

BAPTIST and REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 101

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PEACE FOREVERMORE

Elizabeth J. Boykin

Wars will cease, we're divinely told
In that blessed Book of old;
Swords to plough-shares shall be turned,
And all the arts of peace be learned.

When that Kingdom has its birth,
And the nations of the earth
Shall have cast aside their arms,
There'll be never wars nor harms.

So we should not be cast down,
Though our cause droop to the ground;
But we'll hope and struggle on,
Looking for that happy dawn.

For that day will surely rise,
Bring peace beneath the skies;
Love shall glow from shore to shore,
God shall reign forevermore.

Baptist and Reflector

An Investment in Christian Reading.
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EDITORIAL

Meeting of The Trustees of The Orphans' Home

On Monday, November 25, the Trustees of the Tennessee Baptist Orphans' Home, with certain visitors, met in the Hospital building of the Institution.

The meeting was optimistic, constructive, harmonious, and forward-looking. Superintendent W. J. Stewart gave a fine report. It will take eternity to reveal the full value of the work of this man and his associates at the Orphanage.

At noon in the dining room of the Institution, with its happy boys and girls and the corps of the Orphanage, a most excellent dinner was served. It was the Thanksgiving dinner of the Home served for the occasion.

In the meeting of the Trustees it was decided to put full emphasis on the December, or Christmas, offering for the Institution and not select another time of the year for a further special offering emphasis.

For forty years the Orphanage has received this emphasis in December. Beginning on December 15 this year the emphasis begins. If some churches do not meet on that or on a subsequent Sunday, then remember the Orphanage on the Sunday when they do meet. Let our churches do their best in December for our Orphans' Home.

* * *

Week of Prayer and Lottie Moon Offering

The W. M. U. Week of Prayer and Lottie Moon Offering for Foreign Missions will be observed throughout the South December 2-6. The women began this annual observance in 1888.

As a fruitage of this, our Tennessee Baptist women, through their various organizations, gave last December \$14,377.69 to the Lottie Moon Offering for Foreign Missions in addition to \$29,072.94 given otherwise during the year to that cause.

Not only in regard to Foreign Missions but also in regard to all other phases of Kingdom service, Tennessee Baptist women walk nobly in the footsteps of the Lord.

The Baptist and Reflector greets them. For reasons not given here we are belated in this expression, but it is none the less sincere. We are sure that in their Week of Prayer and in their offering, Tennessee Baptist women will, as before, acquit themselves gloriously.

The Lord bless "those women who labor with us in the gospel."

Monterey

On Sunday, November 24, we had the pleasure of preaching at both hours for Pastor W. T. Parrott, missionary pastor at Monterey. It was also a joy to partake of the hospitality of his home and have fellowship with him and his fine family.

While there he took us to see a place proposed as a location for our Baptist Encampment, a highly attractive prospect indeed. He also showed us over a portion of the Government's Homestead projects.

Bro. Parrott, with Mrs. Parrott, is doing a fine and constructive work at Monterey and elsewhere in the Upper Cumberland section. We shall not forget our visit to him and his people and the fine welcome they gave to the editor and his son.

* * *

Mr. Rockefeller Breaks Loose

In a letter to the Northern Baptist Convention Mr. John D. Rockefeller, Jr., announces that he will no longer contribute to the unified budget of that body; as such, but will give chiefly to interdenominational and non-denominational objects.

The fundamental reasons he gives are three: 1. That denominationalism generally is "an obstacle to the development of the spirit and life of Christ among men." 2. That his influence should be devoted to "emphasizing the basic truths common to all denominations" and to "promoting effective co-operation among Christians of whatever creed." 3. That his "faith is increasingly centered on the few fundamental principles of the life and teachings of Christ as set forth in the Four Gospels."

Is the man who financed the short-lived and inglorious Inter Church World Movement of some years ago desirous of backing another "world movement" of disdain for denominationalism? Or perhaps he who financed the committee which made the rationalistic report on "Re-Thinking Missions" some two or three years ago wishes to finance some more "re-thinking."

The course of Mr. Rockefeller is a logical fruitage of rationalistic modernism from which distinctive, revealed, redemptive doctrine, with its corollaries, is conspicuously absent. His pastor, Dr. Fosdick, is one of the most brilliant exponents of such.

The count and the interpretation of "the principles of Jesus" of Mr. Rockefeller and his kind are not in accord with the revelations of Christ as set forth in the Gospels. The Gospels affirm facts concerning God and Christ and man and sin and salvation and the hereafter which he either denies or modifies. For instance, the Virgin birth of Christ, His Atonement Death, His Resurrection and His Second Coming are not given the Biblical content and interpretation obviously given them in the Word of God. Moreover, for the revealed program for a righteous life and society on a redemptive, regenerate basis, as postulated in the Gospels, such men substitute the rationalized and ethicised program of their own imagining. There is no need for one to profess his allegiance to "the fundamentals of Jesus" so long as this is true.

Denominationalism as the expression of mere prejudice and opinions is an evil; but as the expression of convictions respecting what the Word of God says it is not an evil. Even a denominationalism in which some errors are involved is preferable to that hazy, insipid non-denominationalism which has no clear-cut, redemptive gospel beliefs. And when denominationalism is the expression of known and revealed truth, it is a matter of loyalty to God in organized form to be accepted, defended, proclaimed and lived at whatever cost. There is such a denominationalism in the world. We know about it in the South.

"Principles of co-operation" cannot rightly be more "broad" than the measure which does not require a vital compromise of revealed truth. In our section there is a

becoming friendliness and co-operation among different evangelical bodies which neither requires nor expects such a compromise. It is not necessary to destroy denominationalism in order to have such. In fact, our experience has been that the man most difficult man to get along with is he who proclaims his contempt for denominationalism and his "broadness" the most insistently!

To the extent that denominationalism embodies New Testament truth it is the carrier of New Testament Christianity. Projects independent of such, claiming to be Christian, have not lived long, or at least lived effectively very long. Movements which have proved to be a permanent blessing to men have had their genesis in denominational circles. The Great Commission has not been and cannot be really carried out except through organized denominational agency. Destroy Scriptural denominationalism, and the gospel program, which holds the only hope of remaking either individuals or society, would come to a standstill.

Therefore, to go off at a tangent to Christianity in its organized form, proclaims disloyalty to God's truth and to the revealed technique for proclaiming and applying that truth.

As the Florida Baptist Witness says, "Goodbye, Mr. Rockefeller." But there are multiplied thousands of Baptists and others, young and old, who will not follow after you. The "Faith of our fathers, living still," grips their hearts and lives.

A Visit To The American Baptist Theological Seminary

On Tuesday, November 18, by invitation of J. C. Miles, of the Chair of Homiletics, we had the pleasure of visiting the American Baptist Theological Seminary, a few miles from Nashville, the only Seminary in the world for colored preachers. Dr. J. H. Garnett is Dean of the Institution.

The Seminary that week was holding an Institute on Pastoral Problems under the direction of Bro. Miles. The editor spoke on the subject, The Pastor and the Religious Press, "pinch hitting" for J. D. Crenshaw, who could not be present.

It was the deepest kind of joy to meet with and to speak to the responsive brethren gathered there. Afterward Dean Garnett courteously showed us the buildings and the grounds of the Seminary. The Institution is in a beautiful location near the Cumberland river and with entrancing scenery stretching in the distance. The soul of the Dean and of all others connected with the Seminary is in the Institution. It is doing a work whose value eternity alone can tell.

The institution is a monument to the fallen Dr. O. L. Hailey, who first sponsored it and put so much of himself into it. Our people ought to know it better, and if they did, they would appreciate it all the more, as well as do more for it.

Tennessee Baptists Doing a Sum in Addition


In their campaign for subscriptions the Arkansas Baptist shows its "paper boy" on the ladder reaching up toward 5,000 subscriptions and renewals, and the Alabama Baptist in a brief period has gone beyond 4,000. These figures are shown to stimulate Tennessee Baptists to rally to their own paper as their neighbors are rallying to their paper.

The man at the blackboard for the Baptist and Reflector, adding up the figures Tennessee Baptists send in, reports as follows: At the previous count 2,920 subscriptions and renewals had been received. Last week there were received 60 new subscriptions and 22 renewals, a total to date of 3,002. There have been received this year 1,480 new subscriptions,

leaving 3,520 in order to reach our centennial goal of 5,000 NEW subscriptions in 1935. Surely 340,000 Tennessee Baptists can send in that many by the end of the year!

Requests for the pageant are coming in, with requests for sample copies of the paper. Remember the centennial offer to the end of the year: A year's subscription, new or renewal, for \$1.50. If some are not in a position to pay this much in advance, write in for our club plans. Time is passing! Let Tennessee Baptists make it possible for the man at the blackboard to be seen at the end of the year laughing and rejoicing in victory!

TENNESSEE BAPTISTS DOING A SUM IN ADDITION	
New Subscriptions	1,480
Renewals	1,522
Total New and Renewals	3,002
The Record Next Week?	
Centennial Goal 5,000	



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."

Religious Pipers

By Joel H. Ponder, Pastor,
Drexel Hill Baptist Church, Drexel Hill, Pa.

The bagpipe and the organ are each a development of the original one-tube pipe—probably the oldest of all musical instruments. But the tonal qualities of the two are so different that it is hard to believe this is true. The organ breathes, as it were, upon the souls of listeners—poignantly, persuasively; while the bagpipe skirls (terrible word) petulantly, provocatively.

True (persuasive) religion has found no better mechanical medium for the expression of its spirit than the pipes of the organ.

On the other hand, the spirit of irreligion and of false religion (both by nature coercive) have discovered a real affinity between their own arbitrary spirit and the strident notes of the bagpipe.

