

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Volume 97

NASHVILLE, TENN., THURSDAY, NOVEMBER 26, 1931.

Number 48

Findings Of The First Baptist International Youth Conference, August 1-3, 1931

The members of your Prague Committee humbly submit for your consideration the following items included in your program, or emerging therefrom:

First. From the standpoint of attendance, some four hundred being present; and from the standpoint of representation, sixteen nations being represented; and from the standpoint of having effectively promoted international Baptist acquaintance and Christian fellowship, and for having focused definitely the thought-life of youth and youth leaders upon the Christian tasks and Kingdom problems of the world, we declare the Conference a preeminent success and give glory to God for His obvious blessings thereupon.

Second. We register our profound gratitude for the great Baptist denomination of which we are a part. We are grateful for God's leadership through the years, for the great heroes of the faith, and for the world-wide missionary program through which the message of salvation is being given forth. We pledge our personal loyalty and consecration to this world program as well as to the fundamental principles by which our denomination is controlled.

Third. We have been led to realize anew the international nature of this our age. We have felt the inward warmth of soul which comes with more intimate Christian fellowship and contact with those of our nations who have accepted Christ as Savior and Lord, and we recommend that Baptist youth the world around strive diligently through correspondence, travel, study, personal acquaintance and prayer to develop international sympathy and Christian love.

Fourth. We find conclusive manifestations of a widespread restlessness of the young people at this conference and by reports of those whom they represent for more intimate knowledge of the program and progress of their own denomination. We witness also their desire for a more felicitous harmony between themselves and the more mature constituency of the churches and the denomination. We dare to suggest, therefore, that the various conventions, associations, committees, boards, etc., throughout the world consider, and where practical, utilize upon such boards, committees, etc., at least small numbers of distinctly young people for the promotion of the local, state-wide, and world-wide Baptist endeavors. We recommend also that in Baptist churches the worthy members of the oncoming generation be more generally utilized in sharing the responsibility of the work of the churches.

Fifth. We deplore the substantial evidence in vastly too many quarters of the serious lack of spiritual vitality. We hear with sorrow the statement from our accredited leader that church members have lost the interest and zeal for winning the lost to Christ. We regret to know that in some sections the growth of churches has been limited to increase from Baptist families. We grieve to note a serious curtailment in the missionary activities of many fields. We recommend that the Baptist youth of the world, **FIRST**, study earnestly the conditions and the causes therefor; and **SECOND**, commit themselves to changing these regrettable tendencies, turning them into tidal waves of righteousness. This may be done by a "rediscovery of the wonder and romance of the Word of God, which is the vehicle of God's revelation to mankind. It is the international textbook from which we all learn."

Sixth. We applaud those efforts that are being made by world leaders looking towards international disarmament and world peace. We praise the recent activities of President Hoover in his moratorium declaration and his efforts toward disarmament. In response to the recent appeal of Mr. MacDonald to the youth of the world that its idealism be turned to world peace, we offer this following declaration and suggest that this conference through the General Secretary of the Baptist World Alliance and the Chairman communicate its approval to both Mr. MacDonald and Mr. Hoover. The declaration: We, young people representing Baptist organizations and gathered from many lands, are resolved by the help of God to exercise all our influence on behalf of international cooperation and understanding. We are convinced that the way of war and the way of Christ are incompatible, and we shall seek with all our power to create the atmosphere of moral disarmament and to promote the active and continuous cooperation among men of all nations which will make for the establishment of unity and lasting peace throughout the world. We pray that the strength and wisdom of God may be granted to the statesmen who strive to lead the nations in the ways of justice and brotherhood, and especially that the approaching disarmament conference may issue in a substantial reduction of deadly instruments of war, the multiplication of which is one of the gravest points of international peace.

Seventh. We have had with us no representations from Russia as would have been the case under normal conditions. We are constrained to record our deep regret at their absence and our condem-

nation of the system of repression under which young Baptists, as well as other religious people, are suffering in that land. We commend to the prayers of the Baptist young people of the world these people of Russia.

Eighth. We, the youth of this conference, representing sixteen nations desiring greater unity of purpose in oneness of endeavor in Kingdom enterprise, recommend that the Young People's Committee of the Baptist World Alliance, and the Alliance itself, establish and maintain a unified world program of prayer for Baptist young people for both individuals and for Baptist organizations for youth. We suggest and recommend that such program be promoted through the World Bulletin for Baptist Young People and the denominational press world-wide. Furthermore, we recommend that immediately we include in this program: (1) Missions, missionaries, and world-wide evangelistic awakening and the Disarmament Conference in February, 1932, in Geneva; (2) World Peace; (3) the 1933 Conference of the Baptist World Alliance.

Ninth. We feel that the solution to all of these problems lies in our complete surrender to our Lord Jesus Christ. The lack is not in His power, but in our failure to appropriate that power. We must en-throne Him as the Lord of our lives. To accomplish all of this we recognize that our need is for a more real and active fellowship with the Holy Spirit. He is our Guide into all truth. We purpose to know Him, follow Him, to do His bidding, until we shall see the Kingdom of Christ established in the hearts of men everywhere.

Thoughts on Worship

By
E. O. SELLERS

Worship at the Lord's Table

Happy those members whose church observes the Lord's Supper frequently and observes it in worshipful fashion. Where can we find a richer opportunity for worship than when we are gathered around the Lord's table? Baptists do not bow before material symbols in worshipping God. Our Master, however, knowing the temptation of the human heart to forget has arranged this ordinance to help us in our efforts to give Him our hearts' best devotion. If we find it difficult in the regular church service, with its many distractions at the front and in the aisle, to concentrate our feelings and thoughts upon Him, surely this difficulty should not exist when we sit with His people around the table which He has spread. The emblems of His sufferings in our behalf are placed before us and if the soul cannot lose itself in adoring worship then it may be asked, "When will it worship?" We must let these material symbols remind us of Him and we must partake of them as He commands.

Is there not a tragical tendency on the part of many churches today to slight, or belittle, or neglect this service which our Master so tenderly asked us to observe? It seems that worship reaches its highest point when worshipers are reverently and lovingly gathered around His table in remembrance of Him.

Christ's Words About Worship

Aren't they wonderful—those few words of Christ about worship to that Samaritan woman at the well. He was tired, but, ah, He gave to her certain truths which have been shining with celestial splendor through the centuries. Three glorious facts there are in those two sentences He announced on that day.

First, the nature of God. He said, "God is spirit"—not a spirit but God is spirit. The being whom we worship is not some image fashioned by man, even though it be the image of the mother of Jesus, or of noble saints of the past. God is spirit.

Second, He stated the nature of worship. It was spiritual worship, and it must be performed in spirit and in truth. That is, it must be observed in spirit and not with material, visible images and objects. It must be performed in truth and not merely in formal ceremonialism—as if God were content with the moving of the lips while the heart was far from Him. No, it must be true worship—not merely the singing of hymns, no matter how hilariously the leader might induce the audience to make it. Not in mere listening to Scripture reading, nor in putting money in the collection basket, nor in watching and listening to a preacher in the pulpit. No, worship must be true.

Third, He announced the startling fact of the

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Baptist and Reflector

(Continuing Baptist Bullder, Founded 1834)
Published Weekly by
EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION
O. E. Bryan, Corresponding Secretary and Treasurer

JOHN D. FREEMAN, Editor

BOARD OF MANAGERS
J. G. HUGHES, Chm. L. S. SEDBERRY J. B. TALLANT
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Entered at Postoffice, Nashville, Tenn., as second-class matter. Acceptance for mailing as special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized March 4, 1921.

Advertisements—Rates upon request.
Terms of Subscription—\$2.00 a year in advance.
Budget Price—\$1.50 payable monthly or quarterly in advance.
Send all remittance to the Baptist and Reflector, 161 Eighth Avenue, North, Nashville, Tenn.

Editorial

"It is natural for us to talk in Armenian terms about our salvation."—O. W. Taylor.

"To pray is the greatest thing any human can do."—Frank Hall at Polk County Association. And the hardest, but most blessed.

"The churches today are as little concerned about the second coming of Jesus as the Jews were about His first coming."—H. D. Burns.

"I'm not going to give encouragement to the preaching of a doctrine that will result in the damnation of a soul, no matter how many people may call me narrow."—O. W. Taylor.

There is no sound basis for any man's theology save that which is found in the prophets and the apostles; and all ethics become tawdry human sentiment when drawn from any other source.

Philosophy may satisfy the mental longings of a few scholars, but what the masses of mankind are hungry for is the simple gospel story of redemption from sin and the certainty of the eternal justice of God.

How things change! Once a Pope kept a monarch waiting outside in the snow for three days seeking an interview with "His Holiness." A few days ago Mussolini, the monarch of Italy, had a date with the Pope and kept the Pope waiting while he (Mussolini) took care of some little details of his government. Well! Well!

BEGINNING NEXT WEEK

An interesting original story for the whole family in which a pine tree tells of its experiences. Be sure to call the attention of your boys and girls to this story, for it will feature paper making, bag making, and wital give a thrilling story. Watch for "Why Slim Jim Burst."

DON'T FAIL US

Don't fail to send us a report of your Every-Member Canvass. Just as soon as you have completed it, send us the good news. We want two reports: (1) That from every church which subscribes its proposed budget regardless of the number of cards signed; (2) that from every church that secures a card from as many as 75 per cent of its members. And be sure to send us the number who agree to tithe.

WHAT EDITORS ONCE THOUGHT

If one goes back very many decades in the pages of the secular press he is astonished by the evidences of radical changes in the public mind of our land. Things were once dealt with freely and emphatically that now are absolutely barred. Religion and denominational matters were presented with freedom such as the editor of a daily newspaper of our day does not seem to know. Take, for example, the following from the front page of the MEMPHIS BULLETIN of March 27, 1865, a double column article, on the curse of tobacco:

"The boy who smokes is ferocious—he is daunted by nothing. At school he would charge his pipe with the pounded bones of his forefathers . . . The

cigar indicates a smoker sufficiently hardened by a long series of poisonings to be able to make his appearance in public."

MUSSEL GATHERERS

There is one painting in the Corcoran Art Gallery of Washington, D. C., which every one should have a chance to study. It is entitled "Mussel Gatherers" and came from the brush of Norton. It tells a story of poverty such as American people, with few exceptions, do not know, a poverty that begins before birth and continues on and on, generation after generation. In it are seen peasant women trudging wearily along the shore of some sea coast with their crude baskets and the forks by means of which they dig the clams out of the ooze and slime. If one has ever gone "clamming," he knows something of what their lot is as they drag their weary bodies along on wet, mud-smear feet watching for the places where the bivalves have worked themselves down into the mire. The picture tells the story that every fisherman knows, a story of disappointments many, big finds few, days when the baskets are taken home empty. Failures are more numerous than successes, and out before the mussel gatherers stretch only long, empty, barren days, while the grim specter of dire need and grim hunger is never absent from the picture. We grumble and complain in our land because of what we call hard times, but for every one in our nation who really suffers, there are in the lands of the "mussel gatherers" a thousand who would call us millionaires.

AT THE CONVENTION

Funniest Joke

There are always some real jokes to be picked up in and around the meeting place of the Convention. This year, according to the judgment of the editor, the funniest joke was that told by A. V. Patton, deacon of First Church, Jackson. It was: A Negro went into a certain town and opened up a place of business. His sign carried his name, may be, Mose Jones, after it the letters Ph.D. After some time a friend accosted him with the question, "Mose, what are those letters for on your sign? Surely you are not a doctor of philosophy."

"Naw, suh," came the reply. "You see, when I went to make de sine, I didn't have room to put all de words on it so ah jist put down the initials."

"Well, what do you mean by Ph. D.?"

"O, dat stands for Post Hole Digguh," which am mah business."

Funniest Incident

It was told all about the Convention and perhaps R. E. Grimsley of Chattanooga can tell whether it was told correctly or not.

Three of the brethren were entertained in the home of Merchant Davis and wife, Jewish citizens of the town and splendid people. They reached their home in the afternoon and left their overcoats and luggage in the room to which the colored maid had assigned them. Mrs. Davis was absent and soon after the messengers left, the maid called her and the following conversation is alleged to have taken place:

"Miss Davis, yo' guesstes is come."

"Is that so? Well, what do they look like?"

"O, dey's fine lookin' men, an' ah knows dey is all right, kase ah's done been through de pockets of dey coats."

Mr. Davis vouches for a part of the incident, stating that she did call and report, "Dey's sho' fine gentleman kase dey sho' has some good lookin' close."

Other Jokes

Another story that bears re-telling is that of the young lady who was very anxious to lead her beau to propose. After several futile efforts, she became disgusted and declared, "Jim, you remind me of the sea."

"How is that?" he asked. "Because I am so big and broad?"

"No. You just naturally make me sick!" she replied with vehemence.

There was also the story of the young fellow who told his sweetheart that the alphabet was made out wrong, and when she asked his reason for the assertion, he replied, "Because you and I are too far apart."

Our Stewardship

The editor believes in the servant being able to give an account of his stewardship. Tennessee Baptists have entrusted to him a great and important task. As a minister of the Gospel the Lord has committed to him even a greater task. Hence, in carrying on his work, he feels always the pressure of two obligations—to preach the Gospel and to give the Baptists of Tennessee the best possible paper. During the State Convention year that closed October 31, 1931, he has been able to carry on without a break, and hereby gives an account of his labors.

As Editor and Business Manager

The report of the Baptist and Reflector for the year is the best he has been able to make during his more than six years of service as editor. The circulation grew from 6,256 on the first of November, 1930, to 7,700 on November 1, 1931. At the same time the deficit on operations decreased quite a goodly amount. From a net deficit of \$6,300 in 1930, we dropped to \$4,390 during the year just closed. This saving was due in large measure to the reduction in the cost of our printing. Had we been able to command as much advertising as the paper once carried, there would have been practically no deficit. The total cost of operations for the year was \$18,809.12. It will be seen that this represents a cost per paper circulated, counting the average for the year at 7,000 of nearly \$2.70. However, when we take into consideration that quite a number of our papers, advertisers' copies, exchanges, etc., do not bring us an income, the cost per paper was about \$3.00. In other words, the paper cost us one dollar for each subscriber more than he paid. This will be true until our circulation reaches around 12,000 copies, when the profit on the extra papers will absorb part of the deficit on the first 7,000 and the extra receipts from advertising will absorb the remainder.

It has been a good year for the paper in many ways. Never before has the present editor received so many expressions of appreciation for the paper. The pastors of the state have been more thoughtful about sending us news, while articles on almost every subject have swamped us time and time again. Always we have on hand copy enough for several issues of the paper. Our only need has been for more news about the work being done in our churches and associations. Time after time we have asked that the brotherhood send us reports of revivals, ordinations, dedications of buildings, special services of every kind, notes of associational meetings and such. We receive a multitude of programs, but nobody is interested in programs except the people who are on them and the Baptists in the immediate locality to be touched by the program. It is a hundred times more interesting to write about what happened at the meetings.

As a Preacher

The editor could not serve anywhere without the privilege of preaching. And the brotherhood has given him far more opportunities to do so than he has had time to accept. During the year just closed he has served many churches, has gone to every place possible to present the cause of the paper and has attended a number of general meetings. The following table tells its own story and he is thankful that the Lord has made possible so much extra work and has given the strength needed to do it:

Sermons preached	175
Addresses delivered	81
Prayer meetings attended	16
Special services attended	66
Sunday School classes taught	14
Days spent attending associations and conventions	53
Religious visits made	68
Pastors' conferences	27
Board meetings (days and parts of days)....	23
Ordination services	4
Funerals	6
Conversions witnessed	34
Additions to churches served	66
Miles traveled	28,094

The miles traveled in work directly or indirectly connected with the paper have equalled the distance around the globe, and they have taken us to every

section of our good State. Such distances have been made possible by our wonderful system of highways and the speed of the automobile, as well as to the courtesies of the railroads. We owe them a big debt of gratitude, for without the aid they have given in our mission work, we could not have shown such a record of service.

Appreciation

During the year just closed we have had to change our office force. Miss Beatrice Moore, who served with us so faithfully during several years, was promoted by being made secretary to Dr. O. E. Bryan. For her efficient work, and for her kindness in helping instruct the new workers we are deeply grateful. She is one of the most efficient, dependable, loyal and consecrated helpers anyone ever had, and withal as fine a Christian young woman as can be found.

Miss Elizabeth Preston, who was graduated from Carson-Newman College last May, took her place as Office Secretary of the Baptist and Reflector. She receives all moneys sent to our office and handles the same with the exception of paying them out. She readily learned the routine of the office so that few of our readers ever knew that a significant change had been made. She has been diligent in her work, has done much of the drudgery while the editor has been absent on the field, and has also served many churches in and near Nashville in Training Schools. We are glad to have such efficient help, for without it the field work of the editor would be impossible.

Miss Mabel Henry of Little Rock, Ark., a Peabody student, came to us in June as stenographer and secretary to the editor. It has been a great help to have some one upon whom we could call every time we had a few hours in the office. She works only half time, thus making it possible for us to save expenses. She is a member of First Church in Nashville and an active Christian worker on the campus of Peabody College.

We owe a debt of gratitude to Secretary Bryan, Miss Northington, Mr. Hudgins, Superintendent Stewart of the Orphanage, Mr. Fetzer, bookkeeper of the Executive Board, and to the field workers of the Educational Department. These have all boosted their paper, and some of them have brought in many subscriptions, especially Miss Mary, who is always a true supporter. Mr. Hudgins and Miss Northington have always been gracious about their pages, and never once has either of them complained if things did not go just exactly as had been planned.

We must also express our deep appreciation for the faithful work of Fleetwood Ball and O. W. Taylor. It would be difficult for our older subscribers to think of the Baptist and Reflector without thinking of Brother Ball and "Among the Brethren." During the year we have been pleased to note that at least two other Baptist papers have begun the weekly publication of brief news notes similar to those he has been sending us so long. And the Sunday School lesson by Brother Taylor is becoming as much a prized part of our paper as the news notes. "He's the best all-round lesson writer in the South" is a current comment in letters as well as by word of mouth, and the editor is always pleased to hear it.

A Forward Look

As we look forward into 1932 we desire to see the list of real friends and supporters grow larger and larger. We know that mistakes will be made. The editor very naturally will say things which some of the readers will not approve. He will even say things that will wound feelings and arouse resentment. If he does, he does them not with any intention of being offensive, but out of a sincere desire to present the truth, to be true to the deep convictions of his own soul.

We hope to continue to advocate the budget plan of circulating the paper. It has its defects, but it is the only plan that will get large results. We shall present soon another plan that ought to have much success. We are even now seeing bright prospects of a large income from advertising. We see brighter days for all our people. We see another bitter Presidential campaign and pray that God will save us from having to fight a wet candidate on either party ticket, or on both. We see Tennessee Baptists doing more for the general work than they have ever done before. We thank God for His di-

vine favors during the past year, thank the Tennessee Baptist brotherhood for their loyal support, and press on toward a higher mark in our sphere of service.

