

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

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THE HAND NOT SEEN

He held the lamp each Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank; the pitcher them between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold,
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,"
The weary hands will then be seen
Clasped in His pierced ones, naught between.

—Anon.

Baptist and Reflector

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3

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EDITORIAL

Pastors and Evangelists and Church Growth

Since pastors and evangelists in their proper position are divinely placed in the church "for the edifying (building up) of the body of Christ" (Eph. 4:11, 12), they are obligated to do those things which tend to this result. If the course of any man posing as a pastor or an evangelist tends to the opposite result, the Lord has neither placed him nor is directing him.

The **food** necessary for church growth is found in "the sincere milk" and the "strong meat" of the Word of God. Pastors and evangelists are to preach the doctrines of the Book. If one does not do this or if he feeds the poison of heresy instead of the truth, the Lord has not sent him and he is dishonest in claiming to be working for the interests of the church.

The **exercise** required for church growth is found in the commanded and entrusted local and worldwide missionary, educational and benevolent work of the churches. Pastors and evangelists are to emphasize and promote this program of service. He who is an autocrat, who knifes the constructive work of the churches and the denomination and who is a disturber and divider of the churches is not sent of God, though he may blusteringly claim to be.

The pastor with his helpers sows the major portion of the seed from which the evangelist or visiting preacher reaps. His is the more permanent contact with the church. Before the visiting preacher comes on the field and after he has gone, the pastor carries the responsibility of directing the church in its regular work and of facing its various problems. His is the basic position and work in the church. We are not depreciating the evangelist. But the true evangelist will sanction the statement that, in the long run and larger sense, the pastor is more important to a church and a community than any visiting preacher can possibly be. Yet there are foolish church members who sometimes so lose their heads over a visiting preacher as to lose sight of the worth of their own pastor.

If the evangelist is of the New Testament kind in message and method, the normal pastor will back him up. No other kind deserves support from either the pastor or the church. Both men should work together in prayer and consultation and harmony. The evangelist should strengthen the pastor and the church. One of the most contemptible men is the outsider who comes in and slashes the constructive work of the church and denomination, undermines the pastor and splits the church and claims to be acting in the love of Christ.

But, thank the Lord, there are God-called pastors and evangelists and churches led with them by the Spirit. These work in blessed and beautiful harmony. These sow and reap and help send the gospel to the ends of the earth. In such connections and labors the churches grow toward "the measure of the stature of the fulness of Christ."

"Fruit That May Abound To Your Account"

Expressing his appreciation to the Philippians for their contributions to him as he preached the gospel here and there, Paul said, "not that I desire a gift, but I desire fruit that may abound to your account."

The gospel preached by Paul had gained and would gain its glorious victories and these would give rise to still further triumphs. The Philippians by their gifts to his support helped to

make this fruitage possible and, therefore, they shared with him in the glory of producing it. This principle still applies to the gifts of God's people to the support of those who preach and teach and apply the gospel at home and abroad.

Paul puts giving on a high plane. Elsewhere in the Philippian Epistle he calls it a "fellowship in the gospel." The support of those who preach and teach the gospel is a fellowship on an equality with those who do the preaching and the teaching. Giving is an investment in Christian dividends. It becomes embodied in "fruit that abounds to your account." In the fruitage made possible by their gifts, Christians "make to themselves friends of (by means of) the mammon of unrighteousness" and "lay up for themselves treasures in heaven."

Through the Co-operative Program the churches carry on their missionary, educational and benevolent work "to the uttermost part of the earth." Preachers, teachers and other workers carry on in the name of the Lord Jesus. As through these servants of God the gospel issues in its blessed fruitage, those whose financial and other support makes possible the labor and the fruitage of the others share with them in the production and the glory of that fruitage.

On Oct. 23 our people are asked to make possible by their special offerings a larger State Mission service. Let them realize that through their regular gifts and by extra offerings they share in the fruitage of State Missions in the state itself, and in the larger fruitage which State Missions makes possible, along with those who are serving out on the various fields.

And so, there are Christians who cannot personally preach or teach or sing or treat the sick or do other things in the Kingdom, but who by their gifts in the name of Christ can do those through the servants of Christ whom they help support. There is a fruit produced which abounds to their account.

The co-operative giver is a Kingdom worker in the state, in the South and to the ends of the earth.

"In Journeyings Often"

New Salem Association was graciously entertained Sept. 28, 29, by the First Baptist Church of Carthage, V. Floyd Starke, pastor. W. H. Matthews was re-elected moderator, M. D. Hackett assistant moderator, J. F. Neville clerk, with 21 years of service to his credit, and J. G. Minton treasurer. Joe Strother of Smithville preached the annual sermon, a forceful message on "Repentance." The spirit and attendance of the association were excellent.

At the mid-week service Secretary Freeman worshipped with Pastor Oscar Nelson and the First Church at Sparta, while the editor worshipped with Pastor Harold Stephens and the First Church, Cookeville.

Stone Association met with the Caney Fork Baptist Church near Cookeville, J. H. Robinson, pastor, which bountifully cared for the body. C. D. Tabor was re-elected moderator, J. Harold Stephens was chosen assistant moderator, Howard Grimsley clerk-treasurer with Walter Hunter as assistant. J. Harold Stephens preached the annual sermon on "The Abiding Commission," which was a truly great message. Stone is moving on.

Riverside Association was splendidly entertained by the Jamestown Baptist Church, W. F. Wright, pastor. Bro. Evie Tucker, O. G. Lawless, Mrs. Louisa Carroll and Travis Smith were elected moderator, assistant moderator, clerk-treasurer and assistant clerk-treasurer. O. G. Lawless delivered the annual sermon, a good message on "A Glorious Beginning." Riverside had a splendid meeting.

Judson Association was hospitably entertained by Gum Springs Baptist Church near Clarksville. We failed to get the name of the pastor, a new man on the field. R. M. Hastings, Roy Hardisty, C. C. Pendergrass, Marvin Yarbrough and J. G. Robertson were chosen moderator, assistant moderator, clerk, assistant clerk and treasurer respectively. For the annual sermon J. T. Barbee of Dickson preached a powerful message on "A New Heart." An enormous crowd was in attendance and a fine day was had.

Saturday evening, Oct. 1, following an enjoyable supper in the home of Bro. and Mrs. W. J. Thompson, the editor, "pinch-hitting" for Secretary Freeman, who could not be present, preached for Pastor P. L. Utley and the Oak Grove Church in Humphreys County. After a fine night's rest in Pastor and Mrs. Utley's home at Camden, we went with him to Denver and preached for him there. We enjoyed being with them again after three years. Bro. Utley, one of our State Mission pastors, is a busy man and is leading his people in a fine way.

We thank Brethren Stephens and Massey of Cookeville and Pastor Utley for courtesies in transportation on certain of these journeys.

I Believe

(Brief of Prayer Meeting Talk)

No church, religious organization, or denomination, by whatever name it may be called, has any moral right to a separate existence, unless it differs essentially in doctrine from any other. To divide Christendom on the basis of mere "human speculation," "Traditional beliefs," "The authority of Pope," "The decree of Councils," or "Synods" is criminal schism.

Baptists hold in common with many others to the doctrine of a "Personal God," "The Divinity of Christ," "The reality of sin," "The fact of Hell and Heaven," and "Salvation through Christ," but we hold certain distinctive doctrines that distinguish us from all other religious bodies and it is upon these that we justify our separate existence, namely:

1. The New Testament is the law of Christianity. The New Testament is all the law of Christianity. It is the authentic record of what Jesus said and did. It is the full and sufficient guide for each individual and church in all matters of faith and practice, and it is the divine critic of the thoughts of the human heart. To add to or take from this sacred library is an unmitigated curse.
2. Salvation is wholly of grace based upon repentance and faith in the Lord Jesus Christ as one's Saviour, Redeemer, and Lord. This free grace is bestowed by Christ without the intervention of state, church, clergy or the ordinances. There can be no deputyship nor proxyship in matters of religion, for each conscious and responsible person must come alone to God for his salvation.
3. Jesus was begotten by the Holy Spirit, born of a virgin, was the child of promise, fulfilled all the Messianic Prophecies, was Israel's Prophet, Priest and King. He died, was buried and rose again for our justification and there is no other name by which sinners may be saved except through the name of the Lord Jesus Christ.
4. The Church of Christ is a body of baptized believers associated together by covenant for the purpose of witnessing for Him in the World. The members are all equal in rank and privilege and subject only to Christ, who is founder and head of His Church. The Church has but two divinely appointed offices: "Pastor" and "Deacon," and but two divinely appointed ordinances: "Baptism" and "The Lord's Supper." These two ordinances scripturally understood and practiced symbolize the whole gospel of the Son of God, namely: His death, burial and His Resurrection.
5. The Mission of the Church is:
 - (a) Not to set up the Kingdom, but to proclaim Jesus as King of Kings and Lord of Lords;
 - (b) Not to reform society, but to tell of Jesus who is able to redeem society;
 - (c) Not to convert the world, but to tell of a Saviour who can regenerate lost people. The Church is not an anti-saloon league, an anti-dope organization, a political machine, an ambulance to pick up the sick, an employment bureau, a soup kitchen nor doughnut factory, but the Church is the Body of Christ, and her supreme mission is to tell the world about Christ, mighty to save.

The only weapons Baptists have are enlightenment, reason, and an appeal to conscience. We are propagandists leaving every soul the absolute right to agree or disagree with what we believe and practice.—Bulletin First Baptist Church, Chattanooga, John A. Huff, Pastor.

The Twenty-Third Psalm

Mrs. Malor McNeese, Prospect, Tennessee

There is a definite reason why the twenty-third Psalm is interesting. David tells us what he knows and feels about God. We must not be mistaken by thinking that David arrived at this station in his faith and confidence without some difficulty. He knew the pain of betrayal by a friend. It is the sweetness of this Psalm, out of his tested and tried life, that makes it all the more vital to our Christian experience.

The Psalm is made up of six verses. The first three tell of David's wonderful life under favorable conditions. In the fourth and fifth the surroundings are unfavorable; shadows, enemies and even death are here; still his testimony rings clear. In everything he is confident.

"The Lord is my shepherd." David did not doubt his father's care.

"I shall not want." He is informing us that here is supply with perfect satisfaction.

Green pastures are pleasant places to pass through. It may be a pillow of stone or a bed of thorns, but if the shepherd is along it can be transformed into a beautiful garden.

"Maketh me to lie down in green pastures." A place of rest for the weary.

"He restoreth my soul." All fear and sin are removed.

Then he prepares a table for us before our enemies. David is telling us that when battles of life are fiercest, foes are thickest and prospects are poorest, then God becomes more real to us.

"Thou art with me." We are not sent out alone, God is ever ready to be our guide.

"Thou anointest my head with oil," is a symbol of the Holy Spirit.

"My cup runneth over." To the Christian God makes all things to abound.

Last, how long will this last? David says, "All the days of our life." If the shepherd is with us the future will be better than the past and "Surely goodness and mercy will follow us all the days of our life and we will dwell in the house of the Lord forever."



Blue Mountain, Miss., Sept. 26.—Northern beauties who enrolled at Blue Mountain College last week reveling in their first cotton on a plantation near the college. Top, left to right: Willabelle Wilson, Carmi, Illinois; Dorothy Reeder, Carbondale, Illinois; Betty Ross Harris, Pinckneyville, Illinois; Lauralee Silver, Toledo, Iowa; Marion Dempsey, Lexington, Massachusetts; Jean Allan, Valhalla, New York.

Center: same girls on load of cotton waiting to be ginned.

Bottom: looking for boll weevils.

Miss Reeder is the daughter of Dr. E. W. Reeder, General Secretary of the Illinois Baptist State Association, and Miss Wilson's father is Superintendent of the Illinois Baptist Orphanage. Miss Dempsey's father is a member of the faculty of Massachusetts State College. In telling why she chose Blue Mountain College Miss Dempsey wrote: "Its fine Christian spirit; reports from various pastors in both North and South."

—From Blue Mountain College,
Miss Tom Womack, Secretary.

Baptism In The Holy Spirit

Matt. 3:11, and Mark 1:8.

By A. F. Mahan

"He shall baptize you in the Holy Spirit."

