

BAPTIST *and* REFLECTOR

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

"Let There Be Light"

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The Making of The Flag

By CLARENCE E. FLYNN

Where did the flag get its stripes of red
That reach, and glisten, shimmer, and spread?

The blood of a host of heroes slain
Fell on the hard-fought field like rain,
And out of the fountain of their pain
They stained it red.

Where did the flag get its stripes of white
That glow like bands of gleaming light?

The tears of a host of those bereft—
The widow lone and the orphan left
To weep for the swath that death had cleft—
These washed them white.

Where did the flag get its field of blue
That wears the sheen of heaven's hue?

The hope of the land was as far and free
As the sky that stretches o'er shore and sea,
And so the azure came to be
And the proud flag flew.

Where did the flag get the stars that wear
A brightness e'en in the daylight air?

The flag that was made to flutter and fly
O'er a love as true and a faith as high
As the stars that shine in the midnight sky;
So they put them there.

Baptist and Reflector

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EDITORIAL

Some times an alibi is only a-li-bi someone.

★ ★ ★

What many churches and their organizations need is not to be "pepped up" but empowered by the Spirit.

★ ★ ★

Sometimes a man's non-co-operation with his brethren is not so much a matter of devotion to the truth as it is of subtle self-exaltation. Even "humility" may be only egotism turned wrong side out.

★ ★ ★

The inscription, "AT REST," on a man's tombstone may not always signify that he has entered into rest but only that he has continued the rest that was characteristic of him. While alive he never did enough work for the Lord to rest from it.

★ ★ ★

Correction

In our write-up last week of our visit to the Antioch Baptist Church the name of the pastor was inadvertently given as "Vernon Wright" when it should have been "Clinton Wright."

★ ★ ★

Pumpkins Paying for The Paper

Finding it necessary recently to spend a day in Stockton Valley Association, Missionary Pastor H. D. Hagar, Helena, formed a club for the Baptist and Reflector. In forming it he got the first two members, who did not have the necessary cash, to turn over enough pumpkins to cover their subscriptions, which he then brought with him on a visit to Nashville and sold to a grocer. Bro. Hagar constantly supports the paper, and we thank him for this further service by him in its behalf. He makes pumpkins count for the paper!

★ ★ ★

The Illusive Dream of Pacifists

Since the Armistice was signed, Nov. 11, 1918, many media and methods to secure peace in the earth have been proposed and tried. World peace is not yet.

The dream of a warless world is noble. But in the present order of things and by the method of the general run of pacifists that dream will remain an illusion.

The initial step in God's peace program is the regeneration

of the individual through the gospel of grace and faith in Christ as Savior and Lord. This procedure means the Great Commission carried out in the only possible way, and that is by means that "are not carnal." The result is that "peace with God" and "the peace of God" are lodged in a man's heart. Then to the extent that he lives as a Christian and society responds to his influence he makes for world peace.

With some exceptions those who are promoting present-day pacifism as a movement knife the very vitals of the redemptive message. The chief exponents of it as a movement are rank Modernists, and some of them are atheists. And for the spiritual agencies of the Christian program they substitute lobbying, legislation, leagues, co-operatives, etc. Various well-meaning people are fooled into lining up with this rationalistic substitution. But such as this cannot make for world peace.

Superficial results may be produced in this way but not genuine results. So long as unregenerate men are in sufficient numbers and power in the nations of the earth that long there shall be war. Since the Armistice there have been treaties, pacts, legislation, disarmament conferences, league meetings, sanctions, and pacifistic pronouncements galore. One has only to note the class conflicts in America and elsewhere and the military policies and programs of various nations abroad and the powerlessness of other nations to prevent war to see how far these things have failed to bring in peace. Men must be genuinely born again and live it out in individual governmental, national and international relationships to form a bulwark against war. Therefore, real peace can never be brought in by a program which rejects or ignores the gospel of grace without which regeneration is impossible.

It is a disquieting fact that the main pacifism of the day is, as a movement, definitely connected with or influenced by communistic Russia. Russia has the biggest army in the world and is bent on smashing all other existing governments and setting up her own godless regime. And yet, Russia is hypocritically fostering pacifism in America, as in other nations. Oh, yes! she wants our country to become unarmed and defenseless, as far as possible, in order that she may, when the time is ripe, seize America. And some Baptists and others with the very best of intentions are misled into supporting morally or otherwise a program of pacifism fostered by Russia! How can an anti-God regime bring real peace into God's world?

The renunciation of war as a national policy in the sense of aggression would be a grand thing for any nation. But we believe that it is entirely proper and right for a nation to be armed sufficiently to defend herself from aggressors. If China had been as well armed and trained as Japan and if Ethiopia had been as well armed and trained as Italy, the situation in those countries would have been quite different. We hope that the day will never come when America will be attacked by an aggressor. But if some other country proposes thus to attack us, we favor America's being sufficiently armed to defend herself. As much as we abhor war in itself, we favor America's fighting if necessary to prevent some other country from running rough shod over her. If a nation initiates war, moral turpitude belongs to it but not if war is thrust upon it.

If the matchless Sermon on the Mount be referred to, let it be observed that born again people are required even to begin observing its principles in the real sense thereof. These principles pertain to Christians in their relationships to men, but they do not relate to unregenerate nations, as such, acting in national capacity. It is, then, beside the mark to introduce the Sermon on the Mount in support of modernistic and communistic pacifism.

The dream of a warless world in this age is in conflict with prophecy, which declares that "unto the end wars and desolations are determined" as a punishment upon nations deserving such and that even unto the closing days of this dispensation "there shall be wars and rumors of wars."

The Lord has looked down through the centuries and has told us what He foresaw as coming to pass.

Let no one misunderstand. We are not advocating war as a policy. We are simply emphasizing that the dream of a warless world to be brought about by the general run of present-day pacifism is an illusion. When the Lord comes back, then there shall be, of course, blessed universal peace. In the meantime, let God's people stick to the Great Commission and get as many men as possible into God's "way of peace," and not be misled by these modernistic and communistic peace programs that are doomed to failure. Let us not be sidetracked but stay on the main line.

* * *

First Baptist Church, Lawrenceburg

On Sunday, October 25, it was our great pleasure to be with Pastor W. E. Davis and the First Baptist Church of Lawrenceburg and to preach at both hours. The splendid courtesy and attention of the people made it easy to speak. Dinner and fellowship with Pastor Davis and his family added to the enjoyment of the day to both the editor and his son. Bro. W. W. Langley, General Leader of the Reflector Campaign in Lawrence County Association, handed in some subscriptions. Through the years that Bro. Davis has been pastor at Lawrenceburg the church has had a steady, solid growth. Its splendid building is a monument to him and to his people and the future looks bright.

* * *

When is a Man "Sound In The Faith?"

New Testament orthodoxy has three aspects: 1. Of the head. 2. Of the heart. 3. Of the hand.

One intellectually accepts the doctrines set forth in God's Word, squaring his reason with divine revelation.

He receives the truth in his heart, the seat of the emotions, the desires, the will, and feels its power there.

He translates sound doctrine into sound living and service. "For we are his workmanship created in Christ Jesus unto good works."

New Testament orthodoxy is necessarily linked up with the carrying out of the Great Commission given by the Lord to the churches. All things considered, the biggest heresy in the world is antissionism with its twin sister omissionism.

And yet, some of the most vociferous "contenders for the faith," as they construe such, are worth the least when it comes to bearing a worthy part, if any part at all, in carrying out the worldwide program of service committed to the saints.

That which issues in actual or virtual do-nothingism cannot be justly classed with New Testament orthodoxy.

* * *

Religious "Hitch-Hikers"

In the very fine annual sermon preached before the Beulah Association by Pastor Mark Ferges, who recently left Ridgely to become pastor of the Merton Avenue Baptist Church, Memphis, the speaker used a significant descriptive phrase relative to those church members who are "dead-beats."

The statement he made ran like this: "There are some in our churches who are religious hitch-hikers; they neither work their way nor pay their way."

This designation, along with others, struck a responsive

chord in the listeners. They saw in it a keen and just description of those church members who let others do the working and the giving in the churches and do not shoulder their own part thereof and yet proceed to appropriate the general blessings which the churches bring.

Paul teaches that the nature of a church as a "body of Christ" and the plan of God put the members thereof in a relationship of responsibility in which the church is the function "by that which every joint supplieth" and by the service of "all the members." Each member in the measure of his capacity is to bear his part. If he does not, the whole body is affected thereby, and in the degree that he fails, when due to his own inattention and laziness, he is a religious hitch-hiker.

There are, thank the Lord, many members of the churches to whom this classification does not apply. But there are many others to whom it does. Each of the latter should seriously ask himself: "Am I a religious hitch-hiker in my church, neither working my way nor paying it?"

* * *

Baptist and Reflector Associational Campaign

Since the list was published last week the following Associations have sent in subscriptions to the paper or sent in some subscriptions in addition to those indicated for them last week. The number, together with those received at the Association are as follows:

Association	Leader	New	Renewal
Big Hatchie	Homer G. Lindsay	20	11
Grainger County	C. B. Cabbage	109	7
Holston	J. G. Hughes	17	10
Judson	R. J. Williams	8	4
Maury		10	8
Robertson County	T. C. Meador	33	7
Shelby		13	5
Weakley	J. G. Cooper	7	10

A word of explanation seems necessary. Some Associations did not get organized in a definite way for the campaign because no one visited them for that purpose or because of some other reason, and yet subscriptions are coming in from them. As far as such Associations are indicated to us, we publish their showing along with the others. We appreciate what is being done in them. Again, some subscriptions have been received from certain Associations organized or on the eve of being organized for the campaign the names of whose General Leaders have not yet been sent in. The showing indicated above is given on the basis of present information and shows what the Associations have done since last week. The matter of subscriptions as an individual matter is indicated in connection with the little boy climbing the ladder.

The following Associations which have been organized and have not yet sent in subscriptions but will do so later on are indicated:

Association	Leader
Beulah	T. A. Duncan
Big Emory	D. Chester Sparks
Bledsoe	L. G. Gatlin
Campbell	G. L. Ridenour
Carroll County	Bernard Scates
Chilhowee	P. B. Baldrige
Concord	M. H. Rich
Crockett	J. E. Rust
Cumberland Gap	W. C. England
Knox County	Charles M. Walker
McMinn	E. L. Willson
Midland	Mrs. W. W. Hill
Nashville	
Nolachucky	O. D. Fleming
Ocoee	
Polk	N. C. Higdon
Providence	Mrs. Virgil Adams
Shelby	
Stone	C. D. Tabor
Sweetwater	J. R. Hodges
Western District	T. W. Carl

And now, Tennessee Baptists, let us from now on to the end of the year do our best for our state paper that by January 1, 1937 we may have a subscription list of at least 10,000!

Love Exemplified Through Service

John 3:16; 1 John 3:16
Missionary Robt. E. Beddoe

Those who answer the call of the Great Commission either in person or through gifts demonstrate, to the extent of their surrender, the kind of love John is talking about in these two passages. This kind of love is defined by Christ's sacrifice, we know we are saved if we have this love, and its existence in our hearts is proved or disproved by our works. Few Christians can hope to even approximate the exalted standard of our Lord's service of love. But it is comforting to remember that even a cup of cold water is not forgotten, if offered in His name.

The Stout Memorial Hospital is an effective channel for the expression of this love and is tangible proof of the deep concern of Southern Baptists for the physically and spiritually blind, lame, and halt. Following the example of Jesus in His three-fold program of preaching, healing and teaching, it stands out in shining contrast to the surrounding darkness and hate.

A picture: A screaming child was bound to a post. The cursing hag of a mother was beating it unmercifully with a bamboo rod. The passing missionary cried out in horror, "Stop! Why are you so cruel? Don't you love your own child?" The woman replied, "No, I hate the useless brat!" Yes, it is a country of hate. The much proclaimed filial piety is based on fear, not love.

Another picture: Little Ah Mui, undernourished and anaemic, was brought to the hospital and left with instructions to be kept for one month. Purchased by a wealthy man, she was condemned to hard labor until she could become his mistress. This worthy informed us that he had already invested too much money in the project and could only give her one month in which to get well. If not strong enough in that time to earn her keep she would be cast out. Picture the dismal outlook for such a child—one of thousands. Yes, it is a country of hate and darkness.

But the Light is shining! For one hundred years Southern Baptists have been sending that Light. For thirty years this, the first hospital in the province of Kwongsi, has been spreading that Light and practicing that love. The comprehensive program for sanitation, disease prevention and state medicine in this province is the direct outgrowth of our work. Likewise, the national program, equally as ambitious, can be justly claimed as a by-product of missions, and particularly of medical missions.

While we approve and appreciate the social and economic results of our work we look upon them as the product and not the purpose of our activities. We strive to obey Christ's command and use His methods in spreading the Light.

