

## The Threefold Mission of The Church

H. D. BURNS, Liberty, Tenn.

"Upon this rock will I build my church, and the gates of hell shall not prevail against it."—Matt. 16:18.

I invite your attention to two words of tremendous importance in this marvelous verse—"My church".

These words fell from the lips of the world's greatest Teacher, the only one who has ever lived who was great enough to command from foreign nations the celebration of His birthday. All nations boast of their great men. England has her Gladstone, Germany her Bismark, China her Li hung Chang, and America her Washington, but the world has its Christ. No one would think of localizing or nationalizing Him. His name has a world sweep to it.

In philosophy Plato and Aristotle divide honors. In art Angelo and Raphael share equal eminence. There are about six soldiers of equal rank and genius. But in the spiritual realm Jesus stands alone. There is but one Rose of Sharon, one Lily of the Valley, and one Bright and Morning Star. This preeminence alone belongs to the Man of Galilee.

In these two words He tells of an organization that would be so powerful that the gates of hell should not prevail against it. This church was to be God's army, a visible force to fight against the forces of evil which beat against the forces of good like waves, against the rocks on the seashore. Every member in this church is a soldier and should be out on the firing line.

This church has a threefold mission in the world. We shall briefly consider the first two aspects of this and hasten on to put our chief emphasis upon the last.

### I. THE CHURCH IS TO GIVE THE GOSPEL TO THE WORLD AND BRING THE LOST TO JESUS.

This is the age-long mission of the church until Jesus comes again. "Go ye therefore, and teach (make disciples) of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20.)

### II. THE CHURCH IS TO CONTEND EARNESTLY FOR THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

Jude exhorted the saints to "contend earnestly for the faith once (once for all) delivered to the saints" (Jude 3). We must never get away from the doctrine of grace. Apostles preached it with the rattle of chains. Martyrs have declared it with arms of fire. Deathbeds have affirmed it in visions of glory. It is the one message that breaks hearts of stone and opens prison doors and sets the prisoner free. There is but one way of salvation, which is by faith in the blood of Jesus shed on Calvary's cross. This must be our pillar of cloud by day and of fire by night.

### III. THE CHURCH IS TO LIFT A STANDARD FOR THE PEOPLE.

Long ago God through His prophet said, "Lift a standard for the people". Through the ages God has lifted and stressed a high standard for His people.

1. *The Standard of Regeneration.* In our anxiety for numbers we have lowered the standard. We have in our churches members who get drunk, take God's name in vain, desecrate the Sabbath, and are guilty of other sins. Some of these hold office in the church.

John the Baptist, the world's first Baptist preacher, did not fall prey to the temptation of numbers. His standard of material for the first Baptist church was high. When many came asking baptism, he said, "Bring forth therefore, fruits meet for repentance"; in other words, "Prove you are saved by your works". Every saved person will bear some fruit, and Jesus said, "By their fruits ye shall know them".

*Regeneration is the first requirement for church membership.* Some have joined the church who knew no more about an experience of grace than a jack rabbit does about running for president. I have known some to confess Christ and be baptized and fail to be present the next Sunday when they were to be given the hand of church fellowship. That is too soon for even a Baptist to backslide.

One reason why we have so many in the church doing nothing is that they have never

been born again. Jesus said, "Ye must be born again". If you expect to live with God and the angels when you leave this world; if you expect to meet God in peace when the leaves of the judgment book unfold; if you expect to have no fear when your feet touch Jordan in death; and if you expect to escape the penalty of your sins when you face the Judge of all the earth, "Ye must be born again".

Can one know when he is born again? "We know we have passed from death unto life because we love the brethren." "The Spirit Himself beareth witness with our spirit that we are the children of God." If a man who has been in a dark prison for years is set free, does he know it? So will the man set free from the prison house of sin. Did the man born blind know when Jesus opened his eyes? If you could find salvation and not know it, you could lose it and not miss it.

2. *The Standard of Separation.* Back in the morning of the world's history God called Abel to lift up the standard. He heard and obeyed God's call to separation, when he brought the lamb to offer as a sacrifice, showing his faith in the coming Lamb of God. Abel was separated unto a higher and holier life than Cain. And through the ages the blood of Abel, shed by his wicked brother, calls to the children of men, not only for vengeance but also for separation.

When the people before the flood became so corrupt as to require their destruction, God found Noah, a preacher of righteousness, to build an ark for the salvation of Noah and his family, that through these the standard might be raised. But the descendants of Noah lowered the standard, and once again the call for separation was heard.

God leaned over the battlements of glory and called Abraham out of his country, from his father's house, and from his kindred unto a land later to be revealed. But the descendants of Abraham failed to keep the standard lifted high, and Israel went into captivity.

Again God renewed His efforts to have the standard lifted high. From Midian's mountain He called Moses from the burning bush to bring Israel out of Egypt. Why

(Continued on page 3)

## Baptist and Reflector

Organ Tennessee Baptist Convention  
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# Editorial

## Why Pledge?

The annual Every Member Canvass in Southern Baptist churches extends from Nov. 19 to Dec. 10. Why should we line up and make a pledge?

Some object to signing a pledge card on the ground that "we cannot know a year ahead how much we can give". But we are not asked to state how much we *can* give during the year, but how much we *will* give provided God blesses us to that extent. Beyond that we can and ought to give as much as the Lord makes possible.

Others say: "I don't believe in promising a definite amount when I don't know whether I shall be able to meet it or not." When we buy things on the credit or on installment plan and promise certain sums at given times, we do not know whether we shall be able to pay them or not. But we believe we can and, therefore, promise.  
*Let us treat our Lord that well.*

A signed pledge card is simply one's agreement to respond to the Lord's goodness with indicated contributions. If one's earning capacity is reduced so as to make it needful, the card explicitly grants the right of modification. It is assumed that the Christian will not take any undue advantage of this.

Some object: "We've never done it that way before." This is neither a Biblical nor a human reason why it should not be done now. A country church in Lawrence County reported to its Association in the fall that it put on an Every Member Canvass last year for the first time in their history and that they raised more money than ever before and that they were going to put on the Canvass again this year. "Go and do thou likewise."

At its last meeting in May at Washington, the Southern Baptist Convention repeated the conviction it has held for years, "that the Every Member Canvass, when intelligently made, is the most effective method of leading our people to adopt the Bible plan of financing the work of our churches at home and abroad and that we put our entire strength behind this movement" (Min-

utes S. B. C., 1933, p. 35). The Convention was composed of representatives of Baptist churches and bodies from all over the South. It should be our joy to co-operate with such representative consecration and conviction and in that plan of eliciting kingdom funds which has such a noble end and which has proved to be the most effective method yet devised for securing that end.

The Every Member Canvass looks to "the complete enlistment of every member of every church in the regular and systematic support of all the work of Southern Baptists everywhere, with the tithe as the minimum of Christian Stewardship". That the local church needs constant and regular support, is admitted by every discerning member. The same is true of all other kingdom causes. Pledges in the Every Member Canvass are designed to serve these ends.

Most churches promise a definite salary to the pastor. It has been found that more is done along this line than when left to haphazard. The principle of a church's promising a definite amount is in principle the same as when an individual does. Some churches even take personal pledges from the members to apply to pastoral support. Churches make definite promises and solicit personal pledges for the construction of church buildings and pastors' homes. Every alleged objection to an Every Member Canvass can with equal propriety be lodged against the things just mentioned. Take the principles involved in the pledging before referred to and apply them to the church budget and we have the Every Member Canvass. No New Testament teaching is violated in either case. Just as churches, through pledges to the pastors' salary and to the construction of church buildings and pastors' homes, have something definite upon which to proceed in such matters, so our churches and denominational agencies, through pledges in the Every Member Canvass, *have something definite upon which to proceed in laying out what they are obligated to do.* In the Every Member Canvass Baptists are given the opportunity to underwrite, as it were, a line of service at home and abroad which engirdles the globe in its sweep. A pledge is a demonstration of co-operation.

New Testament giving is to be "according as he purposeth in his heart" (II Cor. 9:6). If pledges to church buildings, etc. do not violate this principle, neither do pledges in the Every Member Canvass. Both the pledge and the keeping of it are to be according to the purpose of the heart.

Giving is to be so done "that there may be equality" (II Cor. 8:14). Faithfully carried out in the Southland, the Every Member Canvass takes the "abundance" of the well-to-do and the "want" (lack) of the poor and make them supplement each other. If a penny a week is the Christly measure of one's ability, let it be pledged and given with as much sacred dignity as the \$100 a week which measures the ability of another. Both

are to be given "as the Lord has prospered" (I Cor. 16:2).

The aim of the Every Member Canvass is "the complete enlistment of every member of every church in the regular and systematic support of" kingdom causes. This reminds one of Paul's injunction, "Upon the first day of the week let every one of you lay by him in store, etc" (I Cor. 16:2).

The Corinthians in giving to "the poor saints at Jerusalem", the principle of which applies to all Christian giving, were "forward a year ago" and Paul urged them, "Now therefore perform the doing of it" (II Cor. 8:10-11). A year before the Corinthians expressed their intention and willingness to give; now Paul urged them to carry out the same. He sent certain brethren to them to "make up beforehand your bounty" (II Cor. 9:5). The literal rendering of this is, "Your already promised blessing". Here is the principle of the Every Member Canvass, which involves both pledge and performance. A year ahead one indicates a "promised blessing", and through the year he is to "perform the doing of it".

*Let Tennessee Baptists pledge and perform!*

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## Ministers' Conference

The Tennessee Baptist Ministers' Conference met in Murfreesboro on Nov. 14 in the auditorium of the First Baptist Church prior to the opening of the State Convention in the evening. Last year's president, S. P. Devault, was in the chair, and a good attendance was on hand, which increased as regularly.

In the election of officers J. Carl McCoy of Memphis, was chosen president and Fleetwood Ball of Lexington, secretary.

C. E. Wright, of Winchester, conducted the devotions, speaking on "Lovest thou me?" Referring to the scars of Jesus, the speaker said: "No one is ever the same after seeing the rough places in the body and hands of Jesus." His address put appealing emphasis upon the fact that "love is the acid test of discipleship and of the ministry".

C. P. Jones, of Greeneville, spoke in a moving way on "The Minister's Spiritual Life". "God will not say much hereafter about furniture, stock markets, etc., but He is tremendously interested in the enterprises of the church." The minister should look well to his body, training of his mind, and his personal appearance, but "spiritual power is the most important of all". When visiting, "the minister should leave his knee-prints behind him". "When ministers are more filled with the Spirit, the pews will be filled with more listeners."

R. N. Owen, of Paris, followed with an instructive discussion on "The Minister and Definite Calls to Service". The speaker answered positively and affirmatively the question, "Are ministers definitely called today?" They are "definitely called, but not identically". Three temptations confront the preacher: "To recline, to shine, or to

whine." "No man can lie down on a cross and find it a bed of roses."

Carter Helm Jones, of Murfreesboro, spoke in his own inimitable way on "Some Ministers I Have Known". As the speaker carried them back through the years and called the worthies he had known to pass in review before them, and as he brought them to the climax of his unique address, the listeners felt that they were treading on holy ground.

The editor, being in a committee meeting, did not get to attend the afternoon session of the Conference. S. P. Poag, of Covington, was scheduled to conduct devotions. Roger L. Clark, of Martin, was to speak on "The Minister and His Fellow Ministers". R. J. Bateman, of Memphis, spoke on "The Minister and the Denominational Program". Brethren Poag and Clark were not present. But reports from the Conference unanimously voiced the fact that Brother Bateman's address was a masterpiece. He has been asked to put it in manuscript form for the Baptist and Reflector.

The program committee for both the Pastors' Conference and for the State Convention, Brethren H. T. Whaley, chairman; C. F. Clark, Ralph Gwin, J. B. Tallant, W. M. Wood, W. C. Creasman and S. P. Martin, are to be commended for the fine things they provided for both bodies and for the special emphasis upon spiritual things which the programs accomplished.

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### "Great Grace Was Upon Them"

In words of greeting to our Baptist people, soon to assemble in the Convention at Murfreesboro, Baptist and Reflector recently expressed the hope that in convention assembled, as well as during the year, we might be so blessed of the Lord that at the close of the Convention year it could be recorded of us, "and great grace was upon them all".

The recent Convention at Murfreesboro was freely said by many to be the best they ever attended. The spiritual stream ran deep and refreshingly. "The unity of the Spirit in the bond of peace" was never more beautifully manifested and kept. One felt like he had attended a revival. A fresh note of devotion to the Master's service was heard. And when the last note of the closing song, "God be With You Till We Meet Again", was sounded and President R. G. Lee prayed the closing prayer, we felt like, yea, knew, that we had been in the holy presence of God.

When the Convention meets next year in Elizabethton, may we be able to look back over the year to the Convention passed and say that throughout the year "great grace was upon them all".

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### We Told You So

The Associated Press, of October 30, carried in the papers what purported to be an authoritative word from Washington that

rum smuggling from foreign ports is now greatly on the increase—with the number of rum smuggling vessels nearly doubled, and a tremendous increase of liquor supplies at the sources, while the Government has discontinued large numbers of its patrol boats and greatly reduced its forces of enlisted men with which it might have resisted this smuggling. This authority says that "smuggling would be easier if prohibition were gone", and prophesied that, in this situation, the Government will stand to lose "\$50,000,000.00 annually in evaded duties". The prohibitionists "told you so". They have repeatedly and insistently warned the country of this danger. Licensing the liquor traffic will not even check the rum smugglers and bootleggers who will, by their illegal methods, in which the wets have persistently encouraged them, be relieved of the costs the licensed dealer must pay and thus under sell them, with cheaper, and possibly meaner, liquor. The repeal of prohibition will, as experience shows, make this whole land a haven for rum runners and bootleggers.—H. Beauchamp, Dallas, Tex.

### THE THREEFOLD MISSION OF THE CHURCH

(Continued from page 1)

this? And why later the thundering echoes of God's voice from Horeb, breaking the age-long silence of the desert? Why the hard task of bringing Israel out of Egypt and all the signs and wonders there? *God wanted a people separated unto Himself.* But this nation so wondrously favored drifted until, in Malachi's day, they said it was vain to serve God and became the robbers of God by withholding from Him tithes and offerings.