This is a promise of something Jesus is to do some time in the future. It must be what Jesus refers to in John 7:39, when He says, "But this spake he of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." This too is what Jesus refers to in His great message at the close of His ministry in John, chapters 14, 15, and 16, when He says, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for he abideth with you and shall be in you." John 14:16, 17. Read also John 14:26, 15:26, and 16:7-14. Are we to believe from these scriptures that the Holy Spirit was not active in the world before the time to which these promises point? Which I take, all will agree was fulfilled on Pentecost.

Just as Jesus was active before He was born at Bethlehem, so was the Holy Spirit active before His coming on Pentecost. Jesus was active in creation before His incarnation (John 1:3), so He saved them as He does now. II Tim. 3:15. The Holy Spirit was also active in creation (Gen. 1:2) and I believe in regeneration before Pentecost. (Ps. 51:11 and Rom. 8:9.)

Many scriptures reveal the activity of the Holy Spirit before He came on Pentecost. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." II Peter 1:21. "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point to, when it testified beforehand the suffering of Christ, and the glories that should follow them." I Peter 1:10-11.

I believe that great confusion has come and much foolish teaching done concerning the work of the Holy Spirit, because we fail to distinguish between His work in regeneration, which has been perpetual from the beginning, and the work He came to do when He came on Pentecost.

If we read carefully the passages in John 7:39, John 14:16, 17, we must see that the then future coming of the Holy Spirit was to be to those already saved: "which believed on Him were to receive." (John 7:39.) And, "Whom the world cannot receive." (John 14:17.) In salvation the Holy Spirit acts on sinners to regenerate them: but from the promises made concerning His coming on Pentecost, and from what we know of His coming then, we must conclude that the baptism in the Spirit was something entirely different. It was not for His usual work of regeneration but something else. Then, just what was His mission on Pentecost?

He did not come to save. He is not the Saviour. Jesus is the only Saviour this world has, ever had, or ever will have. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12.

Again the Holy Spirit did not come on Pentecost to cleanse from sin. It is the blood of Jesus Christ that does the cleansing. "The blood of Jesus His Son, cleanseth us from all sin." (I John 1:7.) The innumerable company of the redeemed that John saw, had been washed in the blood of the Lamb, not in the Spirit. (Rev. 7:14.) Neither did the Holy Spirit come at Pentecost to sanctify anyone. No one can find in a single reference to His coming at Pentecost a hint of sanctification. If He came at Pentecost to save, or to cleanse, or sanctify, then neither of these occurred before. But I maintain that all of these had been experienced before.

Then positively, just what was the purpose of His coming at Pentecost? We are not left to guess, but are told plainly by our Lord before His return to the Father. "And behold, I send forth the promise of my Father upon you; but tarry ye in the City until ye be clothed with power from on high." Luke 24:49. Just before His ascension from Olivet, Christ, addressing the same group He addressed in John 14th and 16th chapters, said, "But ye shall receive power when the Holy Spirit is come upon you." (Acts 1:8.) These two passages make it plain that His coming on Pentecost was to bestow power on the infant church. Surely power was the one supreme need of the church that had so recently been formed and commissioned by Christ, its founder, to evangelize the world. This group had a task committed to it that

required a divine "helper," such as the word translated "Comforter" signifies.

And just as Jesus was embodied in human flesh for His work of redemption, so was the Holy Spirit embodied in the church, the body of Christ, in order to perform His peculiar mission of empowering and directing the churches in their work. This may be seen in such scriptures as the following:

Writing to the church at Corinth, Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16.

"In whom (Christ) each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." Eph. 2:21, 22.

Then the messages of Christ to the seven churches in Asia reveal the interesting fact that the Holy Spirit is to be the administrator of the work of the churches. Seven times in addressing these churches, He says, "He that hath an ear, let him hear what the Spirit saith to the churches."

This baptism of the church was not to be repeated, but the blessing was to be continued. He came to abide for ever. The Holy Spirit is in every believer. Rom. 8:9. Yet every believer may be filled again and again as they yield themselves to Him. Paul, writing to those already Christians, says, "And be not drunken with wine, wherein is riot, but be filled with the Spirit." Eph. 5:18. This passage teaches us that believers may be Christians without being filled with Spirit, yet it is their duty and privilege to be filled. And this filling may occur often, as a careful reading of the Acts and the Epistles will reveal.

Since writing the above, it was my joy to find such theologians as Dr. J. B. Moody and Dr. George A. Lofton saying, "To excite thought, and I trust investigation, let me say here that regeneration is the Spirit's work, while salvation is Christ's work. Regeneration is never ascribed to Christ, nor is salvation ever ascribed to the Spirit. The Father, Son and Spirit are co-workers in man's salvation, each performing his part."—Dr. Moody. "The gift of the Holy Spirit (Acts 2:38) refers to the extraordinary endowment of the Holy Spirit, and not to the indwelling of the Holy Spirit which comes with regeneration."—Dr. Lofton.

While the coming of the Holy Spirit on Pentecost is not to be repeated any more than Christ is to be born in human flesh again, the results of His coming may be enjoyed by churches today, if they will. I believe what Dr. W. O. Carver says in his "Acts of the Apostles." "The filling with the Holy Spirit has reference to equipment for service, as always in the New Testament, and not to the work of regeneration or of personal purification."

Power was not only the need of the first church for the work committed to it, but that is still the supreme need of the churches. This power was manifested then in power to perform miracles to authenticate the work of the early church. But these miraculous manifestations are not necessary since the revelation has been completed. Yet our churches still need the divine power that the Holy Spirit alone can give.

1. Our churches need power to witness for Christ. Much of our witnessing is weak and ineffective for lack of the Holy Spirit's aid.
2. We need power to pray. "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26.
3. We need power to rightly praise God. "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." Eph. 5:19, and Col. 3:16.
4. We still need power to preach the gospel. "And my preaching was not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." I Cor. 2:4-5.

"To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into." I Peter 1:12.

—Central Baptist Church, Fountain City, Tenn.

Signs of The Times

By Duke McCall

(Annual sermon before Dyer County Association at Emmaus Baptist Church, September 6, 1938, and published by vote of the body.)

Text: "He answered and said unto them, When it is evening, ye say, It will be fair weather for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times." Matt. 16:2, 3.

"There is no new thing under the sun," said the author of Ecclesiastes. My approach to this message would not contradict him, for it is not new. Rather, it was more than two years ago that someone, since forgotten, planted certain seeds. The seeds he planted were facts, and though the irresponsible winds of feeling have driven my ship now faster and now slower, these facts have remained at the helm to pilot my thinking to this conclusion. In God's providence it may be a conclusion which you need to reach.

"Horse sense is stable thinking," I was told recently. Then may we exercise a little horse sense? Let us gather together all of the facts at our command and arrange them as we would a jig-saw puzzle so that from them we may read the signs of the times. Religious prosperity and power, and to a great degree material prosperity and political power, have ever dwelt in the tabernacle of evangelistic fervor. The center of power and influence has moved half way around the world in the wake of evangelistic zeal. Will you go back nineteen hundred years and travel along the same path on the wings of history?

Power swirled around Jerusalem and a blood stained cross and an empty tomb. The day of Pentecost was but the first spurt of speed in a race in which every convert was an evangelist carrying the torch for his Master. But the boundaries of racial prejudice and national pride so confined evangelistic zeal that the center of power sought wider horizons.

Antioch in Syria was the center from which Paul and Barnabas began to unloose their concern for lost men upon all the world. However, this sweet incense of evangelistic fervor was overpowered by the stench from the groves of Daphne where the worst of immoralities were practiced in the name of religion. "The Orontes overflowed the Tiber"; so the center of influence moved on to Ephesus. There it rested and thrived as the slim fingers of Christianity reached into the corners of the world. Then the heresy known as Gnosticism arose denying the deity of Jesus, and the center of influence fled its withering presence.

With the recognition of Christianity by Constantine as the state religion in 313 A.D., Constantinople took the lead. Soon the love for external pageantry and pomp laid its icy fingers on the throat of evangelistic fervor. Constantinople was left to the ravages of Mohammedanism while Rome became the hub from which the spokes of Christianity reached to the ends of the known world—to North Europe and Central Africa, to China and Japan. But the church transformed religious power into worldly authority and spiritual fervor into formalism, and as evangelistic zeal died the center of power moved on.

France claimed the place of prominence when the crusades began as mighty missionary movements. However, the clang and clamor of conquest set flowing blood, greed, lust, hate, and worldliness. Soon the crusades were neither mighty nor missionary nor movements but simply stagnant pools of war. Martin Luther opened the doors of Germany to evangelistic fervor as he nailed his "Ninety-five Theses" to the door of the College of Wittenburg in 1517. The new day scarcely dawned before Christians began to exhaust all of their fervor in fighting one another. Religious wars routed religious influence and power. Like a frightened bird they hesitated in Holland and Spain only to move quickly on to find rest at last in England. England and English churches prospered until self-complacent intolerance made the center of power flee to America in the Mayflower. It found a haven in New England until the colonies became wise in their own conceit and embraced the Unitarian heresy. Evangelistic zeal could not dwell where men honored Jesus only as a great man; so it moved to the South on the feet of Baptist and Methodist ministers. With it came the center of religious influence and power, and here it has remained until now. Will it move on? "That which has been is that which shall be," says the author of Ecclesiastes. Surely, if southern Christians continue to "love this present world" more ardently than they love the lost, the signs from the past say that it will move on.

What do the signs from the present say? Statistics from the head of the F.B.I. or the "G-Men" indicate that a felony is committed every 22 seconds night and day, a larceny every 44 seconds, an auto theft every 2½ minutes, a burglary every 10 minutes, a

murder every 40 minutes, a criminal assault every 67 minutes. The birth rate is higher than the rate of conversions, or more people are born into the world than are born into the Kingdom of God. Statistics from all of the evangelistic denominations in the South show a decrease in the rate of conversions. Some 95% of Southern Baptists never win one soul to Christ. It takes 22 Southern Baptists 525,600 minutes or one year to win just one man to the Master. The Kingdom of Hell has more citizens in the South than the Kingdom of God. Will the center of influence and power move on? The signs say that the scare crow of indifference has already been raised to frighten it away.

We may console ourselves by remembering that we have passed this way before. But we must not forget that every other time a great revival snatched us back from the brink of disaster. When the colonists became so engrossed in building industry and homes as to forget the churches, the Great Awakening of the 1740's with Jonathan Edwards in the lead called 1/7 of the population to profess Christ. When the American Revolution had slaughtered idealism and spirituality, the camp meeting revivals broke out. When the idols of materialism failed in the fall of 1857, Jeremiah Lanphier began a prayer meeting on Fulton Street in New York that resulted in a great business men's revival. The Civil War left America a nation blind in one spiritual eye and unable to see out of the other, but Moody and Finney and Knapp rang all the bells in their belfry and America followed them back to God. We began this century with the Spanish-American War; we took part in the World War; we have had a depression, prosperity, another depression and a recession; but we have not had a revival.

Now we stand at the cross roads. One way the signs point to disaster; the other way the signs point to a great revival. That revival can come in any way we will let God send it, but the signs all say that it will come on a high tide of individual evangelistic fervor which will cover the shoals of our former indifference to the fate of the lost. Christ chose personal work as the method of establishing His kingdom on earth. His disciples followed Him on a personal invitation. He preached some of His greatest sermons to individuals as the sermon to Nicodemus at midnight and to the woman at the well. Surely the omniscient Son of God knew what was the best method. However, if we are to have here in the South a revival of personal evangelistic fervor and effort, it must come as a movement of individuals who wait for no leader save the Holy Spirit. As we look for the place where such a movement may begin we find the various denominations other than our own either mired in the morass of modernism, tied hand and foot with the cords of "unionism," or sound asleep wrapped in the cellophane of formalism. Southern Baptists are on the mark and ready to go. Go! Southern Baptists, Go! The time for tuning motors and oiling organizations is past. The race has begun, and the devil jumped the starter's whistle. The responsibility and opportunity are yours individually for you are Southern Baptists. More, you are Christ's disciples.

A Good Letter From Brother Burnett

Dear Brother Taylor:

The readers of the Baptist and Reflector might enjoy this quite unusual experience.

Years ago, when I was Manager of Tennessee College at Murfreesboro, I called in a country home to solicit a daughter as a student for the college. In the course of the conversation, which was carried on by all four of us, the mother, father, daughter and myself taking part (the mother and father were Baptists), I learned that the daughter had never accepted Christ as her Saviour.

