

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

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The Triumphant Church

By CLIFTON F. BRIDGES

"All power is given unto me . . . go . . . make disciples . . . baptize . . . teach."

(Annual sermon, Sequatchie Baptist Association, August 31, 1933.)

It is evident from the power possessed by the Lord and promised to His people that He expected the churches severally to be conquering bodies. He declared of the first church as an institution, that the gates of hell would not prevail against it.

Yet, it must be admitted that many of our churches are not triumphant. Some, evidently, because they deem it easier to dally with the devil than to defeat him. Some may not know the way of victory. And perhaps a few are too lazy and lighthearted to learn. A great number of our churches are failing today because they have attempted to do things which Almighty God never willed that they should do; others because they are trying to do the right thing in the wrong way.

But "all power" is as abundant today as when first proclaimed. Churches may appropriate it for any program which originates in the mind of the Lord. The church that is thus empowered and led will certainly be:

I. A Discipled Church. The conquering church must be composed of Christians—people who have been born again. No church will ever overcome the world as long as it is filled with worldlings. I knew a young girl who told her companions the only reason she was joining the church was in order to stand in better with a boy friend who was a member. Some join for other purposes. Still others, with good intentions, are deceived.

II. A Disciplined Church. The Scriptures do not represent the church as a mob, but the Christian life is frequently mentioned in military terms. In a mob a man may do as he pleases; in an army constituted authority is respected. The church in which no authority is recognized will never succeed. I do not mean the authority of the pastor, or of the deacons, although the influence and leadership of both will be noteworthy if they are filled with the Spirit. I speak of the authority of the church as a democratic body. The Church Triumphant is a democratic, not a dominated church. Some one has characterized the ideal church as one in which you can not tell the pastor from the people, except that he is leading.

A church has a right to prescribe and to proscribe some things in regard to the lives of her members. A member can not do as he pleases if he pleases to disgrace his church. It is true that the maladministration of authority has many times forced church discipline to fail, and to fall into disrepute. A deacon once rose suddenly in conference and moved to exclude another deacon on general principles without debating the question! On the other hand, churches have avoided disciplinary action because they regarded the feelings of friends and relatives more than they respected the teachings of Jesus Christ. Church discipline will be faithfully carried on in the triumphant church, but it will be done in the spirit of love. Sam Jones said: "If you love a man, you can skin him alive and he will follow you to see what you are going to do with his hide." God is not in any hasty so-called disciplinary action that is prompted by personal interests or feelings. But when members begin to act like goats, they should be turned out with the goats. If they are sheep, they will repent and again seek admittance into the sheepfold. And unsaved church members may be brought to their senses when they are excluded from fellowship and are convinced that the action was taken in a Christian spirit.

However, the true spirit of church discipline has to do with a great many more things than excluding people from fellowship. It should begin with the first infractions of church regulations—with the first indication of coldness and indifference. If we "watch over one another in brotherly love," comparatively few of our members will be guilty of offenses for which they should be excluded. God cooperates with a church seeking to carry out church discipline in His way, and the proper administration of discipline will influence members to live lives apart from the world.

III. A Doctrinal Church. This is a day of laxity, indifference, unsound doctrine, and compromise. The erroneous idea that it does not matter what you believe just so you are sincere has gained some headway. The desire to become popular by doing away with doctrines has weakened many churches. These spineless, tenderfooted, undernourish-

ed bodies have multiplied. Nothing of lasting value can be ever gained through compromise. Better and more substantial progress is made by strict adherence to the doctrines. In 1930 Southern Baptists (who are at least, in general, reasonably faithful to their tenets) gained 79,633 members. Negro Baptists gained 18,000. Northern Baptists (inclined toward modernism and unionism) gained only 5,640.

One of the biggest humbugs of this age is unionism. Baptists will be more victorious in their work by being more faithful to their doctrines. If they are faithful to their doctrines they will not go into union activities. Any union of outward activity not based on inward union of faith is an abomination before God and a disgrace to His churches. When a Baptist church goes into a union meeting of any kind it steps down from the high position assigned to it by a Sovereign God. (When they ask us up to their houses for these duck dinners, they generally arrange for us to furnish the ducks.)

IV. A Donating Church. The spirit of revival will always result in generosity; the spirit of generosity will usually result in revival. The triumphant church is not dependent upon great wealth for success, but the wealth that is in it must be consecrated. Unconsecrated wealth is a great hindrance. It is not right for any church to become reconciled to the practice of one third of its membership doing all the donating. We have no scriptural authority for praying God to open the windows of Heaven and pour out blessings. But if we ALL bring in the tithes to His storehouse, He says He will open the windows of Heaven and pour out upon us such blessings as we shall not be able to retain them all for ourselves, but they will overflow to others! Those in our churches who give absolutely nothing are a greater hindrance to spiritual power than we seem to realize. We are definitely responsible for enlisting them in the grace of giving. Dr. Clay I. Hudson says quite truthfully that the problem of the unenlisted member is not primarily the unenlisted member's problem. It is the problem of the church administration. A colossal problem it is true, but one nevertheless which should be recognized and persistently reckoned with, instead of being ignored or being relegated to the realm of things possible.

Far too long have we posed as paupers before the public, pleading for patrimony! Let us eliminate the lemonade stands, the evening lawn parties and the ice cream and cake

(Continued on page 6)

Baptist and Reflector

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Editorial

"Infidelity is seeking to gather its forces in the pulpit today."—W. R. Goodwin.

"If you can find Christ without knowing it, you can lose Him without missing Him."—H. D. Burns.

"Success is ninety per cent perspiration and ten per cent inspiration."—Thomas Alva Edison.

There are two kinds of instruction: one which merely imparts information; and one which inspires the pupil. As Dr. E. B. Andrews says: "The one kind conceives the pupil as a receptacle and its motto is—Fill him up. The other kind conceives him as a living spirit and its motto is—Build him up."—The Challenge.

Intelligence is what you get from home. Common sense you must develop yourself. Learning is what you obtain in school. Knowledge is what the world hands you. Judgment comes only with the years. Experience is a bitter medicine administered by life itself, and must be taken with a bit of conscience. Wisdom is a phantom often chased but seldom overtaken. Success or failure are a matter of opinion. Reputation is the golden scale. Contentment the final objective.—Buckeye, Archibold, Ohio.

CHURCH ROWS REGRETTABLE SPECTACLES

One of the most regrettable spectacles in the world is that of a public church rukus. It is regrettable enough when strife prevails inside the church family, but when people who profess to love Christ, the Man of Peace, who have to all intents and purposes joined themselves to His body, so far forget themselves that they hang their dirty family linen in conspicuous places for public inspection, it is deplorably sad.

The secular press, always on the look-out for a newsy story, "with plenty of ginger in it," quite naturally display such a "find" and

the gullible public rolls the story as a "sweet morsel under its tongue."

The fact, however, that such stories always take "display positions" in the secular press is proof that church rukuses are the rare exception and not the rule. While the flaring headlines of the dailies tell us now and then of an unsightly and unholy "church fight," the revelation of which stings to the very depths, still such display is a most eloquent testimony to the thousands of other churches that are going on quietly and peacefully about the Master's business.—Baptist Message.

"No Confidence in the Flesh"

This article is intended as an introduction to later studies on the same general theme to appear at suitable intervals. It is profoundly believed that such studies are widely needed.

Paul says that the unregenerate man has "no confidence in the flesh" (Phil. 3:3). This is the *real heart-attitude* of such a man.

Ethically, "the flesh" does not mean the mere meat covering the bones of men. It means unregenerate human nature (Jno. 1:13; Rom. 7:18; 8:9; 2 Cor. 10:2-3; Jude 23). As related to unbelievers, the term includes the whole personality, body, soul, and spirit. As related to believers, it means that portion of the being which remains unchanged in regeneration, that is, the "outward man." "The flesh" means the Adamic nature, with its powers, policies, and programs.

Since, so far as righteousness is concerned, "the spirit indeed is willing, but the flesh is weak," the believer's fleshly nature under earthly pressure may overshadow his regenerate nature, for the time being, and lead him to adopt concepts and follow courses inconsistent with his real self. But when his real heart-attitude is allowed unhampered expression, it is found to have "no confidence in the flesh."

The regenerate heart *has no confidence in the flesh redemptively*.

God's plan of salvation is "by grace—through faith—not of yourselves—not of works." In contradiction to this, an unailing mark of false religion and of false religious teaching is dependence upon something which the unregenerate man may be or possess or do as an alleged means of salvation. Sinners are taught to join to faith in Christ baptism, church membership, moral character, and helpful deeds as additional conditions of salvation, instead of wholly trusting Christ only and leaving these other things to follow as the necessary fruitage thereof. To propose or to depend upon anything under any guise possessed or performed by unregenerate men as the or a ground of salvation, is to have confidence in the flesh.

On the other hand, the genuine believer has, sometime, somewhere, turned away from all dependence upon human merit and works

and has unreservedly committed himself to Christ "against that day." Subsequent to conversion, he may, because of an unfavorable religious teaching and environment, theoretically and denominationally profess, for the time being, a belief inharmonious with his experience of grace. But when his heart of hearts proclaims its true attitude, it is one of "NO confidence in the flesh."

"I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

The regenerate heart *has no confidence in the flesh practically*. Superficially and in his Adamic nature, the believer may repose in such confidence and do it to his hurt. Many Baptists are suffering now because they have in this way been leaning on an arm of flesh. But when he comes to his spiritual senses and is swayed by his heart of hearts, the believer knows full well that any growth in spiritual stature which he may exhibit and any success in service which he may have flow from the Lord, Who uses him, and not from any natural powers which he may have and use. Paul phrases it: "I live; yet not I, but Christ liveth in me;" and, "I dare not speak of any of those things which Christ hath not wrought by me." The flesh had tricked Paul too many times for him to have any confidence in it. Have we learned this lesson?

The fleshly principle in service is self and self-dependence. Its self-conceived and self-directed programs may "make a fair show in the flesh," but they can never produce spiritual results in the kingdom. In contrast to all this, the regenerate principle is: "But we had the sentence of death within ourselves, that we should not trust in ourselves, but in God, which raiseth from the dead." The adjusted Christian attitude is:

"Naught I have gotten but what I received,
Grace has bestowed since I have believed."

It might be also added that the regenerate heart, in its real depth, *has no confidence in the flesh nationally*. While many may pin their hopes to this or that earthly scheme for national success and perpetuity, he pins his hope to the fact that the sovereign God may be pleased to use the nation as His providential plan as it may be rightly adjusted to "the Power that has made and preserved us a nation." "Some trust in chariots and some in horses, but we will trust in the name of the Lord our God." And this steadies the believer in the time of storm.

The difference between true and false religions and religious teachings, and between the right and the wrong attitudes in service, and between the solid and the unsubstantial, national policies and programs, is found in one little word of two letters in a single phrase. The false has "confidence in the flesh; the true has "NO confidence in the flesh."

The Depression

One seems to recall hearing this expression before! This article is a medley of thoughts on this theme without any particular logical arrangement or connection.

For awhile it was said that the Depression was only psychological. Billboards appeared over the country with an American figure in heroic pose and with the legend, "NOTHING CAN STOP U. S.!" Four and five years passed by and we whistled while we were passing the graveyard, but we could not get beyond it and it remained. Then the magazine Liberty began paying \$5.00 for each bright, original remark it might select from those sent in by its readers. President Hoover had been saying that the Depression was largely in the mind and that prosperity was just around the corner. One of the statements which won Liberty's \$5.00 prize when sent in by a reader, was from him: "The country is passing through a great depression!" And Mr. Hoover left the White House admitting that the Depression had him baffled.

A new Administration is grappling with the problem. A writer in one of our dailies recently said that democracy is a theory which furnishes the spell-binding politician a theme before the election and a laugh immediately after. There have been radical changes differing from democracy as we have known it. But emergencies call for emergency action and our citizens should be patient while the National Government honestly and earnestly endeavors to remedy the existing situation.

It is too early to forecast the outcome of the NRA. If it succeeds, President Roosevelt will go down in history as one of the greatest presidents of all time. If it fails, there will be another landslide, which will put the Republicans back in power. Our citizenry should rest easy, because both parties affirm that they are dedicated to the principle of "government of the people, by the people, and for the people!"

No depression, however great, warrants the debauching of people with beer and whisky in order to balance the budget. Drinking intoxicants issues in debauchery. Repeal of the prohibition laws means removal of legal restraints and will issue in more drinking. Certainly drinking cannot be decreased by increasing the supply of liquor, and that under federal approval.

Except for certain business failures and the gaunt and unemployed poor, and except for statistics and talk, one would hardly suspect a depression. Most people have plenty to eat and buy good clothes and wear them. Automobiles are still bought and driven. The Century of Progress Exposition has had a large attendance, which has cost the people something. Places of amusements and fairs are thronged.

The Depression has hit church finances, especially on the mission side of the budget. Alas for the logic by which we seek to ex-

cuse this, the decline in mission contributions began before the Depression broke! "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

In Chicago men fought over scraps of food in garbage cans, while others "fared sumptuously every day." In a dog cemetery in New York, large sums are spent on dog burials. Not so many miles away, the dead bodies of men were carted away to the dissecting room because there was no money with which to bury them. What will be the outcome if the poor become fully awake to unnecessary and unjust inequalities?

