

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 103

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Number 43

Jesus — King of Kings

A man born contrary to the laws of life, born amid poverty and off to one side of the highways of the world, became Jesus of Nazareth, the man of Calvary and the Redeemer of the world. In infancy He startled a king; in childhood He puzzled the doctors; in manhood He ruled the course of nature, walked upon the billows as if pavements, and took the Sea of Galilee up in His arms and rocked it to sleep. He healed the multitudes without medicine and made no charge for His service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him. He never wrote a song, and yet He has furnished the theme for more songs than all the song writers combined. He never founded a college, but all the schools put together cannot boast as having as many students. He never practiced medicine, and yet He has healed more broken hearts than all the doctors far and near.

He never marshaled an army nor drafted a soldier, nor fired a gun, and yet no leader ever had more volunteers who have, under His orders, made more rebels stack arms and surrender without a shot being fired. He is the Star of astronomy, the Rock of geology, the Lion and the Lamb of zoological kingdom. Every seventh day the wheels of commerce cease their turning and multitudes wend their way to worshiping assemblies to pay homage and respect to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers and theologians have come and gone; but the name of Jesus abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion, yet He still lives. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils as the living personal Christ.

—Anderson. in *The Evangel*, First Baptist Church, Nashville.

Baptist and Reflector

An Investment in Christian Reading
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EDITORIAL

Answers To Questions

Bro. R. F. Floires of Chewalla asks our explanation of Matt. 26:29; Mark 14:25 and Luke 22:18, and asks: "does the supper have any connection or reference to the Marriage Feast (when Christ comes to meet His bride) and will the church eat the supper in Heaven?"

The Jewish Passover was being displaced by the institution and observance of the Lord's Supper when Jesus spoke the words in the references cited. We can answer Bro. Floires' question only according to our best judgment. Others may answer differently, and be right in their answer.

If by the church's eating "the supper in heaven" be meant the Lord's Supper, the answer is that the church will not eat this in heaven. The Lord's Supper is to be observed only "till He come" (1 Cor. 11:26). If by "supper" is meant the Marriage Supper of the Lamb, the church will, of course, partake of this and it seems that the location thereof will be in heaven (Rev. 19:7-9).

The next query is whether the Lord's Supper and Jesus' words in the references cited refer to the Marriage Supper or not.

Matt. 26:29 reads: "**But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.**" Mark and Luke also record that Jesus said that He would drink no more of the fruit of the vine, Mark adding the phrase, "**until that day that I drink it new in the kingdom of God,**" and Luke the phrase, "**until the kingdom of God be come.**"

Jesus had reference to a time, to "**that day**," when He would "**drink it (the wine) new with you**" in the Kingdom. He did not say, "**drink it anew**" but "**drink it new.**" It was not natural wine but spiritual that Jesus had in mind—an order and an enjoyment to which the natural wine pointed and into which He was to enter personally in company with His own.

A key to the interpretation is found in Luke 22:16, where in reference to the eating of the Passover bread Jesus said: "For I say unto you, I will not any more eat thereof, **until it be fulfilled in the Kingdom of God;**" in other words, until the things symbolized by the bread and the eating thereof are fulfilled in their spiritual counterpart in the coming day. Now the bread and the wine of the Passover feast were taken over into the Lord's Supper. And it seems to us that the interpretative principle set forth in what Jesus said about the Passover bread applies to that bread as carried over into the Lord's Supper and that the same principle applies to the wine also. Therefore, we construe the phrase, "**until I drink it new with you in the kingdom of God**" as having the sense, "**until it be fulfilled in the kingdom of God.**"

It seems to us, then, that Jesus had in mind the coming consummation when the redemptive verities symbolized in the Lord's Supper shall, in their application to and effects among men, reach their climax. It is the spiritual feast and spiritual wine of the coming blessed day that Jesus had in mind. In "**that day**" Jesus will "**drink it new**" with His own in the Kingdom triumphant. This will include the Marriage Supper of the Lamb as a part of the whole triumphant order. In this sense the Scriptures cited have a reference to the Marriage Supper.

Committee on Co-ordination and Correlation

Brother Geo. W. Sadler of Liberty, Missouri, presented the following resolution to the Southern Baptist Convention during its session in New Orleans last May:

"Whereas, The multiplication of organizations is tending to mechanize our denominational life; and

"Whereas, There is much overlapping and lost energy as a result of this excessive organization; be it

"Resolved, That the Southern Baptist Convention now in session appoint a Committee whose duty it shall be to survey the situation with a view to co-ordinating and correlating the numerous units of our denominational work."

On unanimous approval and recommendation of the Committee on Resolutions the Convention unanimously authorized the appointment of such committee.

The Convention Committee on Committees named the following as the personnel for this special Committee on Co-ordination and Correlation: "M. E. Dodd, Louisiana, chairman; Mrs. F. W. Armstrong, Missouri; T. L. Holcomb, Tennessee; G. S. Dobbins, Kentucky; J. M. Price, Texas; Geo. W. Sadler, Missouri; C. S. Henderson, Tennessee."

The chairman of this committee has been in correspondence with other members on—the question of methods of procedure and is authorized by them to address this communication to the brotherhood at large through the denominational press.

That there are duplications, overlapping and multiplication of organization and activities everybody knows.

It is clear also that the presentation of this resolution was the culmination of a growing sentiment throughout the Convention constituency, especially among the pastors, for something to be done to simplify the situation.

In order to know just what the pastors, educational directors, Sunday school superintendents and church auxiliary heads think of this matter, we hereby request that they write the chairman of this committee stating the difficulties they have had on account of overlapping and duplication in organization and work and also express their views as to what needs to be done in order to simplify the organizations with a view of co-ordination and correlation.

The committee will have a meeting the latter part of this year for the purpose of studying the communications and of formulating a future plan of action.

Address all communications to:

M. E. DODD, Chairman
Box 16
Shreveport, Louisiana.

Editor's Note: The action of the Southern Baptist Convention and the object in view thereof as referred to by Dr. Dodd in this communication are significant and the whole matter is one of vital importance. We trust that the brethren will write to Dr. Dodd as requested. Also the matter may and should be discussed in the denominational papers. As far as its facilities will permit the Baptist and Reflector is open to it, and we ourselves may possibly have something to say. The co-ordination and correlation of the numerous units of our denominational work is badly needed. What should be done and how to do is the question.

* * *

The New Editor of The Religious Herald

It is with much satisfaction that we learn that the Religious Herald has a new editor. He is Rev. Reuben E. Alley. From those who know him best we give the following facts with reference to him:

From President F. W. Boatwright of the University of Richmond: "The new editor of the Religious Herald is not unknown to the Baptists of Virginia and the adjoining states. He has held successful pastorates in Virginia and has taught in Bluefield College. He is a graduate, with the degree of Doctor of Theology, of the Southern Baptist Theological Seminary. At the University of Richmond, where he won his Bachelor of Arts degree, we think of him still a youth, but he has a brilliant son now in his senior year in Richmond College. In theology, Dr. Alley is a conservative progressive. . . . Dr. Alley lacks the editorial experience of the able and distinguished men who have preceded him in the editorial chair of the Religious Herald, but time and high purpose will do much for him."

From an editorial article in the News Leader: "When it became known that Dr. Alley wished to acquire the Herald, influential men of his own church and community advanced the money for the purchase. There could not have been a higher tribute to the new editor."

From Mr. Cullen Pitt: "He takes over the editorial chair at

almost the same age at which my father accepted the position of junior editor over fifty years ago. He is young, active, a sincere, devout Christian minister with an aptitude for writing, with high ideals with regard to the standard to be set and the purpose to be fulfilled by a denominational paper."

An editorial article on "Principles and Policy" is in accord with the above statements. There is one other practical matter on which we quote the second time from the News Leader editorial:

"In welcoming him into the company of Richmond editors, we should like to remind his constituency that a paper cannot live by praise alone. The surest way to advance the Herald—and thereby to advance all the interests of the denomination—is the prosaic but indispensable one of increasing the net paid circulation."—Biblical Record.

Editor's Note: For reasons not necessary to list here the coming of Dr. Alley to the editorial chair left vacant by the death of the distinguished Dr. N. H. Pitt did not come to our attention till recently. We have written our welcome to him, and we here reproduce an excellent editorial concerning him by Editor J. S. Farmer of the Biblical Record.

* * *

Calvary Baptist Church, Jackson

In the absence of Pastor J. R. Black, who was in a revival in the First Baptist Church, Fulton, Ky., the editor had the pleasure of preaching at the morning hour on October 10 in the Calvary Baptist Church, Jackson. We found the people to be responsive listeners indeed and had the joy of seeing two come into the fellowship of the church. Bro. Black is leading the church in an able way. An added feature of the visit was the excellent dinner and fellowship in the home of Mr. and Mrs. R. H. Johnson.

* * *

Donelson Baptist Church

Sunday morning, October 17, while Pastor Guard Green was away in a revival at Una, the editor, accompanied by his younger son and Master Richard Inlaw, worshiped with the First Baptist Church, Donelson, and preached. It was our second visit and we found the people to be even more cordial and responsive, if possible, than before. Bro. Green, a solid and faithful preacher of the Word, has been pastor there for several years and is leading the church in a fine way.

* * *

The Associations

On October 12 Secretary Freeman attended the first day's session of **Ocoee Association**, meeting with the Alton Park Baptist Church, Chattanooga, T. J. Smith, pastor. The attendance was large and the spirit fine. Layman W. C. Smedley was re-elected moderator; C. M. Pickler was chosen assistant moderator, Clyde Burk, clerk, and L. W. Massey, treasurer. L. L. Hurley preached the annual sermon, a thoroughly Biblical and earnest message on **Redemption**. Speakers were given a responsive hearing. Many remembered the Baptist and Reflector. It was a fine association. Our thanks are due to C. E. Wright, Director of Promotion of Carson-Newman College, for transportation to Cleveland.

On Wednesday the editor attended the second day's session of **Knox County Association**, meeting with the Bell Avenue Baptist Church, Knoxville, James R. Ivey, pastor. Secretary Freeman had met with the body the evening before. T. C. Wyatt was elected moderator, C. E. Wauford, assistant moderator, H. L. Thornton, clerk-treasurer, and A. R. Pedigo, assistant clerk. The session of the body moved forward in a fine way. J. K. Haynes, pastor of the South Knoxville Baptist Church, preached the doctrinal sermon, a mighty, moving message on **God**. Several subscriptions were secured.

The custom in Ocoee and Knox County Associations is for the messengers to provide their own lunches except in certain cases, as the associational officers, the state workers, etc. But the hostess churches provided in a fine way for the comfort and convenience of the messengers and visitors.

Through the courtesy of Prof. Roy Myers, Treasurer of Carson-Newman College, who furnished transportation, the editor attended the first day's session of **New River Association**, meeting with Moore's Chapel Baptist Church, Devonia, J. C. Watson, pastor, which abundantly entertained the association. L. M. Jeffers was elected moderator and Mrs. Ida Sexton, clerk-treasurer. The

(Continued on page 6)

Climbing The Ladder

Round by Round I Climb

6,000 NEW AND RENEWAL SUBSCRIPTIONS IN THE BAPTIST TRAINING UNION CAMPAIGN, AUG. 15-NOV. 15

HELP ME
CLIMB FROM
TIME TO TIME



THE REFLECTOR BOY SAYS:

Well, Baptist Training Union friends, who are working so faithfully for the paper, and Tennessee Baptists friends in general, the time is passing rapidly! While we want to keep up the emphasis upon the paper and keep on securing subscriptions even after the Baptist Training Union Campaign ends Nov. 15, yet for subscriptions to count toward the awards offered they must be received in the office here in a letter postmarked not later than Nov. 15.

IT IS THEREFORE VERY NECESSARY THAT OUR FRIENDS PUT FORTH VERY SPECIAL EFFORTS FOR THE PAPER BETWEEN NOW AND THAT DATE. BAPTIST TRAINING UNION FORCES LET US PRESS ON WITH FRESH ZEAL! TENNESSEE BAPTISTS, RALLY TO THE CAUSE! LOOK AT THE GOAL AT THE TOP AND SEE HOW I MUST CLIMB WITH NEW SPEED TO REACH IT! IT CAN BE DONE; SEND IN SUBSCRIPTIONS TO SEE THAT IT IS DONE!

