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ORGAN TENNESSEE BAPTIST CONVENTION

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TENNESSEE BAPTIST TRAINING UNION CONVENTION

NASHVILLE ★ TENNESSEE

NOVEMBER - 23 - 24 - 25 - 1938

PLACE OF MEETING - FIRST BAPTIST CHURCH

BAPTIST AND REFLECTOR

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EDITORIAL

The Rumanian Situation

In this issue of the Baptist and Reflector are found communications regarding the religious situation in Rumania in relation to Baptists. A decree by the Rumanian government, effective Dec. 15, will mean the general closing of Baptist churches and put the propagation of their faith under intolerable restrictions. One presumes that all non-Catholic bodies will be affected, but the main antagonism seems to be against the Baptists.

The dominant religious body in Rumania is the Orthodox Catholic, with 13,037,365 adherents. Greek Catholics and Roman Catholics number something over a million each. The Catholics heartily dislike the Baptists and are going to put them out of business, if possible. It is reported that already Baptist meeting houses are being closed and that five Rumanian Baptists have been sentenced by a military court to six months' imprisonment and five years' loss of civil rights on the charge of propaganda.

Baptists and other lovers of religious liberty in America are being urged to register strong protests against this repressive measure with the Rumanian Minister, Hon. Radu Irimescu, at Washington. The Baptist World Alliance has protested. The Federal Council of the Free Churches of England and the National Free Church Council of England and Wales have adopted resolutions against the measure and forwarded them to the proper parties. File your protest today.

We quote the closing paragraph of a recent editorial on the Rumanian situation, which appeared in the Biblical Recorder (N. C.):

"This repression of Baptists in Rumania has been brewing for some time. More than a year ago the first steps were taken in the bad work. The plan was so manifestly outrageous that on the representation of President Roosevelt it was abandoned, but the purpose still held. Now, a new plan which effects the same thing has been formulated, but precaution has been taken not to leave any gap down for protest by a foreign government. The memory of the people of Rumania is short. It was Americans, mostly American Protestants with the full quota of Baptists, that helped save their country from German subjugation and domination. Now they do not consider, but requite us by blocking our promising missionary work among them."

Greetings to the Convention

There are no nobler people than Tennessee Baptists. Soon messengers and visitors from the churches will gather in the State Convention in Memphis.

To all of these, Baptist and Reflector, Tennessee Baptists' own paper and with every ounce of its strength dedicated to their welfare and service, sends it sincere and heartiest greetings. May the good Lord bless you abundantly as you review past year's glorious work and lay plans for the future.

Tennessee Baptists, the heart of the Baptist and Reflector is enlarged toward you!

No "Shenanagen"

Writing of the Southwestern District Association, Editor Lester R. Noles says in the Orthodox Baptist Searchlight that "It had been reported that BOARDITES, or CONVENTIONITES WERE GOING TO BE THERE AND TRY AND WORK A SHENANAGEN," but that it "FIZZLED out for lack of grace and grit, I suppose," and that a certain convention pastor cried of embarrassment when his plans failed after his brethren had come a far distance to put the big thing over"

So far as we know, Mr. Daniel of the Sunday School Department and the editor of the Baptist and Reflector were the only convention men from "a far distance." Neither knew the other was to attend. No secretary or convention pastor or layman had even remotely suggested that an effort be made to put something over. No "shenanagen" was planned or attempted.

Last year when Secretary Freeman and the editor attended the association and spoke only after being called out from the floor and then spoke no divisive words, a certain brother strongly indicated that we were intruders. This year it came to pass that when a convention man spoke, ever so considerably, it provoked certain brethren to unseemly irritation and bitterness. Rather than to intensify this, Mr. Daniel and the editor of the Reflector remained silent. This was certainly not due to a lack of "grit" and it is hoped that it did not manifest a lack of "grace."

What Bro. Noles says about certain associational reports may fittingly be applied to the brother, or the brethren, who "reported" that conventionites planned a "shenanagen"; "we have reported until we have just about reported out."

My Deep Conviction

By George W. Truett

It has long been my deep and constantly deepening conviction that our Baptist state papers are rendering an immeasurably vast and vital service in carrying forward all our denominational work. These papers are the packhorse for the denomination. Week in and week out, year by year, these papers are carrying the news about all our work, with appeals for the right care of the work.

For every wise and worthy reason, these papers should have the unstinted and increasing support of all the estates of our Baptist people. Every family in every church, whether in city, town, village or country, should faithfully see to it that the Baptist state paper comes regularly into its midst. The family had better economize somewhere else than to neglect to subscribe for the Baptist state paper. Every pastor and every church should do the necessary work to secure the enlistment of every Baptist family in the reading of their own Baptist state paper. Today, as of old, "the people perish from lack of knowledge." The people will not be enlisted in carrying for our denominational work unless they are informed about it. The weekly Baptist paper coming into the home is the best possible medium for informing the people about all the work that is being fostered by our churches.

There ought at once to be a crusade in every state to place the Baptist paper in every Baptist home. And when we shall have done that, a larger, happier, better day will have come to every cause fostered by our Baptist people, and to the people themselves. By all means, let all of us give our best possible co-operation for it is the wisest and worthiest use of our Baptist state papers. And let us do it NOW!

Bethlehem Baptist Church

Sunday morning, October 30, the editor preached at the Fifth Sunday Meeting of the Western District Association, held with Bethlehem Baptist Church, near Henry, J. E. Williams, pastor. It was our pleasure and profit to hear the closing part of a splendid sermon by the pastor and the excellent messages of E. F. Adams, McKenzie, C. V. Cooper, Hollow Rock, and H. H. Stembridge, Jr., Paris. There was a fine attendance throughout the day, a delicious dinner was served at noon, and the people were unusually responsive listeners. Pastor Williams and the church are moving on in the service of Christ. We greatly enjoyed our visit. We are indebted to Pastor H. D. Lankford for courtesies in transportation during the day and for the refreshing fellowship we had with him.

Memphis Is Calling

Steamboats ply the Father of Waters, dipping their paddle wheels below the historic bluffs where DeSoto first gazed across the great river's expanse. Cobblestone levees reminiscent of the golden age of the packets run down to the modern harbor, where a million dollar drive—with billion dollar views!—winds past little parks, yachting clubs, and the bustle of the industries that crowd the banks. High up on a bluff, serenely sunning in the neighborhood of skyscrapers, sit the old cannon that spat fire at Yankee invaders during the War between the States.

That's Memphis-on-the-Mississippi, where the old South mingles with the new, and the wheels of progress turn. Here you'll find picturesque Front Street, facing the river, where cotton has been king since time immemorial, and beyond its quaint buildings with the wisps of white gold floating out the windows, rise in the distance the warehouses of the cotton capital of the world. Here are great factories and lumber mills, the jostling of the world's largest mule market, famous Beale Street "where the blues began," and the equestrian statue of General Forrest, keeping watch over the tomb of the Confederate hero and his wife, in beautiful Forrest Park.

While the Mississippi River and its steamboats offer a romantic background for historical Memphis, it was the building of the long line of steel rails that gave Memphis its first real growth. The Memphis and Charleston Railroad was started about 1850 when Memphis had a population of 8,841, and when it was completed in 1857 the Mid-South had an outlet for its giant cotton crop. About 1898 the Memphis and Charleston Railroad became what is today the Southern Railway. This line, like the other trunk lines that serve Memphis, are the sinews with which the Industrial Capitol of the South is being built.

A city does not live by industry alone and in Memphis there is an intangible something called Southern Hospitality that makes Memphis distinct. Pause in Court Square, on Main Street, where squirrels and pigeons take daily strolls in the heart of city traffic. Their affable welcomes of the strangers who proffer peanuts and popcorn has made the square famous among travelers.

On South Main Street rises historic Hotel Gayoso, rich in traditions, among them the tale that General Forrest rode his horse up its steps into the lobby to rout the dismayed Yankees, who fancied themselves in secure possession of the town.

Before leaving the vicinity of the river, you will enjoy a glimpse of the huge grain elevator recently constructed and perhaps, if there is time, a brief trip through the city's new animal shelter, where stray dogs and other creatures are impounded.

Memphis boasts a \$12,000,000 park and playground system where an ideal vacation could be spent without a citizen's setting foot outside his own community. Its chief show places are Riverside Park, a 400 acre tract on the bluffs, preserved largely in natural rustic condition, and where a new eight acre lake offers boating; Overton Park, a beautiful cultivated park of 335 acres, including Brooks Memorial Art Gallery, and the Zoo, the delight of all Memphians and visitors from all over the world. The Zoo has a thousand attractions, from its trained chimpanzees who box and ride tricycles, to the monkey island where 83 monkeys enjoy a domain surrounded by water, frisking about in freedom and performing on miniature playground equipment such as slides and boats.

The Pink Palace, in Chickasaw Gardens, houses the city museum, with its rich collections of historical objects, weapons, birds, natural history, Indian pottery and relics, and many other fascinating exhibits.

Cossitt Library, on the bluffs overlooking the river, is the city's public library, with a system of school and community branches which lend a million and half books a year to readers. See its delightful children's room, with small furniture for youngsters; the bindery and cataloguing departments where the "back stage" phases of a great library's work are carried on, and look far down the river from the upper floor where reference facilities are housed.

Southwestern College and West Tennessee State Teachers' College, the University of Tennessee Colleges of Medicine and Dentistry, are outstanding institutions of higher education. Southwestern, and also Idlewild Cathedral, on Union Avenue, are beautiful examples of Gothic architecture. Near the University of Tennessee, on Madison Avenue, is the new \$885,000 John Gaston Hospital, a municipal institution with the most modern equipment, where the marvels of science are daily illustrated. Memphis is a great hospital center, renowned for its clinics, hospitals, and skilled physicians.

One of the most interesting places to visit is the municipal waterworks. Both the Sheahan Pumping station and the Parkway Station extend a cordial welcome to visitors. Memphis gets its water from artesian wells, which provide an abundant supply of "the best water in the world"—naturally pure as it comes bubbling up from the depth of the earth, requiring no chemical treatment whatsoever.

The city's flood control station, on the banks of Wolf River, invites visitors to see its huge pumps and the machinery which prevents overflow during high water.

The police station and fire headquarters are always open to those interested in inspecting their interesting facilities and collections. The police department, which has handled such famous criminals as "Machine Gun" Kelly, has a museum of crime and detection, at fire headquarters, on the frill tower, intricate maneuvers and drills and carried out each morning as in actual fire fighting. Fire equipment is on view, including such unusual pieces as brilliant flood light truck and an aerial ladder truck which sends ladders up to skyscraper height.

The municipal airport is one of the finest in the nation, with 342 acres, a recently enlarged field with new runways, and a constant procession of planes. This is a favorite place of resort for Memphians and will provide many thrills for visitors.

In driving through the city, note the newly paved streets, fine school buildings, Crump Stadium—a splendid modern athletic field, and other public structures. Memphis has reaped \$20,000,000 worth of civic benefits from the public works program which began during the depression to give useful employment to men and women from relief rolls.