If debts were paid and budgets balanced and we had money in the bank, would we pray as much as we do now? What "Aunt Het" in the Nashville Banner said about a certain uncle has point to it. She said the Depression had improved his praying; for while he used to give advice, he now asks for he'p! What grips us the most now, spiritual concern and compassion or reduced finances? If the latter, and if we do not repent, the years may bring us "normalcy" in the reverse direction and put us in the status wherein we used to wear brogan shoes and homespun clothes and light our homes with kerosene or the old grease lamp.

But whatever time and tide may bring, we need the Spirit of the prophet: "*Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there be no herd in the stalls: Yet will I rejoice in the Lord, I will joy in the God of my salvation.*" (Heb. 3:17-18).

This and That

By M. E. DODD

President, Southern Baptist Convention

The next great objective for Southern Baptists is the Every Member Canvass November 19 to December 10. The indications are that this will be the most extensive and intensive Every Member Canvass Southern Baptists have ever put on. The state secretaries and their associates are working toward this end as never before. The Southern Baptist Convention committee on Cooperation and Enlistment are devoting themselves in double diligence to this duty.

This committee in conference with the state secretaries agreed upon certain suggestions to be made to the pastors and churches on means and methods of preparing for and conducting the Every Member Canvass. These suggestions will appear in the denominational press and will go out in the next issue of the Baptist Program. Whether these plans and methods are followed or whether others are adopted, the main thing in the individual case of each pastor and church is to have a definite plan, start early, make positive and practical preparation, and then

push through with all the energy that can be commanded.

When you see these suggestions you will observe at once that special emphasis has been placed upon the matter of spiritual preparation for doing this work of the Lord. This will appear in the suggestions that certain days be set apart, some other if more convenient than these, for various groups of the church to visit the entire membership and have a face to face and heart to heart conversation with them about the work of the church. The plan is to urge the people to pray on definite days and all the time. It is suggested that a consecration service be held with various groups and the church as a whole. A church roll call and home coming day is proposed with the use of a special card by which each member may grade himself in relation to his church and the life of a Christian.

We are all convinced that the Every Member Canvass will succeed in proportion as it is planned for, prepared for, prayed over and pushed along.

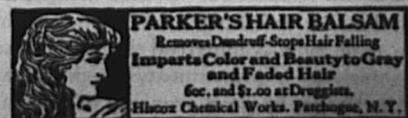
We are convinced also that the Every Member Canvass and the Cooperative Program are the safest, soundest source of support for all of our work—(1) local, (2) state, and (3) Southwide. Churches that have successful Every Member Canvasses have prosperity in their own local work and are the main stay of support for all of our denominational work.

I have just written letters to various groups of brethren who have been called to certain responsible positions beseeching them by the mercies of God to throw the whole weight of their influence, personality, power and life into the promotion of the Cooperative Program and Every Member Canvass.

And yet it matters not how much those who are in responsible denominational positions do, unless the pastor, who is God's divinely chosen leader for all of God's work, is interested and active, there will be poor success.

If all the estates of our Baptist Israel will throw themselves into this work this once, there will be joy in heaven and on earth over the abundant blessings of God which will undoubtedly come upon our labors of love.

The average Christian is organization-conscious, meeting-conscious, service-conscious, sermon-conscious, problem-conscious. We ought to be person-conscious. For, in the end of the day, God and people are all that matter. Things, meetings, organizations, churches even, are only important as they help people to glorify God.—Samuel Shoemaker, Jr.



PUBLIC OPINION

The Baptist and Reflector does not necessarily concur in all the opinions expressed under this heading. An open forum allows diverse views to be presented.

"BALANCING THE BUDGET"

By ARTHUR J. BARTON

On the front page of the Baptist Standard for August 10, there is an editorial headed "Concerning Denominational Debts." The first paragraph gives the gist of the editor's thought. It is as follows:

"Whoever demands that a missionary board or a large denominational institution must be run on a balanced budget is either ignorant of business or an enemy of the cause of Jesus Christ. Such a demand means that such a board or institution have small vision and undertake no expanding task. No big business or enterprise ever did or ever can run on a balanced budget."

Concerning our Baptist debts and their payment the editor of the Standard says:

"Southern Baptist can pay their denominational debts any month that 90 per cent of them want to pay them. A man with \$1,000.00 in the bank can pay a \$50.00 debt any hour he decides to pay it. With Southern Baptists it is wholly a matter of enlistment to the point of deciding not to further delay."

Concerning the budgets the editor adds this:

"The budgets should be balanced and kept as nearly balanced as sound business judgment and consecrated missionary devotion dictate; but man was not made for budgets; they were made by man."

One does not have to agree with every word to see that the editor of the Standard is striking out in the right general direction and is dealing with a matter of vital interest, one touching the very heart of our cooperative denominational effort. It has been a grief beyond all words to see how in the last few years the work of the Convention has not only lagged but has steadily and persistently gone backward. Many things can be cited as contributing causes. Deep down at bottom the one thing that has done more to retard the work of the Convention, and of our several state conventions for that matter, than almost anything else is the fact that we have come to a period of surface mechanical talk in which we have juggled with the phrases of the bookkeeper and accounting room, talking in terms of the commercial world and of governmental departments. It is to be expected that those charged with the administration of denominational affairs know and practice good bookkeeping and accounting methods. But when these matters take the front place in public discussion and our denominational leaders seem to lose spiritual insight, spiritual passion and power and talk mainly in these mechanical terms, denominational interests are sure to take the down grade track.

"Balancing the Budget," is good language to be used by a commercial institution, and particularly by a government, which can balance its budget by good economy of adminis-

tration and by an increase in the tax levy. Denominational bodies have no power or prerogative of balancing the budget in this way. For years we have been balancing the budget by talking economies, cutting down our working force both for administration and for actual missionary work, until it appears that in a few years more all of our denominational enterprises will have to go out of business. No missionary program was ever sustained, much less enlarged, by such a policy. You cannot create vision, arouse spirit and call forth benevolent and missionary contributions by constant talk of administrative expense and by laying out the program of the next year on the basis ten per cent or twelve per cent reduction of the cash receipts of last year. The only thing that will stir the hearts of our people to a larger and more liberal support of all the Lord's work is to get their minds away from these mechanical matters and to fix them on the need and the urgency of our world task and on the commands and entreaties of our Lord and Savior.

Certainly our denominational agencies ought to be rigidly economic and careful in the administration of their trust. Certainly "expenses" ought to be kept at the lowest possible point consistent with efficiency, but the appeal to a Christian constituency must be very different from this if we are to command attention, arouse interest and enlist the Lord's people in the Lord's work. Certainly administrative agencies ought not to plunge into heavy debt. Of necessity they must keep a careful eye on the relation between the income and the outgo. But denominational budgets are to be balanced not by a constant retrenchment in the missionary, educational and benevolent program but by constant appeal, embodying an ever widening vision of the needs of the world and an ever deepening spiritual passion and compassion, an ever deepening loyalty to the Lord Jesus Christ. Debts will be paid and debts will be avoided when we come to some such interpretation of the principles of our work and of our mission laid upon us by the ascending Savior's last Command.

The world is dying in sin without the saving and healing power of the gospel of Jesus Christ. Our Baptist people, despite all prevailing conditions, are abundantly able to do large, liberal, glorious things and will do so if in our appeals we can get away from the methods of the bookkeeper and the accounting room and governmental departments and go out on a great program with the consuming passion for lost men, with a consuming zeal for Christ, endured and empowered by the Holy Spirit. —Temple Baptist Church, Wilmington, N. C.

"GIVE THE OTHER FELLOW A BREAK"

WILLIAM JAMES ROBINSON

Recently the distinguished pastor of the First Baptist Church of Shreveport, Louisiana, Dr. M. E. Dodd, was in a strange city and called a cab. As soon as he was seated the driver started to go. "Wait and get another passenger," said Dr. Dodd. "I'll give the other fellow a break," replied the cabman and hurried on his way. Dr. Dodd was so pleased with this fine spirit that when he reached his destination he insisted on paying double fare which was reluctantly accepted.

This fine spirit, an outstanding characteristic of Dr. Dodd, and the equally fine spirit of the cabman is worthy of the highest emulation in this time of financial distress. The scarcity of this spirit and its incalculable need moves one to ask "Are we really Christian in our dealings with our fellow men?" The present is a severely testing time for every one. It is a most opportune time for real Christian characters to glow as the sun in meridian splendor. Perhaps there was never a time in this country, when unbelievers scrutinized believers as they do now; and very likely Christians in this land, never watched each other's conduct so critically as now.

We need to re-appraise true Christian Brotherhood. What is it any way? Do we really understand, and accept its obligations as essentially binding on Christians? We preach and write as if we do but for the most part, act as if we do not; and actions speak louder and more forcibly than words. The doctrine of Christian brotherhood should be heralded with the utmost clearness and effectiveness from every pulpit and it should be the glory of every Christian journal. But it must bear much fruit or the presentation will become a tinkling cymbal and heap shame upon our holy religion. It is to be feared that much cant is indulged in by both speakers and writers; not intentionally, of course, but because we are so weak as to unconsciously use stock phrases and popular ideas.

What is true Christian brotherhood and what are its obligations? "Which were born, not of blood, nor of the will of the flesh nor of the will of man, but of God" (John 1:13). It is true, then, that each Christian is essentially the same. They are as truly on an equality as silver dollars minted under government supervision. They are all equally the children of God and brethren of our blessed Lord. The actual, effectual, acceptance of this fact would revolutionize our thinking, and conduct. Because of our spiritual equality Christ could say: "All ye are brethren" (Matt. 23:8).

"See that ye love one another with a pure heart fervently" (I Peter 1:22). It is imperative that Christians love one another effectually—with love that produces benevolent deeds when conditions merit them. "Hereby perceive we the love of God, because he (Jesus) laid down his life for us; and we ought to lay down our lives for the

brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him?*" (I John 3:16, 17). The clear implication is that the one with more property than is necessary to his welfare who withholds help from the needy brethren is not a child of God but a hypocrite. The acceptance of the obligation of Christian love would revolutionize society in material matters as well as spiritual.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warned and filled; *notwithstanding ye give them not those things which are needful to the body; what doth it profit?* Even so faith, if it hath not works, is dead being alone" (Jas. 2: 15-17). This passage also makes helpfulness an acid test of the reality of one's relation to God. "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). Many more such passages could be quoted, but one sentence can set forth the mind of our God as imperatively as a massive volume. Take heed how you hear, and act wisely, and in the fear of God.

Present day conditions are calling loudly, persistently and with abounding Christian justification for doing so, to fortunate brethren to bear the burdens of the unfortunate ones. "As we have therefore opportunity, let us do good unto all men, *especially unto them who are of the household of faith*" (Gal. 6: 10). An unfortunate Christian brother has an inherent claim on the benevolence of his more fortunate brethren; and if his fair and just claims are denied the Lord himself has been denied.

Preachers, above all other men, should seek opportunities to "Give the other fellow a break" particularly having in mind their brethren in the ministry. Fortunate ministers would greatly please, and honor their Lord by so using a good portion of their means, reaching to actual self-denial, to give employment to unemployed ministers. There are many instances where direct gifts to "good ministers of Jesus Christ," who are enduring biting privation would be "as unto the Lord." Such gifts should be given in as private a manner as possible in order the more effectually to manifest brotherly love.

"Give the other fellow a break," as far as possible, by turning all evangelistic work over to unemployed ministers. Many pastors with lucrative incomes, or at least a living, would serve both the Lord and a brother minister, and do no harm to the ongoing of the kingdom, by declining to conduct revivals and urging the use of unemployed ministers.

Then there are a few ministers who are lucratively employed, whose wives and minor children are employed in gainful occupations. It would be a genuinely Christian act for all such wives and minor children to relinquish their jobs and turn them over to fellow

Christians who are in actual need of gainful employment.

This is no time for any Christian, and more particularly ministers, to indulge in luxuries, expensive pleasures and hoarding of money. All our missionary work—local, home and foreign—is in a crushing crisis. Whatever of it survives will be nothing more than the salvage from a disastrous wreck.

The great epochs in Christian history have every one been the outcome of sacrificial service. The leaders have endured hardships, persecutions, prisons, fire and sword for conscience sake. It is entirely possible that the greatest need in kingdom service today is men and women who, forgetful of personal comfort, will "carry on for the Lord" "as living sacrifices." There is no hope in any other kind of leadership.

Many missionaries have been called from foreign fields, never to return, in the last few years; and, only recently, thirty more were told "to seek other employment." What in the world can they do? What is open to them? This means "thirty living sacrifices for the Lord" are crushed in heart, and their confidence in their brethren, who have been "living on the fat of the land" is shaken.

If our recognized leaders, especially ministers, will show the spirit of Dr. Dodd's captain, and undergo self-imposed self-denial, multitudes of laymen will fall into line and carry on heroically for the Lord. It has never failed and will not fail now.

Fine words, smiles and pathetic pleas all have their place; but they never have and they never will master a crisis such as is upon us now. Nothing will master it "but bearing one another's burdens." "weeping with those that weep" entering into the fellowship of suffering for Christ's sake. —Kansas City, Mo.

ESSENTIAL ELEMENTS OF TRAINING

By W. D. HUDGINS

I fear that we are leaving out some of the most essential elements of training in our BYPU work. Much of this is caused, we think, by the grading of our BYPUs into so many small groups. Many unions are sent in with less than TEN members. That means that every one is on the program all the time, and this leaves no one to speak to and there is no training of the individual to listen and cooperate with those speaking. It is just as essential to learn how to listen as it is to speak. That is the reason why we have so many people who never give any attention to the program unless they are on the program themselves.

