Besides this splendid list of names, three circles of Bellevue W. M. S., Memphis, and the Intermediate G. A.'s of First Church, Knoxville, sent in \$2 each for memorial offerings, although they had no one in particular to honor.

Your trustee is delighted at the splendid response she is receiving from all over the state. She so earnestly desires to see this list grow to 250 before our next Southern Baptist Convention meeting. They now stand at 121, so she urges those of you who have not already presented this matter to your societies to do so at your earliest convenience.

Then don't forget our young folks at Thanksgiving. As you all know we have five of them here in local colleges in Tennessee—Stephen Jackson, 1105 W. Clinch Street, Knoxville; Reba and Jackson Lowe, 2305 Highland Avenue, Nashville, and Richmond and William Medling, Union University, Jackson.

Mary Crocker, 30 Summerside Place, Leeth, Edinburgh, Scotland, is the sixth member of Tennessee's group for this year. Mary would also greatly appreciate being remembered.

May God's richest blessings be upon each of you as you pray for these noble young folks and as you remember them with your gifts of love.—Laura D. Powers.

EAST TENNESSEE DIVISIONAL MEETING

The East Tennessee divisional meeting of the Baptist W. M. U. met with the Highland Park Church, Chattanooga, October 6 and 7, 1931.

Tuesday the sixth a divisional mission study institute was held with Mrs. Wm. McMurry, state mission study chairman, presiding.

Classes were held for the various organizations led by Mrs. McMurry, W. M. S.; Miss Ruth Walden, Y. W. A.; Mrs. A. L. Crawley, Intermediate G. A. and R. A.; Miss Cornelia Rollow, Junior G. A. and R. A.; Miss Leona Mayo, Sunbeams.

Mrs. McMurry reviewed the book, "Europe and the Gospel," in a most interesting way and a demonstration, "How Not to Conduct a Mission Study Class," put on by a group of Chattanooga women, was very much enjoyed.

The evening program for the young people, presided over by our East Tennessee young people's chairman, Mrs. Virgil Adams of Lenoir City, was splendidly gotten up and was well attended. Those taking part in this program were: Miss Kathleen James of Chattanooga; Miss Ruth Walden, Nashville; Miss Martha Joe Duff, Cleveland; Miss Lolita Hannah, Japan, and Dr. C. J. Lowe, China.

The banquet served the young people was lovely and the food delicious. The banquet hall decorated in the colors of the various auxiliaries was a most beautiful sight.

The W. M. U. session opened with a pageant which was appreciated by all present. This was followed by an impressive prayer by "Mother" Rolston. This session was presided over by Mrs. R. L. Cowan, East Tennessee vice-president. Those taking part on this program were: Mrs. G. L. Davis, Chattanooga; Mrs. S. F. Miller, Clinton; Mrs. R. L. Cowan, Knoxville; Mrs. Virgil Adams, Lenoir City; Miss Northington, Nashville; Mrs. P. B.

Lowrence, Chattanooga; Miss Walden, Nashville; Miss Hannah, Japan; Miss Laura Powers, Knoxville; Dr. C. J. Lowe, Chattanooga, and Mrs. A. T. Allen, China.

This was one of the most inspirational meetings we have ever held, each speaker bringing a message of love, enthusiasm, and helpfulness, which we cannot fail to profit by, if we will only catch the vision.

We were loath to give up Mrs. R. L. Cowan as vice-president, but she felt she had ample reasons for not serving another year. The following officers were elected for next year: Mrs. J. Frank Seiler, Elizabethton, vice-president; Mrs. Wayne Longmire, Knoxville, and Mrs. W. F. Robinson, Chattanooga, assistant vice-presidents; Mrs. Sam J. Smith, No. 11 Sterchi Apartments, Knoxville, secretary and treasurer, and Mrs. Virgil Adams, Lenoir City, young people's leader.—Mrs. Sam J. Smith, Secy.

THANKSGIVING CAKES

As Thanksgiving approaches we begin to turn our minds to cakes, pies and other good things. For many years now it has been the privilege of Tennessee women to provide the cakes for Thanksgiving dinner at our Training School in Louisville. Last year they sent fifty-two cakes. Fortunately most of them were fruit cakes and could therefore be kept for Sunday night supper and other special occasions, so none of the girls suffered from indigestion and none of the cakes were wasted! On the contrary this overflow of our love lasted until February. Shall we do it again? Times are hard of course. But surely there are enough of Tennessee's famous cake-bakers who have flour and sugar and eggs to spare for a cake for our girls. Let us not fail them. If we cannot send cakes, but would like to send some samples of our preserving and canning skill or celery or apples or any of the various good things for which different sections of our state are noted, these will not come in amiss for the many little extra occasions that help to make life at the Training School happy. Inclose a card giving your name, address and telling to what W. M. S. you belong.

Address your package:
Baptist Woman's Missionary Union
Training School
334 East Broadway
Louisville, Ky.

NEWS BULLETIN

(From page 8.)

