

BAPTIST and REFLECTOR

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

"Let There Be Light"

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O Mystery Divine!

By JOHN D. FREEMAN

I

Do you ever wonder why
Jesus came for us to die?
Do you ponder in your heart the myst'ry o'er?
Oh, what wondrous love was shown
When He claimed us for His own,
And bestowed upon us life forevermore!

II

Do you boast of what you are,
And forget what He has done?
Or remember that 'twas grace hath saved you?
You were lost in sin, undone,
When He claimed you for His own
And conferred upon you pow'r His will to do.

III

Let us ne'er forget the cross
With its blood-stream flowing down;
Shed to satisfy God's justice and us save.
In our flesh we'll see His face,
Through the riches of His grace,
Raised in triumph from the confines of the grave.

Chorus

Just to know the reason why
He should love enough to die?
'Tis a mystery sublime to me.
I'm a sinner, saved by grace,
Serving gladly in my place
Till the day His blessed face I see.

Baptist and Reflector

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EDITORIAL

The Record of Rampant Rompers

An occasional Baptist preacher is found who with biting, blistering speech runs rough shod over those brethren who presume to disagree with him. He himself is the standard of orthodoxy in doctrine and of scripturalness in method, and he noisily anathematizes those who do not fall in line with his views. His bearing is that of "I know and you do not; now you listen to me." Probably all of us have seen these ministerial boors to whom the proper Christian courtesy is foreign and who are determined to "speak their mind" from their particular viewpoint regardless of the consequences. Behold the rampant romper!

It seems to us that we remember reading somewhere in the Word of God the injunction, "Be pitiful, be courteous." The rampant romper might well look up this Scripture and ponder it.

In dealing with the erring the normal policy of the rampant romper is to "knock down and drag out." Instead of self-examination before casting stones, as Jesus taught, to see if there is personal warrant for such casting, this type of man takes it for granted outright that he is commissioned from heaven to do the stoning. Instead of "restoring such a one in the spirit of meekness," (a surgical term used of re-setting a dislocated limb) the rampant romper seems to be trying to see how much he can hurt the victim in the process.

Even a slight deviation in doctrine on the part of his brethren from his interpretation of orthodoxy touches him off in bristling, blistering "defense of the faith."

As to co-operation with his Baptist brethren in world-wide Kingdom service, the rampant romper is practically or entirely nil. The hosts of co-operating Baptists are all wrong in their method or their programs or both. Only he and his little coterie are right. And so he romps.

Do not misunderstand. There are times when plain speech, vigorous speech is necessary. There are situations in which God's minister is commissioned by the Lord to "cry aloud and spare not." But this is by no means continuous, and even this is to be done in the compassion of Christ. But the reference here is to the rough shod ministry of certain men who make it their habitual policy so to do. And we speak particularly of their course in relation to their own brethren.

It would seem that if such a course is Biblical, as is alleged by such men, then it ought to issue in Biblical results. But study the record of the rampant romper, and it is seen to be marked in its final outcome by such things as

the following: Disturbed and divided churches, corroding prejudices and ill will, and little or no financial support of the co-operative service of the denomination. These are the habitual results of the ministry of some men. Does the spirit lead men to do such things habitually?

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Evangelism and Building up the Church

In specifying Christ's gift of spiritually gifted men to the church, (using the term institutionally), Paul names among them "some evangelists." And one of the purposes of the Lord in this bestowal is "the building up of the body of Christ."

"The body of Christ" means the same as "the church." Institutionally "the church" means the aggregate of New Testament churches considered as a whole. Historically, in concrete expression, "the church" becomes "the churches," or local congregations of baptized believers.

New Testament evangelism, therefore, tends to build up and does build up the local church. That evangelism which does not is not of the New Testament kind.

"The building up of the body of Christ," the church, is not simply a matter of additions, but also of indoctrination in the great teachings of the Word, both theological and practical, to the deepening of the spiritual life and the fresh consecration of those who are already members to the service of Christ.

If Paul's teaching here were strictly lived up to, there would come about the elimination of certain types of evangelists.

The numbers fiend, who majors on quantity rather than quality.

The unionistic or other "broad" man, who does not, as the Spirit leads, declare the full truth of the Word.

The "independent" man, who either ignores the church or runs rough shod over it and leaves behind him a lot of disaffected and suspicious religionists, who will not line up with the local church and help it carry on. To lambast the churches and preachers is the main stock in trade of certain "wild-cat" evangelists. They are quick to criticize the churches and equally quick to receive money from those same churches, if they can get it. In fact, they are very adept at getting money for themselves or trying to get it!

The man who is unwilling to be classified denominationally and scorns to work under the direction of and in harmony with a New Testament church ought not to receive the support of our people. A "Baptist" whose program tends to weaken and tear down a Baptist church does not deserve Baptist support. And if the support is cut off, "wild-cat evangelism" dies.

The churches are not perfect. They will be some day in the presence of Jesus. But compare the worth to the state, the nation and the world of the churches with the romping programs of the independents. There is no real compassion between them but rather contrast. And one faithful, loyal man lined up with "the churches, the glory of Christ," is worth a thousand of those who hurt the churches instead of helping them. "If any man destroy the temple of God, him will God destroy."

The evangelism which is worth tying to is that whose logical and normal result is "building up the body of Christ." To do this, it must be subject to the body of Christ.

★ ★ ★

Religion as "A Fire Escape"

In his excellent missionary sermon before the Western District Association at Henry, Bro. Suthard said that "too many Baptists make their religion simply a fire escape."

By this was meant that they make it simply a means of escaping hell without taking to heart the accompanying

obligation to express their religion in service. They are concerned only with staying out of hell and going to heaven. They are not concerned with serving in connection with these things.

Of course, there are people in other religious bodies of whom this same thing is true.

Now one does not have to serve in order to escape hell and go to heaven (Eph. 2:8, 9). But the saved man is to serve on the way to heaven and will do at least some of it. "For we are his workmanship created in Christ Jesus unto good works" (Eph. 2:10).

What is your religion to you—simply a fire escape or a fire escape plus?

* * *

Think It Over

At one of the associations a brother handed us the following clipping to read. We asked him to let us have it for publication. We made a note as to the donor, but in some way the note has been lost so that, much to our regret, we cannot give him due credit. The clipping follows:

TAKE THE HOME PAPER

We once knew a man who was too stingy to take the newspaper in his home town and always sent over to borrow his neighbor's paper.

One evening he sent his son over to borrow the paper, and while his son was on his way he ran into a large swarm of bees and in a few minutes his face looked like a summer squash.

Hearing the agonized cries of his son, the father ran to his assistance, and in doing so ran into a barbed wire fence, cutting a handful of flesh from his anatomy and ruining a \$4 pair of pants.

The old cow took advantage of the hole in the fence, got into the cornfield and killed herself eating green corn. Hearing the racket, the farmer's wife ran out of the house, upsetting a 4-gallon churn full of cream into a basket of kittens and killing the whole flock. She slipped on the cream and fell downstairs, breaking her leg and a \$19 set of false teeth. The baby, left alone, crawled through the cream into the parlor and ruined a \$40 carpet. During the excitement, the daughter eloped with the hired man and took all the family's savings with her.

The moral is that every man should be a subscriber to his home paper.—Exchange.

The moral indicated by the writer in reference to the home paper might in principle at least be applied to the matter of subscribing for the Baptist and Reflector. "You can live without the Baptist and Reflector, but you cannot live as well."

* * *

The Associations

WEAKLEY COUNTY

It was ours to attend the first day's session of Weakley County Association, meeting in Central Baptist Church, Martin, C. L. Skinner, pastor, who with his people showed abundant hospitality. W. F. Carlton was elected moderator, M. A. Miles, assistant moderator, John A. Miles, clerk, and Chas. T. Lyle, treasurer. For the annual sermon, A. W. Porter preached an excellent message on "Christianity," using Col. 3:11 as a text. In its reports and addresses and otherwise the association gave many evidences of an enlarged missionary vision and co-operative spirit. Not the least of the personal enjoyments to us was dinner in the home of Pastor N. M. Stigler of the First Church, a member of the Board of Managers of the Baptist and Reflector.

CUMBERLAND

We had the privilege of attending the second day's session of Cumberland Association, meeting in Immanuel Baptist Church near Clarksville, Goebel Phillips, pastor. Pastor John A. Davison of the First Church, another member of our Board of Managers, kindly furnished us conveyance. There was a good attendance considering the inclement day. The officers who had been chosen were Keidell Thomas, moderator, R. M. Hastings, assistant moderator,

Elliott Pollard, clerk, and C. H. Moore, treasurer. The pastor-host and his people splendidly entertained the body. Two of the outstanding features of the day were a telling digest of the church letters by John A. Davison and the formation of the associational Sunday School and Baptist Training Union organizations under the direction of Mr. Herman L. King, Nashville.

BEULAH

Through the courtesy of Pastor C. L. Skinner of the Central Church, Martin, we were carried to the first day's session of Beulah Association. The body met in the Sidonia Baptist Church west of Sharon. A large and responsive crowd was in attendance. E. L. Carnett was elected moderator, H. A. West, assistant moderator, Arthur McGeehee, clerk, W. R. Shelby, assistant clerk, T. A. Duncan, treasurer, and Marvin Miller, assistant treasurer. Mark Ferges, who recently went from Ripley Baptist Church to become pastor of Merton Avenue Baptist Church, Memphis, preached the annual sermon, a great and good message on "The Four Great Words of Christianity." The body by vote asked him to send the manuscript for publication in the Baptist and Reflector. The hostess church and her pastor left nothing to be desired in their hospitality. It was a great association.

WESTERN DISTRICT

We have attended the Western District Association several times, but, in our judgment, its recent session was in certain respects perhaps the best we have attended. It met in its 114th session in the Henry Baptist Church, Henry, Raymond E. Pate, pastor. It was ours to be present the second day. Richard N. Owen was chosen moderator, Hobart Miller, assistant moderator, Ross Rogers, clerk, J. T. Hall, assistant clerk, and V. G. Crawford, treasurer. H. M. Suthard preached a great missionary sermon, using Rom. 1:1 as a text. The hostess church served a bountiful dinner at noon. Throughout the day a distinctly spiritual note was sounded. Our thanks are due Pastor Richard N. Owen of Paris and C. O. Simpson of Trenton, present for Dr. Freeman in behalf of the Every Member Canvass, for particular courtesies during the day.

At each of the associations a number remembered the Baptist and Reflector and each body voted to put on the special campaign for the paper.

On the way from the Cumberland to the Beulah Association we had the pleasure of spending the night with Pastor H. J. Huey of Milan. Dropping in at the prayer meeting from the train, we found a splendid attendance on hand and the pastor delivering an earnest and instructive message in reference to the importance of the Sunday School and in reference to a proposed enlargement of the school. Bro. Huey has been pastor at Milan for some eight or nine years in a ministry of splendid fruitfulness.

* * *

Grainger County Sets The Pace

The associations throughout the state have been approving in a fine way the special campaign of the Baptist and Reflector for subscriptions. The first subscription response from an association was from the Union Association, Edward Lance, General Chairman. This, however, represented individual work on his part, not the association as a whole. He sent in three subscriptions and said that further results are expected. From Grainger County Association way up in the mountains, C. B. Cabbage, General Chairman, comes the second report with 100 subscriptions sent in and with more to follow. Thank you, friends, very, very much. Let the other associations come on now, as they have indicated they will and as we believe they will, and then we will see how the Reflector Boy can climb the ladder! Later when we have more space we shall give further information touching the campaign. In due time we wish to run the names of the associations with their associational organizations that are putting on the campaign. With the Reflector Boy let us go forward to 10,000 subscriptions by Jan. 1, 1937!

"Some to Honor and Some to Dishonor"

2 Tim. 2:19-21

By W. E. Davis

(Annual sermon before the Lawrence County Association)

One of the saddest things about the church is, in spite of all the good things, and the good people that belong to it, there are some connected with it who are disobedient, unfaithful, and dishonoring to God.

Some have never known the Lord in the forgiveness of their sins. Notwithstanding all this, Jesus said, "Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." When seeing the text in this light we understand what Paul meant when he spoke of the vessels saying, "Some to honor and some to dishonor."

Then let us look at the church represented—

I. As A Great House.

1. Built on a sure foundation, Jesus Christ.

Eph. 2:19, 22, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. In whom all the building fitly framed together, groweth unto a holy temple in the Lord: In whom ye also are builded together, for a habitation of God through the Spirit."

God in His wisdom foresaw what His church must undergo, so He built it with such security that the devil and all his powers could not overthrow it. Then those who go through the satanic storms and remain firmly fixed in Christ, are those unto "Honor." God's church was organized for the purpose of carrying His gospel message to the ends of the earth, and in so doing receive honor and glory to His own name. God knew Satan would lead some church members into a worldly dishonoring life, and even slip into it some who were not saved, with the purpose of overthrowing it, but He built it to stand against all these, and when Jesus comes it will be here to meet Him and to be His bride.