In the long front hall of the home, where we were talking, I began pleading with the daughter to accept Christ. I am sure the mother and father were praying as I plead. On and on we went quoting Scripture and pleading until the daughter was gloriously converted right there. There was certainly rejoicing by all four of us.

The daughter was enrolled as a student in the college and afterwards her sister went to Tennessee college also. The Lord can and will use us anywhere if we will let Him.

Yours fraternally,

J. Henry Burnett, Macon, Ga.

How Shall We Meet The Present Situation In War Torn China?

Missionary J. R. Saunders
Shiu Chow, Kwang Tung, China

There is a deepening concern for our work in China during this time of unprecedented suffering of our people. For this we thank God. Some of us are gladly facing the dangers to labor and sympathize with our Chinese Christians. Our co-laborers in the home land can be one with us in the Lord's work in three ways:

1. Each child of God in the home land should "pray without ceasing" for the workers and work in China—your work and ours. Many of our Christians there have lost their homes, their business destroyed, and numbers in their own household killed or wounded. Many of the missionaries suffered the "spoiling of their goods," and had to abandon their homes for places of safety. Women and innocent children are being ruthlessly murdered. The so called Christian nations are seemingly indifferent. Great trials are coming to our people. How can we help in the most effective way? One way is to be with them in our prayers. We can comfort, strengthen and encourage them in the Lord.

"Men ought always to pray" are the words of Jesus Christ. The prayer of a righteous man availeth much in its working. James tells us. Jesus also says if we abide in Him and His words abide in us, ask whatsoever we will, and it shall be done unto us. And Paul, "With all prayer and supplication praying at all seasons in the Spirit . . . for all the saints, and on my behalf . . ." These gracious words ought to encourage us to pray continually for our people in China.

2. Make our prayers Effective by Giving Sacrificially. Spurgeon says work without prayer is presumption, and prayer without work is hypocrisy. Unless we back up our prayers by liberal giving and sacrificial giving, we need not expect our prayers to be answered if it is within our power to give thus. Never have the masses and all classes been more friendly to the missionary and to hear the Gospel. We ought to keep every one preaching the Gospel who can do so to the suffering multitudes who have lost hope in men and systems, turn their weary hearts to Jesus Christ the God of all comfort and the present help in time of suffering and need. Lift up Christ as their only and sufficient hope for the life that is as well as the life to come. What blessed tidings He will be to these disappointed suffering multitudes aimlessly wandering without a shepherd. We should not only have pity, but help.

The regular work of our Board must be kept up wherever possible, and in addition our Foreign Mission Board, through the missionaries, are giving relief to the homeless Christians and the fatherless roving children who have lost all. The Emergency Relief of our Board should go on during the war anyway. Southern Baptists have led in caring for orphan children. We are better prepared for such work than any other group in China. Our Chinese Christians, with the help of our missionaries, have led out in this kind of work in North and South China and have had a real part in our other missions in China. Many appeals are coming to our people from various organizations in the home land. These are important, yet our Board and our own missionaries are prepared to carry on relief for our own people in China far better than anyone else, and such work done now will prepare the hearts for all the years to come to hear the Gospel from those who truly loved them and helped them in this dark hour.

3. Urge Our Government to Stop Selling War Materials to Japan. Bombs, bullets and other war materials we sell to the Japanese are being used to destroy our property, to kill our Christians, and to weaken the confidence the Chinese people have always had in our unselfish friendship for them. As the Chinese see the Japanese killing the innocent women and children and ruthlessly murdering the non-combatants and realize that much of the war material for such deathly work comes from our country, how can they have confidence in our love for them and the Christianity that permits such things?

Secretary of State Hull says if the American people will show their opposition to these things and their willingness to count the cost, then our Government will be in a much better position to act. The Japanese say we are selfish materialists and far more concerned about the commercial gain to ourselves than the peace and protection of the Chinese. Yes, I know the excuse we make, but do these excuses justify our giving any help to the enemies of the people of China?

All our ideals and efforts to protect non-aggressive people and co-operate in settling troubles by peaceable methods are being

disregarded and destroyed. Not only so, but all the better ideals of our civilization, not to say Christianity itself, are being destroyed. The whole future and our relation to the Chinese people for their good and ours are vitally involved in the present terrible conflict. Yet we are furnishing the materials of war—especially the materials that make the guns and machines of destruction and the oil and other materials that run them. The least that we could do would be to prevent these things reaching Japan from our shores.

Every Christian and friend of the peace loving people of China should, as individuals and in our various organizations, urge our Government to stop this nefarious work of using our things to destroy our Christians and our property and work in China. Truly many and far reaching questions are involved, but selfish gains of commercial interests should not control our policies in this crucial hour so seriously effecting the peace and good will of all the world.

As we stand with our Christians in China and ever point them to Christ, we earnestly urge our people in the home land to help us meet the situation that now confronts us in China. We believe that the three ways herein mentioned will enable our people to help in the most effective way.

The Newland Revival

The Newland (N. C.) Baptist Church has just closed an unusual revival. The guest evangelists were Rev. and Mrs. H. Evan McKinley, of Morristown, Tennessee. They remained with us fourteen days. Several things in this meeting were unusual; I mention first the attendance, which filled the church to capacity on Monday nights and when it rained, and overflowing at other times.

The music was unusual. The evangelists played a different instrument each night for twelve nights in succession. Their singing was excellent, and every bit of their music was reverent and tended to lead us nearer to God.

The preaching was unusual. Bro. McKinley preached the same sermon on regeneration twice during the meeting. It was clearly evident from the beginning that he was preaching with the definite, well defined purpose of leading professors of faith to let go every known sin and live "Separated Lives," and lead sinners to meet the conditions on which they might be "Born Again." The prevalent, popular sins were exposed and condemned with a plainness and directness which this writer has rarely heard equalled. Did the guilty wince? I should say they did, even to the extent of uttering threats against the preacher. But many of them repented and pledged themselves to turn from these sins and live right lives for the future.

Perhaps the most unusual feature of the meetings was the way and extent the young people were reached. In addition to a daily or twice daily meeting in the local schools the McKinleys visited all the High Schools and all but one of the Grade Schools in the county. In every school both pupils and teachers manifested the greatest interest in the messages brought. Hundreds of them signed pledges to read the Bible through during the coming year. The Evangelist conducted as many as seven services in one day.

Some of the visible results of this revival were, 190 professions and restorations, 144 dedicated their lives to God for any service He may have for them anywhere in all the world, 78 pledged themselves to live lives separated from all known sins and the allurements of worldly pleasure; 5,304 chapters in the Bible were read during the meeting and 1,222 signed pledges to read the Bible through during the coming year.

This revival was marked by the same defect so common with most of the similar meetings these days; it closed too soon. One week more would have doubled the results. We had just begun reaching the harder cases. It is my opinion that every evangelist should leave at least one week between his meetings so that when the interest justifies he can remain an extra week.

The McKinleys carry away the love of all good Christians in the community. The churches would gladly have retained them for all the remainder of the year for work in this county if they could have done so. We hope they may return to us before long.

—J. C. Owen, Pastor.

Ten Years of Faithful Ministry

Be it resolved that The Belmont Heights Baptist Church express its appreciation to Dr. and Mrs. R. Kelly White for their beautiful and fruitful service with us during the past ten years and our joy at the prospect of further, and we hope long extended, fellowship in the work and worship of our Lord, Jesus Christ.

You have shared our burdens, helped to heal our sorrows, and lent cheer and inspiration when the way seemed dark and hopeless. Our joys and victories have been finer because of your approval.

Our Bible and our Pulpit have been safe in your hands. You have stood four-square for our doctrines, and our ordinances have been observed in all their Biblical beauty, holiness, and significance. The Gospel of Christ has been preached without fear or favor, always in a spirit of love, kindness, sincerity, and humility.

You have kept our covenant and glorified our service for each other and for humanity. Our growth under your leadership has been marked by a goodly increase in numbers, in spirituality, and in influence. Our debts have been reduced almost one-half and our gifts to God for use on other fields have been increased ten fold.

You have walked with us in the sunshine hours and through dark days. You have placed your hands and benedictions on our little ones and cheered our aged ones as they descended the western slope of life. You have met our youth at the marriage altar and sent them on their way with happiness, hope, and God. As you have buried our dead you have made the hope of the resurrection morning seem brighter and sweeter.

Your lives in our church, home, and city have been a shining and godly example of devotion and purity. Your work has been untiring and your prayers have been fervent. Your personalities have seemed to be connected always with the dynamic power of God.

We love you, we appreciate you, we hold you in our esteem as true servants of the Master and to Him we commend you. May we ever be happy and loyal in this relationship. May we dedicate our lives anew to Him whose we are and whom we serve. The past has been good, and, we believe, "the best is yet to be."

H. P. JACOBS, Chairman

MRS. N. F. RICHARDSON
MRS. J. I. WALLER

MRS. H. W. HAMMOND
PERRY H. JONES

Committee on Resolutions

The Gospel In Bottles

By the Rev. E. C. Powers, D. D.,
Secretary of the National Capital District of the
American Bible Society

Pedestrians near the water front at the corner of Lombard Street and Market Place in Baltimore, Maryland, might observe a rather unpretentious lunch-room bearing the sign "Mike's Place." At first glance this rather forbidding name suggests an alliance with the underworld. However, the presiding genius of this hostelry is an Italian whose heart is aflame with evangelistic fire. This devoted Christian, Michael Coscia, has hit upon a most unique method of sending the gospel to those who go down to the sea in ships.

Coscia was born over a saloon kept by his father. There was little religious influence about his childhood and early youth. Brought up to regard liquor as a necessity he drank it at will. His associates were the type of men who loaf in barrooms and until past thirty years of age he found no incentive to change his manner of living or break with his surroundings. Then came a day when, like John Wesley, his heart was strangely warmed and life and duty took on a new significance for Mike Coscia. He felt a Pauline urge to preach the gospel, but, handicapped by lack of education and readiness of speech, it became necessary to discover some mode of proclaiming his message other than the pulpit or upon the corners of the streets.

About this time he opened his lunch-room in the busy down-town section opposite the People's Court and diagonally across the street from the Candler Building. One day the thought came to him that probably not less than seven thousand people look daily from the windows of the Candler Building and the Court toward his lunchroom. Why not place a message from the Bible on his roof where it could be seen and read by these thousands as they wait to transact business? To think was to act. Now those who glance across Lombard Street, by day or night, are confronted by these words, for a spotlight plays upon them until midnight: "Lest you forget—God says to you again: the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Mike's next inspiration came from finding every morning scores

of empty whisky, gin, and wine bottles scattered around Market Place. Of course, they were gathered by the white wings, so that for most of the day the streets were clean. But Mike saw in these empty bottles a great opportunity. He and his family began to gather the bottles daily, like the manna. Labels were removed, the bottles carefully washed, then a tract of Gospel penny portion placed within, after which the bottles were sealed and consigned to the sea. This is no small town enterprise. Sometimes as many as 2,500 bottles go into Chesapeake Bay at a single launching.

In the lunchroom, behind the counter, Coscia keeps thousands of tracts and Scriptures ready to supply any wayfarer who may stop for lunch and who also indicates either hunger or need for the Bread of Life.

Many of the Scripture bottles have been found by sailors who later reported at Mike's Place telling the story of finding the bottle in the bay or the ocean, and sometimes the story of their conversion as a result of this strange evangel. The vessel once containing a legion of evil spirits is now filled with the Holy Spirit. Who can tell what miracles of grace have already been accomplished or who can prophesy what Kingdom impulses may come from these cleaned and redeemed vessels of iniquity in the years that lie ahead?

Rumanian Baptists Again Imperiled

By J. H. Rushbrooke

An ordinance (Decizie) has been issued by the Government of Rumania dealing with the position of Baptist and other churches from which full legal recognition is withheld.

It bears the signature of the Orthodox Archbishop Colan, who is Minister of Cults in the Rumanian Government.

The present ordinance follows closely the lines of last year's, which evoked such opposition at home and abroad that it was not enforced. It has however been recast in certain respects. The former ordinance carried its meaning too clearly upon its face, and it was officially published with a title that set forth its purpose as the "interdiction" of sects and religious associations. The new version is less frank. It professes to grant toleration, but lays down impossible conditions, indeed almost exactly the same conditions which the Rumanian Baptists in public conference last year unanimously declared to be unacceptable and impossible. It definitely declares that "no religious group is allowed to exist, i. e. to confess publicly a religious view (doctrine) and to perform any ritual, unless it has received beforehand a recognition and authorization for this purpose by the Ministry of Cults in accordance with the provisions of this Decizie." Thus at a stroke permits already granted, and in some cases held for many years, are annulled.