SEVEN DEACONS ORDAINED

Recently the First Baptist Church of Watertown, Tenn., J. A. Brannon, pastor, ordained seven excellent men as deacons. A presbytery composed of a large group of deacons and pastors from neighboring churches organized with the pastor of the First Church as moderator. Rev. W. B. Woodall, pastor Round Lick Church, led the devotion; Rev. Hall Grimes conducted the examination of the candidates; Rev. H. D. Burns, pastor of the Liberty Baptist Church, delivered the charge; Dr. Sam P. Martin, pastor of the First Baptist Church of Lebanon, preached the ordination sermon, and Rev. J. H. Grime, venerable Baptist minister, led in the ordination prayer. The brethren consecrated to the full work of the deaconate were: Prof. W. E. Wilson, Tom Allison, Levi Tracey, Elroy Floyd, Smith Womack, Halbert Smith and Ernest Rakes.

DR. HAYNES IN GOOD MEETINGS

On October 11 Dr. John K. Haynes, pastor of the South Knoxville Baptist Church, began a series of special meetings with Dr. D. P. Montgomery of Leesburg, Fla., doing the preaching. The meeting continued through Sunday, October 25. From the first day the congregations were large, attentive and unusually interested in the sermons. It has been the custom of this church through the years to use none but the strongest men available in our revivals, and we were never more fortunate than when we secured Dr. Montgomery to assist the pastor in the meeting just closed.

There were more than a hundred reconsecrations, renewals and professions. This church with a thousand

members is in a spiritual atmosphere to go forward in soul winning and kingdom building such as it has not been heretofore. Weeks before the meetings began, the pastor organized the men and women teachers, deacons and leaders into groups and went into the homes of the people within the radius of the church and preached, prayed and sang. All this plus the great gospel messages the pastor always brings made it easy for the evangelist to reap a harvest.—Thos. A. Frazier, Church Clerk.

BIG REVIVAL AT TALBOTT

The Lebanon Church at Talbott has just closed the best revival it has had for years. Our pastor, Rev. W. E. Watson, of Jefferson City, had W. W. Overholt of Morristown to do the preaching. The Holy Spirit was with us and deep conviction was evident on all sides. He used many men and women effectively. The results of the meeting were 24 professions, 13 renewals and 36 additions by experience and baptism, three by letter and one by restoration.

On October 25 our pastor baptized 28 men and women, a few boys and girls in Holston River. A large congregation witnessed the service. At the night service Brethren John Cockrum, John Rives, James S. Ellison, Decatur Smith and Lon Hull were elected as deacons and their ordination set for November 8. It was a happy church that listened to the pastor speak on the "Church Covenant" and welcomed the 28 persons into church fellowship. Brethren, pray for us.—Glenmore Garrett, Sr.

GOD BLESSES THE TRUE

When Dr. Robert G. Lee came to the pastorate of the Bellevue Church, Memphis, three years and ten months ago, one of the first statements he made was that his heart's desire was that there should be a spiritual revival in Bellevue Church every Sunday and that souls should be saved every Sunday. In this desire many other prayerful hearts joined with the heart of the pastor. The pastor's desire and the desire of many of his people has been realized.

Remembering this, the night of October 25 was a momentous night in the Bellevue Church. In the presence of a great congregation that made the use of chairs in the aisles necessary the pastor baptized the 500th person who has joined Bellevue since he became pastor. Quite a number of others await baptism. These 500 and the other 1,700 who have united with Bellevue since Dr. Lee became pastor came without any set season of revival meetings—coming Sunday by Sunday at the regular church worship services.

What a testimony this is to the power of gospel preaching, the teaching of consecrated teachers, the personal work of God's people and the value of Christian visitation.—Stanley M. Armstrong.

(And what a mighty testimony to the willingness of God to bless a church that will not entrust its sacred work of teaching to worldly members!—Editor.)

PREPARATION MADE FOR THE EVERY-MEMBER CANVASS

According to a report by the Rev. Mark Harris, Newport Church has recently had a splendid institute in preparation for the Every-Member Canvass. During the series of meetings Dr. J. T. Henderson, Knoxville, lectured for several days. Seventeen churches were represented at the meetings with an average attendance of 100 at each lecture. Resolutions were made to conduct conference periods in the interest of the Every-Member Canvass in every church in East Tennessee Association.

WANTED—TRAY CLOTHS

Our dietitian is asking that Women's Societies, Sunday school classes and individuals to please send us some tray cloths, Indian head preferred, to be plainly hemmed, without embroidery, 18x24 inches wide finished.

SOUTHERN BAPTIST HOSPITAL
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Important New Features for 1932

The eighth successful issue of Doran's Ministers Manual is now ready. In addition to the regular departments which have made it an indispensable working tool throughout the English-speaking world. The Manual for 1932 has a series of feature evening services for the year. These special services include programs for pageant services, candle-lighting services, programs built around Negro spirituals and favorite hymns, and programs for the use of drama and tableaux in the presentation of the Gospel message.

