

BAPTIST *and* REFLECTOR

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

"Let There Be Light"

Volume 102

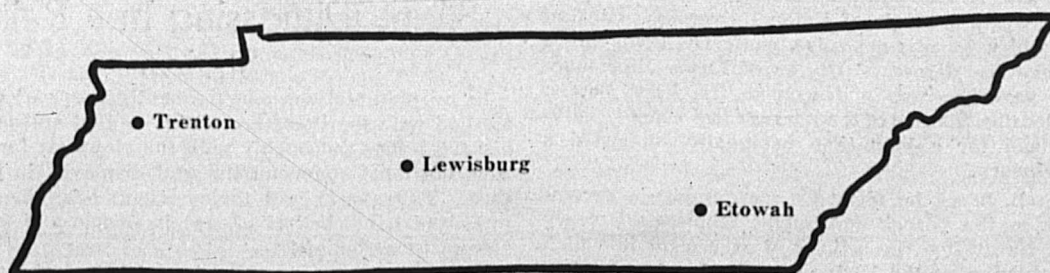
THURSDAY, OCTOBER 15, 1936

Number 42

Woman's Missionary Union

DIVISIONAL MEETINGS

Theme:
Commissioned



MIDDLE TENNESSEE

Lewisburg,
October 19-20, 1936

WEST TENNESSEE

Trenton,
October 23, 1936

EAST TENNESSEE

Etowah,
October 21-22, 1936

Baptist and Reflector

An Investment in Christian Reading.
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O. W. TAYLOR, Editor

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EDITORIAL

The Passing of William L. Spight, LL.D., Servant of God And Benefactor

This is the title of a splendid editorial by Editor Gwaltney in a recent issue of The Alabama Baptist concerning the death of Deacon W. R. Spight, of Decatur, Alabama. Because of the lessons contained therein, we pass on the main things said in that editorial about this good man.

Dr. Spight was a graduate of Union University, Howard College, of which he was a trustee, conferred upon him a few years ago the degree of Doctor of Laws. For more than thirty years he was a deacon in the First Baptist Church of Decatur, teacher of the Baraca Class about twenty-five years, and for a long time personally supported a foreign missionary.

With John L. Brock he formed a partnership in a company known as the "Brock and Spight Wholesale Grocery Company." He drafted the articles of agreement in which the partners dedicated the business to the Lord and asked Him to help them operate it for His glory. A short time before he died he said that it had been a habit of his to dedicate all of his enterprises to the Lord and that he considered himself as the trustee of the Lord. He attributed all of his success, which was eminent, to this dedication. During his life he gave liberally, mainly through his church and denomination, and when he came to make his will, outside of some small gifts, he dedicated all of his estate to the causes indicated below. His sister, Mrs. Annie Low Spight Burr is executrix, and when his estate can be wound up it will be turned over to three trustees who are to operate his enterprises and distribute the net earnings from time to time among certain designated objects. His will provides the following benefactions:

Benevolent Hospital, Decatur, \$10,000, to help indigent patients procure hospital treatment.

Central Baptist Church, Decatur, \$20,000, in part payment of the debt on the church.

Then his will provides for the "W. R. Spight Benevolent Trust" under the management of Mrs. Annie Low Spight Burr, D. F. Green and James H. Johnson. When the proceeds of the properties reach as much as \$40,000 not needed for operating expenses, they are to be distributed as follows:

1. Southern Baptist Foreign Mission Board, 50%.
2. Baptist State Mission Board, 2%.
3. Baptist Home Mission Board, 3%.
4. Southern Baptist Theological Seminary, 15%.

5. Baptist Bible Institute, 10%.
6. Howard College, 10%.
7. Judson College, 2%.
8. Union University, 8%.

His properties are said to be valued somewhere between \$800,000 and \$1,000,000, which, when the estate is finally settled, will be distributed in the ways indicated.

We quote and underscore for emphasis the closing words of the editorial in the Alabama Baptist because they summarize the lessons to be learned from the life and service of Dr. Spight, lessons that should be heeded by all according to the grace of God upon them. "Thus has passed from this earth a good man who served the Lord and not only during his eventful life, but in death remembered his Lord who gave him power to get wealth. In so doing he set a good example for other men who have been blessed with the material things of life."

Itemize these lessons:

1. The dedication of enterprises to the Lord and the operation of them as His trustee for His glory. Here is something applicable to farming, merchandising, or other endeavor, whether large or small.
2. The blessing of God upon men who thus honor Him.
3. Serving God in this life and then in death remembering Him in the distribution of earthly goods which He has enabled one to accumulate.

If these things were more widely followed by Christian men and women, not only would social and economic justice be served, but also the work of spreading the gospel to the ends of the earth would be adequately supported. And, in addition, such men and women would themselves have a new radiance and joy in their own souls.

When we walk with the Lord in the light of His word,

What a glory He sheds on our way!

As we do His good will, He abides with us still,

And with all who will trust and obey.

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Silent Witnessing In a Railroad Station

In railroad stations one frequently sees racks which are stocked with the literature of this or that cult or ism. One disagrees very thoroughly with the views set forth by these isms but must commend the zeal displayed in propagating them. Those racks with their contents bear silent testimony to the doctrinal beliefs of certain people and to their loyalty to those beliefs.

Having occasion recently to catch a train at an early morning hour at the union station in Jackson, we saw on the station wall a "Christian Science" rack with its literature and near it the rack of the Senior B. Y. P. U. of the First Baptist Church of that city. In the latter were two fine tracts, one by Dr. W. W. Hamilton on "Open Communion, Right or Wrong," and the other by Dr. E. Y. Mullins entitled, "A True Denominationalism."

Though we warmly commend these tracts, which may be procured free from the Baptist Sunday School Board at Nashville, yet this is not our purpose here. Rather we pay tribute to the silent testimony to the truth which is being borne by these young people. Through the distribution of these tracts they reveal their stand on two things that are widely discussed and disputed in Christendom. And their doctrinal conviction and zeal are to be commended. Of course, their pastor, Dr. W. C. Boone, is proud of them.

From time to time, one is sure that other literature besides the tracts named is distributed. Thus silent testimony is enlarged.

On other occasions we have seen the B. Y. P. U. or other organization of other churches which has also borne its silent testimony to the truth by displaying sound literature in public places. Among other pieces of literature we have sometimes seen the Baptist and Reflector displayed. All Baptist people or organizations who distribute any sound literature in public or in private and thus bear their testimony to the truth deserve commendation.

That instance of silent testimony to the truth in the station at Jackson is not singled out as deserving more praise than a similar service by others. It is referred to as an example which is duplicated in other cases and which might well become more extensively duplicated. Surely Baptists with the truth in their possession ought at least to be as zealous in reading and disseminating their literature as errorists are in reading and disseminating theirs.

And then, the circumstances that morning served to make that instance of silent testimony to the truth impress us with more than usual force. The early, lonely hour—the rack with the literature of a false religious system in it—and the B. Y. P. U. rack with its tracts true to the Word of God near the other—expressive of the continued conflict between truth and error.

In this conflict may more and more Baptists line up on the side of the revealed faith, not simply passively, but also actively and earnestly.

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The Associations

NEW SALEM

With a large attendance, excellent discussions and abundant hospitality by the hostess church, New Salem Association met in the Hickman Baptist Church, Hickman, Joe M. Strother, the aggressive pastor. W. B. Woodall was elected moderator, succeeding M. D. Hackett, J. F. Neville, clerk, and J. G. Minton, treasurer. Alternate, Paul Wilborn, preached the annual sermon, which we did not get to hear, as we were appointed to preach to the overflow crowd at the same hour. Good reports were made and some fine strokes were made for our co-operative work.

STONE

Stone Association met at Cedar Hill Baptist Church, W. N. Selby, pastor. Pastor and people splendidly entertained the body. C. D. Tabor succeeded J. H. Roberson as moderator, Harold Stephens was chosen assistant moderator, Robert Lee, clerk, and E. H. McCaleb, treasurer. W. T. Parrott, Crossville, TVA Supervisor for Cumberland County, preached for the annual sermon an excellent message on the theme, "The Baptist Message." Stone Association seems to be looking forward in a definite way. Cedar Hill Church, a very young church, is making a fine record under the leadership of Pastor W. N. Selby.

RIVERSIDE

This body met at Three Forks Baptist Church, Elvin Phillips, pastor, which entertained the body excellently. George M. Phillips was elected moderator, E. M. Smith, assistant moderator, Mrs. Louisa Carroll, clerk-treasurer, and Shirley Speck, assistant clerk-treasurer. O. M. Geiger preached the annual sermon, a forceful sermon on "The Second Coming of Christ." Some good reports and addresses were heard up to the time when we had to leave.

JUDSON

Sylvia Baptist Church, Lewis H. Platt, capable pastor, finely entertained the Judson Association. R. J. Williams succeeded E. W. Tidwell as moderator with Lewis H. Platt as assistant. Chas. T. Busselle was elected clerk, and J. F. Edwards, treasurer. For the annual sermon, R. M. Hastings preached a splendid sermon on "My Church" (Matt. 16:18). Some good reports were made and some good blows struck for the Co-operative Program.

At each association some remembered the paper and all except one voted to put on the special campaign for subscriptions.

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First Baptist Church, Carthage

Sunday morning, Oct. 4, the editor enjoyed preaching to an appreciative audience in the First Baptist Church of Carthage. V. Floyd Starke is the capable pastor. He was away in a revival. Dinner in the home of Bro. and Mrs. W. H. Matthews and the particularly gracious courtesies shown by them shall long be remembered by the editor and Mrs. Taylor. Bro. Starke is doing a splendid work at Carthage.

Climbing The Ladder

Round by Round

5,000 Plus 5,000 Subscriptions By Jan. 1, '37

WATCH ME
CLIMB FROM
TIME TO TIME

The Reflector Boy says:

Well, folks, there are three things that can be done in reference to this ladder:

1. Abandon the ladder and let it be torn down. I do not believe Tennessee Baptists are willing for that to be done, and neither am I.

2. Stand still on the ladder. Tennessee Baptists do not want that to be done and neither do I.

3. Climb up the ladder. This is the suitable thing, the happy thing, the glorious thing!


Some pray for me to climb the ladder who are not in a position to do anything else. Thank you, friends! Others pray and are also sending in subscriptions. Thank you, my friends; prayer and subscriptions send me up the ladder! Since the last count here are the names of those who have sent in subscriptions:

N. B. Fetzer, Nashville,
J. W. Nelson, Dover,
Pastor C. D. Creasman, Lewisburg,
Mildred Slover, Covington,
Pastor L. A. Byrd, Henning,
Pastor H. B. Cross, Nashville,
Miss Mary Northington, Nashville,
G. Nat Boyd, Chattanooga,
Mrs. H. W. Collins, Memphis,
C. M. Percy, Murfreesboro,
Mrs. M. B. Head, Nashville,
Pastor H. J. Beasley, Lenoir City.

AND THE RESULT IS THAT UP I GO ANOTHER ROUND TOWARD 10,000 SUBSCRIPTIONS TO BE RECEIVED IN 1936 TO SUPPLEMENT THOSE ON HAND AT THE BEGINNING OF THE YEAR!

Am I happy over it? I should say I am!

"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

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Foolish Fallacies

By Ethel Hubler

Young John Barleycorn is a chip off the old block. "Old John" was a "murderer from the beginning and abode not in the truth," and his young offspring—the relegalized liquor trade—is just like him.

Repealists enticed the voters with many fancy promises about the great benefits to accrue to the nation following the return of the beer and whisky traffic. Let's review these promises.

What about unemployment?

The secretary-treasurer of the International Union of the United Brewery Workers says the number of wage earners in the breweries are 45,925 in the United States—a small showing! The Christian Century says that there are more people out of employment now than at any time in the last five years.

What about crime?

There are now 1,000 more federal prisoners than at any time in the nation's history. Liquor is crowding the prisons.

What about youth?

To add "moral atmosphere" to our drinking, we adopted the noble British institution of barmaids. The New York Times says: "The old saloon had its faults, but at its worst there never was any chance that you would have to fight your way through school girls to get to the bar."

What about dry state protection?

The Internal Revenue department has been issuing licenses to wholesalers in dry states. In one state alone, Alabama, seventeen wholesale beer dealers have been licensed. This same department has also stated that there are 480 retail whisky dealers and 328 retail beer dealers in Alabama.

What about lowered taxes?

The taxes of most of our citizens are mounting, but the President recently signed a bill reducing by fifty percent the taxes on still wines and other beverages. This action is not conducive towards "balancing the budget" from liquor sales.

What about bootlegging?

A congressman from North Carolina, Mr. Doughton, appropriately describes the condition in relation to bootlegging when he exclaims, "This country is now a 'Bootlegger's Paradise.'" An editorial in the Commercial Appeal says: "It is estimated that but 15% of all liquor being used in this country is tax paid."

What about loss of property and life?

