

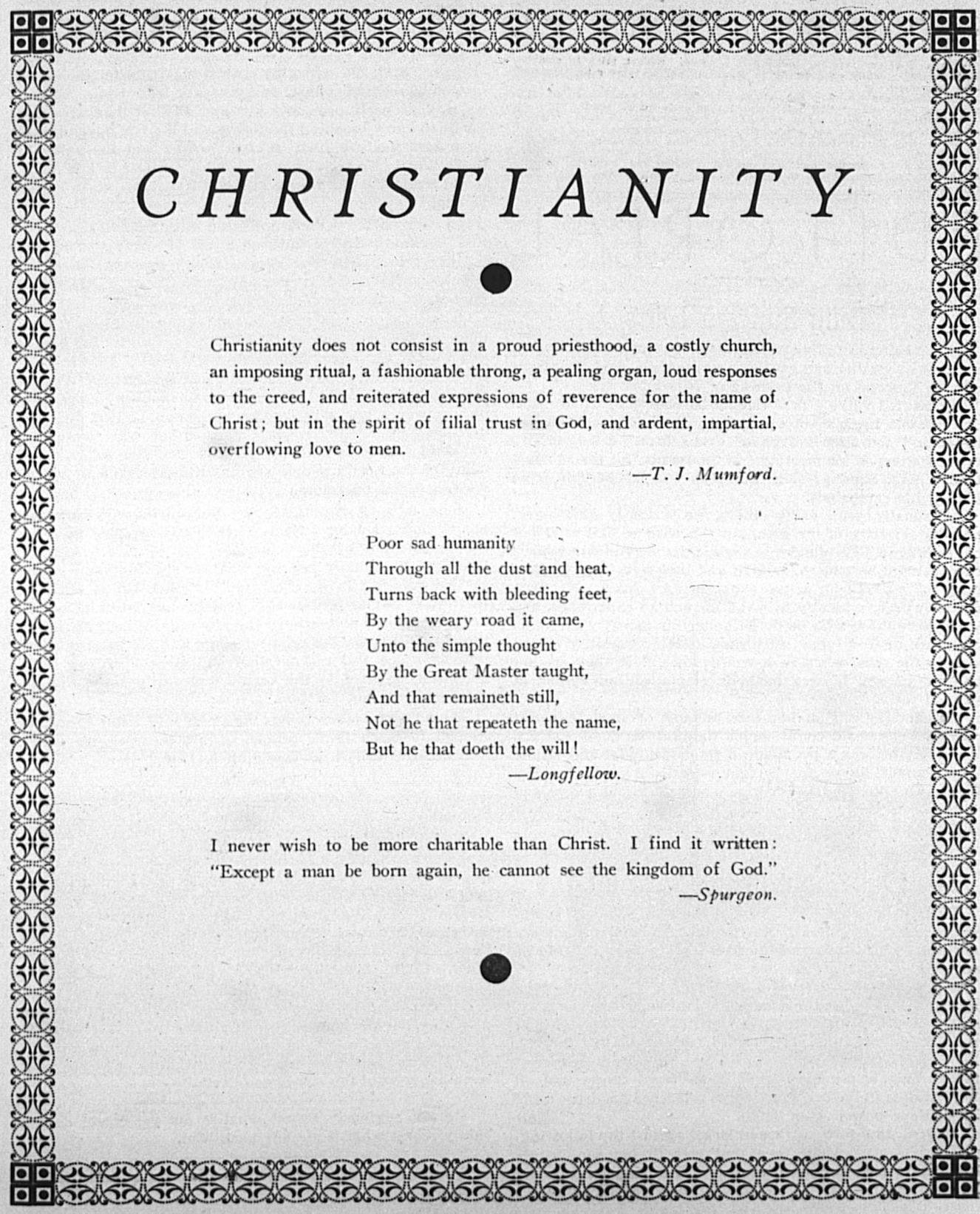
# BAPTIST and REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention— "Let There Be Light"

Volume 101

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## CHRISTIANITY

Christianity does not consist in a proud priesthood, a costly church, an imposing ritual, a fashionable throng, a pealing organ, loud responses to the creed, and reiterated expressions of reverence for the name of Christ; but in the spirit of filial trust in God, and ardent, impartial, overflowing love to men.

—T. J. Mumford.

Poor sad humanity  
Through all the dust and heat,  
Turns back with bleeding feet,  
By the weary road it came,  
Unto the simple thought  
By the Great Master taught,  
And that remaineth still,  
Not he that repeateth the name,  
But he that doeth the will!

—Longfellow.

I never wish to be more charitable than Christ. I find it written:  
"Except a man be born again, he cannot see the kingdom of God."

—Spurgeon.

# Baptist and Reflector

An Investment in Christian Reading.  
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## EDITORIAL

### Billy Sunday Dies

After being in failing health for some time, Billy Sunday, militant evangelist and crusader against sin, died unexpectedly in Chicago on the evening of November 6.

Converted while a professional baseball player, Mr. Sunday became in time an evangelist. He introduced an unusual and sensational type of évangélism. Enormous crowds attended his meeting and thousands "hit the sawdust trail." Mrs. Sunday ("Ma" Sunday) was inseparable from him in his campaigns.

Personally, with many others, we seriously questioned, not the sincerity of the man, but the wisdom and safety of his technique. The danger in such is that sacred and serious matters may become vulgarized and that men may "profess religion" without an actual experience of grace. Mr. Sunday, however, evidently believed in such an experience, and there were those who no doubt under his ministry in whom the grace of God came to fruition. But, irrespective of the man in the case, when such results take place they are not because of any bizarre methods employed but rather in spite of them.

Mr. Sunday did an immense amount of good in moral reform. You could count on his fighting the devil and sin. Moreover, he was a pronounced fundamentalist and struck some valiant blows for certain revealed truths in God's Word. One thanks the Lord for every doctrinal, moral and redemptive fruitage exhibited by him.

And now he is resting, awaiting the coming day.

\* \* \*

### Dabbling In the Occult

There is an epidemic here and there of palmists, soothsayers (fortune-tellers), spiritualist (spiritist) mediums, ouija board mediums, and the like. God's people should be warned.

Scripture clearly reveals the reality, personality, and power of evil spirits, or demons, organized under the headship of Satan (Eph. 2:2; 6:12; Matt. 25:41). Their nature, malignancy, and deeds are revealed. Jesus said that through their agents these would "shew great signs and wonders," that is, Satanic miracles. And God's Word shows that all these dealers in the occult to which reference has been made derive their power from Satan.

In Deut. 18:9-15 God warned Israel against the following: 1. Worship of Moloch, "one that maketh his son or his daughter to pass through the fire." 2. Fortune-telling and the like, "divination." 3. Astrology, observing lucky or un-

lucky days, witchcraft, etc., "an observer of times, or an enchanter, or a witch, or a charmer." 4. Spiritualism (professed communion with spirits of the dead), or necromancy, "a consulter with familiar spirits." 5. Palmistry, "a wizard." God said such was an abomination to Him and that because of it ancient nations were rooted up and cast out.

For His own sovereign purpose, God brought up Samuel in connection with the witch (medium) of Endor (I Sam. 28:7-20), but it was in spite of and to the fright of the woman. And later a reason given for the death of Saul was that he sought counsel of "one that had a familiar spirit, to enquire of it."

In Isa. 8:19, 20 God warns against seeking after the occult instead of seeking counsel and guidance from Him. All that we may properly need to know and all that it pleases God for us to know touching the future and the life beyond, may be progressively known through prayer and the study of God's Word. To seek otherwise is to manifest lack of faith, to set aside the Lord, and follow what is an abomination to Him.

In Acts 16 the "damsel possessed with a spirit of divination" evidently had a large measure of success. But she got her power from the demon which possessed her and which Paul cast out by the power of Christ. This shows the Satanic nature of soothsaying.

In taking up with these forbidden occult things, Christians, so Scripture shows, take up therein with "the god of this world" and have "fellowship with devils," that is, with the demons who possess the dealers in the occult. Whence the soothsayer, with her companions in allied cults, gets her power, has already been shown. The spiritist medium gets hers from the demon in her who personates the dead and fools both the medium and her dupes. And many of the Lord's people are unwittingly taken in by the various occult operators.

John tells Christians to "try the spirits, whether they are of God" (I John 4:1-3). That test is revealed as being the proposition of the incarnate Son of God. Ask the medium, or mentally test by, whether she confesses Christ as God manifest in the flesh and whether she is obedient to Him as Savior and Lord. Test by her attitude toward heaven and hell and toward the atoning death of Christ on the cross. Test by the occult dealer's attitude toward salvation by grace and regeneration and eternal life by faith. Such tests applied to the occult will easily show that its exponents are not "of God."

Many, many other things could be said. But these are enough to warn God's people against those things which God declares are an abomination to Him.

\* \* \*

### MAY I BORROW SOME INK?

Modestly, quietly a little grey-haired lady in blue slipped into the Foreign Mission Board treasurer's office the other day and said: "May I borrow some ink?" Courteously and without concern about the purpose of the simple request, Mr. Buxton lent her his pen. Deliberately she wrote a line across an envelope. Then, pausing, she inquired, "Do you know whom I am?" "I never recall having seen you," he replied. "Then, take this please," and handing him the envelope, the little, and kindly-faced lady left quickly. With the borrowed ink she had written, "To be used for the preaching of the gospel." Inside there was \$300 in cash. Perhaps this little lady in blue has learned the meaning of the Master's words, "When thou doest alms, let not thy left hand know what thy right hand doeth."

Do not anxiously expect what is not yet come; do not vainly regret what is already past.—Sel.

Affairs succeed by patience, and he that is hasty falleth headlong.—Sa'di.

## Tennessee Baptists Doing a Sum in Addition

In its centennial campaign our neighbor, The Alabama Baptist, recently sponsored an "Alabama Baptist Day" in the churches. To date more than 2,000 subscriptions have been received, with scores of other pastors and workers to report. **Alabama Baptists are rallying to their paper.**

The Arkansas Baptist has a goal this year of 5,500 new subscriptions. To date our neighbor has received, in subscriptions and renewals, more than 4,000 recruits. On the editorial page each week its little "paper boy" is shown climbing a ladder. At present one foot is on rung 4,000, the other foot on rung 4,200, one hand is on rung 4,400, and the other hand is reaching toward rung 4,500. **Arkansas Baptists are rallying to their paper.**

As said more than once before, Baptist and Reflector is in no kind of subscription contest with any paper. But we wish to point out that the Baptist and Reflector sustains the same relationship to our people in Tennessee that other state papers sustain to their constituency in other states and that in Tennessee Baptist affairs "The Baptist and Reflector is the most important paper for Tennessee Baptists." We are repeating here what a certain Tennessee pastor has said. And we desire to compare the sum in addition that Tennessee Baptists are doing for their paper with what is being done in our sister states.

