

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

— Organ Tennessee Baptist Convention —

"Let There Be Light"

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Replying to a Modern Jew's Conception of Jesus

Paul R. Hodge

"A Jewish Conception of Jesus" is the subject of an address by Rabbi Abraham Feinstein to his congregation in the synagogue in Chattanooga on December 30, as reported in the press. He expresses only his own personal views, he says, but claims that they are in substantial agreement with those of liberal Jews in general. We will attempt to analyze and answer some of the leading points of the message.

Rabbi Feinstein says that the age-long prejudice of the Jews against Jesus, and their grim silence about Him, are not to be wondered at, in view of the persecution they have endured from professed Christians in the name of this very Jesus. No doubt he is partly right about this. It is time for us to realize what we must have done with a persecuting brand of Christianity. It is an anomaly, a wicked monstrosity. We should understand that most leaders and many of the followers of certain persecuting religions were no more Christians at heart, than the hypocritical Phariseism represented the true spirit of the law and prophets of Israel. It is only a false Christianity that propagates itself by physical force, or seeks to compel people to become its followers.

But even on this point, the Rabbi's statement is incomplete. The Jews invited the trouble by rejecting Jesus when He was among them. Nor will it ever be fully known to what extent their envious opposition, cunning, and greed in succeeding centuries provoked the persecutions of so-called Christians. But the complete explanation of their attitude is found in their judicial blinding as a result of their great national sin (Romans 11). And surely the Rabbi himself shows this blindness to a remarkable degree, as we hope to set forth.

He rejects Jesus as the Son of God. "As a Jew, I could not accept my brother-Jew—Jesus—as my 'god' or as part of the Godhead and still remain a Jew." Why? Because "the very foundation of Judaism is the absolute unity, incorporeality, and immutability of God." Why, herein is a strange thing, Rabbi. When did Judaism get to be that way? Did they not do so only in opposition to the claims of Jesus? Your own inspired Scriptures recognize that God has a Son (Psalm 2) that "a child born" would be

none other than "the mighty God, the Father of Eternity" (Isaiah 9:6), that the "goings forth" of a certain governor out of Bethlehem have been "from of old, from everlasting" (Micah 5:2). How can you be a true Jew and deny your own scriptures?

"Nor is it possible," he continues, "for any Jew to accept Jesus as the Christ, the Messiah promised to Israel." Why? "For the reason," he says, "that the ideas associated in the prophetic mind with the Messiah not only were left unrealized by Jesus, but have remained unfulfilled to this day." Exactly so, as far as saving Israel nationally is concerned. But has this scholar never read Psalm 22 or Isaiah 53, or heard of the Jews rejecting their Christ? Were not both Joseph and Moses rejected of their brethren, to become national deliverers only after long and patient waiting? May not these be types of the Christ? We fully agree with the Rabbi that from the standpoint of Old Testament prophecy "the Messianic age would be an age of human perfection, an age that would mark the consummation of real religion, in all its moral grandeur and simplicity, an age of justice, brotherhood and peace"; that "the coming of the Messianic age would usher in the blessed period of human perfection and and interhuman peace." Nor do we claim that these have yet been realized. But not only would these things have been realized by Jesus in connection with His first advent, had the Jews accepted Him as what He claimed to be, but they will actually be realized in connection with a second advent of this same Jesus. Even after His resurrection and ascension, His inspired representative to the circumcision, in a remarkable statement, promised His immediate return even then, if only the nation would repent (Acts 3:19-21). But be ye sure of this, He is the Messiah of Israel, and will some day be accepted as such by the nation, "when they look upon ME whom they have pierced" (Jehovah speaking in Zech. 12:10), and when they ask: "What are those wounds in thine hand?" (Zech. 13:6). If you do not accept Him as such, Rabbi, you must bear your individual responsibility for rejecting Him. One who was more sure than you are that He was a deceiver, became fully convinced while

on a journey to Damascus to persecute His followers.

And the Rabbi cannot accept Jesus, he says, as "an absolutely perfect man." But what fault does he find with Him? Why, nothing specific. Only His "asceticism, particularly His celibacy, His attitude toward family relations, and His generally individualistic philosophy." But if He were what He claimed to be, might there not be good reasons for His not marrying, Rabbi? He did not teach asceticism as a general rule. Witness His presence at a wedding, for which He even supplied the needed wine. And what about the accusation that He came "eating and drinking," and that His disciples did not fast as those of John the Baptist? But how can you account for a life, against which so little can be said after nineteen hundred years of most searching scrutiny, amid changing ideals of morality? If you charge such a life as that described in the four gospels to fiction, without those simple and artless narrators having a model before their eyes to go by, would that not be a greater miracle than what really occurred?

But Dr. Feinstein accepts Jesus as a good man, and "proudly honors Him as one of the very great prophets of Israel, who was of the same spiritual stock as was a Moses, an Isaiah, a Jeremiah and a Hillel," though we cannot penetrate his logic at this point.

We are familiar with the classification of orthodox and liberal Jews. The former are the standpatters, more bitter in their opposition to Christ. The liberals consent to study the life of Christ, and advocate many of His principles. They are practically of the same cloth as the so-called modernists among Christians, and hold strikingly similar views about Jesus. That is, He was a good man, taught noble principles, set a fine example for others to follow, but was not God.

From the standpoint of cold logic the orthodox Jews have the better of it. It is more logical to repudiate Jesus altogether as a deceiver and blasphemer, because of His claim to be the Christ of God, than to accept Him as a good man, the finest religious product of Judaism, and yet deny His deity. If He was not Messiah and God, He certainly was not good, because He deliberately put forth such claims.

But this liberal view is interesting, even if it is illogical. Does it indicate the first breaking down of an age-long prejudice? Can they continue in their half-way acceptance? The Jewish prophets themselves show that the Jews must pass through a great tribulation, "the time of Jacob's trouble," out of which he is
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Baptist and Reflector

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Editorial

How Is It Possible?

From Bro. Roy L. Thompson, 1431 Meridian St., Nashville, come the following questions:

1. We have God's word for "church"—*ekklesia*—and His word for "messenger"—*apostoloi*—but where is God's word for the organization or body of people to whom these messengers were sent?

2. Since all religious denominations are diametrically in opposition in origin, doctrine and practice, how is it possible for God to lead or direct the clergy to preach a distinctive doctrine of His own at the same time?

In the first question Bro. Thompson evidently has in mind II Cor. 8:23 where "churches" and "messengers" occur together. These messengers were men "chosen of the churches" to travel with Paul with "a certain contribution for the poor saints which were at Jerusalem" (Rom. 15:26; I Cor. 16:3; II Cor. 8:19, 23). The body to which they were sent was "the church which was at Jerusalem" and they were sent in behalf of the poor of the church.

We answer the second question according to our best judgment.

1. Unscriptural origin is a factor which helps to classify a body as not being a New Testament church, but this does not signify that such a body cannot or does not proclaim some truth. That it may or does do so, however, does not justify its ecclesiastical existence and its errors any more than telling the truth in certain instances justifies the life and conduct of one who is otherwise untruthful.

2. The several denominations are not in opposition in all but only, in varying degrees, in some things. Among evangelical bodies are found certain great truths on which there is a substantially clear and uniform testimony. Even unevangelicals at times declare some truth; be it in very small measure. The message of the

Lord may not be in the messenger, but it is in the truth itself. Thus in these circles there emerges, in varying degrees, some proclamation of God's truth.

3. Only that body which in origin, doctrine, and practice squares with the New Testament is commissioned and spiritually guided as a body in the proclamation and application of the Lord's truth. In this connection let it be considerably and humbly observed that every truth held by either evangelicals or unevangelicals is found with the Baptists, and that every error held by the evangelicals is found with the unevangelicals. And Drs. Ypeij and Dermout declare that the Baptists are the only body "which has preserved pure the doctrines of the gospel in all ages."

In light of these considerations, therefore, we conclude that, despite conflicting denominations, God evokes His distinctive doctrine in the following ways:

1. By providential permission or overruling He sometimes evokes unwitting testimony of unevangelicals to some phase or phases of His truth. This neither justifies their religious existence nor approves their errors, but it does signify God's approval upon His truth.

2. By the spiritual guidance of saved evangelicals, who may otherwise be linked with more or less error, whenever they proclaim the truth. This, however, does not justify their ecclesiastical existence nor their errors, but it does bespeak God's approval of the truth and of His people so far as they proclaim it.

3. By the commissioning of orthodox Baptists as a body and by their spiritual guidance to the giving of a clear and full testimony to the truth in all ages.

* * *

The Reign of Booze

WHEN SECONDS COUNT

Recent laboratory experiments at Temple University, Philadelphia, have shown that there is no such thing as drinking even moderately, with impunity, in this rapidly moving world where quick thinking in many instances may mean the difference between safety and peril. According to the dean of the school of pharmacy at that institution a drink of whisky so slows up the mental and physical reaction of a normal person that it doubles or even multiplies by four the time otherwise required for reaction. He says:

"An automobile traveling at the rate of forty-five miles an hour moves forward about twelve feet for every one-fifth of a second, or more than the average car length. One drink of whisky or one pint of beer consumed will increase the elapsed time from the eye to the wheel or brake up to as much as four-fifths of a second, the car travels twenty-four feet farther than normal expectation before the driver starts to apply the brakes. Therefore, if a child suddenly runs into the road, the driver who has had a drink is much more likely to have an accident than a non-drinker."

This definite evidence that intoxicating liquor renders a person unfit for the discharge of duties which reasonably may be expected of him, also refutes the argument that drinking is a matter of private concern. This impartial finding adds proof that even the "moderate" drinker jeopardizes not only himself but others.

At the same time it is gratifying to note that young people especially are realizing that alcohol does not mix well with the accomplishment of real purpose, and that they cannot afford to limit themselves by dulling and retarding their perceptions through drink. Student publications of two large universities, Cornell and Pennsylvania, recently commented editorially on this change of attitude on the part of students. Says the Daily Pennsylvanian:

"The changes cannot be attributed to a sudden determination to take hold on the part of the students, it is simply the trend of the times pressing them into necessary action. Youth has not changed at heart in the last three years. It has simply risen to the occasion as their elder brothers would have done in the same spot."

Having risen it is to be hoped that youth will discover that this change is not only necessary for present success, but for enduring happiness and prosperity.—Christian Science Monitor.

POLICE WOMAN ON NIGHT SHIFT TALKS

Here is a report of an interview with a police woman on a night shift in a city of a half million. When asked how conditions are now as compared with pre-prohibition days, she said: "Conditions, especially for youth, are very much worse than before prohibition, and indescribably worse than before repeal. Before prohibition there were 408 saloons in the city, restricted to the downtown areas, and a few business centers toward the outskirts. The law forbade minors to enter the saloons, and while the law was quite generally ignored, yet there were no attractions that were particularly alluring to youth.

"Now 3.2 beer is legally sold in over 1,700 places, scattered throughout the entire city; close to the schoolhouses, and convenient to residential districts. In them soft drinks and light refreshments are sold, booths provide privacy for patrons, and dancing in many cases is free. On top of that there are a few more than 200 night clubs, where 3.2 is legally sold, and in many of the places boys and girls that the proprietor or the bar maids dare trust can buy any kind of drink that they can pay for. Many of the young folks buy alcohol of a convenient bootlegger who has much less to fear now, since hard liquor is legally available, than he had before repeal. Food is served in these places and they are open all hours. Many of them are at the worst between midnight and five in the morning, when conditions beggar words."

When asked about students she stated that on Saturday nights the dance floors of some of the night clubs are often packed with boys and girls of student age, and after midnight drunkenness is shocking and sometimes almost universal. "In these particulars," she said, "the primrose path to perdition seems a hundred times wider and more slippery than before repeal." And, if reports can be credited, moral delinquency and depravity resulting from these conditions has never been hitherto approached. Moreover, the conditions in rural districts are reported to be as appalling as in the city.—Baptist Message (La.)

(Despite the increasingly tragic scores made by the liquor traffic Representative Brown, of Hickman county, has introduced a bill into the Tennessee General Assembly now in session for a referendum in the state on March 5 on whether our liquor laws be modified to permit a state liquor control system or be retained as they are. To the credit of Governor McAlister be it said that in his message to the Assembly he definitely opposed the move for the referendum and any, at least present, change in our state laws against liquor. May Tennessee keep dry! It is an awful thing to collect revenue at the expense of safety, sobriety and morality.—Editor.)

Baptist and Reflector Centennial

Under the editorship of R. B. C. Howell **The Baptist**, which is perpetuated in our present **Baptist and Reflector**, made its initial appearance in Nashville Jan. 1, 1834. This means that **Baptist and Reflector** was 100 years old the first of this year. Later on in the year we hope to bring out a special edition in observance of the centennial year of the paper.

But what we desire to emphasize now is that expression, "centennial year." Let 1935 be known among our people as **Baptist and Reflector Centennial Year**, and let the response of our people to the paper, as well as to all phases of our denominational work, be appropriate to the inspiration which the year should evoke.

Let 1935 be the year when all our state forces and our pastors and churches shall combine their efforts to bring the subscription list of the paper to something like it should be. **The Alabama Baptist**, whose centennial is this year, is asking its constituency to send in 5,000 subscriptions during the year. Cannot our people in Tennessee send in an equal number to the **Baptist and Reflector**?

Toward the accomplishment of this, we come and earnestly ask our people to do the following things:

1. Pray for the welfare and increasing ministry of the paper.

2. Let those who read this and have not already sent in their own subscriptions or renewals to the paper do so promptly. This will greatly help.

3. Let pastors and teachers and other leaders call attention to **Baptist and Reflector** and its good features and urge our people to become subscribers.