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AMONG THE BRETHREN

By FLEETWOOD BALL

J. E. Willis lately resigned as pastor at Newton, Miss., but the church refused to accept it.

A. F. Whitehurst of Hinton, Okla., has resigned to accept a call to the church at Fort Cobb, Okla.

J. N. Crosby has resigned as pastor in Chester, Ga., closing his career of nine years in October.

Clarence Palmer lately resigned as pastor at Iuka, Miss., but the church flatly refused to accept it.

Charles H. German of Woodbury, Ga., has accepted a unanimous call to the church at Haralson, Ga.

J. T. Bradford of Parsons has accepted a call to the care of Bunches Chapel Church near that place.

Earl Vaughn of Brownsville lately preached with great acceptance at Huron as supply for J. S. Bell.

The First Church, Thomaston, Ga., voted to accept the resignation of C. S. Durden effective June 1, 1932.

Herbert N. Massey of Gaffney, S. C., has accepted a call to the care of the First Church, Smithfield, N. C.

C. W. Stumph, a Tennessee exile, has accepted a call to the care of the Southern Church, Casa Grande, Ariz.

H. T. Whaley of Portland supplied the pulpit of Eastland Church, Nashville, which is pastorless, last Sunday.

L. M. Keeling of Malvern, Ark., is doing the preaching in a revival with the First Church, Charleston, Mo., J. S. Compere, pastor.

Ellis A. Fuller of Atlanta, Ga., is doing the preaching in a revival in the First Church, Eldorado, Ark., J. H. Buchanan, pastor.

A. R. Adams of Hattiesburg, Miss., has accepted a call to the pastorate at McLaurin, Miss., and the work starts off splendidly.

H. C. Bass of Birmingham, Ala., has telegraphed his acceptance of a call to the First Church, Meridian, Miss., beginning December 1.

J. H. Fuller, supply pastor Hills Park Church, Atlanta, Ga., has been a visitor to a sick sister, Mrs. J. S. Telleteller, in Maryville.

At the urgent insistence of the First Church, Okmulgee, Okla., its pastor, E. L. Watson, declined a call to Central Church, Hot Springs, Ark.

R. O. Bazer of Shreveport, La., fourteen years a Baptist preacher, has announced his candidacy for city marshal. He already has a bigger job.

M. D. Jeffries of Memphis, pastor in the Baptist Memorial Hospital, preached at both hours Sunday for the West Jackson Church, Jackson.

The revival in the First Church, Fort Smith, Ark., B. V. Ferguson, pastor, resulted in 100 baptisms. L. G. Broughton of Atlanta did the preaching.

The First Church, Gulfport, Miss., has just closed a great meeting resulting in 51 additions, 23 for baptism. The pastor, B. L. Davis, preached.

A. U. Boone of Memphis supplied the pulpit of Calvary Church, Jackson, last Sunday at both hours and the First Church, Paris, on the preceding Sunday. This good man and splendid preacher is kept steadily busy.

S. J. Cannon of Louisville, Ky., lately did the preaching in a revival in East Hill Church, Pensacola, Fla., A. C. Abney, pastor, resulting in 50 additions. P. S. Rowland of Atlanta, Ga., led the music.

Calvary Church, Alexandria, La., E. E. Calvin, pastor, has lately enjoyed a good revival, the pastor doing the preaching. There were 115 additions, 64 by baptism.

William Russell Owen, the pastor, lately did the preaching in a revival with the First Church, Asheville, N. C., resulting in 75 additions, 58 by baptism.

On October 11 Calvary Church, Savannah, Ga., honored its beloved pastor, John Wilder, at the completion of his twenty-fourth year of service with that body.

The revival in Royal Street Church, Jackson, in which G. G. Joyner of Parsons did the preaching, closed Wednesday night with 12 additions. G. B. Smalley is the pastor.

J. C. Boatwright of Valiant, Okla., was lately assisted in a revival by C. F. McClure of Shawnee, Okla., resulting in 103 conversions and 53 additions by baptism.

Evangelist E. A. Petroff of Rogers, Ark., lately concluded a revival in the First Church, Okmulgee, Okla., E. L. Watson, pastor, resulting in 56 additions, 43 by baptism.

On Saturday night, October 24, G. M. Savage of Jackson and A. M. Overton of Baldwin, Miss., participated in the ordination of George Wages as a deacon in the church at Wheelers, Miss.

A welcome banquet was given Thursday night, November 5, by more than 120 men of Calvary Church, Jackson, in honor of their incoming pastor, F. J. Harrell, who takes charge November 29. The church owes \$48,000 on their handsome new \$110,000 building.

BY THE EDITOR

T. O. Reese has resigned at Perry, Fla., to accept the call of Sarasota in the same state.

Pastor Warren L. Steeves of Waterloo, Iowa, has recently been with Central Church, Duluth, Minn., in a revival.

R. W. Selman of Northside Church, Chattanooga, has recently been in a meeting with Pastor C. M. Pickler at Wartrace.

Mississippi Baptists are in an intensive campaign to raise money with which to enable their schools to continue their work.