Early in 1935 our centennial goal of 5,000 new subscriptions was announced. Now and then through the year this announcement has been reverted to. In the fall the emphasis was taken up anew.

What is the showing on the part of the paper and of Tennessee Baptists thus far? At the latest check-up there had been received in the office 1,285 new subscriptions and 1,347 renewals, a total including both of 2,632. Subtracting 1,285 new subscriptions received thus far from 5,000 leaves 3,715 new subscriptions yet to be secured to reach our centennial goal.

Can this be done? There are nearly two months of the year remaining. If 700 preachers out of the some 1,200 in the state and 3,015 other Baptists (one out of every 109) will send in only one new subscription and add to the num-

ber already received in the office, the centennial goal will be reached. Or leaving out the mention of special classes, if one Baptist in every 92 will send in one new subscription, the goal will be reached!

ARE THERE NOT ENOUGH TENNESSEE BAPTIST PASTORS AND LAYMEN AND WOMEN AND YOUNG PEOPLE IN 340,000 WHO BY PUBLIC OR PRIVATE SOLICITATION CAN SEND IN BY THE END OF THE YEAR ENOUGH NEW SUBSCRIPTIONS TO AVERAGE ONE SUBSCRIPTION TO THE PROPORTIONS OF OUR PEOPLE INDICATED IN THE PRECEDING PARAGRAPH? IT IS WELLNIGH ABSURD TO RAISE SUCH A QUESTION. THE ONLY REAL QUESTION IS, WILL TENNESSEE BAPTISTS DO IT? THE BAPTIST AND REFLECTOR CONFIDENTLY COUNTS ON THEM TO DO IT.

But time is swiftly passing. We need to bestir ourselves. Read page 16 of this issue and note what is said about our centennial offer and about the suggestion concerning the sending of the Baptist and Reflector as one of our Christmas gifts. If there are those among our people who are not in a position to take an annual subscription and who would like to subscribe on the monthly or weekly club basis, write in for information. We earnestly believe that with the appointment of workers, with the proper emphasis from the pulpit and in the various organizations, and with public and private solicitation the centennial goal of 5,000 new subscriptions in 1935 can be easily reached!

Write in for any sample copies or information that may be desired. Emulate the spirit of Pastor C. L. Hammond, of Oakwood Baptist Church, Knoxville, who writes in and says:

"We appointed Miss Lillie Mae Hylton, 210 Banks Ave., Knoxville, to take orders and boost the Baptist and Reflector in our church. . . .

"Appreciate your good paper and the work you are doing on it. It is a great help, cannot see how any Baptist can get along without it in his home. If I can serve you at any time, please call upon me." . . .

THAT SPIRIT THROUGHOUT THE STATE WILL WIN!

Thus far in the calculation Tennessee Baptists and their state paper have done a sum in addition as follows:

**TENNESSEE BAPTISTS DOING A SUM IN ADDITION**

<i>New Subscriptions</i>	1,285	
<i>Renewals</i>	1,347	<i>Centennial Goal</i>
<i>Total New and Renewals</i>	2,632	5,000

*The Record Next Week?*



**LET TENNESSEE BAPTISTS RALLY TO THEIR OWN STATE PAPER AND ENLARGE THE MINISTRY OF THAT AGENCY WHICH "IS A VALUABLE ASSET TO EVERYTHING THE DENOMINATION STANDS FOR."**

## "Ye That Sow Beside All Waters"

Norman H. Camp

"Good news! The new field I have opened for the gospel where I have distributed 'El Camino Hacia Dios,' 'El Camino de la Vida,' and 'Dios es Amor' is being blessed by our Lord," writes the Rev. Gilberto Candelas, a native evangelist of Porto Rico, to the Bible Institute Colportage Association of Chicago, under date of September 10, 1935.

"There have been 140 conversions already. The owners of stores do not sell rum. Fighting has stopped. A chapel is going to be built in three months. The Romish priest lost his people who are converted to Christ. I thank you for the help you brought by your literature. The Lord is using it in confirming and bringing up Christian workers. A glorious revival goes on in all our fields here."

Thus the printed Word brings forth fruit in every land, and God's servants are encouraged to abound always in the work of the Lord.

Following the celebration of its 40th Anniversary last November, the work of the Colportage Association, inaugurated by D. L. Moody in 1894, has continued during the past year with an appreciable increase.

The circulation of baneful literature by religious cults and atheistic associations has called for a larger circulation of strongly evangelical literature on the part of earnest Christians—truth combating error.

The Association has been active in encouraging Bible Christians to "contend earnestly for the faith which was once for all delivered to the saints," and over three hundred prayer-helpers have besought God to bless the printed Word. Many have realized the importance of placing the publications of the Association in the hands and homes of the people, and pastors, evangelists, missionaries, colporters, and school teachers have aided in their distribution. Every Christian can engage in an effective ministry by means of the gospel in print.

In addition to its sales, both retail and wholesale, the Association is constantly sending large quantities of its life-giving literature—books, booklets, Scripture portions and gospel tracts—to prisons, hospitals, lumber camps, CCC camps, fire stations, lodging houses, mountain and pioneer schools, Alaska, French Louisiana, Latin America, Philippine Islands, India and other needy places for free distribution. These totaled 3,735,620 copies, during the past fiscal year. How many people were reached by this method, who can tell? It is for us to sow the seed; it is for the Lord of the harvest to give the increase! "He is faithful that has promised."

Since July 1st, the Association has sent its literature to the teachers of 2,373 mountain schools, upon their request, and many have expressed their great appreciation of it, saying the boys and girls were delighted to receive and read the books. To these schools no less than 68,934 copies of the Horton edition of the Gospel of John with helps have been sent, and a copy of the Pocket Treasury offered to every boy or girl who will read the Gospel of John and memorize the nine verses listed under "God's Plan for Saving Sinners." An additional prize of a New Testament is offered to every scholar who memorizes at least twenty-seven verses listed in a tract "Four Things That God Wants You to Know."

Thus far, during the present school term, no less than 4,670 Pocket Treasuries and 1,181 New Testaments have been earned by these pupils. Daily reports from these mountain school teachers call for additional prizes for these boys and girls who have done the work required. Thus the good seed is sown, which is bringing forth fruit, "some thirtyfold, some sixtyfold, and some an hundredfold."

During the past four months, the Association has mailed out 145,395 copies of its attractive literature—a total of 12,199,343 pages—to these mountain schools, and there are still 2,100 to be supplied. The time is short, the laborers are few, these people are dying! "Pray ye therefore the Lord of the harvest."

## American Baptist Theological Seminary

J. H. Garnett, Dean

The opening of the American Baptist Theological Seminary, Nashville, Tennessee, on September 18, 1935, was one of the most auspicious we have had during the eleven years of the operation of the Seminary. For the occasion, there was a fine gathering of friends of the Seminary, both white and colored people from the various walks of life. As a demonstration of their interest in the work, the friends present gave a good donation.

### Condition of the Building and Grounds

We are glad to state that the building and campus are in better condition than they have ever been. There are 22 acres in our campus situated high upon the banks of the Cumberland River. Out of this acreage, we have a garden spot, from which we put up over 150 gallons of our own garden products.

### Prospective Bacon

We are pleased to state that we are looking forward to chitterling time as we have three fine fat hogs in our pen.

### Chickens

Mrs. Lanier, of the Belmont Heights Baptist Church, solicited some chickens from friends up around Springfield, Tennessee. We went to Springfield October 19, and received 19 hens which Mrs. G. E. Fuqua, of Adairville, Kentucky, gave to the Seminary. Mrs. Fuqua has solicited some chickens from other friends and they will be forthcoming. The invitation is open and urgent for anyone who will give us a chicken, hen or rooster. Just come by and drop it in the yard and it will be appreciated. We have a good hen-house and good chicken yard, so that we are prepared to take care of the chickens. We have a light near the hen house and are ready to make it interesting for anyone in the habit of visiting other people's hen-houses after dark.

Won't somebody give us a pair of guineas?

We are ambitious, at least, to make the Boarding Department self-supporting.

### Outlook

The future outlook for the Seminary is the brightest in its history. One of the most encouraging things is the settlement of old debts. Great effort is being made to settle back salaries and other old accounts. The business slogan for the Seminary is: **NO DEBTS!**

### Enrollment

The enrollment has not reached its maximum. Students will be coming until Christmas and after. Our present student body comes from Florida, Indiana, Kansas, Kentucky, Louisiana, North Carolina, Oklahoma, Texas, Tennessee, and the Bahama Islands, British West Indies.

### Our Faculty

Our faculty is alert to do the best for everybody that enters the Seminary gates.

### Visitor

We enjoyed a most delightful visit from Miss Mary Ellen Caver October 24. Miss Caver is a returned missionary from Africa. She gave a most interesting account of her work in Africa. Miss Caver was accompanied to the Seminary by Mrs. R. Kelly White and Mr. Robert W. Hailey.

### A Word of Thanks

We are inexpressibly grateful to both the National Baptist Convention, Inc., and to the Southern Baptist Convention, for standing guard over the American Baptist Theological Seminary. Providence was kind in selecting such men for the watch tower as: Dr. A. M. Townsend, chairman of the Board of Directors and Dr. E. P. Alldredge, Executive Secretary.

We are likewise grateful to Mr. Robert Hailey, Mrs. Lanier of Belmont Heights Baptist Church, and Mrs. G. E. Fuqua, of Adairville, Kentucky, for their interest.

# Southern Baptists Decide to Have a Standing Committee on Temperance

A. J. Barton

Chairman Social Service Commission, Southern Baptist Convention

In my previous article I recited the initial movement which ultimately led to the creation of a Social Service Commission of the Southern Baptist Convention. The first action that the Convention took in the direction of social service and civic righteousness was the adoption of a resolution by the late Judge George Hillyer of Atlanta, Georgia, at the 1907 session of the Convention, calling for the appointment of a committee to arrange for a mass meeting in the Convention Hall on Sunday afternoon during the next session, to make report, "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 law respected and effective in all parts of our common country."