The courthouse, covering a city block, houses both the city and county governments. Built of limestone, with interior work of Tennessee marble, it is considered an excellent example of Ionic architecture. It is noted for the six colossal statutes which guard its various entrances—Authority, Justice, Prosperity, Wisdom, Liberty, and Peace.

The municipal auditorium, a few blocks away, also covers a city block. This \$2,000,000 auditorium contains a \$100,000 organ, the fifth largest in the world. The seating capacity of the auditorium is 12,000.

—Memphis Chamber of Commerce.

HOTEL RATES FOR TENNESSEE BAPTIST CONVENTION

Hotel	Rooms	Single Rates	Double Rates
PEABODY			
140 Union	625	\$3.00	\$4.50 and \$5.00
GAYOSO			
139 S. Main	300	2.00	2.50 and 3.00
CLARIDGE			
109 N. Main	205	2.00	3.50 and 5.00
CHISCA			
270 S. Main	350	2.00	2.50 and 3.50
PARKVIEW			
1914 Poplar	200	3.50	4.50 and 6.00
WILLIAM LEN			
110 Monroe	250	2.00 2.50 3.00	3.50 4.00 4.50
DeVOY			
69 Jefferson		2.00	2.00 and 2.50
TENNESSEE			
80 S. Third	200	2.00	3.00 and 3.50
ADLER			
73 Linden	200	2.00	3.00 and 5.00
AMBASSADOR			
347 S. Main	140	1.00	1.25 and 1.50
CONGRESS			
200 Union	50	1.25	2.00 and 3.00
FORREST PARK			
855 Union	40	1.50	2.00 and 3.00
ARLINGTON			
156 N. Main	25	1.00	1.50 and 2.00

Note: For the benefit of those who may not have seen the list in our issue of Oct. 20, we are running again the list of hotels and rates for the State Convention in Memphis. We are informed that the Hotel William Len rates as first published were erroneous. Above we give the rates as authorized by wire from the hotel. However, we published the list exactly as it was furnished us from Memphis, as the original copy now before us shows. Any error in the case, therefore, does not rest with the Baptist and Reflector.

All-Southern Baptist Student Conference Held In Memphis, October 27-30

By Don Norman

The Fourth Quadrennial All-Southern Baptist Student Conference, held in Memphis, October 27-30, was a real success, judged from any and every angle.

Southern Baptists owe a debt of gratitude they cannot soon repay to Dr. Frank H. Leavell, Secretary of the Student Department of the Sunday School Board. This was the consensus of opinion on all hands during the four-day sessions at Memphis, and it was voiced before Conference by George W. Truett, president of the Baptist World Alliance, and Dr. T. G. Dunning, London, England, chairman of the Youth Committee of the Alliance. Dr. Leavell is secretary of this committee.

A conservative estimate places the attendance at 2,500 Baptist students and leaders, representing 400 colleges and universities in seventeen states. In addition, Memphis Baptists thronged the auditorium at every session.

Dr. Truett was at his best in the opening night address, "Baptist Youth and the Baptist World." Dr. Dunning, our international guest, thrilled his audience with first-hand accounts of the sacrifices being made by our fellow-Baptists in Rumania and other troubled lands. Charles A. Wells, New York lecturer, cartoonist, and world traveller, made the international situation live as he depicted current trends in crayon.

Marching to the strains of "Onward, Christian Soldiers," 3,000 students Saturday afternoon brought even parade-sated Memphis to the sidewalks as they marched, eight abreast, four miles long through the city's main streets, in testimony to their Christian convictions. The Memphis Commercial Appeal called it "the most unusual demonstration ever held in the city."

The Baptist Sunday School Board, sponsor of the conference, was ably represented by addresses from Dr. T. L. Holcomb, execu-

tive secretary; Dr. John L. Hill, book editor; and Dr. J. O. Williams, business manager. Mr. B. B. McKinney, music editor, rendered efficient service as song leader. Mr. William Hall Preston and Miss Mary Nance Daniel, associates in the Student Department, gave themselves unstintingly to making a success of the conference.

Other features of the program included several colorful pageants; an early morning prayer and testimony meeting in which 1,000 students participated, under the direction of Dr. C. Roy Angell, pastor, First Baptist Church, Miami, Florida; an address by Dr. Charles E. Maddry, secretary, Foreign Mission Board, after which hundreds of students stood signifying dedication of their lives to special Christian service; Mrs. J. M. Dawson's address on the conference key-note, "My Maximum For Christ"; and rendition, by a two hundred-voice college choir directed by Mr. McKinney, of the Hallelujah Chorus from "The Messiah," which closed the conference.

Tennessee officers of the Baptist Student Union for 1938-39 were elected as follows: Clyde Bryan, Carson-Newman College, president; Charles Millikin, Union University, vice-president; Mildred Masser, Tennessee Polytechnic Institute, secretary-treasurer; Ann Newman King, Peabody College, reporter. The First Baptist Church, Murfreesboro, was chosen as meeting place for the 1939 conference.

Perhaps the most significant phase of the All-Southern Conference in Memphis was the student expression on current questions, given in a report by Perry Crouch, Raleigh, North Carolina, from the fourteen commissions of the conference which met simultaneously for three one hour sessions. This report is given in full below.

Report of The Fourteen Student Commissions

Your general committee charged with the study and final analysis of the reports from the fourteen commissions has found its task a rather difficult one. We have tried to formulate for you the student opinion on the various subjects, without coloring these decisions with our own ideas. A limited time on the program has compelled us to reduce these reports to a few representative sentences from each one. We trust we have not done violence to the intended truth of these statements.

COMMISSION NUMBER ONE, discussing The Christian Student and His God, was agreed that right concepts of God, from which spring Christian attitudes, Christian living, and Christian service, are of fundamental importance.

The inadequate childhood ideas of God were discussed. It was agreed that many of these superficial ideas and attitudes are found unsatisfactory by college students, because of their intellectual growth, their expanding conception of the material universe, and their quest for deeper spiritual reality. Intellectual doubts about God are almost inevitable at some stage of the student's life, but these are often signs of mental and spiritual awakening. Doubt may be a constructive or destructive experience, depending upon the student's attitude, his guidance, and the ultimate outcome.

The highest and most satisfying concept of God is found in conversion and in the new relationship made possible in Christ. Attributes of God which stood out in the thinking of the students are His power, omnipresence, wisdom, love, compassion, justice, holiness and omniscience.

It was agreed that what God wants most of all, and what we need most of Him, can be supplied through intelligent, spiritual worship. Worship is not to be thought of as a vague, mystical experience, but rather as our response to the love and will of God as revealed in Christ and mediated through the Holy Spirit. Students agreed that what they wanted most from a church service is a sense of the reality of the presence of God, and that the making of the worship service a truly worshipful experience is a joint responsibility of the congregation and the minister. Out of true worship grows service. In service, with a life completely surrendered to the will of God, the individual will come to the highest self realization.

COMMISSION NUMBER TWO, on War and Peace, agreed that war is a method of attempting to solve, by force, the existing problems of mankind. They further agreed that the primary causes of war are the economic and moral injustices existing, brought about by the failure of men to recognize God as the Father of all men, and the people of all nations as a universal brotherhood.

The students are convinced that the establishment and maintenance of world peace is utterly dependent upon the reign of

Christ in the individual heart. They urge, therefore, that we hasten our endeavor to win the peoples of the earth to a saving knowledge of our Christ. They also urge that we co-operate whole-heartedly in the promotion of peace movements in our schools, communities and country at large.

They likewise urge that we frown upon all militaristic attitudes or methods used in the settlement of local, national or international disputes, and that instead, we encourage peace conferences and public election in the settlement of all human differences. They urge all Christians to be ambassadors of universal peace, as taught and exemplified by our Lord, the Prince of Peace.

COMMISSION NUMBER THREE, discussing the Christian attitude toward recreation, amusements, and leisure time, were agreed that the problem of proper Christian recreation is brought about by un-Christian commercialized amusements, and the lack of an adequate social program on the part of our Christian institutions. Questionable amusements were subjected to the tests of universality, public knowledge, self-improvement, harmful influence, and fellowship with God. The final decision of the group was reached in the following statement: "We should decide our recreational habits by the criterion of whether they contribute toward making the maximum Christian. Maximum Christianity, as the goal of our lives, will solve all recreational problems."

COMMISSION NUMBER FOUR, on Honesty, set itself first to the task of defining honesty. Accepting Dr. Cabot's definition of honesty as "the will and the effort to keep one's agreements, explicit and tacit," they agreed upon definitions of adjacent terms: lying, prevarication, equivocation, evasion. In the light of these definitions they surveyed campus life comprehensively, naming forty-six phases of apparent dishonesty. The group agreed that forty of these practices are unquestionably dishonest. The Commission agreed, next, that the reasons for the prevalence of practices of dishonesty on the campuses are: first, a lack of conviction on the part of the students who are Christians; and, second, the lack of an impelling motive in the lives of students who are not Christian.

The following suggestions were offered for tackling the problem of dishonesty on the campus: (1) discussion of the problem in a guided open forum; (2) the use of questionnaires; (3) a properly functioning honor system; (4) fidelity of Christian students; (5) personal constructive contacts with students who practice dishonesty; (6) fairer grading systems, and (7) removal of conditions conducive to dishonesty.

COMMISSION NUMBER FIVE, on The Christian Student and International Relations, considers that the various forms of government now existing have arisen to meet some real human need. A great requirement on our part is to understand what positive contributions can be made by each of these forms toward the best

government of the future. The students believe that the frictions and dangers in international relations of today are due, fundamentally, not to different forms of government, but to the inherent sinfulness of the human heart. For the peaceful and permanent solution of disagreement and friction, we must eliminate force and substitute arbitration.

As practical steps, they recommend that students endeavor to eliminate purely national prejudices by a study of the opinion and conceptions of life now held by people of the various countries; establishing, wherever possible, personal contact with people of other nations and races, and personally visiting other countries for Christian fellowship and the promotion of international goodwill. Above all, they believe it is our highest obligation to give ourselves continuously to prayer for universal peace, and an abiding dependence upon the Holy Spirit.

COMMISSION NUMBER SIX, on the Christian Student and Practical Christian Living, feels that out of the complex social, moral, and religious situation now existing on most of our American campuses, these major issues emerge; namely, Is your Christianity real? If real, will it be tested on the campus? and the consideration of the essentials that make it real. To meet these situations and issues, the commission proposes that a Christian on a campus should have a new life brought about through the regenerating power of the Holy Spirit. This new life should experience daily growth through Bible reading, prayer and consistent Christian living.

COMMISSION NUMBER SEVEN, on The Christian Student and Vocational Choice, decided that in order to escape the danger of misfits and of drifting, and in order to insure happiness and efficiency the choice of a vocation is a vital necessity. In the discussion of the group, it was discovered that the major interests of the group, in addition to the establishment of a Christian home, were religious work, teaching, and social service. The best solution to all vocational choice difficulties, the group felt, was the abiding conviction that "this is the thing I ought to do."