J. W. Hickerson has been with Pastor Macon C. Vick in a revival at Bardstown Road Church, Louisville, Ky. Eight were added to the church.

As a result of a revival held by State Missionary John T. Walters of Louisiana, a church will be organized at Bosco, La., a village near Monroe.

Beginning last Sunday J. W. Mayfield of McComb, Miss., is leading West Monroe, La., saints in a meeting. E. E. Huntsberry is pastor.

Thirty-seven additions to the church were the results of the meeting held at the Lafayette Church, with Pastor Earl Meador doing the preaching.

Fifty-two members were added to Watts Street Church, Durham, N. C., as a result of their recent revival. E. L. Wolslagel aided the pastor, C. S. Green.

The Iowa State Convention plans soon to engage a state evangelist who will conduct revival meetings and direct the work of evangelism in the state.

John W. Ham and Singer Coultts passed through Nashville last week on their way to Harrisburg, Ill. They have just concluded a meeting at Bloxom, Va.

Ooltewah Church, Chattanooga, has just closed a meeting which resulted in 75 professions. Pastor R. R. Denny was aided by Brother Hardin Pearson of Adairville, Ga.

During the pastorate of S. G. Posey with Coliseum Place Church, New Orleans, November, 1926-June, 1931, there were 904 additions. The membership of this church is now 900.

T. D. Brown of St. Charles Avenue Church, New Orleans, has recently led the church at Haynesville, La., in a gracious revival which resulted in 45 additions. Carrol D. Wood is pastor.

Students of Loyola University, New Orleans Catholic institution, voted last week on the prohibition issue, and as was anticipated, gave a majority for repeal of the Eighteenth Amendment.

Blood River Association of Kentucky met this year with Sinking Creek Church in honor of her 100th anniversary. Her pastor, T. J. Gough was honored by being elected moderator.

Founder's Week will be observed at Moody Bible Institute, Chicago, the first week in February. On the fifth the special program in honor of D. L. Moody, founder of the Institute, will be held.

Twenty-six pastors attended the West Tennessee Pastors' Conference held in Jackson, November 2. Speakers were: Dean A. W. Prince; C. B. Williams, J. J. Hurt, and F. J. Harrell.

One hundred and fifteen members were added to Calvary Church, Alexandria, La., as a result of a great revival in which Pastor E. E. Colvin did the preaching and Ira C. Prosser of Fort Worth, Texas, led the music.

Brother D. C. Kerley baptized 36 members into the Pleasant Hill Church November 1 in a service at First Church, Lenoir City. This was the result of the recent meeting there in which Pastor Kerley did the preaching.

Women of Washington Parrish, La., of which Bogalusa is the capital, have given their unqualified endorsement to our prohibition laws and pledged their active support to candidates who are known to be dry.

As a result of a revival in Ormsby Avenue Church, Louisville, Ky., led by Pastor Chesterfield Turner of Frankfort, Ky., there were 51 additions, 21 by letter, 8 by baptism and 23 restorations. Surely that was a good meeting.

After spending a month in the Baptist Hospital at New Orleans, Pastor A. J. Smith of Queensborough Church, Shreveport, La., has gone to Florida, where he will continue to be treated. He hopes to return to his duties about the first of January.

Louisiana State Convention is meeting this week with Emanuel Church, Alexandria, where Carl A. Devane is pastor. The major problem before them is that of providing for their debts without destroying their mission work during the coming year.

The Relief and Annuity Board, Dallas, Texas, calls attention of laymen to the Service Annuity Plan of the Southern Baptist Convention which should be adopted by the churches in their budgets this fall. Write to the Board for information concerning it.

The meeting at the Belmont Heights Church, Nashville, in which Pastor R. Kelly White was assisted by Brother R. N. Owen of Paris, who did the preaching, and George Card, who led the singing, resulted in 35 additions, 22 of whom were for baptism.

H. M. Lintz, formerly of Greeneville, Tenn., recently closed an evangelistic campaign in Hancock and Avoca, Iowa, and Berlin, Wis. It was his third meeting in Hancock, second in Avoca and first in Berlin. More than 400 people took a stand for Jesus Christ in these three campaigns.

A group of Kentucky men will present this week to the State Association a resolution calling for the appointment of a Social Service Commission to take the place of the usual committee on temperance and social service. We believe the move a good one.

Methodists of Hattiesburg, Miss., are rejoicing over the redemption of the property of Main Street M. E. Church which had to be sold recently to satisfy the bondholders. Money was raised to buy back the property and to meet maturing obligations still unpaid.

Pastor C. L. Hammond of Oakwood Church, Knoxville, is doing the preaching in a revival with his people. The special services began Sunday. E. L. Wolslagel of Biltmore, N. C., is leading the music. On the opening day of the meeting there were five additions for baptism.