As related in my former article, this committee of three was appointed and reported at the next session in Hot Springs in 1908 at a Sunday afternoon mass meeting which was addressed by Dr. J. B. Gambrell. This was a long step toward the recognition by the Convention of the social and citizenship obligations of our people, a long step particularly if you recall that when the Convention met in Richmond in 1888 a simple temperance resolution was ruled out of order by the President of the Convention.

But at this meeting in Hot Springs in 1908 another distinctly advanced step was taken. At that session the Chairman of the Committee on Resolutions was the late Dr. Edgar E. Folk, Nashville, Tennessee, for many years editor of the Baptist and Reflector, one of the finest and most cultured gentlemen and one of the most gallant champions of every good cause that Southern Baptists have had. At that time the Committee on Resolutions not only received, weighed and reported upon resolutions proposed before the Convention by others, but prepared its own resolutions and presented them for consideration and action by the Convention. Since at that time the Convention had no Social Service Commission, or Standing Committee on Temperance, it was quite natural that a Committee on Resolutions, headed by Edgar E. Folk, should deal with the subject of temperance and prohibition. These resolutions, like the report of the special committee submitted at the Sunday afternoon mass meeting, are historic, marking as they do the first action looking to a permanent standing committee to deal with temperance, social morality and civic righteousness. The latter half of the report of Dr. Folk's Committee deals with several other matters. It is not necessary to quote that section of the report here. But the portion dealing with temperance and prohibition is so valuable from the standpoint of historical development and so sane, vigorous and aggressive in their championship of the cause of righteousness that it must be quoted in full. This section of the report is as follows:

"1. That we, the Southern Baptist Convention, representing a constituency of over 2,000,000 members, hereby declare our determined and uncompromising opposition to the liquor traffic in all of its forms;

"2. That we respectfully but very earnestly request the proper officers of our national government not to issue privilege taxes for the sale of liquor where its sale is prohibited by the law of the State;

"3. That we urge our Senators and Representatives in Congress to pass some measure to prevent the shipment of liquor into dry territory;

"4. That we will preach temperance, practice temperance, pray for temperance, and vote for temperance;

"5. That we urge people everywhere not to vote for anyone for any office who is known to be in sympathy with the liquor traffic;

"6. That we express our joy and our deep gratitude to God because of the fact that since the last meeting of this Convention the prohibition territory in the bounds of the Convention has very largely increased, and we declare our purpose as Southern Baptists, joining hands with our brethren of other denominations and with every one who loves the churches and the homes and the schools, not to cease our efforts until every vestige of this accursed liquor traffic has been entirely banished from our land;

"7. That this Convention appoint a standing committee of fifteen brethren, to be known as a Committee on Temperance, whose duty it shall be to promote in every way possible the cause of temperance, until the whole liquor traffic shall be banished not only from our land, but from all lands;

"8. That a copy of these resolutions be furnished to the presiding officers and chairmen of the proper committees in each branch of Congress, to the Governor of each State of the South, and that the press be requested to publish them."

On this report brief comment only may be made as follows:

1. The clear, strong opposition to the liquor traffic embodied in those resolutions undoubtedly expressed the conviction of Southern Baptists at that time. In this conviction Southern Baptists have never wavered nor faltered.

2. It will be noted that in those resolutions Southern Baptists made a direct appeal to constituted political authority. The right of petition remonstrance embedded in the first ten amendments to the Constitution of the United States, commonly known as the Bill of Rights, is one of the most sacred and fundamental principles of American freedom. Baptists have always exercised that right and doubtless always will. They do not see that the exercise of this right in any way involves a violation or compromise of the sacred and fundamental principles of the separation of church and state.

3. Those resolutions presented by Dr. Folk and adopted by the Convention would commit our people wholeheartedly to the task of preaching, practicing, praying for and voting for temperance. In other words they recognize the obligation of our pastors and people to preach, practice and pray for temperance in their own personal individual way, and also to recognize their obligation in the matter of exercising their citizenship privileges and casting their ballot.

4. The resolutions provided for the appointment of a standing committee of fifteen brethren to be known as the Committee on Temperance, whose duty it should be to promote in every way possible the cause of temperance, "until there should not be a licensed saloon in the land and until the whole liquor traffic shall be banished not only from our land, but from all lands."

This was the origin of the Standing Committee on Temperance, which by easy stages grew into the Social Service Commission. These resolutions set such a worthy objective and lift up such an appealing stand that Southern Baptists have been willing and glad to march under it, with not an essential change or modification from that day until this.

In what is to follow I hope to trace somewhat further the development of the Social Service Commission and the utterances and activities of the Convention in this field.

Wilmington, N. C.

# Prayer In God's Plan

## NOON-DAY PRAYER MEETING DEVOTIONAL

Dean J. W. Jent, O. B. U.

I have two things to say to you, briefly and to the point, concerning PRAYER IN GOD'S PLAN:

### FIRST—Prayer is IN God's plan:

This is evident in the simple Scriptural interpretation of religious experience—the validating logic of three fundamental propositions:

(1) Personal religion is grounded in the purpose of God. Witness, Paul to Timothy, second letter, first chapter and ninth verse: "Who (that is God) hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."

(2) God's purpose in personal religion is not only salvation from sin; a home in heaven when you die; but a life of service. Witness Paul, again: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus UNTO good works, which God hath before ordained that we should walk in them (Eph. 2:8-10)."

(3) The determinism of prayer in the divinely designed life—the life God plans—is a commonplace in the Bible:

#### First—Jesus set the example:

"And when he had sent the multitudes away, he went into a mountain apart to pray; and when the evening was come, he was there alone (Matt. 14:23)." "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, sit ye here, while I go and pray yonder (Matt. 26:36)."

#### Second—He taught His disciples to pray:

"And it came to pass as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven, so in earth (Luke 11:1-2)."

#### Third—He commanded them to pray:

"Watch and pray that ye enter not into temptation (Matt. 26:41)."

#### Fourth—He promised to answer prayer:

"All things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22)."

#### Fifth—He made prayer a duty:

"Men ought always to pray and not to faint (Luke 18:1)."

#### Sixth—Prayer was in Paul's program:

"Pray without ceasing (I Thes. 5:17)." "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting (I Tim. 2:8)."

#### Seventh—Prayer is a condition to the Divine blessing:

"If my people, which are called by my name, shall humble themselves, and PRAY, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (II Chron. 7:14)."

#### Eighth—God actually hears and answers prayer:

"And he (the angel of God, that is the messenger of God, speaking for God), said unto him (Cornelius, a devout man, and one that feared God—who prayed to God always) in answer to the question: 'What is it Lord?' He (the messenger of God) said unto him: 'Thy prayers and thine alms are come up for a memorial before God.'"

"And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's bands were loosed (Acts 16:25-26)."

#### Finally—Power is released by prayer:

"The effectual fervent prayer of a righteous man availeth much (James 5:16)."

First of all, then, PRAYER IS IN GOD'S PLAN. He purposed that His people pray. He not only wills that we pray but what we pray:

"For we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we then say to these things? If God be for us who can be against us? (Rom. 8:26-31)."

The SECOND matter to which I call your attention is the determinism of the Divine purpose in the Bible doctrine of prayer:

Since prayer is in God's plan; the doctrine of prayer grounds three essentials in the eternal purpose of God:

(1) The exalted privilege of prayer; the guarantee of our Heavenly Father that He not only can but will hear and answer prayer; the heartening assurance that His ear is ever open to our cry and His omnipotent hand equal to our need.

In the pattern of the Divine Purpose, the program of God's people blends and harmonizes with the genius and glory of His immutability. The benevolence of His grace and mercy tempers and tones the rectitude of His justice and holiness.

Infinite wisdom is the solution of the prayer problem. Prayer moves God but it does not change Him. It merely releases His energy in the expression of His eternal purpose.

The power of prayer reverts to the dynamic in the divine purpose. The faith of the believer functions in the realization of the divine plan. Prayer is, thus, the key which unlocks and liberates continents of spiritual power. Real prayer is irresistible. The saint, tuned in with God, cannot be defeated.

(2) The RESPONSIBILITY of prayer; its determinism in the Divine purpose; the duty of prayer in the self-imposed limitations of God; the tremendous alternative in—"suppose I do not pray"—then God's hands are tied:

"And He did not many mighty works there, because of their unbelief (Matt. 13:58)." "Then came the disciples to Jesus apart, and said, why could not we cast him out? And Jesus said unto them, Because of your unbelief"—"This kind goeth not out but by prayer and fasting (Matt. 17:19-21)."

The place of prayer in God's plan makes it not only a privilege, but one of the most serious responsibilities of the Christian life. The impulse to pray is divinely energized and it should always be expressed in the prayer of faith and submission.

#### (3) The secret of prevailing prayer:

Prayer is not mere petition; not the plea of a spiritual beggar. Real prayer is the passion of the soul for the divine glory; the submission of the finite to the Infinite; the appropriation of the Divine purpose; the will of the will of God. Jesus said: "When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy WILL be done as in heaven, so in earth (Luke 11:1-2)."

Paul said: "To me to live is Christ (Phil. 1:21)." "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. If by any means I might attain unto

the resurrection of the dead; not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus (3:8-14)."

Real prayer, the prayer God hears and answers, has His plan in it. The ultimate objective in prayer is not a change in God but a change in the believer. I am not really praying until I have assumed an attitude of submission to the Divine will; until I have felt out and found the will of God in my life and put out my soul in the passion for its realization.

This principle, applied in the prayer life, reacts in a spiritual revolution. It purges out selfishness and stimulates the spiritual propensities. It, thus, constitutes the Divine condition to the effective interplay of spiritual personality in the mystical attainment of personal religion.

I close with a brief quotation from my great teacher of Theology in the Southern Baptist Theological Seminary, Dr. E. Y. Mullins:

"Prayer is the child's expression of his love and trust and of the firm persuasion that the world is God's world. It is his father's house, not chaos, or the sphere of action of a blind fate. When Jesus says, 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you,' we hear the voice of one who could see behind the veil and knew that God's moral self-consistency as Father impels him to hear and answer prayer.

"God's providential methods provide for prayer and its answer. His unchangeableness is simply His moral self-consistency. He always acts in harmony with His character. If the answer to prayer is required by His moral self-consistency, then it is to be regarded not only as possible, but necessary in His providential government (The Christian Religion in its Doctrinal Expression, page 275)."

