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SPEAKING THE TRUTH IN LOVE
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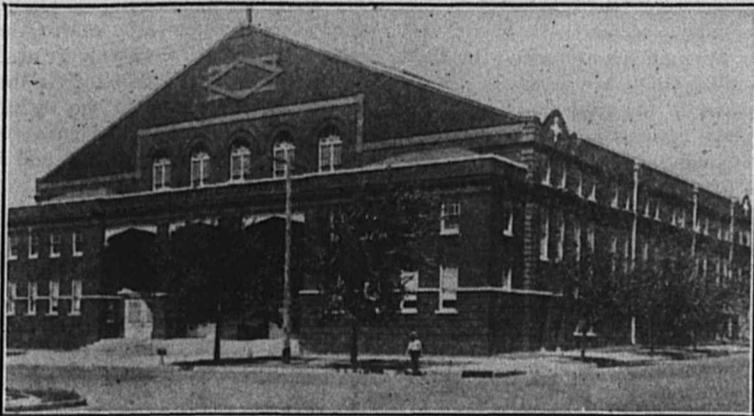
NASHVILLE, TENN., THURSDAY, NOVEMBER 15, 1928

Number 46

Another Southwide Sunday School Convention

Information by HAROLD E. INGRAHAM

Third
Southern
Baptist
Sunday
School
Conven-
tion



CONVENTION HALL, TULSA, OKLAHOMA
Meeting Place of Southwide Sunday School Convention.

THE most significant mile-stones in recent Southern Baptist Sunday school progress have been the Southwide Sunday School Conferences which have been held the last two years. The attendance each year has been right around 2,500, and this number is almost sure to be topped at the coming Tulsa meeting. Testimonies from all over the convention have come in by the hundreds to the effect that these meetings have been of untold value to the work of individual Sunday schools all over our territory. All Sunday school field workers and other leaders are now turned toward Tulsa where the third session of this Southwide conference is to occur, and all are making plans to do everything possible to secure the largest attendance so that the most good to the most people will accrue.

Tulsa Attendance to Be Large

State quotas have been accepted totaling 3,500 and all the Sunday school forces of each state are fully enlisted and dedicated to publishing far and wide the great good to come from attending this meeting. The Tennessee quota is 200, and Mr. W. D. Hudgins, the State Sunday School Secretary, is organizing his forces and asking each association to accept a definite number to be enlisted and sent to this meeting so that this state shall be fully represented and its assigned quota more than secured.

A Wise Investment

A wise investment indeed is it for a church to select several of the leaders of its Sunday school and make it possible for them to attend this Tulsa conference, paying either all of their expenses or enough thereof to enable them to attend. Especially will it be valuable for pastor, educational directors and general superintendents to be sent to this meeting. They will come back with a new vision of the possibilities of the Sunday school and with a zeal that shall be based on knowledge of how the best work is being done and how to secure the desired results from the work of the Sunday school.

Program Features

The program is varied and complete and embraces practically every phase of Sunday school work in its every field. Matters receiving special attention are too numerous to mention. Get a program from your State Sunday School Secretary or

the Sunday School Board at Nashville or see it in the Sunday School Builder, a monthly magazine issued by the Sunday School Board, issue of January, 1929.

Study this program. Its personnel is commanding because every one of them have had successful experience in the phase of the work which they are to present. Its comprehensiveness is such that the pastor can get special consideration of any

problem that faces his school, and every worker in every school in the South can find the particular things that he needs for his work.

Special Church Administration Conference

Under the direction of the Department of Church Administration of the Sunday School Board special conferences will be held on Church Administration, being of peculiar interest to pastors, deacons and all other church officers. This alone would be worth the cost of attendance.

Daily Vacation Bible School Conferences

This important phase of our work which is growing so fast and is being accepted everywhere as an integral part of the program of every church which sets out to accomplish its full possibility will be fully presented, and attendance upon these conferences will put your workers in good readiness to plan and put on a good daily vacation Bible school next summer.

Reduced Railroad Rates

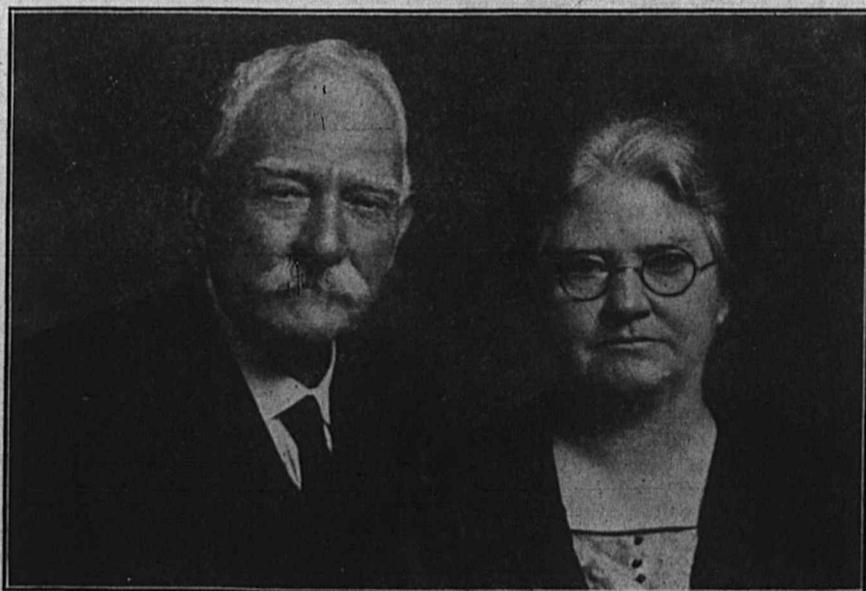
Round-trip tickets will cost just one-half more than the straight fare one way. Identification certificates must be secured either from State Sunday School Secretaries or from the Baptist Sunday School Board, Nashville, Tenn., to be presented to ticket agents at the time of the purchase of ticket. Get your identification certificates early so that you will have them on hand.

Come together in your church councils and consider sending a large and representative delegation of workers to Tulsa to reap the benefits of this great Sunday school gathering.

January
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to
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Another Solomon Gains Renown

PIONEER PREACHER MAKES RECORD



Jerry Woolsey Solomon was the name given a baby boy more than seventy-five years ago by Moses Solomon, a Baptist preacher and wife of Fentress County, Tennessee. He was a husky lad, and the promise of his babyhood found fulfillment in a giant physique six feet two tall and more than two hundred in weight. When yet a small lad his parents moved to Clinton County, Kentucky, where the lad grew to manhood, getting a little "book learnin'" from the schools of the day and a lot of knowledge from nature. At the age of six he was

left an orphan. When old enough to work, he was engaged to a good man for whom he worked until he was twenty-one and who urged him to study as much as possible. However, the opportunities for study were limited, since he had to work all day, and at night there was no light save from the fire for which there were no lightwood knots.

He was diligent and soon after ending his apprenticeship he secured a farm for himself and was soon an honored man in his community, serving as

(Continued on page 5.)

Editorial

A good day is one well spent.

Every cloud has a silver lining, but too many of us are always beneath the cloud.

A servant who is ashamed of his master is very apt to prove a poor servant.

There are more ways than one of discovering weaknesses in Christian characters.

The saddest words of tongue or pen:
"Please stop me now; I'll scribe again."

If you are saved, don't be worried about your soul's eternal safety; your big business is to worry about the eternal safety of other souls.

Jesus cannot trust the Christian who is more afraid of being unpopular with the world than he is of being displeasing to God.

When you talk to the subscriber who stopped his paper because of the campaign effort of the editor, just remind him that the campaign is over and that he needs the paper worse than ever.

When the Lord wanted to save a disobedient preacher in days of old, He prepared a great fish to receive him. Yet some preachers today are not willing to trust the account of His saving grace!

"Whichever way the wind blows, God is love," said the old farmer of Great Britain when asked why he had "God is love" written on his weather vane. How much we need to learn that lesson today!

If the United States government would instigate a war of extermination on English sparrows and begin a campaign of "life-saving" for insectivorous birds, the nation would soon be saved many millions of dollars and the poor city dwellers might have a chance to sleep late in the morning now and then.