Toll for the year 1935: dead 36,400; injured 1,277,000; permanently disabled 107,000; losses and property damage, \$1,600,000,000. Was liquor the primary influence in this disastrous situation? The Pennsylvania State Safety Department has issued a card upon which the words appear: "Drunken driving doesn't pay." The states sell the driver the stuff, and he gets drunk, and then the state warns him to be careful. Consistency, thou art a jewel.

What about reducing the sale of intoxicants?

The consumption of liquor was to be reduced under repeal, especially "hard liquors." The supply of whisky in the bonded warehouses of the United States is the greatest in the nation's history. The first seven months of the fiscal year showed an increase of \$53,695,812 in Federal revenues from intoxicating liquors. Steadily the consumption of liquor mounts.

What about prosperity's return?

We are feeding more men and women in our jails than ever before. The money that liquor started circulating is finding its way into the pockets of the doctors, the nurses, the hospitals and the undertakers, and the coffin manufacturers. "Prosperity" is not in the right direction. The

grocery stores, the shoe manufacturers, and the clothing merchants should be getting this money.

What about the "no saloon" promise?

Chicago has 21,000 liquor selling places, three times the number in the old days. The nation's capitol has 490 more liquor licenses than ever before. There are 437,000 liquor places in America. The fat saloon-keeper, with his white apron, has been removed, and the young sons and daughters, our fairest, have taken his place. "Bar-flies" and "beer-hustlers"—more women bartenders now, than men.

What about "moderate" drinking?

The drunkards of 1945 are beginning to take their places in the parade. Hundreds of thousands of young girls and boys are taking their places in the procession. During the last "Three long years," there has been a 183% increase in youth made uninsurable by drink. In the words of Bishop Robert McIntyre, "How shall we step over the tiny graves of little ones slain by drink to face the ire of Him who 'loves the least of these'?"

The road ahead!

Educate, educate, beginning with the kindergarten! Vote, vote for only dry officials. Vote as we pray. Cologne cathedral was 600 years in building, but it was built! The complete abolishment of the liquor traffic must be accomplished. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Five Bottles of Beer

G. W. Lowe, Obion, Tennessee.

In the report of the Interstate Commerce Commission investigation of the cause of the wreck at Covington, Tenn., in July, published in the Commercial Appeal Sept. 6, they report that the driver of the car had drunk five bottles of beer in the 4½ hours prior to the wreck and that he drove his car down the track until overtaken by the fast train and killed. The engineer and fireman were also killed and eight passengers were injured.

Those who were responsible for the return of beer and liquor had a lot to say about the amount of revenue that would be collected. Would it be possible to collect enough revenue to restore the lives of the engineer and fireman, who lost their lives in the line of duty? Figure the amount taken by the state, county, and city governments and compare it with the loss of three lives. Then add the tremendous property loss and see how the account balances.

"Be ye not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6:7. This scripture is as God talking and we had better take heed. Now who were the sowers? Each member of Congress who voted for the bill, the President who signed the bill, each member of the State Legislature, the Governor, every member of every town board who issued licenses, every individual citizen who voted for the repeal of the Eighteenth Amendment. These are the sowers.

What will the harvest be? We are already reaping a bountiful harvest. No one can deny who reads the papers. No one is safe on the highway, especially over the weekend, because of drunken drivers. Often we hear someone say they are opposed to the return of the saloon in the state. When we have them I can see no difference from the present state. There is no difference in selling liquor than in selling beer; both are intoxicating.

It was bad enough in the horse and buggy days. Now, with the highways crowded with cars, the harvest will be greater.—(Union City Daily Messenger.)

TIME FOR A GREAT EFFORT

JOHN D. FREEMAN,
Executive Secretary

October brings the hour when Tennessee Baptists may lift their heads with pride and declare, "Another debt has been paid in full." Three years ago your secretary could not borrow money without great effort. He had to plead for \$2,500 with which to meet the deficit on the previous year's State Mission account. Baptist credit was at low ebb indeed! We owed somewhere near \$40,000 in addition to the unpaid balance of the pledge to the Memorial Hospital.

Things have changed wonderfully during these three years. About \$20,000 of that old debt has been paid. Interest has been reduced from six per cent to five. Our credit is restored, and the bankers are anxious to lend us money. Since November, 1933, we have not borrowed a penny for current expenses! All employees of the Board are working on the "pay as you go" plan—if the money comes in, we receive our pay; otherwise we get only such part of it as the funds will cover. And the glorious thing about it is that the Baptists of Tennessee have not failed to provide enough for all salaries.

We yet owe \$7,000 on the old State Mission account. We can easily pay that off this October, if only our pastors and Sunday School superintendents will rally their people and lead them in making a really worth-while effort. Only three cents per member of those enrolled in Sunday School will do it. Five cents per member will pay the debt and leave us a good surplus with which to begin the new year's work. Ten cents per member will pay the debt and make possible five additional full-time missionaries for 1937! Your Secretary so earnestly desires to see it done that he is putting 250 times ten cents in this special offering October 25th. If you love the Cause of Christ in Tennessee, will you join him in a large offering?

What Workers Say

"Mrs. Nichols and I agreed to give this year 10 per cent of every dollar paid us through our churches to the Co-operative Program. I want to say that it has been the best year we have ever had in the ministry. I know now that the Lord is able to make all grace abound unto us."—A. D. Nichols, Cowan.

"The ground has been given and the materials are furnished. We hope soon to begin work on our churchhouse which will be built near the tree under which Miss Collie conducted the V. B. S. and where we have had Sunday school and preaching services throughout the summer. In the meantime we have secured the use of a mill room for our services."—C. B. Pennington, Celina.

"Our one handicap here is due to the loss of our car. For only fifteen dollars per month, I could have paid for gas and met payments on the car, but I didn't have that. Without it, it will be impossible to visit the five mission points in the county where I have sought to open work." (Imagine having to close five mission stations, or at least a part of them, for lack of fifteen dollars per month, \$180 per year!)

"Our church is doing better than for a long time. For months offerings have met current expenses and the church has paid off an old debt. The 'Prove Me Plan' has done much for our church and we are going to push it this fall."—L. H. Hatcher, North End, Nashville. (Another mission venture soon to be self-supporting.)

"There is no greater field for mission work than that which is found in the Tennessee Valley in West Tennessee. Whole counties are practically untouched by Baptists, and unless we do something about it soon, it will be too late. Fanatical religious sects are entering the region, and they are winning the people. Three full-time missionary evangelists should be thrown into the region immediately."—An Evangelist.

"We have planned to put a missionary in Watauga Association for the coming year. Holston Association's experience with Lawrence Trivette has proved to us that the day of the associational missionary is not past, but just

dawning. We want the State Board to help us in this venture."—A Pastor.

Big Plans Needed

"God expects great things of His people." No truer expression was ever put into words than that. Since Baptists are very evidently God's peculiar people in this day of dying autocracy and waning ecclesiasticism, it behooves them to put forth the most vigorous effort in their glorious history in order to spread the boundaries of their ministry and enlarge the scope of their mighty influence for the masses of men. The Volunteer State occupies the strategic center of the new industrial empire which the Tennessee Valley Authority is building. Whatever may be our personal attitudes toward this venture, we know that it has come, that a large portion of its program has been accomplished, and that the tremendous amount of electrical energy which it is harnessing will eventually bring to our area vast industrial enterprises. Already there is talk of a twenty million aluminum factory in the Norris Dam area. Small factories are springing up in all the towns of Middle and East Tennessee. Others will come. Within the next ten years the industrial population of our state will have been doubled.

So far we have kept pace fairly well with the industrial expansion. Elizabethton, Kingsport, Erwin, Johnson City, South Pittsburg, Tullahoma, and many other large towns have adequate church facilities for the present population, but many of them need additional help from general workers in order to enlist and train their members. Clinton has risen in a fine way to provide churches for her expanding limits. Columbia, Murfreesboro, and such towns are pressing out. But the expansion is only beginning, and it must everywhere be kept abreast of the growing industrial population. If this is done, we must have a larger State Mission force.

We must also keep in mind that the coming of these factories and mills means an inevitable drift of our people from the rural sections to the towns. Furthermore, we should remember that many rural church members are not strongly fortified in their doctrinal beliefs, and have no adequate safeguards against the temptations which beset them when they move into the congested centers. Thousands of them have already gone and only a small per cent of them have moved their church letters with them. Strong evangelists are sorely needed to go with them and inspire them with visions of the opportunities for a larger Christian service than they have before known.

Another challenge comes to us. It is produced by the rural villages which are springing up near to the industrial plants. Siam, near Elizabethton, is an illustration. This beautiful valley has been occupied by a sturdy, noble band of farmers. No more attractive spot can be found anywhere. It is drawing numbers of families from the silk mills in Elizabethton. Half a dozen homes are being built, or are just finished. These people, thank the Lord, have realized their responsibility and have provided a beautiful modern house of worship. They are going to build a pastor's home and have a resident ministry. Already they have gone to full-time preaching. No less than three hundred similar villages will spring up during the next ten years. We must lead their people to prepare for them by building suitable meeting houses and securing full-time preaching by trained resident pastors.

How Can It Be Done?

The question can be answered in only one way. It can be done when Tennessee Baptists realize their responsibility for their own people, pay off the old state mission debt and provide a large sum for the employment of more field workers, associational missionaries, and for the supplementing of the salaries of pastors who volunteer to man the fields of opportunity opening before us. Make the October State Mission offering a big one and we shall begin at once to enter the fields.

A World View of The Sunday School

I. J. VAN NESS

It was a great privilege last summer to be able to attend the World Sunday School Convention at Oslo, Norway. I pass over any attempt to write about the country, though these Northern countries of Europe are well worth writing about. The people in them are our kind of people—steady Protestant people. Instead, I am venturing to offer a few comments on the World Sunday School Convention, for it is a great conception, this setting forth of the Sunday school—with the open Bible—as one of the forces of religion, the world over.

Let it be said at once that this organization is one of the great forces, world forces, for evangelical religion. Its name is attractive, and tells at once of the peculiar place the Sunday school has in evangelical religion. I shall offer later some contrasts which will distinguish the Southern Baptist conception of the Sunday school, but no one can help being interested in so great an ally as this World Sunday School Convention, for the meeting, and the forces expressing themselves in it, stand outspokenly for evangelical Bible religion, though the great underlying conception of the Sunday School is as an agency for reaching "little children;" yet the emphasis always was on conversion, the Lordship of Christ, and the Bible. One can find himself in good company where these truths are being promulgated.

I came away, however, impressed with the far-reaching contrasts which have come to prevail in our Southern Baptist methods and organization. Doctor Alldredge had advised me of the fact that Southern Baptists had now come to the place of preeminence in that its registered church membership had reached 4,200,000, making us the largest denomination in America, and aside from "state churches," the largest group of free evangelicals in the world. Alongside of this, naturally, is the fact that our Sunday school enrollment is the greatest among the evangelical free churches of the world.

One of the interesting features of the meeting was the presence as a vice president—and as the presiding officer of the closing session—Doctor Henry Allen Boyd of Nashville, leader of the Negro Baptists who work with the National Baptist Convention (unincorporated). There are two National Conventions representing the Negro Baptists of America, both having their headquarters in Nashville. Together they represent an immense constituency. It was my privilege, with Doctor Frost, to help Doctor Boyd, the father, begin his work as a publisher. The younger Boyd carried himself with dignity and self-respect, and in a modest and helpful way.

One of the great pleasures of this meeting was the traveling companions it introduced us to. On the steamer going over and returning, we had a fine fellowship with Sunday school people from many sections.

The next meeting of this Convention, four years from now, is to be in South Africa. A great many of our people should begin to lay by in store for a unique journey to a far away country. It will be easy and cheap to travel, with good people as companions, making a journey pleasant and useful.

I have stood in my denominational relationships for di-

rect, denominational leadership, but looking forward to this meeting in 1940, I can see in it an opportunity, not only for a visit to a strange far off country, under most favorable conditions, but an opportunity to carry with us help, not only in fellowship, but in helping to keep to the forefront the great Bible simplicities. This World Convention of Sunday school leaders is at best, our kind of people.

As one travels through England and these Northern countries, he cannot fail to be impressed with several things. One is the relation of religion to the state. In these Northern countries the Lutherans are the state church, while in England it is the Episcopalians. In all these countries, however, the enthusiasm of religion finds expression in some form of Methodism or Wesleyanism, while the desire for freedom in local work, and for the authority of the Bible, develops some form of Baptist life—our Baptist people, without state aid, which they everywhere decline, must depend on conviction and individual faithfulness. They honor us by their faithfulness.

There is one aspect of these World Conventions worth emphasizing—one who attends finds himself in new and

congenial company, and this is no small factor. Travel depends in a large measure on the kind of people you travel with. The development of modern "Tourist Class" accommodations serves to group congenial religious and educated people, such as most of us live among at home, as traveling companions. This not only reduces the cost of travel, but lets the average person, such as you and I, find a company that will be congenial and agreeable.

