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Jubilee Tour of Good-will Through Transylvania, Rumania

By W. E. Craighead

Wishing to celebrate ten years of congenial labors with our brethren in the fertile plain of Bessarabia, along the Rumanian-Russian front, the writer crossed over the Carpathian Mountains into the beautiful province of Transylvania, formerly a part of Hungary, where we have over thirty thousand Baptists.

In days of old the jubilee year was announced by blowing the trumpet, at the sound of which liberty was proclaimed throughout the land, and every slave returned to his family and to his possessions. The trumpeter who accompanied me on this occasion was Brother D. I. Vranchan, a former Russian imperial opera singer, who wished to testify in song to his recently obtained freedom from the bondage of sin. Brother Vranchan, now fifty years of age, was converted two years ago in Bessarabia.

We secured circuit tickets, which sold for half the regular price and enabled us to include all of the main cities. We made our first stop at Ploesti, a city rich in oil industries. About two years ago one of the new oil wells there caught fire. The eruption of flames was so strong that they could not be extinguished, so, for a year or more the oil well belched forth torrents of perpetual flames, like a little volcano, till it was exhausted. Similarly, our Baptist work in this city came into being several years ago and now streams of eternal blessings proceed from it. "O, tarry with us for Sunday", the brethren there insisted, "for then we shall have a baptismal service of candidates coming from a radius of fifty miles". However, we could not tarry, as we had already been announced at Sibiu for that Sunday.

By traveling all night without even a place to sit down, we arrived the next day at Sibiu, the oldest German-Hungarian stronghold. Before leaving Bucarest we had visited the German Baptist church and now again at Sibiu, as a fitting beginning, since the Germans were the first missionaries in these parts. Brother and Sister Groner, now over eighty years of age and who have labored for fifty years in the Lord's vineyard, took us into their home which still retains the fragrance of first-love for the Lord and His servants. Then we went into the chapel crowded with eager listeners. Brother Vranchan's singing in Rumanian seemed to delight the Germans, although many of them did not understand the words.

As I speak German poorly, I requested an interpreter. An old man in the audience,



PART OF GYPSY BAPTIST CHURCH, ARAD, RUMANIA

Here are shown members of a New Testament church in Rumania, all of whom are Gypsies. In the front rows are members of the band, which in many Rumanian churches take the place of our pipe organs and pianos. Those numbered in the picture are: (1) Pastor Cocutz, (2) former imperial grand opera singer of Russia, Brother Vranchan, (3) a Gypsy lay leader and (4) Missionary W. E. Craighead.

who had been in America, responded. But I soon discovered that he was passing on things which I did not say, so I kindly requested him to desist and let me use my broken German. Then I began to twist my tongue to suit the various nationalities in Transylvania, and when the trip was over I found that I had made an honest effort to speak in German, Rumanian, Russian and English.

From Sibiu we hastened on to Semaria, where we were entertained by Brother Bogdan, formerly a captain of the Gendarmes who are the administrators of the persecution suffered by the Baptists in Rumania. Now this brother is one of the leaders of the work in Semaria, having lost his job and suffered much persecution because of becoming a Baptist. From here we went to Alba Iulia, the historic center of Rumania. Here is one of the oldest fortresses which covers many acres of land; also a new museum full of old relics dug up in that vicinity. We visited the crown-cathedral here, where the former king and queen of Rumania were crowned.

But with greater interest we listened to the story of Brother Bosorogan's conversion. He is now the leader of the work in this city and district. He was formerly a dance-master. When he surrendered to the Lord, Satan gathered his forces against him. On several different occasions he was offered positions of high military rank to denounce his faith in the Lord. Several times he was imprisoned and once sentenced for life impris-

onment because he refused to recant. His eyes still shine with cunningness as he tells how he became converted by the reading of a Bible which he stole.

From Alba Iulia we went to Cluj, the university center of Rumania. Here is a large church of Hungarian as well as one of Rumanian brethren. Brother Dan is in charge of the Rumanian work. He is also one of the government officials for examining all liquid products entering the country. He rather proudly showed us the laboratory saying that everything coming into the country must have their O.K. upon it. However, ever since he tasted the gospel, the news of which came from abroad, he has been giving his time and money to propagate it. "Notice the brass band in our church", he said. "We paid over five hundred dollars for the musical instruments". I looked for a church organ, but soon discovered that the brass band had usurped its place, not without doing some damage, however, to the organs of hearing.

These "Jericho trumpets", as we called them, are used extensively in most of the churches of Transylvania. The adversaries recognize them as dangerous propaganda, as is evident from the fact that the largest and best band in Transylvania was recently confiscated for playing in one of the Baptist church yards on the eve of Easter. We also were told that it is forbidden to play the instruments during a funeral procession through the streets. However, this restriction proved insufficient to prevent the brethren from playing during the procession in which we took part. It took place at the noon hour, the deceased being borne on an ox-wagon which slowly made its way around the village till it reached the cemetery. Thus the brethren over here make the occasion of a funeral the means of openly propagating the gospel.

Next we find ourselves in Oradea Mare near the Hungarian border. This is a great railroad center. The river Cris divides the city in two parts. Although the weather was hot and our arrival unannounced the people quickly filled the meeting hall. Among those who listened attentively was Dr. She-monca, a prominent lawyer of that city, and a member of that church. When discussing with him things concerning the church and work in general I learned that his heart and talents are surrendered to the Lord.

Just a few hours' ride by train from Oradea is Arad, the center for Baptist work in Transylvania. Here the Regional Baptist Congress was held two years ago. The river Mures, traversing a part of Arad, adds much to its beauty and interest. There are five Baptist churches here. As our time was limited we had to double up. The people fol-

(Turn to Page 6)

Baptist and Reflector

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Editorial

The world is too busy seeking thrills for the distorted nervous nature to have time for the subtle pleasure of reading the masters of literature.

★ ★

A new experience came to the editor Sunday. On his way home from Watertown, a car raced by him and came to a stop up the road. A neatly dressed man got out and flagged us. "Now what?" was our first thought.

It turned out to be Pastor Joe M. Strother of Alexandria, who had recognized the editor and stopped him to renew his subscription. "Surely," we thought as we drove off, "better days are coming for the paper". We take this as an evidence of increasing interest; this the first time we were ever run down by a subscriber. Brother Strother is doing a fine work at Alexandria, and we heard at Salem Association some fine things said about him and his preaching.

★ ★

WHY NOT TENNESSEE?

A brother, writing to the Western Recorder, says: "Virginia and Kentucky are in the best shape in our Baptist work among the states of the South". Evidently he does not read Baptist and Reflector. There is no state in better financial condition, so far as Baptist work goes, than is Tennessee. During the ministry of O. E. Bryan, our Executive Secretary, our total indebtedness has been reduced from nearly one million dollars to about \$150,000, of which \$100,000, due the hospital in Memphis, is not pressing and does not bear interest. Carson-Newman College has paid off its debt and by the aid of our Cooperative Program is self-sustaining. Union University, while embarrassed by debt and lack of endowment, is in better shape than it was eight years ago. Only Tennessee College is greatly in distress because of its debt. And Tennessee gives half of every dollar in the Cooperative Program to Southwide causes!

★ ★

AT WATERTOWN

It was the editor's privilege to visit Watertown Sunday and to have fellowship with the brotherhood of the Baptist church there. They are now without a pastor since the resignation of Brother Brannon, but they have not ceased to carry on their work, and the church is in good condition, spiritually as well as financially. Perhaps no church in the state was harder hit by the depression than it. Both banks of the town failed in

1929, and for a time it seemed almost hopeless for the church to struggle against a debt of \$11,500 while seeking to carry on its other work. It did it, however, and they have reduced their debt to \$6,700, at the same time contributing something to the general program.

It was good to worship with them, to teach the Men's Bible Class and preach for them at eleven o'clock. Brother and Mrs. O. Z. Luck provided a bountiful noon-day meal and Brethren N. C. and J. D. Phillips furnished a little "extras" to take home. It was almost like the old days of being pastor. Ten new subscriptions were added to our list, and the church paid the expenses of the trip. What more could an editor want from one visit?

Some of the brotherhood there seem afraid of the task before them and there is some talk of going to half time. 'Twould be a tragedy for a church that has weathered the storm to take fright now when the skies are beginning to clear. Wade House is to hold a revival for them in the late fall or early winter, and we believe that he will so encourage and strengthen them in numbers that a new pastor will find a field for great usefulness. The church is a strategic one in Wilson County Association, and some of the Lord's choicest elect are in its membership.

★ ★

EVOLUTION'S SUPER-MAN

"The process of evolution will develop a super-man". How often did we hear that boast or prophecy in the days a few years back when the evolutionists were berating everyone who opposed their infidel doctrine, and sought to point out to them its inevitable influence upon mankind. "We will remove the restraints of your superstition-bound religion, break them from Bibliolatry, show them their own intrinsic worth and powers, and they will develop into a new race". So the boast continued.

Recently we had the privilege of examining some of these "supermen". Thrown by accident into the company of a group of young men whose ages ranged from eighteen to twenty-five, we immediately became interested in studying them with a view of seeing how the dogma of Organic Evolution has effected them. They were college men, some freshmen, others seniors. They had had time for the evolutionary theory to register in their systems and for the culture which the evolutionists have thrust upon us by their science and psychology to make a showing. What did we discover?

We found a band of strange creatures. Most of them were well dressed, wearing the latest college styles. We noted that their fingernails were beautifully kept, filed to tapering points, polished until they glistened, and some of them tinted with artistic taste! We saw them using pocket combs drawn from dainty cases. We noted the antics of this band of prospective super-men. We listened to their conversation. We noted how many cigarettes they smoked, and that out of the group of seven, three had already developed cigarette coughs. We noted their nervous movements, their shallow, emotionless laughter. We listened for a moment to their words about the girls, the dances, the

joy-rides, the necking parties they had attended. Not one word of ambitious hope escaped a lip; not one note of glorious plans for the future; not one word of praise for their professors, their school, their parents; not one breath about the churches back home or the services they had recently not attended.

Supermen! Yes, they are the supermen the Evolutionists are giving the world. They are the supermen for whom Clarence Darrow fought at Dayton, and on whose behalf the gang of vulture-like news reporters besmeared throughout the entire world the fair name of a commonwealth whose statesmen had foresight enough to understand the inevitable effects of the dogma and dared meet the ridicule of the sceptics of the world by enacting a law that would, in part, protect Tennessee children against the teaching of such a damaging and blasting theory. But what supermen?

Super-sensitive—feeling their importance and considering every effort to control them as an inexcusable and damnable infringement of their personal rights. Super-sceptical—their faith in the Word of God shot to pieces, their respect for the ministry of that Word destroyed, their belief in the infallible justice of Almighty God gone, their religion one of doubt or negation. Super-animal—the restraining influence of the Word of God concerning illicit sex-relations gone, nothing was left to hold back the natural desires of the flesh, and all the low and lewd in their natures was clamoring for expression and satisfaction, while not one lesson was left to warn them against the dire results of unrestrained animal desire.

Super-independent — holding to the evolutionary dogma that no religious law should govern them, they had turned with a sneer at the advice of their godly fathers and their sainted mothers. Perhaps while with them they were restrained by a natural filial fear or by a respect for their parents, but once out of their sight, they threw off those restraining influences, and sneered at the very virtue which made possible their coming into the world with pure blood in their veins. All fear of God gone, they were independent creatures whose conversation revealed the low level of their sense of right and wrong.

Super-dependent—not one son of a mother in the crowd could have made a living for himself had he been turned loose by his parents to hustle for himself. They had been reared in homes where they did not need to work, or where the parents were obsessed by the crazy ideas of the evolutionary psychologists and had let them follow their natural bent into idleness, laziness, carelessness and indifference. Super-cynical revealing in their every word and act their utter disregard for ethical principles, for custom-made social and civil restraints. They were the kind who load in automobiles and tear along the highways in utter disregard of the safety of others. They were the kind who enter innocent maiden's homes and beguile them into escapades of sin and recklessness. They were the kind who load their pockets with cigarettes contributed by the felonious tobacco trust and go out to tempt innocent girls to throw away their "old fogy" ideas and have a good time.

Super-wise—they know more than their parents, their teachers, their pastors! One of them declared that the "Harvard plan" should be introduced into every institution of learning, since, said he, "You can't compel a fellow to learn, so why compel him to attend classes? If he wants to learn he will attend classes anyway". They believe there is no Moral Law, for some evolutionist has so blinded them to the truth that they think denial is the best way to get rid of the "taboos" raised by their forefathers for an age before "scientific discoveries" made it all right to do as one wishes. Therefore, it is "okay" (with a rising inflection on the last syllable) to cheat on examinations, to buy in advance the state examination questions for physicians, lawyers, etc. It is "okayee" to knife your rival in the back, to slip your roomie's car out and drive it all night after disconnecting the speedometer, to send a letter home telling of faked "extra charges at school" in order to pay gambling debts, dance bills, taxi costs, etc.

Super-shrewd and cunning, because they have been taught that the fit survive! Therefore they are always making plans to beat the "prof", to evade classes, to avoid the rules of the campus, to explain to dad and mother why they quit going to church, to "palm off" shoddy living on the public, to make themselves appear very big and worthy to the girls and in all public places. Super-loud, since the empty vessel always makes the most clatter when struck. Loud in public places, especially on trains and busses and street cars—if they happen to deign to ride on a tram. Loud in clothes, loud in demonstrations of approval and especially loud in expressions of contempt for age-old customs.

Super-sophisticated,—for they know so much! They know more about business than their dads, more about government than the President, more about politics than the wisest statesman, more about how the school or county or state should be run than the great men out of whose consecrated wisdom came the great institutions of American liberty. They know more about sex than the wisest physicians, therefore can violate with impunity the inviolable laws of the Creator who made the sex impulse for one and only one purpose—namely, for the propagation of the species. They know more about what marriage should be than did God who instituted the relationship; therefore, they may choose a mate for a season and cast her off at will.

Super-man! Yea and what men! With his beautifully kept hands and nails, his wonderful hair always showing the marks of the comb's teeth, his over-bright eyes showing the marks of physical and nervous weakness behind them, his incapacity for real physical labor, his incapacity for deep concentrated thought, his inability to do creative thinking, his insane longing for sensuous pleasure, his feeling that the world owes him a living for which he need not labor, his disregard of custom, his contempt for the religion of his parents, his scorn of the Bible,—a super-man indeed! And into such the young manhood of the nation is being shaped by the Evolutionists who hold sway in practically all our secular institutions of learning and in many of our so-called Christian colleges. God pity

the world when it comes under the domination of such super-men as evolution is producing.

And let us thank God that among such are a few who are the salt of the earth and that some of our Christian colleges are still producing the kind who know God and believe His Word.

* *

SIGNIFICANT BOOKS

It has been the editor's privilege recently to examine carefully some new books. Nothing is more refreshing to the mind than to read a good book. Nothing is more invigorating to the mind than to read a book which causes one to question the statements of the writer and to investigate the grounds of his conclusions. In fact, next to getting down and doing some real intensive original thinking on some question or about some problem, trying to follow the thinking of another is about the best mental gymnastics possible.

One of the fine duties of the religious newspaper editor is to watch the notices of publishers and seek to discover for his readers the best of the new books. He is aided in this by the fact that the publishers will, on request, mail him new books for review. Hence he is able to discover the worth-while publications and discuss their contents aforesaid, to the end that the readers may have a fair idea of what a book is before purchasing it. In this way, they who buy books are saved much money if they read carefully the notices in review columns before buying.

Loot

A significant new book is "Loot" by T. H. Alexander of Nashville, recently off the press of Southwest Press, Inc., Dallas, Texas. It is "A novel with a background of political chicanery", states the publishers, and they are right. A Tennessean imagines he reads from it the history of recent political affairs in our state. Perhaps the author did not so intend, but his intimate connection with politicians of the last ten years made it inevitable that he should give us much of that history.