Yet in infinite mercy God once again called for the standard of separation to be lifted high. From the coasts of Caesarea Philippi the immortal voice of God manifest in the flesh said, "And upon this rock I will build my church (my called out assembly of baptized believers), and the gates of hell shall not prevail against it". But this church has often failed to keep the standard high until in many instances men guilty of gross sin hold prominent official positions therein.

3. *The Standard of Loyalty to the Church.* "Forsake not the assembling of yourselves together, as the manner of some is." I have heard some say, "I don't go to church very often, but I love my church". Could you be truthfully said to love your home and family, if you rarely went there and did not support them? And then you don't go to your church and support it and yet you love it? I don't believe a word of it! If you loved your church, you would support it with your presence and substance.

One of the outstanding needs of the church is that its membership shall feel their

responsibility. We have some in our churches with the Ahab spirit, as well as some with the Elijah spirit. Ahab went up to eat and drink; Elijah to worship and serve God. What do some members care if there are empty pews to greet the preacher, and if the little foxes of sin gnaw at the roots of the fairest flowers in God's garden? What do they care if kingdom-plans die at birth, if they can have a good time in picnics and birthday dinners on the Lord's Day? But praise God, some have the Elijah spirit and give their best to the cause of the Lord.

God help me to blow the trumpet to awaken careless church members and get them out on the firing line for Jesus! We need to realize that *church membership means something.* When you gave your hand to the preacher for church membership, you made a vow or oath, the most binding form among men. Herod against his own wishes, had the head of John the Baptist cut off, because Herod had made an oath to his dancing step-daughter. Shall an unconverted Jew ruling under a heathen government have more respect for his vow than the blood-bought child of God? God forbid!

4. *The Standard of Love.* That night in the shadow of Calvary's cross Jesus said, "Love one another even as I have loved you". Were the church swayed by that love today, it would have spiritual power and the cause of Christ would prosper in a great way.

Do you know the difference between the iceberg which sent the Titanic down and the sea on whose bosom is carried on the commerce of the world? The difference is one of temperature. Lower the temperature, and the sea becomes an iceberg; raise the temperature, and the iceberg becomes a sea. The difference between a church that attracts and one that repels is temperature.

5. *The Standard of Honesty.* In order to get credit, it was once only necessary to say, "I am a deacon or preacher in a Baptist church." Try it now, and see what it amounts to! A Christian ought to be honest with God and man.

Debts are piled upon our boards, and we cannot send missionaries back to their fields from lack of funds. The solution is to come back to God's order and plan. We take care of our obligations, then if anything is left we give something to the church, when our church ought to come first. I have no right to spend one cent for pleasure until I have given the Lord His share. Hear me, my friends, I will wear my old suit all winter and put my car in the garage and walk before I will fail to give God His tithe and meet my obligations to the church.

When God's people lift these standards and live up to them, then will the church have power with God and influence with men!

# Tennessee Baptists Hold 59th Convention

By ELIZABETH PRESTON

Promptly at 7:30 o'clock, Tuesday evening, November 14, the Tennessee Baptist Convention, in 59th annual session, opened at Murfreesboro, Tennessee, in the First Baptist Church, with President R. G. Lee presiding. After a service of worship in song led by Stanley M. Armstrong of Memphis, the opening prayer was led by E. L. Atwood of Tennessee College. Brother J. G. Hughes of Union City read the Scripture for the evening and led in prayer.

The Convention was then organized with R. G. Lee unanimously re-elected president of the body; J. C. McCoy, Memphis, elected vice-president from West Tennessee; H. L. Smith, Clinton, vice-president from East Tennessee; Fleetwood Ball, Lexington, recording secretary; N. B. Fetzer, Nashville, statistical secretary, and Dr. John D. Freeman, Nashville, executive secretary and treasurer.

Dr. Carter Helm Jones, pastor-host to the Convention, gave the welcome address in his own unique and humorous way, and Brother L. S. Sedberry, of Gallatin, responded to it in a splendid fashion. There being no miscellaneous business, announcements were made, followed by worship in song just preceding the Convention sermon.

Pastor N. M. Stigler, of Martin, brought the sermon, speaking from the third chapter of the Book of Revelation, verses 14-22. In his message he sounded the call for a new world-wide mission campaign to be undertaken by Southern Baptists.

## Wednesday Morning

Following the song, "Blessed Assurance", Brother J. H. Hughes of Chattanooga led in prayer. "How Firm a Foundation" was then sung and Pastor C. M. Pickler of Red Bank, Chattanooga, read the Scriptures, Genesis 22:1-8, and John 1:29, and led in prayer. The congregation sang "Jesus, Keep Me Near the Cross", after which miscellaneous business was taken up. The report of the Program Committee by Chairman H. T. Whaley of Nashville, was the recommendation that the program as printed and passed out be adopted. This was so done. President Lee appointed the following committees: Committee on Committees, C. F. Bowden, chairman; J. G. Hughes, W. R. Rigell, C. E. Patch, J. R. Black. Committee on Program, R. N. Owen, chairman; H. B. Cross, D. N. Livingstone, W. R. Deal, Marvin Wayland, H. W. Ellis. Committee on Communications, E. L. Atwood, chairman; J. T. Warren, J. J. Hurt.

Dr. John D. Freeman was asked to present the Associational Moderators, who were: Will Weaver, East Tennessee; N. M. Stigler, Beulah; L. S. Sedberry, Bledsoe; Herman Matthews, Sevier; S. A. Maples, Concord; H. B. Cross, Nashville; W. C. Smedley, Ocoee; Walter Smithwick, Lebanon; Homer Lindsay, Big Hatchie; J. H. Wallace,

Clinton; George Ridenour, Campbell; C. M. Dutton, Providence; Evie Tucker, Riverside; T. E. Haney, Giles. Dr. J. J. Hurt, president of Union University, introduced the new pastors who have come to Tennessee churches during the past year. Some twelve were in attendance: C. E. Martin, from Kentucky, Calvary, Alcoa; G. G. Graber, from Kentucky, Watertown, First; A. J. Underwood, from Ohio, Cove Creek; D. C. Sparks, from Kentucky, Trenton Street, Harri-man; L. D. Cranford, from Georgia, East Lake, Chattanooga; Walter Haney, from Alabama, Eudora, Memphis; Clyde Burke, from North Carolina, Concord, Chattanooga; Brother Upshaw, from North Carolina, Second Church, Greeneville; D. A. Burke, ordained to the ministry only a few weeks ago, Capleville, Memphis; Brother Wright, also just ordained, Jamestown; Carl Thomas, coming from another faith in March, Knoxville; Frank Wood, assistant pastor, Fifth Avenue, Knoxville. Brother Mark Harris led a prayer for these who have come into the ranks of our Tennessee brethren.

A telegram of greetings from South Carolina was read and Dr. J. B. Weatherspoon, of the Southern Baptist Theological Seminary at Louisville, was introduced. He brought greetings from the Seminary and from the Tennessee students.

After the song, "Trust and Obey", Dr. A. U. Boone of Nashville, led in prayer. Dr. M. E. Dodd, of Shreveport, La., and President of the Southern Baptist Convention, brought the first address of the morning, using as the basis of his message the second chapter of Acts, verses 41 and following. In this passage he said, were the outlined characteristics of the world's greatest democracy—a spiritual democracy, the church. It was (1) Christ-established; (2) Christ-commissioned; (3) Spirit-filled; (4) characterized by spirit of fellowship, and (5) apostolic. "Most of us," he said, "have been thinking about what we are going to get rather than what we are going to give. We need to bear responsibility worthily. We need a 'lifting' of our spiritual skyline and a 'deepening' of our spiritual life. A line should be drawn between things spiritual and formal, between things earthly and heavenly, between things temporal and eternal, for those things of spiritual values are the supreme things. We need to realize the position of the church and the purpose of the church in the world, stop 'piddling' with things of a day, and begin dealing with things eternal. We should give to Him our time, talents and possessions that belong to Him that they may be used in the redemptive work of the world, working together with ourselves, with each other, and with God, partners with Him, and in it all magnifying our office, glorying in the Cross, lifting high the standard and banner of the King

Eternal, pointing the way home to souls lost in the darkness of the night." In closing, Dr. Dodd made an urgent plea for the Co-operative Program and the Every Member Canvass.

The report of the Executive Board was next in order on the program and Chairman L. S. Ewton called for Secretary John D. Freeman to make that report. Copies of the report were passed to the people and Dr. Freeman briefly called attention to the various phases of it, showing that gratifying work has been accomplished by the 78 pastors who have been aided by State Mission funds, and that the departmental work—W. M. U., Educational Department, Baptist and Reflector, Orphanage, and Christian Education has been carried on in an efficient manner. The treasurer's report revealed that, in spite of a total decrease in receipts for the year of \$53,970.00, as compared with 1932, and of \$89,458.00, as compared with 1931, the entire operating expense of the Board was paid and there was a balance of receipts over disbursements in the State Mission Department of \$279.11, leaving a net deficit from former years of \$14,547.92. Outstanding obligations against the Board amount to \$37,217.92, which includes the former deficit, the \$18,770.00 balance on the Nashville Hospital debt which is provided for in the regular budget, and a \$4,000.00 balance on the church building fund (money borrowed to pay pledges made to churches during the period when the Board gave money to aid in the erection of meeting houses). Among the recommendations made were the following: That the ensuing year's program be laid out on the 50-50 division of the Co-operative Program funds, that the Convention approve of the Lord's Acre plan, that the \$100,000 Club be vigorously pushed in January, that the Board at its December meeting, be authorized to provide some method for a more intensive campaign of enlistment and evangelism, and others, all of which, with the entire report, were adopted by the Convention.

Telegrams of greeting from Pastors Lyn Claybrook at Bolivar, and from W. Henderson Barton, who was in the Mississippi Convention at Tupelo, were read. O. L. Hailey made the motion that greetings from the Tennessee Convention be sent to others which were in session. The motion carried.

President R. G. Lee brought the sermon for the morning, reading from Matthew 12:38-50, and using as his text and subject the 42nd verse: "Behold, a greater than Solomon is here". The entire audience was stirred as the speaker lifted up and magnified Jesus Christ who is "the Fact of facts, the Bible's theme, and stands alone, unique, supreme—the one greater than Jonah, than Solomon, and with whom no comparisons can be made".

In a striking manner, not easily forgotten, Dr. Lee presented anew old truths which prove that Jesus Christ is "the Supreme One". Great in *birth* He was, for He was born of a virgin with God as His Father; the angels sang in chorus at His birth, the shepherds worshiped Him in the manger where He lay, and the Wise Men brought Him gifts. He was great in *wisdom*, for He knew all things even before they came to pass; great as a *builder*, for He "buildeth a temple of living stones, Himself the chief cornerstone; His is a great *throne*, Heaven, with earth for a footstool; great in *praying*, an Intercessor in whose name prayers are asked and answered; a great *provider*—of food, of health, of any and every need; great *gifts* are given to Him, for people give themselves; great in that "No sin was found in Him"; great as to *death*, for His death showed God's love for sinners, and His hatred of sin; great as to *sacrifice*, for He gave Himself. Solomon's life might be summed thus: "He came, he reigned, he slept; but that of Jesus would be: "He came, He reigned, He slept, He arose, and today He reigns! He has no successor, no prototype." The speaker concluded his message with the challenging question: "What will be our response to the greatness of Christ?" and Dr. J. B. Weatherspoon closed the service with prayer.

#### Wednesday Afternoon

The afternoon session opened with the singing of "All Hail the Power of Jesus' Name", followed by the Girls' Quartet from Park Avenue Church, Nashville, who sang "My Jesus, I Love Thee". After announcements were made, silent prayer was offered before Vice-President H. L. Smith, presiding, called for the various reports. Brother A. H. Huff of McMinnville, in the absence of Chairman Fred Brown, brought the report on the Co-operative Program. "The Co-operative Program is scriptural and practical, hence permanent," he said. "According to Louie D. Newton, it is the 'harness for Southern Baptists', and the Every Member Canvass is the means whereby we can put on that harness and pull together for a definite goal." The needs presented were: (1) a wide distribution of information concerning the causes, and (2) a more enthusiastic response on the part of the canvassers.

The report on Missions was given by Chairman C. F. Clark, Chattanooga, and showed that although Tennessee was well up the line in contributions to this cause, during '31-'32, there were over 700 churches which gave nothing at all. The recommendation was made that every church take stock to see how many are "omissionary" Baptists.

In the absence of Chairman M. D. Jeffries, Brother D. A. Ellis of Memphis gave the report on Hospitals, which revealed a great work being done and the interesting fact that 98% of the "possibly curable" patients were dismissed "cured".

H. B. Cross of Nashville brought the report on the Orphans' Home, recommending that the Associations organize to furnish supplies for the Home, that one Sunday's offering from the Sunday school be donated, that those who are clothing children continue to do so, and that the Orphanage picture and the Christmas offering be heartily supported.

All reports were adopted as read.

Missionary W. E. Allen of Brazil was given the opportunity to speak and he brought greetings from Brazil, told of the consecrated giving of Christians there—\$10 per capita—and urged that more missionaries be sent and none recalled. As an emphatic climax to what this missionary of the Cross had just been saying about the burdens which one man had to carry and which were almost "burdening to death", J. B. Tallant announced the death of Dr. F. J. Fowler of Argentina, news of which had just been received. A motion was made and carried to send a telegram of sympathy to the son, James Fowler, of Harriman.

Chairman Chesley Bowden of Elizabethton gave the report of the Committee on Committees, after which the centennial service for Union University was held with President John Jeter Hurt in charge. It seemed very fitting that such an observance should be held at this Convention, for it was in Murfreesboro that the institution was once located, but was moved to Jackson in the early eighties. A history of the school was read by Dr. Hurt and a tribute paid to it by D. A. Ellis, president of the trustees. A call for all former students to stand showed that many present were Union U men and women.