PREACHING: During the past year there was a marked increase in our evangelistic efforts and an appreciable improvement in the spiritual atmosphere. Mrs. Beddoe now has three excellent helpers; the hospital chaplain, a personal worker and a Bible woman. They all seem to be radiantly happy and are constantly busy with the staff, patients, and visitors. During the year they held 709 religious services, had 4,754 personal interviews, and distributed 49,109 tracts, testaments, and bibles. In addition to this they made 379 follow-up visits out of the hospital.

Every patient hears the gospel. Many of them believe, some confess and some are baptized. At one of our interior clinics twelve women were baptized; this being the result, not only of our medical evangelism there during the past two years, but of the evangelistic work of Miss Me Minn and others. One of our fine doctors was baptized and recently our valued obstetrician, Dr. Wong, announced that both she and her mother are ready for baptism.

We are grateful for the co-operation of others of the station in our religious work; especially Miss Me Minn, who has taught regularly in our branch Sunday School,

and Mrs. Woodard, who has built up a wonderful English Bible class of University students.

Many thrilling examples of the power of the gospel could be cited but only two will be mentioned. Mrs. Sung, the beautiful wife of a University professor, was with her husband in his laboratory when there was a terrific explosion. Mr. Sung was killed outright and the wife was severely injured. At our hospital her fractured arm and other injuries were given proper attention. Childless, Mrs. Sung lavished all her affection and loyalty upon her husband. Friends thought it best to keep from her the news of Mr. Sung's death. All went well for a few days but late one night we were horrified to find that she had jumped from the third floor, breaking her back. She had sent the nurse out of the room on a pretext and deliberately attempted suicide.

Hopelessly paralyzed from the waist down, she has remained in her bed for these months. But she has seen the Light! She has actually become an inspiration to us all. She attempted suicide because her heathen belief would not allow her husband's soul to face the beyond unaccompanied. All such superstition is gone, having been replaced by "the spirit of a sound mind."

Mr. Lai has been a patient for more than a year. Living a life of sin and self-indulgence he developed a spinal trouble and became paralyzed, also from the waist down. He too has seen the Light. He says that the best half has been saved and that he now has the blessed hope of a new body. He cannot walk for God but he can talk for God.

HEALING: We do not have the miracle-working power of Jesus, but we try to use the healing art for His glory. Moses did not have a scepter in his hand. Nor was it a sword. It was just a worthless stick. God can use what we have, but we must give what we have. What results have come have been by the power of God working through our little.

During the year we have steadily improved our service and gradually extended our reach. 39,581 patients were treated. Most of these were out-patients in Wuchow and the two interior clinics and were given drugs and medical attention free.

TRAINING: The Stout Memorial is rapidly becoming an important training station for Christian leadership. Through the years it has taken young medical graduates and made of them efficient physicians and surgeons. The best doctors of the city are those who were trained here. Many of our nurse graduates are now respected "doctors" all over the province. Some of these are active leaders in church work.

We are constantly striving to improve this important phase of our work. Some of our present staff came to us as raw heathens and are now excellent doctors and active Christian workers. Just now we have two student nurses from an adjoining province. These two fine girls were recently baptized. They will grow and develop, not only in their chosen profession, but in their Christian experience, and will return to be effective leaders for our friends of the great China Inland Mission. We have an orphan girl from another mission in Hongkong and several from the Alliance Mission. They also will doubtless become leaders in their respective localities.

We have given one of our own Baptist girls a post-graduate course in Public Health in the National capital and another is leaving soon for a similar course. One of our 1936 class will be given one year in Seminary work to return as a combination evangelist and medical helper at our interior clinics. All of our staff are given practical Christian work with the patients and are intensively trained through our chapel services, branch Sunday School, Bible classes and special training courses. China needs Christian leadership and we are doing our best to supply it to the limit of our power.

Nineteen thirty-five was a busy year for the administrative department. Several short survey trips were made

(Continued on page 11)

He Bet He'd Throw a Brick

Ernest O. Sellers

While I was a resident of Chicago, Gipsy Smith, Sr., held a very largely attended evangelistic series of meetings in that city. The most spectacular event of his visit was a midnight parade, led by the Gipsy, through the old red-light section of the city and ending with a meeting in the malodorous Alhambra Theatre.

Only the regular workers at his Armory meetings and those who received invitations which had been distributed from house to house, in saloons and other resorts, were admitted to the theatre. It was my part, along with Dr. A. C. Dixon, together with a Salvation Army band, to lead an overflow to the Immanuel Baptist Church, near by, and it too was overcrowded.

Among those who gathered before the Gipsy was a young man about 28 years of age, born out of wedlock and educated in every sort of evil indulged in by the men and women with whom he grew up in that neighborhood. In a spirit of boasting he carried a brick into the theatre, having made a bet that he would throw it at the Gipsy, start a riot and break up the meeting.

Taking a seat near the front Gipsy nor anyone else could see his misdeal. The Gipsy's first greeting, as he looked into the face of the young man, as, "Young man, Jesus loves you." Amazed and spirit stricken he held onto his brick and followed the events of the service with the most intense interest.

The next morning, while looking over his mail, the Gipsy was disturbed by a knock on the door. Upon opening it there stood the young man, holding in his hand the brick. Under the deepest emotion he told of his experience the night before. Never in his life had any one ever told him that God loved him. In telling of his resolve to throw the brick he said, "Had there been one crook of your finger, I would have thrown it. I have lived in hell for years; jails I know only too well, so it would have made no difference to me what the results may have been."

Calling upon the Gipsy in that spirit it was not long before both men were upon their knees as the lost one received pardon from his Heavenly Father. In relating the incident the Gipsy said that such a mingling of profanity and almost obscenity in his prayer to the Almighty he had never heard fall from human lips and hoped never again to hear. Yet it was all the language the young man knew and he was honestly trying to find the light. His soul was in agony, crying as best he knew how, for pardon and peace.

Three years later, at his home in Cambridge, England, the Gipsy was looking over his Christmas greetings. One card was signed by sixteen students who had just graduated at the Moody Bible Institute in Chicago. The first name on the list was that of the young man who had made his bet that he would throw a brick that night in the Alhambra theatre. Who can tell what might have happened had the Gipsy not greeted his audience and that young man in particular as he did? "My word shall not return unto me void." The Gipsy directed the Scriptural definition that "God is love" at that soul and it bore fruit.

Here Are the Nine

Student James Taylor,
Baptist Bible Institute, New Orleans, La.

The experience that has meant more to me than any other except my own conversion and call to the ministry happened only a few weeks after I had matriculated at B. B. I. It took place in a Catholic home.

The story really began in getting an opportunity to visit in the home. The opportunity came as a result of the death of a daughter-in-law. On account of the lack of finance, or some unknown cause they sent for a B. B. I. student to

conduct the funeral service. The following Tuesday night the student who conducted the service and I went by to visit the family. We talked to them about Christ before we left. They invited us to come back on the following Tuesday and hold services. After leaving a few tracts, we were soon on our way thrilled over the opportunity to return to hold services one week from that time.

In Evangelism we were stressing chiefly important helps for successful soul winning. I remember very distinctly that one was for the soul winner to be expectant of results. Well, I wondered how I could expect any results in such a home as that when they knew so little about Christ.

I was asked to preach that night. What could I say? "Surely I must tell them of Jesus," I said to myself. So I chose this subject: "What think ye of Christ?" (Matthew 22:42), and tried to prepare something along that line.

Seven-thirty the following Tuesday finally came and the two of us found ourselves in the Catholic home beginning the services. The group of about twenty were very attentive, and seemed eager to get the message for they seemed to know little of the Christ.

After the sermon had been delivered, the invitation was given for any who wanted to and would accept Christ then and there to come forward. The messenger, as I have said before, went expecting results, but I must confess, when nine came forward accepting Christ as Saviour it was beyond all that I had expected.

After delivering some tracts and talking with some individually we returned to the campus. There was a joy in my heart that I had never experienced before in soul winning.

And Dad Squirmed

(Bulletin, First Baptist Church, Trenton)

We give you this little parable which is true to life in many homes today.

And this conversation in this home is like unto many conversations that do or could take place in many homes.

Dad: "Well, guess you will be late to Sunday school and church again."

Son: "Well, Dad, there isn't anything much to this church and Sunday school business anyway, is there?"

Dad: "Now, aren't you ashamed? Son, why did you ask that?"

Son: "Because I have noticed that you and mother don't act like there was anything to them."

Dad: "Don't act like that it? What have I done to make you think that?"

Son: "Well, Dad, you seldom go to Sunday school and when you do you stay outside most of the time and joke and discuss politics and the like, and you are nearly always late when you go to church. You are never late at the store and you fuss if the clerks are late and you fuss if mother doesn't have breakfast on time for work and you fuss if she calls you early on Sunday. You say your business is important. You never say anything about the church being important."

Dad: "But, young man, you know that I do go to church some, don't you?"

Son: "Yes, but you get to your store all the time."

Dad: "But what else do I do, Sir?"

Son: "Why, Dad, when you go to church, you don't sing, you don't pray, you don't give very much, you sigh and go to sleep and when you come home you say the preacher wasn't interesting and he had no business mentioning something and it is just too much to go to church twice a day. You don't do that way about your business and you don't let the clerks do that way, do you?"

Christian Life, A Partnership With God

Annual sermon preached before the Western District Association at Henry, Tennessee—October 8, 1936, by Richard N. Owen, Pastor, First Baptist Church, Paris, Tennessee.

You and I have just one chance to live this life. The question of supreme importance then is, "How can I live my life to the best possible advantage?" The one true answer is, "Life must be lived in partnership with God."

In the New Testament we see Christian Life set forth as partnership with God. The glory of this privilege shines through Paul's words in 1 Cor. 3:9, "For we are God's fellow-workers," and in 2 Cor. 6:1, "And working together with Him we entreat also that ye receive not the grace of God in vain." While in Mark 16:20 this triumphant, divine-human partnership is depicted in the experience of the disciples as "they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."

The words "working together" and the theme of co-operative activity stand out with great impressiveness in each of these verses. Each verse emphasizes work.

Let us be as clear as sunlight in our thinking about the relationship between "works" and "salvation." To be sure, none is ever saved by his own good works. But neither is any ever saved except for good works. In every instance it is ever true that "By grace have ye been saved." God alone can create a soul new in Christ Jesus. The Holy Spirit alone can impart new life. In the strict sense of the word no man can "convert" another. When a drunken man on the streets of Chicago one day staggered toward Mr. D. L. Moody and begged him for a dime with the plea, "Mr. Moody, I'm one of your converts," that truthful man replied, "You must be one of mine, you do not appear to be one of God's."

Only God can save, we must never forget this. But God saves for service, this we must ever remember. Some one has classified church members as drones, drudges, dreamers and doers. We can be sure that God saved none to be an idle drone, nor a spiritless drudge to whom kingdom work is dull and wearisome. But there is need for dreamers and doers. Those who dream, however, must wake to work for the fulfillment of their dreams. Let the dreamer's girding prayer be:

"Now I get me up to work,
I pray Thee, Lord, I may not shirk;
If I should die before the night,
I pray Thee, Lord, my work's done right."

The theme of "Christian Life, A Partnership With God" is an invigorating realm. Let us with mental and spiritual strides move towards its heights.

I.

Every child of God is to be a worker for the kingdom.

We can be sure of this, first of all, because the example of a working Master inspires every one of us to follow Him. The consciousness of the need of working at the supreme task is evident in Him as a lad of twelve in the temple, when his answer to his questioning mother was, "Wist ye not that I must be about my Father's business?" Later on he said, "My Father worketh hitherto, and I work." Peter depicts for us the pattern of Jesus in those five beautifully descriptive words, "He went about doing good." The example of Jesus inspires us to follow in the path of kingdom service.

But more than that we have beyond His example His clear-cut command to give ourselves to this work. "Go . . . make disciples . . . baptize . . . teach . . . observe all things whatsoever I have commanded you." His final charge is, "Ye shall be witnesses unto me." The divine order is upon each one of us, "Go work today in my vineyard."

There are no exemptions from service. Even a crazed demoniac who was healed by the Saviour was given something to do. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had

compassion on thee." As surely as we have met Jesus, this is also our privilege and duty. Our serviceableness for God is not conditioned by our physical, mental and financial resources, but upon our willingness to obey Christ in whatever the lot of our life. Even the invalid can serve! Isaac Watts was such, yet conscious of Christ's claim upon his physically broken life he wrote out of his own experience that hymn we oftentimes sing without realizing the depth of its meaning:

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight, If I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word!"

We would pass on to observe that the very nature and purpose of divine salvation urges us to work for the Kingdom.