4. Turn to the masthead on the editorial page and read and see the subscription prices and plans of the paper and write in for any desired information as to any of the plans, and then let each one work definitely as far as possible towards increasing the subscription list of the paper. Necessary blanks and sample copies of the paper are furnished free upon request.

In promoting the circulation of **Baptist and Reflector**, we are at the same time helping all the causes embraced in our co-operative work, for the paper throughout the year puts emphasis upon these things along with its other features. Try to imagine what our Baptist cause in Tennessee would do without this doctrinal, devotional, informational, and inspirational medium of promotion. In no other way can our peo-

ple at home and abroad speak to each other week after week on the things pertaining to the Kingdom of our blessed Lord. And the larger the circulation of the paper the more effective will be its ministry.

Baptist and Reflector, therefore, comes to urge our people with all its soul to help enlarge its circulation in 1935 by not less than 5,000 subscriptions. Subscribe today! Renew today! Enlist others today! Write in today! Let us all work faithfully during the year to realize at least

5,000 SUBSCRIPTIONS IN 1935!

A Voice From The Past

When R. B. C. Howell was editor of **The Baptist**, which he started on Jan. 1, 1835, and which was the progenitor of **Baptist and Reflector**, he received a letter from one of his subscribers which read in part as follows:

"Manchester, Feb. 28, 1837.

"I have not received *The Baptist* for some weeks past. But one or two numbers have reached me this year. Miss _____ has waited for her paper until she is out of patience, and has earnestly requested me to inform you that if you have placed her name on your books to have it struck off.

"Were it not that I am so desirous that *The Baptist* should be sustained, I should cease to be a subscriber. It seems that we shall be compelled to quit reading news of any description, so difficult is it to get papers even from Nashville."

So it seems that human nature remains essentially the same and that editors and papers and subscribers in Tennessee in 1935 still have some of the same difficulties that have bothered the saints for a century.

But let us commend the loyalty of that subscriber in 1837 when he said that he would cease to be a subscriber were it not that he was so desirous for **The Baptist** to be sustained. He joined the interest of the paper with his own interest as a subscriber. The subscriber with that spirit upon communication can have his subscription difficulties adjusted, if humanly possible.

Remember that papers are third class mail, which means that first and second class mail takes precedence over them and is mailed out before them. If the postal service does not get the paper to you on time, brethren, don't stop your paper. Stay with us and write to us and let us trace the matter and see where the trouble lies in order to correct it. Remember that loyal subscriber in 1837 and keep his spirit.

Kindness has converted more sinners than either zeal, eloquence, or learning.

It is hardly exaggeration to say that two-thirds of all that makes it "beautiful to be alive" consist in cup offerings of water.—Sel.

REPLYING TO A MODERN JEW'S CONCEPTION OF JESUS

(Continued from page 1)

nevertheless to be saved (Jeremiah 30:7), a national purging, preparing them for the reception of their Messiah at His glorious manifestation, who, when He appears, will be found to be none other than this same Jesus of Nazareth. Is this liberal attitude today toward "the great Galilean" a step toward preparing them for such a crisis as that which is to come upon them?

But how can they accept Him as a good man, and yet deny His deity? How do we know that such a man as He ever lived, or what would we know about Him if He did, unless the Four Gospels are to be credited? Is it consistent to deny their main contentions, and accept only certain subsidiary points in harmony with our preconceived opinions? These gospels tell of His virgin birth, His many miracles, His Messianic claims, His death, resurrection and ascension. If these things were not so, how do we know that anything else they said was so? How do we know He was a good man, for example? But who then was capable of inventing these narratives? If we haven't sufficient proof that He arose from the dead, we haven't sufficient proof that Moses of Jeremiah ever lived. But would God raise up an imposter and deceiver from the dead?

Rabbi Feinstein does not directly exonerate the Jews from any and all guilt in rejecting Christ and killing the Prince of life; but he does it indirectly by charging it all to Pilate and the Romans, and was so understood by the newspaper, which heads its report: "Romans Killed Jesus, Not Jews, Says Feinstein." But the Jews did it, Rabbi; not you personally, perhaps, but your brothers nineteen centuries ago. Their official council was the first to condemn Him, and they requested permission of Pilate to crucify Him. And the Jewish populace attending the annual Passover demanded the release of Barabbas and the execution of Jesus, and that over the protest of Pilate that he found no fault in Him. The only way any Jew or Gentile can wash his hands of the crime of murdering the Messiah is to accept Him as both Lord and God. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God raised up, having loosed the pains of death: because it was not possible that He should be holden of it." And "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." "Neither is there salvation in any other."

God's Eternal Purpose

J. E. SKINNER

The Eighth Chapter of Romans holds for the Christian the greatest comfort and encouragement that Holy Writ can offer, and for the sinner the greatest possible inducement to repentance and faith. If God is working "all things together for good" to them that love Him—the "called according to His purpose"—who among them could have cause to fear either the present or the future? and who among the lost of earth would not wish to be among them, if only they understood what it is to be a Christian as herein described?

If the shrinking Christian raise the question, "How do I know that I am 'the called according to His purpose'?" he may at once answer his own question by determining whether or not he loves God, for that is the other description of the same question. "The called according to His purpose" are no more nor less than those who "love God," for only the called love Him. If he raise the question, "How can 'all things'—including heart-breaking disappointments and sorrows—'work together' for my good?" he may again answer his own question by the fact that the "all things" are in the hands of God, and not in the hands of "fate" or "chance," and that "all things" that touch his life, whether by direct order or by permission, are included in His wise admixture for the consummation of His righteous "purpose." If the further question be raised, "What could be God's purpose in all this?" the two-fold answer is on the face of the twenty-ninth verse, (1) that the "Called" might be "CONFORMED TO THE IMAGE OF HIS SON," and (2) "THAT HE (CHRIST) MIGHT BE THE FIRST BORN AMONG MANY BRETHREN." This is a glorious purpose, and is considered by Divine wisdom to be worth all it costs, either to the "First Born" or to the "Many Brethren." If He didn't complain at the price, why should His brethren? If the admixture of joys and sorrows be His chosen means of consummating so glorious a "Purpose," and if the Chief Sufferer could "endure the cross and despise its shame" "for the joy that was set before Him" in the accomplishment of that "Purpose," why may not His "Brethren" who are "joint heirs with Him" in all that is included in that "Purpose" find the same "Joy" that enabled Him to "Endure?" They may if they will, for it was to this end that this passage was written. The secret of such "Joy" is in beholding the "Purpose" instead of the means that are being used for its consummation. It was God's eternal "Purpose" that so engaged the mind and heart of Jesus at Calvary that He could "endure the cross and despise its shame." The cross spread its deadly arms across His pathway and it had to be endured to accomplish God's purpose, but it was the accomplishment of that "Purpose," and

not the cross, that engaged His attention and filled His heart with "the Joy that was set before Him." And "Looking unto Jesus," His "Brethren" will be overwhelmed with the same glorious vision, and why not?—since "the called according to His purpose" are also "Justified, and whom He justified, them He also glorified," and since the glorification is as sure as the calling and the justification.

The victorious triumphs of "The First Born" in the accomplishment of that "Purpose" are sufficient guarantee to the "Many Brethren" that it shall be fully consummated. "If God be for us" in "all these things;" if "Christ died and rose again" to carry us through "all these things;" and if neither "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword;" if "neith-

er death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creatures (created thing), shall be able to separate us from the love of God, which is in Christ Jesus our Lord;" if "all things"—including both "Height" and "Depth"—not only cannot defeat His purpose, but "work together for good to them that love God, to them who are the called according to His purpose," where, then, is there any ground for doubts and fears on the part of His "Brethren" whose final glorification with Christ is the "Purpose" according to which they have been "Called?"

From such a purpose nothing of ourselves, or of what we have, should be withheld, knowing that our "labor is not in vain in the Lord."

Murray, Ky.

Abraham Saved Like Paul and People Today

(A translation of Romans, Chapter IV
by C. B. Williams, Union University)

Paul, the inspired apostle, forever silences all those who ever did, or now do, or ever shall, contend that people are saved by good works, ceremonies, or ordinances, or anything else except the grace of God on the simple condition of faith, on man's part. This fourth chapter of his epistle to the Romans is a pungent argument for ONLY ONE WAY FOR PEOPLE TO BE SAVED, whether living in the twentieth century B.C. or A.D.

Then what are we to say about our forefather Abraham? For if he was considered in right standing with God on the condition of what he did, he has something to boast of; but not before God. For what does the Scripture say? "Abraham put his faith in God, and it was credited to him as right standing with God." Now when a workman gets his pay, it is not considered from the point of view of a favor but of an obligation; but the man who does no work, but simply puts his faith in Him who brings the ungodly into right standing with Himself, has his faith credited to him as right standing. So David, too, describes the happiness of the man to whom God credits right standing with Himself, without the things he does having anything to do with it:

"Happy are they whose transgressions have been forgiven,

Whose sins were covered up;

Happy the man whose sin the Lord does not charge against him!"

Now does this happiness come to the Jews alone, or to the heathen peoples too? For we say, "Abraham's faith was credited to him as right standing." Under what circumstances was it credited to him as right standing? Was it AFTER he was circumcised, or BEFORE? Not after but before he was circumcised. Afterward he received the mark of circumcision as God's seal of his right standing with Him on condition of faith which he had before he was circumcised, that he might be the father of all who have faith while still uncircumcised, that they might have their faith credited to them as right standing with God; and the father of those Jews who not only belong to the circumcision but also follow in the footsteps of our forefather Abraham in the faith he had before he was circumcised.

For the promise made to Abraham and his descendants, that he should own the world, was not conditioned on law, but on the right standing he had with God through faith. For if the law party are to possess it, faith has been nullified and the promise has been made null and void. For the law results in wrath alone; but where there is no law, there can be no violation of it. So it is conditioned on FAITH, that it might be in accordance with GOD'S UNMERITED FAVOR, so that the promise might be in force for all the descendants of Abraham, not only for those who belong to the law party but also for those who belong to the faith group of Abraham. He is the father of us all, as the Scripture says, "I have made you the father of many nations." That is, the promise is in force in the sight of God in whom he puts his faith, the God who can bring the dead to life and can call to Himself the things that do not exist as though they did. Abraham, building on hope in spite of hopeless circumstances, had faith, and so he actually became the father of many nations, just as it had been told him, "So numberless shall your descendants be." Because he never weakened in faith, he calmly contemplated his own vital powers as worn out (for he was about one hundred years old) and the inability of Sarah to bear a child, and yet he never staggered in doubt at the promise of God but grew powerful in faith, because he gave the glory to God in full assurance that He was able to do what He had promised. Therefore, his faith was credited to him as right standing with God.

It was not for his sake alone that it was written, "It was credited to him"; it was for our sakes too, for it is going to be credited to us who put our faith in God who raised from the dead our Lord Jesus, who was given up to death because of our shortcomings and was raised again to give us right standing with God.

Motives are everything with God, and as far as we are upright, they are everything to us.

Service is our destiny in life or in death. Then let it be my choice, living to serve the living, and be fretted uncomplainingly. If I can assure myself of doing service, I have my home within.—Sel.

NEW YEAR STARTS OFF WELL

REPORTS INDICATE FINE SPIRIT IN TENNESSEE

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

"I am being covered up with checks and money orders."

The words came from our office secretary, Miss Beatrice Moore, and she smiled from behind a pile of mail containing remittances from a great number of churches. Big checks, little checks, money orders and a small amount of currency—even loose change—and every penny of it speaking to your Secretary of the love and devotion of Tennessee Baptists to the great cause of missions, benevolence and Christian education. Such a sight is an inspiration, and I covet for every church in our state the privilege in having part in the great work now being done by our Baptist people.

But the receipt of money is the smallest part of the mail that comes to us. Along with these remittances come all kinds of notes and some long letters telling of the progress being made in various parts of the state. Now and then there is a letter containing an appeal for aid, or telling of some field that offers Baptists a wonderful opportunity for service if only it can be made possible for a missionary to enter it. I pass on some of these letters that the readers of **Baptist and Reflector** may know what they contain.

Campbell County. "Campbell county truly is a great mission field with so much needed to be done, the laborers so few and our people disturbed over the social and economic changes that confront them . . . It will take long hours and days of toil, consecration and prayer before our churches are reestablished in the area."—Wm. F. Crabtree, Secretary, Educational Program of Campbell County.

Grundy County. "I am pleased to report that our Sunday school has jumped from 28 on our first Sunday here to 91, December 31st, a gain of 300 per cent, and it is still growing. I am hoping for 150 in a short time. We had a fine Christmas program with our house literally packed. The Girls' Club, under the direction of Mrs. Travis, is doing well."—Paul W. Travis, Tracy City.

Clay County. "Yesterday (Dec. 30th) marked our first day with Celina and Willow Grove churches. The welcome and response were most gratifying. . . We are unable to get the building which I understood had been promised at Celina, but this will not prove a great handicap since other places for meeting are at our disposal. . . We will be hindered for a time in reaching our constituency, yet we hope to develop strategic centers in such a way as to make the work of the entire county self-supporting at the earliest time possible."—C. B. Pennington.

Ocoee. "On the second of December, we organized a mission Sunday school with 52 pupils in attendance. We organ-

ized five classes and will hold the school every afternoon after which there will be preaching. Brother C. H. Petty, recently licensed by Eastdale Church, will have charge of the work under the supervision of our church."—J. D. Bethune, Eastdale Church, Chattanooga.

Dickson. There is great rejoicing in Dickson among our Baptist people. After seeking in vain for aid from the Home Mission Board, the church found itself and has arranged with the Insurance Company to take care of their obligation on the building. Pastor J. T. Barbee has been with them only a few weeks, but in that time the spirit of the church has been revived, and they are now building rapidly upon the foundation laid by D. Edgar Allen during his ministry with them. Their budget is subscribed for 1935 and they are happy.