Here are those who have sent in subscriptions in the campaign since the last count:

Pastor B. Frank Collins, Brainerd Avenue Church, Chattanooga,
Robert Devault, Butler,
Pastor C. B. Cabbage, Rutledge,
Miss Louise Herndon, Highland Park Church, Chattanooga,
Mrs. Thomas C. Corum, Central Church, Fountain City,
Miss Myrtle Riggan, Seventh Church, Nashville,
Pastor J. C. Miles, Nashville,
Miss Martha Sherwood, Erwin.

And the result is that UP I GO ONE MORE ROUND TOWARD THE TOP!

No matter how fast the times flies I can reach the top if I climb fast enough. And I can climb just as fast as the subscriptions come in. And so SEND IN THE SUBSCRIPTIONS AND SEE ME GO UP AND UP AND UP!



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Improving Rural and Village Church Work

L. G. Frey, Pastor Maple Springs, Poplar Heights and Westover Baptist Churches

The Problem Stated

Of all the problems that confront Baptists today, the Rural and Village church problem takes precedence. And yet with this gigantic problem is to be found a glorious opportunity. Yes, for one called of God to render real preaching service for the Lord, these churches are holding out beckoning hands saying, "Come out here in the wide-open spaces and give us a lift." Of course, this call is only for those who feel Spirit-led, and not for those of necessity-driven. The curse of the day is the attitude of "I'll take this until I can do better." Surely God calls some preachers to labor among Rural and Village churches. We might get some additional light on this subject by rereading the Gospels. Jesus never pastored but one church. He lived with it night and day from its very inception until the crucifixion. Then he gave it 40 days of last instructions before His ascension. There are no Quarter-time, Half-time, or Three-quarter-time churches in the New Testament. On the contrary, some seem to have had a multiplicity of preachers. Jesus was truly the Great Good Shepherd. A good shepherd must of necessity be in close proximity to his flock. Five miles away is unsafe, 50 miles is next to useless, and 100 miles is out of the question. Who is to blame for this departure from the Guide-Book? Both preachers and churches are guilty. So many of us preachers are not willing to plant ourselves in some apparently obscure community off the beaten path for the glory of God and our own personal good. And a multitudinous number of churches haven't been willing to pay the preacher a livelihood for his family, because of ignorance of their stewardship relation to God. Consequently, the preacher takes four to eight churches in an effort to live and feed his family, and the churches agree to have a transient preacher in order to economize and withhold God's material blessings for selfish purposes. However, a new day seems to be dawning. These preachers are jaded in more ways than one trying to remain in the treadmill, and the churches are becoming impatient for lack of grist at the same mill. Both seem to be ready for the change. The preacher's task is not confined to preaching sermons alone as some would believe. He should be a pastor, a shepherd if you please, and that means he must live among his flock. He must marry their young, and bury their dead. He must share their joys, and be sympathetic in times of sorrow. He must not only teach them the Way more perfectly, but also direct their daily living into proper channels. He must be God's man living out the Christian life among God's people. His greatest and most lasting sermons will be those he lives before his people. Christianity is a real living vital something for every day of one's existence, and not a sedative like aspirin or bromo-seltzer for disordered nerves after wild experiences.

A Remedy Suggested

Let us now try to suggest a remedy. We feel sure no one doubts the disease, even though the remedy may be questioned. All over West Tennessee there are fine farming sections with a little Baptist Church, usually unnamed to the passer-by, and sometimes a bit weatherbeaten, in their midst. Of course, hard by is the cemetery with its fast accumulating number of loved ones. Usually this little church has once-a-month preaching, and that may be Saturday night, or Sunday afternoon, by a good brother who stops on his way to a stronger church. Many of these little churches do not have regular Sunday schools, and only a very few have Baptist Training Unions. Of course, there is no regular mid-week prayer meeting. Now take a look at the homes in that same community. Comfortable houses, satisfactorily furnished, and some of them with every city convenience. Many of them with an automobile, license plate and money for regular transportation. High School graduates are plentiful and there is a good sprinkling of college graduates. When one is invited to dine in almost any of these homes, the tables fairly groan under the heavy load of well-prepared and palatable food. Should we be surprised when these same children show little or no interest in what goes on in those occasional meetings at the little out-of-date one-room edifice called the church house? Not in the least. To them it is rapidly becoming a relic of by-gone days. But you say the people in that community don't care. Yes they do! I know they care. They are just waiting for God's man to appear on the scene—a man with his eyes on God, and his feet on the ground, with a program for that community that is sane,

sensible, and reasonable. They are waiting for a man who will cast anchor, live among them and be one of them. A man whose sincerity of purpose rings true. In other words, a man who loves God and Rural people. I say they are now in many places waiting for such a man. When he shows up, and God will see to it that he does show up, that community will start back to the Great Commission. Certainly, it won't start the next morning, it may take three or even five years to see much progress, but it will move! Acquaintance must be made, and then it must be cultivated. We must know one another better. Rural people may appear slow to take up any thing new, because they must pay for their own mistakes "by the sweat of the face" or small incomes. But Rural people are some of the most appreciative people on the earth. They do love the Lord and His Church. They love the old doctrines, and they will respond to proper leadership. Those Rural people will stand as much poor preaching without complaining as any people you can find.

Making the Pastor's Home a Reality

Yes, someone says, that is all very ideal, but how can it be realized? How can Rural people build a pastor's home when the church building is dilapidated, the treasury is empty, and the pastor is already behind on his salary? Really, it does look disconcerting, to say the least, but when man reaches his limit, God is ready to carry on. It will cost the pastor more than anyone else, but somebody must lead the way. An inspiring example is worth more than a ton of talk. The membership must necessarily give liberally, and no doubt, sacrificially, but they will follow leadership. Personally, my own plan is to prove God's blessings first by improving the church building, and then undertake the pastor's home next. The first effort successfully executed, shows the second project to be entirely possible. No fine home is necessary, but a good 5 or 6 room comfortable home will suffice. It should be somewhere between the best and poorest homes of that congregation to avoid adverse comment. And yet, Rural people will be liberal right here. They won't be low, mean and stingy. Much of the materials for construction purposes can and will be donated. Donated labor will be abundantly and cheerfully given. Now, since these two large items can be kept low, the total cost will be within reason. In many places Rural electrification will make possible all ordinary home conveniences to be found in the city. No pastor needs to be a burden, and no pastor wants to be a burden. The Rural pastor will need a few acres of land beside the building lot, for garden, cow lot, chicken lot, etc., and where the congregation is small, there should be a few acres for cultivation. Then that horse which pulls his plow can furnish satisfactory transportation for the pastoral visitation until better facilities can be provided. Not only will this plan help solve the food supply, but it will also give the necessary physical exertion for keeping that pastor physically brawny for his regular duties. It is no credit to a Rural pastor to be pale and puny. On the contrary some strong muscles and a good coat of real tan are positive assets. With a weekly program of outside physical labor to mix with the absolutely necessary study and visiting, one will find it comparatively easy to keep fit, and how a pastor needs to be constantly at his best in this respect. The automobile has come to be almost a necessary requisite in Rural as well as Urban life, and of course, the pastor's usefulness will be increased in proportion to the improvement of his transportation. A car is without doubt the most expensive item the pastor has to deal with, and yet it is vitally useful. Many communities will be able to build comfortable homes and amply support the pastor's material needs, while some will need the pastor's assistance as they grow together toward better things. The Bible plainly teaches that "they which preach the gospel should live of the gospel." A preacher may be compelled at times to supplement his church salary by other activities for a while—Paul did it—but for a pastor to divide his efforts between his church-work and another job, or jobs, is for one or the other to suffer, and "old grim-visaged" business will tolerate no divided attention. I am not looking for an argument, here, but just merely stating my own experience and observation.

The Rural Pastor on His Field

With the Rural pastor on the field, and now a vital part of the community, he can supervise, direct, and lead his people in living and working for the Lord. His energies now can all be concen-

trated upon one community instead of many. He can look ahead for a year, map out his plans, and work along definite lines. It is easy to keep the details of the various activities in mind at one church. Close observation and better understanding enable the pastor to select his most promising leaders for church life. Time now will permit frequent conference with teachers, leaders and workers where instruction and inspiration can be disseminated. Regular Mid-week Prayer Meeting can be maintained to the pleasure of the pastor and profit of the people. A Prayer Meeting is just as essential to the Rural Church as to the city church. Properly handled, it becomes one of the most valuable gatherings of the church. The pastor can soon know intimately his members and mentally locate each home on the various roads. This knowledge soon grows into a mutual understanding which eliminates hesitancy and quibbling about a forward kingdom movement. Family devotion can be stimulated and daily Bible reading encouraged. Family altars can be rebuilt and spiritual living awakened. And how this young generation could be steadied by hearing and seeing their "Daddies" and mothers read the Bible and pray. Social life in that community can easily be taken out of the sordid heathenish channels and placed upon a spiritual plane without eliminating all the joy. Young people have the social nature. God gave it, and developed along right channels, it is just as helpful and conducive to Christian living as any other physical exercise. If the churches don't lead out in this, who will? The pastor and his wife can mean much in directing this "social urge." Stewardship and tithing as the Bible plan of financing can better be taught and practiced when the personal touch is not so nearly eliminated. The "Lord's Acres" can be made a reality where the pastor is near by all the time to encourage, stimulate and advise. A barn could be built at the pastor's home in which to store the produce not convenient to market it at harvesting time. The pastor's wife could work with the women in putting up food for the Orphanage as well as for the special calls in the community that come occasionally. Planned efforts always bring forth more than spasmodic and frantic hurried appeals. The educational program through Sun-

day school, Baptist Training Union, Woman's Missionary Union, and Training Classes can be directed and supervised by the pastor without any hardship on him. A year of planning could easily eliminate all duplications and conflicts in these activities. A library can be built up and made to function to the pleasure, amusement, and profit to the whole community. Something needs to be done to counteract the "mud-baths" our young people are getting through the cheap magazines and yellow novels which now cover our fair land like the morning dew. Among these multitudinous activities for the community, we believe it is entirely possible for the pastor to have the mornings largely for work in his study. Yes, that community will gladly co-operate with their pastor if he will plan intelligently so that his mornings may be spent in study, prayer, and meditation. The pastor must find time to study. Without study, continued prayerful study, inevitable failure stares him in the face, and sooner or later he must go, and usually it is sooner. One's philosophies, pet hobbies, and Bible "skimmings" may get by for awhile, but pretty soon the congregation will demand the "meat" of the Word, and they like the "ham" occasionally along with the "jowls" and "fat-backs." These brief suggestions are not fine-spun theories gathered from musty books, but in the main they are plans that have been tried out in the mill of experience and found to be practical by one who lives among his people and observes first-hand. The only discouraging thing about it is that it takes more time than the average person may be willing to invest. Some progress can be noted in a year or two, but substantial growth is necessarily slow. Patience must be exercised. From five to ten years will be needed in most communities to see these ideas reasonably developed. The custom of the "annual call" with its almost annual "stock turn-over" isn't conducive to real growth. The brethren in many places are more and more turning to the "indefinite call" which enables a pastor to at least try to do something positive and permanent. The same Spirit who calls one into the ministry will, if given an opportunity, direct him to a place of service. Surely God doesn't call a man without having a place into which he will fit.—Jackson, Tenn.

Just A Lonely Indian Grave, But What Of Its Message?

L. M. Bratcher, Rio de Janeiro, Brazil

Lake Maues is one of the loveliest of all lakes that make up a great part of the mighty Amazon River valley. These lakes are connected with the great Amazon River, but natural canals, and serve as reservoirs when the floods come rushing down from the melting snows of the far away Andes. If it were not for those natural reservoirs the lower Amazon Valley would suffer from terrible floods at every annual melting of the snows. As it is, at times, the lakes can not contain all of the waters and the floods, with their destructive powers, leave ruin and wreck in their wake.

I had been especially anxious to visit Lake Maues for three reasons: it was the center of the Guarana Industry; the location of a large Japanese colony; and the ancient village of the Maues Indians. The last reason was the strongest of all for I wanted to know something about that fast disappearing tribe which had given the name to the beautiful lake. This reason had been increased by the fact that at one time the Home Mission Board had definitely planned to open work among those Indians. Circumstances over which we had no control, prevented the opening of the work but it did not destroy the interest of the Secretary in the Indians.