Another of the interesting features of modern travel is to find out its safety and convenience. To women traveling in small groups it offers safety, and with courtesy and helpfulness everywhere. Such groups no longer are unusual. The world is a better place because of the groups of school teachers and other women, who by twos, or in small groups, now travel the world around.

—Nashville, Tenn.

State Missions

Certainly it is highly desirable that every Sunday School should make the most of State Mission Day, which is the last Sunday in October. Adequate suggestions, articles, and a program for this day are contained in the October issue of the Sunday School Builder, the September and October issues of the Baptist and Reflector. Pastors and superintendents are urged to get and study this literature and use this wonderful opportunity for the presentation of State Missions to our people, and for the securing of a liberal offering for this cause.

How They Like It

C. O. Simpson

Kentucky voted for repeal and got legal whiskey. They were going to usher in the MILLENNIUM and make everybody temperate.

But did they? If so they appear to be sick of such millennium, for Crittenden County recently voted whiskey out by a majority of four to one, Woolford County by a majority of two to one and the city of Mayfield raised the license fee so as to make the sale of whiskey prohibitive.

Legal whiskey was also going to do away with bootlegging. But did it? The Dixon Journal (Dixon, Ky.) stated last week that the sheriff of Webster county had captured one of the largest stills ever found in the county, AND WEBSTER COUNTY HAS LEGAL WHISKEY.

Yet, many people will still believe these false and threadbare claims of designing politicians in spite of all evidence. When a man wants whiskey, he will argue for it and have it regardless of facts, reason or results.

News And Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

BOARD PAYS \$70,000 ON DEBT OCTOBER 1

The Home Mission Board applied \$70,098.39 on the principal of its debt October 1, making a total of over \$90,000 paid on indebtedness this year.

In addition to the payment of this large sum on its debt, which was made possible through increased regular receipts, the Board has, from designated offerings and income from the Bottoms Trust Fund, opened several new fields and appointed a number of new missionaries this year.

All new missionaries appointed, however, Dr. J. B. Lawrence, executive secretary, points out, have been added by means of designated funds. No new work in the mission program of the Board is being opened except as such expansion is required by designated offerings.

Four of the seven missionaries appointed at the October Board meeting were to fill vacancies created by resignation, and the other three were appointed out of designations of the Annie W. Armstrong offering.

Total offerings of the year through September amount to \$307,187.38, an increase of ten per cent over the same period in 1935.

Baptists will be glad to know that these increased gifts have carried on the Home Mission program, paid interest when due, and made possible the payment of \$90,000 on principal, and the designated offerings have opened new mission work.

CUBAN CHURCH CARRIES GOSPEL INTO 615 HOMES IN ONE DAY

A modern record for number of sermons preached in one day by the members of one church was no doubt made on September 8 when the Baptist church of Cruces, Cuba, organized in teams, went into the homes of their city and preached the gospel in 615 services within a fifteen-hour period.

This total is nearly double the number of services held last year when members of the congregation, on a similar mission, preached 328 sermons in one day.

Rev. Ismael Negrin, a missionary of the Home Mission Board, is pastor of this church which joins so heartily and enthusiastically in a gospel program of carrying the word of salvation to those who do not come to hear it.

This year the church was organized into teams, non-Christian homes contacted for permission to hold services, and the workers met at five o'clock on the morning of September 8 for a brief service at the church before going from house to house with the gospel.

It was the day that Cuban Catholics were celebrating in honor of their patron saint that these earnest Christians went from house to house, from six-thirty in the morning until ten-thirty at night.

After fifteen hours of such services, it was found that during the day 5,214 people had heard the gospel in 615 services, and that 3,243 tracts had been distributed. The tired and happy workers went to their homes as the hour of midnight was tolled from the tower of the Catholic church.

ONE HUNDRED CONVERTED; MANY HAD NEVER HEARD GOSPEL BEFORE

Missionaries L. C. Smith and A. D. Martin preached in a revival meeting in a community in the extreme southern end of Louisiana in September which resulted in one hundred professions and the establishment of a mission.

Dr. J. W. Beagle, field secretary of the Home Mission Board, who was in the services the last two days of the revival, states that many of the converts had never heard

JOE BURTON, Publicity Secretary

the gospel before the two home missionaries came for the meeting.

People came up the bayou in their boats for the services, which were held in one of the homes of the community. The missionaries report that there have been no regular religious services in the community, and that there is not even a school for the children.

Before the meeting closed, the man in whose home services were held gave an acre of his twelve-acre farm for a church and school, and Dr. Beagle said that he would be responsible for the erection of a building.

Rev. Perkins Wayne, graduate of Louisiana College and of the Baptist Bible Institute who had been in the services, felt the call of this needy field and agreed to accept the work on faith. The Home Mission Board will likely make some provision for his needs.

SANATORIUM WORKER HAS INTERESTING MONTH

Rev. J. C. Vandiver, El Paso

Our work at the Sanatorium has been unusually interesting the past month. One thing of interest has been the coming for rest and treatment of a Chinese preacher from Fort Worth, a student in Southwestern Seminary whose health broke down about two months ago.

I have never met a finer Christian. The Broadway Baptist Church in Fort Worth is paying his expenses.

Another thing of interest has been the making of some much needed repairs. All of the rooms on the south and north have been painted. It looks like a new place.

Also, the Baptist women have seen some existing needs and are doing some fine work. They have hung curtains in many of the rooms, and one group is now ready to place curtains in the sun parlor. Every church without exception is doing something for the Sanatorium.

I conduct preaching services, in addition to Sunday school, at the Sanatorium each Sunday.

Rev. John Hitcher, Indian missionary at Stillwell, Okla., has opened a new mission and is hoping to organize a church in a difficult field.

In the community, he says, is only one Christian man, and practically all who come to services are women and children. "I am trying my best to win souls in that community," he writes. "There are quite a few people there whom I am trying to win for Jesus Christ's sake."

In this mission and in the church at Stillwell the missionary has baptized seventeen this year. He writes that he is having great success in the church work.

ELEVEN CHILDREN OF MISSIONARIES ARE NOW ENROLLED IN COLLEGE

Through gifts of the women to the Annie W. Armstrong offering and the efforts of Mrs. Una Roberts Lawrence, mission study editor of the Home Mission Board, eleven children of home missionaries are enrolled in college.

According to Mrs. Lawrence, the colleges have co-operated by making liberal discounts and most of the other expenses will be met by designated gifts.

The total cost to the Home Mission Board through this student fund is \$2,128. Mrs. Lawrence states that this amount will keep the eleven students in school for the entire year. The amount on hand already for this purpose is \$1,300.

Those in charge think that the balance of \$828 still needed will be given by interested individuals and organizations.

A DIGEST OF

BY: C. W. POPE (Contributing Editor)

Religious Thought

(Neither the editor nor the contributing editor necessarily concurs in all the opinions expressed on these pages.)

HIT CRIME IN THE CRADLE

(The Christian Leader, Sept. 19, 1936)

"Hit crime in its cradle," is the counsel given the country at large by Dr. Sheldon Glueck, president of the National Crime Prevention Institute. Tendencies toward crime which are evident in earliest childhood must be blocked at their inception. Dr. Glueck exploded the idea that the notorious criminal is a man or woman of exceptional ability, cultured and possessing such skill in commission of misdeeds that detection by law enforcement officers is practically impossible. Recent extensive research shows that a substantial percentage of parents, brothers and sisters of delinquents and criminal offenders to be mentally defective, mentally deceased, or mentally defective. Moreover, to a marked degree these come from broken homes which were broken during the pubertal and adolescent years of the criminal's life. Frequently the boys of such homes are withdrawn from school at an early age to engage in street or factory trades to help provide for the family. The great majority come from dirty, crowded homes in slum areas and regions full of corrupting influences. Fourteen per cent of juvenile delinquents showed signs of misconduct at six years or less.

MUSSOLINI, HAILE SELASSIE AND GOD

(Religious Digest, Sept., 1936)

"Where is now thy God?" We have prayed that God would deliver Abyssinia. We have done all that we know and the forces of evil have triumphed. What now? If any cynic presses me I can point to a lonely Cross set on a high hill, which, when it was raised up was the symbol of torture, of apparent defeat of goodness and the apparent victory of ruthless and merciless hate; but which is now a symbol of victory, a sign of triumph and the greatest spiritual power the world has ever known. God has not forgotten the Abyssinians. Their blood cries to Him from the ground. Her many brave warriors are dead. Her women and children will carry the scars of mustard gas to their graves. Mussolini may chuckle with a sense of victory, scorn the verdict of the world and brush its opinions aside. But the end is not yet. I do not pretend to see how God works out His age-long plans, but my faith in God is strong enough to make me believe several things. One of them is that no individual or nation ever commits evil and gets away with it without its terrible results being visited upon it. God is the moral Governor of the universe and one of His laws is that evil does not pay. History is full of instances of the apparent success of evil, but which, in reality were the causes of ultimate failure and defeat. King David, lusting after Uriah's wife had him killed. But was it all over? The remainder of the story tells of the fearful consequences of his sin. Ahab coveted Naboth's vineyard, and Queen Jezebel got it for him. But the dogs lapped Ahab's blood in the spot where they had shed the blood of the murdered Naboth. Nero persecuted the Christians, throwing them to the lions, and burning them in his gardens; but history records the price that he paid for his sin, and his name still remains the synonym of treachery and crime. Will Mussolini be an exception to this law? God's laws never change. However, let Christians not allow their indignation about Abyssinia to become hatred of the Italian people, and let not our present indignation cause us to take up any rod of vengeance or make us vindictive.

THE BELEAGUERED CHURCH

(The Commonweal, Sept. 11, 1936)

The church today is truly a beleaguered fortress. In Russia, in Germany, in Mexico, and in Spain the assault

proceeds in an attempt to overthrow the church. Militant atheism has organized its forces throughout the world to overthrow the Christian Church. The secular press does not adequately report the relentless progress of this international war upon the church. In Mexico there are three whole states where all churches are closed, even for private prayers.

It is in Spain that the most bloody and cruel conflict rages. There the flames of burning churches and schools, above the mute, dead bodies of victims, give evidence of the bitter hatred against the church. There, too, are examples of highest spiritual heroism—many of the slaughtered men, women and children went to their deaths singing the praises of Christ and freely accepting their fate. Out of the fiery and bloody torments of these new Spanish martyrdoms there is springing up a renewed force of devotion bringing hope and rejoicing to the hearts of the faithful.

TOMMY SAVIORS

The British "Tommies" are assuming the role of saviors in the "land that once flowed with milk and honey," according to reports through the Literary Digest. Martial law reigns in Jerusalem. This "holy land" has become the scene of unholy hatred between Arabs and Jews. Three Arab chieftains recently reached an agreement to consolidate their forces for a renewed attack. The Arabs—the modern Canaanites—are employing raids and ambushes in an effort to discourage further immigration of Jews into the country. The rebellion has reached such a state that the British Government has dispatched seven transports and two battalions to restore order to the troubled land. The public is allowed the free use of the streets of Jerusalem each day only from 4:30 to 6:30 P. M. During these hours the streets become alive with humanity only to be deserted when the recess ends.

CHRISTIAN PACIFISM

(British Weekly, Sept. 3, 1936)

In the last analysis, it seems to me, the church will have to decide whether it looks upon war as sinful and will have nothing to do with it whatever, or whether she is prepared to go the limits in carrying it on in the interest of justice and the rights of humanity. There can be no middle course. Compromise will eventually bring dishonor and contempt.

It is almost universally admitted that war cannot be humanized. It is worse than useless for men to think that war can be reduced to something like the status of an old time Rugby game. Now if the church says that under certain circumstances war is right she should surely be prepared to carry on, not only in her own defense, but also in the interest of her weak brothers and sisters. However right it might be for a partly Christian State to say that it will not take up arms except in her own self-interest, it can never be right for a church to take that position. In season or out of season, if she is to be true to her commission she must be ready to rise up against oppression, and injustice and lawless aggression. She must hazard all, even when the cause seems lost. And if the state is dilatory and refuses to act she must give it no rest until action is taken. There was surely never a clearer case for defense of the weak than when Abyssinia was so ruthlessly attacked. Yet we did nothing except put on mourning. Let us face up to reality in this matter. Why were we prepared to do nothing militarily? Was it not because we were afraid of plunging the world into war? But would that same fear have held us back if our own interest had been involved? We reach the position, then, that war is right in self-defense. That the wholesale slaying of men

and women is right when we are defending ourselves, but wrong in defense of the weak and unjustly treated. Surely if the church admits that war is right when practiced in self-defense, it must also admit that it is right when practiced in defense of the weak who are unjustly treated and abused.