Salvation is new life from God. That life must express itself according to its nature even as the life in the apple tree expresses itself in the bole and the branches and blossoms and apples which are according to its nature. God creates something new in you when you believe on Christ to the saving of your soul. But that something new in you is never static, it is dynamic. Full well then we need to obey that exhortation in Phil. 2:12, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for His good pleasure." Co-operate with God! He is calling us, inspiring us, prompting us, beckoning us to reveal Christ in us. God works something new into us that through our co-operation it may be worked out completely in the whole of our life for His glory, for "We are His workmanship created in Christ Jesus for good works which God afore prepared that we should walk in them." Give God's purpose the right of way; see that on the highway of your life He gets the green light always!

Nobody can accept salvation selfishly. There is a story told of a dispirited deacon who asked his pastor to convey to the church his resignation. The pastor told him first he must go upon a mission to a poverty stricken widow's home. Reluctantly the man went with some groceries and some candy and toys. Seeing the joy of the little children and touched with the gratitude of their mother, the man's heart was warmed and he read a brief passage from the Book and then offered up a prayer before he left. Pausing at the door as he closed it behind him he overheard one of the little children asking in awed tone, "Mother, was that Jesus?" A glowing warmth filled the man's heart and a radiance was upon his face as he went to the pastor and said, "Never mind about that resignation of mine; I've just found out what's the matter with me—I've been hiding Jesus too long."

Desperate needs implore us to give ourselves to the work that will reveal Him. These needs are all about us in our own communities, in our dear beloved state, in our Southland and unto the uttermost parts of the earth. I heard Dr. Robert E. Speer tell of standing not so long ago on a hill above the ancient city of Showchow in China where Max Chaplin's brief missionary career was cut short in 1926 by cholera. Looking out across the plain of the Hwai River that great missionary statesman counted seven hundred and fifty villages in nearly all of which Christ's story is yet to be told. This is but one glimpse of China. What staggering needs! It is still true that "the harvest indeed is plenteous but the laborers are few; pray ye therefore the

Lord of the harvest that He thrust forth laborers into His harvest." But if we pray that prayer sincerely we had better be ready to help answer it either by going ourselves or else sending others whom God has called!

In the next place we must as children of God give ourselves to working for Him now because the present opportunity passes. "Swift to its close ebbs out life's little day." Jesus calls us to take advantage of the opportunity to work now. "We must work the works of Him that sent me while it is day; the night cometh when no man can work" (John 4:9). To his bedside a prominent business man called his son. The dying father confessed, "Son, I'm a miserable failure." The young man remonstrated, "Why, father, your name on the wire is worth hundreds of thousands." But the father now seeing things in altered light, continued, "Oh, son, I'm the world's worst failure, for I've lived for just one world at a time and now, my opportunity is gone." That father plead with his son not to make the mistake he had made but to give himself to Christ and serve Him with his life. "The night cometh when no man can work."

II.

Not only is each one of us to work for God and to do it now but we are to work together in this task.

Christian life is expressed in co-operative endeavor. "We are . . . fellow-workers" or as the King James version puts it, "We are laborers together." No Christian is to live apart to himself. The besetting sin of the Corinthians was self-will, pride, egotism which split them up into little cliques and groups. No church is to live apart to itself. There is danger and defeat in division. We need to re-inforce one another. When the Romans invaded ancient Britain a wise old leader taught a simple lesson to the petty chieftains who had been unwilling to co-operate in the defense of their homeland. Taking a stick to represent each of the men and tying them all together in a bundle he asked each man in turn to break the bundle, which none could do. But untying the bundle he asked them to break the separate sticks, which they did with ease. That very word "religion" from the Latin "re" and "ligio" means to bind over or together.

Not merely for our own protection do we need to be together but for the sake of effective, aggressive measures against the world. Those first Christians struck a telling blow because they were together for the kingdom. It is the Holy Spirit that unites and the more fully His leadership is yielded to the more evident will co-operation be in kingdom work.

I believe the Co-operative Program is the best method by which we can work together to carry out the great commission of our Risen Lord. If we work more we will criticize less. It has never taken any special gift to find fault with our organized work. It takes love and patience and faith and sacrificial giving to wipe out debts and speed the missionaries on their way. Southern Baptists ran into debt but at least they are crawling out. From 1933 till the report of the St. Louis session of the Convention our debts were reduced by \$1,296,922.48, and almost a half million of this came through the Baptist Hundred Thousand Club. If we Baptists would really catch step in this movement it would be a short march to freedom from debt.

And what a challenge there is to work together as we hear good tidings from afar. Dr. Truett, just back from the Orient, enheartened us with his testimony, "We believe in our missionary program more than ever before." One hundred years ago there were but five Christians in all China. Today there are five hundred thousand. And last year the per capita gifts of those members of the Macao Church amounted to \$80! Can you match that in your church? Macao is the place where Henrietta Hall Shuck began her work for the kingdom in China. Great things have been done. But the hem of the garment of need has hardly been touched as yet in vast China, not to speak of

other nations. As yet only one person out of 480 is a Christian in China.

Only as we work together can we begin to answer the needs of a Christless world.

III.

This brings me to the final thought in this message: God's people so working together find the Divine Partner with them.

A surgeon friend of my Seminary days met me one day radiantly happy. He had just come back from Rochester, Minn., where he had been allowed to share with the renowned Mayo brothers in a case. He was honored by being a fellow-worker with a famous team of doctors. But the privilege of our partnership transcends anything that can be experienced on earth for "we are God's fellow-workers."

God is at work in His world. The first disciples went forth and preached everywhere "the Lord working with them" (Mark 16:20). The Great Partner says, "Work for I am with you" (Haggai 2:4). Then let us work according to His plan, for His approval, mindful of His abundant resources.

We work with One whose purposes will know no defeat. Robert Morrison was right when to the skeptical ship captain's question, "Mr. Morrison, you don't expect to turn the Chinese from their idols do you?" That faith-filled missionary replied, "No, I don't expect to myself, but God will." The future belongs to God! The wave may break in failure but the tide is sure to win!

As we give ourselves faithfully to witnessing for Him at home and abroad, we find the Risen Lord re-inforcing us with His blessed companionship. David Livingstone, yonder in Africa, was confronted with the threat of death on the morrow at the hands of the dark savages he had come to evangelize. "Should he turn back?" That night he read again the marching orders of the Risen Lord in the great commission, and then that encouraging promise of Christ's companionship, "And lo, I am with you always even to the end of the world." Laying the Book down the reassured missionary wrote in his journal, "It is the word of the strictest gentleman." Christ went with Livingstone on the morrow! Christ re-inforces us with His victorious presence today as we faithfully proclaim Him. Life at its highest for time and eternity is the partnership into which He calls us!

New Testament Pictures of Christ

Christ Healing Bartimaeus

Eldridge B. Hatcher

1. Christ, while traveling, surrounded by a crowd, hears a cry for help from a blind man.
2. He is moved by the determined, repeated cry of the man to stop in the road.
3. He must have been pained at the unsympathetic behavior of those who sought to restrain the poor man—a kind of behavior that must have often given Him pain.
4. He commanded that others should bring the blind man to Him.
5. He did not force healing upon the man, but gave him the opportunity to make his appeal for help—which opportunity the man accepted.
6. He immediately gave the man his sight because of the man's faith.
7. He was followed by the man and was pleased to hear the man glorifying God for his healing.

WHAT A WONDERFUL FRIEND IS HE—A FRIEND TODAY FOR ALL WHO DESIRE HIM.

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.)

RELIGION OR CRIME
(Evangelical Minister)

Of course religion is expensive. All critics are agreed on that point. It cost money to build churches, pay pastor's salaries, maintain the auxiliaries of the church and support missionary and benevolent enterprises. It costs in time, labor, prayer, and money to save men and prepare them to live—and die. The abandoned churches along the highways give evidence of the fact that the people in many localities are not willing to pay the price of supporting religion in their communities.

But crime, the alternative to religion, is far more expensive than religion. A few facts may help us appreciate the magnitude of our annual crime bill. Mark O. Prentiss, an authority on criminology, prepared a statement showing that our national bill for crime approximates sixteen billions of dollars. How much is sixteen billion dollars? If we divide sixteen billion by the number of persons living in the United States we find that the annual crime bill amounts to \$150.00 for every man, woman and child in the country. How much did you give to the support of religion last year? Naturally you will ask when and how we pay our crime bill. Certainly we do not put our hands in our pockets and pull out \$150.00 for each member of the family. But we pay it. We pay in direct or indirect taxes. On every bite of bread we swallow we pay 17 different kinds of taxes. The shoes which we wear are taxed 23 times. The automobile in which we ride is taxed 42 times. Your banker must protect himself against crime—and you pay the bill. And so on into every sphere of life.

And what about the cost of religion? Surveys show that an average of \$21.38 per church member (not citizen or member of family) is spent in support of religion. The average modern prison cell in the large penitentiaries costs \$5,000. The average church building for 150 persons costs about twice that amount. A prison cell for two costs as much as a church for 75. Take your choice, which is the better investment? It is much less expensive to bring a man to Christ than to send him to the penitentiary. During eight weeks between March 3, 1934 and April 25, 1936 it cost the country approximately two million dollars to deal with John Dillinger. This does not include the loss of several lives. Does religion cost too much?

THE NATIONAL PREACHING MISSION
(Watchman-Examiner, Sept. 24, 1936)

Into this situation we would stop and have the boldness to ask that this nation become the instrument of God's will and the embodiment of God's order. "Too late," you say. "We might have done it earlier in the days of our fine idealism, but now we have become too mixed up, too fixed in wrong attitudes. Can a nation be born when it is old?" Yes, both a nation and an individual can. The hour for the beginning of a new reformation has come. We ask for a new definite spiritual birth—we ask it of everybody from the President down to the humblest citizen. We ask it of our legislators and for the people who will have to obey the laws they make. We ask it of the society woman and the woman who works in the shops. We ask it of the University presidents and students in universities and schools and their teachers. We ask it of the down-and-outs and the up-and-outs. We ask it of preachers in pulpits and members in pews.

This Mission is called a Preaching Mission, but do not misunderstand us. There will be no attempts at so-called great preaching, at pulpit efforts. No, we will speak simply and straight-forwardly. Some of our words may cut. But

if they cut it will be as a surgeon's knife which cuts at the cancer which has formed within the body. We will speak in love. We may fail. We may not be big enough to preach a sufficiently adequate gospel, and it may be that men love too deeply the old ways of sin and evil. Yes, we may fail. But we will speak to the soul of this nation the word of the Living God as we see it. Men are consciously or unconsciously longing for God's way of life. The other ways have broken down. We stand amid their ruins. We have come to the end of the era. Whether we shall take God's way and begin a new era, the era of the kingdom of God remains to be seen.

* * * * *

NO MORATORIUM ON PREACHING
(Christian Herald)

Three months ago the Rector of the old honorable Trinity Church in New York City, suggested that we should have a one or two years moratorium on preaching. This, he feels, would be welcomed by both the pulpit and the pew. There will be no moratorium on preaching. Far from hailing it, heartily, we don't believe the church would stand for it. We agree that there is a great deal of poor preaching, just as there is a lot of poor doctoring, and surgery, and teaching, and farming, and carpentering. But we can't expect a Beecher in every pulpit, or a Mayo in every hospital. The truth is that people will demand preaching, be it good, bad, or indifferent. The people are hungry, and they will always cry for bread; we dare not deny them, nor the Great Commission to go and preach the Gospel to every creature.

* * * * *

COUGHLIN AND COMMUNISM
(Commonweal, Oct. 9, 1936)

Communism has now become a great issue, possibly the main issue in the presidential campaign. The election will not settle that issue. American Catholics are particularly concerned with this question. The American Catholic who influences more of his fellow Catholics than any other is undoubtedly Father Coughlin. Undeterred by the public rebukes of such leaders of the church as Archbishop of Cincinnati and the Bishop of Cleveland, Father Coughlin continues to impress upon millions of his followers his declared belief that President Roosevelt is "anti-God," and that his policy is moulded for him by Communists, and that he is leading the nation toward communistic practices. A horribly false accusation in view of a multitude of other Catholics, among whom is the editor of *The Commonweal*. Yet that accusation was also made by the leading Catholic layman of America, Alfred E. Smith. It is this question that is of such far-reaching importance to American Catholics that it transcends all others in the campaign. But so degraded have our political atmosphere and methods become that it is well-nigh impossible to obtain a reasonable discussion of this issue during the campaign. (The above excerpts are from *The Commonweal*, a Catholic publication. In the *Christian Century* of Oct. 7, the editor writes, "If Father Coughlin did not command such a large radio audience . . . he could be dismissed from further attention as a common scold." His vocabulary long since out-ran his intelligence. He makes a vague threat that if any "upstart dictator" arises in this country against whom ballots are ineffective the appeal must be to bullets. It is a free country and a man has a right to make a fool of himself, if he desires. But to Father Coughlin's liberty to speak corresponds the public's liberty not to hear. Tune him out! He is through.)