The story is a natural one. A great political machine selects a splendid young man as candidate for governor. Col. Steele is the major domo of the machine. He is a man of wealth and a politician whose motto is "Get what you want by any methods". The young candidate, John Ambler, is in love with the daughter of Col. Steele, which adds to the latter's desire to see the young man made governor. But the hitch comes in the fact that young Ambler is bitterly opposed to seeing the state's natural resources gobbled up by the Power Trust, so opposes the idea of having a waterfall, the pride of the state, converted into a power dam. Thinking to override his will in the end, Col. Steele launches him forth in a campaign which proves successful.

The description of the campaign for governor is well given. The author shows a keen sense of discernment, plays his characters as if they were really acting before him on a monster stage, reveals the rottenness and corruption of our present politics wherein the voters are pawns on the chess board, meekly and unknowingly responding not to reason, but to the schemes and pleas

of demagogues. He shows how pre-election trades are made, how votes are bought and transferred, how the polls are dominated until the vaunted Australian Ballot is a mere farce, and how in the end, the chosen political leader is crucified if he is unwilling to do the bidding of the political lords.

One imagines he sees in John Ambler, the noble Austin Peay, and in Miss Steele that charming, capable helpmate who did so much to make him a great Governor. When in the Governor's office, John Ambler "bucked the lines" and vetoed the bill that would have turned over to the Power Octopus the beautiful Harpeth Falls, all the forces of the enemy were hurled against him, but he weathered the storm. In a dramatic climax, Miss Steele turns from her father to follow her daring lover out with the state troops to prevent a lynching brought on by them who would blast the character of the Governor in order to pass the power bill over his veto. And the great Col. Steele later surrenders to the challenge of a daring executive and follows him and the sweetheart to meet a tragic death.

This story, added to others of its kind, such as "The Inside Story of the Harding Tragedy" by Dixon, will surely open the eyes of the public to the terrible conditions which prevail in our political system, and bring before the voters all the contemptible, devilish cunning and wretched brigandry of the political bosses and ward-healers. It will be a bitter pill for the "Col. Steeles" of the day, but it will help to purge society of the wretched system which threatens our Democracy.

Of course we could heartily wish that the author had omitted the occasional bits of profanity. They do not add to the story one bit, for readers know full well how corrupt politicians use God's name in vain without having to have the words glare at them from the printed page. You can get the book from our Baptist store in Nashville for \$2.00.

The Rock of Decision

From the story of corrupt politics found in "Loot" we turned to the story of tragedy, pathos, broken hearts, ruined homes, prostrate love and glorious unsophisticated young life in the mountains of our Appalachian system. This story is from the pen of Bertha B. Moore and is published in Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.

Herein is contained one of the finest records of our mountain life as it has been lived for generations before the coming of the modern highway and the enlarged public school system. The Bradfords were a typical family of mountaineers of the Blue Ridge section in North Carolina. Already there are several children in the home and the mother is soon to bear another. Liquor, the age-old curse of the mountains, has enslaved Joshua Bradford, head of the household, and while the children slave in the fields and berry patches and Mrs. Bradford gropes in the valley of the shadow, Joshua is off drinking, working at a moonshine still, and later operating one of his own.

What mountain community has not known such a character? What mountain section has not had its moonshine still, where tragedies have been enacted and from which al-

THIRTY-TWO FURLOUGHED MISSIONARIES RETAINED

By T. B. Ray

The Foreign Mission Board has taken action which has given it great distress and sorrow. It has decided to retain at home 32 missionaries who are now on furlough and due to return to their fields in 1932. This action was taken after the Administrative Committee had given the matter long and serious consideration and had made its recommendations preparatory "to the heavy readjustment we must make January, 1933."

We quote the preamble to the report of the committee which sets forth clearly and briefly the reasons demanding this action:

"Since the continued decline in our income amounted during the first six months of this year to approximately 25% of the receipts of the corresponding period last year;

"Since the Southern Baptist Convention last May instructed all of its boards to make their appropriations for 1933 on a basis of 88% of the amount they receive during 1932 exclusive of the amount received in the EMERGENCY RELIEF OFFERING, which Offering has been given for the relief of the budget for the present summer and fall months;

"Since these facts make it apparent that further and even more drastic curtailments of our expenditures must be effected in addition to the \$585,000 reduction in our budget we have made during the last two years."

The resolution stated that these missionaries should "be continued on furlough until a time in the future when the Board shall become able to send them back to their fields with some assurance that it can support them. We advise them to seek some form of service here in the homeland. The Board will continue their support during as many months of the remainder of this calendar year as may be necessary while they are seeking some other means of service and support."

While the language used by the Board is clear, we would draw the attention to the fact that these missionaries have not been dismissed. They are still missionaries on furlough with all the privileges of furloughed missionaries except that of salary after December 31st. The Board wants to see these missionaries back on their fields. There is no lack of appreciation of them. We hold every one of them in the most affectionate esteem. The simple matter is that we have cut and cut our appropriations during the last three years so drastically that we cannot reduce the budget further in order to bring it within the limits set by the Southern Baptist Convention without for the present eliminating the salaries of this number of missionaries.

In addition to the 32 missionaries detained on indefinite furlough the Board advised 10 other missionaries who had been at home for some time, and who probably could not return to their fields for various reasons, chiefly ill health in their families, to seek some form of service in the homeland. The Board will continue the support of these missionaries during as many months of the remainder of this calendar year as may be necessary while they are seeking other means of support.

How affectionately sympathetic the Board feels toward these dear missionaries! It appreciates and loves them. It would not have taken the action it did if it had not felt driven to do so. Let us honor God and ourselves by being thoughtful now of these dear stranded friends. We can help them find positions where they can serve. They are very capable of rendering worthy service. But the best thing Southern Baptists could do for them and the great cause of missions is to speedily provide for the Foreign Mission Board its proper share of our gifts.

It shocks us to realize that the budget for 1933 must be lowered to the level of our budget for 1914. This startling fact should give us at least some faint realization of the great hardships such curtailment of our support of the Foreign Mission Board is bringing in all our missions. It should make vividly manifest to us the fact that the Foreign Mission Board cannot support our great work abroad in anything like an adequate way on the money Southern Baptists are giving it. The measure of our giving twenty years ago does not measure our ability today. Does it measure our love for our Saviour? Does it measure our devotion to His Commission to make Him known to all the world?

HISTORY OF THE SPRING HILL BAPTIST CHURCH

By H. B. Woodward

In the sixteenth century there was a Baptist church in the country of Wales, by the name of Neck and from this church was organized another church composed of sixteen members, whose pastor was Thomas Griffith. This church with its pastor came to America and settled in the state of Pennsylvania and named itself "Welch Tract" Church. In 1737 "Welch Neck" Church was organized from "Welch Tract". In 1750 "Saw Mill" Church was organized from "Welch Neck" Church in Pennsylvania and moved to South Carolina.

In 1830 there was a church organized in South Carolina from Saw Mill Church, composed of the following members: James Fields, Julia Fields, their daughter, Elizabeth; Tom, their slave, and Arthur Skipper and his wife Nancy. These people came to Gibson County, Tennessee, settled near Eaton, and united with Beulah Church, a few miles southeast of Eaton. July 21, 1832, they, with William Moore and wife and Ralph Alsobrook and wife received their original letters, and by a presbytery composed of Elders Z. N. Morrell and Hugh Smith organized Spring Hill Baptist Church.

The charter members were James Fields, Julia Fields, Elizabeth Fields, Arthur Skipper, Nancy Skipper, William Moore, Sara Moore, Ralph Alsobrook, Sara Alsobrook and Tom Fields (colored). Not having a building in which to worship, they worshiped in the home of James Fields for nine years. **Three of these men went back to South Carolina on horseback to get their church covenant.**

The first pastor was Z. N. Morrell; first clerk, James Fields; first deacons, James Fields, Hezekiah Nettles, William Wright and R. G. Alsobrook. In 1835 L. H. Bethel was ordained to the ministry. In 1841 the first house was built. At this time so many slaves

had united with the church that it was thought necessary to have a negro deacon, so Jack, a slave belonging to John Sleets, was ordained deacon. In 1868, the present house was built, and the old one given to the negroes for worship.

In 1911 this house was remodeled and in 1929 four Sunday School rooms were added. Spring Hill has been a power for good in this world. Some great men and women have gone out from this church. Two ministers, who received their early training here, Mays Nicholson and Frank Carlton, are doing great work for the Master. This church has had some great pastors, among them being in order Z. N. Morrell, P. A. Gale, L. H. Bethel, Cantrell Bethel, J. W. Mays, David Halliburton, Griffith Wright, S. E. Gardner, John Salvage, R. W. Norton, W. Hill, S. K. Tigrett, T. J. Sanders, H. F. Burns, A. S. Hall, D. B. Jackson, C. D. Clift, J. A. Bell, N. M. Stigler, Grant Huey, Ira Cole, W. M. Pratt, J. W. Jent and the present pastor, H. B. Woodward. Some of these were called for the third time. The deacons who serve the church now are Nat Crenshaw, J. C. Carlton, J. N. Norvell, J. E. Taylor, H. F. Lawler, Homer Rovers and J. E. Taylor, secretary and treasurer.

The Sunday School now numbers 140 members. V. F. Lawler is superintendent; Robert J. Taylor, assistant superintendent, and Martha Taylor, secretary. The records show that between twelve and fifteen hundred have been baptized in Spring Hill Church. The present membership is 169.

In 1887 Central Association held its annual meeting with Spring Hill Church. In 1913 the annual event took place at Spring Hill. This year (1932) the Gibson County Association met with the church and had part in the centennial celebration.

JUBILEE TOUR OF GOOD-WILL THROUGH TRANSYLVANIA, RUMANIA

(Continued from Page 1)

lowed us from one church to another till it was impossible to seat all at the last place. Here is a Gypsy Baptist church composed of twenty members and as many more waiting to receive baptism. They have a splendid Sunday School, a choir and a part of a brass band. As we passed through the Gypsy section of the city, the Gypsies followed us to the meeting hall, so many that we had to arrange the meeting outside. There we saw and heard from the leader a literal fulfillment of Isaiah 35. May the Lord continue to bless this growing work.

The largest Baptist church in Rumania is found at Curtici, a large village about thirty miles from Arad. Here again we were entertained by the "Jericho trumpets", but this time the band was composed entirely of children. From Arad we made our way home, stopping at Timosoara, Logoj, Caran-Sebes, Craiova, all cities of importance with promising churches. In twenty-four days we had visited twenty-two places and held twenty-six meetings, for all of which "to Him be glory both now and forever".

Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.—Jerrold.

The Christian In The Family

SUNDAY SCHOOL LESSON, OCT. 9, 1932

By O. W. Taylor

Scripture: Luke 2:40-52; 10:38-42

Golden Text: Psalm 101:2

Collateral Readings: 2 Tim. 1:1-7; Prov. 4:1-9; Gen. 50:15-21; Deut. 29:14-21; Psalm 101:1-7.

Introduction: From the selected Scriptures dealing with the home and religious life of Joseph, Mary, and Jesus in Nazareth and of Martha, Mary, and Lazarus in Bethany, the committee has drawn the subject, "The Christian in the Family."

I. Christian Parents in the Family (2:41-51)

Though poor and unlearned according to the educational standards of the elite (John 7:15), Joseph and Mary were suitable to have entrusted to them the **Infant and the Boy Jesus**. This compensated for the lack of anything else!

1. Parents with an Experience of Grace. Every reference to Joseph and Mary reveals them as in saving touch and intimate fellowship with God. They belonged to that elect number who "waited for the consolation of Israel" (2:25) and "looked for redemption in Israel" (2:38), and found both in their hearts, while they awaited the historical expression and extension thereof in the redemptive work of Christ. Parents ought to have an **experience of grace** to govern and glorify their parenthood.

2. Parents Faithful in Religious Duties. When God spoke, in word or dream or vision, they answered. So also they translated their inner life into outer practice of "the laws and ordinances of the Lord." From their Nazareth home 80 miles away, we see them in the chapter whence our lesson is taken in Jerusalem, when Jesus was an Infant, performing "all things according to the law of the Lord" (2:39). Subsequently we see them engaged in the annual observance of the commanded Passover Feast (2:41-42). Such people **could be depended upon** to observe Christian sanctions in other spheres and relationships.

3. Parents Trustful of the Child. One is impressed that Joseph and Mary ought to have been more careful than merely to suppose that their Boy was in the caravan returning from Jerusalem. Supposition ought not to take the place of certainty. Yet it evinced the confidence they had in Jesus and was a tribute to His youthful reliability. The home and social life of the godly in that day were such that larger liberty and responsibility were allowed to boys than would be wise among us. Apparently Joseph and Mary had told Jesus that the caravan would leave for home at a certain time, and that they took it for granted that He would be in it. That He was not, evinced no disobedience. "God manifest in the flesh" in youth took precedence over fleshly relationships the same as in manhood. Parents should be as trustful of children as is consonant with moral and spiritual safety. Happy are they if that trust be warranted in a large way!

4. Parents Solicitous of the Child. "Thy father and I have sought thee sorrowing."

The occasion of this was not the fault of the Child, but their own. Amongst us, we oft have to search in sorrow for an absent or a wandering child, when it may sometimes be the fault of both parent and child, and sometimes the fault of the former alone. When sin is the cause of the child's straying, then the sorrowful search of the parent, by personal appeal, instrumental appeal, and by prayer, becomes intensified. Many have little or no solicitude over such matters. But **Christian parents search sorrowfully**. And joyful are they when the grace of God answers and restores the wanderer, and he is found "about his Father's business" "in the temple."

II. The Child in the Christian Family (2:40-51)

"The child Jesus," being "God manifest in the flesh," is such a high and infinite example, that no other child can ever be expected to reach that height. Yet Jesus was human as well as divine, and in His youth exemplified certain facts which we may pray and seek to have operative amongst our children in their spheres and with their limitations.

1. Given Opportunity for Normal Growth. "The child grew and waxed strong in spirit, and the grace of God was upon Him." What a tribute to Joseph and Mary that the physical and religious provisions with which they surrounded the human-divine Christ were of such wholesomeness, that the grace of God could lay hold of them and **make them its vehicle** for the normal, healthful inner and outer growth of "God manifest in the flesh"! The principle here calls for such wholesome social, moral, industrial, educational, and religious constraints and restraints to be thrown around children of today as are favorable to well-rounded development.

2. Brought up under Religious Nurture. In godly Jewish homes the rule was to instill into the young from childhood a knowledge of "the Holy Scriptures . . . able to make thee wise unto salvation through faith" (2 Tim. 3:15). Much prayer was engaged in. In His infancy and youth, Joseph and Mary "carried Jesus to church" 80 miles away! And the difficulty and sacrifice in these annual pilgrimages more than counterbalanced a year's weekly attendance at church in these modern days. One does not think there can be an inflexible set of "rules" laid down for the individual family in such matters. But the religious impress of the home should be so effective as to insure that children are "brought up in the nurture and admonition of the Lord" (Eph. 6:4).

3. Obedient to Parents. "Was subject unto them." If the Christ was thus subject, let the child of today be! The parent should not require an obedience that is not right. "Children, obey your parents in the Lord" (Eph. 6:1). The concept and the requirement of obedience should be such that if the child disobeys, the blame shall not be a parental one.

III. Christian Hospitality in the Family (10:38)

We travel now from Nazareth to Bethany, on the southeast slope of the Mount of Olives, about two miles from Jerusalem, to

the home of Martha, Mary, and Lazarus, where Jesus was ever an honored Guest, and where He spent His last nights before the night of His betrayal and His following crucifixion.