We see this at the Southern Baptist Convention. Many preachers who would raise all manner of fuss if their own people should hang around the door of the church while they were preaching, will hang about the

lobby and smoke cigars and talk while the most essential questions are being considered inside the Convention Hall. Some whose expenses are paid by their churches go to the convention and never know what is going on except as they read the same in the daily papers. At the Washington Convention the papers did not have enough about the proceedings for any one to know what was really going on, so many could make no reports when they got back home. This is all wrong and should be corrected.

At our own Conventions we find the same thing. Leaders who are supposed to set examples for younger people will attend the Conventions and Encampments and do the same things. It is quite noticeable that some of those who are even paid to lead will cut some of the most essential conferences and hang on the outside keeping others from attending when they should be the very first to take part. This was noticed many times at the recent Encampment. Some who, acting as chaperones, came there with younger people, would stay on the outside while regular services were going on and by this violate every rule and sometimes leave the grounds while services were on and in many ways make it hard for the management to keep the young people in line with the regulations. Some of our own paid helpers do the same thing. They do not think so, but it sets the wrong example.

All this comes from mistaken ideas of training and leadership. One cannot lead in the right direction unless he goes in that same direction. Most of our leaders think that when the other fellow is speaking they have no obligation. It is just as important for those in the pew to properly behave and respond and cooperate in the spirit of the service as for the speaker to make good in the pulpit. We wish that our leaders would realize this important thing and stop such conduct. How will we ever teach our younger people to do the right things if those leading assume the rights to do the things we are trying to keep the younger ones from doing?

This brings us back to the cause. The thing that causes this is that we have lost sight of the real principles underlying our BYPU work and are measuring everything by a Standard. If we meet certain items of grading and get certain credits, it matters not how this is done. A Union with enough for only one little group will never do the right kind of training. Nor will we ever train our young people thoroughly until our leaders get to the point where they are willing to back up every program and show their interest in whatever is going on. The outstanding need of our entire denomination is leaders who are willing to pay the price of real leadership; men and women who are willing to lead in sacrificing, leaders who are willing to lead in personal service of all kinds; humble devoted leaders who never allow an opportunity to slip by where they may influence anyone to do the right thing.

THE TRIUMPHANT CHURCH

(Continued from page 1)

scrambles. Then let us proclaim to the man in the street that we are here, not primarily to GET his money, but to GIVE him something which is of very far greater value. Such as we have, we give. And, O, how priceless is the treasure which we have to share! Our city merchants greatly shame us as they play the role of the Good Samaritan in a contest "to help the churches". And our good women contend for the prize money like fanatics. I have even heard the manipulators of these contests laugh about it. O, my brethren, it is ours to be the Good Samaritan! Let us rise and shake ourselves from the dust.

V. *A Doing Church.* There is too much idleness in our ranks. Great churches and great church schools do not spring up like mushrooms; neither do they happen accidentally. Look on any great church and you see not only the evidence of God's power but also the evidence of man's hard work. The triumphant church will do its utmost to enlist all of its members in some phase of the work of the Lord. Bingham said the reason some people like to play checkers is because they can move so easily without getting up. A lot of our church members do not "get up" very much, even though they appear to be greatly moved by an ever so powerful sermonic message. He is a great under shepherd who knows how to keep his flock busy. And thrice blessed is he if he can have about him, as deacons, a band of men whose hearts the Lord has touched.

In the New Testament church each member is personally responsible for his part in obeying the Great Commission. No one has a right to say: "If I can't go, I'll send", and thus excuse his activity on the basis of his gift. I hope never to be pastor of a church that gives nothing to missions; each and every member should do something toward evangelizing the world. But each member is commanded to "Go." And every one of us can "go" to some one somewhere with the message of salvation through the blood of Jesus Christ.

VI. *A Dauntless Church.* The very spirit of victory will characterize the victorious church. It will be filled with hope. It must not be given over to a spirit of whining, complaining, backbiting, and pessimism. The pastor must take the lead in sounding the note of hopefulness. Even when the bishop is burdened he must be bouyant (Matt. 6: 18-18). No band of people on earth has greater reason to have a dauntless spirit than a church. In joy and confidence shall be our strength. More forward movements have been defeated by internal doubt than have been overcome by external defiance. God gives the victory, but He does not usually show His power until His people are facing the enemy, standing every man in his place round about the camp.

VII. *A Developed Church.* Dr. William Russell Owen has said that 5 per cent of our reported church members do not exist, 10 per cent of them can not be found, 25 per cent never go to church, 50 per cent never contribute toward church support, 75 per cent never go to prayer meeting, 90 per cent never pray and 95 per cent never make an earnest effort to win a soul to Jesus Christ. Then surely no one can truthfully say our churches are "over-organized". The carping cry to this effect is much overworked. Its authors are not showing us any better results with churches less systematized. A band of civilians could wage a warfare, but not quite as well as a well drilled army. With the help of the Lord, one can chase a thousand and two can put ten thousand to flight. Our churches must be trained in observing and drilled in doing the things commanded by our Lord. We must learn to walk together, unified by Christian love. In addition to the grace of giving, we must learn how to pray and how to win the lost. We must learn to follow Christ until He makes us to become fishers of men. Technical training is not enough. We will not have room to boast of our progress in soul winning as long as it requires about 20 of us a year to win one soul to Christ.

We must be constantly discovering and developing new talent. For every church office now being occupied, however efficiently, some young person should be in training. Our churches will not function properly until we find our people, know about their manner of lives and seek to keep them busy.

The victories of the Triumphant Church are not like worldly victories. The weapons of our warfare are not carnal; the victories are not always visible. William Jennings Bryan said of his last great battle: "I had to lose here that I might win hereafter". Apparently, our churches have sometimes to do the same thing. Sometimes, as individuals, we must do so. But, "the defeat of the true hearted is always victory". And the Triumphant Church is concerned with those victories which Almighty God will be pleased to crown. —Dunlap, Tenn.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
161 8th Ave., N. NASHVILLE, TENN.

Christ and Human Suffering, by E. Stanley Jones. (The Abingdon Press. 231 pp., copyright 1933. \$1.00).

This book by the internationally known Methodist missionary to India discusses the problem of human suffering from a new angle. The author presents the reality of suffering, the reasons for it, the fact that

the Christian does not escape it, the confusion in the world concerning it, the different ways proposed for meeting it, and then shows that the Christian way alone is successful. The closing paragraph briefly sums up the author's position: "The Stoic bears, the Epicurean seeks to enjoy, the Buddhist and the Hindu stand apart, disillusioned, the Moslem submits, but only the Christian exults!" Here is a book which one will want to read again and again. It is a spiritual tonic to the believing heart.—O. W. T.

HONOR TO WHOM HONOR IS DUE

By WILLIAM T. ELLIS

Churches honor ministers with degrees and donations; and they give banquets to leading laymen. But the most deserving group of church workers get least attention and smallest praise—the teachers in the Sunday School.

May I propose something new for all the churches of North America,—a nationwide celebration of the service of the Sunday School teachers?

My thought is a simple one, but it will take a year of large-scale planning and activity to carry it out. All denominations, Sunday School associations and local congregations would have to enlist in the enterprise. The endorsement and approval of public officials, educators, editors and other leaders in national life would be sought.

In a paragraph, the plan is that, upon a night in some week to be agreed upon, not less than a year hence, there should be held in every community in the land the largest and most imposing demonstration possible of the nation's debt to that great host of unsung, unsalaried servants of God and of man, the Sunday School teachers; who have modestly carried on, week after week, year after year, the priceless and immeasurable work of holding aloft before the youth of the land the teachings of the Bible. Their usefulness has been beyond any man's power to measure.

Indirectly, such a spectacular tribute to the Sunday School teachers would do more to arouse interest in the Sunday School, and to recruit into its membership the millions now without any religious training whatsoever, than any other method possible. By directing attention to the functions of the teachers, and by expressing in every way possible appreciation of their work, the whole picture of the Sunday School would be brought anew before the public eye.

Existing denominational and interdenominational agencies should welcome the opportunity to do the promotional work for this great and unique celebration.—Swarthmore, Penn.

SUNDAY SCHOOL LESSON

By WILLIAM R. PETTIGREW, Springfield, Tenn.

OCTOBER 15, 1933

Paul In Antioch

Scripture: Acts 11:19-30; 12:25.

Golden Text: Romans 1:16.

Readings: Col. 3:12-17; James 2:15-26.

In this lesson we shall see the brethren of the Jerusalem church *dispersed*, some of them *daring* to preach the Gospel to the Gentiles, and other brethren *disturbed* about it. The disturbed brethren afterwards are *disillusioned* through the investigation and participation of Barnabas. We shall be allowed to attend a year's revival in Antioch conducted by the *diligent* Paul and Barnabas. Agabus brings word of impending famine and the brethren at Antioch become "*Doers of the Word*" which they have heard preached for the last year, by becoming *donors* to the *distressed* brethren of Judea. Paul and Barnabas temporarily *discontinue delivering dissertations* on the Gospel that they may bear the relief fund to Jerusalem. Thence they depart accompanied by a young disciple, John Mark by name.

Dispersed Disciples (verse 19)

Perhaps the brethren thought it strange that persecution should befall them. God often clothes His blessings in strange circumstances. In this instance, fiery trials resulted in new trials being blazed out for the Gospel. Because saintly Stephen died, multitudes heard the Gospel of deathless life and became saints. God allowed persecution for the same reason that aromatic plants must be crushed:

"Aromatic plants bestow

No spicy fragrance while they grow,
But crushed or trodden to the ground
Diffuse their balmy sweets around."

Real Christians, undergoing some trial, do not merely ask, "*When am I going to get out of this?*" but also "*What blessing from God am I to get out of this?*" A friend wrote recently just after leaving the hospital, "I have been out of the hospital about two weeks. Wish I had time to tell you of the precious lessons learned." That is the ideal attitude of the Christian under a cloud.

"Ye faithful saints, fresh courage take;

The clouds ye so much dread
Are big with mercy and shall break
With blessings on your head."

Daring Disciples (verses 20, 21)

Mighty developments are often results of mighty daring. These brethren, broadened by their contact with men of other races in Cyprus

and Cyrene, but broadened more and deepened by the indwelling Christ, dared to believe and preach the glorious universal "Whosoever" of the Gospel at Antioch. The brethren at Jerusalem frowned upon this daring departure, but "the hand of the Lord was with them, and a great number that believed turned unto the Lord." Daring spirits undergirded by faith have, for God's sake, sojourned in strange lands, offered up their Isaacs, chosen affliction with the people of God rather than to enjoy the pleasures of sin for a season, felled Jericho's walls, subdued kingdoms, stopped the mouths of lions, and waxed valiant in fight. God still needs men who are willing to dare and do with a divine abandonment of self and selfish interests for Christ's sake.

Disturbed Disciples (verse 22)

When the news of Antioch's revival reached Jerusalem, the brethren were greatly disturbed. The Gospel given to the Gentiles! Impossible! How much they had yet to learn about Christianity; that it is color blind and knows no race or boundary. They lacked understanding of the Word. Had they fully understood the truth contained in John 3:16 alone, there would have been no disturbance. In the Word of God there are strength and stability sufficient for any storm. In the Word there is wisdom, which if sought and followed, will save man costly folly. In the Word there is light to dispell the darkness of prejudice that not only cursed the hearts of the Jerusalem brethren, but curses ours also!

"What glory gilds the sacred page,
Majestic like the sun!
It gives a light to ev'ry age;
It gives, but borrows none.

My soul rejoices to pursue
The paths of truth and love,
Till glory breaks upon my view
In brighter worlds above."

Disillusioned Disciples (verses 22-24)

Tried and proven Barnabas was delegated by the Jerusalem Church to investigate developments at Antioch. He saw what the grace of God had done and was glad. The grace of God and the gladness of God go together. Convinced that the work was of the Lord, he exhorted them to cleave unto the Lord with "purpose of heart." Christian life must be powerful in purpose or it will be poor in power.

Diligent Disciples (verses 25, 26)

In spite of signal success in his work at Antioch, Barnabas felt the need of Paul to help him carry on the work there. Upon finding him, he brought him to Antioch. For a whole year they ministered to the Church. There is no evidence that Barnabas ever felt that he was being "overshadowed" by Paul. True preachers of Christ are colleagues and not competitors. Here in Antioch believers in Christ were called "Christians" first. What greater tribute could be paid to the ministry of Barnabas and Paul than that it so edified the saints as to make the world name them Christians?

Doing and Donating Disciples (verses 27-29)

Upon one occasion a group of prophets from Jerusalem came to Antioch. One of them, Agabus by name, prophesied concerning an impending famine. The Antioch Church proved itself orthodox indeed as well as in doctrine and determined to render aid to the brethren in Judea, every man according to his ability. Christians well grounded in the truth, "determined," and willing "to give every man as he is able," will never fail the kingdom in the hour of an emergency.

Dispatched Disciples (verse 30)

Paul and Barnabas were selected as messengers by whom the relief fund was to be sent. They thought it not inappropriate to discontinue dissertation on the Gospel that they might be dispatched to Jerusalem to perform deeds in keeping with the Gospel. Preaching and practicing Christianity can not be separated.