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WHAT COMMUNISM DOES TO WOMANHOOD

A copyrighted United Press article of September 27 tells of a group of women communists who boarded a captive ship in the harbor of Bilbao and tortured and butchered, then murdered, helpless prisoners of war. The women, brandishing long knives, swarmed aboard the vessel, and yelling like demons, slaughtered 210 persons, after first subjecting them to indignities and torture. The first victims were thirty priests; these were stripped, spit upon, and maltreated, then killed and their bodies thrown into the water. Upon some of the bodies of the tortured priests the crazed women carved the communists symbol of the hammer and sickle with butcher knives, before they were finally put to death. Most of the women wore the communist emblem.

This event may be taken as an extreme example of what communism does to womanhood. Women with faith in God and devotion to religious principles have been noted for their kindness of heart and deeds of mercy. Throughout all history women have been regarded as the incarnation of the gentlest qualities and the finest sensibilities in human life. Deeds of cruelty and torture are usually associated with the other sex. Here, perhaps, we have an example of what happens to womanhood when she loses faith in God, faith in immortality, and faith in mankind. When faith is dead, virtue is gone, love turns to hate, and the finer sensibilities are crushed out of the soul, then woman becomes an animal of cruelty and crime, a Delilah and a Herodias. The noblest qualities of womanhood are developed only in the sunshine of religion. The rising tides of communism not only threaten faith in God, but art, music, literature, culture, and all that refines and ennobles womanhood and manhood are threatened too. Communism opposes war between nations, but advocates and promotes war between classes. C.W.P.

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THE LEAGUE FACES ITS CONSCIENCE

(Christian Century, Sept. 30, 1936)

On September 21, the League of Nations assembled at Geneva for one of its most crucial meetings. The League is accustomed to facing crises, but in this meeting the League must face its own conscience and choose between the dictates of its conscience and the demands of a dictator who recognizes no law but that of the mailed fist. Italy, realizing the eagerness of England and France to have her return to the League councils, has declared that she will not return while Ethiopia is recognized as a League member in good standing. A few months ago the League condemned Italy as the aggressor and exonerated Ethiopia. Now the price of Italy's return to the League is the betrayal of the nations which the League exonerated. It is reported that England and France would give assent to Mussolini's demands but for the vigorous objections of the smaller nations of the League. Is Italy's presence at Geneva so essential as to justify the betrayal of conscience and the reversal of positions on justice and right? Will not a return on the conditions indicated further humiliate the League members? And when and if Mussolini returns after enforcing such conditions will he not return to become the dictator of the League?

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CHRISTIANITY IN GERMANY

(The Presbyterian Tribune, Sept. 17, 1936)

Christians all over the world have been thrilled by the recent ringing declaration of the German Protestant Christians. There is no hesitation on the part of these German heroes as to where they will stand when it is a choice between God and Hitler. A recent declaration reads, "We call upon the servants of the church to bear witness to the

Gospel of Jesus Christ without compromise and without fear of man. Many have been sent to prison and concentration camps and others have suffered expulsion and sore trials. We do not know what may still be in store for us. But whatever this may be we are bound to be obedient to our Heavenly Father."

This statement reminds one of the defiance of principalities and powers made by the early Christians of Rome. Once more as in the days of Rome a man cannot be a good citizen and be a Christian. He who protest the campaign against the Christian faith must expect to be branded as an enemy of the state. There are those who have believed that Christianity is doomed. These heroic German people give the lie to all that. The gospel of Christ is still the power of God unto salvation, and ultimately the rulers of the earth must acknowledge it.

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I HATE WAR

(Christian Index, Sept. 24, 1936)

I hate war—I hate it because I have watched it waste the substance of the earth. I hate it with the terror of one who has known the sting of its torture and the frenzy of its fear. I hate it with the passion of one who has held its dying against his breast. I hate it with the disillusionment of one who has gathered up its bloody fragments and remembered its broken promises. I hate it with the agony of one who has sons to be numbered and daughters to be offered should its guns grow hungry again. I hate it for the crimson bubbles on all the seas, for the poisoned breath it gives to the wings of the wind and for its fences of skulls that girdle the globe. I hate it for the men it maims—bodies mutilated, eyes blinded, limbs severed, faces shut up forever behind masks. I hate it for the goodwill it destroys, the truth it perverts, the lie it exalts, the murder it decorates, the brotherhood it despoils. I hate war and I believe. I believe that right is ultimate might. And because I both hate and believe, I hear the trumpet of the dawn when men shall beat their swords into plough-shares, and their spears into pruning-hooks, and when men shall fear war no more.—Daniel Poling.

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WHY EDGAR GUEST ATTENDS CHURCH

(The Presbyterian Tribune, Oct. 1, 1936)

I attend church when I can, and do for the church what I can, because I believe in it. I have found nothing in my religion that has interfered with my progress for a single minute. The church has never held me back from a single opportunity. It has been my source of inspiration and comfort, and I shall be an ingrate and a fool to desert it now. Criticized, derided, belittled, ridiculed and mocked as it is, the church stands for all that is finest in our thoughts. It is still the mother of our greatest sons and daughters.—Edgar A. Guest.

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RESPECTABLE CRIMINALS

(Christian Herald, Oct. 1936)

Long since, the time has passed when criminals hid in dark alleys or sulked in dark basements. The day of the mask and the dark lantern is over. Crime lives next door to you. Crime often plays bridge with you. Crime dances with your sons and daughters. These persons of the under-filth are not simply poor boys, or moral invalids as the super-sentimentalist would have us believe. They are marauders who murder for headline; rats crawling out of their hideouts to gnaw at the vitals of our civilization. True, they are dressed as we are dressed. They live as we live—often upon a better scale because of the rich rewards of the so-called profession, but their standards are those of pigs in a wallow—as such you must regard them—without sentiment, without the influence of pandering politics, or fantastic schemers; but as definite scourges from whom we are safe only when they are behind prison bars and forced to remain there.—J. Edgar Hoover.

Commendation For Brother McMurry

After two years and four months Pastor Wm. McMurry resigned from the First Baptist Church in Greenville, Miss., to accept a call to Lockland Baptist Church, Nashville, Tenn. He leaves here September 14.

In his going Greenville and Mississippi lose a very valuable pastor. He is truly a man of God and has been used of Him in a marvelous way to proclaim His word. He is energetic, forceful and faithful in upholding the principles of Jesus Christ and fearless in denouncing sin.

During his ministry here there have been 460 additions to the church, 174 of whom came by baptism. This averages nearly four per Sunday. Also a large number of individuals have rededicated their lives to Christ.

Every department of the church work has made great strides of progress because of his spiritual leadership which caused every lover of Christ to yearn to do more for His cause.

Never had the church launched out into such an active missionary program until he came. He leaves four mission points functioning well. One of them a Chinese mission, two others in near-by communities and the fourth at the jail. From these mission stations over thirty members have been added to the church. Through this particular work scores of people have been reached who would otherwise have no Gospel contact. The Lord has used His servant here in a gracious manner to get close to people in every walk of life and win them to Christ.

The Wednesday evening program is quite unique in that it furnishes periods for social, information, and inspiration. The average attendance at these Wednesday evening sessions has been well over one hundred.

The W. M. U., B. T. U. and S. S. have all received new life and Spiritual growth under his leadership.

As a teacher of the Word, he is a master. Many souls have been uplifted and enlightened by his teaching. He is a great preacher, pastor, teacher and friend, full of wisdom, consecrated to God's cause.

God surely sent him to Greenville and his people here pray for his continued effective work in his new field at Lockland.

Much can also be said about Mrs. McMurry, who has been a great blessing and inspiration to the W. M. U., Sunday School and other local, State and Southwide work in which she has participated. She is a born teacher and has given of herself unstintingly to this work in all departments of the church. Those who have come in contact with her teaching have been stirred and their visions enlarged under the spell of her brilliant mind and consecrated life.

They leave Greenville with the admiration and appreciation of the First Baptist Church.

JNO. D. DAVIS.

CHRISTIAN EDUCATION TO BE STRESSED UNDER THE DIRECTION OF THE EDUCATION COMMISSION

Christian education has received a new impetus by the action of the Southern Baptist Convention in the St. Louis meeting. Following the appropriation of \$1,200.00 for the expenses of the Education Commission a two-day conference was held at Ridgecrest in which educators and others interested in Christian education participated.

The Commission took definite action on two matters at the conclusion of the conference in Ridgecrest. The first was the decision to publish and distribute significant news and views in a monthly bulletin edited by the Commission. Topics related to Christian education with special emphasis upon the work of our Baptist colleges will be used. Every school of the sixty-six will be eligible to have significant news in this bulletin.

The second decision was to make the wisest possible use of an entire week next summer at Ridgecrest. The program will include a consideration of the vital issues involved in providing and maintaining Christian education; the char-

acter of instruction in Baptist colleges; the methods of administration in Christian colleges; and the inspirational addresses which will be made by outstanding educators, ministers, and laymen.

The Ridgecrest management showed every courtesy to those who engaged in the conference and agreed, as expressed in a public announcement, that an entire week would be available for the Christian education conference in 1937.

Dr. Charles D. Johnson, Chairman of the Commission, began at once to make plans for Christian Education Week next year. He will be assisted in the formulation of the program by other officers and by members of the Commission.

BOOK REVIEWS

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

The Collapse of Cotton Tenancy by Charles S. Johnson, Edwin R. Embree and W. W. Alexander. The University of North Carolina Press, Chapel Hill. Price \$1.00.

In this volume of about seventy-five pages the authors present their findings and conclusions with reference to cotton tenancy in the South. Some startling facts have been revealed. It is shown that cotton farmers who add one billion dollars to the wealth of the nation each year are the poorest, most impoverished and backward of all the large groups in America. The region itself is called "a miserable panorama of unpainted shacks, rain gullied fields, straggling fences, rattle-trap Fords, dirt, poverty, disease, drudgery, and monotony." Isn't that a picture familiar not only to country dwellers but to those of town and city who may take the pains to drive into the country in almost any direction and observe? The pitiable condition of cotton tenants—both colored and white—presents one of the most challenging problems Southern Baptists have to face. And we have to face it—we dare not close our eyes to it. We have been doing that too long already. It is high time that we were waking up and doing something about it. It is not wholly a government problem—it is more of a Southern Baptist problem because Southern Baptists predominate in the South. We shall never solve the problem by tabling resolution looking toward social betterment. Such an act is cowardly, reprehensible, inexcusable. It is more than an economic and social problem, it is a moral and religious problem as well, and we cannot ignore it and be true to our Lord and Master. All Southern Baptists need to read this little book.

O. O. G.

Twenty Years with Billy Sunday by Homer Rodeheaver. Published by the Cokesbury Press, Nashville, Tennessee. 1936. 149 pages. Price \$1.00.

The author says by way of preface, "Twenty years with the Rev. William A. Sunday gives me the right to say that I knew the real Billy Sunday, not the man publicity created but the flaming apostle of Christianity." Everyone knows that Mr. Rodeheaver was Billy Sunday's song leader. And "Rody" was loved, probably, next to Billy himself. So when you see that combination, "Twenty Years with Billy Sunday by Homer Rodeheaver," on the title page of a book, you settle yourself for a delightful time, and in this case you will surely not be disappointed. Mr. Rodeheaver lets us see a Billy Sunday that we really did not know. You must live with a man to really know him, and twenty years is long enough. The Billy Sunday, with all his punch and fire is there, and then the intimate touches, characteristics of the man off the platform are also there. The author wields the pen of an artist. The book is worth many times the price.

J. C. M.

HARRISON-CHILHOWEE HAS GOOD OPENING

Harrison-Chilhowee Baptist Academy is happy to report the largest enrollment in a number of years. We will have twenty-six in the graduating class next May, which is the largest class to graduate in the history of the school.

We have represented in our student body twenty-three counties of Tennessee, seven states, and one foreign country. There are 41 orphans and children from broken homes, 14 ministerial students, and six for definite service.

We have moved the boys into the new dormitory, and it is full to overflowing. We are happy to announce that we have secured the services of Miss Mittie Morris, who has spent a number of years in denominational schools, to have charge of the new dormitory.

Our building is not yet completed. We are hoping to have it finished and fully equipped soon. The trustees were forced to borrow \$2,000 recently in order to complete the work. Practically all the above amount has been pledged by churches, and we are hoping to have our building complete—without debt—when these pledges come in.

We have a number of ministers and mission students who are here on faith, and we are praying that our good people are going to send in sufficient scholarship funds to care for them. It is heart rending to us to turn one hundred fifty worthy boys and girls away because they could not work and make their way in school. Won't you join with us and pray that the Lord will open the hearts, minds, and pocketbooks of our good Baptist people until we can enlarge our facilities to care for those we are compelled to earn this way. We are losing many real diamonds in our denomination when we have to turn this large group away.

We need land, dairy cows, poultry, etc., to assist these who must work to get an education.

Twelve out of twenty-three graduates of last year have entered colleges this fall. Seven of the twelve are in the following Baptist colleges: two in Union University, two in Carson-Newman College, one in Furman University, and two in Mars Hill College.