1. Jesus Received into the Home. "Martha received Him into her house." Evidently the house belonged to her, and she, being the eldest of the three, welcomed Him there as the representative of the others. Jesus was always welcomed there. Our hospitality in the home should be such that **Jesus is always a welcome Guest**. Moreover, if the Spirit of Christ be in us, we are constrained to exercise Christly hospitality as a Christian virtue and privilege (Rom. 12:13; Titus 1:8; 1 Peter 4:9-10).

2. Jesus Served in the Home. "Martha served." Though she carried the matter beyond due bounds, she was, after all, moved by her love of the Lord. However, she learned that Jesus is served best when **spiritual treats are made paramount and physical "eats" are made secondary**. Our service of hospitality in the home becomes glorified and governed when we make the Lord the central objective thereof. "Ye have done it unto me."

IV. Christian Consecration in the Family (10:39-41)

1. Avoid Commotion over Physical Food. "Martha was distracted about much serving." In somewhat impatient spirit, she would almost rebuke the Lord for not making Mary get busy, too. Jesus would gently have her know that, whereas she was bothered about "much serving" and "many things," "but one thing (one combination dish) is needful for the physical man. The principle of this needs emphasis today.

2. Exhibit Devotion to Spiritual Good. It is erroneous to assume that Mary did not serve at all. Mary served, but she "also sat at His feet and heard His word." That little word "also" speaks volumes. She believed in serving the physical man, but over and above, preeminently above that, she believed in feeding the inner being. She believed that the physical should be subordinated to the spiritual. "And Mary hath chosen that good part which shall not be taken away from her." We may conclude that after that day, the contemplative spirit of Mary quieted the bustling spirit of Martha until it waited more often upon the Lord while the dishes waited awhile upon the table!

QUESTIONS

1. Discuss the parents' need of an experience of grace. 2. Show how Joseph and Mary were faithful in religious duties and give a present application of that fact. 3. How trustful should parents be of their children? 4. Discuss the principle of parental solicitude in the lesson. 5. What is involved in the normal growth of a child? 6. What is "the nurture and admonition of the Lord"? 7. Discuss the thought of obedience to parents. 8. Show that hospitality is a duty and a privilege. 9. What should be the constraining object in such? 10. What do we learn in our lesson as to the relationship between physical food and spiritual good?

Next Lesson, October 16: "The Home and the Coming Generation" (Gen. 18:17-19; Deut. 6:4-9; Mark 10:13-16).

NOTES OUT OF TUNE

By Ellen W. Neal

I called while the piano-tuner was at work. In his hand was a tuning fork which gave out one pure note. He struck the fork and the corresponding note on the piano. Discord. Gently he tightened the string until his trained ear perceived that Middle C blended perfectly with the master note in his hand. Then string by string he reduced the keyboard to harmony.

As he worked I thought how like some lives is the music of pianos out of tune. To the casual listener they sound very well. Compared with the Master's standard they are all wrong. As the piano-tuner touched the false notes one by one, I thought of friends in whose souls were false notes that made discord of their whole lives. There is A. He gives and works untiringly in the church. He is a charming host and a loving member of his family. But his favorite law is, "Competition will get you if you don't look out". And there is nothing—within the law—that he will not do to a competitor. Having worked hard and stayed within the law, he cannot understand why his sons gamble, bootleg and raise checks to supply extravagant tastes.

Mrs. B. was once beautiful. She has many social graces. She will do anything for those in trouble, and to quote her own words, she "camps on the church house steps". But to see her you would think her chief delight was to go to unsuspecting people with sympathy in her voice and slander on her tongue. "My dear, I think you OUGHT to know . . ." No one could count the friendships she has spoiled, the homes in which she has planted distrust.

Mrs. C. is refined and charming and capable in all that she does, both at home and at church. She has a good man for a husband, many friends, nice brothers and sisters, as fine parents as one could wish and two young daughters as lovely as flowers—material to make life rich for any woman. But it seems that a secret alliance with her neighbor's husband is the one thing required to make Mrs. C's life worth living. To such of her friends as will listen she says, "You just don't understand". One cannot help wondering what she will have on her hands when her daughters begin to "understand". Children have a way of "going us one better" when they start to copy us.

One after another they come to mind, fine, lovable people, only terribly wrong in spots. All of us know such.

The piano-tuner finished his work at last. He played the opening bars of Beethoven's Minuet in G. "Oh, that is lovely", exclaimed my hostess, as she handed him his fee. I wished those discordant lives might be harmonized as simply. There is One who could do it, but they will not let Him. They might have to pay. He does require something of us.

The piano-tuner picked up his bag and started to go. "You must not let your piano go so long again", he reproved gently. "It will ruin your little girl's ear for music".

A sudden thought occurred to me. "What if you tuned half the keyboard right and the other half several tones too low"? He looked pained at the very thought. "It would

be dreadful", he said, "you could not play anything. No matter what you play, jazz, popular airs, hymns or classics, the instrument must be tuned to the standard scale. If even one octave is off key, your music will be ruined".

But what if he had perversely tuned the piano that way, and my friend should allow her daughter to practice on that instrument? What queer ideas of music the poor child would develop! Only by chance would she ever enjoy the restful delight of perfect harmony of sound. Worst of all perhaps when she heard fine music, she would be unable to appreciate it.

It is strange that these people who deliberately try to tune half of themselves to God's law and the other half to the law of self and desire, do not sense the discord that others see in their lives. For they cannot shut up that off-key part of themselves and hide its music. Without noticing it they continually strike false notes in business, home, church and parenthood. **It takes the whole keyboard and mind and soul to play**

THE SECOND MILE

By Joseph E. Harvey

"Come here, you dog, and bear my pack a mile,"

So spoke a Roman soldier to a Jew;

"The day is hot, and I would rest a while,
Such heavy loads were made for such as you."

The Jew obeyed, and stooping in the path,
He took the burden, though his back was tired;

For who would dare arouse a Roman's wrath,
Or scorn to do what Roman law required?

They walked the mile in silence; at its end
They paused, but there was not a soul in sight;

"I'll walk another mile with you, my friend,"
Spoke up the Jew. "This burden now seems light."

"Have you gone mad," the angry Roman cried,

"To mock me, when you know that but one mile

Can I compel such service?" By his side
The Jew stood silent, but with kindly smile.

"I used to hate to bear a Roman's load,
Before I met the Lowly Nazarene,
And walked with Him along the dusty road,
And saw Him make the hopeless lepers clean.

"I heard Him preach a sermon on the mount;
He taught that we should love our enemies;

He glorified the little things that count
So much in lessening life's miseries."

The soldier tried to speak; as he began,
His head was bowed, his eyes with tears were dim;

"For many years I've sought for such a man,
Pray tell me more; I, too, would follow Him."
—Watchman and Examiner.

life's music. And what of their children, fated as they are to acquire their tastes and form their ideas of life from the discordant music of an instrument out of tune? How will they ever learn the deep satisfaction and lasting joy of a life consistent in all its ways?

Who will show these children God's standard of harmonious living? And if by chance they glimpse it, how shall they esteem it highly, if those whom they know and love and rely on have played all their lives out of tune?—Paris, Tenn.

THE REVIVAL

By F. A. Merrill

The great need of our people today is a revival of faith and consecration of men to the Kingdom of God. The call of the hour is not so much for more money, more lands or more securities as for more self-control, more faith and more courage. Our present troubles are deeper seated than our material condition. That is but a symptom of our illness; just a headache is a sign of some physical disorder. Like the capable physician, we should treat the disease and not the symptom if we are to obtain a real and lasting cure. We are passing through an epidemic of fear that has paralyzed our spiritual attitudes as well as our physical abilities. Only a return to the simpler faith of our fathers will lead us from our morass of despondency.

We have wandered so far from the teaching of Jesus that we may well stand aghast at the mess we have made of our social civilization. Christianity is not on trial, it can never be, but our interpretation of it is and our application of it has been certainly faulty. Someone was asked once if Christianity were not a failure, and he replied that he did not know as it had never been tried.

We are today spending millions on competitive armaments in spite of the fact that at no time in the world's history has warfare ever settled any question equitably. Instead of mankind accepting the teachings of the Man of Galilee, it still harbors suspicions and hatreds that breed all of the horrors of hell. Our so-called diplomacy is but the game of shysters and our agreements between nations are not worth the paper they are written on. Our jurisprudence no longer commands respects and our courts render decisions without regard to honorable amends or exact justice. The accumulation of wealth has an undue influence in delaying and shaping court procedure until it has become certain that the rich criminal will seldom receive deserved punishment. Pope's few lines were never truer than they are today:

" 'Tis mean to rob a hen-roost or a hen,
But stealing millions makes us gentlemen."

Our indifference to the social cancers growing in our midst evinces an appalling apathy toward what is suicidal to a people. Vice in all its degrading forms is rampant in most communities, and yet it is only the few who dare to raise their voices in protest. We gloss over our social conditions with the veneer of personal smugness that tries to convey the idea of a social purity that does not exist. So long as our vicious tendencies are

shaded from direct public gaze, we deem ourselves moral saints.

Our desire for complete individual freedom of expression has led us into a license that is abhorrent. We have built up a democracy that has gradually become a plutocracy and we know not how to reform it. We have divorced our church and state and so are breeding a race of citizens whose spiritual development is left to the uncertain ministrations of the church which in turn is crippled in its work by an indifferent membership. If ever we needed a Moses to lead us out of our wilderness, it is today. If ever we needed one of the prophets of old to lash us back into the paths of righteousness, it is now.

To whom shall we turn in this our day of travail? To our supine ministry, to our churches, to whom? There are few prophets in Israel now. We can cry with the Psalmist, it is time for God to visit His people and to revive them again. We need His presence as never before; we need His guiding hand, His grace and His wondrous peace. May the Lord come speedily and revive His people, otherwise they will surely perish.

The revival that we need is not the usual emotional affair we associate with this term. The tricks of the professional revivalist are not the wonder workings of God. It is not numbers, it is not the brass and element, it is not the sawdust trail we need now, however valuable they may have been in the past; but it is that quiet, self-consecration to the commands of the Nazarene that must come to us. It must be a rededication of ourselves upon the altar of Christian faith, a renewal of our allegiance to the Christ and all that He means. It must be a more complete surrender of our lives to the Master than we have ever made before. It must be a resolve to minister, even as He did, to our fellowmen. Our economic recovery will not come until we have had our spiritual revival. It is up to our leaders to guide us into our Canaan of promise. Will they be equal to it?—205 Rogers Building, Jacksonville, Fla.

REPORT ON TEMPERANCE

(Published by request of Providence Association)

All ages have their secular pitfalls, and ours is no exception. The Bible, God's Word, admonishes us to "be temperate in all things." And again we are warned by the prophet Habakkuk, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." To be a party to licensing the sale of intoxicants would be putting drink to one's neighbor. We are further admonished not even to look upon intoxicants.

Following the World War the reins of self-control were, by many, thrown upon the neck of a running-away self-indulgence. Sin was not slow to seize its opportunity. Even Christians have been the victims in many sad cases. This is cause for sorrow and prayer, and also occasion for just and Spirit-directed criticism. When the enemy is at our gates the watchmen must cry out, or blood-guiltiness is upon us. Your committee wishes to name a few intemperate things that are often overlooked: immodesty of dress, exaggeration in our conversations and

extravagance in spending. We Christians should live more modestly.

Temperance is the moderate use of such things as are helpful, and the total abstinence from things that harm, or are wrong.

We wish now to call the attention of the messengers of our churches to the growing evil of cigarette using. It is a growing menace to the health and morals of our nation. The propaganda is backed by millions of dollars of money and shrewd and experienced advertising ability. Already many splendid people have been seduced by this attractive advertising into the filthy and immoral cigarette habit. We are greatly humiliated also by the distressing fact that some of our women are using cigarettes. No argument needs to be produced against this evil. Our men of science, our school men and many of our most eminent employers have spoken emphatically against the cigarette habit. Among such eminent authorities we name: Connie Mack, Henry Ford, Thomas A. Edison, Dr. Mayo and Elbert Hubbard.

Mr. Edison said: "I employ no person who smokes cigarettes." Connie Mack: "No boy, or man, can expect to succeed in this world to a high position and continue the use of cigarettes." Mr. Ford has published an indictment against the cigarette. Exception was taken to it by the president of the American Tobacco Company. In his reply Mr. Ford quoted a long list of scientists and medical men, too long to quote in this report. In a copyrighted pamphlet, prepared especially for employers of labor, Dr. Hubbard says: "Never advance the pay of a cigarette smoker, never promote him, never depend upon him." "Cigarettes stupefy the conscience, deaden the brain, place the affections in abeyance and bring the beast to the surface." Your committee begs our people to flee this filthy and hurtful habit. We especially importune our men not to set a cigarette-smoking example for our young people.

We recommend total abstinence from all uses of tobacco as unbecoming the followers of Christ. The money spent for tobacco by members of the churches of this association would more than quadruple our gifts to save the lost from hell in all the world. Can we continue this and be innocent before God?

As to the use of alcoholic beverages, we recommend total abstinence as the only temperate course. We regard the church member who buys alcoholic drink as guilty as the criminal who makes it or sells it. The buyer classes himself with criminals. No one uses good judgment who buys or drinks the poisonous rot put out by the dirty alley-rats, the bootleggers. The politician who seeks their fellowship deserves to be sent into oblivion by the Christian voters of our great land.

We recommend that no bootlegger, or patron of bootleggers, be retained in the fellowship of the churches of Providence Association. Also that our members vote as they pray, and pray before they vote. That our people inform themselves as to the records of candidates, and vote for those only who are friends of the Eighteenth Amendment.—

Fraternally submitted,

A. J. KERLEY, Chairman.

"GOD'S FINGER TOUCHED HIM AND HE SLEPT"

By W. D. Powell

The recent sudden and tranquil home going of Gen. W. H. Washington, in his home in Nashville, Tenn., brings to mind that glorious June morning in 1871 when G. M. Savage, H. H. Simmons, Dorsey H. Thomas, W. H. Washington and W. D. Powell received their diplomas from Dr. Charles Manley, president of Union University. Dr. Savage was the eldest, the writer the youngest in the class.

Savage, Thomas and Powell were Baptists. Washington was a Methodist and Simmons was not a Christian. Simmons married Miss Kate Maney, an attractive Baptist lady of Murfreesboro. He died in St. Louis, where he was a successful merchant. I visited Thomas shortly before he died at his home in Brownsville. He and I were baptized the same day. I visited General Washington recently. He was vigorous and active in the practice of law. There was nothing to indicate that he had reluctantly joined the Octogenarian Club. Tennessee was lavish in honors bestowed upon him. He had been attorney-general, state senator and had been employed in many celebrated cases. He was very sensitive about his age.

This year I went to Jackson to speak to the pastors of West Tennessee about our great foreign mission work. I learned that Dr. Savage was dangerously ill of "flu". I called at his home. One of his daughters informed me that no visitors were allowed. I left a message of love and hope and turned to leave. He recognized my voice and sent another daughter, Mrs. M. E. Dodd, to call me to his bedside. We had sweet fellowship in the Lord and I left him with a smile on his face.

In soul peace and mental tranquility we await the summons to "pass over the river and rest under the shade of the trees. Reposing on Deity, seeing God above, around and beneath us, always, everywhere, we exclaim with David, "I cannot be moved".

Union University trained T. T. Eaton and W. H. Whitsitt, two of my beloved and honored teachers, the one for your years in my literary pursuits, and the other in my preparation for my work as a minister. Both were great men. Neither was perfect, but I trusted and loved them all the way. Of my college mates, one of the few that remain is Judge John H. Richardson. We were members of the same Greek fraternity and we have loved each other through the years. We still eat 'possum dinners together and live over the college days which were all too brief.