It was possible to satisfy my curiosity about the Guarana plantations and also about the Japanese colony. I had the pleasure of seeing the Guarana vines and of knowing something about its preparation of the drink that has made it so justly famous. I visited some of the Japanese homes and was delighted to meet some believers in those homes. One of the never-forgotten-hours was that when we met together in the home and sang and prayed together.

I was disappointed though about the Indians. The once great and proud tribe had been reduced, by the sicknesses brought to them by the white man, to a few remnants, which I could not even visit. Their lands had been taken by Brazilians and Japanese for the purpose of cultivating the Guarana. Even their sacred burying grounds had been invaded by the white conquerors, for the little town of Maues has been built upon the very site of the ancient burying grounds. In the public square can be found the graves of the vanished warriors. Careless feet pass over these

graves from day to day, occupied with their own interests and problems, without a thought of those who sleep beneath.

The Maues buried their dead in great earthen urns, that were carefully placed in the earth, with their occupant in a sitting position. Thus we know that the urn in the picture contains the earthly remains of one of the swift disappearing tribe of Maues Indians.

Yes, it is just a lonely Indian grave, but it ought to bring a message to the heart of every child of the beloved Master. What is the message that it does bring? What was the message that came to the heart of the Home Secretary as he stood by that lonely grave? From the contemplation of the grave, one's eyes could be raised to behold the beauty of the wonderful lake that had once responded to the paddle of the hurrying canoe of the Maue Indian.

As we beheld all of that beauty, a message did come to our hearts, but it was a message of despair rather than of hope or inspiration. We had hoped to help save the remnants of the tribe from utter and absolute destruction. We had hoped to bring the message of salvation to that tribe ere it should go away into the forgetfulness of the ages where so many others had gone under the domination of the conquering whites. Now our hopes were in vain for our feet had been so slow in their running and steps so laggard in the bringing of the message. The opportunity had passed by and it was one of those opportunities that returns no more forever.

So we turned away from the lonely grave, with the bitter knowledge in our hearts that another one of God's people had gone away into the unknown without a knowledge of His love and goodness, without a knowledge of His saving power. It was too late to bring the message we had planned.

And the others? All through the great Brazilian Interior there are hundreds and thousands that have never heard the Message of Love. They, too, are following the ways of the Maues. Soon, they, too, will be gone if our steps do not hurry to them with the message of the Master. May the message of the lonely grave help us to hasten to the carrying of the Message of Love and Light to the remaining ones of this other tribe!

EVANGELISM AND A DISCUSSION WEEK

Perry Mitchell, Pastor, Clarendon Baptist Church, Arlington, Va.

There are five words in the Baptist vocabulary which challenge to rededication and evangelism. These are such commonplace words as doctrine, worship, evangelism, missions and stewardship.

DOCTRINE. A Christian is one who tests everything in life by the teaching of Jesus. To know the teaching of Jesus one must turn to the Bible. It is clear to the mind of every thoughtful person that the time has come when we must define to ourselves what is to be our attitude toward the Bible. It must be equally clear that our attitude toward the Bible will determine our attitude toward God our Father, Christ our Saviour and man our brother. How much do we know that there is one true God, that Satan lost heavenly honors through pride and ambition, that man voluntarily rejected the rule of God and thus sinned, that Jesus Christ without sin Himself, died as a sinner that we in sin might be reconciled to God. How much do we know the great distinctives of our Baptist Faith and the Baptist background and heritage of the years? How much do we believe that God has a plan for each life, and would lead us day by day in that plan? Should we read from the Bible and pray each day?

WORSHIP. The Bible says, "Godliness is profitable for all things." Moffatt says, "Religion is of service in all directions." Jesus came to make religion effective in life. This is a difficult age for those who want religion, but what is religion? What is the church? What is its organization? What authority has the church in the life of its members? What value is there in attendance at its services? How are ministers ordained and called to become the pastor of a church? The church helps us to face the facts of life without fear. Should we attend church worship each week?

EVANGELISM. No argument is needed to show that our great need today is for a real revival to cleanse and dedicate life. But how have a revival in these days? What was evangelism like in the early church? What is the type of evangelism for today? What about our Sunday school, our Woman's Missionary Union, our Bible Training Unions, and our Men's work? Evangelism is the most prominent expression of the church. It drives disciples to the worship of God. It moves members into all the world. It shares with others our last cent of money. It sends Christians to their knees in prayer and supplication. Churches have grown during periods of evangelism. We cannot drive people into the Kingdom of God, we must win them. Let us experience, at least once, the joy of leading a lost soul to Jesus Christ. Is there any good reason for not doing it this year?

MISSIONS. The final request of our Lord was that His followers would go out and make disciples and that all the world was the field into which they were to go. Shall we change this plan of God and turn a deaf ear to the last request of our Saviour? How much do we know about this plan of God? How much do we know about the plan for co-operation which the local church is using to co-operate with thousands of other churches in doing mission work? What do we know about the success of this work on foreign fields, through the Southern states or in our own state? The problem of a world in sin is not the problem of the people in sin but of the church which knows of a world in sin and does nothing.

STEWARSHIP. Jesus was resting beside the pillars of the outer court of the temple. Before Him were cone shaped chests for the voluntary offerings of the worshippers. Jesus watched the contributors as they deposited their offerings on the way into the temple. Men of wealth, proud of the sacred edifice, dropped in large gifts. People of poverty anxious to help, dropped in their small gifts. Jesus saw each one as the offering was made. He noted the spirit promoting it. He did not consider the amount but the proportion of it. Jesus noticed the offering of a worshipping widow. She gave all she had. Jesus did not exempt her from giving on the ground of her need. She put her heart into it and was blest. Jesus knew the Bible teaching on stewardship. A faithful worshipper is an honest steward. A local church must be faithful in handling the money which has been offered to God in worship. To do this a church budget must be adopted. An informed church member knows how the budget is made, what items are on it, how mission money is spent by our Foreign and Home Mission Boards, what money goes for work in our state and how it is spent. Every dedicated church member will enlist in the giving program of his church.

Why not set aside November for Evangelism and Rededication? We observed such a month and called the fourth week, "DIS-

CUSSION WEEK." There was no preaching but Monday night the pastor led a discussion on Doctrine; Tuesday night on Worship; Wednesday night on Evangelism; Thursday night on Missions; Friday night on Stewardship. Many have referred to this as one of our outstanding weeks for it answered all of the above questions.

Letter From C. D. Tabor

Brotherton, Tennessee.
October 18, 1937.

Dear Dr. Taylor:

I wanted to write you about our services at Mayland yesterday. We had 97 in Sunday school and more than 100 present for the preaching service. Mr. and Mrs. Jeff Gentry, of Cookeville, were there and sang some special songs that lifted us up. In the afternoon at the lake I baptized eight. Two of the number baptized were a father and mother who have passed middle life. Oh, it's great to see them come into the fold of Christ. We had a fine B. Y. P. U. program and good services in the evening. We ask for your prayers in this needy field.

C. D. Tabor, Missionary Pastor,
Mayland and Creston.

Great Revival In Greenville Baptist Church

Bro. Clyde R. Widick, the pastor, has brought to a close a really great revival in the First Baptist Church, Greenville, Kentucky, Sunday night, October 3. During these fourteen days of intense evangelistic efforts great crowds heard this magnetic speaker and heard him gladly. He preaches with vigor. His keen intellect and close walk with the Saviour combine to make him a great preacher and soul winner. At times the auditorium was filled to capacity and overflowing.

There were fifty-three additions to the church, and in the four months in which Bro. Widick has been on the field we have had a total of eighty additions. On Sunday evening, October 3, the ordinance of baptism was administered to forty-five. A thing that has never been witnessed before by the Greenville Baptist Church.

It was essentially a revival of the church. Bro. Widick gives himself, under the leadership of the Holy Spirit, to bringing the church membership into a new and closer fellowship with God. He brings his listeners into the presence of God by presenting the Gospel in its purity, simplicity and phatos.

It is good to hear a man who makes preaching his dominating business. It is good to witness the compelling power of the simple Gospel.

And it is great to sense the devotion and power of this man whose business is preaching.

I have never seen such a time of heartsearching and recommitment on the part of Christians as I have seen in this revival. Our church is now in the best spiritual condition that it has been since I have known it.

S. G. Noffsinger, Clerk.

The Associations

(Continued from page 3)

appointee, Bro. Jeffers, preached the annual sermon, a timely and moving message on Acts 1:8. The spirit of the people was excellent indeed. Some remembered the paper.

On Friday, October 15, Secretary Freeman and the editor drove out to the second day's session of the **Nashville Association**, meeting with New Hope Baptist Church, J. T. Barbee, pastor, which entertained the association in a most excellent way. C. S. Henderson was chosen moderator, E. B. Crain, vice-moderator, J. L. McDaniel, clerk, and Claude Sweeny, treasurer. A fine spirit prevailed. For the missionary sermon and for the doctrinal sermon, Guard Green and W. C. Creasman delivered well-prepared and forceful messages on "She hath done what she could" and The Doctrine of Doing respectively. It was a matter of thankfulness that President E. L. Atwood of Tennessee College, who had such a long and trying illness last year, could be present and speak a heartfelt message to the association. Our thanks are due J. C. Miles for representing the Baptist and Reflector the first day. Several subscriptions were secured.

Kingdom News From Many Lands

FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Publicity Secretary

CLAUD B. BOWEN, Educational Secretary

CHINESE BRETHREN NEED US NOW—

On the other hand, now of all times in her long history is the time China needs friends and our Chinese brethren and sisters need the advice and brotherly help and comfort that only the missionary can give in this hour. Under the ministry of these older missionaries many of these Chinese have been won to Christ and these missionaries are not going to desert their converts in this hour of their supreme need.

We have instructed Dr. M. T. Rankin, our Secretary for the Orient, twice to send home at once missionaries who are sick, aged, infirm, those nearing the retirement age, and mothers with little children. We are also anticipating the furloughs due next June and have cabled for these missionaries to come home. Many of our missionaries now in China would gladly lay down their lives for their Chinese brethren whom they have won to Christ, if need be.

* * *

MISSIONARIES WILLING TO SUFFER—

We are therefore asking all of our able bodied missionaries in China to choose if they shall stay in China and do what they can for our Chinese friends now, or come home. Each missionary must decide for himself in this hour. Those who remain must take all the risks and only those will stay who volunteer. Of course, if their stations are closed and they cannot be used elsewhere, we must bring them home.

Our missionaries in China are ready to suffer with our Chinese believers at this time and there are many who will not flee though it means suffering even unto death. Many of these devoted missionaries, if the issue should arise, will gladly lay down their lives for the Lord Jesus Christ and the salvation of China.

Editor Gilbert of the CHRISTIAN INDEX last week admirably stated the case of our missionaries:

"Where missionaries wish to remain, by all means let us not advise against it. Christian epoch-makers of today have the greatest opportunity since the days of the martyrs, with the prospects of the opportunity to suffer for Christ being greatly enlarged within this generation. The Master and the age challenge those who have put their hand to the plough not to look back."

And C. L. Culpepper, missionary to China, writes:

"I wish I could see you and Dr. Maddry at this time and talk over the situation in China. I am sure that there will be quite a number of missionaries who will insist on staying in spite of the dangers. I would if I were there, and it is not that I do not appreciate the attitude of the government and the Board. The missionaries realize we do such things at our own risk, but I would feel like a 'slacker' to leave those people to whom I've preached in a time like this. Of course, I don't think we should just put ourselves in danger, but there is a principle involved at this time that we should be ready to face the dangers along with those we have preached to and worked with. Of course, in case of women and children, it is different."

* * * *

LETTER FROM SECRETARY RANKIN

We received the following letter via China Clipper from Secretary to the Orient, M. T. Rankin, dated September 7th. Since this letter was written we have cabled him to send home all missionaries who are infirm, aged, mothers with children, those whose furloughs are due next June and all others who are temperamentally unsuited for the hardships and rigors of the terrible conflict now raging in China.