After the reading of a telegram of greetings from the Mississippi Convention at Tupelo, Superintendent W. D. Hudgins, in the absence of B. F. Collins, presented the report of the Educational Department, passing out printed copies and speaking briefly to the report which in almost every respect was the largest and best ever submitted, and that in spite of a limited force of workers. The report showed a remarkable growth in all three lines of the work. A total of 21,445 awards were sent out during the year in addition to the more than 1,000 deacons who were in Deacon Schools where no awards were given. There were 214,450 hours of teaching, which is equivalent to 62 high schools with an average of 20 graduates running the whole nine months. 971 weeks of volunteer teaching were given by 780 volunteer workers. Special programs, church schools, Daily Vacation Bible Schools, Preachers' Schools, in addition to the Encampment and Convention and other activities, have been fostered by this Department. The report was adopted.

Dr. P. E. Burroughs, of the Sunday School Board, in speaking to the report, took as a text Ephesians 4:11—"And he gave some (churches), apostles, and some prophets, and some evangelists, and some pastors and teachers". After paying a tribute

to Mr. Hudgins, who for 26 years has so ably led the Educational Department, he made the following optimistic observations: That (1) we have the best situation in our land today as far as youth is concerned; (2) more people are attending the House of God than ever before; (3) more people are giving more money (measured in comparison); (4) there is abroad today the finest and most definite intelligent missionary spirit than ever before, and (5) we are in the midst of the richest, best and finest evangelism ever known. The speaker maintained that if the present progress were kept and surpassed as concerning baptisms, in the next one-third of a century, we shall see 10,000,000 added to our churches; for in the last third of last century 2,000,000 were baptized, and in the first part of this century 4,000,000, or 2 1-2 times as many. Only last year there were 226,000 baptized. This encouraging note was good to hear.

#### Intermediate B. Y. P. U. Sword Drill Contest

An attractive feature of the afternoon's program was the Intermediate B. Y. P. U. Sword Drill contest with Miss Roxie Jacobs, State Junior-Intermediate Leader, in charge. Twelve contestants very ably displayed their skill in "handling" God's Word. They were: Bonnie Hutchinson, Bell Ave. Church, Knoxville; Mary Sue Hardcastle, Belmont Heights, Nashville; Ethel Herron, First Murfreesboro; Hazel Webb, Central Ave., Memphis; Mattie Poole, Bellevue, Memphis; Margaret Cooper, First, Lenoir City; Hostettler, First, Fountain City; Nettie Lee Underwood, Donelson; Pearl White, First, Lenoir City; Carl Nave, Butler; Jessie Davis, Brownsville; Aletha Taylor, Ducktown.

The winner of first place, who will represent Tennessee in a Sword Drill to be held at the South-wide Conference in Nashville, Dec. 27-29, was Mattie Poole, Bellevue, Memphis. The winner of second place was Margaret Cooper, First, Lenoir City.

#### Wednesday Evening

The evening session opened with worship in song and prayer—Stanley Armstrong leading in "I Am Thine, O Lord", and "Amazing Grace", and Brother A. A. McClanahan, Jr., leading the prayer. Our beloved J. H. Wright delighted the congregation by singing an additional stanza of "Amazing Grace", one used in other years. The Scripture lesson was taken from Phil. 2:1-16, and read by R. W. Selman of Chattanooga. After prayer, the Tennessee College Girls' Glee Club, under the direction of Professor Carson, sang "He Lives on High".

J. D. Crain of Greenville, S. C., brought the address of the evening, "John and His Axe"; text, Luke 3:9: "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth forth not good fruit is hewn down and cast into the fire". The speaker denounced all movements that are not right, saying that already they are

doomed to failure. "The liquor 'tree' must come down," he said. "God's people must awake to the terribleness of sin and put up a tremendous fight." His was a ringing challenge to combat the evil which is sweeping the land today in the grim spectre of prohibition repeal.

After the song, "Stand Up for Jesus", Dr. J. B. Lawrence, secretary of the Home Mission Board, spoke, following up the message of Dr. Crain by saying that "God is expecting us to take hold of the axe to bring down the trees of unrighteousness". The problems facing the world today, as he had observed, are the race problem, the city and economic problem, the distorted thinking of our people; and the modern world spirit. "But we face also today the most glorious age ever faced because of our (1) Knowledge, (2) Wealth, (3) Power, and (4) Magnificent Christian facilities for preaching and Propagating the religion of Jesus Christ, the only One through whom we can find a solution to today's problems. "We face an age," continued Dr. Lawrence, "that needs, above every age, the Gospel of Jesus Christ, and the evangelistic task is a great one". In setting forth the accomplishments of the Home Mission Board, he concluded by saying: "The Home Mission Board is still functioning; it has not gone out of the Missions business!"

The evening's service was closed with prayer led by H. W. Ellis of Humboldt.

#### Thursday Morning

After a song service of "I Gave My Life for Thee" and "Footsteps of Jesus", R. Lofton Hudson of Springfield read the Scripture, Matt. 6:19-34, and led in prayer. Harry Wester, evangelist singer from Harriman, sang "Jesus Will Never Forsake Me".

The Journal was read by Fleetwood Ball. No special recommendations were presented, but motions were made to send resolutions of appreciation and respect on the death of Dr. Lloyd T. Wilson, a former Corresponding Secretary of Tennessee; that the same be done for the family of Dr. A. J. Holt, Florida, of B. F. Jarrell, Humboldt, and of Judge W. A. Owen, Covington, all of whom also died during the past year; that words of appreciation for service be extended to Dr. O. E. Bryan and Dr. W. C. Golden. Prayer was offered for Dr. J. B. Leavell, who is ill at his home in Nashville. The report on Christian Education was given by Chairman John A. Davison, Clarksville, who gave some splendid statistical information concerning not only our schools in Tennessee but also in the South. The report revealed some 800 students in our 3 senior colleges and 215 in Harrison-Chilhowee Baptist Academy, and Tennessee Baptists are urged to help as much as possible in equipment, endowment and hearty support. It was recommended that at the next Convention one hour be provided in the program for the discussion of this most important phase of our work. The report was adopted.

Dr. Davison spoke briefly to the report, followed by Dr. J. B. Weatherspoon of the

Louisville Seminary. "We need today training of leaders, not just training of followers," he declared. "We need Christian Education, not that we may have a chair of Bible, not that we may have something added to what the State is doing, but something introduced, like a new spirit, a new loyalty. Christian Education is a recognition that religion must be the heart of life. The day of this is at hand. Let us not let our schools suffer, but strengthen them with gifts and underguard them with prayer."

E. P. Baker, LaBelle, Memphis, spoke for Southwestern Seminary, Ralph Gwin, Columbia, for Baptist Bible Institute, Dr. J. T. Warren for Carson-Newman College, Dr. E. L. Atwood for Tennessee College, and Principal Roy Anderson for Harrison-Chilhowee. Dr. J. J. Hurt spoke for Union University the day preceding, and graciously gave his allotted time to the other speakers. Dr. A. U. Boone made the motion that the address of Dr. Weatherspoon be printed in tract form. The motion carried.

Brother Homer Lindsay made the report on the Relief and Annuity Board in the absence of Chairman O. O. Green, and Field Secretary Hugh Latimer of the Board spoke to the report. The report was adopted. W. Henderson Barton read the Social Service Report which embodied co-operation with the N. R. A., a stand against repeal, no compromise to be entered into, and a reliance upon the power of God. Mr. Barton, speaking to the report, said: "The message to our enemy is—We've just begun to fight!" The report was adopted.

With Brother J. Carl McCoy presiding, Dr. John D. Freeman was introduced, bringing a message on "Baptist Alternatives for 1934", in which he said that we could do one of two things: We could criticize or give the churches something to do. "Organize for service" should be our slogan," he declared, "and our great task is to enlist men." An optimistic note was sounded throughout the address which so definitely pointed out the opportunities offered Tennessee Baptists today.

#### Thursday Afternoon

Brother J. H. Grime led the opening prayer for the afternoon session, followed by the singing of the hymn, "O Zion, Haste". The report on Religious Literature was read by Chairman O. L. Rives of Tullahoma, and declared that the denominational paper was more than a trade journal or a medium of exchange; its resultant should be denominational loyalty and solidarity, carrying balance and optimism, kingdom happenings, and its morale sustained to a high level. The literature discussed was "Baptist and Reflector", and "Home and Foreign Fields". The report was adopted.

Dr. O. W. Taylor, Editor of Baptist and Reflector, spoke to the report, saying that the paper of Tennessee Baptists stands, and will continue to do so, for "doctrinal, ecclesiastical, and moral soundness, a genuine regeneration, and experience of Divine grace,

world-wide evangelism", and "against all unionism".

Dr. A. U. Boone, Nashville, also spoke to the report in behalf of Dr. J. T. McGlothlin, Business Manager of the Sunday School Board, calling attention to the new Song Book, "Songs of Faith", and again emphasizing our Missions Magazine, "Home and Foreign Fields".

Dr. Boone, as chairman of the committee on the Historical Society, brought that report which urged that Baptist history be preserved, and recommended (1) That the young people be taught the value of Baptist history, (2) That the pastors seek to find and preserve interesting stories of the early days of the pastorates where they serve, and (3) That the work of the Historical Society be taken over by the Executive Board and feature it in the annual report to the Convention. The report was adopted.

Dr. W. R. Rigell of Johnson City, brought the report on Obituaries, which carried some 15 names of those who have passed away during the past years. With the addition of two other names, the report was adopted. Several present paid worthy tribute to those whose names had been read.

After a quartet number, "The Riches of Love", by Stanley Armstrong, C. E. Patch, Roy Dean, and Sibley Burnett, the report on W. M. U. work was given by Mrs. W. A. Gaylor of Memphis. The report called to mind that for 45 years W. M. U. had rendered great spiritual service with Missions as the theme. During the past year 307 new societies were organized, all goals in the Young People's work were exceeded, 850 young people attended houseparties or conclaves, 1042 conversions have been effected through Personal Service, 7,031 have signed Tithers' Cards, 45 associations had regular quarterly meetings and 1,035 women and young people have signed up in the 100,000 Club. Much other work, worthy of commendation, is being done by the Tennessee W. M. U., in the Orphanage, our schools, among the negroes, and in Goodwill Centers. The 1934 W. M. U. Convention is scheduled for Chattanooga, First Church, March 20-22. The 1934 Watchword is "Be strong and of good courage". The report was adopted.

Mrs. R. Kelly White, Nashville, who spoke to the report, asked Miss Mary Northington, Corresponding Secretary for Tennessee W. M. U., to speak first. Miss Northington displayed a poster on the Christmas (Lottie Moon) offering out of which the salaries of 105 missionaries are to be paid. Mrs. White read an editorial from Home and Foreign Fields, in which Dr. John L. Hill commended the work of the women, also a brief word of commendation from Dr. Frank Tripp, General Director for the 100,000 Club. The speaker assured the Convention that the women worked in the capacity of helpmeet to the men in the state work for "no one ever goes beyond

(Continued on page 16)

# SUNDAY SCHOOL LESSON

By THE EDITOR

DECEMBER 3, 1933

## Paul In Ephesus

Scripture: Acts 19:8-20. Golden Text: Matt. 5:10.

Readings: Acts 18:18-28; 19:23-29; 20:28-38; Eph. 1:1-14; Psalm 27:1-16; Eph. 6:10-20; Isa. 40:18-23.

Paul was in Ephesus, where he did his greatest work on his third missionary journey. The keynote of our lesson is "So mightily grew the word of God and prevailed."

### I. The Salvation of Unconverted Religionists (19:1-7)

God used Paul to bring a spiritual blessing to "certain disciples" of uncertain status.

1. *Discovering Their Plight.* Paul's question, "Did ye receive the Holy Spirit when ye believed?" (Greek), evinced that he had noticed the absence of spirituality and power in these men and also tested the "faith" they professed. They were revealed as ignorant of the Spirit and as only having been "baptized unto John's baptism." But, whoever baptized them, they were minus the repentance and faith and inner change required of those properly "baptized unto John's baptism" (verse 4; Lk. 3:3-9). *They were not born again.* In the case of proper subjects, John's baptism entered into the New Testament church with unquestioned validity (Matt. 16:18; 1 Cor. 12:28; Acts 1:21-22). Otherwise it was an empty shell. So of baptism today.

2. *Setting Them Right.* Paul's question did not relate to what took place at baptism, but at faith, the point where regeneration takes place (Jno. 1:11-13; 1 Jno. 5:1). A truthful answer to such shows whether one has been born again. If one has nothing except what he claims to have received at or in baptism, he has nothing! So Paul preached the gospel to these men (verse 4). Transformed by it, they were then ready for baptism. Then in addition, through apostolic hands, there came a special empowering of the Spirit, which is beyond the agency of any hands today.

A desperately needed growth and prevalence of the gospel today is the conversion of unconverted religionists.

### II. Evangelizing the City (8-10)

1. *The Location:* Ephesus. This was the metropolis of proconsular Asia, a part of modern Asia Minor. Pliny called it "The Eye of Asia." Situated about a mile from the Aegean Sea, it was reached by an artificial harbor on which were found ships from all lands. Its temple of

Diana was one of the Seven Wonders of the ancient world. Ephesus was rich, corrupt, idolatrous, and superstitious. *Here Paul preached simply the Word of God.* After government, business, science, education, reform, and welfare work have gone their limit, the pure Word of God alone remains the secret of the salvation of both the citizen and the city.

2. *The Proclamation:* "Reasoning and persuading the things of the kingdom of God."

(a) "Things concerning the kingdom of God." These were what Paul preached at Ephesus. In his address to the Ephesian elders, he himself said that he had preached "repentance toward and faith toward our Lord Jesus Christ" (Acts 20:21). These necessarily included all the redemptive truths which clustered around them. In other words, *Paul preached the gospel*, which is "the gospel of the kingdom" (Matt. 24:14) and deals with the kingdom militant and the kingdom triumphant.

(b) "Reasoning." The word "disputing" in the Authorized Version means "reasoning." Paul's manner of reasoning is silly to many of the learned today. Passing by "the enticing words of man's wisdom" (1 Cor. 2:1-4), his characteristic method was to "reason . . . out of the scriptures" (Acts 17:2). He answered questions and met arguments, but always on the basis of "thus saith the Lord." Men can never get too "modern" to get beyond the need of this very thing.