CAN WE AFFORD IT?

We know full well the place the church bulletin fills in the average Baptist church, for as pastor the editor tried the bulletin service, and he did without it. He very frankly sets it forth as his opinion from experience that the churches magnify unduly the values that come from the printing and circulation of the bulletins, especially the elaborate and expensive ones, just as the agencies of our denomination do. But leaving that aside for the time being, we wish to call attention to a phase of the discussion usually not considered by any of us.

There are evidently about 1,000 churches in the South that use bulletins. The cost of these range from about two dollars per week for the small churches using the stock bulletin provided by the Sunday School Board to as high as \$25.00 per week for the elaborate ones which some of the large churches print. A safe estimate of the average cost of the bulletins is \$5.00 per week for these churches taken as a whole. This includes cost of printing, mailing and secretary's work not to mention the time required from the pastor's duties.

At \$5,000 per week and fifty-two weeks per year the sum expended for these publications runs around \$250,000 per year. Whatever may be the opinions of our church workers as to the value of the publications, we sincerely believe that they will consider it worth serious thought, when they realize to what extent the bulletins absorb our denominational income, and to what an enormous extent the money spent for the same would alleviate the burdens of our distressed denominational agencies.

Two hundred and fifty thousand dollars per year would keep 300 missionaries on the foreign fields! It would support 1,000 native Christian workers on foreign fields to give their full time to missionary endeavor! It would pay off the Foreign Board's debt in four years! It would endow any Baptist college in four years! It would free the Baptist Bible Institute in one year! It would take the heart-crushing load off Southwestern Seminary in two years! It would maintain six full time, high grade missionary evangelists in everyone of our Southern states! It would make possible half time preaching for 1,000 rural churches of our Southland and thus absorb a part of the army of unemployed preachers! It would double the stipends now paid to the aged and dependent preachers of the South and add others to the pay roll! It would build 100 modern meeting houses for rural churches every year, and thus take them out of their dilapidated antiquated quarters! At the present budget rate of our state papers, it would send the state denominational papers into 200,000 more Baptist homes each year, thus bringing from the members of our churches additional gifts of not less than ONE MILLION DOLLARS PER YEAR!

We do not wish to offend anyone who may feel that the bulletin is an asset to the church that uses it, nor do we deny that it is an asset to such. What we wish to do is to raise the question, "Can Southern Baptist churches afford to spend the amount of money they are now spending for bulletins, when the money, directed elsewhere, would produce such tremendous dividends for the Master's cause?"

BLACK RACE OF AMERICA STAND BETWEEN TWO CONTRADICTORY FORCES COMMUNISM AND CHRISTIANITY STOP COMMUNISM IS SUCKING US DOWN STOP CHRISTIANITY CAN HOLD US UP STOP WILL WHITE BAPTISTS RALLY NOVEMBER 29 AND THUS MAKE POSSIBLE A LARGER WORK AMONG US STOP GOD HELP YOU TO DO IT. Sam and Lindy.

CUBANS AWAKENING STOP GOSPEL GROWING IN POWER STOP WE NEED MORE AMERICAN MISSIONARIES AND MORE MONEY STOP WE BEG TENNESSEE BAPTISTS TO SUBSCRIBE EVERY ONE OF THEM TO THE PROGRAM ON NOVEMBER 29. Don Pablo Desiret.

THANKING GOD

There is every reason why Baptists of Tennessee should be grateful to God and express their thanks in deeds. For one thing, by far the larger per cent of our people are rural folk. Out on the farms this year the hand of Providence has been very evident. Never before has the entire State produced such crops, while never before in a long time has the fruit of the tree and the vine been so plentiful. Nature has seemed to be in an unusually extravagant mood, and everything from the lowly buck bush to the giant hickory and oak has produced bountifully. Barns are filled to overflowing; great stacks of hay and straw bedeck the barnyards; such shocks of corn as are seldom seen outside the "corn belt" stand in the fields; pantries are filled with canned fruit and vegetables; potato houses are overflowing; fat, sleek stock mill around the barns and feeding places on every thrifty farmer's place. Indeed this autumn has seen a "harvest home."

Thanksgiving Day will have passed before this issue gets to most of our readers, but it is not too late to give thanks. Sunday marks the time when all our people will have a chance to express their gratitude in deeds, not in words only. The Jew always brought the first fruits of his fields and flocks as a thank offering to Jehovah. Shall we do less than bring of our bounty and give it unto our Lord Jesus?

Tithes and offerings are prescribed under the law. Proportionate and systematic giving is prescribed under Grace. There is but one way to have proportionate giving, and that is to make the tenth the minimum, then let those of large incomes give much more than a tenth. Anyone with an honest and unprejudiced heart will admit that 10 per cent of an income of \$500 per year is vastly more than 10 per cent of an income of \$50,000. That being true, we are unfair to the Lord and ungenerous one to another when we seek to make the tithe the flat rate for all our giving. So to teach tithing is to put it under the old covenant of the law, and there are many of our people who will not submit to it upon that basis. But when we teach the tenth as the minimum of giving for all, and emphasize the great New Testament truth that those who have much should give much, much more than the tenth, we bring the tenth under the rules of the covenant of Grace and our people will respond gladly, none of them giving less than a tenth.

Thanksgiving is not in words; it is in deeds. "If you love me, you will keep my commandments" and laying by in store on the first Sabbath is a commandment of the Lord for all His people. Let us give mighty thanks on next Sunday and do it by signing our subscription cards in the Every-Member Canvass.



That usher was once spelled "huisher"?

That a hurdy-gurdy is a musical instrument?

That the amount of moisture in the air is measured with an hygrometer?

That "humblepie" was once a savory meat dish served to hunters and servants during European hunting feasts?

That hypocrisy is from a Greek word pronounced almost like the English but meaning an actor or player of the stage?

That material development, throughout the history of the world, has always been in inverse ratio to spiritual development?

That many Baptist churches are now using pagan Romish services in which their members bow before crosses and images of the virgin Mary, etc.?

That Hunyady Janos (pronounced Hunyody Yanosh) is the name of the Hungarian General who turned the tides of the Mohammedans and saved Europe in the early decades of the fifteenth century?

That men have remained aloft in machines supported only by the currents of the air for more than fourteen hours, flying by use of the same principles which eagles, vultures, and other fowls have used instinctively for thousands of years?

Time For Action

By
F. F. BROWN,
Executive Secretary

The spirit among Southern Baptists perhaps was never better than at the present moment. The work of organization and extensive and intensive preparation for putting on the Every-Member Canvass November 29-December 6 has gone forward with wonderful unanimity of plan and purpose in all the states of the Convention. The State and South-wide secretaries and heads of various institutions without exception, pastors, laymen, and elect women, have been throwing themselves into the movement with abandon. And as we come up to the momentous week, we approach it with confidence that our people are going to rally to the support of all of our institutions and agencies as they have never done before.

Of course our pastors and other leaders will not lose sight of the vital fact that this Every-Member Canvass Movement was born in an atmosphere of prayer, and that, if it is successful, it must be consummated in the same sort of atmosphere. Prayer changes things. Vain are the efforts of men, however wisely planned and earnestly prosecuted, unless they are carried forward in the spirit and in the strength of the Master. Our splendid organization will amount to naught unless it functions according to the will of God and for Jesus' sake.

And yet we are not to lose sight of certain details that are so essential to success in this Movement. The pastor and church clerk and others familiar with the church roll will see to it that it is brought up to date, and as soon as possible a group of names with correct addresses is furnished each canvassing team, which has been carefully selected and properly trained for the task.

By all means see that a sufficient number of pledge cards are in hand for each member of your church several days in advance of the canvass so that each individual can be easily located when

the eventful day arrives. If your church has not been provided with pledge cards already, get in touch immediately with your Associational Chairman or your State Secretary and an ample supply will come to you without cost.

After every canvassing team has done its best to enlist every member by December 6, there will still be some unenlisted individuals in your community and some who have moved out of your community. It is highly important that you follow up your victories until the last individual is successfully reached. It is just here that in the past so many every-member canvasses have failed to reach their maximum results. **Let us not be satisfied this time until the last member is fully enlisted in the whole program of Jesus.**

Another most important detail is to see that every member is provided with a package of envelopes in ample time through which he can make his offerings from week to week, according to the scriptural plan. If you do not have the envelopes and do not know where you can get them, write immediately to your State Secretary and tell him your needs, how many packages of envelopes you will need, whether you will use the weekly, semi-monthly or monthly kind, and whether you have ever made the every-member canvass before and used the envelope system. He will be able to help you. He can direct you to the proper source for your supplies of envelopes and record books, etc.

Brother Pastor, for Jesus' sake, go to the limit of your ability in the messages immediately before you to inform and inspire your people to do their very best in this the most vitally important movement fostered by Southern Baptists in this generation. The progress, not to say the very life, of many of our institutions and denominational agencies is dependent upon its success.

THOUGHTS ON WORSHIP

(From Page 1)

eager desire of God to find such worshipers. Yes, He makes it stronger. God is not simply yearning for such worshipers, but He is seeking for them as if they were hard to find. I wonder if He has difficulty today in our church services in finding many who will worship Him in spirit and in truth and who are not merely drifting through a routine? Are our services adapted for helping people thus to worship or are they arranged for distracting the attention of the people from such worship to various activities around the pulpit?

A Memorable Service

What makes a sermon great? Can it be said that that sermon is the greatest which keeps the audience worshipping as they listen? We are tempted to think that a sermon should arouse the audience to action. Undoubtedly it should. But when should this action take place? On the next day? On the next week? Alas, by the time the listener has crossed the church threshold for the outside there are a multitude of fingers clutching at his thoughts and feelings to drag them along worldly and carnal avenues. If the preacher wishes his listeners to act he had better give them a chance before they leave the room.

What is the act which the preacher seeks to bring about? What does he want his listeners to do? What is the greatest deed which the soul can perform? Is not the soul reaching its highest level when it pours out to God the treasures of its devotion? I do not mean the mere making of noise in singing or going through earnest forms of prayer. I mean the soul honestly opening itself to God for His searching and purifying flash-light—surrendering to Him—placing itself in His hands for Him to mould and command. Let a soul do that and we can trust it anywhere. Let a soul do that and the result will be pure living and noble service.

But of what avail will be all manner of so-called religious activities if they do not flow out of just such communion of the soul as mentioned above.

Therefore, is not that sermon the greatest which, as it is being delivered, stimulates the listeners to open their hearts to God right there in the service? As the preacher is holding up God in His

wonderful character and works there flows out from those opened hearts communion and worship. The people are listening with their ears, seeing wondrous pictures of their Saviour with the eyes of their souls, as the preacher unveils them and, at the same time, are talking and listening to God in their hearts. Oh, what a sermon that would be? Think of a person—a deacon, a Sunday School teacher, anybody—spending an hour in heart-worship in such a service.

Let us watch such a worshiper as he approaches the church. There he goes up the church steps. Look at Him! He has had a busy week with cares innumerable; with temptations faced and some of them, maybe, yielded to; with questions of business and home life chasing one another even now in his brain. A little nervous, he drops into an accustomed pew and the service begins.

But hark! there is a quiet hush in the room. Possibly they are singing "Take Time to Be Holy"—singing it as softly as an echo. He seems to feel a quieting breeze blowing over him. He finds his muscles and nerves relaxing. It is a relief. It is pleasant. And that master-leader yonder in the pulpit begins building his service around the face of the Divine Presence. He brings that audience to a consciousness that the Heavenly Visitor is in their midst, and on through the quiet season of prayer, through the hearty, reverential singing, through that slow, distinct reading of the Scriptures, through that quiet devotional laying of their offerings in the collection plates, and even through the notices about the varied church activities for the Master, and on through that sermon in which the preacher is seen to be merely the mouth-piece for a message coming through from God—yes, on through all these features the service moves to its end.

The hour is up and that man has been a quiet and eager participant in it all. Look at him now. How calm and bright his face. See the new light in his eye. How strong he seems. He is a new man. He has been in touch with God, speaking and listening as friend to friend. He has been on the mountain-top. He has bathed his soul in refreshing waters, and he goes with an elastic step out to his home—out to the battles and the triumphs of the next week.

HOLD JANUARY FOR B. B. I.

W. W. Hamilton, President

I am coming to Tennessee Baptists with a frank statement about the financial situation with the Baptists Bible Institute. We have worked faithfully under the authority of the Southern Baptist Convention these last three years in an effort to reduce the indebtedness. We have done well under the circumstances. The debt has been reduced from \$350,000.00 to \$283,900.00, and during these three years have paid all operating expenses and all interest, and have reduced the debt by the sum of \$66,100.00. We are thankful to God and to Southern Baptists for this good showing.

We are now facing our greatest crisis. The bond payments have been \$25,000.00 per year, but the annual payments will be \$30,000.00 for the next four years and will then increase for the last two years to \$40,000.00 annually.

It is absolutely impossible to refinance the indebtedness of the Institute in the face of present conditions in the business world. We must pay the amounts falling due or face foreclosure and the loss of our valuable property.

Our immediate needs are as follows:

Bonds maturing February 1, 1932	\$30,000.00
Note endorsed by local friends	10,000.00
Interest on bonds and notes	8,936.50
Total	\$48,936.50

The above amounts must be paid by February 1, 1932. This will leave us owing \$170,000.00 in bonds and a second mortgage note of \$73,900.00.

Because of these conditions, and as a final effort to save the Baptist Bible Institute to Southern Baptists and to the cause of Christ, we are planning under authority of the Southern Baptist Convention to make January "Save B. B. I. Month" with Sunday, January 24, "Deliverance Day."

We plead with our friends everywhere to hold this month open and this day in reserve to save our beloved missionary school.

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

Paul's Letter to Philemon

SUNDAY SCHOOL LESSON, NOVEMBER 29, 1931

By O. W. Taylor

Scripture: Philemon 4-20. Golden Text: Gal. 3:28
Daily Bible Readings

Monday: Character of Philemon, Philemon 1-7. Tuesday: A Plea for a Slave, Philemon 8-20. Wednesday: A Plan for Restoration, Matt. 5:21-26. Thursday: Beauty of Brotherhood, Ps. 133. Friday: Courtesy Enjoined, 1 Pet. 3:8-16. Saturday: Masters and Servants, Eph. 6:5-9. Sunday: The Life of Love, 1 John 4:7-13.



Introduction: Philemon is the only personal letter of Paul which is preserved to us. It was written in his old age and out of a Roman imprisonment (verses 9-10). It teaches practical righteousness, Christian brotherhood, Christian courtesy, and the law of love.

I. A Delicate Social Situation

1. The Situation.

Philemon, to whom the letter was addressed, was a prominent and well-to-do Christian (verses 4-5), and seems to have lived at Colosse (verse 2; Col. 4:9). Onesimus was a slave of his ("servant" in verse 16 means "bondsmen"). Onesimus had run away and probably had stolen from his master (verses 12, 15, 18). At Rome he had come under Paul's influence and been converted (verse 10). Now Paul was sending him back to his master and asking Philemon to receive him and forgive him.

2. The Delicacy.

Slavery was prevalent in the Roman Empire and nothing was thought of it. Many Christians owned slaves. Roman law and public sentiment were severe on runaway slaves. Paul had to meet this, persuade a runaway voluntarily to return into servitude, and ask his personal friend to receive that runaway as "a brother beloved!"

3. The Solution.

Paul persuaded Onesimus. And then, in a letter of matchless beauty, skill, and Christian courtesy, he laid siege to Philemon's heart, and sent the letter jointly by Tychicus and Onesimus (Col. 4:7-9; Eph. 6:21-22). Ignatius says that Philemon not only received Onesimus, but set him free. What Christian would not after such a letter?

II. A Refreshing Christian (Verses 4-7)

"The bowels of the saints are refreshed by thee, brother." In that day the bowels were viewed as the seat of the emotions, the affections, etc. "The hearts of the saints are refreshed by thee, brother."

1. In Generosity. "The communication of thy faith," which was commended in Philemon, meant "the liberality to others flowing from thy faith" (1 Tim. 6:17-19; Heb. 13:16). By the rest of verse 6 Paul meant, "that thy faith may by its acts be proved to be a faith that works by love," which love was referred to in the preceding verse. The source of Philemon's generosity was "love and faith . . . toward Jesus Christ, and toward all the saints." The lack of generosity on the part of so many professed Christians springs from the absence of the love of God from their hearts. Genuine Christianity expresses itself in deeds. Philemon's generosity was remembered in Paul's prayers and evoked his thanksgiving. Does our generosity ever have that effect? Does our giving refresh anybody?

2. In Personal Excellency. Added to his generosity, Philemon's life was so circumspect, that a band of Christians met steadily in his house for worship (verse 2). In his heart were "love and faith" "toward the Lord Jesus, and toward all the saints." And Paul indicates that there were many other "good things" in him in Christ Jesus. He was a refreshing Christian. Many professed Christians are so shabby and disloyal and lacking in helpfulness, that they are depressing and never regale the hearts of others in a spiritual way. Others are like Evangeline: "when she had passed it was like the ceasing of exquisite music." When some die "great lamentation" is made over them, while others pass on "without being desired" (Acts 8:2; 2 Chron. 21:20). What kind of Christians are we?

III. The Christian Settlement of Social Problems (Verses 8-9)

By apostolic authority Paul could have enjoined upon Philemon the "convenient" (fitting) course. Instead he besought him "for love's sake." This is the love of God in the heart (Rom. 5:5), and is the Christian solvent for social ills. Note two things here.

1. Limitation. Paul, a Christian writing to a Christian, pleads on Christian grounds. He appeals to love in the regenerate heart. We should expect and call saints to act in accordance with Christian principles. As to matters outside among unregenerate people and in non-Christian bodies and commonwealths, human law and government must handle these. Scripture addressed to Christians only is misappropriated when applied to non-Christian society.

2. Application. "Love's sake" should settle questions of "labor and capital," "wages," and "hours" among Christians (Eph. 6:5-9; Col. 3:22-23; 4:1). Christians are warned against lawing among themselves before unbelievers (1 Cor. 6:1-7). But Philemon could be appealed to on Christian grounds. As to problems outside the range of religious jurisdiction, the Christian, as a citizen, should function along the lines of constituted law and order (Rom. 13:1-5). But what a travesty that law must ever compel the Christian to do what love ought to prompt!

IV. Spiritual Parenthood (Verse 10)

"I beseech thee for my son Onesimus, whom I have begotten in my bonds." Paul means this in a spiritual sense. We see here:

1. Instrumentality in the New Birth. "Ye must be born again" (John 3:1-7). God sovereignly accomplishes it (John 1:11-13; James 1:18). But He sovereignly chooses to use instrumentality in the matter: (a) The word of truth (James 1:18). (b) Human agency to bring this truth to bear upon men (Philemon 10; 1 Cor. 4:15). By such instrumentality of God prepares a spiritual environment or womb in which and out of which one is born again. Paul was the agency God used to bring Onesimus to Christ. Are you spiritually childless?