LUTHER RICE—A WISE MASTER-BUILDER

(Christian Index, Oct. 1, 1936)

Hight C. Moore

A little belated, though it seems to be, American Baptists have now given due and honorable recognition to the memory of Luther Rice. Like Noah, in a cynic world he built his ark so to survive the flood. Like Abraham, at the call of God he went out not knowing whither he went. Like Moses, he led his people through a wide wilderness. Like Gideon, he rallied around him a handful of helpers and routed the foes of missions. Like Samuel, he was a founder and forerunner of schools that developed kings and trained prophets. Like David, he faced and felled the giant that defied the armies of God. Like the Preacher, he did with his might what his hands found to do. Like John the Baptist, he made ready the way for the coming of the Lord in India. Like Apollos, he was an eloquent man and mighty in the Scriptures and fervent in the spirit. Like Barnabas, he was a good man and full of faith and of the Holy Spirit. Like John in the Apocalypse, he heard the commission, what thou seest write in a book and send to the churches. Like Paul, in labors abundant, he was in journeyings often, in perils of rivers, in perils of robbers—in fastings often, in cold and nakedness; and so he fought the good fight and kept the faith and finished his course.

COMMUNISM VS. FASCISM

(Presbyterian Tribune, Oct. 15, 1936)

There are two basic philosophies and movements which have come to the fore in the past decade and which clamor for the support of the peoples of the world. Day by day the struggles between these two giant movements become more acute and sanguinary. Each has the utmost contempt and hatred for the other. Each believes that it has the way out of the present predicament into which the race has fallen. Each is religious in demanding the complete subordination of the individual to the ideal which it upholds. Those two movements are communism and fascism.

What is fascism? Fascism is the movement and philosophy which seeks by any and all methods to seize complete power in the state and to preserve the private ownership of industry. Fascism seeks to put all power in the hands of one man. In Italy it is Mussolini. In Germany it is Hitler. It teaches that ultimate authority should rest in the hands of one, and that his will should be law for the people. Where fascism reigns there is no liberty of speech, no liberty of press. There is but one party permitted, that is the party of the dictatorship. Along with this there has gone a reaction against the status of women. Women have been taken out of industry and pushed back into the position of inferiority to man which they formerly held. Finally, fascism glorifies war. War is glorified as a good in itself.

And what is Communism? Communism is the philosophy and movement which would abolish private ownership of property and the industrial machine, and would place them in the hands of the state itself. Men would be rewarded upon a basis of need instead of merit. Communism, like fascism would seize control of the state and crush out all opposition by force. There is an even more fundamental attack upon religion in communism.

THE HIGH COST OF DYING

(Christian Century, Oct. 21, 1936)

Chas. M. Brown

In Chicago a 24-year old daughter died two weeks after her father's death. He was insured for \$1,500; she carried no insurance. The father's funeral bill was \$636.00, the daughter's \$700.00. This left a balance of \$164.00 for the widow and four minor children. The funeral business has become a field for family exploitation. Excessive overcharging arises from disorganization and waste in funeral industry. This condition has been encouraged by the nature of the business, by tradition and sentiment, and by a profound attitude of independence on the part of the vast majority of undertakers.

When a bereavement occurs the average family, in an atmosphere of shock and sorrow, feels that its last possible expression of love is a dignified and beautiful funeral service. Ordinary business motives are almost wholly lacking. The ordinary family, in a highly emotional state, with minds dulled by sorrow, deals with a cool-headed business man who must make his living and meet the tremendous over-head of his establishment. State and municipal regulations issue licenses, collect fees and provide for inspection, but they do not touch the chaos existing in the economics of the funeral industry.

In other business enterprises competition tends to keep prices down and quality at a high standard. In the funeral business, on the other hand the demand for goods is practically stable. No amount of advertising can increase the total sales, or reduce them. The demand is fixed by death, and the death rate is practically the same. Excessive funeral charges have placed another burden on organized charity. In estates of less than a \$1,000.00 more than half the estate is demanded for the funeral. Insurance companies and charity agencies view with alarm the growing absorption of estates and indemnities by funeral bills. The veil of mystery which for generations has shrouded practices in the funeral industry can and must be removed. It is no longer necessary to wonder vaguely, when merchandise and services are practically the same, why one funeral should cost five times as much as another. The reasons are apparent. Sentimental extravagance on the part of the family of the deceased, and huge profits from each funeral bill.

CIGARETTES AND CHURCH SUPPORT

(The Witness)

The Witness, an Episcopal paper of Alabama, recently compared that church's expenditure for cigarettes and church expenses. "Many incidentals cost much more than the church does. No one definitely sets aside a sum for cigarettes, yet the Episcopalians of Alabama pay twice as much a year for their smokes as they do for their church. Don't believe it? Neither did I until I saw a report of a cigarette manufacturer and did some figuring. The people of the United States consume 425 billion cigarettes a year, or an average of 163 packs for every man, woman and child. If cigarettes retail at 15 cents a pack that's roughly \$24.50 per capita. By the last reports we have slightly over 16,000 baptized members of the Episcopal Church in Alabama. Based on the average for the nation—and few will deny that Episcopalians are pretty good cigarette users—churchmen in Alabama pay \$388,000 a year for cigarettes alone. That does not count pipes, cigars, and chewing and snuff. If folks would plank down \$388,000 in just this year alone there would be another story. The income of the Episcopal Church in Alabama for 1935, including revenue and endowments, was slightly less than \$200,000.

THE ALCAZAR

(The Commonweal, Oct. 2, 1936)

The Alcazar, which, after the Alhambra, is the greatest architectural treasure of Spain, is now a heap of ruins! The Alcazar is Spain's ancient monument to the building genius of the Moors. The old citadel with its shattered towers and bomb-wrecked walls stands as a symbol of the best and the worst in man. When 1,700 insurgents barricaded themselves inside its walls and subterranean passages, few believed that the Alcazar could withstand the siege leveled against it. Few deeds of valor can surpass the courage of these rebel defenders. If the trend toward national and social conflict is not halted, the ruins of the Alcazar may conceivably be an indication of the future of Europe.

Climbing The Ladder

Round by Round

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

The Reflector Boy says:

Well, friends, I am enjoying myself climbing the ladder more and more as I climb higher and higher.

Here are the names of workers who have sent in subscriptions since the last count. Every one of them is thanked just as hard as I know how to thank them:

Mrs. J. B. Epperson, Calvary Church, Erwin,

Pastor E. P. Baker, LaBelle Church, Memphis,

L. J. Martin, Calvary Church, Chattanooga,

Pastor L. G. Cooper, Oak Grove Church, Dresden,

Pastor L. A. Byrd, Henning,

Pastor J. W. Owen, Knob Creek Church, Columbia,

Pastor J. C. Miles, Nashville,

Pastor W. F. Wright, Jamestown,

Mrs. Mollie Cook, Mt. Carmel Church, Cross Plains,

Pastor T. C. Meador, Orlinda,

Pastor H. D. Hagar, Helena,

G. N. Boyd, Chattanooga,

Freeman Wright, Erwin,

L. F. Mosley, Mt. Olivet Church, Lebanon,

Pastor R. J. Williams, McEwen,

Pastor C. B. Cabbage, Rutledge,

Claude Whitaker, Covington.

And what is the result? Did you say, "What is the result?"

Oh, UP I GO UP THE LADDER TWO MORE ROUNDS TOWARD 10,000 SUBSCRIPTIONS BY JAN. 1, 1937! And this makes the THIRD time I have done this recently.

Well, with the subscription list of the paper already has if we can have subscriptions sent in from now to the end of the year as they ought to be and can be, we will have those 10,000 subscriptions by the first of next year. LET'S DO IT!

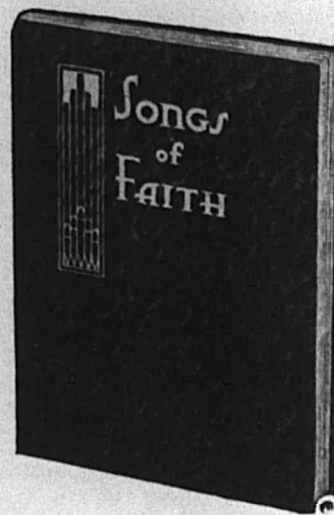
"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

WATCH ME
CLIMB FROM
TIME TO TIME

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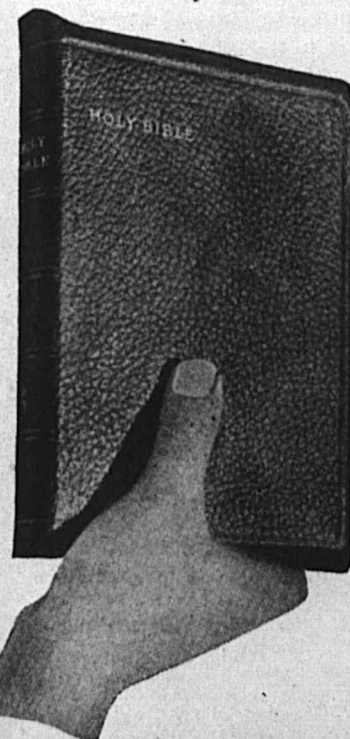
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LOVE EXEMPLIFIED THROUGH SERVICE

(Continued from page 4)

and it was necessary to visit the provincial capitol twice—once by air to save time. Many problems have confronted us, requiring much thought and prayer. As in 1934, no vacation was taken, it being impossible or unwise to leave, except in urgent business, with important matters pending.

But our problems have been from without—not from within. The hospital family has been unusually free of troubles. There has not been a ripple of discontent. We believe this beautiful harmony is the work of the Holy Spirit within us.

Two of our urgent needs as listed in a former report were supplied during 1935. Our eye, Ear, Nose and Throat department has been fairly well equipped at a cost of about \$1,000.00 U. S. currency. Of this sum about \$350.00 was supplied by special gifts from home and the balance was paid from the general fund. Our fine young Dr. O. F. Leung, who was given a post-graduate course under Dr. Hayes of Canton, has taken charge of this department and is building a worthy following.

With this additional expense, the added cost of our extension work and our enlarged staff, and remembering that we receive no support from our Foreign Mission Board, we feel proud that the year was closed with about the same cash balance as that on hand from 1934. Incidentally we mention our new system of books which are now kept in four currencies, thus solving the hard problem of fluctuating exchange. The books were audited regularly by the official mission auditor in Canton.

Our hearts were made happy when Dr. Maddry cabled that Dr. William L. Wallace of Tennessee had been appointed to this work. Dr. Wallace arrived in Wuchow September 30 and almost immediately won a place with all our workers, foreign and Chinese. During his two weeks here he did some clever surgery and otherwise made many friends. He is now in Canton digging away at the language. We look forward in joyful anticipation to the time when he can take his place here as Chief of Staff. We feel confident that he is called of God to this work and will soon build up our professional work, especially in surgery.

Much time is spent in prayerful thought and careful planning. Just as soon as Dr. Wallace can share part of the burden we hope to follow out some of these plans, which include such projects as a children's clinic, health campaigns, internal improvements and external enlargement, branch hospitals, etc. At one important mining center certain business men have offered \$10,000.00 if we will establish a branch there. But, unfortunately, our feet are tied to Wuchow at present.

How we wish for an endowed ward for these poor women! If I could transport some good sister of means to any of a dozen rural centers and let her see the pitiful condition of her Chinese sisters she would endow such a ward at once. Listen to this: \$1.25 per day, at present rates of exchange, would pay ALL COSTS OF TEN INPATIENTS in such a ward, including food and drugs! It seems to me that this would present a most attractive means for some church or wealthy Christian to express the kind of love John wrote about.

Our motto for 1935 was John 9:4, divided as follows: The Urgency of Our Work, The Right Kind of Work (of Him that sent me) and the Right Way to Work, (co-operation with each other and with Christ—"we"). For 1936 it is Eze. 36:27 and Jno. 14:17. Pray with us that His Spirit may be gloriously manifested in and through us.

Wuchow, South China.

The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas, urgently requests laymen in each church who are responsible for the financial affairs of the local church to seek full information concerning the Board's pension plans. Write to Thomas J. Watts, Executive Secretary, Dallas, Texas.

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LETTERS FROM MISSIONARY PASTORS

Gatlingburg, Tenn.,
10-13-'36.

Dr. John D. Freeman,
Nashville, Tenn.

Dear Dr. Freeman:

I am sending you a report of my year's work in Gatlingburg. You can have it printed in the Baptist and Reflector if you think it worth while.

Since the first of October, 1935, we have built a nice six room parsonage which cost \$1,800.00, and have this paid except \$650.00.

I have preached 131 times, have conducted 44 prayer meetings in the church, visited 685 homes, have had ten group meetings, had personal conferences 28, have had 283 family prayer meetings, have talked with 93 lost people about their souls and 8 were won to the Lord. Twenty people have come into the church by letter and 15 by baptism.

