

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

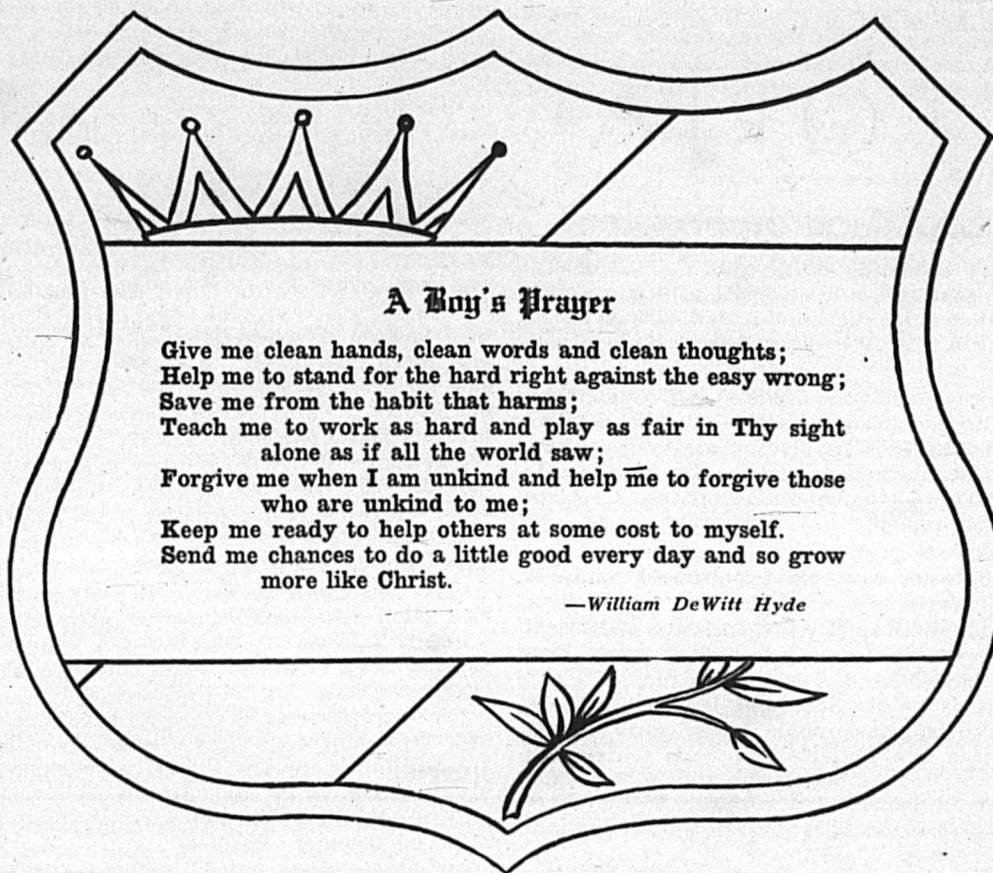
—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 101

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R. A. Focus Week

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Focus your attention on Royal Ambassadors

Baptist and Reflector

An Investment in Christian Reading.
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EDITORIAL

The Basic Attack on Problems

The proof text method of setting forth the will of God in application to our times is in disrepute with many. One may theorize and homilize and moralize, but he must not be so "antiquated" as to make generous references to the Scriptures.

Nevertheless, it was to neither a philosopher, psychologist, economist, scientist, legislator, nor natural moralist, but to a prophet and vehicle of His Word that God said: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."

The basic step in meeting both denominational and national issues is to lay down the foundational truth and principles of the Scriptures, that these may begin their cumulative effect. And therefore the most vital instrument in meeting these problems is the man who points to a "Thus saith the Lord."

Generous appeals to the Scriptures in meeting issues may be "outmoded" to some, but in the economy of God it is the most up to date and effective. Only the prophet with the Word of God in his tongue stands "over the nations, and over the kingdoms."

* * *

The Proposed Bureau of Social Research

At the Southern Baptist Convention in Memphis in May a committee presented through its chairman, E. McNeil Poteat, Jr., a report proposing the creation of a Bureau of Social Research.

The announced purpose of the Bureau was to be the collection and dissemination of untrammelled, unbiased, accurate information on the social, economic, educational and moral issues and situations of the times as "a basis for an aggressive and far-reaching denominational program." And the belief was expressed that in view of their position and numbers, Southern Baptists "should take the leadership in a program of social reconstruction, that would inspire the whole of Christendom to seek to apply the gospel of Christ to all our social problems."

At the Convention a committee was appointed to continue consideration of the matter and report to the next Convention. This committee recently met and drew up the report which will be presented to the Convention in St. Louis.

This report appeared in last week's issue of the Baptist and Reflector.

Thus far since the Convention in Memphis the Baptist and Reflector has made only a brief direct reference to the proposed Bureau of Social Research. This has been purposely done. For discussion of the matter it was decided to wait until the time of the next Convention drew nearer and until communications from the brethren brought the question to the front afresh.

However, the files of the paper for the past few months will show here and there certain comments from others and certain editorials which were intended for future reference when the discussion of the Bureau should come up. From time to time now, the brethren together with the editor will probably have something to say on the matter.

Frankly, one of our fears has been that if the proposed Bureau should be created it might in time steer into the camp or in the direction of so many movements which enlist under the banner of the so-called "Social Gospel," with the interpretation which its exponents commonly put upon it.

But in the report drawn up by the committee in its recent meeting we were gladdened to read the following in the preamble:

"We believe the gospel of Jesus Christ is a gospel of individual salvation—that men find forgiveness, redemption, eternal life through a personal acceptance of Jesus Christ as Lord and Savior. In Him alone is eternal life. We believe also that in Christ men find new motives and new ideals, a new impulse caught from the fire of Christ's own love for humanity, and sense of obligation to serve men in all their needs. We believe that Christ desires to rule in every area of life. We are conscious of the evils of our time, the problems that touch our moral and spiritual life, that baffle our youth, and threaten not only the work of our churches, but the very freedom which our faith has enjoyed. Not therefore as a substitute for the gospel, but as an expression of our devotion to the gospel, to humanity, and the kingdom of God, and our confidence in its power to redeem all of life, we bring the following report."

This language is moderate and restrained and has a fine ring. If the proposed Bureau of Social Research, if established, will, in its concepts, doctrinal statements, and technique, live up to this preamble and its implications, when interpreted according to the Word of God and not according to the rationalizing of modernistic men, it will be an instrument of good. The collection and dissemination of accurate information as a basis for a Biblical program of social service are certainly worthy ends.

The recent committee report indicates that the Bureau of Social Research would be an extension of the present Social Service Commission. If it meant that the Commission should be displaced and its exceptionally fine work forgotten, a vigorous protest would be in order. Southern Baptists owe a lasting debt to Dr. A. J. Barton and his co-laborers, and we should protest any action which might be inconsistent with this fact. But if the proposed Bureau, or Social Service Commission extended, shall be kept on the efficient and orthodox plane of the past, but with enlarged facilities for service, well and good.

On the other hand, if in the pursuit of social ends the Bureau of Social Research is to swing away from doctrinal soundness and take up with the rationalized concepts and technique of the modernistic "Social Gospel," then Southern Baptists had better steer clear of it.

There is no implication here that this is the intention of the matter as it now stands. The preamble is taken as indicative of its spirit. We only record an uneasiness lest the Bureau in changing future hands may steer into the camp of modernism. And we here positionize ourselves in respect to such an eventuality.

Social service warranted by the Scriptures remains steeped in the atoning Cross, in salvation by grace, and in

miraculous regeneration by the Spirit "unto good works" and in message and program expresses and exalts these blessed facts. It remains true to "the faith once for all delivered to the saints." For such a service we stand. And at the same time, we equally stand against that social concept and program under Baptist auspices which does not reach this standard.

* * *

"The Heart of Tennessee Baptists"

During past months in journeys covering thousands of miles the editor has visited associations from one end of the state to the other. Thus far he has visited forty-seven of the sixty-four associations in the state. Two more shall have met before this appears in print. In addition, through the gracious courtesy of pastors and churches, he has preached to some congregation or congregations on almost every Sunday for months.

Again and again on these journeys we have heard the expression, "the heart of Tennessee Baptists." We believe that we have been privileged to sense that heart. From contact and worship and conversation with our people throughout the state, we believe that the following things are held in that heart.

Our people are doctrinally sound. Of course, there may be scattered groups here and there who under unsound leadership may have strayed. But as to the rank and file of Tennessee Baptists, they are true to the once delivered faith. Everywhere we have been the clear, positive, compassionate declaration of the truths revealed in God's Word and held by our fathers and our mothers has met an enthusiastic response. Our people have no time for the doctrinal stammerer nor for the modernistic spirit which under the guise of academic and religious "freedom" denies or minimizes or corrupts the historic Baptist faith.

Tennessee Baptists care nothing for philosophizing and theorizing. But the great heart of our people do love to hear the clear proclamation of a "Thus saith the Lord." They like to hear the Word of God preached. And if one does not believe in that sort of thing and if he thinks that our people as a whole do not enjoy it, then he does not understand the heart of Tennessee Baptists.

The Baptists of the old Volunteer State believe in a vital, transforming, conscious experience of God's saving grace. Again and again and again in all parts of the state, speakers have rung out on this and enthusiastic have been the responses of the people and hearty amens have been heard and sometimes hallelujahs have resounded. The great heart of Tennessee Baptists is a regenerate heart able to tell definitely what the Lord has done for the soul. He who holds forth a cold, intellectual, unfeeling decision as a substitute for a vital experience of grace is not in harmony with the spirit of our people.

Tennessee Baptists are a democratic people; they believe that the ground around the cross is level. Their hearts are warm toward those men who are humble and companionate, but they have little use for highbrows. "We be brethren" is the heart of Tennessee Baptists.

Our people, except where some may be diverted by an opposing leadership, believe in the historicity and perpetuity of Baptist churches, that the guarding of the ordinances and the authority for their administration are lodged with the churches, and that the carrying out of the Great Commission in an organized way is committed to these churches. He who proposes to act independently of and to score and to disintegrate the churches, has no welcome entre to the rank and file of our people.

Tennessee Baptists are becoming increasingly missionary in spirit and in practice and that in a co-operative way.

Everywhere we have been we have again and again been reminded of the Scripture, "Behold, how good and how pleasant it is for brethren to dwell together in unity." If some men do not slip in among some of our people here and there and sow discord among them and lodge erroneous ideas in their minds concerning our co-operative work, then the promise of the times is that this spirit of unity will increasingly grow and glow and go. For the past ten months, Tennessee Baptists have led the South in contributions to the Co-operative Program, and that, mark you, with their contributions divided fifty-fifty between State and Southwide causes. In the meetings of the brethren throughout the state we have rejoiced inexpressibly to see our people growing in their responsiveness to the missionary appeal. And more churches are contributing to the Co-operative Program than ever before.

We salute the heart of Tennessee Baptists! Surely the Lord is smiling upon our people! God bless the faithful pastors and churches and other workers throughout the state! May it be shown in increasing measure that "the people that do know their God shall be strong and do exploits."