No Preaching for 17 Years!

"On the second Sunday in December I went to a community in DeKalb county and preached in a school house to a great group of people who had not had a service in 17 years. I am going back this month."—Fred Dowell, Sparta. It is difficult for one reared in the midst of churches to realize that such a place as this could be found in a Christian commonwealth. Yet there are scores of them in Tennessee, and the only way we can ever reach them is through vigorous missionaries such as is Fred Dowell, Jr. How our people should rejoice in the privilege of supporting such men as he in doing the great work they are now doing to open destitute sections to the Gospel.

His work in Sparta is going in a great way. They are rapidly bringing to completion the first unit of their beautiful building. It has meant hard work and plenty of it. It has meant real sacrificial living and giving by pastor and people, but it is worth all its costs because of the fine spirit being developed. There will be few more attractive church houses in the state than theirs when it is finally completed. This pastor has not spent his Sundays telling what ought to be done. He has proclaimed the Gospel on Sunday and donned his overalls on Monday and gone to help the people do what should be done.

Other Missionaries

J. R. Burk, of Ardmore, Shelby county, reports four additions during December, two by baptism. Ray Dean of Old Hickory reports 8 additions by letter. E. H. Greenwell of West Paris welcomed three members, one by baptism, and sent \$20 for the Co-operative Program. T. N. Hale of Dresden reported one addition for baptism and \$100 paid on local debt. T. R.

Hammons, of Berclair, Shelby county, welcomed five members and his people paid \$230 on their debt. J. E. Lindner of Bell Buckle sent in \$33.66, offerings from the good people of his field. J. D. Quinton of Montvue, Morristown, reported 10 additions, 7 for baptism. He prayed with 88 families during the month, visited 90 homes and talked with 100 unsaved. No wonder he reports gains!

Crossville, under their new pastor, H. M. Randall, reports one addition for baptism and sent \$22.45 for the Co-operative Program with \$12.25 for the Orphans' Home. Judson Taylor of Benton reported one addition by baptism and one new Union organized. A. J. Underwood of Pine Crest, Campbell county, reported a new Sunday school organized. F. A. Webb of Ocoee Church, South Cleveland, reported two additions by letter and offerings amounting to \$22.50. Pastor Eli Wright of Centennial, Nashville, welcomed two members by baptism.

Preachers' Schools

"Give us a chance to learn more about our work." The request has been made by many of our rural preachers, and this year we are trying to answer it. In addition to, or rather in connection with, the Pastors' Conferences which will be held in March, we are going to have ten regional preachers' schools for one week each. At each of these two good men will teach Baptist Doctrine and Baptist Polity respectively. We will also have tracts dealing with the various subjects and these will be studied along with the outlines used as the texts. Soon we will publish the list of places where these schools and conferences will be held. We want to begin at once to make preparations for the annual schools at Carson-Newman and Union University with probably one at Tennessee College if the interest justifies it. March will be the month of schools and conferences. The regular schools for preachers will come in the summer.

A Word of Appeal

There is one big thing for which your Secretary longs with deep earnestness; he wants every Baptist in the state to be a part of our great co-operative brotherhood. There is but one way whereby he may realize this desire and that is through the efforts of men and women who will give of their time in order to take the message of missions to all the people.

The year is starting off well. From every quarter of the state come words that encourage. Scores of our churches are giving more time and money to the outside causes. Volunteer workers are waiting the word "Go" from our leaders. The skies are brightening everywhere. 1935 should be a glorious year for Tennessee Baptists. Can any one be so shortsighted, so conceited, so self-centered, as to hold back, stand aloof, or think that his own way is right when the mass of Spirit-led Baptists in the state are pressing on? God forbid.

The Baptist Hundred Thousand Club

By W. W. HAMILTON,
President Baptist Bible Institute

1. **The debt is small.** Any debt-paying plan upon which Southern Baptist could unite would probably succeed, for they have sufficient numbers and adequate means to quickly retire their obligations of about one dollar and fifty cents per member.

2. **We expect to pay.** There is not one of us who is willing to fail those who trusted us with their money. We are not any more willing to be dishonest as to our denominational obligations than with our own personal debts.

3. **Add Another Tithe.** We are not making new debts while paying the old. The work must go on here in the home land and across the seas. As the Jews did, so we can and will add another tithe for the honor of our Lord's cause. A going concern can better pay its debts than one that is closed up.

4. **It is very simple.** Surely it is easily understood, that we are to give \$1.00 per month for debts. This goes into the treasury of the church as any other extra gift, and is designated "Hundred Thousand Club." The church treasurer sends this along with other funds to the state treasurer, and thus the debt gifts reach Nashville and are sent to the southwide boards and agencies according to their "debt needs."

5. **The amount is definite.** Anyone who has sought to secure gifts knows how decided is the advantage and how much more effective is the appeal when you fix a definite amount. To ask for "something" is far different from requesting "\$1.00 per month." A newsboy in New Orleans was willing not only to give his tithe but also to go fifty-fifty on the money he had been spending for moving pictures.

6. **The appeal is personal.** This is not for organizations or groups primarily, but as in the every member canvass it is an individual appeal. When we call to mind the thousands of pastors and the tens of thousands of deacons and superintendents and teachers and leaders in the work, of the women and young people, we feel that we have set our goal too low at only "One Hundred Thousand."

7. **It is workable.** In every church and group with which the writer has come in contact the "1 in 40" of the membership has been more than met. The response has been more nearly "1 in 20," and sometimes "1 in 10," and this is quite clear proof that the movement needs only to be given a chance and it will

bring surprising results. This has been invariably true.

8. **There is no expense.** Not one postal card, not one stamp, not one sheet of paper or envelope, not one cent for printer's ink, not one dollar of travel cost or of salaries for secretaries, or leader is taken out of money given for debts. All of it, every dollar of it, goes to the reduction of capital debts. The total expense of the movement is a gift by the Sunday School Board to help Southern Baptists meet their obligations.

9. **It is comprehensive.** All of the debts of all southwide boards and institutions are included. Our Foreign Mission Board, our Home Mission Board, our Baptist Seminaries, our Baptist Hospital, our former Education Board, our Southern Baptist Convention in the obligations placed upon the Executive Committee, all are included. What a time of rejoicing that will be, when in our denominational papers and in our churches and associations and conventions it is announced that all of our debt needs have been met and every obligation has been marked, "Paid in Full."

10. **It is succeeding.** The Hundred Thousand Club has caught the imagination of our people, and over and over again they have said, "Why, I can do that much." As the glad news of debt reduction has gone out many more are saying, "I want a share in that." The Baptist Bible Institute has this last year cancelled \$29,000.00 of its bonded indebtedness, reducing this from \$200,000.00 to \$171,000.00. The first month of the movement the Institute received \$6.86, and last month the amount was \$1,578.45.

NEW YEAR, A WELCOME

H. W. Ellis

I'm glad indeed to see you come, O bright New Year,

You are so young and strong and glad
That I am sure you hold each day some treasure rare,

And for your coming thus to me I'm glad.

I greet you as a friend who comes to me,
New Year,

Upon a mission, noble, holy, true;
And I would covenant today, New Year,
with you

To be a helper, faithful, kind and true.

I covet much, New Year, to use each golden day

In such unselfish, useful, worthy way
That as together we shall pass in journey on

To others we shall bring a smile, a song.

I do not ask, New Year, that I shall shielded be

From toil or burden which may come with you;

But that for every coming trial I may be strong,

And to life's noble purposes be true.

If hidden in thy mystic folds, New Year,
shall be

The shrouded messenger of death's dark night,

I greet thee still, New Year, with faith
that rests in God—

The outer harbour gleams with welcome light.

Humboldt, Tenn.

It takes co-operation to make a sermon and a church service effective. Hundreds of volumes have been written on preparing sermons, but comparatively little has been written on the individual Christian's personal preparation for the worship of God. A devout mood cannot be extemporized. Before going to the house of God take a little while to think of spiritual things and to breathe a prayer for the one who is the minister. Such simple preparation will make a service helpful and inspiring.—Watchman-Examiner.

Book Reviews

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

The Minister's Annual for 1935. By Joseph M. Ramsey, Editor. New York. Fleming H. Revell Co. Price \$2.00.

We have eagerly anticipated the coming of this seventh volume of The Minister's Annual. The last volume was so good that we wondered if there could possibly be any improvement in the next one. Without doubt there are excellencies contained in this volume not found in others. All the material used is fresh, new and up-to-date, yet the Old Book is always and everywhere exalted. It is truly a great library in one volume. It is an indispensable book for the minister. It is also exceedingly helpful to Sunday school teachers and other religious workers. If we could add but one book a year to our library this would be the book we would select. Think of having something suggestive and interesting for every service throughout the fifty-two weeks of the year! Of course, no one would think of following the programs and suggestions of the book slavishly, but there is much that can be used with good effect. The sermons by the leading ministers of the day constitute one of the chief charms of the work. They are an unfailing source of mental stimulus and spiritual enrichment. There is a wealth of illustrative material which every wide-awake minister will appreciate, and which the congregation will also relish. The suggestions for prayer meetings and other services are really worth while. There is no need of any preacher's becoming dull or uninteresting when such a book as The Minister's Annual is available.

O. O. G.

NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. Lawrence, Executive Secretary-Treasurer
Home Mission Board

The Kingdom of God is waiting for the hard-earned leisure of the business man.

The church that forgets itself in its passion for others will in that forgetfulness find itself.

We live in a day of alibis and evasions. We have much to say about our lack of individual responsibility for denominational acts, and we talk much about extravagance and negligence and all that. But it might be a shock to our own souls, if we had the courage to face the naked facts, in the discovery that all this talk is simply a rationalization of our own selfishness.

THE HUNDRED THOUSAND CLUB

January and February are Hundred Thousand Club months. The Hundred Thousand Club movement is a worthy undertaking for a worthy purpose and, as a worthy people, we should worthily respond by becoming members.

BROTHER BEALL'S WORK AMONG THE NEGROES

Brother Noble Beall, our missionary to the Negroes, is making satisfactory progress in his work. We all recognize the difficulties of the task which he has. This is a new enterprise and it is yet uncertain as to the very best type of work that can be done. Brother Beall is proceeding cautiously and wisely. In a recent letter he has this to say: "During the past month I have had a great time. I certainly can realize, or am at least beginning to realize, the necessity of going slow and learning the field of work more perfectly. I have gotten two very definite impressions thus far: (1) The Negroes are very doubtful of our sincerity in the matter, and of our willingness to stick to the task until we have really accomplished something; and (2) on the other side, I have learned that most of our older people are very doubtful as to the wisdom of undertaking anything, but the younger leaders are of one mind concerning the task and are lining up right along. More than a dozen young pastors and three young women workers and some of the best older pastors in Alabama have assured me that they are with us and shall stick to us in this work to the end."

CAN WE AFFORD NOT TO PAY OUR DEBTS?

DEBTS! No one likes to hear the word, and yet, when one has debts honesty and integrity force him to consider the matter.

Southern Baptists have debts. Their boards and institutions borrowed money to carry on their missionary, educational and benevolent work. We claim the work done as a part of our service to Christ. We have the results as a part of our denominational assets. Shall we not now pay back the money we borrowed with which to do this work? If we do not pay our debt, then we have done work with money that did not belong to us. That is dishonest. Therefore, there is a matter of morals involved in the Hundred Thousand Club movement, for the specific purpose of this movement is to pay our debts.

WORKERS NEEDED IN CUBA

Dr. McCall writes: "Matanzas and Trinidad have been without pastors for several months. Laymen are trying to carry on, but it so happens that at those points there are no laymen prepared to do much. It may be necessary to remove Brother Corujedo, of Pinar del Rio, to Matanzas. This, of course, would leave Pinar del Rio vacant. It is not, however, easy to move a preacher and his family in Cuba for the reason that on account of the small salary paid, some of the families have devised means of help in a small way which they would have to sacrifice if they moved. Their need is so great that I have hesitated to break into arrangements of that kind." Dear Reader, will you pray for the work in Cuba? The field is white unto harvest.

HOME MISSIONS HELPED BY THE HUNDRED THOUSAND CLUB

The Home Mission Board has received up to date over \$30,000 from the Hundred Thousand Club. This amount paid on the principal of the Home Board debt saves enough in interest to pay the salary of two missionaries. If the full 100,000 members are enrolled in the Club, and we must enroll this number by May 1st, it will mean the progress and prosperity and enlargement of our Home Mission work. Nothing Southern Baptists could do right now would mean more to Home Missions than to successfully complete the Hundred Thousand Club movement. If 100,000 Baptists will join the Club and pay regularly and faithfully a dollar apiece per month, the entire indebtedness of the Home Mission Board, together with all the indebtedness of southwide agencies of Southern Baptists, will be liquidated in five years. This will save to the denomination over \$300,000 in interest. This amount will maintain over 300 missionaries in the

home field, or over 300 missionaries in the foreign field, or it would provide for the education of nearly 1,000 preachers. The Home Board last Convention year paid \$106,000 in interest and \$69,000 on the principal of its debts. This \$175,000 paid on the debts last Convention year is sufficient to just about double the Home Mission force. We cannot afford the expense of remaining in debt.

A CHURCH ORGANIZED AT TAOS

Taos, New Mexico, is a point of historical interest as well as romantic charm. It is the former home and grave of Kit Carson. A mission was formed there by the Catholics in 1617, which was burned by the Indians in 1680. It is in the territory of the Pueblo Indians and on its narrow streets may be found automobiles, donkeys carrying loads of wood on their backs, nicely dressed American ladies and gentlemen, and blanket Indians. Out just a piece from Taos are two of the largest Pueblos in New Mexico, with a beautiful mountain stream flowing between them. In these two Pueblos some 700 Indians live.