COMMISSION NUMBER EIGHT, on The Christian Student and Faith and Doubt, were of the conviction that the majority of doubts arise from moral wavering, rather than from intellectual inquiry. They agreed that each doubt should be faced, both as an intellectual and moral problem, and that the first step is to lead the doubter to face frankly all the implications of his question. The group felt that we should find out how the doubt arose; sympathize rather than censure, be open-minded instead of dogmatic; analyze doubt; face the truth; and pray with the person.

They agreed that Christian faith means the acknowledgment of the reality of God as the eternal Father revealed in Jesus Christ, the deity of Christ as the redeemer of the world, the personal presence of God the Spirit, the credibility of the scriptures and the inspired record of revelation, the effectualness of prayer as the divinely ordained means of releasing in man the wisdom and power of the Spirit, salvation as mediated solely through Jesus Christ, and the fact of heaven and hell as the necessary expression of free moral agency in a righteous universe.

COMMISSION NUMBER NINE, on Current World Movements and World missions concluded that for the most part the real reason back of most of the present political movements is an economic one, and is formed out of the dire needs of people. It is the opinion of the commission that the basic needs of the world are spiritual; and that our churches should redouble their efforts to put Christian principles into practice as we face human needs all about us. The commission urges that Christian people be challenged to a renewed interest in world needs and world missions, and that the principles of Christian stewardship be faithfully followed in each of our lives.

COMMISSION NUMBER TEN, on The Christian Layman: His Place and Power in the Church and the World, were of the opinion that the church is today the greatest force for righteousness in the world. They believe that it has more influence and power than ever before and that this decade finds more laymen in church service than ever before. They further declared that the enlistment and development of the laymen is absolutely essential to the welfare and growth of the church in the future. However, they believe there are conditions which tend to make the work of the layman difficult and ineffective. These were discussed under the headings: the weaknesses of the church, undesirable conditions in the social order, and failures of the individual Christian. The group were agreed that the primary fault was with the individual Christian, and that it is therefore imperative that the layman be enlisted and trained for more effective service.

The group recommends: that (1) the layman enthusiastically co-operate in the Evangelistic Program of Southern Baptists; (2) that pastors and churches be urged to organize Baptist Brotherhoods and to promote their work; (3) that Baptist churches make every effort to send their pastors to the Baptist World Alliance in 1939; (4) that our churches be urged to use their young people more often and more effectively in the regular church services, and

(5) that we encourage the largest possible attendance of Christian laymen at the Baptist World Alliance in 1939.

COMMISSION NUMBER ELEVEN, on The Work of the Local Church in the World Today, were agreed that the local church is both a divine and human institution. They believe its supreme task is the preaching of the Gospel and the winning of all men everywhere to a saving knowledge of the truth. However they also recognize that the church, through the lives and influence of the individual members, should vitally affect, uplift and have a saving influence upon all of the community in which it is located.

COMMISSION NUMBER TWELVE, on The Practical Observance of the Sabbath, were agreed that the Sabbath is a day which God has given for rest and worship. It is a direct evidence of God's love for humanity, and therefore should be observed in gratitude. The group deplored the non-observance of the Sabbath on the part of multitudes of people, many of whom are professing Christians. They believe that the Sabbath should be devoted to Bible study, service, and the development of worthy friendships. They urge the use of the ballot, when opportunity is given, to prevent the misuse of the day. However, they were agreed that the personal influence of the individual Christian is worth more than everything else in bringing about the proper observance.

COMMISSION NUMBER THIRTEEN, on The Christian Student and the Liquor Problem, were agreed that the liquor problem manifests itself on the campus in the form of an increase in drinking and intoxication at social gatherings, especially at football games and dances, in a noticeable increase in drinking among girls, and in a growing acuteness of the problem of drink on the part of the faculty members.

The group were of the opinion that the most frequent excuses for drinking are: to "unbend" at social gatherings, to follow the crowd, and in response to liquor propaganda. The commission members were in agreement that liquor undermines physical health, retards mental processes, and dulls the edge of the soul's perception. It was also decided that liquor is fundamentally destructive to every phase of organized society; in fact, it is an impertinence and an intrusion in the social order.

Helpful suggestions offered toward this problem were: (1) a sympathetic and understanding approach to the individual who is victimized by drink; (2) a courageous, uncompromising example before the world as the best answer to the entire liquor appeal; (3) articulate opposition to the liquor traffic; (4) a positive program of education showing the effects of alcohol in the light of science; (5) careful investigation by college students of the situation on their own campuses as it pertains to this problem; and (6) above all the presentation of the claim of Christ in personal experience and righteous living.

COMMISSION NUMBER FOURTEEN, on The Maintaining of Christian Standards in the Home, agreed that it is exceedingly difficult to maintain Christian standards in the modern American home. The problem is accentuated by the commercialization of recreation, the disregard of the sacredness of the marriage vows, the new freedom of youth, the decline of family religion and the indifference of parents to the moral life of the home. The students think that it is possible to build and maintain Christian homes in our generation. They think that the chief resources for the creation of a Christian home are family worship, guidance in preparation for marriage, wise choice of a life mate, exhibition of mutual love, and loyalty to the church. —Perry Crouch, Chairman.

Protest Immediately

Charles E. Maddry

We urge the Baptists of the South to assert their righteous indignation individually, and as district associations, state conventions, and churches.

Southern Baptists who wish to take active steps toward helping to alleviate the persecution in Rumania will send all protests to the Rumanian Minister, Hon. Radu Imrescu, Rumanian Embassy, Washington, D. C., or to the Foreign Mission Board, Richmond, Virginia, from where it will be forwarded promptly.

Many of our Rumanian Baptist churches are already closed and several of our pastors are in jail for the one offense of preaching Christ's gospel. Shall this brutal persecution continue? If not, then God help us to do all we can through persuasion, by petition, and by enlisting the might of the Baptist world against the Minister of Cults and his authority in the Rumanian government, in order that this terrible calamity, which threatens our Baptist brethren of this land, may be averted.

It is unthinkable that in the twentieth century a respectable State, dominated by one religious group, should undertake to suppress and destroy another religious group with 62,203 members, 355 ordained pastors and 370 lay workers organized into 400 churches.

Let every Baptist who loves freedom for himself send in his protest at once.

Rumanian Baptists at the Last Ditch

Everett Gill, European Secretary, Foreign Mission Board,
Southern Baptist Convention

I write as the friend of the Rumanian people and as brother of the Rumanian Baptists, having known them intimately for fifteen years. I speak, therefore, of the present grave crisis with knowledge and sympathy.

Decree Will Close All Churches

The "Ministerial Decision" (decree) No. 26,208, which is to become effective December 15, 1938, will close 95% of the churches of the 70,000 Rumanian Baptists. That decree places Rumania, as to persecuting zeal, in the same category with Bolshevik Russia. Neither Nazi Germany, nor Fascist Italy nor pre-war Catholic Spain, has been guilty of such carefully thought-out methods for the suppression and ultimate annihilation of a godly Christian denomination as this projected "decree." It's a masterpiece of its kind.

Rumania waited till 1916 to enter the World War. She was speedily crushed and forced to sign an ignominious treaty which reduced her to becoming practically a province of Germany. Her democratic allies, lovers of both political and religious freedom, fought on till, with their blood and treasure, they won the war.

Rumania Has Broken Her Word

At Versailles, Rumania, enormously enlarged and enriched, signed the war-treaties and became a member of the League of Nations. In and by so-doing Rumania signed and attached the seal of the nation to treaties by which she gave to her minorities full religious freedom. Of all the "succession states," who likewise signed those treaties, Rumania alone has broken her word.

At the Oxford and Edinburgh Conferences, Rumania's representatives of the State Church approved the findings which included the principle of religious freedom for minorities. These were expressed with beauty, vigor and clarity. The Rumanian State Church now repudiates what her representatives approved at Oxford.

False Accusations Are Made

Rumanian Baptists are not, as some would assert, the disciples of foreign interlopers. They are an indigenous Christian body of some 70,000 members with a history of two-thirds of a century. The British and Foreign Society, the Lord and the Bible are responsible for most of the Rumanian Baptists. As the result of Bible-reading in Transylvania there sprang up groups which at length found out that they were Baptists without knowing it. They are not the product of foreign propaganda. They are Christians who found the Lord in their own way, and they have learned how to endure hardness as good soldiers of Jesus Christ.

To say, as their enemies assert, that they are inclined to Communism and are disloyal to the State is pure and considered calumny which no one in Rumania believes. That is a slander for foreign consumption. What paganism is doing for Germany, atheism in Russia and Roman Catholicism in Spain, the State Church of Rumania is doing for its own people—violating man's inborn and God-given rights in matters of conscience and religion. It's the old struggle all over again for the rights of the human soul.

Democracy Versus Totalitarianism

Today, as every man in the street knows, the world is facing the supreme conflict of the ages between Democracy and Totalitarianism—between governments which recognize that "a man's a man," and those which rob "a man" of every right for which patriots, heroes and martyrs have died. Rumania, if she makes effective that decree No. 26,208, will take her place alongside of the enemies of free peoples. This is to be highly regretted by all who have a sympathy for her interesting and capable people.

Rumanians Are An Excellent People

This is tragic beyond words. The rulers of Rumania, political and ecclesiastical, misrepresent the nation. It is true, as a min-

ister of state said to me some years ago, "We are not a persecuting people." As a people they are not such. They are a lovable folk, hospitable, tender-hearted and capable of great things. At bottom it is not the Rumanian people, nor even her political rulers, who are responsible for this tragic and cruel crisis. It is the Rumanian State-Church, which claims to be the "Body of Christ" on earth, and which must bear the blame of this anachronistic persecution. This decree is signed by "His Holiness Nicholas Colan," under the Primiership of Patriarch Gristea. This is the case of pure ecclesiastical persecution under the old pagan claim of patriotism.

Why Do Men Persecute?

The gravest judgment in all literature of the causes of ecclesiastical persecution is to be found in the words of the Master in John 15:20-22 and 16:1-4. They answer the question which puzzles and astounds citizens of this modern world: "Why do men persecute religion?" In these tragic and historic days every Christian should re-read and ponder those words, written in the first century, with apt application to the twentieth century. They constitute the most devastating condemnation in all history of persecution by a religious body which claims divine authority. The Master clearly points out the two-fold reason which underlines such persecution. As the Victim of priestly hate, He speaks from experience and with authority:

"Remember what I told you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they hold to my word, they will hold to yours. They will do all this to you on account of my name, **because they know not him who sent me.**"

"I have told you all this to keep you from being repelled. They will excommunicate you; indeed the time is coming when any one who kills you will imagine he is performing a service to God. This they will do to you **because they have not known the Father nor me**" (Moffatt).