I have given away 385 tracts, have held 34 special services, traveled 3,485 miles.

My salary from the church and the tourists for the year, \$724.00.

We have given to the Co-operative Program for the first time over \$100.00 designated funds, \$37.00 Orphans' Home, \$10.00 to Chilhowee Institute and \$12.00 to Smoky Mountain Academy.

Rev. S. C. Grigsby of Mt. Olive Baptist Church, Knoxville, did the preaching in our revival meeting in August. The church was revived and much good accomplished.

In September Dr. Warren of Carson-Newman College came over and taught the book, "Growing a Church." This study course was well attended and it was a great inspiration to our church.

The W. M. U. of our church is doing good work. They have had two study courses, one on "The Larger Stewardship." This was taught by Miss Mary Northington in the church and both men and women attended. This also was very helpful as it showed us how we could improve on our Stewardship.

We ask your prayers for the work is great.

Yours in the service of our Master.
T. T. LEWIS.

236 Foster Street
Nashville, Tennessee
Oct. 8, 1936

Dr. John D. Freeman,
Nashville, Tennessee

Dear Dr. Freeman:

I am sure that you will be interested in the fine work accomplished at Goodlettsville and Union Hill during my pastorate at these churches.

For five and one-half years I labored with the Goodlettsville Church and during this time the membership almost doubled, the Sunday school had a substantial increase, the church gave more money for all causes than ever before, had more additions in 1935 than in any

other single year in the history of the church and the church building has been redecorated.

For more than five years I served the Union Hill Church, and during this time the church membership was greatly increased, the Sunday school attendance almost doubled, the Baptist Training Union has doubled its enrollment, the church is in the best financial condition in its history, and the church building has been extensively repaired. Recently this church voted to give regularly to the Co-operative Program.

As you know, I am now beginning my pastorate with Richland Church. This is a very difficult field, and I trust that you will remember me in your prayers. I am going to do my best for this church. Goodlettsville and Union Hill were very difficult but the Lord did great things for us.

With every good wish, I remain,
Your friend,

FLOYD W. HUCKABA.

A REALLY GREAT MEETING

We have just closed one of the greatest meetings at the Grace Baptist Church it has ever been my joy to witness. Dr. Homer G. Lindsay, pastor of the First Church of Covington, Tennessee, did the preaching and better gospel preaching I never heard. There was an appeal, and unction in his messages that was well nigh irresistible. The church was in fine spiritual condition for the meeting, and I have seldom, if ever, seen a church work better than the members of Grace did. They went here and there witnessing for Christ, and that is what it takes. How I long to see our churches get back to the New Testament way of going out into the highways and hedges and constraining them to come in. In this day if we sit and wait for them to come to us they are just not going to do it. We must remember that we are to be witnesses in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth. We thank God and take courage as we look forward to the greatest year we have ever had at Grace. The immediate results of the meeting were 110 additions, ninety of these for baptism, and a membership greatly revived.

L. S. EWTON.

A MINISTER ORDAINED

A very impressive ordination service was held at the Speedway Terrace Baptist Church, Memphis, on Sunday, October 18, at 3:00 P.M., to ordain Brother Rush McDonald, who had been called to the Forrest Hill Baptist Church.

Brother McDonald having been reared in the Speedway Terrace Church, and also given several months of definite work with the Seventh Street Baptist Church, a large crowd from these two churches and the Forrest

Hill Church assembled to witness the ordination. The sermon was preached by the pastor of the church, Rev. Mark Harris. A very interesting and also a very thorough quiz was led by Rev. D. A. Ellis, who was the pastor of Brother McDonald when he was called to preach.

The ordination prayer was led by Ross McDonald, an older brother of the young minister, and who is also a deacon in the Speedway Terrace Baptist Church. The Bible was presented by the Rev. L. B. Cobb. The service closed in a very impressive manner with the congregation shaking hands with Bro. Rush, and also his mother, who stood with him.

The council was composed of the following ministers: Barney Flowers, Mark Ferges, L. B. Cobb, D. A. Ellis, Mark Harris, and also the deacons who were present from the three interested churches.

MARK HARRIS, Pastor.



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By Myrtle Owen Looney

These books deal with the fine art of teaching. Cradle Roll, Beginner, Primary and Junior Superintendents will find them especially helpful. They are urged to lead their co-workers in the study of these books.

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---	---

ON TO CHATTANOOGA

Do you need a play in order to present the Chattanooga convention? We submit below a playlet written by Mrs. Henry C. Rogers, for you to present in your church:

OF INTEREST TO ALL

Setting—Lobby of a small post office. As the scene opens the postmaster is standing back of a "post office" window sorting mail. He should have a number of packages and letters stacked before him to work as he talks.

Postmaster—Well, it certainly looks like another full day! That Nashville train sure brought in a stack of letters today. I'll never get all these sorted before the folks start calling for their mail today, I know.

(sorts mail)

My lands, all these letters from Nashville and they seem to be from the same place, too! Let's see (adjusts his spectacles and slowly reads from one of the envelopes). They all read—"From Department of Baptist Training Union and Baptist Student Union, 149 Sixth Avenue North, Nashville, Tennessee." Well, judging from the number of these, something extra must be about to happen!

(continues to sort mail)

(Mr. Brown, an adult, enters hurriedly)

Mr. Brown—Good morning! How's business today? Anything for me?

Postmaster—Why, hello there, Mr. Brown. Yes, I believe you do have something. (picks up letter) Yes, here it is. I know you are anxious to read it. It's from Nashville.

Mr. Brown—Thanks. I'll be seeing you. (Exits hurriedly)

Postmaster—Now, isn't that something? I don't know anything yet except that it is about a convention. What convention? When? I do wish these folks would talk a little more!

(Two senior girls, Sarah and Betty, enter)

Postmaster—How are you this morning? A letter for you both today, I'm glad to say.

Betty—Oh, thank you so much. (Opens letter) Why, look Sarah, (glancing from one letter to another) our letters seem to be from the same person.

Sarah—Why they are. Yours is from Mr. Henry C. Rogers and so is mine. And, my, look what unusual stationery! Isn't it pretty? (Unfolds hers) Oh, it is a poster isn't it? Isn't that a good idea! And it is all about the State

Training Union Convention in Chattanooga, November 25, 26, 27!

Betty. Fine. I've already been hearing about this. I'm anxious to know the details. (Looking at her poster) My goodness, I wish you would look at all the celebrities that will be there! Just look at that list of speakers! (reads it from poster)

Sarah—And listen to these names as conference leaders! (reads them) Did you ever hear of so many outstanding people at any one convention? My, let's hurry home and read all about it. (exit)

Postmaster—Well, at least I know where it is to be and when. Chattanooga, November 25, 26, 27. (Looks at calendar) That is Wednesday before Thanksgiving, Thanksgiving day, and Friday following, I see. And, I also know that all the celebrities I ever heard of are to be there. Must be some convention! Wish I knew more about it!

(Two Intermediate girls, and one Intermediate boy, Jane, Ann and Bill, enter talking)

Bill—(walking to post office window) Please, don't tell us we haven't any mail today! that's what you usually say, you know. Why can't you have a heart sometimes?

Postmaster—Well, I do have a heart today for I have something for you and Ann. But, Jane, I'm afraid you're left out this time.

Jane—I would be, wouldn't I? Nobody ever thinks of me.

Ann—Bless your heart. I'll let you read mine! (They look at it together)

Jane—Say, I wish you would look at this advertisement for the State Training Union Convention! Isn't this something? They say that this convention is going to be the biggest and best thing yet.

Ann—Gee, I wish I could go! When is the first session?

Jane—I see the first session is on Wednesday night, November 25, at seven o'clock.

Bill—Where are the sessions to be held?

Ann—I see from this poster that all sessions will be in the First Baptist Church of Chattanooga. Pretty Church, isn't it? (points out church on poster)

Jane—Say, look it says that we are to have an orchestra! And, any one who plays a musical instrument is invited to bring theirs. That ought to be fun. Bill, why don't you take your good ole saxophone along? Maybe you

won't sound so bad there with so many other instruments to drown out the mistakes you make.

Bill—Thanks for the unmerited complements, young lady! I think I'll plan to take good ole sax with me, just for that, even if I can't play so well, according to you. With Mr. B. B. McKinney and Mr. Alton Wheeler in charge of the music, I have an idea that music will be made where no one else could make it.

Jane—Look! ninety-two young people on the program aside from a long list of speakers and conference leaders. I think this is wonderful!

(They read their posters)

(Two senior boys enter, John and Harry, enter)

Harry—Hi, Bill. What's all the excitement?

Bill—Oh, we are just looking over some publicity sent out about the State Training Union Convention.

John—Say, I'm planning to go to that meeting! I heard Mr. Rogers talk about it at our Regional Convention and too, everybody I've seen since say they are going. Why, I'd go just to see him and Miss Roxie Jacobs again, if for no other reason.

Bill—Here's Miss Roxie's picture right here. She's State Junior-Intermediate leader, you know, so I know she'll be right there.

Jane—Pointing at picture on poster and jumping around) Say, this is too good. Why Hot Dog Lee is to be there, too.

John—Why, sure he is to speak Thanksgiving afternoon on "Crossing the Goal Line for Christ." Boy, he's really keen! I had rather hear him make that speech than see five football games. I'm going in early and get me a front seat for that session Thanksgiving afternoon.

Ann—There are so many good things and people on this program that I can't afford to miss it! Every day is chuck full of good things. Why Dr. John L. Hill is speaking at the opening session on Wednesday night and Dr. Harry Clark at the closing session on Friday night! Two of my favorites. I see we will want to be there from the opening words of the first session until the closing words of the last session.

Jane—I see right now I'll have to go. The only thing that worries me is the cost. If it costs very much I can't make it.

John—Well, you won't have to stay at home this time because Chattanooga hotels have all made special rates. Mr. Postmaster, don't I have one of those letters telling about this convention?

Postmaster—Yes, John, you have. (Hands letter to John and continues to listen to conversation.)

John—(Opens letter and poster) See on the back of this poster it tells about the rates. Why, you can spend the night at any hotel in Chattanooga for

(Continued on page 17)

Sunday School Department

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

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

ANNUAL REPORT

In presenting the Annual Report of the Sunday School and Brotherhood Department, we express our gratitude to God for a fruitful year.

Weeks on field—3 regular workers.....	104
Weeks on field—special paid workers.....	113
Weeks of service by volunteer workers.....	222
Training schools (116) and Enlargement Campaigns (39)	155
Enrolled in training classes	7,731
New Sunday School classes organized by workers	170
New teachers and officers added by workers	263
Association-wide campaigns	13
Addresses, including teaching periods.....	2,388
Individual Sunday School Conferences	490
Group (312) Sunday School conferences attendance	5,630
Churches visited by workers	1,019
Additions: Conversion (27) Baptism (55) Letter (38)	93
Tracts distributed	110,698
Letters and cards sent from office.....	21,518
Miles traveled	91,275
Associational meetings attended	70
Associational organizations	52
New Sunday schools organized (by dept., 9) in state	49
Sunday school quarterlies given to new Sunday schools	2,032
Sunday schools in the state	1,798
Churches without Sunday schools.....	214
Standard Sunday schools	21
Sunday schools having training schools.....	223
Sunday schools not having training schools	1,559
Teacher training awards	5,661
Individual Vacation Bible School Conferences	1,863
Group (758) V. B. S. Conference attendance	9,391
Churches represented in V. B. S. Conferences	930
V. B. S. worked in by workers.....	190
V. B. S. held (87 last year) this year.....	206
Number of Associations where V. B. S. were held	45
Enrollment in V. B. S.	35,672
Average attendance in V. B. S.	18,864
Conversions in V. B. S.	579
V. B. S. giving to missions (203).....	\$650.98
Average length of V. B. S. 2½ hrs. per day for 8 days	377,280

OUR CO-LABORERS

Mr. Jesse Daniel has been untiring in his work and loyal to his task. Miss Zella Mai Collie's devotion and enthusiasm have been contagious. Miss Clara McCartt, our secretary since March 1, has handled the multitudinous details of the office with an efficiency and joyfulness that would be hard to surpass.

Various workers rendered 113 weeks of special service, receiving their traveling expenses and an average of less than \$10.00 per week for their services.

222 weeks of service were given by volunteer workers receiving traveling expenses only. They did the work equivalent to five full time workers for a year.

THE BROTHERHOOD

The growth of the Brotherhood work has not been phenomenal. Last year nine associational and twenty-five church organizations were reported. These numbers have been enlarged to ten associational and forty-two local church organizations with an approximate enrollment of 2,000 men. At the Southwide meeting of laymen in St. Louis some forty of our men attended.

TRAINING SCHOOLS AND ENLARGEMENT CAMPAIGNS

The number of associations not having a single training school has been decreased this year from 24 to 17. The decrease in the total number of training schools and enlargement campaigns has been due to the special emphasis on Vacation Bible School work and we believe that experience in teaching in the V. B. S. is a practical and valuable method of teacher training.