Pray for us in this task of caring for the spiritual needs of these students.

REPLY TO DR. SKINNER'S "PLEA FOR THE JEWS"

By Paul R. Hodge

I notice in Brother J. E. Skinner's "Plea" that he is laboring under at least two serious misapprehensions concerning what some of us believe who hold the hope of a future national conversion of Israel. He thinks that this furnishes "the most prevalent and most dangerous of all the excuses" for neglecting the present day evangelization of these people. He also charges that we teach "two plans of salvation—one for the Jews without repentance and faith, and the other for Gentiles through repentance and faith." Only a little investigation would have shown him that he produced both of these straw men out of his own imagination. I am conversant with the views of the "writers" to whom he refers, and I never knew one of them to subscribe to either position.

We believe that every Jew who dies in unbelief is as much eternally lost as any Gentile, which is sufficient reason for their present day evangelization. On the basis of Zech. 12:9-14 we believe that "when they look upon Him whom they have pierced," they will repent with most bitter mourning. We do believe, however, that their faith will be brought about in a different way from ours, in that theirs will at least be consummated by the personal sight of Him, after the example of Thomas and Paul (John 20:29; 1 Cor. 15:8; Matt. 23:39).

As to Dr. Skinner's arguments against the hope of Israel's national conversion in connection with our Lord's return, he finds that our main New Testament passage—Rom. 11:25-32—refers to "spiritual Israel," and not national Israel. If anyone will only take the trouble to analyze this passage he will see that it cannot possibly be understood to mean spiritual Israel without doing utmost violence to the continuity of thought. It is spiritual Israel who are "blinded in part" now, and who are "enemies" of the gospel for our sakes? If their "fall" and "casting away" was national and not individual, as Dr. Skinner contends, then by all the force of logic their future "fulness" and "reception" must also be national (Rom. 11:12, 15). And was Paul mistaken in standing for the hope of Israel's twelve tribes (Acts 26:6-7)?

As to Christ's warnings to be ready when He returns, it is a sound Scriptural principle that the responsibility to heed warnings necessarily rests upon those who have at least heard or known something of them. Our Lord does not thereby bind Himself not to extend mercy to those whom He may still find

here in the flesh, but who have never even heard of Him or His gospel? All of the "illustrations" Brother Skinner cites, as the virgins, wicked servants, and even sheep and goats, are limited in their application, and do not embrace the whole human race.

As to Christ's atonement not being effective in a "day of judgment," we believe that this "day" will not be a twenty-four hour affair, but a whole dispensation lasting more than thousand years. While it will mean definitive judgment for all individuals who have previously had an opportunity, we must remember that new generations will continue to be born and live in the flesh throughout that whole era. The fact that as an age it will be characterized by judgment no more precludes the application of the atonement to individuals who may then believe, than an age being characterized by law before our dispensation of grace precluded individual salvation then for all who believed. And I assert "without the least fear of successful contradiction," to borrow a little of my brother's language, that the oft-repeated inference that Christ will abandon His mediatorial office at His second coming is one of those "unfounded appendages" of something. Give us plan Scripture proof.

I had prepared, Brother Editor, a much longer reply to Dr. Skinner's remarks, going much more into detail with his arguments. But in order to conserve space, and with the hope of getting an early reply before the brotherhood, I will try to content myself with this brief reply.

I am in full sympathy with the plea for the present day effort to win the Jews. Our conscience ought to be stricken that we do so little for God's people who are still "beloved for the fathers' sakes" (Rom. 11:28), and that Southern Baptists support only one lone missionary to "the lost sheep of the house of Israel."



The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North,
Nashville, Tennessee.

THE HOUSE OF BETSY ROSS—TWO MILLION PEOPLE OWN IT!

On Arch Street, in Philadelphia, there is a quaint little house, tucked away between its loftier neighbors, like a violet in a garden of stately flowers. Yet, as one approaches the tiny dwelling, it stands forth distinctly despite its smallness and demure plainness, for before it floats a great United States Flag, and above the lowly doorway are these arresting words: "The Birthplace of Old Glory."

Those words possess a drawing power that is irresistible to all real Americans, leading them to the modest door that opens on the sidewalk. As the threshold is crossed, one enters a wee shop where cards and tiny flags are for sale; then the way goes on across a little hall, into a long, narrow room whose floor is formed of wide, thick planks that have grown smooth and white from much scouring. There is a great fireplace at one end of the room, and tradition says that before that ancient hearth, one day in 1777, stood Robert Morris, George Ross, and General Washington, consulting with the little Quakeress, Betsy Ross, about making a flag for the nation, which was at that time emerging into being. And tradition says that in that same room, that night, after the three gentlemen had gone their way, little Betsy Ross, the widow of a patriot who had given his life for his country, sat up all night long cutting and sewing the first flag that was later on adopted by Congress, and which is, with a few slight changes, our United States Flag of today.

Betsy Ross was the daughter of Friends, in whose quiet home the law of love and kindness was in active operation, forming the matrix in which was moulded the character of the girl who was destined to go down in history as the maker of our nation's first flag. And when she went with her young husband, John Ross, to the little house on Arch Street, they founded a real American home. And it is good to know that our first Great Banner was made by clean, kind, womanly hands, which were guided by a heart in which there was no guile or fear, because it was filled to overflowing with faith and courage and love. It is also good to know that our flag came into being in a real American home, beside a real American hearthstone, where there was honesty and simplicity and kindness and fidelity because love of God and country burned there as a great lighted lamp whose flame was never allowed to grow dim.

The little Flag House was erected in the time of William Penn, and was

built of bricks brought over in the good ship "Welcome." This was a sailing vessel, of course, and left Delph with one hundred colonists on board, one-third of whom died on the way over of smallpox. The rest settled in Penn's colony, and the ballast was used to build a house that is now one of the great patriotic shrines of the United States.

The tiny Flag House is three stories, with many paned windows which have heavy wooden shutters that date back to the time when a man's house was often his fort and refuge as well as his home and abiding place.

For nearly fifty years after the first banner was cut and stitched "by hand," in the tiny upholstery shop on Arch Street, national flags were made there by Betsy Ross, her daughter, and their assistants. Later on, when the little flag maker died, the house was occupied by a tailor and then by a shoemaker. It is a significant fact that always those who lived in The Flag House were honest, simple, hard-working people, earning a living by the work of their own hands.

About a decade ago the tidings went forth that the house where Old Glory was born was to be sold and torn down to make way for more pretentious buildings. Almost at once there came into being "The Betsy Ross and Flag House Memorial Association," whose sole aim was to save the place where the first flag was made, and keep it as a shrine for the nation. A call was sent forth asking that patriotic people would join in the effort to buy the house, each person paying only ten cents. The response was astounding. Subscriptions to the fund poured in from all over the world. They came from every state and every territory of our Union; they came from every land where real Americans lived who loved and revered the Stars and Stripes of their homeland. They came from school children, who gladly sent their ten pennies, their young hearts glowing with love and patriotism. They came from every race, for no other flag flies so close to heaven as does ours, and no other flag spreads so wide its folds as does Old Glory; giving peace and safety, shelter, protection and opportunity to people of every race, land, creed, and color.

With the money sent in the Little Flag House was bought and endowed, and it now enjoys the unique distinction of being the only house in the world that is owned by two million people! Best of all, each of the two million bought a share in the wee house because they loved it, and regarded it

as something very precious. On a great parchment that is framed and hung on the wall of a room where the first flag was made, the name of each state and territory of the Union is inscribed, with the number of people in each state and territory who contributed to the saving of the birthplace of Old Glory. The Flag House Association is not a money-making enterprise; it called for only what was actually needed, and what came in has all been used for one purpose, and that is to preserve the Betsy Ross and Flag House for the people of the United States.

The Little Flag House has been visited by more people than any other shrine in the United States except Mt. Vernon. There are enough autographs of world-famous men and women in the Flag House register to paper the Flag Room, if they were all spread out on a flat surface.

Despite the fact of its being open to the public daily, and that thousands of people pass through its rooms each year, there is a singularly sweet home atmosphere in the Flag House. It is as if the sweet and gentle Quaker Lady, Betsy Ross, still lived and worked there. It is the fragrance of peace and contentment; of simplicity and kindness and good will, proving that the house in which a person has lived and worked and served partakes of that person's atmosphere, just as a box in which a rose has been kept is filled with perfume long after the rose has withered and died.—Malone Chapelle, in *Kind Words*.

YOUR SEEDS BLOW INTO MY GARDEN, FRIEND

Your seeds blow into my garden, friend,
Whenever the wind is right;
They blow on the wings of the breeze
by day
And they ride on the gales by night.
Your seeds blow into my garden, friend,
And nestle among my flowers;
In the soft, sweet soil of my garden plot
They wait for the sun and the
showers.

Whatever you grow in your garden,
friend,
Of beauty, or ugly weed,
The fall will come and the wind will
blow,
And over will come your seed.
Your words blow into my life, my
friend,
Or whether of good or ill,
Your thoughts fly over, like ships of
love,
Or daggers that pierce and kill.
Your smiles blow into my heart, my
friend,

And neighbor across the way;
They blow and blossom in buds of love,
A blessing to life all day.
Your life is a garden of love, my friend,
And planted with kindly deeds;
So ever and over the wall will blow
Into my garden, your seeds.
—The Christian Advocate, New York.

BAPTIST TRAINING UNION

HENRY C. ROGERS.....Director
 MISS ROXIE JACOBS.....Junior-Intermediate Leader
 MISS RUBY BALLARD.....Office Secretary
 149-6th Avenue, North
 NASHVILLE, TENN.
 Convention President.....HERMAN L. KING



AWARDS FOR MONTH OF SEPTEMBER

The following awards were issued in Tennessee during the month of September and in the following Associations:

Big Emory	9
Chilhowee	26
Clinton	14
East Tennessee	16
Fayette	19
Giles County	6
Grainger	12
Holston	7
Jefferson County	12
Knox County	244
Lawrence County	18
Madison County	6
McNairy	16
Nolachucky	10
Ocoee	181
Polk County	105
Shelby County	60
Sweetwater	21
William Carey	15
Wilson County	6
Total	803

EAST TENNESSEE ASSOCIATIONAL MEETING

The East Tennessee Training Union Association held its regular quarterly meeting at Pleasant Grove Baptist Church on September 20. The theme of the meeting was "Enlargement." Rev. Charles Osborne, pastor at Pleasant Grove, led the devotional. There were 147 present and 13 churches represented.

The following associational officers were elected to serve during the coming year: Director, Miss Myrtle Treece; Associational Director, Mr. Edward Liebrock; Secretary and Treasurer, Miss Eleanor Hickey; Chorister, Mr. Lucas Kellar; Pianist, Miss Ruth Duyck; Group Leaders, Miss Elizabeth Thomas, Miss Zella Kenyon, Miss Peggy Stradley, Miss Estelena Williams, and Mr. Louis Clark; Adult President, Mr. J. P. Lindsey; Senior President, Mr. Roy Proffitt, and Intermediate Leader, Miss Anna Williams.

Miss Peggy Stradley made a five-minute talk on "How To Admit a New Member into B. Y. P. U." Rev. Merrill D. Moore, pastor of First Church, Newport, led an open discussion on "How We Enlarge our Training Unions." During this discussion enthusiastic reports were given about new B. Y. P. U.'s being organized throughout the association.

Rev. James A. Clark, pastor of Alder Branch Church of Sevierville, was the key-note speaker of the afternoon. This meeting was presided over by Rev. Hobart B. Ford, who has been director for the past year. The entire program was enthusiastic from the beginning and showed every sign that Rev. Ford's work is making a lasting impression on the Association.

"ALL ROADS LEAD TO CHATTANOOGA"

Have you started making plans yet to go to the Baptist Training Union Convention meeting in Chattanooga on November 25-26-27? You certainly will not want to miss this. We're going to have the best speakers, the best of conference leaders, six big banquets all being held at the same time, and an orchestra will be organized under the direction of Mr. B. B. McKinney. The hotels in Chattanooga have given special rates as follows:

Read House and Hotel Patten—

Three to a room with bath—\$1.50 per person; four to a room with bath—\$1.25 per person.

Park, Eastern, Ross Grand and Plaza, Northern, James Walden—

Two or more to a room with bath—\$1.00 per person.

Start now to plan to attend this great meeting.

PRAYER CALENDAR

Our State Training Union Convention must be built on prayer. Already there are many people throughout the state who are praying for the ones who will appear on the program. Won't you join us in prayer for the following for next week:

- Oct. 17. Miss Lillie Mae Hylton
- Oct. 18. Dr. R. J. Bateman
- Oct. 19. Mr. E. E. Lee
- Oct. 20. Rev. Merrill D. Moore
- Oct. 21. Rev. James A. Ivey
- Oct. 22. Rev. Floyd Stark
- Oct. 23. Rev. C. E. Wright
- Oct. 24. Dr. H. B. Cross.