Up to recently there has been no Baptist work or, as for that matter, no mission work of any sort by any denomination in Taos. Recently Brother J. B. Parker, missionary to the Spanish-speaking people of New Mexico, together with Brother Thermond and Brother Hail who leads the singing, held a meeting in Taos. Part of the services were in Spanish, part in English and part in Indian. There were in attendance in the different services Anglo-Americans, Spanish-Americans, Indians and other nationalities. There were a number of professions of faith and at the close of the evangelistic services a church was organized with eleven Anglo-Americans, one Spanish-American and two Indians.

The nearest churches to Taos are Springer on the east 70 miles, Espanola on the south 50 miles, Aztec on the west 300 miles and Alamosa, Colorado, on the north 110 miles. The town of Taos is the trade center for a very large territory. There are approximately 100,000 acres of fertile land under irrigation in the Taos Valley. About 5,000 people live in this Valley. Most of them are Spanish-Americans who are in the main a strong stock of people. Seven hundred and fifty Indians live in Taos Pueblo, which is only three miles from the town of Taos. There never has been any Baptist work in this country, nor in the adjoining counties.

WHAT OUR READERS ARE SAYING

QUESTIONS ASKED A MISSIONARY ON FURLOUGH

1. Is the Japanese Invasion of Manchuria Proving a Blessing or a Hindrance to Christian Mission Work?

Since the Japanese Government has come to understand the real purpose of Christian missions in Japan, Korea, along the South Manchuria Railway, and in other parts of the Far East where it has control, there has been no hindrance to the preaching of the Gospel. The fact is that where Japan has been instrumental in bringing about better government and improved conditions in general mission work has profited, for the missionaries are, under such conditions, able to carry on their work in a better way.

When the Japanese military forces came into North Manchuria some of them regarded missionaries as spies of the countries from which they had come, failing to realize that we had been in Manchuria for years and that our interests were spiritual and not political, but Japanese high up in political and commercial life knew better. These have given assistance on many occasions, protecting us when traveling and in advising us of the presence of bandits and other dangers.

(1) One of the great commercial drawbacks in Manchuria has been the constant depreciation of currency. Frequently Chinese military and other authorities issued paper money which they forced the banks and the people to accept, but which had no financial reserve or other backing. Any who refused to accept the money at face value were shot. Yet only silver or gold was accepted by these same officials for payment of taxes. After these Chinese rulers had gotten as much silver in their hands as possible, they would then move to some other part of the country or issue still other currency. The paper money would then depreciate in the hands of the people, who lost heavily. Since the Japanese have come to Manchuria they have forbidden this and have now established a stabilized currency. Stabilization of currency has strengthened and stabilized business and has brought down the rate of interest. Interest has ranged from two to five per cent monthly! For this reason it was almost impossible for the poor man to get a start in business. High interest had to be charged due to constant depreciation of currency.

(2) The great menace of Manchuria over many years has been

the presence of bandits. Over much of the country it was impossible to travel without military escort. Farmers pressed their way back into the plains and into the mountains, but by the time they had gotten together supplies, food or money it was taken away from them by the bandits. In other parts of China the general topic of conversation is food and money, but ever since we went to Manchuria, ten years ago, we have heard continuously as the main topic of conversation, the presence and cruelty of the robber bands. These Chinese bandits treat their own people (the Chinese) most cruelly, and have been just as cruel to the Russians or any others, whom they rob, or hold for ransom. Since the Japanese went into Manchuria the number of bandits has increased, many of the defeated Chinese soldiers becoming bandits. As Japan cleared Korea of banditry, so it is hoped, she will be able to rid Manchuria of this great menace. The Chinese seemed unable to do so, largely because Chinese military officials took the bandits in as a part of their military forces rather than exterminate them; also because the Chinese soldiers were frequently in league with the bandits. When better government is established the people will be able to improve their homes and living conditions without danger of being robbed, they can then travel without being shot to pieces or carried away and held for ransom, and we and others can then go about our work without constant danger.

(3) Chinese soldiers in Manchuria have all through the years gone into service for what money they could get out of it. The writer has heard enlistment officers actually remind men whom they were wanting to enlist as soldiers that there was always the possibility of procuring wealth by looting. The soldiers served whoever paid them most. They had no interest as a rule in protection of the people, but, if opportunity presented itself, would rob and steal and loot just as the bandits do. There were some real patriots among them, but, I regret to say, these were the exception. We are glad to say that the new regime is producing a better type of soldier. Those who enter the army must now come up to a certain educational standard and are better paid. The Japanese soldiers in Manchuria are, of course, disciplined better than the Chinese soldiers we have known there, and seem to be making an effort to win the good will of the

Chinese people, who constitute ninety per cent of the population of Manchuria, a total of thirty-five million souls. Improved military and police forces will give the people more adequate protection. It will then be safer for all and especially for those of us who travel much.

(4) Although Manchuria already has a greater railway mileage than all the rest of China combined, nevertheless one of the great needs of that vast area is improved and extended communications. The Japanese are now building more railways and are projecting motor lines in all directions. Only by extension of motor lines into the outlying regions can the terrible bandit situation be overcome. With improved communications the country is sure to develop in a great way, government will be stabilized, and we, along with the public generally, will then be able to reach all parts of the country for extending the Kingdom of God.

(5) The resources of Manchuria are unsurpassed anywhere in all the Far East. The great fertile plains and mountainsides produce annually millions of tons of soy beans and grain of every description. The soil is underlaid with vast mineral resources: gold, silver, copper, lead, zinc, iron and coal. The great forests of timber have hardly been touched. Japan is encouraging the development of these resources. She will also see that barren mountain sides are reforested. Increased industries will improve living conditions of the people. Chinese will be needed in even greater numbers to furnish the labor and others will be used as skilled workmen, while still other Chinese will carry on the business among Chinese. Japanese will furnish the capital and direct the industries.

Hundreds of thousands of Chinese, Japanese and Koreans are already flocking into the country annually. Southern Baptists should likewise enter in larger numbers and give the Gospel of our Lord to these people, who carry with them an unusual opportunity and obligation to God's people to present to these pioneers in a new land the Gospel of our Lord. As it is, our Foreign Mission Board has only two missionary families in Manchuria, one in North Manchuria (Harbin) and Rev. and Mrs. W. W. Adams, at Dairen on the extreme southern end of Manchuria. With increased contributions the Board will be able to reinforce its missionaries in that large, needy area.—Chas. A. Leonard, Sr., 1201 Hillsboro St., N. Carolina; P. O. Box 32, Harbin, Manchuria.

A TRIBUTE TO DR. BROUGHTON J. L. White

Dr. Len G. Broughton closed a meeting with us in December, 1934. The meeting was gracious and very fruitful. There were eighty-one additions and many reconsecrations. The church and community were greatly blessed. There were meetings in the majority of the other Baptist churches at the same time, and in fact it was a simultaneous evangelistic movement in all of the Miami Baptist Association in which twenty-five churches were co-operating. It was a season of gracious revival and there were about six hundred additions to the churches.

Dr. Broughton preached to church members at the morning services and his messages were what the Christian people needed at this time. He lays great emphasis upon the work of the Holy Spirit and the teaching on that vital doctrine is thoroughly scriptural and always presented with the evident approval of the Holy Spirit. His evening sermons were great appeals as well as teaching, to the unconverted. There is nothing of the professional evangelist in Dr. Broughton's makeup. He preaches the Gospel of Christ and depends upon the Holy Spirit for the results. The years of experience through which he has passed have enriched his messages and he is even a greater preacher today than he was ten or fifteen years ago. He is Broughtonian from beginning to end. He thoroughly understands the pastor's problems in the local church. He is a great reinforcement by his personality and his messages to the pastor's work and the ongoing of the church. There will be no unhappy after effects following Broughton's meetings. He leaves no gaps down for the pastor to close.

Dr. Broughton came to us in a time when he could be most helpful. We are entering a campaign to raise \$25,000.00 during the next few months with which we will be able to refinance our church indebtedness for \$75,000.00 for a period of five years. At the suggestion of Dr. Broughton a Prayer League was formed which many have joined and it is giving hope and courage to many of our people and at this time I wish to ask all of our friends everywhere to join with us daily in the prayer that God will show us His way and our part in it to meet this opportunity and so save one of the best equipped church buildings in our country for our Baptist cause.

I must add a personal word. Dr. Broughton and I have been friends from early youth. We were in college together. I held a meeting at the church at Reidsville, N. C., while he was practicing medicine and I shall always feel glad that that revival

meeting, which swept the town, had something to do in helping Dr. Broughton to yield to the Spirit of God in devoting himself to the Gospel ministry. We have held meetings through the years in each other's churches and many of our greatest revivals have been when we were pastor and evangelist co-operating with each other. It was a joy to renew the bond of friendship and to feel that we are in each other's hearts for time and eternity.

I need not commend Dr. Broughton to our pastors, but allow me to say that any one will be happy and blessed to have him in a meeting. Let us all pray that these last years of his remarkable life may be the best of all.—Pastor's Study, First Baptist Church, Miami, Fla.

ENCOURAGING WORDS ABOUT THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

J. H. Garnett, Dean

R. W. Hailey, Secretary

God has presented to the Southern Baptist Convention the opportunity to co-operate with the National Baptist Convention in the joint undertaking of training colored preachers and Christian workers. It is gratifying that these Conventions have accepted this great and worthy task and are addressing themselves to it.

A Word of Thanks

We take this occasion to extend to the ladies of the Baptist churches, both white and colored, of Nashville and vicinity, our sincere thanks for the generous showers of food supplies, which we have received during the months of October, November, and December. We have received the following "Pantry Showers" since our last report: (Valuations estimated in dollars)

Inglewood Baptist Church, \$5.00; Richland Baptist Church, \$2.90; Franklin Baptist Church, \$4.00; Eagleville Baptist Church, \$3.10; Radnor Baptist Church, \$4.50; Richland Baptist Church, \$3.75; First Baptist Church, \$4.00; Belmont Heights Baptist Church, \$3.00; and Edgefield Baptist Church, (Colored) \$2.50.

We are free to say, that it is not wide of the truth when we state, that had it not been for these showers, the Seminary would have been greatly embarrassed for the reason that we have not received money enough from the resident students to pay for what they have actually consumed. Your generosity, in the face of the above facts, calls forth not only generous praise, but the deepest gratitude.

Need of Coal

The subject of coal, for our heating plant, is a serious problem with us, and if allowed to do so, we would like to suggest, that it would make us inexpressibly happy if any church, Sunday

school, W. M. U., or individual, both in and outside of Nashville, would contribute as much as a ton of coal to this worthy cause. Thus far we have received the following amounts for this cause:

Miss Grace Eaton, \$5.00; colored woman, (no name given) \$5.00; Spruce St. Baptist Church, \$5.00; Fifteenth Avenue Baptist Church, \$5.00; Rev. F. P. Phillips, \$1.00; Edgefield Baptist Church W. M. U., \$5.00; Belmont Heights Baptist Church W. M. U. Circles, \$7.25.

In behalf of the student body, faculty and Board of Directors we thank every donor and sympathizer.

Nashville Baptist Pastors Conference Visits With Us

We are happy to state that the Baptist Pastors Conference, of which Rev. J. H. Sharp is president, and Rev. J. R. Kyzar is the secretary, visited with us on Monday, December 17, holding a session of the Conference in the chapel of the Seminary. This was an agreeable innovation. Some twenty-two brethren of the white Baptist Conference, together with a goodly number from the colored Baptist Conference, were present. Dr. W. F. Powell, pastor of the First Baptist Church, preached the sermon for the occasion. Dr. Powell was at his best and delivered a most forceful and eloquent sermon. His subject was "Life Begins at Eighty."

Miss Grace Eaton was present and brought with her some two dozen copies of the Gospel of Mark for distribution among the students; together with a donation of \$5.00 for coal, given her by a colored woman who requested that her name be withheld.

Christmas Holidays

The Seminary closed, for the Christmas holidays, on Friday, December 21, with an enrollment of around fifty. At this time, small Christmas boxes, containing Christmas candies, nuts, apples, greetings and other tokens of goodwill, were given to each student. Mrs. Ida L. Garnett, matron, managed this feature. Mrs. R. W. Hailey, who was present, made the suggestion that each student express himself as to what the Seminary had meant to him thus far this year. Each availed himself of the opportunity and their expressions were gratifying. To our great delight, Mrs. J. C. Miles, wife of Dr. Miles, teacher in the Seminary, came out Christmas Eve, bringing two lovely cakes and four dozen oranges for those of us remaining on the premises during the holidays.

The Seminary was opened for 1935. We are looking for and expecting an increase in our enrollment.—Nashville, Tenn.

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

HON. JOHN M. STOUT

John Mason Stout was born September 6, 1857. Died June 3, 1934. Age 86 years, 8 months, 27 days. He was married to Mary Elizabeth Lowe, who preceded him to the grave a few years. To this union were born eight daughters and one son.

Brother Stout was converted at the age of 19 and united with Bethel Baptist Church. He was elected clerk of his church in 1879, which office he held for more than 30 years. He served as Sunday school superintendent for several years, and for many years was teacher of the Men's Bible Class.

He held a number of county offices of trust with credit and distinction to himself. He served two terms in the Tennessee Legislature and helped enact the temperance laws which made Tennessee the first "bone dry" state in the Union. At one time he was deputy sheriff and was very active in running down "bootleggers" and destroying "blind-tigers." That probably brought him the only enemies he ever had. He always took an active part in the fight against the evils of strong drink, and expressed his views in positive and no uncertain terms.

At one time he was introduced to President McKinley as "a man who knows every man in his county and can readily call each by name." That is a distinction no other citizen of Johnson County could claim.