WHEN FISH DRINK LIKE MEN

It is frequently said of a man who imbibes freely of alcoholic beverages that "he drinks like a fish." It is also proverbial that "it's a poor rule which doesn't work both ways." The rule just indicated does not thus work, for the dumping of 6,000 gallons of alleged beer into a Missouri creek is said to have resulted in the death of thousands of fish. A fish cannot drink like a man, nor does a man who drinks liquor drink like a fish.—Presbyterian Advance.

THE NEWS BULLETIN

GRADUATION

One of the most unique services of the promotion season was staged by the Intermediate Union of Speedway Terrace, Memphis, on the evening of the 25th of September. Sixteen splendid young people were to be promoted to the Senior Union, and their sponsor, Mrs. M. M. Dubberly, gave them a real Commencement program. Louis Mott delivered the welcome address. Robert Palmer sang a splendid solo. Lucy Chornley read the class poem; James McMurry, son of Pastor and Mrs. William McMurry, read the class prophecy. Ruby Jean Percer was valedictorian. Pastor M. D. Jeffries of the Baptist Memorial Hospital led in prayer. Other members of this fine group of young people were Virginia Conover, who gave the class motto; Shelton Johnson, Margaret McElveen, Rose Mills, Vernon Rose, Irma Rosenstein, Philip Tant, Louise Tanner, Madge Tucker, Dorothy Winn and Lois Winston.

COSBY ACADEMY

Friends of the mountain schools will be glad to hear that Cosby Academy is carrying on in a great way. The fall term opened August 1. Two months have passed. Prospects seem brighter than ever before. The enrollment in high school students exceeds by far any past year. The spiritual atmosphere was never finer. The entire faculty of last year are back again this year, at salaries greatly reduced by themselves. They are: L. R. Watson, Principal; Mrs. L. R. Watson, Adelia Lowrie, Mary Douglas Hodges, Mary Jo Humpston, Manor Roberts and Eva Templin. The morale of the student body is a marked improvement; they are here with a mind to work. The churches of East Tennessee Association are loyally and sacrificially supporting the school. The load was a bit too heavy for them last year, but with renewed zeal they now have on a campaign to pay off all arrears in teachers' salaries.

The Nolachucky Association saved the day for this school when they agreed to pay the salary of one teacher. A new method is under way by supporters, of giving farm products instead of money. A steering committee has sub-committees in all the churches collecting these products which are to be bought by the school for use of dormitories and the money turned over to the treasurer. This money which usually went to grocery stores comes back into the school for running expenses.

Truck patches were cultivated on about a third of the campus this summer in order that board might be reduced. The students now receive board and room for ten dollars a month. Some of the teachers and students remained during the summer and worked hard to make these low prices possible.

These same teachers, with the help of some donated labor, brought about some needed improvements in the girls' dormitory. The kitchen and dining room were touched up with alabaster, paint, linoleum, drain board, shelves, wardrobes for rooms and best of all, a large living room made by

taking down walls to a small room and adding this space to hallway at entrance.

We now have a spacious, comfortable assembly room for our dormitory family—a place to receive our guests and a place especially for evening family prayers. So far we have received much benefit from this room, but we have no stove large enough to heat it. We are praying for a large circulating heater, one that will heat this entrance room and make the sixteen rooms on the first and second floors comfortable except for extreme weather. The rooms are furnished with small stoves, but the large heater would have fuel and lessen danger from fires. We think that fifty dollars would buy the stove we want. May the Lord put this urgent need of ours upon the heart of the very person He would have to send the answer to our prayers. A stove that has been used but which is good as new might be packed away in some good Baptist home waiting to be prayed out. Cool days are near at hand at Cosby Academy, Cosby, Tenn.—Adelia Lowrie.

A BOY PREACHER ORDAINED

Upon a call from the First Baptist Church of Tyler, Texas, a presbytery consisting of six pastors and a number of deacons of the churches of Smith County Baptist Association was gathered September 21st for the purpose of ordaining Billy Graves, a boy preacher, 14 years old, who has been called as pastor of the Harris Creek Baptist Church of Smith County, Texas.

The presbytery was organized with Rev. Porter M. Bailes, chairman, and R. A. Dean, secretary. The examination of the candidate was led by Porter M. Bailes. It lasted about an hour and was most thorough. This boy preacher answered all the questions to the complete satisfaction of the council, many wondering at his clear insight into the many matters inquired about from God through to the organization of the church. The council was unanimous in recommending his ordination.

Billy Graves, a member of the First Baptist Church of Tyler, received his call to preach some two years ago and asked God for an opportunity to preach, if it was His good will for him to enter the ministry. The opportunity soon presented itself without his least solicitation. He has been preaching ever since and his ministry has been greatly blessed of God. This summer he held a meeting in a pastorless church and God's blessings were upon his efforts. The church, which had ceased to hold services, was greatly revived. In seeking for a pastor, they naturally turned to him and extended a call. He has accepted and is, as far as we know, the youngest pastor in all the Southern Baptist Convention. Let us all pray for him.—P. M. Bailes.

MAURY COUNTY ASSOCIATION

The record of churches in Maury County Association for the year just closed is a good one compared with that of 1931. The reports showed 31 more baptisms, some churches not re-

porting, and only \$14 less in total contributions to outside causes. Whereas the total contributions for local expenses by churches reporting dropped from \$12,624 in 1931 to \$9,243 this year, the gifts to the Cooperative Program only dropped from \$1,379 in 1931 to \$1,365 this year. The significance of that fact must be weighed to be appreciated. Total offerings for others dropped from \$2,361 to \$2,017.

L. M. Laten, Second Church, Columbia, and T. Riley Davis, also of Columbia, were heartily and unanimously re-elected moderator and clerk, respectively. J. W. Veasey was chosen assistant moderator and G. P. Howell treasurer. Marvin O. Wayland preached a splendid missionary sermon. The meeting began with promise of a great session. Holt's Corner entertained in a fine way.

BEECH RIVER ASSOCIATION

Beech River met this year with Piney Creek, one of the rural churches served afternoons by Pastor Fleetwood Ball of Lexington. The editor attended the second day and it was one of the most enthusiastic sessions of this body he has seen. Brother Ball was heartily retained as moderator and he presides like a veteran. He could readily manage the Southern Baptist Convention provided he were allowed to make it a real Baptist meeting wherein every brother might speak who would. Joe Jennings was re-elected clerk and Esco Carrington was placed in charge of the funds. R. E. Pettigrew preached a fine missionary sermon.

Reports from the churches were not what they should have been, but they showed growth in spirit. Brother Averett made an impassioned appeal for the churches to cease being Hardshell in practice. The church of which he is pastor reported more than twice as much given to missions per member than any other church. This he rightly attributed to his preaching missions and tithing.

DATE OF SOUTHERN BAPTIST CONVENTION FIXED AT WASHINGTON CITY, MAY 19-22

By Walter M. Gilmore
Publicity Director

Dr. Hight C. Moore and Dr. Austin Crouch, Nashville, and Dr. J. M. Shelburne, Danville, Va., the special committee appointed at the last session of the Southern Baptist Convention in St. Petersburg to confer with a like committee from the Northern Baptist Convention with reference to holding consecutive and joint sessions of the two conventions in Washington City next May met in the Capital City for their first conference September 15. The committee from the Northern Baptist Convention was composed of Dr. C. Oscar Johnson, St. Louis, president of the Convention; Secretary Maurice A. Levy, Pittsfield, Mass., and Dr. W. H. Bowler, New York City. Dr. Johnson was elected chairman and Dr. Austin Crouch, recording secretary.

It was agreed that the Southern Baptist Convention would meet Friday, May 19, and run through Monday, May 22, and that the Northern Baptist Convention would meet Wednesday, May 24, running through Monday, May 29. It is proposed to hold a joint session on the day intervening, Tuesday, May 23. The two program committees, of which Dr. Chas. W. Daniel, Richmond, and Dr.

Joseph Twomey, Philadelphia, are chairmen, will arrange the program for the joint session, which will not be a deliberate meeting. It is understood also that this joint session is not held looking toward the union of the two Conventions, but only as an expression of good fellowship and to bring about a closer coordination and cooperation between the Baptists of the North and the Baptists of the South, according to Dr. Hight C. Moore, our senior secretary.

The sessions of the Convention will be held in the Washington auditorium, built since the last Convention met in Washington City in 1920. It has a seating capacity of 6,400 and, according to Secretary Moore, has wonderful facilities for exhibits, which will doubtless prove to be quite a feature next year, both Conventions joining in an effort to exhibit every phase of our American Baptist life and work.—Nashville, Tenn., Sept. 20.

HAPPY IN THE HOSPITAL

Some years ago, while I served in the United States navy, I had a good friend who served on the same ship with me. Later we lost track of each other. I came back to Louisiana, and not long afterward I found the Lord and was saved. This friend was also a French Catholic from Louisiana, and at that time we were both sinners and were lost.

When I became a French missionary I began to look for my old friend to tell him about Jesus, but I searched in vain. All these years I never ceased to look for him and to desire that I might lead him to Jesus. The Lord answered my prayer. He sent me to the hospital and I found him. He is now in the coast guard service and arrived here for treatment a day ahead of me. We recognized each other, and when I told him I was a minister he began to weep and said: "I am a lost man, and God sent you here to help me".

We became so interested in the plan of salvation that we forgot to go to breakfast. We talked about God's Word all day. That night after dark we went for a walk on the hospital grounds and stopped under one of the old live oaks. Making the way as plain as I could, we got on our knees and he was gloriously saved. He came up praising God and saying: "God sent you! God sent you!"

How good it was to be there and to know I had led my old navy friend to Jesus. This is worth suffering for. He told me afterward that he had planned very seriously to commit suicide by jumping off the fifth floor of this building. I know more than ever that all things work together for good to them that love the Lord. My friend comes to me at night now and asks me to go down under that tree and pray with him there.

Another man, a backslider who has left his wife and five children, has promised me to change his evil way and to return to his family if they will have him. He said he would go back to the Baptist church where he had once been a member.—Maurice Aguiard, A. B. B. I. Student.

CAIRO REVIVAL

The church at Cairo closed a good meeting a few days ago. The preaching was done by their young pastor, Rev. Guy Turner of Alamo, son of Rev. and Mrs. J. H. Turner. It has

THE YOUNG SOUTH

The Happy Page for Boys and Girls.

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

Dear Young South:

"Strange Worlds" will appear again next week. Watch for it. You don't want to miss any of it.—Uncle John.

PUT-OFF-TOWN

Did you ever go to Put-Off-Town,
Where the houses are old and tumble-down,
And everything tries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys named Linger and Late
With unclean hands and tousled hair,
And a naughty little sister, named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters, called Fret and Frown,
And Old Man Lazy lives all alone
Around the corner on street Post-pone.

Did you ever go to Put-Off-Town
To play with the little girls, Fret and Frown.
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate,
To play all day in Tarry-Street,
Leaving your errands for other feet?
—Maritime Baptist.

THE LITTLE BLACK BOOK

By Justa Lee Allen

There was a wistful look on Tevan's face as the drums began to quiver and roll in the distance. As the moon rose high and big in the heavens above the little, sun-baked Indian village, there could be heard on that spring evening the noise of dancing and singing by the excited villagers for this was a night in honor of Mother Holi.

Tevan and his younger brother turned toward their father.

"Please, father, let us go," they teased.

"You cannot go," sternly declared their father.

"Not even to the beautiful bonfire?" they persisted.

"No, not even to the bonfire. Remember, we are Christians."

As usual, on such nights the father went early into his little mud house with his boys, and barred the door made of split, interlaced twigs.

"It is always so," pouted Little Brother; "we can never join in the fun."

"Father," asked Tevan a bit more patiently, "what does it mean to be a Christian?"

In all his life Tevan had never seen a Christian preacher or teacher. He only knew that being a Christian made his family different from others. His mother was not allowed to build an altar to the evil spirits. He and his brother did not have the long lock of hair on their heads like the other children in the village. When he asked his father why, he always answered proudly, "Because we are Christians."

This time, without speaking his father went to a niche in the wall and took out a little black book all wrapped in rags that were yellow with age. He unwrapped it and turned it over and over in his hands. He looked at it longingly, then he spoke.

"I don't know exactly myself, son, what it means to be a Christian. This book would explain it all if we could read. When I was a lad like you a man came and read from this book to my father; a missionary, they called

him. Then something happened. He didn't come back any more. Father told me to keep it until some one else came who could read. But no one else came who could read. But no one has come. No one has come," he repeated sadly, as he carefully wrapped the book, and replaced it in the niche in the wall.

Next morning a great surprise was awaiting the boys when they awakened. Their father had started hours before to the mission headquarters, sixty miles away. Such a trip was very thrilling for Indian boys even to think about, for sixty miles is a very long way when one has to travel in the slow ox-cart. And Tevan was thrilled at the thought of his father's return. Maybe he would bring some one who could read! Maybe he, too, could learn to read; then he could become a teacher to the people in his village.

But Tevan was to be disappointed. A week later, when his father returned all tired and dusty from his long journey Tevan thought he looked very sad. They had told him at the mission station that they could not send pastors to all the villages, because the people across the black water in America had not send enough money to pay so many sahibs.

Soon after that the father became very ill. One day he asked Tevan to bring him the little black book. He took the cloth that formed his white turban, as his father had done before him, and wrapped it around and around the little book. As he handed it back to Tevan, he said: "Son, when I am gone, take good care of the book; for some day some one will come who can read it. And remember, son, you are a Christian," he said earnestly. "You are not to allow the long lock of hair to grow on your head, and you are not to take part in the idol-worship of the villagers."

Tevan loved his father very dearly. He wanted to do something to make him well and strong again. If only

he could get some one to read the little book to him! He felt sure it would help. But how could he? There was no one to get. Then he thought of one possibility. He ran to his mother with a plan.

"Mother!" he begged. "Please let me drive the ox-cart to the mission station. Please let me try, mother!"

It was a big undertaking for an 11-year-old boy, but his mother gave her consent. So Tevan put some food in the cart for the oxen, and a little for himself, and a blanket to lie on; for he would have to sleep on the ground several nights. Then on and on he went in the heat and in the dust, until finally he reached the mission. How he hoped every minute that he would not be too late to help his father!

"Please," pleaded Tevan after he had told the missionary about the little black book, "won't you come just this once?"

"I will come," said the missionary kindly.

So, leaving the oxen behind, she and Tevan and an old, white-haired Indian pastor hurried back in her Ford car to Tevan's village. When they came to the little mud hut Tevan hurried to his father.

"Father!" he cried joyously. "I got her, father; and she can read."

"Lady, can you read?" his father asked eagerly.

Tevan went to the niche in the wall. He took out what looked to be a bundle of rags. Fold after fold he unwrapped until at last there lay before the missionary a little New Testament.

"It is the little black book," said Tevan simply.

It was afternoon. The sunlight came streaming in through the open door of the tiny mud hut. The brown faces of Tevan and his family were turned hungrily toward the missionary, as they drank in every word. Once she paused for breath.

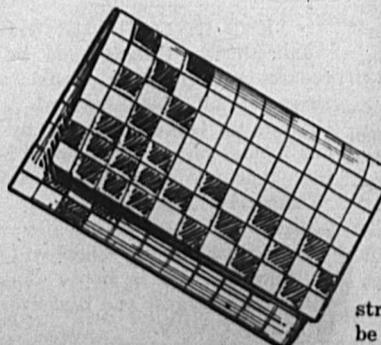
Silently the missionary handed the Bible over to the white-haired Indian pastor, and he read until it became too dark to see. Then they all knelt for the first Christian prayer the little family had ever heard.

"And now," asked the missionary, "how would you like to have a pastor all your own?"

Tevan was so happy he could not say a word. Now he knew his father would get well.