Of the 223 training schools held this year representatives of the department assisted in 95 of them. The State Superintendent appreciates the churches asking for assistance but wishes that more of them would shoulder the responsibility of arranging their own teacher training work, calling upon the Department in emergencies, for association-wide schools, and enlargement campaigns.

The value of an enlargement campaign is expressed somewhat in two letters recently received: "The census revealed 500 prospects. The school was regraded, adding six new classes and nine new workers; 148 visits were made and the Sunday school increased forty more the second Sunday."

"The Sunday School was organized April 19 with forty-four enrolled. We have been visiting our prospects and have grown to an enrollment of eighty, averaging fifty-five in attendance. A week's revival netted us seventeen conversions. We are expanding from the arbor to a small chapel now under construction."

STATE SUNDAY SCHOOL CONFERENCE

April 6-9 the First Statewide Sunday School Conference met in Nashville. The attendance goal of 1,000 was broken with 1,556 people registering and at least 300 people came who did not register; thirty-six associations and 135 churches were represented. Of the ninety-three people on the program, all were present except two who were ill and one who was detained because of an emergency in his business. The program was launched at a net cost to the Department budget of only \$80.44.

Dr. W. R. Rigell said he had never attended a conference of so high a type as this one. Rev. A. M. Vollmer spoke of the hospitality of Nashville as being unexcelled. Rev. R. O. Arbuckle said he had not attended a meeting more vital in its spirit and messages. Dr. Marshall Craig of Dallas, Texas,

wrote, "I shall always think of that visit as one of the most delightful of my life."

RIDGECREST

With the exception of North Carolina, our state had the largest group attending the Southern Baptist Sunday School Conference the past summer. There were ninety-six present from Tennessee.

SPECIAL EMPHASIS

In December the Department gave special emphasis to the Orphanage; in March to Home and Foreign Missions; in June to Christian Education; and in October to State Missions. For each of these causes bulletins, letters and programs were sent to the churches and in an issue of the Baptist and Reflector during that month the Sunday School page was completely devoted to the cause being promoted. The results have been most encouraging.

ASSOCIATIONAL OFFICERS' MEETINGS

Through the graciousness of the Sunday School Board two state-wide meetings were held in June for the stimulation of Associational Sunday School work; 43 Associations were represented by 439 people. These meetings projected themselves into the establishment of a number of new Sunday schools and into a quickened consciousness of the needs of our field for more and better churches. March 8-9, 1937, the Associational officers will be invited again to a similar meeting.

VACATION BIBLE SCHOOLS

The outstanding accomplishment of the year was the increase in Vacation Bible Schools. Ocoee Association led the state with twenty-six schools; Holston coming second with twenty-four. Madison Association, however, led the state with the largest percentage of churches having schools, or 71.4%.

No apology is offered for spending \$1,769.77 of our budget in this work. The hope of our land is in our youth, provided we have trained adults to lead our youth aright. The benefits coming from these schools are too numerous to name. A tour of the state with Dr. Homer L. Grice in the interest of V. B. S. work has been arranged for April 25 to May 3. Our plan is for 400 schools next summer.

THE BUDGET

Realizing we are stewards of that committed to us, we have tried to expend our funds to bring the greatest possible returns. We are pleased to announce that we have stayed within our budget and hope to come to the end of the year with a small balance unexpended.

Respectfully submitted,
ANDREW ALLEN.

SUNDAY SCHOOL LESSON

By THE EDITOR

NOVEMBER 15, 1936

The Heroism of Christian Faith

Scripture: Acts 21:12, 13, 27-34; Rom. 9:1-5.

Golden Text: John 15:13.

Readings: Acts 20:22-27; Matt. 10:34-39; John 15:18-25; 2 Cor. 4:7-15.

The study of Paul as set forth in our lesson will certainly show that Christianity is not a "sissy" affair. There is heroism in the Christian faith. The main headings in our outline are taken from *Points for Emphasis*, by permission of the author, Dr. Hight C. Moore.

I. Heroism In Steadfastness (Acts 21:12-13).

1. **Steadfastness to What is Believed to be the Will of God.** From southern Europe Paul was headed toward Jerusalem. He was "bound in the spirit" to this (Acts 21:22). That is, he was bound in his own spirit to go to Jerusalem in the belief that his going with the Gentile gifts to "the poor saints at Jerusalem" which he bore would open Jewish hearts there to "the gospel of the grace of God" (Acts 20:24). However, there were those of his fellow-believers who warned him "through the Spirit . . . not to go up to Jerusalem," literally, "not to set foot in Jerusalem" (Acts 21:4). But Paul believed his going to Jerusalem to be the will of God and so he "steadfastly set his face to go to Jerusalem." One may sometimes misinterpret the will of God, but one's spirit must be commended who is steadfast to what he believes is the will of God.

2. **Steadfastness in the Face of the Pleading of Friends.** Paul's friends in the house of Philip in Caesarea, because of their love for Paul, entreated him not to go to Jerusalem in the face of the dangers announced as in store for him. But Paul would not allow the pleading of friends to turn him from what he believed was the will of God. It was not stubbornness with him but sincere devotion to what he believed was right. Christian faith, when allowed its proper exercise, clings to what it interprets as the truth and will of God despite earthly allurements and friendships.

II. Heroism In Suffering (Acts 21:27-33).

1. **The Suffering.** As indicated in our Scripture selection, Paul suffered at the hands of Jewish authorities, who arrested him in the temple upon a pretext. The real thing that moved them was their hatred of him and of his message of grace. At their hands Paul received a beating. He would have

been killed but for the Roman authorities. Several times in the history of the world men of God have been protected by non-Christians from the fury of those who were "religious" but did not have Christ in their heart. Not only on this occasion did Paul suffer for his Lord but on many other occasions as well. Read 2 Cor. 11:23-28 and see what things he suffered for Christ. Let us honestly face the question, Have we ever suffered for the Lord? Would we be willing to suffer?

"Sure I must fight, if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."

2. **The Heroism.** Calmly Paul bore himself. There was no "flying to pieces." There was no lambasting of his persecutors. Given an opportunity, he made his defense as a Christian gentleman and bore his testimony to the truth of God. The spirit of Paul was that he was "willing, not only to be bound, but also to die for the sake of the Lord Jesus." Do we have that spirit? One does not court persecution and trial, of course. But one strongly suspects that a fine thing for easy-going "religion" today would be some bitter trials and persecutions. The chaff would be eliminated; the wheat would remain. It appears that the time will again come when Christians will be called upon to seal their life's testimony with their life's blood. Do we have the courage to face it?

III. Heroism In Solicitude (Rom. 9:1-5).

1. **A Solicitude Springing Out of a Clear Conscience.** "My conscience also bearing me witness in the Holy Ghost." This meant the conscience of a man in right adjustment to God through Jesus Christ redemptively and in right adjustment to God through Christ in communion and obedience. Such a conscience always has a deep-seated missionary solicitude. In Paul this solicitude reached poignant depths.

2. **For Unbelieving Jews:** "My brethren, my kinsmen according to flesh." Note the intensity and depth of Paul's passion for the unconverted Jews.

A. "Great sorrow and continual heaviness in my heart." This was a sorrow occasioned by the spiritual plight and coming doom of unbelievers, if they did not receive Christ.

B. "Could wish myself accursed from Christ for my brethren" Paul meant that, were it possible and if the salvation of the Jews could be accom-

plished thereby, he would be willing to go to hell in their stead.

C. Naturally, in the next chapter, we see Paul pouring out his soul in prayer for the salvation of the Jews.

One may not be able to explain the reason for it, but somehow in the plan of God touching the conversion of men He has made a close connection between this conversion and the passion and prayer of the saints. "As soon as Zion travailed," the old prophet said that "sons and daughters" were born to God.

There is needed a more heroic Christian passion for the salvation of souls than some professed Christians now have.

One wonders how the "Hardshells" can fit their anti-missionism in with such things as this.

The Christian religion calls for heroic spirits and heroic deeds "unto the uttermost part of the earth."

"Lead on, O King eternal!"

QUESTIONS

1. Give the setting of our lesson.
2. What is one to do when he believes a thing is the will of God and friends seek to persuade otherwise?
3. Since all "that live godly in Christ Jesus shall suffer persecution," then if we never suffer any for Christ do we belong to Christ?
4. What spirit should one show in the face of suffering for Christ?
5. What solicitude did Paul have for his fellow Jews who did not believe in Christ?
6. What was the intensity of his solicitude?
7. What bearing does this have on the matter of evangelism and other mission work at home and abroad?

Lesson for Nov. 22: AN AMBASSADOR IN CHAINS. Acts 28:16-24, 30, 31; Rom. 5:6-11.

Don't Sleep When Gas Presses Heart

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

If your constipation is of long standing, enormous quantities of dangerous bacteria accumulate. Then your digestion is upset. GAS often presses heart and lungs, making life miserable.

You can't eat or sleep. Your head aches. Your back aches. Your complexion is sallow and pimply. Your breath is foul. You are a sick, grouchy, wretched, unhappy person. YOUR SYSTEM IS POISONED.

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Woman's Missionary Union

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

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

ROYAL AMBASSADOR FOCUS WEEK November 8-14, 1936

Every Royal Ambassador Chapter in the state will want to share in Focus Week. Very fine suggestions are given in the November issue of World Comrades for the special things to do during this special week. There are suggestions of Personal Service for the week, there are names of some of the new mission study books given for a mission study class, there is mentioned the Father and Son banquet, a Peace Parade for Armistice Day, Work on the Ranks and many other attractive features which will interest the boys.

We sincerely hope that this week will mean the organization of many new Royal Ambassador Chapters, an awakened interest in our boys on the part of preachers, leaders of young people and the entire church membership. We are confidently expecting our boys to be more zealous in their efforts through the Order of Royal Ambassador Chapters after participation in Focus Week.

MARGARET BRUCE.

DO TRUE ROYAL AMBASSADORS ATTEND SUNDAY MOVIES?

Winfred Moore, R. A. Extraordinary,
Alamo, Tennessee

Are you a true ambassador for Christ? Do you remember to keep Sunday as a holy day? Are you always in God's house for worship on Sunday, or do you rest or play in the morning and go to the movies afternoon and night?

Just recently in our little town the theatre has been opened for Sunday shows, and the boys are asking themselves what to do about it. Can we be real ambassadors for our Savior and spend part of His day at the movies? I think not.

After God made the earth, and all that is in it, He rested on the seventh day, "and he blessed it and sanctified it" (Gen. 2:3). Then when He gave the Ten Commandments He said, "Remember the Sabbath day to keep it holy."

When Jesus Christ, our example, was on earth, He was always found "going about doing good," teaching, preaching, helping some one in need, but we do not read of His doing anything just to amuse someone or going some place just to be amused. He always went to worship, for the Scripture says "as his custom was."

The mothers and fathers of most of you, I'm sure, object to your going to movies on Sunday. Be glad that they do, and help them by helping a younger brother or sister to understand when they forbid such Sunday amuse-

ment. This will help you to overcome the temptation to go when your friends insist.

Many people think that because the laws of our state allow Sunday shows it is not wrong, but according to God's law, it is.

We R. A.'s will be the men of tomorrow. Will we be the highest type of Christians? Will we take our stand on the side of our Savior and let nothing move us?

Let us remember that Jesus said, "If ye love me, keep my commandments." Fellow R. A.'s, let's not attend Sunday movies, let us try to show others a better way to spend God's day.—Taken from November World Comrades.

WE DO NEED MORE R. A. CHAPTERS

On the way from Nashville I picked up a lad who was hitch-hiking to New Orleans. He was fifteen years old, he said, a Christian, and a member of a Baptist church. There was no reason for his leaving home except that he just wanted a change and thought maybe he could find work (and adventure) in New Orleans. I found that this was not his first trip of this kind and that he had been in jail and before the courts on at least one other occasion.

I asked the boy if there was an R. A. chapter in his church. He replied that there wasn't, and then, after I had explained to him briefly what an R. A. chapter was, he added, "I believe I'd like that, especially the camps."

"I'm not really such a bad boy," the lad told me. "I haven't any very bad habits, except smoking. I wouldn't steal even if I were hungry, and I'd rather work than beg."

I believe the youngster was telling the truth when he said he wasn't bad. But I believe, too, that if his church had given him the R. A. training that every boy needs he would have found the adventure he craved in its thrilling missionary challenge.

Somehow, I feel that he needed the strength of will that comes from associating with wholesome Christian boys actively engaged in Christian service. If he had been an R. A., his ranking work would have filled much of his leisure time with profitable and worthwhile activities to the exclusion of those practices which are detrimental to character and Christian influence.