Two messengers instead of one were entrusted with the fund. There was certainly no question as to the character of either, yet it was exceedingly wise to make two mutually responsible. There are some who are always ready to express suspicion or criticism, even where it is without any foundation. Paul and Barnabas were thus saved unnecessary criticism. We often forget that we are not only to avoid evil itself, but likewise the very appearance of evil. Officials of our churches upon whom rests the responsibility of caring for church funds are wise when they insist on someone sharing with them the responsibility.

The story of the mission of mercy ends with the addition of a new

disciple, John, whose surname was Mark. God's preachers should all be recruiting officers, calling out the called.

QUESTIONS

1. Explain how the persecution at Jerusalem proved to be a blessing in disguise.
2. Can you account for the Jerusalem brethren confining their preaching of Christ to the Jews?
3. What was the reaction at Jerusalem upon hearing of the growth of Christianity at Antioch? What did they do?
4. Relate facts concerning Barnabas that prove him to have been a wise selection for such a commission.
5. Tell of Barnabas' reaction to what he found at Antioch.
6. Whom did he enlist with him in the work?
7. How long did they labor together in Antioch, and with what success?
8. What great emergency arose?
9. Upon what basis did each man give?
10. Whom did the Church send with contribution?
11. Whom did they bring back with them?

The wicked have no stability, for they do not remain in consistency with themselves; they continue friends only for a short time, rejoicing in each other's wickedness.—*Aristotle*.

Alas, for him who is gone and hath done no good work! The trumpet of march has sounded, and his load was not bound on.—*Persian*.

The Tongue and the Ears

Speak but little, and that little only when thy own purposes require it. Heaven has given thee two ears but only one tongue, which means: listen to two things, but be not the first to propose one.—*Hafiz*.

Confidences

Trust not thy secret to a confidant, for he too will have his associates and friends; and it will spread abroad through the whole city, and men will call thee weak-headed.—*Firdausi*.

A Matter of Common Sense . . .

He was told labor, cloth, paper were advancing — that Songs of Faith, today's popular, practical song book, must go higher soon. He replied, "it would just be good common sense to buy today."

• (Continued under "B" this issue) •

Where State Missions Won A Victory Small Aid Returns Big Dividends for Cause

(Executive Board Department)
By John D. Freeman, Secretary

Two letters of recent date brought such pleasure to the Secretary's heart that he feels constrained to pass on a few words from each. They tell of loyalty on the part of two pastors to the work, and of concern for the great number of fields in the state that are in dire need of financial assistance, if the work is to be kept going. One of these is from Knox County Association, one of the strongest in the state, and the other is from Giles County Association, one of the weakest numerically as well as financially.

A Time of Rejoicing

"It is a time of rejoicing in a home circle when a child ceases to crawl and pulls up to some object and then walks alone. I feel that it is a cause for rejoicing in the family of our denomination when a child begins to walk without the assistance of the denomination."

church in the edge of the rapidly growing section of Knoxville. Now there stands on this ground a splendid building, picture of which I am giving herewith.

The membership of the church has increased 250 during the pastorate of Brother Simmons, and few Sundays pass without additions. Their Bible school is thoroughly graded, six unions aid in training the members, and there are a full graded W. M. U. family and a promising young brotherhood.

Surely there is cause for rejoicing when another youngster turns away from the denominational board, strong and stalwart, alert and eager to go forward unaided in the tasks to which the Lord Jesus has called every church.

"I Will Not Sign Application"

The other letter which encouraged the Secretary's heart was from Pastor C. E. Patch, of Pulaski. In it he



Meeting house, Arlington Baptist Church, Knoxville.
Completed July 30, 1932.

So writes Pastor George Simmons of Arlington Baptist Church of Knoxville. And he continues: "With genuine delight I write you that in our recent business meeting, one of our good deacons voiced the desire of our people that the pastor write you that we would no longer ask for financial assistance, and to express our sincere appreciation for your long and patient aid in establishing what I believe destined to be one of the strongest churches in our city."

This work was begun several years ago under the direction of the late and beloved J. C. Shipe. During the pastorate of C. L. Niceley, I had the pleasure of visiting the field on a special day when we had a great time together. Then they were worshipping in a tabernacle which did not furnish room for their needs. But they secured the present site of the church and made the way for a union of Arlington with a rural

says, "I have tried to enlist the membership of the Pulaski Church in the matter of finances. . . . I have told the church that should they ask it and the association should approve their application for aid, I would not sign the application. Ever since I have been a Baptist I have received a monthly check from State Missions. I will not receive one this coming year, though I have to work in the mines during the week to make a living and preach on Sunday for the joy of working in the Lord's vineyard."

The spirit of his letter and the challenge to that church are what fired my heart with gladness. Surely with a leadership of the kind the church will press the Every-Member Canvass and make possible the continuance of their program without let up or hindrance. Many a church can take care of its work, if only it can be brought to undertake the task. Every child

fears to let loose for the first steps alone, and even so do churches fear to try to walk alone. Other pastors will have to do what Brother Patch plans to do—somehow get the church to depend on its own strength and resources.

Eggs and Corn for Missions.

Over in Stewart County is a church, Mint Springs, which has not been able to do much for missions. The pastor, L. M. Emery, wanted them to send something before the close of the year, so asked the boys and girls to bring at least one egg each to a recent service. These, when sold, provided one dollar which the children asked to go to Foreign Missions.

Philadelphia Church, Wayne County, did not think they could make a very large offering for State Missions, so Pastor Livingston T. Mays asked them to make an offering of corn instead of cash. At the present market value of corn, their offering is four times as much as they gave last year. It can be done by our rural churches, if the pastors will show them how.

Bruceton, one of our mission churches, has already sent in their State Mission offering, it being nearly ten dollars. Pastor O. L. Weir has done a fine work with them during the past year.

Ninth Street Church, Erwin, H. F. Wright, pastor, reports additional payment on their debt of \$175 for September. Rapidly this young church is forging on to where they will be able to walk alone.

Hopewell, New Salem Association, had 16 members restored to its fellowship during the month, thus increasing their strength. J. F. Neville is mission pastor.

G. L. Ridenour of Cotula and Campbell County did some fine work during September, reporting 26 additions to Good Hope Church, one of our missions. He sets a high standard for mission pastors to follow. During the month he visited 157 homes, prayed with 31 families, talked personally with 47 unsaved people and distributed 650 tracts. Such work will reap a rich harvest. George Ridenour and his splendid wife are treasures in our mission work.

Marvin O. Wayland, of Centreville, Maury County, did a fine piece of work with pastor W. A. Ward at Loretto. As a result of the revival there were 30 additions to this mission church which was begun about a year ago in a town where Catholics had held the field for decades.

Where Baptists Failed

On a recent Sunday I visited the mission field of Van Buren County and discovered conditions which I did not dream could exist in a state such as Tennessee. Baptists have failed the people of that rugged, yet beauti-

ful, mountain section. Only within recent months have they begun work in Spencer, the county seat, and there is but one other Baptist church in the county, while large numbers of people have gone all these years, some for a full generation, without the Gospel.

At Spencer I found the work in fine shape with Pastor and Mrs. W. H. Hodges doing something new in the field of missions. For the past several months they have served the church half time, the other half being given at Doyle in Union Association. And when I say, half-time each, I mean just that, for they have a home in each town and actually live half-time on each field.

It was a source of genuine pleasure for me to be with them in the new meeting house which has been erected out of real sacrifices and because of genuine devotion. It sounded like a page from the past to hear of the persecutions through which this beloved couple have gone in striving to establish the free Gospel in the county. And it was a part of "The Romance of State Missions" to go to their Spencer home and enjoy a noon meal with them in their one-room home.

Mrs. Hodges, a charming and talented pastor's wife, a woman from a home of plenty and culture, was unaffected by the fact that the guest had to eat from a wee table in the room which was for them living room, kitchen, dining room, study and all! There was a real country dinner, and while eating she pointed out with some evidence of pride that almost every article of food on the table had been "sent in" by neighbors. "It is mighty close quarters," said the pastor, "but it is enough. We have never been happier in our lives than here serving with these wonderful people." (And they are happy on less than a foreign missionary receives!)

In the afternoon we were driven out to a mining town fifteen miles away. Rain had come in the morning and it took us an hour and a half to make the trip, but it was worth it to get to preach to those eager people. But what a house! *Every politician in Tennessee who manipulates the public school funds for his own sordid ends ought to have to go there and sit for six months in that dilapidated house, on one of those wretched old-fashioned "banches", or sit until he repented of his sin and did something for those children.* It is their only school room, meeting house, and social center!

God help Tennessee Baptists to enter such fields through their State Mission program and make possible a new day for those people, many of whom never saw a scriptural baptism in their lives, and many of whom have never heard the simple story of Jesus and His love.

THE YOUNG SOUTH

Send all contributions to "The Young South," 161 Eighth Avenue, North, Nashville, Tennessee.

THE PIPER OF PODUNK

By Uncle John

(Continued from last week.)

CHAPTER XIX

GITTIN' THE STRIDE

There were many whisperings in the buildings of Jefferson Academy during the days following the Monday when some of the ladies of the school accidentally overheard B-B playing his flute. The secret conversations resulted in a kind of reverence for the lad. At first he and his brother did not notice it, but before a month had passed, it was so evident that they could not fail to see.

"What's come inter these folks?" B-B asked one evening, when he and Jason had returned to their room after the usual play period following supper.

"Ain't got no idee," replied Jason. "It do seem as if they've gone an' got skeered of us. They ain't tried no pranks on us fur two week, an' some of the kids air bein' mouty nice."

"Waal, I reckon it's lack pa said it would be; if we wuz honest, worked hard an' minded our own business, we'd git along all right."

One morning a fortnight later, when the boys entered the administration building to go to their classes, Ruth Johnson was standing in the doorway of the office.

"Good morning," she said brightly. "How are the piper and his brother this morning?"

"We air jest fine," replied B-B, and when Jason nudged him with an elbow, he said with a blush, "I mean, we are fine."

"And how are you liking school by now?"

"It ain't so bad as it wuz at fust, we . . ."

"We got orful homesick at fust," said Jason completing the sentence for his brother. "But it is better now. The boys don't nag at us so much, an' we air gittin' our stride."

"I'm mighty glad," said Ruth. "And I am wondering when we are going to get to hear you play your flute, B-B. Mr. Smith has told us about it, and everybody is crazy to hear you play."

The lad turned crimson, hung his head, rubbed the toe of his left foot up and down the calf of his right leg, and finally said, "I don't guess as how it would mean much to you all to hear my kind of playin'."

"O, yes it would," replied Ruth. "I know it must be wonderful to be able to make your own music and not

to depend on what somebody else has written down on paper. Sometimes I feel music inside of me that I just must let loose, and always, when I have got the tune to where I can play it, mother says it's very pretty."

B-B's eyes brightened at these words. She was speaking a language he knew. Caught off his guard he asked eagerly, "Do you have feelin' as you do, Miss Ruth?"

"Yes indeed I do. Sometimes they make me want to laugh and play racy, happy tunes. Sometimes they make me cry, and then the piano has to play soft, mellow airs. Do you also like music too, Jason?"

"Yaas. Not in the same way as B-B though. Instead of makin' me feel songs inside lack he says he does, it makes me wonder if thar ain't some way to make things as will help to turn more of the music loose."

"O, I see. And you want to build new instruments so that B-B can play more things which he feels inside?"

"I reckon that's about right. I ain't had no trouble tendin' to my own business lack pa said fur us to do, 'ceptin' when I git around these funny contrapshuns they have heah, an' then I can't hardly keep my hands off of 'em."

"Would you boys like to come down to our rooms some night and hear me play?"

"We shore would if it wouldn't be agin the rules," said B-B eagerly.

"It will be all right if father should tell you to. I'll ask him to do it if you will promise to bring your flute and play some for me."

B-B looked at his brother with a hopeless feeling in his heart. Jason understood the expression on his brother's face, but for once did not know what to say.

"I'll let you do it in your own way. There won't be anybody to hear you but me, unless you are willing for father and mother to be with us. And if you don't feel like it, of course you don't have to try."

"That's fair enough, B-B," said Jason. "We kin go an' hear the pianner, an' mebbe I kin git a look inside it to see how it's made."

B-B surrendered to his brother's desire. "All right," he said. "I'll jest do it. I ain't promisin' I kin play none though."

Saturday came and the day passed. B-B grew more nervous as the evening hour came on. He ate very little supper and then went immediately to his room where he sat and thought, his soul rebelling against the timidity which brought him so much anguish.

"Why can't I be lack the other fellers around heah?" he asked him-

self. "They kin talk with folks without gittin' skeered. They kin laff an' have fun while I kin only grin an' hurt inside. I wisht I didn't have to go down thar tonight. I'd ruther be beat, but when one of weuns from the mountings gives the word, he stands by it. I wonder if it would hope any if I wuz to pray."

The boys had learned a bit more about God from the talks they heard in chapel each day. They had learned to sing some of the hymns used during those services, and they had been deeply interested in the prayers which were offered there. Instinctive longings of native souls had been aroused, and the memories of the words of Mr. Smith, spoken back home under Podunk's brow, often returned. So B-B got on his knees beside his bed and sought for the first time in his life really to pray.

He felt better after the brief period of devotion. When Jason came into the room, he found his brother washing away on his face and neck and whistling a merry tune.