CELLOPHANE HANDBAG MADE AT HOME

One of the newest articles resulting from the popular modern handcraft work which has its basis in the braiding of narrow strips of transparent material and which is now responsible for so many attractive and useful things, is the envelope handbag. Cellophane, which is the



material used, is first cut into strips ten inches long and four inches wide, doubled so as to be a half inch wide. These are tacked side by side on a board (ironing, or bread, or cardboard is a good support). Be sure the strips are folded and tacked straight and that they are very close together.

Then cut 18 strips 6 inches by 4 inches wide and fold in the same manner as the 10-inch strip. Interlace them over and under the vertical strips. Keep pushing each weaving

strip tightly upward so the bag will be firm. After weaving, remove the tacks. Affix a strip of gummed tape the entire length of the outside strip on each of the four sides. Turn the loose ends over these strips and fasten them tightly. Colored strips woven in at top and bottom add to the attractiveness of the finished handbag.

Then sew in a lining, bend the woven strip up from the bottom and down from the top until it resembles an envelope and catch the lower sides with stitches of white silk.

"My brave boy, you came to us just at the right time," continued the lovely lady.

She drew a letter from her pocket. "I have word from the mission board in America saying that boys and girls society there wish to support a village pastor in India. I am sure those boys and girls would want Tevan to have their pastor in his village."

Tevan only said, "Thanks, Miss," as he put the palm of his hand on his forehead, and bowed his head and body very low; but to himself he was thinking of that glad day when he with his own hand would be able to write a letter of thanks to the boys and girls in America for their great gift to his village.—Junior Christian Endeavor World.

A LITTLE CHILD SHALL LEAD THEM

A Baptist Bible Institute Experience
Miss Flossie Jackson, Student

In one of our street meetings I noticed a little boy who sang as though it was from the bottom of his heart. When the song service was over and the speaker began to preach, the child looked at him with eyes of wonder and surprise.

All of the workers had Gospels in their hands. The little boy noticed we had these and asked for one, but we do not give the books to the children until the preaching is over, for they usually leave when they get the Gospels.

Before the preacher had finished, the child's mother came in haste, and with unpleasant look and scornful words carried the child away. We found out later she was a Catholic.

The little boy could not forget the service, however, and the book he so much wanted. He could see us from his back yard and yet could not come to us. When a Negro boy passed by he asked him if he would not ask us for a Gospel for him. The Negro child told us what he had said, and we sent him one.

When we left the assignment the little boy was sitting in a chair with his Gospel hid in his hands reading it. We pray that he may be led to Christ through this Gospel and that he may be the means of bringing his mother to the Saviour. We know that even a little child can lead the way.



"Were you frightened, Sam?"

"I shore was."

"Did you run?"

"I'll say so. Why, boss, ah ran so fast dat if I had one feather in my hand I would have flew."

The doctor's little daughter opened the door to the caller.

"Is the doctor at home?" asked the latter.

"No, sir," said the child. "He is out at the moment performing an appendectomy."

"I say," he said, "that's a very big word for a little girl like you. Do you know what it means?"

The girl nodded.

"Oh, yes," came the reply. "It means \$125." — Christian Endeavor World.

"Did you share the three sticks of candy between your little brother and yourself?"

"Yes, but it was awkward to divide three, so I ate one first."—Boston Transcript.

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

Jesse Daniel, West Tennessee
Frank Wood, East Tennessee.

FIELD WORKERS

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

SUNDAY SCHOOL NOTES

Miss Collier reports a successful census at Calvary Church, Jackson, last week and prospects good for a wonderful growth in that great church.

A letter from Mr. Wiley King states that Knox County is planning to organize for a larger program in Sunday School work. It is our plan to meet with them on next Monday for a conference with this in view.

During the week just past we attended the following associations: New Salem, Duck River, Riverside, Stone, Giles County and Judson—all in five days. At every place we had a fine chance to present our work and it was well received everywhere. Dr. Freeman was with us most of the week and we find him a fine pal to travel with.

We are trying to get things in order now for our new programs for 1933. The conferences will be held during the week of October 30 to November 4. Announcements are going out this week about them. Let all the leaders come for these conferences. They will be more or less informal, but some very vital matters will be discussed.

Fred Dowell reports a fine school he taught without pay and with splendid success:

"I taught the Sunday School Manual out at Sharon and we had a very successful week. We took the census and found some conditions that the people of Sharon could not imagine existing at their church door. Yesterday morning in the service we put in four new classes, making nine, elected the necessary teachers and put in the SixPoint Record System, thus climaxing the week's work in a great way. The attendance increased yesterday at least 25 per cent and the people realize what a little work will mean to the church."

ASSOCIATIONAL ORGANIZATION

Nothing has so impressed us with the advantages of the Sunday School and B. Y. P. U. organizations in the associations like the reports that have been sent in this year to the annual associations. In every instance where the work is organized and the group meetings are being held the work has grown wonderfully. Where nothing is being done during the associational year the work has fallen off instead of growing. There are many reasons for this.

The meeting each quarter of the workers in their group meetings keeps the work all over the group stimulated and in these meetings we discover hundreds of workers who would be leaders, but they have never been discovered. These are put to work and in many cases become the finest workers we have.

Then the constant visiting of the churches by the group leader studying the needs and arranging for study classes and meetings of various kinds keeps all the churches going. The group superintendent should see that there is a live school in every church in his group and that each of these reports regularly and attends the respective group meetings and have part on the programs. He should supply literature where needed, arrange for training schools, plan other programs that will help his churches in their work. There are hundreds of communities in the state that should have mission schools. This will be his duty to see that some nearby church cares for such community and furnish them with the needed leadership until they are able to walk alone.

PASTORS' CORRESPONDENCE COURSE

Possibly nothing is doing more for our preachers than the schools being put on during June of each year. Next to this is the free books furnished those preachers who care to study them at home. We give below the plan and regulations concerning this course of study:

I**PREACHERS' COURSES**

For preachers who work among the smaller churches and who get but meager salaries, we furnish the text books free to any one who will study same and stand written test. This includes all the regular courses in Sunday School and B. Y. P. U. as well as Stewardship, and some other special books especially helpful to preachers. The plan is simple and is explained as follows:

Any minister may order any book in any course, and we will send him the book and charge to him as to others. Along with the book, we will send a set of sealed questions. When he is ready and writes the answers to these questions and sends his examination to the office at Tullahoma, we will credit his account with the price of the book and charge same to the executive. The book becomes his property and goes into his library for future reference and use. Every preacher should take advantage of these courses and freshen up on things that are going on. It will benefit the preacher himself, and set a fine example for his followers.

II**SUNDAY SCHOOL ADMINISTRATION COURSE FOR SUPERINTENDENTS**

We have also arranged with the Board to furnish free to any superintendent of a country church either the "Sunday School Manual" or "Building a Standard Sunday School" provided the person receiving the book takes a memory test on same. As we do for the preachers, we will charge the book and give credit when examination is turned in. We do this

simply to show our interest in the superintendents who give their time without charge to the churches of our state. This will apply to any general officer of a Baptist Sunday School in a small church provided others than the superintendent study "Sunday School Officers" instead of the other books mentioned.

We urge that every superintendent and preacher take advantage of this offer of the department to help them, and order a book at once and begin to study for more efficient service. Your work will be a new experience to you personally and your school and church will reap the benefits of a new found vision of the work.

Write for leaflets giving books and plans of study.

**EDUCATIONAL DEPARTMENT
Tullahoma, Tenn.**

W. D. Hudgins, Supt.

A FINE MISSION WORK

Yesterday Mrs. Ridenour and I put the literature of the Sunday School Board at Nashville in Siler's Chapel Baptist Church, in the Chaska Mission and in the Hickory Creek Sunday School with a combined attendance of 154 after I preached at Davis Creek after attending the Sunday School at this place (the Davis Creek Church at Cotula). The Sugar Hollow Church has sent no offering for a whole year to the Cooperative Program so I collected the \$5.06 which I am sending today to Dr. Bryan. The three Sunday Schools in which we put the literature have been using Union literature and the mission money that has been collected has been going to the Dr. Grenfell Mission in Labrador in spite of the fact that the constituency is Baptist.

Sunday I go to the old Baptist Church at Elk Valley to preach on "Church Finances" by invitation. The second I am taking a census of the Mt. Pleasant community and having an all-day service. This is an old log church and I am planning for a standard Sunday School here before Christmas. Yesterday we arranged to make the benches for the Hickory Creek Sunday School. I am teaching the Manual at Mt. Pleasant, October 3 to 9. Doubling back to Chaska, I plan a school for that mission the week following.—Geo. L. Ridenour.

B. Y. P. U. NOTES**SEND IN YOUR REPORTS**

Let all the Unions send in their reports as rapidly as possible so we may get all the Standard Unions checked up before we have to make our annual report. It is very important that we have this by October 15 any way, if possible.

Next week the big school will be on at Memphis. It is hoped that this will be the biggest and best ever held in Shelby County.

The Tennessee Valley Campaign proved to be one of the best yet held with nearly 500 awards sent out and now we have a union in all the churches, so reports Miss Roxie.

One of the largest classes turned in from any school was turned in by Swan Haworth, taught at Carson-Newman College. More than 100 awards for one class. The entire school was unusually well attended and great good accomplished.

We have been away constantly all the past week and got home too late to write up the notes, hence we are simply making an excuse for this week with the promise of more next time.

REV. LUTHER KNISLEY AT ONEIDA

Brother Knisley is taking hold of the work at Oneida in fine fashion. He writes as follows:

"We are planning to organize our B. Y. P. U. work here soon. They have none now. Please send me a copy each of Junior, Intermediate and Senior Standard of Excellence Charts and any other free helps you can.

"We will have a training school October 10-15 with a class in methods for each union. We will have the several organizations so will need a standard for the general organization."

GOOD SCHOOLS HELD**The Carson-Newman School**

We had another great week at Carson-Newman the week of September 11. Dr. Warren always makes every possible plan so the training school will meet with the best results. Mr. Frank Leavell was with us for the week, speaking in chapel each day and teaching B. S. U. Methods. Dr. J. T. Henderson was scheduled to be with us all the week, but because of sickness was not able to return after the first night. Miss Roxie had fine classes in the Junior and Intermediate Manuals and with the Junior and Intermediate leaders. In spite of the fact that this book deals with duties of officers, etc., and is not of such general interest I had a large class with fifty-nine taking the examination. At night I taught "Missions in the Bible". Great hosts of the college students and numbers from the town came to these classes and ninety-nine took the examination on the book. When one remembers all the exams that college students have to take and then remembers that this course was absolutely optional, it gives him an idea of the fine spirit we had all during the school. I never go to Carson-Newman but that I come away with a new vision of what Christian education can do for our young people.

The Clarksville School

We had a good week at Clarksville. Dr. Davison had made a personal visit to every member of the church, asking each to attend the training school. As a result we had good attendance. Miss Collier taught the first division of the Sunday School Manual, Mrs. Hudgins taught "Teachers That Teach" and I taught the second division of the Sunday School Manual, and between classes each night Dr. Alldredge lectured on "Southern Baptists Working Together". I believe that much good was accomplished by the training school.—Swan Haworth.

LAYMEN'S NOTES

We are very anxious to get our laymen organized in every association before the November canvass is put on. It is hoped that our men will sponsor this Every-Member Canvass in all the associations and churches and thus help to enlist every man and woman in all the churches in the work of the church as well as in the giving.

SOME TRACTS THAT WILL HELP

We have now a tract on "The Deaconship" that will be helpful to any deacon and we will gladly send enough to any pastor or layman who will distribute same to their deacons and pledge them to read same. We also have some other new tracts on "Preparation of the Sunday School Lesson and Teaching" which will be helpful to your teachers and we will also be glad to send enough of these to supply all of them with a copy.

DEACON SCHOOL AT ARDMORE

On Monday and Tuesday nights of last week it was our pleasure to teach a Deacon School at Ardmore with a number of deacons present each night. Three churches were represented altogether and a fine response from those present. We believe this school will do good and we urge all the churches to give their deacons a chance to know their duties. We have engagements now for a large number of such schools and hope to have one in every county in the state during the coming year.

SPECIAL APPEAL TO OUR MEN

Dr. Bryan has asked this department to sponsor the educational phases of the Promotional Program which means the teaching of the little booklet by Dr. Maddry and the distribution of tracts on the canvass as well as to hold schools for the training of the leaders from the

churches. We appeal to our men to help us by organizing the forces in their respective associations and planning a central school with a view to training some leaders who will go back into the churches and aid the churches in putting on this canvass. Will you organize at once and send in the names of your directors?

MOODY'S IMPELLING MOTIVE

Dwight L. Moody was converted while he was a young shoe clerk in Boston. Soon thereafter he moved to Chicago and was soon earning for that time a large salary, and was considered an unusually promising business man.

He came of godly parents, but knew very little about Scripture teachings. One thing seems to have gripped him from the first—that he must do his best to bring others into definite Christian experience. He had no gift for oratory, and did not even think he could teach a Sunday school class. What could he do to bring people under the persuasive power of the gospel?

He rented several pews in a church and filled them every Sunday with young men whom he had personally invited and brought to the services. When he first asked for a Sunday school class he was told there was more need for scholars than teachers. Within a Sunday or two thereafter he appeared at the head of a band of nineteen young rag-a-muffins whom

he had brought in from the slums. Pretty soon he established a Sunday school of his own. It was crude as compared with other Sunday schools, which themselves did their work with no "saving grace" of modern pedagogy. But it did fine work, teaching hundreds who otherwise would not have heard the gospel at all.

An impressive incident of bringing a class of girls to saving faith, too long to recount here, resulted in his deciding to give up a business career that he might devote his whole time to bringing people to Christ. This he did without any assurance of support to take the place of the salary from which he resigned.

Few Christians today talk to other persons about their relationship to Christ. Religious convictions are personal and sacred, and we shrink from invading the sanctities of another soul. At least that is what we tell ourselves. But is it the whole truth? Is there not in our silence a fear of rebuff, or a feeling that there is too much haziness for us to try to lead another to light? Or perhaps conscience makes us cowards. To be sure a genuine and consistent Christian life speaks in words which cannot be misunderstood, and a more effective witness than personal appeals by back-slidden Christians. But there is great need that we may bear the witness both of consistent lives and of personal touch and testimony.

We cannot all be Moodys. But, in a time in which many are in grave

danger of having the idea that religious experience is little more than a philosophy of life and do not understand that it is a personal relationship to Christ, or else that it is to be cultivated through education, organization instrumentalities and moral reform, rather than through prayer, surrender, faith, consecration and personal touch, it should be helpful to remember that the first attempts of this young Christian worker were so crude and absurd that he came to be known as "crazy Moody." Yet "crazy Moody" persevered and became known for his boldness, good judgment, and skill in personal evangelism.—Western Recorder.

WISDOM FROM DR. HOLMES

I can't help remembering that the world's great men have not commonly been great scholars, nor its great scholars great men.

Put not your trust in money, but put your money in trust.

Controversy equalizes fools and wise men in the same way—and the fools know it.

Good feeling helps society to make liars of most of us—not absolute liars but such careless handlers of truth that its sharp corners get terribly rounded.

The axis of the earth stick out visibly through the center of each and every town or city.

Knowledge and timber shouldn't be much used till they are seasoned.—The Autocrat of the Breakfast Table.

SIGNIFICANT BOOKS

(Continued from Page 3)

coholic drinks have been purveyed to the damnation of motherhood and woeful hurt of childhood?

The baby is born out of great anguish, but the mother lives to continue to pray for her wayward husband. Typically true to life is the devotion of this wife to her husband. One almost never heard of such a thing as a divorce among the true mountaineers. Suffering indescribable was endured by thousands of wives because of the brutality hurled upon them by their alcohol victim husbands, but they remained true, praying as did Mrs. Bradford, for the glad day when the husbands would be converted and therefore reformed.