The man of true religion is, by nature, a peaceful piper of religion; while the man of no religion or of a perverted religion is merely a religious piper. By the term, "Religious Pipers," I have in mind two main groups:

1. Those who cater to religion and its "forms of godliness" and who pipe sharp commands to prophets of religion in the endeavor to scare from them needed blessings upon their own schemes or curses upon the enterprises of others. These are pipers of national policy.

2. Those who have a "form of godliness" of their own but "deny the power thereof" whose chief activity in life is to try and pipe every passer-by into their sterile ranks. These are pipers of sectarian policy.

The world has suffered much and true religion has often been in danger from both classes of religious pipers.

The first class represents the power of world dominion acting in compulsion on true (persuasive) religion for selfish world ends.

The second class represents either devil worship or true religion gone sour, acting in compulsion on true (persuasive) religion for the same selfish world ends disguised as heavenly.

The first class would compel religion to subserve Nationalism and to defy the rulers that personify national ideals. The second class would compel religion to serve itself through the arbitrary exactions it imposes upon others in the form of grievous burdens. It is the terror of Nationalism gone mad.

The mobilization for nationalistic aggrandizement includes a call for prophets who are commanded to foretell good concerning the ambitious plans of rulers. These plans have been blueprinted in the chancelleries, approved by parliaments or plebiscites and are become now the grandiose obsessions of both rulers and peoples.

Heretofore there have been, proportionately, as many holy men ready to arise "overnight" to bestow benedictions as there have been laymen ready to "spring to arms."

Ahab found four hundred prophets standing in line ready to bless his proposed raid on Ramoth-Gilead and only one, Micaiah, who dared to warn him against it and to prophesy evil upon it.

The rulers and governments that sounded the almost universal tocsin in 1914 got their blessing as easily and with about the same unanimity as did Ahab.

Very little "bread of affliction" was eaten by prophets in those days because few Micaiahs appeared as candidates for places in that kind of bread line. The pipes had done their work.

When the signal flashed out across the lands and over the seas—"The nations expect every chaplain to do his duty"—the response was instantaneous and eager.

And they went forth, their "feet shod with the preparation of the gospel of peace" ("with victory") into each cantonment, with each regiment, aboard each battleship, painstakingly helping the soldiers and sailors each night

to unlearn the grim lessons taught them each day by the hard-boiled drill sergeants!!!

Could rulers of the same countries scare or cajole needed blessings from other prophets today if the rulers should decide to secure national solidarity through forced conformity? There is some ground for the belief that they might not.

First, because a conviction is rapidly gripping men's minds that Nationalism is, in large measure, simply a number of golden images set up, successively, in the various plains of Dura where nations in their arrogant pride like to assemble their power and evoke, on a grand scale, the "Heils," "Banzais," "Hurrahs," "Vivas," "God save the king's," or such other expressions of national frenzy as may have become traditional: or, to have their peoples make the more worshipful gesture of falling down before the splendid gods of national might—all to the accompaniment of military bands that blare out their challenge as did the "cornet, flute, harp, sackbut, psalter, and dulcimer" at the command of Nebuchadnezzar—a crescendo of piping to be heard and heeded by everybody, especially the Daniels, inviting them under threat of fiery furnaces to sniff dust in one universal salaam.

Again, the response might be less enthusiastic because the new generation of prophets are more and more planning to take their cue from one of the most obscure of their line, Balaam, and are certain, the next time the call comes, to ask their titular secular masters (?), the jittery and jingoistic Balaks, whose first thought has ever been to require a prophetic curse on their enemies:

"How shall we curse, whom God hath not cursed? or how shall we defy, whom God hath not defied?"

Once let prophets be less prodigal of their two always-asked-for contributions to nationalistic morals—blessings always upon whatever enterprise (or means for its execution) of their own country, curses always upon all that may oppose—and at once there will be removed two of the main props of nationalistic cockiness.

Few were shocked at the late Henry Watterson's prize-winning editorial blast in 1914, viz: "To hell with the Hapsburgs and the Hohenzollerns."

Too few were shocked at what the Rev. William A. Sunday reportedly prayed in a Kentucky town in 1918—"O, Lord, bless America and the Allied nations and—excuse me, Lord—to hell with the Kaiser."

It seems reasonable to hope that no more Pulitzer prizes will go to editorials of the spirit of Watterson's and that no "Amens" will, in the future, rise to help sustain another such impious prayer as was uttered by the redoubtable Billy.

The fawning, or bluster, (according to the current efficacy of each) of states seeking the "laying on of hands" from holy men is, however, scarcely more foreign to the proprieties of commerce between the two than the hectoring which professedly holy men have practiced and now in many places are preaching upon others of divergent life and opinion, whether these be religious or irreligious.

If religion must resolutely refuse to be piped to carnal battle stations, it must, with a restraint equal to its former resolution, refrain from piping others to the stations of the cross under the escort of Swiss Guards; or to the enforced practice of pious punctilios under Puritanical prescriptions.

There are few Christians, whether Catholic or Protestant, who do not rejoice in the fact that their more or less common faith is traceable ultimately to the Old Testament as a body of revealed truth and to Israel as the custodian and teacher thereof.

Before Christ, there were many proselytes from among the Gentiles to Judaism. Surely nothing but persuasion could have been successfully used by Israel in the latter days of her existence in Palestine or by her tens of thousands dispersed among the heathen.

One wonders if men imbued with the "come, let us reason

together of Isaiah" were not more successful in this work than the Pharisees or the Zealots.

Jesus was importuned to help the servant of a Roman centurion. The basis of the plea was—"He loveth our nation, and he hath built us a synagogue."

To have won the love and spiritual allegiance of even one politically dominant Roman was an achievement indeed. More glorious was it than all the patriotic zeal of the Maccabees or the fanatic futility of John of Giscala, who provoked the Romans under Titus to make of the temple area a shambles.

The founder of Christianity was Himself fond of saying: "What think ye?" He aspired to dominion—even universal dominion—but His decrees were invitations. "Take (voluntarily) my yoke upon you and learn of me. . . . For my yoke is easy and my burden is light."

If, on one occasion, He must say: "I go my way, and ye shall die in your sins," He at least left to those to whom He spoke a choice between death in the sins and Himself as offered Saviour. He claimed all power both in heaven and on earth. Yet, those He wanted most to gather to Himself were not gathered because they chose not to be.

Charlemagne was later to herd thousands of stubborn Saxons into one of their rivers and forcibly baptize them, forgetting that among the last words of Jesus on earth were: "Make disciples of all nations, (then) baptize them."

The Apostle Paul declared—"We (Christians) are ambassadors for Christ. We beseech you in Christ's stead, be ye reconciled to God."

On one occasion, when umpiring a dispute among believers in matters of eating and drinking and the keeping of holy days, he said: "Let every man be fully persuaded in his own mind."

To those under pressure from asceticism, he gave a spiritual bill of rights, viz: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which are all to perish with the using:) after the commandments and ordinances of men."

The Apostle Peter specifically warned shepherds against "lording it over God's heritage."

His suggested progression in the Christian life was: "To your faith, add virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity."

The individual was asked to make this progression, each step to proceed in cumulative excellence from the first—personal faith—always itself first in the New Testament.

This personal faith, according to Paul, "Cometh by hearing, and hearing by the Word of God." For, says this greatest exponent of Christianity, "It pleased God by the foolishness of preaching to save them that believe."

The upsurge of evangelistic passion, using this medium of propaganda was, for four hundred years, the implement which a living and loving faith used to overcome the world.

At great cost to themselves, the Christians of this era of peaceful penetration, integrated the Kingdom of righteousness into the kingdom of Roman iron which had been superimposed upon the kingdom of Grecian wisdom.

The turn from power to a bit of piping on the part of the church may have helped Constantine to see the mirage of the cross in the sky—the church piping—"patronage," the emperor piping—"policy."

The verdict of history seems to point to this first accommodation between the two powers as a sort of "wedding of the pipes"—organ and bag. At any rate the two from that time on attempted to harmonize on fields of battle and within cathedral walls.

The harmony was destined to be rifted many times as one or the other of the parties on occasion blew the "dominant note" in the ceaseless struggle for the lion's share of prestige or patrimony.

A pope piping a king to Canossa—a king piping a pope to Avignon—are the accounts of the most satisfying efforts of the respective pipers to outblow one another.

The instruments of sanction used by both church and state have been in many instances when mere piping failed, the most gruesome physical punishments; the most exquisite mental cruelties; the most awesome intimidations of spiritual menace. And to what gain?

If all the dead rulers of states were to come to life today and give advice to those now living as to the practical and enduring value of all the holy water ever sprinkled on all their bad causes, I am sure they would say: "Nothing!"

And if all the dead and once demoneering ecclesiastics should appear before the living who profess and practice the same rights of supremacy over states and consciences, I believe their word of counsel, based on experience, would be:

"No traffic with the state; no use of carnal weapons, no enforced bans or interdicts; no Inquisition or Day of St. Bartholemew; no Curia; no Board of Temperance and Public Morals; no sumptuary laws for religions ends; no external force or intimidation of any kind, ever helped us to an enduring victory over even one man's soul that had not first been 'constrained by the love of Christ.' If you persist in the use of force in the attempt to coerce the spirit of man, your memory will be execrated as ours is. Your earthly tribulation, when it comes, will be retribution, though you may cry 'persecution.'"

When men know the truth, they know freedom. Even in the darkness of ignorance a man feels for the pulse of his soul and is comforted if it beat not in fear of "what men shall do" unto this not-to-be-violated citadel of his liberty.

When Jesus said—"Behold I stand at the door and knock"—at the door of men's minds and hearts, he anticipated the late-born and slow-matured doctrine that that castle is a man's own even more intimately than is his home. The warrant to enter, if we are to believe Jesus, must be permission from the man within.