## A Bureau of Social Research

Ryland Knight

(Dr. Knight gives his views on the proposed Bureau of Social Research. We want the matter discussed pro and con before the next meeting of the Southern Baptist Convention.—Ed.)

The movies are a tremendous influence in the life of children. A questionnaire was sent to the Principals of the Public Schools of one of the New England States asking which influenced children most—the home, the church, or the school. The majority of those Principals marked out all three and wrote in: "The Movies." I should like to say something in a sermon about the influence of the movies upon child life. How many people attend the movies every week in the United States? What percentage of these are children? What beneficial effects do they receive? What are the injurious results to them physically, nervously, emotionally, morally? I wish I knew where to write for this information. If there was a Bureau of Social Research, I would, of course, write to that Bureau and get the information promptly and accurately.

Child Labor is a blighting force against which the Christian church should assert its strength. What States have Child Labor laws? What is the exact provision of the Constitutional Amendment now pending with regard to Child Labor? What States have approved this Amendment? Which have rejected it? Which have not voted? I wish I knew where to write for this information. If there was a Bureau of Social Research, I would, of course, write to that Bureau and get the information promptly and accurately.

Four of the country Baptist churches in one of our Southern States have tried an experiment. Because of good roads, they have done what the Public Schools have done.

They have combined, put up one building, secured an all-time pastor, arranged with the school buses to bring the children and adults to their Sunday services. What has been the effect of this experiment? Has it increased or decreased the attendance; the interest; the effectiveness of the church for its own members and for the community at large? I wish I knew where to write for this information. If there was a Bureau of Social Research, I would, of course, write to that Bureau and get the information promptly and accurately.

One of most difficult and essential problems of our Southern life is brought about because of the two races who live together in our Southland. I have heard that the Interracial Commission is doing the most effective work that is being done in solving the race problems in various communities. Just what is the Interracial Commission? What are its aims? How does it function? What, exactly, has it achieved? I wish I knew where to write for this information. If there was a Bureau of Social Research, I would, of course, write to that Bureau and get the information promptly and accurately.

I feel, therefore, that a Bureau of Social Research will be of genuine service to thousands of pastors all over the South as a place to which they can write for information on all sorts of social problems.

But there is another and probably more valuable service which it will render. A former President of Yale (I think it was Dr. Hadley) said that an educated man is not only a man who knows the answers to questions, he is a man who knows what questions need to be answered. A Bureau of Social Research should furnish to each of our denominational papers, week after week, a column dealing with the social problems which exist among us.

Fresh, first-hand information with regard to these questions will make this column one of the most valuable and readable in our denominational papers. Information accurate and up-to-date with regard to the liquor question, Peace, and War, Illiteracy, our Foreign Population, Child Delinquency, and other similar questions would keep our ministry, through our denominational press, informed and alert on these urgent problems which affect so vitally welfare of our people and the moral and spiritual life of our churches and of our Southland. I believe that a sanely conducted Bureau of Social Research under the auspices and control of the Southern Baptist Convention can make a very definite and valuable contribution to Southern Baptists.

## Strenuous Days Ahead

I am no follower of the Nazis but I see as do all that the road the nations must tread in the next fifty years is far more likely to be won by Puritans than by Rakes.

Hitler says to Nazi Youth, "On you the future of our great nation hangs . . . not how many glasses of beer you can drink shall be your pride but how many blows you can withstand . . . not how many nights you can carouse, etc., . . . the German youth must be sound." In short, he calls for fibre.

In America, to use Dr. Hopkins' words, we seek "surcease from concern in new dissipations and self-indulgence."

We read in the official "Democratic Review" in connection with the more abundant life, "one of the oldest and quietest roads to contentment is wine, women, and song."

Again we read how, "the average girl faces the problems of learning very young how much she can drink of such things as whiskey and gin."

Does this help to make the fibre that enables the nation to withstand blows, or does it make the flabbiness that undermines from within?

Strenuous days are ahead. The nation that has the most health and character, most self-discipline will win.—Mabelle Groves, 97 Parker Street, Newton Centre, Mass.

## Public Opinion

### THE MOUNTAIN PEOPLE

After reading the defense of Brother Melrose of Petros, and Missionary Pastor Parrott of Monterey, I must say a few words for our mountaineers of Campbell county, having been born and reared in the mountains of Cumberland and adjoining hills, I feel I know the mountain people better than the missionary who wrote the article of Sept. 5th, and this missionary knows he made statements that are not true.

In the mountains of Campbell county, before entering the ministry, I served as high sheriff of Campbell county, and with that experience I was able to know where the criminals were to be found. I feel safe in saying ninety per cent of the arrests made were in and around the cities and small towns. Certainly there were moonshiners found in the mountains and in the towns.

In regard to the food, I remember on one occasion raiding a man with a hundred gallon still. We arrested him, and destroyed his outfit. His good wife called to us and said, "You are not leaving without breakfast, as you have treated us so nice, I want to fix you and your deputies breakfast." Having been out all night we accepted the invitation gladly. And the breakfast consisted of country ham with red gravy, hot biscuits, as fine as you ever tasted, all kinds of jellies, preserves, butter, molasses and many other good things to eat. I can't think of all at present, but Mr. Editor when I think of that fine breakfast way up in Cumberland mountains I want to go up there and preach to them mountain folks. I believe they would feed a preacher or missionary better than they would a sheriff. Many other homes I could mention in the Cumberlands that have fed me the same way, given one a good bed to sleep on, and take it as an insult if I offered to pay for it. I can refer the missionary to plenty of homes in Cumberland mountains that have plenty of stock and farming implements and money in the banks.

There are some poor people back there, but the Master said we would always have the poor with us. There are poorer people in the city, we find them begging on the streets; I didn't find any beggars in the mountains and I have been in the homes of the poorest.

I have never seen any hogs around the houses. I recall one place holding a meeting, at the close of the service one day an old lady around the three score and ten mark tottered up to me and gave the pastor and I one nickel each. I said, grandmother I had rather give you one dollar than to take your

nickel. Oh, she said, I want to help and that is all I have now. I want you to go home with me for dinner, I am poor, but I do want you and my pastor to go. Have one meal with me, the pastor has never been in my home. The pastor hesitated, I said let's go, and started; he said, I am afraid she hasn't much to eat. I said I am not thinking of what she may have to eat, if she only has bread and water I am going. To the surprise of the pastor she had a wonderful dinner, cooked the old time way. I want to say to all pastors and missionaries that might make the mistake of not visiting the poor, be careful. Some of the greatest blessings that await us are among the poor. Helping to preach the Gospel to the poor is a great duty we owe to the poor. And our missionaries need to be men and women that know the mountain people, and that know better than to try to win them by such untrue statements, as were made in the issue of our state paper Sept. 5, 1935.

I think the only thing that missionary can do is confess publicly in the Baptist and Reflector that he has done wrong and ask the mountain people forgiveness. In my opinion other missionaries will suffer an injustice if this is not done.

May the blessings of heaven rest upon our mountain friends.

R. M. HARMON, Pastor of  
four country churches.  
La Follette, Tenn.

### In Memoriam

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

#### MRS. AMANDA WHEATLEY

Whereas, the all-wise Heavenly Father in His wisdom, has seen fit to remove from among us, our beloved and faithful member of the Greeneville Baptist Church.

Sister Amanda Wheatley lived a devoted Christian and died in the full triumph of a living faith. Her place as a Christian will be hard to fill.

Therefore, we, the members of the Woman's Missionary Society desire to offer the following resolutions:

That we extend to the family our most sincere regrets in the loss of this dear mother.

That we extend our deepest sympathy to the bereaved son and daughters who were so loving and kind to her all through life and especially during her illness. Also to the church and whole community where she lived such a faithful consecrated life. May we ever keep sacred to our memory these precious thoughts:

She is gone; no more on earth we'll see her happy face.

She was a living monument of God's redeeming grace.

Therefore be it further resolved:

That we as sister members of the Woman's Missionary Society inspired by such exalted faith and Christian fervor do reconsecrate our lives on the altar of service.

That we express sorrow in losing her who was once president of our Missionary Society; and ask our Father above who treasures up and preserves the prayers of the saint, that her influence may still be an effective force in our Christian work.

Furthermore that we send a copy of these resolutions to the daily paper, to the Baptist and Reflector, that a copy be recorded on the minutes and also a copy be sent to her loved ones.

Mary L. Tipton,  
Committee: Mrs. Oscar Jenkins,  
Mrs. C. P. Jones.

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## The Young South

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

### PORK CHOPS

Scrap loved pork chops. Why his family so seldom ate them was a mystery to him, and the amount of chicken and fish they did eat was appalling; for neither of these was he ever allowed to touch lest a bone become lodged in his throat.

Ridiculous, he thought. But nobody paid any attention to his ideas, or even appeared to understand them, though he barked the most lustily.

Of course, he was a member of the family, and as such should have been listened to.

For years he had performed his duties in the household as any self-respecting member should. He drove the cows to pasture and sent the pigs back into their yard when they sometimes managed to escape and get into the potato patch, he carried sticks of wood and acted as general protector to everybody on the farm.

He had been such a tiny ball of brown fur when he had first been given to the boys, that Scrap had seemed the only appropriate name to call him, and Scrap he had been ever since, though as time went on the name was not so descriptive as it had been at first.

He loved the boys dearly and was their companion, and they taught him tricks enough to have fitted him for any circus. All together, he led a very happy life, and if the rest of the family did not always understand him, he felt that it was not his fault. He understood them well enough. He knew that, when the boys started off right after breakfast with books under their arms, he was never expected to go farther than the gate with them, and that, when they went off up the road with an ax, or perhaps a box of lunch, it was his time for a grand frolic, and that by no chance whatever would he be left at home.

Oh, the delight of those tramps! The boys usually walked miles on those occasions, but Scrap easily ran three or four times as far, making little excursions around trees and bushes, chasing dozens of delightful odors, scratching up the soft wood mold in search of no one knew exactly what, and again flying (so lightly did his paws touch the ground) in pursuit of some incautious rabbit that had strayed from its burrow.

When these tramps were over and two very tired, hungry boys came back, an even more tired brindle dog followed them and could hardly wait to get to his comfortable napping-place behind his kitchen stove.