"Dear Dr. Maddry:

"I am enclosing herewith list of all missionaries in China and their locations. These locations hold as of today. They are constantly changing. Not a few of them, however, will remain as they are until some definite action is taken either to return to their stations or to go to America. You will notice that I have included a sheet giving the missionaries of all Missions who are located in the larger places. How long we will be able to maintain the people in places such as Tsingtau, Hongkong and Manila, I do not know. I am sure heavy extraordinary expenses will be incurred.

"I am advising the Marriots, Miss Moorman and Mrs. Tataum to proceed to America. Miss Teal is still in the hospital. I will try to send her to America as soon as she is able to go. On

doctor's advice, Miss McCullough is leaving for America on the 23rd of September from Kobe. I have approved of the Olives sending Howard to America from Hongkong to be put in school. I have felt justified in taking immediate action concerning these people who have special reasons for going home. If the hostilities drag on for several months, I anticipate that we will face not a few other requests to go to America. If the Board has any ideas about this matter, please cable me. To what extent am I authorized to use my own judgment with the best advice and opinion I can secure on the field in sending people to America? Certainly we shall try to avoid any immediate general breakdown in our staff of missionaries. If others have to go, the next step in my opinion is to select those whose furloughs are due next spring.

"I received a telegram from the Interior Mission two days ago asking for advice concerning the evacuation of members of that Mission. I have expressed the hope that they can remain on for a time at least. I do not anticipate that there will be any actual fighting in Honan Province within months. There will be and is danger of aerial bombardments and the danger of being cut off.

"Does the Board have any instructions to give me concerning extraordniry expenses? I am drawing on letter of credit for special school funds to meet extra travelling expenses already incurred. Soon advancements must be made to cover rents incurred by the missionaries who are off their stations. Almost certainly we shall have to help with the additional extraordinary personal expenses of those who have had to evacuate. Many had to leave with only one small bag for each person because of limited traveling facilities. They will have to re-equip themselves with clothes. Not a few of the people will have lost everything they have except the little they were able to take with them. Some of these needs we do not have to meet immediately, but rents and some help on extraordinary living expenses will be needed within the next two months. I suggest that an emergency appropriation be made at the October meeting of the Board to cover these expenses.

"Such institutions as the University of Shanghai and the Publication Society are being tremendously hard hit. The local income which constituted a considerable part of the budget in both these institutions, will be drastically reduced.

"No American mail is reaching Shanghai. I have had no letter from you in about four weeks. I am being compelled to take matters into my own hands in many cases. I am depending on your support, but greatly desire any instructions you may have to give.

"In case of emergency, the Interior missionaries are in the most difficult location. The North China Mission people still on their stations, can easily be concentrated at Chefoo and Tsingtao, from which places they could be taken out by gunboats. I have not yet been able to bring myself to recommend a general evacuation of the Interior Mission. The missionaries themselves do not wish to come out. I have left final decisions to them with the assurance that I will support them in what they do.

"Hostilities have started in South China. You will notice that all stations except Wuchow and possibly Shiu Hing have been evacuated.

"The settlement in Shanghai has been fairly quiet for the past several days. Heavy fighting is going on about ten miles from the city. We are returning to our office in the True Light Building for work, but will remain prepared to get out always on a moment's notice.

"With sincere regards and love to all of you, I am

Cordially yours,
M. T. Rankin, Secretary for the Orient."

FOREIGN MISSION BOARD

Receipts for Month of September, 1937

Co-operative Program	\$26,524.07
Designated Gifts	14,597.64
China Emergency Fund	9,694.54
Debt Account	2,693.72
Miscellaneous Income	1,741.75
Total	\$55,251.72

Sunday School Lesson

By the Editor

Sunday, November 7, 1937

Christian Character and Peace

Lesson Text: Col. 3:1-17.

Golden Text: Col. 3:15.

Readings: Eph. 6:1-9; 4:25-32; John 14:25-31; Matt. 5:21-36; Micah 4:1-5.

The approach of Armistice Day makes a lesson on Christian character and peace particularly appropriate. Real peace flows from Christian character only. Christian character is not a natural achievement but the work of divine grace in the believer in the effects of which the believer is to grow and which he is to express in conduct.

I. Life in Christ (vss. 1-4)

"If (since) then ye are risen with Christ . . ." This means regeneration in which one is raised from deadness in sin into "the power of an endless life." Here is the beginning of Christian character. Without this it must be said of even the best man on earth, "none righteous, no not one." "Ye must be born again."

The believer is "risen with Christ." Prospectively he arose when Christ, the Substitute, arose from the tomb. In experience he arose when he believed. This life in the recesses of the soul and centered in the Lord is "hid with Christ in God, through whose mercy and grace we shall someday appear with him in glory."

The believer is to "seek those things which are above." In other words, he is to appropriate the truths and principles of heaven and express them in conduct on earth.

II. Purity Through Christ (vss. 5-11)

Having received the new life in Christ, the Christian is to grow in it and express in his life and conduct among men the virtues and principles which he received when born again.

1. **Mortify therefore your members.** This means "put to death your earthward inclinations" (Weymouth). The reference is, of course, to sinful inclinations. Sinful desires and inclinations are to be so controlled and subjected that they will become inoperative so far as issuing in known sin is concerned.

This is progressive, not instantaneous. So called "sinless perfection" is not the idea. Wrong inclinations will keep coming up in the believer, but step by step he is to deal with them as they come up. He has two natures: "The old man," or sinful, earthly nature, and "the new man," or the regenerate nature. There is a constant conflict between these. As the latter is made to dominate the other we "mortify our members." Paul enumerates certain things which are thus to be rendered inoperative. Space does not permit details of explanation. But all sinful desires are here included or represented.

2. **Put off the old man.** This is an element in the method of mortifying our members. Paul says that believers "have put off the old man" and his habits. This refers to the time of conversion when there was a complete renunciation of the mastery of the sinful nature. This principle is to be followed through life. Step by step renounce the sinful self. "I die daily."

3. **Put on the new man.** This has the

same two tenses as the preceding. The new nature was put on in regeneration and the new nature is to be expressed throughout life. This is a second element in the method of mortifying our members.

Under the imagery of putting off an old garment and putting on a new one Paul calls Christians to substitute for the old, sinful life and its habits the new life in Christ and its habits. All of this may be summarized in two statements: "Neither yield ye your members (your bodies with their parts and powers) as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13) and "walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. 5:16). As we are yielded to God, He, through the Spirit, takes our part against our sinful natures and He Himself gains the victory which would not be otherwise possible for us. And all of it is based upon and granted unto us through the Lord Jesus Christ.

III. Affection From Christ (vss. 12-14)

1. **Put on.** Here is some more putting on. This time it is the putting on of Christian affection. We are told what to put on, "bowels (heart) of mercies, kindness, humbleness of mind, meekness, long-suffering." These things spring from the Lord Jesus Christ who dwells mystically and spiritually in the regenerate heart.

2. **Above all things put on charity (love).** As the lesser is included in the greater, all the preceding virtues are included in this. This love is "the love of God . . . shed abroad in our hearts by the Holy Ghost . . ." This affection dwells only in the regenerate heart, which alone can say, "the love of Christ constraineth me." This love is "the bond of perfection (completeness)."

This love was received and put on in regeneration. Paul calls Christians to clothe their lives and deeds in and to govern them by it. It is folly to talk about truly loving our fellow man unless we are born again to make it possible. Natural affection does not go deep enough. And it goes without question that if this love were more prevalent we would not have the inhumanity and the distress in the world that we now have. The various socialistic schemes for "bringing in the Kingdom of God on earth" and lifting up oppressed mankind falls down at this vital point; for they scorn the Scriptural teaching on salvation by grace by which alone regeneration and genuine love are possible. But the spirit, "even as Christ forgave you, so also do you," will do the work!

IV. The Peace of God (vss. 15-17)

1. **Let the peace of God rule in your hearts.** There are two senses in which the believer has "the peace of God." Through Christ, "our peace," who "made peace by the blood of his cross," there is peace objectively, peace between the believer and God. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Second, there is also the feeling or consciousness of peace in the

heart. One of the fruits of the Spirit is "peace" and the Spirit "beareth witness with our spirit that we are the children of God." Blessed is the peace that is sensed! Now Paul says to let this peace rule in the heart. First, keep right with God and enjoy His peace in the soul. Second, live in harmony with the principle of this heavenly peace among men.

2. **Let the word of Christ dwell in you richly.** Whoever heeds and obeys the Word of God not only enjoys peace in his heart, but lives out the principle of peace in his dealings with men, whether in the church or in society.

3. **Do all in the name of the Lord Jesus.** As related to our conduct among men all the things previously considered in our lesson head up in this. To act in the name of Jesus means to act in recognition of what He is in Himself and what He is to the believer and, for His sake, to act under His authority and direction as He constrains us by His love.

Needless to say that if these principles were lived up to church "fusses" would end, the struggle between Capital and Labor would cease, and wars would die. There would be "peace on earth, goodwill to men." But first there must be **Christian character** before this peace can come.

QUESTIONS

- What is the meaning of the phrase, "risen with Christ?"
- What is the relation between this and Christian character?
- Explain the meaning of "mortify your members."
- How is "the old man" put off and "the new man" put on?
- Summarize the method by which these things are done.
- How does the believer "put on" the love of God?
- In what sense does the believer possess the peace of Christ?
- When does this peace rule the believer's heart?
- What is meant by "do all in the name of the Lord Jesus?"
- How can we have peace among men?

Lesson for Nov. 14: THE CHRISTIAN MINISTER. 1 Tim. 4:6-16; 2 Tim. 2:1-4.

Many Baptist churches have placed a 3% provision—that is 3% of the monthly salaries of their pastors in their annual budgets to match a like payment by their pastors in order that they might join with them in providing against old age or disability dependency through the **Age Security Plan of The Relief and Annuity Board of the Southern Baptist Convention**. Do you want to investigate this matter? Do you want your church to do the Christian thing by its pastor? Do you want free literature concerning it? Will you think and pray about it and bring it to the attention of your budget committee or deacons? White Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

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AUTUMN LEAVES

By Ella Waterbury Gardner

I like to rustle fallen leaves
When I go by to school.
I like to kick them here and there,
They are so light and cool.

I like to build a leafy house
With leaves I pile up high,
And make a lot of roomy rooms
To play in by and by.

Oh, leaves are such a lot of fun—
We use them every year.
Oh, many thanks you dear big tree
For playthings very dear.

NUTTING PLANS

Grayce Krogh

Sue and Ted and Bob and Nancy crunched through the dried brown leaves in the woods.

"I know we will find a great many nuts," Ted grinned, rattling those in his bag with satisfaction.

"The trees are full of them," Bob declared. "There are a great many on the ground, too."

"Just look!" Nancy cried in excitement. "We will fill our bags here! Come on, Sue!"

The girls and boys had received permission from Farmer Tyson to get nuts from his woods. They had started out this afternoon, enjoying the crunching leaves, the blue sky, and crisp autumn air. They had seen a squirrel scurry on ahead of them. They had caught a glimpse of a jack rabbit as he hopped through the bushes. Now, here were the nuts, and they were filling their bags.

"Won't we enjoy these nuts, though?" Bob cried. "Walnuts and hickories and chestnuts!"

"Mmmmm, hickory nut cake!" Ted smacked his lips as he thought of it.

"Roasted chestnuts, too!" Bob grinned, stuffing his bag with these fall treasures.

"What about walnut candy?" Nancy laughed merrily. "Oh, we will have the grandest times with these nuts! There are so many!"

"It was nice of Farmer Tyson to let us have some," Sue declared. "We'll have great fun with them."

Bob carefully climbed the trees, because he was the biggest. Then he shook them so that nuts fell to the ground. Sue and Nancy and Ted ran for shelter. They waited until Bob climbed down again, so they could all pick together. That was the fairest way.

"It won't take long to fill our sacks, there are so many nuts," Ted observed.

"I am glad our sacks are so large," Sue smiled. "I have so many things to do with them."

"That doesn't sound like you, Sue," Nancy laughed. "It sounds like a greedy girl, and you aren't greedy."

"I guess we can use all the nuts we can get," Bob nodded. "I'm going to ask my

mother to make cake three times a week. I love nut cake."

"We'll have roasted chestnuts every night!" Ted smacked his lips as he thought of it.