* * *

New Friendship Baptist Church

On October 20 it was the editor's privilege and pleasure to meet with the fine rural New Friendship Baptist Church in the Chatata Valley, nine miles from Cleveland. The day was a part of the centennial celebration of the church, which began on Friday night before. Mr. N. B. Fetzer and others had already spoken on the program before Sunday.

John W. Cate, Jr., son of Deacon John W. Cate, carried us from the train to their splendid home for an enjoyable social hour in conversation with the members of the family and with Bro. Granville Lee, pastor of the church in years gone by.

Pastor C. W. Mountain and the church had everything in readiness for the day, and most royally looked after the spiritual and physical needs of the people.

At the morning hour Mrs. Katherine Cate Manly, daughter of Deacon Cate, read a comprehensive and interesting history of the New Friendship Church, following which the editor preached.

In the afternoon after the editor had preached again, Bro. J. H. Palmer, a former pastor, spoke in a happy vein of his connection with the church, and was followed by Bro. Lee, who touchingly indulged in reminiscences and in expectations of the life beyond. Following these, Pastor Lloyd T. Householder, of the First Baptist Church, Cleveland, preached a splendid message on "The Church." It was our pleasure to ride back with him to Cleveland for the train.

We hope later on to print certain historical facts concerning this, one of the best of our rural churches which was organized in April, 1835. It was a distinct refreshment to the spirit to be with these people.

* * *

First Baptist Church, Lebanon

In the absence of Pastor C. E. Almond, who was away in a meeting, we had the deep enjoyment of preaching at both hours in the First Baptist Church of Lebanon. It seemed that the Lord met with His people. The provision made for the comfort of the visiting preacher was greatly appreciated. Pastor Almond is beloved by his people and the work shows the favor of the Lord upon it.

Going to Paris?

By John D. Freeman, Executive Secretary

November 12th is almost here, and yet there are thousands of our people who do not know what it means in the Baptist affairs of Tennessee. Other thousands are only partly aware of what is involved in the annual meeting of the Baptist Convention, hence do not concern themselves about it. For a great host, however, it is a time of accounting and rejoicing, a time when messengers from the churches go to the assembly place, there to assist in planning for the work of another year. We should have no less than one thousand such messengers this year.

Paris in Henry County is to entertain the Convention, and the First Church, led by Pastor Richard N. Owen, are busy these days planning to make the stay of every messenger and visitor pleasant and profitable. This church has a commodious building (and no debt), which will allow ample space for the meetings, conferences, committees, exhibits, etc. Paris is one of the finest small cities anywhere to be found, and there are no more hospitable people to be found anywhere than her citizens, all of whom are aiding the Baptists in entertaining the convention. Few churches in the entire Southland have given more for the promotion of the Master's work during the past quarter century than the church which entertains us this year.

Glowing Reports

It ought to be a time of great rejoicing among us. The reports now being drafted are going to be inspiring. Our workers are enthusiastic about the results which have come to bless their labors. Our new leaders, Messers. Henry Rogers and Andrew Allen, have been with us long enough to feel at home and for us to know them. Seldom have the missionary pastors turned in finer reports, and never before has there been such a vast amount of volunteer work done for the State Board. Those who do not go to Paris are going to miss some thrilling moments when the workers bring their messages.

Thursday night has been given the Executive Board for the report on State Mission-endeavor. During that evening several of our missionaries will bring messages direct from the fields of work. It will be worth driving a long distance to hear these, our very own state workers, tell of their sacrifices and victories. We are going to win Tennessee for Christ in order that we may continue to lead the Southland in supporting our foreign mission enterprise!

Important Notice

It is important that all messengers who wish entertainment at Paris shall send in their names in advance. This will make it possible for the Committee on Entertainment to have homes ready and to avoid embarrassment in case of an unusually large attendance. Bed and breakfast will be furnished free in the homes of Paris people. Help the committee to have your place ready by sending your name and the approximate hour of your arrival in Paris. Address Mrs. J. H. McSwain, First Baptist Church, Paris, Tenn.

And if your church has mission funds on hand which you wish to have counted in this year's receipts, wire it to me before midnight October the 31st. At that hour the year's record of every church will have been made, so far as our office is concerned. We thank God and take courage because so many new churches have joined in making a record on our books.

The Cross of Christ

By J. H. Miller

(Sermon delivered to The Western District Association Meeting with the West Paris Church, October 11, 1935.)

Text: Galatians 6:14.

The Cross of Christ was the Lighthouse Tower on which the Light of the World was nailed, so that wayward, lost wanderers from every nation, kindred and tongue could find the way to safety and security in Christ.

It is on the preaching of the Cross that the great truth of grace depends not on the death of the Christ merely, but on the death of Him on the Cross.

Leaving the cross out of the death, it would mean no more than any other death. First Corinthians, 1:18, and Phil. 2:8, "He became obedient unto death Even the death of the cross."

It was on the cross that Christ was humiliated, yet at the same time, exalted above measure. It was on the cross that He represented the three greatest people of His day.

The Christian World, by the Glory of the Cross. Jerusalem being the city here represented. The cross to the penitent is the touchstone to things eternal and to the consecrated Christian it is his glory. Therefore, God forbid that I should glory save in the cross of Christ.

The Roman Power. It was on the cross that the Romans sought to show their power, for by crucifying their helpless victims, they showed that all power in a world of sin belonged to them and all governments and kingdoms must bow before them. It was on the cross that His power was exhibited, the cross could kill but could not crush His body, neither keep it, but must give in to its victim.

The Greek Philosophy was Outwitted on the Cross. Athens gloried in their wisdom, but God declared it was foolishness unto Him. The preaching of the cross to them that perisheth, is foolishness, but unto us which are saved, it is the power of God. I Cor. 1:18.

They sought to mock by the inscription on the cross, but it only exalted the truthfulness as to the kingship of Christ, for rightly was it said "This is Jesus the King of the Jews."

What does the Cross mean to the world? It has shut man up to grace or judgment, it has broken down all partition walls and left a world of naked sinners, trembling on the brink of Hell, and every effort to recover themselves is but a denial of their doom and a denial to the grace of God which stoops to bring them blessings where they are, as they are. In the cross, Christ is shown as the Supreme God, as He must be in everything or He would be no longer God. A man cannot believe that Jesus is the Son of God except by a supernatural faith. 1 John 5:5. Just as in Him the carnal eye could see no beauty, so in His gospel the carnal mind can see no wonders.

The cross turns a heartless worldling into an adoring worshipper, and causes the person who has seen light at the cross to glory in walking in that light, but straight is the gate and narrow is the way that leads to Life, and few be there that go in thereat.

We should pray for power so to preach the gospel that the cross would be a reality to all, so as to make the saved rejoice and the lost to tremble.

That Christians could see what John and Mary witnessed and gazing, would cry out with broken hearts in mingled love and grief, "My God was this for me?" and turn to live for Him who died and rose again.

So let us say that in the cross is our glory, and preach Christ to the lost, a Savior in whom is love, pardon and mercy.

Must Jesus bear the Cross alone
And all the world go free?
No, there's a Cross for everyone
And there's a Cross for me.

Program of The Tennessee Baptist Convention

Sixty-First Annual Session Held with First Baptist Church,
Paris, Tennessee

November 12-14, 1935

Tuesday, November 12, 1935

- 7:30 P.M. Worship with Song—E. L. Carnett
Scripture and Prayer—W. R. Pettigrew
- 7:50 P.M. Organization
- 8:00 P.M. Welcome Address—Richard N. Owen
Response—Mark Harris
- 8:10 P.M. Report of Program Committee
Appointment of Special Committees
- 8:20 P.M. Praise and Prayer
- 8:30 P.M. Convention Sermon—A. T. Allen, or
Alternate Roscoe Smith
Announcements and Adjournment.

Wednesday Morning, November 13, 1935

- 9:00 A.M. Worship with Song
Scriptures and Prayer—J. H. Wright
- 9:20 A.M. Journal and Miscellaneous
Introduction of New Pastors—A. U. Boone
Introduction of Associational Moderators
Recognition of Visitors
- 9:45 A.M. Report of Co-operative Program and 100,000
Club—J. K. Haynes
- 10:15 A.M. Centennial of Baptist and Reflector—O. W.
Taylor
- 10:40 A.M. Laymen's Work—John W. McCall
- 11:00 A.M. 400th Anniversary of English Bible—Benjamin
H. Smith
- 11:20 A.M. Sermon—Perry F. Webb
- 12:00 Noon Announcements and Adjournment

Wednesday Afternoon, November 13, 1935

- 1:30 P.M. Worship with Song
Scripture and Prayer—C. L. Hammond
- 1:50 P.M. Home Mission Address—Noble Y. Beall
- 2:20 P.M. Temperance and Social Service—M. J. White
- 2:45 P.M. Reports on
Orphans' Home—H. B. Cross —
Relief and Annuity—O. O. Green
Hospital—W. C. Boone
- 3:30 P.M. Woman's Work—Mrs. W. J. Cox
Miscellaneous and Adjournment.

Wednesday Evening, November 13, 1935

State Mission Night

- 6:45 P.M. Baptist Training Union State Sword Drill
- 7:15 P.M. Report of Executive Board—L. S. Ewton, Pres.
- 7:35 P.M. Introduction of State Mission Workers
- 7:45 P.M. Our Sunday Schools and the Laymen—Andrew
Allen, Superintendent Sunday School and Lay-
men's Work
- 8:05 P.M. Our Training Program—Henry C. Rogers, Direc-
tor Baptist Training and Baptist Student Unions
- 8:25 P.M. Seeing State Missions at Work (5 Minute
Messages)
"How My Church Tithes"—F. T. Carroll, Spring-
field
"Saving A Cause"—Fred Dowell, Sparta
"Where Hearts Break"—Paul Travis, Tracy City
"Pioneering"—C. B. Pennington, Celina
- 8:45 P.M. Where Souls Languish—(5 Minute Messages)
"A Vast Appeal"—A. M. Nicholson

"Mining Camps and Mountains Coves"—Mrs.
Geo. Ridenour

"The Forgotten Church"—O. G. Lawless

"The Industrial Orge"—Ray H. Dean

9:05 P.M. Our Challenge — John D. Freeman, Executive
Secretary

9:35 P.M. Adjournment.

Thursday Morning, November 14, 1935

- 9:00 A.M. Worship with Song
- 9:15 A.M. Journal and Miscellaneous
- 9:25 A.M. Sunday School Board—P. E. Burroughs
- 9:45 A.M. Report on Christian Education—W. R. Rigell
Representative of State Colleges — 10 minutes
each
Representative of Seminaries—15 minutes each
- 11:00 A.M. Praise and Prayer
- 11:15 A.M. Foreign Missions Address—R. S. Jones
- 12:00 Noon Announcements and Adjournment.

Thursday Afternoon, November 14, 1935

- 1:30 P.M. Worship with Song
Scriptures and Prayer—J. G. Hughes
- 1:45 P.M. Obituaries and Memorial—J. H. Sharp
- 2:05 P.M. Report on Nominations—J. T. Warren
- 2:15 P.M. Resolutions—P. L. Ramsey
Miscellaneous
- 2:30 P.M. Sermon—Robert G. Lee
Final Adjournment.