It was when they were coming back

from one of these long tramps one brisk fall afternoon, that Mother, opening the door, spied the boys up the road. Scrap proudly trotted beside them, with a long stick in his mouth.

"Take it to Mother," said Jay, as Scrap looked up for instructions.

Away he bounded, laying the stick at her feet.

Mother patted him and told him he was a good dog to bring her kindling wood for her grate fire, and then as the boys came nearer she called to them to hurry, since dinner was ready; for, you see, Scrap's family had lived in the city until the last few years and had clung to the city custom of having dinner in the late afternoon.

"We have got some nice pork chops and baked potatoes, and sister has made us some soup, too," Mother added.

"That sounds pretty good to me," said Jay. "I am hungry enough to eat the barn door."

"So am I," echoed Will.

No one noticed that Scrap's ears went up and his tail gave an extra joyful wag at the mention of pork chops.

It took but a few minutes for the boys to wash their hands and make themselves sufficiently presentable to sit down at the table, and it was not long before six hungry people were doing full justice to Sister's good soup.

Father look up suddenly and asked where Scrap was.

"Behind the kitchen stove," answered Sister.

"What did you do with the chops?" Father asked.

"They're on the hearth," she answered.

"Aren't you afraid Scrap will get them? He is as hungry as the boys, and you know how he loves pork chops."

Right here I must explain that the stove in that kitchen was an old-fashioned, rather large affair, with no warming oven, but with a wide low hearth in front, where the food next to be served was often set to keep hot. The hearth was so low, indeed, that it was only just above the level of Scrap's nose.

"No," said Sister, "he won't take them. You know, Dad, you have yourself often boasted about Scrap's honesty. You know he has never stolen a thing since he was a little bit of a puppy. I am sure there is no virtue in being honest if things are put up so far out of the way that one can't steal them."

"Very well," said her father, "but I'm not looking out for Scrap's virtues just now so much as I am for our dinner."

By this time most of the family had finished eating their soup, and Sister rose to take the dishes from the table, walking very softly toward the door. Once there, she beckoned to her father, who followed quickly and peeped in the kitchen door.

Scrap was no longer snoozing behind the kitchen stove, as Sister had left him, but had gone to the other end of the long room, and was lying with his nose in the corner farthest away.

Triumphantly Sister returned to the dining room with the platter in her hands, and Mother carefully counted the chops and said, "Yes, that is exactly the number I cooked." It was perfectly certain that they had not been touched. "Now, Daddy, what do you say to that?" asked Sister.

"Well," said Father, "I'll tell you just what I think. Scrap is a great deal wiser and better than some people. He not only did not yield to temptation, but he got as far out of the way of it as he could."

"Come here, Scrap. You certainly deserve a reward. Sit up like a gentleman," and Scrap straightened himself up at once on his hind legs, joyfully took the nicely browned chop Father gave him, and carried it out on the old mat in the back porch, which was his usual dining room.

"I'll save every bone for him, too," said Mother.—Kate Post, in Zion's Herald.

## TICKLING SENSATIONS

They had new neighbors, and the wife was much interested in them. In a few days she reported: "They seem a most devoted couple, John. He kisses her every time he goes out, and even waves kisses to her from the road. Why don't you do that?" "Why don't I?" replied John. "Why, I don't even know her yet."—Ex.

Hotdog—What's the matter with your wife? She looks all broken up.

Soybean—She got a terrible shock.

Hotdog—How was it?

Soybean—She was assisting at a rummage sale at the church and she took off her new \$2 hat and somebody sold it for 30 cents.—Baptist Courier.

Old Timer—"I wrote an article on cow's milk for the News."

Youth—"Did it appear?"

Old Timer—"Yes, but when it did it was condensed."—Ex.

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Theme: Magnifying His Church.  
 Southwide Emphasis for November: His Church, The Mother of Benevolence.

## HAVE YOU REACHED YOUR GOAL?

The following are the goals and achievements of all the Regions and Associations in Tennessee. The black numbers denote that that particular goal has been reached. Will you be black numbers next quarter? Look up your association, get to work, and get it in the black numbers.

### REGION I

1st Column: Goals—May 1, 1935—October 1, 1936.  
 2nd Column: Attained from May 1, 1935—October 1, 1935.

Associations	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Tithers				
East Tennessee.....	5	0	3	0	1	0	300	82	15	0
Grainger.....	6	1	3	0	1	0	400	8	15	0
Holston.....	10	3	10	3	2	0	1000	299	25	0
Holston Valley.....	6	0	3	0	1	0	300	0	15	0
Jefferson.....	5	0	3	1	1	0	500	102	20	0
Mulberry Gap.....	1	0	0	0	0	0	10	0	0	0
Nolachucky.....	10	2	8	2	3	0	1000	140	20	0
Watauga.....	5	3	5	0	1	1	700	365	20	0

### REGION II

1st Column: Goals—May 1, 1935—October 1, 1936.  
 2nd Column: Attained from May 1, 1935—October 1, 1935.

Campbell.....	5	0	5	0	2	0	400	26	10	0
Chilhowee.....	6	0	5	0	2	0	500	95	10	0
Clinton.....	3	0	2	0	1	0	300	0	10	0
Cumberland Gap.....	5	0	2	0	1	0	300	0	10	0
Knox.....	15	0	10	2	2	0	1000	624	25	0
McMinn.....	3	4	3	1	1	1	500	351	10	0
Midland.....	2	0	1	0	0	0	100	0	2	0
Northern.....	0	0	0	0	0	0	0	0	0	0
Providence.....	5	0	3	1	0	0	400	156	5	0
Sevier.....	5	0	1	0	0	0	100	0	2	0
Sweetwater.....	5	3	5	0	0	0	500	267	10	0
Walnut Grove.....	1	0	0	0	0	0	10	0	0	0

### REGION III

1st Column: Goals—May 1, 1935—October 1, 1936.  
 2nd Column: Attained from May 1, 1935—October 1, 1935.

Big Emory.....	5	3	3	0	1	1	0	200	133	10	0
Concord.....	5	2	5	0	1	1	0	500	87	10	9
Enon.....	1	0	0	0	0	0	0	10	0	0	0
New River.....	1	0	0	0	0	0	0	10	8	0	0
New Salem.....	1	12	0	0	0	2	0	20	100	0	0
Riverside.....	2	4	0	0	0	0	0	20	2	0	0
Salem.....	5	0	2	0	0	0	0	200	0	10	0

## BOOK REVIEWS

All books may be ordered from the BAPTIST BOOK STORE,  
 161 Eighth Avenue, North, Nashville, Tennessee.

**Creative Learning.** By J. M. Price and J. L. Corzine. Published by Broadman Press, Nashville, Tenn. Price 75c.

"Creative Learning" is published in two parts, being a combination of two volumes—**Personal Factors in Christian Character**, by J. M. Price, and **Looking at Learning**, by J. L. Corzine. Surely, this is an example of applied Christian Psychology. The authors surely know something of the mind of the Great Teacher. This volume takes into consideration that that is so often neglected and ignored by those writing on psychology—the spiritual life.

In Part One Dr. Price discusses in a fine way the foundation principles of psychology. Going through the whole scale in nine forceful chapters, Dr. Price touches on inheritance, instincts, temperament, emotions, personality, morality and reaches a fine climax in the chapter on Religious Dynamics. The psychology of one's own conversion is revealed in the following, "Whatever the impulsive urge leading the person on toward religion, no one can be said to be

Associations	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Tithers				
Stockton Valley.....	2	0	1	0	0	0	100	3	5	0
Stone.....	3	0	1	0	0	0	100	10	5	0
Union.....	4	5	0	0	1	0	100	0	5	0
West Union.....	1	0	0	0	0	0	10	0	0	0
Wilson.....	5	1	5	1	1	0	500	67	25	0
Wiseman.....	1	0	0	0	0	0	10	0	0	0

### REGION IV

1st Column: Goals—May 1, 1935—October 1, 1936.  
 2nd Column: Attained from May 1, 1935—October 1, 1935.

Duck River.....	5	3	5	0	1	1	1	0	800	40	10	0
Hiwassee.....	2	0	1	0	0	0	0	0	100	0	5	0
Polk.....	4	1	2	0	0	0	0	0	100	234	5	0
Ocoee.....	10	4	10	7	1	1	2	0	1000	537	20	19
Sequatchie Valley.....	5	0	2	0	0	0	0	0	150	12	5	0
Tennessee Valley.....	2	0	1	0	0	0	0	0	100	0	5	0
William Carey.....	2	0	1	0	0	0	0	0	50	61	5	0

### REGION V

1st Column: Goals—May 1, 1935—October 1, 1936.  
 2nd Column: Attained from May 1, 1935—October 1, 1935.

Beecn river.....	5	1	5	0	2	0	1	0	800	1	20	0
Bledsoe.....	4	0	1	0	1	0	0	0	200	2	10	0
Cumberland.....	4	0	0	0	0	0	0	0	100	0	10	0
Giles.....	4	0	0	0	0	0	0	0	100	5	10	0
Indian Creek.....	3	0	0	0	0	0	0	0	100	0	10	0
Judson.....	5	0	3	0	0	0	0	0	150	0	10	0
Lawrence.....	5	0	5	0	1	0	1	0	400	0	15	0
Maury.....	5	0	4	0	1	0	1	0	400	24	15	0
Nashville.....	10	3	15	0	1	0	2	0	1800	363	25	2
Robertson.....	5	0	3	0	1	0	1	0	300	48	10	0
Southwestern Dist.....	1	0	0	0	0	0	0	0	10	0	0	0
Stewart.....	2	0	1	0	0	0	0	0	0	0	2	0

### REGION VI

1st Column: Goals—May 1, 1935—October 1, 1936.  
 2nd Column: Attained from May 1, 1935—October 1, 1935.