Then comes the missionary teacher into the region and opens a school. Phoebe Bradford, a practical infidel because of the waywardness of her father and the seemingly unavailing prayers of her mother, wants to go to school, wants most that one of her brothers may go so that he can become a physician and return to help save the many lives of the destitute mountain communities. Alcohol plays one tragedy after another, but the grim determination of the mountaineer never surrenders. Phoebe and a brother go to school. A missionary evangelist comes after a while and his preaching results in the conversion of Joshua Bradford, as well as the cessation of moonshining in the neighborhood, and in the end peace comes in answer to a mother's prayer, while Phoebe learns that her scepticism has been produced because she had not had a chance really to know God.

One reads many stories of the mountains, but Miss Moore has given us in this volume

one of the best descriptions. Some typographical errors mar the book, but not the story. The rendition of the mountain dialect is the truest and most complete we have seen. In fact, one who has labored among the mountain people as the writer of this review has, readily finds himself transplanted to the rough and tumble life in the hills, sees the want and suffering and tragedy, hears the muttered oaths and grumbling of the alcoholic father, reads the bitter longing in the eyes of freckled-faced Phoebe, and senses the driving urge of a great personality within her soul.

Pastoral Psychology

Turing from the two types of fiction represented by "Loot" and "The Rock of Decision", the editor finds himself looking at "Pastoral Psychology", a Cokesbury book from the pen of Karl Ruf Stolz. And immediately he finds his mental faculties turning somersaults, for the volume brings one face to face with things not seen in fiction, although he is not sure while reading the book but that he is dealing with the rankest fiction.

The author is teacher, adviser and pastor. The volume comes from his experiences in all three fields. "To meet the needs of pastors who desire to enrich their pastoral functions was the objective which governed the writing of the treatise", he states. "It has been my dominant purpose to assist the pastor who is thrown upon his own personal resources in his ministrations to undeveloped, depressed, harassed and divided individuals in his parish".

In the first chapter he presents "The Psychological Approach" of the pastor to his duties and problems. "The majority of men

are burdened with cares, vexations and obligations which are far removed from argumentation and debate", he says, hence it is necessary for the pastor to know how to get inside the native reserve of people and discover the causes of their troubles before he will be able to help them out of their distresses. He lays the present popularity of clairvoyants, mediums, palmists and spiritists at the doors of pastors who have not learned the possibilities of their calling, hence have left distressed souls to turn to any spurious source of aid available.

"Pastoral Psychology seeks to make effective the principles which undergird the mental health of the individual. It is remedial as well as preventive. It functions by making the pastor conscious of the various groups of people", and by leading him to understand personality in all its various characteristics, makes him able to understand his people and thus better serve them.

The author deals at length with the sex problem. His declarations are somewhat radical and some of them opposed to the facts which medical science has heretofore set forth. He places great store by the modern idea of culture in the religious service.

But there is vastly too much in the large volume for a review of this kind to discuss. The preacher who has had some basis for the study of the subject will find it intensely interesting. He will agree with much which the author sets forth. He will find himself wondering if, after all, one serious mistake of the pastor's ministry has not been the neglect of what is generally known as "The Clinic Method" of dealing with parishioners. The volume may be had from our book store in Nashville for \$2.00.

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

THIRD QUARTER'S REPORTS DUE SEPTEMBER 30

The quarterly reports for the third quarter are due in our office. If you have not already sent in your report to your superintendent or young people's leader, please do so as soon as possible. We will be making up our report for the Birmingham office October 10th. Let us know what your organization is doing. Out of nearly 1,500 young people's organizations, only about 900 reports are received by us. Treasurer's Record Books were sent each organization at the beginning of the year, and these include the blanks for each quarter. Can we count on you for this cooperation?

EAST TENNESSEE DIVISIONAL MEETING

The East Tennessee Divisional meeting will be held with the First Baptist Church of Kingsport October 20-21. The program will begin on Thursday afternoon and will be featured with an address by Dr. F. F. Brown, president of the Southern Baptist Convention. At 6:30 (Eastern Standard time) the annual young people's banquet will be held at the First Baptist Church. The organizations invited to the banquet are Y. W. A.'s, G. A.'s and R. A.'s. An interesting program has been planned honoring Y. W. A.'s in their twenty-fifth anniversary. At 7:30 (Eastern time) the young people's program will be continued with Miss Neal Young of Africa as the speaker. Since this night is especially young people's night, we urge that each church have representatives present for the banquet and for the entire meeting. The plate for banquet is 35 cents.

The meeting will open Friday morning and continue through the afternoon. Among the speakers for the day will be Miss Neal Young of Africa, Mrs. R. L. Cowan, Miss Laura Powers of Knoxville, Miss Mary Northington of Nashville and Mrs. R. L. Harris. Then entire program will be printed later.

For you, who are members of the W. M. U., this meeting is planned. The needs of each organization have been considered and the program planned accordingly. Therefore we are expecting a large delegation of representatives from all over East Tennessee to attend.

Those who want to attend the banquet must make reservations by October 18 to Mrs. W. H. Mills, Sevier Street, Kingsport, Tenn. This applies to rooms also. If you want to be entertained in the homes, send names to Mrs. Mills. Plates for the banquet will be fixed according to the reservations made, so anyone desiring to represent an organization must send in reservations ahead of time if you want to attend the banquet.

A hearty welcome has been extended by the First Baptist Church to meet with them, and let us show our appreciation of their hospitality by having each organization represented.

MIDDLE TENNESSEE DIVISIONAL MEETING

McMinnville, Tuesday, October 25

- 2:00—Hymn: "O Zion Haste."
Devotional: Dr. A. H. Huff, McMinnville.
Special music.
Welcome.
Response: Mrs. C. C. Bryan, Shelbyville.
2:45—Business.
3:05—Group conferences supervised by Miss Mary Northington.
3:35—General conference, Miss Mary Northington, Leader.
3:55—Announcements.
Closing prayer.

Evening Program

Miss Kellie Hix, Young People's Leader, Middle Tennessee, presiding.
7:15—Music, Tennessee College Glee Club.
Devotional: Miss Ruth Walden, State Young People's Leader.

Violin Quartette by Murfreesboro girls, Misses Virginia Taylor, Jean Kertley, Marjorie and Dorris Cambron. Miss Helen Cambron, accompanist.

- 8:00—Pageant: "The Real Travels of a Real Boy," by McMinnville young people.
8:30—Address: Miss Kathleen Mallory, Corresponding Secretary W. M. U. of the South.
Adjournment.

Wednesday, October 26th

- 9:15—Devotional: Mrs. W. C. Golden, Nashville.
9:30—Address: "Our Young People Through the Year," Miss Ruth Walden.
10:00—"The Margaret Fund," Miss Laura Powers, Knoxville, State Chairman.
10:20—Special music, Wartrace W. M. S.
10:25—Address: Mrs. P. B. Lowrance, Chattanooga, Personal Service Chairman W. M. U. of the S. B. C.
10:45—"Missionaries Whom I Met and Missions Visited," Mrs. R. L. Harris, President Tennessee W. M. U.
11:30—Address: Miss Kathleen Mallory.
Hymn and prayer.

Afternoon

- 1:15—Devotional: Mrs. S. E. Ayers, "A Missionary Message."
1:40—Special music.
1:50—Demonstration: Mrs. C. D. Creasman, Lewisburg.
2:20—Committee reports.
Resolutions and Nomination.
Adjournment.

THE STEWARDSHIP DECLAMATION CONTEST

Are you interested in entering the Stewardship Declamation contest this year? If so, see the August 25th issue of this paper, and see your young people's leader in your association. Hundreds of young people were contestants last year, and we know you will have a deepened interest in stewardship if you have a part

this time. Each grade is contesting this year—Sunbeams, Junior R. A. members, Intermediate R. A. members, Junior G. A.'s, Intermediate G. A.'s and Y. W. A.'s.

IN EAST TENNESSEE

Friday morning, September 9, we left for Chattanooga, where we took the bus for Euchee. Hiwassee W. M. U. met with the Fellowship church on Saturday, and there was a good attendance, with some of the Decatur and Athens women present also. Mrs. O. C. Ewing, the tireless superintendent, had planned a good program, carrying out the suggested program prepared by Mrs. E. L. Atwood of Murfreesboro. We spoke at the noon hour. It is always a joy to be with these fine folk, and on leaving for Lenoir City in the afternoon we were anticipating our weekend with four of these churches in the mission classes September 17-20. Mrs. Ewing and her young peoples' leader, Miss Hattie Mae Ewing, are doing a splendid work and are enlisting their women and young people in a fine way.

In going to Lenoir City to be with Mrs. Virgil Adams, we stopped in Sweetwater, between busses, and visited Mrs. Fleming, who was in the hospital there. We found her yet quite ill but better and anticipating going to her home within ten days from that day. We are sorry to lose Mrs. Fleming in our work in Sweetwater church and association, for Brother Fleming has recently accepted the work at Etowah. We learned that Sarah, the eldest daughter, is teaching in Tellico Plains. Sarah is a graduate of Carson-Newman College in the 1932 class, and was president of the Ann Hasseltine Y. W. A. there her last year. We know she will be helpful in our work at Tellico Plains.

September 12-16 was the week for the Knox County Y. W. A. Training School. Broadway Church was hostess to the school this year, and they were generous in their hospitality. An average of 100 girls or more attended the school throughout the week. They were particularly fortunate to have again as a member of the faculty Miss Pearle Bourne of Birmingham. She taught "Lady Fourth Daughter." Mrs. R. L. Cowan taught "Missions in the Bible" and the writer "The Ministry of Women."

The theme for the week was "Living for Jesus." After a lovely supper the girls assembled for classes, after which we enjoyed the assembly period with its varied and helpful programs. Devotionals were led by the girls. Miss Cecil Chandler of the Broadway Y. W. A. and the church Y. W. A. winner in the State Stewardship contest last spring, gave the principal address Monday evening on the theme for the week. Mrs. R. L. Harris spoke interestingly of her recent trip to Europe on Tuesday evening. Wednesday evening we convened with the prayer meeting service and our Training School committee had charge of the service. We were grateful for the privilege of being the speaker for the fine, sympathetic congregation. Thursday was examination night, so the teachers assigned devotional leaders in the class rooms which took the place of the assembly period.

One of the most beautiful banquets it has been my privilege to attend

was that of "Silver Bell Banquet" Friday evening. Silver bell programs, silver, green and white decorations in flowers, crepe paper and candles gave a beautiful atmosphere. The theme for the hour was in honor of the twenty-fifth anniversary of the Y. W. A. Miss Bill Rule, Knox County's beloved president, made a charming toastmistress. Helpful toasts were made by Mrs. Velma Fleming, Misses Trula Dunlap, Mabel Stern and Ruby Aldred. Miss Bourne gave a most inspiring address on "Results of Our Silver Anniversary Year."

Praise is due Mrs. Roy Shipley, Counselor, Miss Rule, Josephine Jenkins, Helen Montgomery and others for one of the most successful training schools Knox County has had.

September 17-20 was spent with the Eureka, Fellowship, Ten-Mile and Pisgah churches in Hiwassee Association to which I have referred.

September 21st we attended Clinton Association meeting at Mt. Zion Church, where there was a large crowd in attendance. Speaking at associations is not "my hobby," but we had a good hearing here, and enjoyed the day spent with these people.

Wednesday evening it was a joy to be present at a young people's dinner at First Church, Knoxville. Some 250 young people, members of this church, as well as some of the University of Tennessee students, were present. Following a program mixed with fun and inspirational talks, we went into the prayer service.

Thursday we attended the Holston Valley meeting on their first day.

We are now planning to be at Tennessee College for the week in their mission study class with Dr. T. W. Ayers, formerly of China, now field worker of Foreign Missions.—Ruth Walden.

NEW G. A. AT NEW MARKET

I have been waiting until we had a meeting before letting you hear how we are getting along in the Intermediate Girls' Auxiliary. We had eleven girls to begin with and now we have sixteen. It is inspiring to my soul to see how they become interested. We have missed many blessings by not having one long ago. Would that every Woman's Missionary Society could vision the need of the training that the girls receive through the G. A.! I am getting a blessing that repays me for my work, not counting what the girls are getting.—Mrs. C. B. Bissell, Leader.

NEW SOCIETIES JUNE, JULY, AUGUST, SEPTEMBER, 1932

Woman's Missionary Societies

Little Cove Creek, Campbell; Galloway, Fayette; Sale Creek, Ocoee; Bethel, Beulah; Brighton, Big Hatchie; New Hopewell, Dyer; Richardson's Cove, Sevier; Liberty, Fayette; Branville, Knox County; Dutch Bottom, East Tennessee; New Salem, Sevier; Prospect, Chilhowee; Holston Valley; La Montville, McMinn; McConnell, Beulah; Holders Grove, East Tennessee; Mt. Olive, Fayette; Fern Valley, Cumberland; Blowing Springs, Clinton; Bogles Chapel, Tennessee Valley; Mt. Pella, Beulah; Philippi, Ocoee; Black Oak, Clinton; Jones Chapel, Providence; North Knoxville, Knox County; Elon, Dyer; Bethel, Tennessee Valley; Park City, Knox County. Total 28.

Young Woman's Auxiliaries

Chilhowee, First, Chilhowee; Medina, Madison; Maryville College, Chilhowee; Peytons Creek, New Salem; New Witt, Nolachucky; Chewalla, Big Hatchie; Richardson's Cove, Sevier; Lebanon, Robertson County; Riverdale, Knox; Soddy, Ocoee; Cedar Grove, Chilhowee; Prospect, Chilhowee; New Salem, Sevier; Shelby Avenue, Nashville; Cove Creek, Campbell County; Carthage, New Salem; Bethlehem, Robertson County; New Hope, Duck River; Bethpage, Gibson; Elizabethton, Second, East Tennessee; Parrish Chapel, Dyer; Round Lick, Wilson County; Yellow Creek, Tennessee Valley; Fairview, Midland; Midway, Providence; Spring Creek, Ocoee; Whiteville, Hardeman. Total 27.

Girls' Auxiliaries

Oneida, New River; Peyton's Creek, New Salem; Decatur, McMinn; Adamsville, McNairy; Northern's Chapel, Gibson; Spring Creek, Ocoee; Meridian, Knox County; Mt. Zion, Polk; Selmer, McNairy; Chewalla, Big Hatchie; Union Fork, Ocoee; Bartlett, Shelby; Fellowship, Hiwassee; Elizabethton, Second; Watauga; Parrish Chapel, Dyer; Cove Creek, Campbell County; Northern's Chapel, Gibson; Erin, Cumberland; Bolivar, Hardeman; Bogles Chapel, Tennessee Valley; Sale Creek, Tennessee Valley; Sneedville, Mulberry Gap; Piedmont, Jefferson County; Johnson City, Second, Holston; Henderson, Madison; Pleasant Grove, Chilhowee; Clear Creek, Junior and Intermediate, McNairy; Red Ash, Campbell County. Total 29.

Royal Ambassador Chapters

Spring Creek, Ocoee; Mt. Zion, Polk; Selmer, McNairy; Union Fork, Ocoee; Holly Grove, Big Hatchie; Carthage, New Salem; Cove Creek, Campbell County; Parrish Chapel, Dyer; Bogles Chapel, Tennessee Valley; Dayton, Tennessee Valley; Sneedville, Mulberry Gap; Clear Creek, Junior and Intermediate, McNairy; Martin, First, Beulah; Red Ash, Campbell County. Total 15.