Some church members are still so old-fashioned that they think their rheumatism and lumbago are crosses. And it is not uncommon to hear preachers sympathize with them who have suffered the loss of their loved ones by declaring: "The Lord will enable you to bear your cross." There is but one cross which any soul can bear and that the crushing hurt over the lost of this world.

Our convention is meeting this week. We wonder just what will be heard. And we wonder more just what our people are going to do during another year. Will they listen sympathetically to the earnest appeals of the men and women whom they have chosen to lead in their work? Will they answer every call for service? Will they be ready to go whenever they are called? Will we all together lay ourselves more sacrificially upon the altar of service? If we do not, our Lord will be grieved with us and His work will not be successful as it should. Let every one of us make a new vow unto Jehovah, our God and Father, and determine by His grace to work together in sweetest fellowship and most glorious harmony.

Dr. M. M. Haynes, field editor of the National Baptist Voice, has a timely word in the issue of November 3rd relative to the tendency among the state papers to go off at a tangent by being used by one faction or one group of the brotherhood. He wisely says: "When those in authority become committed to any such destructive policy, the organizations are headed for the rocks." The business of the denominational paper is to fight for righteousness and to give to the constituency all sides of their denominational life and works. To fight for righteousness but at the same time to divide the forces by allowing only one group of brethren to have representation on matters of polity in the pages of their paper is suicidal.

THE NEGRO

Our honored friend, Mr. Jeff McCarn of Nashville, did what so many did during the past campaign, when he made the cutting statement about some of the negroes whom he characterized as "coons." He was moved, as was a speaker in East Tennessee who is reported to have cried with bitter malignity during one of his tirades against the preachers, "To hell with the preachers anyway!" by a fervent desire to express his convictions and, for the time being, forgot the import of his words. We sincerely trust that the day will never again arise when the negro citizens of our country are drawn between the upper and nether mill-stones of a political war and thus be made to suffer hurts which they only can know and which they often are unable to express.

The negro has rights and he has feelings. The tragedy of it is that so many of the negroes are victims of demagogues rather than the wise followers of sane counsellors. When their wisest men advise them to be sane and conservative in their expressions and actions, they are prone to accuse them of being traitors to the negro's cause. And when the demagogues, both white and black, come among them, these same people listen to their wild tales of what will come if the negroes will follow them and turn their backs on their best friends.

Bitterness and unguarded statements have done a lot of harm to every great cause. It is tragic that in the heat of great moments we should be drawn into expressing ideas which do not represent us in our best moments and which do violence to the rights of other people. We should remember that the negro detests the name "coon" with as much, if not more, vehemence than the Italian does the name "Dago" or the Jew the name "Sheeny." We know our friend too well to believe that he intended his words to sound as they did. Nor do we believe that the speaker in the rally in East Tennessee would today repeat his terrible indictment of the preachers of the land. Both are striking examples of the hurt that follows in the wake of bitter partisanship. Let political demagoguery be forever killed and let American citizens, black and white, know that they shall not more be exposed to such.

PROVIDING FOR OLD AGE

One of the grimest realities of life is that of coming old age and incapacity. If we could look the future in the face knowing that there were in it no hours of want, no humiliations due to dependence, no hours of embarrassment on account of lack of sufficient income to care for us, we would not mind growing old. "I'd love to grow old if I knew I would not be a burden on my friends or loved ones," is a cry that is often heard from the lips of the middle-aged.

How shall we provide for the future so as to safeguard ourselves from want? This question is being asked by all classes and especially by them whose earning powers are limited and who have little laid by in store. It is being asked by men and women of small estates who wish to have a safe income without being put to the trouble of caring for expensive and uncertain holdings. It is being asked by men and women who have comfortable fortunes but who wish to leave them at their deaths where they cannot be squandered but will be used for the advancement of the causes of Christ.

A suggestion has just come from Chairman Harry Clark of the Education Commission of our Southern Convention, and it is worth serious consideration by all our readers who are interested in safeguarding their old age against want. It is that people invest their money in Annuity Funds of our various denominational agencies. This can be done in such a way as to insure, from 4 to 7 per cent interest. He offers the following facts for consideration in studying the matter:

1. Moneys invested in annuities bring one a steady income without the worry of taxes, upkeep and such items. Farms, or rental houses, are a source of constant expense and worry, but annuities are not.

2. There is no possibility of losses from lawsuits. Once safely placed in the hands of some

great agency for good the property become a sacred trust fund.

3. It relieves one of all worry over agents. One of the safest methods of securing one's property is through these annuities, for each one is backed by the entire assets of the institution receiving the annuity fund as well as by its moral character.

4. It removes fear of idle times and financial slumps when money must remain unproductive or rentals fall far below cost of upkeep.

5. It furnishes the simplest method of making a gift. Your money goes at once to the credit of the institution or agency, your income from it begins, and in the end, when you have no more need for aid from the funds, it is turned loose to work for you after your body is silent in death.

We mention these matters for the consideration of our readers. Our colleges, our mission boards, our Church Building Fund, Old Ministers' Relief, our hospitals and orphanages will never have all they need for the simple reason that the more they receive the more they will grow. Moneys invested in their welfare will aid in the furtherance of the gospel program and the upbuilding of our social and moral life. And such funds will last on and on to bless the recipients and honor the donors.

ONE DENIAL AND A PLEA

The editor has taken no time or space for the purpose of denying some of the hurtful falsehoods circulated against him during the past campaign. He has felt that his people know him well enough to believe that he has done what he did because of his conscience, his knowledge of issues involved and his earnest desire to safeguard the cause of right which is the cause of the Master whom he serves and whom he places above all other authorities.

But there has been one incriminating falsehood which reflects upon his integrity and his loyalty to the cause of Christ. When the honor of Christ is at stake, the editor does not feel that he should remain quiet. Therefore, he wishes in this brief word to deny emphatically the accusation which some unguarded brethren have made against him, namely: "He is getting a nice fat sum of money from Republican headquarters."

In recognition of the fine nature of the leaders of that body of men in our state, let it be said that not one of them ever approached the editor with any kind of offer for his services. He consulted with them once or twice about legal matters, but never about any other. All his work was done under the direction of the Democratic organization which was working against the election of a wet candidate. **Not one cent of money did he receive for his services or will he receive for them. Nobody ever offered to pay him a cent nor would he have received it if it should have been offered.** The only thing given him for his services was one night's lodging and two meals, and these were given by a friend and not by any political organization. He paid all his own expenses and did it gladly because he felt he was serving the cause of Christ in so doing.

We have ended the great battle for righteousness, and the nation has voiced its will. Somehow, we believe that the great mass of Christian men and women are happy over the overwhelming defeat administered to the candidate who vowed to bring back legalized intoxicants. It was not a defeat of the party which the editor loves and cherishes, but it was a solemn warning to it that the American electorate will never tolerate the rule of a party which hopes to ride into power upon the shoulders of a wet Romanist candidate. The party has been purged; it has learned its bitter lesson; we trust that it will profit to the end that a reorganization may be had that will wrench forever its control from the Romanist-wet Tammany Hall element and deliver it over to Southern people who are big enough and true enough to direct it aright.

Let all bitterness and strife now cease. Let them who have been criticizing their pastors under the direction of Raskob, the prince of the papal palace, accept the verdict of the polls, realize the bigness and significance of our prohibition movement, fall into step with the forces of evangelical religion throughout the nation and move forward

to the day of a nation-sweeping revival which will turn hosts to righteousness and hurl from power all who love unrighteousness. Let us be brethren in the day when the way is open for the greatest onward movement of evangelical religion the world has ever known.

Your pastors have been bitterly criticized. Some of the political demagogues have urged you to turn them out of their positions. Some church members have already begun movements to get rid of their "political parsons," as they have been termed. Remember this, dear reader, every preacher in the South who is worth your consideration and whom you would want for a pastor has stood four-square for prohibition and against the machinations of Rome. If you get rid of your own pastor on that ground, you will have to have another like him. Be big enough to go to the man of God who has had the courage of his convictions, say to him: "Pastor, I have been mistaken; the voice of the millions of evangelical Christians in America have convinced me; I do not regret my loyalty to my party, but I am sorry I have allowed the heat of a political battle to cause me to ridicule you and to turn against you. I ask for your pardon and hereby pledge you my heartiest support in the work before us."