2. Suffering unto the New Birth. As natural birth entails suffering, so does the spiritual birth. The word "travail" originated to describe the birth-pangs of the mothers of men. So, spiritually, "as soon as Zion travailed, she brought forth her children" (Isa. 66:8). Paul knew this travail of soul for souls (Rom. 9:1-2; Gal. 4:19). So Onesimus was born. Sometimes bodily distress is involved in winning souls. "Onesimus, whom I have begotten in my bonds," and Roman bonds, with their connected matters, involved much suffering for Paul. Read the references on it. But Paul's spirit was "none of these things move me, neither count I my life dear unto myself" (Acts 20:23, 24). Do we ever suffer for the salvation of souls?

A Gospel Revolution (Verses 11-17)

The gospel "is the power of God unto salvation" (Rom. 1:16). We get our word "dynamite" from this word "power" (dunamis). Note some things "blown up" as recorded in our lesson.

1. A Brutal Spirit. The ruthless Saul had been, by "the power of God," changed into the tender Paul. Once he would brook no opposition. In our lesson he beseeches "for love's sake," is the very soul of courtesy, and, "without thy mind," will attempt nothing that may compromise the rights of another.

2. A Bad Character. Once Paul "breathed out threatening and slaughter" (Acts 9:1), here he breathes out love and tenderness. And Onesimus was once "unprofitable," a renegade, and a cheat. Now he is voluntarily returning to ask forgiveness of his master and re-enter servitude. Regeneration is revolutionary. Religion that will not move a man to do right toward God and man is false.

3. Unbrotherly Relationships. Onesimus had been a pagan Gentile, and such Paul once viewed as "dogs." Now Paul calls just such a man, who has

been born again, "my son," "my heart," and begs Philemon to receive him "as myself." The great Paul merging himself into the identity of a fugitive, but now regenerate, Gentile slave! Once Onesimus had been related to Philemon only as a slave, then later as a cheating, renegade slave. Now Philemon is asked to receive this same man back as "above a servant, a brother beloved." And Philemon did! On the natural plane, and within scriptural bounds, certain social distinctions among men must obtain. But around the cross and in the sphere of spiritual relationships, the ground is level. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28).

This was Paul's method of handling slavery: To circumscribe and transform the relationship by the spirit of Christ. Wherever the gospel has gone slavery has in time disappeared. The gospel is still the supreme weapon against social evils.

VI. A Bible Illustration (Verses 17-19)

1. The Illustration. "If he hath wronged thee or oweth thee ought, put that on mine account." Paul tells Philemon that if Onesimus has defrauded him in any way, Paul will assume the obligation and make it good. On this ground, he tells Philemon: "If thou count me therefore a partner, receive him (Onesimus) as myself." Receive Onesimus into the same status and consideration you would receive me; credit to him the value of myself and of my payment of his obligations.

2. The Parallel. This is a perfect illustration of how God imputes the righteousness of Christ to believers (Rom. 3:21-26; 4:3-8; 4-22-25). Christ has paid in full the sin-debt of believers. He presents these believers before God and His redemption pleads, "receive them as myself; all they owe my work for them will settle." The issue is that these believers are "accepted in the Beloved" (Eph. 1:6); no sins, so far as penalty in hell is concerned, are charged against them (John 5:24; Rom. 4:6-8); and they are "made the righteousness of God in Him" (2 Cor. 5:21). "I gave Him my poor, sinful heart, and He gave me in return His righteousness."

"Jesus, the Lamb of God, has died,
Op'ning the door to heaven wide,
All who believe are justified
Freely from ev'ry sin."

We thank God for this matchless letter, whose beauty is "as a dream in the crystal sunlight." Let us seek to exemplify its spirit. By so doing, "the hearts of the saints are refreshed by thee, brother."

QUESTIONS

1. What are the fundamental teachings of the Epistle to Philemon?
2. What was the delicate social situation which it sought to correct?
3. What method of solution did Paul follow? What was the result?
4. In what two ways was Philemon a refreshing Christian? What kind of Christians are we?
5. What is the Christian settlement of social problems? Can we expect non-Christians to stand on Christian bases?
6. How, then, shall non-Christians be controlled?
7. How and in what sense can Christians enter into spiritual parenthood?
8. Does the Christian who never suffers for spiritual reasons ever amount to anything?
9. What threefold gospel revolution does our lesson suggest?
10. Give and apply the Bible illustration of imputed righteousness in our lesson.

RUSSIAN BAPTISTS TREMBLE IN THE VORTEX STOP SUFFERING UNTOLD PRIVATIONS AND BITTEREST PERSECUTIONS STOP WE WAIT THE DAY WHEN OUR RULERS WILL REALIZE THE COLOSSAL BLUNDER OF INFIDELITY AND ALLOW CHRIST TO MAKE COMMUNISM STABLE STOP BEG TENNESSEE BAPTISTS TO RALLY NOVEMBER 29 AND THUS MAKE POSSIBLE AID FOR THE DAY WHEN GOD WILL OPEN OUR DOORS. Rudolph Kapsenski.

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

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REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION, OCTOBER, 1931

Receipts

Cooperative Program:	
Alabama	\$ 3,152.78
District of Columbia	990.46
Florida	3,506.21
Georgia	5,960.00
Illinois	102.78
Kentucky	10,245.67
Missouri	7,370.03
Mississippi	3,244.45
North Carolina	10,000.00
Oklahoma	2,641.22
South Carolina	6,620.65
Tennessee	8,593.75
Virginia	15,619.90
Arizona	67.91
Arkansas—Special	432.42—\$78,548.23

Designated:

Alabama	\$ 147.11
Florida	93.18
Georgia	1,513.87
Kentucky	994.95
Louisiana	87.77
Missouri	1,397.47
Mississippi	272.00
Maryland	346.09
New Mexico	22.96
North Carolina	830.56
Oklahoma	613.17
South Carolina	49.24
Tennessee	507.11
Texas	1,869.23
Arizona	21.15
Covington & Cincinnati Bridge Co. Dividend	60.00—\$ 8,825.86

Total receipts

Disbursements

Foreign Mission Board	\$45,014.34
Home Mission Board	18,557.88
Relief and Annuity Board....	5,437.17
New Orleans Baptist Hospital	1,888.10
Southern Baptist Conv. Bonds	3,145.65
Education Board	2,519.87
Southern Baptist Theo. Sem....	2,692.92
Southwestern Bapt. Theo. Sem.	3,817.34
Baptist Bible Institute	3,025.63
W. M. U. Training School....	514.28
American Baptist Theo. Sem.	760.91
Total disbursements	\$87,374.09

PUBLIC OPINION

Mr. Roger W. Babson, one of the best known economists in the United States, says: "There is probably no one factor which would more quickly bring a business panic and a period of unemployment than the nullification by legislation of prohibition and a return of the saloon."—The Baptist.

COME OUT OF THE CABIN

In a recent book, James Truslow Adams remarked that Abraham Lincoln was a great man not because he was born in a log cabin, but because he was able to get away from it. It is time some of us got away from our log cabins. After all, the ideals and shining lights that guide our lives and shape our destinies are not found in squalid huts, but in the dream palaces we create for ourselves. Perhaps it is trite to say that no goal was ever reached but that that goal first existed as an ideal in the mind. Yet most truths so evident do in time seemingly become trite.

There is something immeasurably fine about a man who can set an ideal and slave to reach it, just as there is something miserably lacking about one whose ideals exist only in idle day-dreams. Do not be ashamed of your ideals and ideas; cynicism in the final analysis is only a cloak for the cowards or the very foolish. Just what do you stand for, and what are you getting out of college? Why not

get your ideals down from the shelf and dust them off? If Lincoln had remained in his cabin, he would have been not one bit greater than any other backwoodsman. Come out of your log cabin.—Editorial in Cardinal and Cream.

MEMORABLE WORDS

Wholly apart from politics and without meaning to intimate any political preferences in the approaching presidential contest, we venture to express our own deep gratification that at the present time we have as the chief administrative head of the greatest country in the world a man who gives evidence in many of his public utterances of a devout, religious spirit. Over and over again President Hoover has emphasized the supreme value of the spiritual side of things. In his address radioed to the Methodist World Conference in Atlanta a few days ago, there are two paragraphs which might well be written in letters of gold. Here they are:

"Hardly anything in modern civil life is more encouraging than the new human feeling, the deep human interest now so widespread among governments. In this devotion to human life they gladly recognize the real assistance and leadership of the churches, which constantly hold before their governments the ideals of courage and charity, sympathy, honor, gentleness, goodness, and faith. The governments know that the life of the world cannot be saved if the soul of the world is allowed to be lost. . . .

"The age in which we live has seen marvelous material achievements, and we cannot tell what new victories and discoveries lie just ahead of us. But all this brings to human life a problem of its own—the problem of keeping our physical achievements from mastering us and our material possessions from controlling us. And we must depend upon the churches to help men and women everywhere to see that life does not consist in the abundance of things."—Religious Herald.

A "DRIPPING WET" DEMOCRATIC CANDIDATE

The attitude of the liquor group in the North who seem to have complete control of the national Democratic party seems to have as much consideration for the sentiments of Southern Democrats on the wet and dry issue as the infamous barkeeper of other days for the wishes of the drunkard's wife and children.

According to the daily press the liquor moguls of the North are telling us that any man who is not "dripping wet" will be acceptable (to them) as a candidate by the Democratic party for the presidency. These liquor moguls admittedly have control of the party machinery, and have abundance of money with which to keep the machinery well oiled.

According to the Democratic mayor of Chicago, whose name has such a foreign sound we would not attempt to pronounce it, the choice of the liquor moguls in charge of the national Democratic party lies between ex-Gov. Al Smith of New York, Governor Roosevelt of New York, or Senator Lewis of Illinois, who, according to the same authority, vie with each other for the "honor" of being the wettest wet.

In other words, the group that has control of the party at present seem interested only in selecting a man who is suitable to the foreign element in the large centers of population of the North, while at the same time they give no consideration whatever to the wishes of the real American Democrats of the South.

We have no objection to the sentiments of the foreign element in the North—if they be really affiliated with the Democratic party—being given due consideration in the selection of a standard-bearer for the party, as well as in the make-up of a party platform, still we cannot but feel the sting of the injustice when party leaders consider only the wishes of these raw recruits to the American republic in so important a national matter.

The sons and daughters of the men and women who hewed this republic out of the primeval forests should have some little consideration in selecting their party leaders, as well as in shaping the platform of their party.—Baptist Message.

SEND YOUR SUBSCRIPTIONS IN NOW. DO NOT WAIT.

SPORTS ON SUNDAY

A few years ago we began to hear of Sunday golf at Pinehurst and at winter resorts in South Carolina. In the latter State, we believe, some effort was made to enforce the law against such sports on Sunday, but nothing came of it. In North Carolina we did nothing more than talk. Soon Sunday sports of this kind had spread all over our State, and now one may see on every side, almost any Sunday, people playing golf and tennis and similar sports. It is the regular thing and no one makes protest. Perhaps one reason for silence is that most people are estopped from complaint by the fact that they too on Sunday follow most vigorously the sport of automobile riding. And all this has come in a State in some parts of which, not so many years ago, small boys thought they were committing an almost mortal sin to whittle a stick on Sunday. The Puritanical Sabbath has gone; we are in a new day. We had as well face that fact. Great numbers of our people no longer regard Sunday as a Sabbath.

In view of the condition just mentioned, what is the duty of Christians on Sunday? Shall they too make Sunday a day wholly devoted to recreation? We hardly believe that any Christian will gain the consent of his conscience to make a practice of this. Every Christian has duties which he must neglect or disregard if he gives his Sundays over to recreation. Sunday is named in Revelation as the Lord's Day and has been so called ever since. On it Christians have generally agreed to worship Him. For that purpose they meet in their churches regularly on Sundays. This is the day specially set apart for the ministry of the Word, for instruction in the Sunday school, for the edification of the saved and the calling of sinners to repentance at the preaching services. What kind of a Christian is it that can leave these things to his brethren and ride off in his automobile or spend this time in playing golf? We should think that any true follower of our Lord would be ashamed to be seen with golf clubs in hand making his way towards the links at the hour of services in his church. We want to appeal to the members of our churches "by the mercies of God" to be faithful to attend the church services. If any feels that he must have the recreation of automobile or golf or tennis on Sunday, let it be at some other hour than the church hour. At that hour let all be in the churches worshipping God.—Biblical Recorder.

THE POWER OF THE PENNY

By Elizabeth Cole

What's a raindrop, what's a grain of sand, what's a tiny leaf—each by itself? Just an infinitesimal little atom. Yet what glorious beauty is in the ocean, the beach, and a forest of trees! The penny, too, is little in itself. Yet what an inspiring picture is behind the millions that have been spent on Christmas Seals to make a healthier, happier land! Here are but a few elements in the vast oceans and forests that Christmas Seal pennies have united to make.

The campaign to control tuberculosis, to which the pennies are devoted, is primarily an educational campaign. To teach people how to live daily healthy lives in order to fortify themselves against sickness (for tuberculosis especially attacks rundown persons) has been the aim of the National Tuberculosis Association and its affiliated tuberculosis associations from the beginning. Concentration on the health of children has been keenly emphasized during the past decade. Adult tuberculosis can be considerably reduced when children, the future grownups, are taught to be strong and understanding in health. The death rate from tuberculosis for children under five declined 63 per cent in the past ten-year period, 1917-1927, the most recent statistics available. Comparatively, for persons of all ages, it declined but 45 per cent.

The next group that recently has presented a difficult problem is that of boys and girls from 15 to 25, the high school, college, and early wage-earning group. Statistics show that while the death rate from tuberculosis has been more than cut in half in the past twenty-five years it is still the leading cause of death in the producing years—namely, the ages of 15 to 45. Of this age period, the majority of deaths are among the first age period,

15 to 24. In 1928 among that age group, there were 18,886 deaths—7,298 of boys and 11,588 of girls. To attack this problem, in cities and towns throughout the country clinics are conducted where free examinations of school children are made by specialists. These include X-ray, often tuberculin tests, and always thorough physical examinations. Christmas seals have helped to establish about 4,000 of these clinics. Public health nurses to follow up the boys and girls in their homes, at preventoria, and summer camps, are often furnished by organizations financed with money from Christmas seals.

We know that tuberculosis comes from contact with another who has tuberculosis. In other words, it is a germ disease caused by the tubercle bacillus. Millions of bacilli are struggling in unhealthy soil to increase and multiply. But millions of pennies are being spent on Christmas seals to stamp out the bacilli for good and all. Herein lies the power of the penny. The decreased death rate proves the penny's power, but the work must be continued; and this year, more than any year since the war, the campaign to control tuberculosis must be supported by everybody.

THE IGNORANCE OF LEARNED MEN

M. D. Jeffries

Ignorance is the lack of knowledge. Ignorance is universal. Many are ignorant of almost everything; some, knowing many things, are yet ignorant of some things. Ignorance may be through the lack of learning or the lack of experience. Those ignorant of letters and learning are called illiterates. The learned, ignorant of the practical affairs of life, are said to be lacking in common sense. Learned men ignorant in spiritual things, often cover their ignorance by putting it in Greek and call themselves agnostics. Some of these actually denounce the knowledge of spiritual things of which they are ignorant as superstition and the fruits of ignorance.

The New Testament gives examples and warns against the ignorance of learned men. A man learned in the knowledge of his day came to Jesus by night. When he confessed his ignorance of the spiritual life of which the Master was telling him, Jesus discovered to him his ignorance by asking: "And you a master in Israel and knowest not these things?"

Paul, a member in the highest rank of learned men among his people, expressing in his later years his deep regret for persecuting the church of God, said he did it in ignorance. He had failed to recognize that Jesus had come to establish his spiritual kingdom on earth. So he says: "Christ is the power of God, and the wisdom of God" (1 Cor. 1:24). In this chapter and the next he compares the wisdom of this world and the wisdom of God thus: "The natural man receiveth not the things of the spirit of God; neither can he know them; for they are spiritually discerned."

So, in the light of these scriptures, it can readily be understood why men largely learned in earthly matters often pooh-pooh spiritual matters. They know not—they are ignorant—in spiritual things. And these spiritual things of which they are ignorant: God, the fact of Christ, faith, salvation, eternity, are just as much facts as any material facts. It is the case of the ignorance of learned men. They need to sit at the feet of the Great Teacher and learn, as numbers of such learned men have done.

NOT FANATICISM BUT FACTS

Many a good cause has been smothered to death by its friends or had its progress handicapped. There is something in man which deprecates extremes and wise advocates of good causes try to avoid them. This often creates the impression that they are lukewarm and the crowd not infrequently demands a more active leader and a less elastic policy. Thus it is that reforms move in a zig-zag path, but the compensating fact is they move and they move outward and upward and onward—ever onward.

In the case of the cigarette there seems to have been a decided change in public opinion. It is not unusual to see in the cars on the streets of Atlanta and in any other city in this country as for that matter, young women, the patriotic potential mothers of the America of tomorrow, smoking a cigarette. Hear us: these are not the poor unfortunate women, young and old, from the homes of harlotry;

they hail from homes where ten years ago a cigarette between the lips of the daughter would not have been tolerated by any member of her family. Ministers are doubtless wise in making infrequent comments on this enemy of the next generation as it is impossible for one nurtured in the atmosphere of yesterday to believe that the young women of America will become the victims of a habit that can do no good and may do them great harm. Public opinion will certainly find its tongue and if it speak in the language of soberness it will be a "lucky strike" for motherhood, the home and the country.

Sooner or later the evils of this habit will be manifest, if reputable physicians are not speaking in the language of the fanatic, and regardless of the program on the air and the less irritating kind, teachers in the public schools, where there has long been more or less cigarette smoking, will be required to teach the harmful effects of cigarette smoking on victim and offspring. In our Young People's and Adult Magazine, Dr. R. G. Lee quotes Dr. Charles L. Barker of Lansing, Mich., a member of the American Association for Medico-Physical Research as saying: "A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post mortem shows degeneration of the liver, heart and other organs. Sixty per cent of all babies born of mothers who are habitual smokers die before they are two years old." No other comment is necessary. The statement of this noted physician would be accepted without question if it were not for the gripping qualities of the cigarette and the false impression that it develops a spirit of comradeship. We should not become fanatical, that will not help, but every effort within reason and every word within the truth should be used to check the growth of this enslaving habit. Let's seek the facts and with an earnestness terrible and silent as nature set ourselves to check the influence of a heartless propaganda in the press and on the air. The time to begin is now. The place is in the home and in our personal contacts.—The Christian Index.