"We'll have all the candy we can eat," Nancy laughed happily. "Sue, what are you going to do with your nuts? You have more than any of us. You said you had so many things to do with them. What else can we do besides make cake and candy and roasted chestnuts?"

"Well," she began, "I'm going to share mine. First with the squirrels, because they have to have food for cold winter days."

"Oh, yes!" Nancy cried. "I will too." Sue smiled as she watched the others pile nuts by the trees for the squirrels.

"Then, Farmer Tyson let us pick these chestnuts, but he is too old to walk this far. I will share mine with him."

"We want to, too!" Bob and Ted and Nancy cried together, "What else, Sue?"

"Well, nut cookies are good," Sue nodded, "and they make lovely presents. I know six families who do not have much fun. I'm going to share with them."

"So will we," Nancy cried. "Your plans are best, Sue. It is more fun to share than to keep treats all to ourselves."

"Sure it is," the boys nodded.—Junior World.



Artificially

Professor of English: "Correct this sentence: 'Girls is naturally better looking than boy'."

Pupil: "Girls is artificially better looking than boys."—Calgary Herald.

"Alexander," said Mrs. Snooks, sweetly, "do you remember what day this is?"

"Of course, my dear," replied Mr. Snooks, pretending to have remembered all the time. "It's our wedding anniversary."

"It's no such thing," answered Mrs. Snooks icily. "It is the day you promised to nail the leg on the old kitchen table."

Blinks: "Ever buy anything at a rummage sale?"

Jinks: "Yes, I bought back my Sunday pants the last time our church gave one."

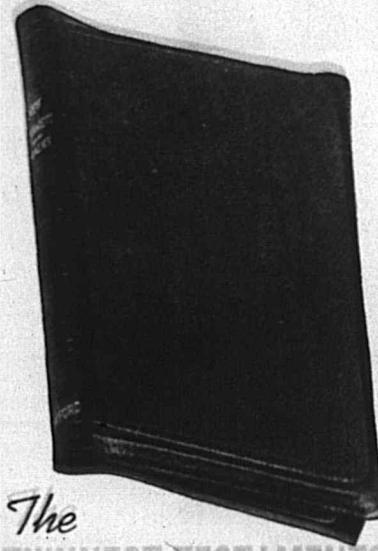
The Doctors' Advantage

A lawyer got into an argument with a physician over the relative merits of their respective professions.

"I don't say that all lawyers are crooks," said the doctor, "but you'll have to admit that your profession doesn't make angels of men."

"No," retorted the attorney, "you doctors certainly have the best of us there."—Biblical Recorder.

All full time employees of Baptist State Boards in the South listed below are privileged to participate in the Baptist Boards Employees' Retirement Plan, and most of the employees have availed themselves of their privilege. These Boards are: Virginia, Maryland, North Carolina, South Carolina, Georgia, Florida, Louisiana, Texas, Missouri, New Mexico and Illinois. Employees of the Executive Committee of the Southern Baptist Convention, The Relief and Annuity Board, Dallas, the Baptist Publishing House, El Paso, the Baptist Foundation of Texas, Dallas, The Baptist Standard of Texas, the Alabama Baptist of Alabama, the Baptist Book Store, Dallas, the Baptist Hospital, New Orleans and the South Carolina Mutual Church Insurance Company are likewise privileged and practically all employees are availing themselves of this privilege. The Boards pay 3% of the monthly salaries of the employees and the employees pay a like amount. Several State Boards are considering this plan and are expected to adopt it this fall. The plan is open to all. The Relief and Annuity Board of the Southern Baptist Convention, 2002 Tower Petroleum Building, Dallas, Texas.



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GENERAL INFORMATION

The program will run on time. Please be prompt in attendance. Men are coming from all sections of the state, planning to remain through the Baptist General Convention which opens at noon Tuesday.

Since there will be no Pastor's Conference Monday evening, all pastors are cordially invited to hear Secretary M. A. Huggins and Dr. Frank H. Leavell.

No registration fee. COME!!

Second State-wide Brotherhood Conference



MR. M. A. HUGGINS

Conference

KNOXVILLE, TENNESSEE

November 8-9, 1937



MR. J. FRANK CHEEK

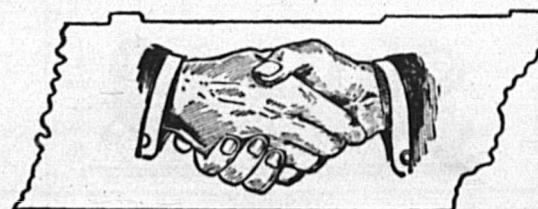
Meeting place: First Baptist Church—Monday Evening, Main Auditorium; Tuesday Morning, Young People's Auditorium.

Andrew Allen, Sunday School and Brotherhood Superintendent for Tennessee, Presiding.

TENNESSEE BAPTIST CONVENTION
OPENS NOVEMBER 9TH, 1:30 P. M.



DR. FRANK H. LEAVELL



DR. J. T. HENDERSON

Theme: "MEN FOR THE MASTER":

Program

MONDAY EVENING

- 7:15 Sing His Praise—Mr. J. Frank Cheek, Leader
- 7:30 Read His Word—Mr. Jesse Daniel
- 7:35 Recognitions
- 7:40 Men and Their Stewardship—Mr. M. A. Huggins
- 8:15 Special Music
- 8:20 Men and World Missions—Dr. Frank H. Leavell
- 9:00 Dismissal Prayer

TUESDAY MORNING

- 9:15 Sing His Praise
- 9:30 Read His Word

- 9:45 Reports from Church and Associational Brotherhoods—Open to All
- 10:10 A New Song, "Stewardship"
- 10:15 Signs of Encouragement Throughout the South—Dr. J. T. Henderson
- 10:45 Adjourn to Pastor's Conference (Main Auditorium) to hear Dr. R. G. Lee and Dr. W. F. Powell discuss "The Pastor and His Preaching Program," and "The Pastor and His Own Soul," respectively

Tennessee Baptist Convention opens at 1:30 P. M.

ABOUT THOSE ON THE PROGRAM

Mr. J. Frank Cheek, Music and Finances, First Baptist Church, Chattanooga; formerly connected with the Department of Music, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Mr. Jesse Daniel, Jackson, Tennessee, Associate Secretary, State Sunday School and Brotherhood Department; formerly Educational Director at Deaderick Avenue Baptist Church, Knoxville.

Mr. M. A. Huggins, State Mission Secretary, Raleigh, North Carolina; an eminent layman and a unique speaker; formerly teacher of Greek, Union University.

Dr. Frank H. Leavell, Southern Baptist Student Union Secretary; toured China and Japan in 1936 at request of Foreign Mission Board to study student life; conducted party in 1937 to a number of the European Countries and the Holy Land. He is a layman, a world citizen and a dynamic speaker.

Dr. J. T. Henderson, Southwide Brotherhood Secretary, Knoxville.

BAPTIST TRAINING UNION

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



PRAYER CALENDAR

The State Training Union Prayer Calendar for the next week bears the following names:

- November 1** Pray for Mr. C. Aubrey Hearn as he leads the conference and speaks.
- 2 Pray for Mrs. I. L. Kirkland as she leads the conference.
 - 3 Pray for Mr. Charles L Norton as he leads the conference.
 - 4 Pray for Mrs. Emmett Golden as she leads the conference.
 - 5 Pray for Mr. E. E. Lee as he brings his message.
 - 6 Pray for Dr. John D. Freeman as he brings his message to the convention.
- * * * *

SHELBY COUNTY TRAINING SCHOOL

Under the direction of Miss Janey Bilderbäck and her six group directors, the Shelby County Annual Training School was a marvelous success.

The keynote of the school was "Be Ye Doers of the Word." This was emphasized in the devotionals given each evening which were "Be Ye Doers of the Word Through Daily Bible Reading"; "Be Ye Doers of the Word Through Giving"; "Be Ye Doers of the Word Through Open Windows"; "Be Ye Doers of the Word Through Service"; and "Be Ye Doers of the Word Through Soul Winning."

A large number of pastors and local workers made up the faculty. These were aided by Miss Roxie Jacobs, Mrs. Garfield Goodwin, Dr. Homer Lindsay, Rev. Merrill D. Moore, Mrs. Hattie Potts Rogers, and Mr. and Mrs. Henry C. Rogers.

One thousand seven hundred and sixty were enrolled in the schools with over one thousand completing the course. We congratulate Shelby County Association on this marvelous school.

* * * *

B. S. U. CONVENTION

The B. S. U. Convention held in Jackson, Tennessee one week ago was a marvelous success. The services were held in the auditorium of the First Baptist Church. Aiding this church with the entertainment were Calvary and West Jackson Baptist Churches and Union University.

The keynote of the convention was "Today and Tomorrow With Christ." This keynote had a profound impression upon the large number of students who came from eleven college campuses.

Mr. Joe Clapp, Union University B. S. U. President, and his committees worked tirelessly at the task in preparing for and entertaining this convention. Mr. Philip Card served as president of the convention with Miss Mary Hurt Satterwhite as vice-president and Mr. McKnight Fite as secretary.

The music was in the hands of Mr. Rush McDonald, Miss Mary Sue Barnette and

Miss Martha Boone. Special musical numbers were rendered by the Choral Club of Union, the male quartet from Carson-Newman, and a girl's quartet from Tennessee College.

Dr. J. I. Riddle of Alabama College led the devotionals. He used as his subjects "The Joy of Discipline," "The Meaning of Loyalty," "The Test of Faith," and "The Dynamic of Love." These devotionals were most challenging.

Inspirational messages were given by Dr. J. D. Gray of New Orleans, Dr. John D. Freeman, Dr. J. R. Black, Dr. Richard Owen, Dr. W. C. Boone, and Miss Margaret Bruce. Conferences on the unit organizations of the B. S. U. were conducted by Mr. Andrew Allen, Miss Margaret Bruce, and Mr. A. Donald Anthony.

Dr. James T. Warren and Miss Katie Mae Sewell taught the Sunday school classes. Mr. Henry C. Rogers brought the message on the Victories in Tennessee in B. S. U. Work for the Past Year.

A Ridgecrest luncheon was held on Saturday for those who had gone to Ridgecrest during B. S. U. week, and a "First Magnitude" Banquet was held at Calvary Baptist Church on Saturday night.

* * * *

Students and Student Workers appearing on the convention program were: Mr. Sammie Martin, Mr. Frank Grubb, Miss Frances Barbour, Miss Marjorie Griffin, Mr. Franklin Fowler, Miss Mary Hall, Mr. James Basden, Mr. Sidney Chastain, Miss Eddie Belle Leavell, Mr. James Canaday, Mr. Paul Thompson, Miss Georgia Lee Lowe, Miss Martha Hall, Miss Laura Lou Womack, Mr. L. T. Hamrick, Mr. Joe Clapp and Miss Lois Steen.

Officers elected were Miss Kathleen Deakins from Tennessee College, president; Mr. Sidney Chastain from University of Tennessee, vice-president; and Miss Jenelle Greer from Carson-Newman, secretary. Next year the convention will be held in connection with the Southwide conference in Memphis.

* * * *

STATE CONVENTION

The General State Baptist Convention will meet with First Baptist Church of Knoxville on November 9, 10 and 11. The Training Union and Student Union Department will have an exhibit. Come by this exhibit while you are at the convention and study the work as portrayed there. The Fellowship Feast promoted jointly by the Training Union and Sunday School Departments will be on Wednesday evening.

* * * *

NEXT WEEK

In next week's issue there will be given the outline of the year's work as completed on October 1. This information is very interesting. Watch for next week's issue of the Baptist and Reflector.

STANDARD WORK

For the quarter just closed we are glad to report the following unions as being standard:

Junior Unions. Junior Union, Sugar Grove Church, Big Emory Association, Mrs. H. C. Limburg, leader; Willing Workers Junior Union, Clarksville First Church, Cumberland Association, Miss Lula Willard, leader; Lambdin Junior Union, Johnson City Central Church, Holston Association, Miss Elizabeth Wolfe, leader; Best Workers Junior Union, Morristown First Church, Nolachucky Association, Miss Lucile Hurley, leader; Booster Junior Union, Morristown First Church, Nolachucky Association, Mrs. Clara Mae Cossen, leader; J. O. Y. Junior Union, Chattanooga First Church, Ocoee Association, Mrs. L. V. Baker, leader; Cheerful Helpers Junior Union, Chattanooga Ridgedale Church, Ocoee Association, Mrs. L. A. Wharton, leader; Leavell Junior Union, Chattanooga Ridgedale, Ocoee Association, Mrs. H. A. Waller, leader; Junior Union, Mt. Carmel Church, Robertson County Association, Miss Margaret Hancock, leader; Busy Bees Junior Union, Springfield First Church, Robertson County Association, Mrs. Herman Wilson, leader; and Lillian Hurt Junior Union, Memphis Union Avenue Church, Shelby County Association, Mrs. Pearle Griffin, leader.