Beulah.....	5	3	4	0	1	0	1	0	500	70	10	0
Big Hatchie.....	5	0	3	0	1	0	0	0	400	155	5	0
Carroll.....	4	0	2	0	0	0	0	0	200	0	5	0
Crockett.....	4	0	2	0	0	0	0	0	150	5	5	0
Dyer.....	5	0	5	0	1	0	1	0	350	103	8	0
Fayette.....	3	0	1	0	0	0	0	0	150	0	5	0
Gibson.....	5	3	5	0	1	2	1	0	375	86	8	0
Hardeman.....	3	0	1	2	0	0	0	0	150	66	5	0
Madison.....	8	0	5	0	1	0	1	0	800	89	15	0
McNairy.....	5	4	3	0	1	1	0	0	400	136	10	0
Shelby.....	8	0	18	12	1	0	4	0	2000	511	40	0
Unity.....	1	0	0	0	0	0	0	0	10	15	0	0
Weakley.....	4	0	1	0	0	0	0	0	100	0	3	0
Western District.....	5	1	3	0	1	0	0	0	500	12	4	0

Watch for next week's issue of the Baptist and Reflector. In it will be the write-up of the B. S. U. Convention held at Carson-Newman College on November 1, 2, and 3.

a Christian until he has rightly related himself to God Through Christ. . . . The final dynamic for Christian character is Christ Himself."

In Part Two Dr. Corzine applies the psychological principles of Part One. The high point in learning, as Dr. Corzine teaches in chapter two, is to learn the need of salvation. In the remaining seven chapters the author discusses means of teaching this great truth, laying special emphasis on Sunday school teaching. Every minister, teacher and Christian worker should become familiar with this book.

W. F. HALL.

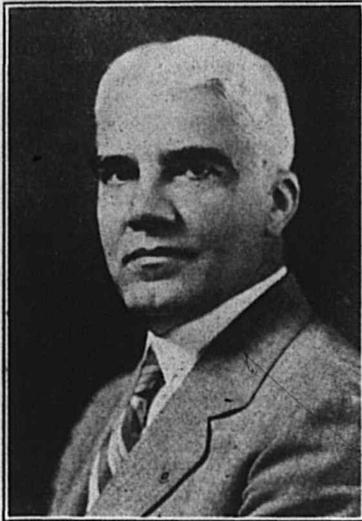
### Living for Others

He only does not live in vain  
 Who all the means within his reach  
 Employs—his wealth, his thought, his speech—  
 To advance the weal of other men.—Sel.

To-day is thine to spend, but not tomorrow;  
 Counting on morrows breedeth bankrupt sorrow;  
 O squander not this breath that Heaven hath lent thee;  
 Make not too sure another breath to borrow.—Sel.

# 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.



DR. JOHN L. HILL

We are happy to announce that Dr. John L. Hill, Book Editor of the Baptist Sunday School Board, Nashville, will conduct a series of devotionals at the First State-wide Baptist Sunday School Conference meeting in Nashville, April 6-9. Possibly no man in the Southern Baptist Convention is sought after more as an inspirational speaker than this man. He is deeply loved throughout the State of Tennessee and we are confident the teachers and officers will welcome this opportunity to hear this series of devotionals on the theme "For Jesus Sake."

### BROTHERHOOD LEAFLET READY FOR FREE DISTRIBUTION

A new leaflet entitled, "Baptist Brothers and Builders" prepared by the State Superintendent, is now off the press and will be sent to any church or brotherhood in whatever number can be used to an advantage. Copies of this leaflet have been mailed to the pastors.

### ANNUAL REPORT Of Sunday School and Laymen's Department Nov. 1, 1934 to Nov. 1, 1935

In presenting the report of the Sunday School and Laymen's Department, I desire, first, to express my thanks to God for His leading me to be one of the servants of Tennessee Baptists. No-where could one hope to find a more congenial group of co-laborers than I have found in the official family. I thank God for each of them and the privilege of laboring by their sides. I am grateful also for the reception Tennessee Baptists have given me to

this field of service. From various sections of the state, letters have flooded my desk expressing deep appreciation for the late Brother Hudgins and at the same time assuring me of the hearty co-operation of the people. These letters in turn have flooded my own heart with the keen sense of responsibility and divine privilege which is mine.

In the second place, I should like to express appreciation for those who have done the work on the field. Mr. Jesse Daniel, the associate in West Tennessee, has been untiring in his efforts. Miss Zella Mai Collie, State Elementary and Vacation Bible School Leader, has rendered invaluable service both on the field and in the office. Miss Catherine Easley, the office secretary, has been of great assistance in her knowledge of the state as related to the details of the office. The approved, special, and volunteer workers have served faithfully in many needy sections of the state. Lack of space prohibits our giving the names and places served by these good people.

Some of the accomplishments of the past year are revealed in the following statistical table:

Number of regular workers.....	4
Number of Approved Workers.....	5
Number of Special Workers.....	19
Number of Volunteer Workers (One Week).....	83
Weeks spent on the Field by Paid Workers..	188
Training Schools Conducted.....	195
Enlargement Campaigns.....	15
Associational-wide Campaigns.....	10
Enrolled in Training Classes.....	4,958
Addresses including teaching periods.....	1,384
Group and Individual Conferences.....	509
People reached in conferences.....	2,690
Churches visited by workers.....	359
Associations Attended.....	33
Regional and State Conventions held.....	5
Number Attending Conventions.....	1,395
Associations Organized.....	3
Total Number of Associational Organizations..	36
New Sunday Schools Organized.....	8
New Classes Organized.....	56
New Teachers and Officers Added.....	93
Number of Sunday Schools in the State.....	1,903
Churches without Sunday Schools.....	192
Number of Standard Sunday Schools.....	10
Sunday Schools having Training Schools past year.....	257
Number of Sunday Schools not Having Training School.....	1,646
Number of Associations with no Sunday School Training School.....	24
Number of Teaching Training Awards.....	7,848
Vacation Bible School Conferences Held.....	71
Attendance in Vacation Bible School Conferences.....	945
Vacation Bible Schools Worked in by Workers	31
Vacation Bible Schools Reported last year....	31
Vacation Bible Schools Reported this year....	81
Vacation Bible Schools held (4 not report- ing).....	85
Enrollment Reported by 81 Schools.....	8,706
Average Attendance in 81 Schools.....	6,192
Conversions in Vacation Bible Schools.....	258

Average length of Schools, 3 hours per day for eight days.  
 Total Number of Hours in Bible Study.....148,608

### A WORD ABOUT THE BROTHERHOOD

Because of inadequate records we are unable to give an accurate report of the number of Brotherhood organizations in the State. A survey will be made soon to secure this information. That there is a growing interest in the Brotherhood is evidenced by the numerous requests made during the Annual Associations and through the mail for program material and other helps. A leaflet has been prepared entitled, "Baptist Brothers and Builders" which sets out briefly the purpose, program and organization. It is free and is now ready for distribution.

At present we have record of nine Associational Brotherhood organizations and 25 church organizations.

### IN CONCLUSION

The Superintendent feels that he has been in the State too brief a time to make any recommendations in this report. The statistical table reveals some distinct needs. It should be remembered also that figures are inadequate to express all the good that has been done by these workers during the past year. May the accomplishments revealed herein, however, be prophetic of greater things ahead of us.

Respectfully submitted,  
 Andrew Allen,  
 State Superintendent.

Each flea firmly believes that he lives on the most wonderful dog in the world. That's patriotism.

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**Thousands of Remarkable Cases**

A Man, helpless, unable to stand or walk, yet was riding horseback and playing tennis within a year. An Old Lady of 72 years, suffered for many years, was helpless, found relief. A Little Child, paralyzed, was playing about the house in 3 weeks. A Rail Road man, dragged under a switch engine and his back broken, reports instant relief and ultimate cure. We have successfully treated over fifty-nine thousand cases in the past 30 years.

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## 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

### A MESSAGE FROM MISS WALDEN Idi-Aba, Abeokuta Nigeria, W. Africa September 3, 1935.

Dear Mrs. Howell and West Tennessee  
 Young People:

I cannot begin to tell you how overjoyed I was to have notes from the houseparties at Jackson. I read and re-read the letter and notes, rejoicing over the success of the houseparties of this year. My prayers and thoughts were with you during the days of preparation and the actual days. I am so glad an endeared Training School-mate and friend was with you—Earle Hester. How I do love and admire her! I know she was a blessing to you and you to her!

And now, to thank you for the generous check of \$21.00 for three of my girls! I could not believe my eyes at first sight of the check. I am so grateful to you for it and so are the three girls—"West," "Tenn," and "See," as Marie Allison suggested their names should be—except they aren't at all—but Yetunde, Adeyola, and Ajoke. Now, how do you like those names? Yetunde is a black, black little girl, rather slender and tall for her ten years. Her father is a teacher in one of the Baptist schools, and supports his family of six, his widowed sister and her four children, and his aged parents on about twenty dollars a month. Her name means, "the mother has come again." Adeyola comes from a pagan village, and her parents are not Christians. She has a bright, happy face, and a winsome way. (Both these girls are in Standard 1, which corresponds with grade three at home.) Her name means "Honor comes to the crown." Ajoke is the baby—six years old. Has a little round face and a flat, flat nose, but I think my prettiest adopted daughter, though all of them are pretty. (I have, you see, adopted the native Yoruba way of judging—the blacker a person is, the better looking she is!) Ajoke comes from a purely pagan home, and from a village which has no church but a crude bamboo shed; until recently, no school, and only two Christians. I am praying that she may find the Saviour and return to her village, after finishing school, to serve her needy people. Her name is a very fine one—"I accept the honor." She is in kindergarten. In unison, when I told them of your love for them, they lay flat on their stomachs (dobale) and expressed "A dupe lowo nyin." That is the Yoruba way of expressing gratitude to you.

You may be surprised to know I am

doing a little "medical work," too! In some of the villages where I go to hold services I find so many, many children with severe ulcers and other sores all over their little bodies. These are caused from dirt, guinea worms, undernourishment, etc. They are so hard to heal, and nearly always leave big scars if they are healed at all, and often leaves them lame. All sorts of leaves, native medicines such as palm oil mixed with many herbs, ground rats, snakes, etc., are applied to the sores. Ju-jus or devils are tied around the children's waists or necks to keep off the evil spirits. And even sacrifices are made to the heathen gods to bring back health. My heart goes out to these suffering children; I have urged them to come to the nearby dispensary which the government has, but in their prejudice they will not come. So, I am fixing an outfit and taking one of the girls with me to help dress these sores and wrap them in nice clean cloths, which are almost unknown to them. One of our students, who is helping in a dispensary here, promised to go with me sometimes, and she will be such a help. It is such a joy to serve in this way as well as to tell the Wonderful Story of Love.