"Kinder seems lack you air happy tonight, B-B," he said. "Ain't gittin' what these fellers calls a love bug in yore heart, air ye?"

"What ye mean?" B-B asked, turning to his brother, his eyes sparkling.

"O, nothin' much. But Miss Ruth shore is a good looker, an' I jest lowed as how yore whistlin' mout mean somethin'."

"It does mean somethin', Jake. It means that I'm goin' to git rid of this heah bashfulness or bust tryin'. You said this mornin' as how we air gittin' our stride. Waal, my stride is to git to whar I don't care if the whole world hears me play the music I feel inside."

"I been prayin', Jake," he continued, his voice falling almost to a whisper. "An' while I wuz prayin', somethin' come inside me lack a voice, an' it said as how God give me the music inside so as I kin help the world to be happier. Then it come to me that the world can't never be made happier by my music unless it kin hear it. So I've made up my mind to start tonight to git my stride playin' before folks."

"Good boy, B-B!" exclaimed Jason slapping his brother on the back. "We kin do it, bekase others've done it."

"An' now I've got a secret fur you. Mr. Johnson says as how I'm to begin Monday mornin' to fixin' the seats in the chapel. Some of 'em air purty rackety; some of 'em air about broke down. Besides thar's a lot of work to be done on the platform. He tuck me in thar this evenin' an' axed me if I thought I could fix things up."

"You reckon you kin do it?"

"Shore. Soon's I seen what wuz wrong, I seen how it could be fixed, an' when he axed me what I would do to a sartin thing, an' I told him,

he said, 'That's right. You kin do it. An' if you do it well, you will help save the school a lot of money, for we don't have a real cab'net maker closer than Greendale.'"

"Looks lack we air both goin' to git our stride," said B-B with gladness ringing in his voice.

They completed their dressing, and when the time seemed right, went down stairs together, entering that evening into another strange world. Ruth had left the door of their living room partly ajar in order that she might see them, and when they paused before it, she raised her head from a book which she had not been reading, laid it quickly aside, sprang to her feet and went quickly to meet them.

"I'm so glad you have come," she said with no pretense. "I've looked forward all week to this evenng. Come right in and have seats. Father and mother will be in in a minute."

The lads entered and sat down together on a settee. Ruth chattered away about various events of campus life and soon made them feel free and easy. Her parents came in for a little while, and then retired to their room, leaving Ruth to draw out the treasure about which she and her mother had raved so often since the evening in the woods.

She went to the piano, calling the boys, and with their aid soon had the front panels of the instrument removed, opening up a world of interesting wires and coppered steel panels before Jason's eyes. Within two minutes both were lost in contemplation of the instrument as Ruth explained its mechanism to them and then began to make the wires talk the language within her soul.

Continued next week.)

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EDUCATIONAL DEPARTMENT

Sunday School Administration

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

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

Field Workers

Jessie Daniel, West Tennessee. Miss Zella Mai Collier, Elementary Worker.
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

We touched the following Associations last week: Clinton, Watauga, Hiwassee, Maury County, Indian Creek and Beech River—six in five days. At each of these we had a good hour and our work is being received everywhere with favor. The people are thinking of the educational work and the training of our saved people as they have never done before. We predict the greatest report that we have ever made this fall.

This week we have attended New Salem, Duck River, Riverside, Stone and Giles County Associations with splendid interest everywhere. It looks now as if we are to raise enough on the third Sunday in October to pay all our state debts. Let every church and school lay definite plans for this special day in our schools.

ESPECIAL ATTENTION TO ALL OUR LEADERS

It has been our custom for three years to work out a definite program for each line of work represented by this department and plan something worth while for every quarter in the year. We believe that our leaders over the associations and leaders in the churches should have a chance to help make these programs. For this reason we call our leaders together each year in the four regions and there, with them, work out our program for the following year. This will be our plan again this year; so on the following dates and at the following places we are asking all our leaders to meet with us for an all day season of prayer and planning where we hope to work out the greatest series of programs under the leadership of God's Spirit, that has ever been outlined in any state.

Region No. 1—At Jefferson City on Tuesday, Oct. 31.

Region No. 2—At Cleveland on Wednesday, Nov. 1.

Region No. 3—At Murfreesboro on Thursday, Nov. 2.

Region No. 4—At Jackson on Friday, Nov. 3.

We want all our associational leaders, Sunday School, B. Y. P. U. and Laymen, to meet with us; and in addition every pastor, superintendent, B. Y. P. U. president, laymen's director and others who choose to come. We need you and really feel that you should come and help us in this great undertaking.

OCTOBER SUNDAY SCHOOL MONTH

We are hoping that every church will check up on the goals set for the year and then plan to reach your part of this goal. Especially do we want to add 31,000 to our enrollment and to report 25 standard schools for the year. If you have reached most of the points in the standard, suppose you check up on this outline and then strive to reach the goal before the year is up. We give below the suggested outline for October and urge the schools to co-operate in this State Mission Month, seeing to it that we send to Dr. Freeman a liberal offering for State Missions on the third Sunday. If you prefer some other Sunday in the month for your offering see to it that the check is sent to Dr. Freeman before the close of the Convention Year or October 30th.

FOURTH QUARTER

"Go Forward in the World Wide Conquest"

October—Go forward in Mission Study. Conducting Mission Schools, Stewardship Schools, All Day Educational Meetings in Churches and by Groups, Training Leaders for the Every Member Canvass, Observing Home Co-operation Week, Group Meeting, topic "Missions."

(Churches observing Promotion enlisting and training teachers and officers for Enlarged Organization.)

November—Go Forward in our Gifts, Preparing for and helping in the Every Member Canvass, Enlisting every member in the whole Church and Denominational Program. Group Meeting by the Men.

December—Go Forward toward our Goals, Checking up on our Work and Pressing toward goals set, following up the Every Member Canvass, surveying the fields for objects of charity. Giving to Orphans Home and caring for needy around us. Group Meeting by Young People.

This program was made by our leaders from over the state and every item voted on by them. Any school keeping this before them and working at these definite things every month will grow as they serve.

PROGRAM FOR OCTOBER

Group Superintendent, Presiding
2:30 — Devotional, "Lift Your Eyes Upon the Fields."

2:45—What has my church accomplished since last meeting? Reports handed to Group Superintendent.

3:00—General topic, "Missions" "Co-operative Program."

1. Address, "Purpose and Importance of the Every Member Canvass."

2. Address, "Preparing for the Every Member Canvass."

3. Taking the Every Member Canvass.

4:00—Four Five Minute Talks.

1. Inventory of the Year's Work.

2. Suggested Goals for 1934.

3. How May We Care for the Poor Around Us?

4. The Orphanage Christmas Gift.

4:20—Summing Up. Last Word from the floor.

SUNDAY, OCTOBER 15 STATE MISSION DAY

We hope to raise on that day in sixty minutes \$21,000 to pay all our state debts. Help us.

Fayetteville is planning a training program under the direction of Mrs. R. L. Lasater. We predict a real program under her direction and congratulate the church upon securing her leadership in this plan.

1934 TO BE A BIG YEAR

We are already planning the greatest program for 1934 that we have ever put on. Among the many other things we are arranging for is a city-wide training school in each of the cities except Chattanooga which has their school in the fall. Also a full month of city-wide Intermediate conferences under the leadership of Miss Mary Virginia Lee. These will likely be in the month of October next year. All other lines are being cared for and we hope to reach a high mark in the good year coming on.

Clippings from Frank Wood's letter:

"We began our class in 'Winning to Christ' at Dungan's Chapel on Sunday evening and closed out on Thursday evening. Our enrollment in the class was 14; however, many more came. We had ten to take the examination.

"I worshipped with the saints of Central Baptist Church in Johnson City on Sunday morning, Sept. 17, and heard Dr. Rigell bring a matchless message on 'I' in which he emphasized the place of the individual in the program of Christ's kingdom. In the afternoon, I went with eight of the fine young ladies from the Central Church to the Mission where

92 people met for Sunday School. This good church has been doing a monumental piece of work in this destitute section of the town for a number of years."

Fred Dowell represents our Department at Northern Association on Friday, Sept. 30. We are satisfied to leave this with Fred for he always does a good job.

CAMPS APPRECIATE OUR LITERATURE

We have had letters from all the 21 Government Camps in Tennessee where we are furnishing Sunday School literature, also papers and magazines of all kinds for the boys to study and read, and in every single case they state that the boys are getting good out of these magazines and quarterlies. Duplicate orders have gone to all of them for the fourth quarter and to one camp in North Carolina, where they made special request to our office.

The Beulah Association has just completed a simultaneous training school with every church participating and will close October 1 with a big convention at which we are to have a chance to speak. We are anticipating a great time over there on Sunday, October 1.

B. Y. P. U. NOTES

Mrs. Elmer Winfree, Watertown: "The quarterly B. Y. P. U. group meeting of Group III, New Salem Association, was held with Hickman Church, Sept. 24. Group III has had every quarterly meeting with splendid programs. This association work is bringing good results in our group."

So far, this year has been a record breaker in B. Y. P. U. work. We are to make the greatest report on young people's work this fall that we have ever made. In study course work we are going away beyond our goals and beyond anything dreamed of. Our young people are working like trojans in every line and co-operating to their ability in all our general plans. We do appreciate our young people as never before for their loyalty and consecration.

MEMPHIS CLINIC

The past week the Memphis young people have had a clinic where they trained a large number of local work-

Available At Former Prices . . .

(Continued from article "A")

B

Certainly, we agreed with him! Simply good common sense — thriftiness — to take advantage of advancing markets. For a few weeks **Songs of Faith** will be available at former prices. Do you wish protection?

• (Continued under "C" this issue)

ers and teachers for the county-wide training school to be put on the second week in October. Those on the faculty were Mrs. J. E. Lambdin, Miss Roxie Jacobs, Frank Wood and Douglas Hudgins. Report comes from Miss Bilderback that the work is going over in a fine way. A word of personal appreciation that we cannot quote is greatly appreciated. Our young people do not have to express their appreciation to me or to any one in our department for we are one of them and love and appreciate them so much that it is a real joy to serve them.

Miss Della Mae Carter writes from Athens for tracts and helps on Evangelism. She states that they have a band of young people now who are beginning a campaign of soul winning in that town and county. This is the thing all Christians should be doing all over the state and country. Blessings on such young people!

Mr. G. Eston Maxwell has just finished a good class at Tabernacle, Chattanooga, teaching the Intermediate B. Y. P. U. Manual, and asked seals for 15 who stood the test. Thank you. We will add your name to the honor roll of volunteer helpers.

Jesse Daniel, Jackson: "I was at Hornbeak for a week. This is a great mission field. They need a leader there. Great things could be accomplished. I had a good week at Memphis. We had a good school. It is a pleasure to work with Dr. Black.

"It seems now that we are going to make Beulah Association 100% in campaign. Brother Hughes is going to Obion next week. I feel that he will be able to do some great work there. That leaves Mill Creek out, but Union City is going over Sunday afternoon and urge them to have class. I feel they will put it over."

B. Y. P. U. TRAINING SCHOOL HELD

McMinnville, Tenn.—A B. Y. P. U. training school was held here beginning September 17. Mr. F. M. Dowell and Miss Roxie Jacobs taught some wonderful things about the B. Y. P. U. Dr. W. D. Hudgins, State Secretary of B. Y. P. U., was present the first night. September 22, the training school closed. The Junior, Intermediate and Senior B. Y. P. U.'s were reorganized.

Frank Wood Says: "A letter from Brother Lambright, pastor at Riverdale, says: 'You will be interested to know that our B. Y. P. U. attendance doubled last Sunday night and quite an increased interest.' Two weeks ago we had splendid classes in the Intermediate Manual and Investments in Christian Living. Many of the seniors came to the Intermediate

class to get the benefit of the discussions on B. Y. P. U. methods.

"Also a letter from Mr. Virgil Adams, Intermediate leader in First Church, Lenoir City, in which he encloses two examination papers on 'The Meaning of Church Membership'. There were only about three members of the union who failed to take the examination when we were there a few weeks ago. And now they lack only one member being 100% on Study Course. Spring City Seniors lacked only two being 100% on this point week before last."

LAYMEN'S NOTES

We are getting ready now for the programs to be put on in October and November in connection with the Every Member Canvass. The initial meetings for this purpose will be held in six sections of the state under the direction of Dr. John D. Freeman, and with him there will be a number of South-wide speakers like Dr. M. E. Dodd, Dr. J. B. Lawrence and others of national reputation. The evening program will be given largely to the Sunday School superintendents, B. Y. P. U. presidents and Laymen Brotherhood director. We are therefore asking that our leaders from all over the state attend one of these meetings. Programs have been sent out, but we are printing below the outline of dates giving associations that are asked to co-operate with each group and the program outlined by Dr. Freeman. The same program will put on at each place but with different speakers.

PROGRAM

Regional conferences for all workers under direction of J. D. Freeman, Executive Secretary State Executive Board. Purpose—Instruction and enlistment in the Every Member Canvass. Same program at each place.

Morning Session

- 10:00—Devotion.
- 10:20—Presentation of the Meaning and Purpose of the Every Member-Canvass.
- 10:45—Address by South-wide Speaker.
- 11:30—Round Table Discussion.
- 12:15—Lunch.
- 1:30—Devotional.
- 1:50—Pastor's Part in the Every Member Canvass.
- 2:30—Address to W. M. S. Presidents by the South-wide Speaker.
- 3:15—Round Table Discussion.