Intermediate Unions. Shining Lights Intermediate Union, Union City First Church, Beulah Association, Mrs. E. L. Carnette, leader; Intermediate Union, Rockwood First Church, Big Emory Association, John L. Burchfield, leader; Love Intermediate Union, Harriman Trenton Street Church, Big Emory Association, Jeannette Alford, leader; Intermediate Union, Gallatin First Church, Bledsoe Association, Miss Mattie Lou Wright, leader; Lillian Loxley Intermediate Union, Newport Second Church, East Tennessee Association, Mrs. Earl Suggs, leader; Reformation Intermediate Union, Nashville Judson Church, Nashville Association, Miss Gladys Ramsey, leader; Intermediate Union, Macedonia Church, New Salem Association, Mrs. Elmer Winfree, leader; Intermediate Union, New Home Church, New Salem Association, James Anderson, leader; Sara Fox Intermediate Union, Morristown First Church, Nolachucky Association, Lela Maud Rice, leader; Rankin Intermediate Union, Morristown First Church, Nolachucky Association, Aileen Ruble, leader; Pastors Pals Intermediate Union Chattanooga Central Church, Ocoee Association, Reece Davis, leader; Intermediate Union, Eastdale Church, Ocoee Association, Mrs. J. B. Tallant, leader; Intermediate Union, Morris Hill Church, Ocoee Association, Mrs. Alta Wrinkle, leader; Loyalty Intermediate Union, Chattanooga Ridgedale Church, Ocoee Association, Mr. Hugh King, leader; Service Intermediate Union, Chattanooga Ridgedale Church, Ocoee Association, Mrs. Hugh King leader; Rogers Intermediate Union, Springfield First Church, Robertson County Association, Mrs. Norris Gilliam, leader; and Intermediate Union, South Pittsburg First Church, Sequatchie Valley Association, Mary Florence Padgett, leader.

Senior Unions. Senior Union, Rockwood First Church, Big Emory Association, Roy C. Peters, president; Senior Union, Harriman Sugar Grove Church, Big Emory Association, Edyth Lewis, president; Senior

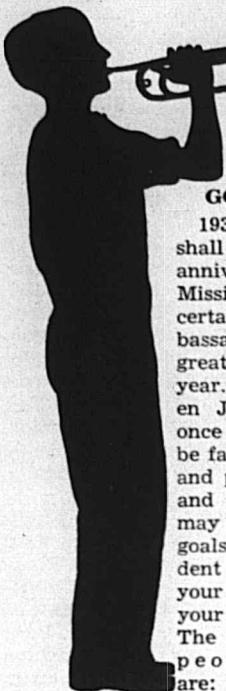
(Continued on page 16)

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 7-13



Then shalt thou cause the trumpet of the jubilee to sound.—Leviticus 25:9a.

GOLDEN JUBILEE

1938 is the year we shall celebrate the 50th anniversary of Woman's Missionary Union and certainly the Royal Ambassadors are to have a great part in this Jubilee year. Appoint your Golden Jubilee Chairman at once in order that he may be familiar with the goals and projects for the year and that your chapter may take its individual goals, talk with the president of the W. M. S. in your local church about your organization goals. The goals for the young people's organizations are:

13,173 new members.
 3,368 tithers.
 1,166 mission study classes.
 369 standard organizations.
 58 new Sunbeam Bands.
 52 new Girl's Auxiliaries.
 80 new Royal Ambassador Chapters.
 39 new Young Woman's Auxiliaries.
 \$1,200 special gifts.
 10% increase in gifts to Co-operative Program.
 50 memberships in the 100,000 Club.
 1,600 subscriptions to World Comrades.
 1,000 subscriptions to the Window of Y. W. A.

100% reporting.
 Tennessee needs 303 subscriptions to the World Comrades—we must have these to reach our goal for 1937. Subscribe now!

"Since so many calls come to us to offer some missionary organization for the boys when they pass from the Intermediate R.A. we recommend that we encourage the Senior Royal Ambassador Chapters, their programs to be taken from the missionary magazines of Woman's Missionary Union." This resolution was passed by the members of the Executive Board of W. M. U. at their last meeting. We shall expect a great work from this fine group of young men.

* * * *

College Friends and War

Amos L. Boren

I'm worried tonight as I write this,
 For I read that a war is at hand.
 I wonder just who is the enemy,
 And which is the enemy land.

I sang with a boy from Australia,
 (He seemed like a brother to me):
 I roomed with a son of Old China
 And both were as square as could be.

I played on the team with a German,
 He taught me the glorious game;
 We played against lads of ebony hue
 Whose fairness I always acclaim.

There were boys in my class from Norway,
 From Italy, Burma, Japan.
 There was one from Labrador mission;
 I knew every one as a man.

So you can see why I am worried
 If war and its terror impends,
 They'll give me a gun and my orders
 To go out and shoot down my friends.

* * * *

Centering attention on the Royal Ambassador Chapter in your church during the second week of November, that's what we mean by R. A. Focus week! We want the whole church to better understand the meaning and work of the organization in your church. See page 30 in the November Royal Service and the World Comrades of the same month for splendid suggestions for the observance of the week. Let us have every one of the 391 Chapters in Tennessee observing this special week, may this week be one of introspection which will help increase the number of A-1 organizations and make the Royal Ambassador Allegiance more vital in the living of every member.

* * * *

WE MUST HAVE R. A. CHAPTERS

There are millions of reasons why we must have Royal Ambassador Chapters. Each one of these reasons is a boy who needs the type of training afforded by the Order of Royal Ambassadors.

No one will deny that Christ's world-wide program must have boys and men. Yet statistics show that there are five women enlisted in church activities to every four men. This is especially distressing when we realize that in the population of the country as a whole there is a slight preponderance of men and boys. In one of the large Sunday schools of Tennessee there are twice as many girls as boys enrolled, yet in the country as a whole only half of the fifteen million boys are regular members of any church. It is apparent that we must give our boys special attention. The Order of Royal Ambassadors, the only Southern Baptist organization distinctly for boys, affords us our best opportunity to enlist the boys for Christ and the church.

Baptist boys must have Royal Ambassador Training. If we expect tomorrow's men to be missionary minded, we must train the boys of today in the missionary spirit. If we want the laymen of tomorrow to be Scriptural givers we must school the boys of today in stewardship. If we expect the deacons of tomorrow to understand our Baptist program, we must teach the boys of today about our Southern Baptist agencies. If we want the preachers of tomorrow to manifest the zeal of their forefathers, we must induct the boys of

today in the principles of our Baptist faith and the traditions of our Baptist history.

A program for boys only, the Order of Royal Ambassadors is built to meet the needs of the boy just as those needs arise. The impetuous junior and the self-conscious intermediate boy will both find the steady influence which they so need through the Royal Ambassadors. It instills in the boy those principles of Christian character and conduct so essential to Christian service. It affords him wise and tactful guidance and satisfies that yearning in his heart for adult companionship. Many times a boy will allow the man who is his R. A. Counselor to look deeper into his soul than anyone else. This intimacy and confidence enables the one whose sacred responsibility it is to serve as counselor to discuss the boy's problems with him frankly and to lead him to deal with them properly.

A week-day program, the Order of Royal Ambassadors meets the boy's needs because it permits the kind of activity so essential to the very life of a growing boy. It is so adapted that play and study and service are mixed in just the right proportions. It enables the boy to see that God wants him to have plenty of wholesome fun in games and sports and hikes and camps, but that the Christian also gets genuine pleasure out of active service for the Master. An active program of really doing things, the Order of Royal Ambassadors makes the boy realize that he, himself, has a part in Christ's world-wide program now. When he goes to visit a sick comrade he realizes the need there must be for hospitals in China, and so foreign missions become real to him. As he invites his pals to Sunday school and church or talks to an unsaved friend he begins to know the deep and abiding satisfaction of Christian service. The Watchword of the Order, "We are ambassadors for Christ."—2 Cor. 5:20, impresses the boy with the fact that he is now Christ's representative, that he can now serve Him truly and acceptably.

The week-day meetings of the Royal Ambassadors help to bridge the long gap from one Sunday to the next and tend to make the boy realize that Christianity is not just a one-day-a-week affair, but something to live every day. It impresses him with the fact that he must be as genuinely Christian on Monday or Thursday as on Sunday, and on the playground or in school or at home as in the church. It also gives the church an opportunity to reach those boys who work on Sunday or whose parents invariably take them away for the week-end. This contact is not only valuable in itself, but in it lies the possibility of the relation between the boy and the church being strengthened until he and his family are enlisted in all of the church program.

The Order of Royal Ambassadors distinctly appeals to the boys. What boy is there who would not be attracted by the system of ranks and achievements, the initiations, the adventure of missions, the traditions of knighthood, the thrilling mission study books, the many service activities, the out-of-door program of hikes and camps? A world outlook program for Baptist boys, it satisfies the "gang" instinct and safely guides the youth through those perilous years when that instinct rules him. It gives him a chance to associate with the right sort of comrades in the right sort of activities under the right sort

of leadership. It gives him an opportunity to demonstrate his inherent democratic spirit as he develops a feeling of brotherhood with all nations and races. It appeals to the best that is in the boy for the highest cause, that of Christ.

The Royal Ambassador program is definitely spiritual. May I speak from my own experience? I have seen Royal Ambassadors gather in small groups to talk with a lost comrade about his soul's salvation. I have heard them pray earnestly for their friends out of Christ and for the work on the mission fields. I have seen them give money they worked hard to earn and had saved for other purposes to help strengthen the mission cause. I have seen them deeply concerned because one of their number was irregular in attendance at Sunday school and church or because he was not conducting himself in a manner worthy of the name of the Order. I have watched them spend hours studying God's Word until they knew choice portions of it by heart and really understood its meaning. I have heard them give the wisest of counsel to a new church member who was moving to another town. I have seen scores of them realize the error of their way and rededicate themselves to a closer walk with the Master. I have seen them surrender to the call of the gospel ministry and the mission field. This past summer I spent four days with a hundred of them without once hearing an oath or a dirty joke or so much as seeing a cigarette. At the close of six different camps I have heard them agree that the best part of the whole camp was the night a comrade found Jesus as his Savior.

What if every boy had R. A. training? What if all of our boys could join hands with the 100,000 who are now members of the Order of Royal Ambassadors and truthfully repeat with them: "Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God?" Today in the hearts of the boys of our Southland, of Tennessee, of your own church, you have an opportunity to bring to pass a superior manhood. Our boys must have Royal Ambassador training. Won't you accept the challenge?

BOB SUTHERLAND,
Owensboro, Kentucky.

FIRST CHURCH, OWENSBORO, KY.

October 17 marks the beginning of Rev. Robert E. Humphreys' eleventh year as pastor of the First Baptist Church, Owensboro, Ky. Under his leadership during these ten years the church has experienced growth and expansion in every department.

The Sunday school has grown from an enrollment of 1,377 and an average attendance of 687 to an enrollment of 1,482 with an average attendance of 809. The Training Union has grown from 7 unions with an enrollment of 125 to 10 unions with an enrollment of 189. The W. M. U. has 11 circles and 6 young people's organizations with a total enrollment of 356 in comparison with 7 circles and 4 young people's organizations with 214 enrolled ten years ago. The Brotherhood has also shown a steady growth, with an average attendance last year of more than 100.

The present church membership is 2,088. During the ten years of Bro. Humphreys' pastorate there have been 1,329 additions, 613 by profession and baptism and 716 by letter and statement, which is a net in-

crease of 630.

Another remarkable record is that during the past ten years the church has at no time had a deficit. The total money raised for all purposes during the ten years is \$360,238.58. The debt on the church building has been reduced from \$107,550.90 in 1927 to \$13,500, and plans are being made to wipe it out entirely next year. The church has also increased the per cent designated from the budget for missions from 30% to 35%.