Those who follow Jesus and stand before doors of personality and say "Open, in the king's name," may not support that summons with the grounding of musket butts on doorsteps or with the crash of sabres on panels.

Likewise, all who call to those who have professed faith in His name, asking for amendment of life, are to call beseechingly, "by the mercies of God" and not commandingly, by the mandates of men.

The ultimate ends of religion simply can not be attained by law. For law contains that inherent "enmity" which Paul says was abolished in the very flesh of Christ who "came and preached peace to those afar off, and to those that are nigh."

Much of the turmoil of the world today is because of past and present religious piping—the church to the state, the state to the church—in mutually proud antiphonal.

Savage beasts are not soothed but aroused by such music since they instinctively feel it would help to ring them round with a spiritual slavery more debasing than their present state; while gentle beasts are outraged by such pressure and, rather than submit, are moved to suffer martyrdom. If it was true in the beginning—"the blood of the martyrs was the seed of the church," may it not also be true that the re-seeding she so sorely needs shall be done at the same price?

The disposition to call the "cop" must be displaced by the heaven-inspired disposition to pray, to beseech, to evangelize.

The terror of the truculent, swashbuckling Saul of Tarsus was so great in Damascus that no one would go near him, even when the report of his conversion was received, until it was told to some—"Behold, he prayeth!"

Later, the man who prayed so humbly for himself enjoined all believers to pray "for all men everywhere."

Herein may be found both the wisdom and the harmlessness of true religion.

The Zero Hour For Many Southern Baptists

FAITHFULNESS IN STEWARDSHIP

By J. R. Hobbs, Birmingham,
Vice-President, S. B. C.

Modern speech requires the use of the word "trustee" to give the full force of the meaning of the word "steward." Stewardship is trusteeship in the language of today.

First, the New Testament doctrine of stewardship implies divine ownership in fee simple of the Christian, what he is, and what he possesses. The Christian's person, his talents, his physical powers, his time, and his material possessions all belong to his God.

Second, the New Testament doctrine of stewardship implies the Christian in temporary possession and control of what he is and what he has as God's administrator. Just as the trustee administers an estate for the benefit of designated persons, so the Christian administers himself and what he has—God's estate—for the benefit of God.

Principles Underlying Stewardship

Third, our Lord Himself states the principles governing the functions of stewardship as being: 1. Faithfulness in small things is the true standard of all faithfulness. The Christian who is careless in the discharge of small obligations cannot hope to have committed to him large responsibilities. 2. Unless the Christian is faithful in handling worldly obligations he cannot hope to have the "true riches." Faithfulness in worldly relationships is the positive condition to stewardship of heavenly treasures. 3. Unless the Christian is faithful with what belongs to others he cannot have what otherwise might belong to him. The Christian's prosperity is positively conditioned upon his manner of recognizing and respecting the rights and property of others. 4. The basic principles underlying all this is simple honesty. Faithfulness is honesty, unfaithfulness, dishonesty. The faithful steward is plainly the honest steward.

Fourth, the New Testament doctrine of stewardship implies the Christian's right under God to enjoy a just proportion of his time, talents, physical powers and money for his own benefit while he sets aside as a sacred trust a just proportion of these for God's benefit. Thus the Christian is obligated not to use what he reserves for himself in a manner inimical to God's interests, and at once to use what he sets aside for God in a manner wisely calculated to serve the best interests of God and His Kingdom.

The Steward's Pledge

Fifth, faithful discharge of the functions of New Testament stewardship requires the steward's pledge. This

WHY I BELIEVE IN TITHING

By John L. Hill, Book Editor
Sunday School Board

1. I believe in tithing because I love Jesus, appreciate in some measure what He has done for me, and realize that I could not make adequate return if I should put all my income into His treasury.

2. I believe in tithing because I like to have a definite minimum expression of my love for my Master.

3. I believe in tithing because the practice of it challenges love gifts above the tithe and brings some of the satisfactions of joyous service.

4. I believe in tithing because the tithe affords a convenient, sensible, practical basis of co-operation in Kingdom work.

5. Loving the Master and delighting to work with my brethren for His glory, I am happy to covenant with them to put regularly into the treasury of the local church one-tenth of my gross income.

pledge is also required for the safe and sane handling of the financial affairs of God in the earth.

The operations of the churches and agencies of the Kingdom of God require means or money. How much the churches and agencies can wisely undertake can be determined with any accuracy only on the basis of the amounts individual Christians are able and willing to pledge. Thus the faithfulness of a steward requires that he pledge himself for definite amounts. This he may wisely do by estimating God's proportion of his income and pledging that, or by stating the proportion he is pledging and giving a fair estimate of what that will be for the time involved. Thus the faithful Christian steward joins others like himself in providing a basis upon which the churches and agencies may wisely calculate the work they may undertake for the period involved. Let the Christian so deport himself and he will measure up to the words of Paul, "Moreover, it is required in stewards that a man may be found faithful." (See Luke 16:1-13; I Cor. 16:2.)

A kindly act is a kernel sown,
That will grow to a goodly tree,
Shedding its fruit when time has
flown
Down the gulf of eternity.

Never hold any one by the button, or the hand, in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them. —Sel.

TO PLEDGE OR NOT TO PLEDGE

By Walter M. Gilmore,
Publicity Director

Executive Committee, S. B. C.

For several weeks many of our Southern Baptist pastors and churches have been faithfully preparing their people and planning for the annual Every Member Canvass. The time suggested for the canvass was November 3-December 8, culminating in a great simultaneous movement the first week in December. So the "zero-hour" has come for a concerted, persistent, heroic advance on every sector of our battle lines from Maryland to Arizona and from Southern Illinois to Florida.

Why Pledge?

1. As a mark of our love and loyalty to our church. If we pledge to pay a certain amount at stated periods to our automobile dealer, the light, water and telephone companies, our landlord, and others, even signing notes that are negotiable at the bank, simply because we have to, surely we will be willing to use our credit to the limit in behalf of our church and the causes it fosters, because we love our Lord supremely.

2. It will stiffen our purpose to pay. The fact that one has made a definite pledge and he knows that the work of the church has been planned on the basis of his pledge will spur him up to meet his obligations at any cost. Let no one imagine that if he does not pledge he is under no obligation to bear his part of the financial burdens of his church. The obligation rests upon him just as really before he pledges as after he pledges. Touching the dotted line simply impresses the obligation on him more forcibly.

3. We will give more if we pledge. After all, our pledge is simply the goal we set for ourselves. Certainly in this day of unlimited opportunities for service for our Lord both in the homeland and around the encircling globe, we should be willing to pledge and pay at least a tithe of our income to the support of our church as it seeks to minister to the deepest needs of our own people and those of other lands.

With Apologies to Shakespeare

"To pledge or not to pledge, that is the question.

Whether 'tis nobler in a man to gather
The church's blessings free and leave
to others

To foot the bills and spread the gospel tidings,

Or take a pen and sign a pledge that's Christian,

And share the cost. To write—to sign
—to pledge.

To pledge—surely to pay! Ay, there's the test."

Watching God In The Sunday School Lesson

Eldridge B. Hatcher

Let us take the lesson for November 24th. What does that lesson teach about God?

"Oh" you say, "That lesson is not about God, but about Haggai and Zechariah and their messages."

I thought God was the subject.

"Well, I do not think you will find much about God in these lesson chapters. They are all about the rebuilding of the temple and what God wants the people to do."

Are you a Sunday School teacher?

"Yes; I teach a class of young men."

And are you going to spend your time in the class holding up before your scholars these men and the building of the temple instead of showing them what the chapters tell about God?

"The subject assigned for that lesson for the intermediates is 'why we build churches' and I am going to show from these chapters why we ought to build churches. I shall, of course, bring God into the lesson, I haven't studied my lesson carefully yet, but I think the chapters are not about God but about the building of the Temple."

Suppose we examine the chapters. Let us begin with the first verse of Haggai. I find it here stated in that verse that there "came the word of the Lord by Haggai." There, you see, is something about God.

"Why that merely says that the Lord gave His message through or by Haggai. The chapter contains that message and gives the things that the people were to do."

But see what you could show your scholars about God from that Bible passage. It pictures God as selecting a man, Haggai, and using him for carrying His message. Isn't it wonderful that an infinite God thus uses a man here on the earth for doing work for Him? Isn't that Bible statement worthy of your profound study? Wouldn't your scholars learn much about God if you could show them all that is declared and implied about God in that verse?

But here is another fact about God—in the 2nd verse. He is called "The Lord of hosts." Let me read the words: "Thus speaketh the Lord of hosts." Here indeed are true facts about God. First that He spoke to Haggai. Are you going to pass over that announcement that the God of Heaven spoke, in some fashion, to Haggai, a man? That shows the infinite condescension of our heavenly Father. There also arises the question as to how God did this speaking to Haggai. If one of your scholars should ask you in what manner God spoke to Haggai will you answer that you had never studied the Bible for light on that subject?

Next take the words "The Lord of Hosts." That expression is a flash light showing something wonderful about God.

"What does it show?"

Ah, now you are moving in the right direction. You are wanting to know the meaning of a Bible passage about God, and that should be your aim in all your Bible study. The word "host," when used in the Bible, usually means an army. The word "Lord" means Master. God therefore is pictured here as being in charge, not of one army, but of several. Therefore the people to whom He sends this message by Haggai would better obey promptly His command, for He can send His armies to punish the disobedient, or to defend His obedient ones. In other words, God practically says to Haggai, "When you present My message to My people let them see Me as being in charge of forces that I have at My command." In all these passages you see, we are getting an insight into the nature and movements of God.

But behold yet another fact about God—in that same 2nd verse. We read the words "the Lord's house." These words tell us that God has, or desires to have, a building of His own among His people. In other words, the great God who is Creator and Master of everything in the heavens is so much interested in His people on this little earth that He wants a house built on the earth, called "His

house," or "The house of the Lord," where He can meet and bless His people. Doesn't that fact help us to see what kind of a Being He is and isn't that the highest kind of knowledge we can have?