Program For Minister's Conference

Paris, Tennessee

November 12, 1935

General Subject—"The Pastor-Shepherd"

- 10:00 Song and Praise Service—E. L. Carnett, Memphis
- 10:10 Devotional—W. C. Boone, Jackson
- 10:25 Election of Officers
- 10:40 The Pastor-Shepherd, Seeking the Sheep (The Pastor
an Evangelist)—L. S. Sedberry, Brownsville
- 11:10 Open Discussion
- 11:20 Special Music, E. L. Carnett, Memphis
- 11:25 The Pastor-Shepherd, Feeding the Sheep (The Pastor
a Teacher)—O. L. Rives, Tullahoma
- 11:55 Discussion
- 12:05 Adjourn.

NOON

- 1:45 Song and Praise Service—E. L. Carnett, Memphis
- 1:55 Devotional—C. M. Pickler, Chattanooga
- 2:10 The Pastor-Shepherd, Guarding the Sheep (The Pas-
tor the Protector of his People)—O. F. Huckaba,
Nashville
- 2:40 Discussion
- 2:50 Special Music—Rush McDonald, Jackson
- 2:55 The Pastor-Shepherd, Shearing the Sheep (The Pas-
tor's Responsibility to Teach Stewardship) — Ira
Dance, Etowah
- 3:25 Discussion
- 3:35 Miscellaneous Business, Appointment Program Com-
mittee, etc.
- 4:00 Adjourn.

Southern Baptists Finding Their Voice for Civic Righteousness and Social Service

By Arthur J. Barton, Chairman, Social Service Commission,
Southern Baptist Convention

In the discussion which has been current in the denominational papers concerning the proposal of Dr. E. McNeill Poteat, Jr., for the establishment of a Social Service Research Bureau by the Southern Baptist Convention, a good many strange and surprising things have been said. Among other things, some of the brethren have received the impression that Dr. Poteat's proposal in some way involves the discontinuance of the Social Service Commission. So far as indicated by the wording of the proposal, no such thought is in mind. In truth Dr. Poteat's proposal would provide that the secretary of the Research Bureau, if and when established, should be elected by the Executive Committee of the Convention with the approval of the Social Service Commission. So, by implication, the proposal would provide for the continuance of the Social Service Commission. But that is not a matter which I wish here to discuss.

For the present I think it will be interesting and profitable for our people to get a glimpse of the origin and development of the Social Service Commission.

The Commission, now for well beyond two decades, has served the Convention faithfully, and I believe well, in the field of social service and civic righteousness. An agency which has rendered a continuous service over such a period of time ought to be considered as worthy of thoughtful consideration by the constituency which created it, which is responsible for it and which it has sought faithfully and discreetly to represent. A brief historical sketch of this agency cannot be without interest to any intelligent and thinking Southern Baptist.

It is a matter of tradition, though not of record, that when the Convention met in Richmond in 1888, a simple temperance resolution offered by the late Dr. John Pollard of Virginia was ruled out of order by Dr. James P. Boyce, then President of the Convention, as not germane to the purpose for which the Convention was organized. So far as I have been able to ascertain from the Minutes of the Convention, there was no other resolution on temperance or any phase of social service and civic righteousness offered in the Convention until the Convention met, again in Richmond, in 1907. At this Convention the late Judge George Hillyer of Atlanta, Georgia, introduced a resolution. This resolution was as follows:

"That the President appoint a committee of three, whose duty it shall be to arrange for the holding of a mass-meeting in the Convention Hall on the Sunday afternoon during the next annual session of the Southern Baptist Convention; said mass-meeting to consider and counsel together as to what may best be done by Christian men and ministers, especially Baptists, for creating a more wholesome public opinion; for making the criminal laws more certain, more prompt, and more effective; so as to take away the reproach resting on civilization and religion by the prevalence of crime and lynchings; and so as to make the law respected and effective in all parts of our common country."

This resolution was adopted and the committee of three appointed. The committee consisted of George Hillyer, Georgia; T. H. Ellett, Virginia, and J. N. Prestridge, Kentucky.

At the next meeting of the Convention, held in Hot Springs, Arkansas, in 1908, the above named committee submitted a report at a Sunday afternoon mass meeting. The brief report of this committee is of such peculiar historical value and significance, being the first utterance of Southern Baptists on such matters, that I quote it in full as follows:

"We are rejoiced to observe that the spirit of law, of temperance, of righteousness, is becoming a conquering spirit. The politicians today are in increasing numbers consulting with the religious people of the community rather than with the saloon aggregation. Strong men with statesman principles have proven that the masses of the people will eagerly support righteous leaders for noble ends. This is a great gain, and may be called a discovery—a discovery of incalculable value. No longer is it the political canon that the ambitious young statesman must needs become a trickster and ally of the base in order to attain position and power. The light of a new day is upon us, and it adds to our rejoicing that not a few of the men who are making this new day belong to our denomination.

"Civic Righteousness and the Kingdom of God are bound up in each other. We are learning anew that Christ's commission to His followers is not primarily to increase the census of heaven, but to make down here a righteous society in which Christ's will shall be done, His Kingdom come. Therefore, be it

Resolved, That this Convention holds that to redeem society and to purify and perfect government, and results to be directly expected from the preaching of the gospel and the Christian education of the young people of this rising generation, and that, therefore, every wrong, public and private, political and social, retards the consummation of the commission of our King. Be it further

Resolved, That this Convention calls upon all those who are allied with it, directly and indirectly, to pledge anew their Christian faith to stand steadfastly as Knights of the Cross, ready at all times and in all emergencies to resist the encroachments of evil upon our body social and body politic, and to enlist themselves as aggressive builders of the new order wherein dwelleth righteousness and peace, and thus help to make straight the highway for the coming of the King."

There are several very significant things about this matter that may be quoted briefly as follows:

1. The man who introduced the resolution calling for this special mass meeting and for this deliverance by the Convention was not a preacher but a devout and consecrated Christian lawyer.

2. While it was proposed to deal with the social application of the gospel and the social duties and responsibilities as Christians, the mass meeting was to be held Sunday afternoon. No impropriety was seen by the great leaders of that day in discussing these great and vital issues on the Lord's day.

3. The speaker who was chosen to address the meeting and who did address the meeting was none other than Dr. J. B. Gambrell, at that time and for many years perhaps the most influential personality in the Convention. A man devout in life, of fervent evangelistic zeal, a great editor and a great mission secretary. Dr. Gambrell never saw any conflict between an individualistic saving gospel and a gospel that carried social implications and laid social responsibilities upon the saved. Indeed it might be said that he was through all the years of his long and distinguished life the foremost champion among Southern Baptists of temperance and social service. Later he served as a member of the Social Service Commission, and always gave his hearty and enthusiastic support to its reports and to its work.

At this session the Convention took another great forward step in the matter of temperance and social service which will be discussed in the next article.

Thus endeth the first chapter.

Wilmington, N. C.

IMPERATIVE TASK NOW BEFORE SOUTHERN BAPTISTS

GIRDING OURSELVES FOR THE TASK AHEAD

By M. A. Huggins,
General Secretary, Baptist State
Convention of North Carolina.

And what a mighty task it is! Informing, Enlisting and Enrolling four million Southern Baptists in spiritual service and in voluntary sharing is surely a task that must command the best thought and the most zealous efforts of which we are capable. How are we to gird ourselves for it?

First of all, we must get a clear conception of what is involved in a general Every Member Canvass, or Enrollment. We too often think of it merely as a means of securing pledges to the Budget. Such a conception is shortsighted, in addition to being unscriptural. An enrollment or canvass worthy of Christ ought to involve a challenge to all our people to give themselves and share their means. In Romans 12:1, Paul entreats the brothers to "present their bodies (as an) offering, living, holy, well pleasing to God, (which is) your reasonable religious service." Again in II Cor. 8:1-7, he says of the Macedonians: "They first gave their own selves to the Lord and to us through the will of God." An individual church member has himself which he can share with others. His money may "buy" the personal services of others—missionaries, teachers, etc.—but this can never take the place of the offering which he should make of his own person. We can never have vital churches nor a worthy denominational program until we think straight and act right on this point. Of course we must learn also to share the material goods of which we are stewards.

Without Apologies

In the second place, we must get rid of the apologetic attitude with reference to asking church members to share their goods. This attitude may be a hang-over from the Primitives. It probably has its root further back, viz, in an inborn selfish instinct and fear emotion. But wherever it came from we must rid ourselves of it. Beggars go out with a beggarly attitude and come back with the "leavings." Pastors, deacons, and other church leaders often do likewise. Three challenges ought to be flung at each and all church members, kindly and yet boldly. Let church leaders say to the folks: "We'll mention money in this church, never again, if you will show us (1) that the Bible is silent about the duty and privileges of saved souls to serve and share their goods; (2) that Jesus was wrong when He said: 'It is more blessed to give than to receive'; (3) that the Kingdom of God can grow and spread without the use of money."

WHY EVERY MEMBER SHOULD BE ENLISTED IN THE FINANCIAL SUPPORT OF OUR WHOLE PROGRAM

By W. R. White, Pastor First Baptist Church, Oklahoma City

1. Because of the balance and poise it will give the individual Christian. It will save him from lop-sidedness. It will make his interests personal and intelligent. It will broaden his view and growth in spiritual concern. It will make him more Christ-like and consciously scriptural.

2. Every member should be enlisted in the financial support of our whole program because it will increase the depth and alertness of the fellowship of the whole church. Unity not only means a beautiful attitude of harmony but involves a concerted action. People become one not only in believing the same thing, but by doing the same thing. It will make easy a well presented emphasis upon the whole work of Christ.

3. It will tremendously increase our income. Our goal should be the enlistment of all unenlisted people and all unenlisted dollars for every cause. It is certain that every dollar that is not enlisted, means an individual either partially or wholly unenlisted. We must reach their hearts so as to include their pocketbooks, and their pocketbooks which include their hearts.

We must bring ourselves and our people to the condition of a "readiness to will," to use Paul's expression. In other words, if our people are to be expected to "sign up" in the annual canvass, we must prepare them for it.

Two Real Challenges

The first challenge must be, therefore, a real call to Discipleship, then a call to Stewardship, and then a call to do and share in a very definite way. It is idle to talk vital stewardship to one who is not first of all a true disciple; and it is idle to expect generous and worthy sharing apart from stewardship. What then is the first step in preparation for a real enrollment or canvass of our people? Preach and teach Discipleship—and insist on a genuine committal. What is the second step? Preach and teach the meaning of Stewardship—and insist on a committal. Only in this way can a condition of "readiness to will" be created; and in this way alone can the quality of our people be improved. The quantity of our gifts is low because the quality of our people is low.