One of these days all these impurities will be eliminated, and nothing shall hinder her in her great mission to honor God. Eph. 5:25-27, "Husbands love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." All such forces and powers as Russia may stand against the church and all such traitors as Judas may try to undermine and destroy it, but in the end it will triumph.

2. It is a building of honor to the great Master-builder.

Jesus said, "I will build my church," not man. All man-made churches are dishonoring to the Master-builder and will be overthrown. They mimic Him but in so doing mock Him. The church was intended to honor Him with Christ-like living by its members. The worst obstacle the church has to fight today is the dishonoring lives some of its members live. "Let everyone that nameth the name of Christ depart from iniquity." 2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." To be a vessel in the house of the Lord is a great responsibility but to defile it is a dangerous thing. We see this verified in the action of Belshazzar, who took the holy vessels from the temple of the Lord and defiled them in his feast of sin and revelry. The church is a sacred holy organization, and he who joins it and dishonors God with an ungodly life is doing a very dangerous thing.

II. There Are Two Classes Of Vessels Mentioned In Connection With This Great House.

Not necessarily is this true, but unfortunately.

1. Vessels of gold and silver.

Gold is represented as the highest type of metal and that which is always the same. Silver also is a valuable metal

and is known for its purity and value. Both are valuable for their worth, and both bring worldly honor to their owner. Some church members are more valuable to God than others, not from a standpoint of their wealth in material things, but in purity of character and fitness for service and honor to God. He who surrenders himself wholly to God's will, and by his life each day, does his best to relive the life of Christ, is a constant light of honor to his Lord in a sin darkened world. These vessels of honor have been through the fire and tried and proved true.

One day I watched as the ore from a copper mine was poured into a furnace. Soon I beheld the bright shining copper as it ran from the furnace into a vat and was cooled. It was then ready to undergo other processes of fire and be moulded into vessels of use. God's vessels of honor are those in His church that have come through the fiery trials of Satan and by so doing honor and glorify God's name.

During the Wales revival a twelve-year-old boy was converted. He then went to the altar for prayer in behalf of his wicked, drunken father. After learning of his action, the father told him if he did that again he would whip him. The second night the lad went for prayer for his father again. The father made good his word. He took the boy upstairs and stripped him and whipped him till the blood ran to his heels, then went out to spend the night in the saloon. After he was gone the child called his mother as he stood at the head of the stairs and said, "Mother I have shed my first blood for Jesus." Church members who will be true and faithful to God unto the shedding of blood or to death are those who are vessels of honor.

2. There are vessels of wood and earth.

"And their word will eat as doth a canker, of whom is Hymenaeus and Philetus." These are examples of what such church members do to the church, they eat the spiritual life out of it. Some of these are the heretics that teach false doctrines and bring disturbances to the fellowship of the church, "And overthrow the faith of some." These have no concern for the welfare of the church but their motive is to destroy.

3. The admonition to purge ourselves from these.

Those who would honor God must purge themselves from a dishonoring life. Church members who live such lives or make their associates with such can never honor God. It is a great pity that the churches have lost sight of church discipline and a demand for a higher, holier God-honoring membership and set their eyes on quantity and not quality.

A child was provided with two pets, a pig and a lamb. They ate and slept together. One day they were walking together and they came to a mudhole, the pig at once plunged in and invited the lamb to come in also, after insisting, the lamb went in. Then seeing his beautiful white wool all besmirched with mud, went out and forever separated from the pig. God-honoring church members will do as the lamb did, separate from such a life.

4. Meet for the Master's use prepared for every good work.

The secret of this life of ours is to be meet for the Master's use and ready for every good work. What is my life if I have only lived for the good things I can get in this world and know nothing of what it is to be of service to my Lord? If God can never lay His hand on me for anything in His kingdom work? What use is a horse if he eats your food and won't pull your loads nor carry you on his back? It is alarming to see how many church members that are useless to God and His church. The emptiest, most dangerous life is the one that is not in use. If church members could realize that the greatest thing in their lives is to be of use to their Master, we would see a new day in our churches.

Every church member should have the same spirit expressed in his life as the ox that stood between the slaughter pen and the plow and said, "I am ready to be yoked to the plow that I may serve others, or I am ready to die that I may be meat for my master's table." Oh, that we might be ready for any place our Master wants to use us for His glory.—Lawrenceburg, Tenn.

W. D. Hudgins Memorial Scholarship Fund

The W. D. Hudgins Memorial Scholarship Fund was launched by the Tennessee State Baptist Training Union Convention at its annual session in June, 1935, and the campaign will close on November 25th, 1936. The Fund was created as a memorial to Mr. W. D. Hudgins and the proceeds will be used to pay the expenses of sending rural preachers to the four weeks' Rural Preachers' Schools which are held in the summer each year at Carson-Newman College and Union University. Ten preachers can be sent each year for the total expense of \$100.00 per year and the plan is to send five preachers to Carson-Newman and five to Union University each year until the entire fund is exhausted.

The money is to be collected and placed in trust with our State Mission Board and the Board will in turn invest the fund at the best rate of interest obtainable. Dr. John D. Freeman, our State Mission Secretary, will designate the persons who are to receive the scholarships and no one will be selected who could otherwise attend without the aid of the scholarship. The first group of preachers to receive the benefit of these scholarships were sent to Carson-Newman this year since no school was held at Union University this year. There are many of our rural ministers who have not had the privilege of attending school as they should, and this four weeks of study in one of our Baptist Schools will be a great blessing to them and in turn to the respective fields in which they work. This is truly a home mission project which was very dear to the heart of Mr. Hudgins and to which he gave sacrificially of his time and money during his lifetime.

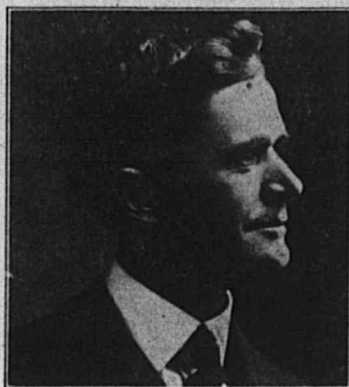
The plan is to raise this money by selling shares of stock in this project at the rate of \$1.00 per share. The purchasers will receive a beautiful lithographic certificate which has been signed by the State President and Secretary and countersigned by Mr. Henry C. Rogers, our State Baptist Training Union Director, and Miss Roxie Jacobs, our State Junior and Intermediate leader. The plan has been enthusiastically endorsed by Secretary John D. Freeman. The certificate will also contain a favorite picture of Mr. Hudgins.

Although the project is sponsored by the Tennessee State Baptist Training Union Convention, it is essentially a State Wide Baptist Memorial and everyone is urged to participate. Shares may be purchased individually or a large block of shares may be purchased by your Sunday School, Training Union, W. M. U., or any other church organization. Many of our Sunday Schools, Training Unions and W. M. U.'s have already responded in a marvelous way.

Buy your certificates directly from the representative who has been appointed to handle the campaign in your Association. A partial list is set out below and other appointments will be announced later. For further information see your representative or write direct to Hudgins Fund, 68 Arcade, Nashville, Tenn.

The Association, Representative and Address is given:

Beech River—Floyd Carrington, Parsons
Beulah—Miss Maggie Holland, Union City
Big Emory—Stanley Dalton, Harriman
Big Hatchie—Miss Irene Booth, Brownsville
Bledsoe—Allen Kerley, Portland
Concord—Mrs. Wayne Tarpley, Murfreesboro
Cumberland—Miss Mary McCutcheon, Clarksville
Duck River—Troy G. Young, Shelbyville



W. D. HUDGINS

East Tennessee—Hobart Ford, Newport
Gibson County—Cecil Howse, Humboldt
Hardeman—Miss Mary Anderson, Bolivar
Hiwassee—Miss Mary Lucy Ewing, Ten Mile
Holston Valley—Miss Maye Horton, Rogersville
Jefferson County—Miss Marcella Adams, Knoxville
McMinn—Miss Tunis Johns, Etowah
Maury County—Miss Ollie Bennett, College Grove
Nashville—Roy Babb, Nashville
New Salem—J. R. Highers, Carthage
Nolachucky—Willis R. Allen, Morristown
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Tennessee Valley—E. B. Arnold, Dayton
Union—Edward Lance, Sparta
Watauga—Robert De Vault, Butler
Western District—Mrs. Mary Miller Freeman, Paris
Wm. Carey—Rev. Preston Ramsey, Fayetteville
Wilson County—Wallace Bryan, Lebanon

THE SOUTHWESTERN SEMINARY ANNOUNCES FORMAL OPENING

The unusual is happening in Texas in this centennial celebration year. Ordinarily, the formal opening of the Southwestern Seminary would be held the opening week with a part of the occasion being the reception for the new students. This year the reception for the new students was held the opening week, but by vote of the faculty, the formal opening was postponed until Dr. and Mrs. Scarborough should return from their South American tour, with the request that Dr. Scarborough himself should bring the opening message.

On September 19 the missionary party sailed from Santiago, Chile. They landed in the United States on Oct. 6 and arrived in Ft. Worth in time for the formal opening on Tuesday evening, Oct. 13, at 8:30 in Cowdan Hall on the seminary campus.

On this occasion Dr. Scarborough was met by the 415 students enrolled in the first semester of the seminary, as well as by other personal and denominational friends throughout the southland. He brought a review of the thrilling experiences of missionary moment enjoyed on sea, on land and in the air. In order to reach some of his appointments it was necessary to fly over the second highest range of mountains in the world, where he passed over the famous statue of Christ known as "The Christ of the Andes." He will tell of his varied experiences in leading to Christ hundreds of souls on this South American trip. He will relate the story of the three days spent with the immortal Bagbys, the founders of our Baptist work on this continent of opportunity.

Alumni and friends of Southwestern Seminary are urged to attend this home-coming event on the part of the beloved president of the seminary, making of it an occasion that shall revitalize the missionary activities of those who shall have the privilege of fellowshiping together with this leader in the field of evangelism. Those who were nearby drove in for the occasion and all prayed that this annual event in Southwestern Seminary shall eclipse in spiritual moment all others in days gone by.

The Eyes of The Lord

A VESPER MEDITATION

By Dean J. W. Jent
Oklahoma Baptist University

"Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him (2 Chron. 16:7-9)."

This rebuke of the King by the prophet constitutes a thought provoking situation for a twentieth century Christian.

If "the eyes of the Lord run to and fro," he has eyes; he is a person; he sees and thinks and feels and does.

What is the Lord looking for as His eyes run to and fro throughout the whole earth? The prophet affirms, by implication, that he is looking for them "whose heart is perfect toward Him." His eye is ever on His people. He sees them and knows them and their needs. He is evidently concerned about two things as to His people:

First of all, his eye is on our hearts. He is concerned about what is in our hearts. He seeks out to know whether or not the heart is perfect toward Him, that is, whether or not there are secret chambers closed and bolted against Him or whether He has right of way in the whole heart. He is concerned about the love and loyalty of His people.

In the second place, the Lord is concerned about the helplessness of His people. He sees and knows our needs and problems and perils and perplexities. These catch His all-seeing eye and get on His holy heart.

It is reasonable to raise the question, WHY, the eyes of the Lord run to and fro throughout the whole earth; why He seeks out the needs of His people, their problems and perplexities and perils?

His eyes run to and fro, with anxiety and concern because He is the Lord God Jehovah, our Father, consequently, His holy heart beats with a passion for our welfare. His purpose is back of us and in our lives. He called us and saved us, "not according to our righteousness, but according to His own purpose and grace which was given us in Christ Jesus before the world began (2 Tim. 1:9)." Our Father plans our lives and proposes to participate in them to see that His purpose in us is accomplished. It is His purpose to provide for us. As Paul said (Romans 8:28), "We know that all things work together for good to them that love God, to them who are the called according to his purpose." God protects His people. "His eyes run to and fro throughout the whole earth to make Himself strong on our behalf." His mighty arm is bared to fight for us.

We have here the condition upon which God makes Himself "strong" on behalf of His people; the condition upon which He provides for and protects His people. He makes Himself strong on behalf of those whose hearts are perfect toward Him. This condition includes surrender to God without reservation; submission to His divine will; such a heart is yielded to God. Such a saint is willing for Him to have His way in all things. One whose heart is perfect toward God confides in Him, relies upon Him, has intimate fellowship with Him, and faith to follow in the dark.

What does God actually do for those in behalf of whom He makes Himself strong? According to the simple teachings of the Bible, He controls circumstances, orders events, works with us and for us in His providences and protection. He interposes and overrules our purposes and plans, as He knows, by His infinite wisdom that they are either wrong or would be hurtful. He hedges us about for our good; He leads and guides in His own best known way; He exercises partnership with us in service. This is affirmed in the great commission, "go, and lo I am with you."