Sunbeam Bands

Park Avenue, Knox; Loudon, Sweetwater; Maury City, Crockett; Galloway, Fayette; Spring Creek, Ocoee; Soddy, Ocoee; Mt. Zion, Ocoee; Union Fork, Ocoee; Holly Grove, Big Hatchie; Sale Creek, Ocoee; Cedar Grove, Chilhowee; Parrish Chapel, Dyer; Cove Creek, Campbell County; Northern's Chapel, Gibson; Clear Creek, McNairy; Calvary, Etowah, McMinn; Cowan, Duck River; Tellico Plains, Sweetwater; Ooltewah, Sweetwater; McConnell, Beulah; Bogles Chapel, Tennessee Valley; Yellow Creek, Tennessee Valley; Niota, McMinn; Mt. Olive, Fayette; Brainerd, Ocoee. Total 25. Grand total 124.

Note: Often societies are reported to us as "new" when as a matter of fact it is only a re-organization. The officers may be new, but unless we have been instructed to take it from our files we keep it there and literature is sent until we are notified that they are no longer at work.—D. J. G.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas,
And explain the reason why
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern he has planned."

RELATION OF PASTOR TO THE WORK OF WOMAN'S MISSIONARY SOCIETY

By Mrs. C. M. Thompson

We believe the position of pastor is divinely appointed, that it is his province to inspire and guide the thought and activities of the church as a whole. The pastor's connection with organized woman's work should not be solely in his wife's name. We want the pastor to participate in our work and then to use us in his own church program. Fundamentals that we seek to keep constantly before us are: (1) Prayer, (2) Study, (3) Service, (4) Giving, (5) Missionary Education of Our Young People. We believe the pastor who studies and keeps in close touch with these ideals, who allows himself to be consulted by, and advises with the society leaders, in all that is being done, who lends helpful cooperation and seeks a sympathetic coordination of all church activities, not only aids Woman's Missionary Society, but helps the church in its great mission of preaching Jesus Christ to lost souls. Pastors are the educators of the churches. Their position gives them authority. Those things that they persistently preach and pray for in the pulpit will be gradually adopted by the people.

In our present extension campaign we want a W. M. U. organization in every Southern Baptist Church. There is no thought of organizing just for the sake of reporting members, but for definite results, to brighten the lives of women in the remote country churches by fellowship, and to enlarge their vision until they see the "fields white unto the harvest" and hear with their hearts the command of the Master, "Go ye." That is truly a missionary service of high order.

We have fifteen associations in West Tennessee, fourteen of which have active associational unions. One of them has only one Woman's Missionary Society. Shelby County has organized W. M. U. work in every church in the association. In Madison County only two churches remain unenlisted. But there are desert places. The following grim facts stare us in the face: In Beech River there are 40 unorganized churches, Beulah 24, Big Hatchie 5, Carroll 8, Crockett 7, Dyer 17, Fayette 5, Gibson 21, Hardeman 15, McNairy 18, Weakley 5, Western District 21. There are 14 faithful associational superintendents who with gallant spirit carry on the work, but in launching the new extension and enlistment campaign we want the hearty and full cooperation of the pastors.

Our plan of work provides the missionary education of our young people. Southern Baptist young people constitute our denomination's most precious and potential spiritual asset. To anchor our girls and boys to the church, to lead them into paths of usefulness, to broaden their minds and enlarge their hearts through study, is our aim. With the women and children organized for service, thinking on missions, studying about missions, giving to missions and praying for missions, a new day will come for the missionary Baptist churches in our Southern Baptist Convention.

I close with a plea for the church School of Missions. We find this to be one of the most effective methods thus far discovered for the enlist-

ment of the churches in the great causes fostered by Southern Baptists. Woman's Missionary Society usually takes the lead in putting on these schools, but unless we have the active support and cooperation of the pastor we cannot make the idea appeal to deacons, young people, folks of all ages, and swing into a church movement. If pastors will assist in presenting the idea, the people will see its merit and respond.

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

SHIPE

Alvin Burns Shipe was born February 2, 1871, at the old Shipe home on the Washington Pike nine miles from Knoxville, Tenn., and lived near that place until his death July 14, 1932. He was a son of the late James Shipe, one of the many who went to California in the gold rush of 1849, and a brother of the late J. C. and G. W. Shipe, both Baptist ministers.

Brother Shipe professed faith in Christ at an early age and joined the Union Baptist Church on November 5, 1889, where he remained a member until his death. February 22, 1892, he was united in marriage to Miss Ellen Monroe. To this union were born six children, five of whom survive him: Mrs. L. C. Chiles, Mrs. H. W. Elliot, Miss Lula Shipe, C. V. and Dixon Shipe.

Be it resolved, That in the death of Brother Shipe, the church has lost a faithful member, and we extend our heart-felt sympathy to the bereaved family and commend them to Jesus Christ, our Lord, for comfort and consolation.

Be it further resolved, That a copy of these resolutions be sent to the family, a copy spread on the records of the church, and a copy sent to Baptist and Reflector for publication.—Mrs. L. M. Cole, C. M. Byerly, V. O. DeVault, Committee.

PARKER

After a short illness, Mrs. Joe Parker departed this life on May 6. She had been a great sufferer for years, having lost her eyesight 25 years ago, but through all these years of darkness she never lost faith. She was a member of Whiteville Church more than 25 years and an honorary member of the Woman's Missionary Society. She was a good Christian, kind, gentle and loved by all. Mrs. Fleet, Ernest, Robert, Charles, William Parker and thirteen grandchildren and several great-grandchildren survive. Funeral and burial at Mt. Moriah, conducted by Rev. Byrd and Rev. McIlwain.—W. M. S., Whiteville Baptist Church.

RHODES

Mrs. Robert Rhodes, aged 82, died on June 14th, in Whiteville, where she had lived since 1894. She joined Mt. Moriah Church at the age of 14, and always retained her membership there. She was a charter member of Whiteville Woman's Missionary Society. She was active in church as long as she was able. A noble character, generous, kind and loved by all. Surviving are Mrs. Leola Roberts, daughter; Festus Rhodes, son, of White-

ville; Mrs. Lee Mann, a foster-daughter, San Angelo, Texas; two sisters, Mrs. Ben Simmons of Jackson, Tenn., and Mrs. A. B. Gates, Glendale, Calif. Funeral and burial at Mt. Moriah, conducted by Rev. Byrd, former pastor of Whiteville Church.—Whiteville W. M. S., by Mrs. J. M. Lindley.

PEPPER

Mrs. Annie Pepper, aged 79, died at the home of her son near Fayette Corner on January 23 after several weeks' illness. She was a member of Whiteville Church and Missionary Society 29 years, always faithful and loyal to her church, a kind mother, good neighbor and staunch friend. Surviving are S. E. Pepper, Philip Pepper, Whiteville; Mrs. Clara Andrews, Windes Pepper, Mrs. Monroe Pepper, Memphis; Clinton Pepper, Hillsboro, Texas; Mrs. Joe Haverkamp, Somerville; 17 grandchildren and several great-grandchildren. Funeral and burial at Mt. Moriah, conducted by Rev. Byrd.—Whiteville Baptist Church and W. M. S.

BEFORE PROHIBITION

There were 1,754 creweries and distilleries supplying 2,094,729,078 gallons of liquor.

There was an annual average consumption of 19.95 gallons of liquor for every man, woman and child to the tiniest baby in the United States.

Drinking in the same proportion would make the consumption today 2,400,000,000 gallons. If every automobile in the United States were to transport 100 gallons of this liquor, there would still be 100,000,000 gallons untransported. Allowing eight feet between cars, this would mean 136,363 miles of cars, or over 45 strings of automobiles stretching across the United States.

There were 17,790 licensed saloons, most of them selling after hours, to minors and to drunken persons.

A news story in the Chicago Tribune, June 1, 1914, said: "A three months' survey shows that 14,000 women and girls frequented, every 24 hours, the back rooms of the saloons on Madison and North Clark streets and Cottage Grove avenue." There were over 7,000 saloons in Chicago at that time.

The saloon was the gathering place for youth. From the Chicago Tribune, January 2, 1911, we quote: "One of the first places (saloons) visited after 1 o'clock was George Silver's place, at 126 Randolph street. There were 400 young men and girls in the place, and nearly every one was drunk."—Ex.

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METAL SPONGE



AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE, SUNDAY, SEPTEMBER 25, 1932

Memphis, Bellevue	1528
Chattanooga, First	1124
Nashville, First	1001
Memphis, Union Avenue.....	925
Memphis, Temple	904
Nashville, Belmont Heights....	804
Maryville, First	727
Memphis, LaBelle	715
Knoxville, Fifth Avenue	696
Nashville, Grace	688
Nashville, Park Avenue	637
Chattanooga, Ridgedale	637
North Jackson	618
Nashville, Judson	618
Chattanooga, Northside	554
Chattanooga, Calvary	521
Nashville, Eastland	520
Erwin, First	501
Paris	429
Union City, First	412
Chattanooga, Tabernacle	412
Memphis, Seventh St.	408
Chattanooga, Chamberlain Ave..	403
Memphis, Prescott Memorial....	392
Memphis, Speedway Terrace ...	376
Knoxville, Lonsdale	375
Sevierville, First	374
Chattanooga, Rossville Tabernacle	365
Memphis, Highland Heights....	363
Humboldt	360
Chattanooga, East Lake	359
Chattanooga, Clifton Hill	356
Nashville, North Edgefield	351
Nashville, Seventh	340
Nashville, Grandview	340
Chattanooga, Central	320
Rossville, Ga., First	311
Memphis, Boulevard	308
Chattanooga, Summerfield	286
Trenton	283
Covington	280
Chattanooga, Edgewood	280
Chattanooga, Oak Grove	275
Lenoir City, First	260

By FLEETWOOD BALL

The First Church, Punta Gorda, Fla., licensed D. C. Mountford and Howard Malcolm Day to preach.

Spurgeon McClung has accepted a call to Iowa Park, Texas, and will return to the great Lone Star State.

A. D. Langston has resigned as pastor at Wilmot, Ark., to accept a unanimous call to the church at Ansley, La.

Clifford Walker of Louisville, Ky., has accepted a call to Zebulon, Ga., and will also preach at Meansville, Ga.

The Fifth Sunday meeting of Beech River Association will be held with the church at Morris Chapel October 28-30.

Union Church, Chesterfield, has extended to the writer his sixth unanimous call to be pastor and he has accepted.

Fountain Memorial Church, Washington, D. C., has called O. A. Eure of Ehrhardt, S. C., as pastor and he has accepted.

W. H. Sims of Evangel Church, Shreveport, La., began last Sunday a meeting with Southside Church, Pine Bluff, Ark.

T. C. Johnston of Durham, N. C., has been called as supply pastor of

the First Church, Kinston, N. C., for the ensuing year.

Evangelist Scott W. Hickey lately did the preaching in a revival at Duke, Okla., O. V. Ray pastor, and there were 399 additions.

G. G. Joyner of Parsons is doing the preaching in a gracious revival in his good church. It is his third meeting of his pastorate.

J. A. Crumbley of Fifth Avenue Church, Rome, Ga., has been called to the care of the church at Chicopee, Ga., and is on the field.

J. J. Hurt, president of Union University, Jackson, filled the pulpit in his old pastorate, the First Church, Jackson, last Sunday.

Hillyer Pickett was lately licensed to preach by the First Church, Jasper, Ga. He is a son of the late Thad Pickett, a useful preacher.

J. Floyd Morris, pastor for three and one-half years of the First Church, Des Moines, Iowa, has resigned effective October 1.

Ed Smith and Miss Ola Bell Freeman of Lexington were married Saturday afternoon at 5:30 o'clock in the home of the writer who officiated.

Calvary Church, Jackson, F. J. Harrell, pastor, began a revival Sunday in which the preaching will be done by W. E. Farr of Ita Bena, Miss.

R. C. Miller, Jr., son of R. C. Miller, Sr., pastor at Durant, Okla., was recently ordained by that church to the full work of the gospel ministry.

J. W. Mayfield of the First Church, McComb, Miss., will preach in a revival in Blue Mountain Female College, Blue Mountain, Miss., in October.

C. C. Morris of the First Church, Ada, Okla., is holding a revival at Eufaula, Okla., S. B. Barnett, pastor. At last account there had been 10 additions.

J. S. Bell of Life, a gifted young preacher, has been elected editor-in-chief of "Cardinal and Cream," the weekly student publication of Union University, Jackson.

After having served the First Church, Houston, Texas, as supply pastor for some months, E. D. Head has accepted the call to be the regular pastor.

Roy L. Hurst of Central Church, Hot Springs, Ark., has returned from a vacation visit to his parents in Chattanooga. Sunday, September 4, he preached in Tabernacle Church, Chattanooga.

Professor I. W. Greer of the Appalachian State Teachers College, North Carolina, has been elected to succeed M. L. Kesler as superintendent of the Baptist Orphanage at Thomasville, N. C.

For 25 years W. T. Strain was pas-

tor of the church at Simsboro, La. He resigned. Now, after the lapse of a few years, the church has again called him. He has accepted and is diligently at work on the field.

During the week of November 16-18 State Baptist Conventions are to be held in Tennessee at Jackson, in Texas at Abilene, in Alabama at Montgomery, in Arkansas at Little Rock, in Georgia at Macon, in Kentucky at London, in Louisiana at Winnfield, in North Carolina at Charlotte, in Oklahoma at Ponca City, in South Carolina at Columbia.

BY THE EDITOR

Earl D. Sims is pastor of the church at Lebanon, Ore.

Horace O. Niceley has resigned the care of the church at Burgin, Ky.

Lee Nichols has accepted the call of the church at Booneville, Ark.

Secretary R. B. Gunter of Mississippi was married recently to Miss Kate Smith of Florence, Miss.

Pastor A. L. Bates of Fifth Street, Huntsville, Ala., was among the visitors to Duck River Association last week.

Next Sunday the church at Carrollton, Ky., will open their new Sunday School annex. M. E. Staley is their pastor.

Mrs. Hattie Price Baker, formerly state Sunbeam leader in Tennessee, is now teaching in Howard Payne College, Brownwood, Texas.

A revival began Sunday with Beechmont Church, Louisville, Ky., with Prof. W. O. Carver of the Seminary doing the preaching.

T. H. Jordan of Helena, Ark., recently aided the church at Strong, Ark., in a revival which resulted in 37 additions, 18 by baptism.

Enough members, 644, to make a large new church have been added to Tabernacle Church, Atlanta, since W. H. Knight became their bishop.

J. L. Truett of Whiteright, Texas, recently aided Pastor W. W. Fite in a revival at Spalding, Okla., resulting in 81 additions, 46 by baptism.

T. W. Ayers, returned missionary, spent last week with Tennessee College, speaking daily in the chapel and conducting classes for the college Y. W. A.

Rev. W. R. Hill of Lenoir City began a series of Bible lectures and church doctrinal addresses at Shady Grove church on Sunday night, October 2.

Pastor J. N. Binford of Springfield, Ky., is in the Baptist Hospital at Louisville, Ky., suffering from nervous exhaustion. He is reported to be improving.

The second copy of 1932 associational minutes came this week from Big Hatchie Association, L. A. Byrd of Henning, clerk. It is a neat piece of work.

There have been 120 additions to First Church, Mansfield, La., during the last two months of the pastorate

of J. Norris Palmer, 76 of them by baptism.

Arch C. Cree, pastor of First Church, Salisbury, N. C., his wife and a daughter, were shaken up in a recent automobile wreck. None was seriously hurt.

We appreciate a list of subscriptions from Pastor L. T. Mays of Colliwood. Every pastor who sends us subscriptions is aiding the whole cause of our denomination.

Word received Monday from Miss Mary Northington brought news of her recovery from serious throat infection which has kept her from her duties for several days.

Owing to the illness of Miss Northington, Miss Ruth Walden represented the W. M. U. work at Duck River Association last week, and did it with her usual grace and tact.

Dr. J. J. Milford of Huntsville, Ala., is doing the preaching in a revival meeting now in progress at First Church, Lenoir City, where Haney J. Beasley is the happy pastor.