Then with a "readiness to will" created, what next? In the most attractive manner possible we must present

(Continued on page 13)

HOW TO PUT ON A SUCCESSFUL EVERY MEMBER CANVASS

By J. T. Henderson, General Secretary,
Baptist Brotherhood of the South

ORGANIZATION

1. The pastor and deacons should thoughtfully outline their plan, carefully select the Campaign Committee, and submit this action to the church for approval.

2. The Campaign Committee should divide the membership into groups of about twenty-five and select a team of two canvassers for each group, making sure that the leader of each team is an expert salesman. He needs to be tactful, winsome and resourceful. He should do most of the talking.

PREPARATION OF CANVASSERS

1. Prayer on their part for Divine guidance.

2. They should be thoroughly coached by the pastor or other capable leader.

3. They need to be optimistic in spirit and wisely persevering in action.

PREPARATION OF MEMBERSHIP

1. Concert of prayer—first for themselves, then for the rest of the church.

2. Sermons by the pastor, for a month prior to the canvass, on Missions, Stewardship and the Scriptural plan of Kingdom support.

3. Brief talks by capable speakers before all the groups and also before the entire congregation.

4. Let the Sunday school teachers, also the officers of the B. T. U., W. M. S., and Brotherhood create sentiment for generous support in their groups, both by precept and example.

5. A strong letter, carefully prepared by the pastor and chairman of the Campaign Committee, should go through the mail to every member.

Lack of space forbids the mention of other valuable agencies of preparation.

CANVASS

1. The canvassers should have their lists several days in advance that they may "get a line" on those they are to solicit.

2. The canvass should be made on Sunday, following the spiritual stimulus of the morning worship.

3. It is vitally important that every canvasser shall make a liberal pledge before starting.

4. Call on the most sympathetic and generous first, that the spirit of the canvassers may be kept buoyant.

5. Don't stop until every member has been solicited in the most winsome way possible.

The Young South

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

HALLOWE'EN KNIGHTS

It was getting dusk when Jimmy Martin rang Mrs. Arnold's door-bell. She kept boarders, and Jimmy felt sure she would buy his last dozen of home-made doughnuts. He was eager to dispose of them, for he wanted to go home. It was only two nights before Hallowe'en and he had planned to go out with Jerry and Sam after dark. They would dress up and have some fun, ring door-bells and move porch furniture. They might soap some windows, too. Jimmy gasped as the door was jerked open and an angry Mrs. Arnold faced him. She held pieces of rope in her hand.

"Did you cut my clothesline?" she demanded, as she held the rope toward him.

"Why, no—I didn't!" Jimmy faltered. "Didn't you come around the house just now?" she persisted, her keen eyes searching his face.

"Yes, ma'am," Jimmy stammered. He always came through her back yard, for it shortened the distance. "But I didn't cut the clothesline. Honestly!"

"It looks suspicious!" Mrs. Arnold looked severe. "I should have brought it in sooner. Oh, I don't see how I can stand another Hallowe'en!" she burst out. "If it were for one night only, it would not be so bad, you boys play these tricks for a whole week before Hallowe'en! That makes it annoying and expensive, too. This means a new clothesline—and money is so hard to get. No, I won't be wanting any more doughnuts now—or ever!" She closed the door, leaving an astonished Jimmy there.

Slowly he walked up the street. Mrs. Arnold still believed he was guilty, even when he had told her the truth. He felt sorry about the clothesline, for she did have to work so hard for a living. A sudden thought seized him. Why not give her the doughnuts? That ought to prove his honesty. Quickly he turned back. As he came to her gate, he saw shadowy forms moving near the spirea-bushes. A slender hand reached out and clutched his arm.

"Sh, Jimmy!" It was Sam, with Jerry close behind him. "What are you coming back for? Hurry up. We know plenty of places to go."

"Did you cut Mrs. Arnold's clothesline?" demanded Jimmy breathlessly.

"Yes, and she nearly caught us. We were hiding close to the porch when she accused you," Jerry chuckled. "Say, you aren't going to tell her?" Alarmed, both boys dodged back of the spirea as Jimmy walked up on the porch.

Bravely Jimmy faced Mrs. Arnold again.

"I've brought you the doughnuts—free," he faltered, "to help pay for the clothesline." He held the basket toward her.

"So your conscience troubled you, did it?" Mrs. Arnold looked severe as she took the basket. "But a dozen doughnuts won't pay for a clothesline, Jimmy!"

"But I didn't cut it!" Jimmy cried. "But—I know who did!"

"You do?" Mrs. Arnold gave him a searching look. "Well, then, who is the guilty one?" she demanded.

"I don't want to be a tattle-tale, Mrs. Arnold, but if you'll trust me, I think I can get things fixed up all right." With that promise he turned and hurried out the gate. Before he had reached his own yard, Sam and Jerry had caught up with him.

"Hurry up, Jimmy! Let's get our costumes on and go out," urged Jerry.

"I've made a tick-tack that will scare everybody!" boasted Sam.

"I must eat supper and get my lessons first," Jimmy shook his head. "Let's meet here at eight o'clock all dressed up in our Hallowe'en costumes."

Jimmy could think of little but the remark Mrs. Arnold had made. She didn't like a whole week of Hallowe'en. The tricks boys played for fun were expensive to folks like her. He wished something could be done. A happy thought flashed into his mind. Why not do it? It would be fun, for it was quite new. He chuckled as he opened his arithmetic-book. He must be finished before eight o'clock.

The three boys met promptly at Jimmy's gate. Sam wore an Indian suit with an Indian mask. Jerry looked like a farmer with overalls on, but his mask was ludicrous with its immensely long nose. Jimmy had borrowed his brother's clown suit with its highly colored mask to match.

"It's because of folks like Mrs. Arnold," Jimmy had been explaining. "This year, instead of mischievous tricks, let's go about doing good tricks."

"How do you mean?" Jerry asked dubiously.

"Suppose something — chair, we'll say—is carried off Mrs. Arnold's porch, explained Jimmy. "We can find it and bring it back. See? We can call ourselves Hallowe'en knights and go about putting things back where they belong."

"That wouldn't be any fun!" Jerry protested.

"I think it would. Let's try it, anyway," begged Jimmy. "Let's start up in the next block."

"Look at that pile of dirty leaves!" Sam pointed to a porch where the light

was burning. "Right up in front of the door."

"We can sweep them off. Wait until I get my broom." Jimmy darted back home, coming back in a hurry. As he began to sweep the leaves, the front door was jerked open and a woman said sharply!

"I caught you that time. Why—what are you doing?" She stopped aghast. Jimmy, the clown, bowed very low. "My partners and I are Hallowe'en knights. We go about putting things in order. Want your porch swept?" He bowed again.

"Why, thank you!" she smiled. "And when you're through, I want you to come inside. Last night some boys took my metal door-mat. It was expensive. Do you think you could find it for me, my knights?" She had come out of the kitchen with a heaping plate of cookies and some candy for the boys.

"We'll try," Jimmy promised with a grin.

Three excited boys hurried up the street. They kept a keen lookout for misplaced articles. As they passed another porch with the light shining, Jimmy caught sight of something on the porch railing.

"It may be that mat—I'm going to see," he whispered. He crept forward stealthily toward the railing, but before he reached it a hand shot out of the shrubbery and seized him.

"Caught you that time! Come out and let me have a look at you." The man was very angry.

"Please—let me explain!" Jimmy begged. "We are out doing good deeds. Is that your door-mat on the porch?"

"No. You may have that and welcome. Have you been annoying me by ringing my door-bell?" demanded the man in a milder tone. "Come inside. I want your names and addresses."

"Have you lost anything?" Jimmy inquired, when he had explained everything to Mr. Sims. "If you have, we'll try to find it."

"No; but there's a ladder in my back yard. You might find the owner for that."

Three boys ran breathlessly back to the corner where Jimmy had swept the leaves. They rang the bell importantly.

"Here's your door-mat!" Jimmy held it toward Mrs. Orr, his eyes alight.

"Quick work, my knights!" She flashed them a smile. "I'll take care of it this time," she assured them.

The boys hurried on. Finding an owner for the ladder was their first job. They circled about and were passing

(Continued on page 9)

BOYS & GIRLS Earn Xmas Money
Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. St. Nicholas Seal Co., Dept. 231-B, R. Brooklyn, N. Y.

**SOUTHERN SEMINARY HAS
SPLENDID OPENING**
By DON NORMAN

The opening days of the Southern Baptist Theological Seminary's seventy-seventh session augur well. Missions and evangelism are at the heart of its ministry. Prayer, its students resolved as President John R. Sampey led them in brief devotional studies on the life of Jesus, will be the motivating power of its ministers. And as these words are written, at the close of the first week, there are 316 men—representing twenty-nine states and nine foreign countries—enrolled. Of this number, twenty-five are from Tennessee.

Opening exercises were charged with the presence of a Higher Power. Doctor Sampey remarked, at the morning session, that the Seminary could have no finer keynote for the year than missions and evangelism. Dr. J. B. Weatherspoon, recently returned from a visit with Secretary Charles E. Madry to Baptist mission fields in Japan and China, poured out his heart in a gripping message on "The Challenge of the Christian Movement in the Orient." Dr. W. Hersey Davis, professor of New Testament Interpretation, brought the opening academic lecture of the session in an address representing hours of research—"The Relation of the Jewish Nation Claimed by Jesus in His Sabbath Teaching."

The two new members of the Seminary teaching staff took up their duties with the opening of the session—Dr. E. A. McDowell, Jr., in the department of New Testament Interpretation, assisting Dr. Davis; and Dr. H. C. Goerner, as assistant to Dr. W. O. Carver in the department of Comparative Religion and Missions.

Three men received the Ph. D. (Doctor in Philosophy) degree: Rev. Clyde N. Parker, Petersburg, Va.; Rev. Geo. A. Richey, Lafayette, Ind.; and Rev. F. T. N. Woodward, Wochow, China. Dr. Woodward's degree was conferred in absentia, because of duties keeping him at his mission post in China.

Opening Day Addresses

Dr. Davis reviewed the pertinent and significant elements in the origin and history of the Sabbath, tracing these through the Old Testament, the Talmud, and the Mishnah. He summed up this review by saying that the Sabbath became "the one peculiar and distinctive ordinance of the Jewish nation. It was a memorial and symbol of the rest of God, of His redemption, and the choice of Israel."

The writer of the Epistle to the Hebrews, Dr. Davis then pointed out, shows that this "rest of God" found its fulfillment in the Christian redemption—a position with which the Apostle Paul is in agreement. He next examined briefly the passages of Sabbath controversy at which the Jewish lead-

ers first determined to kill Jesus—Matt. 12:9-14 (parallel passages: Mark 3:1-6, Luke 6:6-11) and John 5:1-47. "Jesus spends no time," the speaker declared, "in correcting their interpretation of the oral law. His answer asserts that He and His work are essentially superior to any Sabbath-enactment; that He is greater than their great King David, greater than the temple and its sacrifices, and greater than the Sabbath."