While the lad was riding with me he fell asleep. He slept, and I did the dreaming. I thought of the thousands of other boys, Baptist boys, who like this one were drifting aimlessly to-

ward an unknown destiny. No steady-ing forces in their lives. Lost, or with Christian experiences dwarfed because not followed by opportunities for Christian service. No Royal Ambassador chapter, so thrown with the wrong crowd. Without a change how can they ever make the useful Christian citizens they ought to be?

But what can we do about it? We must help them to find the right course and steer true to it.

The Order of Royal Ambassadors is one of the finest ways to tie our boys to the church. A week day meeting, it makes the boy realize that religion is not just a Sunday affair. For boys only, it satisfies the gang instinct and permits plenty of activity and fun. With its ranks and ideals, it gives the boy definite projects to complete and goals to strive toward. With its interesting programs and study courses, it furnishes the boy adventure and the challenge of a world-wide task. A world-outlook program for Baptist boys, it takes the boy's eyes off of himself and his immediate needs and fixes them on Jesus and His kingdom causes. Every Baptist boy needs R. A. training, for our R. A. chapters are building the Baptist bulwarks of tomorrow from the boys of today.

If your church doesn't have an R. A. chapter, won't you be personally responsible for starting and maintaining one? Make that your contribution to the Baptist manhood of tomorrow.

ROBERT SUTHERLAND.

"Pedigreed Cotton and Corn"

Prize winners. Leaders in variety tests. Cleveland 5-35 and Carolina Dell. 1 in. Staple. Marett's 100. Very early, new variety. Marett's Cleveland Wilt-Resistant. 1 1/16 in. Marett's Douthit and Yellow Chief Seed Corn. Plant Breeders in Field Seed. Write for Catalog.

MARETT FARM & SEED COMPANY

Keels W. Marett, Directing Plant Breeder and Manager.
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\$1.00 A MONTH PAYS UP TO \$3000

No Medical Examination

Think of it! For only \$1.00 a month you may obtain a real Life Insurance Policy which provides up to \$1500 for Natural Death and up to \$3000 for Accidental Death, as specified, based on age. Ages 15 to 69. No Medical Examination. No Red Tape. No Investment Features. Sold By Mail Only. That's why you can buy so much life protection for only \$1.00 a month.

SEND NO MONEY—NO AGENT WILL CALL To receive a policy for FREE INSPECTION, send a post card with your name, address, age at nearest birthday, and name of beneficiary. If not satisfied you owe nothing. If thoroughly satisfied with the policy, you may then send \$1.00, which pays for your insurance until first of second month, following Registration, if application is approved. Since this FREE INSPECTION OFFER may be withdrawn, write today to GUARANTY UNION LIFE INSURANCE COMPANY, Dept. 1-X, Beverly Hills, California.

ON TO CHATTANOOGA

(Continued from page 13)

\$1.00 per person where there are two or more to a room except at the Read House and Hotel Patten, and they are only \$1.25 and \$1.50 per person. Can you imagine that? That's really good, isn't it?

Bill—I see that these rates are available for registered delegates only.

Jane—What's the registration fee?

Bill—"Registration fee is only fifty cents" it reads here. I heard Mr. Rogers say this is charged in order to make the convention self-supporting so that no State money will be necessary for this.

Jane—That's a good idea and I see it says, "go immediately to the First Baptist Church to register upon arrival" and then go to your hotel. Naturally, only registered delegates are entitled to reduced rates at the hotels.

Harry—I've just been figuring, Jane. After we get to Chattanooga you could stay through the entire convention for \$6.50. \$3.00 for three nights at the hotel, fifty cents registration fee, and \$3.00 for food, \$1.00 a day. You could eat on this amount if you wanted to. That is, if you didn't eat as much as you do when you are invited out to dinner, you know!

Jane—Well, I could, Mr. Harry, believe it or not, if I had to. And, I am! I'm going to that convention. I see I can't afford to do otherwise. It won't cost much and does this program look good! Oh boy, oh boy, (waving poster) "On to Chattanooga! On to Chattanooga! Sure! Sure! Sure!"

Harry—(Looking at poster) Look! Six banquets on Thursday night!

Anne—Are they formal?

Harry—No, they say they are very informal. You know they would be as we will go directly from the banquets to the session on Thursday night. No "flossy dressing" for these, young lady, just your every day clothes. I heard Miss Ruby Ballard, the Training Union office secretary, say so!

John—I didn't notice this. "EXHIBITS. Practical ideas for all phases of Baptist Training Union work will be found in Exhibit Hall. Free literature will be distributed. A unique exhibit of books and publications will be displayed." Gee, that ought to be a real help and our unions really need all the help possible.

Jane—Say let's give fifteen rahs for that Chattanooga Convention! I already feel a glorious Convention coming on! John you lead us. Everything I hear about it sounds better and better.

(They give cheers and march off stage singing "On to Chattanooga! On to Chattanooga! Sure! Sure! Sure!")

Postmaster—Well, can you beat it! I think I will simply have to go to that convention! I've never been to a Train-

ing Union Convention, but I've just joined our B. A. U. so I guess I'm eligible. I heard our B. A. U. president talking about a prayer calendar for this convention, but I didn't realize it was such an important meeting. With all the interest the people are showing, large numbers praying for it for two months in advance, and with as fine program as has been planned, it ought to be a great meeting. I'm going, right this minute, and write for a substitute to come and work for me on November 25, 26, 27, so I can be in that convention. I simply can't miss it! (Marches off stage) As the young folks say, "Hi, hi, hi, Chattanooga!"

(Exits)

Every church is urgently requested to take one "Fellowship Offering" each year at the celebration of the Lord's Supper for aged ministers' relief. Surely this is not an unreasonable request and it will do wonders if accomplished. Offering should be sent thru regular channels marked "Designated, Fellowship Offering." The Relief and Annuity Board, Dallas, Texas.



Kidneys must clean acids from your blood



DR. W. R. GEORGE
Former Health Commissioner of Indianapolis

Your System is Poisoned And May Cause Getting Up Nights, Nervousness, Leg Pains, and a Run-Down Condition When Kidneys Function Poorly

Your health, vitality and energy are extremely dependent upon the proper functioning of your kidneys. This is easy to understand when you learn that each kidney, although only the size of your clenched fist, contains 4½ million tiny, delicate tubes or filters. Your blood circulates through these tiny filters 200 times an hour, night and day. Nature provides this method of removing acids, poisons, and toxins from your blood.

Causes Many Ills

Dr. Walter R. George, many years Health Commissioner of Indianapolis, recently stated: "Most people do not realize this, but the kidneys probably are the most remarkable organs in the entire human anatomy. Their work is just as important and just as vital to good health as the work of the heart. As Health Commissioner of the City of Indianapolis for many years and as medical director for a large insurance company, I have had opportunity to observe that a surprisingly high percentage of people are derelictized, rundown, nervous, tired, and worn-out because of poorly functioning kidneys."

If your kidneys slow down and do not function properly and fail to remove approximately 3 pints of Acids, Poisons, and Liquids from your blood every 24 hours, then there is a gradual accumulation of these Acids and Wastes, and slowly, but surely, your system becomes poisoned, making you feel old before your time, rundown and worn out.

Many other troublesome and painful symptoms may be caused by poorly functioning kidneys, such as Getting Up Nights, Nervousness, Leg Pains, Dizziness, Frequent Headaches and Colds, Rheumatic Pains, Swollen Joints, Circles Under Eyes, Backaches, Loss of Vitality, Burning, Itching, Smarting, and Acidity.

Help Kidneys Doctors' Way

Druggists and doctors in over thirty-five countries throughout the world think that the proper way to help kidney functions is with the modern, up-to-date Doctor's prescription, Cystex, because it is scientifically prepared in strict accordance with the United States and British Pharmacopoeia to act directly on the kid-

neys as a diuretic. For instance, Dr. T. J. Rastelli, famous surgeon and scientist of London, says: "Cystex is one of the finest remedies I have ever known in my medical practice. Any doctor will recommend it for its definite benefit in the treatment of many functional kidney and bladder disorders. It is safe and harmless."

And Dr. T. A. Ellis, of Toronto, Canada, has stated: "Cystex' influence in aiding the treatment of sluggish kidney and bladder functions can not be over-estimated." And Dr. C. Z. Rendelle, of San Francisco, said: "I can truthfully recommend the use of Cystex," while Dr. N. G. Giannini, widely known Italian physician, stated: "I have found men and women of middle age particularly grateful for the benefits received from such medication. A feeling of many years lifted off one's age often follows the fine effects of Cystex."

Guaranteed 8-Day Test

If you suffer from any of the conditions mentioned in this article or feel rundown, worn out, and old before your time, poorly functioning kidneys may be the real cause of your trouble. And because Cystex has given successful results in thousands of cases throughout the world after other things had failed, you should put this doctor's prescription to the test immediately, with the understanding that it must prove satisfactory in every way within 8 days, or you merely return the empty package and the full purchase price is refunded.

Because Cystex is specially and scientifically prepared to act directly on the kidneys as a diuretic, it is quick and positive in action. Within 48 hours most people report a remarkable improvement and complete satisfaction in 8 days. Cystex costs only three cents a dose at druggists. Put it to the test today. Under the guarantee you must feel younger, stronger, and better than you have in a long time—you must feel that Cystex has done the work thoroughly and completely, or you merely return the empty package and it costs nothing. You are the sole judge of your own satisfaction. You can't afford to take chances with cheap, inferior, or irritating drugs or any medicine that is not good enough to be guaranteed. Telephone your druggist for guaranteed Cystex, (pronounced Siss-tex) today.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 25, 1936

Memphis, Bellevue	1962
Chattanooga, First	1110
Knoxville, First	1092
Nashville, Grace	1010
Memphis, Union Avenue	979
Memphis, Temple	970
Knoxville, Fifth Avenue	711
Knoxville, Broadway	697
Chattanooga, Highland Park	688
Chattanooga, Ridgedale	639
Chattanooga, Clifton Hills	580
Maryville, First	552
West Jackson	537
Chattanooga, Woodland Park	523
Chattanooga, Northside	503
Fountain City, Central	498
Chattanooga, Avondale	467
Jackson, Calvary	460
South Knoxville	456
Etowah, First	442
Chattanooga, East Lake	438
Knoxville, Lincoln Park	434
Memphis, Speedway Terrace	425
Nashville, Edgefield	413
Memphis, Seventh Street	406
Chattanooga, Red Bank	394
Knoxville, Oakwood	388
Chattanooga, Chickamauga	384
Cleveland, First	382
Chattanooga, Central	349
Union City, First	338
Humboldt, First	334
Paris, First	329
Nashville, Shelby Avenue	322
Trenton, First	310
First, Cookeville	301

By FLEETWOOD BALL

H. T. Wiles and Jerry Cox began a meeting last Sunday with the First Church, Chickasha, Okla.

The church at McMinnville has called as pastor, O. L. Minks, of Tusculumbia, Ala., and he has accepted.

A. J. Moncrief, Jr., assistant pastor of the First Church, Tampa, Fla., has been called to be regular pastor.

Woodland Heights Church, Chattanooga, lost its pastor, J. T. King, by resignation on Oct. 11.

R. J. Bateman of the First Church, Memphis, left Monday for Springfield, Mo., to preach in a revival for fifteen days. The saints there are fortunate.

C. C. Morris, of Ada, Okla., President of the State Convention, has sufficiently recovered from recent illness to attend the convention.

Carl Stone lately assisted the First Church, Stigler, Okla., in a revival resulting in 116 additions. Russell Tremmell is the lucky pastor.

E. A. Fuller of the First Church, Atlanta, Ga., is engaged to hold a revival in the First Church, Owensboro, Ky. R. E. Humphrey is pastor.

N. C. Harrington has resigned the care of the First Church of Brooklyn, Baltimore, Md., and has accepted a call to the First Church, Easton.

W. C. Skinner, of Murray, Ky., has been called to the care of the church at Auburn, Ky., succeeding Foster E. Howard.

H. T. Wiles and singer Jerry Cox led in a revival in Northwest Church, Oklahoma City, Okla., J. T. Daniels, pastor. There were 57 additions to the church.

T. G. Nanney of the First Church, Wewoka, Okla., did the preaching in a revival in his own church, resulting in 46 additions, 22 by baptism. L. L. Sturgeon led the music.

B. I. Cherry, of Bristow, Okla., lately preached in a revival in the First Church, Seminole, Okla., resulting in 78 additions. A. L. Lawler is the great pastor.

C. E. Hendrix has resigned the care of the church at Billings, Okla., to accept the call to the church at New Kirk, Okla. His change was effective last Sunday.

The general convention of Oklahoma Baptists is to be held in Oklahoma City, November 17-19. George W. Truett, of Dallas, Texas, will make the principal address.

W. R. Belew, of Cherry Valley, Ark., has been called to the care of the church at Parsons, and has accepted, effective at once. He goes to a pleasant, promising field.