(c) "Persuading." But Paul did not persuade until first he had laid the Bible foundation. The disregard of this principle puts tares amidst the wheat. Paul's persuasion was not "pep," "spizerinkum," or "high pressure," but Christly "demonstration of the Spirit and of power." For three years, he "ceased not to warn every one night and day with tears" (Acts 20:31). The old world still needs compassionate Biblical reasoning and persuading.

3. *The Culmination.* From the Jewish synagogue, settled in blasphemous opposition to the truth, Paul separated the disciples on the principle of not casting pearls before swine. Then after lecture hours he held forth "in the school of one Tyrranus," possibly a friend, if not a convert, of Paul. *In both the place of worship and in the school Paul preached the old-fashioned gospel.* The result was that, through Paul and through those converted under his ministry, "all they which dwelt

in Asia heard the word of the Lord, both Jews and Greeks." "So mightily grew the word of God and prevailed."

### III. Meeting Magic With Miracle (11-17)

Ephesus was honeycombed with the believers in and practitioners of various magical and occult arts, charms, and formulas. Paul met such with the message and practice of the Word of God.

1. *Performing Special Miracles.* As Moses was empowered by the Lord to work special miracles to dethrone the reigning idolatries and superstitions of Egypt, so Paul was empowered to work special miracles which were the despair of and which showed the falsity of the "curious arts" of Ephesus. No magical charm or formula could do what Paul did. To have carried without divine warrant handkerchiefs and aprons to the sick and the demon-possessed in the effort to heal them, would have been magic and superstition. With God empowering, it was miracle. The efforts of Romanists and others to convey healing virtue through charms, relics, images, and formulas fall in the class of the Ephesian "curious arts." "Special miracles" ceased, even in the case of Paul. But New Testament Christianity still produces marvelous results and displays the particular miracle of the salvation of a soul from spiritual death, which is on a par with the resurrection of Jesus from the dead (Eph. 1:19). Religious chicanery and superstition seek to imitate this. But they cannot display instantly transformed hearts and lives such as flow from the gospel of the grace of God.

2. *Routing Imposters.* These were "vagabond (strolling) Jews, exorcists," that is, men who claimed to cast out evil spirits by magic charms and incantations.

(a) Their Impudence. Of their own presumptuous will, they "took upon them" to call the name of Jesus over the demon-possessed. They viewed that sacred Name as but one among other magic names, charms, and luck-bringers. Not when men take upon themselves to employ that Name does it effect spiritual results, but *when God puts it upon them, conforms their natures to it, and directs their service in harmony with it.* But it is characteristic of false systems of teaching to reduce the Biblical and redemptive meaning of the Name of Christ and then presumptuously use it in support of themselves as a kind of religious talisman. In the highest and only real sense, "No man can say that Jesus is Lord but by the Holy Ghost." All other use of that sacred Name has no more warrant and value than when it was pronounced by the exorcists in Ephesus.

(b) Their Impotence. When one, in his own strength, challenges Satan, Satan challenges him. "Jesus I know, and Paul I know, but who are ye?" Satan and Satanic systems quail only before the redeeming Christ and before the man in whom Christ mystically dwells, "the hope of glory." When the subjects of Satan essayed to cast out Satan's imps, those imps gave them the limps! Roughly overcome, "they fled out of that house naked and wounded." *Using a Christian formula of speech has no spiritual value unless the heart of the one doing so harmonizes with that formula.* The various isms may for awhile seem to prevail. But some day a show-down will come and they shall be dethroned.

As Christianity meets religious magic with spiritual miracle, the Word of God is growing and prevailing.

### IV. Christians Becoming Distinctively Christian (18-20)

The rout of the exorcists brought many Christians into the clear. Already saved, they became distinctively Christian in their conduct.

1. *Turning.* "And many that believed came and confessed and showed their deeds." They had not been living right. Here they got right. This utter turning from things improper and sinful needs to be done by many today.

2. *Burning.* The sensitized consciences of these people crystallized into the conviction that the divine will could not be realized through them while they continued using Satanic instruments. So they burned in a big, public bonfire their books dealing with "curious arts," which arts God declared long ago are "an abomination to the Lord thy God" (Deut. 18:12). It is a healthful sign when Christians begin, either literally or metaphorically as the case may demand, to burn the bad books and other Satanic belongings which they may have. Bonfires in many places are needed. Such turning and burning would mean a mighty growth and prevalence of the Word of God.

### QUESTIONS

1. What was the plight of "certain disciples" in Ephesus?
2. How were they set right?
3. What message do both citizens and cities need?
4. How did Paul present the truth in Ephesus?
5. What was the outcome of his work there?
6. How did and how does Christianity meet magic with miracle?
7. How did Christians become distinctively Christian in Ephesus?
8. Mention some fuels for modern bonfires.

# THE NEWS BULLETIN

## THE HUNDRED THOUSAND CLUB IN JANUARY AND FEBRUARY

At the recent meeting of the Administrative Committee of the Executive Committee of the Southern Baptist Convention Dr. Austin Crouch, Executive Secretary, was instructed to poll the members of the Executive Committee with reference to putting on another intensive campaign in January and February, 1934, to complete the membership of the Hundred Thousand Club. This was done in the interest of economy to save calling a full meeting of the committee at this time. The vote was in the affirmative, and Dr. Frank Tripp and his committee, which did such a fine piece of work during the summer months in launching the campaign, will immediately get into action to perfect his organization and be ready to begin operations January 1.

Have we "turned the corner?" One significant sign is the fact that we have already received in November more than \$14,000 (up to November 14) in excess of what we received the whole of November last year. Several other states are yet to be heard from. Since the first of November we have received over \$10,000 in cash for the Hundred Thousand Fund. This helps tremendously.—Walter M. Gilmore, Publicity Director and Treasurer.

## SOUTHWIDE B. Y. P. U. SECRETARY BROADCASTS

Sunday night, November 26, over WLAC in Nashville, Tenn., Jerry E. Lambdin, Secretary and Editor of the B. Y. P. U. Department of the Baptist Sunday School Board, will broadcast a message on the subject, "Baptist Youth Marching On," from 8:00 to 8:30 P. M., Central Time. WLAC may be heard quite generally throughout the South, being a 5,000 watt station operating on a frequency of 1470 kilocycles.

In addition to the inspirational message which Mr. Lambdin will bring, there will be the latest word as to the plans for the Third Southwide B. Y. P. U. Conference which is to be held at Nashville, Tenn., December 27-29 of this year. B. Y. P. U. members and their friends should plan to meet in groups and listen in on this message if it does not conflict with the regular night church service of your church.

## A WORD FROM DR. GEORGE LEAVELL

(September 27, 1933)

The date above would indicate that the summer is over. However looking at the thermometer here in

the Hospital office, I find that it stands now at 86 degrees Fahrenheit. So it is still very hot! It is unusually hot here from about April to October—a long summer. But that's to be expected right here on top of the Tropic of Cancer, isn't it? how thankful we are that we have been able to carry on through another long hot season. Not a day have we had to miss on account of sickness from the work of the Hospital. Yet, we are sorry to have to report to you that our health is not good.

All of which brings me to the point of telling you how happy we are that Dr. Maddry, Secretary of the Foreign Mission Board, informs us of the

years here and having counted practically every brick used in the building of this modern five story Hospital with its 125 beds—you can well imagine how I love the Stout Memorial Hospital. It seems a very part of me.

I regret that some of the reports published in the Homeland seem to give a bit of the wrong impression. While I am, it seems, suffering with Oriental Sprue, I can't feel that I am a martyr. Oriental Sprue is NOT a "A dread Chinese malady" as reported. In fact, the Chinese people rarely, if ever, have this disease. Stitts Diagnostics and Treatment of Tropical Diseases says: "Oriental Sprue chiefly affects Europeans who have lived a long time in South China, Cochin China and Java, and unless treated early tends to progress to a

our lives are in God's hands and we seek to do His will.

How many times in the past we have faced unusual difficulties and impossible barriers—humanly speaking—and then through faith and prayer God has cleared the way for us and we have been able to go on. So now, we cannot complain but rather rejoice in His manifold Goodness and love as we seek to follow His will. Please join us in prayer that we may lead others to seek His way too as we try to follow His leading. We accept the plan of the Foreign Mission Board to relieve us soon of the duties here knowing that "He doeth all things well." May His will be done.—Wuchow, S. China.

## ANNUAL SESSION OF FOREIGN MISSION BOARD

(Special to All State Baptist Papers of S. B. C.)

The annual session of the Foreign Mission Board of the Southern Baptist Convention was held on October 11, in Richmond, with a large attendance of the Board members. Serious consideration was given to a review of the budget of the Board for the current work of 1933. The Treasurer estimated that the Board will hardly receive more than \$594,000 for the current year. The budget for 1933 calls for \$605,000. The board decreed that this possible deficit be paid as a preferred item out of the first cash received in 1934.

According to the Convention's instructions of last May, the tentative 1934 budget must be based upon the cash receipts of the current year. It was found that to reach this financial goal in 1934 the gifts to Foreign Missions must total \$50,000 per month.

The following is a brief summary of the budget for current expenses adopted for 1934:

For the support of missionaries..	\$380,369.75
For the support of native work..	108,058.20
For interest .....	60,000.00
Salary secretaries, Treasurer's salary and stenographers.....	23,060.00
Travel, postage, express, printing, publicity, salary field secretary, deputation work, expenses State Members, expenses W. M. U., Baptist Brotherhood and the Southern Baptist Convention...	44,300.00
	\$615,787.95
Less specially supported missionaries .....	10,663.30
Total budget for 1934.....	\$605,124.65

The Board voted to bring home 32 missionaries who were entitled to come on furlough during 1933, and to ask 12 others who are due to come in 1934, to postpone their furlough until 1935.

Of the 30 missionaries detained in the homeland one year ago on indefinite furloughs without salaries, it was found that individuals and groups of individuals had returned some ten or twelve to their fields of service. Others had secured employment in

(Continued on page 15)



coming very soon to the Stout Memorial Hospital of Dr. and Mrs. Thos. C. Gentry. Think of it—a new day in our Mission work. After seven long lean hungry years—New Missionaries arriving. Dr. and Mrs. Gentry—both physicians—arriving in November! What a thrill when the cable arrived. How we do praise God for their coming. We welcome them. They are badly needed here.

It is with regret deeper than my souls deepest thought that I find it necessary on account of my health to leave the work here in the Spring of next year for rest and treatment. And this when our financial condition is so acute. We do not know what this means for us. The work will go on of course. But will we be able to return and have a further part in its glories is the question that disturbs us. We would not think of leaving now if it did not seem absolutely necessary. After over twenty

fatal termination. It is particularly prevalent in South China. The cause is unknown. It makes its appearance chiefly in Europeans in the Tropics in those who have been compelled to lead a life of exposure to hardships. It is more common in humid tropical countries than in dry ones. A sprue patient should always leave a tropical climate." There are other symptoms that I need not mention.

The picture is so clear that one can hardly be mistaken when affected. I have had some trouble for about two years. I do not seem to improve but rather to grow worse. I have lost 25 pounds in weight. I cannot feel that it is wise to attempt another summer in South China, at present. If my own personal desires only had to be considered I would want to stay right here. I have been advised by several physicians not to risk it. How utterly unprepared we are for this. How it hurts and disappoints. But

## THE YOUNG SOUTH

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

### THE BIG FIRE

By Mary Eadie

Clang! Clang! Clang! Down the street raced a fire squad early one evening in the city of Townsboro. The people stopped short on the sidewalk to see where the engine was going. The automobiles came to a sudden stop at the inter-sections. Clang! Clang! Clang! came another engine, and yet another, and the hook and ladder trucks followed close behind.

"It must be a big fire," shouted Jack Cowan to his chum. "Come on fellows, let's go." And off down the street they ran. They ran as fast as they could. It was a very breathless Jack who tried to say as he ran, "How—do—those—men—ever put—on—rubber—coats—when the truck is going—at that pace?"

There was plenty of smoke ahead. The sidewalks were becoming crowded with people, and the question on every tongue was the same—"Where's the fire?"

Some said it was the library. Others said the high school, but it was not until the boys turned on King street that they knew about it.

It was the cathedral; the cathedral with the beautiful door and lovely windows! It was Jack's own church, and when he saw it in flames he stood quite still for a moment. Then he dashed forward. He wanted to help to save it, but the voice of the police officer in charge sounded loud and harsh. "Stand back—the roof will fall."

More fire fighting squads arrived, and more people. The flames shot high through the roof, and Jack was sure the whole building would go. "Why can't they control it?" he said. It was his church. He had had many good times there. Then suddenly there was a crash of glass, and the window Jack liked best of all was gone. It was the window with the picture of Jesus and the fishermen, by the sea of Galilee.

An old man stood behind Jack. When the window crashed, he uttered a loud cry, and all those near by heard him say, "Fire is useful under control, but it is a demon of the worst kind when it is uncontrolled."

An hour went by. Jack remembered about his mother at home, and he turned away long before he wanted to go. He did not sleep well that night. It seemed to him as though he could see the fire again, hear the roar of the flames, and smell the smoke. Several times he woke up, and he was shouting—"Save my church. Control the fire."

At school next day, the topic of

conversation was the fire. In the class, Mr. Forsythe the teacher, allowed his pupils to talk about it. Jack told the class what he had heard the old man say: "Fire is useful under control, but it is a demon of the worst kind when it is uncontrolled."

Mr. Forsythe said, "Is that true, boys? What does the word 'control' mean?"

Tom Rogers was a very clever pupil, and his answer was voted the best. Tom said: "The word 'control' means that the thing you want to keep in order is held under your power."

"What are the things that we should control?" said the teacher, and the answers came forth:

"Anything that is harmful—control our tongues—our appetites—self-control."

"Very good," said Mr. Forsythe. "Is it easy to control the tongue and the appetite? What if some one offered you a drink of liquor, and laughed at you when you refused to take it. What would you do?"

The boys knew that this situation would be a difficult one. They did not answer hastily. Jack said: "Well, I would tell the one who offered it that it was harmful—that it contained poison. I would say—'Not for me.'"

Tom Rogers said: "I would say, 'No thank you,' and stick to it."