What, then, is the relation of Jesus to the Jewish nation, on the basis of His Sabbath teaching. In Matthew and its parallel passages Jesus begins to deal with the Jews on their own ground. "He does not say, 'what man will there be of you who shall see one sheep, shall see one ox in the stall.' But He says, 'shall have one sheep, shall have one ox'—i. e., who is the owner of the sheep or ox. The owner, according to their own law, acts in proper relations to the sheep (as owner) and raises it out of the pit on the Sabbath." Jesus claims, therefore, to be acting in His proper relation as owner both of the Sabbath and of the Jewish people.

"Christianity is on the march in the Orient," declared Dr. Weatherspoon in opening his address. "And we may speak of it as the 'Christian movement' if we put strong emphasis upon the term 'Christian' and define the word 'movement' as redemptive, in the full New Testament sense of that term."

"The road for preaching and personal witness is wide-open. The question, therefore, is not the openness of the East, but of the West. Will the West respond?"

The Seminary during the present session is seeking to answer this challenge.

HALLOWE'EN KNIGHTS

(Continued from page 8)

Mrs. Arnold's house. Every window had been soaped.

"Say, that's too bad. She hired a man to wash them just last week. Couldn't we wipe it off for her?" Jimmy wondered.

"Not tonight. I know—let's leave a note saying we'll do it tomorrow," suggested Sam.

Three excited boys wrote the note and stole up on the porch to deliver it. As the door opened, they dodged off into the bushes.

"I saw you. Come out, boys!" It was Mrs. Arnold's voice. "What's this? Wash my windows? To pay for the clothesline? Whoever heard of such a fine Hallowe'en trick? But my ladder's gone—"

"We know where it is," interrupted Jimmy, "and we'll bring it right back."

"It was the best Hallowe'en I've ever had!" Sam declared the next day, to

which statement the boys agreed. But even when Hallowe'en was long forgotten they had echoes of those knightly deeds.

"Good deeds bounce right back at you, don't they?" Sam smiled as he met the other two boys at the corner. "Did you get a note from Mr. Sims?"

"Yes, he's invited us all to spend a day at his farm next summer," Jimmy announced gleefully. "And Mrs. Arnold wants us to take away the trash all summer long," he added.

"Mrs. Orr has promised each one of us a collie puppy!" broke in Jerry. "I can hardly wait until they're old enough."

"We'll know exactly what to be next October, won't we boys?" Jimmy asked happily.

"Hallowe'en knights!" the three answered together.—Elsie Grant Henson in Junior World.

IT'S AUTUMN TIME AGAIN

H. W. Ellis

The goldenrod are gleaming,
The corn is turning brown;
The trees in Royal Purple,
In green and gold are gowned.
The creaking mills are grinding
The ripened sugar cane,
For summer days are ended;
It's autumn time again.

The silent, busy workmen
Come forth in chilly night
Have covered ground and housetop
With frosty crystals, white,
Which blaze in brilliant beauty
Bathed in the rising sun.
For summer days are ended;
And autumn time has come.

The cotton fields are shining
Like forests wrapped in snow,
And happy picaninies
Bend over endless rows;
Their songs of plaintive melody
Ring out in sweet refrain—
For summer days are ended:
It's autumn time again.

The village school bell's ringing,
And children large and small
Come forth from play with glowing
face
To heed its chiming call.
The teacher's in the doorway
To muster each in line,
As summer days are ending,
And come is autumn time.

How sweet the scenes from childhood
So fresh on memory's page,
Of life's now gone—forever,
But happy, carefree days!
They sweeter grow with passing years,
For visions clearer shine
When youth's short summer's ended
In life's still autumn time.

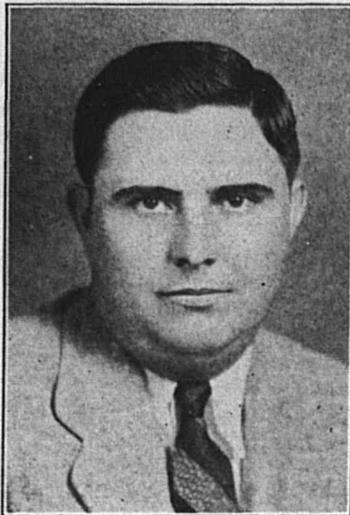
Humboldt, Tenn.

Baptist Training Union

DIRECTORHENRY C. ROGERS
 JUNIOR-INTERMEDIATE LEADER.....MISS ROXIE JACOBS
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.
 STATE CONVENTION PRESIDENT.....HERMAN KING, 77 Arcade, Nashville

Theme: Magnifying His Church.
 Southwide Emphasis for October:
 His Church a Builder of Character.

INTRODUCING MR. RALPH L. GAMMON



RALPH L. GAMMON

The above picture is that of Mr. Ralph L. Gammon, director of the Knox County Association. Ralph was born in Anderson County, and became a B. Y. P. U. member in 1929 at Third Creek Baptist Church. He was one of the charter members of the union which was organized by Rev. R. W. King. Both this pastor and Mr. Robert L. Easterly have greatly influenced his life.

On November 10, 1930, he was married to Miss Odessa Cain. They make their home in Third Creek community.

His training in B. Y. P. U. has caused him to learn the Baptist doctrine and to become a tither.

As leader of this Association he is accomplishing much, and has plans for a great year's work.

Tennessee Sword Drill Contest

When: Wednesday, November 13, 1935, at 6:45 P. M.

Where: Paris, Tennessee, First Baptist Church.

Why: To select one Intermediate to represent Tennessee in Southwide Sword Drill Contest in Birmingham.

How: Five types of drills will be used; Scripture searching, Book, Character, Unfinished Quotation, and Doctrinal.

New Bibles exactly alike will be used by the contestants. Three score keepers, one penalty caller and a time keeper will judge the contest and name a winner.

Who: Region 1, Ruth Duyck and Dorothy Bell White.

Region 2, Juanita Coker, Frances Dial.

Region 3, Annie Clair Jackson and Jemima Williams.

Region 4, Janet McArthur and Hoyt Allmon.

Region 5, Eddie Belle Leavell and Joe Smith.

Region 6, Elizabeth Fletcher and Dwight Browning.

Congratulations

We wish to congratulate the B. A. U.'s of the First Baptist Church in Athens for being the first B. A. U. in Tennessee to complete the new B. A. U. Manual. This book has just come from the press, and is highly recommended for all B. A. U.'s.

Seventh Anniversary

The "Faithful" Senior B. Y. P. U. of First Baptist Church, Nashville, recently celebrated their seventh anniversary. This union was the former John L. Hill Union. They had their celebration in the form of a tea, and several old members returned to help celebrate this great event.

Shelby County Holds School

The twentieth annual Training Union school was held at Bellevue Baptist Church, Memphis, the week of October 14. The theme of the week's work was "Our Best." Mr. Oliver Barbour is the director of the Association, and Mr. Garland Waggoner was dean of the school. The devotionals given each night were very good. On Monday Miss Anna Lucy Ingram brought the message on the subject, "Our Best in Stewardship of Time." On Tuesday night Mr. Lawrence Parker spoke on "Our Best in Stewardship of Money." On Thursday night Mr. J. W. Hamm spoke on "Our Best in Soul Winning," and on Friday evening Mr. Oliver Barbour spoke on "Our Best in the Use of Our Talents."

The following courses were offered: General Training Union Manual, Mr. J. E. Lambdin; Senior B. Y. P. U. Manual, Mr. Henry C. Rogers; Our Doctrines, Rev. Thorwald C. Jensen; Intermediate Leaders and Sponsors, Miss Roxie Jacobs; Junior Leaders and Sponsors, Mrs. J. E. Lambdin; Intermediate Manual, Mrs. Henry C. Rogers; Meaning of Church Membership, Mr. George A. Baird; Training in Christian Service, Rev. Simpson Daniel; Junior B. Y. P. U. Manual, Mrs. Hazel Dubberly; and Studying for Service, Miss Zella Allen.

The Inspirational features each night were given by Miss Roxie Jacobs, Mr. Henry C. Rogers, Mrs. Henry C. Rogers, Mr. J. E. Lambdin, and Mrs. J. E. Lambdin.

On Monday night the pastors were the special guests; on Tuesday night the directors; on Wednesday night the leaders and sponsors; on Thursday the deacons; and on Friday the associational officers.

Over seven hundred young people were reached during this week of training.

Unions Reporting Standard

During the third quarter of this year the following unions reported Standard:

Juniors: Lebanon Juniors: Pals, Union Avenue, Memphis; Willing Helpers, Union Avenue, Memphis; Lillian Hurt, Union Avenue, Memphis; Blue Birds, Union Avenue, Memphis; Eight Pointers, Union Avenue, Memphis; Ridgedale, Chattanooga.

Intermediates: Whiteville; Ridgedale, Chattanooga.

Seniors: Bell Peppers, Bellevue, Memphis; Rocky Point, Morristown.

B. A. U.: Ridgedale, Chattanooga; Christian Workers, Calvary, Kingsport; Loyalty, Etowah.

Belmont Promotes School of Mission

The Belmont Baptist Training Union has just closed a most helpful school of missions. Mr. J. E. Lambdin is the director and Dr. R. Kelly White is the pastor of this church.

The faculty was composed of Mrs. Emmette Golden, Miss Roxie Jacobs, Mrs. Agnes Kennedy Holmes, Mr. Henry C. Rogers, Mrs. Henry C. Rogers, and Mrs. J. O. Williams. Each of these teachers taught a course on missions.

The guest speaker was Miss Mary Ellen Caver, returned missionary from Africa. Her messages were very challenging and inspiring, and the results of these messages will be long telling.

Each night one young person brought a testimony on tithing, and this proved to be a high light in the school. This Training Union is to be commended on its excellent school of missions.

Grace Church Holds School

The Grace Baptist Church in Nashville recently held a most helpful Training Union school.

(Continued on page 11)

Now You Can Wear

FALSE TEETH Without Embarrassment

Eat, talk, laugh or sneeze, without fear of false teeth dropping or slipping. FAS-TEETH holds them firmly and comfortably. This new, fine powder has no gummy, gooeey, pasty taste or feeling. Makes breath pleasant. Newer and better than anything you've ever used. Get FASTEETH today at any drug store. Small, medium and large sizes.

Sunday School Department

Superintendent Andrew Allen
 Elementary Worker Miss Zella Mae Collie
 West Tennessee Field Worker Jessie Daniel
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.

MRS. KEITH C. VON HAGEN

When the State Sunday School Conference meets in Nashville April 6-9, the Cradle Roll Workers throughout the State will have the privilege of attending conferences conducted by Mrs. Keith C. Von Hagen.

Mrs. Von Hagen is Superintendent of the Cradle Roll Department at Belmont Heights Baptist Church, and is considered one of the best in the State of Tennessee. She has done an outstanding piece of work in this church. For a number of years she has been one of the office secretaries in the Elementary Department of the Sunday School Board and she is well acquainted with the problems confronted by elementary workers throughout the Southland. She has a pleasing personality, and will lead this conference to the delight of all who attend.

Pastors and superintendents should urge the attendance of all of their Cradle Roll Workers to this State-wide Meeting.

THE ELEMENTARY MESSENGER

This magazine contains materials and suggestions for workers in the Cradle Roll, Beginner, Primary, and Junior departments.