A PRAYER FOR TODAY

By Geo. D. McCulloch, D.D.

O God, the I AM evermore,
Fixed in reality and fact;
The God of truth and judgment store
With whom the may be has no pact,
Give unto me straight seeing eyes,
A love of truth without a twist,
Cleanse me from sentimental lies
To see the rocks in rainbow mist.

O God, who joined effect and cause,
Whose end has ever its fixed price,
Whose mills grind on without a pause,
Whose arbitrations use no dice,
Help me to face the facts of life,
To step and stand on solid earth,
Knowing life grows by strain and strife,
While pain and travail bring to birth.

Thou God of nights as well as days,
Of mighty mount and salty sea,
Thy truth can cross by skyward ways
Since stars still shine by Thy decree;
Help me to courage and to calm,
While on life's slow, adventurous task,
To know that law fruits into psalm,
And life looks back without a mask.

Help me to set no limit bar
To Thy great love and Thy long plan,
Nor judge Thy worlds so wide and far
By the small measure of a man;
Stirred by Thy law of harvest day,
Which stores the wheat and burns the tares,
May I e'er work and watch and pray
With larger faith and lesser cares.

Father of all, who rules and plans,
All things in time are through Thy Son;
The when and where and how He scans,
Life, truth, the way through Him are won;
O Master, strengthen mind and soul,
That I may miss no heavenly goal,
And life may finish full and free.
That life both great and good may be,
—The Presbyterian Advance.

THE NEWS BULLETIN

LAYMAN APPOINTED

To the Baptist Brotherhood in Tennessee:

The Promotion Committee of the Southern Baptist Convention some time ago instructed me as chairman of the committee to appoint one layman in each State to cultivate our wealthier Baptist people in the interest of larger gifts for our denominational causes and institutions. It is contemplated that this work will go on through the years. There will be no open or aggressive campaign, but an effort to lay the appeal of our work with its agencies and institutions upon the hearts of those of our membership who are able to give largely. These larger gifts may go to the Co-operative Program, which is the normal direction, but may be designated to any specific object fostered by the Southern Baptist Convention or by the State in which the givers reside. There is among the Baptists of the South a vast deal of wealth which it is hoped may be enlisted in this way for the support of the Lord's cause.

I am happy to announce to the brotherhood of Tennessee that Brother J. H. Anderson of Knoxville has accepted this appointment for the State of Tennessee. No better man, in my judgment, could have been found in Tennessee or any other State. He needs no introduction or commendation from me. He is a brother beloved and trusted, who himself loyally and largely gives to the Lord's cause. I bespeak for him a sympathetic hearing on the part of all the brethren and sisters whom he may approach.—W. J. McGlothlin.

GREAT REVIVAL IN MISSISSIPPI 105 Additions, 95 for Baptism

One of the largest number of persons ever baptized into the fellowship of Columbia Baptist Church, Columbia, Miss., was received on Sunday evening last when the pastor, H. W. Ellis, baptized 78. This number was a part of the 105 additions coming into the church in a gracious revival in which Dr. L. G. Gates, Laurel, Miss., was the preacher. Ninety-five of the 105 came on profession of faith.

The baptizing Sunday evening came as a fitting climax to the third anniversary of our pastorate with the Columbia Church. During the three years here the church has received 245 additions by baptism, 302 by letter and three by statement. The money raised during the time was \$37,471.64. Not a single month in the three years has the church failed to send her check for a worthy amount to the Baptist Co-operative Program, UNDESIGNATED.

For November 29 the Baptist churches of Marion County will meet at Columbia in an all-day service in preparation for the Every-Member Canvass. Principal speakers for the day will include Dr. R. B. Gunter, our state secretary, and J. E. Byrd, for many years leader of our Sunday School forces in Mississippi. For every blessing we give praise, and all the glory to our Lord.—H. W. Ellis, Pastor.

A MILLION DIMES IN A SILVER-WINGED FLIGHT TO WASHINGTON NOVEMBER 20

Three tons of dimes will descend on the capital on November 30 and immediately thereafter as a million or more dimes send a million or more dimes, amounting to \$100,000, to match the same amount given by only three wet millionaires to an anti-prohibition association.

This popular demonstration of dry strength will be made through the medium of a million coin cards previously distributed throughout the nation. Every State has requested them and individual churches have asked for as many as 1,000 coin cards.

Many other groups also have asked for them. With the coin cards go self-addressed envelopes in which the cards, containing the dimes, will be sent to Washington.

One State alone has requested 240,000 coin cards! The success of the plan now will be measured only by the physical capacity to distribute coin cards beyond the million mark, the first million already being assured of distribution.

The slogan of the coin card is:

"Tell it to Congress and all political parties: The Eighteenth Amendment MUST stay in the Constitution and MUST be enforced!"

Note — Permission to photograph and reproduce in picture the coin card and envelope is given as of November 9, morning papers.

B. Y. P. U. ORGANIZED AT BEECH GROVE

November 8 was a great day for the Beech Grove Missionary Baptist Church near Christiana. Rev. M. E. Ward of Nashville had recently closed one of the most successful ten-day revivals that had ever been held in the community. On this Sunday Rev. Ward had arranged to have a meeting of Christian workers from three adjoining counties. The Hurricane Grove B. Y. P. U. from Bedford County gave a very fine program in the morning, stressing the importance of having a union in each church to train young people. Every number on the program was well rendered and deeply impressed the audience.

Rev. O. L. Nolen, pastor of the Hurricane Grove Church, was present to encourage the young people. Dr. P. A. Lyon of the State Teachers' College of Murfreesboro gave an inspiring address, contrasting the opportunities of young people of the past with those of the present day.

After a bountiful lunch the Rutledge Falls B. Y. P. U. from Coffee County rendered a splendid program. This union owes much of its success to Mr. Ward, who is now pastor of their church. The enjoyable all-day meeting was brought to a close by the audience singing "God Be With You Till We Meet Again." As a result of this meeting Brother Ward and the young people of the community met at the church building that evening for the purpose of organizing a union. Forty-six men, women, girls and boys enthusiastically entered the work. A big majority had never before had an opportunity to do any work of this kind. This progressive step indicates a revival of the church in which no interest had been taken in two years.

REPORT OF REVIVAL

Rev. R. M. Harmon reports the revivals which has been conducting, the first of which was held at New Salem Church, Claiborne County, where there were nine baptisms. At Jones Chapel, Knox County, there were 21 for baptism and 10 renewals. Twelve for baptism and a number of renewals were the result of the meeting at Cedar Creek Church, Campbell County. At Glade Springs Church there were 12 additions in the revival in which the Rev. L. L. Mowall did the preaching, and at Bethlehem Church the Rev. Hugh Smith doing the preaching, there were nine additions and a number of renewals.

REVIVAL HELD AT LOUDON

According to a report from the Rev. W. M. Parry, pastor of First Church, Loudon, Tenn., 110 professions and 34 additions were made during their recent revival conducted by the Rev. Edward Hazelwood of Nashville.

After the revival an evangelistic club was organized for the purpose of continuing the revival spirit at Loudon. A number of the members of the club are new converts.

A BAPTIST CLERGY BUREAU

By L. B. Traylor

There are 5,000 unemployed Baptist ministers in the South. About the same number of churches have no pastors. The Southern Baptist Convention or the various state conventions should take this situation in hand and bring together these men and vacancies.

On Friday, November 6, 1931, the New Mexico Baptist Convention established a clergy bureau for the solution of this problem in that state.

It seems that there should be a South-wide agency which I am pleased to call the Baptist Clergy Bureau which would have a wider reach than the borders of a state. However, this is a progressive step in the right direction.

In order to start things off correspondence is invited from those interested in finding a pastor or pastorate. No charge will be made for service rendered in placing a pastor. Postage for reply should be included.

Brethren can help the cause along when writing if they will send the names and addresses of all the pastorless churches of which they know. Obviously in order to have vacancies listed for those seeking pulpits such information must be provided by brethren over the South.

A better ultimate solution of this problem will be for the Convention to establish a clergy bureau. When such a decision is arrived at by this great body personal effort will be withdrawn in favor of the more adequate means. Until then I humbly challenge the denomination to a cooperative effort in the solution of this problem, the evils of which are obvious against the whole cooperative program of Baptists.

May the Lord speed the day when every man in the great Baptist host will be in his place round about—Mountain Home, Arkansas.

BOGALUSA REVIVAL

The pastor and people of the First Baptist Church of Bogalusa are very grateful to you Tennessee Baptists for letting your efficient editor and splendid gospel preacher come with us for two weeks to lead in a very fruitful and real revival. Associated with him to lead the music and bring us special messages in song was Gayle Holcomb of Oxford, Miss. They made a fine team and our people followed their helpful leadership. There were 90 additions to the church, 54 for baptism and 36 by letter. It is a great joy to have men so usable and consecrated to lead a responsive people who are rejoicing in their hearts for these men and thanking especially a loving Savior. If you love and appreciate your editor, do as we did—tell him so.—O. P. Estes.

NEW PASTOR AT KINGSPORT

First Church, Kingsport, has called Robert L. Wyatt of Birmingham, Ala., and he began his work with them on the fifteenth, using as the subject of his first pastoral message "Loyalty to Christ." He is 42 years of age and has spent half of his life in the ministry. He is a graduate of Howard College, Birmingham, and of the Southern Seminary. He has served as pastor of the following churches: First, Albany, Ala., and Bush Hills, Birmingham. He served also as financial secretary of Howard College for a number of years and later has been in the evangelistic work. He and Mrs. Wyatt have two children, Christine and Robert, Jr. We welcome them to our state and wish for them a happy and fruitful service with that great church.

IN MEMORY OF BROTHER LIGHT

In the death of Brother Charlie Light, aged 71, we, the members of McCullough's Chapel Church, have lost one of our oldest and most highly respected members. The Baptist and Reflector has lost one of its oldest readers. He read the paper when it

was known as "Kind Words." Brother Light was one of our best missionary members, and we miss him greatly. Our loss is heaven's gain.—McCullough's Chapel W. M. S.

(Note—Our contributor is mistaken about the former name of the paper. "Kind Words" was never connected with us.—Editor.)

JUDSON CHURCH HAS GREAT MEETING

A belated report of the revival which was held in Judson Church, Nashville, October 25-November 8 was received last week. Pastor H. B. Cross did the preaching. William Gupton, chairman of the deacons, thus reports the meeting in their bulletin:

"It was in every respect a great meeting. About 33 were added to our church by experience and baptism and by letter, but we feel that this is only a small part of the good accomplished. Brother Cross preached in a forceful and convincing way and in his own words 'never had in all his ministry greater cooperation on the part of members and friends.' The attendance was splendid and for the first time in the history of the church people were turned away because of a lack of room."

COLUMBIA ASSOCIATION MEETS

An interesting article appeared in the bulletin of First Church, Washington, D. C., for November 15. It told of the meeting of Columbia Association the following week and announced the dedication of the Columbia Baptist Orphans' Home with Mrs. Herbert Hoover as one of the distinguished guests of the occasion. Among the speakers listed for the association were: Austin K. de Blois of the Eastern Baptist Seminary; J. B. Lawrence of our Home Mission Board; A. W. Yocum, medical missionary to North China; John R. Sampey of the Southern Seminary; O. C. S. Wallace of Baltimore; Louie D. Newton of Atlanta and Bishop Wm. F. McDowell, president of the Washington Federation of Churches. Pastor Samuel Judson Porter of the First Church was among the messengers.

NOTABLE WOMAN DIES

Mrs. Kate Troy Hill, widow of the late Francis Marion Hill, died November 12 at the home of her daughter, Mrs. B. H. Burnett, of Nashville, at the age of 87 years. She was born in Claremont County, Ohio, June 17, 1844, and moved to Nashville in 1872. For more than fifty years she was an active member of Baptist churches and found great joy in serving her Lord. Her greatest disappointment as a Christian came during the last few years when, due to ill health, she was not able to attend services. In 1913 she and her husband celebrated their Golden Wedding. She left two daughters, one son, 12 grandchildren, 27 great-grandchildren and two great-great-grandchildren.

NEW MEXICO BAPTISTS CHANGE CONSTITUTION

At their meeting in Portales, November 5-7, New Mexico Baptists made some interesting changes in their constitution and set forth upon a more energetic missionary campaign. Two hundred and eighteen messengers enrolled at the session, and the attendance reached 365, the best for many years. T. W. Lamkin was re-elected president, H. C. Reavis secretary and J. C. Owen corresponding secretary-treasurer.

Among other changes made in their constitution were: (1) Hereafter the Executive Board shall report to the convention giving full account of all its work, its finances and its needs and this report shall form the basis of the discussion of the state work. (2) The president shall hereafter be elected during the forenoon of the second day and shall begin his term of office upon the adjournment of the

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Give Somebody a Bible This Christmas

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.

A LAD'S PHILOSOPHY

While strolling leisurely today
A little lad came on my way.
We friendly grew, and, as we walked,
'Twas thus confidingly he talked:

"When Mother's eyes are soft and mild
I know I am her 'angel child.'
And when they're twinkly, full of glee,
A secret is in store for me.

"Again they smile, and shine so bright
Because she's glad that I've done right.
Yet, when I see them, big and sad,
A voice seems whispering, 'You've been bad.'

"Sometimes they gaze so far away,
I don't know what to do or say.
But I've resolved to be so good,
They will look just as I wish they would."—Clipped.

THE GREATER TASK.

"You'll be all right till I return,
Auntie Lou?"
"All right, dear. Don't worry about me."

The elder woman's patient voice matched the patient sweetness of her face. She watched Cora Adkins hurry away, then settled back into her pillows with a smile—a brave smile, a determined smile. She glanced at the radio—at the telephone, both within easy reach. How fortunate she was! She must smile, always smile. But—a clock sounded the hour of one. From one to six was a long, long time. Even at six there would still be the pillows and the inactivity, though she could watch Cora and Bradley prepare for the evening meal. They were young—and well—and busy. Once she had been young—and well—and busy. It was hard to be lame and dependent.

At three o'clock Lou Weston watched a solitary figure stride up the quiet country road. There were not many passers-by—not much to think about beyond the creations of her own mind. The striding figure reached the house. She recognized him, the young pastor of the small community church. Her eyes lighted. Maybe he would call upon her. No, he was passing by. He had forgotten even to look up and greet her.

Auntie Lou pressed harder against her pillows. Once the pastors of the little church had sought her counsel and assistance continually. How completely she had given herself to the work she still loved with an aching heart. But those days were over. To the new, youthful preacher she was an "old lady"—a "shut-in"—useless, unneeded. But sixty-five was not old. If only the lameness had not come!

At four o'clock a long peal of the bell, a quick opening of doors, and Pastor Raymond entered. He had not forgotten, after all. They talked of many things—the preacher's plans and hopes for the little church; his discouragements and problems; the community young people and their needs. It sent Lou Webster's thoughts in a whirl after things she might do. Then she told him the story of her years of service—and now the emptiness.

"Mrs. Weston," he answered, "you are wrong. Your work is not over. It is but changed in character. There are many places where you may still help—many places where you are much needed."

"What can they be, Mr. Raymond?" The crippled woman's cheeks flushed with interest. "I thought everything was over—everything but waiting and smiling."

The pastor took from his pocket a letter. "This came today. It's from a college chum, now a medical mis-

sionary in India. He wants cast-off spectacles to fit to the poor. There are probably hundreds lying hidden in people's homes. I was wondering who might help me to gather them in. You know how it is—the workers in a church are always overworked."

"I could telephone everybody!" Auntie Lou interrupted eagerly. "Yes, you could telephone. Then most people would forget, and you could telephone again—and maybe again."

"Oh, and they'd bring them to me! I'd have more callers!" Auntie Lou closed her eyes, and something like a tear tried to creep between the lids.

"That's settled, then." The young man searched again in his pocket. This time he drew forth a small notebook. "Something important and sacred here, Mrs. Weston," he said slowly. "An old story. An old need, but one forgotten in our modern, hurrying life. A prayer list. Will you take a copy and each day spend a few moments in special petition for the things noted?"

"Do you truly believe that would bring results, Mr. Raymond?" "As truly, Mrs. Weston, as I believe that the prayer hours of Christ were effective."

He studied the little notebook for a moment. "Alta Harris. Do you know her?"

"I was once her mother's church school teacher. What about Alta?"

"Fine and capable, but headed wrong. Questionable companions and amusements. Her life trivial and empty. She's made for better things—if only she could be made to see."

"I'll pray for that, and"—Auntie Lou's face suddenly lighted. She leaned forward from her pillows and reached a trembling hand toward her young pastor. "Mr. Raymond," she exclaimed, "I could do more than pray. I could talk with her; tell her many things, things that will show her what life can be made—what it may become if left to drift—or worse."

"You have exactly my thoughts, Mrs. Weston. A young preacher is often misunderstood, you know, if he holds too many conferences with a young woman. You can do what I am handicapped in attempting."

"If I can do it with her, why not with others?" Auntie Lou's voice was young again.

"Indeed there are others," preacher answered. "Ida Greyson—her heart was set on going out to do big things for God. College, then a missionary's life in another land. But—she's had a second call. A mother suddenly widowed and ill, with younger children dependent. Ida can't quite get her balance now. She needs to learn that big things may be done of God right here in this small village. Perhaps you are the one to show her."

It was the beginning of a new day in Lou Weston's experience. It was the beginning, too, of new things for one after another young person in the quiet town. The crippled woman's life became richer as the years passed. By and by there were letters—from Alta Harris, who had gone away from the wrong path into the right; out of the good who had felt the good woman's influence directing them to better and braver things, and many a heartening talk with those who, remaining at home, needed encouragement and uplift.

Lou Weston came to feel that the highest tasks she had ever accomplished were those of her shut-in days—the quiet, personal touch that guided some choice young person away from the wrong path into the right; out of the good way into the best.

"If the ability to walk had not been denied me," she thought, "I should have kept on making pies and wash-

ing dishes for church suppers; building booths for church fairs; coaching dramas for church entertainments. Important work, no doubt—but I should have failed to discover the more necessary task, which has netted such priceless results in many lives. I wonder if I have the courage to thank God for my lameness."—Zion's Herald.

PRAYER FOR A DAY'S WALK

By Grace Noll Crowell
God let me find the lonely ones
Among the throng today
And let me say the word to take
The loneliness away:
So many walk with aching hearts
Along the old highway.

So many walk with breaking hearts,
And no one understands;
They find the roadway rough and steep
Across the barren lands;
God help me lighten weary eyes,
And strengthen nerveless hands.

God help me brighten dreary eyes,
And let my own grief be,
A sure reminder of the grief
Of those who walk with me.
When words fail—hands fail—let me
go
In silent sympathy.

DOCTOR SMILE CURES

Everybody declared that Mary was better—she looked better, she had a good appetite, but with all of that she lay frowning in her clean little bed.