This past year has been marked with achievement just as other years. In April at the request of the church the pastor held a revival for one week during which there were 81 additions to the church, 53 for baptism and 28 by letter, and a number of reconsecrations. The total number of additions for the year is 158, 78 by baptism and 80 by letter, which is a net increase of 72 for the year. The total money raised for all purposes since October 18 of last year is \$34,768.92.

The statements above deal only with those things which are tangible; the most important and most enduring accomplishments cannot be listed or even estimated. It is enough to say that the Lord has greatly blessed this church during these ten years so that at no time has it been necessary to sound a retreat, but rather to advance steadily for His sake under the leadership of our pastor. May the Lord continue to bless our labors together with this great man of God in advancing His kingdom work is our earnest prayer.

Robert Sutherland,
Assistant to the Pastor.

NEW SALEM ASSOCIATION

J. F. Neville

The fiftieth annual session of the New Salem Association met with the Brush Creek Church, Sept. 29, 30, 1937. Bro. W. H. Mathews was elected moderator, Rev. W. B. Woodall, assistant moderator, Rev. J. F. Neville was re-elected clerk. This makes twenty-one years he has served as clerk. Bro. J. G. Minton was elected treasurer. The reports were good, while in some things they were not so good as last year.

The spirit was fine. The crowds were there and they were well fed.

Bro. V. Floyd preached the annual sermon, using as a text Gen. 26:18. Subject, Baptist Will That Need to be Kept Open. A very fine message.

J. F. Neville preached the missionary sermon the second day. Text, Ex. 14:15. Subject, Go Forward.

There were a number of subscriptions received for the Baptist and Reflector. The association meets with the Carthage Baptist Church next year.

Saturday closes our State Convention year. Please mail all contributions at once. Let's "go over the top."

Four hundred foreign missionaries of Southern Baptist Convention are participating in the Foreign Mission Board's Pension Plan which is operated by The Relief and Annuity Board at Dallas. Fifty-one retired missionaries are receiving pension checks monthly from this fund. No more missionaries will ever have to depend upon friends or relatives for their support when they break down or retire because of old age. Thomas J. Watts, Executive Secretary, The Relief and An-

nuity Board of the Southern Baptist Convention, Dallas, Texas.

DANGEROUS NEGLECT

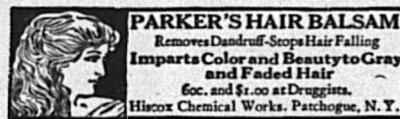
Many churches neglect to carry adequate insurance on their property. Some carry none at all. Winter time is at hand when danger from fire is greatest. Any church without adequate insurance can secure the same at the lowest cost by writing to Southern Mutual Church Insurance Co., Columbia, S. C.

HOSIERY

Ladies' and Misses' Chardonize Hosiery, 5 pairs post-paid, \$1.00. Guarantee; write for NEW CATALOGUE.
L. S. SALES COMPANY,
Asheboro, North Carolina

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.



Wintersmith's Tonic FOR MALARIA AND A Good General Tonic

Write for FREE BOOKLET
—ABOUT—

BASIC SLAG the 6-in-1 Soil Builder

Makes amazing yields of winter legumes. Recommended by Southern agricultural colleges as soil builder and plant food.

Produced exclusively by

TENNESSEE COAL, IRON & R. R. CO.
BIRMINGHAM, ALABAMA

MOTHER KNOWS BEST



"Oh! What
a terrible
headache!
Now I'll have
to stay at
home all day
and endure it!"

Mother always recommends
STANBACK. I'll try it.



Glorious relief.
Headache
gone in a
few minutes.
No bad af-
ter effect.
STANBACK is great!

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to STANBACK. At all drug stores. 10c & 25c.

STANBACK

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 17, 1937

Memphis, Bellevue	1547
Nashville, First	1183
Chattanooga, First	948
Nashville, Grace	886
Memphis, Union Avenue	848
Knoxville, Fifth Avenue	835
Memphis, Temple	835
Chattanooga, Ridgedale	724
Knoxville, Broadway	649
Maryville, First	618
Chattanooga, Highland Park	612
Chattanooga, East Lake	475
Chattanooga, North Side	456
Elizabethton, First	455
Jackson, West Jackson	417
Etowah, First	448
South Knoxville	400
Chattanooga, Red Bank	389
Chattanooga, Central	378
East Chattanooga	385
Chattanooga, Tabernacle	364
Murfreesboro, First	338
Fountain City, First	304
Chattanooga, Oak Grove	304
Cleveland, Big Springs	286
Union City, First	262
Nashville, Inglewood	256
Chattanooga, Brainerd	205
Rockwood, First	192
Chattanooga, Cloud Springs	186
Chattanooga, Summerfield	174
Milan, First	110
Walter Hill, Powell's Chapel	103
Birchwood	101
Brothertown	97
Chattanooga, Pleasant Grove	83
Chattanooga, Monumental	78

By FLEETWOOD BALL

The Baptist Book Store, Little Rock, Ark., has Carl K. Potts as manager.

—B&R—

W. E. Florer has resigned as pastor at Elkton, Ky. The parting service was very tender.

—B&R—

J. F. Brewer, Jr., resigned at Ghent, Ky., to accept a call to Augusta, Ark., effective October 17.

—B&R—

It has been nine years since Mrs. Gillis, of Humble, Texas, was converted at the age of 101. She still lives, aged 110.

—B&R—

J. C. Owen has accepted a call to Newland, N. C. He was once pastor in Meridian, Miss.

—B&R—

H. C. Clark, of Wesson, Miss., has accepted a call to the church at Defiance, Ky., in the mountain mission field.

—B&R—

C. H. Hogan, of Hattiesburg, Miss., has been called to the care of the West Orange Church, Orange, Texas, and has accepted.

—B&R—

W. F. Ferguson lately resigned as one of the State Evangelists in Texas to accept the pastorate at Slaton, Texas.

—B&R—

The First Church, Helena, Ark., E. J. Kirkbride, pastor, began a revival with Earl Herrington doing the preaching.

—B&R—

W. A. Criswell, of Bowling Green, Ky., has accepted a call to the care of the First Church, Chickasha, Okla.

The church at Fairfield, Ala., has called L. E. Roberson, of Buechel, Ky., and he has accepted.

—B&R—

C. S. Prickett is on the job as the new pastor of Grove Avenue Church, Richmond, Va.

—B&R—

Mazies Chapel Church, near Lexington, O. W. Kolwyck, pastor, lost its house by fire, but has about finished a new house.

—B&R—

A. N. Morris, of Summerville, W. Va., has accepted the Gurandotte Church in Huntington, W. Va.

—B&R—

W. H. Horton celebrated the tenth anniversary of his pastorate at Mayfield, Ky., on a recent Sunday.

—B&R—

The call to Calvary Church, Clearwater, Fla., has been declined by D. F. Sebastian, who remains at Plant City, Fla.

—B&R—

Another evangelist is at work in the person of R. M. Brougher, who has resigned the Baptist Temple, Brooklyn, N. Y., to do that work.

—B&R—

C. L. Skinner, who lately resigned as pastor of Central Church, Martin, has accepted a call to Smith's Grove, Ky., welcomed six members on the first Sunday.

—B&R—

C. S. Henderson of Immanuel Church, Nashville, is preaching in a revival at Watertown and G. G. Graber supplied for him Sunday.

—B&R—

During the first two weeks of November T. D. Brown, of Louisville, Ky., will do the preaching in a revival at Erlanger, Ky., R. D. Martin, pastor.

—B&R—

S. M. Rogers, of Ft. Thomas, Ky., lately did the preaching in a revival at Walton, Ky., C. J. Alford, pastor, resulting in 16 additions.

—B&R—

W. A. West, of Bemis, is announced to preach at Ridge Grove Church, near Lexington, on Sunday, Oct. 30. J. R. Page is pastor.

—B&R—

E. C. Stephens, pastor of Clifton Church, Louisville, Ky., conducted recently a revival in his own church resulting in 17 additions.

—B&R—

The West Jackson Church, Jackson, R. E. Guy, pastor, is in the midst of a good revival. A. M. Vollmer, of Dyersburg, is doing the preaching.

—B&R—

At Osceola, Ark., E. L. Cole, pastor, a revival was lately held resulting in 41 additions, 33 by baptism. O. L. Powers, of Jonesboro, Ark., did the preaching.

—B&R—

W. Rufus Beckett is setting the brotherhood a good example by preaching to Inglewood Church, Nashville, a series of sermons on distinctive Baptist doctrines.

W. R. Belew, who lately resigned as pastor at Parsons, has accepted the care of Bible Hill and Perryville churches near there.

—B&R—

W. J. Norton and the church at Irvine, Ky., are happy over a gracious revival in which L. T. Householder, of Cleveland, did the preaching. There were 22 additions.

—B&R—

Three Sundays have passed since J. Frank Weedon became pastor of the First Church, Denton, Texas, and there have been 201 additions.

—B&R—

John H. Hankins of the First Church, Little Rock, Ark., recently did the preaching in a revival in his church resulting in 93 additions, 50 by baptism. R. A. Stockton led the music.

—B&R—

On Sunday, October 10, F. F. Gibson, for the first time in eighteen years, was unable to preach on account of illness. Missionary W. E. Craighead preached in the morning and W. O. Carver, Sr., at night.

—B&R—

L. E. Roberson of Buechel, Ky., formerly pastor in Tennessee, lately did the preaching in a revival in the First Church, Appalachicola, Fla., E. H. Garrott, pastor, resulting in 50 additions, 35 by baptism.

—B&R—

By THE EDITOR

Wm. McMurray is in a revival meeting with Seventh Street Church, Memphis, L. B. Cobb, pastor.

—B&R—

W. F. Powell, pastor of the First Baptist Church, Nashville, is doing the preaching in a revival in the First Baptist Church, Jackson, W. C. Boone, pastor.

—B&R—

Oak Grove Church, Chattanooga, C. J. Donahoo, pastor, will begin a revival meeting on October 24 with J. A. Mitchell, of Oxford, Ala., preaching.

—B&R—

Powell's Chapel Church, Walter Hill, has called Brother Woodrow Medlock as pastor for full time work. Powell's Chapel was formerly served by B. B. Powers.

—B&R—

Tennessee Baptists heartily welcome to the state and to the pastorate of the First Baptist Church, Cleveland, Rev. John L. Dodge, who was formerly pastor of the First Baptist Church, Jonesboro, La.

—B&R—

David N. Livingston, pastor of Ridgedale Church, Chattanooga, is assisting the First Church, Augusta, Ga., in a revival meeting. Lloyd T. Householder and J. L. Marlowe will supply in Pastor Livingston's absence.

—B&R—

We are glad to report that Miss Nan Northington, Clarksville, sister of Miss Mary Northington, whose injury by a fall and whose illness was recently reported, is recovering in a splendid manner.

—B&R—

In a recent revival in Lampasas, Texas, in which the preaching was done by W. H. Joyner, State Evangelist in that state, there were 72 additions. Following the meeting the people started to build their new church.

—B&R—

Saturday closes our State Convention year. Please mail all contributions at once. Let's "go over the top."

The sympathy of the brotherhood goes out to Pastor Grady Craddock, Donelson, because of the death of his mother at five o'clock, Friday afternoon, Oct. 22. The Lord's grace be upon the sorrowing.

—B&R—

The pulpit of the First Baptist Church, Franklin, was recently left vacant by the resignation of Pastor J. P. Jacobs. We have heard that the church has called as pastor H. D. Burns of Liberty, but do not know what his decision is.

—B&R—

Dr. R. Kelly White, pastor Belmont Heights Baptist Church, Nashville, is in a revival with Pastor A. F. Mahan, Central Baptist Church, Fountain City, which is one of a series of simultaneous revivals in the Baptist churches of Knoxville and Knox County Association.

—B&R—

H. B. Jordan, pastor Calvary Baptist Church, Newport News, Va., writes in high praise of the work of Evangelist Arthur Fox, Morristown, in the evangelist's third revival engagement in the church. He writes that scores were saved and united with the church and the whole church life was touched.