The superintendents of each of these departments may receive the Elementary Messenger Free of charge upon request from the Elementary Department, Tennessee Baptist Sunday School Department, Nashville, Tennessee. In making request for the Messenger, the office held by the individual should be mentioned.

In Sunday schools with classes for ages in lieu of departments, one of the workers may receive a copy, upon request, which she may share with the others.

In observing economy, the names of new superintendents and workers and their addresses as well as notices of any other changes should be sent immediately.

POINTS FOR EMPHASIS FOR 1936

This publication, edited by Dr. Hight C. Moore and published by the Sunday School Board, contains a treatise on the International Sunday School Lessons for one year. It sells for 35c.

Many people welcome this little book because of its convenient size, its neatness of appearance, and because of the uniqueness of the treatise by the author. The 1936 edition is slightly larger than those published in the past.

ROBERTSON COUNTY CAMPAIGN

Sunday, October 20, Robertson County closed an associational-wide training school under the direction of Miss Zella Mae Collie of this Department and Mr. C. W. Cook, Associational Superintendent. Thirteen churches participated in the school and enrolled 264 people. All of the teachers were volunteer helpers, and a splendid piece of work was done. Fifteen churches were represented in the commencement exercises held at the First Baptist Church of Springfield. Nearly two hundred were present. The Association plans another simultaneous training school for October, 1936.

OCOEE ASSOCIATION

Mr. J. C. Williamson, of Chattanooga, reports that Group 3 in the Ocoee Association had 220 people present in their quarterly meeting last Sunday. Mr. C. E. Camp was elected as the new leader of this group.

HOLSTON VALLEY ASSOCIATION

Mr. Lawrence Trivette conducted an Associational-wide training school in the Holston Valley Association, and reports a keen interest in teacher training in that territory. There were 125 present in the commencement services held at the close of the schools. A more complete report on this campaign will be given later.

NASHVILLE ASSOCIATION

In spite of many handicaps and conflicting meetings, a splendid meeting of the Nashville Sunday School Association was held on Tuesday night, October 22. Ten churches were represented. The four schools reporting indicated a gain in average attendance over last month of 285, 8 additions by letter and 37 additions by baptism. Mr. J. N. Barnette is the newly elected superintendent of this Association. It is the plans of the officers of this organization to emphasize Bible Teaching and Evangelism in the meetings for the coming year.

FIRST CHURCH, SPRINGFIELD

It was a joy to speak to the congregation at the First Baptist Church, Springfield, Sunday morning, October 20. Dr. W. R. Pettigrew, the excellent

pastor, was in Knoxville for a revival meeting. Dr. Pettigrew recently taught a class in "Outlines of Bible History." There were 57 enrolled in the class, and 50 examinations. Mr. Wells Burr is Superintendent of the Sunday School, and an excellent yoke-fellow for the pastor.

FIRST CHURCH, DICKSON

Mr. Jesse Daniel conducted an enlargement campaign in Dickson last week. He had a fine class in "Building a Standard Sunday School." Rev. J. T. Barbee is pastor of this church and Mr. P. B. Carroll is the Sunday School Superintendent.

ENLARGEMENT CAMPAIGN PRESCOTT MEMORIAL, MEMPHIS

This week Mr. Jesse Daniel is conducting an enlargement campaign in the Prescott Memorial Baptist Church, Memphis. The book, "Building a Standard Sunday School," is being taught. Rev. Carl V. McCoy is pastor of this church, and Dr. L. J. McRae is Sunday School Superintendent.

Mr. Daniel goes from Memphis to Tiptonville.

Grace Church Holds School

(Continued from page 10)

ing Union school. Mr. Carl Sutton, the director, had charge of the school.

The following teachers composed the faculty: Miss Cecile Smith, Junior Manual; Miss Margaret Pace, Intermediate Manual; Mr. C. B. Ramsey, Senior Manual; and Rev. J. R. Kyser, "Our Lord and Ours."

The attendance was very good, reaching one hundred fifteen of the hundred fifty-four in the enrollment. Between classes each night most excellent demonstrations were given.

Rev. L. S. Ewton is pastor of this splendid Training Union, and we congratulate them on this achievement.

Next Week

Next week's issue of Baptist and Reflector will carry a complete list of achievements by associations for the past quarter's work. Watch for it.

Now is the Time

The time is here for all Training Union members to get subscriptions for the Baptist and Reflector. Every union should strive to get some new subscriptions to this great paper.

A Friend in Need

"I'm sorry, but I make it a rule never to lend money. It ruins friendships."

"Still, old chap, we were never what you might call wonderfully good friends, were we?"—Vart Hem (Stockholm).

Woman's Missionary Union

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Secretary.....Miss Margaret Bruce, Nashville

Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee



THE YOUNG CHRISTIAN'S ARMOR

Mrs. W. F. Yarborough

A valiant soldier I would be,
 To fight for truth and purity,
 And always stand for right;
 I'll arm myself in days of youth,
 Will bind my loins about with truth,
 And gird me for the fight.

Salvation's helmet, I will wear,
 To God the Father be my prayer,
 Whene'er temptations rise;
 The Spirit's sword, which is thy Word,
 I'll wield for Thee my Sovereign Lord,
 When Satan's hosts arise.

My feet shall evermore be shod,
 With messages of peace from God,
 Ambassador to all;
 My breastplate righteousness shall be,
 The shield of faith shall cover me,
 I know I'll never fall.

Thus having on the armor whole,
 No danger shall betide my soul,
 Nor shall I ever fear;
 I know I'll conquer in the end,
 My strength is as the strength of ten,
 Because my Lord is near.

FOCUS WEEK

November 10-16, 1935

Margaret Bruce

During this year we have been observing Focus Week in each of our young people's missionary organizations, and now it is time to focus our attention on the Royal Ambassadors. The second week in November will be

a happy time for The Kings Ambassadors as the Pastor, Counselor, Young People's Director, and Woman's Missionary Society try to make this week a great R. A. Week. The November World Comrades is chucked full of good plans for the week of November 10-16. I am sure that every R. A. Chapter will give the playlet, "The Value of A Boy," as found in World Comrades, at the Wednesday evening prayer service.

The pastors of our churches will surely recognize the boys in many ways at the Sunday services. R. A.'s make splendid ushers. The father and son banquet or an outing will delight both the old and young. I like Miss Mather's suggestion that our boys plan to have a float in the Armistice Day parade. Such participation will help others to know that R. A.'s are ambassadors of Peace.

In Tennessee we have 703 Woman's Missionary Societies and only 314 Royal Ambassador chapters, which means that not even one-half of the missionary societies in the state are fostering R. A. chapters. Members of Missionary societies, won't you do something about this condition? Our boys need that which the Royal Ambassador Chapter has to offer.

Let's make R. A. Focus Week one of the most glowing of the whole year by organizing and fostering our boys.

ROYAL AMBASSADOR FOCUS WEEK November 10-16, 1935

Juliette Mather

Southwide Young People's Secretary
 Last May at the Southern Baptist Convention meeting in the city auditorium of Memphis, everyone was impressed with the quick, quiet manner in which Royal Ambassadors served as pages. They knew the names of the convention officers through their R. A. training, so could quickly associate faces with the names and readily delivered necessary notes and communications without confusion. Watching them, the audience realized that quietly the Royal Ambassador movement is growing in its influence among our Baptist boys, preparing them not merely to be pages in the convention sessions but to take their rightful vital places of leadership in the Christian world. As the churches observe R. A. Focus Week and center their attention on Royal Ambassador activities during the week of November 10-16, they will grow in appreciation of R. A. values. Throughout our southland there are 4,206 R. A. chapters with a reported membership of 36,000 boys. Picture

the latent power of this host of boys. Across the way in Germany, in anticipation of the Olympic contests next summer, Hitler is having a great bell cast with the words, "I call the youth of the world" deeply engraved on it. Royal Ambassadors hear in their weekly meetings the call of the inviting Christ to world tasks which begin immediately in faithful witnessing and lead on to years of devoted service in definite Christian professions and in consistent Christian living in all the walks of life. Too long southern Baptists have found it necessary to say apologetically, "If only our men knew missions." Soon these Royal Ambassadors will become men with missionary knowledge stored in mind and heart. This should permeate all our denominational and national life. The R. A.'s have an allegiance which they quote at chapter meetings. Do you not think it will aid them in grasping the real application of Christ's teaching and motivating their lives?

Royal Ambassador Allegiance

I pledge myself to try to live worthily of the name of our order; to guard my lips against profanity and untruth; to keep my body clean and useful; to study the lives of noble ambassadors set forth in God's Word and in world history; to give what I can to support missions, and in every possible deed of service to help bring in Christ's Kingdom.

I assert my allegiance to Jesus Christ, my desire to live for Him and serve Him always.

I will "Live pure,
 Speak truth,
 Right wrong,
 Follow the Christ the King
 Else wherefore born?"

(The last two paragraphs, beginning "I assert my allegiance to Jesus Christ" will be repeated only by those boys in the chapter who are Christians.)

A series of projects, memory work and meaningful activities, have been planned which the boys follow individually in their Ranking System progressing from Page, Squire, Knight, full-ranking Ambassador, on to Ambassador Extraordinary and Ambassador Plenipotentiary. These ranks are indicated by emblems on their arm bands and by special R. A. pins. A boy who reaches the highest rank has undoubtedly learned much denominational information well, he knows the general denomination plans, agencies of work, names of leaders and secretaries, he is a thoroughly informed Baptist.

Beyond the values of the chapter program meetings with all their worship and missionary content, the Royal Ambassador movement has developed a Baptist boys' camp life which is highly gratifying. During the past summer almost every affiliated S. B. C. state had an R. A. camp, directed by able pastors and leaders, promoted by Woman's

Missionary Union. The boys attend these in great numbers and in most camps all are Christians before the days together are ended. The boys practice what they learn as soul winners and help the pastors in leading their comrades to Christ. At such camps they meet and know in friendly ways our missionaries home and foreign, seeing what fine, able men these are who invest their lives in Kingdom service. The boys never get away from the values of these camp days together. Their resistance to wrong is kindled by quick memory of a camp fire message or a sacred morning watch moment. The value of the hundreds of state, district and associational R. A. camps cannot be estimated until time weighs it in loyal lives.

During R. A. Focus Week visit an R. A. chapter meeting, learn of R. A. work, you will be delighted with it. Suggestions for the observance of the week are given in detail in World Comrades and Royal Service. Let us make it a great week for Baptist boys, encouraging them by our interest and prayers and assistance in forming new chapters.

**WHAT A RANKING ROYAL
AMBASSADOR MEANS TO BE**

**Charles Carter
Memphis, Tennessee**

It has been my good fortune to grow in R. A. work since I have been a Junior. To me, being in the Royal Ambassadors has meant an exciting and fascinating study of Missions, Stewardship, and the Bible. My Prayer life has been deepened, and I have personally been in contact with many of our greatest Missionaries, thus making the Mission enterprise stand out as the greatest enterprise in the world.