Brother Stout always attended all the meetings of the Watauga Baptist Association, taking an active part in their functions and deliberations. He was chairman of the Executive Board of the Association for years and held many Fifth Sunday meetings. He also served a number of terms as President of the Sunday School Convention. He was a Trustee of Watauga Academy and a strong supporter of Christian Education. He was a constant reader and loyal advocate of the Baptist and Reflector.

Brother Stout was very popular among his friends and associates, and was loved and respected by practically all who knew him. Even his few enemies respected him and gave him credit for the positive stand he always took on any issue which confronted him. He instituted the Annual Home-Coming held at Bethel Church in recent years and seemed to enjoy the meetings so much. Rev. Bowden's words were very fitting when he said he thought Brother Stout was only practicing for the Great Home-Coming which is to be held in the Great Beyond

from whose bourne no traveler returns.

We could go on indefinitely saying nice, truthful things about "Uncle John" as he was so well known, but his life is a well written page that will live on and on. Oh, that more of us could live a life like he has lived and leave a heritage like he has left. He is missed by a wide circle of friends, but our loss is his gain. The entire community joins in deepest sympathy with the bereaved family and loved ones. May the Holy Spirit abide with and sustain them always, even unto the end.

George W. Stout,
W. S. Lowe,
Asa W. Shoun,
Committee.

REV. JOHN MILO WALTERS

By D. D. Brooks

It is my purpose in this short article to say some things about Rev. J. M. Walters as I knew him.

My first acquaintance with Brother Walters was at Edwina during the year 1889. He came to Edwina and taught school for several months. About this time he was called as pastor at Pleasant Grove Baptist Church. He served as pastor three years. During his pastorate at Pleasant Grove Church he taught school at Wilton Springs, and it was my privilege to go to school to him. In the month of February, 1890, Rev. Charles Brown, who had just moved to Newport, held a two or three weeks' revival at Pleasant Grove. Rev. Brown was a man of unusual ability as a preacher and theologian. He held a great meeting. At the close there were fifty-six candidates for baptism. Among the number was the writer of this article. We were baptized by Rev. Walters on the 28th of February, 1890. Brother Walters was a fine school teacher. His instructions in the school room had such a strong grip on his pupils it still remains with those who are living.

Brother Walters was an excellent pastor and a preacher of great ability and power. He was a profound scholar—a man of fine character. He was as loyal to the great Baptist denomination as any man who ever lived since Christ. Rev. Walters was one of the outstanding Masons of Tennessee. It was during his school and pastoral work that I first felt the call of God to the Gospel ministry. He furnished me with many of his books on Bible study. I attribute this in a large measure to my work as a minister today. Brother Walters has passed on from the stage of action, having served the Baptist denomination for 67 years. It can be truly said of him that a great Prince in Israel has fallen. He being dead yet speaketh and his works follow on. Some sweet day we expect to meet Brother Walters in the land where they never grow old.—Newport, Tenn.

EDUCATIONAL DEPARTMENT

Sunday School
Administration

Headquarters, Tullahoma, Tenn.

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

Field Workers

Jessie Daniel, West Tennessee.
Frank Wood, East Tennessee.

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

SUNDAY SCHOOL NOTES CAMPBELL COUNTY GOING GOOD

We have closed the last quarter of this year's work in the Campbell County Association, with a get-together meeting of the various auxiliaries in an all-day meeting at Newcomb. We had a full house for the whole day's program. We are creating an unusual amount of interest wherever our meetings are held. Here is a brief resume of the quarter's work:

- One B. T. U. Convention.
- One Brotherhood Convention.
- One Sunday School Convention.
- One Fifth Sunday Meeting of all the auxiliaries.
- One Executive Planning Meeting of all Auxiliaries.
- Four B. T. U. Group Meetings.
- Four Brotherhood Group Meetings.
- Four Sunday School Group Meetings.

We organized three B. Y. P. U.'s, one prayer meeting, and two Sunday schools, traveled some 350 miles, distributed 574 religious tracts, wrote 204 cards, 52 letters. Have already made arrangements for thirteen educational meetings during the first quarter of the New Year. — Wm. F. Crabtree, Secretary Educational Program.

THE JOHN CRUZE BROTHERHOOD OF THE FIRST CHURCH OF KNOXVILLE

By D. Swan Haworth

Some eight years ago The John Cruze Brotherhood of the First Baptist Church was organized. Its name was given us by our pastor, Dr. F. F. Brown, in memory of one of the most saintly Christians that ever lived in Knoxville—one who was a faithful member and a deacon of our church for more than three score years—a man who was loved by all who knew him—Uncle Johnie Cruze.

Our Brotherhood was organized by the late W. R. Hamilton and consists of some forty lay members who, in the beginning of their work, used, as their motto, "When I am called on to do anything for our Brotherhood, by the grace of God, I will do my best." Many of them have been faithful and true to that motto.

The following is a brief report of this year's work (1934):

We conducted services in 142 country churches; conducted services in 81 city churches; held services in 10 different counties; held 20 services in jails; held services in county work-house 40

times; furnished speakers for 6 home-coming services; furnished assistant pastors for two churches; furnished a teacher for one of the largest men's Bible classes in the state; held four revivals, had 141 conversions.

There is not an ordained preacher in our number, but in standing by our motto and with the help of God, I am able to make this report for 1934.

We stand ready to supply any church anywhere at their request. Not money but service is our aim. —D. Swan Haworth, Woods and Taylors Chairman Extension Work.

BAPTIST TRAINING UNION NOTES

The following questionnaire comes from Southwestern Seminary. It certainly raises some interesting questions about our B. Y. P. U. work in Tennessee. Will those in our state who were members in the earlier B. Y. P. U.'s give us information that would answer any of these questions? Not only will this aid the young people in Seminary, but will help us in compiling a history of our B. Y. P. U. work in Tennessee which we hope to do as early as it is possible.

Questionnaire to State Baptist Training Union Headquarters

1. First B. Y. P. U. and where? When?
2. Who was instrumental in organizing and establishing B. Y. P. U. in your state?
3. Was the organization known as B. Y. P. U. when first organized and established?
4. What type work was done by B. Y. P. U.'s at first? What were the duties?
5. Who was your first State B. Y. P. U. Secretary? Do you have one now and who?
6. When and where was your first city organization?
7. When and where was your first associational organization and meeting?
8. When did group idea originate?
9. Were all the different departments (Adult, Senior, Intermediate, Junior, Primary and Story Hour) installed at the same time? If not, please give dates of installations of each department.
10. How many B. Y. P. U.'s in your State in 1918? At present?

Senior?	Adult?
Intermediate?	Junior?
Primary?	Story Hour?

Miss Martha Trollinger, Third Baptist Church, Nashville, has

read her Bible readings every day during the past year. We congratulate Martha on this achievement. She also read her readings every day during the four years she was a junior.

Knox County, with Miss Hazel Dance as Chairman, plans their annual training school for the week of February 24.

The Shelby County young people held their annual watch party at Bellevue Church. This program, a very interesting and helpful one, included their annual business meeting, election, and installation of officers for 1935, and a very helpful message from Dr. R. G. Lee. The following are the officers for 1935: Oliver Barber, Director; Miss Janie Bilderback, Intermediate leader; Miss Zella Allen, Junior leader; Miss Mariette McDonald, Intermediate president; Miss Karo McKee, Junior president; Rev. J. C. Jensen was again chosen to be pastor advisor. Revs. Cobb, Harris, and Cole compose a committee appointed from the general association to advise with the young people in the planning of their work for this year.

The Chattanooga Training School will be held the week of February 11. Mrs. J. B. Nesbitt is Educational Chairman.

If any Union in the state has, so far, failed to report their B. Y. P. U. for the past quarter, let this report be sent in at once to the Executive Board Office, Nashville.

STANDARD PROGRAM

For a Baptist Sunday School Association

1. **Membership.** The membership to be composed of representatives from Baptist churches of any particular association.

2. **Officers.** There shall be at least a superintendent for the entire association, a secretary, and as many group superintendents as there are groups of churches. In addition to these there might be a superintendent of teacher training and a superintendent for each of the departments.

3. **Churches Grouped.** The churches shall be grouped into as many groups as will be most convenient, with a group superintendent over each group organized with a definite plan of work.

4. **Meetings.** There shall be as many as one general meeting during the year, and at least two group meetings in each group, held during the first month in the quarter.

5. **Attendance.** The attendance upon all the meetings shall represent as many as 50 per cent of the churches concerned.

6. **Training Schools.** There shall be conducted in as many as one half the churches each year, a training class and as much as one afternoon program held in every church.

7. **School.** There shall be a school in every church in the association and 75 per cent of

them running the year round. 10 per cent of all schools to be standard.

8. **Literature.** All the schools using the Baptist Literature.

9. **Reports.** 80 per cent of the schools must report annually to their superintendent and it shall support the General Convention to which it belongs financially, and shall be represented through their associational superintendent at the annual session.

10. **The Program.** All programs put on by the Association shall be in co-operation with the general denominational program and shall help, educationally, every cause. One half of the churches reporting Baptisms during the year.

A CORRECTION

In listing the new study course books under the date December 20, we listed "The School in Which We Teach" by Dobbins as an optional book with "Building a Standard Sunday School" under Point II in the diploma group. This was an error as only "Building a Standard Sunday School" is given under this point.

NOTES THE STANDARD OF EXCELLENCE

A Highway to Better Sunday School Work

The Standard is built to help. It is a guide, a program, a means, and ought never to be considered as a mold, a result, or an end. It is a highway, not a destination. So we urge you to be on the way to better Sunday School Land. Check up and make plans to come up to this program of better work.

It describes, incites, and actually produces better Sunday school work wherever it is sympathetically and cheerfully used.

A Book That Builds

The book, "Building a Standard Sunday School," has reached a circulation of around 100,000 copies and is everywhere considered the best ground-work study of Sunday school work in the field. This book is simply an amplification of the Standard of Excellence as a program of work for Southern Baptist Sunday schools.

Here, Then, Is Opportunity

Here, then is opportunity for progress. Get your workers together, study this Standard, adopt it as a program of work, have a class in the book referred to above, act quickly and check carefully. Put the spirit of a desire for better Bible teaching and more soul-winning and greater Christian development into this practical program for procuring these things. Your heart will rejoice in the results as they come.

THE YOUNG SOUTH

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

THE HOPPYWOOD HONOR POLE

Major Muskrat stood in the center of a large group of Hoppywood inhabitants. Walter Woodchuck was there; so were his brothers, Billy and Willy Woodchuck. Rufus Rabbit and the Red Squirrel family were there; also Morris Mink and Calvin Coon and Willy Weasel—in fact, nearly all the animals in Hoppywood.

Perched up above them on reserved seats in the branches of the old oak-tree were different members of the Woodpecker family. And last, but not least, in the highest seat of all, perched Bobby Blue Jay, decked out in his gorgeous blue feathers. For once in his life, Bobby Blue Jay was not scolding. He was listening to Major Muskrat, and was looking with great curiosity at a long pole Major Muskrat was displaying.

"This pole," said Major Muskrat, "is called the honor pole. Do you see that odd carving at the top? That stands for the honor won by Walter Woodchuck. Just below it is another honor won by Rufus Rabbit. Sammy Squirrel has the next honor. Now, who will be the next to win an honor and have a beautiful carved emblem on the honor pole? Honors are won by well-built homes and neat dooryards. Build your homes well; gather your nuts, acorns and provisions, and have your storehouses filled before the snow falls."

Major Muskrat's speech was ended, and, as it was nearly dark, all the animals scurried off to their homes.

During the next few weeks, Hoppywood was a busy place, for all the animals wanted a carved emblem on the honor pole. Even the woodpeckers were building better nests and carefully storing away acorns for future use.

Bobby Blue Jay seemed to be working for honors with the rest, for he was making a well-built nest of twigs and grasses, and lining it with fine roots and fibres. But Major Muskrat saw something which surprised him very much. So, every day, the major kept his eyes open very wide. And it was a good thing he did, for what do you suppose Bobby Blue Jay was doing?

The day to bestow honors arrived, and Major Muskrat was again the center of all the dwellers in Hoppywood. Again Bobby Blue Jay occupied the highest seat of all, decked out in his brilliant blue feathers. He was a pretty sight, indeed, and Major Muskrat could not help admiring him, but he remembered the old proverb, "Handsome is as hand-

some does," and he knew that Bobby Blue Jay's actions did not match his beautiful feathers.

The honor pole was again brought out, and many interesting emblems were carved on it. The Woodpecker family pecked a circle of holes around the pole and wedged in acorns, this making an original emblem. Every one could see at first glance that it belonged to the Woodpeckers.

When it came Bobby Blue Jay's turn, he preened his feathers and looked very proud, for he knew he had built a fine-looking nest. But Major Muskrat said that Bobby Blue Jay would receive no honors that day. Bobby Blue Jay may have thought he was earning honors, but he did not know what honor meant.

All the animals in Hoppywood stopped chattering. There was a dead silence while they listened to Major Muskrat. Bobby Blue Jay had been seen taking acorns from the Woodpecker family's storehouse. He had been seen going into Sammy Squirrel's home when he was not there and helping himself to nuts. He had been seen taking eggs from other birds' nests. And, one day, he was followed when he flew into Mr. Farmer's garden with a number of his friends when Mr. Farmer was planting potatoes, and as soon as the farmer went into his house at noon, they were seen to dig up a lot of those potatoes and eat them. So Bobby Blue Jay had got his food by stealing it from the neighbors instead of gathering it from the forest trees.

As soon as Major Muskrat ceased speaking, all the animals in Hoppywood looked up in the high branch where Bobby Blue Jay had been perching, but Bobby Blue Jay was perching there no longer. All they saw—or heard—was a flash of brilliant blue and a sharp, scolding squawk.

He was the only one in Hoppywood, however, who did not have a place on the Hoppywood honor pole. Major Muskrat's honor pole was a long one, but it was filled from top to bottom with honors.