"Oh, mother," she grumbled, "I wanted to go to Sunday School next Sunday—I haven't missed once—now I'll lose my star."

"But grumbling and frowning will not mend matters," answered mother, softly.

"Try smiling and thinking of pleasant things—maybe you can find a way!"

But Mary felt very grumpy, and she couldn't see how smiling and thinking were doing to get her to Sunday School.

She stared at the ceiling crossly. The doorbell rang, but Mary was too busy thinking how unhappy she was to care who it was.

"See what your Uncle Henry sent you," said mother, appearing suddenly—Mary turned around and then a cry of delight escaped her, for in mother's two hands was a gorgeous little puppy wiggling and squirming. "Oh," and Mary sat upright, "what a darling!" and her face broke out in smiles at once.

"Here is a little note too," said mother, delighted to see the change in her little girl.

"My dear little Sick-abled niece," Mary read.

"This is to introduce to you 'Little Doctor Smile'—take his medicine hourly, and cheerfully—he always cures!"—Uncle Henry.

Mary laughed aloud and hugged the squirming ball of soft fur tight. "Yip! Yip! Yip!" said Little Dr. Smile, trying his best to lick Mary's face. Mary laughed again.

"Oh, mother, isn't he enough to make anybody laugh. Why, I feel so much better!"

"He is certainly a wonder doctor," answered mother. "You may take his medicine for twenty minutes, and then I shall remove him and give you another 'dose' in an hour!"

And every hour found Mary laughing and smiling—she forgot all her cross thoughts—and when Dr. Smile was gone she began thinking:

"How glad I am I do not have to stay in bed always, like little Ned across the street," she said to her mother.

"It would be hard," said mother quietly.

"I shall take Dr. Smile to visit him, just as soon as I am able!" continued Mary.

"Which won't be long if you keep on improving," chuckled mother.

"And mother," said Mary, "do you suppose we could have Sunday School here in my room? I have been thinking how nice that would be for everybody, not only me!"

"Why, of course you can," said mother. "I shall call your teacher

at once."
"Oh, isn't it easy to think of things when you smile," said Mary, hugging her mother's neck. "Why, if I'd kept on pouting and frowning I couldn't have thought of all that!"
Mother laughed. "Uncle Henry's doctor certainly cured," she said with twinkling eyes. "He is a wonder!"—June Douglass, in "Sunshine for Little People."



Doctor: "Now, young man, what you got to say for yourself?"
His Son (in for a licking): "How about a little local anesthetic?"—Ex.

"Mummy, is it lunch time yet?"
"No, darling, not for another hour."
"Well, then, my tummy must be fast."—London Times.

"How long in jail fo', Mose?"
"Two weeks."
"What am de cha'ge?"
"No cha'ge, everything am free."—Ex.

"He: "That driver ahead must be Miss Fiditch, my old school teacher."
She: "Why?"
He: "She seems to be so reluctant about letting me pass."—Exchange.

Mistress, to New Maid: "As you are not familiar with our rules, I thought I would tell you that we have breakfast at eight."
Maid: "Thanks. But don't wait for me if I'm not down in time."—Ex.

Little Willie had gone to bring the kittens in. His father, hearing a shrill meowing, called out:
"Don't hurt the kittens, Willie!"
"Oh, no," said Willie, "I'm carrying them very carefully by the stems!"—Ex.

"You say that you have driven a car for ten years and never had a back seat driver?" inquired the weak-chinned gentleman.

"Yeah," asserted the sad-faced man. "I drive a hearse."—Exchange.

Jones (purchasing a new overcoat): "But I can't wear this. It's three sizes too big."
Mrs. Jones: "Remember, dear, it has to go over the radiator of the car in cold weather. That's what we have to consider first."—Exchange.

"You wish to marry my daughter. Can you cook, sew, wash and iron, sweep, darn?"

The young man gave a puzzled laugh. "Why ask me if I can do all these things?" he said.

"Because," said the elderly man, "my daughter can't."—Ex.

Mother had just given the two children four cakes each. But Jake was not satisfied, and said he wanted more. Mother said, "But you have the same number Erdene has."

Jake, aged four, looked at his cakes very carefully and said, "There's no numbers on mine."

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

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

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

"Deed, yes, Jedge," replied Rastus, "it ain't mah fault, Jedge; it's de fault ob mah high-up ancestors."

"How so?"

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

EDUCATIONAL DEPARTMENT

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

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

FIELD WORKERS

Miss Zella Mae Collie, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

**SUNDAY SCHOOL ATTENDANCE,
NOVEMBER 15, 1931**

Memphis, Bellevue	1611
Chattanooga, First	1091
Memphis, First	1075
Nashville, First	1072
Memphis, Temple	940
Maryville, First	822
Memphis, Union Avenue.....	805
Knoxville, Fifth Avenue.....	800
Memphis, LaBelle	750
Nashville, Grace	733
Nashville, Park Avenue.....	670
Nashville, Belmont Heights.....	662
Chattanooga, Highland Park.....	652
Nashville, Judson	650
Chattanooga, Calvary	559
Etowah, First	546
Erwin, First	483
Memphis, Seventh Street.....	475
Fountain City, Central.....	469
South Knoxville	450
Paris	444
Memphis, Speedway Terrace.....	418
Nashville, Edgefield	413
Knoxville, Lincoln Park.....	394
Union City	392
Knoxville, Euclid Avenue.....	390
Chattanooga, Rossville Tabernacle	385
Humboldt	385
Chattanooga, Tabernacle	376
Memphis, Prescott Memorial.....	372
La Follette	370
Knoxville, Deaderick Avenue.....	356
Nashville, North Edgefield	354
Chattanooga, Chamberlain Ave.....	353
Sevierville, First	348
Nashville, Lockeland	340
Memphis, Trinity	340
Memphis, Boulevard	335
Memphis, Highland Heights.....	332
Knoxville, Island Home.....	317
East Chattanooga	315
Fountain City, First	315
Nashville, Grandview	313
Chattanooga, Central	312
Chattanooga, Red Bank	309
Chattanooga, Clifton Hill.....	306
Trenton	305
Knoxville, Oakwood	302
Memphis, Calvary	300

SUNDAY SCHOOL NOTES

We are just in from the Chattanooga city-wide training school where we had an unusual week of interesting study together. The school this year was planned on a different basis altogether than any preceding year. There were four schools in one.

The elementary division under the general leadership of Miss Zella Mae Collie had three classes taught as follows: Cradle Roll and Beginners, Miss Collie; Primary, Miss Elizabeth Cullen, Memphis; Juniors, Miss Margaret Frost, Louisville, Ky. Each of these departments met in its separate room for study two periods each night, but during the assembly period they gathered in the Junior Department and demonstrated the work of the elementary grades to those specially interested.

The Intermediate Department was under the direction of Miss Louise Landress and she did the same general work with that department.

Douglas Hudgins had the Young People and Adults and during the assembly period he gave demonstrations of class meetings, class and departmental programs. The Administration Department was under our general directions with six or seven classes in various books of the several courses. During the rest period all these classes assembled in the basement auditorium and on Tuesday night a demonstration of a closing service of a Sunday school without separate meeting quarters was put on by Mr. Petty and others. On Wednesday night we gave a "Workers' Council"

program and on Thursday night Mr. Livingstone's class gave a sample of an opening worship in a small Sunday school where classes are called up to assist in this line of work.

This last demonstration was a beautiful preparation to the teaching period, mellowing the soil for the sowing of the Gospel seed. Quite a number had a part in all these demonstrations. The school came together on Friday night in the main church auditorium after the classes were through at 8 o'clock and the workers under the general suggestions of Miss Collie put on the "Home Cooperation Week" pageant. The house was crowded and the balconies filled. The pageant was beautifully put on and the lesson was unusually impressive. The average attendance was something under 400, less than last year, but a fine spirit of determined earnestness manifest from the very beginning to the close. Possibly, taking everything into consideration, this was the best school we have ever had in Chattanooga. The First Church is due great credit for giving the building and equipment at considerable expense each year to this county-wide training school and the people appreciate this kindness very much. Those having part in the teaching were: A. A. McClanahan, Chamberlain Avenue Church; A. T. Allen, Central Church; R. W. Selmer, Northside Church; Rev. Hinesley, Tabernacle Church; C. F. Clark of Highland Park; J. W. Christenbury, associational worker; D. N. Livingstone, Ridgedale. Something over 300 awards will be the result of this school and untold values coming from the local churches as these go back to their tasks with renewed zeal and spirit.

Everybody stepping together on November 29.

Every Sunday school teacher and officer should help in the Every-Member Canvass on November 29.

Don't forget the Every-Member Canvass on the twenty-ninth. Let every Sunday school worker help in putting this over.

Those wanting Christmas programs will please write the Sunday School Board as they have almost anything that you might want.

Frank Collins writes from Barren Plains: "I had a splendid week and expect great results therefrom. Going to Pilot Knob for Sunday and back in Robertson County for next week."

Mr. W. S. Bowman of Riddleton Church asks for another training school with Frank Collins doing the teaching. This will be arranged by Mr. Collins, and we are expecting a good report when it is over.

Plans have been made for a training school to be held at Fayetteville beginning on Monday night, November 30. Mr. S. V. Smith is planning to have a large attendance and the Sunday School Manual will be taught by the writer. We anticipate a fine week with the Fayetteville Church.

The South-wide B. Y. P. U. Conference at Atlanta January 12 to 14.

We regret to learn of the accident to Mrs. I. L. Grady of Jackson. She is suffering from a broken bone caused by a fall. Word comes that she is doing nicely and we all remember her

in our prayers during these days, also Mr. Grady. These two dear people are the friends of all religious workers.

Rev. Bernard Scates writes from Camden: "Can you possibly arrange to have our church included in your state-wide campaign of training? We are in a county town and will be glad to have all the churches of the county come into our church for this study. Our people are falling in line for the 'Every-Member Canvass' in splendid fashion." We will certainly do this, and, in fact, hope to include every county town with this Institute for teachers and officers.

B. Y. P. U. NOTES

Our 1932 programs are all out now and a letter is going out to all our local workers begging their cooperation in the largest and best program ever put on by this state.

November 29 all together for a complete Job.

Mr. Percy Ray sends in a list of twenty who have studied the Senior Manual in a church across the line in Mississippi. Splendid work and we thank him.

Miss Roxie reports one of the best weeks she has had during 1931 at Ducktown the past week. The Ducktown Church is doing some most excellent work in all lines and the B. Y. P. U. is not an exception.

Central Church, Memphis, is planning a great B. Y. P. U. service for the first Sunday night in the new year. The young people will have charge of the evening service and will put on a full program with a special speaker in the regular service.

Chattanooga is planning for their training school in February with a splendid faculty. Mr. James A. Ivey of North Carolina, Swan Haworth of Louisville, Miss Roxie Jacobs, Mr. Frank Collins, together with a fine list of local teachers, among whom we mention D. N. Livingstone and C. F. Clark.

Rev. J. H. Oakley writes from McKenzie: "We have just closed one of the very best training schools in our history. Miss Roxie Jacobs, who was with us, is the finest with the young people I have ever seen. She is a real Baptist and knows how to tie the young people on to the church. We feel as though we have had a revival in the B. Y. P. U. work."

THE B. Y. P. U. LEADER

By Mrs. Geo. H. Paris

To be a leader of the B. Y. P. U., one must be a Christian consecrated and true. It must be someone that's willing to work and his duties never shirk. It takes study, it takes work, it takes time. Often the leader has the absentees to go and find. There are many things to do, and many questions asked. To answer every one intelligently it is his task.

To teach each member a real church member to be; every officer and committee personally to see; to urge them to be present each night because it's right, and to encourage them their work to do and to attend preaching at night. This daily Bible reading every one must do, and they must be systematic givers too. A study course you must see that each one takes if an A-1 B. Y. P. U. member he'd make.

Yes, the leader has a job, a fight, but if you pray you will come out all right. Someone has this work to do and God has chosen you. To be a leader of the B. Y. P. U. demands that to Christ we must be loyal, be true; and when there is a real task to do, let us hear Jesus say, "This task is for you."

The leader who lives Christ and has Christ in his heart is the leader that's always willing to do his part. And when everything goes dead wrong, he can laugh and say with a song: "Yes, for Christ, I can and I will." That's the leader, my friend,

you will always find at the top of the steepest hill.—Mrs. George H. Paris, Belle Avenue Church, Knoxville, Tenn.

FROM GIBSON COUNTY

The program for December as suggested by the Educational Department will be put on by the Gibson County B. Y. P. U. beginning the fifth Sunday in November. We will be glad to send you any information regarding any of our B. Y. P. U.'s. We want your cooperation in helping us to make this the best year we have had in the Gibson County B. Y. P. U.—J. L. Meals, President.

1932 CALENDAR OF ACTIVITIES

The poster giving the calendar of B. Y. P. U. activities goes out from the office with a letter to all the unions next week. The letter is being written now, and the plans laid for a great campaign of transforming activities among our young people next year. It is hoped that every association will organize for definite work and put on a sure enough program which will reach every church and through the church every member.

ARLINGTON SENDS LIST

Rev. George Simmons sends in a fine list of names of young people who took the Senior Manual in his church, Arlington Church, Knoxville. We quote from his letter as follows:

"We had a fine B. Y. P. U. school at our church last week. We had classes for Juniors, Intermediates and Seniors in the manual. Miss Christobelle Brown taught the Juniors, Miss Ruby Brown the Intermediates and I taught the Seniors. The Misses Brown are from Smithwood Church. Our average attendance was 33.

"Our B. Y. P. U. organization had completely dissolved when I came, but we have managed to get two Seniors and a Junior and Intermediate unions organized and working with from fifty to seventy-five present each Sunday evening. Our general organization is just beginning to show its worth. Last month 94 per cent of those present for B. Y. P. U. stayed for preaching service. That is enough to thrill any pastor's heart, isn't it? Our Sunday School is gradually increasing. We had 190 yesterday. We had graded our school as best we can and have a fine group of consecrated teachers and officers."

B. Y. P. U. GOALS

Tennessee B. Y. P. U., 1932

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

1. Fifteen hundred local unions reporting to the Tullahoma office each quarter, with 175 reaching the standard requirements.
2. Two hundred general organizations, 50 reaching the standard.
3. Sixteen associations reaching the standard program, 40 others organized and holding their group meetings the last month of each quarter.
4. Conferences held with the leaders of as many as 56 associations where definite plans are discussed for a larger program.
5. Simultaneous training schools held in as many as 12 associations during the year, with training classes in as many churches as possible.
6. Four regional conventions attended by as many as 1,700 messengers representing every cooperating association.
7. The State Convention and Encampment attended by as many as 400 messengers with representatives from every organized association.
8. Twelve thousand awards for the State and 5,000 individuals making an average of 80 per cent on the record and same being reported to the central office.

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

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

LAYMEN'S NOTES

Dr. R. E. Guy orders 2,000 of the little leaflet, "Easy Financing a Local Church," and is distributing these among the churches to good effect.

Mr. Wayne Tarpley is teaching a class in stewardship in his church at Milton and orders two dozen copies of "Our Lord and Ours." We trust they may have a great experience with this book.

A brotherhood has been organized at Postelle in Polk County and the secretary reports splendid progress. We wish every church would organize their men and get busy enlisting every man in all the activities of the church.

ROBERTSON COUNTY PUTTING ON DEACON SCHOOLS

Following is a line-up of the program being put on in Robertson County this week:

Every church is being enlisted in a series of group deacon schools where two nights are spent teaching the work of the deacons.

Group No. 1 Meeting at Lebanon Church—Cooperating with this church are Oakland, Oak Grove, Cedar Hill, Red River, Center-Point and Springfield.

Group No. 2 Meeting at Williams Chapel—Cooperating are Orlinda, Pleasant Hill, Mt. Carmel and Hope-well churches.

Group No. 3 Meeting at Greenbrier—Churches cooperating are Ebenezer, Bethel and Bethlehem. Three other churches not enlisted, but will try to reach them some way.

SPLENDID DEACON SCHOOL AT LEBANON

It was our pleasure to spend two nights with the deacons of the First Church, Lebanon, last week with 29 deacons and other men. It was planned to have the deacons from other churches come in, but for some reason no other church was represented. We had a fine time together, and we believe it will result in some good to that church. Brother Sam Martin will likely have a word to say about this work, hence we do not duplicate.

ROME HAS GOOD DAY

Saturday, October 24th, we spent at Rome with six other churches cooperating in a school for teachers and officers of the churches. A good crowd came and stayed with us from 10 a. m. until 3 p. m. Four hours of study were given and interest was good from the very beginning until the close. In fact, after we had closed the work and quit they began asking questions and we stayed fifteen minutes longer with some very vital matters before us for solution. A good dinner was served and a general good time had by all present. It is our purpose to hold a large number of these group schools during the coming year. It will get us farther than to go to every church with training classes.

A WORD TO OUR MEN

We are asking our men to organize in every association to back Dr. Bryan in the follow-up work of the Every-Member Canvass after December 6. Many churches will not be able to put on the canvass on the twentieth because they will not have anyone to help them who knows how to do it, and so we must see them just as soon as possible after the regular canvass is over and help them to put on this canvass. We would like to have 25 men "volunteers" in every association to help in this and other lines of work. If we can get our men organized in all the associations we will be able to put this canvass on each year without paid helpers.

PLAYING FAIR WITH THE CHURCH

We have been doing Sunday school work for 24 years and B. Y. P. U. for nearly as long. Then about five years ago the Laymen's Work was also put in this department and we have been doing our best to organize

our men for the line of work suited to them.

It is our honest opinion that the time has come when we should organize the church for the doing of everything in the commission and iron out all the overlappings in our denominational machinery. The inside units are emphasized almost to the exclusion of the church, and now we are assuming the whole church program for each of these organizations and then give credit to the local organization rather than to the church. We believe that the church should be the thing that is organized and the work done by any member should be credited to the church rather than to the agency through which the work is done.

For instance the Sunday school is emphasized as the main agency of the church to carry out the entire commission from finding the lost man to the sending of the missionaries to China. We speak of the Sunday school functioning the whole week through and in every line of work outlined by the commission. Why not say the church should function all the week and carry out the whole program and use the organizations that we call the Sunday School and the B. Y. P. U., W. M. S., etc., as agencies for the functioning of the church rather than the functioning of the inside organizations? If the Sunday School is to do all the teaching, all the enlisting, all the winning, all the training, all the mission work and now finance the church, what, pray tell me, is left for the church to do? It should be the church all the time. When the church is in session teaching we call it a school; when the church is in session training, we call it a B. Y. P. U., a W. M. S. or Laymen's Brotherhood, but it is the church just the same. Let us come to this idea: Instead of these organizations being the agencies to do the functioning, let the church function through all these various agencies as creatures of the church, and when a member performs a service let it be done under the commission given to that person as a member of the church rather than member of a Sunday school class or a B. Y. P. U. or something else.