Evening Session

- 7:30—Address by South-wide Speaker to Deacons, S. S. Supts. and B. Y. P. U. Presidents and Canvass Takers.

REGIONAL CONFERENCES

OCTOBER 2, JACKSON—Co-operating Associations: Madison County, Beech River, McNairy County, Indian Creek, Hardeman County, Crockett

(Continued on page 13)

Clear the Slate for 1934

October is State Mission Month throughout the South. Recognizing the importance of a virile State Mission work, and knowing that when the churches fail to carry on a vigorous missionary program within their own bounds the entire cause of Baptists must suffer, the Southern Baptist Convention included State Missions among the causes, represented in the Co-operative Program, which should have an annual special offering. It is, therefore, no violation of the Program for every church in Tennessee to give the largest possible offering for this cause during October.

1. **The Program.** A wonderful program has been arranged by the committee of the Southern Baptist Convention. It presents the various features of State Missions, hence is educational in nature. Be sure that this program is presented by every Sunday School in the state.
2. **The Offering.** In Tennessee we prefer that the offering be made on the third Sunday in the month, so that all money will reach our office before the end of the month. But all who wish to follow the South-wide program can do so and still get their offering to us before the end of the month.
3. **The Amount.** Acting upon the suggestion of Mr. W. D. Hudgins, head of our Educational Department, we have set the goal of our offering at enough to pay the small balance of debt against State Missions. The sum to be raised is \$21,000. Let us do this easy task, wipe out the indebtedness and make ready for the most virile State Mission work we have yet had.
4. **Important Notice.** Let every church put on the program and take the offering. Let the treasurer send the money to us on Monday after the offering is taken. Make the offering as large as possible for this worthy cause. Send all money to:

JOHN D. FREEMAN,

Treasurer, Executive Board,

161 Eighth Ave. N., Nashville, Tenn.

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: 161 Eighth Avenue, North, Nashville, Tenn.

ORPHANS' HOME SCHOLARSHIP

The following amounts have been received from the various associations for Mary Pauline Neal, the Orphans' Home girl at Tennessee College:

Beulah	\$ 2.50
Chilhowie	3.08
Polk County	2.00
Sevier	5.00
Cumberland Gap	2.41
McNairy	5.00
Bledsoe	5.00
Dyer County	5.00
Big Emory	1.75
Hiwassee	3.75
Gibson County	10.00
McMinn County	3.25
Robertson County	10.00
Wm. Carey	5.00
Watauga	3.70
Duck River	10.00
Clinton	2.00
Shelby County	10.00
Beech River	2.50
Sweetwater	5.00
Tennessee Valley	2.00
Cumberland	5.00
Hardeeman	10.00
Providence	2.50
Ocoee	10.00

Total \$126.44

If your gift has not been forwarded please send to Dr. John D. Freeman, Treasurer, 161-8th Ave. N., Nashville, marked "T. C. Scholarship for Orphans' Home Girl."

CHRIST IN THE WORLD

There is being mailed to every W. M. S. president a copy of "Christ in the World," the latest Foreign Mission book by Ruth Carver Gardner. Extra copies may be secured from the Foreign Mission Board, Richmond, Va., price twenty-five cents each.

We are urging every society to study this book in October or in November in preparation for the Foreign Mission Season of Prayer. It is beautifully written, inspiring and interesting. Questions are at the close of each chapter. A foreign mission seal will be given if a written examination is taken after the book is read.

The chapter headings are "The World When Christ Came—The Work Which Christ Began—Christ in the Occident—The Undiscouraged Christ." This is a booklet of 67 pages, five brief chapters. Read it, study it, teach it in every church. Wherever you can get three or four women together in a home in an unorganized church, teach this book.

We should have a thousand classes in this book in October and November.

THE MAERS GO BACK TO CHILE

At our W. M. U. Board Meeting we voted to send Rev. and Mrs. W. Q. Maer back to Chile. Their salaries are to be included in our extra gifts to the Lottie Moon offering. We believe there are friends in Tennessee who love these missionaries enough to make an extra gift during the season of prayer. Begin to plan for your offering now.

When we notified the Maers of our plans, we received this wire: "Glory! We are shouting happy. Thank you and others concerned."—Mr. and Mrs. W. Q. Maer.

Would you like to go to Chile with them? Save nine cents an hour, \$2.16 a day or \$15.12 a week and you can go for that length of time through them. Maybe you could work for a month. By giving \$66.66 you can do this. Start now your foreign mission SPECIAL.

MRS. C. J. LOWE ON HER WAY TO CHINA

It was a great joy to receive a number of letters from my Tennessee friends just as we were sailing from dear old U. S. A. I surely learned to love Tennessee and all you folks there while we were at home. We feel that God led us to go to Nashville. I'm so glad that Jackson is in Carson-Newman. I feel so safe with him there, knowing that he is in a fine Christian atmosphere. Folks were so good to us while we were there and I know they will mean much to Reba and Jackson.

We left on the twelfth from Seattle and have so far had a very good trip. It has been cold and the sea has been rough at times but the steamer is fine and the officers and workmen all seem to do their best to make the passengers comfortable.

Mrs. Sallee is on the boat and I am so glad to get to know her. There are a number of games on the boat and nearly always organized sports are held between America and Japan. Contests in the various games are being held now and it surely gets folks acquainted. They show moving pictures in the dining room quite often, so I've seen (or heard) my first "talkie". We are to have a concert some evening soon using steamer talent.

We crossed the line to the Eastern Hemisphere Friday, so that day was

dropped from our calendar. We went to bed Thursday night to awaken on Saturday morning! We expect to reach Yokohama Friday morning, then Shanghai Tuesday morning. We can hardly wait. We do not know for certain where we will be but we think we will be in Shanghai. We want to be in the place where God wants us to be. It is wonderful that He is letting us go back to be His witnesses—and I'm so glad that so many others can go too.

I shall often think of you all over there and I'm counting on your prayers and interest. We should love to hear from you again.

With best wishes to all Tennessee friends, Lovingly in Him—Julia M. Lowe. (Mrs. C. J.)

MISS SHARP SAYS "THANK YOU!"

Just a line to let you know how very, very much I enjoyed those few weeks with you in Tennessee. I have never enjoyed a mission trip more, and certainly have never found the people more generous. The money that the boys and girls gave for song books and the gifts, from the missionary societies were so much needed and not only that it is heartening to the workers to know that someone cares about our need for materials to work with (we are allowed nothing for materials) just our salary and a real need.

As Chilocco is a church of boys and girls and such a large number to be supplied, such gifts as yours met a real need.

I am expecting the books this week. I'll drop you a line after the boys and girls have seen them. Mrs. Lowrance inspired the North Carolina Assembly and their R. A.'s and G. A.'s sent some money for the song books.

Nowhere that I have been have I seen such numbers of boys and girls at G. A. Houseparties and R. A. Camps. I loved knowing them and being with them and telling them about the work here. I wanted so to truly represent the work since Tennessee is so especially dear to me as my salary comes from there.

God bless Tennessee W. M. U. and may He be in every department of your work for it certainly is a joy to know and to have been with the W. M. U. of Tennessee. Most sincerely, Gladys Sharp, Arkansas City, Kansas. No. 2.

SKETCHES OF CHINESE CHRISTIANS

466 Rue Lafayette,
 Shanghai, China
 Aug. 15, 1933

My dear Friends:

Many times friends in the homeland have asked me for sketches of the lives of some of our Chinese Christians, so I am using a little while during my vacation days to write you about a few of our North Gate Church workers. You will see that one of them is not a Chinese but our missionary "Elect Lady", Miss Willie H. Kelly. All of them are busy every day in the Master's joyous service, and as we work together we never remember whether we are Chinese or foreigner—that wall does not exist, we are brothers and sisters in the Lord.

I suppose there are few missionaries whose hearts do not overflow with joy that God has chosen them His representatives and who are not deeply grateful to be in just the place He has put them. I have never ceased to rejoice that He called me to Shanghai and to our North Gate Church. I could give numerous reasons for my gratitude, but the biggest is for the co-workers he has given me—some of His own chosen ones, with whom it is an unceasing source of joy to work.

Miss Willie Kelly — "Mother Kelly"—It would be difficult to imagine Miss Kelly as a young woman, when she first came to China forty years ago, younger in heart, more wide awake, more active, or more zealous than she is now at seventy-one. It would be well-nigh impossible to find one whose influence is more far reaching than hers. She touches in a vital way, every class and age and condition in our church. The men want her to sit with them on the important committees of the church; the older women are jealous when she seems to them to give too much time to others; the pastor turns to her for advice and counsel; the young people all call her "Mother Kelly" and know she is interested in them. She is friend and helper, interested equally in all. Only recently she spent from 9:00 A. M. till 2:30 P. M. in a police court trying to assist the father of a former servant who had gotten into trouble. But if I am to tell you of others I

October—Songs of Faith Month

(Continued from article "B")

C

Obligated to forego purchases during the depression, thousands of schools and churches are now in great need of song books. During October we propose to sell them Songs of Faith at the old prices.

• (Continued under "D" this issue)

must not write too much about Miss Kelly.

Miss Lieu Soo Tsung—the happy hearted. Never have I known a harder worker or a more faithful, more self-effacing person than Miss Lieu. Seldom have I seen a happier hearted Christian than she. She thinks of doing and cheerfully does the multitudinous little things about our school which others don't see need to be done or are unwilling to do. Her heart is ever open to do a kindness to others; it is she who more often than any other welcomes and makes feel at ease a newcomer, or a visitor. But best of all and far more important than any other is her deep consecration, her real love for her Master, and her desire to see others won to Him. Her prayers seem to take us into His very presence for she talks to Him as a dearly loved and ever present friend. Then how naturally she speaks to one girl after another among the pupils about making Him their friend too. The pupils all love and respect her and many have been brought to the Saviour because of her life and work.

Miss Wu Ling Me—the zealous. What a change came into the life of this splendid young woman when she caught a vision of her Lord and heard His call to her! From being an indifferent half-hearted Christian she became a hot-hearted one. Her zeal showed in her deeper interest in her church, in her desire to go out to the hard places for her Master and in her personal work among her friends. If you could have seen her as I did, week after week, her face really aglow as she sat in the humble homes in the country telling to the women there the story of Jesus and His love, you would have realized how joyous is her service in His name.

Miss Tzu Yao Ts—the faithful. The most beautiful thing on earth is a young woman surrendered to the Lord and living a consecrated life in His service. This girl must be very beautiful, very precious, in the sight of Jesus for she is trying to live so near Him. She graduated from our school last year and became a teacher in it. Her faithfulness, her earnestness, her great desire to do her best for her pupils, her school and her Lord have brought great joy to me. She longs to see her pupils become Christians and spares not of herself to help them in every way that she can. Then on Sunday she finds great joy in teaching a group of country children about the Saviour, gladly going in all kinds of weather in His joyous service to His little ones in the out-of-the-way places.

Mr. Woo Soon Ling—God's nobleman. How God's heart must rejoice when he sees a young man daily giving Him joyous service. I don't know anywhere a more whole-hearted Christian than Mr. Woo or one more anxious to witness in season or out

of season for his Lord. His interests, his friendships, in fact his life centers around his church. He is always busy for it, working and planning for its advancement. Among his friends he constantly witnesses for Jesus, not only by his words but by the splendid life he daily lives before them. Always ready to join with them in right kinds of pleasure, he refuses to have anything to do with anything questionable thus giving them a splendid Christian example at all times. Sunday afternoons the little country urchins hang on his words as he teaches them about their Saviour. No doubt many of these little ones will be there to help adorn his crown in Heaven because he told them of Jesus.

I could tell you much more about these friends, also tell of many others, but I must not write more now.

Fall work will soon be opening up and very full days again. Please pray for us and our work. How we do need your prayers! With love, Your missionary, Pearle Johnson.

LAYMEN'S NOTES

(Continued from page 11)

County, Gibson County, S. W. D. and Western District.

OCTOBER 9, CHATTANOOGA—Co-operating Associations: Ocoee, Polk County, McMinn, Sweetwater, Tennessee Valley, Sequatchie Valley, Hiwassee.

OCTOBER 10, KNOXVILLE—Co-operating Associations: Knox County, Chilhowee, Providence, Big Emory, New River, Campbell County, Clinton, Midland, Northern, Cumberland Gap, Jefferson County, Sevier and East Tennessee.

OCTOBER 10, MURFREESBORO—Co-operating Associations: Nashville, Concord, Riverside, Stone, Wiseman, Enon, Wilson County, Salem, New Salem, Union, Duck River, William Carey, Lawrence County, Judson, Cumberland, Stewart County, Robertson and Bledsoe.

OCTOBER 16, JOHNSON CITY—Co-operating Associations: Nolachucky, Grainger County, Holston Valley, Mulberry Gap, Holston and Watauga.

OCTOBER 16, MEMPHIS—Co-operating Associations: Shelby County, Fayette, Big Hatchie and Dyer.

Note: We urge all our laymen, superintendents, Senior and Adult presidents to attend these meetings. Go to the one that your association belongs to.—W. D. Hudgins, Superintendent, Educational Department, Tullahoma, Tenn.