"Three cheers for Major Muskrat and his honor pole," shouted little Billy Woodchuck, and all the dwellers in Hoppywood cheered: "Hurrah! Hurrah! Hurrah!" All but Bobby Blue Jay, and he was far, far away from the Hoppywood honor pole. —Carrie Belle Boyden, in Christian Standard.

Oh! Oh!

Mother (from staircase)—"Tommy, for goodness sake, turn off the loudspeaker."

Tommy—"But, mother, this is Mrs. Brown come to see you."—Sel.

Tickling Sensations

Progress

"Well, and how are you getting on with your courtship of the banker's daughter?" asked Jackson.

The young suitor beamed happily. "Not so bad," he replied. "I'm getting some encouragement now."

"Really," put in his friend. Is she beginning to smile sweetly on you, or something?"

"Not exactly," replied the young man, "but last night she told me she had said 'No' for the last time."—Answers (London).

On the Line

A certain sales manager was to have addressed a convention. Unable to reach his destination on account of a flood, which washed away a portion of the railroad, he sent this message:

"Cannot come. Washout. on line."

Back came the answer. "Borrow a shirt and come anyhow."—Boys' Life.

Two girls from Sabbath school in the country were discussing their progress in the Shorter Catechism.

"I'm past original sin," said one. The other immediately responded: "Oh, I'm farther on than you are, for I'm past redemption."—London Tit-Bits.

Wrong Symptoms

Johnson—What's wrong; you look awfully mad.

Johnson—I am. Here I have been treating a patient for three years for yellow jaundice and now I find out he's a Chinese.—Ex.

Maybe

Two modern little girls on their way home from Sunday school, were solemnly discussing the lesson.

"Do you believe there is a devil?" asks one.

"No," replied the other promptly. "It's like Santa Claus; it's your father."—Ex.

Unpardonable Blunder

Young Doctor—"Did you ever make a serious mistake in a diagnosis?"

Old Doctor—"Yes, an old fellow in shabby clothes came into my office one day and after I told him all he had was a stomach ache I learned he was rich enough to have appendicitis."—Ex.

Dr. E. Stanley Jones, in writing of the new day in India, says: "Canon Holland one day said to me, 'I can't help but contrast this series of meetings with the series I arranged for John R. Mott twenty-five years ago. He spoke to that audience for three nights and dared not mention the name of Jesus Christ until the fourth night, and when he did the whole meeting broke up in confusion; the leading Hindus stalked out. The name of Jesus Christ stood for everything that they hated. Now you begin the name of Christ from your first word; you interpret Him for them in the light of their need; they sit here night after night and want more of it; I am astonished at the difference.' Jesus Christ is rising to dominance, changing the outlook, the spirit and the mentality of non-Christians."

RECEIPTS AND DISBURSEMENTS Of The Baptist Hundred Thousand Club

Report as of Nov. 30, 1934

State	Am't Paid
Alabama	\$ 13,559.77
Arizona	304.50
Arkansas	6,962.48
Canal Zone	53.00
District of Columbia	1,350.65
Florida	10,324.10
Georgia	16,679.71
Illinois	1,298.65
Kentucky	20,276.95
Louisiana	10,272.81
Maryland	667.00
Mississippi	14,804.12
Missouri	13,226.63
New Mexico	1,083.63
North Carolina	2,560.56
Oklahoma	10,975.45
South Carolina	2,095.39
Tennessee	22,341.88
Texas	29,616.33
Virginia	1,870.25
Sent-Direct to Executive Com.	7,457.82
Total	\$187,781.69

Distribution of Receipts

Foreign Mission Board	\$ 57,011.11
Home Mission Board	37,744.28
Southern Seminary	33,800.70
Southwestern Seminary	26,590.14
Baptist Bible Institute	18,702.98
New Orleans Hospital	3,454.45
American Seminary and Education Board	10,478.03
Total	\$187,781.69

60 Monument '19

For a limited time to advertise our wonderful values. We want one in every community, 3 ft. high, 16 in. wide, 10 in. thick, wt. 500 lbs. All Lettering Free. Satisfaction Guaranteed. Write for information. American Memorial Company Dept. B-25, 1489 Piedmont Ave. Atlanta, Ga.

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 Margaret Bruce, Nashville

Headquarters, 161 Eighth Avenue, North, Nashville, Tenn.

RECORD CHARTS

Something new! We have printed a large record chart for your use in the society or circle. This is to be used to keep a monthly record of the attendance of each member, her record of giving to missions, tithing, periodicals and mission study. This large wall chart will be sent to you for ten cents. There is a place for nineteen names on each chart.

Order from Tennessee W. M. U., 161-8th Ave. N., Nashville, Tenn.

GUIDE BOOKS

The 1935 guide books are ready for distribution. There is a place for the names of all of your officers and committee chairmen. It can be used as your society Year Book.

Price ten cents a dozen or fifty cents a hundred.

Order from Tennessee W. M. U., 161-8th Ave. N., Nashville, Tenn.

STEWARDSHIP CONTESTS

On this page you will find the Scripture to be used in the Sunbeam Stewardship Declaration contest, also the junior talks.

Have your church contest early in February, the associational contest the last of February, the divisional contest early in March, and the state contest will be held March 19, in Springfield.

SCRIPTURE FOR SUNBEAM STEWARDSHIP DECLARATION CONTEST

Sunbeam Band members entering the 1935 Stewardship Declaration Contest will memorize either one of the following series of Scripture verses:

Judging will be according to the following scale:

Memory	50%
Enunciation	25%
Posture	10%
Expression and Interpretation	15%

No. I

In the beginning God created the heaven and the earth.

The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

Whatever is under the whole heaven is mine.

Every beast of the forest is mine and the cattle upon a thousand hills.

The silver is mine and the gold is mine saith Jehovah of hosts.

The land shall not be sold forever, for the land is mine.

And all the tithe of the land whether of the seed of the land or of the fruit of the tree is the Lord's; it is holy unto the Lord. . . . And the tithe of the herd or

the flock . . . shall be holy unto the Lord.

Bring ye the whole tithe into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.

Then I will give you rain in due season, and all the land shall yield her increase, and the trees of the field shall yield their fruit. And I will walk among you and will be your God and ye shall be my people.

If ye will not hear, and if ye will not lay it to heart, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. (Sunbeams will want to look up the references for themselves but they need not quote them in giving the Scriptures.)

(Genesis 1:1; Psalm 24:1; Job 41:11; Psalm 50:10; Haggai 2:8; Leviticus 27:30, 32; Malachi 3:10, 11; Leviticus 26:2, 12; Malachi 2:2.)

No. II

The Parable of the Rich Fool
Recorded in the Twelfth Chapter of Luke

And Jesus said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

And He said unto His disciples, . . . seek not ye what ye shall eat, or what ye shall drink . . . For all these things do the nations of the world seek after. . . . But rather seek ye the kingdom of God; and all these things shall be added unto you . . . sell that

ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth consumeth.

For where your treasure is, there will your heart be also.

So then every one of us shall give account of himself to God.—(Rom. 14:12.)

STEWARDSHIP TALKS FOR JUNIORS

Junior G. A. and Junior R. A. members entering the 1935 Stewardship Declaration Contest will memorize one of the following talks:

Judging will be according to the following scale as is fully set forth in the explanatory leaflet:	
Memory	50%
Enunciation	25%
Posture	10%
Expression and Interpretation	15%

I

One rainy afternoon we asked Mother to suggest something to do. She said, "How would you children like to play that you are running a bakery and make some real cookies?"

"O, that will be fine," we shouted. We went to the kitchen. Mother got out the flour and sugar and butter and everything; and she showed us just how to make the cakes. Then she said, "Now, listen, children! here is a cookie jar on the table. When you have made your cakes, count them, and put one out of every ten in this jar for me. I want them for a special purpose."

Of course we said, "All right, Mother dear, we surely will do that." Then Mother went upstairs.

We had so much fun making and eating those cakes, but when we took each pan from the stove—before we ate a one—we counted them and put one out of every ten into Mother's jar. It was nearly full when she returned. She seemed pleased and praised us, and Jack said, "Well, Mother, we think you were mighty generous with us just to ask one in ten of these cookies for all the stuff belonged to you anyway, and you had to teach us how to make them, so all these cookies really belong to you." Then Sue chimed in saying, "Course they do, Mother, and so we put some extra cookies in your jar for good measure, 'cause you are so good and we love you."

Mother seemed so happy and said, "My dears, that is just the way God expects His children to feel toward Him when He asks for His tenth, the holy tithe." Then she explained it to us.

"You see," she said, "the world and everything in it, even we ourselves, belong to God." She opened her Bible and read: "The earth is the Lord's and the fullness thereof; the world and they

that dwell therein." (Psa. 24:1)

"Every beast of the forest is mine and the cattle upon a thousand hills." (Psa. 50:10)

"The silver is mine and the gold is mine." (Haggai 2:8)

"The land is mine." (Lev. 25:23)

Mother said David realized this and so when he brought that great offering to God for the temple, he said, "All that is in the heaven and in the earth is thine. . . . All things come from thee and of thine own have we given thee."

Then we read I Cor. 6:20: "Ye are not your own; for ye were bought with a price"—"with the precious blood of Christ."

"So you see," said Mother, "all that we have and we ourselves belong to God. Therefore, when we bring our tithes and offerings to Him, we are but giving God His own. He is very generous to require only one-tenth for His portion. But just as you put into 'my jar' some extra cakes 'for good measure because you loved me,' so will we, if we love God, not only gladly pay Him this tenth but will put in some love offerings for good measure."

II

God's Reason for Tithes and Offerings

Most people have the wrong idea as to the reason God commands His children to pay tithes and give offerings. We beg people to give money for the poor because they are so needy. We beg people to give money to the church, saying that it can't run without them. We beg and beg and get a little money for missions by telling the people how wretched the heathen are. But while it is true that the poor are needy, and that the churches would close unless somebody gave money to keep them open, and the heathen are lost and undone, none of these were God's reason for the law of the tithe. When He taught Cain and Abel to bring their offerings to Him, there were not any poor people, there were not any heathen; and yet God had them bring of their flocks and of the fruits of the ground, put them upon an altar and burn them as an offering to Him. Surely we know God did not need these things. He Himself said, "Every beast of the forest is mine and the cattle upon a thousand hills . . . the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." (Psa. 50:10-12)

God made and owns not only this little world of ours, but all the thousands of suns and stars in the heavens. How absurd for us to think that a God like that is dependent upon us. If we had a billion dollars it would be a mere speck of gold dust in the sight of God of the universe.

Then, why has God always asked men for offerings?

Because — GOD WANTS MEN TO LOVE HIM. GOD IS AFTER OUR HEARTS.

He wants us first to recognize that He is the Owner of All, and that all we have comes from Him. Since He is owner, He has the right to say what we shall do with His things which He entrusts to us. He says that one-tenth of all our increase is His. In olden days, this tithe was used for the tabernacle services and the priests. Since Jesus came, it is to be used for the extension of His Kingdom.

Now the only reason we do not pay this tithe, is because we covet the money for ourselves. Then we steal it. Over and over, God's Word warns us against covetousness, "which is idolatry." It probably cost the rich young ruler his soul.

So we see that "tithing is not a scheme for raising money but God's plan for saving men from this deadly sin of covetousness"; and while the church and missions need money, WE NEED TO GIVE IT — FOR OUR OWN GOOD. Thus we honor God through obedience, prove our love to Him, and lay up for ourselves "treasures in Heaven."

III

My Heavenly-Treasures Account

I want to tell you about my Heavenly-Treasures Account. It began this way. About a year ago, our pastor used as his text those words of Jesus found in Matt. 6:20-21: "Lay up for yourselves treasures in heaven where neither moth nor rust doth consume, and where thieves do not break through nor steal: For where your treasure is there will your heart be also."

Pastor said that these words of Jesus explained the real reason why God wanted people to make gifts to Him. He is seeking our hearts and to get them He must get our treasures.

Then he spoke of how wonderfully good God is to us. He said although God had commanded that the tenth of all our increase should be set apart as His portion, then when we returned it to Him by investing it in His Kingdom work, He places it to OUR CREDIT and it becomes for us "treasures in Heaven."

Pastor explained it to us this way: He said when he went to college, his father sent him some spending money every month; but he knew his father and mother did not have much extra money, so every month he saved some of that money and sent it back and asked his mother and father to use it for their pleasure. When his college days were over and he went home, one day his father said, "Son, you will never know how happy you made mother and me by returning to us part of the money we sent you. It proved how much you love us for we know you denied yourself many pleasures to do this. But, Son, we did not really

need the money, so we have placed it to your account in the bank." Then his father handed him a little bank book and there deposited to his credit was all the money he had sent home plus compound interest.

And Pastor said, "God is just that good to us, even far better. He redeemed us with the blood of Christ; He gives us everything we have; He reserves for Himself only one-tenth, but expects us to make offerings out of our nine-tenths to prove to Him and to the world that we love Him. Then He takes these offerings and even His own tithe which we invest for Him and puts them to OUR CREDIT in His big Book of Remembrance. And when we get Home we will find it there with the big compound interest which God pays."

Pastor said that just as his parents were happy because he denied himself to give to them, so our Heavenly Father's heart rejoices when we love Him well enough to deny ourselves to make offerings to Him, and those will be the offerings that God will bless the most.

Mother, Father, and I have opened up what we call our "Heavenly-Treasures Account" not because of what we will get, but because it will please our dear Heavenly Father.

Write to your state W. M. U. headquarters if your auxiliary or chapter has not received the literature telling all about the contest.