SAMPLE REPORT

Laymen's Group Meeting, Blue Springs, Sunday, November 8, 1931.

Time: 1:45 p. m.
Subject: "Church Membership."
Scripture reading and prayer: Mrs. Frankie Nance.

Reports from all churches in Group Number 2.

Five six-minute talks on "Church Membership."

"Conditions of Church Membership": Everett Hodge.

"Value of Church Membership": Lawrence Smith.

"Duty of Church Membership": Arnold Roach.

"Meaning of Church Membership": H. A. Branson.

"The Church Covenant": Earl E. Shirley.

Special music: Blue Springs.

Address, "The Every-Member Canvass": Rev. Clay Lambdin.

One-minute talks by each one as to the Every-Member Canvass in his church.

Earl Cockrum, Group Director, Group Number Two: Avondale, Blackwell's Branch, Blue Springs, Central Point, Helton Springs, Mitchell Springs, Oakland, Head of Richland, Rutledge.

PROGRAM OF LAYMEN'S BROTHERHOOD, TENNESSEE, 1932

Motto: "At Thy Word."

Aim: "To Become Fishers of Men."

Scripture.

Schedule of activities:

First Quarter: "Launch Out"

January—"Launch out" in the local church. Organization of local Brotherhoods. Studying the church problems and having part in all the local church programs.

February—"Launch out" in the associational work. Holding group meetings according to schedule, using topic, "Man's Place in the Church." Volunteers going out to help other churches.

March—"Launch out" into the deep water. World-wide program of Home and Foreign Missions. Mission study classes in the local churches and a real program of mission work in the association.

Second Quarter: "Let Down the Net"

April—In the Sunday school. Men having part in the teacher program, "Winning Men at Home and Pressing the Gospel Message to All Who Are Lost."

May—In the groups. Holding group meetings with general theme, "Winning Men." Attending the Laymen's Conference and helping in all the denominational work.

June—In the B. Y. U. Backing the B. Y. P. U. programs, sponsoring for local unions, furnishing transportation for general meetings and helping to save our young men and boys for the church.

Third Quarter: "Drawing in the Fish"

July—Winning men. Helping in revivals. Doing personal work. Pressing out into the needy sections with the gospel of salvation. Attending the Ovoca meetings.

August—Emphasizing the local Brotherhood meeting. Making much of the group programs and discovering men and talent everywhere and harnessing same for God. Group topic, "Harnessing the Man Power."

September—Associational campaigns. Special programs with special emphasis upon evangelism.

Fourth Quarter: "Mending the Nets"

October—Cooperating in Sunday school programs of stewardship study classes. Teaching everywhere the doctrine of tithing and mending the financial policies of the church and stopping the leaks.

November—Stewardship and giving taught in all churches. Group programs based on "The Every-Member Canvass" and the enlistment of all the men in the General Promotional Program. Helping in the Every-Member Canvass in both the local church and churches needing leadership.

December—Following up the canvass. Repairing the weak places. Correction of all mistakes in plans and programs and planning for the new year. Improving the spirit of Christmas and helping wherever help is needed.

Our Platform

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

Goal for 1932

Motto: "Quit You Like Men."

Goal set:

1. Three hundred local Brotherhoods reporting to the Tullahoma office.
2. One-half of the associations organized and holding their group meetings as suggested on another page of this tract. Four reaching standard some time during the year.
3. Campaigns in as many as five associations for special objects. Using the fifth Sundays where possible.
4. A complete census of all the associations by churches to determine conditions of all churches not reporting to associations with information reported to executive boards of associations. The men in all associations backing a campaign of education and enlistment for a larger missionary program, supporting preacher schools.
5. One thousand volunteers giving their time to help in putting on the denominational programs in all the churches. At least five from every association that is organized.
6. Two hundred classes taught in Stewardship with as many as 2,000 awards for same.
7. The men supporting the Every-Member Canvass in all churches and associations.

EDUCATIONAL BOOTH AT STATE FAIR

It is conservative to state that no section of the Woman's Building at Tennessee State Fair was the center of more sustained interest than was the "dry headquarters." The booth, 16x16, as arranged by Miss Mary Andrews of Nashville, state chairman of exhibits, was in itself a delight to the eye. The two hostesses, Mrs. Minnie Alison Welch, of Chattanooga, presi-

dent of Tennessee W. C. T. U., and Mrs. W. P. Kink, chairman of Nashville Temperance Literature Bureau, provided that every popular delusion of the press was answered by some feature of the display.

Emblematic of the work of the organization, the general effect of the booth was patriotic, both in appearance and actual content. As a background, the tri-colors were arranged in a sunburst effect of red and white with tufting of blue at the corners. At the center of all this glory was the emblem—the broad green earth represented by two hemispheres in soft green coloring united by a scroll bearing the superscription: "For God and Home and Every Land."

At the right, as one approached, modeled in beaverboard, were shown two schools, whose proportions stressed the unprecedented gains in attendance under prohibition. The tiny school with its one walk leading to the door showed nine pupils, tiny figures standing in front; the large school with two walks leading to separate entrances showed students en masse. On an arch above, which blended artistically with the miniature landscape, exact statistics were given.

On the left of the observer a similar model represented the Supreme Court of the United States seated in tribunal with the information conspicuously displayed on another arch that forty-three important decisions supporting the Eighteenth Amendment have been made by that body.

The side walls of the booth were covered with posters to catch the eye and to answer the usual arguments of the liquor interests. One of the most amusing to see was: The Cart Before the Horse (illustrated) When You Put Party Ahead of Principle. Teachers and school children noted the posters with considerable interest. The former made memoranda of such:

Booze and Gasoline Won't Mix.
Women Make the Best Dry Cleaners.

It Takes Two to Make a Bootlegger. During the week special need was felt for another poster which was accordingly made and placed: "Six Billion Dollars Saved Our Country Each Year Through Prohibition Law."—Irving Fisher.

The chief center of interest, however, as one entered was the robot. He was a fine little orator with arched eyebrows and a sort of Charlie Chaplin smile who was always demonstrating from an open book before him. He looked at passersby, gesticulated and kept smiling over the succession of pages which bore such prohibition axioms as: "Alcohol Makes the Mind Stagger Before the Limbs Do." Children would stand spellbound waiting for a new page to read and would at last turn away with apparent reluctance.

Youth's Roll Call sheets were in evidence and a thousand young people signed the agreement to help give prohibition a chance to succeed. Some hesitant ones were familiar with the preamble to the Constitution. When reminded that its purpose is to "provide for the common defense" (and asked, "What about drunken drivers?") and to "promote the general welfare" (and then, "what about the Canadian home today?") they would finally say: "Well, I'm ready to sign it; I think a first-class American will stand by the Constitution as well as the flag!" Nearly four thousand adults registered during the week as favoring the present law and standing for "Observance and Enforcement—not repeal."

Miss Mary Andrews, state chairman of this work, modestly states that it is her one work for the year, but no one agrees with her. In fact, the report comes from State Convention at Memphis of her having won first prize for her "department speech." Her efficient work during two full days at the fair showed that not artistry alone was given. She knew an answer for every argument or plea the wets have devised; and since her mother, Mrs. T. E. Andrews, is a busy district chairman, the thought is suggested that Tennessee, as well as New York, might appropriately appear on a Union Signal cover.—Juliana Joscelyn.

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.



A SONG OF THANKSGIVING
By Marjorie McMahan

I thank thee, Lord, for days that have not been,
 For those tomorrows that await me still,
 The past was sweet—but I am glad today,
 That there are future joys across the hill.

I thank thee for the hopes of happiness,
 The dreams of raptures that I have not known,
 The hours of ecstasy and glad surprise,
 The peace that thou canst understand alone.

I thank thee for the hardships I must bear,
 What though my heart be twisted with their pain;
 They bring a closer, sweeter walk with thee,
 And sun is very precious after rain.

I thank thee for the friendships yet to be—
 And all the love and life for which I yearn,
 I thank thee, Lord, for service I may find,
 And for the lessons I have still to learn.

The past was sweet—but, Lord, I do rejoice
 Tomorrow beckons with a brighter ray;
 I greet it gladly for I have no fear,
 I know that thou wilt lead me all the way.
 —B. Y. P. U. Magazine.

WELCOME, MISS MALLORY

Last year Miss Kathleen Mallory, our W. M. U. secretary from Birmingham, helped us in many of our institutes. We are happy to announce that she will be in the following places: East Tennessee Association at Newport December 7 and 8. Jefferson County at Jefferson City December 9 and 10. Clinton Association at Clinton December 11 and 12. Certainly the women of these sections will not miss the opportunity of learning W. M. S. latest methods from Miss Mallory, "the woman who knows."

Miss Ruth Walden will be in the meetings to teach the young people's leaders and Miss Northington will be there to help in teaching Tennessee plans for our work.

WILL YOU GO OVER THERE?

Many bright, consecrated young men and women are anxious to go to the foreign fields, but we have kept

them here. You may not have felt the call to go, but you can witness through your representative. The salary of our missionaries is \$800 a year. There are women in our state who could go over for a year by giving this amount.

Others can go for a month and pay \$66.66, and while more can go for a week by paying \$15.40.

Surely each one can go for at least one day by giving \$2.20.

Pray God to guide you in your giving to the Lottie Moon offering for Foreign Missions. Remember our W. M. U. must pay the salaries of 100 missionaries by this one offering.

CAUSES INCLUDED IN 1931 LOTTIE MOON CHRISTMAS OFFERING FOR FOREIGN MISSIONS

1. Salaries of 100 missionaries \$ 80,000
2. Uncompleted goal of 1930 offering 10,000
3. W. M. U. work on Foreign Fields 16,000
4. Allowances for children, rent and travel of 100 missionaries paid by W. M. U. 35,500
5. Church building, Santos, Brazil 15,000
6. Church buildings in Argentina 15,000
7. Motor boat for E. A. Nelson to use on Amazon river 1,500
8. Girls' school, Sau Paulo, Brazil 3,000
9. Hospital at Pingtu, China 3,000
10. Publication and translation work in foreign fields 2,000
11. Church and parsonage, Tokio, Japan 10,000
12. Emergency appeals 9,000

Total \$200,000
 Send your offering promptly to Dr. O. E. Bryan, 161 Eighth avenue, north, Nashville, marked "Lottie Moon Offering for Foreign Missions."

FELLOWSHIP DINNER

Do you enjoy planning something "different?" For several years we have realized that our W. M. U. was not touching the women who attended the State Convention, so this year we planned our "Fellowship Dinner." There were 111 present and if the room had been larger we could have had many more. We have a number of our brethren with us, among them Drs. Warren, Atwood, Freeman, Tallant, Boone, Smith, Rutledge and Creasman.

Mrs. R. L. Harris, our gracious president, was our toastmistress. It was a time when all got acquainted, and we had a jolly good time.

How Mrs. C. D. Creasman did roast and then toasted the wives of our workers! The responses by Mrs. J. T. Warren, Mrs. E. L. Atwood and Mrs. John D. Freeman were very clever. These women do like to tell jokes on their husbands.

The welcome by Mrs. Vic Foster and the response by Mrs. J. Carl McCoy were fine. There were toasts by Miss Walden, Miss Powers, Mrs. Longmire and others. It was a happy occasion. We hope to have a good time together in Jackson next year.

We were especially grateful to the Harriman people for planning and serving the banquet, for the beautiful music and for all they did to make the hour a success.

EN ROUTE TO CONVENTION

Mrs. A. J. Campbell, known and loved as Pearl Smullen to Tennessee Baptists invited us to visit three churches en route to the Convention.

Sunday morning we spoke to the Oliver Springs Sunday School and that evening to the B. Y. P. U. On Monday we taught the W. M. S. the 1932 year book in an all-day class. That evening we organized the Y. W.

A. Sunday morning after Sunday School we went to Middle Creek. When we arrived we found Mrs. Earl Hargis and twenty of her Sunbeams were giving a program and they organized a band in that church.

It was a joy indeed to speak to the two Sunbeams and to the "grown-ups" who had lingered to hear the program. Dinner was served at the church and in the afternoon and we spoke to the women and planned the other organizations.

On Tuesday we taught methods all day to a new society, Beech Park, which is located in the suburbs of Oliver Springs. We thoroughly enjoyed the visit to these three churches and trust the new plans will prove helpful. Mrs. Campbell planned all of these meetings. She is an inspiration to the three churches, for she gives herself unsparingly to all the churches nearby. We wish we had a hundred Pearl Smullen Campbells, for our enlistment problem would be solved. Hats off to these tireless workers, for they are helping to bring in the Kingdom.

IN ORLINDA

November 18 was spent in teaching the 1932 year book to the Orlinda W. M. S. This church has long been known for its missionary zeal. Mrs. A. M. Nicholson is the capable president of the society and planned the day's work. The new officers had been elected and she wanted each one to know her duties.

Orlinda is blessed in having as their physician Dr. S. E. Ayers and his wife who were missionaries in China. Dr. Ayers will teach his father's book, "Healing and Missions," during the week of prayers.

Mrs. Ginn enjoyed the day with me.

MESSAGE FROM MISS SHUMATE

(Read this letter and you will think of Miss Lottie Moon, who wrote, "I pray God that no one will ever be as lonely as I." Margie Shumate is the only missionary in this city.—M. N.)

I often think that it is well that we cannot see into the future. Seventeen years ago when I was happily preparing to sail for China, had I known half of the loneliness that was to be my lot, and the bitter experiences which I would have to meet, and the responsibilities that were to be mine and the failures and disappointments along the way, I am sure that I would never have had the courage to have come. At that time I had not had experience to prove that God's grace is sufficient for every time of need, and that there is a blessing in every hard experience I have learned these things during the years. But do not think that the way has been altogether hard and dreary, for there have been lots of joys along the way, and many happy experiences which have more than compensated for the hard things.

It has been one year this month since I returned from my second furlough. I have had one very trying experience since my return, but on the whole, it has been the happiest year of my life. God has led us in opening two new stations during the year, entailing an output of about twelve hundred dollars, local money. Nearly half of this was contributed by my Hong Kong friends, and the Chinese raised \$300 of the amount. We have also bought the church building in San Hing city, which is a valuable piece of property.

But the thing that brings most joy to my heart is the fact that I have seen more than fifty women and girls baptized since the first of this year, and there are still others awaiting baptism. Do not get the impression that I won them all myself, for most of the credit is due to the labors of the Bible women and other Christian women. I help sow the seed in the various stations, but I have to spread myself over so many places that I cannot stay long enough in one place to reap the harvest. I have to leave that to the native workers who are located in the various stations. But even if I have only an indirect part in winning the lost, I take a direct part in rejoicing in those that are won. And after all, the glory is not due to those who sow the seed nor

to those who water it, but to God who gives the increase. Without His blessing we labor but in vain. I do praise God for what has been accomplished in His name, and how I wish that we had many more precious sheaves to lay at his feet. Help us by your prayers to win more next year.

As I write this I am at San Hing. Twenty-two were baptized here last Sunday, all being women except one. With the exception of one small corner on the side which was allotted to the men (and sad to say, it was all the room they needed, for we have very few Christian men in this section), the building was packed with Christian women, more than half of whom had come in from the country stations. The candidates for baptism were examined one by one, and after each examination the pastor would ask, "Is there a motion that this sister be received into the church?" Several would enthusiastically move that she be received. Then he would ask if there was anyone who objected. To that question there are always some old sisters who would rather indignantly exclaim, "Why everybody is glad. Nobody objects."

During the past week I have been "going strong" with my medical practice. During this season of the year so many of the poor little heathen are covered with boils and sores, and so many have sore eyes. My salve and boric acid powder and santonin are in great demand. But I wish I had ten thousand calomel and santonin tablets. There is scarcely a child in these villages who does not need this treatment, and thousands are sickly and have sore eyes and even go blind for need of it. But santonin is so expensive that I can use it only in a limited way.

I have had lovely letters from some of you which I have greatly appreciated and enjoyed. Be sure and put 5c postage on your letters to China. They "fine" us here when letters have insufficient postage. I have had to pay as high as 40 cents to get a letter which lacked 3c postage.

Do not forget to pray for us and the work in the Shiu Hing field. Pray for the two new stations. Scores of villages are now within reach of the gospel since they are opened, which had never heard before.

Yours in Him,
 Margie Shumate.
 Shiu Hing, China.

"AND WHATSOEVER . . . MORE . . . I WILL REPAY"

W. M. U. Seasons of Prayer
 By Miss Blanch White

The parable of the Good Samaritan introduces to us neighborliness which is not confined to strict accounts, which does not hesitate to assume unknown responsibilities. "And whatsoever more" is the over-and-above charity of the Good Samaritan. "And whatsoever more" is Christ's answer to the cry of the soul. "And whatsoever more" is the devoted Christian's attitude toward the world's needs.

The three seasons of prayer may be called the "And whatsoever more" of Woman's Missionary Union. She calls her members to intercessory prayer through the Calendar of Prayer, the "Pray Ye" department in Royal Service, the weekly cycle of prayer, the nine o'clock prayer pact, the prayer-partner plan, the Intercessory League of Shut-ins, the devotional periods in regular meetings. But, looking out over a lost world, she is filled with compassion and feels the need of more concerted prayer for definite needs that Christ's army may advance more rapidly. Therefore, she sounds the call to prayer for state, home and foreign mission work. Many a missionary advance has been made on foreign and home fields as missionary workers and missionary supporters have advanced together upon their knees. Many obstacles have been overcome, many problems solved, many fainting spirits refreshed, many hardened hearts softened, as Woman's Missionary Union—looking up into the Heavenly Father's face and out upon humanity, broken, bruised and bleeding—has fallen upon her knees in earnest prayer for the advancement of the Kingdom.

And when W. M. U. members and organizations have prayed, God gives them the courage and consecration to say to Southern Baptist innkeepers "And whatsoever more thou spendest, we will repay." Thus missionaries have returned to their fields and been supported there during these past five years; new missionaries have gone out to fill up the ranks; battlefields have been held, though the cry of retreat has sounded through Southern Baptist ranks; the prayers of the missionaries have been answered in the sending of equipment; debts have been lifted. And still Woman's Missionary Union kneels to pray and rises to face the sunrise of the Kingdom in new fields with calmness and Christian determination. "And whatsoever more," she assures the boards and the missionaries, "we will repay."