If you are big enough to do that, you will make your pastor aboundingly happy and you will find him more than ready and willing to meet you with happy heart, to beg your forgiveness if he has spoken hot words, and you will find your church ready to move forward in the greatest way ever. The campaign has determined just one big issue, and that is: The American people will not have a return of legalized intoxicants nor will they allow one who owes allegiance to a foreign throne to rule over them. That is all that has been settled. We are still Democrats or we are Republicans as the case was before the campaign began. We have worked together in happy fellowship in the past until Baptists in Tennessee have become a mighty, conquering host. Now let us thrust aside the muddy shirt of political campaigning, seize anew the blood-stained banner of Jesus Christ and stepping again to the strains of "Onward, Christian Soldiers," hurl the strength of our mighty evangelical faith into the battle fields of the world and watch the walls of ignorance, crime, laxity in morals, puny sentimentality in law enforcement, and lax enforcement of our laws go down before us.

To the end that the cause of Christ may be furthered in the days ahead of us, the editor sets anew his heart and hand to the task of informing and inspiring the readers and seeks to thrust out of his mind all memories of the unkind things said and written against him. Such marvelous turning to one man in a national campaign and by the evangelical peoples (Protestants, if you wish) can have been nothing but the will of God. Let us thank Him for his leadership, embrace one another in brotherly love, rejoice that we are promised a more rigid enforcement of our prohibition laws, turn our eyes to the world fields and go forward for Christ!

OUR CHURCH MUSIC

More and more we are faced with the problem of providing suitable music for our church services. Once the meetings were held monthly, and there were never more than three regular services per month. That day is gone, and the well-organized church now holds from fifty to seventy-five distinct religious services each month. At each of these services a musical program is rendered, the principal part of which is the singing of gospel hymns. The average song book contains 300 hymns. At least three hymns are sung at each of these religious services. Taking it for granted that it would be possible for a member to attend all the services of a month, he would either have to know and help sing half the songs in the book or else sing the same songs many times over.

A careful estimate from an interested party reveals the fact that the average church congregation knows less than one-fourth the songs in the book. In other words, 75 songs are sung during the month in 50 or more services where 150 or

more hymns are used. It is readily seen, therefore, that "songs are sung to death."

How many times has the regular attendant at church services heard "Love Lifted Me," "I'm Dwelling in Beulah Land," "Throw Out the Life Line," and such favorites? They are good gospel hymns and have a tune that is attractive. But are they better than hundreds of others? Is monotony conducive to worship? Suppose the preacher should never vary his method or the tone of his voice? Suppose the organist should play the same offertory every service?

It is high time more attention was paid to our church music. There is power in music. Our Lord realized that fact when he gave to the Israelites such minute instructions about the music of the temple service. No greater assembly of musicians has ever been gathered than that which provided inspiration in the temple. That great orchestra of 4,000 pieces was a part of the service prescribed for Israel's edification. (1 Chron. 23:5.) On some occasions great hosts of the Levites engaged in the song and praise services, and always there were the instruments of music. No temple service was complete without the trumpets of silver, the cymbals and harps and psalteries. Many of the psalms, inspired of God for public worship as well as containing divine truth, were given to be sung with special instruments. The name of the instrument is there in the text. If one accepts the Word as inspired and of authority, then he must accept the instrument with the psalm.

We are specifically commanded to worship God in "psalms and hymns and spiritual songs." We have practically removed the psalms from our worship. We have many fine hymns, but our "spiritual songs" are usually little less than a jangle of words set to jazz music. The stately chanting of psalms sung to the strains of musical instruments would add greatly to the spiritual power of any religious service, and who does not know the appeal of a real orchestra under competent leadership?

More than half the usual church service is taken up with music. Enter most any church Sunday morning and before you sit down in your pew you know what is the "bill of fare" for your soul. Here it is, as unchangeable as the law of the Medes and Persians:

1. Prelude. (Amidst great confusion, talking, giggling, and general turmoil.)
2. Doxology. (And whoever heard of closing a service with the doxology? Surely it would be more fitting after an inspiration service than on the heels of the usual commotion.)
3. Invocation. (Usually an effort to get the congregation quiet.)
4. Hymn. (One that has been sung a thousand times.)
5. Scripture reading. (Put here and forgotten before the sermon begins.)
6. Long prayer.
7. Announcements. (We've been having prayer meeting, evening service regularly for fifty years, but they must always be announced or the program will be broken. It matters not that they are printed in the bulletin, they must be announced.)
8. Offertory.
9. Special number by the choir. (Usually some selection from a foreigner who knows absolutely nothing about an evangelical service and who composed the music for an Episcopal or Catholic service. The more dignified—classical—the more out of harmony with the service and the setting, the better it is thought to be. Great gospel hymns and anthems of American origin and Baptist meaning are seldom ever used because they are not "classical enough!")
10. Sermon. (Only fifteen or twenty minutes left and the congregation already bored to death by so many preliminaries.)
11. Invitation hymn. (Sometimes selected by the pastor, but most often not.)
12. Benediction. (The average congregation would not know how to leave without this part of the program. Yet we did not get it from the New Testament. The benedictions usually pronounced

were the farewell declarations of disciples to their beloved friends sent by post.)

13. Recessional. (Amidst the most unusual hubbub and turmoil, with perhaps two people in the audience listening.)

Thus goes the menu in our churches. Sometimes it is varied by putting in another "anthem" or by adding the "Gloria" after the doxology and the "response" after the Scripture readings.

And yet we wonder why people do not like to go to church! It would prove an attractive innovation if our churches would dispense with their choirs for a few Sundays, have a good song leader and let him get the congregation to sing. Another innovation that always brings results is to have a good orchestra to add its melody to the somber strains of the pipe organ or the rattling notes of the piano. And best of all, if the preacher would take charge, give his sermon before the congregation is tired out and then turn over the details for the choir, the gospel might have a chance.

We do not mean to be harsh and critical, but some one ought to speak out. From many sources we hear the cries of earnest pastors who complain about the fact that their time for preaching grows less and less. Congregations want to get away by twelve o'clock, and yet churches allow the "addenda" to our services to usurp three-fourths of the hour for preaching! And during that time the congregations have to sit and endure a repetition that actually becomes exasperating. We marvel that music directors do not realize just what they are doing and that they persist in "putting on" the same old show Sunday after Sunday.

Let us awake, begin to study the problems of our worship, set to work to have changes in songs, music, programs, and then if the pastor does not wake up and begin to study in order to present fresh messages each Sunday, call a special prayer meeting and ask God to baptize him with the Holy Spirit. The chances are, however, that the moment the shackles of formalism and dignity are removed from his soul he will automatically spring into prominence as the "feature" of every preaching service at the church.

JUNIOR RED CROSS MEMBERSHIP LEADS TO BROADER RED CROSS SERVICE

Each year, with the arrival of fall, and the announcement of the annual membership roll call of the American Red Cross, many younger people doubtless wonder just where in the program of that organization is their influence felt.

The fact is that they may be identified with the Red Cross all their lives, from childhood up. While the Junior Red Cross in which the younger generation first learns the principles of Red Cross service, is sometimes regarded as more or less distinct from the parent organization, it is really a stepping stone.

From Junior Red Cross service the transition to full-fledged Red Cross membership is not sharply marked. Members of the Junior Red Cross, in addition to activities peculiarly their own, serve the mother organization during the membership roll calls in numerous ways. In the yearly intervals between these events, the way frequently is open for the closest co-operation between the two groups, in disaster relief, in maintenance of certain community services, and along many other lines.

It will be seen, therefore, that Junior Red Cross membership while valuable in itself, is a sort of preliminary to participation later in life, in the other broad services which the American Red Cross offers through membership in its ranks.

This year the Red Cross will launch its twelfth annual roll call from November 11 to 29, and is asking for five million members.

Broadness is a figurative term. The Pacific is broad; so is the little rivulet in my backyard when it is raining. It all depends upon the eye that measures the distance across. The liberalist calls himself broad because he sees himself through his own conceit. Jesus Christ calls him narrow and pities his inverted vision.

"BETTER THAN A WILL"

By J. E. Skinner, Field Secretary, Union University,
Jackson, Tenn.