Wars of Yesterday

*In silent fields, with plotted squares,
Where brave and fallen lay,
We see those grim reminders
Of the wars of yesterday.*

*We need not hear the cannon fire,
Or witness bloody fray,
To learn the price the brave have paid
In tears of yesterday.*

*We know that Freedom had Her Price,
Which pioneers must pay;
And so they raised the Stars and Stripes,
In wars of yesterday.*

*We know a nation's call to arms
Cannot be turned away,
For Duty beckoned all the Blue,
And Honor all the Gray.*

*We know the world has had its fight,
And let all nations pay,
Their homage to the Lord of Mars,
In wars of yesterday.*

*When shall this morbid contest cease,
And free men have their STAY,
From future deeds of horror
As in the wars of yesterday?*

*Let's not be quick to light the torch
Or, adopt a soldier's sway,
For we've our grim reminders
Of the wars of yesterday.*

—JOHN B. BECKETT.

ANNOUNCING GRAVE SITUATION

Charles E. Maddry,

Executive Secretary, Foreign Mission Board

The accompanying letter from Dr. Everett Gill, our European Secretary, makes known to us the desperate plight of our Rumanian Baptist brethren. In behalf of a helpless minority, we are trying to rally the world in protest against this brutal and unjust treatment from a government dominated and controlled by the Orthodox Greek Church (State Church).

Read the accompanying article on this page.

Can Anyone Beat The Record?

Mrs. I. R. Horn, of Lebanon, writes as follows:

"Here I am to beat the record of Bro. Farmer of Martin. I have taken the Baptist and Reflector since in the summer of 1881, when I was a girl in my 21st year. It was published in Chattanooga at that time, if I remember correctly, by Dr. Robertson. It was a four page paper sheet the size of the Tennessean. I have been taking it ever since. My renewal was sent in last week by a friend. I would not be without it. Come on, someone else."

It is hard to tell how much the paper appreciates those tried and true subscribers, faithful through the years, such as Mrs. Horn is.

The "Baptist Reflector" (not Baptist and Reflector) to which Mrs. Horn refers as published at Chattanooga, was a paper which was consolidated later with "The Baptist," and both "The Baptist" and "The Baptist Reflector" are perpetuated in the present "Baptist and Reflector."

As to her subscription record, we pointed out later that our first reference to Bro. Farmer erred in saying that he subscribed in July 1887, when it should have been July 1877. So in reality his record beats that of Mrs. Horn. Nevertheless, hers is a long and faithful record and we want her to know that we appreciate it.

But, as she says, "Come on, someone else"

To The Baptists of Tennessee

The sixty-fourth session of the Tennessee Convention of Baptists will convene in the meeting house of the First Baptist Church, Memphis, Tuesday, November 15, at 1:30 o'clock. It is desirous that a large delegation will be sent from all sections of our state. Let every pastor, and as many laymen and women as possible attend this meeting. We are hoping for a great meeting. The Program Committee has arranged a fine program. Our Executive Board will report a great year's work done in His name. Let us rejoice together for the work done and plan for a greater year ahead. We are assured of a hearty welcome to the great city of Memphis and the hosts of Baptists there. May we make the interests of this meeting a matter of much prayer. The Pastor's Conference will be a helpful meeting to those who attend. Let us go to Memphis in large numbers.

Cordially yours,

J. H. Sharp, President.

Crippled Minister Enjoys Baptist And Reflector

Recently Mrs. Louisa Carroll, State Mission worker, sent in the renewal to the Baptist and Reflector of "Uncle Joe" (W. J.) Blevins, Baptist minister, of Oneida, and said that Bro. Blevins said, "I would rather miss my meals than the Baptist and Reflector." She pointed out that he is "a great character, well-read in the Bible, crippled so he must walk on crutches the rest of his days, still preaching the gospel."

Baptist and Reflector wrote to Bro. Blevins, stating that it was going to mention him in the paper, and received a good letter from him, a part of which we gladly reproduce:

"Owing to my physical condition, I have almost retired from the ministry. I use crutches in all my walking. However, I have made a special study of the history of churches and have a line-up from John in Jerusalem, A. D. 95, which reaches down to the present day. I will preach on that in any church that will set a day for it and notify me."

The paper greatly appreciates the friendship and loyalty of this brother in Christ, and no doubt many churches will be glad to avail themselves of his service in the way indicated.

Church Building Dedicated

By Robert Sutherland, Assistant to the Pastor

The building of the First Baptist Church, Owensboro, Ky., Rev. Robert E. Humphreys, pastor, was dedicated Sunday, October 30. The present building was completed in 1924 at a cost of \$180,000.00. The final payment on the building debt was made on October 2, 1933, leaving the church free from all indebtedness.

The dedicatory sermon was preached by the pastor on the subject, "Dedication." At the close of the sermon, vows of dedication were read responsively by the pastor and people.

Mr. James R. Bryant, former pastor's assistant and now assistant state mission secretary of Virginia, brought the evening message,

using as his subject, "The Widening Stream." After his message an informal response was given by various members of the church centering around the theme, "Our Church—Yesterday, Today, and Tomorrow."

On October 16 of this year Rev. Robert E. Humphreys began his twelfth year as pastor of the Owensboro First Baptist Church. During the eleven years of his pastorate there have been 1,477 additions to the church, 681 by baptism and 796 by letter and statement. Losses by death, letter, erasure, and a revision of the church roll have amounted to 1,013, leaving a net increase of 464. A total of \$404,784.89 has been raised by the church for all purposes during the past eleven years. Since the pastor's anniversary last year there have been 148 additions to the church, 68 by baptism and 80 by letter and statement, and a loss of 102 by death, letter and erasure, and 212 by revision of the church roll. The total money raised for all purposes since the last anniversary amounts to \$44,546.31. During the entire eleven years the church has at no time shown a deficit.

The Co-operative Program

J. E. Dillard

The Co-operative Program is a program. It is not an end in itself but is a well-thought-out plan for the accomplishment of certain clearly defined, desirable ends. It seeks to enlist all our people in the intelligent, sympathetic, regular, liberal and cheerful support of all our work. It seeks to bring a blessing to every contributor, every church, and every cause.

The Co-operative Program is co-operative. It will not work without co-operation, and it succeeds in proportion to the cordial, consecrated co-operation secured. It seeks to get all our agencies, organizations, pastors and people to think together, work together, pray together, and give together for a common cause: the extension of the Kingdom of Christ. It seeks to eliminate all possible conflicts and overlapping thereby promoting efficiency and effectiveness with the least expenditure of effort and means.

The Co-operative Program is a Southern Baptist project. It is the outgrowth of their needs, is based upon Bible teaching, is in harmony with the genius of Baptist thought and polity, is modified from time to time as the relative needs of Baptist causes may vary, and challenges any intelligent, loyal Baptist to have a worthy share in its promotion.

Now lets "perform the doing of it." If it succeeds in a worthy way, we must all work at it and work at it all the time. Careful and prayerful preparation, concrete and sympathetic presentation, continuous and courteous follow-up with the blessing of God will bring good and lasting success. Lets do our best to get all our people in all our work.

Make a good preparation and put on the Every Member Canvass in the best and most thorough way possible. Do it for the glory of God and the evangelization of the world.

RECEIPTS AND DISBURSEMENTS FOR OCTOBER, 1933

CO-OPERATIVE	
Southwide	\$ 9,865.29
Statewide	
Harrison-Chilhowee Academy	\$ 137.30
State Missions	3,450.47
Orphans' Home	1,546.88
Baptist Memorial Hospital	566.80
Carson-Newman College	566.80
Union University	966.80
Tennessee College	580.08
Debt	193.36
Ministerial Education	
Total	\$19,730.63
DESIGNATED	
Harrison-Chilhowee Academy	12.00
Union University	628.74
Orphanage Scholarship	15.00
Preachers' School	10.00
W. M. U. Specials	1,737.64
Baptist Memorial Hospital	9.32
Ministerial Relief	21.60
Orphans' Home	428.08
Home Missions	104.58
Foreign Missions	60.67
State Missions	6,339.66
Camden Orphans' Home	2.50
Hundred Thousand Club	1,781.98
Total	\$11,151.77

TENNESSEE EXECUTIVE BOARD
John D. Freeman, Treasurer

TWENTY-THIRD TENNESSEE BAP



These Pastors:

Dr. Richard Owens,
Pastor, Calvary Baptist Church,
Roanoke, Va.



Dr. Norris Gilliam,
Pastor, First Baptist Church,
Springfield, Tenn.



Dr. F. F. Brown,
Pastor, First Baptist Church,
Knoxville, Tenn.

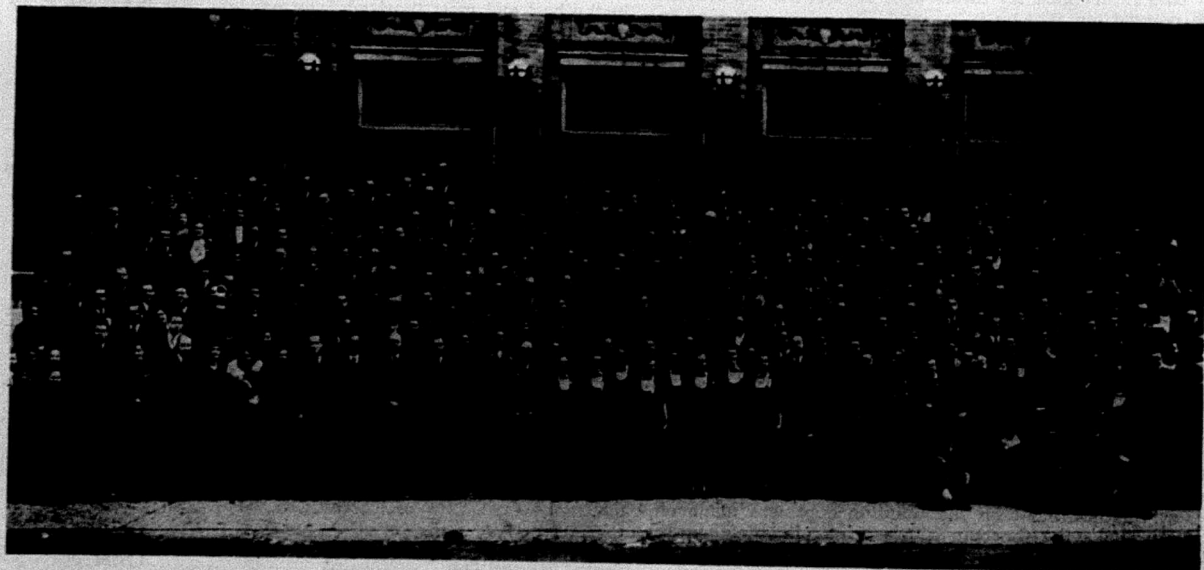


*Have a
Message for
You!*

Personalities on The Program



Dr. J. O. Williams	Mr. Lawrence Newman
Dr. C. Roy Angell	Mr. Herman L. King
Dr. Richard S. Owens	Rev. James A. Ivey
Dr. Fred Brown	Miss Roxie Jacobs
Dr. John L. Hill	Mrs. Hattie Potts Rogers
Dr. W. F. Powell	Mrs. A. L. Crawley
Dr. T. W. Ayers	Mrs. Frank H. Leavell
Dr. John D. Freeman	Mrs. J. O. Williams
Dr. John L. Dodge	Mrs. J. E. Lambdin
Dr. Clifton J. Allen	Mrs. B. B. McKinney
Dr. Norris Gilliam	Mrs. Henry C. Rogers
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Mr. B. B. McKinney	Miss Frances Whitworth
Mr. Chester Quarles	Miss Margaret Bruce
Mr. A. Donald Anthony	Mrs. Chester Quarles
Mr. Herman L. Burns	Miss Tunis Johns
Mr. Walter Rucker	Miss Christine Little
Mr. Henry C. Rogers	Miss Marie Estes