STATE B. S. U. CONVENTION

The State B. S. U. Convention will meet with the First Baptist Church in Nashville October 30-31, November 1. Among those on program are: Dr. R. Kelly White, Dr. C. S. Henderson, Dr. J. T. Warren, Dr. J. J. Hurt, Dr. C. Oscar Johnson, Dr. J. E. Dillard, Mrs. J. O. Williams, Miss Mary Nance Daniel, Dr. Dawson King, and Dr. R. G. Lee. Plan now to attend this great convention.

NEXT WEEK

In next week's issue of the Baptist and Reflector the statistics for the past Training Union year will be run. This will be of great interest and will give the achievements in Tennessee Baptist Training Union work for the past twelve months.

PLEASE! PLEASE!

Please send to State Baptist Training Union Director, 149 Sixth Avenue, North, Nashville, a complete list of all the associational and Training Union officers and their addresses. Also please send the names and addresses of all Senior and B. A. U. presidents; all Junior, Intermediate, and Story Hour leaders.

Mr. Henry C. Rogers Says—

You ought to read the following books:

"Prayer" by C. O. Hallesby.

"Choosing a Career" by George Bijur.

"Youth and Creative Living" by Maus.

"I Dare You" by Danforth.

"Singing on the Road" by Sangster.

"Alone with God" by Androse.

"What God Hath Joined Together" by Boone.

"Be Kind to Yourself" by Young.

PLAN NOW

It is now time to start planning to attend the Fellowship Feast at our State Convention in Clarksville. The State Training Union and Sunday School Departments will foster this meeting. It will come at 5:30 on Wednesday evening, November 11. Dr. John D. Freeman, Dr. W. F. Powell, and Dr. T. L. Holcomb are to be the speakers. This meeting will be held at the Woman's Club and will only cost fifty cents per plate.

A most successful training school has recently been held in the South Knoxville Baptist Church with five classes being taught. The books used were: B. A. U. Manual, Christian Leadership, Planning a Life, Training in Christian Service, and Studying for Service. Average attendance was seventy-nine; highest attendance any one night was eighty-six. A fine spirit prevailed throughout the school.

State Mission Day In The Sunday School

October 25

These Are Included in State Missions:

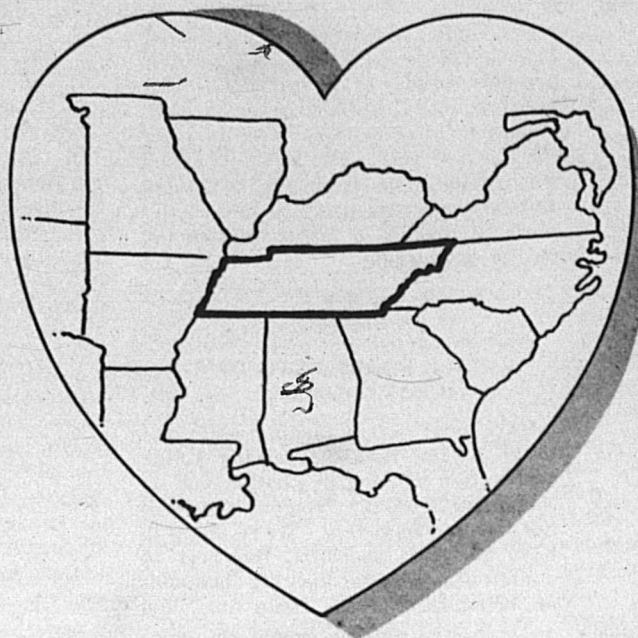
Sunday School

Brotherhood

Missionary
Pastors

Negro
Missions

Prison
Missionary



Training Union

Student Union

Baptist and
Reflector

Evangelism

Preachers'
Schools

Tennessee is in the heart of the Southern Baptist population. For more than 100 years Baptist life has flourished in this state. Glorious have been the accomplishments of the past. The ringing question comes, "But what of tomorrow?" Tennessee Baptists, as a whole, have been loyal and true to the Book. Our churches have proclaimed the heart of the Gospel for the hearts of the people. A message that does not affect the heart is as sounding brass and tinkling cymbals. The call comes from many sections of this state for the Gospel. On October 25 Tennessee Baptists will be given an opportunity, through the Sunday Schools of this state, to answer these calls. It is hoped this year that at least \$10,000 may come through the Sunday school offering to strengthen our work in this state for the coming year.

Plenty of material has been mailed by the Sunday School Board and from the State Mission Board to every Sunday School superintendent and church in the state. Careful preparation should be made by those who are to give the program. Envelopes will be sent free upon request for the people to use in this offering.

These are Some Needs for State Missions:

1. 1,200 communities have no Baptist preaching or teaching stations.
2. Many grown people have never witnessed a scriptural baptism.

3. 1,000 Baptist churches in the state are comparatively indifferent to a mission program.

4. One and one-third million souls in Tennessee are lost.

5. Four county seat towns yet have no Baptist churches and a score of others must have large support from State Missions before they will have self-supporting churches.

6. Thousands of our people have no idea of their responsibility as stewards of time, influence and money. State Missions is one force that will help them to learn the vital lesson.

EVERY HOUR OF THE TWENTY-FOUR SOMEWHERE YOUR CHURCH SHOULD BE:



These Things You Can Do:

1. Call a conference of the officers and teachers to go over with them the State Mission material you have received.
2. Plan and make careful preparation for your special program for Oct. 25.
3. Make zealous announcements next Sunday about this special day.
4. Give the program on Sunday, the 25th, with as much enthusiasm as possible.
5. Provide the people with offering envelopes.
6. Have a season of prayer for State Missions.
7. Take the offering.
8. Mail your check to Dr. John D. Freeman, 149 Sixth Avenue, North, Nashville, on Monday, October 26. The books for this financial year close October 30. Be sure to indicate the name of your church and association so that proper credit may be given on the books.
9. Send a letter with your check, giving any items of special interest connected with the program and offering.

The offering goal — "NOT LESS THAN \$10,000"—we're counting on your church to do its best.

SUNDAY SCHOOL LESSON

By THE EDITOR

OCTOBER 25, 1936

Christianity As Love

Scripture: Acts 18:1-4; 1 Cor. 13:1-13.

Golden Text: 1 Cor. 13:13.

Readings: 1 John 4:7-11; Matt. 22:34-40; Rom. 13:8-10; John 21:15-17; John 15:12-17.

Paul had spent eighteen months in Corinth, capital of Achaia, preaching and teaching the gospel of Christ. To the Corinthian church he wrote the First Epistle to the Corinthians, which contains, in chapter thirteen, what has been called "The Psalm of Love," a matchless piece of writing. Our theme today is "Christianity as Love."

I. Love Imparted in Regeneration.

The love which is the central essence of Christianity is not natural but spiritual. It is possessed only by the regenerate man and is lodged in the heart by way of the atoning cross and the power of the Holy Spirit (1 John 4:10, 19; Rom. 5:5).

II. Love Consecrated to the Gospel

(Acts 18:1-4).

Christian love in the heart moves one to the work of giving and helping give the gospel to men. It led Paul to do his marvelous gospel work in Corinth in behalf of both Jews and Greeks. Love by way of the cross begets the missionary spirit. In Paul's case we see:

1. **Manual Labor in Order to Preaching.** With Aquila and Priscilla he made tents for a living in order to preach the gospel to the people in Corinth. He did not do this in all cases, but he did it when necessary. So should the preacher today. God's people ought to support the preacher (1 Cor. 9:14), but if they fail to do it, the preacher has an honorable example in Paul to engage in some secular work for a living.

2. **Preaching in the Synagogue on the Sabbath.** The sabbath found him delivering the message and doing it to all classes. Love moved him. Love serves.

III. Love Bestowing Value (1 Cor. 13:1-3).

Unless what one says and does is fundamentally prompted by Spirit-imparted, Christ-enshrining love, neither has any Christian quality, though it may have the praise of man. In the verses before we see love imparting value:

1. **To Speech.** The tongues and eloquence of both men and angels are only noise unless the love of Christ is their source. This is a test of preaching and of all speaking.

2. **To Knowledge.** To "understand all mysteries and all knowledge" would certainly class one as incomparably brilliant. But apart from the love of

Christ in the heart this would all be spiritually valueless in nature. Here is a test of both religious and intellectual learning.

3. **To Faith.** Though one might have miracle-working faith, it could not be justly classed as Christian unless it sprang from and was exercised under the sway of the love of Christ. Here is a test of the "many wonderful works" that men may do.

4. **To Giving.** Should one give away all he had, it would not be Christian giving unless it sprang from Christ in the heart. Here is a test of our giving.

5. **To Sacrifice.** If one sacrifices his very life for a given cause and is not moved by the love of Christ in doing so, it does not possess spiritual quality.

Hence, apart from the love of Christ in the regenerate heart as its spring, what we say or do does not possess spiritual quality. It is the shell with the kernel absent; it is form without the spirit. Consequently, many religionists who may have been widely praised for their words and their deeds may turn up at last not to have been doing Christian service at all except in the form of it.

IV. Love Behaving Appropriately (1 Cor. 13:4-7).

In these verses Paul lists the qualities of the love of Christ in the heart and its behavior among men when it is allowed its proper sway.

1. **"Suffereth Long."** It endures wrong treatment with no disposition to punish or take revenge.

2. **"Is Kind."** It is not harsh in spirit and manner. In necessary severity it has a tender heart (Eph. 4:32).

3. **"Envieth Not."** It is not jealous or resentful over another's spiritual or temporal advancement.

4. **"Vaunteth Not Itself."** It is not boastful in bearing or speech. Where such is manifested it does not spring from the love of Christ.

5. **"Not Puffed Up."** It does not hold earthly pride over excellency. It does not "think more highly of itself than it ought to think, but thinks soberly."

6. **"Doth Not Behave Itself Unseemly."** Its consideration for others keep it from doing discourteous things. Genuine Christian love makes a lady or a gentleman.

7. **"Seeketh Not Her Own."** The love of God in the heart does not allow one to make an idol of himself, but makes him "look also on the things of others."

8. **"Is Not Easily Provoked."** It may

be frequently grieved and hurt, but it is "slow to wrath."

9. **"Thinketh no Evil."** The literal is "taketh no account of evil." Love does not calculate the amount of injury done it nor record it in its accounts.

10. **"Rejoiceth Not in Iniquity."** It takes no pleasure in either social, political, economic, moral, or doctrinally iniquity.

11. **"Rejoiceth in the Truth."** Literally, "rejoiceth with the truth." It accepts and revels in the truth revealed in the Bible and rejoices in its progress, and it also rejoices in all truth outside of the Bible which is in harmony with that Book. Nothing else is the truth.

12. **"Beareth All Things."** It endures what life brings in the spirit of the Master.

13. **"Believeth All Things."** That is, all things considered to be facts. And also believes all to the credit of another which can in good conscience be received.

14. **"Hopeth All Things."** Keeps looking for the best under God's direction.

15. **"Endureth All Things."** Jesus and Stephen are examples of the meaning of this.

V. Love Abiding Permanently (vss. 8-13).

1. **Prophecies Fail.** Contrary to the claims of some, it seems, therefore, there was to come a time when there would be no prophesying as in other days.

2. **Tongues Cease.** Those who claim the gift of tongues to be permanent throughout this age might remember this.

3. **Knowledge Passes Away.** That is, special knowledge imparted from above. We have to "dig" for our knowledge now.

4. **"Love Never Filleth."** Faith, hope and love are permanent, and the greatest of these is "love." It is far more important that One have a great spiritual love in his heart than that he have marvelous and scintillating gifts.

QUESTIONS

1. What kind of love is presented in our lesson

2. To what task does the love of Christ consecrate?

3. What four things are listed in our lesson as spiritually valueless unless they are constrained in their exercise by the love of Christ?

4. What characteristics of this love are indicated in our lesson?

5. Is love a mere blubbery sentiment or is it a vigorous, positive, orthodox force?

6. How is Christian love the greatest thing in the world?

Lesson for Nov. 1: LAW, LOVE and TEMPERANCE. Rom. 13:1-14.

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: 149 Sixth Avenue, North, Nashville, Tennessee.

YOUNG PEOPLE'S SESSION, MIDDLE TENNESSEE W. M. U.

Lewisburg, Monday Evening, Oct. 19

5:30 P.M. Japanese Banquet. Chamber of Commerce Hall, plate thirty-five cents. Write Mrs. Joe Haynes for reservation.

7:30 P.M. First Baptist Church
 Theme: "Youth Accepting the Commission"
 Hymn: O Zion Haste
 Devotional, "American Youth Commissioned"

Music
 "Commissioned as Leaders."
 Awarding of R. A. Counselors Degree by
 Miss Margaret Bruce,
 State Young People's Leader

"Youth of Other Lands Accepting the Commission" by
 Mrs. R. L. Harris,
 State W. M. U. President.