On last Friday I had a new experience, when some of the Y. W. A. girls and I went on our usual trip to villages doing personal service work. One of our auxiliaries support an old mother (iya) in a village about a mile from our school. We went last Friday to take her money. When we reached the village and her little mud hut, we found the door latched from the outside. Several women were in front of their compounds working and seemed unconcerned about the welfare of the old mother when we asked where she was. For some reason these people do not bother the affairs of others, even in case of death. At last one said that the mother was in her room and had not spoken all day. So we unlatched the door and feeling our way through the dark room to her little "bedroom," called her again. No answer again, so I called for a light. When the little native palm oil lamp was brought we found the mother lying on her dirty mat on the floor, seemingly dead. The girls were afraid to touch her. I wanted to see if she were dead before I walked back for the car to go for the pastor. (The mother is a professed Christian, and has been walking the miles into town to attend church each Sunday.) I went in and found her cold, but felt her pulse and knew there was some life left. We moved her into the only other room

where light could come in from the doorway and got her a clean mat and more clothes to cover her. Then sent back to the school for the student-nurse. Soon, the mother seemed comfortable, but all (some of the villagers had come in by this time) thought she would not live through the night. We learned that her only son, who has mistreated her since she became old, had gone to town early in the morning to borrow money for a burial feast for her. He had left his mother in a seemingly dying state. We waited for his return, but when he did not come, we, having to return to school before dark, left her in the hands of a woman and her little grand-son. Her son is a heathen and we prayed that he would permit the Christians to conduct a Christian funeral for her. I sent word to the native pastor, who came out and made arrangements for her funeral. In the mean time, the villagers had told the son, who returned in the midnight, that a white lady had been to the village and had helped care for his mother. His heart softened a bit, and had the mother taken to his house to die. How our hearts ache for the old people of Africa! They are a neglected, forgotten group. Most of the old heathen women are considered witches by their people. But I am happy that our Christian young women are helping to right their conditions.

Our Y. W. A.'s do not use the same programs as you girls; nor do our G. A.'s. Miss Young, the corresponding secretary for the Nigerian W. M. U., has prepared a Year Book of programs for all organizations, and just now the G. A.'s are studying THE PLAN OF SALVATION, and the Y. W. A.'s, Christian Principles, and the Lives of Bible Women. We meet each Sunday afternoon at four o'clock. I am sending Mrs. Howell a picture of one of our Y. W. A. presidents. She is a splendid Christian girl from Lagos.

Well, I am very much like Tennyson's Brook when I write about Africa, but I must stop now. It is nearly meal time, and I must go and see if the girls have done their work satisfactorily. The girls working in our home certainly reminds me of the good ole Training School days when we used to do the housework there. Tomorrow the mail boat leaves for England and thence our foreign mail will be taken to America. And this letter must be along with that pack! Again, let me say "thank you" for the letters and for the check.

I love you each one. Do not forget your African friend,

Ruth Walden.



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**CROCKETT CREEK BAPTIST CHURCH**

We give the following brief account of how God blessed our ministry with the Crockett Creek Baptist Church, Stewart County, Tennessee, during the past year:

In October, 1934, I was called to serve this fourth-time rural church in connection with Dover and Model. The church had a membership of 120. During the year there were 43 additions, 35 by baptism and 8 by letter and otherwise, with a loss of three by letter, bringing the present membership to 162.

During the previous year, this church was credited with only \$2.00 for the Co-operative Program. This amount was given by one individual through me privately, because, as he said, "You know our people don't believe much in missions." During the year the church gave \$13.20 to the Co-operative Program through public offerings, and \$11.80 to other objects. The pastor's salary for the year amounted to \$134.20, as against \$38.50 the previous year.

During the summer we put on an enlargement campaign for the Sunday school. I taught the book, "Building A Standard Sunday School." We took a religious census of the community and discovered 226 Baptist possibilities out of a population of 251. These possibilities were all classified, the Sunday school graded, the organization enlarged and three new classes added. Then the church voted to use our Baptist literature in its Sunday school. It had not used any kind of literature for at least five years.

The average attendance of the Sunday school before this enlargement campaign was about 36. On the first Sunday following this campaign 138 were enrolled in the classes with about 60 visitors present. The fact that the annual revival meeting was on partly accounts for the large number of visitors present. But the average attendance for the following four Sundays was 86, or 150 per cent increase over the previous average attendance of 36.

Through the census we discovered 88 persons above nine years who were not Christians. All of these were of the Baptist persuasion. This information was used in our revival with the result that about one-third of these were won to Christ and united with the church. At the close of the meeting it was my happy privilege as pastor to lead 33 fine young people and boys and girls down into the baptismal waters, as well as to receive five others by letter and otherwise into the church.

Rev. J. W. Nelson, who led us in our meeting, is the present pastor of Crockett Creek Church, having been called after my decision in September to give up my work in Dover and Stewart County. Under his wise leadership we

bespeak for the church a most successful year in the work of the Lord.

D. W. Pickelsimer.



**PROTECT THEM**

Today one of the duties of parental love is to protect children from their arch foe, tuberculosis—the greatest cause of death between the ages of fifteen and forty-five. Christmas Seals help you protect your children from this disease.



**BUY CHRISTMAS SEALS**  
The National, State and Local Tuberculosis Associations of the United States

**CHRISTMAS SEALS AND WHAT THEY DO**

By A. Schaeffer, Jr.

Continuing a custom that is now almost traditional in American life, Christmas Seals will appear again throughout the nation on Thanksgiving Day. From then until Christmas they will make their silent plea for aid for the tuberculosis. For more than a quarter of a century the National Tuberculosis Association and its 2,000 affiliated units throughout the country have been waging war against this disease. They point out startling facts about it that deserve the attention of everyone.

Although progress has been made in the fight, tuberculosis is still the greatest cause of death in this country between the ages of 15 and 45.

The annual toll is approximately 70,000 men, women and children—more than twice as many persons as are killed in auto accidents.

One and one-half times as many young women as young men between the ages of 15 and 24 are victims.

It causes an annual economic loss to the nation of nearly one billion dollars.

The work financed by Christmas Seal funds is varied, but it is all directed toward the discovery of unknown cases of tuberculosis, securing treatment for them, and educating the public in basic facts about the disease so they will know how to protect themselves from it. Education of the public is the fundamental purpose of the organization. The National Tuberculosis Association declares that if modern knowledge about the disease were

properly applied by the public, tuberculosis could be wiped out almost overnight; all present deaths from the disease are totally unnecessary. Educational work is therefore unceasing and includes the distribution of literature and posters, lectures, radio broadcasting, the showing of motion pictures and lantern slides, exhibits and other devices.

Nursing service is frequently the major activity. Many associations conduct clinics at which tuberculin tests for children and chest examinations for adults are given. Tuberculin testing of children, which reveals whether tubercle bacilli are within the body regardless of whether active disease has developed, has assumed new importance in recent years.

X-rays are given when the physical examination or tuberculin tests indicate the possible presence of active disease. Rehabilitation work—assisting the tuberculous patient to discover his most productive activity and to secure adequate training in this field is being given greater emphasis as a result of recent studies. Some associations maintain a preventorium. These are essentially hospitals which care for children who do not actually have tuberculosis, but who are in danger of developing it either because they are physically under par or because they live in a home in which one of the members has active tuberculosis.

At the preventorium they are built up physically with good food, plenty of rest, and supervised activity that permits adequate exercise but prohibits over-exertion.

All services are of course provided free. The varied program of work and the number of persons assisted by the tuberculosis associations during the year are a remarkable demonstration of the power of the penny, for it is all made possible by the sale of Christmas Seals for a penny each during the few weeks between Thanksgiving Day and Christmas.

It was little Muriel's first visit to church, and she was somewhat awed by the solemnity of the occasion. "Mamma," she whispered during a brief pause in the service, "does the minister live here, or does he come down from heaven every Sunday?"—Baptist Courier.

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## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR NOVEMBER 3, 1935

Chattanooga, First	1179
Memphis, Union Avenue	1012
Nashville, Grace	992
Memphis, First	979
Memphis, Temple	935
Knoxville, Fifth Avenue	886
West Jackson	805
Memphis, LaBelle	750
Knoxville, Broadway	741
Chattanooga, Highland Ave.	701
Jackson, First	660
Nashville, Belmont	654
Chattanooga, Ridgedale	634
Maryville, First	624
Chattanooga, Northside	590
Jackson, Calvary	750
Nashville, Park Avenue	535
Jefferson City, First	531
Memphis, Highland Heights	526
Chattanooga, Clifton Hills	521
Clarksville, First	504
Memphis, Speedway Terrace	496
Chattanooga, Woodland Park	485
Chattanooga, Avondale	480
Chattanooga, Calvary	453
Memphis, Seventh Street	445
Nashville, Edgefield	445
Chattanooga, Tabernacle	435
Etowah, First	431
Dyersburg, First	423
Cleveland, First	419
Red Bank, First	412
Union City, First	411
Knoxville, Oakwood	400
Chattanooga, East Lake	387
Humboldt, First	385
Old Hickory, First	370
Paris, First	361
Trenton, First	354
Nashville, Grandview	352
Fountain City, First	336
Chattanooga, Central	325
Knoxville, Arlington	307
Chattanooga, Chamberlain Ave.	305
Nashville, Lockeland	302
Cookeville, First	295
Newport, First	294
Martin, First	279
Columbia, First	262
Cleveland, Big Springs	250

#### By FLEETWOOD BALL

L. T. Fagen, of Ft. Worth, Texas, has accepted the call to the First Church of Grand Prairie, Texas.

—B&R—

Virgil Ratcliff has resigned at Tuscola, Miss., and Mack Hughes, of Lena, Miss., has been called to succeed him.

—B&R—

Fifteenth Church, Carmi, Ill., has called as pastor, Carl N. Travis, of New Orleans, but he has not yet accepted.

J. N. Goss, of Alfalfa, Okla., has been called to the care of the church at Piedmont, Okla., and has accepted.

—B&R—

W. E. White, of Bentonville, Ark., lately resigned that pastorate to accept a call to the First Church, Hugo, Okla.

—B&R—

The church at Spiro, Okla., loses by resignation its pastor, Frank Patterson, who accepts the call of the First Church, Nashville, Ark.

—B&R—

C. N. Travis, of New Orleans, La., has just concluded a meeting with Dauphin Way Church, Mobile, Ala., C. B. Arendall, pastor, resulting in 78 additions.

—B&R—

Alonzo Nunnery, of Chickasha, Okla., is spending the month in Tennessee visiting the scenes of his former days. His good wife is accompanying him.