"Yes, and every time that you refused, it would be easier for you," Mr. Forsythe said. Then he wrote on the board, the words, "Practise self-control."

"Suppose some one made you angry, would you shout angrily in return? What would you do?"

"Control our tongues," came the answer.

"Who would be controlled by his tongue?" added Mr. Forsythe.

"There are other things that can be like demons besides fire," he continued to say. "Whiskey is like a demon when it gets control of a man. It first of all makes his head queer, and he loses his will power. Who would be controlled by a drink?" Then after a minute or two of silence, Mr. Forsythe said, "Let us discuss it a little more."

The boys talked freely on the subject of alcohol, and then on the board there was written a decision which the boys composed, and which each one, in turn, signed:

"Because alcohol as a beverage will weaken my body and my brain it cannot help me to live at my very best. It will spoil my chances of success. Therefore, I make this decision, that I will not take it in any form."

Time passed by. The great cathed-

ral was re-built more beautiful than before. The boys were graduated from school and college. Different tasks claimed their attention. Some traveled far, while others remained in Townsboro, but they always remembered their old teacher, and the class room discussion and decision the morning after the great fire.—*Canadian Baptist*.

### CLEO

#### ONE OF HIS LITTLE ONES

From the Southeastern Louisiana Mission Field

By Jessie Parmelee

"Will you give me one of them pretty cards?" I looked up to see Cleo, a boy of no enviable reputation, a little, undernourished, twelve year old shrimp worker; the boy who had sold Mr. Landry, for a pack of tobacco, a Testament, which he had found but could not read.

"No," I said, "the only way you can get these pretty cards is to come to the children's Bible classes."

"Well, I will come," he said, and he came every time he could.

Suppose you got up the mornings when the shrimp factory was working, at 2:00 A. M., and after working until eight o'clock, you went to a Children's Gospel Tent service and stayed without any breakfast or sleep, until eleven o'clock; children did this very thing; and Cleo, John M., and Francis Landry were among the number.

One day, Cleo insisted on carrying my guitar to the house where I was staying. On the way he said, "I wish I could lose my toe." I looked at it and the toe was very sore. I doctored it and he said, "I will pay you," whereupon, he gave me a dollar bill in "Play money." You know I prize that "Play money" bill.

After three weeks evangelistic services, more than fifty people came out for Christ, with five ready for baptism. We had a baptismal service in the beautiful Bayou Lafourche. Cleo was there watching us; and a curious, jeering crowd of a thousand people witnessed a baptism for the first time in their lives.

Many of the children who had been learning about Jesus were present and I was interested in watching them: particularly, John, whose father was to be baptized, and Francis, whose parents were to be baptized.

John had given up cigarettes for Jesus' sake, and had said he was going to be baptized. When I saw the crowd and realized the ridicule and persecution he would have to face, if he went into those waters, I doubted if a twelve year old boy would do it.

There he stood in his ragged, ragged clothes; a little, thin, freckled face fellow. But when his father went into the water, John pushed through the crowd and followed the

father and Christ in baptism. I could not but admire his bravery. There stood Mr. L—referred to, above, who three months before our coming, had bought the Testament for a pack of tobacco, from Cleo; he stood with his arm around his wife, who was frightened; they both were awaiting baptism. The reading of that Testament had prepared the way for our Gospel message. The son, Francis was baptized a few weeks later.

Algiers Christians and others from miles away, had come to be with us and their presence greatly helped us.

We noticed three men in a boat. We saw they were from the very reckless crowd which at one time had come under our tent to destroy our meeting. Truly, they had become our friends for they were pulling back the water lilies that clogged the water. Being well known, their respectful attitude did much to restrain the jeering crowd.

After this service, we went to the tent where our friends had spread dinner. Cleo followed but no one could persuade him to take a bite. He looked at me with solemn eyes and said, "I don't see how the people could make fun of that baptism; they got no sense."

Pastor Shelton brought the message; and it was like a fire burning in our hearts as he said, "How can we be worthy of so great a Saviour who died for us, if we are not willing to suffer for Him?"

Pastor Shelton knows by experience what that means, and can say it with "Fire." I saw the fire catch in Cleo's eyes. When the invitation was given he moved out from his seat and standing by the tent ropes, lingered, wistfully. No one noticed him; and as I was at the organ, I could not speak to him.

After the service I went to him and asked if he had given his heart to Jesus. He said, "Yes, I did so there under the tent."

I called Rev. Shelton, and told him of the boy's decision. We knew that the boy's father would object to his joining the church; perhaps even persecute him if he should hear of the boy's accepting Christ.

All we could do at that time was to commit him to the Lord, and pray for his father. Pastor Shelton put his arm around the boy and said, "Son, let us pray."

When we lifted our eyes from prayer, Cleo's eyes were filled with tears and he said, "Thank you."

I have seen him many times since and he is holding fast. Surely, he may be one of God's chosen ones.

**BOYS & GIRLS EARN XMAS MONEY**  
Write for 50 Sets. St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and you keep \$2.00.  
St. Nicholas Seal Co., Dept. 331-B.R., Brooklyn, N. Y.

# 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 Collie, Elementary Worker.  
Frank Wood, East Tennessee.      Miss Roxie Jacobs, Junior and Intermediate Leader.

## SUNDAY SCHOOL NOTES

### GREAT YEAR JUST CLOSED

Our Annual Report just made shows the greatest results of any year so far in our history in spite of the fact that we had fewer workers in the field and less money to pay for outside help. We give a few paragraphs taken from the report which will show the wonderful work done by those having part in the work:

"We bring to this convention the twenty-sixth annual report under the present leadership. In most respects it is the largest and best that we have ever submitted, in spite of the limited force and the rigid economy practiced throughout the entire year and in every possible line. We do not take the credit for this wonderful achievement, but are glad to give credit to whom credit is due. We first recognize the 'ALL POWER' given us through the leadership of God's Spirit and His untold blessings upon our feeble efforts. We also recognize our own faithful, loyal, and self-sacrificing field force, the equal of whom is hard to find. They have been untiring in their efforts the past year. We also have had the backing of our state leaders and the Executive Board in general. The Sunday School Board has aided us with their funds as well as their every agency. The unlimited amount of free literature, Bibles, and other helps given, as well as the money they appropriate, has helped in a wonderful way to make all this possible.

"Possibly the one greatest debt we owe is to that large group of volunteer helpers who gave their time and energies, in many cases paying their own expenses, helping in whatever line they were called upon to serve. During the twelve months past 764 people in the state gave as much as one full week of time through this department, teaching classes and doing other definite lines of work, not counting hundreds who gave one, two, or three days. The number of weeks given by all volunteers amounts to the enormous sum of 955 weeks. That means 19 people working the year round, with only two weeks vacation, without cost to our board except in some few cases a small amount for actual expense. This will not all amount to \$200. Without this help we could not have brought the results shown on the statistical table of this report. The report is condensed as much as possible by putting most of the activities under one general head.

## Books and Tracts

"During the past year we have given to families not having a Bible more than 500 free Bibles and as a result around 50 conversions have been reported from such homes. Thousands of copies of all our Sunday School and B. Y. P. U. literature have been furnished to destitute churches and new schools and unions just organized. To one county we are sending more than 1,200 copies of free literature, but as a result we have 1,500 pupils studying in mission schools. Immediately upon the establishment of the C. C. Camps in our state we got in touch with the proper officers and arranged to furnish our literature to the boys in the camps. As a result today we are sending to the camps in Tennessee around 6,000 copies 'On the Wing With the Word' to each camp, 150 small song books and each week and month we are sending a dozen copies of all our papers, magazines, and other helps for their use in the reading rooms of these camps. In many places we are helping to furnish leaders for teachers and co-operating with the nearby churches in furnishing preachers for worship and evangelistic services. We have also given hundreds of books to our country preachers and superintendents on the fundamental things of the church and kingdom."

## WORK DONE ON THE FIELD DURING THE YEAR

### Growth

There has been growth in all three lines of work done by the department. Possibly the B. Y. P. U. has outstripped all other groups in unusual growth in both number of unions and in enrollment. Over 200 new unions with an enrollment of 5,000 have been added. In the Sunday School we have added a number of schools in churches that had none, and around 275 mission schools are being conducted by stronger churches. In the Laymen's Work there has been considerable growth in numbers and interest. In Study Course work we have passed all expectations. During the twelve months we have sent out a total of 7,134 diplomas, 14,311 seals, or a total of 21,445 awards. Besides this we have taught more than 1,000 deacons in Deacon Schools where we gave no awards and in scores of local training schools no examinations were given because we were centering our interest around other problems more important. Possibly 50,000 people have studied in regu-

lar training classes this year. Taking the hours where examinations were given and figuring the same units as in the public schools, we have taught 214,450 hours, which is equivalent to 62 high schools with an average of 20 graduates, running the whole nine months.

## 1933 REPORT TO STATE CONVENTION

### Statistical

Number regular workers.....	5
Number approved workers.....	5
Number rural workers.....	4
Number volunteer workers.....	780
Number classes taught by paid workers	259
Number classes taught by approved workers	22
Number classes taught by volunteer workers	971
Number hours taught by paid workers	2,594
Number hours taught by approved workers	220
Number hours taught by volunteer workers	9,710
Total hours taught by all workers	12,524
Number addresses by paid workers	556
Number addresses by volunteer workers	216
Total addresses by all workers	772
Number teaching periods and addresses	13,296
Number Associational campaigns	23
Number S. S. diplomas issued	823
Number S. S. seals issued	3,576
Total S. S. awards	4,439
Number B. Y. P. U. diplomas issued	6,311
Number B. Y. P. U. seals issued	10,755
Total B. Y. P. U. awards for year	17,046
Total diplomas for year	7,134
Total seals for year	14,311
Total of all awards for year	21,445
Total S. S. awards held in State	87,958
Total B. Y. P. U. awards held in State	99,554
Total of all awards held in state	178,811
Number teachers' institutes	12
Number officers' conferences	37
Local conferences held	717
Associational conferences	274
Laymen's meetings attended	11
Number doctrinal conferences attended	16
Deacon schools conducted	26
Number conventions and group meetings attended	162
General Associations visited	58
Number regional conventions held	12
State conventions held	2
Encampments	2
Preacher schools	2
Special services conducted	157
New schools organized	48
New unions organized	56
Brotherhoods organized	11
Number Sunday School associations	46
Number Associational B. Y. P. U.'s	44
Number Associational Brotherhoods	24
Number Sunday Schools reported	1,640
Enrollment	238,659
Number Standard schools	14
Number Unions reported	1,564
Number General organizations	223
Enrollment	32,164
Number Standard organizations	1
Number Standard unions	61
Number D. V. B. S.'s reported	24

Mr. Ray Phillips, Associational Superintendent of Stockton Valley Association, sends in a list of six names for the Diploma, and reports a fine week of study. Bro. Phillips is making things go in that section of the state in a great way.

Miss Lora Bernard, Van Hill, Holston Valley Association: "I just want to tell you that Group 3 of Holston Valley Association has elected new officers for the year and is getting ready for a great year's work for 1934. Miss Minnie Greer was elected Group Superintendent, and I will appreciate it if you will send her the new program and outlines for the January Group Meeting." This association is working in a real definite way and will soon have things going in that territory.

## NASHVILLE ASSOCIATION REORGANIZES FOR WORK

Brother E. Floyd Oliver of the Park Avenue Church has been selected by the association to bring about a Sunday School organization in the Nashville Association. He has just conferred with us and we have made plans to have a meeting at First Church in Nashville on December 10th at which time officers will be chosen and plans laid for the new year. We are very glad indeed to see Nashville Association organizing for battle again.

## PROVIDENCE SCHOOL GOES OVER

Mr. Virgil L. Adams, Associational Worker for Providence, writes that the week with Miss Collie proved to be unusually satisfactory and that instead of 10 schools co-operating in the simultaneous training school to be held in the association this week, they have 22. He adds: "Miss Collie did good work here training the teachers and helping us to close the deal with several of the Sunday Schools that we had not hoped to enlist. We are enthusiastic over the prospects for next week."

Rev. M. E. Hall, Virginia: "I must send a word of appreciation to you for the fine work you and your department are doing in my home state. As I have observed closely the work of our country churches for the past ten years, great changes have taken place. There is a different attitude toward our denominational life with its organized work which means a new interest in the world wide program of our Saviour. This is proved by the readiness of the churches to co-operate in the organized work of the denomination, and the type of pastors being sought and called. I think the educational program of your department is largely responsible for these changes."

## NEWS NOTES

### Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board

#### Will you be on the Honor Roll?

Ten Young People's and Adult Bible classes in Tennessee have sent in reports since the first of October showing that they have maintained the Standard of Excellence during the fourth quarter. Eight of these classes maintained the Standard throughout the last Sunday School year.

There are doubtless numbers of other classes which met the Standard requirements during July, August and September, who have not yet sent in their reports. If your class met the requirements, send your report to your State Sunday School Secretary immediately, in order that your name may appear on the Honor Roll of Standard classes which will be published

in the April issue of *Sunday School Young People and Adults*. Reports must be in by December 1 to be included on this honor roll.

**Have You Investigated?**

Have you seen a copy of the new requirements for Standard Young People's and Adult classes? Changes have been made which may make it possible for your class to reach the Standard.

If you have not seen one of these Standards of Excellence, write to your State Sunday School Secretary today. He will gladly mail you one of these new leaflets.

**Why Register?**

*Why should I register my class with the Sunday School Board?*

—Because it places your teacher's name on the mailing list of the Department of Young People's and Adult Sunday School Work for any new helps and suggestions for Bible class work which that department has to offer, and for the bi-annual letter sent out by William P. Phillips, secretary of the Department.

Because it fulfills one requirement of the Standard of Excellence for Young People's and Adult classes.

*How can I register my class?*

—By writing to your State Sunday School Secretary for an application for registration, filling out the form and forwarding it to the Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, Nashville, Tenn.

*How much does it cost?*  
—Nothing. Registration is FREE. A class may obtain a certificate of registration by sending twenty-five cents, but the certificate is purely optional.

Write today for an application blank and help your State reach its goal of 100 registered classes for the Sunday School year 1933-34.