Since God holds His people (and all others) responsible for the disposition they make of the money and other values He places in their hands, and since this fact is becoming more and more realized by students of the Bible doctrine of stewardship, it is not unnatural that there should be found in the sincere Christian heart the question, "What shall I do with what God has entrusted to my hands?" This question is now clamoring for an answer in thousands of Christian hearts.

The usual answer to this question is, "Make your will and leave at least a portion of your estate to some worthy Christian institution to be used for the Lord's cause after you are gone to heaven." Well, that is better than to leave it to relatives or other friends to whom God did not commit it, and who may not use it for His glory as He intended it should be used, but that is by no means the best way to dispose of the question.

In the first place, wills are often the occasion of family rows and lawsuits, and are frequently broken. The "last will" of God's steward is often disregarded, though he was the one to whom God committed the estate and held responsible for the use of it. He was the only responsible party and had the right to make his will, but they broke it after he was gone.

In the second place, since God holds His stewards accountable for the use that shall be made of His estate, they should by no means take chances on its falling into the hands of irresponsible parties who would use or waste it contrary to the will of the Owner. He has no right to hazard God's property, either by foolish investments, or by carelessly leaving it to worldly or irresponsible relatives, or by taking a hazardous risk of making a will that may never be carried out.

Ten thousand times better than a will is an outright gift, by the very party who is responsible to God for it, to the very object or cause to which it should be transferred while God's steward is still living, and while he can bind the institution receiving it, by contract, to carry out the will and purposes of the giver.

In many instances, however, the giver needs the income from the estate while he lives and therefore cannot make the gift outright without giving away his living. There are hundreds and perhaps thousands of God's faithful stewards who face the question, "What shall I do with the means God has entrusted to me, and how shall I discharge my responsibility as His steward while I live?" It is for these that this article is written and sent forth.

The answer is perfectly easy and simple, and when generally understood will become the most popular plan for transferring individual gifts and estates to religious institutions. The plan may be stated as follows:

Here is a man or woman who wishes to give ten, or twenty, or fifty thousand dollars to the cause of Christian education, and wishes that the gift shall establish a permanent endowment fund in a certain denominational college. But the money to be given is now invested in Liberty bonds or some other bonds or securities, and the income therefrom is needed for present and future support of the giver. The problem is solved by turning the securities, whether they be bonds, mortgages, or other securities, over to the board of trustees of the institution at cash value, and a written contract entered into between the giver and the trustees which will bind them to do four things. First, to hold the fund intact forever as a permanent endowment for the institution. Second, to use the income therefrom for only such purposes as are designated by the giver and written into the contract. Third, to pay to the giver annually or semi-annually such sums in cash (the amount being specified) as would equal the income received from the fund before the gift was made (though in some instances it may be even more, owing to the age of the giver) and to continue the same till the end of his or her natural life. Fourth, to keep the fund separate from all other funds of the institution, and subject at all times to the inspection of the giver or his legal representative, the fund itself being bound by the

contract as security to the giver for the faithful execution of the contract, and returnable on demand of the giver in the event of failure on the part of the trustees or the treasurer of the institution to comply with any part of the contract. This done, and the problem is solved and the transaction complete.

This plan not only makes both the gift and the giver secure—enabling him to make the gift outright—but enables him to bind his gift to such uses as he himself may designate in the contract, and thus discharge his responsibility for its use forever. This he cannot do in a will, because nobody is bound by a contract to carry out such specifications, even if they were stated in the face of the will.

But there is still another advantage in this plan, especially to those who are advanced in years. It not only guarantees to them a better income from their money for the remainder of their days, but it also relieves their minds of the burden of looking after that much of their business, and of the danger of losing it before they die, or of having their wills broken after they are gone. This is absolutely true because the fund is safeguarded under contract by responsible men, and the income therefrom as secure to the giver as if coming from the United States government, the income being secured by the fund itself and by the sacred honor of the institution and denomination to which the institution belongs. Nor can there be any necessary delay in the annual or semi-annual payments to the giver, since they are paid out of the income from endowment funds that remain forever intact. Is not this better than a will, both for the giver and the cause to which the money is given? The giver or steward discharges his responsibility while he lives, and the cause or institution to which he leaves it has charge of it before he goes to make his final report to his Master.

Union University, Jackson, Tenn., not only accepts gifts upon such terms, but when desired by the giver will hold such a gift forever as a separate endowment fund as a monument to the giver, not only by placing it as such upon the records of the institution, but also upon a permanent tablet in the administration building, the tablet bearing the name of the giver, the amount of the gift, the purpose of the gift, and the time it was given. This will be done not only for givers who desire it for themselves, but for noble sons and daughters who wish to establish such a monument to the memory of their father or mother, and for any friend of the institution who wishes to honor a friend or loved one by the establishment of such a fund in his or her name. Such a monument would be more honorable and more glorious than any monument that ever marked the grave of a loved one, or that perpetuated the memory of some great and faithful benefactor of the past, whose name is not associated with some great religious undertaking. The very life, and influence, and future work, and history of the institution, becomes a monument to the memory of one who is thus honored. Their names are not only carried upon the hearts and lips of uncounted thousands who pass through the institution and go on out to bless the world, but hundreds who read their names will "rise up to call them blessed" when they know that those very gifts made it possible for them to secure an education. Such monumental gifts after all are simply investments in human lives which are immortal, and though the givers rest from their labors, their works move on with increasing strength and enlarging force by the multiplied laborers in the field, and by the eternal fruitage of their labors.

If the reader is interested in making such a gift, or if he knows of one who is or might be interested, and will write to the writer of this article, he will be glad to take the matter up with him or her personally, and at once. His complete address is at the head of this article and there will be no danger of delay.

The pleasant books, that silently among
Our household treasures take familiar places,
And are to us as if a living tongue
Spake from the printed leaves or pictured faces.
—Longfellow.

ABOUT THE SUNDAY SCHOOL BOARD

By I. J. Van Ness, Executive Secretary

The Sunday School Board business differs from the other agencies of the convention in that it must be organized for a daily routine business, analogous to any large commercial enterprise.

1. In handling our finances we borrow only in small sums for reasonable needs. Our indebtedness to our bank, for we deal with only one, will never exceed and rarely equal \$40,000.

2. We do business with only one bank. All loans and all daily transactions are legally confined to this bank, and of necessity register in the monthly balance.

3. Our invested funds are only \$158,000. All negotiable securities are in a Trust Company vault, which can only be entered by two persons. One of these must be the treasurer (at present the office of executive secretary and treasurer are combined) and any one member of the Business Committee. The names of those who can enter the vault are officially registered with the Trust Company and are verified before access is had to the box. The Trust Company retains in its files a signed card telling when and by whom the box was opened. All transactions regarding investments are under the care of the Business Committee and are reported to the board and go on the minutes.

4. All bills and accounts, as well as all transactions involving money, pass through several hands in the course of payment. Finally, vouchers, to which the bills or other evidences of debt are attached, are made out in one office and signed by the responsible head; the check is drawn by a cashier, who is in a separate office; and this is all presented to the treasurer, who signs the check and countersigns the voucher, which then is filed for reference and for the auditor. This is the usual routine of a well-organized business.

5. In our mail-opening room the checks, cash, stamps and money orders are noted on the order blanks, or letters, accompanying them, and are listed by the clerks according to the character of funds (checks, money orders, stamps and cash) as noted on these letters and orders. The funds are then relisted separately for deposit by a different clerk, and must balance with the other account. We handle from 500 to 4,000 items a day.

6. All employes having to do with the handling of money are bonded in varying sums. Over a dozen are thus bonded in sums from \$50,000 down. We know the past record of every such employe and their present habits.

7. In addition to the annual audit by a certified accountant, this auditor makes periodical audits without notice and at his pleasure. One of these audits was finished in September.

8. No single item of the board's business is confined to one person. All transactions pass through various hands. Many people know about every single transaction. Recently a committee of department heads was instructed to survey our whole business operations and report to the Executive Secretary. In this and similar ways we are developing an organization which is in itself a safety. There is no essential transaction that I do not know about, and no things about the routine business that others do not know also and participate in.