Mt. Carmel Church, Enon Association, Georgia, recently had a glorious revival with 150 additions, 121 by baptism. T. J. Tribble of Porterdale aided the pastor, W. F. Scales.

Cave City, Ky., has just closed a great revival meeting. Pastor Grover W. Splaun did the preaching. Eighty-six professed faith and already 50 of them have been baptized. Six joined by letter.

J. P. Edmunds, B. Y. P. U. secretary in Arkansas, has been elected head of the Promotion Committee to launch the Every-Member Canvass in his state. He was formerly our B. Y. P. U. secretary.

A new New Testament church was recently organized at Lake Hamilton, Ark. There were 7 charter members, and a revival brought in 20 others, 13 by baptism. A. F. Robinson has been called as pastor.

Shelby County Association meets October 25th with the Bartlett Church. J. Carl McCoy, J. R. Black and W. L. Smith compose the Program Committee, and they have arranged a splendid order of business.

The American Baptist Theological Seminary opened its doors on October 3 for the present session. There were 14 students enrolled which is the largest ever enrolled on the first day. The problem of the Seminary is how to feed these students. This is a good time for pantry showers.

Let our people think much of the wisdom of changing the time of the meeting of our state convention so that we may not hold it during the week when so many other such bodies are meeting. A week or two weeks later would hurt nothing, but make possible visits from many worthy brethren.

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Continued reports of the glorious ministry of Brother Gioia Martins, a converted Catholic priest of Brazil, come to us. His ministry is reaching thousands and converts by the scores are coming to our ranks.

-B&R-

There were 21 additions to Salem Church, Liberty, during a meeting held by Clifton Bridges of Tabernacle Church, Nashville, and two reconsecrations. H. D. Burns is pastor and has served them for some seven years.

-B&R-

Sunday was a good day with First Church, Paris. It was the beginning of their associational year, the time for the annual roll call and reaffirmation of their covenant. Pastor R. N. Owen is doing a fine work on this field.

-B&R-

The Baptist Student Union will hold its state meeting with Union University, Jackson, October 21-23. Let parents, pastors and churches make possible the going of a large number of the Baptist college students to this meeting.

-B&R-

The American Baptist Association held its annual meeting with Concord Church, near Huntingdon, September 13-15. It was a splendid gathering with a good attendance and fine spirit. Next year they go to Union Church, near Dresden.

-B&R-

James B. Leavell, who is aiding his brother, L. O. Leavell, in a meeting with Deer Park Church, Louisville, Ky., is the noon-day speaker this week during simultaneous meetings which are being held in that city by Baptist churches.

-B&R-

Park Avenue Church, Nashville, is planning for a meeting at their mission on California Avenue, beginning next Sunday. Pastor E. Floyd Olive will do the preaching and the Senior Union will have charge of the music. This is the second mission to be launched by this church.

-B&R-

A consecrated, willing worker in every church, giving his or her time to the promotion of the denominational paper, can soon have from 5 to 500 subscribers of the Baptist and Reflector in every church in the state. Who will volunteer to do it in your church?

-B&R-

First Church, Owensboro, Ky., Robert E. Humphreys, pastor, closed a fine associational year July 31. One hundred and eighty-one members were added during the year, 110 by baptism. The net gain in membership was 114. \$33,174.79 was contributed for all purposes.

-B&R-

From somewhere in Tennessee has come an anonymous letter asking the editor to express himself on some church problems of the day. He tries to do so as occasions arise, but he never does so because of letters which the writers do not sign. Anonymous communications do not count with any reputable journal.

-B&R-

Grandview Church, Nashville, broke all her previous Sunday school attendance records on the 2nd when there were 408 present, packing every corner of their partially finished building. One was added for baptism and three baptized during the day. Pastor J. R. Kyzar is enthusiastic over the outlook for the future.

We greatly appreciate the work of Brother George Countryman of Watauga Association and Brother Ernest Crawford of Clinton Association, both of whom sent us subscriptions received during these meetings. It was impossible for the editor to attend as he was in West Tennessee doing associations which met there.

-B&R-

Mrs. F. P. McCorkle of Social Circle Farm, Mohawk, sends a subscription to the paper for a young minister of her community. No finer work can be done. And she knows that the books we now offer as premiums will help him know the basic missionary principles of our faith as well as know the real meaning of the Lord's Supper.

-B&R-

Brother J. C. Miles closed a good meeting at North Fork Church, Duck River Association, September 25. There were 15 additions, 7 by baptism and 8 professions of faith. He went from there to aid Pastor W. C. McPherson of Eagleville. North Fork Church has been without a pastor for some time, but is now looking up and pressing onward.

-B&R-

George Tarrington, a student in Wake Forest College, N. C., is showing some of his fellows the stuff out of which real men are made. He took with him a fine Jersey cow, pastures her on vacant lots, tends her and trades her milk to a boarding house for his board. "Where there's a will there's a way" is still true.

-B&R-

Editor Cody of South Carolina gives a ringing denial to the perverted press dispatch which we reviewed in our issue of last week. What a travesty on American journalism it is that a wet press agency or agent could so grossly and maliciously misrepresent a religious journal!

-B&R-

Oklahoma Baptist associations are waking up, states Editor Routh. Two associations have employed or authorized the work of colporteurs. Unless Baptists resume this vital work in Tennessee, there will soon be a vast apostasy from our polity and doctrines to those of Russellism and Adventism.

-B&R-

Editor F. M. McConnell of the Texas Baptist Standard has come out in favor of the union of our Home and Foreign Mission Boards. Twenty years ago he opposed it. Editor Z. T. Cody of the Baptist Courier (South Carolina) says, "Perhaps the time has come for us to consider the question". We agree with them both.

-B&R-

Moderator S. A. Maples of Concord Association was a visitor in the office last week. He reported revivals in seven churches since the meeting of the association, these resulting in 156 additions by baptism, the largest number being to Westvue Church, Murfreesboro, which had 68 additions by baptism and some 12 or more by letter. Pastor J. T. Barbee has held a great meeting at Christiana.

-B&R-

Chaplain Frank M. Wells, who has been spending some time in the Soldiers' Home at Johnson City, is returning to Washington City the first of the month. At the recent veterans' meeting in Long Beach, Cal., he was elected Chaplain of the Eighth Army Corps, composed of men who

fought in the Philippines during the Spanish-American War. It is a great honor and was unanimously given.

-B&R-

A revival is in progress at Pleasant Hill Church in Providence Association, with W. R. James, pastor of Lenoir City Second, doing the preaching. D. C. Kerley is pastor at Pleasant Hill and also at Stockton Valley Church in the same association, where he has recently held a meeting assisted by Carl Griffiths, who led the singing. There were 40 conversions and reconsecrations with 21 additions to the church.

-B&R-

A fine meeting is reported from Trezevant by Pastor C. E. Hutchinson. It began the fourth Sunday in August and continued two weeks. N. M. Stigler of Brownsville did the preaching. There were 13 additions, 11 by baptism. Brother Hutchinson says, "The congregation was greatly blessed through the messages of Brother Stigler. He is a fine yoke-fellow. . . . Our church is striving to go on to better things."

-B&R-

For \$199 you can go from New York to Berlin and return, seeing in the meantime Bremen, Hamburg and the famous city of Berlin with its surrounding palaces, parks, etc. And for a few dollars extra the editor will arrange a sight-seeing trip in New York that will cost you from thirty to fifty dollars should you "go

it alone". Special railroad rates to New York are being sought. If you want to go, write the editor at once.

-B&R-

C. C. Sledd has been called by Prospect Church, Hollow Rock, for the sixth consecutive year, and at the same time the church granted him leave during the week days to attend Jonesboro College, Arkansas. During his pastorate there have been 165 additions to the church, four young men have surrendered to preach the Gospel and a splendid house of worship has been erected. And incidentally, Brother Sledd completed his work in the neighborhood high school.

-B&R-

Editor E. C. Routh of the Oklahoma Baptist Messenger writes to correct the errors in the article by A. J. Holt which he recently published. He says, "Anyone who will consult Isaac McCoy's own book on Baptist missions, published in 1840, a copy of which is in the library of the Seminary in Louisville, and will examine the McCoy letters on file in the Kansas State Historical Library, will see McCoy's statement that he organized the first church in the Indian Territory September 9, 1832. According to statements and articles which H. F. Buckner wrote for the Texas Baptist in the late 70's, a file of which is preserved in Buckner Orphans' Home, Buckner came to the Territory in 1849 and not before the organization of the Southern Baptist Convention in 1845."

Church and Sunday School Equipment

Church and Sunday school work has been marvelously aided by the use of steadily improved equipment and accessories.

The manufacturers of such equipment, in order to create and promote further efficiency, are using the advertising columns of Baptist and Reflector from time to time to reach the vast army of workers of all evangelical denominations, and these supply houses are never idle, but are always devoting their best thought to producing efficiency devices that will insure more effective work.

The Service Department of Baptist and Reflector will be glad to put you in touch with representative manufacturers and dealers in the most up-to-date devices and supplies for church and Sunday school work. A list of such accessories is given below, and if you will check the items about which you would like to have further information and mail it to the Service Department, your list will be forwarded to various equipment houses who will be glad to send literature and other information without obligation to you.

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Without obligation to me, please have forwarded to me information regarding the items checked above.

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NEWS BULLETIN

(Continued from Page 8)

been several years since we had such a meeting. There were 11 additions to the church.

The meeting at Barker's Chapel closed at the same time; consequently father and son met at Booth's pond, near Maury City, with their approved candidates. Brother J. H. Turner made a splendid talk at the water's edge, leading in his candidates, then Brother Guy with his candidates. Forming a semi-circle in that beautiful pond, the father baptized, then his son baptized his number. Miss Maye Tritt has the honor of being the first candidate to be immersed by Brother Guy Turner.

PASTOR RECOMMENDS SOUTHERN BAPTIST SANITORIUM

As a pastor in El Paso, having first-hand information concerning the healing ministries that are now being offered by our Baptist Tubercular Sanitorium, located here, I wish to commend it for the consideration of any who may be suffering with tuberculosis.

Southern Baptists have here one of the finest and best equipped sanitoriums anywhere in all the land. At the present time this institution is under the supervision of Dr. W. W. Britton. Dr. Britton has had twenty years of experience in tuberculosis sanitorium work and is an expert in this field. He has associated with him a splendid corp of physicians and nurses and is in a position to give personal attention to all those who come here for treatment. The very best wholesome food is served to the patients and the patients are visited by the physician two or three times a day. The most modern and up-to-date equipment for the treatment of tuberculosis is found in this institution.

The rates that are now being offered are the lowest of any sanitorium anywhere in the country, \$40, \$50 and \$65 and up per month, including medical attention and nurses on general duty.

I believe if our people really knew the good treatment and cheap rates that are now offered by our sanitorium that there are many who would take advantage of it. The sanitorium is now being operated on an economical basis. Dr. Britton is a business genius in conducting the affairs of the institution.

It is my pleasure to go to the sanitorium quite frequently for visits and to hold religious services. I find the patients well cared for and happy and cheerful and on the road to health. I wish to commend this institution to all of our people and especially to those who are suffering from this dread disease. The climate here is noted the country over as being especially fine for those who suffer with lung trouble. Nature is at its best for tuberculosis in this high, dry climate—abundant sunshine, pure air, over four thousand feet altitude and very low humidity make this the heart of the health country for people with pulmonary tuberculosis.

Since the rates are exceedingly low and the attention offered is the best to be found anywhere, if there are those who are considering entering any institution, I would urge them to get in touch with Dr. Britton and investigate our Southern Baptist Sanitorium. If I can be of service to any-

one who wishes to come here for treatment or who may already be in El Paso in any of our sanitoriums, it shall be my pleasure to do so. Pastors and friends of sufferers of tuberculosis will do them a great service to mention and commend our own Southern Baptist Sanitorium.—I. L. Yearby, Pastor First Baptist Church, El Paso, Texas.



(Any book reviewed in these columns may be ordered from the Baptist Sunday School Board, Nashville, Tenn.)

MY JOB—PREACHING. With samples, by Burriss Jenkins, the Cokesbury Press, Nashville. Price \$1.50.

The author of this book is a very distinguished minister of Kansas City "who finds it necessary to hold his morning services in the city auditorium, seating 10,000 people." He gives the usually accepted (and rightly so, I think) standard of what a sermon is: an exposition of a passage of Scripture in the light of its context, re-enforced and explained by other passages of Scripture, with an application to present day needs. None of these eighteen sermons given is that. Some of them do not even have a passage of Scripture to start with. One has a text by Robert Louis Stevenson. "Start Where You Stand" is the subject of one and is credited to Henry Ford. One is on Amos and Andy and another on Will Rogers. These are rather good lectures, mostly on religious subjects, all of them with good lessons to be learned. At times it seems that there is a lack of reverence in some of these discourses. In the one on "A Six-Foot God" he says of Him "who is the same yesterday, today and forever" that "God is growing these days". But there are many high points in the discourses, and often there is the call to repentance of sin and faith in God's only Son, and to a higher life for Christians. They are readable and interesting.

THE REFORMED DOCTRINE OF PREDESTINATION

By Prof. Loraine Boettner, Th.D.

It is necessary that every sect or denomination should examine and restate the fundamental doctrines of its belief at least once in every generation and should closely scrutinize these doctrines in the light of the thought of the age. This is particularly true of our theological systems, for many of them contain fundamental doctrines that are utterly ignored by the clergy and are unknown to the laity, and are generally regarded as obsolete and outgrown. One of these fundamental doctrines of the Presbyterian Church, as well as of other faiths, is the doctrine of Predestination.

In this new work of 1932 Professor Boettner has examined the doctrine of Predestination in the light of modern thought and has shown that it is still the basic doctrine on which many of the great theological systems of the world rest and on which they must rest, in spite of the efforts of many modern thinkers to disregard it or to claim that it is antiquated and unessential. In the introduction the auth-

or shows that the opposition to this doctrine on the part of the clergy and the laity is largely due to ignorance of the real nature of the doctrine and its relations to the other doctrines of the Calvinistic system of theology.

In the treatment of the subject Professor Boettner follows a logical method by carefully defining the doctrine or phase of a doctrine he is treating of, giving his authorities, quoting them extensively in their own words, and following the discussion by citation of passages of Scripture in proof of his view.

After a clear statement of the doctrine of Predestination, the author discusses the Sovereignty, the Providence, and the Foreknowledge of God. Then he takes up the five points of Calvinism: Total Inability, Unconditional Election, Limited Atonement, Efficacious Grace, and the Perseverance of the Saints. The remainder of the work is given over to answers to the objections commonly urged against the doctrine of Predestination. Such objectives as that it is fatalism, that it destroys the free agency and moral responsibility of man, that it makes God the author of sin, that it discourages all motives to exertion, that it precludes the sincere offer of the Gospel to the non-elect, and others of a like nature are dealt with.

This part of the work is especially clear, strong, and cogent.

The fourth section treats of such topics as Salvation by Grace, Predestination in the Physical World, and the Mohammedan doctrine of Predestination. This is followed by a clear statement of the importance of the doctrine and an admirable resume of the part that Calvinism has played in history. A brief bibliography is added.

The work is clear, convincing, and scholarly. The treatment is thoroughly "fundamental" in every respect. A "modernist" or a "liberal" will find no support for his ideas in it. While the treatment is thoroughly scientific, technical terms have been avoided so far as possible, and the discussion can be understood by one who has only a limited acquaintance with theological literature. Professor Boettner has endeavored to strip the subject of the difficult verbiage of theological discussion and to present it in such a clear form that it will appeal to the general reading public. A careful reading of this work will make the layman of the church better acquainted with his creed.

The work is clearly printed on a good quality of paper and is well bound. It will prove a valuable addition to our theological literature.—J. C. Hazzard, Ph.D.

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