Conditions as to number of adult male members who are heads of families, possession of chapels of their own, of cemeteries, etc., are among the arbitrary demands made upon the Rumanian Baptists, most of whom are poor and meet in hired rooms. Nor merely are the stipulations as a whole and in detail impossible of fulfillment, but by the terms of the ordinance (Article 5) the Ministry is not even obliged (should the incredible happen and all the conditions be satisfied) to grant a license; it merely "may" do so. It also retains the right to make any changes whatever in the statutes of the church. If it should grant a license it still keeps its hold on the church, which is subject to every kind of restriction and on all manner of pretexts—especially any attempt on its part at the free preaching of the Gospel—may be closed at any time.

If the **decizie** is applied, December 15th next will see the closing of almost every Baptist meeting-place in Rumania. It is questionable whether even one could get through the meshes of the various articles of the Ordinance.

The ordinance is throughout in opposition both in letter and spirit to the declarations of the Oxford Conference of last year regarding "the freedom of the Church." Those declarations were accepted by the Rumanian delegates appointed by the Patriarch, who as Prime Minister of Rumania is the Head of the Government that has issued this **decizie**.

The character and effect of the ordinance can be very simply illustrated. If applied in England, where Baptists are far stronger than in Rumania, it would make illegal (a) almost exactly 99 per cent of the existing Baptist churches—a fact verified by direct investigation, (b) well over 90 per cent of the other Free Churches, and (c) the vast majority of the Anglican parish churches.

Such religious repression is almost incredible in a modern State, and lovers of freedom in all lands should express themselves regarding it. Certainly the Baptists of the world will not regard with indifference this effort to suppress the worship and witness of their brethren in a country which contains nearly 70,000 Baptist communicant members.

"Our Day Of Rest"

Lesson Text: Exodus 20:8-11; Luke 13:10-17.

Golden Text: "Remember the sabbath day, to keep it holy." Exodus 20:8.

One of the latter stages in the moral, spiritual and physical decline of a people is universal disregard for the Lord's day. It would seem that we could profit by the ruin of others who threw the day into discard but it is evident that experience is not only a dear teacher—it is the only one we will heed.

There is a principle involved in our obligation to keep one day in seven holy that it is difficult for many, even of our church people, to grasp. "One-seventh of your time is holy time," says the Lord, "it belongs to me and is not to be used for any other purpose." In like manner has He said, "The tithing is holy unto the Lord." There is a demand, on the part of the world, participated in by many church members, that we apportion the Lord's day—so much for church, so much for baseball, so much for the movies, etc. It is in order to ask just what right we have to apportion God's time to or for anything or anybody. It is recognized by nearly all, though practiced by but few, that we have no right to apportion God's part of our incomes to any purpose apart from His service and that if we do we are guilty of His accusation, "Ye have robbed me!" Is it not logical, as well, to plead guilty of robbery when we steal God's time for secular and selfish purposes? It is no greater crime to steal money than it is to steal time. It is in proportion as we acknowledge God's ownership, both of time and money, that we are willing to dedicate that particular part which He claims as peculiarly His, one seventh of our time and one-tenth of our possessions. Failure to do either is to deny His Lordship over all of life and to refuse to acknowledge Him as the Giver of life and all the blessings it brings. A man MAY be a Christian; he MAY be a saved man—and do neither, lacking knowledge of his stewardship, but he certainly cannot be an obedient child of God while he cheats God of what He has said is "Holy unto the Lord."

I. THE FOURTH COMMANDMENT.

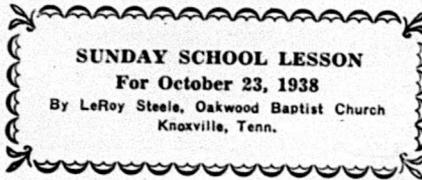
Exodus 20:8-11.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."

There are two designs set forth in the fourth commandment. The first is to set the sabbath day apart as a day, sacred, holy to the Lord and to be used for His worship. The Jew kept it thus as long as he was true to Jehovah. Not only did he observe it this way himself but he taught his children to so observe it and required his entire household to do likewise. To him it was a day, peculiar, different, distinguished from ordinary days and to be used for sacred purposes.

It is argued by some that since the Law was given to the Israelites no others are included in the obligation to respect it. It is strange, however, that the only part of the Decalogue we are asked to disregard

is that part which has to do with our responsibility to God. We have built our codes of law, governing man's relationship to man, on the last six of the commandments. To be sure that man keeps the last six we have set penalties for breaking them and set up courts where the culprits are accused, convicted, sentenced and from which they are hurried off to suffer for



their sins—AGAINST THE LAST SIX COMMANDMENTS. There are punishments for the killer, the neglecter of aged parents, the thief, the perjurer and the wife-stealer. But there are NO punishments for those who foster and encourage infidelity, take the name of God in vain and desecrate the sabbath day. Indeed, there are laws which protect such criminals and encourage them to perpetrate their crimes. Now, we are not arguing for imposing legal measures which would compel a certain behaviour on the Lord's day but simply pointing out that if a part of the Decalogue is wise, profitable and good, if it would be wrong to annul that last six of the commandments then it is a hard to be understood brand of logic which dictates the annulment of the first four. If man respected the commandments which have to do with our relationship to God he would find it unnecessary to multiply laws which seek to keep him in proper relationship to his fellowmen. The best protection against crime any nation has is godliness.

The second design of the fourth commandment is the welfare of man in his physical being. The need for the sabbath is stamped on man's physical nature. His body and brain need the day of rest and his soul needs its opportunity for communion and worship. No sustained physical, mental or religious life is to be had if that need is disregarded. That the two designs of this commandment are related and that there is a mysterious connection between the physical and spiritual natures of man, that communion with God is a restorative of physical energies, is seen from the testimony of the superintendent of a large manufacturing plant which has a religious service at the noon hour one day each week. He states that on that afternoon the work of the plant runs with little or no confusion and that its output is at a higher level than on any other afternoon of the week.

It is difficult to see how Christian people, if they think at all, can sanction, vote for or patronize any institution or amusement which is helping to cast the sabbath into the junk heap and making it harder for the churches to reach people with its ministry for the souls of men. If the churches are worth anything at all to our homes and families then we cannot afford to aid in their destruction. In cities where there is a "wide-open" Sunday the churches struggle for a small portion of the hectic day of people who have forgotten the meaning of the day. Many of them give it up altogether at night and in some cities

three-fourths of them are closed except for the one morning service.

II. JESUS AND THE SABBATH. Luke 13:10-17.

When Jesus said that the sabbath was made for man and not man for the sabbath He was simply re-stating the original two-fold design of the fourth commandment; first, that the day was a holy day, sacred and set apart by Jehovah for His worship and service, and second, that it was for man's good that the day had been so set apart since the physical and spiritual nature of man needed the cessation from toil and the communion with God.

The story has to do with a woman, so described that we wonder how any could have raised a protest against her healing. She had been sick for eighteen years and was "bowed together and could in no wise lift herself." We can see her pinched face, her drawn, wasted body and almost hear her groans as she was lifted from place to place by those who had to wait on her every need. Jesus was always moved to deep compassion at the sight of suffering and this time was no exception. He said, "Woman, thou art loosed from thine infirmity." He laid His hands on her and she was immediately healed, for which she began to praise God.

Now, the Jews had seen, year after year, a multitude of endless regulations and prohibitions attached to the observance of the sabbath by their religious teachers. For a time there was a death penalty for failure to keep all the traditional requirements which had grown up in connection with it. It had lost its religious character and had become a burden rather than a blessing. This sanctimonious ecclesiastic, more concerned with ceremonial regulations than with the happiness of a human being, was moved to indignation when Jesus broke, not the spirit of the sabbath, but his conception of the meaning of the day. Jesus was quick to put him in his place as He was with all pious pretenders. Certain kinds of the most religious of men we have found to be most unmerciful. Invariably we have found them to be hypocrites. Jesus said, "You heartless hypocrite! There is not a man among you who does not loose his ox or ass from the stall and take him to water on the sabbath. Yet you are objecting to the release of this poor human wreck from the pain which has wrecked her body for eighteen years." We read that His adversaries were ashamed and said no more, and that the people rejoiced for all the glorious things He was doing.

The teaching of Jesus concerning the sabbath is that it was ordained of God for man's good. This teaching certainly does not conflict with either the letter or the spirit of the fourth commandment. Our question with regard to the sabbath (the one day in seven) is "What is the BEST use to which I can put this God-given day?" If it is good for me to rest then I must not use the day in such a way that others will have to work to provide my rest. If it is for man's best interest that he worship and commune with God then I must not interfere with other's opportunities to worship. If keeping the day holy is profitable for all men then by my example I will help all men to keep it holy. I will help to keep it a Holy Day and not a holiday.

Miss May's Helpers

By Grayce Krogh

Danny and Loretta hummed happily as they went to school that sunny day. It was fun to swing your books and to notice how blue the sky looked overhead.

"It's almost summer vacation," Danny observed gladly. "We'll have fun, then."

"Oh, yes," Loretta beamed. "Lots of fun. I'll be glad not to have to go to school and see Miss May frowning at me all day."

"I wonder why nobody seems to like Miss May?" Danny said thoughtfully. "I think she could be nice, if she didn't frown all the time, and seem so cross."

"Maybe she's tired or sick," Loretta mentioned. "Anyway, I'll be glad for summer vacation."

Danny didn't say much more as they went along. He didn't even hum, because he was thinking very hard. You couldn't think and hum, too, not when things were so important.

"Let's be nice to Miss May," he ventured, as they entered the school-yard. "Let's not whisper in class, like we do sometimes. Maybe that makes her cross."

"Maybe," nodded Loretta, "We could wash the boards for her, too, after school. I think she's tired."

"We could put the books away," Danny grinned happily. "We could water those plants she likes so much."

Loretta smiled as she nodded again. "I'll give her my recess apple," she planned. "It's big and red and shiny."

"Let's tell everybody," Danny cried, so the chums went around the school-yard, telling all their schoolmates about being nice to Miss May. Everyone declared they would help, too.

The entire class almost burst with its secret of helping Miss May. It was hard

not to chatter and giggle when the bell rang for class to begin, but there wasn't one whisper as Miss May took her place at the desk. All morning the girls and boys recited or studied quietly. When Miss May dropped her pencil, Danny leaped to pick it up for her. When Miss May smiled at him, Danny felt very happy.

"I'll give your plants some water, Miss May," Loretta offered at recess-time.

"That will be fine," the teacher smiled, and Loretta noticed how pretty she looked when she smiled, and how pleased she seemed when she spied the bright red apple on her desk.

When school was over for the day, Danny and Loretta and Jim and Sue all stayed to help. There were books to put away, and erasers to clean. There were boards to wash, and penmanship papers to hang about the walls. While the children worked carefully and quietly, Miss May marked papers. Soon all the work was finished, and Miss May looked up with a smile.

"You children have been such a help!" she cried. "I appreciate it so much, for I have been worried about my mother, who is ill. Having a class as helpful and quiet as all of you were today is such a pleasure and such a help."

"I'm glad we helped," Loretta smiled, while Sue patted Miss May's shoulder and the boys grinned happily at her.

On their way home, Danny spoke firmly.

"I knew she wasn't cross. She was just worried. From now on, let's make every day a helpful, quiet day. Then we'll all be happy."

"Yes, let's," Loretta cried, and the others nodded with happy smiles.—Story World.

The Heavy Load

Fred Cornelius

Henry Smith had some unpleasant things to say about having to chop kindling for his mother before he left home for his Saturday outing. "Why can't we buy wood already cut up?" he asked.

"We have not the money to buy wood already cut," said his mother. "It is all we can do to afford this kind. Besides, son, chopping wood is not going to hurt you. It will develop your muscles."

"I'd just as soon not have any muscles if I have to do all this wood-chopping to get them," complained Henry. Nevertheless, he chopped the wood.

As soon as he was free, feeling quite sorry for himself that he could not have gone sooner, he started out to try his luck at fishing in the Rio Grande. "How can a fellow catch any fish this late?" he grumbled to himself as he walked along. "Well, I can sit on the bank and get a little rest anyhow, and not have somebody calling me to do something every minute."