The beloved Sallee sat at his desk one June morning in 1931. The needs and opportunities in Kaifeng and other fields, the heroism of the thin line of missionaries over there, their sore need of more men on the field during this critical time of war and adjustment have all but broken his brave spirit. He goes into the meeting of the Foreign Mission Board and there presents the case, reminding the Board of its promise to send a couple to fill the gap left because of the return of Mrs. Sallee and himself to the field work here at home. There is a pause and then the decision is quietly made. Not retreat, thank God! Not the recall of missionaries from their fields, praise His Holy Name! But out of the 1930 Lottie Moon Christmas Offering—one of the three "And whatsoever more" funds of Woman's Missionary Union—there comes the appointment of two new missionaries to Kaifeng. Four evenings later the missionary secretary laid down his armor and peacefully faced the end of his service here on earth. Surely during those four days the prophecy was fulfilled: "And in the evening it shall be light."
"And whatsoever more, we will repay." Let this be our answer to the needs in the future, as through prayer and offerings we prepare for the emergencies in our missionary work through our seasons of prayer and the offerings which are the natural results of our concerted prayers.—W. M. U. Year Book.

FROM MRS. DAISY CATE FOWLER
Derqui 912, Godoy Cruz, Mendoza, Argentina, S. A., Oct. 16, 1931.

My Dear Miss Northington:
"Many thanks for your kind letter and Romance of Missions in Tennessee. I certainly congratulate you on the way it is gotten up. Of course I am interested in everything you are doing in dear old Tennessee and I follow your goings and comings most lovingly every week in the Baptist and Reflector.

"We have just closed our district convention, which lasted three days and nights. The women and girls had one whole day and night. I can tell you I am proud of my women. I wish you could just see how well they can carry off a program and attend to the Lord's business. Two W. M. S.'s reached the Standard of Excellence and two Y. W. A.'s. As yet we are the only district in our mission that follow the manual, but the women and girls are charmed with it.

"I am leaving next week on an extensive trip, visiting as many of the societies in Argentina and Uruguay as possible. What we need in our W. M. U. work in this country more than anything else at present is a better understanding as to what we are aiming at, and a more uniform system of work. We have had and still have in our mission some who are afraid the native women will think we are trying to put North American ideas over on them, but with tact I find the women want ideas. We have never tried the plan I hope to use in my visits, holding several days meeting with one society, or something of institute work. I am under-

taking it with a bit of fear and trembling, for I know I am not equal to the task. I do not know why I should have been chosen for it. Please pray for me.

"We will be delighted to receive the Good Housekeeping again next year. It is just too good of you to remember us so kindly. Margaret and I both enjoy it, then we share it with other English-speaking friends. I must tell you about one man who is "crazy" about it—an Englishman and a strict Plymouth Brethren, but he comes two or three times during the month to know if Good Housekeeping has arrived so you see you are giving pleasure to a number of isolated people when you send us a good magazine.

"Whenever you see any of my friends remember me to them. I have very little time for writing. I am afraid by the time I come home again I will have been forgotten.

"Thanking you again for the 'Romance of Missions in Tennessee' and dear Christian love."

I am yours in the work,
Daisy Cate Fowler.
(Mrs. F. J.)

FROM MRS. JOHN L. BICE

Maceio, Brazil.
October 11, 1931.

Dear Miss Northington:

"Your favor of September 15 came yesterday and I am sure the copy of 'Romance of Missions in Tennessee' will follow in a few days. It often takes weeks longer for papers or books to get to us. But even before it comes I wish to thank you for your kindness and thoughtfulness.

"During this last year 'Good Housekeeping' has been such a joy to me, both because it is a pleasing pastime from the other duties and because it is a constant reminder of your love and interest. If it suits you I had just as soon have that as anything you could send me. I not only enjoy it, but pass it along to other friends.

"I am also interested in the tithing campaign of which the little pamphlet speaks. I have been a tither for years and since our marriage we have kept it up. Both of us find it such a joyful way of giving even though we never stay within the tithing. Many proofs have we had of God's care for us when we keep faith with Him.

"Lovingly and sincerely,
"Mrs. John L. Bice."

TWO DEATHS IN OUR ORPHAN-AGE

The death angel has visited our Orphanage twice this month. Horace Jones, a fine boy of seventeen from Cocke County, died of tuberculosis. He had been in the Davidson County Tuberculosis Hospital for months.

Dorothy Nichols was a young, bright, promising girl from Shelbyville. She died of tubercular meningitis.

Do we need a hospital? Dorothy died in St. Thomas Hospital, a Catholic institution.

How many more children are going to be sacrificed before we arise and build?

These children must have more milk and eggs to nourish them so tuberculosis will not fasten itself upon them so easily.

Brother Farmer, why not give one of your cows to the home? Sister, your family can do without a hen for dinner next Sunday. Send more hens to lay more eggs for the children in our home. Place the hens on the truck as it passes through your association.

MILDRED JEFFERS FUND

The following amounts have been received for our Tennessee College scholarship for Mildred Jeffers since August 15:

- Providence Association, W.M.U. \$ 3.00
- Polk County Ass'n., W.M.U. 5.00
- Cumberland Ass'n., W.M.U. 5.00
- Western District Ass'n., Paris. . . 5.00
- Fayette County Association. 2.50

Madison County Association.	10.00
Carroll County Association.	5.00
Sequatchie Valley Association.	4.50
Salem Association	5.00
Wilson County Association	5.00
Crockett County Association	6.50
Jefferson County Association	2.00
William Carey Association	5.00
Sweetwater Association	5.00
Shelby County, McLean	1.00
Hardeman, Grand Junction.	1.00
Dyer County, Parrish Chapel.50

Total \$71.00
Miss Jeffers is in her senior year. She is from our Orphanage and we feel our money has been well invested in this bright, beautiful, ambitious young woman.

This is the only money handled by your W. M. U. treasurer. If you are an associational treasurer and have money on hand designated to this fund mail the check to Miss Mary Northington, 161 Eighth avenue, north, Nashville.

Do not take any more offerings for this scholarship fund, for we will have a sufficient amount when the associational treasurers send in the money given last summer to this cause.

NEWS BULLETIN

(From page 8.)

convention its last day. (3) All members of the State Mission Board shall be elected "at large". No person can be a member until after he has lived in the state at least one year.

THREE DEACONS ORDAINED

On November 12 the church at Gleason, H. A. West, pastor, ordained Lowell E. Sandefer, Silas E. Haskins, and J. Tom Cate as deacons.

A presbytery composed of a large group of deacons and pastors from neighboring churches organized with the pastor of Gleason Church as moderator.

Rev. Hershel Brown of McKenzie led the opening prayer. Rev. Roger L. Clark, pastor of Central Church, Martin, delivered the ordination sermon; E. K. Wiley, deacon of McKenzie Church, led the ordination prayer. Candidates were examined by moderator of the meeting. The charge was

delivered by Rev. Jas. H. Oakley, pastor of McKenzie Church. Rev. T. G. Shelton, pastor of West End Church, Paducah, Ky., delivered the charge to the church. Closing prayer by Rev. Alton Perry, pastor of Thompson Creek Church.—Avery Allmon, Church Clerk.

BAPTIST REVIVALS RESULT IN GREAT GAINS

Since the first Sunday in July Elder J. P. Bilyeu, Baptist evangelist, has conducted four revivals in Cumberland County. These have resulted in a total of 255 professions, 140 baptisms into the Baptist churches and a considerable number uniting with other churches.

The first meeting was with the Smith's Chapel Baptist Church, where there were 81 professions and 26 baptisms. The next meeting was with the Pilot Knob Baptist Church at Clifty, resulting in 77 professions and 52 baptisms. The third was at Glade Creek schoolhouse three miles from Ravenscroft, resulting in 65 professions and 54 baptisms. The fourth was in the town of Ravenscroft in the public school building, resulting in 12 professions and 10 baptisms. During the meeting in Ravenscroft Brother Bilyeu, with the assistance of other Baptist preachers, organized a Baptist Church with 41 charter members. Many of those converted at the Glade Creek revival and who had united with the Smith's Chapel Church at the time lived in Ravenscroft and came into the newly organized church as charter members.

During these four revivals two moonshine stills were voluntarily destroyed by their owners who had been converted in the meetings. Others poured out whisky which they had in possession before the meetings when they were brought under conviction and converted.

Elder Bilyeu is at present in a revival at Boiling Springs Baptist Church in Putnam County. Great interest is being manifested, and some conversions have already taken place. From this place he goes to Columbia Hill Baptist Church in Overton County where he organized the church twenty years ago.—Will Conley, Deacon Ravenscroft Baptist Church.

**Oswald, The Lucky Rabbit, and His Pals
40 Prizes--\$8275! Qualify for this Opportunity**



"YOU know me. I am Oswald, The Lucky Rabbit, Universal Pictures' famous cartoon character. Right now, I'm in a puzzle and it's up to you to find my twin and me. We are the only two exactly alike in this whole picture. Our heads, eyes, ears, arms, hands, legs, feet and tails are the same, and we are in identical poses. I can promise you a jolly, good time trying to decide which two we are. Maybe you won't find us at all—but if you do, you certainly will be lucky. Study the picture carefully and when you think you've found my twin and me, by all means hurry up and send our numbers to become eligible for this opportunity. We pay the winners in our friend-making-offer

a total of \$625.00 each or a Ford Tudor Sedan and \$125.00 extra for being prompt. "I'll bet you've never heard of anything easier than winning a first prize in our popular contest—12 equal first prizes are being given away at once, and if there are ties, we'll pay duplicate prizes. Winners will be selected according to their grades when the final decision is made. We do not accept answers from people outside of U. S. A. or in Chicago. Try your luck, now, in finding my twin and me. Send the numbers you think are ours by letter or by card to Mr. Clark at the address below. You'll hear at once if you are correct."

W. M. CLARK, Manager
Room 298, 52 W. Illinois St., Chicago, Ill.

Give Somebody a Bible This Christmas

AMONG THE BRETHREN

By FLEETWOOD BALL

Woodland Hills, Atlanta, Ga., is fortunate in securing as pastor J. B. Pickern of Bridgeboro, Ga.

The church at Dumas, Ark., is pastorless, the resignation of L. O. McCracken having taken effect.

A. B. Cannady has resigned at Lake Worth, Fla., to devote all of his time to the work of an evangelist.

D. M. Nelson accepts the presidency of Mississippi College, Clinton, Miss., succeeding J. W. Provine, resigned.

Central Church, Waycross, Ga., has called as pastor A. Curtis Baker, pastor of Tabernacle Church, Macon, Ga.

H. H. Wallace of Tyler, Texas, has accepted the care of the First Church, Hemphill, Texas, and is on the field.

O. H. Richardson has resigned at Sherman, Miss., effective December 1, when he becomes pastor at Shannon, Miss.

The church at Huron is pastorless, J. S. Bell of Jackson having resigned to accept a call to the First Church, Perryville.

J. N. Miller of Church Point, La., has accepted a call to the pastorate at Perkinston, Miss., effective January 1.

The official enrollment of the recent Tennessee Baptist Convention in Harriman numbered 388, considerably above the average.

J. L. Johnson is reported to have resigned as president of the Mississippi Woman's College, Hattiesburg, on account of ill health.

T. M. Boyd of Bruceston has been called as pastor of Liberty Church near Clarksburg, succeeding J. G. Cooper of Buena Vista.

T. F. Lowery has resigned as pastor of the Second Church, West Frankfort, Ill., and is open for calls to be pastor or hold revivals.

The First Church, Gatesville, Texas, is happy over the decision of its pastor, Clarence A. Morton, to decline a call to Field Street Church, Cleburne, Texas.

Robt. A. Kimbrough has resigned as pastor of the church at Charleston, Miss., and we would welcome his return to Tennessee, where he was "bred and buttered."

J. W. O'Hara of Atlanta, Ga., Mountain School superintendent of the Home Mission Board, preached at both hours Sunday for the West Jackson Church, Jackson.

The McLean Boulevard Church, Memphis, D. A. Ellis, pastor, is enjoying a gracious revival in which effective preaching is being done by A. U. Boone of Memphis.

The church at Columbia, Miss., H. W. Ellis, pastor, lately had a great revival, L. G. Gates of Laurel, Miss., doing the preaching. There were 105 additions, 95 by baptism.

His many friends receive with regret the news that E. J. Hill, pastor National Avenue Church, Memphis, has been compelled to enter the Baptist Hospital for treatment.

J. E. Skinner of Murray, Ky., beloved in Tennessee, was recently elected alternate to preach the annual sermon at the next General Association of Kentucky Baptists.

Evangelist John W. Ham of Atlanta, Ga., and Singer J. Dalbert Coufts are holding a fruitful revival in the First Church, Harrisburg, Ill. At last account there had been 30 received by baptism. I. E. Lee is pastor.

At last account the revival in the First Church, Little Rock, Ark., had resulted in 87 additions. The pastor, A. P. Blaylock, is preaching and C. L. Randall leading the singing.

The First Church, Herrin, Ill., G. W. Graham, pastor, has lately experienced a blessed revival resulting in 56 additions, 49 by baptism. Evangelist J. A. Musgrave did the preaching.

J. B. Kincannon, pastor of the church at Marianna, Ark., and Miss Maybelle McNeill were married Saturday at 3 p.m. in the home of the bride, R. G. Lee of Memphis officiating.

Powhatan W. James of Nashville was honored by being chosen to preach the sermon in the Union Thanksgiving service of that city to be held in the War Memorial Building.

The Service Annuity is more and more appreciated by Southern Baptist laymen. When they understand it they endorse it. Many hundreds have said they would urge its adoption by their churches.—Adv.

Benjamin Francis Rodman, aged 81, a heroic soldier of the cross, died Sunday, November 15, at his home in DuQuoin, Ill. For 20 years he was general secretary of the Illinois Baptist State Association.

In the death of A. S. Pettie, aged 82, in his home in Mayfield, Ky., which occurred the last of the week, one of the noblest spirits and greatest preachers among Southern Baptists passed to his eternal reward.

The fifth Sunday meeting of Beech River Association will be held with Rock Hill Church, five miles east of Lexington. Woodward Bartholomew of Parsons will preach the introductory sermon Sunday, November 29.

Mrs. Archibald C. Cree of Louisville, Ky., died Saturday, November 14. She was the mother of Mrs. J. H. Anderson of Knoxville and Arch C. Cree, pastor of the First Church, Salisbury, N. C. She also leaves her aged husband, A. C. Cree, Sr. An elect servant of the Lord she was.

The number of churches cooperating in the Service Annuity cannot be known until the budgets have been adopted. It is hoped that the number reporting its adoption by January 1 will be ample to declare the plan in operation. Once the plan is in operation the number of cooperating churches will steadily grow.—Adv.

BY THE EDITOR

D. M. Nelson has accepted the call of Mississippi College as president.

M. F. Ham opened a revival in Kingsport the fifteenth of November following a great revival in Knoxville.

We regret to learn of the death of Miss Margaret James, daughter of Dr. and Mrs. W. C. James. It occurred November 19.

We are happy to add to our mailing list the name of F. R. Moody, brother of the late J. B. Moody, who was so well known in our state.

A telegram from Sam P. White, dated November 23, says: "Canvass School puts Deaderick Avenue over the top with 200 to see yet."

One hundred and eight additions marked the recent revival at Berger, Okla. J. L. Blankenship aided the pastor, A. F. Johnson.

Last week Deaderick Avenue Church, Knoxville, Sam P. White, pastor, held a tithing school, getting ready for the Big Day Sunday.

E. Powell Lee has been elected Educational Secretary of First Church, Miami, Fla. J. L. White, pastor, has just resigned to go to Fork Union, Va.

Robert Harkness is leading the singing in a revival with First Church, Wilson, N. C., of which W. Oscar Blount is pastor. The meeting began Sunday.

A. L. Crawley of Humboldt, we learn, was sent to the hospital in Memphis last week. We sincerely pray that he may have a speedy recovery.

Charles E. Wauford of Island Home is doing the preaching for Pastor James C. Davis and the church at Corryton. The meeting began the fifteenth.

H. W. Stigler, brother of Pastor N. M. Stigler of Brownsville, delivered the response to the welcome address last week at the Oklahoma Convention.

Singer R. A. Walker writes from Williamson, W. Va., that he is in a fine meeting with First Church. T. H. Athey of Huntington is doing the preaching.

McEwen Church has decided heartily to enter the Every-Member Canvass. This church is wholeheartedly in line with every forward movement. They have 45 in B. Y. P. U. and their Sunday School is growing. Pastor J. B. Alexander is planning to be with them throughout the week of the canvass.

Christmas Offering Needed

At the Tennessee Baptist Convention at Harriman a resolution was passed setting apart the second Sunday in December, 1931, as the time for a special Christmas offering from all of our churches to our Tennessee Baptist Orphans' Home.

Our need for money is distressing. We must have money to buy coal. The shoes the children are wearing are not paid for.

We have 221 children. We have plenty to eat from the large supply sent in on our truck, but we must have some money as well as supplies to pay some pressing debts.

Our hospital is unfinished. We have buried two of our children the last week. Our Hospital bills in Nashville have piled up, no money to meet them. What are we to do? Begin to pray right now for an offering to our Home. Our doors must be kept open, but they cannot unless our friends help us.

Please announce the Christmas offering at your church next Sunday.

W. J. STEWART, Supt.

The editor was with Concord Church, near Fayetteville, in their Every-Member Canvass which was launched with an all-day program Thanksgiving Day.

The Alabama Baptist reported an operating deficit of \$3,518 for the Convention year just closed, the first deficit for eight years, and it was cared for out of a reserve fund of the paper.

First Church, Ada, Oklahoma, began an "Every One Win One" revival on the fifteenth. It will lead up to the Every-Member Canvass and Pastor C. C. Morris feels that it will bring victory.

Bellevue Church, Memphis, and First Church, Nashville, began their Every-Member Canvass the twenty-second. Good reports are coming in. They will continue through December 6.

Pastor W. A. Carroll is preaching in a revival with his people of Euclid Avenue, Church, Knoxville. The meeting began the fifteenth. Ernest T. Crawford of Clinton is leading the singing.

Danforth Avenue Baptists of Toronto, Canada, dedicated their new building on the eighth. It is a beautiful house with a magnificent tower adding to its dignity. Daniel Young is pastor.

J. B. Alexander, for the past four years pastor at Bruceston, is open to a call for half time work in connection with his service at McEwen. His address now is 1515 Clayton avenue, Nashville.

Lloyd T. Householder of Cleveland is reported to be improving from his recent stroke. He is to go to Florida this week to spend a vacation until the first of the new year. His church has generously made this possible.

Florence Robertson of Gibson writes: "The B. Y. P. U. of Medina came to us November 15 and rendered a splendid program. The union of Antioch Church was also present. This was a great feast to our church."

Ray Palmer of Washington, D. C., has been visiting his daughters in Portland, Ore. It was a delight to him to be in their homes with them and their families. They are Mrs. R. R. Adams and Mrs. C. K. Osgood.

On November 1 the church at Knightdale, N. C., ordained three young men to the ministry. They were John Wesley Lambert of Raleigh, William Henry Poole of Knightdale and Carl Lee Ousley of Buies Creek.