The ranking system in R. A. work is for the ambitious boy, who wishes to go farther than merely being a member of an R. A. chapter. This system is very difficult and calls for conscientious work and much perseverance. Because it is difficult it is worth while, thus developing character as it increases knowledge. These projects call for exact handwork, much Bible Study, and advanced Mission Study, besides debate work, public speaking, map making and intensive study of Stewardship.

The boy not only studies the lives of our Missionaries and our Mission Fields, but he becomes thoroughly familiar with all our denominational work.

When a boy finally becomes an Ambassador Plenipotentiary, the highest rank in R. A. work, he is an intelligent church member, with a broader sympathy for Missions and a deeper Spiritual Life.



MISS JULIETTE MATHER

High hopes for the week of November 10-16, 1935 and greetings to the 314 Royal Ambassador Chapters in Tennessee.

We appreciate our messages from our Southwide Young People's Secretary, Miss Juliette Mather, and our fine Ambassador, Charles Carter.

Sincerely Margaret Bruce.

**GIRDING OURSELVES FOR THE
TASK AHEAD**

(Continued from page 7)

the objects which we support—Missions, Education and Benevolence. Information, information, information, is what our people need; once they have become true disciples and genuine stewards.

Our people lack vision. Their conception of the Kingdom of God is vague and limited. Our task, therefore, is to enlarge their understanding and vision, and offer them a share in an ever increasing fellowship of Spiritual Service.

Sea Captain (introducing his friend to his old aunt)—“This is my old friend Barker; he lives on the Canary Islands.”

“How interesting,” murmured old auntie, and gathering all her wits, she adds: “Then, of course, you sing.”

**Report of The Executive Committee of The
Southern Baptist Convention**

SOUTHWIDE FUNDS

SEPTEMBER, 1935

Receipts

	Program	Designated	H. T. Club	Total
Alabama	\$ 2,442.52	\$ 355.48	\$ 763.67	\$ 3,561.67
Arkansas	795.13	21.50	334.60	1,151.23
Arizona	99.46		70.00	169.46
Florida	1,887.04	568.37	610.97	3,066.38
Georgia	1,610.86	1,323.79	1,174.38	4,109.03
Illinois	191.58	94.20	182.50	468.28
Kentucky	6,538.32	837.27	1,329.09	8,704.68
Louisiana	1,209.43	108.94	940.31	2,258.68
Mississippi	1,355.22	288.83	871.76	2,515.81
Missouri	2,657.49	607.56	876.65	4,141.70
Maryland		123.30	14.00	137.30
New Mexico	74.36	15.72	95.50	185.58
North Carolina	4,999.82	1,471.90	375.58	6,847.30
Oklahoma	2,039.68	607.14	708.59	3,355.41
South Carolina	3,201.05		199.40	3,400.45
Tennessee	9,218.75	231.84	1,288.20	10,738.79
Texas	3,000.00	2,680.48	2,060.40	7,740.88
Virginia		5,443.92	71.55	5,515.47
Special	86.75		443.00	529.75
Totals for Month	\$ 41,407.46	\$ 14,780.24	\$ 12,410.15	\$ 68,597.85
Year to Date	\$437,094.53	\$429,978.99	\$154,558.74	\$1,021,632.26

Disbursements

	Current Mo.	Yr. to Date
Education Board	\$ 1,944.89	\$ 22,690.59
Southern Baptist Theological Seminary	4,228.48	52,284.05
Southwestern Baptist Theological Seminary	4,056.86	49,513.96
Baptist Bible Institute	2,842.03	33,033.01
W. M. U. Training School	346.73	3,763.87
American Baptist Theological Seminary	431.17	4,936.40
Foreign Mission Board	34,316.59	526,885.87
Home Mission Board	13,726.00	250,575.29
Relief and Annuity Board	3,558.95	43,158.26
New Orleans Hospital	1,381.94	15,863.81
National Baptist Memorial	62.05	772.81
Southern Baptist Convention Bonds	1,702.16	18,154.34
Total Disbursements	\$68,597.85	\$1,021,632.26

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 20, 1935

Memphis, Bellevue	1954
Memphis, First	1021
Memphis, Union Avenue	1006
Chattanooga, First	980
Nashville, Grace	957
Memphis, Temple	950
Knoxville, Fifth Avenue	878
West Jackson	822
Knoxville, Broadway	711
Nashville, Belmont Heights	674
Maryville, First	611
Jackson, Calvary	579
Chattanooga, Ridgedale	537
Nashville, Park Avenue	513
Chattanooga, Highland Park	475
Memphis, Speedway Terrace	470
Knoxville, Lincoln Park	443
Memphis, Seventh Street	433
Clarksville, First	428
Dyersburg, First	411
Union City, First	401
Humboldt, First	396
Paris, First	371
Trenton, First	351
Nashville, Old Hickory	320
Nashville, Grandview	309
Chattanooga, Alton Park	306
Martin, First	302
Chattanooga, Red Bank	299
Newport, First	296
Chattanooga, Clifton Hills	286
East Chattanooga	286
Chattanooga, East Lake	278
Chattanooga, Central	277
Columbia, First	272
Cookeville, First	264
Nashville, Seventh	256

By FLEETWOOD BALL

Immanuel Church, Baton Rouge, La., loses by resignation its pastor, D. A. Youngblood.

The First Church, Cyril, Okla., has called as pastor W. A. Washburn, of Seminary Hill, Texas.

Elmer Ridgeway, of Oklahoma City, Okla., resumed his preaching with a revival in Pensacola, Fla.

The First Church, Excelsior Springs, Mo., loses by resignation its pastor, B. A. Owen.

The First Church, Pineville, La., A. E. Prince, pastor, had 365 additions last year, lifting the membership to 1,445.

T. T. Newton began his full time service as pastor at Parsons last Sunday under favorable auspices.

J. L. Rayburn of St. Louis, Mo., is to hold a three weeks' revival beginning November 3, with the church at Skene, Miss., Carroll Hamilton, pastor.

D. T. Goodman has resigned at Mc-

Gregor, Texas, to accept the call to the First Church, Jena, La.

J. E. Skinner has resigned the care of the First Church, Murray, Ky., in order to recover from a nervous breakdown.

A. G. Pinson has resigned as pastor at Sopa, Okla. He has done a great work in that vicinity.

A. M. Smith, formerly of the faculty of Jonesboro Baptist College, Jonesboro, Ark., has accepted the care of the church at Marked Tree, Ark.

C. W. Holmes has resigned as pastor of Ohio Street Baptist Church, Pine Bluff, Ark., to accept the call to the First Church, Overton, Texas.

In the recent revival held by M. F. Ham, of Louisville, Ky., in Pine Bluff, Ark., there were 199 additions to the First Church, P. F. Webb, pastor.

The Homer Oil Fields Church, Homer, La., is in great sorrow over the resignation of its pastor, D. D. Cantrell, after serving eight years.

Miss Elizabeth Cullen, Memphis, approved Elementary Worker, conducted Elementary conferences in the various churches of Shreveport, last week.

A. L. McKnight goes from Wilson Dam to York, Ala., where he will be chaplain in mine camps and in the veterans hospital at Tuscaloosa, Ala.

The church at Geronimo, Okla., has advanced to full time and called J.-C. Traweck, who has resigned at Alden, Okla., to accept.

D. C. Hamilton begins his work as assistant pastor to R. J. Bateman of the First Church, Memphis. He is an alumnus of the Southwestern Seminary.

A telegram called J. W. Inzer from the meeting of the revival in the First Church, Jackson, last Thursday. It recounted her injury from a fall.

J. G. Chastain, Lexington, Miss., a retired missionary to Mexico, taught last week the Mission Study class at Goodman, Miss.

C. C. Morris of the First Church, Ada, Okla., accompanied by his son, Brown, spent last week in Kentwood, La., with his mother, who will be 81 years old January 1.

Two Houses of Worship, one called Bolen's Chapel and the other Morris Chapel, have been constructed in Beech River Association during the past year.

G. E. Bolen will lead one group and Joe Jennings the other.

J. S. Wilder began his 29th year as pastor of Calvary Temple, Savannah, Ga., October 14. Since that time he has been absent from the pastorate, due to illness, only three Sundays.

Robert G. Lee, pastor Bellevue Church, Memphis, began, Sunday night, a series of sermons on "We Want to Get Married." The church was packed to capacity.

A. U. Nunnery, Baptist, of Parsons, and C. B. Douthitt, Disciple, of Louisville, Ky., began a four days religious debate at Parsons, Tuesday, October 29. It is being largely attended.

L. L. Gwaltney, editor of the Alabama Baptist, Birmingham, Ala., lately did the preaching in a revival at Eufaula, Ala., C. C. Pugh, pastor, resulting in 58 additions.

W. H. Foust of Gordon Street Church, Atlanta, Ga., lately spoke at Patillo Memorial Methodist Church, Decatur, Ga., on "Why I Belong to the Baptist Church."

Ryland Knight of Second-Ponce de Leon Church, Atlanta, Ga., is holding evangelistic services for the Presbyterian, Methodist, and Baptist hosts at Cairo, Ga.

The front page of the Western Recorder, Louisville, Ky., is adorned with a beautiful poem, "Its Autumn Time Again," by H. W. Ellis, of Humboldt.

There were 17 additions to the Lone Oak Church, Paducah, Ky., L. R. Riley, pastor, as a result of a recent revival in which O. W. Shields, of Carbondale, Ill., did the preaching.

Temple Church, Houston, Texas, T. C. Jester, pastor, lately received 112 additions as a result of a revival in which R. E. Day, of Big Spring, Texas, did the preaching.

There were 112 additions, 70 for baptism, to the Main Street Church, Hattiesburg, Miss., J. A. Barnhill, pastor, in a recent revival. Arthur Fox, of Morristown, was the preacher, and J. D. Coutts of New York, the singer.

J. E. Outlaw, pastor of North Trenton Church, Tulsa, Okla., is happy over a great meeting in which there were 29 additions during the first week. H. T. Miles, of Seminole, Oklahoma, did the preaching.

W. E. Farr has been elected Superintendent of the Baptist Orphans Home at Jackson, Miss., and W. G. Mize has been elected Business Manager. The first named comes from Goodman, Miss., and the latter from Jackson, Miss.

By THE EDITOR

Dr. George W. Truett says, "Selfishness is the world's greatest sin."

—B&R—

Broadway Church, Fort Worth, Tex., has extended a call to C. Roy Angell of San Antonio, Tex. Brother Angell has not given his decision.

—B&R—

Bethel Baptist Church, Robertson County, is in midst of a good revival. The pastor, Phil. Shelton, is doing his own preaching.

—B&R—

Chamberlain Avenue Church, Chattanooga, A. A. McClanahan, Jr., pastor, is closing a good revival with Bro. Roy Austin preaching.

—B&R—

Calvin Gregory has accepted the call of the Russell Hill Baptist Church, near LaFayette. Bro. Gregory will preach each second Sunday.

—B&R—

A. F. Mahan, Knoxville, is conducting a revival meeting with the Eastern Parkway Church, Louisville, Ky., W. Stuart Rule, pastor.