Thousands of aged ministers would be glad now if they had had opportunity to participate in the Service Annuity Plan. Laymen should see that the churches provide for its benefits to their pastors in this year's budgets. Information given upon request by the Relief and Annuity Board, Dallas, Texas.

The Service Annuity Plan of the Southern Baptist Convention provides against want when participating ministers are disabled or old and for their widows. Laymen should take the lead in its adoption by their churches this fall. Write to the Relief and Annuity Board, Dallas, Texas, for information concerning its adoption.

John W. Ham writes a word of appreciation for the fine spirit and great crowds that marked his recent revival with Pastor L. O. Leavell and Deer Park Church of Louisville. Their revival was a part of the simultaneous meeting in which 35 Baptist churches cooperated. Dr. Ham is now in Bloxom, Va., goes from there to Harrisburg, Ill., and from there to Miami, Fla.

President John R. Sampey of the Louisville Seminary will deliver the Layne Foundation lectures for the Bible Institute of New Orleans during the week of January 18. President Francis P. Gaines of Washington and Lee University, Virginia, will deliver the Tharp Lectures during the same week, and a city-wide training school will be held under the direction of J. E. Lambdin and Joe B. Moseley.

E. T. Tomlinson, aged 73, died October 30th at his home in Elizabeth, N. J. He was the son of a Baptist minister and was himself for many years a prominent preacher in Northern Baptist ranks. He was best known as the author of books for boys, such books having had a sale of more than two million copies. He was also the author of several text books on Greek and Latin.

McMINN LAYMEN HOLD MEETING—ANNUAL REPORTS SHOW GREAT WORK

The laymen of McMinn Association held their annual meeting with the North Athens brethren on the first of November. About 300 men were present and the spirit was unusually fine. Officers elected for the new year are: President, J. W. Brown; secretary, Chas. H. Jones; leaders, group 1, D. W. Morgan; group 2, J. S. Tyler; group 3, J. I. Foust; group 4, J. S. Bates. Group 1 will hold its meeting the fifth Sunday in November with Inglewood church; group 2 met November 8 with Lamontville; group 3 met the fifteenth with Mt. Harmony Church, and group 4 meets the twenty-second with Goodfield Church.

Secretary Jones writes: "We had one of the best meetings (November 1) we ever had. The attendance was the largest and the spirit was fine. Three quartettes were present and one splendid duet. The Junior Choir of the North Athens Church rendered special music."

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

PASTORS' CONFERENCES

NASHVILLE PASTORS

Belmont Heights, R. Kelly White. A Marked Man, by Dr. R. N. Owen; Calvary Communings, by Dr. Owen. SS 613, BYPU 224.

Seventh, Edgar W. Barnett. How Much? The Punishment of the Wicked. SS 261, BYPU 81.

Grandview, J. R. Kyzar. The Blessedness of Giving; The Fatherhood of God. SS 293, BYPU 97, baptized 2, by letter 1.

Tabernacle, Clifton Bridges. Repressing the Depression; The Still Small Voice. SS 114, BYPU 23.

Donelson, G. Green. Why Emphasize Stewardship; Life for a Look. SS 142, BYPU 46, PM 42.

Centennial, T. C. Singleton. The Salvation and Redemption of Jesus; Climbing to a Throne of Grace. SS 105, BYPU 47, PM 41.

Park Avenue, E. Floyd Olive. Some Reasons for an Every-Member Canvass; Thy First Love. SS 596, BYPU 100, for baptism 1, by letter 1.

Antioch, A. P. Moore. Looking on the Bright Side; One Thing Lacking. SS 92, BYPU 39.

Inglewood, W. Rufus Beckett. Righteousness Through Christ, by Dr. L. T. Mays; The Lord's Day. SS 212, BYPU 71.

Third, Bunyan Smith. The Splendor of Man; Every-Member Canvass, by Rev. W. C. Creasman. SS 274, BYPU 73, PM 55.

Lockeland, J. H. Sharp. The Dollar in Judgment; The Firm Foundation. SS 307, BYPU 68, by letter 3.

Edgefield, W. Henderson Barton. A Witch and a King; The Friend of the Poor. SS 353, BYPU 71.

Immanuel, Powhattan W. James. Service Annuity, by D. H. Marbury; The Master Musician. SS 600, BYPU 150, for baptism 11, baptized 10, by letter 5.

North Edgefield, O. F. Huckaba. For the Truth's Sake; A Faithful Saying. SS 314, BYPU 101, PM 85.

Judson, H. B. Cross. Going Out From Supper; What Claim Has Jesus Upon My Life? SS 556, BYPU 108, profession 29, for baptism 4.

Gallatin, L. S. Sedberry. Comfort Ye My People; Bushels, Beds and Lamps. SS 178, BYPU 85.

Grace, L. S. Ewton. Praying for Power; Transformed Into a Good Soul Winner. SS 686, BYPU 125, for baptism 2, baptized 1, by letter 3.

CHATTANOOGA PASTORS

Northside, R. W. Selman. Ministry of Prayer; The Lost Son. SS 483, BYPU 91.