On his way up the river, he met Pancho, a Mexican boy, who was in his class at school. The Mexican boy had a large load of mesquite roots on his back, and he was on his way home with them.

"Say! What a load of wood you have there, Pancho," said Henry. "Where did you get it?"

"Far up the river," answered Pancho. "Was it hard to get?"

"Yes," answered Pancho, "it was very

hard to get. The roots are tough and run deep into the ground, and I had to dig them up. It will be hard to cut them into lengths to go into my mother's stove, too. But this is the only way we can get any wood. And I'm glad I found this."

"That is too bad," said Henry, "I wish that I could help you with this heavy load."

"Oh, I'll make it all right. I am strong," said Pancho proudly. "And now I must go."

Henry was left in deep thought. He did not enjoy just sitting on the river-bank and resting as much as he had thought he would. A few hours later he returned home with feelings very different from those he had had as he went away that morning. He was still thinking about the Mexican boy and the huge load of wood. Here was a boy who not only had to cut his wood into stove lengths, but had also to go far out in the desert for it and pack it home on his back. Yet the boy was not feeling sorry for himself about it.

"Mother," said Henry, "I am sorry that I acted the way I did this morning about the wood. From now on, I will chop it without having to be told to do it."

"I am glad to hear that, son," answered his mother with a bright smile.

THE YOUNG SOUTH

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

NEW MORNING PRAYER

NORMAN C. SCHLICHTER

*At home, at play,
At school this day,
Dear Father, help me.
This I pray.*

*Give me smiles
Like sunny light,
So I may make
The day more bright.*

*Help me think
Of kindness, too,
A lot of it,
God help me do.*



Little Angela rushed into the house sobbing as though her heart was breaking.

"Why, what's the matter, darling?" asked her mother.

"Oh, Mummy," said the little girl, beginning to cry again, "God doesn't love me."

"Of course He does," her mother said. "What ever makes you think He doesn't? He loves everybody."

"No, He doesn't," the child persisted. "He doesn't love me. I know He doesn't. I tried Him with a daisy!"—Methodist Recorder.

A New York restaurant man, who had little money for advertising, bought the biggest fish bowl he could find, filled it with water and put it in his show-window with this sign: "Filled with invisible gold-fish from the Argentine." It took seventeen policemen to handle the crowd!—Exchange.

"Guilty or not guilty?" asked the Judge sternly of Rastus, charged with chicken stealing.

"Not guilty, Judge."

"What is your alibi?"

"Alley by which?"

"You heard me. Have you an alibi?"

"You mean de alley by which Ah got away, Jedge?"—Exchange.

"I TAKE MY OWN MEDICINE to Pop Up LIVER BILE FLOW

without Calomel whenever I need a Laxative"

Said Dr. Mebane on his 82nd Birthday. He knew that his liver had to pour out as much as 2 pints of healthy liver bile daily for him to feel alive and at his very best. So, if you are troubled with generally tired and rundown feeling, poor digestion, gas, biliousness, headaches, sour stomach, sallow complexion, nausea, loss of appetite, bad breath (see war gas), dizziness, bad taste, sleepless nights, restless, uneasy feeling caused by or associated with constipation, why not take Dr. Mebane's advice: "Pop up your Liver Bile Flow without Calomel, and enjoy life." Write today for Dr. Mebane's No. 9999 (FOUR NINES) tablets. 100 tiny but FULL STRENGTH tablets, only \$1.00. If C. O. D., postage extra. MONEY BACK IF FIRST BOTTLE DOESN'T FIX YOU UP. DR. MEBANE MEDICINE CO., Dept. A-219 WHEELING, W. VA.



VACATION BIBLE SCHOOLS NOT PREVIOUSLY REPORTED

Church	Pastor	Principal	Enrollment	Average Attendance	Conversions
BEECH RIVER ASSOCIATION—Lorene Holland					
First, Lexington	Simpson Daniel	Simpson Daniel	70	48	7
BIG HATCHIE ASSOCIATION—Juanita Pugh					
Stanton	R. K. Bennett	Mr. Morrison Lemby	65	0	0
Smymra, Burlington	Teddy Evans	Juanita Pugh	64	49	0
BEULAH ASSOCIATION—Thomas Pope					
Alamo, Rives	W. C. Nevil	Thomas Pope	61	49	0
Macedonia, Kenton	J. L. Robertson	Thomas Pope	104	85	0
CAMPBELL COUNTY ASSOCIATION—Charles Lemons					
Clear Branch, LaFollette	W. F. Russell	Dr. G. L. Ridenour	21	12	0
Buckeye Mission, Pioneer	Dr. G. L. Ridenour	Dr. G. L. Ridenour	36	29	1
Vasper, Vasper	Rev. Mart Ward	Miss Eva Brewer	46	35	0
Block, Block	Miss Eva Brewer	Miss Eva Brewer	42	37	0
Morning Star, Turley	Dr. G. L. Ridenour	Mrs. G. L. Ridenour	59	49	1
CUMBERLAND GAP ASSOCIATION—Mr. E. N. Chandler					
New Tazewell	Rev. James Lyle	Mrs. A. B. Ritchie	92	73	0
DUCK RIVER ASSOCIATION—Edna Earle Hutcherson					
Wartrace	K. C. Baker	Miss Margaret Hessie	50	40	0
GIBSON COUNTY ASSOCIATION—Elizabeth Yancey					
Old Bethlehem	H. C. Cox	Miss Ruby Lasater	47	43	1
GRAINGER COUNTY ASSOCIATION—Harold Tallant					
Washburn	C. B. Cabbage	Harold D. Tallant	65	47	0
HARDEMAN COUNTY ASSOCIATION—Oscar Lumpkin					
Porter's Creek, Middleton	Rev. Farris	Miss Gracie Smith	19	18	0
HOLSTON ASSOCIATION—Una Harris					
Gibsontown, Kingsport		Mrs. Charles Allison	89	0	0
Old Kingsport	Troy Jones	Mrs. Charles Allison	126	96	0
HOLSTON VALLEY ASSOCIATION—E. N. Chandler					
Pierce	A. M. Nicholson	Edwin Von Tel.	55	33	0
McCloud	John R. Chiles	A. M. Nicholson	0	0	4
Phoebe's Bend, Church Hill	W. H. Pangle	W. H. Pangle	93	77	0
JEFFERSON COUNTY ASSOCIATION—Harold Tallant					
Pleasant Grove					
Strawberry Plains	Floyd Langston	Harold Tallant	74	57	3
Beaver Creek			31	23	0
Strawberry Plains	B. C. Cockrum	Harold Tallant			
Antioch, Danbridge		Harold Tallant	40	33	0
Mansfield Gap					
Jefferson City	J. M. Wenger	Harold Tallant	63	55	0
First, Jefferson City	C. W. Pope	J. H. Cates	175	151	0
MADISON COUNTY ASSOCIATION—					
Beech Grove	Lenard Sanderson	Margie Taylor	37	30	0
Bemis (Col.)		Janie Sue Jones	55	35	0
Britton Lane Mission					
Denmark		Ina Miller	32	25	0
Liberty Grove	W. A. West	T. B. Hammons	47	45	0
Oakfield	Robert Abernathy	Robert Abernathy	31	12	0
Pinson	Vernon Sisco	Mrs. W. M. Couch	42	33	0
Pleasant Plains			22	14	1
MULBERRY GAP ASSOCIATION—E. N. Chandler					
Mulberry Gap	A. M. Nicholson	A. M. Nicholson	76	58	0
Stony Gap	Tyler Seal	A. M. Nicholson	96	93	0
Sneedville	A. M. Nicholson	A. M. Nicholson	76	51	0
NASHVILLE ASSOCIATION—James Massey					
Macedonia (Col.)	W. L. Douglas	Mrs. J. N. Croslin	34	27	0
North End	L. H. Hatcher		115	110	4
NOLACHUCKY ASSOCIATION—Harold Tallant					
First, Morristown	O. D. Fleming	Harry Laws	233	180	0
OCOEE ASSOCIATION—Mr. Charles Norton					
Summerfield	A. A. Prickett	Mrs. Charles A. Franch	90	78	6
Oak Street	W. H. Block	Ruth Amos	68	56	0
Highland Park	Carl A. DeVane	F. E. Tallant	139	109	10
Edgewood	Herbert Morgan	Bill Harris	73	65	3
E. Chattanooga	J. N. Bull	Mrs. W. L. Miller	149	113	29
RIVERSIDE ASSOCIATION—Eve Tucker					
Plateau	J. E. Parrott	Mrs. Louisa Carroll	38	24	0
Pine Haven	W. F. Wright	Mrs. Louisa Carroll	63	34	0
ROBERTSON COUNTY ASSOCIATION—William Medling					
Greenbrier	H. W. Ellis	Mrs. B. W. Ellis	85	0	0
Red River	W. E. Rogers	W. E. Rogers	125	115	0
Flewellyn	Dewey Nichols	W. R. Medling	25	20	0
Oakland	A. D. Nichols		33	19	0
SEQUATCHIE VALLEY ASSOCIATION—James Canaday					
Tennessee	N. V. Underwood	Margaret Padgett	173	140	23
SHELBY COUNTY ASSOCIATION—Marion Brimm					
Temple	V. E. Boston	Mrs. W. O. Privette	148	125	0
East Frigg (Col.)	H. W. Brewster	Marion Brimm	253	45	9
Leslie Street (Col.)	W. A. Owen	William Barker	65	46	0
Bethlehem (Col.)	J. R. Bibb	William Barker	106	59	0
Middle (Col.)	W. E. Ragsdale	Marion Brimm	419	72	0
Keel (Col.)	J. F. Collins	Marion Brimm	179	28	0
STEWART COUNTY ASSOCIATION—Hobert Ford					
Mint Spring	John W. Outland	Loris Outland	33	31	0
Walnut Grove	A. M. Hauley	C. O. Tubbs	45	45	0
Lick Creek	W. E. Hicks	Hobert Ford	23	18	2
STONE ASSOCIATION—D. W. Pickelsimer					
Hale's Chapel	W. L. Tabor	Mrs. Louisa Carroll	40	28	0
SWEETWATER ASSOCIATION—Mrs. A. J. Campbell					
Matchy Creek	George G. Watson	George G. Watson	48	32	0
Rocky Springs	George G. Watson	George G. Watson	39	31	0
WATAUGA ASSOCIATION—Una Harris					
Calvary, Elizabethton	E. A. Cox	Rev. Truett Cox	175	150	10
Stoney Creek	A. E. Roberts		115	80	0
Milligan, Butler	J. J. Richardson	Mrs. Ola Slusher	53	40	0
Siam, Elizabethton	Hampton C. Hopkins	Hampton C. Hopkins	188	151	0
WEAKLEY COUNTY ASSOCIATION—Thomas Pope					
Oak Grove	J. G. Cooper	Birdie Pope	53	35	0
Adam's Chapel	R. E. Bledsoe	Birdie Pope	32	25	0
Bethel	Raymond Pate	Elbert Siler	46	29	0
Negro Mission, Dresden	R. B. Hutcherson	R. Nix	93	90	0
WESTERN DISTRICT ASSOCIATION—Lorene Holland					
Flatwoods	R. E. Pettigrew	Lorene Holland	36	31	0
Jones' Chapel	Rev. Miller	Lorene Holland	29	31	0
WILLIAM CAREY ASSOCIATION—Edna Earle Hutcherson					
Cash Point	J. H. Sharp	Virginia Merrell	70	42	0
WILSON COUNTY ASSOCIATION—Vestal Tarpley					
Round Lick	Hoyt Huddleston	Mrs. Fred Evans	55	40	0
Totals		V. B. S. 73	5,880	3,929	99
Totals from previous lists		V. B. S. 523	28,686	29,631	1,111
Totals to Date		V. B. S. 596 Associations 61	44,566	33,560	1,210

"SAVE THE CHILDREN OF TODAY AND YOU SAVE TOMORROW'S DAY"

SUNDAY SCHOOL DEPARTMENT

Jesse Daniel, Superintendent
 Mrs. D. Chester Sparks, Elementary Worker
 Miss Janie Lannom, Office Secretary
 149 Sixth Avenue, North, Nashville, Tennessee

OCTOBER 23 STATE MISSION DAY THROUGH THE SUNDAY SCHOOL

This has been a great year in all of our work. How grateful to the Lord we should be. Our program for next year will be helped or hindered by what your church does in this special mission offering through the Sunday school. Use the materials sent to you for this special Mission Day Program and urge every boy and girl, man and woman to make an offering to state missions. People everywhere are becoming more interested in state missions.