He consoles and consecrates us. He is sufficient for all our needs. In Him and through Him we have the possibility of adjustment and achievement and satisfaction and the grace of contentment. "I can do all things through Christ which strengtheneth me (Phil. 4:13)."

Since the eyes of the Lord run to and fro throughout the whole earth to make Himself strong on our behalf, we should not worry nor complain nor protest against what He permits. Suffering and sorrow make us better; they are blessings in disguise. Therefore, let us show our appreciation for the love and grace and wisdom and mercy and blessings and protection of our heavenly father, by living with Him and for Him day by day a happy, useful life.

Temperance

Elder J. H. Grime

(Report read before Wilson County Association and published by request of the body.)

Temperance literally signifies self-control or moderation in all that we do or say. The office of temperance is that of a modifier of the legitimate pursuits of life. In fact every pursuit of life in eating, drinking, clothing, sleeping, and labor of every class should be governed by the laws of temperance.

But it is assumed that the purpose of this report was intended to bring out a discussion of the use of strong drink of intoxicating beverages. In this case, a better title would be ABSTENTION or PROHIBITION.

Intoxication has become one of the worst curses of this age. If you will go with me for a short time we will dissect this monster and see what we can find. The first incision shows it to be rotten through and through. There is not a sound spot about it. The only remedy that will cure the body-politic of this baneful disease is to cut it out. We have tried all sorts of palliating remedies only to see the patient grow worse, the perpetrator more remorseless, and the victims more pitiable. Who has not seen the brilliant, promising, and lovable young man of a devoted Christian family transformed into a demon and vagabond? Who has not seen the devoted father and mother bleed their lives away from broken hearts? Who has not seen a home, that was once a little Heaven on earth, turned into a veritable hell with a once loving husband now worse than a wild beast of prey? Who has not entered an auto or taxi with his heart virtually in his mouth for fear of a drunken driver? Who has not seen the bread taken from the mouths of an overworked mother and her poorly fed children to buy strong drink for a demonized husband and father?

Thus far what has been said applies to the years gone by, when our womanhood moved in a private sphere. Then she was our mainstay and balancewheel in the social circle. But her relationship has changed. She is both a citizen and a voter now. Many of us expected her in her new regime to revolutionize politics for righteousness. But we were doomed to disappointment. Some women are as true as true can be, but some have fallen into line with the vicious politician and, sorry to say, in many public marts the young women are drinking booze and smoking booze's twin devil, the cigarette. If these young women bear children, they will come into the world impaired in both body and mind.

Do you ask where lies the cause of this great array of crime? The answer is, primarily the use of intoxicating drink, but more potently the law-making power of our government. But behind them the responsibility rests upon the voters, both men and women, who vote for wet men to make and execute our laws. No professed Christian need shed crocodile tears over these awful calamities after he has voted to bring them about. Remember, Church Member, when you go to vote, that the Judgment is ahead.

Let this be said in conclusion: there are enough professed Christians in the United States to control the whiskey question. Therefore, drunkenness, with all its crimes, lies at the doors of hypocrites.

GLAD TIDINGS FROM AFAR

FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE G. COLEMAN, Publicity Secretary

DR. MADDRY WILL ADDRESS THE BOARD

The major feature of the annual meeting of the Foreign Mission Board, October 21-22, will be a report by Dr. Chas. E. Maddry, executive secretary of the Foreign Mission Board of the Southern Baptist Convention. He will give a resume of his observations and findings during his four and a half months' missionary journey in South America.

The Board will meet at 9:30 o'clock, October 21, in the Board Rooms, 601 East Franklin Street, Richmond, Virginia. All state and local members are expected to be present.

The following eleven prospects for foreign fields will come before the Board for examination and possible appointment: Miss Jennie Alderman of South Carolina, Miss Elizabeth Gray of South Carolina, Miss Jessie Green of Georgia, Rev. and Mrs. B. L. Nichols of Texas, Dr. and Mrs. J. H. Humphrey of Kansas, Rev. and Mrs. R. F. Ricketson of Texas, Miss Wilma Weeks of Missouri, and Miss Thelma Williams of Colorado.

Of the above who may prove eligible for appointment, the Board will send this year only those whose salaries and traveling expenses have been taken care of by special gifts as designated when the cash was sent into the Board.

The public is invited to the special afternoon and evening services at the First Baptist Church, Wednesday, October 21. Miss Blanche Sydnor White, W. M. U. corresponding secretary of Virginia, will direct the afternoon hour, and Dr. L. R. Scarborough will address the evening congregation. He will review his days with Dr. Maddry in South America.

Thursday will be devoted to the budget and other business items of importance.

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NEW ALBUM OFF THE PRESS

The fourth revision of the *Album of Southern Baptist Foreign Missionaries* (75 cents) is off the press. Miss Mary M. Hunter, the compiler, has made some distinctive changes in the manner of presenting Southern Baptists' 403 active missionaries. This new loose leaf volume is attractive and different.

Classes studying Africa this fall will be especially interested in the life sketches and faces of the new missionaries to Nigeria. There are new missionaries to Palestine that will be of special interest to those studying *Palestinian Tapestry* (25 cents) by Mrs. J. Wash Watts.

The old album has been reduced to twenty-five cents. This bargain offers excellent possibilities for missionary place cards, prayer cards, posters and so forth.

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DR. MADDRY RETURNS

Aboard the S. S. Santa Lucia, docking in New York City, October 6, Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, Mrs. Maddry, Dr. and Mrs. L. R. Scarborough, landed in American after a four and half months' missionary journey through Brazil, Argentina, Uruguay, and Chile. Dr. Maddry came immediately to his desk in Richmond.

Southern Baptists everywhere are rejoicing over the spirit of revival that Dr. Maddry kindled everywhere he went; over the physical endurance that God gave him to stand up under this laborious journey and to return safely; and over the unspeakable blessing he was to the missionaries and native pastors as they reasoned together and let God lead them in to sane prospects for the future.

INTERNATIONAL PRAYER

Baptists from all over China are on their way to Canton, Kwangtung, South China, for the National Baptist Centennial celebration scheduled for October 13-18. October 15 is designated as the All-China Centennial Day. On this day, praise services will be held in every Baptist church, every mission station and out-station throughout all China.

Thousands of Chinese Christians will thank God for Southern Baptists and for the missionaries whom Southern Baptists have sent to the land of Sinim. They will call hundreds by name. It is amazing how they know the names of Southern Baptist leaders, pastors, Christians, and how they pray for these by name.

The Board would call every Southern Baptist to five minutes of definite meditation and prayer daily during this special week in China. May the Baptists of the Southland join the Baptists of China in prayer profound!

—o—o—

GRATITUDE TO THE WOMEN

Seven years ago when we started with forty children we thought that was wonderful. This summer we enrolled 300 and 103 are under ten years of age. There is a third generation coming along in some of these families and all who ever passed through our school each summer have had the gospel, and there are those who can memorize scripture and sing the gospel songs. Their hand-work is also a credit to them, for we train them to use their heads, hearts, and hands. One of our teachers makes a point of visiting other schools around the city, but honestly confesses that ours is the best all-round school in Jerusalem. For real solid training we take the palm, and of course we have the finest playground owing to the loving sacrifice of our dear women of the South, who made it possible with the gifts of the Lottie Moon Offering, and to whom we give our heart's deepest gratitude.—Elsie Clor, Jerusalem, Palestine.

—o—o—

MERELY FOR THE POSTAGE

The Board is offering free for the postage (eight to fifteen cents, according to the zone), Dr. T. B. Ray's "Only a Missionary." Every pastor, teacher, and leader will find this book of 223 pages an invaluable missionary asset to his study table. Illustrations, sketches, and stories from the lives and fields of missionaries combined with factual features of missionary life make this old book ever fresh and vigorous.

FINANCIAL FACTS FOR SEPTEMBER

RECEIPTS FOR SEPTEMBER, 1936

Foreign Mission Board,
Richmond, Virginia

Co-operative Program	\$28,269.92
Designated Gifts	14,268.63
Debt Account	9,012.01
Lottie Moon Christmas Offering	37.00
Miscellaneous Income	4,474.75
Total Income	\$56,062.31

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.)

DOES IT PAY TO BE GOOD?

A recent issue of the American magazine there appeared an article with the title, "Does It Pay To Be Good?" The article was the prize winner in a contest on that subject. In an earlier issue of that same magazine a Miss J. G. had stated that she had followed the rule in the old saying, "Be good and you'll be happy," but after being good until nearly thirty years of age she had suddenly found that she had "been missing things." Her statement provoked the contest which followed. In the winning article the writer insists that goodness is a variable quality, and that everyone must determine for himself just what goodness consists of—for him individually. If goodness consists of honesty and kindness to others, if it consists of working hard, or if it consists of dancing and cigarette smoking and cocktail parties, then the individual is to live up to his own standard of goodness.

Now the weakness of this article lies in the fact that it does not distinguish between certain expressions of goodness which are changeable, and principles of goodness which are forever constant. The rules and customs and habits by which we express goodness are changeable. But the great principle of goodness is in itself as immutable as God himself. Abraham expressed the good principle of sacrifice by the custom of killing a sheep and burning it on an altar. We, today express the same principle by putting money in a collection plate. The rule has been changed, but the principle is the same. Charitable deeds may be expressions of the principle of love, worship is the expression of the principle of reverence for God. But one has to stretch his imagination beyond the breaking point to see how drinking, dancing, and cocktail parties can be the expression of any principle of goodness such as honesty, virtue, truth, kindness, love or benevolence. Perhaps on closer examination we may find that cocktail parties and drinking are not the expressions of goodness, but the expressions of selfishness, appetite, and instinct. C.W.P.

EASTMAN KODAK COMPANY DESTROYS NUDIST PICTURES

(Lutheran Companion, Sept. 26, 1936)

The depths to which morals have sunk in this country was revealed a few weeks ago when suit was brought against the Eastman Kodak Company to recover moving picture films showing scenes of a nudist camp at Roselawn, Ind. The kodak company after developing the films refused to return them to the Chicago owner on the grounds that they were indecent. The owner brought suit before Judge Samuel B. Trude's court to compel the surrender of the films. Judge Trude, after viewing the pictures in his court room, upheld the kodak company in its contention and ruled that the company had a right to destroy the pictures.

The most encouraging aspect of this case is that a great commercial company refuses to prostitute its sense of decency and self-respect for the sake of earning a few dollars, and the judge of an American court looks beyond the technicalities and the letter of the law and renders a decision upon the spirit of the law of decency as well as the law of property. But what decent people cannot understand is why the law should allow such spots of indecency and vice to exist at all.

(One could wish that our newspapers and magazine editors, who often load their pages with indecent pictures, would take an example from the Eastman Kodak Company. The act of this great company in refusing to be a party to the promotion of indecency will meet with the approval of decent people. C.W.P.)

CAN THE CHURCH COME TO TERMS WITH COMMUNISM?

(British Weekly, Sept. 10, 1936)

Can the church come to terms with communism? Bolshevism, we are told, is a kind of a parody of the Christian religion. The party is like unto the order of the Jesuits, the nation is disciplined and fashioned after the order of the monastic life, Utopia fills the minds of all, and a passion akin to that of early Christianity nerves the people to the tasks and hardships they are called upon to endure. Communism is supremely a reaction against individualism. It condemns the successful in capitalism who seize advantages for themselves and their children at the expense of the vast majority. I suggest that before exhausting all our strength in fighting communism that we should do well to consider those religious principles which have been secularized by the communists.—By Illico. . .

(To anyone familiar with the teachings of Christ and the philosophy of communism, it seems impossible that such a suggestion as the one made above could receive second consideration. The very bed-rock foundation of communism is atheism. The denial of the existence of God. The repudiation of the teachings of Jesus and the destruction of His churches is one of the primary aims of communism. The fact that a godless system of philosophy has appropriated and stolen some of the methods of religion is no argument for trying to come to terms with that philosophy. Organized government might with as much reason seek a compromise with criminals, who counterfeit money, or gangsters and anarchists. The business of the church of God is not to compromise, but to fight. C.W.P.)

NICARAGUA BANS SLOT MACHINES

The little South American country of Nicaragua recently passed a law putting a ban on all slot machines throughout the nation. All other gambling devices must likewise be destroyed. This action was taken because the government insists that such machines and devices teach children to gamble. Figures were compiled to show that promoters of gambling dens are parasites of the worst sort, who take everything from their victims and give nothing in return. Records show that gamblers have been making an average of 68 cents profit on every dollar of their investments in gambling machines.

In striking contrast with the South American country, our own country, through its legislatures and some of its corrupt and designing officials and an indifferent public, has encouraged gambling. The acquisition of a little revenue has been made a sufficient reason for the introduction of various forms of gambling, the repeal of prohibition, and the toleration of vice. The dollar mark is rapidly becoming the only standard which some law-makers have. Arthur Brisbane has well said that, "gambling, cheap sports such as dog races and all the way down to the numbers game, and the various lotteries, rob the people, encourage gambling, breed laziness, unemployment and lack of ambition, and that apparently it is nobody's business to interfere with it."