Cleveland, First, Lloyd T. Householder. The Supreme Motive; The Compassion of Jesus. SS 335, BYPU 74, by letter 2.

Central, A. T. Allen. The Dry Brook; Numbering Our Days. BYPU 85.

Boynton, L. A. Lowrey. Our Debt to God; Filling God's House. SS 114, BYPU 4 unions, by letter 1, for baptism 10, baptized 7.

Concord, W. C. Tallant. Pray, Watch and Fight; Having Done All—To Stand. SS 110, BYPU 42.

Oakwood, J. A. Maples. God's Call to Baptists; What Think Ye of Christ? SS 108, BYPU 40.

Ooltawah, R. R. Denny. Revivals; Conversion. SS 117, BYPU 40, by letter 4, for baptism 18, baptized 17.

Soddy, L. C. Peoples. Gaining for the Master; Saving for Him. SS 95, BYPU 40, by letter 1.

Ringgold, A. F. Smith. The Stewardship of Property. SS 118.

Redbank, W. M. Griffitt. A Luke-warm Church and Its Cure; An Imaginary Spiritual Prosperity. SS 287, BYPU 85.

East Chattanooga, J. N. Bull. Christ Our Only Help in Trouble; Jesus' Use of Human Agency. SS 288.

Eastdale, J. D. Bethune. The Only Remedy for Our Economic Troubles; The Model Penitent. SS 212, BYPU 44.

Clifton Hills, A. G. Frost. Thinking White; Where There Is No Vision the People Perish. SS 268, BYPU 126, by letter 3, baptized 1.

Alton Park, T. J. Smith. Render Unto God That Is God's; Labor for the Meat Unto Eternal Life. SS 205, by letter 2, for baptism 1.

Cleveland, Big Spring, Samuel Melton. Peter Departs From the Jewish Custom; The False Falls While the Truth Multiplies. SS 203, BYPU 93.

Chamberlain Avenue, A. A. McClanahan, Jr. Paying Vows; God's Invitation. SS 338, BYPU 125, baptized 1.

Tabernacle, W. F. Hinesley. Living the Longest; Tragedy of the Almost. SS 350, BYPU 119, for baptism 1.

Calvary, W. T. McMahan. Planning the Work; Bow and Arrows. SS 396, BYPU 159, for baptism 1.

Rossville Tabernacle, Geo. W. McClure. Second Coming of the Lord; Second Coming of the Lord. SS 426, BYPU 94.

Avondale, D. B. Bowers. All Things Through Christ; Crossing the Sea. SS 485, BYPU 130, for baptism 1, baptized 1.

Highland Park, C. F. Clark. Some Signs of Love; The Value of the Soul. SS 549, by letter 2.

First, J. H. Hughes. With Christ at the Last Supper; What Does the Believer Possess? SS 1,056.

MEMPHIS PASTORS

Prescott Memorial, J. Carl McCoy. In Christ's Stead; Selling Out Cheaply. CC 336, BYPU 103, by letter 3.

Eastern Heights, Malcolm A. Younger. Am I My Brother's Keeper; The Persuading God. SS 154, BYPU 102, PM 62.

Bartlett, C. B. Pillow. Despise Not Little Things; Laborers Together With God. SS 70, BYPU 35, additions 1, for baptism 1, by letter 1.

Trinity, C. C. Myrick. The Greatest of These; Am I My Brother's Keeper? SS 337, BYPU 192, by letter 2, for baptism 1.

New South Memphis, W. L. Norris. The Separated Life; Get Thine House in Order. SS 183, BYPU 58, PM 31.

Temple, J. R. Black. A Successful Heart Attack; Eyes, Ears and Mouth Open. SS 809, BYPU 222.

Union Avenue, H. R. Hurt. SS 780, BYPU 489, additions 2.

Capleville, J. R. Burk. Why I Should Make a Subscription During the Every-Member Canvass; The Disciple's Prayer. SS 57, BYPU 47.

Hollywood, J. O. Hill. Our Inexhaustible Source of Supply; Salvation by Grace. SS 200, BYPU 125, baptized 2, approved for baptism 1.

Whitehaven, W. R. Poindexter. What the Church Should Stand For; The Unpardonable Sin. SS 90, BYPU 60.

Lucy, L. E. Brown. How We May Succeed in Our Task; Overcoming Difficulties. SS 48, BYPU 24.

Big Creek, L. E. Brown. Secrets to Successful Work; Psalm 90. SS 40.

Bellevue, Robert G. Lee. Blessings of Hard Times; Commandments for Husbands. SS 1,415, BYPU 409, by letter 2, for baptism 3, baptized 3.

LaBelle, E. P. Baker. The Test of Love; Human and Divine Judgment. SS 669, BYPU 304, by letter 4.

Longview Heights, W. V. Walker. A New Testament Good Man; Everlasting Life. SS 54, BYPU 24, PM 30, choir practice 16.

Calvary, J. G. Lott. Stewardship; Second Coming of Christ. SS 265, BYPU 75, by letter 3.