"Do you mean that I must go through the verses in that fashion—making such comments on every statement about God?"

I think that you would better do that—even in that disjointed fashion—than to spend all your time talking about the human persons and their actions in the lesson. Your scholars would at least get an idea of how active God is in the story.

But I am trying, not to suggest to you how to teach that lesson, but to meet your statement that there was nothing about God in the chapter. I wanted you to see that the chapter is almost full of references to God and also to see how each of the references to God is a mine of truth about Him into which you should dig.

Of course in preparing your lesson you will relate these statements about God to each other as links in a chain, as parts of one story—the story of God dealing with Haggai and His people. Everything in the chapter should of course be woven into the story—Haggai, his message, the building of the Temple, the neglect of the people, etc.—but it should all be built around God as the chief Figure, and your scholars will then go away having learned something new about God their heavenly Father—and isn't that the one towering need of the world today?

Notes From The Capitol City

By Rufus W. Weaver

Rev. Milner Callaway Brittain, formerly assistant pastor of the First Baptist Church, Washington, D. C., sailed with his wife on November 15th for Soochow, China. The First Baptist Church is undertaking to pay his salary.

Rev. George W. Griffin has been engaged as pastor supply by the Bethesda Baptist Church, located in one of the growing suburbs of Greater Washington. This church was founded by the late Bertram M. Osgood, D. D., who gave the closing years of his life, with practically no financial reward, to the development of this work.

Rev. Newton Mercer Simmonds, D. D., has just completed ten years of service as the pastor of the Highlands Baptist Church. Dr. Simmonds represents the Columbia Association of Baptist Churches on the Executive Committee of the Southern Baptist Convention.

Dr. Homer P. Rainey, who recently resigned as President of Bucknell University, has come to Washington to take charge of a survey of American youth problems, a survey which is sponsored by the leading educators in this country.

Rev. Otho A. Eure and Rev. Perry L. Mitchell, both of whom were formerly Chaplains in the Navy, have been added to the Committee on Chaplains of the Army and Navy, appointed by the Southern Baptist Convention. The other members of the committee are Dr. Rufus W. Weaver, chairman, Dr. Henry W. O. Millington, and Dr. O. C. S. Wallace. Two vacancies in the Army must be filled by chaplains approved by the Southern Baptist Convention. Their appointment will be made in January, 1936.

The Mid-Year Meeting of the Columbia Association will be held November 19 and 20. Among the invited speakers are Dr. J. H. Franklin, President of the Northern Baptist Convention; Dr. Jos. T. Watts, General Secretary of the Maryland Baptist Union; Dr. John W. Lowe, for forty years in China; Mrs. George Caleb Moor, President, Woman's Home Mission Society, Northern Baptist Convention; Miss Inabelle B. Coleman, Foreign Mission Board, Southern Baptist Convention; and Mr. Charles A. Wells, Northern Baptist Convention, and Dr. Edgar Cordelle Powers, Executive Secretary of the American Bible Society.

Rev. Randolph L. Gregory was ordained in the Temple Baptist Church, October 8th. The ordination sermon was preached by Rev. Sparks W. Melton, D. D., pastor of the Free-

mason Street Baptist Church, Norfolk, Va. Among others who participated were Dr. Rufus W. Weaver, Dr. Wm. S. Abernathy, Rev. M. P. German, Rev. Philip G. Murray, Mr. Fred R. Rhodes, and Dr. Newton M. Simmonds. Mr. Gregory is a graduate of Virginia Military Institute and Crozer Theological Seminary. His pastorate of the Temple Baptist Church begins auspiciously.

The Tercentenary of Roger Williams was impressively celebrated by the Baptists of Washington, October 18th, when Governor Norman S. Case of Rhode Island placed a wreath at the base of the statue of Roger Williams in the Statuary Hall of the Capitol. This was followed by a banquet, the address by the principal speaker, Hon. Roger Williams Straus, being broadcast over the network of the National Broadcasting Company. The public service, held in National Baptist Memorial Church, was presided over by President John R. Sampey, of the Southern Baptist Convention; Dr. R. E. E. Harkness, President of the American Baptist Historical Society; and Dr. E. McNeill Poteat of Raleigh, North Carolina, were the principal speakers.

The Luther Rice Centennial Commission, made up of representatives appointed by the Baptist World Alliance, the Northern Baptist Convention, the Southern Baptist Convention, and the Columbia Association of Baptist Churches, met in the Cosmos Club, Washington, D. C., September 18, and organized by electing Dr. George W. Truett, honorary president; Dr. J. H. Rushbrooke, honorary vice-president; Dr. J. H. Franklin, president; Dr. Charles E. Maddry, Foreign Mission Board, Southern Baptist Convention, vice-president; Mr. E. H. DeGroot, Jr., secretary; Mr. W. W. Everett, treasurer; and Dr. Rufus W. Weaver, executive director. Sixteen different committees were appointed to whom were assigned special work in the promotion of the Centennial of the death of Luther Rice, which will be September 26, 1936.

BOOK REVIEWS

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

The Holy Spirit by W. T. Rouse. Baptist Sunday School Board. \$1.00.

What greater or more important theme! And it is handled so reverently and so much in the Spirit as a book about the Spirit should be. The following are a few of the nuggets from this mine. "There can be no inspiration of the book without the inspiration of the words of the book." "Jesus was raised from the dead by the power of the Holy Spirit." "The Son prays for us from His throne in heaven. The Holy Spirit prays from the throne of our heart." "It is an established fact that independent congregations, accepting the word as their only authority, and the Holy Spirit as their teacher have reached a uniformity of practice and belief which is world-wide." He shows also plainly that there is only one baptism in the Holy Spirit and that was at Pentecost, and now the terms that are applicable to present day experiences are "filled with the Spirit," sealed by the Spirit, endued with the Spirit, etc. These are distinctions that need to be realized in the prayers and talks of many.—J. R. Chiles.

"The Man Who Said He Would" by W. E. Biederwolf. Wm. B. Eerdmann Publishing Co., Grand Rapids, Michigan.

This is a series of 12 sermons by this great evangelist. The name of the book is taken from the first sermon: Saul, "the man who said he would but wouldn't." The second is on "The man who said he would but couldn't." That was Sampson. The third is on Peter who "said he would and didn't." The fourth is on "The man who said he would and did." That was Paul in Phil. 3:13: "This one thing I do." Then follow eight other sermons on various interesting themes. I quote from the one on Belshazzar's Feast: "Daniel would rather walk in righteousness over cobblestones than ride to perdition in the finest chariot that king ever drove." "You don't have to go to heathendom to find heathen. If

you are putting anything else before God in your life by that very fact you become a heathen no matter where you are"; "God says rest on the Sabbath. Science says this rest is needed to eliminate waste and rebuild worn tissues, and that fifty years of Sabbath keeping will add seven years to a man's life! Where there is no Christian Sabbath there is no Christian morality, and where there is no Christian morality there can be no national greatness." It is a well bound and well printed book and price \$1.00.—J. R. Chiles.

Sermons on Old Testament Heroes by Clarence Edward Macartney. Cokesbury press, 247 pages, \$1.50.

Eighteen journeys with Dr. Macartney as our guide into the olden times in God's country, the promised land. He tells us the stories of the men who made history, eighteen of them, and he characterizes each one. We knew in a way all along, yet we are surprised to find that "the first man to save the world" was Noah. Hezekiah, says the author, was Israel's greatest king; Daniel, the most influential man of the Old Testament; Samuel, the noblest; Elijah, the loneliest, and Joseph, the most Christian in his Old Testament roster of heroes. Lot, he characterizes as the man who loved the world so well that he lost it, and Moses is the man over whose body heaven and earth fought. It is thus with a sense of some new experience that the title of each sermon opens to us a vivid view of the men of the times, their achievements and their failures.

We select for a brief criticism the eighth sermon: "The Worst and the Best Man in the Old Testament." With our eyes shut we would probably hesitate in naming him. Dr. Macartney says he is Jacob. Jacob appeals to our curiosity. He is a puzzle at all times. We wonder how, in comparison with his twin brother, God could love him. That it was to demonstrate the divine "purpose of grace" assures our faith but does not satisfy our reason. Jacob—at least on the human side—is a demonstration how contradictions can surge in the soul until the life is driven into ceaseless wandering. The last we see of him, the great patriarch is blessing his children with his arms crossed. Joseph is to have the double portion—but the younger of the grandchildren shall be the favored, not the elder. And so, with this premizing of our prejudices, we begin a fresh study of Jacob as the author estimates him. "In Jacob you behold the everlasting struggle between good and evil for the mastery of a man's soul. What strange contracts there are in Jacob—cheater, liar, deceiver, and yet the man who can dream of heaven and wrestle with an angel." Jacob's sin in taking advantage of his brother was despicable, but the deceit practiced on his father was worse. "Strange foundation, you say, on which to build the glorious structure of a chosen people and a world's redemption." This is the problem Dr. Macartney considers so candidly and well. There are few rhetorical heights in the book, yet every passage is high enough for an extended and clearer view. We see in this man the demonstration of the doctrine of the grace of God. Jacob, the Supplanter, ends as Israel, the Prevailer. His death-bed blessing becomes world history.—Roger L. Clark.

Ships of Pearl by F. W. Boreham. Abingdon. 288 pp. \$1.75.

Those who have read others of Dr. Boreham's books will welcome this twenty-ninth volume of essays by this distinguished Australian writer and preacher. It makes delightful reading, and there are many beautiful thoughts, as well as suggestions and illustrations for sermons. The title of the book is taken from the lines, "His wayward thoughts, like ships of pearl, drift idly on a shoreless sea." Some of his topics are: The first bride, The portals of Janus, The Ghosts of the highway, Tipperary, A baby's burial, A portrait of God, Humbugs, On being well-read, "Not for sale," Dinna forget Spurgeon, and the manifesto of the manger.