EAST TENNESSEE YOUNG PEOPLE'S BANQUET

Etowah, Wednesday Evening, Oct. 21

TIME— Wednesday evening, Oct. 21, at five-thirty

PLACE—Public Library
 Etowah, Tennessee

COST— Fifty cents a plate.
 Reservations must be sent to
 Mrs. J. C. Higginbotham,
 Washington Ave., Etowah.

Young people from all the W. M. U. organizations and counselors are urged to be present.

The evening service will be held at the First Church, Etowah, beginning at 7 o'clock. Mrs. R. L. Harris will speak on "South America, A Challenge To Our Young People." Dr. J. Mansfield Bailey will show slides of mission work in China.

WEST TENNESSEE DIVISIONAL MEETING

Trenton, October 23

Program

10:00 Call to Order—Mrs. R. C. Dickinson, Divisional Vice-President

Hymn—"Lead On O King Eternal," Mrs. W. W. Hays, Song Leader

W. M. U. Watchword—"Laborers Together With God" 1 Cor. 3:9

Watchword for the year "As the Father hath sent me, even so send I you" John 20:21

Devotional—Mrs. C. O. Simpson

10:15 Greetings—Mrs. Fred Jacobs

10:20 Response—Mrs. O. F. Wohbrath



MRS. G. W. BOULDIN,
Missionary to Japan

Speaker at Divisional Meetings

10:25 Commissioned to Serve in Tennessee—Miss Mary Northington

Hymn "I'll Go Where You Want Me To Go"

11:00 Commissioned Mission Study—Mrs. Orrin Hunt

11:15 Commissioned Stewardship—Mrs. Paul Weiland
 Offering

Solo—Mrs. J. D. Carlton
 11:30 Commissioned to South America—Mrs. R. L. Harris

Prayer
 12:00 Luncheon

(Afternoon)

1:00 Hymn, "All Hail the Power of Jesus Name"

Prayer—Mrs. J. B. Gilbert
 Business session:

Reading of Minutes—Mrs. H. H. Winter

Superintendents' and Young People's Leaders' Reports

2:30 Commissioned to Japan—Mrs. G. W. Bouldin

3:00 Training School — Miss Marie Allison

3:10 Margaret Fund—Mrs. J. J. Fuqua

3:20 Christian Education—Dr. J. J. Hurt

Solo—Mrs. J. T. Cates

3:35 Commissioned "Tarry Ye"—Consecration Service, Mrs. W. C. Boone

Conference Period

4:00 Superintendents led by Miss Mary Northington and Mrs. R. C. Dickinson

Young People's leaders led by

Miss Margaret Bruce and Mrs. A. M. Wall

5:30 YOUNG PEOPLE'S BANQUET
 "The Highway of Modern Missions"

7:30 YOUNG PEOPLE'S SESSION
 Hymn—"O Zion Haste"
 Prayer
 Devotional — Miss Margaret Bruce

8:00 Solo—Mrs. Cecil Shangle
 Pageant—"The Two Masters"
 Jackson young people, Miss Vivian Polk, Director

8:45 Commissioned Service—Mrs. G. W. Bouldin

9:00 Benediction.

"PALESTINIAN TAPESTRIES"

Mrs. J. Wash Watts

Mattie Leila Reid Watts, formerly a missionary to Palestine, writes this appealing story of Baptist beginnings in the Land of our Lord. As the skillful weaver works the threads in and out, so the writer traces the appearance and reappearance of Baptist work in Palestine.

Southern Baptists have done little work in this field, although God has repeatedly opened the way. So it is the purpose of the author to present the call of Palestine, the conditions under which missionaries must work, and the victories achieved among both Arabs and Jews. We are challenged to become co-workers as weavers of Palestinian tapestries.

This book is to be studied before the Week of Prayer for Foreign Missions. It is hoped that it will be taught in each church in each association. Men and young people will enjoy reading this book as well as the women of the W. M. S.

A free copy has been mailed to the president of each W. M. S. and Y. W. A. in the state. Additional copies may be secured from the Baptist Book Store, 161-8th Ave. N., Nashville, for twenty-five cents.

A picture poster of the 125 missionaries supported by the Lottie Moon Offering has been mailed to each W. M. S. in the state. This poster is supposed to be used by all of the missionary organizations in the church. We have a number of these posters on hand, and if any organizations wishes to make a poster or use it in some other way, we will be glad to furnish it, free, as long as they last.

WHY PENSIONS FOR PREACHERS?

By B. Frank Hasty, Field Secretary,
Relief and Annuity Board

Much has been written in a general way on the subject of a retirement income for the aged. Much also could be written from the standpoint of Bible teachings on the matter. The purpose of this article, however, is to point out how developments within the ministry converge to make pensions necessary for the preacher of this age.

In early American days, Baptist ministers made their living on the farm or by engaging in some other form of secular work. Some of these pioneer ministers received from \$25 to \$75 per year in cash for their preaching services. Others accepted provisions from their congregations as a form of remuneration. These old time preachers in many instances preached as long as they lived, and they seldom if ever saw the need of a pension for themselves, or for others.

In our day, however, there is an entirely different situation. Many demands are now being made of the minister that was not even thought of in pioneer times. Let us look at some of these modern demands and consider their effect on the welfare of the preachers of this present age.

1. **Cash Salary.** One of the earliest demands made upon the preacher was that he give up the income from his farm and the income from all other secular work, and accept a cash salary for his ministerial labors. This movement took place as a reform measure, and was much discussed, pro and con, over a period of years. During the transition period, a minister might give up his farm and accept a salary from the church, while his next church might require him to renounce his salary and return to the farm for his living. But the movement finally won out, and today there is much prejudice (except in rare cases) against the minister's indulging in any sort of money-making scheme outside his church activities. No doubt all will agree that this movement was good for both church and preacher. But the moment the minister became a wage earner he was, like all other wage earners, dependent upon others for his income. His ability to make money could not be used to build up savings for future needs.

2. **Full-time Ministry.** Not only was the minister required to give up money-making, and depend upon his salary, but he was also required to give all of his time to his ministerial duties. We all know very well that when the modern preacher begins to sell life insurance or automobiles (or anything else), he is apt to find himself losing influence with his congregation. No doubt the majority of our

people will agree that this demand is good also.

3. **Education.** Along with the movement for popular education the church has demanded, and rightly, that the preacher be better trained than formerly. We have now arrived at a day when an ever enlarging proportion of our ministers have a college diploma, or a seminary education, or both. Such training cannot be had without money, and many ministers thereby incur large debts that must be paid out of small salaries.

4. **Liberality in Giving.** It is also expected of ministers that they be liberal givers. If the preacher refuses to give, his deacons may follow his example, and if the deacons refuse to give, the congregation may follow them. Furthermore, a minister cannot plead effectively with his deacons and his members to give liberally unless he himself sets a worthy example in this as well as in other graces.

5. **Adequate Library.** The effective minister of today is expected to have an up-to-date library. He must know what the modern world is thinking if he would direct the thoughts of men in worthy channels. And it takes money to buy books, as all well know.

6. **Retirement.** A more recent demand, but one which has been growing all along, is that the minister should retire at a reasonable age. The minister may feel that since he has been divinely called to preach the gospel, he should be allowed to do so as long as he lives, as was the case with pioneer preachers. Laymen may argue, however, that the duties of the modern church are too heavy and too exacting to be undertaken by those who are far advanced in age. Let the writer plead with our ministers that they study (or give diligence) to show themselves approved unto God, workmen that need not be ashamed, thus making themselves worthy to continue their ministerial labors to a ripe old age. And may our churches be considerate in the matter, and not hand a minister his resignation (which often amounts to permanent retirement) simply because he has a few gray hairs and a few facial wrinkles. Members of the Supreme Court of the United States are men advanced in age, but they nevertheless do a most exacting type of work.

To sum up, the demands now being made upon the minister by modern churches are exacting and costly, be they ever so good and necessary. And, as a rule, the greater the minister's salary, the more costly are the demands upon him.

In view of these demands upon the minister, does any layman feel that it is right to turn out these Soldiers of the Cross at 60 or 65 (or any other age) without any salary and without any other income? Thousands of our

faithful preachers have been mistreated in this respect, and no amount of argument will make it right. These ministers may feel that they cannot speak for themselves. Our laymen, therefore, are doubly bound to speak for them. May God give our laymen courage to do their duty here.

In England and Wales every Baptist church and every Baptist minister cooperates with their Annuity Board. The church pays half of the premium and the minister half.

Our Southern Baptist churches by paying 3% of their pastors' salaries in conjunction with like payments by the pastors themselves can make a worthy provision for these pastors through the Age Security Department of The Relief and Annuity Board when they have reached age 65. This is the time for action. Budgets will soon be made for 1937. By all means our strong men and women in the churches should see to it that this item is included in the budgets.

Editor McConnell of the Texas Baptist Standard says: "The deacons in all of our churches ought to take this matter of Service Annuity (Age Security) up with their pastors and churches at once and get it going. It does not cost much and it will surely provide against poverty when old age comes to the pastor. A deacon in Bonham would not let me rest until he and Mrs. McConnell got me to take a certificate in the Annuity Fund when I was pastor there. The result is that now she and I can face old age with calm confidence that we will not be in want. I appeal with all my heart to deacons and to preachers' wives and to the friends of preachers and their wives to get this matter properly attended to at once. Don't neglect nor delay it. Don't let another week pass without doing something about this very important and, it might be, vital matter." Address Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Bldg., Dallas, Texas.

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 4, 1936

Memphis, Bellevue	1765
Knoxville, First	1028
Chattanooga, First	1023
Memphis, Temple	951
Memphis, Union Avenue	906
Memphis, First	903
Nashville, Grace	870
Chattanooga, Highland Park	802
Jackson, First	776
Chattanooga, Ridgedale	696
Knoxville, Fifth Avenue	670
Knoxville, Broadway	668
Chattanooga, Red Bank	619
Maryville, First	573
Bristol, Calvary	564
Memphis, Speedway Terrace	547
Etowah, First	479
Union City, First	405
Knoxville, Lincoln Park	385
Old Hickory, First	368
Chattanooga, Central	367
Chattanooga, Tabernacle	366
Cleveland, First	336
Memphis, Hollywood	275
Nashville, Inglewood	268
Martin, First	265
Cookeville, First	259

By FLEETWOOD BALL

C. R. Henderson of Nashville, pastor of Immanuel Church, has been holding a successful revival at Franklin.

W. F. Carlton, of Greenfield, has accepted a call to Union Academy Church near McKenzie, succeeding J. E. Bell.

J. A. Huff, of New Orleans, is assisting in a revival in Temple Church, Memphis, V. E. Boston, pastor.

M. M. Fulmer of Calvary Church, Jackson, has accepted a call to the First Church, Alpine, Texas, effective at once.

B. R. Winchester has resigned the care of the Parkview Church, Jackson, to accept a call to Benton, Ky.

Oscar Gibson recently closed a meeting at Rogers, Ark., J. W. Royal, pastor, resulting in 69 additions.

M. A. Marshall has resigned as pastor at Oglesby, Texas, to accept the River-view Church at Houston, Texas.

Raymond Sims was ordained to the full work of the ministry by the church at Oglesby, Texas, recently.

A. L. Aulich, of Shawnee, Okla., supplied the pulpit of the First Church, Ada, Okla., last Sunday.

W. E. Farr, of Goodman, Miss., will be released from the Baptist Hospital, Memphis, and will return to his home in two weeks.

Beginning last Sunday R. W. Porter, of Long Beach, Miss., is assisting Grace Memorial Church, Gulfport, Miss., P. S. Dodge, pastor, in a revival.

F. K. Horton, of Magnolia, Miss., has been called to the church at Columbia, Miss., but has not yet announced his decision.

Hollywood Church, Memphis, L. C. Riley, pastor, is enjoying a gracious revival in which A. M. Overton of Fulton, Miss., is doing the preaching.

H. R. Holcomb, of Tupelo, Miss., is doing valiant service in a revival in Calvary Church, Memphis, J. G. Lott, pastor.

Homer H. Bridges, pastor of Mt. Ida and Black Springs, Ark., is doing a great missionary work in Caddo River Association.

The church at Warren, Ark., M. E. Cole, pastor, was lately aided in a revival by Earl Herrington and Arthur Nelson, resulting in 47 additions.

J. Dean Crain, of Greenville, S. C., is to preach in a series of revival services beginning Oct. 18 in the church at Glasgow, Ky., J. A. Gaines, pastor.

High Splint Church near Harlan, Ky., H. B. Veach, pastor, will begin a revival Oct. 18 in which C. L. Niceley is doing the preaching.

Virgil Ratcliff is a student in Baptist Bible Institute has accepted calls to Union Hall and Hueck's Retreat churches in Lincoln County.