TATTERED WORDS

(Religious Digest, Oct., 1936)

Words get holes in them. That is something for preachers and editors to ponder. The clothing of our thoughts wear out from over-use—like the clothing for our bodies. Likewise, in religious and social activities the methods, the programs, the movements for the promotion of ideas wear out, become tattered and worn and threadbare. Some words have greater wearing qualities than

others, they last longer and stand up well under hard and continued usage.

Now it takes life to give wearing qualities to words. Paul clothed the theory of the Christian religion in words, but he gave meaning and life to those words. Take that passage: "I have been often at the point of death; five times I have got forty lashes (all but one) from the Jews; three times I have been beaten by the Romans, once pelted with stones, three times ship-wrecked, adrift at sea for a whole night and day. I have been in danger from robbers and in danger from Jews and Gentiles, in town and desert, on the sea—starving many a time, cold and ill-clad." Paul wasn't complaining—he was really boasting, after first apologizing. Take away the background of Paul and his words would not have lived out the century in which he labored. Take calvary out of Christ's mission and world would have forgotten him. It takes sacrificial life to give wearing quality the Christian's words.

* * * * *

NEGRO GOD IS COMMUNIST

The negro God, "Father Divine" has been found out at last. He is just a plain communist. "Father Divine," the God of New York's Harlem, has been feeding thousands and thousands of hungry unemployed people each day in his New York meeting places. The meals have been free. Many have wondered where he got the money to finance such an undertaking. "Father Divine" has claimed, or allowed his followers to claim, that these free meals were divine miracles wrought by him to feed the poor and hungry. The following excerpts from "The Spoken Word" which is Father Divine's official paper, not only reveal the source of his finances, but also reveal the sinister, insidious and base methods of communism in its efforts to gain a foothold among the negroes. Communists, realizing that the negro race as a whole is deeply emotional and spiritual, and that atheistic propaganda will make little impression upon them, has sought to appeal to the negro race by creating a false God and financing his enterprises. Since communism as a philosophy has no conscience, but argues that the end sought justifies any means used, this method of procedure appears to be highly effective. "The Spoken Word" reveals Father Divine's attitude toward communism:

"The Communistic movement is the only political party offering anything righteous for the masses, regardless of the claims to the opposite. We have failed to find any genuine desire to benefit the masses in any legislation sponsored by either of the major political parties in the United States. . . . Father, has come to bring equality. The Soviet Union of Russia is the only government to date that definitely stands on non-segregation and equal rights to all. On this basis we shall continue to present the principles embodied in Communism."

* * * * *

THE MODERN JEW AND JESUS

Jacob Gartenhaus, evangelist of Southern Baptists to the Jews, writes a most illuminating book called, "The Jew and Jesus." In this little book Mr. Gartenhaus shows how the mind of the modern Jew is changing in its attitude toward Jesus Christ. Mr. Gartenhaus points out, that unlike the Jew of the past, the modern educated Jew seldom denies the historicity of Jesus. The ancient Jew pronounced Jesus either a myth, or a blasphemer and imposter. The modern Jew sees in Jesus a noble and magnetic personality, but denies that Jesus expected to found a new religion, and claims that He was devoted to traditional Judaism. The modern Jew admits that those who persecuted Him were wrong in doing so. Not only is Jesus being discussed among present-day Jews, but He is the topic for conversation in the ghetto, and has become to many of them a most fascinating figure, "The man who became God-like." Prof. Albert Einstein, famous Jewish physicist, not only admits the historicity of Jesus, but says of Him, "I am enthralled

by the luminous figure of the Nazarene."

The masses of the Jews stand confused and waiting for the light. They see that for nineteen centuries they have blindly followed their leaders in prejudice, and it is now proven that their whole account of Jesus was utter nonsense.

* * * * *

WHY PENSIONS FOR PREACHERS

(Biblical Recorder, Oct. 7, 1936)

Much has been written in a general way on the subject of a retirement income for aged preachers. In early days Baptist ministers made their living on farms. Then came the demand that the preacher give up the income and all secular work and accept a cash salary for his ministerial labors. But the moment the minister became a wage-earner, he became, like all other wage-earners, dependent upon others for his income. Many requirements of the modern minister militate against the acquisition of savings for future needs. The church of today demands that the preacher be better trained than formerly. It is expected of ministers that they be liberal givers. If they fail to set the example deacons and congregations will not give. The effective minister of today is expected to have an up-to-date library. And, finally, there is a growing demand that the minister retire from active service at a reasonable age. In view of these demands does any layman feel that it is right to turn out the minister at sixty or sixty-five with neither salary nor income from any other source? In England and Wales every Baptist minister and every church co-operates with the annuity board, the church pays half and the pastor half.

* * * * *

RELIGION IS FASHIONABLE AGAIN

Pearl S. Buck, author, ex-missionary who was censored by her own church for some of her articles, writes, in the September Forum, that religion has become fashionable again in America. Mrs. Buck compares the background of the nations of the Orient, India, China, and Japan, with the background of America, showing that the easy rise and progress of movements in America is due to the lack of fixed traditions such as those found in the Orient which have become a part of the blood and bone of the Asiatics.

The author tells us that "The very scientists who used to maintain a waggish attitude toward miracles have gone over to the latest thing, religion; and that the time is past, if we are to believe scientists, for confidence in science." Scientists are telling us that there are things beyond the power of science to know, and that science is not vast enough to discover God. This, the large space given to religious news in papers such as the Buchman Movement events, the large number of religious books which publishers are finding a great demand for, and the rapidly filling churches with young people, all indicate that "Religion is in again." The author again tells us that the church pews are no longer filled with sparsely scattered white-heads, but that the young have ceased to make merry and are returning to the churches. Almost regretfully, it seems, the author of the article predicts the coming of a great religious wave, and mankind's yearning for God. She tells us that "There is in this returning vogue for religion much childishness." But she admits that "there is nothing for most people to go back to any more, except the church." She makes such statements as, "there is no such thing possible as real God-guidance," and warns against "the spiritual fascism of the church which we need to fear." Where this author looks with apprehension toward the rising tide of religion, multiplied thousands greet it as the answer to earnest prayer, and welcome it as the only hope to save modern civilization from the fate of Babylon and Egypt and Rome. If religion is again "becoming the vogue," let us thank God that at last a prodigal humanity has grown tired of riotous living and feeding swine, and is turning back toward the Father's house. "The morning cometh!" —C. W. P.

BOOK REVIEWS

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

The Mystery of God's Wrath by Dr. F. Stamps, Th.D.
Zondervan Publishing House. Price \$2.00.

The author says in his Foreword, "Some years ago the Spirit impressed me to make an extended study of the Second Coming of Jesus Christ to the earth and my answer called for a covenant with my Lord at this point. Something said to me: 'Why study this question unless you are going to believe what you find?' And I resolved to accept what I should find in the Bible on this subject regardless of my own wishes in the matter. But I have had definite checks to the teachings and truths found in the Bible on this subject." The checks referred to are, "The Book of Revelation should not be studied apart from the other books of the Bible; and we must have two or more witnesses on every point, and the witnesses must agree." The body of the volume consists of a rather comprehensive exposition of the book of Revelation. The author divides the present dispensation into the following periods: The Gospel Age; Period of Travail; Age of Peace; Tribulation; Day of Judgment; New Heaven and New Earth. He believes that the Period of Travail began in 1914 and will be followed by the personal appearance of the Lord after some forty years. He certainly finds world events and conditions since 1914 fitting admirably into the scheme. It is the sanest and most satisfying discussion of Final Things as revealed in Revelation that I have seen.

J. C. M.

Revelation and God by W. T. Conner. Broadman Press.
Price \$2.50.

The author of this volume is professor of Systematic Theology in the Southwestern Theological Seminary; he is a happy combination of conservative theologian and independent thinker. For more than twenty-five years he has been a teacher of preachers and literally hundreds of his former students by fruitful living in responsible positions pay tribute to his inspiring instruction. This volume is really an introductory course in Christian doctrine, and is characterized by a clear grasp of the subject and an orderly, logical presentation of the doctrines. While it is admirably adapted for use as text in college or seminary, it is none the less valuable as a manual for private reading, and will be appreciated by all who would systematize the teachings of the Bible on the great doctrines of the Christian faith.

John L. Hill.

A Wider World for Women by Lucy W. Peabody. Fleming H. Revell Company, London and New York. Price \$1.25.

Every woman who reads this book will find in it much that will rejoice her heart, instruct her mind and inspire her soul. Men, too, will greatly enjoy reading it and, perhaps, will come to a larger appreciation of what the good women have done in the world. Some men need to read it who never will do so. Others must pass the good word on to them. "The purpose of this book," says the author, "is to discuss some of the questions which primarily concern women, though all issues affecting women also affect men and society." A great deal of information is given with reference to the achievements of women. They have a right to be proud of what their sex has accomplished throughout the ages. The chief women characters of the Bible are considered. "Militant Saints of the Middle Ages" are presented in a most interesting way. The author gives account of the various movements and organizations promoted by women of the nineteenth century—missionary, educational, patriotic, etc. Practically every phase of women's work is considered. Many groups should find it interesting and profitable to meet and study together this delightful book.

O. O. G.

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, friends, the ladder is still here and I am still on it with obligation and pleasure of climbing it every time it is possible to do so.

Every time 100 subscriptions are received, up I go another round toward 10,000 subscriptions which we hope will be received by Jan 1, 1937. That is, the goal is to take in that many subscriptions during the year in addition to those on hand at the beginning of the year.

In addition to efforts from the office, the following friends have sent in subscriptions since the last count:

Mrs. Herman Williams, Jackson,

Pastor Noel Smith, Clarksville,

Mrs. Louise Martin, Somerville,

Mrs. B. F. Cook, Mt. Pleasant, J. Burch Cooper, Riceville.

Pastor N. M. Stigler, Martin,

Miss Lucile Smith, Jackson,

Secretary John D. Freeman, Nashville,

Miss Mary Northington, Nashville,

Edward Lance, Sparta,

W. T. Williams, Lebanon.

AND THE RESULT IS THAT
HAPPY "UP" ACTION AND
FEELING, FOR UP I GO TWO
MORE ROUNDS TOWARD THE
GOAL!

WEEK BY WEEK LET TEN-
NESSEE BAPTISTS MAKE IT
SO THAT "STAND" WILL NOT
BE THE WORD, BUT "UP!"

"SEND IN SUBSCRIPTIONS
AND WATCH ME CLIMB!"

	5,000
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Program of The Tennessee Baptist Convention

Meeting at Clarksville, Tennessee

November 10-12, 1936

Theme: "In OBEDIENCE TO HIS COMMAND"

John 15:14—"Do the things which I command you"

Tuesday Evening, November 10, 1936

- "In Obedience to His Command We Preach the Word"
- 7:30 Worship the Lord with Song—Luther Carter
Scripture and Prayer—Paul Weiland
- 7:50 Organization of the Convention
- 8:00 Welcome Address—John A. Davison
Response—C. W. Pope
- 8:10 Report of the Program Committee—Merrill D. Moore
Appointment of Special Committees
Announcements
- 8:20 Praise and Prayer
Music by Quartet from _____
- 8:30 Convention Sermon—R. J. Bateman

Wednesday Morning, November 11, 1936

- "In Obedience to His Command We Go Into All The World"
- 9:00 Worship the Lord with Song—Luther Carter
Scriptures and Prayer—J. R. Hodges
- 9:20 Journal and Miscellaneous
Introduction of new Pastors
Introduction of Associational Moderators
Recognition of Visitors
- 9:45 Report of Executive Board—L. S. Ewton, Chairman
- 10:30 Report on Missions—W. Herschel Ford
- 10:50 Address, "My God Shall Supply All Your Needs"
(Phil. 4:19)—Dr. J. W. Beagle
- 11:20 Announcements
Praise and Prayer
Music by Quartet from Carson-Newman
- 11:30 Sermon, "A Colony of Heaven"—W. C. Boone
- 12:00 Adjournment

Wednesday Afternoon, November 11, 1936

- "In Obedience to His Command We Serve"
- 1:30 Worship the Lord with Song—Luther Carter
Scripture and Prayer—P. L. Ramsey
- 1:50 Temperance and Social Service—Ralph Gwin
- 2:15 Relief and Annuity—William McMurray
Address, "When the Finger of Responsibility Points"
—Dr. T. J. Watts
- 2:40 Orphans' Home—R. E. Grimsley
- 3:00 Hospitals—J. Carl McCoy
- 3:15 Report on Women's Work—Mrs. C. D. Creasman
Addresses by Mrs. C. D. Creasman and Mrs. R. L. Harris
- 4:00 Adjournment