TESTIMONIES FROM SUMMER WORKERS

To the pastors of Ocoee Association and to those who have so willingly given of their time in promoting Sunday school work, we wish to extend our most hearty appreciation. Without your co-operation, Ocoee could not have had so great a summer in Sunday school work.

Personally, I believe that the Vacation Bible School movement is one of the greatest ever started by our churches.—Ralph Norton.

The summer of 1938 has been one of the greatest of my life. It has been a pleasure to work with girls and boys, our leaders of tomorrow. I hope that I have been a means of bringing them closer to Christ, by teaching them God's word. During the summer we reached over 1,000 girls and boys in East Tennessee Association and Sevier County; secured 48 weeks of service from volunteer workers, for which we are grateful; reached 23 churches with a Bible school.

Pray that every girl and boy in every church may be reached next summer.—Myrtle Treece.

MISS WILLIAMS TO TEACH

Miss Ada Williams, Newport, Tennessee, will teach the Junior book, "Guiding Junior Boys and Girls in the Sunday School" at the clinic at Calvary Baptist Church, Jackson, the week of October 16-23.

PROMISE to read and keep circulating Dr. R. A. Torrey's outstanding book, "How to Pray," and we'll mail you a copy prepaid. Many will appreciate the privilege of perusing this inspiring message, which you may make possible.
 THE BIBLE INSTITUTE COLPORTAGE ASS'N
 843-T North Wells St. Chicago, Ill.

BEWARE

Beware! Lest the coming winter find your church unprotected against fire loss. You can secure this protection at minimum cost from Southern Mutual Church Insurance Company, Columbia, S. C.

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BAPTIST TRAINING UNION

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



SOUTHWIDE BAPTIST STUDENT CONFERENCE

Once again Tennessee will play host to the great Southwide Baptist Student Conference. This year it will be held in Memphis on October 27-28-29-30, all sessions to be held in city auditorium. Tennessee B. S. U. members welcome this great privilege and stand ready at every command of the 3,000 Baptist students who will attend this program.

Some of the personnel:

- Dr. George W. Truett
- Mr. Charles A. Wells
- Dr. T. L. Holcomb
- Dr. Charles E. Maddry
- Mrs. Owen F. Herring
- Dr. M. E. Dodd
- Dr. Theodore Adams
- Mrs. J. M. Davison
- Dr. John L. Hill
- Miss Edna Geister
- Dr. L. R. Scarborough
- Dr. Daniel A. Poling
- Dr. T. G. Dunning

ONCE every four years! Baptist young people on the college campuses of the South come together for a colossal program of spiritual values and of world-wide proportions. The last week-end of October is the traditional date. Inspirational speakers of international fame address the present student generation. The problems of the world from the standpoint of the church and the campus is their theme. This quadrennial meeting is the largest Baptist student gathering in the world.

SPEAKERS for this program make an impressive list. The President of the Baptist World Alliance, the President of the Southern Baptist Convention, Presidents of colleges and seminaries, Executive Secretaries of the Boards of the Convention, eminent Baptist laymen, local Baptist pastors, a journalist of international reputation, and a recreation leader known through America, will appear on the Memphis platform. Outstanding Baptist students will play prominent parts. Pageantry and choral music will be featured.

SUNDAY, the last of the four days, will be magnified with a program of worship and praise, consistent with the Sunday activities in the local church. The afternoon session will be a tremendous mass meeting of the conference and the citizenship of Memphis.

REGISTRATION is necessary immediately upon arrival in the city of Memphis, at any one of five places as follows: the city auditorium, the Claridge Hotel, the William Len Hotel, the Chisca Hotel, or the Gayoso. The hotels of Memphis are giving a rate of \$1.25 per day per person, four or more to a room. That rate is given only to those wearing the Conference badge and presenting Conference credentials. Admission to the auditorium is by

badge only. Residents of Memphis are admitted without registration fee. Registration fee \$2.00.

COMMISSIONS, fourteen in number, will meet Friday morning and afternoon, and Saturday morning. Each student attending the meeting is to select one of the fourteen and be on hand at all three sessions.

TENNESSEE HEADQUARTERS — The Tennessee Headquarters for this meeting will be the Claridge Hotel. Please make reservations direct to the hotel.

PARENTS PLEASE TAKE NOTE — If you have a son or daughter away in college, won't you please make it possible for them to attend? It will be a real investment that will bring forth a harvest in their life later.

SHELBY COUNTY HOLDS SCHOOL

The Shelby County Baptist Training Union School was held the week of Sept. 25. This year it was a leadership school and was held at Bellevue Baptist Church. Miss Janey Bilderback, the associational director, was dean of the school. This school was in every respect a tremendous success.

Rev. James Sullivan, pastor at Ripley, was to have delivered a series of addresses, but due to serious illness and death of his mother, it was impossible for him to attend. Supplies for this feature were: Dr. Mark Harris, Dr. Ira Cole, Dr. R. G. Lee, Dr. R. J. Bateman, and Mr. Henry C. Rogers.

The teachers were: Story Hour leaders, Mrs. Emmett Golden; Juniors, Mr. Malcomb Burk; Intermediates, Mrs. Stanley Armstrong; Junior leaders, Miss Roxie Jacobs; Intermediate leaders, Mrs. Henry C. Rogers; Seniors, Mr. Herman L. King; Adults, Mr. Henry C. Rogers; and Training Union Officers, Mrs. B. B. McKinney.

1,547 AWARDS FOR SEPTEMBER

During the month of September, Tennessee had 1,547 awards. These were issued to the following associations:

Big Emory	54	Midland	17
Big Hatchie	5	Mulberry Gap	1
Campbell	10	Nashville	8
Chilhowee	26	Nolachucky	305
Clinton	24	Northern	1
Concord	1	Ocoee	429
Cumberland Gap	1	Riverside	17
Duck River	3	Robertson	11
East Tennessee	2	Shelby	3
Holston		Sweetwater	28
Jefferson	277	Tennessee Valley	5
Knox	201	Union	19
Lawrence	10	Watauga	51
Madison	5	Wilson	24
Maury	4		

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● Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!



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● In the morning you have a thorough bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!

Ex-Lax is good for every member of the family—the youngsters as well as the grown-ups. At all drug stores in 10¢ and 25¢ sizes. Try Ex-Lax the next time you need a laxative.

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MIDDLE TENNESSEE YOUNG PEOPLE'S MEETING
Monday Evening, October 17—First Baptist Church, Columbia
 Toastmistress, Miss Kellie Hix, Shelbyville

Evening

- 6:30 "Golden Now Banquet," Dining Room First Baptist Church, Columbia
 Mrs. R. L. Harris, Guest Speaker. Also a number of young people of
 Middle Tennessee will take part on the program
- 8:00 Young People's Program, Auditorium First Baptist Church
 Organ Prelude
 Hymn: Jesus Calls Us
 Devotional: "The Golden Clock"—Betty Alice Cowan, Shelbyville
 Demonstration, Girl's Auxiliary Allegiance, Columbia Young People
 Address

MIDDLE TENNESSEE W. M. U. DIVISIONAL MEETING
Tuesday, October 18, 1938—First Baptist Church, Columbia
 Mrs. W. F. Powell, Vice-President, Presiding

Tuesday Morning

THEME: THE GOLDEN NOW

- 9:30-10:00 Devotional—Mrs. John D. Freeman, Nashville
 "Hitherto Hath the Lord Helped Us." 1 Samuel 7:12
 Welcome: Mrs. Ralph Gwin, Columbia
 Response: Mrs. Leland Sedberry, Murfreesboro
- 10:00-10:45 The Gold in the Jubilee—Miss Mary Northington and the
 Superintendents of Middle Tennessee
- 10:45-11:30 Our Work at the Prison—Mrs. Mary Lee Turner
 Our Work Among the Negroes—Miss Mae Hunter
 Our Work in Upper Middle Tennessee—Mrs. Louisa Carroll
 Announcements; Appointing of Committees; Offering; Special Music
- 11:30-12:00 The Golden Today in Missions—Mrs. R. L. Harris

LUNCH

- 1:00 Devotional
 Business. Reading of Minutes. Treasurer's Report.
 Report of Committees
- 2:00- 3:00 Pilgrimage to Cumberland Presbyterian Church where the Tennessee
 W. M. U. was organized fifty years ago.
 Devotional, "The Golden Yesterday"—Mrs. Henderson Baker,
 Nashville
 Reading of the Minutes of 1888—Miss Frank Hollowell, Nashville
 The Golden Tomorrow—Mrs. C. D. Creasman
 Benediction

WEST TENNESSEE DIVISIONAL YOUNG PEOPLE'S MEETING
Thursday, October 20, 1938—First Baptist Church, Paris

Evening

- 6:00 Young People's Banquet—Mrs. L. G. Frey, Young People's Leader,
 Toastmistress
 Theme: "FOR JESUS' SAKE"
 Talk: "For Jesus' Sake"—Miss Margaret Bruce, Nashville
 Being a True Ambassador—James Avery, Alamo
 Climbing the G. A. Steps—Sarah Majors
 Living the Y. W. A. Ideals—Katherine Dixon
 "A Vision of Two Days"—Martha and Mary Mallory
 Price of Banquet Plates, 50c. Send registration to Mrs. Mary Freeman, Paris

Evening Program

- 8:00 Devotional—Miss Margaret Bruce
 Playlet: "If I Be His Disciple"—Paris Y. W. A.
 Address—Mrs. R. L. Harris, President Tennessee W. M. U.

WEST TENNESSEE W. M. U. DIVISIONAL MEETING
Friday, October 21, 1938—First Baptist Church, Paris

THEME: FOR JESUS' SAKE

Morning

- 9:45 Organ Prelude
 Hymn for the Year
 Devotional—Mrs. L. B. Matthews
 Special Music—Mrs. Stembridge
 Greetings—Mrs. J. H. McSwain, Paris
 Response—Mrs. Simpson Daniel, Lexington
 "Our Young People"—Miss Margaret Bruce, Young People's Leader
 of Tennessee
- 10:30 "Golden Jubilee Victory"—Mrs. C. D. Creasman, Nashville
 Hymn: Footsteps of Jesus
- 11:00-11:10 Enlisting the Un-enlisted—Mrs. Dan Major, Ripley
- 11:10-11:20 Study and Giving—Mrs. E. E. Joyner
 Special Music—Mrs. C. D. Carlton, Union City
- 11:30 Address—Mrs. R. L. Harris, President Tennessee W. M. U.
- 12:00 Lunch
- 1:00 Hymn: Living for Jesus
 Scripture Reading—Mrs. C. M. Roberts
 Prayer
 Chorus of Negro Voices—Paris
 Business. Roll call by Secretary, Mrs. H. H. Winter, Jackson
 Our Work in West Tennessee—Miss Mary Northington and
 Superintendents, also Associational Young People's Leaders
 Our Margaret Fund—Mrs. John McDade, McKenzie
- 2:00- 2:35 The W. M. U. Training School—Mrs. A. B. Clark, Jackson
- 2:35- 2:45 History Reminiscences—Mrs. W. R. Farrow
- 3:05 Hymn—"Blessed Be the Tie That Binds"
 Report of the Resolution Committee—Mrs. Fred Jacobs, Chairman
 Consecration Service—Mrs. M. G. Bailey, Memphis
- 3:30 Benediction

WOMAN'S MISSIONARY UNION

Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 President

Miss Mary Northington, Nashville
 Executive Secretary-Treasurer

Miss Margaret Bruce, Nashville
 Young People's Secretary

149 Sixth Avenue, North, Nashville, Tennessee

MISS BUCY WITH THE HOME BOARD



Miss Wilma Bucy, former state Woman's Missionary Union Secretary in Alabama, assumed her new duties as field worker of the Home Mission Board October 1, her first engagements being in Missouri and Oklahoma.

"The new worker will assist Miss Emma Leachman in field engagements wherever her services are needed," Dr. J. B. Lawrence, executive secretary-treasurer of the Board states. "Miss Leachman has not resigned, as was stated erroneously in the denominational press, but her poor health and the many calls for a representative of the Board to speak at general W. M. U. meetings and to assist in schools of missions made it necessary to add another worker. Miss Bucy's salary is being paid from the Annie W. Armstrong offering."