It is not a book of sermons. Dr. Boreham says: "This collection of casual impressions was gathered in irresponsible hours when the author seemed to monopolize the sunshine, together with impressions gleaned in graver moments when pursuing the serious business of living."—H. G. L.

Public Opinion

BE FAIR WITH THE BRETHREN

I. M. Rainey

(So far as the Baptist and Reflector is concerned, it is definitely against alien immersion with its implications and fruitages and has more than once positionized itself on this matter. As to the fact of carrying news, that does not mean that the paper necessarily approves all the doctrinal views and the practices of the particular party whom the news concerns. As to the brother to whom Bro. Rainey refers, we do not even recall who it was, do not believe that we know him personally, and knew nothing of his alleged alien immersion propensities. Even if we had, printing news about him would not mean that we approved those propensities. In the nature of the case we cannot know all the views and variations of all the brethren and churches. In the matter of being fair, we again and again have published the views of brethren on different sides of given questions. In the present case, for instance, we are running what Bro. Rainey has to say. Within the bounds of editorial discretion we mean to allow differences of opinion to be expressed. If news about a given brother is not printed it is because the news is not at hand. And in no case do we mean to be unfair.—Ed.)

This is my first effort to express myself to your paper, but for some time there has been boiling in me an expression which I am going to get out, and here it goes.

I watch with great interest the work of my brethren and envy them many times their success and progress, but I am wondering if those I envy are fair with their brethren. I am now thinking of a pastor who was for several years pastor in a neighboring city, now in a sister state. This brother in his present location I note has had several hundred additions to the church since he entered his present location, and the church is in the "BEST condition in the history of the church." This I do not dispute, but I am wondering if that brother is fair with the brethren who have been there planting for years preceding him. Second, knowing the practice of this brother in his last field in receiving ALIEN IMMERSION, I wonder if he is fair with the brethren. I mean the brethren who are sticking to the Old Book and treat all alike. Do we who have little success, because of small numbers being added to the congregation, have any right to speak our feelings? Does the paper have a right to carry this brother's add of self-exaltation in his false practice; while the other brother, who because he will

not compromise with the devil and the Word, is never seen or heard of? Does our denomination approve of such practice, let us small game of the woods have some expression on this subject. I cannot see why we must be a party to this in our support of our denominational work. No use to argue about it—ALIEN IMMERSION is either right or WRONG. I know the old cry is now, "every Baptist church is its own government" it is providing it is Scriptural. When I hear such statement I can't keep from thinking of the last verse of the Book of Judges. If every church is its own government, which it is, then why should one be condemned, blacklisted and forgotten because it dares to stand against such unscriptural practice as ALIEN IMMERSION? Yes, I will admit that the larger churches practice same and that their contributions are needed in the program, is this true, I hardly think so, yet it seems queer that such practice as I have herein mentioned have no resentment from the leaders. Silence gives consent. Be fair with the brethren. Do not forget what was done before you went there, and don't forget your practice compared with the brethren. I know of a learned gentleman who seems to have a place of an idol in some of our Baptist churches, and I know because of having heard with my own ears that brother's ridicule of the "Southern Baptist practice of Church government, Lord's Supper and their foggy idea of repentance." Be fair with the brethren, state your position, and let us see your methods. You know the world wants broad minded, big hearted men—don't make us brethren narrow, selfish and ignorant in the sight of the fellowman. If it is right for you—can we practice it? Be fair. Have some of these alien immersion pastors to write an article on the subject. Why not list the churches practicing same and let the brethren know who is and who is not.

BAPTISTS IN RUSSIA

The present rulers of Russia have always been against any kind of religion. The stronger and purer the faith, the greater the opposition. Hence, Baptists are the greatest sufferers.

The government works by the Five Year Plan periods. One part of this second Five Year Plan is to exterminate religion within this period. The sufferings of God's people are almost beyond description. The situation is especially acute this fall because of the approaching tenth anniversary of the Society of the Godless, a government sponsored organization. How our Bap-

tist brethren long for us to stand by them in this time of crisis.

To meet this need, two years ago the Russian Missionary and Relief Service was organized with seventeen representatives from Southern and Northern Baptist Conventions. The work has the full endorsement and commendation of the Baptist World Alliance. At its last annual meeting the Southern Baptist Convention also officially and heartily endorsed the work and commended it to its churches. The work is directed by Rev. I. V. Neprash, who is the official representative of the Baptist Union of Russia.

Help is sent to Russia safely and economically through a large American financial institution and accomplishes more in Russia than words can describe. To many preachers this means literally saving their lives and enables them to go on with their much needed work. Help is also sent to families of exiles and martyrs. Not a cent has been lost as yet.

Russian M-R Service has at present 573 families to support. It publishes a small bulletin, "The Link," that is gladly sent free to all who wish to know more about the present religious situation in Russia. It is the only official organization for helping our fellow believers there. Both help and most earnest, believing prayers are urgently needed. Kindly send gifts, requests for "the Link," and any inquiries, mentioning this paper to Russian Missionary and Relief Service, 850 E. Thompson St., Philadelphia, Pa.

ALCOHOL AND GASOLINE

(This communication appeared in the Chattanooga Times of recent date. The writer of it is the fifteen year old son of Bro. J. P. Hughes, of Chattanooga. Because of the excellence of the article we commend its writer and are glad to reproduce it in the Baptist and Reflector.—Ed.)

Late Saturday evening an automobile in the hands of a drunken driver creened about the highway, striking and fatally injuring a young wife and mother, leaving four crying children and sad, broken hearted behind. Only one of the thousands of automobile accidents resulting from intoxicated drivers, it brings vividly home the picture of the widespread curse of alcohol in our America.

Alcohol has its uses, but never can its use as a beverage be permitted without disastrous results. Thousands of happy homes are wrecked by this damning liquid, turning into hovels of poverty and misery, to say nothing of the broken hearts. Thousands of tax dollars are spent in arresting, caring for and dealing with drunks. Untold amounts of public and private prop-

(Continued on page 16)

Baptist Training Union

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

Theme: Magnifying His Church.
 Southwide Emphasis for December:
 His Church the Messenger of Good Will.

Presenting
 MR. W. H. PANGLE



This week we introduce to Tennessee Baptists the Rev. W. H. Pangle, efficient director of the Nolachucky Association. We do not know of any one who is more energetic than Mr. Pangle. He is a student at Carson-Newman; pastor of Mt. Zion, Three Springs, and Pleasant View churches in Nolachucky Association; and of Fairview church in Holston Association.

Mr. Pangle was born near Russellville, Tennessee. He first became a B. Y. P. U. member at Whitesburg in 1920; the union here very soon found in him a leader and he was made president of the union. During Mrs. L. T. Jackson's administration, he served as group leader and was later made the director of the association. He has served in this capacity since August 1935.

On July 16, 1924 he was married to Miss Dennis Pendergrass.

Through his B. Y. P. U. training he became a tither and says his training has caused him to be a full-fledged co-operative church member.

Mr. Pangle says the people that have been most influential in his life are Mr. D. Swan Hayworth, Mr. Willis R. Allen, Mrs. L. T. Jackson, Miss Roxie Jacobs, and the late Mr. W. D. Hudgins.

They Are Going to Birmingham

Every day brings fresh information as to who is going to Birmingham, Alabama, for the Southwide Training Union conference to be held December

31-January 3. One delegation is chartering two cars on a train; one group is making up a bus load; many are driving their own cars; and one person is flying his own plane.

This conference will surely be worth any sacrifice you will have to make in order to go. How are you going? How many will go from your church? Remember, the Tutwiler Hotel is Tennessee's Headquarters, and that all Tennessee representatives will have breakfast together on the morning of January 1st, 1936 at 7 o'clock in the Tutwiler Hotel. Meet us there!

Park Avenue, Nashville

The week of November 18th, the Park Avenue Baptist Training Union held a training school. Mr. James H. Cartwright, the director, served as dean of the school and made full plans for its success preceding the school. Miss Frances Ewton, and Mr. and Mrs. Henry C. Rogers were the teachers during this week of training, and taught the method books.

Inspirational features of the school were messages brought by Rev. H. B. Cross, on "Loyalty to Christ—through Giving"; Mr. Henry C. Rogers on "Loyalty to Christ—through Training"; Rev. W. C. Creasman on "Loyalty to Christ—through Church Attendance"; and Mrs. Henry C. Rogers on "Loyalty to Christ—through Daily Bible Reading and Prayer."

Next Week

The next week's issue of the Baptist and Reflector will show some interesting achievements. It will show Tennessee's standing with other states and also show the number of awards issued during the month of November. This will be shown by associations.

Another New Book

Seniors will gladly welcome a new study course book. It is called "Planning a Life." For the completion of this course, seal number one is granted. Dr. H. E. Watters is the author of this very helpful book.

Sevier Association

A new Training Union has been organized at Gallinburg. Rev. T. T. Lewis is the pastor. Mr. Lee Johnson is the director; Miss Minyard Whaley is Senior President and Mrs. T. T. Lewis is the Junior leader. We congratulate this noble church and its fine leaders.

Holston Association

Under the direction of Mr. Lawrence Trivette the field worker, Holston Association has promoted a most unique idea. The six groups of Holston Association sponsored an officers' training camp. The churches in each group met for two nights at a central point to discuss their duties and responsibilities. These training camps were presented in the form of Laboratory Periods. The attendance at these meetings was most inspiring. Twenty-three churches were contacted, thirty different unions, and over three hundred and fifty officers.