Wednesday Evening, November 11, 1936

STATE MISSION NIGHT

"In Obedience To His Command We Witness In
'Jerusalem and Judea'"

- 7:00 Worship led by L. S. Ewton, Chairman Executive Board
- 7:15 Presentation of workers
- 7:25 Report of Training and Student Unions—Henry C. Rogers
- 7:50 Report of Sunday School and Brotherhood—Andrew Allen
- 8:15 Special Music
- 8:20 Words from the Workers (Five Minute addresses)
State Missions and the Tourist—T. T. Lewis
The Church Without a Home—O. G. Lawless
It Can Be Done in the City—L. A. Myers
It Can Be done in the Country—L. G. Frey
The Best Place for a Missionary—Lawrence Trivette
- 8:50 Summary and Preview—John D. Freeman

Thursday Morning, November 12, 1936

- "In Obedience To His Command We Teach The Word"
- 9:00 Worship the Lord with Song—Luther Carter
Scripture and Prayer—L. W. Hart
- 9:15 Journal and Miscellaneous
- 9:30 Denominational Literature—R. E. Guy
- 9:45 Report of Co-operative Program and Hundred Thousand Club—J. G. Hughes
- 10:10 Foreign Mission Address—Dr. J. T. Williams
- 10:40 Christian Education—W. C. Creasman
Representatives of Colleges—10 minutes each
Representatives of Seminaries—10 minutes each
- 11:25 Address, "Education for the Kingdom of God"—Dr. W. O. Carver
- 12:00 Adjournment

Thursday Afternoon, November 12, 1936

- "In Obedience To His Command We Win Them One by One"
- 1:30 Worship the Lord with Song—Luther Carter
Scripture and Prayer—C. E. Wright
- 1:50 Obituaries and Memorial—A. F. Mahan
- 2:10 "In the Highways and Hedges" (The Five Year Program proposed by the Sunday School Board)—Dr. T. L. Holcomb
- 2:40 Report on Nominations—R. N. Owen
- 2:50 American Bible Society—Dr. Benjamin H. Smith
- 3:05 Report of Resolutions—C. L. Bowden
- 3:15 Sermon—F. F. Brown
- 4:00 Final Adjournment.

MERRILL D. MOORE,
H. R. ARNOLD,
A. M. VOLMER,
V. FLOYD STARKE,
J. B. ALEXANDER,
G. C. MORRIS,
H. L. CARTER,

Committee.

PROGRAM

TENNESSEE BAPTIST MINISTERS' CONFERENCE

Meeting at Clarksville, Tenn., Nov. 10, 1936

Theme: "Orderliness in the Churches"

"Let all things be done decently and in order"—1 Cor. 14:40

Morning—Church Services

- 10:00 Devotional—T. C. Meador
- 10:15 Organization
- 10:30 "Orderliness in Worship"—O. D. Fleming
- 11:00 "Orderliness in Observing the Ordinances"—C. F. Clark
- 11:30 "Orderliness in the Business Meeting"—H. B. Cross
- 12:00 Adjournment

Afternoon—Church Discipline

- 1:30 Devotional—E. M. Skinner
- 1:45 "The Purpose of Discipline"—Ira C. Cole
- 2:00 "Is Discipline Practicable in a Modern Church"?—J. G. Hughes
- 2:25 "The Pastor's Part in Discipline"—J. R. Kyzar
- 2:50 "Church Discipline Today in the Light of the Past, and of Present Conditions"—Open Discussion
- 3:30 Announcements and Adjourn.

W. C. CREASMAN,
N. M. STIGLER,
C. L. BOWDEN,

Committee.

AMONG THE SOUTHERN BAPTIST LINES

Eldridge B. Hatcher

Our Baptist papers are my field-glasses for glancing along the Southern Baptist lines and I see much that cheers and gladdens me. Each week I have the pleasure of watching various ones who are busy in the ranks, and I enjoy it as my eye runs from one to another.

Here in one of our papers is an article with the name of Dr. H. A. Porter at the top, and who of us ever dares to skip any creation of his pen? A man of Dr. Porter's type could hardly write a dull and flat production. The charm of his personality finds its way into his writings.

Yonder on the Home Mission field goes Dr. J. W. Beagle, the Field Secretary of the Home Mission Board, and the sight of his name always brings before my mind's eye a man of large build, with shoulders heavily weighted with missionary concerns, and a heart ever beating with genuine, loving interest in those thousands of needy, unsaved ones in his wide territory. Only the Recording angel could keep track of the lives which he is comforting, cheering, counseling and leading out into the light of salvation. Yes, let us pray the Lord of the Harvest that He thrust forth more laborers, but let us also hold in honor and love the noble laborers whom we already have—and not wait to double blooming tributes of them in the papers with our deep regrets over their departure.

Here is a reference to Mr. Curtis Lee Laws, the editor of the Watchman-Examiner of New York City. "But stop," you say, "you are writing about certain Southern Baptists, and he is not in the South." True, and yet I suspect that while he probably carried all of his heart with him when he left his position as pastor of the First Baptist Church in Baltimore several years ago for his present position, yet I feel confident that he keeps tucked away in his ample heart a large supply of recollections and affections, of a Southern Baptist color, and often turns a friendly eye in our direction. In Ole Virginny he began his career and Southern Baptists claim him as one of their distinguished sons and have been watching him through the recent years as he has been so brilliantly wielding the scepter over his wide editorial kingdom.

My eye falls upon the picture of a young man, Rev. Claude B. Bowers, who has recently been appointed New Educational Secretary of the Foreign Mission Board. He is just about to be graduated from the Louisville Seminary whose professors are almost vying with each other in bearing public testimony to his high worth. Our paths have not crossed so as to give me the privilege of an acquaintanceship with him, but I can venture one assertion

regarding him and that is that if he always shows the same wisdom in making the other choices of his life as he has shown in selecting the "one bright particular star" who is to light up his future pathway—Miss Louise Leavell—his future is well assured and he is on the road to glory—or words to that effect. Miss Leavell was a member of my college Bible class where I discovered that she was not only a very attractive young woman, but a singularly bright and faithful scholar and possessed of a rich Christian character.

"Lawson J. Cooke"! It may prove me to be unknown—the fact that I do not know this Baptist layman. But I do know two things about him. The first is that a number of tributes to his high qualities are appearing in our Baptist papers. The second is that he has linked himself with one of the most important and rapidly growing agencies of our denomination—the Baptist Brotherhood, at Knoxville, Tennessee, with its faithful efficient Generalissimo, Dr. J. T. Henderson. A happy fact it is that the Brotherhood has secured Mr. Cooke as an associate for Dr. Henderson. The Brotherhood seems to be entering upon a new destiny. Why all of our pastors are not jostling one another in their eagerness to bombard the Brotherhood headquarters for information as to how to organize in their churches a Brotherhood . . . well, possibly it is none of my business and so I will stop before getting into trouble.

More than fifty foreign missionaries have begun to receive their pension checks from The Relief and Annuity Board, and all active foreign missionaries are participating in the Foreign Mission Board's pension plan administered by The Relief and Annuity Board.

Sixty per cent of all orphanage workers in the South are enrolled in a similar plan to that of the Foreign Mission Board.

Every church ought to do as well as this for its pastor, and all churches can do it through the Age Security Plan of The Relief and Annuity Board by paying an amount equal to 3 per

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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	
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SHELBY COUNTY SCHOOL

The annual Shelby County Baptist Training Union school was held in six different groups, under the direction of Miss Janey Bilderback, the associational director. A most helpful school was planned and carried out.

The six different schools were presided over by Mr. Lawrence Parker, Mr. Orville Ledbetter, Mr. Paul Davis, Mr. James Leonard, Miss Bonita Farmer, and Mrs. Hazel Dubberly. These fine deans presided over the schools that were held at Temple, Union Ave., Bellevue, LaBelle, Highland Heights, and Speedway Terrace. Mr. Henry C. Rogers assisted in the schools, visiting one each night, bringing the inspirational address.

Fifteen hundred and thirty-nine people were enrolled in this fine school which many have pronounced a most successful week of study, and reaching more than has ever been reached in one single school held in this association before.

The outline of the schools giving the teachers, devotional leaders, and speakers follows:

Group I. Teachers—Rev. V. E. Boston, Mr. Fred Schatz, Mrs. G. D. Lindenmayer, Mrs. V. E. Boston, and Mrs. Rhodes. Devotional leaders—Mr. Oliver Barbour, Mrs. J. Mitchell, Miss Louise Helm. Speakers—Rev. Carl McCoy, Rev. J. G. Lott, and Mr. Fred Schatz.

Group II. Teachers—Mrs. Henry C. Rogers, Mrs. Kirk Graves, Miss Ethlyn Burt, and Miss Mareva Chapman. Devotional leaders—Miss Ernestine Gullledge, Miss Ethlyn Burt, Miss Allene Newcomb, Mr. E. S. Tucker, and Miss Sara Pearce. The speakers—Mrs. Henry C. Rogers, Rev. W. L. Smith, and Dr. H. P. Hurt.

Group III. The teachers—Mrs. J. O. Williams, Mrs. S. M. Armstrong, Miss Minnie Ola Smith, Mr. Cleo Harris, Miss Marie Thomas, and Miss Myra Howard. The devotional leaders—Mrs. S. M. Armstrong, Mr. R. B. Brantley, Mr. J. W. Overton, and Mr. David Van Landingham. The speakers were Mrs. J. O. Williams, Dr. R. G. Lee, and Dr. D. A. Ellis.

Group IV. Teachers—Rev. L. A. Myers, Miss Roxie Jacobs, Mr. A. V. Farr, Rev. Malcolm Burk, Miss Ruby Berlin, and Mrs. J. R. Collins. Devotional leaders—Miss Taylor, Mr. Andrew Caldwell, Mr. Dale Dunn, Miss Lucy Kate Farr,

and Mr. Ray Phipps. Speakers—Miss Roxie Jacobs, Judge John W. McCall, Rev. Stanley Lutts, and Dr. R. G. Lee.

Group V. The teachers were Mrs. D. B. Williams, Mrs. M. A. Younger, Miss Louise Moore, Mr. T. C. Fleet, Rev. D. D. Smothers, Mr. Chester Quarles, Rev. M. A. Younger, and Rev. Barney Flox. The devotional leaders were Mr. Charlie Anderson, Mr. J. W. Hamm, Miss Marion Stewart, and Miss Verniece Perry. The Rev. J. H. Oakley was the inspirational speaker each night.

Group VI. The teachers were Rev. Mark Ferges, Mr. Aubrey Hearn, Mrs. W. E. McMillian, Rev. Mark Harris, Miss Helen Yancey, Mrs. L. E. Riley, and Mrs. A. L. McLain. Devotional leaders: Rev. Charles S. Brown, Miss Maureen Robinson, Miss Norma Greer, and Mr. William Kent. Inspirational speakers: Judge John W. McCall, Rev. Mark Harris, Mr. Aubrey Hearn, and Mrs. J. O. Williams.

A seriousness of purpose was prominent throughout the week and much good was accomplished under the leadership of the fine associational officers and pastors.

ON TO CHATTANOOGA!

Reservations are already being sent in for the State Training Union Convention to be held in Chattanooga November 25-26-27. Be sure to make your reservation real early.

PRAYER CALENDAR

This week we are asked to pray for the following:

October 25—Dr. Henry Huey.
 October 26—Mr. Andrew Allen, Dr. O. W. Taylor, Miss Margaret Bruce.
 October 27—Dr. John D. Freeman.
 October 28—Associational Baptist Training Union Directors.
 October 29—Dr. Perry Webb.
 October 30—Dr. W. F. Powell.
 October 31—Dr. W. R. Rigell and Prof. Roy Anderson.

CUMBERLAND ASSOCIATION ORGANIZED

Mr. Herman L. King recently assisted in organizing the Cumberland Association. Miss Mary Gray McCutcheon

was elected as director. We know this will mean that Cumberland Association will be one of the most active associations in the state.

NEXT WEEK

In next week's issue we will present the year's achievements and also run the list of all Standard Unions. Much has been accomplished during the past twelve months and this will be given in next week's paper.

B. S. U. CONVENTION

The week-end of Oct. 30-Nov. 1, the B. S. U. Convention will be meeting with First Church, Nashville. The meeting will be presided over by Mr. Wade Foster of University of Tennessee. A most helpful program has been arranged and a large B. S. U. delegation will assemble for the convention.

DON'T FORGET

Don't forget the Fellowship Feast to be held in connection with State Baptist Convention in Clarksville. All who are interested in the advancement of Sunday School and Baptist Training Union work should plan to attend this helpful occasion.

Question. Must we read the suggested readings from the Quarterly or may we pick out twenty verses from anywhere in the Bible and read it to count as reading Bible daily?—H. B.

Answer. In order to get credit on the 8-point record system—one must read their Bible daily according to the outlined readings given in the Quarterly.