LAST YEAR'S BAPTIST TRAINING UNION CONVENTION, MEMPHIS, TENN

1ST TRAINING UNION CONVENTION

NASHVILLE, TENNESSEE

NOVEMBER 23 • 24 • 25 • 1938

Place of Meeting: First Baptist Church

Out-of-State-Guest

State Mission Secretary Book Editor, S. S. Board



Dr. John D. Freeman



Dr. John L. Hill



Dr. C. Roy Angell
*Pastor, Central Baptist Church,
Miami, Fla.*

Bus. Mgr., S. S. Board



Dr. J. O. Williams

Pastor-Host



Dr. W. F. Powell

Special Features

People

Reuben Cooper (Bahama Islands)
Kathleen Ambrister
(Bahama Islands)

Music

Glee Club, Tennessee College,
Murfreesboro
Chorus, Baptist Orphanage
Choir, First Baptist Church,
Nashville (Colored)
Choir, Host Church, Nashville

Events

Wednesday—

Silent Union, Guest

Thursday—

Baptist Workers, Guests

Friday—

All Baptist Pastors, Guests

RADIO BROADCASTS - - Sunday, Nov. 20, 1938

WSM (Nashville)	2:15—2:30
WSIX (Nashville)	2:45—3:00
WTJS (Jackson)	3:30—3:45
WOPI (Bristol)	3:45—4:00
WMPS (Memphis)	12:45—1:00

(Other broadcasts will be announced later)

You will miss something . . .

if you are not on hand for the very

FIRST SESSION, Wed. Night

Thanksgiving Eve, At 8:00

Registration Fee Fifty Cents

Atlanta, Ga.,

... has a son who recently escaped with his life from Japanese bombed hospitals in China . . . pioneer medical missionary . . .



DR. T. W. Ayers

Dallas, Texas,

... is known all over the south as the "Way-regated Wanderer" . . . a pioneer Training Union worker . . .



Mr. E. E. Lee

Nashville, Tenn.,

... his hobby, as well as his job, working with young people . . . a state director with a smile for everyone . . .



Mr. Henry C. Rogers

SUNDAY SCHOOL LESSON

For November 20, 1938

By LeRoy Steele, Oakwood Baptist Church
Knoxville, Tenn.

"The Sacredness of The Home"

Lesson Text: Exodus 20:14; Matthew 5:27, 28; Mark 10:2-16.

Golden Text: "Keep thyself pure." I Timothy 5:22.

The seventh commandment deals with a subject which has been studiously avoided in public teaching. And, while we have been giving it a wide berth, while our youth has been without proper teaching with regard to personal purity, Satan has been educating them to believe that personal purity is to be scoffed at. Filthy stories, featured on front pages of newspapers, sex story magazines, loose morals as depicted on the screen and stage and a thousand other helps have contributed to a lowering of standards until many young people think of uncleanness as one of the necessary factors in the ordinary development of a natural, balanced life.

In this lesson, we are to consider the commandment forbidding adultery, Jesus' amplification of that commandment, His teaching concerning the marriage relationship and divorce and His attitude toward children.

I. THE SEVENTH COMMANDMENT.

"Thou shalt not commit adultery." Exodus 20:14.

It is shameful that the sin forbidden by this commandment is made the topic of conversation and the meat of jokes. There is nothing funny about any transgression of the Law of God and to make light of this one is to reveal a contempt for God's standards of purity and a baseness of character for which no amount of refinement and culture, in other matters, can atone. In his letter to the Ephesians, Paul names some things which ought not even to be mentioned, much less be joked about, and this sin is one of them.

One of the most shocking stories in all the Bible is that recorded in II Samuel of David and his neighbor's wife. The full hideousness of the sin is seen in this story. David permitted his imagination to wander in dangerous paths, his baser self conquered his nobler desires, he sinned against the holiness of God, against his neighbor, against the sanctity of his neighbor's home, against society, against his own family. He brought sorrow to his own life, to that of Uriah, he set in motion forces of evil that murdered a man and steeped his own family in a long series of sorrows. There is no more vivid, truthful picture, anywhere, of the sure and swift penalty which overtakes the adulterer.

We need plain teaching on this matter because there is no other sin which so quickly and thoroughly undermines character, which leads to more frightening after-effects and consequent sins, which more completely destroys moral sense, which works more devastating results on body and mind and which brings fuller measure of remorse and despair. How we need to impress our young people with the truth that a moral life does NOT necessarily include the filthy and unclean and that when Paul wrote to Timothy, "Keep thyself pure," he was pointing out to him the pathway to the greatest possible hap-

piness in his own personal life. Man, created in the image and likeness of God, was never meant to descend to or below the level of the beast. He who would be free from the baseness of this sin must keep himself from every influence and suggestion leading toward it. Thus we come to consider what Jesus had to say about the seventh commandment.

II. JESUS' LIGHT ON THE SEVENTH COMMANDMENT.

The full righteousness of the Law and its authority in human relationships was always attested by Jesus. But He saw many who, while keeping the letter of the Law, violated it habitually in its spirit. The Pharisees, in their outward behaviour, were blameless but Jesus said to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

In the teaching of Jesus we learn that murder is the fruit of hate and that hate is, therefore, murder. When He came to speak of the seventh commandment He, just as bluntly, attributed adultery to lust and branded lust as adultery. "The thought and the desire," He said, "are parents to the act. Therefore, he that looketh upon a woman to lust after her hath committed adultery with her in his heart." How serious Jesus considered this offense and to what extent He would have us go in avoiding it is revealed in His words, "If thy right eye offend thee"—or, if looking upon possibilities of sinful indulgence causes you to desire indulgence, in your heart—"pluck it out, and cast it from thee; for it is profitable for thee that one of thy members perish than that thy whole body should be cast into hell."

In this age which scoffs at so-called "Puritanical" ideals, we need these plain words of Jesus and those of His great apostle who said, "No adulterer shall inherit the kingdom of God." But, no condemnation of sin should be allowed to stand alone. It is no full gospel that simply blasts against iniquity and does not hold forth an offer of forgiveness for even the worst of offenders. There is pardon for the adulterer, just as there is pardon for the idolator, the thief, the murderer and the liar, in the Lord Jesus Christ and His death for sinners.

III. JESUS TEACHES ON MARRIAGE AND DIVORCE

Much divorce, in our day, is adultery with the sanction of the courts. Twenty marriages in every one hundred end in the divorce courts. All kinds of excuses are presented by those who wish to be free to marry again. Such grounds as "mental cruelty" and "incompatibility" are made to cover a multitude of sins. The morals of a large percentage of our people are fashioned after those of Hollywood. Among the most damning of influences emanating from the citadel of the moving picture industry are movies which flout disdain for personal purity, glorify the harlot and teach the youth of the land that marriage

is a civil contract, to be broken with no compunction by either or both parties, instead of a permanent union, holy, sacred and designed of God to promote the happiness of both parties and the good of all society. The "stars," themselves, lead the way in their own personal lives, spending much of their time in jaunts between Hollywood and Reno. Some of them have married three, four and five times. Whatever else you may say of the movies, we must say this, that any influence which destroys the foundations of the home and makes a jest of sacred marriage vows is a baneful influence and ought to be restrained, by law if possible, from continuing its devastating work.

Jesus taught that divorce is wrong except for one cause. If one party violates the marriage relation by gross infidelity to the solemn obligation which they have assumed then, and then only, is the other justified in seeking freedom by divorce. To many, in our day, this strict, unrelenting position may seem unfair and unjust. We wonder, as we see men like Abraham Lincoln, goaded into fury, year after year, by a nagging wife, as we see wives abused and brought to early graves by cruel husbands, if Jesus really meant that there were no other grounds for divorce. We have to answer that, if He did not, He never amplified His teaching on the subject to include those other grounds. We conclude, therefore, that no other grounds are justifiable in His sight. This is true, we think, because it is for the good of ALL society that every marriage be permanent. When God made His laws He had ALL the race in mind. Certain it is that the easy divorce, granted on the most whimsical of excuses, promiscuous re-marriage, the uncertainty of the permanence of marriage ties, constitute the greatest peril to the home and, because the home is the foundation of all that is good in society, the greatest peril to the stability of society and civilization.

IV. JESUS AND CHILDREN.

The real sufferers from the divorce evil and the sins which lead to it are children. Every child has the right to be well-born and to all the advantages a good start in life and a healthy body and mind can give. It is a tragedy that many of them are denied these rights because of the sins of their parent or parents. Every child has the right to a good, well-ordered, God-respecting home. There are exceptions that prove the rule, of course, but, all other things being equal, the child of divorced parents has a far less chance for development of good character and for reaching the highest possible usefulness and happiness than does the child which comes from a home where it has had the care and counsel of both parents.

One of the most lovable traits of Jesus was His love for the little children and their love for Him. He pronounced terrible woes upon those who offended "these little ones." He was never too busy to play with them and often took them in His arms to bless them. He used them as types of those who would find entrance into the Kingdom.

*"I think, when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,*

*I should like to have been with them then.
I wish that His hands had been placed on my head*

*That His arms had been thrown around me,
And that I might have seen His kind look
when He said,*

"Let the little ones come unto me."

THE YOUNG SOUTH

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

THE THIRTY DOLLAR SLAVE GIRL Founded on fact

By Amelia O. Stott

Thirty dollars! There were tears in the poor Chinese farmer's eyes as he carefully rang each silver coin on the wooden bench, to be sure it was good money. It was the price of his eldest daughter whom he had just sold as a little slave girl to a rich family.

Oh, how bitter it was that all his rice crop should have been eaten up by grubs, so that now he had been forced to sell the eldest of his five little daughters! Alas, food must be bought, and they were all half starved, his wife sick and weak, and at present much too ill to realize that Zin-me (First Joy) was leaving her home forever.

"Lift thy feet, lazy one," shouted the hard-faced woman who was taking the little girl to a distant town. "I can see already the T'a-T'a [Lady Mistress] will have much to teach thee with her red lacquer stick," and she chuckled to herself as she drove Zin-me in front with a rough push.

Zin-me tried to blink away the tears and step out quicker. Happily she did know that she was not going alone, because her mother was a "Jesus" believer, and had tried to teach her to love and remember her ever-present Saviour-Friend. "He will never leave or forsake thee, my Treasure," she had often said. "Never, never forget that throughout all the days of thy life."