A native of Mississippi and a graduate of the W. M. U. Training School at Louisville, Miss Bucy taught four years in the Training School and was W. M. U. field worker two years in Tennessee prior to becoming corresponding secretary of the Alabama W. M. U., a position which she filled six years.

Besides occupying these positions of prominence, Miss Bucy is the author of "The New Why and How of Woman's Missionary Union," a book which has been used for a number of years and has brought the author recognition all over the South as an authority on W. M. U. methods.

Engagements west of the Mississippi will keep the new field worker busy until the first of the year, Doctor Lawrence states, after which she will be available elsewhere. He adds that mail addressed to her at 315 Red Rock Building, Atlanta, Georgia, will be forwarded promptly to Miss Bucy.

A NEW GOLDEN JUBILEE SONG

One of our Tennessee workers has written a beautiful Golden Jubilee song. The author is Mrs. Owen Richardson, Dyersburg, R. 3, and she will be so happy to send you a copy for five cents. Order enough for your Special Jubilee meeting. You will enjoy singing a new song.

GRATEFUL ACKNOWLEDGMENT

I wish to use this means of expressing my sincerest thanks for the thoughtfulness of friends during my illness. I deeply appreciate every kindness shown me by individuals and organizations. It has seemed such a long time since I have had the opportunity of being in your churches, and I look forward to being back in the work.

Gratefully,
Margaret Bruce.

LETTER FROM MISS LOUISE GULLEY

334 East Broadway,
Louisville, Ky.,
October 3, 1938.

Another year has rolled swiftly by and here we are, back at the Training School for another delightful year in study and service.

Truly I appreciated last year to the fullest, but there is something strangely sweet about coming back that was not felt last year. Familiar faces, familiar places, a feeling of sadness when old friends are missed, all these feelings mingled with glad thanksgiving to God for the privilege of being here.

Up to now, we have enrolled seventy-eight students, representing seventeen states and two foreign countries. Truly the possibilities for the best contacts are ours here in House Beautiful.

I can never express the gratitude I feel in my heart for those who have made this opportunity possible for me. I shall try in the years to come to express what I feel in a life of service for our Lord and Master Jesus Christ. As the years go by I hope to become more and more surrendered to Him, and humble in spirit in order that I may serve Him better.

May God be with you all and bless you richly in His service this year. My love and best regards to all my friends in the office.

A SHAMEFUL "PROFESSION"

By Ethel Hubler

Did you ever ask your boys and girls what they are going to be when they become men and women—what line of business they are going to follow? A high school boy, 16, wants to be a civil engineer, another the same age has decided on the law profession, another is going to be a "sound man" in the moving picture industry. A little girl, Mary, 9, says when she grows up she's going to be a mother, "just like mother," and her cousin, Norma, 11, is going to be the best nurse that ever worked in a hospital. Another promising young man, 13 years, is going into the printing business. Another boy, 11, who said he had heard a talk in his Sunday school against whisky had made up his mind to be President of the United States when he grew up, so that "I can close up all these whisky places."

Not one, thus far, to whom the question was asked by this writer, has expressed a desire to receive a college education that he might be a liquor salesman, a saloon-keeper, a brewer, a distiller, or even the manager of a cocktail lounge or a bartender. A liquor journal, the Illinois Package Liquor Review, in its current issue asks the pertinent question, "Just what has brought this industry to the sad point where some of its most important people speak apologetically of their connection

with it?" It describes the experience of an executive of a major distillery who couldn't keep his own school-age daughter from lying whenever anyone asked her what her father did for a living.

This attitude toward the booze business has always prevailed and always will, because it lives and thrives on the downfall of its patrons. The liquor business is thus in a class by itself. It is a body and soul destroying business. It will ever be thus, because of the nature of its product. Bread and meat and potatoes are body builders. Liquor is not only a destroyer of the body but a heartbreaker and crime producer. It tears down everything it touches.

This liquor journal in Illinois wants to remove the stigma from the liquor trade. It tells us that the "average liquor man today is well educated and intelligent," and urges "all university men now engaged in the liquor industry to band themselves together into a Liquor Men's University Club with the object in mind of raising the level of the industry and counteracting vicious and discreditable propaganda."

We have met in our lives some people whom we called optimists, but this man who has undertaken to remove the "stench"—the "smell"—from the booze business we'd like to label "America's Optimist Number 1." More power to you, Mr. Booze Editor. Round-up your college men, your university graduates. You'll need all of them, for as you say in your closing paragraph "it would serve to attract to our industry more of the type of persons which our industry is going to need if it is to survive as a well-regulated, privately-owned, legal industry."

Yes, you are right, something will have to be done from the inside if the industry is to survive with the people voting as they are wherever elections are called, in order to rid their communities of the liquor nuisance. It was William McKinley who said that the liquor trade is the most degrading and ruinous of all human pursuits. That will be some reputation to live down. But it will take more than a "Liquor Men's University Club" to do it, we predict.

—Los Angeles, California.

Vivid Experience in Korea by a Missionary Doctor, William H. Chisholm. The Bible Institute Colportage Assn. Price \$1.00.

This volume contains twenty-four chapters, each portraying a vivid experience which the writer had while engaged for fifteen years in medical missionary work in Korea. These experiences demonstrate the truth of Paul's statement, "I am not ashamed of the Gospel for it is the power of God unto salvation to every one that believeth."

These experiences will furnish rich, illustrative material for both pastor and teacher and should move all who read them to a renewal of missionary effort at home and abroad.

—D. Chester Sparks.

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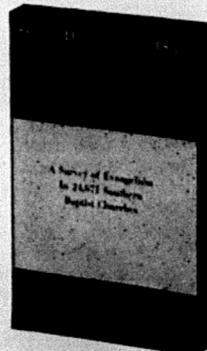
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1938 Edition

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understanding the urgent evangelistic needs and opportunities of Southern Baptists will find that help in this new Southern Baptist Handbook.

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 2, 1938

Memphis, Bellevue	1917
Nashville, First	1133
Memphis, Temple	1137
Chattanooga, First	1086
Memphis, Union Avenue	1010
Nashville, Grace	893
Knoxville, Fifth Avenue	812
Nashville, Belmont Heights	789
Chattanooga, Ridgedale	708
Chattanooga, Highland Park	706
Jackson, First	701
Chattanooga, East Lake	680
Maryville, First	640
Chattanooga, Avondale	550
Chattanooga, Red Bank	538
Nashville, Park Avenue	521
Kingsport, First	519
Chattanooga, Northside	511
Memphis, LaBelle	510
Humboldt, First	501
Clarksville, First	463
Old Hickory	452
Memphis, Seventh Street	449
Dyersburg, First	425
Memphis, Boulevard	423
Harriman, Trenton Street	420
Chattanooga, Woodland Park	412
Nashville, Edgefield	410
Elizabethton, First	407
Murfreesboro, First	386
Chattanooga, Chamberlain Avenue	373
Cleveland, Big Springs	368
Trenton, First	361
Memphis, Yale	341
Nashville, Inglewood	332
Paris, First	332
Martin, First	325
Columbia, First	306
Harriman, Emory Heights	250
Gatlinburg	249
Chattanooga, Brainerd	245
Milan, First	237
Monterey	232
McMinnville, Magness Memorial	213
Chattanooga, White Oak	192
Elizabethton, Siam Valley	192
Rockwood, First	192
Nashville, Radnor	191
Chattanooga, Concord	187
Chattanooga, Eastdale	182
Goodlettsville, Union Hill	182
Hixson, First	180
Chattanooga, Summerfield	173
South Pittsburg	171
Chattanooga, Oakwood	157
Cumberland Homesteads, First	137
Lakeview, Ga., First	134
South Rossville, Ga.	133
Collierville	129
Chattanooga, Ooltewah	122
Alamo	120
Camden	119
Murfreesboro, Westvue	119
Mountain City	112
Walter Hill, Powell's Chapel	109
Ocoee, Cookson's Creek	106
Morristown, White Oak Grove	102
Chattanooga, Tyner	102
Elizabethton, Westside	95
Elizabethton, Southside	84
Elizabethton, Mission	43

By FLEETWOOD BALL

W. H. Hopper, of Cedar Grove, has been called to the care of Judson Church near Lexington, and has accepted.

J. A. Ivey, of Sandersville, Ga., has accepted a call to the West Side Church, Louisville, Ky.

L. A. Watson of Stroud, Okla., has declined the call to Tecumseh, Okla., and will remain in Stroud.

R. C. Miller, pastor of the First Church, Durante, Okla., is happy over 154 additions, as the result of a recent meeting.

Richard L. Johnson has resigned at Hazen, Ark., and accepted the pastorate of the church at Dermott, Ark.

Simpson Daniel, pastor of the First Church, Lexington, successfully led last week many of the Adults and Intermediates through one of the study course books.

L. A. Harrison, a graduate of Southwestern Seminary, Fort Worth, Texas, has been called as assistant pastor of Immanuel Church, Little Rock, Ark., and has accepted.

E. Gaywood has resigned as pastor of the church at Cheyenne Valley, Okla., to enter the Southwestern Seminary, Fort Worth, Texas.

J. S. Bell of Fleming, Ky., where he is pastor, delivered the annual sermon at the Three Forks Association. He is a graduate of Union University.

Harold B. Tillman has resigned the pastorate at Wheatly, Ky., to accept a call to the church at Osceola, Ark. The pastor and wife are graduates of Ouachita College.

E. L. Watson, an exile from Tennessee, pastor of the First Church, Okmulgee, Okla., did the preaching in a recent revival in his church, resulting in 35 additions. Harry Dixon Loes was in charge of the music.

Twin brothers, Jeff D. Welch and Jack A. Welch, are serving as twin pastors of the Central Church, Lubbock, Texas. They are 29 years of age, are of the same height, and there is only a difference of one pound in their weight.

There were at least 1,500 men present at a great statewide men's meeting held in Fort Worth, Texas. George W. Truett of Dallas, Texas, former president of the Southern Baptist Convention, and E. V. Pierce of Minneapolis, Minn., president of the Northern Convention, were among the speakers.

During the 7 years that J. W. Storer has been pastor of the First Church, Tulsa, Okla., he has baptized 742 converts, and received 1,392 by letter and the total offerings have amounted to \$302,374.16. This year from January through September there were 151 baptisms.

By THE EDITOR

Thomas Pope of Mercer has been called by Lavinia Baptist Church, and has accepted.

Carlyle Marney of Bristol has accepted a call to become Educational Director of the First Church, Kingsport.

E. T. Mosely accepted the call to the Beaver Dam Church, Kentucky, effective October 1st. He was formerly pastor of Walnut Street Church, Evansville, Ind.

Carl E. Bates of the First Church, Winchester, Ky., was ordained to the full work of the ministry Sept. 14, 1938. Fred Smith delivered the ordination sermon.

Truett Miller, a young lawyer, has consecrated his life to the ministry. He is the son of Martin Miller, pastor of Immanuel Church, Henderson, Ky.

W. C. Taylor, Secretary of the Foreign Mission Board to Latin America, has arrived from Rio De Janeiro, Brazil, for a year's furlough in Richmond, Va.

W. D. Nowlin of Plant City, Fla., lately held a revival in Hopewell, a full-time country church in which he is pastor. There were 45 additions, 33 by baptism.

W. J. Bolin, pastor of Springhead Church, a full-time country pastorate, has just closed a great revival with 40 additions. The pastor formerly labored in Tennessee.

A. J. Preston is resting for a while with his daughter in Andalusia, Ala. He has resigned the care of Central Church, Mobile, Ala., where he did a great work.

On July 10th C. E. Maddry, while in Africa, assisted in the ordination of two African preachers, James Aloba and Joseph Taiwo, in Nigeria. M. T. Andrews assisted Dr. Maddry.

Mission Pastor W. C. Nevil writes of a good meeting at Hornbeak Church, which resulted in five professions and four additions.

P. B. Baldridge, pastor of First Church, Maryville, has conducted a splendid meeting with the First Church, Irvine, Ky., W. J. Norton, pastor, which resulted in around 20 additions.

J. R. Chiles, pastor of Rogersville Church, did the preaching in a revival at Doe River, U. W. Malcolm, pastor, which was said by one deacon to be "the greatest revival we've had in twenty years."

Brother W. A. Jordan has conducted a three weeks' tent meeting at McMinnville in which there were forty-four professions of faith and several additions to various churches.