ACTIVITIES FOR YOUNG PEOPLE'S ORGANIZATIONS FOR 1935

January: Installation of new officers in all auxiliaries. Officers Training Class or Methods Study for all members—at least a review of 1935 Year Book and Auxiliary Manual by counselor and officers. Vote to adopt Standard of Excellence for 1936 goal. Secure chart for ten cents from state W. M. U. office for all grades except Sunbeams. (Sunbonnet Baby, twenty-five cents from W. M. U. Headquarters, 1111 Comer Bldg., Birmingham, Ala.) Try-out in auxiliary for a winner in the Stewardship Declamation Contest. Render the program this month on the general W. M. U. topic. (See magazines). Do some one thing at least in personal service in your community. Y. W. A.'s secure subscription to the Window of Y. W. A. Other young people secure subscription for World Comrades.

February: Study a home mission book this month. Write State W. M. U. office for suggestions. Local Stewardship Declamation Contest winners go to the associational contest for try-out. Sunbeam Focus Week, February 10-16.

March: Home Mission Season of Prayer observed and offering taken. Send offering to Dr. John

D. Freeman, 161-8th Ave. N., Nashville. State Stewardship Declamation Contest at State W. M. U. Convention, Springfield, March 19.

April: Report of last quarter's work sent to associational young people's leader during first week. Pay apportionment to Training School and Margaret Fund during this quarter.

May: Remember Margaret Fund student at Commencement (see names on page 19) Southern W. M. U. and Southern Baptist Convention in Memphis. Y. W. A. Focus Week, May 5-11.

June: Attend Young People's Quarterly Associational Program. Southwide Y. W. A. Camp at Ridgecrest, N. C.

July: Report of last quarter's work sent to associational young people's leader. Divisional G. A., R. A., and Y. W. A. Camps.

August: Out door programs; interesting, well planned meetings; do not think of disbanding. G. A. Focus Week, August 11-16.

September: Renew enlistment efforts. Win new members. Reclaim former members. State Mission Season of Prayer observed and offering sent to Dr.

John D. Freeman, 161-8th Ave. N., Nashville.

October: Enlistment month. Divisional W. M. U. Meetings. Report of last quarter's work sent to associational young people's leader during first week.

November: Appoint Nominating Committee. Have foreign study class. Tennessee Baptist Convention meeting in Paris. Send cakes to W. M. U. Training School, 334 East Broadway, Louisville, Ky. R. A. Focus Week, November 10-16.

December: Elect officers for 1936. Have meeting of officers. Study 1936 Year Book. Have Promotion Day—Secure promotion certificates from State W. M. U. Headquarters, 161-8th Ave. N., Nashville. Observe Season of Prayer for Foreign Missions and take Lottie Moon Christmas Offering, which should be sent to Dr. John D. Freeman, 161-8th Ave. N., Nashville. Report on Standard of Excellence.

Young People's Counselors and Leaders in Local Organization—Preparation

The third vice-president of W. M. S. or young people's director should have general oversight of the Y. W. A., G. A., R. A., and Sunbeam Band.

Are You a COLDS-SUSCEPTIBLE?



Do You CATCH COLD Easily?

At the first warning sneeze, stuffiness or nasal irritation, quick!—apply Vicks Vapo-Rub—just a few drops up each nostril. Its timely use helps to prevent many colds, and to throw off colds in their early stages.



Do Your Colds Hang On AND ON?

Don't take chances with half-way measures. Rub on Vicks Vapo-Rub—standby of two generations for relieving colds. Its direct double action—by stimulation and inhalation—helps to end a cold sooner.

WELCOME NEWS FOR COLDS-SUSCEPTIBLES!

These twin aids to fewer and shorter colds give you the basic medication of Vicks Plan for Better Control of Colds. You'll find full details of this unique, clinically tested Plan in each Vicks package.

VICKS PLAN FOR BETTER CONTROL OF COLDS

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR JANUARY 6, 1935

Memphis, Bellevue	1670
Nashville, First	1120
Chattanooga, First	1076
Nashville, Grace	963
Memphis, First	954
Memphis, Temple	937
Knoxville, Fifth Avenue	810
Memphis, Union Avenue	804
Knoxville, Broadway	704
Nashville, Belmont	691
Chattanooga, Highland Park	656
West Jackson	647
Jackson, First	640
Chattanooga, Ridgedale	636
Chattanooga, Northside	633
Maryville, First	616
Chattanooga, Avondale	600
Nashville, Park Avenue	596
Etowah, First	523
Chattanooga, Calvary	521
Chattanooga, Woodland Park	520
Nashville, Eastland	485
Memphis, Seventh Street	445
Chattanooga, East	441
Erwin, First	427
Nashville, Edgefield	414
Union City, First	405
Paris, First	403
Chattanooga, Tabernacle	399
Humboldt, First	382
Chattanooga, Clifton Hills	370
Chattanooga, Red Bank	363
Fountain City, First	341
Trenton, First	339
Chattanooga, Chamberlain	337
Nashville, Grandview	337
Chattanooga, Alton Park	333
Nashville, Lockeland	322
Nashville, North Edgefield	321
Old Hickory, First	321
LaFollette, First	311
Martin, First	280
Chattanooga, Oak Grove	267
Rogersville, First	261
Chattanooga, Lupton City	239

By FLEETWOOD BALL

E. J. Jameson, of Yonkers, Okla., has resigned that pastorate to accept a call to Chelsea, Okla.

B. B. Cox, of Stamps, Ark., has accepted the care of the church at Carlisle, Ark., and is on the field.

B. I. Cherry, of Lindsey, Okla., who goes as pastor to Bristow, Okla., is highly commended as a good preacher and pastor.

The First Church, El Paso, Texas, I. L. Yearby, pastor, will be assisted in a meeting in April by J. C. Massee, of Atlanta, Ga.

Earl Hatchett, having been called to the First Church, Blackwell, Okla., resigns his work at Prior, Okla.

J. H. Holdiman, of Texarkana, Texas, has been called to the care of the church at Ida, La., and is on the field.

L. De Vries has resigned the care of the Second Church, Conway, Ark., but has not indicated his future plans.

J. W. Royal of the First Church, Eureka Springs, Ark., has resigned that pastorate to accept a call to the First Church, Rogers, Ark.

S. B. Wingfield has resigned at Jeffersonville, Ga., to accept a hearty call to the Second Church, Macon, Ga.

The First Church, Jonesboro, Ga., will celebrate its 110th anniversary February 3-4. W. C. Sparkman is pastor.

E. J. Hill has resigned the care of National Avenue Church, Memphis, but has not indicated his plans.

Calvary Church, Birmingham, Ala., is elated over securing as pastor, A. W. Reeves, of the First Church, Greenville, Texas.

The First Church, Hazard, Ky., secures as pastor, A. B. Pierce of Leitchfield, Ky. The Hazard church has a membership of 700.

A. M. Parish of Immanuel Church, Paducah, Ky., has welcomed 42 new members during December.

Layton Maddox, of El Paso, Texas, has been given a warm welcome in his new pastorate at Freeman Heights Church, Temple, Texas.

P. E. Hand has resigned at Channing, Texas to accept the call of the church at Groom, Texas. He spent 18 eventful months at Channing.

A. V. Nunnery and wife have returned from a month's vacation with their daughter, Mrs. Basil Woods, in Jacksonville, Fla. The Nunnerys live at Parsons.

S. G. Posey, of Coliseum Place Church, New Orleans, declines a call to the church at Austin, Texas. He is doing a remarkable work in New Orleans.

J. P. Stockman has resigned the work at Merryville, La., to accept the pastorate at Wingate, Texas. He did a great work at Merryville.

Thomas L. Black was ordained to the Gospel ministry by the church at Lucas, Ark., having been called as pastor by Mt. View Church.

W. A. Everett, of Dewey, Okla., has been called for full time as pastor of the Silver Lake Church near Bartlesville, Okla., and has accepted.

Fred Goodman has resigned at Bogota, Texas and moved to De Kalb, Texas, from which point he will do associational missionary work.

C. S. Thomas, who lately went from Southside Church, Montgomery, Ala., to Overton, Texas, has started off well in his work. He was formerly pastor at Parsons in this state.

The Arkansas Baptist Convention of 1935 meets with the First Church, Pine Bluff, Ark. It was organized in 1877 with fifteen charter members.

J. A. Gaines, pastor of the Church at Glasgow, Ky., has been recently made the Kentucky leader of the 100,000 Club. We sincerely believe there will be great gains in the work.

R. D. Mohler was lately ordained to the full work of the Gospel ministry by Fourth Avenue Church, Louisville, Ky. He is pastor of the church at Nebo, Ky.

H. W. Hargrove lately held a Bible Institute with his church at Hickman, Ky., using three Tennessee pastors, M. J. White, of Union City; R. L. Clark, of Martin; and H. J. Huey, of Milan.

Raymond Taylor and W. A. Crowe were jointly ordained to the ministry by the church at Van Buren, Ark., January 2. E. S. Elliot of Paris, Ark., preached the sermon.

G. W. Truett of the First Church, Dallas, Texas, will speak in Atlanta, Ga., February 9-11. The emphasis of his addresses will be on the Baptist 100,000 Club.

J. W. Ham, of Atlanta, Ga., evangelist, has just closed a successful meeting in Tabernacle Church, Schenectady, N. Y., H. S. Jones, pastor. There were 60 additions.

G. H. Crutcher, of Tampa, Fla., has failed to have, for several weeks, his usual interesting notes in the Florida Baptist Witness. It is a valuable feature of that splendid paper.

V. A. Doty has resigned as pastor of the church at Perkins, Okla., to assume his duties as a member of the Legislature. To us that is a demotion instead of a promotion.

Prof. E. L. Carnett, instructor in the Southwestern Seminary, Ft. Worth, Texas, has resigned that position to become assistant

pastor to R. G. Lee of Bellevue Church, Memphis.

Otto Whittington has closed 15 years of service with Emmanuel Church, Little Rock, Ark. There were 12 additions on the Sunday of his 15th anniversary and the work is otherwise prosperous.

G. W. Truett of the First Church, Dallas, Texas, is preaching in a revival in the First Church, Owensboro, Ky., R. E. Humphreys, pastor. Amplifiers have been installed in the Sunday school to accommodate the overflow of the crowds.

Harmon Eggleston was lately ordained to the full work of the Gospel ministry by Sand Run Church, near Covington, Ky. The new preacher is pastor of New Liberty Church near East Enterprise, Ind.

J. R. White, Jr., was ordained to the Gospel ministry on Sunday afternoon, December 30, at the First Church, Henderson, Ky. His ordination was requested by the Cain Run Church, of which he is pastor.

Joseph Underwood, a student in Baylor University, Waco, Texas, has accepted the call of the church at Schwertner, Texas, for half time. His father, W. R. Underwood, is pastor at Bartlett, Texas.

B. G. Lowrey, of Oxford, Miss., has resigned as United States Court Clerk for the Northern Division of Mississippi, on account of ill health. He will reside in Hattiesburg, Miss. He was formerly president of Blue Mountain Female College.

Being misled by the Baptist Record of Mississippi, we said last week that W. L. Compton had resigned at Moorhead, Miss., to accept a call to Montgomery, Ala. We should have said W. L. "Cooper".

L. D. Summers, of Hot Springs, Ark., will speak before the pastors and layman's conference in Pine Bluff January 22, on "What a Pastor Has a Right to Expect of His Laymen." Brother Summers was formerly a Tennessee pastor.

The annual Bible Institute held by the church at Perryville, B. E. Averitt, pastor, will occur January 28-February 1. R. E. Guy of Jackson; C. H. Wilson of Murray,

Ky.; J. H. Miller of Murray, Ky.; D. H. Jones and L. W. Carlin, are the speakers. A profitable time is expected.

—B&R—

John Thomas Baker, son of E. P. Baker, pastor of La Belle Place Church, Memphis, who made the highest score ever recorded at Baylor University, Waco, Texas, in the Freshman Psychological tests last week, was among the 200 students to make the quarterly honor roll. Another Tennessean, a Freshman, who also made the honor roll, was John Buchanan Avery, Jr., of Alamo.

By THE EDITOR

Evangelist J. C. Masee, Atlanta, recently closed a successful revival with the First Church, Tucson, Arizona, R. S. Beal, pastor.

—B&R—

G. O. Milliken, 95, retired Baptist preacher, and confederate veteran, died January 11, at his home in Joelton, Tennessee. Bro. Milliken has been an ordained minister since 1898.

—B&R—

Bro. Vaughn Johnson, nephew of Pastor C. O. Johnson, of the Third Baptist Church, St. Louis, has responded to the call of the North Dayton Baptist Church and is on the field.

—B&R—

The First Baptist Church, Nashville, W. F. Powell, pastor, is operating on a cash basis, has decided not to go in debt, and has adopted the tithe as the standard of giving.

—B&R—

L. E. Roberson, pastor Greenbrier Baptist Church, is leading the singing in a revival with L. W. Benedict in the Third Avenue Baptist Church, Louisville, Ky.

—B&R—

The First Baptist Church of Ridgely releases its pastor, Mark Ferges, for revivals the first quarter of the year. Correspondents can address him at Ridgely. He is a faithful and fruitful workman.

—B&R—

Margery Drucile Yarbrough, daughter of Rev. and Mrs. William S. Yarbrough, of Nashville, and Grady McGlothlin, of Portland, were married December 26, at Bowling Green, Ky. Congratulations to the happy couple.

—B&R—

During 1934 Bellevue Baptist Church, Robert G. Lee, pastor, had 523 additions bringing the membership to 3,638. There have been a total of 3,826 additions to

the church in Dr. Lee's pastorate. The total offerings for 1934 were \$55,701.53.

—B&R—

Pastor M. J. Taylor became pastor at Fosterville six years ago. There were 19 members then and there are 78 now with three awaiting baptism. A Presbyterian congregation there which has declined has deeded its property to the church and a new building is contemplated.