**B. Y. P. U. NOTES**

We are quoting some statistics that will be interesting to our young people and also a paragraph from our annual report.

**B. Y. P. U.**

The B. Y. P. U. has had a wonderful year. The young people's work has grown in every line. More new unions were organized, more associations functioned, more training schools were held, more awards delivered; and in every way our work is encouraging except in standard unions. The standards have been changed and the requirements made so rigid that fewer unions have met the requirements. The regional conventions were attended by more than 1,500 and a most helpful program was put on at all four places. Sixteen associational training schools were held and many others planned for the future. Programs and goals have been set, and we anticipate a wonderful year during 1934. Among the many goals set is to place the name

of every Baptist church on the building and a sign on the highway pointing to the church giving the distance, etc. This will be a wonderful help to all.

**THE ASSOCIATIONAL ORGANIZATION**

The associational unit is the one after all that must function in all lines if much is accomplished. Most effective work is being done in all three lines of work through the associational organization. Where the associations are well organized each line of work is functioning and holding their group meetings so as not to conflict nor cross lines. In every case where this kind of an organization is functioning the work is growing in every way. In many of the associations complete surveys have been made and the condition of every church reported to the Executive Board and also every community where mission work should be done. In 17 associations simultaneous training schools have been held and an effort to reach every church made. In some of these both Sunday School and B. Y. P. U. training schools have been held. This is where we used so much volunteer help and awarded so many diplomas and seals.

In most cases the Sunday School forces used "The True Functions of the Sunday Schools" and the B. Y. P. U. used "Meaning of Church Membership." In one association 49 B. Y. P. U. schools were held the same week with only one paid worker, and 1,284 awards were issued on "Meaning of Church Membership." Associations putting on such programs have been made over in a way. The spirit of co-operation is unusual. In one case a farmer who was a college man could not leave his crop but a man who could not teach volunteered to plow for the other man while he taught the class. Other churches, lifeless and some almost dead, have been revived and active programs have been put on. If we ever do what we should, the associations must be organized and sufficient leadership discovered and trained to do the work without paid helpers. Hundreds of our college students helped in these schools. Thirty graduates from one school helped in one association school.

—Illustrations of what has been done on the field through these campaigns are given. Scores of others could be cited.

A church that had not held a service for five years, the building having been partially blown from foundation during a cyclone, was revived during a recent study course taught by young people from one of our good B. Y. P. U. departments. This church had not had a pastor for these years and was having no services at all. A temporary foundation of stove wood blocks made the church ready for use. A Sunday School and two

B. Y. P. U.'s were organized and a new preacher was called as supply pastor until a regular pastor could be had.

One lady who had been a church member for forty-two years said, "Why did you not come sooner? This is the first time that I have ever been taught that I had a definite duty as a member of a church and inspired to do that task." One lady who was rolled to church in a wheel chair was saved during a recent training school held by one of our young people from a local B. Y. P. U. department. During one associational campaign, five Sunday Schools were organized.

Miss Mildred Owen, Corresponding Secretary of Oak Grove B. Y. P. U.: "Our unions are growing right along. We have just elected new officers and under their efficient leadership we are planning to reach the Standard right away."

Miss Thelma Whalen writes from Coalfield asking for Mrs. Campbell (Miss Pearl) to teach them a training class for the young people. Also reports increasing interest in the work there. Of course we will be glad to allow them to use Miss Pearl.

**NOLACHUCKY PUTTING ON SIMULTANEOUS SCHOOL**

We are already getting reports from the local classes being taught in Nolachucky Association the week just past. Miss Jacobs was there two weeks ago training the teachers for the various schools and most of the churches are co-operating.

Mr. John Grant, Riceville: "As you know it is almost time to begin preparing for the December Group Meetings, and we will appreciate it if you will send us at once outlines for the Group Program for December. There are some mighty good unions in this group and we are having fine work all over the territory."

Miss Florence Privett, Knoxville: "We hope to have a representative from every B. Y. P. U. in Knox County to attend the Southwide Conference in Nashville. We are giving this meeting all the publicity that we can and would like to have any information relative to program that you can give us. We voted at our meeting last night to sponsor a play whereby we might raise funds to send our delegates. A nominal charge of twenty-five cents is to be charged, and each church is given full credit for the amount of tickets they sell and they in turn will elect their delegate and pay for their expenses out of the funds derived from the sale of their tickets. We hope by doing this that we will get a number of our young people to go who would not otherwise get to attend. We have

your letter relative to urging our young people to do their part in the Every Member Canvass, which we have been doing. I met together with the Promotional Committee of Knox County recently relative to this and know that our young people will rally to the task."

We are asking that our leaders everywhere begin now to plan for the Nashville Southwide Conference. Our headquarters will be at the Tulane Hotel with a rate of \$1.00. Further announcements will be made about the rates and the one to whom you shall write for your reservation. But be sure to get ready to attend and urge all others to come.

Mrs. L. C. Chiles, of Corryton: "We are so glad that you sent Fred Dowell to us. We had a good week and our people were all blessed by his work. There were about 50 enrolled in the classes and all got much good. This is a new organization and the work is new to them. We are learning, however, and will soon be on the road to the Standard Working Program."

**THE CONVENTION**

We will not presume to write anything about the Convention because we know that it will be well cared for by our good editor and others, but we do wish to say that in all the twenty-six years that we have been attending (and we have not missed one in all this time) this in most respects was the best of all. The heartening thing about it all was the high spiritual tide and the deep rooted purpose to fight on. Of all the great speeches we fully approve them all, but Dr. Freeman set forth the plans and programs for our work in a mighty way and we are with him to the limit.

**PROGRAMS FOR 1934 ALL READY**

The programs and Outline of Activities for all three lines of work are ready and we are mailing same to the leaders over the state this week. We covet the backing and co-operation of all the workers over the state and with their help as we have had it this year, we can put on in Tennessee in 1934 the mightiest program that has ever been put on in any state.

**LAYMEN'S NOTES**

We are glad to see the work of the men taking a new hold. We are getting requests almost every day from laymen asking for information concerning the Brotherhood and its work. We have just made a great report to the Convention. We quote a few things concerning their work during the past year:

"We are working out more defi-  
(Continued on page 15)

## 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.

### A LETTER TO THE TENNESSEE W. M. U.

Dyersburg, Tenn.  
 November 10, 1933.

Dear Friends:

Have you a Treasure Chest where you keep your most prized possessions? I have, and what a joy was mine on September the twenty-third to place in it a most precious treasure! Something in a yellow envelope! No, it wasn't an ancient manuscript nor an age-old love letter, but a Western Union message which read as follows:

Nashville, Tenn.  
 Sept. 23, 1933.

Rev. and Mrs. W. Q. Maer  
 Dyersburg, Tenn.

We voted send both of you back to Chile delighted.

(Signed) Mary Northington.

Out of a clear sky it came, for the clouds were already dispelled and we had quit worrying about how we were going to get back to Chile. Honestly and reverently we were just leaving it to the Lord and "Miss Mary." Neither of them failed us, and you today through your prayers and "Extra Effort" are helping them make their promise sure.

There is just one way that we can express our gratitude to you and that is to begin this second missionary journey with lives more consecrated to the task, minds more conscious of Chile's needs of Christ, and hearts more zealous of knowing the truth as it is in Christ Jesus and giving it to those who have it not. Great is our responsibility; equally great is yours who have "separated unto the Holy Spirit two for the work whereunto He has called them." And you too, when you have "fasted and prayed"—and given—will send us away. And we "being sent forth by the Holy Spirit", through you, shall depart for New Orleans and thence we shall sail to Chile. (Read Acts 13:1-4 again, and you will see how I enjoyed teaching the Sunday School Lesson the next Sunday after the telegram came. (There must have been a noble group of devout, far-seeing women in that church at Antioch, although their names are not mentioned.)

So many have asked, "Why are you going back to Chile? Are you not happy here?"

Last March it was our privilege to attend the W. M. U. Convention of Illinois and to hear the son of Dr. J. F. Ray of Japan speak. Herman Ray is a College and Seminary graduate and now is assistant pastor to Dr. Oscar Johnson of the Third Ave. Baptist church of St. Louis. But

some day he is going back to Japan! In ten short minutes he told us why. Here is his outline:

"I have seen.

I have heard the call.

I have tasted the joy.

I have to be there to help carry on.

I have felt the pull."

No doubt every missionary could, as I did, feel her heart thrill to each of these reasons and indorse them as the innermost feelings of her soul. Could one lift up her eyes and see Chile, a land of crosses where the true significance of the Cross has been lost in the superstitions and traditions of a church which has withheld the Word of God from the people and whose priesthood has perverted its teachings delegating to the Virgin Mary powers which belong only to Christ Himself, and not say, "Alas! 'I have seen' and been made conscious of her great need of my Saviour and Lord."

From many of the Thirty of '32 has come the oft-repeated statement, "the financial crisis has not caused God to rescind His call to our hearts." Memories of Seminary and Training School days return, and again we look into our Treasure Chest, (for it holds memories too) and live over again the experience of that evening when we knew that God spoke to our souls and made it so clear that we were to serve Him in Chile that even through the years there has not been a shadow of a doubt in our hearts as to the certainty of His voice and message. Yes, "I have heard the call," and woe is me if I heed it not!

Miss Inabelle Coleman has written a beautiful story, "The Little Black Book." Among the joys in my Treasure Chest there lies a living story in my own experience of "Two Little Boys and a Little Blue Book" leading a whole family to the Lord because the dauntless little nine and eleven year old Bazan boys were determined to show their parents the Truth as we had taught them in the school and Sunday School, and because the Little Blue Book (an illustrated New Testament) held the Gospel which is the power of God unto salvation to everyone that believeth." Surely "I have tasted the joy" of being used to help a little Chilean child lead others to Him, and I long to continue that service there.

Have you followed the Conventions of the Confederate Veterans through the years? Have you seen the "Thin Gray Line" being depleted? Have

## An Appeal for a Liberal Christmas Offering for Our Orphanage

Someone has said, "If you would have friends, show yourself a friend." This is true of the Tennessee Baptist Orphans' Home. For more than forty years our Institution has been a friend to dependent orphan children and as a result, the Home has more friends today than ever before. It keeps its friends because it has earnestly and consistently endeavored to serve well each child committed to it for care and for training. We are now asking these friends for every possible consideration in the way of gifts in supplies and money to keep our doors open and carry on the work well begun.

We ask the pastors, Sunday School superintendents, and leaders in all the departments of the work of our Baptist churches in Tennessee to present the cause of our orphan children at all their services preceding Sunday, December 17, and undertake to round up the Christmas offering by that day. We beg that an earnest effort be made to secure as large offerings as possible. This may be done by undertaking to get a gift from every friend of our work. If every one gives something the sum will be worthy and the Home can go on with its worthy service. If we fail now the result will be disastrous. Our doors must be kept open to meet the imperative need of destitute children.

The question is asked why are we in so great need of money, inasmuch as the Baptist Associations are sending food supplies by our truck as it makes its trips over the state. Permit the superintendent to say that we greatly appreciate these supplies but we cannot exchange them for ten cars of coal to keep the children warm, this is the number of cars it takes for one winter. We cannot take these supplies and exchange them for shoes to prevent the children from going bare-footed in the frost and snow. We have no way of converting these supplies into money to meet all current expenses. We must have a liberal cash Christmas offering.

He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he pay him again. Prov. 19:17.

W. J. STEWART, Superintendent,  
 P. O. Box 3. Nashville, Tenn.

you turned the pages of Home and Foreign Fields from month to month unconscious of the falling of a soldier here, another there, until when annual meeting time comes some heart broken missionary writes, "we had ten workers in this part of the field eight years ago; now there are only two of us to carry on." Such is the case in the Northern District of Chile today. Truly, "I must be there to help carry on."

Dr. John Riddle begins his exposition of Paul's Second Missionary Journey by saying, "Soon after their return to Antioch from the memorable conference at Jerusalem, Paul again felt the missionary urge and proposed to Barnabas that they revisit the cities and churches of their first tour." A most harrassing malady is this "missionary urge," to which every furloughed missionary is subject, and which after three years becomes so terrible that it can be cured only by a return to the work. Day after day "I have felt the pull" which began with the first call years ago, strengthened by six years of service and lengthened by three years of separation from the work "whereunto He has called us."

Inestimable is our gratitude to you for making it possible for us to return to Chile.

Yours in His Service,

Mrs. W. Q. MAER.

### PERSONAL SERVICE GUIDE—LAWRENCE

Three years ago Mrs. Una Roberts Lawrence, then Southwide Personal Service Chairman, was asked to prepare a book that would be practical and yet full of inspiration on personal service for use as a study in our societies. We have looked forward with eager anticipation to the coming of this book and now we are happy to announce that it is off the press.

It is a book that will inspire to action. The author vividly portrays the conditions of the negroes, foreigners, the underprivileged, the illiterates, the needy and the sick. She makes you want to help and then she shows that personal service is the simplest, best way to render aid. It is practical and is adapted for use in the country, town and city. No one need say again "What is personal service? I do not understand it."

She gives the duties of the chairmen and tells how to make reports. The book should be studied in every society in the South. A seal will be given on the second course card for this study.

The price is twenty-five cents, from the W. M. U., 1111 Comer Building, Birmingham, Ala.

**QUESTIONS ON THE 1934 YEAR BOOK**

1. Give the Union Watchword—1934 watchword and hymn. Give brief history of the hymn.
2. Give the six chief aims of the W. M. U.
3. Name six forces for righteousness given in the moral standard of the Union.
4. What are the W. M. U. prayer plans?
5. Give five ways of enlisting new members.
6. Why should circles be changed annually?
7. Mention the way the Union promotes missionary education.
8. What is the three-fold purpose of personal service?
9. How does the Union encourage tithing?
10. Give reasons for promoting the W. M. U. graded organizations.

**AN UNUSUAL APPEAL**

A letter from our Birmingham office brings this request: "I am wondering if you could find a society in Tennessee that would like to send some clothing to the daughter of a frontier missionary who is in college? The father is dead but I remember for many years we sent a box to the family.

"This oldest daughter has worked her way through three years of Baylor with just a little help for tuition from the Texas women. Now she is in her senior year and she says she is taking care of her school expenses but she has not clothes enough to appear presentable in her classes. She said she remembered the boxes that used to help the family so much and decided to see if she was eligible for such help."