STATION CAMP

The Station Camp Baptist Church in the Bledsoe Association has organized a Training Union under the direction of their pastor, Rev. T. C. Singleton. Among the leaders of this union are: James Brewer, Ruby Creekmore, Susan Douglas, Helen Brewer, and Mrs. Kate Garrison.

We congratulate this church and its pastor on this great forward step.

MADISON ASSOCIATION

The Madison Association held its quarterly meeting on Sunday afternoon, October 11. This meeting was held with South Royal Church and a splendid program was presented under the direction of the Associational Director, Miss Annie Lou Smith. After some very interesting inspirational messages, four simultaneous conferences were held with Rev. M. M. Fulmer, Mr. A. Donald Anthony, Miss Maggie Joe Gray, and Mrs. Philip Smith as leaders.

Sunday School Department

Superintendent Andrew Allen
 Elementary Worker Miss Zella Mai Collie
 West Tennessee Field Worker Jessie Daniel
 Office Secretary Miss Clara McCarth

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

PROGRAM FIRST STATE-WIDE BROTHERHOOD MEETING

Clarksville, Tennessee

November 10, 1936

Meeting place: First Christian Church

Theme: "Fishers of Men"

Presiding: Andrew Allen

10:00 Song and Praise—Rev. E. L. Carnett

10:20 Who's Here—Presiding Officer

10:30 Keynote Address—Rev. Norris Gilliam

11:10 Special Music

11:15 "Motives and Methods in Fishing"—Dr. T. L. Holcomb

LUNCH

1:45 Song and Praise—Rev. E. L. Carnett

2:00 "Building a World Brotherhood"—Dr. Frank H. Leavell

3:00 Open Conference on Baptist Hundred Thousand Club and Co-operative Program — Mr. Lawson H. Cooke

4:00 Adjourn.

TRAINING SCHOOL AT DOYLE

Rev. D. W. Pickelsimer has recently conducted a training course in "Building a Standard Sunday School" in the Baptist Church at Doyle, of which he is pastor. He took a religious census of the community and has added nine new classes to organization, started a weekly teachers' meeting, adopted the Standard of Excellence as a goal, and has had a 50% increase in attendance. He writes for State Mission Day material and indicates that their church will send a good offering.

This department appreciates the fine work which Brother Pickelsimer does in his own church, as well as the extension work which he carries on in nearby communities.

NEW DEPARTMENT BOOKS

We are glad to announce that the following new department books are now ready:

"Guiding the Little Child in the Sunday School"—Shields.

"Guiding the Primary Child in Sunday School"—Petty.

"Guiding Junior Boys and Girls in Sunday School"—Looney.

"Young People's Department of the Sunday School"—Phillips.

"The Adult Department of the Sunday School"—Phillips.

"The Home and Extension Department of the Sunday School"—Watts.

We regret that the Intermediate book is not yet ready. The first three books' names deal with the fine art of teaching. Superintendents of the Cradle

Roll, Beginner, Primary and Junior Departments will find them especially helpful and are requested to lead their co-workers in the study of these books at an early date. "Guiding the Little Child in the Sunday School" is prepared especially for teachers of children 3, 4 and 5 years of age but it is hoped that every Cradle Roll worker and many young mothers will avail themselves of the opportunity of understanding the needs and how to meet the needs of these small children.

EAST TENNESSEE ASSOCIATION TRAINING SCHOOL

The week of October 4 the East Tennessee Association co-operated in a simultaneous training school. More than 20 churches participated in the week of training. A mass meeting was held on Sunday afternoon, October 4, at the Union Baptist Church in the interest of the campaign. It was one of the most enthusiastic meetings of its kind the State Superintendent has had the privilege of attending.

IT IS BETTER

The following written by J. L. Corzine, the efficient Sunday School Secretary of South Carolina, is so good that we take the liberty of printing it on this page:

"It is better to help pupils live a truth than profess it.

It is better to make pupils able to find much truth readily than remember little truth a long time.

It is better to train pupils to think than to remember the thoughts of others.

It is better to help others know why they know than what they know, for eventualities mean more than events and principles more than data.

It is better to teach one person well than a large class poorly.

It is better to teach the heart than the head, for, on best authority, the issues of life come from the heart

It is better to change a life than to make a discourse."

OCCOE ASSOCIATION ENGAGED THIS WEEK IN SIX GROUP SCHOOLS

The teachers and the meeting places of the group training schools in progress this week in the Ocoee Association are as follows:

First, Chattanooga—Miss Willie Jean Stewart and Andrew Allen.

New Liberty—Mr. Jesse Daniel.

First, Cleveland—Mrs. Marie Lowry.

First, Ooltewah—Rev. Ralph Gwin.

Concord—Rev. O. L. Rives.

Daisy—Rev. Paul Travis.

Each of the above named group schools have other faculty members made up of the workers in the Ocoee Association. We regret we do not have their names for this printing.

Rev. Charles Norton, the newly-elected full time Associational Director, is confidently expecting more than 1,000 people to be enrolled in these six schools this week.

TENNESSEE TRAINING AWARDS FOR SEPTEMBER

Diploma Books 119

Diplomas 7

Other Books 75

Associational Reporting 14

Since the month of October has been agreed upon as the training month throughout the Southern Baptist Convention and much publicity has been given to this movement, we are hoping that the record will be much improved for October.

CHANGE IN CASH DISCOUNT AND PRICES

The cost of manufacturing our periodicals has increased because of several advances in prices of materials and labor. It is therefore necessary for the Sunday School Board to reduce the discount for "Cash with Order" from 10% to 5%—this change in discount became effective in September, 1936, on all orders for Sunday School and B. T. U. literature to be used during the fourth quarter — October, November, and December, 1936, and on all orders thereafter.

It is also necessary to make a small increase in the price of two of our periodicals—Adult Quarterly and Young People's Quarterly, ½ cent each per quarter—this change in price not to become effective until December, 1936, for orders for the first quarter of 1937, and thereafter.

Even with the slight increase mentioned above, the prices of the periodicals published by the Sunday School Board will not exceed the amount charged by other denominational publishing houses for the same class of periodicals.

(Signed)

BAPTIST SUNDAY SCHOOL
BOARD.

DINNER FOR SUNDAY SCHOOL AND TRAINING UNION WORKERS AT STATE CONVENTION

A special dinner (plates 50c) has been planned for all Sunday School and Training Union workers who attend the Baptist State Convention in Clarksville. The dinner will be held in the Woman's Club, Wednesday, November 11. Dr. W. F. Powell will preside and Dr. T. L. Holcomb will be the guest speaker; Doctor Powell and Doctor Holcomb are President and Executive Secretary of the Sunday School Board respectively.

SUNDAY SCHOOL LESSON

By THE EDITOR

NOVEMBER 1, 1936

Law Love and Temperance

Scripture: Rom. 13:1-14.

Golden Text: Rom. 14:21.

Readings: Dan. 1:3-13; 1 Cor. 9:24-27; Gal. 5:13-26; 1 Pet. 3:8-12; Isa. 28:1-3; Rom. 14:13-21.

For our lesson on International Temperance Sunday we have some Scripture on good citizenship written by Paul to the Roman Christians and applicable to us today.

I. Obedience To Civil Authority (vss. 1-7).

1. **Government "Ordained of God."** Good government directly ordained of Him and bad government is permissively ordained for awhile as a punishment upon men. Bad government is better than no government. God is against anarchy and lawlessness. Two purposes are in view.

A. **"For Good."** Good government, of course, issues in good. Bad government is overruled for good.

B. **"Execute Wrath."** Government, or the state, is God's agency for the punishment of evil doers. The penalty of the state upon criminals is right. "The sword" in the Roman practice of Paul's day often meant capital punishment. God has no sympathy with the slushy sentimentalism that tries to shield wicked men from their deserts.

2. **Subjection to Civil Authority.** Two reasons are given for obedience to law.

A. **"For Wrath's Sake."** A wholesome dread of the penalty of violated law is pleasing to God. Law should be so enforced as to instill this fear.

B. **"For Conscience Sake."** This is the highest reason. Christians especially are to have a conscience on law observance and enforcement. Others ought to have it in the measure of their ability. Christians are to observe the law of the land except when it conflicts with allegiance to Christ.

3. **"Render to All Therefore Their Dues."**

A. **"Pay Tribute," or Taxes.**

B. **Render Custom, Fear, Honor to Whom Due.** A respectful attitude and bearing toward those in authority is inculcated.

II. Christian Love In Social Conduct (vss. 8-10).

These verses show how Christian love is to act and does act toward one's neighbor. Jesus teaches us in the Parable of the Good Samaritan that our neighbor is any man who needs our help. We have neighbors all over the world. "Love worketh no ill to his neighbor."

1. **In the Economic Realm.** "Owe no man anything." This is not a teaching against going in debt when necessary and when the object is right. It is a teaching on paying one's debts when they become due, or at least making satisfactory arrangements respecting them. If this were lived up to no pastor's salary would remain unpaid and no debts would be repudiated. "Thou shalt not steal." Under this no church would expect a pastor to serve on starvation rations. Capital would pay labor a just wage and labor would not make unjust demands upon capital. "Thou shalt not covet."

2. **In the Social Realm.** "Thou shalt not kill." This would do away with murder, whether with a weapon or with the tongue, "for life and death are in the power of the tongue." It would do away with social and economic conditions that kill men and women and children. It would eliminate war as an instrument of aggression. "Thou shalt not bear false witness." This would destroy perjury. It would insure the telling and the practice of the truth.

3. **In the Moral Realm.** "Thou shalt not commit adultery." Living up to this means purity of heart and life individually and socially.

"Love is the fulfilling of the law." That is, love fulfills the law. When Christian love reigns there is no need to command to treat folks right and not mistreat them or to act right and not wrong individually. Love takes care of these things. If we do otherwise, the flesh dominates us, not the love of Christ.

III. Putting on the Lord Jesus Christ (vss. 11-14).

"But put ye on the Lord Jesus Christ." This summarizes the positive and negative things already indicated. Put on the Lord Jesus Christ.

1. **As to the Soul.** This takes place when we believe. We are then given a new nature in regeneration and are clothed in Christ's righteousness in justification.

2. **As to the Life.** The dressing up of the soul with the Lord Jesus Christ is to be expressed in life. Three ways are indicated in our lesson in which this is to be done.

A. **Be Wide Awake in Service:** "That now it is high time to awake out of sleep." This means to shake off sluggishness and to serve the Lord with zeal. We put on Christ in life when we manifest Him in service. In service today what kind of garment do you have on?

B. **Cast Off the Works of Darkness.** This means the avoidance of things that

are wrong. We cannot properly dress up in the "new garment" of Christ if we keep putting on patches of the "old garment" of the world.

C. **Provide not for the Lusts of the Flesh.** Necessary provision for the physical man is not in mind here. However, even this should not be an end in itself but only a means to the end of advancing the Kingdom. But Paul's instruction is that we not labor merely to glorify the flesh and certainly not in order to gratify the flesh in things that are wrong. If this were lived up to, every illegitimate business in the world would go out of business. And we may be sure that if Christian love prevailed, no Christians would be found selling booze.

It requires no argument to show that if these principles in our lesson were observed, the liquor business would end and temperance would prevail. The liquor business works ill to men and Christian love is not found in it. The daddy of the liquor traffic is the devil. Christians ought to act and to vote with this fact in mind.

QUESTIONS

1. What is the source of government?
2. What is the purpose of government?
3. What is the Christian attitude toward law?
4. Is capital punishment right?
5. What is the Christian method of solving economic questions?
6. What is the Christian method of bringing about a righteous social order?
7. How does love fulfill the law?
8. How can we put on the Lord Jesus Christ?
9. Give the application of our lesson to the temperance question?

Lesson for Nov. 8: THE CHRISTIAN WARFARE. Acts 19:8-12; Eph. 6:13-20.

Why Laxatives Fail In Stubborn Constipation

Twelve to 24 hours is too long to wait when relief from clogged bowels and constipation is needed, for then enormous quantities of bacteria accumulate, causing GAS, indigestion and many restless, sleepless nights.

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TRIAL OFFER

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.

THE BAILEYS SAILING TO CHINA

Dear Miss Northington:

Since the statement was published about our returning to China Nov. 13, sailing from San Francisco, on the S. S. President Cleveland, in the Baptist and Reflector, only one parcel of towels with one sheet, has come. Miss Laura Powers of the First Church, Knoxville, asked if I preferred money or towels and sheets and I replied that money was our choice as it is always easy to use and often goes further in China and saves transportation charges. My own church society is planning to give money for a folding invalid's chair so I do not know if other gifts, in money or supplies, will be sent before we leave.