Arriving at last at the big Chinese house with its many Moon Gates, the little slave girl was first taken into the Women's Heavenly Well Courtyard to be inspected by the Head of the family. The T'a-T'a was a bad-tempered old lady, and was ill pleased with the new purchase.

"A lean bargain," she shouted angrily. "Some one shall smart for this. Take that monkey-face away," and the old lady dealt Zin-me a smarting blow across her face.

During the months that followed, the poor little slave girl was cruelly treated by all the servants and every member of the household except one. This one befriended her whenever she could.

The old T'a-T'a declared she had an "evil spirit of mischief" and it must be beaten out of her.

The eldest granddaughter of the family, however, a sweet, kind-hearted girl called Lily Bud, did her best to protect her. Alas she was shortly going to be married, and Zin-me's one desire was to accompany her as her maid. She begged her young mistress to take her, but Lily Bud could only shake her head as she whispered, "I must have the one chosen by the T'a-T'a, and I am sure it will be Laen-Hwa [Blue Flower], though my heart aches to take you with me."

Zin-me was terribly distressed, but suddenly she remembered her mother saying, "The great loving Father in Heaven can do everything we ask Him, if it is His will," so Zin-me started to pray all the time. Her faith was strong and simple, so that she was scarcely surprised when on the very morning of the wedding Blue Flower was unable to accompany her mistress, having slipped on some orange peel, and fallen

down the very steep and narrow stairs. Her accident gave the bride the chance to make a last request on her wedding day (which is seldom or never refused for fear of "bad luck"). So Zin-me was the one to go with her as her maid, and great was the little girl's joy and gratitude to God for having answered her many prayers. Indeed, she was by far the happier of the two who set out that day for the distant home of the Sing Long (Bridegroom).

Lily Bud was anxious, wondering much, how her all-powerful mother-in-law would receive and treat her. All too soon she found on arrival that life for her would be no bed of roses, but being sweet-tempered and patient she tried to make the best of things. Zin-me sometimes talked to her about the loving Saviour-Friend, and Lily Bud listened eagerly and believed in Him.

Some few months after the wedding a very infectious sickness broke out in the town, and Lily Bud's young husband took the disease and died. Of course this was a terrible calamity, and when the girl sickened as well, her mother-in-law insisted on sending to a famous Taoist priest who was supposed to be able to discover the causes of such evil luck. One by one each member of the household and all the servants were summoned before him, and finally the old man fixed upon little Zin-me as the one who had escorted the "Spirit of evil sickness over the threshold." "If the newly wed daughter should follow her lord on high at the hour of the cock, then my words are as true as pure gold. Take heed."

When some time later Lily Bud passed peacefully away in her sleep at the first pale stroke of dawn, Zin-me was cruelly beaten, and finally flung over the high wall of the compound.

Poor child, it was indeed God's mercy that the mission doctor in the town should have happened to be just outside having to fix his old car which had broken down. She fell almost in front of him, and lifting her up tenderly he saw at once that she was badly hurt. He laid her in the car, and in a few minutes she was taken to the hospital. Not only was her head much injured, but her poor little body was so dreadfully bruised that the doctor made up his mind at once that he would do his utmost to rescue the child who had so strangely come into his care.

He visited her owners to find that the T'a-T'a was fully determined never to have her back, but to resell her as soon as she was better, but when the foreigner said he wished to be the purchaser, the price immediately soared to the skies. However, the doctor was wise and patient, so in the end he got her for the sum of thirty dollars.

Oh, how happy Zin-me was when the transaction was completed, and today she is at school in a far inland Chinese city, learning all she can, and hoping some day to be able to tell others of God's great love to her. "I was just a poor little slave girl, twice sold for thirty dollars," she often says, "and Jesus Christ bought me back from Satan at the cost of His precious blood, and now I am happy and free to serve Him forever."

Worthing, Sussex, England.

—Sunday School Times.

Bothered by Constipation?

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MIDDLE TENNESSEE DIVISIONAL MEETING

Mrs. Frank Shelton, Columbia

The Middle Tennessee Divisional Meeting opened in Columbia, Oct. 17, with a banquet for young people, followed by a program given in the church auditorium.

A beautiful pageant, demonstrating Girls' Auxiliary allegiance, was given under the capable direction of Mrs. W. S. Cheek, leader of the local G. A. organization.

The devotional, "The Gold Circle," was given by Betty Alice Cowan, of Shelbyville. A wonderful address by Mrs. C. D. Creasman was also given.

The group then adjourned until 9:30 a. m. Tuesday.

The Golden Jubilee meeting held in the First Baptist Church had a wonderful representation of almost 400 women from Middle Tennessee. They convened here at this hour to celebrate the 50th anniversary of ladies' work of this organization.

The morning program was most interesting, with all state workers taking part making inspiring talks on their lines of work.

A delicious lunch was served by ladies of the church to the complete delegation, the idea of gold being carried out in the menu as well as flowers.

The outstanding event of the morning session was the election of Mrs. Ralph Gwin, of Columbia, as first vice-president of Middle Tennessee to succeed Mrs. W. F. Powell, of Nashville.

After lunch we met in the auditorium to complete the program, Mrs. Harris taking for her subject "The Golden Today in Missions."

The pilgrimage to the Garden Street Presbyterian Church was made at this

time as this is where our ladies organized 50 years ago.

Mrs. W. F. Powell, of Nashville, presided. Mrs. Powell said she hoped the service would be as near as possible like the service of 50 years ago. The audience stood and sang without the organ "How Firm a Foundation."

Mrs. R. L. Harris gave the same scripture as used 50 years ago. A prayer of thanksgiving was led by Miss Mary Northington, secretary of the board. She thanked God for the ladies who laid the foundation for today.

The original minutes of 1888 were read by Miss Frank Hollowell, of Nashville, as they were written by her mother, who was secretary of the organization.

The financial report showed a total of \$1,097.50.

Miss Sarah Hale, a missionary, was present then and left soon after for Mexico as a missionary. She sent a letter of greeting Tuesday. A motion was made to send Miss Hale a message from Golden Jubilee.

Mrs. C. D. Creasman, a gifted worker, gave an address on the subject "Golden Tomorrow."

Mrs. Creasman composed the following poem:

I like to picture in my mind
That day so long ago
When Baptist women gathered here
To organize, you know.
I see them coming in the door
In quaint old-fashioned clothes;
I'm sure they wore high-buttoned shoes,
Perhaps thick cotton hose.
Of course their skirts were very long
And waists were small you know.
I'm sure they looked quite lovely here,
Fifty years ago.

I see them coming to this town
From places near and far.
But no one came on buses,
And no one drove a car.
I'm sure that many came by train
From places far away,
And some drove up in carriages
In grand old-fashioned way.
Perhaps some rode on horses,
And some in buggies slow
Along the dusty, muddy roads
Of fifty years ago.

I see them coming down the aisle
Of this now sacred place.
They walk with stately steady gait,
With dignity and grace.
Some are a little timid
In a venture oh so new.
But their minds are fixed in purpose,
Their hearts are brave and true.

And as they meet to organize
The Tennessee W. M. U.
Oh, walls tell out your secrets,
And benches sing their praise,
And heart of mine give honor
To those saints of other days.
Oh, Father, in this sacred place
Help us thy will to know
That we may follow where they led
Here fifty years ago.

WEST TENNESSEE W. M. U. DIVISIONAL MEETING

Mrs. H. H. Winter, Jackson, Secretary

The twenty-eighth annual session of West Tennessee W. M. U. was held at Paris, Oct. 20 and 21. The Young People's banquet was held in the dining room of the First Christian Church on Thursday evening at six o'clock.

Due to the illness of the Young People's Leader, Mrs. L. G. Frey, Miss Margaret Bruce presided and the interesting program that had been arranged by Mrs. Frey proved to be very enjoyable. Mrs. C. D. Creasman and Miss Bruce led in the singing of several clever songs and the following had parts on the program: James Kelley Avery of Alamo; Sarah Majors of Ripley; Katherine Dixon of Memphis; and Martha and Mary Mallory of Jackson, who uniquely impersonated the young lady of fifty years ago and the modern one. The ladies of the Christian Church had prepared a lovely banquet menu which was served to approximately 150 guests.

Following the banquet the Young People's session was held in the auditorium of the Baptist Church. Miss Bruce brought the devotional, emphasizing the theme of the meeting, "For Jesus' Sake." Rev. Sullivan of Ripley led in prayer. Dr. and Mrs. J. D. Carlton of Union City sang "Tell of the Love of Jesus." Young ladies from the Paris Y. W. A. gave a playlet entitled "If I Be His Disciple." This was directed by Mrs. Horace Calloway and was splendidly presented. Mrs. R. L. Harris thrilled her hearers in an able presentation of the subject, "South America for Jesus' Sake." The assembly voted to send a message of love to Mrs. Frey. Mrs. R. C. Dickinson led the closing prayer.

On Friday morning the W. M. U. session was called to order at 9:45 by the Divisional President, Mrs. R. C. Dickinson of Mercer. The theme for the session "For Jesus' Sake," formed the basis for all the talks, the music and the spirit of the meeting all seemed to climax in that one thought. Mrs. A. R. Tinker of Jackson brought the devotional, Mrs. H. H. Sternbridge of Paris sang "For Jesus' Sake." Greetings from the hostess society were extended by Mrs. J. H. McSwain, president. Mrs. Simpson Daniel of Lexington responded.

Mrs. Dan Majors of Ripley and Mrs. E. E. Joiner of Jackson brought splendid messages on "Enlistment" and "Study and Giving." Mrs. J. D. Carlton sang "The Closer I Live to Him."

Mrs. C. D. Creasman inspired each one present to GO FORWARD in her presentation of the subject, "Golden Jubilee Victory." "Young People for Jesus' Sake" was the subject of a splendid talk by Miss Bruce. The young people of the state are fortunate to have a young woman of such talent and consecration as their leader. Mrs. R. L. Harris gave the main address giving many of her observations on her recent trip to South America.

The afternoon session was opened with a scripture reading by Mrs. C. M. Roberts of Whiteville. Mrs. Kelley of Alamo led in prayer. The business session included reports from the Superintendents and Young People's Leaders. These reports were presented in poster form and with the enthusiastic responses of Miss Northington the "report period" was very attractive. All associations were represented by the Superintendent except one.

A telegram of greeting was read from West Tennessee girls at the Training School, following which Mrs. A. B. Clark brought an interesting message on the "Training School." Mrs. John McDade, Margaret Fund Chairman, brought a splendid report, explaining in detail the origin and purpose of this Fund.

The following officers were chosen to serve the coming year: Mrs. R. C. Dickinson, vice-president; Mrs. L. G. Frey, Young People's Leader; Mrs. H. H. Winter, secretary-treasurer; Mrs. John McDade, Margaret Fund Chairman and Mrs. L. M. Short, Publicity Chairman. Dyersburg was chosen for the next place of meeting.