Does this appeal to you? If so, write Miss Mary Northington, 161-8th Ave. N., Nashville, and definite information will be given you.

**EAST TENNESSEE W. M. U. DIVISIONAL MEETING**

The East Tennessee Divisional W. M. U. met with the First Baptist Church, Lenoir City, October 26-27.

The session opened with conferences in the afternoon followed by a Young People's banquet and program in the evening. The banquet was held at the General Lenoir Hotel which had been beautifully decorated by our East Tennessee Young People's Leader, Mrs. Virgil Adams, who was also in charge of the evening program. Those taking part were Rev. H. J. Beasley, pastor of the hostess church; Rev. Roscoe Smith, Erwin; Janie Riggles, Lenoir City; Louise Lockhart of Clinton; Billy Lyon of Bluff City; Marguerite Gnat, Athens, and Miss Ruth Walden, Nashville.

The Carson-Newman orchestra, under the direction of Prof. Roy Young,

furnished the music, playing old fashioned melodies which were enjoyed by both old and young.

Mr. Charles Asmus of Harrison-Chilhowee Baptist Academy led the devotional and Miss Kathleen Mallory brought the main address, her subject was "God's Voice to Youth."

The Friday morning session opened at 8:00 o'clock with one hour of intercessory prayer conducted by Rev. Roscoe Smith, of Erwin, former missionary to Japan.

At nine o'clock the meeting was called to order by the vice-president, Mrs. J. Frank Seiler, of Elizabethton. The devotional was led by Dr. Phoebe Shanks, of Rogersville, who used as her theme, "Jesus Calls from Sin to Crossbearing."

Mrs. Seiler's address, "God's Voice in the Present World Condition," and Mrs. Adams' address on "Youth Hearing the Voice" were soul stirring. Our beloved Miss Mallory spoke on "Southern Baptist Hearing the Voice of God."

We had messages from Mrs. R. L. Harris, State President, Miss Mary Northington, Corresponding Secretary, Miss Ruth Walden, Young People's Leader, and Miss Laura Powers, State Margaret Fund chairman.

The program was a real spiritual feast and we were made to realize the serious condition of the world, and came home more determined than ever before to do our best for the advancement of the Master's Kingdom.

The same officers were re-elected, Mrs. J. Frank Seiler, vice-president, Elizabethton; Mrs. Wayne Longmire, Knoxville, and Mrs. W. F. Robinson, Chattanooga, associate vice-presidents; Mrs. Sam J. Smith, Knoxville, secretary-treasurer, and Mrs. Virgil Adams, Young People's Leader.

The good people of Lenoir City made our stay with them most pleasant. The meeting next year will be held with the Clinton Church.—Mrs. Sam J. Smith, Secretary.

**SACRIFICE IN 1933**

By Inabelle Coleman

Among the thirty soldiers of the Cross whom Southern Baptists bade to remain in the homeland because Southern Baptists thought that they could not pay their expenses for 1933, were Rev. and Mrs. J. C. Powell, natives of Warsaw, North Carolina, and 14 years evangelistic missionaries in Nigeria, Africa, with headquarters at Oyo (Awyaw).

But the Powells had received no such retreat from their Master, and they, together with friends, cried out to God for some ways and means for returning to their field. Southern Baptists have heard the sequel as it has been told by Secretary Maddy in his stirring foreign mission chal-

lenge proclaimed throughout the Southland.

Briefly, the facts are recalled. Miss Varina Brown of Anderson, South Carolina, enlarged her circle of personally supported missionaries to include the two faithful missionaries. With the addition of these two, a total of fifteen missionaries' salaries are being paid by this great friend of Christ.

With the salaries of the Powells secured, the traveling expenses still remained unsolved. A brief skit about the Powells published in *Home and Foreign Fields* stirred the heart of a Texas widow who sent the \$150 that she had saved toward the college education of her daughter who was graduating from high school last June. When the check was twice returned to her with letters expressing gratitude, but reminding her of her own need of the money, she continued to send it back repeating her conviction that the voice of God bade her send it.

Two women sat by an open fire-side in a western hotel and talked of a mutual friend's letter that had come telling of her missionary friends, the Powells, who were agonizingly praying God to make it possible for them to return to Africa to tell the story of love and salvation there. A business man accidentally overheard the conversation. Already he was supporting seven Baptist missionaries in lands afar. But the heart cry of the Powells burned its appeal into his soul. That night he wired them \$300.00 for traveling expenses.

Very soon others added their gifts. The W. M. U. of North Carolina, friends in the old home

church in Warsaw, a church in Winston-Salem, N. C., and still others laid their gifts along side that of the Texas widow until there was enough. The Powells sailed away for Africa, and arrived there in early summer.

Letters of enthusiastic endeavors for Christ in response to the urgent needs there come back across the sea and land to remind those who sacrificed and gave these missionaries back to Africa, that they have not given in vain, but that they through their own missionaries shall save "souls from death, and shall cover a multitude of sins" in Africa.

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NOTICE—The Bible Expositor and Illuminator, beginning Jan. 1, 1934, will continue to be a Quarterly in Monthly parts of 64 pages each. The three parts are sent quarterly in an envelope.



**The President of the Convention**  
—DR. M. E. DODD—writes:

"The following facts commend 'Songs of Faith' strongly to me — It is by our own denominational publishing house, mechanically substantial, moderately priced, within reach of all churches, collection of hymns especially good — the kind that build faith and character, should have unusually wide circulation. I take great pleasure in recommending it most heartily to all of our people."

**Prof. E. O. SELLERS writes:**

"Songs of Faith is really a high class book. Its contents are excellent. It offers a wide choice of material. No one can justly call it 'cheap' in any way. It suits me as well as any book of this sort I have examined in a long time."

**Prof. I. E. REYNOLDS writes:**

"It is much more of a hymnal in character than many books which bear the title 'Hymnal.' It is free from 'doggerel' for words and 'jingle' for music. It includes music suitable for any topic, equally adapted for the preaching, teaching or training service, beautifully and securely bound."

Hundreds of others well versed in music enthusiastically endorse SONGS OF FAITH. If you do not accept the commendation of these outstanding leaders, by all means order a copy of SONGS OF FAITH and see for yourself. Over a quarter of a million already in use.

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## AMONG THE BRETHREN

### SUNDAY SCHOOL ATTENDANCE FOR NOVEMBER 12, 1933

Memphis, Bellevue .....	1488
Nashville, First .....	1082
Chattanooga, First .....	1058
Memphis, Temple .....	1013
Nashville, Belmont Heights .....	733
Chattanooga, Highland Park .....	674
Memphis, LaBelle .....	652
Jackson, First .....	619
Nashville, Park Avenue .....	579
Chattanooga, Northside .....	559
Etowah, First .....	527
Chattanooga, Avondale .....	500
Erwin, First .....	495
Memphis, Seventh Street .....	449
Memphis, Highland Heights .....	448
Clarksville, First .....	435
Chattanooga, Calvary .....	430
Nashville, North Edgefield .....	406
Chattanooga, East Lake .....	397
Chattanooga, Tabernacle .....	393
Paris, First .....	391
Cleveland, First .....	390
Nashville, Edgefield .....	378
Dyersburg, First .....	375
Nashville, Lockeland .....	359
Chattanooga, Red Bank .....	343
Chattanooga, Chamberlain Ave. .....	320
Rossville, Ga., First .....	319
Chattanooga, Central .....	315
Trenton, First .....	302
Martin, First .....	292
Old Hickory .....	287
Nashville, Seventh .....	277
Chattanooga, Alton Park .....	270

#### By THE EDITOR

A revival meeting began last Sunday at the First Church, Etowah, Pastor Ira Dance doing the preaching.

—B&R—

North Edgefield Church, Nashville, is in the midst of a meeting with Dr. W. F. Powell of First Church assisting Pastor O. F. Huckaba.

—B&R—

Evangelist H. Evan McKinley is with Pastor Sheets and the church at Ermore, Va., in a meeting in which he is doing both the preaching and the leading of the music.

—B&R—

Brother J. W. O'Hara, in addition to his work with the mountain schools, is now pastor at Enka, N. C., the home of a 2500 employee rayon plant, and a mission point under the North Carolina State Mission Board.

—B&R—

We received last week an attractive bulletin from the Grace Church, Tacoma, Washington, of which Brother Carl J. Giers, formerly a student in Carson-Newman College, is the pastor.

—B&R—

Visits last week from the following brethren were deeply appreciated by the office: E. P. Baker, J. G. Lott,

E. B. Abington, Deacon Hurt, H. W. Ellis, P. L. Ramsey, R. E. Guy, and J. H. Wright.

—B&R—

The office greatly appreciated the recent visits of Brother G. W. Puryear, former President of the Arkansas Baptist Convention, and Mrs. Puryear, accompanied by the editor's pastor, H. T. Whaley, and Mrs. Whaley.

—B&R—

Old Hickory Church will observe the Week of Prayer next week with special services each evening. Pastors Ewton, Huckaba, Whaley and Beckett, and the editor.

—B&R—

The Tennessee Baptist Student Convention will be held in Nashville at Immanuel Church this week beginning Friday evening and closing Sunday afternoon. Dr. Ellis Fuller of the First Church, Atlanta, Ga., will be the principal speaker.

—B&R—

First Church, Cleveland, L. T. Householder, pastor, had the privilege November 12th of hearing the a cappella choir of Carson-Newman College. This choir will be in Nashville this week as one of the features of the Student Convention Program.

—B&R—

Evangelist O. C. Cooper has recently been with Pastor J. L. Newsom and the Second Church of Blytheville, Arkansas, in a Bible Study Course, speaking for four nights. He is also scheduled to hold meetings with the Lunsford Church and the Lake City Church.

—B&R—

Brother James D. Lyle, of Morristown, did the preaching in a revival meeting at Alpha Church, near Morristown, which resulted in 38 renewals and professions and 18 additions to the church by baptism. Pastor W. W. Overholt has been with this people for 7½ years and is leading them in a great way.

—B&R—

Brother Wm. McMurry of Speedway Terrace Church, Memphis, has just concluded a meeting with L. E. Robertson and the Greenbrier Church, which resulted in 42 professions and between 40 and 50 additions. Brother McMurry is now with Pastor L. S. Ewton and Grace Church, Nashville.

—B&R—

As the results of the recent meeting at First Church, Humboldt, in which Brother W. C. Boone of First

Church, Jackson, assisted Pastor H. W. Ellis, there were 45 professions and additions. A splendid crowd was present at the special Sunday afternoon meeting when the message of the visiting preacher was: "America's Greatest Enemy."

—B&R—

News has come this week of the death of two of our missionaries of the Cross—Dr. F. J. Fowler, who has been in Argentina since 1904, and Dr. B. L. Lockett, missionary to Africa. Our hearts grieve to see this fast thinning of our ranks, and pray that in some way others may be sent to fill the gaps.

—B&R—

On November 12, the First Church at Abilene, Texas, celebrated the 18th anniversary of the coming of the present pastor, Millard A. Jenkins. During the past year there have been 302 additions to the church with contributions amounting to \$24,510.56; and during the 18 years there have been 5,981 additions with contributions totaling \$979,656.67. The present membership of the church is 3,290.

—B&R—

We have in hand the anniversary bulletin of the First Church, Shelbyville, which, dated November 12, shows that a great program was held that day with Pastor W. C. Creasman bringing the morning message, Dr. John L. Hill, speaking in the afternoon, and Dr. John D. Freeman preaching at the evening service. This day's services were in celebration of the five years' leadership of the present pastor.

—B&R—

As the results of the meeting recently held at Donelson Church, near Nashville, with Brother Sam P. Martin, formerly of Lebanon and now of Florida, doing the preaching, there were 6 additions by letter and 23 baptized into the fellowship of the church. During the meeting there was organized a Volunteer Band of over 60 people who pledged themselves to a program of definite, persistent evangelism to be carried on through the year. Brother Gurad Green is pastor of this people.

—B&R—

Brother W. W. Bailey, of Rockford, has just concluded a gracious revival with the Zion Grove Church, Sevier County, Lawrence Nolan, pastor. There were some thirty or forty renewals and professions. This is in the section of the Smoky Mountain Academy and Principal Hill worked in splendid co-operation with the pastor and visiting preacher. Mrs. Hill, formerly Miss Mamie Grimes, has been 18 years with this school which, although it suffered the loss by fire of the dormitory some months

ago, and is burdened with a pressing debt of \$2400, it is doing a great work with its students.

—B&R—

*With the churches, November 12:* Memphis—Temple Church welcomed 8 new members, Merton Avenue 10, LaBelle 5, Highland Heights 6, Seventh Street 9, and Bellevue welcomed 14, 5 of whom were for baptism, and Pastor R. G. Lee baptized 3. Chattanooga—Central received 5 by letter, Chamberlain 1, and Northside 2; Red Bank received 1 by letter and 1 for baptism; Tabernacle welcomed 2 for baptism and Pastor R. R. Denny baptized 4; Pastor Cranford at East Lake baptized 3; Calvary received 2 by letter, 1 for baptism, and Pastor McMahan baptized 2; Highland Park welcomed 2 by letter, First 2 for baptism, and Mission Ridge, near Chattanooga, 2 by letter. Nashville—Park Avenue welcomed 1 by letter, Edgefield 1, Lockeland 2; North Edgefield received 12 for baptism and had 26 professions; Belmont Heights welcomed 1 by letter and 2 for baptism; Pastor A. U. Boone at Immanuel baptized 8; Seventh, 1 for baptism, 1 by letter, and had 3 professions. Etowah, First, received 1 by letter, and Rossville, Ga., 2.

### SURELY YOU ARE INTERESTED

It was Victor Hugo who said in *Les Miserables*, "The wretchedness of a child interests a mother, the wretchedness of a youth interests an old man, but the wretchedness of an old man interests nobody." The Relief and Annuity Board is slow to believe that the wretchedness of our old ministers interests nobody; yet it is quite apparent that those who are interested are not sufficiently interested.