NOLACHUCKY PLANS MISSIONARY PROGRAM

Brother W. E. McGregor has planned a week's campaign of missionary meetings in Nolachucky Association and with four teams of speakers will hold an all day missionary meeting in every church in the asso-

ciation during the eight days covered by the program. He writes for the general outline that has been followed during the fall in many of the associations and we are expecting to be with him in this series of meetings during the first week in November. We believe that every association can and should do this, or some similar work, to inform the masses about our mission work and other items of our Co-operative Program.

SPLENDID REPORT FROM CALVARY, CHATTANOOGA

The Men's Brotherhood Service League of Calvary Baptist Church, Chattanooga, Tennessee, was organized about three years ago as a missionary league with the motto, "The Fishers of Men." Our aim is to bring men under the influence of the Bible and the Gospel or take it to them.

The League meets each Sunday night at 6 P. M. and closes at seven-fifteen P. M. For the first thirty minutes our time is taken up with songs, prayers and reports, and the next thirty minutes are taken up with talks by different members of the League. The last fifteen minutes is given over to testimonies. We have no regular teacher, so our committee selects a member one month in advance, giving them plenty of time to select and study out a subject to talk on. We give our men a chance to find out their talent and we have found many.

Our officers are as follows: President, vice-president, treasurer and secretary, four group captains, dividing the League into four groups and sending them out in pairs to do missionary work and have prayer meetings at different places. The Men's Service League backs up the pastor, church and program 100%. Qualifications of a member: First: To be a lover of missions and to be a Christian wanting to see the Lord's work go forward. Second: That we pray once a day for mission program and the success of our League. Third: That we make an effort once a week to bring someone under the influence of the Gospel. Fourth: To donate something to send the Gospel where we can't go.

We take up an offering each Sunday night, but so far we have used it in relief work in our own community and we have done a good work at that. If every church had a Brotherhood with a small offering each, we could put State Missions over in a great way and at the same time develop our laymen 100%. We also teach and encourage our men to pray in public. Each member of our League will do that, whether at the League or church. We insist on each member taking the State paper. We have at least sixty homes taking the paper now. It has been a wonderful help to the men of our Service League and church.

If further information is desired, we will be glad to supply it to you.—W. C. Dodson, General Chairman; Henry Reeves, President; L. J. Martin, Secretary.

HELP FOR SUNDAY SCHOOL TEACHERS

Since the Sunday School lesson for October 15 deals with the difficult question of race relations, Sunday School teachers are invited to write to the Interracial Commission, 703 Standard Building, Atlanta, for a generous package of helpful printed matter for use in presenting the subject.

The package contains twelve pamphlets, ranging from four to twenty-four pages each, and includes the following and other interesting titles: "Recent Trends in Race Relations," "America's Tenth Man," "The Bible and Race Relations," "Burnt Cork and Crime," "America's Obligation," "Southern Opinion," "The Church Woman Answers," "Southern Women and Mob Violence," "Judge Lynch," and Selected Negro Poems—a total of approximately 100 pages of late, interesting and dependable information on the subject.

The Commission makes no charge for this material, but will appreciate enclosure of ten cents with the order, to help defray the expense of printing and mailing.—R. B. Elcazer, Atlanta, Ga.

BAPTISTS STICK TOGETHER



SANDERS TRANSFER AND STORAGE CO.
129 Eighth Ave., N. Nashville, Tenn.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR SEPT. 24, 1933

Memphis, Bellevue	1518
Nashville, First	1052
Memphis, Temple	976
Memphis, Union Ave.	840
Nashville, Grace	831
Jackson, First	757
Chattanooga, Ridgedale	715
Nashville, Park Ave.	649
Nashville, Belmont Heights	635
Nashville, Eastland	622
West Jackson	609
Chattanooga, Highland Park	601
Chattanooga, Avondale	600
Sweetwater, First	591
Dyersburg, First	573
Chattanooga, Northside	540
Chattanooga, Calvary	514
Memphis, Highland Heights	472
Erwin, First	467
Etawah, First	460
Paris, First	428
Memphis, Prescott Memorial	421
Memphis, Speedway Terrace	410
Union City, First	409
Cleveland, First	406
Clarksville, First	398
Chattanooga, Tabernacle	388
Memphis, Trinity	368
Chattanooga, Red Bank	363
Memphis, Boulevard	345
Chattanooga, Chamberlain Ave.	338
Rossville, Ga., First	334
Chattanooga, Oak Grove	311
Nashville, North Edgefield	303
Memphis, Calvary	265
Nashville, Seventh	260
Cleveland, Big Spring	251
Nashville, North End	251

By FLEETWOOD BALL

James W. Kelley was recently ordained to the ministry by the church at Lonoke, Ark.

—B&R—

Spurgeon Wingo, who some months ago moved to Miami, Fla., has lately taken residence in New Orleans, La.

—B&R—

Ronald Alford was lately ordained to the ministry by the church at Franklinton, La.

—B&R—

W. E. Chadwick has resigned as pastor at Piggott, Ark., effective Dec. 1. He is available for work.

—B&R—

Bailey Sewell has resigned as pastor at Roosevelt, Okla., to enter Oklahoma Baptist University, Shawnee.

—B&R—

R. H. Cunningham has accepted a call to Calvary Church, Burkburnett, Texas, and is on the field.

—B&R—

David T. Crawford was lately ordained to the ministry by Davis Memorial Church, Jackson, Miss.

T. M. Hunter has resigned as pastor of Crestwood Church, Oklahoma City, Okla., after valiant service.

—B&R—

G. G. Joyner, the pastor, will inaugurate a revival at Parsons beginning Sunday, October 8.

—B&R—

J. W. (Big Jim) Kramer, of Kansas City, Mo., is doing the preaching in a great revival in Calvary Church, Jackson, F. J. Harrell, pastor.

—B&R—

T. M. Boyd, of Bruceton, has accepted a call to be pastor of Mt. Nebo Church, Buena Vista, where he was formerly pastor.

—B&R—

Immanuel is the name of a new church organized lately in Ponca City, Okla., with J. J. Franklin, of Kaw City, Okla., as pastor.

—B&R—

The First Church, Abilene, Texas, M. A. Jenkins, pastor, is in the midst of a revival, Marshall Craig, of Dallas, Texas, doing the preaching.

—B&R—

W. L. King, of Parsons, has resigned as pastor of Union Hill Church near Reagan after serving several years.

—B&R—

Joseph J. Meadows, aged 66, former pastor at Wynn, Ark., died Friday in his home in Memphis of a heart attack.

—B&R—

J. Frank Norris has been pastor of the First Church, Fort Worth, Texas, 25 years and it was celebrated Sunday, Sept. 24.

—B&R—

The final outcome of the revival held by E. Z. Newsom, of Paragould, Ark., at Chapel Hill Church near Life was 27 additions, 25 by baptism.

—B&R—

Edgar Williamson of the First Church, Paragould, Ark., is doing the preaching in a revival in the First Church, Shawnee, Okla.

—B&R—

G. H. McNutt, of Geenwood, Ark., lately held a revival in Midland, Ark., resulting in 121 conversions and 73 baptized.

—B&R—

A. V. Nunnery, of Parsons, is ably preaching this week in a revival in

the Second Church, Lexington, which is pastorless.

—B&R—

Unity Church near Jack's Creek is pastorless, A. V. Nunnery, of Parsons, having resigned. W. A. West, of Bemis, preached for the church on Sunday, Sept. 24.

—B&R—

The First Church, Benton, Ark., J. G. Cothron, pastor, will be assisted in a revival beginning Oct. 15 by Otto Whittingdon, of Little Rock, Ark.

—B&R—

The Oklahoma Sunday School Convention will be held in Seminole. M. E. Dodd, of Shreveport, La., is the principal speaker. The date is October 11-13.

—B&R—

The church at Laurel, Miss., L. G. Gates, pastor, has concluded a revival in which H. C. Bass, of Meridian, Miss., did the preaching. There were 28 additions.

—B&R—

Joe Canzoneri, of Jackson, Miss., a converted Italian, song leader and preacher, received lately the sad news of the death of his father, aged 83, in Italy.

—B&R—

A revival began Sunday in Clinton, Miss., B. H. Lovelace, pastor, in which M. O. Patterson, of Clinton, Miss., is doing the preaching. There were 60 additions the first day.

—B&R—

C. A. Jennings, aged 62, of Zama, and J. P. Williams, aged 75, of Mendenhall, two honored Mississippi preachers, lately passed to their heavenly reward.

—B&R—

A. R. Wilkins to Miss Flora Jane Hale and E. N. Anderson to Miss Verdie Little were couples married by the writer in Lexington Saturday afternoon, Sept. 30.

—B&R—

Beech River Association believes in perpetuating its officers in service. As proof, Joe Jennings, of Parsons, was re-elected clerk for the twelfth year, Esco Carrington treasurer for the tenth year, and the writer, moderator for the twenty-fifth year.

By THE EDITOR

After serving as pastor for six years, W. C. Tharp, of Covington, has resigned Mt. Lebanon and Garland churches near that place and is open to other calls.

—B&R—

J. H. Oakley, pastor at McKenzie, assisted C. E. Hutchinson in a meeting at Trezevant beginning Sept. 3, which resulted in 10 professions, 7 by baptism, and 3 additions by letter.

—B&R—

Pastor John A. Davison of First Church, Clarksville, is doing the preaching in a series of evangelistic meetings with the First Church, Camden, S. C.

—B&R—

There were thirteen additions by baptism to the Shiloh Church, Ocoee, as the result of the recent meeting in which Brother Clarence Mayo, of Knoxville, assisted Pastor Julian Snyder.

—B&R—

With Brother J. W. Nelson, of Big Rock, doing the preaching, there were 35 additions to the Rushings Creek Church in Stewart County during the recent revival. Brother J. H. Thurman, of Murray, Ky., is the happy pastor.

—B&R—

The following schedule of regional conferences of workers has been announced by the American Red Cross: Jackson, Oct. 5; Lebanon, Oct. 6; Monteagle, Oct. 9; Knoxville, Oct. 10. These meetings are in preparation for the annual Roll Call.

—B&R—

In the first month of N. M. Stigler's pastorate of the First Church, Martin, there have been 12 professions and 12 have been baptized into the church. The church is lined up with him 100 per cent. Happy pastor, happy people!

—B&R—

J. F. Hailey, of Jackson, Tenn., who was for some years teacher of Expression in Union University in that city, is open for supply work

60 Monument '19

For a limited time to advertise our wonderful values. We want one in every community. 3 ft. high, 16 in. wide, 10 in. thick, wt. 500 lbs. All Lettering Free; Satisfaction Guaranteed. Write for information.

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A Quarter of a Million Sold . . .

259,000 copies of **Songs of Faith** were distributed during the summer. Is this sufficient to convince you of its immense popularity? Surely you owe it to your people to investigate immediately. Write for descriptive folder of prices and terms.

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and for dates to lecture on various Biblical themes. He can deliver the goods.

—B&R—

During the associational year just closed there were 401 additions, 160 of whom were for baptism, to First Church, Tulsa, Okla., Brother J. W. Storer, pastor. On a recent Sunday there were 1291 in attendance upon Sunday School, 6 additions by letter and 6 for baptism.

—B&R—

Dodd College, Shreveport, La., opened its seventh session on Sept. 12 with a 50% increase in the student body over the previous year, according to announcement by Dean A. L. Tatum. Students have been enrolled from nine states and the Panama Canal.

—B&R—

The editor appreciates the recent visits to the office of Brown Smith, pastor First Baptist Church, Henderson, Ky., R. N. Owen, pastor First Church, Paris, and R. L. Motley, pastor First Baptist Church, Florence, Ala., and regrets that he was out.

—B&R—

Union University, Jackson, Tenn., John Jeter Hurt, president, had a great opening on Wednesday, Sept. 13. The convocation was addressed by Dr. H. W. Virgin, formerly pastor of the First Baptist Church of Jackson, and now pastor of North Shore Church, Chicago, Ill.

—B&R—

Of Rev. W. R. Haynie, who recently went from Mobile, Ala., to Eudora Church, Memphis, A. J. Preston, pastor Central Baptist Church, Mobile, Ala., and W. C. Stewart, pastor First Baptist Church, Houston, Miss., write in words of high commendation.

—B&R—

W. A. Jordan, a Union University graduate, who succeeded another Union man, the lamented Frank C. Flowers, as pastor for eleven years of Central Baptist Church, New Orleans, is closing his work at De Ridder, La., and would like to return to his native Tennessee, if God calls.

—B&R—

W. E. Chadwick has resigned the pastorate of the First Baptist Church, Piggott, Ark., effective Dec. 1, in order to give himself to evangelistic work. A member writes: "He is consecrated, deeply spiritual, clear and forceful in presenting the fundamental truths of God's word."

—B&R—

The First Baptist Church of Columbia, Ralph Gwin, pastor, is in the midst of a ten days' revival which

began Oct 1, with preaching being done by R. Kelly White, pastor Belmont Heights Church, Nashville, and in which C. E. Patch, pastor First Baptist Church, Pulaski, is leading the singing.

—B&R—

H. B. Woodward, of Jackson, has been in meetings as follows: Brown's Chapel, Cedar Grove; Spring Hill, at Eaton; Lavania, Tenn.; Medina, Dr. R. E. Guy preaching; and Somerville, Rev. J. L. Robertson preaching. In these meetings there were 30 conversions, 33 baptisms, and 8 additions by letter.