9. In the last few years the demands upon the board have increased so greatly that the obligations placed upon us crowd so on our business that we rarely have any funds not absolutely needed for immediate use. Buckle and tongue are so close together with us these days that it constitutes both a danger and a safeguard.

10. Each department of our denominational and editorial work is under a definite annual budget, and the expenditures are all made through the regular office routine described herein and from our general treasury on requisitions from them. A monthly report of each department also comes to me from the bookkeeper and goes to them.

11. Of our sixteen book stores, fifteen are conducted jointly with state organizations, who share with us the oversight and responsibility. All the

managers are bonded in varying sums, usually at \$5,000. All their purchases are made in our name and paid by us. They report to us daily as to sales and receipts, and monthly with a balance sheet and remittance for all their sales, and annually with a full profit and loss statement, and a certified audit. We recently had one case of wrongdoing, but it was quickly discovered and the party has since been indicted.

As I have said, our organization must of necessity be adjusted to current and large daily business transactions. We believe it is efficient, honest and well-safeguarded.

ANOTHER SOLOMON GAINS RENOWN

(Continued from page 1.)

justice of the peace for some time. He had gained enough knowledge to be able to teach school and added to his income in this way. In 1884 he moved to Collins County, Texas, where he bought a farm and taught school for six years. He married Miss Bettie Webb of that county and in 1891 moved to Greer County which later was included in the state of Oklahoma.

It was at this time that he began to do mission work. He was asked by the State Board of Texas to undertake the evangelization of the rough western country at a salary of fifty dollars per month. No sooner did his work begin than he received word that the board would be unable to pay him that meager salary, but he did not quail before the blow. He secured a homestead in Greer County, near the present town of Reed, Okla., and set to work to provide for his family and to do the work to which he felt called of God. For his first year's work as missionary he received the munificent sum of \$20.20. The first collection which he took for work which had extended over two weeks amounted to \$1.50.

But he did not fear. In speaking with him about the matter he smiled and said: "I have never known God to fail a servant who trusted him, and He did not fail me. In those days the people who were scattered over the great plains lived in dugouts or little squalid log cabins, and the work of a missionary had to be done from house to house. Congregations were always small and the people were, as a rule, desperately poor." But he pushed his work and slowly churches were organized and associations were formed.

On one occasion an association met with the church at Reed where Pastor Solomon lived. He had induced the church to invite the body and assured the association that they would be cared for. With his good wife they set to work to make good their promise. Only a few people lived in the village, and some of them had no room for guests in their little homes. A store building was secured, straw spread over the floor and canvass tacked over this. Canvass bags were made and filled with straw, thus giving beds for others.

When the association convened, the Solomons found themselves confronted by the task of caring for two hundred guests! Others would have quailed before such a job, but not they. The store building furnished sleeping room for fifty women and girls. Out in the yard, alongside the house, was stacked a great pile of straw mattresses, eighty of them or enough for 160 men. A giant beef and two big hogs from the pastor's farm had been butchered and hung up high in the hot, dry air to keep and were ready to be cut and cooked. In addition to the other guests, Brother Solomon and his wife cared for two hundred, feeding them three times per day and furnishing them places to sleep, the women in the building and the men on straw mattresses out under the stars. When asked, "How on earth did you ever manage to feed so many people?" Mrs. Solomon smiled and said, "Well you see I had a whole year to get ready for them, and it was not hard," and she was right, for in those days women guests took delight in helping their hostess do her work.

On one occasion this pioneer preacher ran the risk of taking an offering for the Buckner Orphans' Home in Texas. There was some opposition to his doing so, but he persisted, and within a

few days one of the worst men in the community was converted and joined heartily with the missionary in furthering the kingdom of Christ. He carried on his work with what help he could secure and during his momentous ministry led in the organization of twenty-four churches and helped them build their houses. The largest income he received from his ministry was \$250 per year, and there were years when he received very little.

Yet he was loved and honored throughout the entire county of Greer and, since Oklahoma became a state, has helped to plant and strengthen our Baptist work throughout the state. He has served as trustee of their Orphans' Home and was on the board of trustees of Oklahoma Baptist University until his son, L. E. Solomon, was elected to the faculty when he graciously retired. He farmed during his entire ministry, but he never let his farm interfere with his preaching. "I used to go off just at planting time," he said, "and my neighbors would remonstrate with me for my folly, but I left the farm in the hands of the Lord. Sometimes I was out in meetings at harvest time, but I never failed to have a crop when others did, and often my crops, planted late, would turn out better than my neighbors. One thing I have learned, and that is to trust God and go on with His work."

Mrs. Solomon is some years younger than her husband, and there is in her the keenest sense of humor. Every now and then, in talking with them, she would turn upon her husband with a witty remark or would call attention to some very amusing thing which had occurred in their ministry.

"We used to receive missionary barrels in those early days," she said, during a lull in the conversation and laughed. When her husband began to hedge against the story he knew was coming she said: "Oh, it's all right as that happened so long ago nobody will remember but us. Those missionary barrels were life-savers," she continued, "but they often contained the most impossible things! I remember one which came to us, and when we opened it we found all kinds of things. Among them were seventeen ladies' waists of the old kind with the big balloon sleeves. [Maybe you do not remember them, but they were like this, and she made a gesture which indicated the size.] They were little wasplike things at the waist, and I hadn't kept up with the styles and, besides that, I was not small enough for that kind. So all I could do with them was to take the sleeves out and make dresses for my children and for the children of our poor neighbors. Just think of making a dress for a little girl out of the cloth in one sleeve!

"And in that barrel were some clothes for a man or rather for men since they did not match. Mr. Solomon tried on a pair of pants of one kind and a coat and vest of another, but they didn't meet! Yet we were always glad when a missionary barrel came, for there were times when we were kept from want by things contained in them."

Those days have passed now, and the old preacher and his wife have moved from the farm to Mangum where they own four beautiful cottages on well-kept streets. Three of these they rent and live in the fourth. The proceeds from their farm enabled them to make the investment, and the Lord directed them when to make it so as to receive the largest and safest returns. A short time ago he gave up his last pastorate and now preaches whenever he may serve some brother or church.

And in the side yard of the little cottage in which they live is a beautiful rose garden which was recently awarded a \$100 prize for being the best in the county. From this yard roses (fifty-two varieties of them) are sent to the sick, taken to decorate the house of God on Sundays and otherwise used. Early and late the preacher works with them and, in order that his neighbors may enjoy them with him and his wife, he has placed flood lights under the eave of the house so that at night the whole yard is brilliantly lighted. We have seen nothing in years more delightful to the eyes than that garden, and we have not found a spot on earth more like a "little bit of heaven" than that cottage home of the pioneer preacher whom God sent to earth in Tennessee that he might there

learn the true message to carry west with him.

We could not close such an interesting interview without "fishing around for some advice for young preachers, and the patriarch gave it with a happy smile. "Be sure, young brother, that you provide for your declining years," he said emphatically. "You can do it and you do not have to ask anybody to help you do it. But, let me remind you, if you set out to lay up treasures here on earth and make that your goal, you will either fail in that or fail in your ministry. Just use common sense, trust God and put His work above everything else and He'll take care of the end."

How very good it was to be with him and to learn what real sacrifice means! How very little it made a preacher feel when he heard this man and his wife laugh over hardships that would make us tremble with fear! How like a benediction it was when he spoke of God's goodness to him and his family and assured us that God is still the same! And how glorious it must be for him to be able to go here and there over his field of labors and see the beautiful houses of worship and meet the great churches which stand today as the living monuments to his patience in the Lord!

Where are the young preachers of this day who will go into the pioneer fields, secure little farms, make their own livings, preach and labor as he did and build up New Testament Zions for the generation, now just being born, to enjoy? In his early ministry J. W. Solomon prayed not for riches and renown, but for wisdom and knowledge that he might go in and out before those western people and direct their lives aright. God answered his prayer and added enough of riches as the years passed to assure him of peace and plenty for his old age. Today his message to young preachers is not "Go west, young man," but "Be a pioneer for Jesus."