—B&R—

Mrs. E. A. Foster, of Oklahoma City, Okla., has been elected Field Representative of Montezuma College, Montezuma, New Mexico.

—B&R—

The Baptist Standard is authoritative that J. D. Grey of the First Church, Denton, Texas, recently declined a call to the First Church, Richmond, Va.

—B&R—

J. L. Riffey, having received an appointment as a missionary to Brazil, has resigned the care of the First Church, Brinkley, Ark.

—B&R—

Eph Whisenhurst, of Pendleton Street Church, Greenville, S. C., and Miss Mary Elizabeth Lawton, of Kai Feng, China, were married Tuesday, November 12.

—B&R—

During the pastorate of A. M. Parish with Immanuel Church, Paducah, Ky., of a little more than a year, there have been 293 additions to the church.

—B&R—

H. L. Spencer has resigned as pastor of Immanuel Church, Hattiesburg, Miss., to accept a call to College Avenue Church, Ft. Worth, Texas.

—B&R—

E. J. A. McKinney closed his work as pastor of South Highland Church, Little Rock, Ark., Sunday, November 3. His plans have not been announced.

—B&R—

Cornelius Boles of the First Church, Ponca City, Okla., an exile from Tennessee, is conducting a revival with Immanuel Church, Shawnee, Okla., T. J. Doss, pastor.

—B&R—

W. B. Jenkins has resigned as pastor of Calvary Church, Greenville, S. C., and moved to Forest City, N. C., and will serve Cooley Springs and Floyd's Creek churches.

—B&R—

Kelly Whitaker, of Grand Field, Okla., a Nazarine preacher, recently

saw the error of his way and joined the Baptist, was licensed by the First Church, Grand Field, to preach.

—B&R—

J. H. Hooks, who lately resigned as pastor of the First Church, Grenada, Miss., is reported to have been called as pastor of Davis Memorial Church, Jackson, Miss.

—B&R—

J. R. Black, of Memphis, lately did the preaching in a meeting at Booneville, Miss., J. D. Thompson, pastor, resulting in 29 additions, 17 by baptism. William Moxley, of Memphis, led the music.

—B&R—

In a recent revival in which Hyman J. Appelman assisted the First Church, Denton, Texas, J. D. Grey, pastor, there were 193 additions. The guest preacher is a Jew.

—B&R—

J. F. Grizzel has resigned at Littlefield, Texas, to accept the call to the First Church, Portales, New Mexico. He will succeed Little Field by A. A. Brian, of Level Land.

—B&R—

The First Church, Greer, S. C., J. L. Lane, pastor, has experienced a fine revival resulting in 34 additions. Marshall Mott, of Spartanburg S. C., did the preaching, and W. P. Martin of La Grange, Ga., led the music.

—B&R—

P. L. Utley, of Dresden, participated in the organization of a Baptist church recently near Dresden. He is also leading in the erection of a church building in the organization. He is the pastor of the new church.

—B&R—

Union Academy Church near McKenzie, re-called D. E. Bell as pastor, and ordained Floyd Walpole, Allen Phippin, and Elbert Chandler, as deacons. C. E. Hutchinson, of Trezevant, assisted in the work.

—B&R—

J. E. Cox, of Harrison, Ark., resigned as pastor of Grub Springs Church, near that place. Twenty-three members pledged themselves to tithe, and he reconsidered and withdrew his resignation.

—B&R—

O. P. Maddox, Jr., son of O. P. Maddox, Sr., a veteran missionary to Brazil, was lately ordained to the full work of the ministry by the First Church, El Paso, Texas.

—B&R—

In the recent revival with West Jackson Church, Jackson, R. E. Guy, pastor, the preaching was done by K. D. Turner, of the First Church, Mangum, Okla. There were 72 additions and the Sunday school jumped from 603 to 932, the largest in that city.

—B&R—

During the three years of the service of W. C. Boone as pastor of the First Church, Jackson, there have been 592

additions, and the membership has increased from 903 to 1364. Total contributions have been \$67,000 of which \$22,000 went to missions and benevolences.

—B&R—

An item in this column was as follows: "Elmer Ridgeway, of Oklahoma City, Okla., resumed his preaching with a revival in Pensacola, Fla." It was thoroughly wrong, and no one knows how the mistake occurred. The word "resumed" is not according to the facts. He has been preaching constantly for the last 25 years, and has never been out of a job and has never been compelled to take a vacation due to illness. In the Pensacola meeting there were 61 additions, 50 for baptism. Please accept our apology.

#### By THE EDITOR

Lack of space compels some items for the notes to be held over for the next issue.

—B&R—

W. C. Boone, pastor First Church, Jackson, is to supply the pulpit of Calvary Baptist Church, New York City, the first Sunday in December. The church will hear some good preaching.

—B&R—

Pastor S. R. Woodson, Whiteville, has accepted a call to the pastorate of First Church, Humboldt, to begin work December 1. He is one of our finest young ministers.

—B&R—

J. I. Moye, pastor Hunter Street Church, Birmingham, Ala., recently held a great meeting with the First Baptist Church, Maryville, Tenn., P. B. Baldrige, pastor. Prof. Newell Carter, Maryville, led the singing. There were 44 professions and additions.

—B&R—

The First Church, Pritchard, Ala., Ala., W. M. Fore, pastor, closed on October 25th, a fine series of revival services in which there were twenty additions. Pastor W. W. Kyzar, Meadville, Miss., was the visiting preacher.

—B&R—

Evangelist T. C. Crume is in a revival with the Harlan Church, Harlan, Ky., W. J. Bolt, pastor. Shortly before going to Harlan he held a meeting with the Tabernacle Baptist Church, Louisville, A. K. Wright, pastor, with 114 professions and additions.

—B&R—

The Laymen's meeting of Wilson County Association will meet on Nov. 17th in the First Baptist Church, Labanon, C. E. Allmand, pastor. Dr. J. L. Ames, B. O. Carter, Rep. Harry Phillips, and N. B. Fetzer will be the speakers. Carrol Watkins is leader.

—B&R—

In a recent revival in the First Church, Jacksonville, Ala., Jas. E. Edwards, pastor, in which the preaching was done by J. E. Dillard, pastor Southside Church, Birmingham, Ala., and in which the singing was directed by

Carlyle Brooks, Box 607, Atlanta, Ga., there were thirty-seven added to the church and more are expected to follow.

—B&R—

Immanuel Church, Knoxville, A. R. Pedigo, pastor, closed on November 4, a revival in which the preaching was done by John M. Anderson, Morristown, of whom Pastor Pedigo rightly says that "his mind and heart have remained young through all the years." There were 35 additions to the church, 30 for baptism. Bro. Pedigo has begun his 21st year as pastor of Immanuel Church with pastor and people joined together in Christian love.

—B&R—

W. C. Skinner, a recent graduate of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, recently did the preaching in a meeting in the Twelfth Street Church, Paducah, Ky., A. E. Lassiter, pastor, in which there were 18 professions and 15 additions. Bro. Skinner partakes of the preaching ability of his father, J. E. Skinner, and will make some church an excellent pastor.

—B&R—

Dr. J. O. Williams, Business Manager of the Baptist Sunday School Board, recently held a series of revival services with Pastor O. F. Huckaba in North Edgefield Church, Nashville, in which there were about fifty additions. He describes Bro. Huckaba as a great pastor, and expresses his appreciation of the days of happy fellowship with him. We, too, have had this joy in other days.

—B&R—

On November 3, in the absence of the pastor, E. P. Baker, Dr. E. P. Alldredge, Statistical Secretary Southern Baptist Convention, supplied the pulpit of La Belle Church, Memphis. There was a fine spirit with two additions. Writing of the day and of the unusually fine Sunday school attendance, Bro. B. O. Webb, Sunday School Superintendent in LaBelle, says: "We feel that the work of our church and of Southern Baptists is going forward in a great way, and we are grateful for the many blessings that are ours."

—B&R—

Sending greetings from friends in West Kentucky to the brethren in Tennessee, Pastor John R. Flynn, of the Eddyville Church, Eddyville, Ky., writes of a meeting in that church in which there were twenty-five professions of faith and six additions by letter, after a reviving of the church members. The preaching was done by H. W. Ellis, Humboldt, and the singing was led by J. Dalbert Coutts. Bro. Flynn speaks in high praise of the singer and of the preacher, who is now engaged in evangelistic work since giving up the pastorate of the First Baptist Church, Humboldt. Bro. Ellis can surely preach.

#### FROM BRO. UTLEY

Dear Brethren:

In August, 1934, I went into a Mission point three miles southeast of Dresden, and conducted a revival under a brush harbor, with no one to assist until the last two days, when the good Bro. A. W. Porter, of Greenfield, came in and saw me through to the end. In that revival we had five conversions, and the people asked us to come to them again this year with another revival. So on the first Sunday night, September 1, 1935, I opened the second revival with Bro. Porter coming to me Monday, and continuing through Friday night with me, when he had to leave and go to another field. Up to which time we had 14 conversions. I continued the meeting until the following Sunday night, after baptizing 14 into Oak Grove Baptist Church, which extended an arm to receive same. On the closing night I told those good people that I would assist them in any way possible to build a new church in that community if they so desired, so we saw the land owners, who donated the timber, and that gladly, and others who gave and are giving money still for that purpose. The timber was logged to the mill, the lumber put on the grounds, and the following are the results:

Sunday afternoon, October 13, a great number of people of the community near the Widow John Davis farm, two and one-half miles southeast of Dresden, met at Freeman's school house and constituted a new Missionary Baptist Church.

Was called to order by Rev. P. L. Utley, and a recognition council was composed of the following brethren: P. L. Utley, A. W. Porter, H. D. Hagar, T. H. Tilley. Deacons Harvey D. Rogers and W. D. Brewer from Oak Grove Baptist Church, and Deacon Clarence Rogers from Adam's Chapel Baptist Church.

Seven members brought their letters forward, and voted to declare themselves a New Testament Church. To this organization were added the same day sixteen other names under the watchcare of the church until their letters could be procured from other Baptist churches.

The name chosen for the new church is Davis Memorial Baptist Church, the Widow Davis and children donating the acre of land.

A new building is under construction on the Davis farm by P. L. Utley and the people of that community, which will be ready for occupancy within thirty days.

We are asking the readers of the Reflector to pray God's richest blessings upon this new church and community.

Your Bro. in Christ Jesus,

P. L. Utley,

Dresden, Tenn.

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