—B&R—

The Georgia Baptist State Convention will be in session in Atlanta, at the same time Tennessee Baptists will be meeting at Paris, November 12-14.

—B&R—

First Church, Dyersburg, A. M. Vollmer, pastor, is in the midst of a revival with Solomon F. Dowis, Carlisle Avenue Church, Louisville, Ky., preaching.

—B&R—

Secretary John D. Freeman supplied the pulpit of LaBelle Church, Memphis, October 20. Pastor E. P. Baker has been advised by his doctor to take a few days rest.

—B&R—

According to the latest report from the Foreign Mission Board, there has been 7 3/4 per cent increase in budget receipts to foreign missions during the first nine months of this year.

—B&R—

According to Dr. Rushbrook, executive secretary of the Baptist World Al-

PARIS LOOKING FORWARD TO THE STATE CONVENTION

Paris and the First Baptist Church are looking forward eagerly to the pleasure of being hosts to the approaching State Convention meeting with us November 12-14. We extend a most cordial invitation to you—our homes and hearts are open to the Baptists of Tennessee. We are expecting a great attendance and a great convention.

Those who desire reservations in private homes as guests on the Harvard Plan (bed and breakfast furnished), are requested to write at once to Mrs. J. H. McSwain, Paris, Tennessee.

Richard N. Owen, Pastor,
First Baptist Church.

liance, persecution of religious minorities in Europe has failed to stop the growth of Baptist churches. Today there are a million and a quarter Baptists in Europe.

—B&R—

F. M. Dowell, Sr., pastor of Bishopville Baptist Church, Heiskell, has had the great pleasure of having his own son, F. M., Jr., with him in a revival meeting. There were 60 additions to the church. The Bishopville church is growing in a great way.

—B&R—

At a meeting of the Knox County Pastors' Conference, September 23, 1935, resolutions were adopted on the going of Dr. W. B. Harvey from the Bell Avenue Church, Knoxville, to the Trinity Church of Oklahoma City.

—B&R—

Lincoln Park Church, Knoxville, H. F. Templeton, pastor, has closed a good meeting. J. K. Haynes, pastor of South-Knoxville Church, did the preaching, and Ernest T. Crawford, of Clinton, had charge of the music. There were a good number of additions to the church.

We regret to learn of the death of Bro. Steve Jones, 83, on October 25, 1935, the oldest deacon in the Bethel Baptist Church, Robertson County. Bro. Jones gave the ground for Bethel Church even before he became a Christian. He was converted in one of the first meetings held after the church building was erected. After conversion he was a faithful Christian and loyal to his church.

Dr. John L. Hill filled the pulpit of the Goodlettsville Baptist Church, Floyd Huckaba, pastor, Sunday, October 27.

—B&R—

S. M. McCarter has accepted a call to two rural churches: Bethel Church, in Nolachucky Association, and Antioch, in Jefferson County Association.

—B&R—

The goal for the W. M. U. State Mission Offering was \$5,000. We are happy that the women have already gone over the top.

—B&R—

Dr. William H. Butler has resigned the pulpit of the Forrest Avenue Church, Kansas City, Mo., to accept the position of Stewardship Evangelist for the Missouri Baptist Board.

—B&R—

H. M. Linkous has accepted the care of the Mountain Creek Baptist Church. During the first two weeks of his pastorate he welcomed twenty new members into the fellowship of the church.

—B&R—

Sunday, November 3, the new house of worship at Talbott, S. M. McCarter, pastor, will be dedicated. Three years ago Talbott Baptist Church was destroyed by fire. The new building is modern with five Sunday school rooms and an auditorium that seats 300 people.

Seventh Church, Edgar W. Barnett, pastor, ordained Clinton Wright on October 27, to the full work of the gospel ministry. The following brethren took part in the ordination: Douglas Hudgins, P. E. Burroughs, Guard Green, and J. R. Kyzar. Bro. Wright has recently accepted a call to the Antioch Church, Nashville Association.

—B&R—

Dr. J. O. Williams, Business Manager of the Sunday School Board, has recently closed a revival meeting with North Edgefield Church, Nashville. Pastor O. F. Huckaba reports the meeting as the best in the history of the church. There were 39 additions by baptism and 10 by letter.

—B&R—

Sunday, October 20, was J. L. Dance's eighteenth anniversary and Frank W. Wood's second anniversary as pastor and associate pastor of the Fifth Avenue Church, Knoxville. Pastor W. R. Pettigrew of First Church, Springfield, has just closed a gracious good meeting with Fifth Avenue Church which resulted in 37 additions.

—B&R—

W. Stuart Rule, pastor of Eastern Parkway Church, Louisville, Ky., has recently closed a spirit-felt revival meeting with the Trenton Street Church, Harriman, Chester D. Sparks, pastor. Pastor Rule was in former years student-pastor of Trenton Street Church.

—B&R—

First Church, Owensboro, Kentucky, is celebrating its centennial year and also the eighth anniversary of Pastor Robert E. Humphrey. During Pastor Humphrey's eight years he has welcome 1039 new members into the church.

DEATH OF

MRS. P. E. BURROUGHS

After an illness of several months, Mrs. P. E. Burroughs, for thirty-seven years the devoted wife of Dr. Prince E. Burroughs, educational secretary of the Baptist Sunday School Board, Nashville, Tennessee, died at her home Monday night, October 21, 1935. For twenty-five years she had been a faithful and highly useful member of the First Church of Nashville. Funeral services in Nashville were conducted by Dr. Hight C. Moore and Dr. T. L. Holcomb, in the absence of the pastor, Dr. W. F. Powell. The remains were carried for interment to New Liberty, Kentucky, her ancestral home, where Dr. John L. Hill, life-long friend and neighbor, conducted the services.

W. M. Gilmore.

W. C. Allen, editor of the Baptist Courier, sustained a broken arm and severe bruises in an automobile collision Oct. 20. The accident was due to parties apparently under the influence of intoxicants, who drove their car directly in front of Bro. Allen's car on the highway. We are glad to know that although the injuries were painful, the editor is able to carry on his office work.

—B&R—

Red Bank Church, Adams, Walter E. Rodgers, pastor, has just closed one of the best meetings in the history of the church. There were 19 additions to the church. "Several members came forward confessing that they had not lived as Christians should. The spiritual fellowship of the church is growing." Pastor Rodgers did his own preaching.

—B&R—

L. S. Sedberry, pastor of Brownsville Baptist Church, has closed a splendid revival with the Bruceton Baptist Church, Carroll County, O. L. Weir, pastor, which resulted in 15 additions to the church. Bro. Sedberry was reared in Carroll County. Bro. Weir left immediately after the meeting for a meeting with First Church, Gateboro, Ky.

—B&R—

At the meeting of the Foreign Mission Board on October 16, three missionaries of experience were elected secretaries of three major countries. Dr. W. C. Taylor, Secretary to all Latin American countries; Dr. George Green, Secretary to Nigeria, Africa; and Dr. M. T. Rankin, Secretary to the Orient. These men will assist Dr. Maddry in directing the work in these respective fields, and will remain on a regular missionary's salary. Dr. Everett Gill will continue as European representative.

—B&R—

SANTAREM, PARA, BRASIL

Baptist and Reflector.
My dear Brother:

The Baptist Church of Santarem, Para, Brasil, wrestling with great financial difficulties to construct a temple, that is necessary to facilitate the extension of the kingdom of God in this part of the Amazon Valley, come through the commission below solicitate help for the construction of the temple referred to. The church of Santarem is the center of the lower Amazon, from where the Gospel can be irradiated to many places where the News of the Salvation through Jesus Christ is not known.

"Come over into Macedonia and help us." Acts 16:9.

The offerings should be addressed in registered letter to the treasurer, David B. Riker, Santarem, Para, Brasil, to the missionary, E. A. Nelson, p. o. box 84-a, Manaus, Amazonas, Brasil.

Or through the executive secretary of the Board of Foreign Missions, of the Southern Baptist Convention in Richmond, Virginia.

The Commission of Patrimony
PASTOR—Emygdio B. Alves, president, Fulton M. Riker, secretary, David B. Riker, treasurer, Brazilino B. Maciel, Benjamin Franklin.

TWENTY-EIGHT FRUITFUL YEARS

Glorious Opening of Southwestern Seminary

By L. R. SCARBOROUGH

The Southwestern Seminary has had 28 years of enlarging harvests. Its growth has been a marvel in theological education. Our great Southern Seminary is the mother seminary. The Baptist Bible Institute is the youngest child. The Southwestern Seminary is the middle child and is 28 years old. We have trained nearly 6,000 people and have graduated nearly 1700. They are from everywhere and have gone back everywhere. They preach, they sing, they teach, they win, they build.

The opening this year is a great encouragement. We have already enrolled 380, which is 8 more than all last year. This year we will run far beyond the 400 mark, the largest number in several years. Many states and some foreign lands have representation in

our student body. All classes show substantial increase, the largest class in Evangelism for years. We have more young ladies in the Training School than for many years, 38 fine scholarship girls. The faculty are all here and well. The tides of spiritual enthusiasm run high.

We have one serious handicap, lack of funds to pay worthy salaries. About half salaries are being paid. This should not be. If 300 churches (just think of it—only 300 out of 24,000 Southern Baptist churches!) would give \$10.00 a month apiece, we could pay salaries and pay the interest on our indebtedness; and the 100,000 Club would eventually pay our debts. Our faculty could come out of the suffering column and almost double their efficiency. Southern Baptists must take care of this important matter.

Students can enroll and get credit Nov. 5, second half of this semester; or January 13, beginning of second semester. We have room for many more.

God bless Southern Baptists.

Mr. Fred McCaulley, formerly of Oklahoma, is now our publicity agent. God bless Southern Baptists.

BIBLES FOR YOUNG PEOPLE 13 to 30

KING JAMES VERSION

Printed on India Paper.

No. 6375X.....\$4.95

Blackface self-pronouncing type, center column references, concordance, 12 colored maps and many other features. Printed on India paper, bound in genuine Morocco, silk sewed, overlapping covers, red under gold edges, headbands and marker. Only 1 inch thick.

Printed on fine Bible paper.

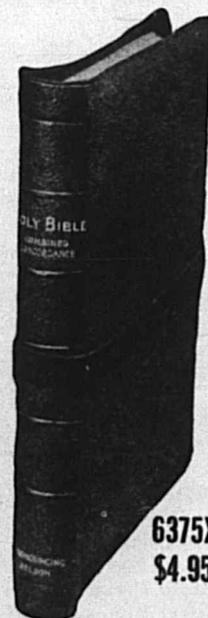
No. 1536.....\$2.95

Blackface self-pronouncing type, center column references, concordance, 12 colored maps and other features. Printed on fine Bible paper, bound in genuine leather, overlapping covers, red under gold edges, headbands and marker.

Specimen of type in No. 6375X
No. 1536 and No. 6381.

9 And A-bim'e-lëch called I'saac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And I'saac said unto him, Because I

Size of page 4 5/8 x 6 3/4 inches



6375X
\$4.95

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