Oak Grove Baptist Church near Trenton burned a year or so ago. The church has decided to rebuild and is in need of pews. If some church has or some person knows of second-hand pews for sale, please communicate with C. O. Simpson, pastor First Baptist Church, Trenton.

With the chairman of the meeting, R. L. Brashears, presiding, Union Valley, Rock Springs, New Hope, and Liberty Hill Baptist churches met with the latter in a Fifth Sunday Meeting on Saturday and Sunday, December 29, 30, 1934. Space does not permit listing of the subjects. Those who appeared on the program were: J. M. Chatman, D. B. Barker, J. W. Inman, R. W. Buckner, G. W. Inman, L. A. Hatfield, O. C. Markham, W. C. Mohead, W. W. Harbison, A. C. Hughes, D. B. Booker.

—B&R—

Total receipts for the Co-operative Program by the Executive Committee during December were \$70,963.96 of which \$10,372.55 came by way of the Hundred Thousand Club. In total contributions (undesignated plus designated) Virginia led the South with \$12,157.59, while the next largest contributions were as follows: North Carolina, \$9,028.79; Texas, \$6,835.34; South Carolina, \$6,425.82; Tennessee, \$5,713.80; Florida, \$4,838.77; Georgia, \$4,619.92; Kentucky, \$4,413.04.

—B&R—

The annual midwinter meeting of the Southern Baptist Press Association will be held in New Orleans January 24, 25. The headquarters and meeting place of the Association will be in the Hotel Bienville. The editors of the eighteen Baptist papers of the South will be the guests of Editor Tinnin, of the Baptist Message (La.), President Hamilton, of the Baptist Bible Institute, and Superintendent Bristow, of the Southern Baptist Hospital.

—B&R—

The First Baptist Church of Tishomingo, Okla., W. L. Franklin, pastor, led the entire Association in baptisms and offerings the past year. The church averaged \$10.86 per capita in contributions, led 109 people to the Lord, bap-

tized 103, had 38 additions by letter, and organized a mission church with 53 members. We knew Bro. Franklin in Kentucky and rejoice over his fruitful labors.

—B&R—

In our issue of December 20 last, in a review of *The Cauldron of Russia*, by I. N. Prokhanoff, it was erroneously stated, "Price not given." On the very back of the cover of the book, in some way overlooked, the price is stated to be \$1.50. The office here has five copies of the book, and will send a copy postpaid to anyone upon receipt of the price. It is an interesting book.

—B&R—

The latter part of December Cecil Frazier, pastor Central Baptist Church, Bearden, assisted Pastor U. W. Malcom in a revival in the New Market Baptist Church, New Market, which resulted in thirty professions, twenty additions to the church, seventeen of them by baptism. The New Market Church re-called Pastor Malcom for the fifth consecutive year and increased his salary.

—B&R—

Howard Clifton Bennett, of Humboldt, who has accepted a call to the pastorate of the Williston Baptist Church, was ordained to the full work of the Gospel ministry January 6, at the First Church, Humboldt. Pastor H. W. Ellis preached the ordination sermon; A. R. Dodson, Chairman of the Deacons, presented the Bible, Deacon C. A. Douglas gave the charge of the church, and Deacon Fred Jones led the ordination prayer. Brother Bennett is a student in Union University.

—B&R—

With Prof. I. E. Reynolds as president and P. F. Squires as secretary, the second annual meeting of the Southwest Baptist Church Music Conference was held at the Southwestern Baptist Theological Seminary, December 17, 1934. Among those present were E. S. Lorenz, Dayton, Ohio; E. O. Sellers, New Orleans; E. L. Carnett, Memphis, and the Texas group, Profs. I. E. Reynolds, Edwin McNeely, Ira Prosser, B. B. McKinney, L. R. Scarborough, and Millard A. Jenkins. The Sunday School Board was memorialized by resolution to give more attention to a denominational program of sacred music for the church. The program throughout was greatly enjoyed. The closing night witnessed the twenty-third presentation of Handel's "Messiah."

—B&R—

In accord with Secretary Freeman's suggestion that 1935 be made a doctrinal year, Pastor W. Herschel Ford, of Broadway Baptist Church, Knoxville, announces a series of sermons on Sunday mornings in January as follows: "What Baptists Really Believe About Baptism," "What

Baptists Really Believe About the Lord's Supper," "If a Man is Once Saved Can He ever Be Lost?" and "Why I Am a Baptist." We commend this pastor. Throughout the whole state a strong doctrinal emphasis should be placed by our teachers, preachers, and others. J. T. Henderson, Baptist Brotherhood Secretary, will hold a training school for deacons in the Broadway Church January 7-10. Three new deacons will be ordained and a Baptist Brotherhood organized at the close of the school.

—B&R—

With Prof. A. J. Brandon as chairman, the churches of Concord Baptist Association held their regular Fifth Sunday Meeting at Powell's Chapel Church, Sunday, December 30. The general theme of the meeting was "Christian Living." Speakers were: Wayne Tarpley, Mrs. W. G. Maffaffey, C. S. Dillon, C. W. Baird, W. C. McPherson, H. H. Earthman, Miss Rachel Van Cleave, J. O. Oglesby, Grady Craddock, Andrew Wrather, Whitsett Goodwin, J. O. Oglesby, P. W. Carney, Mrs. St. George Jones, R. D. Roberts, and the moderator of the Association, S. A. Maples. The Association passed a ringing resolution favoring retention of the state dry laws, opposing laws legalizing Sunday movies, and favoring more rigid enforcement of anti-liquor laws in the state.

—B&R—

With the Churches: Nashville—Belmont, Pastor White welcomed 3 by baptism and baptized 3; Eastland received 2 by letter; Grace received 1 by letter; Grandview received 1 by letter; Park Avenue, Pastor Olive welcomed 2 for baptism, 7 by letter and baptized 5. Knoxville—Broadway welcomed 3 by letter; Fifth Avenue received 1 by baptism, 2 by letter and 1 by statement. Memphis—Seventh Street received 1 by baptism and 1 by letter; Bellevue, Pastor Lee welcomed 10 by letter, 5 by baptism, 2 by statement, and baptized 1. Maryville—First received 2 by letter. Etowah—First received 2 by letter. Fountain City—First received 1 by letter. Chattanooga—Calvary received 2 by letter; First, Pastor Hughes welcomed 1 by letter and baptized 1; Ridge-dale, Pastor Livingstone welcomed 1 for baptism and baptized 1; Highland Park received 1 by letter and 1 for baptism; Clifton Hills, Pastor Goolsby baptized 4; Woodland Heights received 1 for baptism; Woodland Park welcomed 3 by letter and 5 for baptism; Lumpton City welcomed 4 by letter and 1 for baptism; Chamberlain Avenue welcomed 5 for baptism; Avondale welcomed 32 for baptism; Red Bank received 1 by letter; Central welcomed 3 by letter; Alton Park welcomed 3 for baptism; Oak Grove welcomed 2 by letter and 1 for baptism; White Oak received 1 by letter.

SEMINARY EVANGELISM

Dr. J. W. Shepard,
Chair of Missions and Practical
Activities, Baptist Bible Institute,
New Orleans, La.

Every theological school should be a center of evangelistic fervor and training in the practical work of soul-saving. The passion for souls is the most fundamental of all needs in the life and work of the Gospel minister. The practical work of evangelism, therefore, as an element in the organization of the plan of every theological school, is the most important of all. Good training along this line calls for the fulfillment of certain conditions.

1. One of the conditions necessary to complete training in soul-saving is a suitable practice field or ground. All kinds and types of people must be accessible and every phase of need be present in the field. The harder the problems and the more varied the needs and difficulties of the work, the better the opportunity for training.

Judged from this side the Baptist Bible Institute has a supreme opportunity in administering, a comprehensive and thorough experience of all kinds and types of work and problems in Kingdom endeavor. There is the city work made complex by large colonies of foreigners of various nationalities, and every kind of country work in the regions adjacent to New Orleans, and the most difficult types, too, owing to the fact that there are five hundred thousand people of French origin in southern Louisiana. Every kind of Home Mission work is to be experienced and all Foreign Mission problems are found.

During the past year it has been my privilege to attack the problems, of the interior work of this region, in one of the towns. A large element of the population, perhaps ninety per cent, is composed of foreigners, predominantly French. The people have never had an adequate opportunity to hear the preaching of the Gospel. In the whole town of eight thousand population, only six Baptists could be found, who would face the difficulties and line out for sacrificial endeavor, and there was no support to be had from outside sources. The four members, one of which never did show up, could hardly pay the traveling expenses of the preacher. The only access to the Catholic people of the place was through distribution of tracts, and by personal contacts in the streets. The few members had not been trained in this kind of work, almost all having lived in this Catholic center for many years. The people were too courteous and open not to accept the tracts and Gospels when distributed, but would not attend our services in the Masonic Hall, the only building within the possi-

bilities of the group of Baptists. With no buildings, obliged to rent, and all door closed except the street work, we carried on for six months. Then we planned a meeting with a tent and the French evangelist, L. C. Smith, to help us. One of the former Institute students, A. L. Kirkwood, led the music. We were all on the faith basis for finance. For ten days we carried on with an average attendance of perhaps two hundred people or more. Many heard the Gospel preached for the first time. Homes were entered where they had never had a Bible or even read it, and supplied with the Scriptures. There were a number of conversions. On the last night of the meeting fifteen people came forward in token of their desire to line out for Christ, some of which were real decisions. On the Sunday afternoon following, four were baptized in a lake nearby. Seventy witnessed the baptism who had never seen a baptism before. Some of the Baptists had not seen one for forty years. This is the only work of Baptists in a whole county, or as they say there, "parish." It is a real joy to break new ground and build where there is a real need like that.

There are many towns of ten thousand or less in all this great southern Louisiana region which are in just the conditions pictured here briefly. Many of our Institute students are finding their way out into these difficult places round about New Orleans, and carrying the Gospel to these needy people. In so doing they are not only meeting a great need but getting the training too.

2. Another condition necessary to thorough training in soul-saving is the proper inculcation of method. It goes without saying that this side is well cared for by the President of the Institute, who was himself at the head of the movement among Southern Baptists in evangelism for many years. The chair of Evangelism has the advantage of this long and splendid practical experience. Too much cannot be said of the value of such experience in the training of the young preacher. After all, more is gained by personal touch with one who knows by practical experience than in any other way.

3. Another condition necessary is the practical organization and proper supervision of the work of evangelization done by the inexperienced students, who enter the Seminary for the first time, with very little practical knowledge of the work of the preacher or Christian worker. This is true of students in all seminaries. The curriculum must supply the needed practical training for the inexperienced student. For this purpose the Institute organized and maintains the Practical Activities Department. The young ministerial student who does not

know how to speak in public finds opportunity in the services organized by the staff of this department to acquire experience along this line. The art of sermon-making, the theory of which is studied in the department of Homiletics and Public Speaking, finds its actual practice in this supervised work.

The outcome of this work is a gradual leavening of the thinking of thousands of people who come in contact with these preaching points daily. This is a hard field, but for several years there have been over a thousand professions of faith annually under the ministry of the student forces of the Institute. Thousands of tracts and Gospels are scattered every year with care and discrimination and personal conversations with thousands of people, sow

seeds of inestimable value in the hearts of the multitudes. New Orleans and the surrounding districts furnish the most needy field for this student endeavor that could be found within the territory of the Southern Baptist Convention. More and more these student preachers and other workers of the Institute are effecting entrance into needy places and planting the light-houses of the Kingdom. To have a share in so marvelous an undertaking is a large part in the training of any young preacher or worker, who casts his lot in with the Institute. The theoretical side is cared for also in a scholarly and thorough way while the young preacher learns to handle the oars in a practical school of supervised rowing.

What He Has Done For My Soul

(Under this heading Baptist and Reflector publishes experiences of grace, of answered prayer, or other experiences which illustrate "the manifold grace of God." Send in your experience.)

The Story of My Conversion

By Clifford Robinson

At 16 years of age I joined the church, without any love of God, or change of heart. I still indulged in the things of this world, and lived a life of many sins. At 20 I left home for the sea, and there mixed with all creeds, living a life of drunkenness and indulged in every known sin. My mother died before I was 16 years of age. When a young lad I can remember peering through the keyhole in the door, listening to my mother pray for her children every morning before she would begin her daily tasks. After coming home my father died a year later. It was not until I was 26 when Jesus came into my heart. I had decided to read the New Testament through, beginning in Matthew, reading 10 chapters each night. While reading God's Word conviction came into my heart. I knew I was lost and needed a Savior. For three days and nights I was under a heavy burden. The first night I went out to pray, I started to kneel down, somehow Satan kept me from it. I was miserable, the second night likewise. I was still reading God's Word, but on the third night the victory was won. It was raining that night. I went out on the back porch, which had no roof. I started to kneel down, somehow Satan left an impression that I would soil my clothes, but I kneeled anyway, praying, "Lord, thou knowest what's in my heart, make me clean." I just finished half of the prayer when God lifted the burden, and there was the presence of the Holy Spirit in my soul. I felt like shouting the roof off the house, praising God for the work of the Holy Spirit. I believe God answers the prayers of His children

and nourishes them, because He loves them. Somehow Satan tried to cause me to doubt for about a month trying to draw me back into sin, but I knew God had saved me and had left peace within my soul.

A few years later God called me for the ministry. There was a deep conviction of that calling. At my machine working, there seemed to be a still small voice saying, "Preach! Preach!" The impression was so strong, I would repeat the words myself. I went on for six months, and on my way to work those divine impressions would come, where nothing would attract my attention. That conviction and calling, I could not keep silent. I had to let it be known. There is a God and there is a Holy Spirit that dwells in the hearts of His people.—1405 Norvel Ave., Nashville, Tenn.

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