RECEIPTS AND DISBURSEMENTS FOR OCTOBER, 1928

Southwide		
Foreign Missions	25%	\$ 8,933.01
Home Missions	11 1/4	4,019.86
Christian Education	8 1/4	2,947.89
Ministerial Relief	4 1/2	1,607.91
New Orleans Hospital	1	357.32
	50%	\$17,866.02
Statewide		
State Missions	18%	\$ 6,431.77
Christian Education	19	6,789.09
Orphans' Home	8	2,858.56
Memorial Hospital	5	1,786.60
	50%	\$17,866.02
Grand total		\$35,732.04

The 19% to Statewide Christian Education divided as follows:

Carson and Newman College ..	5%	\$ 1,786.60
Union University	5	1,786.60
Tennessee College	5	1,786.60
Hall-Moody debt	3	1,071.97
Ministerial Education	1	357.32
	19%	\$ 6,789.09

The following designated funds have also been received and disbursed:

Tennessee College	\$ 120.00
Home Missions	1,678.37
Foreign Missions	3,660.97
State Missions	7,559.67
Orphans Home	10,559.58
Memorial Hospital	5.87
Ministerial Relief	24.05
	\$23,608.51

Executive Board, Tennessee Baptist Convention.
O. E. BRYAN, Secretary-Treasurer.

To judge human character rightly, a man may sometimes have very small experience, provided he has a very large heart.—Bulwer-Lytton.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus." (2 Tim. 2:1.)

WORDS FROM BURMA

By J. H. Whitt

My Dear Friends: Many days have passed since I last wrote you concerning my work in Burma. As the days pass I find more interesting things to write you about, but I cannot find time to write you. I am striving to keep you informed about the work on the foreign field and the kind of response I receive as I go about from place to place.

My schools are closed now for two weeks. The natives are celebrating Buddhist Lent, which are religious holidays, and the government requires all schools to close during this period every year, so I am taking this opportunity to catch up with my correspondence and plan for my coming revival campaign.

I have just returned from a journey that I want to tell you about. I had an opportunity to go with one of our medical missionaries on a several days' journey into the Shan Hill of northern Burma. We certainly had a marvelous trip, and I came back fired more than ever with the missionary spirit. It is quite a job getting ready for a trip to the jungles. Dr. Henderson and I prepared our beds and mosquito nets and our cook prepared our food, so finally we were on our way. We had to go about twenty miles in an automobile; then we were dumped into a little boat, in which we had to live during the remainder of our journey. The roof of the boat was about four feet high, and we put our bedding on the floor, and we were lying down most of the journey. There were four native rowers on the boat, and the interesting thing about the rowing of the boat was that they would wrap their legs around the oars and paddle the boat in that way. The rower would stand on the side of the boat on one foot and the other was used in rowing the boat. I cannot see how the natives could keep from falling into the water. After traveling about fifty miles in this small boat we arrived at our destination.

We received a very warm welcome from the natives. Many of them met us and took our baggage to a Buddhist zayat or temple, and this was our home during the days we spent in the village. The sawba, or ruler, of the province where we were visiting was very sick with fever, and he sent for the doctor or Jesus man or men, as the natives called us. This ruler and his wife are just about ready to become Christians; and if they do, lots of people under this rule will follow him. Please join us in prayer that they will go all the way with Christ.

We remained in the village two days and nights. People just flocked to the temple, possessed with all kinds of diseases, so we had great opportunities to speak to them about Christ and our heavenly Father. The Burmese word for God is Payathekin and they would come and sit on the floor and listen very attentively to the story of Jesus, and many of them were intensely interested. We visited the homes of many of the people, sat with them on the floor, because they do not have chairs, and all the people were interested in the story of Jesus. Oh, what a great joy it is to tell such primitive people about the Lord Jesus!

The temple that we stayed in was right near the pagados and images that the people worshipped. I would get up in the early morning and watch the people, principally old women, bringing their offerings to the idols and spirits. And after they had placed their offerings at the feet of the idols they would bow down and say a prayer and go and sound a gong to let people know that they had given their offerings. As soon as the people place their offerings to the gods the dogs come up and carry away the rice and other food which are offered to the spirits. The people do not seem to care; their great merit was performed when they placed the offering before the idols. So I thought how badly these poor people needed Christ. If they had been acquainted with Christ, they would have given the food to some of the poor starving people in the village.

Several people came into the temple and said they had never heard about Christ before. These same people went back and told their friends and they would come and listen to the gospel story.

When I get my school work in shape I am going to spend much more time in the jungle preaching to the people. While we were there the natives brought us lots of gifts, fruits of all kinds, and when we were ready to come back we had so much fruit that we could not bring it all. This shows what a friendly spirit they show toward the missionaries. On our way to and from the village we spent our nights any place we could find a shelter to put up our camp cots and mosquito nets. The trip did not tire me. I felt much stronger physically, mentally and spiritually after we had gotten back into our station.

I never cease to remember the churches at home. May the spirit of the Risen Christ dominate you at all times. May I hear about the things you are doing and how many souls you are winning to Christ.

September 29, 1928.

NEVER "SECRETARY OF THE FUND"

By Arthur J. Barton

In the Religious Herald of October 18th my good friend and honored brother, the editor, discusses certain Home Board matters. In the second editorial occurs this expression: "The fact is, as we hear, that when Dr. Barton became secretary of the fund the board was supposed to have \$500,000, approximately, in banks, and the defaulting treasurer seems to have checked out \$350,000 of this amount."

Since for a little over a year I have been superintendent of the Department of Church Extension, it was quite natural, I suppose, for Dr. Pitt to refer to me as "secretary of the fund." But as a matter of fact I have never been "secretary of the fund." The Department of Church Extension grew up under the superintendency of Dr. Louie Warren, under whose superintendency most of the fund was raised. On June 13, 1922, Dr. Austin Crouch was elected superintendent of this department, and continued in that capacity until April 30, 1924. Then the department remained without a superintendent for a little over three years, the work of the department being handled by, and under the supervision of, Dr. B. D. Gray, the corresponding secretary.

The funds of this department have always been under the direction of the corresponding secretary and treasurer of the board, and all disbursements from these funds have been made by the checks signed by these two officers. As I understand, never at any time in the history of the department, under any superintendent, has the superintendent of Church Extension had any authority or responsibility in the general administrative work of the board, nor any directing authority over the handling of the funds of the department, either as to their placement in banks or as to their disbursement. Certainly this has been true in my case.

I have been superintendent of the department since the first of August, 1927. As such, my duties have been to conduct the preliminary correspondence with the churches needing and desiring loans; to visit these churches, inspect and appraise their property; to hold conference with the pastor and church or with the pastor and a goodly group of the members; to file a written report as to such visit, inspection, appraisal and conference; and to seek by correspondence and personal visits to induce the churches to meet their obligations on loans granted. These written reports were presented to the Committee on Church Extension which, in turn, made its reports and recommendations to the board. When loans were authorized, under the rules and recommendations of the board, the entire correspondence in each case and the whole matter of closing up the loan was placed in the hands of the treasurer. From that time on he was to conduct the correspondence, was to secure abstract of title, proper mortgage, notes and all other necessary business papers. The superintendent of the department had no directing authority over the treasurer or the funds of the department.

It is a fact, as mentioned in another editorial in the Herald, that as superintendent of the department I had a good deal of trouble in trying to induce Mr. Carnes to conduct the correspondence

and handle the business matters in connection with closing up the loans in a prompt and businesslike way, and to forward the checks promptly to the churches. In every way possible I sought to get him to do this, but having no authority in the case I could only use my powers of persuasion. I understand that Dr. Austin Crouch had the same experience when he was superintendent of the department.

The financial report of the board submitted at Louisville, May, 1927, shows to the credit of the Church Building Loan Fund \$1,361,490.84. When I came to the position of superintendent, August 1, 1927, the board had invested in loans with the churches the sum of \$838,632.59. October 1, 1928, the amount invested in loans with churches was \$1,039,676.64. Thus it will be seen that by constant and persistent effort I succeeded in increasing the amount of loans with the churches a little over \$200,000.

In addition to this, when the defaulting treasurer disappeared, August 15th, there were in process of being closed up loans to ten churches amounting to \$159,000, on which \$94,043.44 had been paid and \$59,072.60 was still due. In addition to this, loans had been granted to twenty-eight churches, on applications that might fairly be considered "alive," aggregating \$227,100. As superintendent of the department I was making earnest, even strenuous, efforts to get the total amount which was supposed to be in the Church Building Loan Fund invested in loans to the churches, both because it was a trust fund given for the express purpose of helping churches by loans, and the churches needing loans had a right to this fund when they were able to comply with the conditions on which loans were made, and also because I was anxious to see the entire fund active and producing as large income as possible so that from year to year the fund might make substantial growth.