Merton Avenue, S. P. Poag. Gen. 45:7-3; Phil. 2:5. SS 220, BYPU 90.

Yale, W. L. Smith. What God Did for Us for Jesus' Sake; Pit Diggers. SS 165, BYPU 85.

Eudora, L. B. Cobb. Heaven. PM 48, baptized 3.

Highland Heights, Theodore Whitfield. SS 810, BYPU 119, by letter 4.

Speedway Terrace, Wm. McMurry. Foreign Missions in the Beginning; Salvation for All Men. SS 405, by profession 2, by letter 2, additions 3.

Boulevard, J. H. Wright. Christ Turned Out of the Church; How to Be Saved. SS 289, BYPU 119.

Berclair, A. B. Jones. God's Rubbish Heap; The Twelve Gates. SS 67, BYPU 38, PM 54.

Central Avenue, E. A. Autry. The Lonely Road; The Red String. SS 275, BYPU 114.

OTHER PASTORS

Ducktown, Mine City, Org Foster. Things to Be Considered; The Half Has Not Been Told. SS 254, BYPU 37.

Sevierville, First, L. W. Clark. That They Go Forward; Christ's Finished Work. SS 319, BYPU 78.

Rockwood, First, N. V. Underwood. The Every-Member Canvass; The Desolation of a Life Without Christ. SS 234, BYPU 72.

Kingsport, Calvary, J. L. Trent. Stewardship of Prayer; The Closing Week in the Life of Christ. SS 197, BYPU 59, by letter 2, baptized 1, under watch care 1.

Obituaries

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

REV. JAMES P. JANEWAY

Rev. James P. Janeway, who died August 29 at his Tampa, Fla., home, was born sixty-seven years ago in McMinn County, Tennessee, where he lived until a few years ago. For many years Brother Janeway was pastor in the Sweetwater Association. His father, the Rev. J. L. Janeway, was one of our pioneer preachers, and his daughter, Mrs. T. W. Page, Bacon's Castle, Va., is the wife of a pastor. He loved his Lord and Savior.—His Brother.

JOHN SANDERS

Whereas on August 28, 1931, death removed from our midst a deacon of our church, Mr. John Sanders, aged 78. Therefore be it Resolved:

First, That the North Fork Church has lost one of her most loyal members and Sunday School teachers. He will be greatly missed.

Second. That we extend to the bereaved family our heart-felt sympathy and prayers for their loss as well as ours.

Third. That a copy of these resolutions be furnished the family of the deceased, a copy be spread on our records and a copy be sent the Baptist and Reflector.

MRS. A. C. ADCOCK,
MRS. L. C. LANDERS,
MRS. W. E. WOODSON.

MRS. FANNIE KIDWELL ACUFF

Mrs. Fannie Gidwell Acuff, widow of the late Rev. J. Thomas Acuff, and for thirty years a member of the Milan Baptist Church of Union County, died October 24 at her home near Corryton, Tenn., at the age of 83 years. Mrs. Acuff was the daughter of Josiah Kidwell of Grainger County. This family was one of the pioneer families of Hamblen County, Tennessee, Mrs. Acuff's grandfather, John Kidwell, being a pioneer Baptist minister, and the founder of the Kidwell Ridge Baptist Church in Hamblen County, Tennessee.

There remains only one survivor of the Kidwell family, Mrs. George Schultz, of Grainger County. Mrs. Acuff is survived by four sons and one daughter, Clyde and Charlie Acuff of Corryton, Tenn., S. O. Acuff of Maynardville, Tenn., Attorney Judd Acuff of Knoxville and Mrs. R. C. Atkins of Corryton, Tenn.

BUSY PASTOR AND HARD SUMMER

Pastor L. A. Byrd of Whiteville has been a busy man this summer and has had some trying experiences along with his work. Mrs. Byrd had to go

to the Baptist Hospital of Memphis for an appendectomy and while in the hospital developed fever which confined her for several weeks. During this trying period Brother Byrd was seeking to fulfill engagements for revival meetings. William McMurry of Speedway Terrace, Memphis, aided him at Whiteville and a good revival was had, resulting in seven additions by baptism. One veteran of the church, 90 years old, declares that the evangelist did some of the best gospel preaching he had heard in twenty years. We are happy over the continued growth of the Whiteville Church and trust that Mrs. Byrd is fully recovered now from her illness.

Our men are falling in line with the Every-Member Canvass all over the state, and we believe it is going over in a great way. Let every layman get behind his pastor and help in the budgeting of the churches and see that every member gives to the support of all causes.

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Gist of the Lesson, 1932, by R. A. Torrey. Published by Fleming H. Revell Company, New York.

This little vest pocket edition of the Sunday School lesson exposition is ready for those who wish to begin now their preparations of next year's lesson teaching. Those who have read Dr. Torrey's works know what to expect of him along this line. On the great fundamentals, he is a sound supernaturalist. For example, on John 3:1-16 he rings true to the historic faith saying in part, "Nothing will take the place of the new birth. Reformation, prayer, Bible study, morality, alms-giving, baptism, church membership—all have their value, but none of them nor all of them together will take the place of the new birth." It is a good aid to every adult and young person who wishes to know the Sunday School lessons.