This Board is doing its utmost to arouse the consciences of Southern Baptists in behalf of these aged veterans. It distributes every dollar and every penny given by the churches without the deduction of a cent for expenses of administration. It can do but little because the contributions are so small. The need was never greater and many hundreds of worthy beneficiaries are paid sums that are pitifully small, while scores of applications are held on the waiting list. Surely this situation should arouse interest. The remedy is to be found in a thorough-going Every Member Canvass in every church.

### THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Thomas J. Watts,  
Executive Secretary  
Dallas, Texas

**LAYMEN'S NOTES**

(Continued from page 11)

mite plans now for the men and giving to them more interesting and helpful literature for their programs. Dr. Henderson now has a little booklet suggesting programs for the local Brotherhood. The B. A. U. furnishes a splendid program each week, and the department is suggesting programs for the local monthly fellowship meeting and also for the group meetings as we do other lines of work. Plans and programs have been outlined for 1934 that will challenge every man in the state who loves the Lord. (See the printed outline furnished by the Tullahoma office.) The associations are organized just as they are in the other lines and definite leadership being chosen to lead in all associations and groups.

The men follow a different line to other work in many instances. They enjoy their fellowship meetings where they develop fellowship and build their interests around the program of the church and the Kingdom instead of other interests. In their group meetings hundreds of men are discovered and enlisted who never did anything before. In many of the associations they have from 12 to 100 volunteers who go on any mission assigned by the associational leaders. They hold evangelistic services in places where churches do not touch, organize and conduct mission Sunday Schools, back the young people in their programs, fill vacant pulpits where preachers are not available and on fifth Sundays carry to every church in the association a definite message on some line of denominational interest and urge the churches to co-operate in their giving.

Our aim for Baptists in every association is to discover and train enough who will volunteer their services as speakers, teachers, transportation leaders and other servants to care for any need that the churches and denomination might develop. Next year's program is a challenge to battle with sin, and the men must be trained to shoot as well as the officers trained to give orders.

**A FINE EXAMPLE**

We quote from a letter from Mr. T. R. Bandy, of Kingsport, who is leader of the men's work in Holston Association, and urge all other associations to follow this example:

"We attempted to put on a study course in every church in the association last week, but were unable to have the study course in some of the churches. However, we found that,

from reports of thirty odd churches, we had an average attendance of 649. We haven't gotten in complete reports from all the churches, and I am inclined to believe, when all reports are in, that the average attendance will run nearer 1000. Some of the churches that could not put it on last week are putting it on this week.

"We are attempting to do everything possible to enlist the men in Holston Association and believe that we have made a step forward in putting on this training course, together with other plans which we have under way.

"In reply to yours of the 7th relative to putting on the Every Member Canvass, I wish to advise that at our executive board meeting on Tuesday of this week we decided to use the teachers that we used in the laymen's study course as keymen to go to the different churches in which they taught to assist in putting on the Every Member Canvass. In this way I believe we will be able to put on a successful Every Member Canvass in practically all of the churches in the association."

We are indebted to Mr. J. T. Stonecipher, of Livingston, for names of leading laymen in all their churches in Riverside Association. We would like to have this from every association. We hope to have a mailing list of laymen in every church so that we may keep in constant touch with every church through the men.

**NOLACHUCKY PLANNING DEACON SCHOOLS**

Through the Moderator, Rev. W. E. McGregor, plans are being made to hold in that association Group Deacon Schools in such a way as to touch every church and every deacon if he will attend. If we can only get our deacons to see the program of the church and realize that it is their duty to lead the church in carrying out Christ's program instead of trying to dictate to the churches, we will have a new day in our churches all over the state. This will be done when we enlist and teach the deacons just as we do other church officers. Every association should arrange to do this same thing. Write us for plans.

**MR. B. F. JARRELL A DISTINCT LOSS**

In the going of our beloved friend B. F. Jarrell, of Humboldt, we have lost one of our best and dearest friends. We also believe that the entire denomination has suffered mightily in this death. We have been in his home and have worked with him under all kinds of conditions and circumstances and we have never found him on the wrong side of any question. He was among the purest, the kindest, the gentlest, the finest, the manliest, the strongest and best

characters that I have ever known. We shall miss him greatly from our ranks but most from our hearts.

Mr. Jarrell, Judge Owen and Mr. McFadden, of Covington, were among our best laymen in all the state. We miss them all and feel their going as a distinct loss to us personally as we loved each of them dearly and believed in them to the uttermost.

**DR. LLOYD T. WILSON**

We simply want to state that in our work with Dr. Wilson and our associations with him in travel and in every other relation made us love him and respect him greatly. As a companion he was a real "buddy", as a preacher he was a great prophet, as a secretary he was a real statesman. We shall miss him much since he has gone. We had just written him about an invitation to help him in a training school in his church for he has never ceased to urge us to come to him regularly.

**ANNUAL SESSION OF FOREIGN MISSION BOARD**

(Continued from page 8)

the homeland, but eight of the 30 are stranded and unable to find employment for self-support. The Board, recognizing the serious situation which these eight faithful missionaries face, made a small appropriation for their assistance until work can be secured, or until friends can be found who will send them back to their fields of service.

No new missionaries were appointed.

The office of Assistant Executive Secretary was abolished and Dr. T. B. Ray was made Emeritus Secretary of the Board, without duties or official connection with the Board from the date of the October meeting. The position of Editorial Secretary, Publicity Director, and general leader in mission study, was created and Miss Inabelle Graves Coleman of Greensboro, N. C., was elected as leader for this work.

The report of the committee on pensioning missionaries was accepted. Briefly, the proposition adopted provides for an annuity and retiring allowance for all missionaries disabled or wishing to retire at the age of 65 years. The plan calls for the payment of \$5.00 per month by missionaries now in service of the Board, and the Relief and Annuity Board, under the secretaryship of Dr. T. J. Watts, will provide a disability or retiring allowance of \$500.00 annually for all missionaries. As soon as possible the Board hopes to assume this \$60.00 annual premium for the individual missionaries.

At present there are 50 employees of the Board who are past 65 years of age. Several are past 70 years and a few are in their eighties!

With the organization of the Board the following were elected to official duties: L. Howard Jenkins, President; J. H. Anderson, Vice-President; W. A. Harris, Recording Secretary; Charles E. Maddry, Executive Secretary; E. P. Buxton, Treasurer; B. M. Gwathmey, Auditor; Miss Jessie R. Ford, Office Secretary; Hill Montague, Attorney; Dr. J. G. Loving, Medical Examiner; and W. D. Powell, Field Secretary.

**VETERAN MISSIONARY PASSES IN MEXICO**

By Inabelle Coleman

Southern Baptists will be grieved to learn that Mrs. George H. Lacy, a faithful missionary for thirty years in Saltillo, Mexico, passed away on October 26. Since July, Mrs. Lacy had been very ill. During all of these days of suffering, Mrs. Lacy demonstrated that courage and patience that characterized her life.

Twenty-nine years ago she experienced a test that left its scars upon her soul until the end, but it also gave proof of her strength and faith. From "Thirty Years in Mexico," one reads that sad story: "Dr. and Mrs. Lacy lost all five of their children of scarlet fever in 15 days. Two having died within three days in Saltillo. The frantic mother, not knowing it was scarlet fever, started with the other three for El Dorado, Ark. A third fell ill on the train, so she stopped off at Gurdon, Ark., and called her father-in-law from El Dorado and her husband from Saltillo. He had remained behind with the school. Before the third one died the remaining two were stricken. When Brother Lacy reached Gurdon his father met him, and extending his arms over his son's shoulders said, "George, I have some bad news for you. The last one of your children died an hour ago." Brother Lacy's own heart was breaking, but to comfort his distressed wife he said, "My dear, we will give it up and come home." She, rising to the heroic, replied, "No husband, we have given our children for Mexico, now we will go back and give our lives."

They did go back to old Mexico to serve in the Baptist school in Saltillo. Since then five more children blessed their home. These are Elizabeth, Minnie, George, James, and Robert Willingham—James is now in school in Abilene, Texas.

Before marrying George H. Lacy, Mrs. Lacy was Minnie Meek of Caledonia, Arkansas.

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## TENNESSEE BAPTISTS HOLD 59th CONVENTION

(Continued from page 6)

the need of an understanding and sympathetic heart". "Our work," she continued, "has not seen better results, probably, because of misplaced emphasis." Reading from Psalms 46:10, Mrs. White showed that we needed power "to be still and know", that power can not be bought with money but can be obtained from God, our great Authority. "Faith and obedience are also needed, and an emptying in our lives of everything that will keep us from Him who is able to give us praise an dpeace, strength and power, enabling us to 'go and preach'."

Chairman R. N. Owen brought in the report on resolutions which was adopted as read. The report of Committee on Nominations was read, giving the following:

Time: Tuesday after the Second Sunday in November.

Place: Elizabethton.

Preacher: Dr. R. Kelly White, Belmont Heights, Nashville.

Alternate: W. C. Creasman, First, Shelbyville.

The report also named the members of the Executive Board, also the Trustees of the various institutions, a list of which will be given in a later issue. The report was adopted. President Lee read the following chairmen for 1934:

Missions: Roscoe Smith, Erwin.

Christian Education: C. W. Pope, Jefferson City.

Denominational Literature: O. W. Taylor, Nashville.

Orphans' Home: E. Floyd Olive, Nashville.

Social Service: R. J. Bateman, Memphis. Relief and Annuity: C. O. Simpson, Trenton.

Woman's Work: Mrs. E. L. Atwood, Murfreesboro.

Educational Department: D. N. Livingstone, Chattanooga.

Obituaries: Mark Harris, Newport.

Resolutions: H. W. Ellis, Humboldt.

Co-operative Program: W. R. Pettigrew, Springfield.

Hospitals: Homer Lindsay, Covington.

The meeting adjourned with prayer.

### Thursday Evening

The last session of the Convention opened with the singing of "I Am Thine, O Lord", and "He Hideth My Soul", followed by the reading of the Scriptures: Hebrews 11:32-40; 12:1, 2, by P. L. Ramsey of Ridgely. Brother O. L. Weir led in prayer, after which the Tennessee College Glee Club sang "The Holy City".

Dr. Will Cooke Boone of Jackson brought the first message of the evening on "Our Baptist Heritage". "Our heritage is a tangible one—the church," he said. "It is a time to sound a note of courage, of confidence, of faith, of victory. I glory in (1) The Foundation which is Christ; (2) The Mission of the Church—to lift up Christ;

(3) The methods—prayer, praise, teaching, preaching, fellowship, giving; (4) The membership—regenerated; and (5) Results obtained. A glorious challenge it was to everyone to have and honor his church more, to serve it better that through it Christ's work of redemption may go forward through all the world."

After the song, "More Love to Thee", J. Dean Crain brought the closing message on "Our Missionary Task". Declaring that "Missions is a big thing", he urged that we today acquaint people with Christ, and made the plea that we enlist, inform, enlighten and co-operate.

Softly the congregation sang "God Be With You Till We Meet Again", and President R. G. Lee closed with prayer a Convention which was one of the greatest in the history of Tennessee Baptists.

## CONVENTION GLEANINGS

M. E. Dodd

"Baptists must go up by going against the wind."

"Reward for work well done is more work given to be done."

"Responsibility worthily borne creates strength for responsibilities yet to come; but responsibility shirked is failure."

"We have been piddling with chicken coops when we should have been building cathedrals."

R. G. Lee

"Jesus is 'The Fact of facts, the Bible's theme; He stands alone—Unique, Supreme'."

"All comparisons fall short like spent arrows when you speak of Jesus."

"Jesus—the son of Man without sin; the Son of God with power."

"Jesus as the Son of God expressed the soul of God in preciseness and finality."

"Jesus has no successor; no prototype."

J. Dean Crain

"All movements that are not right will go under."

"All preachers are great when they point to Jesus."

"Who's going to control it (Liquor) when it gets into the stomach?"

"If you can be a 'guest of a sinner' and so represent Christ that he will accept Him as Saviour, you will be a good minister of Jesus Christ."

"'Christ Jesus came to save sinners'—God's people must make it ring that Jesus may be kept before the people."

"We've got to become a careful and dependable people."

"It cost God to let us see what love could do."

"Anything not rooted and grounded in sacrifice won't work."

"It isn't in the back of any man's head—who believes in Christ—to quit."

"Missions is a big thing—it is an intro-

duction to Christ which cuts a channel and digs a trench through which all that is wrong in us goes out."

"The only antidote for war is World Missions."

J. B. Lawrence

"God expects us to take hold of the axe to bring down trees of unrighteousness."

"We need to be much as well as many."

"God calls us to wherever there is a task and a need for some one to take hold of it."

"We face an age that needs above every age the Gospel of Jesus Christ."

Mrs. R. Kelly White

"Why better results have not been obtained from our work today is due to misplaced emphasis."

"God is Authority—we have need of power from Him—power cannot be bought with money."

"If as many people were doing personal evangelism as are giving, we would make a stride."

"We should not adapt Christianity to the 20th Century, but the 20th Century to Christianity."

"Christian Education is the infusion of the Spirit of Christ in all learning."—J. B. Witherspoon.

In this matter of prohibition—"A backbone is needed instead of a cotton twine string."—W. H. Barton.

Jackson, Tenn., 11-10-33.

To the Hon. Franklin D. Roosevelt, White House, Washington, D. C.

Dear Sir:

Your boast has come true. The 18th Amendment is repealed, but you have evidently forgotten one feature men have to deal with: God is not dead, and He said, "Be sure thy sin will find thee out". Read Gal. 6:7; Micah 3:10; Habakuk 2:12, 15; Ecclesiastes 12:14.

I am now an old man—a preacher, and have seen much in more than three-quarters of a century. You are proposing to run the government on the blood money of its people. Revenue is supposed to be based on production. Will you please tell the public what liquor has produced? Degeneration, poverty, crime, misery, and death—eternal death. Read Gal. 5:19-21.

Belshazzar tried the liquor route. Read Daniel fifth chapter and see your course portrayed. I warn you in God's name: Beware of the future.

I am too old and palsied to write my name. So I beg leave to type myself,

Yours to count on,

J. F. HAILEY.

I have learned what a sin is against an infinite imperishable being, such as the soul of man.—Coleridge.