Vernon Pendleton, Jr., of Choctaw, Okla., was ordained recently to the full work of the ministry by Trinity Church, Oklahoma City, Okla. W. B. Harvey conducted the examination.

Death, on Wednesday, Oct. 14, in Raleigh, N. C., claimed Thomas N. Adams, brother of Professor McKee Adams of the Southern Seminary faculty in Louisville.

The church in Lyndon, Ky., L. W. Doolan, pastor, has experienced a gracious revival fire in which E. L. Averitt, of Louisville, did the preaching.

The church at Warsaw, Ky., Floyd Montgomery, pastor, has recently experienced a great revival under the

preaching of T. C. Croon. There were 30 additions, 28 by baptism and 2 by letter.

The Baptist Tabernacle, Macon, Ga., A. C. Baker, pastor, has just closed a revival in which he did the preaching resulting in 116 additions. The church now has more than 3,000 members.

J. D. Herndon was ordained to the gospel ministry by the church at Russellville, Ky. He has been called as pastor of Green Valley Church. J. P. Scruggs conducted the examination.

Hugh Kirk Wood and Miss Ruth Whitehurst, both of Chattanooga, were married Sunday, Oct. 25, in Murfreesboro, W. M. Wood, of Louisville, Ky., father of the groom, officiating. They will reside in Chattanooga.

Hyman Appleman lately concluded a revival at Capitol Hill Church, Marvin Cole, pastor, resulting in 188 additions. The church has invited Hyman Appleman and B. B. McKinney to hold the revival three weeks next June.

The current issue of the Baptist Record, Jackson, Miss., is the centennial edition. The paper was enlarged to 28 pages, and was jammed full of good things. The State Convention was reorganized in 1836. J. L. Boyd edited that special issue:

By THE EDITOR

Pastor T. C. Wyatt, of Knoxville, has recently closed a glorious revival with First Church, Etowah, Ira Dance, pastor, which resulted in 48 additions by baptism, 12 by letter and 12 renewals.

Ralph Moore, pastor of Central Church, Chattanooga, has recently assisted First Church, Waynesboro, Ga., in a revival which resulted in 54 additions to the church.

Secretary John D. Ezeeman preached at the eleven o'clock hour November 1 for Belmont Heights, Nashville. During the service his younger daughter, Lucy Catherine, united with the church and he baptized her at the evening hour, by the courtesy of their pastor, Dr. R. Kelly White.

In a gracious revival at Gibson, E. M. Skinner, pastor, there were 15 additions, 12 of them by baptism. The preaching was done by J. E. Skinner, of Jackson, father of the pastor, who is rapidly regaining his strength and who seems to be preaching with even more vigor than ever before.

The decline of life has begun—prepare to meet it. How? By participating in one of the old age security plans of The Relief and Annuity Board. Request information from Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Dallas, Texas.

Evangelist A. D. Muse, who with singer Sam Raborn is in a meeting at Stuttgart, Ark., writes that "A solid week of rain, mud, cold, and a rice carnival have not abated interest, attendance or results. We are having conversions every night."

The Oakwood Baptist Church began a revival meeting Sunday, Nov. 1, with J. K. Haynes, pastor of South Knoxville Baptist Church, as the evangelist, assisting the pastor, E. L. Hammond.

Bro. Hammond had a very fine meeting with First Church, Alcoa, Chalie Martin, pastor, recently. There were 31 additions to the church, 28 by baptism. Bro. Martin is doing a constructive work there and the people love him and his good family and are rallying to his leadership in a great way.

In a fine revival in the First Baptist Church, Lenoir City, H. J. Beasley, pastor, in which the preaching was done by Pastor O. D. Fleming of the First Baptist Church, Morristown, and the singing was led by Harry Wester of Harriman, there were 23 additions to the church by baptism and 8 by letter.

Hopewell Baptist Church, Robertson County, closed a revival with 31 for baptism. Bro. C. H. Wallace, of Rushville, Ind., did the preaching. His messages were spiritual and deeply appreciated by the people. Since the middle of August the church has welcomed 47 by baptism and 4 by letter. WM. LEWIS BAKER, Pastor.

Perry F. Webb, pastor of the First Baptist Church, Pine Bluff, Ark., writes with glowing words of the work of Evangelist Arthur Fox, Morristown, in a recent revival in that church in which there were 153 additions to the church, most of them by baptism, and in which a large number of backsliders returned to the Lord. Rev. Paul Fox, son of the evangelist, a student in the Seminary at Louisville, had charge of the music.

In preparation for the Every Member Canvass, Frank W. Wood, associate pastor of Fifth Avenue Baptist Church, Knoxville, is preaching a series of sermons on very interesting subjects on the general theme, PLANKS IN THE CHRISTIAN PLATFORM. We wish space permitted publication of the subjects. Looking over them makes one want to hear the preacher. Fifth Avenue Church under the leadership of Pastor J. L. Dance and Bro. Wood, has had a great year and the future looks bright.

South Pittsburg Baptist Church has experienced a splendid revival in which the pastor, Paul R. Hodge, preached the first week along the line of enlistment and loyalty and in which

Remember that the State Convention meets next week, Nov. 10, 11, 12, in the First Baptist Church in Clarksville. Read again the front page of last week's Baptist and Reflector and note Dr. Davison's request that the churches send in as soon as possible the list of their messengers to Mrs. Siebert Morrow, Chairman of the Homes Committee, Glennwood, Clarksville, Tenn. Mr. Norman Smith, Jr., chairman of the Committee on Transportation, requests the announcement to be made that arrangements have been made with the Bus Company to have buses coming in to stop at the church for the accommodation of messengers who may travel to Clarksville by bus. Simply notify the bus drivers, and they will be glad to stop at the church. Let's go to the State Convention!

Pastor D. B. Bowers of Avondale Baptist Church, Chattanooga, preached for the remainder of the meeting. Results were a better spirit in the church, 9 additions, 6 of them by baptism and 3 by letter or restoration. Several members renewed their faith and consecration.

With the Churches: Chattanooga—First received 2 by letter; Clifton Hill, Pastor Goolsby welcomed 18 by letter, 25 for baptism and baptized 20; Highland Park received 2 by letter; East Lake welcomed 2 by letter and baptized 29; Red Bank, Pastor Pickler welcomed 1 for baptism and baptized 1; Central received 1 by letter; Ridge-dale, Pastor Livingstone received 2 for baptism and baptized 3. **Cleveland—**First received 1 for baptism. **Chickamauga, Ga.—**Received 4 by letter. **Knoxville—**Oakwood welcomed 8 by letter and 3 for baptism; Fifth Avenue received 2 by letter; South Knoxville, Pastor Haynes welcomed 1 for baptism, 1 by letter and baptized 25. **Memphis—**Bellevue received 8; Seventh received 1 by letter. **Nashville—**Shelby Avenue received 12 by baptism. **Grace,** Pastor Ewton welcomed 15 for baptism, 6 by letter and baptized 48.

DR. F. D. KING AT LEWISBURG By C. D. Creasman

Dr. F. D. King, pastor of South Highlands Baptist Church, Bessemer, Ala., was in Lewisburg for two weeks in our recent revival. He is a pastor-evangelist of unusual ability and consecration. He was with the Home Board's evangelistic department for over four years and is now pastor in one of the great churches in Alabama. He completely captivated the people of Lewisburg and from the very start the services were well attended. His

messages were heart searching and powerful, and he visited and talked with the lost day and night. There were 39 additions to the church, 25 by baptism and 14 by letter. The church was greatly revived and strengthened for a bigger work ahead. We hope to have Dr. King back with us some time.

—BAR— HOMECOMING DAY

Hickory Valley Baptist Church invited all her former members and pastors to come home for a praise and thanksgiving service on Sunday, October 25. Many came. The auditorium was filled with people estimated to be three hundred in number. Two former pastors graced the services with their presence, Dr. R. A. Kimbrough, of Jackson, Tennessee and Bro. Gullett from Blue Mountain, Mississippi. Both gripped the audience with the Lord's message.

The church experienced a great day of Spiritual fellowship. Three members were received by letter and \$339.00 raised on building debt.

A social and feast hour, of the highest type, was enjoyed at noon by all.

Professor Charlie Kidd was in charge of the music. Being conscious of God's presence through the day, all were happy and content for a Sabbath well spent. God be praised for His unspeakable gift of His manifested presence with us Sunday.

J. B. HOLLAND, Pastor.

—BAR— SIMULTANEOUS REVIVALS

The following churches of the Nashville Association closed on Sunday, Oct. 25, a simultaneous evangelistic campaign: Eastland, Grace, Belmont Heights, North Edgefield, Grandview, Seventh, Park Avenue, Judson, Donelson, Edgefield, Radnor, Shelby Avenue, Inglewood, First, Third, and North End. All of these churches report very fine meetings with spiritual uplift for the membership and many additions to the churches. The following are the visible results of the meetings to date:

Churches	Letters	Baptism	Statement
Eastland	3	13	0
Grace	15	94	1
Immanuel	0	6	0
Belmont Heights	7	8	0
North Edgefield	18	60	0
Seventh	4	2	0
Grandview	5	8	0
Park Avenue	0	24	0
Judson	21	40	0
Donelson	0	7	0
Edgefield	0	25	0
Radnor	0	5	0
Shelby Avenue	0	12	0
Inglewood	17	11	0
First	19	2	0
Third	1	2	0
North End	2	38	0

Total 112 368 1

Making a GRAND TOTAL of 481 added to our churches during the CAMPAIGN.

H. B. CROSS.

Baptist Memorial Hospital

Information that every Baptist should know about the Baptist Memorial Hospital, the outstanding hospital of the South, and the biggest Baptist hospital in the world.

Why do you make that statement?

Because, we have investigated the Directory of all hospitals in the United States and Canada, and we find that the Baptist Memorial Hospital has more patients than any hospital in the South, and more patients than any Baptist hospital in the world. Also, that we give more to charity than any hospital in the South, or any Baptist hospital in the world.

Why do you say you give the most complete service?

Because, under one roof we have an office building (where more than 60 Doctors have offices), a 400-bed hospital, Grill, Drug Store, Barber Shop, Beauty Shop and Laundry. You can come with your patient and get every service desired—and it is the only one in the United States with all of these conveniences.

For what purpose was the Baptist Memorial Hospital built?

For charity, and a training school for nurses. We have given more than Two Million Five Hundred Thousand Dollars (\$2,500,000) in the past ten years for charity, and we have an annual enrollment of two hundred student nurses.

What makes a great hospital?

The Staff.

How do you get a great Staff?

By giving service. The Baptist Memorial Hospital has one of the best general Staffs in the United States, and it was only by giving service through x-ray, laboratory, operating rooms, nursing, food and room service, that we have assembled this great Staff around this hospital.

What is the present condition of the Baptist Memorial Hospital?

We have been operating to full capacity for the past year. Our finances are in sound shape. We have spent Thirty-Five Thousand Dollars (\$35,000) this year in general improvements and equipment.

What of the future of the Baptist Memorial Hospital?

If conditions look as good as they are now, next summer, we expect to start a new building that will add 100 additional beds to the hospital. In this new building will be located new quarters for the x-ray, laboratory, physio-therapy department, and a new Chapel, as well as, 100 additional rooms.

We have entirely outgrown all these departments, and they will be taken care of in the new building.

What will this new building cost and how do you propose to finance it?

We estimate that the new building and equipment will cost Three Hundred Fifty Thousand Dollars (\$350,000). We do not expect to make any campaign or ask any subscriptions or donations; nor do we expect to take one dollar from the receipts that patients pay into the hospital to pay on this new building. We expect to pay for the building in revenues that we receive from the commercial activities that we now have in connection with the hospital, and our continued receipts from the Co-operative Fund. We think that every Baptist in Tennessee will be glad to know that every dollar that the hospital receives from the Co-operative Fund will go into a new building, instead of a payment on interest or debt. We expect to ever keep in mind that the one purpose of building this hospital was for charity, and to help people of moderate means to go to a hospital. Upon completion of the new building, we will change into wards some of our present rooms in the old building. These wards will be for charity and part-charity; that is, \$1.50, \$2.50 and \$3.00, for semi-private rooms.

At present, we care for over a thousand children charity patients annually, and have one of the best services in the United States for children. We must increase this department, for we never turn a child down.

How long do you think it will take to pay this Three Hundred Fifty Thousand Dollars?

We hope to pay for it by the end of '39. We are at present creating a reserve to take care of this building, and if things go as well as they have for the past two years, we will pay for it by the end of 1939, and then we will have, as we now have, a hospital that every Baptist should feel proud that he has had a part in building.

A. E. JENNINGS, Chairman Executive Committee.

P. S. Since opening in July, 1912, we have admitted 233,000 patients, and will admit this year more than 15,000 patients for our record.

This statement of course, does not include tax supported hospitals.