First Church, Nashville, has increased the proportion of her budget going to the Cooperative Program to 40 per cent. That is great and ought to bring encouragement to every heart. Their building fund is not in the budget.

At the annual meeting of the Baptist Missionary Association of Texas J. O. Hearne was elected Corresponding Secretary of the Association to succeed L. S. Ballard, and C. R. Meadows was re-elected editor of the Baptist Progress.

Inadvertently, we somehow omitted from our report of the State Convention the fact that the report on Relief and Annuity was made by E. Floyd Olive of Park Avenue Church, Nashville. He gave a good summary of the work done.

On the fifteenth of November Baptists of Columbia Association, Washington, D. C., dedicated their Baptist Home for Children. Among the distinguished guests expected to be present was Mrs. Herbert Hoover, wife of President Hoover.

Southern Baptist preachers are enlisting in Service Annuity. More than 1,200 of them have signed agreements to participate. It took the Relief and Annuity Board five years to enlist that many preachers in the old Annuity Plan. Now what will their churches do about it?—Adv.

Baptists will be pleased to learn that Dr. J. M. Carroll's "The Trail of Blood" is soon to be off the press of the American Baptist Publishing Company of Lexington, Ky. We are happy that this valuable manuscript has been preserved for us.

-B&R-

B. F. Rodman, grand old man of Illinois Baptists, died November 15 at his home in DuQuoin, Ill. He was one of the finest of the "Old Guard" and had lived a life of fine service. Next week we will give a fuller account of his works. He was born in 1850.

-B&R-

Eastland Church, Nashville, is waiting anxiously the answer of H. T. Whaley of Portland to their call. At this writing (Monday) it has not been given. Unfortunately, our editorial reference to it last week was construed to mean that he had accepted.

-B&R-

First Church, Bowling Green, Ky., has called J. O. Williams of Fourth Avenue Church, Louisville, and he has accepted. He will begin his work with them about the first of the year.

-B&R-

Secretary Bryan preached for Edgefield Church, Nashville, Sunday morning.

-B&R-

In spite of the decline in receipts, the State Mission Board of Kentucky was able to carry on its work during the year just closed and to pay off \$2,000 of their debts. The Kentucky Baptist Hospital retired some \$5,000 of its debt during the year.

-B&R-

"Why Slim Jim Burst" begins next week for our boys and girls. It will inform the entire family, for it presents in Hans Christian Anderson style the story of a pine tree that became a paper bag and made folks so happy that many thrilling things happened.

-B&R-

The Baptist Book Store of Texas gave the brotherhood a fine edition of the Baptist Standard last week. They furnished a four-page colored cover for a 32-page edition. Advertising should sell books and the best medium for a Baptist Book Store is the denominational newspaper.

Editor Tinnin of the Baptist Message says, "By unanimous consent the eighty-fourth annual session of the Louisiana Baptist Convention just concluded in Alexandria, was one of the very best of all the years." The attendance ran up to 500 messengers and more than 200 visitors.

-B&R-

The Western Recorder of Kentucky reported an operating deficit of \$5,239.40 for the year just closed. It received from the state funds \$9,478.19. (Kentucky Baptists wisely make their paper a regular department of their work with its definite per cent of receipts.)

-B&R-

DON'T FAIL US. We want to publish the list of churches that go over in the Every-Member Canvass. Be sure to send us at the earliest possible moment the following reports: (1) That of your church if it subscribes the proposed budget, regardless of the number who sign cards; (2) that of the church if it secures 75 per cent or more of the members to sign subscription cards. Also send us the number who agree to tithe.

-B&R-

Pastor Sam P. DeVault of Oliver Springs was in the office Monday with a great report from the church. They have just been through a Stewardship Revival climaxed Sunday by their Every-Member Canvass. One hundred and twenty-two out of 124 members signed cards; they put the Baptist and Reflector in their budget for next year and increased their total budget almost four-fold. It can be done! Watch for the full story next week.

-B&R-

The State Headquarters is preparing to send out report blanks to the Associational Directors in the Every-Member Canvass. Enough will be sent for all of the churches to report after December 6. If for any reason a church should fail to receive a report blank in due time, one can be secured by writing to the Executive Board, Tennessee Baptist Convention, 161 Eighth Avenue, North, Nashville, Tenn.

In Memoriam

DAVIS

Whereas God in His love has seen fit to call from our midst our dearly beloved brother, R. C. Davis. Therefore Be It Resolved:

First, Alcoa Baptist Church has lost a true and faithful member who will be greatly missed.

Second, that we extend our tenderest sympathy to the sorely bereaved family and assure them of our prayerful support.

Third, that a copy of these resolutions be sent to the Baptist and Reflector for publication, a copy be spread on the church record, and a copy be sent to the family.

W. A. RIDDLE,

H. M. BEAVER, Committee.

DEMPSEY RUSH McCALEB

On October 1 God called Dempsey Rush McCaleb of Duck River home. Surviving are his wife, one daughter,

three sons, four brothers and nineteen grandchildren.

Brother McCaleb was born June 30, 1863. He joined the church when a young man and always took an interest in its work, being at the time of his death a deacon and clerk of the Union Baptist Church. He read the Baptist and Reflector for years. It was while preparing to attend the Maury County Association that he was stricken with paralysis September 27, from which he never recovered.

He will be missed by family, friends, church and pastor.—Marvin O. Wayland, Pastor.

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

SOMETHING NEW!

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Give Somebody a Bible This Christmas

Here's The Task And The Way To Do It.

EVERY

Baptists believe in freedom, but they also believe that freedom carries with it responsibilities. He who does not accept the responsibilities of freedom becomes an anarchist, and an anarchist in a Baptist church is no less one than a Red in our nation. The test of freedom among Baptists is found when they are brought together into fellowship in a great undertaking—one that is too big for any individual or church singly to carry through. If there is no unity of spirit and unison of effort, the movement fails, and the entire world suffers.

It comes about, therefore, that "EVERY" in our present campaign is the key word. We boast of our FOUR MILLION WHITE BAPTISTS. We in Tennessee boast of our 300,000 white Baptists, and when making general reports proudly add to that number tens of thousands of colored Baptists. But how many of us ever consider that we are Missionary Baptists, hence refuse to list any save them who cooperate in our missionary enterprises? Let us this coming week put forth a tremendous effort to enlist every member of every church in contributing of time and money, so that hereafter when we boast of our numbers, we shall not have to continue dragging into the figures the multitude of non-missionaries.

MEMBER

The program that will be stressed next Sunday is one for church members. Too long have we depended upon the few in our congregations to carry the loads. A few have taught; a few have conducted the prayer meetings; a few have done the praying and the soul-winning. Next Sunday and the week following, we are to seek to emphasize the importance of the MEMBER of the body of Christ. Every church is such a body, and every one whose name is on the roll is a member of that body which keeps the roll in which his name occurs. There is tragic need for many major surgical operations that will remove dead members, parasitic members, and worse of all, members whose lives of worldliness and sin spread contagion throughout the entire body.

The test of loyalty is the money test, for we live in a day when every exchange is registered in dollars and cents. Will our church members stand the test and prove true? Sunday will tell. What a church that will be from which the report can come December 7th, "Every member enlisted to do his part in carrying on our work!"

Such a church will indeed be on higher ground, for its membership will be more certain not only to feel their responsibilities, but to enjoy their relationships in it, thereby increasing their joy in Christ.

CANVASS

Reaching out for the unenlisted is the big service that can be rendered every church in our state during the week that begins Sunday. There are tens of thousands of them—men and women who have never given to the support of their churches or to the spreading of the Gospel to other regions. There are tens of thousands of others who have given, but done it only whenever some especially appealing cause was presented. At least one-fifth of our churches reported during the past associational period gifts to no cause outside their own local needs, with the single exception of small gifts to the Orphans' Home. They should give more to the Home, but they should be enlisted to give regularly to every cause.

Every enlisted member of a church owes his unenlisted brother a sacred duty. Freedom has gone to license whenever it will not cause him who is free from selfishness and indifferent to go to him who is enslaved by them and seek to break the fetters from off his soul. The church member who does not give to support the cause of the church is in dire need of help that he may have his shackles broken, that he may come into the happy ranks of those who are serving with all their might. It will not be a canvass next week unless every member of your church is seen and asked to sign a subscription card.

COMPLETE

"Complete the doing of it" is a good Scriptural injunction, and it should ring from every pulpit next Sunday. Did you ever see a house that was begun but never finished? Did you ever see a crop that was planted but never worked? The Every-Member Canvass is just there at this stage. The house has been begun; the crop has been planted and the seed have sprung up. Shall we enter the fields next Sunday and the week following and cultivate the seed sown during the past months, thus insuring a rich harvest during the year? Shall we allow the cooperative structure so well begun, so wisely planned, to stand with grinning rafters and yawning window openings, or shall we carry on until it is finished, and our churches are securely housed behind a financial plan that is Scriptural and reasonable and successful?

We have begun the work in so many churches; let us not fail to complete the doing of it. It is a great privilege. The grumbler will claim it cannot be done, or else it ought not to be done. The cynic is saying that it is a movement by preachers to save their salaries. He is utterly false, for the fact is it is a movement by laymen throughout America who are trying to save our mission and benevolent causes. Our actions next week will answer the question, "Whom did we believe?"



Barbed Arrows, by Roy L. Smith. Published by Richard R. Smith, Inc., New York City. \$1.50. 171 pages. This volume contains fifty sermons in brief, none more than 600 words in length. Each is a complete sermon with outline and essential facts. Such subjects as "Is Jesus Dead?" "The Damnation of Dives," "Looking at the Crowds," "Capitalizing Chains," and "Painless Salvation" are used. The last of these is based on the text, "Save thyself and come down from the cross." It is one of the best studies in sermon building we have seen. It provides the preacher with illustrations of what constitutes a good outline, a good introduction and a practical application. And for the lazy preacher, it will furnish him with fifty sermons already made to order, sermons of a high grade.

Southern Baptist Handbook, 1931. Compiled by E. P. Alldredge and published by the Baptist Sunday School Board, Nashville. Paper 75 cents.

This is the largest and most comprehensive volume which Dr. Alldredge has given us. It is a pile, a tremendous storehouse, of information about Southern Baptists. It contains 412 pages filled with information, much of which can be found only by long hours of painstaking research in large libraries, yet it comes to one for a very small price. The contents are: I. The New Program of Southern Baptists; II. The Record of Southern Baptists for 1930; III. Directories of Southern Baptists including preachers, convention agencies, state papers, W. M. U., etc. There are statistics dealing with the resources of Southern Baptists, discussions of our stewardship obligations, our possibilities, our plans. There are tables showing what we have done and what we can do.

Every Baptist home should have a copy of the book. Certainly every pastor and denominational worker should have it, and it should be placed in every library, public, church, school and college in all the land.

Doran's Ministers' Manual, 1932. Compiled by G. B. F. Hallock. Published by Richard R. Smith, Inc., New York City. \$2.50.

This volume is well known among many preachers who find in it a source of material for their weekly services. The 1932 edition is larger and more comprehensive than previous ones and contains an extra feature in the form of songs and music for candle-lighting, the fireside, missionary and other pageants, and also Negro spirituals, favorite hymns, etc.

There are suggested programs, sermons and such for each occasion of the year, covering the so-called "holy calendar" which some churches observe. There are illustrations, poems, topics for Christian Endeavor programs, slogans for the bulletin board and many other things of like kind. The volume is produced primarily for that great body of ministers whose ritual confines them largely to a regular routine in their worship, and for such is a wonderful help. For Baptist preachers the chief help will be derived from its suggestions about programs and its sermonic material. If one is going to depend upon this kind of help in preparing for his services, he will find no better collection of information and material anywhere than that given in this manual.

The Real Romanovs, by Gleb Botkin. Published by Fleming H. Revell Company, New York. \$3.00.

Here is the strangest story of the twentieth century. One marvels that it could have been written about characters who are so recent as this century. It sounds as if it had been written by Louise Mulbach back in the middle of the nineteenth century and about monarchs and princess who lived three hundred years ago. Fascinating, enlightening, commanding, convincing, is this story of the daughter of the late Czar of Russia, Duchess Anastasia, who was thought dead, but who has come into the limelight, largely through the untiring efforts of the author who is the son of the court physician of the late imperial family of Russia.

Are you interested in the causes of the late World War? Do you wonder what ever became of the Czar and his family? Do you wish to know the history of the rise of bolshevism in Russia, and the ultimate cause of the utter collapse of the old order in that great nation? Do you wish to know something of the spirit of the revolution in Russia, a revolution that produced more wanton butchery, more cold-blooded slaughter than anything else since the French Revolution? Do you love stories of intrigue, treachery, craven cowardice over against noble bravery, mystery, love, romance, pathos? If you are interested in such, you will gladly pay the price of the privilege of reading this book. And you will be convinced that the daughter of the Czar is alive and is in the United States after being hounded all over middle Europe by relatives who sought her death in order to inherit a fortune laid away in English banks by her father long before his death.

The Christ of the Mount, by E. Stanley Jones. Published by the Abingdon Press, New York City. \$1.50.

This new volume from the pen of the noted author brings to us an interpretation of the Sermon on the Mount, bringing its teachings straight before us as they affect the pressing social and industrial problems of our day. The book represents the thinking of the author as presented during a summer retreat on the side of the Himalayas, when twenty-five selected men and women gathered for quiet study, prayer and meditation.

Man needs a way out of the difficulties into which modern life has thrust him. His systems have broken down; turmoil and revolution are everywhere evidence; science has robbed him of many former safeguards and left masses of mankind stranded on a belak shore. "Is there a way out?" asks the author and then seeks to show us that the way is found in obedience to the teachings of Jesus as found in the Sermon on the Mount.

The volume is divided into five sections: I deals with the "Perfection Exemplified and Defined;" II with "The New Type of Christianity;" III with "The New Morals—Based on Reverence for Personality;" IV "Divided Personality, the Reason We Do Not Attain the Goal" and V on "The Way Out." A brief review of the volume fails to furnish space for a discussion of the author's conclusions, but he goes straight to the heart of the problem and shows that there is a way out, but it can only be found through a regeneration of the human heart and life, which results in obedience to the high idealism of the sermon.

The Universe Within Us, by R. O. P. Taylor. Published by Richard R. Smith, Inc., New York City. \$2.00.

The publishers call this "A clear and simple statement of religious beliefs in accord with modern science." It is that and more, for rather it is a sane interpretation of modern scientific views in the light of what the Bible has had to say and what human experience has verified. The author enters upon the discussion of the subject with a clear mind and without the bias usually present in such treatises. He accepts as facts modern

scientific theories which he believes to have been tested long enough to be reliable. For example, the new theory of matter is accepted and he uses the microscopic worlds within the atom as an illustration of the universe, showing that just as it is impossible for the "planets" to revolve around the central core of the atom without some directive force behind them, so is it for the planets of the solar system to revolve about the sun as they do without some controlling and directive agency. The old idea of a solid world has gone and in its place has come the idea of a universe of force. Likewise the old philosophy of Positivism, father of Materialism, had given place to a new philosophy of Spirit. Mysticism is again mounting the throne in human minds. We do not wonder at miracles. We need not wonder at Christ and the teachings of the Gospel.

In dealing with evolution as a modern science, the author accepts the current view of the dogma as "the method whereby God has worked." In most of his discussions he is talking about development under the direction of creative mind rather than about evolution. It is an interesting and commanding volume. Surely everyone whose faith has been shaken by teachings of the materialists needs to study this volume carefully.

Essays on Marriage, by Frederick M. Harris. Published by the Association Press, 347 Madison Ave., New York City.

Sherwood Eddy says of the volume: "Every page bears the imprint of his (the author's) fine, scientific, sympathetic discernment and interpretation. Many a married couple could work out their misunderstanding or maladjustments in the light of this book if its sane and sympathetic advice were followed."

It is a volume dealing, as the title indicates, with the subject of marriage. The author recognizes the growing difficulties that face him who would safeguard the home through the proper interpretation of the marriage relationship. He does not ignore the growing tendency of society toward bolshevistic or communistic attitude concerning the relationship, but seeks to give such information and inspiration as will offset the propaganda of the day for free love and communistic child-production. He points out clearly the trend in the thinking of the public toward marriage and shows that the "contract theory" is no longer held by many; but he sees a bright side to the change in that although "The forces that have been changing the American attitude toward marriage have functioned in part destructively and the undermining of the social institution has compelled attention to the personal relationship."

He goes on to point out the effect of the changed attitude toward woman upon the marriage relationship, calls attention to the grave dangers involved in the ability of women to be independent, hence less apt to enter upon the marriage relation. He does not, however, give sufficient space to a discussion of the future of the growing army of unmarried women and the effect they will have upon future society when they will become dependents. Few of them provide for their old age, hence without families to care for them, will be public wards, and four or five million such wards will prove a heavy burden.

The volume will prove a real blessing to those unhappy couples who find difficulty in fitting their lives to the demands of the marriage relationship. It is frank, clear, sometimes almost blunt, but it "shoots straight to the heart" of the issues.

Bodyguard Unseen, by Vincenzo D'Aquila. Published by Richard R. Smith, Inc., New York City. \$2.50.

War with all its ghastly details from the crawling "cootie," the frozen carcass of a man who had the door of life slammed in his face by his own buddies, and the callous brutality of officers safely sheltered in their remote retreat and watching the process of slaughter through powerful

field glasses, to the quiet of a hospital, are given in this bold, blunt detailed description of service in the Italian army. The author claims to be one of the American Italians who went over early in the war to aid the homeland. The book contains much that is gruesome, gives one the idea that the author is a fanatic who, because of his abject fear of the terrors of war, decided that he would not fight, determined to be out of the trenches by Christmas, managed, because of his intimate knowledge of headquarters, to get out, was taken ill of brain fever and eventually came out to tell the story.

He makes the account hang on some kind of supernatural experience he had while at the front, an experience that brought to him what he calls the "God-power." Catholic that he evidently is, he holds to the mysticism of the Spiritists and gives us a book that is indeed a strange study in the psychology of the "war-minded" soldier who has lived to hate war and all who did other than fight in the trenches.

Out of his strange experiences the author gives us some interesting and some valuable information. It is refreshing to find a writer who does not blame Christianity for the scourge of carnage and who went through the ordeal without giving up his faith in the fundamental verities of that religion. His interpretation of experiences had during his delirium while ill is worth careful study. There has been all too little of investigation of such phenomena as he claims to have experienced. He finds in the prayers of his relatives and friends back in California a "reopening of the way back to material existence, other chances were offered (thereby) to the world, the flesh and the devil to take advantage of my soul and draw it into the seductive pleasures of worldliness and sin, which in turn might perilously lead to the abyss of eternal damnation." The volume closes with the significant statement, signalled from one ship to the tramp ship on which he was returning to America, in answer to the question "Is the war over," "No, it's only an armistice."

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

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