The following leaders served in these conferences: Junior and Intermediate leaders by Miss Berlie Hardin and Miss Mae Sells; Intermediates by Miss Jodie Brown and Mrs. W. M. Bayless; Seniors by Mr. Lawrence Trivette and Miss Martha Sherwood; General Officers by Miss Eleanor Robertson and Miss Clara McCarth.

These conferences met with a ready response and they have already proved to be one of the outstanding accomplishments during the past year in Baptist Training Union work.

Sunday, December 8th

On this Sunday every Baptist Training Union in Tennessee has been asked to present a play presenting the Baptist and Reflector; not only to present the play but to put on a subscription campaign. All unions securing ten or more, new or renewal subscribers, will be placed on the double Honor Roll; those unions securing five to nine new or renewals will be placed on the Honor Roll. Where will your union be listed?

Duck River Association

The following officers have recently been elected to serve the Duck River Baptist Training Union Association: Dr. Carl Methvin, Director; John W. Horton, Associate Director; J. S. Simmons, Adult President; B. V. Christian, Jr., Senior President; Mrs. V. D. England, Junior-Intermediate Leader; Tom Philpot, Secretary; C. J. Bryan, Treasurer; Mrs. R. L. Beachboard, Chorister; Miss Martha Brantley, Pianist; Rev. C. E. Wright, Pastor; Leader of Group 1, Miss Aline Sargent; Leader of Group 2, Mrs. C. R. Wood; Leader of Group 3, Miss Bertha Hensley; Leader of Group 4, Mr. Harper Edmondson.

THE GRAPHIC PICTURE

In Bible Prophecies of the Revived Roman Empire and of the Emperor—Prophecies now being literally fulfilled in Italy and in Mussolini, exactly 2520 years from the last siege and destruction of Jerusalem. This address mailed anywhere, 5c.

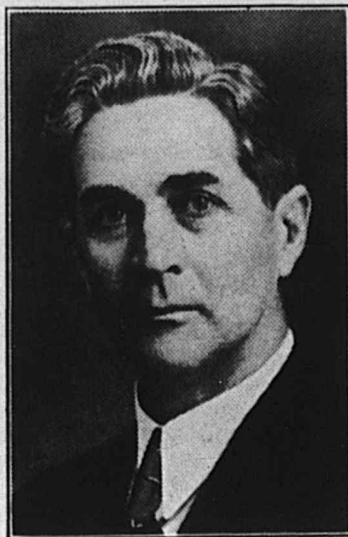
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Sunday School Department

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



DR. E. P. ALLREDGE

He knows figures and he knows how to inspire others with them—that's E. P. Allredge! As statistician for the Sunday School Board there is no man who knows Southern Baptist life as well as Dr. Allredge. He will deliver a message on "The Challenge of the Unreached Multitude" during the FIRST STATE-WIDE BAPTIST SUNDAY SCHOOL CONFERENCE meeting in Nashville, April 6-9.—Those who have heard Dr. Allredge on this subject say it is well worth the cost of a trip across the state to hear him.

Enlargement Campaign First Baptist Church, Newport

First Baptist Church, Newport, engaged last week in an Enlargement Campaign. Seventy-six people responded in taking the religious census. Seventy-five enrolled in the training classes at night. The census revealed 405 enrolled in Sunday School and 808 prospects. The latter part of the week

seventy-two people went out visiting these prospects in the interest of the church program. Pastor Merrill D. Moore and Superintendent C. E. McNabb are leading this church to greater attainments.

Nolachucky Association

Thursday, November 21, representatives from eight of the churches in the Nolachucky Association met at The Briar Thicket Baptist Church for an all day Sunday School meeting. The State Superintendent spoke from ten-thirty until twelve o'clock. Dinner in the good old way was spread and enjoyed by all. The meeting was resumed at one o'clock and for more than an hour these workers asked questions and exchanged ideas in an open conference.

First Baptist Church, Alexandria

Miss Zella Mai Collie assisted the First Baptist Church, Alexandria, in a Training School last week. Rev. Joe Strother is the fine aggressive pastor of this church. Miss Collie taught the book, "When Do Teachers Teach."

Holston Association

This week the State Superintendent is in the Holston Association assisting the Central Church of Johnson City in a City-Wide Sunday School Training School, Religious Census, and Every Member Canvass. Mr. Lawrence Trivette, Associational Missionary, has arranged a meeting of the laymen in the association for Sunday afternoon, December 8. Plans and programs for the coming year for the Associational Brotherhood are to be perfected in this meeting. Dr. W. R. Rigell is the good pastor of the Central Church where most of the meetings are to be held.

First Baptist, Tullahoma

The late W. D. Hudgins was a faithful member of the First Church in Tulla-

homa. His good wife still resides there. The people of that city dearly loved the Hudgins family. The State Superintendent is to have the pleasure and privilege of being in this church on Sunday, December 15. Rev. O. L. Rives, pastor, is a true friend to denominational workers.

Nashville Sunday School Association

One of the best Associational Sunday School meetings which the State Superintendent has been privileged to attend in many years was held at the Judson Memorial Church, Nashville, November 26. Twenty-three churches were represented. Eighteen pastors and general superintendents were present. The total attendance was one hundred eighty-six. The subject for discussion in the general meeting as well as in the different conference groups was: "Putting the Sunday School Attendance in the Preaching Service." The meeting was well planned and highly constructive. Mr. J. N. Barnette, the Associational Sunday School Superintendent, and his co-workers have a splendid emphasis in the programs for 1936.

Greetings New Sunday School Superintendents

There were 655 new Superintendents elected in Tennessee this fall. To them we extend a hearty welcome into the "circle of superintendents." They occupy responsible positions. The churches are looking to them for the success of the Bible School. For these new leaders we breathe a prayer to God that they may have His wisdom in their minds and the love of Christ in their hearts.

Two New Standard Intermediate Classes

Congratulations to the Ever Ready Class, First Baptist Church, Etowah; and the Pure Gold Class, First Baptist, Nashville, for reaching the Intermediate Standard of Excellence. Recognition awards have been sent.

Thanks Mr. Livesay

A card from Mr. C. D. Livesay, Associational Sunday School Superintendent living at Kyles Ford, indicates there were 53 present in a new Sunday School which he organized recently. He says further: "Plans are under way now for the reviving of four other schools." Our associational leaders are doing the job. We are proud of them.

October and November Associational Reports

Association	Churches Repr.	People Pres.	Sup't.
Maury County	11	184	C. C. Robinett
Chilhowee	5	100	M. M. Everett
Holston Valley	3	50	Mrs. H. R. Darter
Nashville	23	186	J. N. Barnette

Training Schools Reported This Month

Church	S. S. Sup't.	No of Awards
Newport, First	C. E. McNabb	46
Nashville, Grace	G. P. Crossway	70
Riceville	H. E. Dodson	9
Nashville, Richland	E. L. Bugno	8
Memphis, Speedway	M. C. Hill	19
Tazell, Mulberry	Frank Greer	4
Chattanooga (City)	Mr. Ben Roy (Sup't. Council)	250

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 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Secretary.....Miss Margaret Bruce, Nashville
 Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee

THE HINDERED CHRIST

The Lord Christ wanted a tongue one day

To speak a message of cheer
 To a heart that was weary and worn
 and sad,
 And weighed with a mighty fear,
 He asked me for mine, but 'twas busy
 quite
 With my own affairs from morn till
 night.

The Lord Christ wanted a hand one day

To do a loving deed;
 He wanted two feet, on an errand for
 Him
 To run with gladsome speed.
 But I had need of my own that day;
 To his gentle beseeching I answered
 "Nay!"

So all that day I used my tongue,
 My hands, and my feet as I chose;
 I said some hasty, bitter words
 That hurt one heart, God knows.
 I busied my hands with worthless play,
 And my wilful feet went a crooked way.

And the dear Lord Christ—was His
 work undone
 For lack of a willing heart?
 Only through men does He speak to
 men?

Dumb must he be apart?
 I do not know, but I wish today
 I had let the Lord Christ have His
 way.

—Alice J. Nichols.

The gospel is not good advice, but
 good news. The evangel or "good
 news" needs a life and a voice. Will
 you give both?

HERE IS AN OPPORTUNITY

An opportunity to share with "the
 least of these" some of the things which
 perhaps do not mean so much to you
 but to hundreds of children in the
 mountains would mean warm clothing
 with which to go to school and Sunday
 school. As we go about working among
 the people of the mountains and mining
 camps every day we really know those
 who are in need. There is no guess
 work and no theorizing about it. It
 is a practical problem. There are many
 children who do not have clothing to
 keep them from the cold of the winter
 and who do not have sufficient food to
 give them warmth and strength in their
 bodies.

In one school in a mining camp where
 there is no work now, there are forty-
 two children in school. We examined,

weighed, and measured these children
 three weeks ago. Of the forty-two, all
 have bad tonsils and decayed teeth and
 all are underweight. Seventeen are
 from 10% to 22% underweight, five
 have sore eyes due to undernourish-
 ment, five have rickets, three have
 goitre, and less than one-fourth of them
 have either fresh or canned milk oc-
 casionally.

For five days we have given these
 children a hot lunch each day, either
 vegetable soup and two pieces of bread
 or hot cocoa and a peanut butter sand-
 wich. Part of this food has been given
 by the local grocers, part furnished by
 our Baptist country people, and part
 given by the Save the Children Fund.
 We intend to keep this up as long as
 we can get something to feed them.
 Several of these children also need
 clothing. There are other communities
 in Campbell County in the same condi-

tion. Think of your own child in a
 condition like this. We need a milk
 fund and an emergency fund whereby
 we might be able perhaps to save the
 life of a precious baby or to provide
 some much needed medicine at a criti-
 cal time. It will give us the same point
 of contact for the gospel that the med-
 ical missionary has on the foreign field
 and that is sought and used in our own
 Baptist hospitals. How we do need a
 trained nurse in this mountain field!