William F. McGivney has resigned at Sweet Owen, Ky., and accepted a call to Midway, Ky., where he began work Oct. 1. The Midway Church has been without a pastor since the first of April.

Roy Beaman has resigned the care of West End Church, Paducah, Ky., and accepted a call to the Calvary Church, Tampa, Fla. He was the successor to the late H. Boyce Taylor in his preacher school.

The First Baptist Church, Nashville, W. F. Powell, pastor, is holding a revival October 9-16, in which the preaching is being done by Luther J. Holcomb, son of Executive Secretary T. L. Holcomb of the Baptist Sunday School Board.

F. M. C. Bailey, pastor of the New Hope Baptist Church on Beech Creek in Hawkins County, writes that a revival will begin there on October 21 and he requests the brethren to pray that they might have a great meeting and that many souls may be saved.

—BAR—

A. Donald Anthony, for six years assistant pastor in the First Church, Jackson, has accepted the position of Educational Director in the First Church of Chattanooga. Wm. Medding has temporarily taken the place in the Jackson church left vacant by Brother Anthony's resignation.

—BAR—

A good ten days' meeting was held recently at Riddleton Church, in which Eli Wright, pastor of Centennial Church, Nashville, assisted Pastor W. B. Woodall. There were 6 professions and 6 additions to the church, and a fine fellowship existed among the people.

—BAR—

Kindly allow the Baptist and Reflector to repeat an announcement which it has frequently made before and that is that announcements of open dates by Evangelists, Evangelistic Singers or others, are run in the Baptist and Reflector at a charge of fifty cents per insertion.

—BAR—

We quote from a letter from Luther S. Knisley, pastor of Calvary Church, Stonega, Va. "In the little less than three years that I have been here we have received 94 for baptism. The Sunday school and Training Union have more than doubled. We plan to move into a new building Oct. 9. Then we will tear down our old building and build Sunday school rooms. This will enable us to reach more people. May the Lord's blessings be upon you."

—BAR—

The Woodbury Church, of which Clinton S. Wright is pastor, was greatly revived by a meeting in which Guard Green, pastor of Donelson Church, did the preaching and the singing was led by H. E. BARNETTE, Linden. There were ten additions. Woodbury Church will have a homecoming the fourth Sunday in October to celebrate the opening of the new church building.

—BAR—

Dr. C. E. Autrey has resigned the care of Temple Church, Ruston, La., to accept the call of the First Church, Union City, Tenn. The Temple Church nearly doubled its membership under the leadership of Dr. Autrey, and his work there was blessed with unusual success. We welcome him heartily to our state!

—BAR—

Rev. E. Maurice Hewlett and Mrs. Hewlett have returned to Nashville from Linden and Perry Counties, where they had 47 professions of faith. They are hoping to contact the work there at least once a month, and request the prayers of the brotherhood in this mission project. The brethren at Linden expect to organize a church there in the near future.

—BAR—

Maple Springs Church in Madison County has voted to go to full time preaching, and Pastor L. G. Frey has resigned to accept the work at Alamo Church for half time. Brother Frey recently did the preaching in a revival at New Providence Church near Clarksville, McKnight Fite, pastor, which resulted in 19 additions, 13 of them for baptism.

—BAR—

Baptist and Reflector appreciates an invitation from the trustees and faculty of Mars Hill College, Mars Hill, N. C., to be

The Shelby County Association will meet at Highland Heights Baptist Church, Memphis, instead of in the Baptist Memorial Hospital as announced. The time is Oct. 18-19.

present at the inauguration of Hoyt Blackwell as president of this institution on Saturday, October 15.

—BAR—

We wish to correct a news note which recently appeared in our columns regarding the presidency of Mercer University. Dr. Ullin Leavell was offered the presidency, not of Mercer University, but of Furman University. Dr. Spright Dowell continues president of Mercer. We are sorry that the erroneous information was given to us, and sincerely regret any embarrassment it may have caused.

—BAR—

On October 2 Belmont Heights Baptist Church, Nashville, celebrated the tenth anniversary of the pastorate of Dr. R. Kelly White. Resolutions of love and appreciation respecting him and Mrs. White were adopted by the church. These are published elsewhere in this issue of the Baptist and Reflector. Mr. H. B. Jacobs presided over the service and Dr. E. P. Alldredge delivered an address. God's richest blessings be upon these faithful servants of His.

—BAR—

E. M. Leonard, Jr., for the past two or three years pastor of the Newton Baptist Church, Newton, Texas, has resigned at Newton and accepted the call of the Highland Avenue Baptist Church in Beaumont, Texas, which is described as one of the most beautiful and progressive in the state. He goes to a position of great opportunity and challenge. Mrs. Leonard will be remembered as the former Miss Elizabeth Preston, for several years secretary in the office of the Baptist and Reflector.

—BAR—

The Baptist and Reflector was glad to have the following friends visit the office last week: Pastor J. L. Alexander, Dunlap; Harold D. Gregory, pastor of Ivy Chapel Church; Pastor Lloyd T. Householder, Lewisburg; Pastor O. L. Rives, Tullahoma; H. E. Barnett, Linden; Pastor C. B. Pennington, Decaturville; Pastor J. T. Barbee, Dickson; Mrs. George G. Ainslie, Knoxville; Mrs. George L. Ridenour, Caryville; Mrs. R. L. Harris, Knoxville; Pastor John W. Outland, Model; Mrs. Roy Shipley, Knoxville; Mrs. R. L. Howard, Paris; Mrs. Austin Peay, Clarksville; Pastor R. A. Johns, First Church, Pulaski; and J. R. Adams, Ridgely. Come again, friends!

—BAR—

MEN'S MONTH AT CALVARY CHURCH A BIG SUCCESS

Last week brought to a close the special emphasis laid upon the men's work of Calvary Baptist Church. Under the leadership of Mr. W. D. Baxter, special goals were set and 1,690 men attended the meetings of the month at the church. Twelve men did not miss a single service of the church which included Sunday school, morning preaching, Training Union, evening preaching and prayer meeting services. Fifty-four men were at the prayer meeting Wednesday with a total of 164 people present. Four times as many men are now singing in the choir as at the first of the month. There were twelve men who united with the church out of twenty-two additions to the church during

the month. Approximately \$1,200.00 was given for all purposes during the month. A Sunday School Clinic will begin in the church October the 13th followed by a revival, the pastor, Rev. J. R. Black, doing the preaching.

—BAR—

MINISTERS' CONFERENCE

The Tennessee Baptist Ministers' Conference will open Tuesday morning, Nov. 15, at 9:30 o'clock in the First Baptist Church, Memphis. The program committee feels that we have a program that will be of vital interest to every pastor of the state. We urge, therefore, that they come in full number in time for this conference. The theme of the program is Evangelism. Since Southern Baptists will major on Evangelism throughout the year 1939, we are particularly anxious to have our Tennessee pastors sit together in earnest conference on this most important task of all. The program will present a discussion of the vital phases of evangelistic endeavor from the pastor's viewpoint.

Brother Pastor, make your plans to arrive in Memphis in time to attend this conference and let us study and pray together that we may have the Lord's guidance as we face a year which we trust will be marked by earnest and faithful New Testament evangelism on the part of Tennessee Baptists.

J. G. Hughes,
Chairman Program Committee.

—BAR—

With the Churches: Chattanooga—First welcomed 5 by letter and 1 for baptism; Ridgedale received 2 by letter; Highland Park welcomed 3 by letter; Avondale received 1 for baptism; Red Bank welcomed 5 by letter; Northside received 1 by letter and 1 for baptism; Woodland Park, Pastor Stansel, received 2 by letter, 1 for baptism, baptized 1; Chamberlain Avenue, Pastor McClanahan, received 1 for baptism, baptized 3; Brainerd received 1 by letter, 1 for baptism; Concord received 1 by letter and 1 for baptism; Summerfield received 2 by letter. **Memphis**—Bellevue welcomed 16 additions; Temple welcomed 5 by letter and 2 for baptism; LaBelle received 1 by letter; Seventh Street received 1 by letter and 1 for baptism; Boulevard, Pastor Arbuckle, welcomed 7 by letter, 5 for baptism, and baptized 16; Yale received 2 by letter. **Nashville**—Grace, Pastor Ewton baptized 1; Park Avenue received 1 for baptism; Inglewood received 1 by letter; Radnor welcomed 1 by letter and 3 for baptism. **Maryville**—First welcomed 2 by letter and 1 for baptism. **Jackson**—First welcomed 6 by letter, 1 for baptism. **Walter Hill**—Powell's Chapel, Pastor Medlock baptized 1. **Kingsport**—First received 1 addition. **Old Hickory** welcomed 1 by letter and 9 for baptism. **Harriman**—Trenton Street received 2 by letter. **Murfreesboro**—First welcomed 10 by letter; Westvue, Pastor Ayers, received 2 by letter and baptized 5. **Cleveland**—Big Spring, Pastor Melton, received 2 by letter, 1 for baptism, baptized 10. **Monte-rey**—Pastor Dowell, welcomed 8 for baptism, and baptized 3. **Hixson**—First, Pastor Harris, welcomed 2 by letter, 3 for baptism, baptized 3. **Ooltewah**—Pastor Ward, received 2 for baptism, baptized 4. **Rossville, Ga.**—South received 1 by letter. **Knoxville**—Fifth Avenue, Pastor Wood, welcomed 2 by letter, 1 for baptism, baptized 1.

THOSE MILLION MEN

A Million Men!

Did you ever try to visualize the power—physical, mental, or spiritual—of a MILLION MEN? Well, don't try. It is beyond any approachable point of your imagination. Suffice it to say that, speaking in terms of the spiritual, the world has never witnessed such a force in action.

Where Are These Million Men?

They are members of the nearly twenty-five thousand churches of the Southern Baptist Conventions. Nearly 100,000 of them are members of the Baptist Churches of Tennessee.

Are They Now Enlisted?

Perhaps sixty-five per cent of them are not. This means that there are approximately 60,000 men who are members of the Baptist churches of Tennessee who do not evidence any great interest in their churches or their denomination. If yours is the average church, more than six out of every ten men are not now enlisted, and many of these not even to the extent of attending the regular worship services of their church. Just as an experiment, look over your congregation next Sunday morning, and count the men who are members of your church; then subtract these from the adult male membership which is from twenty-five to thirty per cent of the total membership. You perhaps will be surprised to discover how many of your men are not in the service. It will be interesting to ascertain on the following Sunday, and by the same process, how many of your men are not in the Bible School. Let's not mention the mid-week Prayer Service.

Can They Be Enlisted?

Why not? It has not been found difficult to enlist them in other departments of life. They are good men; men of high capacities, and potentially strong; men active and successful in business; men accepted and respected in the social world; men rendering large service through their civic enterprises. "Why should it be thought a thing incredible" that God can use these same men in the on-going of His Kingdom? The qualities which have made them successful in other spheres of activity, are the very factors necessary for efficient service in their churches.

Is Anything Being Done At Present?

Much is being done. In some sections of our Convention, the Brotherhood is one of the most rapidly developing departments of our denomination. During 1937, Brotherhoods were organized in churches at a rate of more than three a day. It is estimated that, by the close of 1939, there will be more than 150,000 men in the membership of individual church Brotherhoods.

What Are These Men Doing?

They are whole-heartedly supporting the entire program of their churches and denomination. Since organizing these Brotherhoods, more men are to be found in the regular worship services of the church; budgets are in a healthier condition; Sunday Schools and Training Unions are being organized by Brotherhoods; Mission Stations sponsored by Brotherhoods, are springing up in unchurched sections, and these will one day become self-supporting churches; contributions are increasing in a time of national depression; church debts are being reduced; tithers are being enlisted, thousands of them; the ministry of the pastor is being strengthened and supplemented by the cooperation of consecrated laymen; and, most important of all, souls are being won to Christ, single Brotherhoods having reported as many as fifty last year.

Have You Tried It?

JUST REMEMBER THREE THINGS:

1. No pastor can ever reach the highest possibility of his ministry aside from the cooperation of his laymen.
2. No layman can ever render his maximum service aside from the cooperation and counsel of his pastor.
3. The Kingdom of God waits upon the enlistment of our men.

BAPTIST BROTHERHOOD OF THE SOUTH

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Memphis

LAWSON H. COOKE, Gen. Sec.
Memphis

W. RUFUS PARDUE, State Member
Nashville