—B&R—

Evangelistic Singer Carlyle Brooks Box 607, Atlanta, Ga., has recently been in good meetings in Georgia with Pastor E. W. Dupree at Nicholls and at Liberty Church near Nicholls. From Oct 1 to 15 he is to be with Pastor G. W. Ellers at Harrodsburg, Ky., with E. C. Stevens, pastor Clifton Baptist Church, Louisville, doing the preaching.

—B&R—

E. W. Stone, of Nashville, has resigned the care of Fellowship Church in Concord Association, which leaves that field open for another pastor. T. C. Singleton, pastor at Ebenezer in Robinson, recently assisted Brother Stone in a meeting at Fellowship, which resulted in 7 baptisms.

—B&R—

Evangelist J. B. Phillips, Signal Mountain, Tenn., who recently resigned the pastorate of St. Elmo Church of Chattanooga, to give himself to evangelistic work, begins his first meeting since his resignation with the First Baptist Church, Chickamauga, Ga. The Chattanooga Times recently carried a picture of him and a resume of his work as pastor of St. Elmo Church.

—B&R—

G. David Lindenmayer, 700 New York Street, Memphis, who sent in enough subscriptions to the Baptist and Reflector to make part expenses on a trip to the Washington Convention in May, is open to a pastoral call. Brother Lindenmayer recently sent in the manuscript of a sermon which he prepared while he was in the Seminary and which he has recently revised.

—B&R—

Greer's Chapel, Harrogate, Tenn., is sorely in need of some chairs, pews, a table and pulpit furniture. This is a mission point and the house is being erected out of the sacrifices of the Baptists who live there. Any church having some articles which they can send them will be render-

ing a good deed to a worthy cause. Write Mrs. Isaac Bolton, Harrogate, Tenn.—J.D.F.

—B&R—

The First Baptist Church, Covington, Homer G. Lindsay, pastor, is to begin a series of revival services Sunday, Oct. 8, in which the preaching will be done by the father-in-law of the pastor, L. S. Ewton, pastor of Grace Church, Nashville, and in which the singing will be led by Jack Turner, choir director of LaBelle Baptist Church, Memphis.

—B&R—

The Baraca Class of the First Baptist Church of Irwin, H. P. Morley, president, has put in a busy and fruitful Sunday School year. Nearly all the weekly cottage prayer meetings have been conducted by them, and a great many of the Sunday morning prayer meetings at the church. They had charge of the choir on the annual Laymen's Day. In addition they have conducted 69 public services in various places. They furnished 6 speakers for the Association on Laymen's Day. This shows what men can do when their hearts lead them.

—B&R—

At the Beech River Association the editor had the pleasure of hearing a splendid and earnest sermon on "The Signs of the Times" by Pastor G. G. Joyner, of Parsons, Tenn. Brother Joyner is not only a good preacher and pastor, but is also becoming widely known by a hair tonic which he makes and sells and which is being shipped to every state in the Union. He spent several years in gathering Indian secrets and herbs, which he combined in the formula. Wonderful results are being reported by those who have used the tonic. Let those who are interested address him at Parsons, Tenn. Priced 60c and \$1.00 per bottle.

—B&R—

With the Churches, September 24. Bellevue, Memphis, had 12 additions, 5 of whom were for baptism. Cleveland—First Church received 3 by letter and Pastor Householder baptized 1; Big Springs received 3 by letter, 4 for baptism, and Pastor Melton baptized 4. North End, Nashville, received 2 for baptism and 1 by letter, while Grace in Nashville received 9 for baptism, 1 by letter, and Pastor Ewton baptized 6. Chattanooga—Calvary welcomed 4 for baptism and Avondale 1; Northside received 1 by letter, 2 for baptism, and Pastor Selman baptized 2; Alton Park welcomed 1 by letter, Tabernacle 1 for baptism, and Oak Grove 4 by letter; Red Bank received 2 by letter and 1 for baptism; Ridgedale received 14 by letter, 8 for baptism, and Pastor David Livingstone baptized 8.

October is State Mission Month. The third Sunday in this month is the Special State Mission Day in the Sunday Schools. But any Sunday, if the third is not feasible, will be suitable for a special offering to State Missions. Both churches and the Sunday Schools as such should remember State Missions in a worthy way. The work is imperative and the needs are great. Remember State Missions in October and send contributions promptly to John D. Freeman, Executive Secretary, 161 Eighth Ave., North, Nashville, Tenn.

THE TIME IS APPROACHING

Deacons and other leaders in hundreds of churches have given to the Relief and Annuity Board assurance that the Service Annuity will be included in their annual budget as soon as possible. The time for the making of the budget for 1934 is rapidly approaching. Every church should make a thorough-going Every Member Canvass and the proposed budget should in every case include the Service Annuity.

Pastors are more than willing to participate in this Plan looking to the prevention of old age and disability dependency. The churches should be willing to make such participation possible; the inclusion of an item on the local church expense side of an amount equivalent to 8% of the pastor's monthly salary will accomplish it. No other method is known to the Relief and Annuity Board by which adequate provision for the old age of ministers can be made. The time to do this is when the budget is made. We beg that our churches will not neglect to include the Service Annuity.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Thomas J. Watts,
Executive Secretary,
Dallas, Texas.

Tickling Sensations

Resemblance Prompting Memory
She—Do you remember that lovely moonlight ride we had at Miami last winter, Charley, behind that cute little donkey?

He—Do I remember it, love? As if I could forget it!

She—You are nice to say so, Charley, and do you know, dear, I never see a donkey without thinking of you.—Ex.

Accurate Definition

"A monologue is a conversation between an insurance salesman and a prospect."

THE NEWS BULLETIN

FORTY DAYS AND FORTY NIGHTS

By G. M. SAVAGE

This article is not about Moses being in the Mount forty days and forty nights with the Lord, yet the resemblance is sufficient to suggest that exalted privilege of Moses. I am here making a brief report of the revival services in my four churches this summer; ten days and ten nights in each one. Rev. Floyd Chaffin, a graduate from the Jonesboro Junior College, did the preaching and most of the work for me. He brought a tent with him, although each of my churches has a new church building. It was believed that the tent would draw non-church going people more than the building would, which proved to be true.

The number of conversions and accessions ran up to around one hundred and ninety. The churches were really revived as well as increased in numbers. We had the happy feeling of being very close to the Lord; that the meetings were really His.

The weather conditions in all four communities were such in answer to prayer as to make it clear to me that the Lord was leading. Brother Chaffin has entered Union University for his last two years in college. He is a real addition to the body of ministerial students here, and has already joined the J. R. G. Society of Religious Inquiry.

I have been with three of these churches near forty years, and with the fourth one nineteen years. If this proves to be, but I hope it will not be, the last year of my active ministry, it seemed to me that I was walking on higher ground.—Jackson, Tenn.

PROGRESSION DESPITE DEPRESSION

By DON NORMAN

The Southern Baptist Theological Seminary has entered its seventy-fifth session with a spirit of high enthusiasm and optimism. Despite the financial difficulties faced by the students themselves, and the burden of a heavy debt on buildings and equipment, everyone in any way connected with the Seminary is determined to "carry on" and come to the close of the year with a good record.

A number of facts are encouraging. First is the enrollment. Two hundred seventy-four students matriculated during the first two and one-half days of the session, with indications pointing toward late registrations bringing this total to more than three hundred within a few days. Then, President John R. Sampey announced at the opening convocation, Tuesday morning, September 19, the completion of the endowment of the J. B.

Harrison Chair of New Testament Interpretation. This fund was begun by the late Mr. Harrison, a loyal friend of the Seminary from Greensboro, North Carolina, in 1925. The last check, for \$3,000, was paid from his estate on September 16, by his son, Mr. J. Frank Harrison of Chattanooga, Tenn.

The first assembly of the student body Tuesday morning was marked by a series of "orientation addresses" from the various Professors. Dr. Sampey led in these by giving some Fundamentals for Citizenship in the Seminary. The other members of the faculty spoke on the following subjects: Dr. G. S. Dobbins, "Health and Exercise"; Dr. J. McKee Adams, "Prayer Life"; Dr. W. O. Carver, "Property"; Dr. A. T. Robertson, "Practicing the Golden Rule"; Dr. H. W. Tribble, "Use of the Library"; Dr. J. B. Weatherspoon, "Off the Campus Activities"; Dr. Kyle M. Yates, "How to Study"; and Dr. W. H. Davis, "Honesty".

Three students received the Th. M. (Master of Theology) degree at the opening convocation: Hugh Peterson, New Zealand; Victor Connelley, Missouri; and G. C. Tuten, South Carolina.

Dr. F. M. Powell Speaks

The opening exercises of the Seminary were concluded in the Norton Hall assembly room on Tuesday evening, when Dr. Frank M. Powell, professor of Church History, spoke on "A Brief Estimate of the Study of History."

"History is a moving, living thing; it never dies except when murdered by some teacher, generally in the name of profundity," he declared. "Dryness does not," and he continued, "necessarily connote deepness." "It is not enough just to know a thing, fundamental as knowledge is. Wee to the classroom that is forced to accept the guidance of either the detached specialist or the superficial adept!"

Dr. Powell gave vigorous denial to the claim of some that "history can never be an exact science" because of the "human equation" in both the investigator and the investigated. "The supposed exactitude of physical science," he averred, must rest upon the human equation after all; e. g., we accept without question that light travels 186,600 miles per second. But who found that out? Did light itself make the discovery and announce its speed?"

Regarding the place of church history in the world, Dr. Powell stated that "it is perhaps the most organic part of universal history." The generally accepted statement that the history of the church is co-extensive with that of the universe is mis-

leading, he said, for "the history of the church really began with the life of Christ."

Student Activities

The Seminary is not a place where men withdraw for a period from active life in order that they may study books. Along with their class work is much practical activity in which every student is expected to engage—street preaching, shop meetings, work in hospitals and other institutions, teaching in Sunday schools, and a score of other enterprises. The students "learn by doing." Never has there been a heartier spirit than is being displayed this session under the leadership of Rev. Hugh Peterson, of New Zealand, the director of student activities.

All in all, this session bids fair to be one of the best in the Seminary's history.

SOUTHWESTERN SEMINARY HAS GREAT OPENING

L. R. SCARBOROUGH

We are all rejoicing at the Seminary opening. Our enrollment this year is already considerably increased over the last two or three years, this in the face of the tragic financial pressure and losses on preachers everywhere.

We have never had a finer set of students, a larger percentage of scholarship, culture, and noble co-operating spirit—though all of these have been fine for the last years. And strange to say, students are paying their fees and other expenses better this year than for two or three years. Our chapel, our class rooms, all of our group gatherings are larger than for years, and we are happy. The Southwestern is going on to train the best for the best.

"Give Attendance To Reading"

In order to increase the number of subscribers and bring about a larger reading of the Baptist and Reflector, we make the following offers and suggestions for the associational period August-October inclusive:

No. 1.—THE PREMIUM PLAN. Everyone who subscribes or renews his subscription to the Baptist and Reflector at \$2.00 paid in advance receives a copy each of "The Mystic Symbol", by Dr. John D. Freeman, and of "World Conquest in the Great Commission", by Dr. O. E. Bryan. Six month's subscriptions at \$1.00 paid in advance entitle one to the choice of either of these books. These books of gripping interest deal respectively with the Lord's Supper and the Commission as given in Matthew. Also any worker who sends in a list of six yearly subscriptions paid in advance will receive his own subscription free, and each subscriber secured in this way will receive the books as above. Subscriptions for six months paid in advance entitle the worker to a six months' subscription free and entitle the subscriber thus secured to the choice of the books.

No. 2. THE FOUR MONTHS' PLAN. A wide-awake worker secures subscribers to the number of 10 for each 100 members in the church. Subscribers pay 55c every four months in advance and agree to take the paper for a year. These amounts are paid to the church treasurer or collected by the worker, if necessary, and the whole, with the list of subscribers, is sent to the Baptist and Reflector. The worker gets his subscription free, or, if already a subscriber, he may designate his subscription to some one else. For every subscriber whom the worker enlists from the Four Months' Plan as a yearly subscriber at \$2.00 paid in advance, the worker gets a commission of 30c.

No. 3. THE CLUB PLAN. A wide-awake worker secures a minimum of five subscribers for the club, each agreeing to take the paper for at least six months. From these the worker collects 15c each which he sends, with the list of subscribers, to the Baptist and Reflector. He collects and transmits 15c each month thereafter during the period of the subscriptions. For 10 subscribers enlisted under this plan, the worker gets his subscription free, or he may designate it to another. For every subscriber under this plan whom the worker enlists as a yearly subscriber paid in advance, the worker receives a commission of 30c.

No. 4. THE DELIVERY PLAN. As many Baptists and Reflectors as desired are sent to the worker, who delivers them to the homes of those who will pay 5c a week for them. The worker retains 2c for each paper sold and sends the remainder to the Baptist and Reflector. If he enlists any from this plan as yearly subscribers paid in advance, he receives the same commission as indicated above.

These offers are in effect now. Individuals, Sunday school classes, B. Y. P. U.'s, W. M. U.'s, etc. have here a fine opportunity to make an honest commission and perform a great service in enlarging the usefulness of our state Baptist paper. Select that plan best adapted to the local situation and begin this great service. Write for blanks today. Send all communications and all funds to

BAPTIST AND REFLECTOR

161 Eighth Ave. North.

Nashville, Tenn.