But just "to keep the records straight," as Dr. Pitt suggests, I think it proper to correct what might be a wrong impression growing out of the Herald's editorial reference to me as "secretary of the fund." As superintendent of the Department of Church Extension I have had no control over the funds. I neither signed nor countersigned any check. I had no authority to say where nor how the funds should be invested or placed in banks, except to make recommendations concerning the granting of loans to churches.

I WALK WITH YOU

By G. Frank Burns

I walk with you along the way
In every night and every day;
I go with you through social field
To plan for you the richest yield;
In school, in home, in public mart
I walk companion of your heart;
I am your faithful, constant guide,
You'll find me ever by your side.

I am with you both day and night,
A comrade true in thickest fight;
I stick with you through thick and thin,
Until the earth's no more, and then
I shall be more than comrade true,
And you'll be glad there came to you
Some one to fight in battle line
With you, to be a strength of thine.

Ah, now the joy is yours today,
For as you walk along the way,
When grief and sorrows, hard to bear,
Press on your heart, you say a prayer,
And by your side a Friend walks, too,
The One among the favored few;
Your heart is glad, as on you walk,
And faith grows more, as on we talk.

Lebanon, Tennessee.

There's none so blind as they that won't see.—
Swift.

O what a glory doth this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!

—Longfellow.

ANOTHER CONVENTION YEAR HAS CLOSED

Our reports are all in and the record for the year has been made!

If it has not been a good one, we must blame ourselves for the Lord has been exceedingly good to us all.

WHAT SHALL TENNESSEE BAPTISTS DO NEXT?

The great question for us to decide just now is "What shall we do during the days that are immediately ahead of us?" Our State Convention will be meeting in a few days. All the associations have held their annual meetings. The records for the fiscal year have been closed and, whether they are worthy a great people or not, we cannot change them. Our immediate task is to prepare for the enlistment and inspiration of our people to the end that the year just beginning may be the greatest we have known.

We venture, therefore, to make this plea to our PASTORS and to all their helpers. Our denominational work is dependent upon the church members, and they are not going to be enthusiastic unless they are informed. The only direct agency for informing them is THE BAPTIST AND REFLECTOR, and as long as they are not reading it, pastors will find themselves greatly handicapped in their efforts to promote the work. It is impossible for pastors to take time from their Sunday services to make announcements about all departments of our work and, even if they desired so to do, their people would not permit them. How then shall their people receive information?

THE ANSWER IS EASY. They will receive information about the denominational life and work only through the columns of their state paper. They cannot get it anywhere else, and only about 20,000 of them are getting it now. About 250,000 Tennessee white Baptists are not receiving information about things which will encourage them, increase their faith and zeal, unite them behind a single program and assure us of more generous support of all work, both local, state-wide and world-wide.

CONFUSION AND DISRUPTION MUST BE ESTOPPED

Some confusion has arisen among our ranks on account of the defalcation of the Home Board Treasurer. Some of our readers are greatly disturbed because the paper has been engaged in the fight for the maintenance

of our prohibition regime. Others have troubles about which we do not know and the general spirit of apathy and unrest which always characterizes a presidential campaign year is upon us.

But the campaign has ended. Now that it is over, we must accept the man elected for our president, and need to stand all the more firmly together for the enforcement of our laws and the moral uplift of our people. Let us now begin to work toward the restoration of quiet and order in our ranks. Wherever friends have been separated by the heat of the campaign, let us brush the troubles aside and stand together. Churches that have forgotten their holy task because their members have become excited over the election should immediately adopt something big enough to cover up differences of opinions among their members and make for advancement along all lines of endeavor. Let confusion and disruption go no further!

WHAT WE NOW WANT

We are making this appeal to our PASTORS and through them to our CHURCHES. LET YOUR PAPER HAVE A CHANCE IN YOUR NEW YEAR'S PROGRAM. If the paper belonged to an individual, the appeal could not be made. But it belongs to you, hence there is every ground for calling on the churches and their pastors to give it a place in their work. Set aside ONE DAY in the first weeks of the fiscal year on which a special effort will be made in the church for the paper and send us the largest possible number of subscribers. If the church has not already closed its budget for the year, or if there is an oversubscription of the budget, include the paper in the current expenses for the year at our special budget price of \$1.50 per subscription. If the budget is closed, get the Sunday school to order the paper and pay for it along with the other literature.

AND IN THE MEANTIME

We are going to make a special inducement in order to get a large increase in circulation through individual workers. You may take NEW subscriptions for the paper from

NOW UNTIL THE FIRST DAY OF JANUARY, 1930

for the price of one year or \$2.00 per subscription. Surely, you can get hosts of Baptists to join our family at the special price. Appoint your committee or become a committee for your church, go to the members and help us gain the day by a big start into the fiscal year which begins for us November 1st!

BAPTIST AND REFLECTOR

161 Eighth Ave., N., Nashville, Tenn.

Note: At the special offer, no premiums can be given for subscriptions.

THE NEWS BULLETIN

GREAT REVIVAL AT CHRISTIANA

The church at Christiana has been awakened during the past few weeks under the leadership of Pastor C. W. Ehrhardt. He did the preaching in their revival when 32 professions of faith were made and the church greatly strengthened. During the morning hours of this revival the services dealt entirely with the Holy Spirit and prayer. Brother Ehrhardt has been with the church since the first of the year and during that time the Sunday school has doubled in attendance and the prayer meeting has grown to an average of about fifty. The Missionary Society with its auxiliaries has taken on new life and is now doing splendid work. The B. Y. P. U. now has 48 members and is very active. Brother Ehrhardt claims that the growth and development of the church is due entirely to the preaching of doctrinal sermons, and he is right. We rejoice in this report of good work in the splendid field.

TWO BOOKS IN TWO HOURS

Word comes from Memphis of some splendid work for the Baptist and Reflector. Mrs. Linnie Jones of McLean Boulevard Church saw the notice in the paper to the effect that "When the West Was Young" might be had as a premium for getting four new subscriptions. She thought of it on Sunday afternoon and called four women in her circle of the W. M. S. and secured their subscription. That night at the B. Y. P. U. she secured four others and later another. So she has received two copies of the book which she is using in the church among the young people. Of the paper she says: "I have been reading the paper ever since I can remember, and it is a better paper now in my judgment than it has ever been."

We appreciate this good work. We are offering soon some other fine premiums for our workers. Let every one go to the task and send us in an increasing stream of subscriptions. It can be done whenever one will take time to try.

SEMINARY GETS COPY OF BUNYAN'S CHURCH BOOK

Dr. John R. Sampey, librarian of the Southern Seminary at Louisville, Ky., announces the receipt of a facsimile copy of Bunyan's Church Book covering the period of 1650-1821. The volume is 16 inches long and 11 inches wide and weighs six pounds and ten ounces. The book, according to an able reviewer, "opens with the account of the foundation of the church and the testament of John Gifford. It includes the epistles of the first saints condemning, exhorting, congratulating fellow believers. It records the sufferings of the early believers, the trouble brought on the church by its members, the growth and controversies and the rise of the Bedford congregation.

It also records the pastorate of John Gifford, the first pastor of the Bedford church, and of the conversion of John Bunyan in 1655 who soon afterwards "became a brisk talker in the matters of religion." Several accounts of persecutions which Bunyan underwent are recorded and the story of his death. The volume is counted a rare addition to the great library of this institution.

BROTHER CANUP ORDAINED

On Wednesday evening, October 24th, the First Baptist Church of Jefferson City ordained to the full work of the gospel ministry the Rev. B. M. Canup. The ordination was called for by Cherokee Church of Jonesboro. The council was composed of Dean A. E. Cate, Rev. C. W.

Pope, and Prof. E. E. White. They reported a favorable examination of the candidate and found him well grounded in the doctrines of the New Testament and in Baptist polity. His ordination was unanimously recommended by them.