—B&R—

Mrs. Minnie M. Hall, 1830 Mignon Street, Memphis, is 65 years old, is in the dress making business for the public, and hands out from her door whatever Biblical literature she can secure. She is leading Catholics and others to Christ. The Lord bless her for her missionary spirit.

—B&R—

Through Bro. Cole, the veteran J. H. Wright, of the Boulevard Baptist Church, Memphis, who has been critically ill, sends us word that he came very near crossing over, but that for some purpose God has seen fit to bring him back and that he was doing well. What a marvel of divine grace this beloved man is!

—B&R—

Pastors S. R. Woodson, Humboldt, A. W. Porter, Greenfield, and J. G. Cooper, Dresden, did the preaching in revivals in Fowlkes, Enon and South Fork Baptist churches respectively, where J. T. Barker, Friendship, is pastor. There were 90 additions, 81 of them by baptism. Bro. Barker has been ill but is able now to fill his pulpits. He will spend the winter in California.

—B&R—

President L. R. Scarborough of the Southwestern Seminary, Fort Worth, did the preaching in a recent revival in the First Baptist Church, Midland, Texas, Winston F. Borum, pastor. Mr. Chase Murph, music director of the Midland Church, was in charge of the music. There were 40 additions by baptism and 13 by letter.

—B&R—

Visitors to the office last week were: Pastor Ira C. Cole of Highland Heights Baptist Church, Memphis, on his way for a return revival engagement with Pastor R. O. Arbuckle, Calvary Baptist Church, Bristol; Pastor R. A. Kimbrough, Jackson, who had preached in the First Baptist Church, Lewisburg, on Sunday before; Pastor W. J. Malone, Fayetteville. Come again, brethren.

BAPTIST AND REFLECTOR

Our program for the Tennessee Baptist Ministers' Conference looks so good that we are calling the attention of the brethren to it again. We have only one session which starts Tuesday morning, November 9, at 9:30 in the First Baptist Church of Knoxville, Tennessee.

Dr. R. G. Lee will speak on "The Pastor and His Preaching Program." Rev. Jas. A. Ivey will speak on "The Pastor and His Young People." Dr. John A. Huff will make an address on "The Pastor and His Sheep." The conference comes to a close with an address by Dr. W. F. Powell on "The Pastor and His Own Soul."

This is a strong program. Our preachers all over the state are urged to be in Knoxville Tuesday morning to take advantage of it.

Homer G. Lindsay, President.

Baptist and Reflector regrets that it has until now inadvertently omitted to record the fact that the First Baptist Church, Greenfield, had drawn up a series of splendidly worded resolutions touching the resignation of Pastor W. F. Carlton, who left the church to become pastor at Raleigh. Bro. Carlton was strongly commended in the resolutions.

—B&R—

Despite the incessant rain for the first few services, the revival in the First Baptist Church, Pulaski, R. A. Johns, pastor, in which the preaching is being done by Secretary Freeman, started off well. Pulaski is one of the churches aided by the State Executive Board. In connection with the meeting Dr. Freeman is taking advantage of the quiet and retreat to prepare the Executive Board's report to the State Convention.

—B&R—

GREETINGS FROM THE PRESIDENT OF THE STATE CONVENTION

Message to the Baptists of Tennessee:

The sixty-third annual session of the Tennessee Baptist State Convention will meet with the First Baptist Church of Knoxville, November 9, at 1:30 o'clock. The Ministers' Conference holding its first session on Monday night the eighth at 7:30 o'clock.

The past year has been one of achievement, and the reports to be presented by all departments of our work promise to show a healthy growth. If the offerings of the 24th for State Missions reach their usual figures the State Convention will show no debt on the State Mission work for the first time in many years. We hear of increased interest in all departments of our work. Plan to attend the meeting if at all possible. The Program Committee has worked out a fine program, and this convention should touch the high water mark. The Church is to be the central theme about which the special addresses will revolve. We are especially anxious to have our fine laymen present to help us plan and propose greater things for the future. God's blessings have abounded during the past year both temporal and spiritual. Let us show our gratitude by much praise and thanksgiving, and with prayers for a great convention let us in larger numbers than ever turn our faces toward Knoxville. May the blessings of our Good Father be upon us is my prayer.

J. S. Sharp.

BRIEFS CONCERNING THE BRETHREN Called

H. C. Lamb, Helena, Okla.
Ben N. Hill, Wistor, Okla.
Leroy Crawford, Wallace Ave. Church, Shawnee, Okla.

Marvin Gaskin, Crowder, Okla.
J. A. Haley, Graber, Okla.
W. I. McClung, Jr., Nowata, Okla.
G. Kearnie Keegan, Emmanuel Church, Alexandria, La.

C. X. Holland, First Church, Canton, Miss.

C. H. Hogan, West Orange Church, Orange, Texas.

Judson Prince, First Church, Cisco, Tex.
E. S. James, First Church, Vernon, Tex.
Woodrow Medlock, Powell's Chapel Church, Walter Hill, Tenn.

Resigned

J. B. Rodgers, Alachua, Fla.
Ben N. Hill, Missionary Spiro Section, Okla.

J. A. Haley, Laco, Okla.
W. I. McClung, Phillips, Wittenburg, Texas.

G. Kearnie Keegan, State Worker, La.
C. H. Hogan, Hattiesburg, Miss.
J. D. Herrington, Dorcas Wills Memorial, Trinity, Texas.

E. S. James, First Church, Cisco, Texas.
J. P. Jacobs, Franklin, Tenn.

Died

J. E. Byrd, Mt. Olivet, Miss.
J. W. Brewster, Lonoake County, Ark.
J. S. York, Pine, Miss.

Dr. Claude W. Stewart, Gillsbury, Miss.
Rev. H. C. Clark, Mississippi.

Ordained

Garland McInnis, Hattiesburg, Miss.
Claude L. Hove, Strayhorse Church, Mississippi.

The hearts of our people go out to the family of Mr. J. E. Byrd, Jackson, Miss., and to Mississippi Baptists in general because of the recent death in Knoxville of this faithful man of God, who for thirty-three years had been State Sunday School Superintendent in Mississippi. He had gone to Knoxville to be in a revival in the Fifth Avenue Baptist Church, one of a series of simultaneous revivals in the Baptist churches of that city, when he passed beyond. The Lord's grace be upon the bereaved.

—B&R—

The First Baptist Church of New Orleans recently experienced a very gracious revival, with the pastor, J. D. Grey, doing the preaching. All of the services were largely attended and various Baptist churches of the city sent delegates on several nights. Lewis A. Myers, formerly a member of the faculty in the School of Religious Education at Southwestern Seminary, began his duties October 1 as Educational Director. A far-visioned, enlarged program is already in operation throughout the church.

—B&R—

The First Baptist Church, Fulton, Ky., Woodrow Fuller, pastor, has recently held a very fine revival meeting in which the preaching was done by Pastor J. R. Black of the Calvary Baptist Church, Jackson, and the singing led by Pastor L. B. Cobb of the Seventh Baptist Church, Memphis. These brethren went with the pastor into more than 100 homes during the eleven days, dealing with the souls of the lost. There were 37 additions to the church, 10 by letter and 27 for baptism.

The Director of Promotion of the Southern Baptist Convention, J. E. Dillard, has prepared and is distributing a little book, "We Southern Baptists." It deals with both the doctrines and duties of Baptists and a special edition for each state is gotten out. It is a concise presentation of history, doctrines, obligations and calls of particular interest to Baptists. The state editions should be secured from the state secretaries and the general edition from the Baptist Book Stores or from the Executive Committee of the Convention. The modest sum of 5c a copy or 10c postpaid is asked, and in quantities at \$4.00 per hundred carriage charges collect. By all means get this book and read it. It will make your heart burn and challenge your will.

—BAR—

The fifth annual meeting of the Southwest Baptist Church Music Conference will be held at the Southwestern Seminary at Fort Worth, Dec. 13, 14. A fine program has been prepared and a splendid list of speakers secured. As is customary, on the closing night, Tuesday, Dec. 14, Handel's great oratorio, *The Messiah*, will be presented. Visitors will be accommodated at the Seminary for \$1.00 a day, including room and board. Communications should be addressed to Prof. I. E. Reynolds, Director of Music in the Seminary.

—BAR—

With the Churches: Chattanooga—First received 1 for baptism; Highland Park received 1 for baptism; Northside received 1 by letter; Red Bank welcomed 1 by letter and 2 for baptism; Central welcomed 14 by letter and 6 for baptism; Cloud Springs, Pastor Rackley baptized 1; Brainerd, Pastor Colling welcomed 1 by letter and 4 for baptism; Monumental received 1 by letter; Ridgedale, Pastor Livingston welcomed 1 by letter, 2 for baptism and baptized 2; Oak Grove received 1 for baptism. Cleveland—Big Springs received 2 by letter. Fountain City—First, Pastor Allen welcomed 2 by letter and baptized 2. Murfreesboro—First welcomed 3 by letter. Knoxville—South Knoxville welcomed 4 for baptism and 3 by letter; Broadway welcomed 5 by letter; Fifth Avenue received 1 by letter. Memphis—Temple received 2 by letter; Bellevue, Pastor Lee welcomed 6 for baptism, 8 by letter and baptized 8.

STANDARD WORK

(Continued from page 11)

Union, Rankin Church, East Tennessee Association, Elizabeth Thomas, president; Senior Union, Midway Church, Gibson County Association, Dorothy Couch, president; D. L. Sturgis Senior Union, Bolivar Church, Hardeman County Association, Luther Hizer, president; Loyalty Senior Union, Nashville Judson Church, Nashville Association, Miss Edna Hastings, president; Senior Union, New Home Church, New Salem Association, Mrs. Ida Barks, president; Ever Ready Senior Union, Chattanooga Ridgedale Church, Ocoee Association, K. Stokley King, president; Truett Senior Union, Chattanooga Ridgedale Church, Ocoee Association, Fana Belle King, president; I. D. Terman Senior Union, Springfield First Church, Robertson County Association, Hugh Allen, Jr., president; Bell Peppers Senior Union, Bellevue Church, Shelby County Association, Francis Hensley, president; and Senior Union, Round Lick Church, Wilson County Association, O. Kern Stewart, president.

B. A. U.'s. B. A. U., Nashville Edgefield Church, Nashville Association, Mrs. C. W. Fitzgerald, president; L. S. Ewton B. A. U., Nashville Grace Church, Nashville Association, Mrs. D. D. Hudson, president; B. A. U., New Home Church, New Salem Association, Mrs. W. T. Anderson, president; Tipton B. A. U., Morristown First Church, Nolachucky Association, Mrs. Rex Brooks, president; B. A. U., Avondale Church, Ocoee Association, W. H. Morrison, president; B. A. U., Big Springs Church, Ocoee Association, Jonas Ogle, president; Livingston B. A. U., Ridgedale Church, Ocoee Association, O. B. Huddleston, president; and B. A. U., Springfield First Church, Robertson County Association, Mrs. John G. Humphreys, president.

Training Unions. Sugar Grove Church, Big Emory Association, Helen Limburg, director; New Home Chudch, New Salem Association, J. F. Neville, director; Morristown First Church, Nolachucky Association, Mrs. O. D. Fleming, director; Ridgedale Church, Ocoee Association, Fred Pinagar, director; and Springfield First Church, Robertson County Association, Mrs. Harry Stark, director.

Saturday closes our State Convention year. Please mail all contributions at once. Let's "go over the top."

The employees of the following orphanages in the South are participating in the Institutional Retirement Plan for Orphanage workers started by The Relief and Annuity Board on January 1, 1936, viz: The Virginia Baptist Orphanage, Salem; the North Carolina Baptist Orphanage at Thomasville, and the Kinston Branch; the Connie Maxwell Orphanage, Greenwood, South Carolina; the Louisiana Baptist Children's Home, Monroe; the Buckner Orphans Home, Dallas, Texas; the Illinois Orphanage at Carmi; the New Mexico Baptist Orphanage at Portales; the Baptist Children's Aid Society, Baltimore, Maryland; and the Baptist Orphanage at Troy, Alabama. More than sixty per cent of all Baptist Orphanage workers in the South are participating in this plan of old age and disability pensions. Every orphanage worker in the South should be thus provided for through The Relief and Annuity Board of The Southern Baptist Convention, Dallas, Texas.

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