I must leave Nashville about October 30 as I plan to drive to San Francisco but Mrs. Bailey and Margaret Carey shall travel by train and not leave until about November 6 or 7, which will give them almost three full days for rest and shopping before sailing at 4 P. M. Friday, November 13. Our packing must be finished several days before I leave, except for our baggage to be used enroute to the coast.

I need help in providing transportation for my new car across the Pacific and to Wuchow, which amounts \$1.50 and another \$150.00 for duty when the car is taken into Wuchow. The duty is 33% of the value of the car and as I have driven my car about 5,000 miles now and hope to have it driven about 10,000 miles before I get to Wuchow the duty will be much less than if the car is taken in as a new car.

We are praying that the Lord will put it into the hearts of some to make it possible to meet some of the most urgent needs at least. We have lost face with the Chinese because of the closing of the hospital but if we have some new apparatus and can make some improvements when we reopen the medical work then our faces are partially saved.

I am to use my car for the country clinic work as the ambulance has been sold by the Mission and since I have paid for the car without any help I feel that surely there are some who will gladly help meet the expenses of getting it into China. I plan to drive it to the coast thereby saving some transportation on it and probably saving some of my railway fare. I have had to get along without many things I might have had if the money had not been used on the car itself.

Anyone realizing what a car means to us in Kweilin can understand why I want to take the car with me and especially since we cannot do any



MRS. R. L. HARRIS,
 Speaker at Divisional Meetings
 This Week

country medical work without the use of a car.

Mrs. Bailey and Margaret Carey are getting along fine. We expect to go to Memphis soon for another examination to determine whether we are physically able to return to China.

Thanking you for any service you are able to render, I remain,

Sincerely,

MANSFIELD BAILEY.

NEW BOOKS FOR INTERMEDIATES

From the pen of Rev. W. Thorburn Clark there has come one of the most thrilling contributions to our mission study literature on Africa. **TROPHIES FOR THE KING** is a companion book to Dr. Clark's **OUTRIDERS FOR THE KING** and **HANDMAIDENS OF THE KING**. This new book gives in stirring fashion the biographies of five native African Christians. It reads like a book of fiction, but every word of it is true.

Dr. Clark says in his Foreword: "In this book, I give briefly the account of five native Africans, who were truly 'Trophies for the King.' An outlaw became a gentle and peace-loving disciple of the Divine Master; a slave-lad in the years of his maturity was consecrated a bishop of a great church; an ignorant heathen wagon-driver dedicated his life to nobler things, and as an evangelist to one of the wildest tribes, wrought mightily for his God; a savage herd-boy of the fields became a great Christian king; and a superstitious and drunken trader, after his redemption, witnessed to the mighty working of God in the human soul."

Sketches of Bishop Crowther, Africaner, King Khama, Matula, of the Congo, and Koyi, "a man with half-a-talent" give us a glimpse of many sections of that great continent, which is the subject of study for Christian America during the coming season.

This book can be secured from the Baptist Book Store for 50c, paper, 75c, cloth.

In Memoriam

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

TODD

Elder R. A. Todd was born in Grayville, Illinois April 11, 1902, died September 12, 1936. He was the son of Mr. and Mrs. H. A. Todd of Marion, Illinois. He was converted in 1911 and joined the First Baptist Church of DuQuoin, Illinois. The Lord called him into the work of the ministry of the cross and he was ordained by the First Baptist Church of Trenton, Tennessee in 1921. He held pastorates in Tennessee and Illinois and acceptably preached the Saviour of men. He was married to Miss Martha Adams of Trenton in November, 1920. To this union was born three children, two sons and one daughter, who survive him.

He was afflicted for several years before his death. He was in a sanatorium for nearly two years and died there after an operation for appendicitis. He leaves father and mother and wife and children to mourn his home going. We do not grieve as those who have no hope for we know for him today there is joy and health and happiness in the land where the flowers of hope never die and where the weeds of disappointment never grow.

"I can not, and I will not say
 That he is dead, he is just away;
 With a cherry smile and a wave of the hand
 He has wandered into an unknown land."

H. A. TODD.

SHORT

It pleased God to take from among us, to Himself, our beloved sister, Miss Winnie Bell Short. The entire membership of Powell's Chapel Baptist Church will feel the loss, but especially the young women's class of which she was a beloved member, and the choir will miss her. She will long be remembered for her faithfulness.

She was thirty-four years old, a daughter of deacon S. D. Short, who lost his life five years ago in a tragic automobile accident. Her mother survives, with four sisters and two brothers.

She died July 28, 1936.

One Who Loved Her.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 11, 1936

Memphis, Bellevue	1674
Chattanooga, First	1063
Knoxville, First	1028
Memphis, Temple	945
Memphis, First	938
Memphis, Union Avenue	936
Nashville, Grace	870
Knoxville, Broadway	699
Knoxville, Fifth Avenue	665
Chattanooga, Ridgedale	654
Jackson, First	647
West Jackson	604
Bristol, Calvary	521
South Knoxville	500
Etowah, First	492
Chattanooga, Clifton Hills	490
Chattanooga, Northside	481
Chattanooga, Avondale	437
Memphis, Speedway Terrace	412
Chattanooga, East Lake	409
Chattanooga, Red Bank	405
Knoxville, Lincoln	402
Chattanooga, Calvary	377
Chattanooga, Tabernacle	377
Chattanooga, Central	334
Paris, First	322
Humboldt, First	318
Chattanooga, Chamberlain Ave.	312
Martin, First	309
Cookeville, First	285
Chattanooga, Oak Grove	282
Chattanooga, Alton Park	256

By FLEETWOOD BALL

H. L. James, of Hobart, Okla., will soon conduct a revival with Kelham Avenue Church, Oklahoma City.

B. S. Hawkins, of Humphreys, Okla., accepts the care of the church at Wirt, Okla., and has moved on the field.

R. W. Elsey has resigned as pastor at Madill, Okla., and accepted a call to the church at Broken Arrow, Okla.

E. B. English has resigned at Clay, Ky., effective Dec. 31. He has no definite plans.

A. C. McGee has resigned the care of Memorial Church, St. George, S. C., but has not announced his plans.

P. J. McLean has resigned the care of the First Church, Akin, S. C., on account of ill health.

Olin Ray, of Helena, Ala., has been called to Bethel Church in the Unity Association and has accepted.

J. E. McCraw has been recalled for the ninth time as pastor of the Clark-Venable Church, Decatur, Miss.

F. C. Eastham, of Wichita Falls, Tex., is doing the preaching in a revival with the First Church, Brookhaven, Miss.

G. C. Williams, of Darlington, Fla., has accepted the call to become pastor of the church at Millville, Fla.

A. B. Howard, of Macon, Ga., has been called to the care of the church at Dudley, Ga., and has accepted.

R. C. Huston, of Atlanta, Ga., has been called to the care of the Lemon City Church, Miami, Fla., and has accepted.

J. W. Middleton, pastor at Clinton, Miss., and Miss Frances McLeroy Carden, of Munfordsville, Ky., were joined in wedlock Oct. 8.

By Nov. 1, Missionary F. M. Royal and family will likely reach Haifa, Palestine, where they will make their home.

W. F. Yarbrough, who resigned as pastor at Jasper, Ala., to rest, has been called as pastor at Pickens, Miss., and has accepted.

The house in which George W. Truett was born near Murphy, N. C., has been purchased by interested friends and donated to him.

P. B. Kinsolving has resigned at Mercer and accepted a call to Toone. L. B. Matthews, of Jackson, succeeds him at Mercer.

The pulpit of Union Avenue Church, Memphis, H. P. Hurt, pastor, was occupied Sunday by Haynes Brinkley, of Parkin, Ark.

W. A. Evans has resigned the church at Blackburn Chapel, Shawnee, Okla., and accepted the care of the church at Haskell.

M. A. Cook accepts the call of the church at Cordell, Okla., effective Nov. 1, when he closes his work at Sulphur, Okla.

On Oct. 4, J. W. Storer began his sixth year of his pastorate of the First Church, Tulsa, Okla. There have been 1,599 additions, 543 by baptism.

Last Sunday was the 36th anniversary of Charles A. Stahley in Montgomery, Ala. He became pastor emeritus of the First Church seven years ago. J. W. Inzer is the active pastor.

Grady Lambert has been called as pastor of Calvary Church, Enid, Okla., and has accepted. They hope to start on their new church building by Christmas.

J. H. Coleman has resigned as pastor of the First Church, Raton, New Mexico, on account of the altitude. He is a double cousin of Robert H. Coleman, of Dallas, Texas.

D. L. Sturgis, of Indianola, Miss., is holding a meeting in the First Church, Biloxi, G. C. Hodge, pastor. M. E. Perry, of Denton, Texas, is leading the music.

The First Church, Dyersburg, A. M. Vollmer, pastor, is having a gracious revival in which R. G. Lee, of Memphis, is doing the preaching and L. B. Cobb directing the music.

R. B. Winters of the First Church, New Albany, Miss., a student in the Southern Seminary, preached his first sermon Sunday to the inmates of Waverly Hill Tuberculosis Sanitarium.

In the revival at Hartsville, L. G. Gatlin, pastor, in which W. F. Powell, of Nashville, did the preaching, there were two by letter and two by profession of faith. A fine spirit prevailed.

M. M. Fulmer preached his farewell sermon Sunday night to Calvary Church, Jackson, and left Tuesday for his new pastorate with the First Church, Alpine, Texas. It is a regret to lose him from Tennessee.

John Jeter Hurt, President of Union University, Jackson, supplied the pulpit Sunday of Highland Heights Church, Memphis, in the absence of the pastor, I. C. Cole, who is in a meeting in Bristol.

Rush McDonald, a student in Union University, Jackson, was ordained Sunday afternoon to the full work of the ministry by Speedway Terrace Church, Memphis. He has been called to Forest Hill Church, Memphis, Tenn. Mark Harris preached the sermon, and D. A. Ellis conducted the examination.

Let our churches remember the appeal of The Relief and Annuity Board for one "Fellowship Offering" each year to be taken in connection with the celebration of the Lord's Supper for Aged Ministers' Relief. Send the contribution through the regular channels marked "Fellowship Offering for Ministers' Relief." The Relief and Annuity Board, Dallas, Texas.



By the Editor

McMinnville Church has called as pastor O. L. Minks, from First Church, Tusculumbia, Ala., and he has accepted.

D. B. Bowers, pastor of Avondale Church, Chattanooga, is helping South Pittsburg Church, Paul R. Hodges, pastor, in a revival meeting.

Pastor G. T. King closed his work with the Woodland Heights Baptist Church, Chattanooga, on Sunday, Oct. 11, after three years of service.

Pastor L. S. Ewton of Grace Church, Nashville, will begin a meeting with First Church, Sweetwater, J. R. Hodge, pastor, Oct. 26.

Cherokee Church, near Jonesboro, Aden Childress, pastor, has closed a great meeting which resulted in 23 additions to the church. Brother E. W. Roach of Jonesboro did the preaching.

Judson Taylor has resigned as pastor of Benton Baptist Church to accept the care of the Powell Church, Knox county, where J. R. Hodge was the former pastor.

Dr. William Hershey Davis of the Southern Baptist Theological Seminary is to be with the Druid Hills Baptist Church, Atlanta, Ga., Louie D. Newton, pastor, in a revival Oct. 25-30.

The Florida Baptist State Convention will be held in Orlando in January. Immediately following the convention Dr. George Truett will begin an associational-wide revival in the Orlando City auditorium.

In a revival at Bethlehem Baptist Church, Robertson county, Pastor A. D. Nichols was gladdened to see eight take a definite stand for the Lord and eight unite with the church.

Evangelist J. R. Black and L. B. Cobb, both of Memphis, have closed a successful revival with First Church, Hodgenville, Ky., R. H. Tandy, pastor. Dr. Black is now in a meeting at Gallatin, W. Dawson King, pastor.

We appreciate an invitation to be present at Dodd College, Shreveport, La., at the installation of Edward Crawford Solomon as president of the institution. The installation will take place on Sunday afternoon, Oct. 18th. President Solomon is the son of Editor E. C. Solomon of the Baptist Witness (Florida).

Portland Church, B. F. Collins, pastor, is in the midst of a good revival with H. J. Huey, pastor of Milan Church preaching, and Edward Ertner in charge of the music. Pastor Collins

has recently assisted the Mitchellville Church, H. C. Adkins, pastor, in a revival meeting which resulted in two additions to the church.

Sunday, October 11, was a great day for Siam Church, near Elizabethton, H. C. Hopkins, pastor. Secretary John D. Freeman preached the dedicatory sermon of the beautiful little church to some 900 people who attended. Five states and many churches were represented. It is one of our most ideal rural fields. It was indeed an inspiring spiritual event.

During the summer Pastor E. H. Greenwell, Paris, assisted in several revivals, which resulted in 87 professions, 76 baptisms and 18 additions by letter. During four years as pastor of West Paris Baptist Church there have been more than 200 additions, and the church will now carry on without aid from the State Mission Board.