So if you want to help with money
 or if you have any outgrown clothing
 or anything which has in it enough
 good material to make over we can
 place it all to good advantage. Shoes
 are always needed too but they gen-
 erally have to be bought for not many
 second-hand shoes are wearable.

There are about three hundred chil-
 dren whom we want to remember at
 Christmas time with toys, Bibles, books,
 and a Christmas treat. Otherwise their
 Christmas time will be barren of the
 joys which many other children have
 so abundantly. They have all been in
 our Bible schools and we know them
 personally.

Perhaps some Missionary societies,
 Y. W. A.'s, G. A.'s, R. A.'s, Sunbeams,
 Sunday School classes, would like to

List of Objects for 1935 Lottie Moon Christmas Offering (To have preference in the order herewith listed)

1. Salaries of 125 Missionaries	\$100,000.00
2. James Memorial Training School, Bucharest, Roumania	4,000.00
3. Mrs. W. J. Cox Fund for W. M. U. Work on Foreign Fields	15,000.00
1. China	\$3,000.00
2. Japan	2,000.00
3. Africa	2,300.00
4. Argentina- Uruguay	900.00
5. Brazil	2,500.00
6. Chile	600.00
7. Italy	\$ 500.00
8. Mexico	200.00
9. Palestine-Syria	2,000.00
10. Roumania	1,000.00
11. Hungary	
12. Jugo-Slavia	
4. Memorial to Henrietta Hall Shuck	30,000.00
Pooi In Bible Training School, Canton, China	\$2,000.00
Memorial Building in South China	8,000.00
Soo-Sung-Sih W. M. U., Shanghai	500.00
Shih Yu Bible Institute, Kaifeng, China (Annie Jenkins Sallee School)	500.00
Honan-Anhwey Bible School, Kaifeng, China	500.00
Kwang To Women's Bible Training School, Shiu Hing, China	500.00
Pei Hsien Bible School for Women, Kweilin, China	500.00
Bible School, Weichow, China	500.00
Junior College for Girls, Kokura, Japan	6,000.00
Evangelistic work in South China	800.00
Warren Memorial Hospital, China	1,500.00
Kathleen Mallory Hospital, China	1,500.00
Chengchow Hospital, China	4,000.00
Shiuchow Chapel, China	700.00
Missionary Homes in China	2,500.00
5. Girls' School, Abeokuta, Africa	1,000.00
6. Mexican Publishing House, El Paso, Tex.	2,000.00
7. Woman's Bible Training School, Budapest, Hungary	2,000.00
8. Rio Publishing House, Brazil	5,000.00
9. Church at Bahia, Brazil	2,000.00
10. Missionary Homes in Africa	3,000.00
11. Running expenses for launch of Carsons, Africa	1,000.00

Total \$165,000.00

Send all gifts promptly to Dr. John D. Freeman, Treasurer, 161-8th Avenue,
 North, Nashville, Tenn.

share in this joyous task. If so let me know as soon as possible as it is not long now until Christmas time.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Mrs. George L. Ridenour,
LaFollette, Tennessee.
(Campbell County)

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. MARY ELIZABETH TYREE

Mrs. Mary Elizabeth Tyree (nee Dance), wife of Cyrus Hardy Tyree, died October 22, 1935, after an illness of eighteen months.

She was married to Cyrus Hardy Tyree December 19, 1886. To this union nine children were born, George Abbott, George Pitts, John Edmund, Russell Dance, Walter Drury, Hardy Everett, and Arthur Perry Tyree, and Sallie May Tyree (deceased) and Mrs. Elizabeth Tyree Hoover.

She professed faith in Christ when a girl and was baptized into the Spring Hill Baptist Church by Dr. Matthew T. Hillsman. At the time of her death she was a member of Hickory Grove Baptist Church, west of Trenton.

In all her sufferings, and during her long life, she was ever beautiful, self-reliant, gracious, and lovely. She has gone to be with Christ.

DAVID R. SWEET

David R. Sweet passed into the Great Beyond Nov. 11, 1935. He left us with a sweet smile and a wave of his hand.

He loved his God, his home, his wife, and his little son, David Rogers.

God saw fit to take him, I cannot understand why. At the First Baptist Church of Knoxville, Sept. 3, 1927, we started in life together. He was always my sweetheart.

Dear friends, pray for God to give me strength so I can raise my little son.

There is a vacant place in my home that never can be filled. My love for him will grow more and more each day.

His wife,
Mrs. David R. Sweet.

LITTLE MAXINE PAYNE

God called from the home of Mr. and Mrs. Jewel Payne their little four-year old daughter, Maxine, to be with Him. Trusting the infinite wisdom of God, though crushed by her tragic death, we yield our precious treasure to Him. With sorrowing hearts we commend her soul to God who gave, and point the lonely parents and bereft grandparents to God who knows best, and who has gathered this little lamb to His bosom. He will lead and comfort them if they will only trust Him. Maxine was a faithful Sunbeam and will be

missed by her leader and a host of other friends.

Mrs. Clara McAllister,
Committee: Mrs. Una Cobble,
Mrs. Vera Green.

Author: "Have you seen the new play I wrote about the couple who were always quarreling?"

Neighbor: "No, but I heard you and your wife rehearsing it."

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is Hid'de-kel: that is it whic
toward the east of As-syr'i-a
the fourth river is Eu-phra'te
15 And the LORD God t

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Memphis, Bellevue	1809
Knoxville, First	1115
Nashville, Grace	996
Memphis, First	980
Chattanooga, First	930
Memphis, Union Avenue	905
Memphis, Temple	849
Knoxville, Fifth Avenue	761
Knoxville, Broadway	737
West Jackson	689
Chattanooga, Highland Park	660
Chattanooga, Ridgedale	648
Nashville, Belmont Heights	637
Maryville, First	539
Clarksville, First	463
Memphis, Speedway Terrace	463
Jackson, Calvary	461
Jefferson City, First	426
Chattanooga, Woodland Park	410
Chattanooga, Clifton Hills	386
Chattanooga, Red Bank	378
Dyersburg, First	374
Trenton, First	350
Humboldt, First	336
Paris, First	336
Nashville, Grandview	331
Chattanooga, Central	326
Memphis, Central Avenue	323
Newport, First	302
Nashville, Lockeland	300
Chattanooga, Oak Grove	250

By FLEETWOOD BALL

C. O. White, of Clinton, Miss., has accepted the care of the church at Port Gibson, Miss., and is on the field.

A. P. Elliff lately resigned at Ozark, Ark., and accepted a call to Clarksville, Ark.

E. R. Howard, of Ft. Worth, Texas, has accepted a call to the church at Amity, Ark.

S. A. Wiles has resigned at Strong, Ark., to accept the care of the Second Church, Arkadelphia, Ark.

C. E. Rodgers, of Brandon, Fla., has accepted the care of Bay Shore Church, Tampa, Fla., and is on the field.

V. E. Temple has resigned his work at Rodessa, La., and entered Baylor University at Waco, Texas.

I. V. Garrison has resigned at Bangs, Texas, and has accepted the call of the First Church, Ozona, Texas.

H. H. Stagg has resigned as pastor of the church at Welsh, Texas, effective Dec. 1, but has not indicated his plans.

Tennesseans are happy that since his health forced him to resign as pastor

of the First Church, Murray, Ky., J. E. Skinner has moved to Jackson to reside.

A. O. Hinkle, of Lockhart, Texas, has resigned there to accept the call to the First Church, Goose Creek, Texas.

The church at Benton, Ky., N. S. Castleberry, pastor, has lately experienced a gracious revival, Joe T. Odle, of Paducah, Ky., doing the preaching.

H. M. Harris resigned as pastor of the First Church, Madison, Ind., in order to go back to his work in Kai Fang, China.

Bales Avenue Church, Kansas City, Mo., has been assisted in a meeting lately by L. R. Scarborough, of Ft. Worth, Texas. A. V. Hauses is the happy pastor.

By THE EDITOR

Evangelist Ray Palmer, Washington, D. C., has returned from an extended trip on the Pacific coast where he has been preaching and also lecturing on astronomy. He will hold evangelistic meetings after January 1st.

R. K. Bennett, pastor of Stanton and Woodland Baptist churches, is rejoicing over the blessings of God on his work. The vision and service of the churches are growing. He brings out an informing bulletin in the interest of the churches.

Pastor W. F. Powell, of the First Baptist Church, Nashville, has been with Pastor O. J. Wade, of the Beech Street Baptist Church, Texarkana, Ark., in a recent revival. Bro. Wade writes: "Our church and people heard him with pleasure and much profit. He preached the glorious gospel in a glorious way."

The Southwestern Seminary is very anxious to secure a correct and up-to-date list of its alumni and alumnae in Tennessee. If you attended Southwestern Seminary, please send your name and present address to the sec-

retary, William Herschel Ford, Knoxville, Tennessee.

Last week's Baptist and Reflector, on page 10, stated that Bro. Boston begins with the Temple Baptist Church, Memphis, the first Sunday in January, when it should have been January 15.

J. McKee Adams, of the faculty of the Southern Baptist Theological Seminary, Louisville, Ky., assisted Pastor E. L. Smothers and the Newbern Church in a revival in which there were ten additions with others expected to follow. The church was greatly revived. Bro. Smothers says: "I would like to commend this man of God not only as a scholar but as an evangelist of unusual ability."

Dodd Junior College for Girls, Shreveport, La., recently reduced its indebtedness in the amount of \$112,500. Mr. E. C. Solomon, executive in charge, says that the future of the Institution is brighter than ever before, with financial anxieties behind and student prospects in front. M. E. Dodd, pastor First Baptist Church, Shreveport, founded the college and served for some years as its president.