The Friendly Way, by Edgar A. Guest. Published by the Reilly & Lee Co., Chicago, Ill. \$1.25.

It has been some time since a volume of Guest's poems had appeared, and we feel sure this one will meet with a hearty reception at the hands of our readers. The title of the volume gives one some idea of the nature of the poems presented in it. In it are "About Dogs," "About Golf Scores," "Absent," "Barabbas," "Every Boy's Chance," "The Friendly Way," "A Grandmother Explodes," "Rain in August," "When Janet Goes to Bed," "Worn Out" and many others of his inimitable poems are contained herein. One cannot find a better companion for an hour of leisure than Guest. His poems are clean, wholesome, refreshing, invigorating, good for both mind and soul. The volume is attractively bound in green, stamped in gold and carries a beautiful cover.

Outriders for the King, by W. Thornburn Clark. Published by Educational Department, Foreign Mission Board, S. B. C., Richmond, Va. Paper, 50c; cloth, 75c.

This new foreign mission book contains a series of sketches on one outstanding missionary from each of the first six fields entered by the Foreign Mission Board of the Southern Baptist Convention. There is included not only a sketch of the missionary portrayal, but also many illuminating sidelights on the life of the people among whom he labored. Progress made in the various countries is readily seen when the pioneer conditions under which these Outriders labored is contrasted with the present times.

The book is written for young people as well as adults and offers to each who reads it a half dozen friendships, either new or renewed, all of which are well worth cultivation.

Europe and The Gospel, by Everett Gill, D.D., Th.D. Published by Educational Department, Foreign Mission Board, S. B. C., Richmond, Va. Paper, 50c; cloth, 75c.

In the foreword of the book, Dr. Gill sets forth two aims which he has kept before him in its preparation. One was to introduce to the reader the five European peoples among whom Southern Baptists labor to the end that, knowing more about them, he may be more interested in them. A second aim was to show that "if the missionary enterprise is not the greatest thing on earth it is nothing."

And right well has he succeeded in these two aims, introducing to the reader the nations of Rumania, Spain, Hungary, Yugoslavia and Italy through historical sketches, and proving his point that foreign missions is a man's job—a grim and glorious necessity, and not a spiritual luxury.

The motives for foreign missions enumerated are the evangelistic, denominational, humanitarian, industrial-commercial, and last, that motive which includes and glorifies all the rest, the loyal and royal motive of obedience to Christ's last command, that He may be crowned Lord of all the earth.

The book is delightful and informing and will be read with interest by all who desire to go deeper in missionary thought and endeavor.

Youth on the March, As Seen from a College Chapel, by Clifton D. Gray, president of Bates College, New York. Richard R. Smith, Inc., 1931. \$2.0.

This is a book of addresses of rare grace and charm. They are baccalaureate and first chapel addresses covering a period of the past ten years by the president of Bates College, Lewiston, Maine. Here is a college president who possesses the insight to discern and understand the inner life of the young people of our own time, their motives, their aspirations, their weaknesses and their temptations—and yet knows how to deal with students in their relation to the practical

problems of life. The author's clearness and accuracy of style and thought, together with his directness of appeal, aid in placing this book on a very high plane, making it a most valuable contribution to the religious and educational literature of the present day.

Strength of Will, by E. Boyd Barrett. Published by Richard R. Smith, Inc., New York City. \$1.50. 190 pages.

Knowing that "four out of five men have reserve forces of will in their possession with which they are totally unacquainted," the author gives us a careful study of methods whereby we may come into control of these reserves. In the book he furnishes us "with a plain, simple technique by which any one, young or old, can bring those reserves under full control, to the surface of consciousness and put himself in a humor to shout a challenge to his destiny."

The author is a noted psychoanalyst and as such has had ample opportunity to study humanity and the phenomena of self-expression. In chapter 1 he discusses some characteristics of the will and points out ways by which we may investigate

the workings of our own minds. In chapter 11 he tells us how to wake up the will. "Somewhere below the surface of our conscious willing, there is a reservoir of force or energy on which the will can draw," he declares and shows how we may discover their reservoir. He points out the folly of the theory which Jean Jacques Rousseau gave the world, namely "be yourself." In other words, do not restrain any natural impulse in your being. On the other hand, Dr. Barrett shows that there is in the theory something worth consideration, for "there is in each one of us a self whom we do not always know" and our business is to find this self and allow its best nature to be expressed.

The relation between the Will and the Intellect is discussed in an interesting and enlightening chapter. The sick will comes up for a careful clinical survey and the causes of its maladies are exposed. Illustrations from the author's clinic notes are presented and these are followed by the meaning, methods, technique and schemes for training the will. Surely one can but profit from a study of the volume if he does not allow himself to be led astray into some fanatical religious views.

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