Mrs. M. G. Bailey of Memphis conducted the consecration service and it was indeed a period of consecration. Her message will linger for a long time in the hearts of those who heard her. Mrs. Shangle of Memphis sang appropriate songs, adding to the spirit of the message, "Treasure Chests of the Past." Rev. H. H. Stembidge, pastor of the hostess church, pronounced the benediction.

The spirit of hospitality and good fellowship was in evidence everywhere. The many homes that were opened to the delegates, the bountiful and appetizing lunch that was served in the church dining room to the 300 in attendance by the ladies of the church, all combined to make this one of the most delightful of our meetings. The vice-president had planned a splendid program and the presence of our state leaders added much to its inspiration.

LESSON HELPS FOR TEACHERS

Our studies for 1939 are a little bit out of the ordinary, and present some difficulties which the alert teacher will want to anticipate. In addition to the regular denominational periodicals, there are available some excellent books with at least one of which the teacher should be familiar. PELOUBET'S SELECT NOTES (Wilde, \$2.00), recently rejuvenated under the editorship of Dr. Wilbur M. Smith, makes its sixty-fifth bow, bringing, it would seem, every aid to the study and presentation of the lesson that the teacher could need. ARNOLD'S PRACTICAL COMMENTARY (Light and Life Press, \$1.00), edited by Dr. B. L. Oldstead, entered its seventh year with growing favor and increasing appreciation. It would seem to be almost unique in that it contains separate presentations of the lesson from Primaries to Adults. SNOWDEN'S SUNDAY SCHOOL LESSONS (Macmillan, \$1.35), begun and established by the late Dr. James H. Snowden, continues its high standard in the hands of its vigorous and scholarly editor, Dr. Earl L. Douglass. This work excels in clear outline and topical treatment and is valuable for personal study. POINTS FOR EMPHASIS, by Hight C. Moore (Baptist Sunday School Board, 35c) has set the pace in its field for twenty-two years, and this latest volume preserves the author's usual style of treatment, contains four maps and list of lessons for 1940. For years we have used this handy treatment in our class instead of any quarterly, and we like it. We would commend it, therefore, to teachers and class members alike.—John L. Hill, Book Editor.

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JAMES GROVER LANE

James Grover Lane, 50 years old, a deacon of the New Market Baptist Church, died September 21. He suffered a fractured spine in a fall from a load of hay near his home. He is survived by his wife, one daughter, Mary Lois, his parents, and seven brothers and sisters. Brother Lane came to New Market about four years ago from Knoxville where he had been an employee in the Post Office. He was a most faithful deacon and church member, a man who was always found in his pew for worship. We shall miss him greatly, but we are aware that "our loss is his gain." Resolutions of appreciation and sympathy have been passed by the church and presented to the family.

—James M. Gregg, Pastor.



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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR OCTOBER 30, 1938

Memphis, Bellevue	2000
Nashville, First	1204
Chattanooga, First	1194
Memphis, Temple	1105
Memphis, Union Avenue	1062
Knoxville, First	990
Nashville, Grace	969
Chattanooga, Ridgedale	704
Maryville, First	702
Chattanooga, Highland Park	670
West Jackson	624
Chattanooga, Avondale	550
Chattanooga, Northside	528
Fountain City, Central	524
Jackson, Calvary	518
East Chattanooga	516
Nashville, Park Avenue	511
Kingsport, First	498
Memphis, Seventh Street	489
Dyersburg, First	460
Elizabethton, First	457
Union City, First	456
Clarksville, First	451
Martin, First	444
Harriman, Trenton Street	427
South Knoxville	425
Chattanooga, Red Bank	415
Chattanooga, Calvary	375
Chattanooga, Central	368
Chattanooga, Chamberlain Avenue	368
Paris, First	367
St. Elmo	348
Nashville, Inglewood	347
Cleveland, Big Spring	322
Alcoa, First	310
Columbia, First	303
McMinnville, Magness Memorial	275
Harriman, Emory Heights	265
Chattanooga, Oak Grove	256
Rockwood, First	252
Nashville, North End	248
Ducktown	246
Gatlinburg	245
Milan, First	224
Monterey	223
Elizabethton, Siam	209
Chattanooga, Eastdale	208
Hixson, First	202
Chattanooga, Concord	199
Dyer	187
South Pittsburg	183
Madison, First	179
Goodlettsville, Union Hill	166
Chattanooga, Oakwood	155
Butler	142
Daisy	141
Lakeview, Ga., First	139
Cumberland Homesteads, First	136
Alamo	135
Wartburg, Liberty	132
South Cleveland	131
South Rossville, Ga.	129
Chattanooga, Woodland Heights	125
Ocoee, Cookson's Creek	122
Ringgold, Ga., First	121
Chattanooga, Oak Street	119
Ooltewah	105
Walter Hill, Powell's Chapel	101
Elizabethton, Southside	96
Chattanooga, Bartlebaugh	96
Camden	94
Elizabethton, Westside	94
Greenwood	94
Mountain City	92
Doyle	91
Murfreesboro, Westvue	84
Elizabethton, Eastside	82
Chattanooga, Union Fork	79

Gum Springs	47
Elizabethton, Lynn Valley Mission	28

By FLEETWOOD BALL

Harvey Beauchamp, for many years Field Secretary of the Sunday School Board, passed to his heavenly reward recently.

H. H. Boston is preaching in a revival in the First Church, Guthrie, Okla., and B. B. McKinney, of Nashville, is leading the singing.

Truly death loves a shining mark. J. C. Hardy, president emeritus of Mary Hardin-Baylor College, died recently, following a long illness. He was a great and good man.

The First Church, Ada, Okla., began its annual "Every One Win One" revival, with the pastor, C. C. Morris, doing the preaching, and L. A. Stulce leading the singing.

W. C. Skinner, of Auburn, Ky., formerly pastor at McKenzie and Trezevant, was chosen moderator of Bethel Association at Guthrie, Ky.

His host of friends in Tennessee sympathize with Kyle M. Yates of the Southern Seminary, Louisville, Ky., in his painful accident of a fractured knee cap in an automobile accident.

Selsus E. Tull, of Hazelhurst, Miss., closed a revival with L. J. Porter of the First Church, Lebanon, Ky., on Oct. 15th. There were 41 additions. The present pastor has been with this church twenty-six years.

Owing to the sickness of the pastor, W. C. Boone, of the First Church, Jackson, on Sunday, October 23, J. E. Skinner of Jackson supplied the pulpit acceptably. He is a preacher whom the churches will not let retire.

The Chinese ambassador to the United States, C. T. Wang, is a Christian. He says, "I have a pew in my church at home, and I sit in it regularly."

D. H. Willett, of Erwin, was lately assisted in a revival in which S. P. Martin, of Murray, Ky., did the preaching, and Harry Wester, of Clinton, led the singing. There were 27 additions to the church.

By THE EDITOR

Baptist and Reflector regrets that it did not see until too late its error in reporting the meeting in the First Baptist Church, Nashville, when it stated that T. Luther Holcomb, Jr., did the preaching. The name should have been Luther J. Holcomb.

The brotherhood will pray for the speedy recovery of the veteran J. H. Grime of Lebanon, who has been ill for some time at his home.

Sunday, October 30, marked the first service of R. L. Franklin, Town Creek, Ala., as pastor of Oak Street Baptist Church, Chattanooga.

A. M. Vollmer, pastor of the First Baptist Church, Dyersburg, has been conducting a ten day's revival in the First Baptist Church, Brookfield, Ky., Robert Alston, pastor.

The sympathy of the brotherhood goes out to James L. Sullivan, pastor of the First Church, Ripley, because of the death on October 15 of his mother, aged sixty-nine. God's blessings be upon him and all the sorrowing.

New Mexico Baptists reported at their annual Convention Oct. 12-14 an increase of 42 per cent in number of baptisms as compared with the previous year. Their hospital paid all operating expenses and contributed from its profits to the State Mission Program.

Baptist and Reflector recently reported that Pastor Roy O. Arbuckle of the Boulevard Church, Memphis, had suffered a broken limb in an automobile accident. We have learned that the injury was sustained by a fall into a hole in the floor of his home made by workmen installing a heat unit instead of an automobile accident.

North Edgefield Church, Nashville, O. F. Huckaba, pastor, has just closed a great revival in which William McMurry, pastor of Lockeland Church, Nashville, did the preaching. There were a large number of professions and additions, and the church was greatly revived. "Brother McMurry is a great gospel preacher and a true yoke-fellow in the ministry," says Pastor Huckaba.

D. W. Lindsay, Knoxville, recently closed a revival in the Salem Baptist Church, near Hall's Cross Roads, Clarence Akridge, pastor. It was a great meeting.

R. T. Skinner, pastor of the First Baptist Church, Bowling Green, Ky., recently assisted his brother, W. C. Skinner, in a revival at Auburn, Ky. There were a number of conversions and additions and every addition to the church came on profession of faith for baptism.

Org Foster and the Ducktown Baptist Church had the services of J. B. Tallant, Chattanooga, in a great meeting in which there were sixty-four professions with forty-four uniting with the church by baptism.

Renewing his subscription, Pastor L. H. Moore of Selmer says: "No Baptist can afford to be without the Baptist and Reflector, and for a pastor to be without it is unthinkable. We enjoy every issue. Even the boys in our home look forward to its coming."

At the last report from the revival at Edgefield Baptist Church, Nashville, W. Henderson Barton, pastor, thirty-eight had united with the church, about twenty of these for baptism. Total number coming forward in response to the invitation was 46. Dr. David M. Gardner from St. Petersburg, Fla., is doing the preaching, with H. E. Barnette of Linden leading the singing.

With John A. Huff of the First Baptist Church, Chattanooga, doing great preaching, South Knoxville Baptist Church, Knoxville, J. K. Haynes, pastor, recently held a ten days' meeting in which there were about thirty additions and since which others have been coming every Sunday.

Monday evening, Oct. 31, the Brotherhood of Belmont Heights Baptist Church, Nashville, were honored in having as special guest and speaker, Mr. Lawson H. Cooke, Secretary of the Baptist Brother-

hood of the South. A fine spirit prevailed at the meeting, the ladies of the church served a delicious supper and Mr. Cooke delivered a gripping, thought-provoking address on the Brotherhood work.

—BAR—

Not long since, Pastor H. L. Carter of the First Church, Ripley, left for the Veterans' Hospital at Hines, Ill., for a period of examination and observation. The brotherhood will pray for his speedy recovery.

—BAR—

Merrill D. Moore writes that the Tennessee Alumni of the Southern Baptist Seminary will have their annual supper at the De Voy Hotel, Memphis, on Wednesday, November 16, at 5:15 o'clock. Plates will be sixty cents. Dr. M. McKee Adams, of the Seminary faculty, will be the principal speaker. Dr. Yates has recently been in an automobile accident, so Dr. Adams takes his place on this program.

—BAR—

Baptist and Reflector was glad to have as visitors to the office last week the following out of town friends: Prof. Roy Anderson, principal of Harrison-Chilhowee Academy, Seymour; Pastor J. T. Barbee, Dickson; Mr. Lawson H. Cooke, Memphis; Dr. David M. Gardner, St. Petersburg, Fla.; Prof. Don Norman, Tennessee College, Murfreesboro; and W. S. Woodward, Newport. We cordially invite them to come again.