D. A. McCall, of Philadelphia, Miss., will take a trip around the world next year. We hope the trip will be pleasant.

J. R. Black, of Memphis, and L. B. Cobb, leader of song, are holding a revival in First Church, Hodgenville, Ky., Robert E. Landy, pastor.

C. E. Welch, of Memphis, lately assisted the First Church, West Memphis, Ark., in a revival resulting in 20 additions. H. A. Turner, a former Tennessean, is a happy pastor.

The First Church, Gulfport, Miss., H. T. Brookshire, pastor, is to be assisted in a meeting Oct. 18 through 25 by Professor E. O. Sellers, of New Orleans, La.

Ira C. Cole of Highland Heights Church, Memphis, is leading in a revival in Bristol, Tenn. C. B. Williams, of Jackson, supplied for him in Memphis Sunday.

C. C. Morris, pastor of the First Church, Ada, Okla., has had a microphone placed at his bedside and is delivering messages to his eager congregation.

The church at Cloverport, E. C. Sandusky, pastor, was lately assisted in a revival by Arthur Fox, of Morris-town, resulting in 69 additions and 57 conversions.

Finley F. Gibson celebrated recently his seventeenth anniversary as pastor of Walnut Street Church, Louisville, Ky. Of the former pastors Henry Alfred Porter survives. The church now has 3,600 members.

J. C. Badgett and Miss Ruth Cloyd of Louisville, Ky., were recently married in the First Church, Vevay, Ind. Both are graduates of Georgetown College, and he is pastor of Clear Creek Church in Kentucky.

President R. G. Lee of the State Convention announces the following changes in chairmen of committees: W. H. Ford, Knoxville, on Missions, vice J. H. Hughes; R. N. Owen, Paris, on Nominations, vice E. L. Atwood.

The First Church at Corsicana, Texas, E. T. Miller, pastor, is happy over the recent revival held by Hyman Appel-man, resulting in 141 additions. Mark Short of Fairfield, Texas, directed the music.

It is reported that in Shreveport, La., one person in every fifteen white people is a member of the First Baptist Church, while in Los Angeles, Cal., only one out of one thousand nine hundred is a member of any Baptist Church.

Mrs. M. T. Andrews, wife of the pastor of the First Church, Texarkana, Ark., died suddenly at the home of her daughter, Mrs. B. Y. Daniels, Bartlett, Texas. Her husband is in China on a mission for the Mission Board. She was 70 years old.

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By THE EDITOR

After serving continuously there for 33 years, Fleetwood Ball has resigned the pastorate of the First Baptist Church of Lexington to take effect Dec. 1. During these years Bro. Ball has been not only the beloved shepherd of his church but has also served the denomination with distinction as Recording Secretary of the Tennessee Baptist Convention and for 25 years as moderator of Beech River Association. Likewise for many years he has been writing a portion of the "Among the Brethren" notes in the Baptist and Reflector. Tennessee Baptists invoke upon him the rich blessings of grace as he lays down a part of his labors.

—B&R—

Central Church, Chattanooga, Ralph Moore, pastor, is in the midst of a good revival with Brother W. B. Feagins preaching.

—B&R—

Highland Church, Chattanooga, C. F. Clark, pastor, has closed a gracious meeting with Dr. James W. Kramer preaching.

—B&R—

C. O. Simpson, pastor of Trenton Baptist Church, has closed a good revival with Greenfield Baptist Church, W. F. Carlton, pastor.

—B&R—

J. B. Caruthers, minister of the Riverside Association, has this season been 107 days in revival services in 11 places in which he witnessed 202 professions of faith in Christ.

—B&R—

First Church, Old Hickory, Ray Dean, pastor, ordained four deacons, Sunday, October 4. He was assisted in the service by Pastors H. B. Cross of Judson Memorial Church, Nashville, and J. R. Kyzar, Grandview Church, Nashville.

—B&R—

First Church, Etowah, Ira Dance, pastor, has closed a revival meeting which resulted in 42 additions to the church. Brother T. C. Wyatt of Memphis assisted in the meeting.

—B&R—

Second Church, Greeneville has recently closed a good meeting with H. L. Thornton, pastor of Lonsdale Church, preaching and Prof. Charles McNeese leading the singing. During the revival there were twelve additions to the church.

—B&R—

Baptist and Reflector salutes Bro. W. A. Fite of Liberty who has been a reader of the paper for 45 years. It also salutes Mrs. H. S. Taylor of Springfield who has read the paper for more than 50 years.

—B&R—

Pastor Roy Earl Harlan of Barlow, Ky., recently held a revival at Lavinia

Baptist Church, Lavinia, which resulted in 35 conversions and 11 additions to the church. Brother Harlan resigned immediately following the meeting to continue his work in Southern Seminary of Louisville, Ky.

—B&R—

First Church of New Orleans, La., John A. Huff, pastor, has just completed another successful summer program. One of the major accomplishments of this program has been in the field of teacher training. We have issued 400 awards, 40 diplomas, 15 red seals, 8 blue seals, and 5 gold seals.

—B&R—

On October 4, J. W. Storer began the sixth year of his pastorate with the First Church, Tulsa, Okla. During the five years 1,599 members have been added to the church, 543 by baptism. The membership of the church is now 3,078; the enrollment of the Sunday school being 2,275.

—B&R—

Union Academy Baptist Church in the Nineteenth District of this county has extended a call to W. F. Carlton of Greenfield, and he has accepted. He will succeed J. E. Bell of Jackson, who has served Union Academy Church the past year, preaching on the first Sunday in each month.

—B&R—

G. T. King, who has served as pastor of Woodland Heights Church, North Chattanooga, for three and one-half years, has resigned effective Oct. 15. Brother King has located at 3017 North Chamberlain, Chattanooga, and will be glad to be used as a supply until he is permanently located.

—B&R—

In a recent revival in the First Baptist Church, Carthage, V. Floyd Starke, pastor, in which the preaching was done by Evangelist T. C. Crume of Kentucky, there were 28 baptisms, 7 by letter and 1 by statement. The meeting resulted in the greatest spiritual upbuilding of the church in its history.

—B&R—

Porter M. Bailes, Tyler, Texas, has recently assisted First Church, Roswell, N. M., Julian Atwood, pastor, in a revival meeting. There were sixty additions to the church. Dr. Atwood, who is one of the outstanding denomination leaders in New Mexico, celebrated his eighth anniversary with First Church on October 4.

—B&R—

The First Baptist Church, Milan, H. J. Huey, pastor, had a revival spirit in their service Sunday, Oct. 4, when there were three professions of faith and

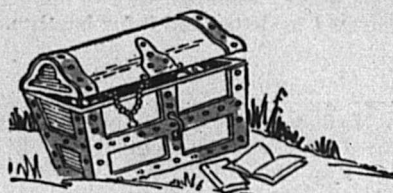
additions by baptism and two additions by letter, and when there was a general re-consecration by the members to the service of Christ. Bro. Huey has been pastor there eight years in a finely fruitful ministry.

—B&R—

Floyd Huckaba, of Nashville, has accepted the call of the Richland Church, Nashville. Brother Huckaba is the former pastor of Goodlettsville, Whitehouse, and Union Hill churches and has made splendid record in these fields. Richland Church celebrated the coming of their new pastor Sunday, October 4, with Homecoming Day. Many of the former pastors and friends were there to enjoy the fellowship.

—B&R—

The many friends of Dr. and Mrs. Homer L. Grice, Nashville, Tenn., will sympathize with them deeply in the



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unexpected home-going of Mrs. Grice's father, James Monroe Harrison, 89, in a hospital in Chattanooga after a brief illness, Sept. 30. Brother Harrison, who had made his home with Dr. and Mrs. Grice for many years, was a native of Carnesville, Ga. He was buried in Cedartown, Ga. He was a devout Christian gentleman. At the outbreak of the Civil War he enlisted with General Forrest's Legions and was a valiant soldier throughout the war.

—B&R—

With the Churches: Cleveland—First received 1 by letter; Knoxville—Fifth Avenue welcomed 1 by baptism, 5 by letter and baptized 3. Nashville—Inglewood welcomed 1 by baptism and 6 by letter. Memphis—Bellevue welcomed 14 additions; Speedway Terrace welcomed 8 by letter and 2 for baptism; Hollywood received 1 by letter and 1 for baptism. Chattanooga—Red Bank received 1 by letter; First received 2 by letter; Central welcomed 1 by letter and 7 for baptism; Concord received 4 by letter. Fountain City—First welcomed 4 by letter and 3 for baptism.

—B&R—

Much good was accomplished through the 12-day meeting held by Dr. J. R. Black of Memphis at the First Baptist Church, Bolivar. His messages were powerful and true to the Word of God and just what we needed. His sweet spirit and gentle manner won for him many new friends throughout the community. His kindness, consideration and splendid work with the children of the entire community was an inspiration to the entire meeting. The church is in a better condition, the members are closer to the Lord. There were 12 additions. The pastor led the singing with Mrs. George Ragen in charge of the piano.

PAUL A. WEILAND, Pastor.

—B&R—

MR. LAWSON H. COOKE AT DRUID HILLS

We were very fortunate in having Mr. Lawson H. Cooke, Associate Secretary of the Baptist Brotherhood of the Southern Baptist Convention, at Druid Hills on Wednesday evening, September 9, for a special address. It was his first visit to our state. Few of us had ever heard him speak.

He charmed our people. He is a Christian of surpassing commitment to the will of God. He was a successful banker and civic leader of Virginia, rendering a far-reaching service to the Kingdom of God. The call come from the Brotherhood committee to devote his life henceforth to this great field of enlisting the man-power of our Southern Baptist hosts. He answered the call. I am fully convinced it was the call of the Holy Spirit.

He puts the emphasis clearly at the center. He is not mesmerized with organizational complexes. He is not interested in trying to outdo some other group for the sake of credit. He is appealing to our laymen to lose themselves in the program of the Church of Jesus Christ. His is one of the most refreshing messages I have heard in many a day.

Pastors will do well to secure this fine man to speak to their laymen. His address is 1040 Commerce Title Building, Memphis, Tennessee.

LOUIE D. NEWTON.

—B&R—

K. C. Baker of Englewood, who has done notable work as an evangelist, did the preaching in a two weeks meeting at Wartrace September 20-October 2. The immediate results in accessions to the church were, four for baptism, and four by letter. There was a fine spirit throughout the meeting. Because of other engagements I was not able to be in every service, and Bro. Baker freely gave himself to the extra duties occasioned by my absence. His preaching was direct and to the point, and equally helpful to the church and to the unconverted. He has a gracious spirit, and it was a pleasure to be associated with him for this period.

H. T. WHALEY, Pastor.

—B&R—

SIMULTANEOUS REVIVAL CAMPAIGN

On Sunday, Oct. 11, various Baptist churches in the Nashville Association began a simultaneous revival campaign to last for two weeks. The co-operating churches with the pastors, revival speakers and song leaders, so far as indicated us, are as follows:

Belmont Heights—Dr. R. Kelly White, George W. Card, song leader; Centennial—Dr. Walter Gilmore; Donelson—Dr. John A. Davidson; Eastland—Dr. E. B. Crain; Edgefield—Dr. E. L. Carnett; First—Dr. W. F. Powell; Grace—Dr. H. G. Lindsay, H. W. Mino, song leader; Grandview—Dr. R. E. Guy; Inglewood—J. E. Byrd and Joe Canzoneri; Judson Memorial—Dr. W. Carey Barker, H. E. Barnett, song leader; North Edgefield—Dr. J. Carl McCoy; North End—the Rev. Burtis Christian, Granville Johnson, song leader; Park Avenue—the Rev. Ray H. Dean, Percy Priest, song leader; Shelby Avenue—the Rev. P. F. Langston; Third Church—the Rev. F. T. Smith, Billie Wallace, song leader.

An important feature of the campaign will be city-wide noon services daily at the First Baptist Church from 12:10 to 12:40 o'clock with B. B. McKinney as music director and Mrs. McKinney as pianist. The speakers are: October 12, Dr. W. F. Powell; October

13, Dr. E. L. Carnett, Union City; October 14, Dr. H. G. Lindsay; October 15, Dr. R. E. Guy; October 16, J. E. Byrd; October 19, Dr. J. Carl McCoy; October 20, Dr. W. Carey Barker; October 21, Dr. Burtis Christian; October 23, Dr. F. T. Smith, and October 23, Dr. J. H. Wright.

Editor McConnell of the Texas Baptist Standard says: "The best plan I know is the Service Annuity plan of our Relief and Annuity Board by which the pastor pays into a fund 3 per cent of his salary each year until he is 65 years old and the church (or churches) he serves pays into that fund an equal amount. This money is invested and increases year by year. The best financial calculations prove that this simple, easily understood plan will provide for those who go into it and they will never have to depend upon charity or upon very small relief checks when they grow old or break down."

Editor McConnell is here referring to a modified form of Service Annuity called "Age Security." The Relief and Annuity Board invites inquiry. Address Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

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