As a part of the simultaneous revival campaign sponsored by the several churches of the Nashville Association, Belmont Heights Baptist Church, R. Kelly White, pastor, held the first week a Sunday school enlargement campaign under the direction of Harold E. Ingraham, Secretary Department of Sunday School Administration of the Baptist Sunday School Board. In the second week the pastor is conducting a series of special evangelistic services.

Richard N. Owen, pastor First Baptist Church, Paris, has been with Pastor J. H. Miller and the Bird's Creek Baptist Church, near Whitlock, in a revival which began on Oct. 11. We have not heard what the results were. Bird's Creek is the oldest church in Henry county and scene of the organization of Western District Association in 1825, of which Bro. Owen is now moderator. This week he is in a meeting with Bro. Miller at Puryear.

During the past year New Hope Church, Nashville Association, has built seven Sunday school rooms, redecorated the auditorium, supplied the church with three new pianos, put a furnace in the church, and bought a new light plant. The \$4,000 which was spent on the church has been paid in full. Brother H. A. Russell who has been pastor of New Hope Church for two and one-half years, resigned October 4.

The First Church of Greer, S. C., has just closed a revival meeting in which Dr. Hershel Ford did the preaching. Dr. Ford brought real Gospel messages, and made them effective by his fine, lovable Christian spirit in the pulpit and out of it. Mr. Maury Pearson of Spartanburg had charge of the music.

This was Mr. Pearson's fourth meeting in our church, and we would like to engage him for many more. Our people like Mr. Pearson's way of conducting the music, and greatly enjoy his singing. The meeting resulted in thirty-five additions to the church and a genuine refreshing of spiritual life in the church. The church now has something over 900 members, and is happy in a constant growth along many lines. —J. Lester Lane, pastor.

At the Ocoee Association meeting recently in the Tabernacle Baptist Church, Chattanooga, R. R. Denny, pastor, the body arose in honor of Mrs. W. F. Robinson, the fiftieth anniversary of whose marriage came on that day (Oct. 14). On the Sunday afternoon following her marriage she joined the Tabernacle Church and has been a faithful member ever since. On their first evening as a young married couple in their new home, they sent off their subscription to the Baptist and Reflector, and she states that she has reared her family on the paper and that "It pays to be a reader of the Baptist and Reflector." We salute this faithful follower of the Lord Jesus.

Sunday, October 11, was home-coming day for First Church of Portland, B. Frank Collins, pastor. There were 286 in attendance at the Sunday school and 1 addition to the church. In the afternoon an ordination service was held for four deacons: Allen Kerley, B. O. Moore, Dick Hill, and Clyde Riggs. Brother T. C. Meadow, pastor of Orinda spoke on "The Obligation of the Church to the Deacon," and Brother Dawson King, pastor of Gallatin, spoke on "The Obligation of the Deacon to the Church." Visiting deacons were present from Orinda, Gallatin, Mitchellville, Pleasant Hill, Antioch, Westmoreland, and Chestnut Grove. The day was one of fine fellowship and enthusiasm over the progress of the Lord's work.

WITH THE CHURCHES. — Chattanooga, Ridgedale welcomed 3 by letter; Clifton Hills, Pastor Goolsby, welcomed 5 by letter, 9 for baptism and baptized 5; Northside welcomed 4 by letter; Avondale, Pastor Bowers, received 1 for baptism and baptized 1; East Lake welcomed 1 by letter and 8 for baptism; Calvary, Pastor McMahan, welcomed 6 by letter, 4 for baptism, and baptized 4; Tabernacle welcomed 4 for baptism; Central, Pastor Moore, welcomed 5 by letter, 2 for baptism, and baptized 8; Oak Grove welcomed 3 by letter and 1 for baptism; Alton Park welcomed 2 by letter and 11 by baptism; Chickamauga, Pastor Cockran, welcomed 2 by letter and baptized 2. Memphis, Bellevue welcomed 15 additions. Etowah, First, Pastor Dance, welcomed 48 by baptism and 20 by let-

ter. Knoxville, Fifth Avenue, welcomed 5 by letter and 2 for baptism. South Knoxville, Pastor Haynes, welcomed 6 by letter and 29 for baptism. Nashville, Grace, received 1 by baptism.

—BAR—

Last August I had the very great pleasure of assisting in a meeting with Zion Church, Polk County Association, where Brother N. C. Ledford, Archville, is pastor. Nearly every service for two weeks we had a real Pentecostal feast. Many of the Lord's saints shouted their praises aloud. Sixteen were baptized. This is the church of my boyhood days and the church that ordained me to the gospel ministry. To my great joy the dear old church has invited me several times in the past to assist in revival meetings. After leaving Zion Church I went with Brother Ledford to Old Ocoee Church for a week's meeting. It was in this church that I professed religion and was baptized. I left before the meeting was brought to a close and do not know the final results. Brother Ledford is a fine man to work with. He is a splendid preacher, deeply spiritual and able in prayer.—H. F. Burns, 3703 Primrose Ave., Nashville, Tenn.

—BAR—

The fall and winter programs of the First Baptist Church, Des Moines, Iowa, John N. Garst, pastor, have started off with more than usual enthusiasm and promise. Sunday, Oct. 4, was Rally Day with six programs during the day. At the final evening service Mr. Marvin E. Smith was installed as the new Director of Young People's Work. He is particularly well qualified for the position. A School of Missions will be held during October and November with the classes meeting on Sundays. Dr. Garst spent three months in Europe and Palestine the past summer and has since returning been delivering many sermons and addresses based on his travels, showing many of the more than 30 pictures made during his travels. The church has voted to major on evangelism throughout the ensuing year. A strong committee, with Mr. S. R. Burns as chairman, has been formed to co-operate with the pastor in creating a spirit of evangelism. Special evangelistic services will be held in March, 1937, with Evangelist Carl Bassett, Winona Lake, Ind., doing the preaching. Dr. Garst is a graduate of Carson-Newman College.

—BAR—

McMinnville Calls Bro. O. L. Minks

Let me congratulate you Tennessee Baptists upon your good fortune in getting Dr. O. L. Minks, pastor First Baptist Church, Tusculumbia, Ala., to come to Tennessee. How fortunate the First Baptist Church of McMinnville is in securing Dr. O. L. Minks for their pastor, for he will do them good and all of the people will be blessed by his ministry.

The Baptist of Tennessee will find in Dr. Minks a great preacher of the Word, a scholar, a gentleman, and a Christian in whom there is no guile. He is true to every part of the Baptist program, and will work in any kind of good Baptist harness. He has done a great work at Tusculumbia, and in the Association, and is loved and honored by the Baptist of the State of Alabama. Our loss your gain, though we regret very much to give him up yet we submit to the will of the Lord whose he is and whom he serves.

He leaves Alabama with the love and respect of the entire Baptist constituency, and our prayers will follow him and we know that he will accomplish things for God among you.—James Allen Smith, pastor, Central Church, Decatur, Ala.

—BAR—

Word from Dr. W. A. Bryan

Dr. W. A. Bryan, medical missionary in charge of the Warren Memorial Hospital, Hwanghsien, Shantung, China, who with his family on furlough won such a warm place in the hearts of the members of Belmont Heights Baptist Church, Nashville, where they held membership, as well as in the hearts of others, in a recent letter to the editor writes, among other things, the following:

Since coming from America we have been very busy. The work seems to be growing all the time, and more people are coming for treatment and they are most of them willing to hear the gospel. Many of them are being saved. In July we had 99 new patients come to the hospital and there was a good bit of hard operating.

In August there were not quite so many. There was one woman who came with cancer that was inoperable. We explained to the people who brought her that we could not operate but there was something we could do, tell her about Jesus. They were anxious for us to do that and the dear old soul accepted Jesus as her Savior. So she went home happy and with a bright face although we could not do much for her otherwise.

The Lord is good and is constantly blessing us.

I hope you and yours are well and all right. Please give them our love and also the people at church.

Sincerely,

W. A. BRYAN.

With their many friends, Baptist and Reflector sends its warm Christian greetings to this faithful missionary and his family carrying on for Christ in that distant land.

—BAR—

From Evangelist T. C. Crume

My dear Brother Editor:

I have recently held good meetings at the following places: First Baptist Church, Lebanon Junction, Ky.; Dr. A. M. Tate, pastor. There were 62 additions. Brother Tate is doing a great work, and is building a spiritual church.

First Baptist Church, Carthage, Tennessee, Rev. V. P. Stark, pastor. There were 42 additions. Brother Stark is a great young preacher, and our denomination will hear from him some day.

First Baptist Church, Warsaw, Ky., Rev. Floyd Montgomery. There were 30 additions. Brother Montgomery is a new pastor at Warsaw, and he is building up a great church.

I am now with the South Knoxville Baptist Church, Knoxville, Tenn. We have had some 50 additions to date. Dr. J. K. Haynes is the able pastor. He has built a great stone plant here during the 11 years of his pastorate. Dr. Haynes is a great preacher and pastor, and has one of the greatest and most spiritual churches in the nation. I was with this good church a year ago.

It is interesting to note how the evangelistic fires are burning in many of our churches now. A better day is just ahead. I am,

Yours in His work,

T. C. Crume, Evangelist, Florence, Ky.

—BAR—

First Baptist Church, Greenville, Ky. Dear Bro. Taylor and Tennessee Baptists:

After an absence of eighteen years in Kentucky I am returning to Tennessee. I am a native of Kentucky but I began my ministry in Tennessee and only for the past two years has my contact with the Tennessee brotherhood been broken. For nearly nine years I enjoyed the fellowship of Tennessee in Jackson, then for sixteen years I was at Fulton, Ky., right on the line. Now for the past two years I have been right in the heart of the West Kentucky coal field in one of the loveliest little cities one could wish to see.

It is difficult, I am finding, to leave such a brotherhood as Kentucky has. It is particularly so with me for I have been shown so many honors and courtesies here in my native state. I have searched my own heart for the reason and am able to find but one, but it is all-sufficient; it just seems to be the Lord's will for my life at the present. I covet no favors but I do want to measure up to my fullest responsibility as a pastor of an important church. I have known nothing but to serve and I covet no favors other than the opportunity to serve my denomination and its Lord.

We will be taking up the work at Lebanon about the 8th of November. A cordial invitation is extended to you and all of our state workers, as well as southwide, to come to see us and to call upon us for any service that we may be able to render.

I will be seeing you often.

Sincerely,

C. H. WARREN.

Baptist and Reflector welcomes this friend and fellow minister to our state and so do our people throughout the state.

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

Headed for the Open

Dear Fellow Laborers:

Good news flashed from the office on the last day of September, as letters went out to friends and workers over the land. That news, in brief, was: Tennessee Baptists gave nearly fifty per cent more to the Co-operative Program this September than they gave during September, 1935! That means much, for the threatened decrease in this year's receipts was wiped out, and we went something like \$3,000 ahead of the corresponding eleven months of last convention year.

With every increase in receipts there comes a more rapid decrease in the balance of the old indebtedness. There remains now only about \$6,000 of the Nashville Hospital debt, and it was originally nearly \$40,000! The State Mission debt has been whittled down to \$7,000 and it originally was nearly \$20,000! The old building debt has been paid in full, and it once was nearly \$40,000! Surely the Lord has blessed the efforts of His people during the distressing times of the Depression!

Why Not Wipe Out State Mission Debt?

Offerings already flooding the office indicate that the good women of the state, through their special offering for State Missions, have reached their goal of \$5,000 for enlarged work in the state. Surely the combined strength of our churches can and will manifest itself during October by raising of \$10,000 for State Missions in our annual special offering. That sum will wipe out the old debt and leave us enough with which to begin the new year's program in a happy way.

A Time for Heroic Sacrifice

If the whole human family ever faced a world crisis such as that now threatening, I have failed to learn of it from secular history. Russia is gloating over her imagined overthrow of God. Spain is in the midst of a bloody civil war which has already cost tens of thousands of lives. Communists are in charge of her government. They are fighting now to defeat the Catholic Fascist forces and thus destroy the last vestige of the Christian religion in Spain. Subtle propagandists are working day and night in our country, yes in Tennessee, laying the foundations for "The Revolution" that will put Communists in power and thus open the way for the confiscation of all church property and the slaughter of all who will not renounce their Christian faith. We can stay their efforts and defeat their heinous schemes only by launching and waging a more vigorous missionary campaign. The best place to begin this, the only sensible place, is in our own midst. Every new field entered and every old church enlisted means enlarged contributions to the campaigns against sin and infidelity. And they mean additional safeguards for our sacred rights to worship God according to the dictates of our own consciences.

Please do not let your church fail to observe the State Mission Day, October 25, and appeal to everyone to bring the largest offering ever given to our State Mission causes.

Anxiously, earnestly, prayerfully yours,

JOHN D. FREEMAN,
Executive Secretary

Nashville, Tennessee
October 22, 1936