Sunday, December 1, marked the sixth anniversary of the pastorate of C. O. Simpson with the First Baptist Church, Trenton. On that day he repeated the sermons he preached on the first Sunday of his pastorate there. Both doctrinally and practically Bro. Simpson is "a workman that needeth not to be ashamed," and the Trenton Church shall ever be enshrined in our heart. Bro. Simpson in his bulletin urges his members to take the Baptist and Reflector, as other pastors also do. Thank you, beloved.

The Baptist and Reflector announces again, as it has frequently done before, that the policy of the paper for a good many years has been to make a charge of fifty cents per insertion for announcements of open dates by evangelists, singers, etc. Profit is not the motive, but there are good reasons otherwise for this policy.

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A Spiritual thought for every day

A daily reminder of the giver

Evangelist Arthur Fox, Morristown, was recently with Pastor W. C. Reeves and the Highland Baptist Church, Huntingdon, West Virginia, in a revival which resulted in 107 additions. Following this he was with Pastor R. R. Denny and the Tabernacle Baptist Church, Chattanooga, in a meeting in which there were 127 professions and 95 received for baptism.

—B&R—

The Southwest Baptist Church Music Conference, whose purpose is educational and inspirational emphasis on Church Music, will be held at the Southwestern Baptist Theological Seminary, Seminary Hill, Texas, December 16, 17, 1935. Outstanding speakers, conference and song leaders will be on the program. Room and meals will be furnished by the Seminary for \$1.00 per day. For further information write I. E. Reynolds, Chairman Committee, or Rev. P. F. Squyres, Secretary, Seminary Hill, Texas.

—B&R—

Word comes of the marriage on November 22, at Seminary Hill, Texas, of Bro. W. C. Nevil and Miss Rosemary Walters, daughter of Mr. and Mrs. C. G. Walters, Shawnee, Okla. The marriage took place in the apartment of Prof. and Mrs. I. E. Reynolds, the ceremony being said by Dr. B. A. Copass, Professor of Old Testament in the Seminary. After the ceremony Bro. and Mrs. Nevil left for Hornbeak, Tenn., where he is doing mission work for the Executive Board of the Tennessee Baptist Convention. Blessings be on the happy couple.

—B&R—

FROM BRO. FEAGINS

"Once a Tennessean always a Tennessean." The old Reflector used to come to my desk, but the time ran out and the Editor did right to discontinue sending it. Enclosed herewith is my check for renewal. Please let the paper of my childhood come on. As a lad in East Tennessee my father was a subscriber. Dr. E. E. Folk was then editor, and how eagerly we looked forward to the weekly visits of this great old religious journal! Let it come on!

May I report a great meeting we closed recently with the Baptist church of Hazelhurst, Georgia, Rev. Frank Barton, pastor. There were fifty-nine additions to the membership of the church, forty-two by baptism. This was our sixth and last meeting for the year now closing. We celebrate our sixth anniversary as pastor of the Baxley Baptist Church, January 19th. Commencing then Dr. T. F. Callaway, pastor First Baptist Church, Thomasville, Georgia, will be our preacher. Pray for us. Dr. Callaway is the President of the Georgia Baptist Convention, and, as is well known, he's one of the South's greatest evangelists.

May I send personal greetings to two former Georgia comrades who are now

We still receive unsigned communications respecting one of our best beloved pastors in the state, but with the communication unsigned. Just recently it was announced in the paper that we cannot use anonymous communications, even as it had been announced frequently before. We wish we could do otherwise, but there are convincing reasons why this is not done. If desired we do not print the name signed to the article, and frequently for various reasons do not, but we must know the author or person sending in the article. Please do not send anonymous communications.

pastors in the City of Chattanooga: Rev. L. B. Crantford, East Lake, and Rev. Ralph Moore, Central Church. Georgia's loss is Tennessee's gain. We miss them. May I also send love and greetings to Rev. John K. Haynes, of the South Knoxville church. This great and good minister baptized the writer in Holston River, Hawkins County, in August 1900. God bless him and his great church!

Praying God's richest blessings upon the old paper and its noble editor, and the cause of Christ throughout the Tennessee Baptist Convention, I am

Most cordially and fraternally yours,

Walter B. Feagins, Pastor,
Baxley Baptist Church,
Baxley, Georgia.

—B&R—

FROM BRO. WELCH

We have just had Dr. Fred L. Brooks, of Chattanooga, with us at Central Baptist Church of Memphis, in a two weeks Bible Conference. I have never seen a meeting of equal length help a church quite so much. He spoke each

morning from ten-thirty to eleven forty-five on the Book of Revelation, and from twelve-fifteen to one on the Book of Daniel. People filled the auditorium at each of these services and would urge him not to stop, even though, at times he would speak over an hour. At night he preached on some great, deep subject, that deeply stirred the hearts of our people.

I have heard many of the greatest Bible teachers of this and other countries, but I have never heard anyone who could handle the sacred Scriptures like this man. He is the soul of honor, as humble as a child, and comes nearer keeping himself in the background than any man I ever knew. If you want your people toned up spiritually, and the spiritual life of your church quickened, and your people stimulated to a deeper study of the Bible, I would urge you to secure this wonderful man of God for a meeting.—Charles E. Welch, Pastor Central Baptist Church.

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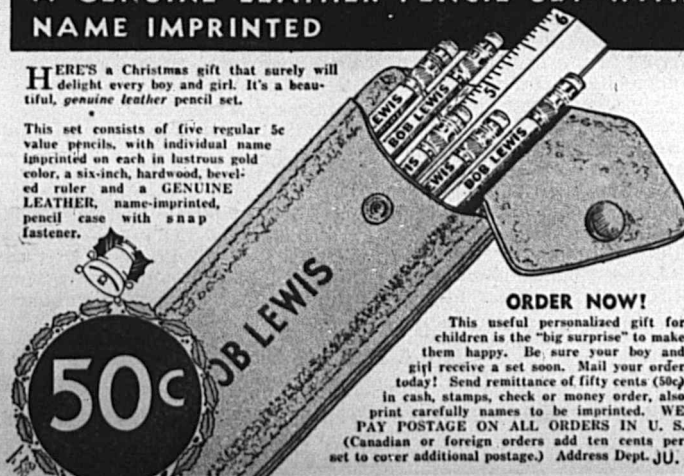
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ALCOHOL AND GASOLINE

(Continued from page 9)

erty are destroyed as a direct or indirect result of alcohol. Thousands of men, women and children forfeit their lives, many in the prime of life, because alcohol and automobiles don't mix.

Where is the man who wisely informed the public that legalized whiskey and beer would float this nation back to prosperity? I fling a challenge in his face and dare him to answer me. Let him prove to me that at any time in the history of this world, alcoholic drinks have brought any benefits to the drinker or those he meets, and I will take back every word I have said. Any thinking person knows that alcohol does not build up but that it destroys and tears down, mentally, bodily and spiritually. Alcohol never releases and brings to the front a person's good, noble and clean desires and ambitions; however, it digs up every dirty, unbecoming and brutal desires and lowers the person's morality and self respect till he will do things that otherwise he would not even think of doing. Then why oh why, will sober, thinking people turn loose in our country the agencies that spread this damning fluid?

Sometimes I try to excuse the repeal by picturing the American people as the drowning man grasping at the

straw. But sometimes, however, I think differently.

Be that as it may, the curse is in our midst, tearing down, destroying, and breaking hearts and lives. We must put it out, and anything that may be done to stamp out this curse however radical or drastic, will not be out of order. Ruined homes, broken hearts, wrecked lives cry out for vengeance, and John Barleycorn sits back and laughs.

Down through the ages comes the cry, "Wine is a mocker, strong drink

is raging, and whosoever is deceived thereby is not wise."

Clarence L. C. Hughes.

Boarding House Comedian: "This turkey, Mrs. Prunewhip, was evidently hatched in an incubator."

Mrs. Prunewhip: "What makes you think so, Mr. Funnyboy."

Comedian: "Because no turkey that had ever known a mother's tender care would ever have turned out as tough as this bird is."

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Have you sung that song in your church services? It should be repeated numerous times during the next few weeks. It is to be the theme song of our new effort to enlist thousands of our people in an honest effort to "prove Jehovah" even as He has invited us to do.

WHAT IS THE PLAN?

The plan is simple. We are anxious to have as many churches as possible to enlist their members in the practice of scriptural giving for at least three months with a view to testing the giving of at least one-tenth of one's income to the Lord's work. Already thousands have tried it out and have found it a means of blessing to themselves and a source of great strength to the denominational work. There are other thousands who, if they will only try the plan for a brief while, will never give it up.

SOME FACTS TO KEEP IN MIND

1. Stewardship is as vital a part of the Scripture as other great doctrines are.
2. "According as God hath prospered you" (I Cor. 16:2) can never become the basis of giving until we all agree that the tenth is the minimum sum for each to contribute of his income.
3. Giving is the best method of moral discipline one can adopt. To give regularly not less than the tenth becomes, therefore, a means of self-discipline which results in great good to one's spiritual nature, and develops a sense of fitness and fairness which make for larger Christian influence.
4. Abraham offered his tithes long years before Moses wrote the law! Moses included tithing in the law because it is right—not to make it right.
5. Jesus never repealed one jot or tittle of the law. He made it fuller and more binding upon us. The Christian obeys the law—seeks to obey the whole law—not in order to be saved but because he is saved. He is asked to give not less than the tithe not because that was a legal requirement, but because the child of God by grace should want to do at least what the people of God had to do under the law.
6. There is genuine compensation—real pay—in knowing that one has at least done the same for Christ out of love that the Jew did for God because of compulsion. There is pleasure in being able to say to the brotherhood, "Yes, I'm a systematic giver through my church."

GET READY NOW!

START YOUR CAMPAIGN SOON!!

REPORT YOUR SUCCESSES TO US!!!

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