—BAR—

A city-wide revival for nurses was conducted for one week recently in New Orleans. An outdoor meeting was held in the Willow Court, a beautiful lawn surrounded by willow trees, between the nurses' homes at the Southern Baptist Hospital. This meeting was made possible by the co-operation of the churches in New Orleans and the hospital authorities in response to the leadership of Miss Ruth Enslin, of Hattiesburg, Miss., who was in the August class of graduate nurses.

—BAR—

Manson Baptist Church, Travis C. Smith, pastor, is rejoicing over a gracious revival conducted by A. D. Nichols, White House, and Paul W. Travis, Cedar Hill. There was practically no response until Tuesday night preceding the closing service on Wednesday night. Three were saved Tuesday night and Wednesday night 22 were saved and five renewed. There were twenty-nine additions to the church.

—BAR—

W. C. Boone, pastor of the First Baptist Church, Jackson, recently underwent a gall stone operation in the Baptist Memorial Hospital, Memphis. Latest advices are that he is doing well. A little later, J. G. Lott, pastor of the Calvary Baptist Church, Memphis, underwent an operation for gall bladder trouble in the Baptist Memorial Hospital. We have heard no further word concerning him at this writing. The Brotherhood will pray that both of these valuable men will be speedily restored to vigorous health.

—BAR—

Rev. Mead M. Bledsoe of Los Angeles, Cal., has again entered the evangelistic field and plans to return South and is open for engagements for revival meetings. He has had considerable experience as evangelist and pastor, and is described as in a position to render efficient service. His terms are: Entertainment and freewill offering. He may be reached at 415 Arcade Bldg., Los Angeles.

—BAR—

An important pamphlet on the Rumanian crisis, in reference to the Baptists in that

A CALL FOR THE LAYMEN OF TENNESSEE

The third state-wide Brotherhood Conference will be held at the First Baptist Church, Memphis, Tenn., Nov. 14, 15, 1938. The theme for this meeting is "Men For Christ."

The special speaker Monday evening is Judge John W. McCall. Judge McCall is chairman of the Southwide Executive Committee.

The Tuesday morning session will be given to reports and plans for Tennessee. Men, come early for the Tennessee Baptist Convention and get in on the Brotherhood meeting.

—Jesse Daniel.

land, has come from the press. The official documents are given in full and the efforts made by the Associated Committees on Public Relations are detailed. This pamphlet should be in the hands of every pastor and layman interested in the preservation of religious liberty. Copies of the pamphlet may be secured by addressing Dr. Rufus W. Weaver, 715 Eighth Street, N. W., Washington, D. C., for twelve cents in stamps.

—BAR—

On October 23, Cedar Grove Baptist Church, near Lebanon, ordained Brother Herbert Mann into the gospel ministry. C. H. Warren, Lebanon, Aubrey Bingham, Nashville, Hoyt Huddleston, Lebanon, A. D. Roberson, Gallatin, and deacons, Fred Vantrease, T. W. Vantrease, Joe Kolbe, A. J. Dillard, Bob Burford and W. B. Johnston of Cedar Grove; E. C. Watkins, Laguardo; R. E. King, R. E. Dillard, John Bingham and Robert Watkins of the local church and Howard Baskin, Lebanon, constituted the presbytery. The Lord's blessings be upon him in his ministry.

—BAR—

On October 20, at the home of the parents of the bride, Mr. and Mrs. N. G. Merrell, of the Cash Point Baptist Church, and with J. H. Sharp, pastor at Cash Point, officiating, Lucius W. Hart, pastor of the First Baptist Church, Ardmore, and Miss Virginia Merrell were united in marriage. Both of them are of the finest type of people and are consecrated to the Lord's service. Congratulations to the happy couple.

—BAR—

Miss Musa L. Hall, clerk, writes in a most interesting way of a great revival held October 16-30 in the First Baptist Church, Martin, N. M. Stigler, pastor, with Elmer Ridgeway, pastor of the Immanuel Church, Oklahoma City, Okla., doing the preaching and Ira C. Prosser, Shawnee, Okla., directing the music. It was the fourth year Mr. Prosser has been with the church. Dr. Ridgeway is a native of West Tennessee, received some of his college work in Hall-Moody Institute, and was ordained by the First Church, Martin. He did masterful preaching in the meeting and great audiences attended. The results indicated are: "A fine spiritual atmosphere among the membership, a happy pastor, fifty-one additions to the church, and others coming."

—BAR—

With the Churches: Cleveland—South, Pastor Webb, received 1 for baptism, baptized 1; Big Spring received 2 by letter. Butler welcomed 2 by letter. Hixson—

First received 1 by letter. Monterey welcomed 2 for baptism, 1 by statement. Ducktown—Pastor Foster baptized 40. McMinnville—Magness Memorial welcomed 6 conversions. Elizabethton—First, Pastor Bowden, welcomed 6 for baptism, baptized 17. Kingsport—First received 1 by letter. Fountain City—Central, Pastor Mahan baptized 3. Dyersburg—First welcomed 2 by letter, 3 for baptism. Jackson—Calvary, Pastor Black, received 1 addition, baptized 1. Rossville, Ga.—South welcomed 3 by letter. Ringgold, Ga.—First received 1 by letter, 1 for baptism. Knoxville—South received 2 for baptism. Nashville—North End, Pastor Hatcher, welcomed 2 by letter, 4 for baptism, baptized 23; Park Avenue welcomed 3 for baptism. Memphis—Seventh Street welcomed 3 for baptism, 1 by letter; Bellevue welcomed 31 additions. Chattanooga—Oak Street, Pastor Franklin, welcomed 15 for baptism, baptized 5; Oakwood received 1 for baptism; Oak Grove, Pastor Donahoo baptized 1; St. Elmo received 1 for baptism; Chamberlain Avenue welcomed 2 by letter, 1 for baptism; Central welcomed 3 for baptism; Calvary welcomed 4 by letter, 1 for baptism; Northside welcomed 4 by letter, 1 for baptism; Avondale, Pastor Lindsay, welcomed 2 by letter, 2 for baptism, baptized 1; Highland Park received 3 by letter.

—BAR—

BRIEFS CONCERNING THE BRETHREN Called and Accepted

Frank S. Kerner, First Church, Clinton, Ind.

Ben N. Hill, Asher, Okla.

J. A. Hogg, Crescent, Okla.

I. A. Harrison, Centenary Church, Oklahoma City, Okla.

A. F. Muncy, Alma Church, Ark.

B. C. Smith, Louanna Church, Liberty Association, Ark.

I. C. Creel, Longstreet Church, La.

H. B. Mercer, Carmel Church, Big Creek Association, La.

D. M. Renick, La Belle Place Church, Memphis.

W. L. Moore, First, Cedartown, Ga.

Frank Cheavens, First, Victoria, Texas.

Resigned

Ralph Smith, Jefferson Church, Pottawatomie-Lincoln Association, Okla.

R. M. Inlow, Centenary Church, Oklahoma City, Okla.

D. M. Renick, Red Banks, Miss.

D. W. Littleton, Riverside Church, Baltimore.

T. E. Ennis, La Grange, Ky.

W. G. Hammock, Versailles, Ky.

Ordained

Otis Williams, Dogwood Grove Church, Underwood, Ala.

Jack Southerland, Memorial Church, Temple, Texas.

James H. Dickinson, East Dallas Church, Texas.

Died

Dr. Harvey Beauchamp, former field secretary of Sunday School Board, Texas.

Dr. J. C. Hardy, president emeritus of Mary Hardin-Baylor, Belton, Texas.

Rev. E. J. Thompson, Kempt, Texas.

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Men, Magnify The Church!

The Church

The call to Southern Baptists is that we do magnify the church. As an organization solely, a Brotherhood has no rightful claim to existence. It justifies itself only when it strengthens and vitalizes the whole life of the church. Jesus established a CHURCH, and gave to that church a definite mission. That mission is two-fold: To win souls to Christ, and to grow Christian character. The entire organizational life of a church should be so coordinated that each group — functioning specifically, but not independently — makes its full contribution to the end that the church shall occupy a position of dignity and respectability in the community, and its Christ-given mission be more readily accomplished. A Brotherhood is nothing more or less than the men of a church mobilized for the support of the entire program of their church. It is organizational, but not an organization. The Brotherhood is a movement, an influence, for the enlistment of the men of our churches in those places where they can render their best service.

The Financial Program

No enterprise, sacred or secular, can go faster or farther than its financial support will carry it. If one will analyze all of the difficulties in his church, he will discover that most of them are rooted in one common problem—money. His problem is not a bigger and better building; that may be his need; his problem is to get the money to pay for it. Our problem, denominationally, is not to have more missionaries on Foreign fields; that is our need; the problem is to get the money to send them there, and to properly care for them after they arrive. The financial program of a church is its very life blood, and, therefore, the men—the Brotherhood—are to become vitally concerned in the church being adequately and unanimously financed that it may render a maximum service to its members, the community, and the world.

The Worship Service

There can be no satisfactory substitute for the worship services of a church. At least two of these are at present in a perilous position, the Sunday night service, and the mid-week Prayer Service. Unless some adjustment is made, and that quickly, these services, in a few years, will be history in many of our churches, and as a result much of the Spiritual power of those churches will have been lost. The men of the church, the Brotherhood, are to

strengthen these worship services, throwing themselves full-length into the task of increasing the attendance upon them. It is fatal to discount the preaching of the Gospel from the pulpits of our churches.

The Teaching Service

The Bible School is the teaching service of the church. It is the church teaching the Bible, a most vital factor in Spiritual development, and one with tremendous evangelistic possibilities. If, therefore, becomes incumbent upon the men of the church to place, as far as is possible, every legitimate person into this teaching service.

The Training Service

Every Christian needs training if he is to render his best service in Kingdom enterprises. Nothing is more important than a church membership specifically trained for Christian service. Nothing can vitalize the life of a church more genuinely than a great training service, reaching into the experience of every member of the church. It, therefore, becomes the responsibility of the men of the church—the Brotherhood—to see that every member receives proper and adequate training. This means that the men must whole-heartedly and energetically throw their support to a great training service in their churches.

The Missionary Program

Our Master has commissioned us to evangelize the whole world, to keep going until the humblest man in the remotest part of the earth has heard the Gospel. A church without a missionary spirit resolves itself into a mere social center, and is entirely out of harmony with the conception of the Master. The men of a church, therefore, are to be primarily concerned with its missionary program, and should create and maintain within the church an intense spirit of missions, cooperating energetically with contribution and counsel in the great world mission program of Southern Baptists.

BAPTIST BROTHERHOOD O F T H E S O U T H

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Memphis

J. T. HENDERSON, Gen. Sec. Emer.
Knoxville

W. RUFUS PARDUE, State Member
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LAWSON H. COOKE, Gen. Sec.
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