The presbytery was composed of Brethren J. L. Campbell, F. T. Walker, O. L. Rives, E. A. Cox, J. L. Trent, J. L. Helton, W. C. Ogle, W. G. Rutledge, and Dr. John W. Inzer; Deacons E. W. White, W. F. Wyatt, J. D. Everett, W. Y. Dyke and J. H. Blanton. Dr. Inzer preached the sermon in which he outlined the great and exclusive work of the minister. He spoke words of encouragement and declared that a minister should discharge faithfully his duties and commit his earthly welfare to Him to whom he had entrusted his soul for eternity. He was formerly the pastor of the candidate.

Pastor C. W. Pope of the Jefferson City church delivered the charge to the candidate and exhorted him to preach the Word and the inexhaustible riches of the Word. After the laying on of hands, Brother Canup dismissed the congregation with prayer.

Brother Canup is a senior in Carson-Newman College and his friends wish for him much success in his life's calling. He is pastor of Olive Hill Church, having also been called to this church just before his ordination. We acknowledge with gratitude the kindness of Brother W. E. Rutledge of Jefferson City in sending us this report.

CALIFORNIA BROTHER WRITES

S. P. Meads of Oakland, Cal., has sent us a copy of resolutions which were adopted by the San Francisco Bay Association at its recent meeting. Brother Meads is 80 years of age and tells some interesting things about his work. He was born in Maine and has always been a staunch prohibitionist. After he moved to California he waged war on the wets and in 1910 was candidate for governor of the state on the prohibition ticket. He has taught in Oakland schools for forty years and loves the cause of young people better than he does any party lines.

The resolutions of the San Francisco Baptist Association declared: "We stand emphatically for the principle of prohibition and for the enforcement of the eighteenth amendment." It cites the duty of states as well as the Federal government to enforce these laws, deplores the action of New York state in repealing its enforcement laws, ridicules the idea of state control of liquor and closes with the assertion: "The prohibition amendment, with a wet President, would be crucified on the cross of non-enforcement."

BROTHER GOLDEN WILLING TO SACRIFICE

Former State Executive Secretary Challenges

In an interview with Ex-Secretary W. C. Golden of Nashville the other morning we were made to wonder at the spirit of this great old soldier of the cross when he began to talk about the defalcation of the Home Board treasurer. Dr. Golden was once a secretary and he knows the problems which present themselves to every such officer. He knows how utterly impossible it is for a body of men to prevent a skillful crook from making away with funds. Hence, he does not ridicule and criticize as some are doing, but rather grieves over the terrible calamity that has befallen us. Among other things, he gave us these words which express his interest and his willingness to sacrifice.

"It grieved me to hear of the Home Board's loss, but it saddens me to hear of complaints from some good people who seem to blame the members of the board. Oh, the shame of it! My income is cut off as a preacher, but I have a good library. I shall never use it. Many, many volumes in it are very sacred to me, but I will sell two hundred volumes at half price and pay postage to any who desire the books. I will give all the proceeds to help the Home Board and the Baptists of the South to meet this defalcation of Mr. Carnes. A card to me asking about books or telling me what books you want will be answered by return mail. Address 2908 Poston Avenue, Nashville, Tenn."

DR. POWELL IN FLORENCE

Nashville Pastor Helps Baptist Cause

Word from First Church, Florence, Ala., brings tidings of great joy from Pastor R. L. Motley who has just passed through a revival meeting with W. F. Powell of First Church, Nashville, assisting him. He is jubilant over the outcome of the services and calls them "The best revival I have known in any church in Florence in nearly eight years. Two of the greatest services were one for old people above seventy and another for young people." We are glad to hear of the good news from a former Tennessee pastor.

SEVEN HUNDRED MEMBERS NOW

The Twelfth Street Baptist Church, Gadsden, Ala., recently enjoyed a most gracious revival. Mr. Edgar A. Patterson of the Temple Baptist Church, Memphis, led the singing and the preaching was done by the pastor, P. B. Baldrige. Around 60 made professions of faith in Christ, while 43 united by baptism and 14 by letter, making a total of 57 additions. This brings our church membership up to more than 700.

This is the fifth meeting in which Mr. Patterson has led the singing in churches where I have been the pastor and he improves all the while. He never fails to delight the people with his splendid work. The church hopes to have something definite in hand regarding a building program by the first of the year.

FOREIGN BOARD REPORTS RECEIPTS

The monthly statement of the Foreign Mission Board is in hand, and from it we glean the following interesting and challenging facts. Total receipts for the year beginning May 1, 1928, have fallen off \$28,000 from what they were the preceding year. Receipts from designated gifts have dropped from \$74,722 to \$60,355. Gifts through the Co-operative Program have dropped from \$300,846 to \$256,588. There has been an increase of about \$1,600 in the amount to be paid on the debt.

These figures make us have cause for wonder. Leaders and pastors are agreed that the Co-operative Program is our only sure hope for financing our Lord's work. The budget idea is gaining favor with our churches, and it is becoming more and more difficult to put over a real campaign for special offerings. Our Foreign Board has not been able to reduce its debt to any appreciable extent. The debt has not grown, but it is still above the million mark. We must press our educational campaign and enlist our people in active and generous support of the Co-operative Program.

NEW CHURCH IN CHATTANOOGA

Rev. Claude E. Sprague has been doing some valiant service in Ocoee and adjoining associations during the past few months. On the first Sunday in November he concluded a revival meeting under a tent, and it resulted in the organization of a church. Sixty-six members came into the organization by letter, and

there were seven additions for baptism as soon as the church was constituted. Brother Sprague says there will be at least 100 members as soon as the body is thoroughly established. This is good work, and we rejoice to hear of it.

NORTH ATHENS REVIVAL

The revival which closed November 4th with North Athens Church was one of the greatest in the history of the organization, according to Pastor H. F. Ensminger. J. H. Adkins did the preaching and Clyde Barnes led the singing. There was a genuine revival among the members of the church and about two-score souls were saved, 32 of them coming into the church by baptism. There were 54 additions altogether, and the church is happy and enthusiastic.

A SPLENDID EXAMPLE

Word came too late last week for us to have this inspiring information for our readers. It is from Dr. A. U. Boone, and he says in answer to the question: "How about \$100,000 for Tennessee?"

"As one who was just a little slow to fall into line, I am now writing my enthusiasm on Baptist Honor Day program. One member of our church will give a check for \$1,000. The Sunday school will undertake to give \$1,000 more and, while this will include the offerings of some of our best givers, we hope to raise at least another \$1,000. Would it not be a great achievement, reacting in a great blessing, for Tennessee Baptists to send in the round sum of \$100,000?"

A PLEASANT BREEZE FROM FLORIDA

We are going to do the unusual and copy a letter from one of our readers. It comes from Mrs. Fred M. Carter of Clearwater, Fla.:

"Very sorry to have had your 'persuade subscription renewal' to the best denominational paper in the world. Have been out of town, and that, with some bit of negligence, is the cause. We are intensely interested in the affairs in our Tennessee Baptist family. The pine trees whisper they'd like to read a Baptist sermon from the editor some day, and likewise the palm trees wave their branches and the sea ripples her waves and millions of crystals on the white sand join in with a voluminous 'Amen.'"

We'll have to try to write a sermon some time just for Florida.

THE MAN FOR THE GAP

The heading is the title of an address delivered by Mrs. W. J. Cox to the womanhood of the South just before our great Baptist Honor Day. It is so good that we regret not having had it in time to present in full. She used as her theme, "I sought for a man among them that should make up the hedge and stand in the gap." Among other things said, we find these splendid statements:

"Leaders are only ordinary persons with extraordinary determinations."

"Better an interrupted Sunday school or mission program schedule than any church be a gap in this hedge of denominational honor."

"Uncle Sam has a conscience fund. It enables defrauders to make restitution to the government in the strictest confidence. Letters containing amounts from a 5-cent stamp to \$12,000 in loose bills have been received in that office. It would be a glorious experience if Southern Baptists would consider Baptist Honor Day as a conscience fund day."

DEL RIO HAPPY

H. J. Beasley, editor of The Apalachian of Carson-Newman College, writes: "One of the best revivals ever held in a country church in East Tennessee came to a close last

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Selected Sermon

CONTENDING FOR THE FAITH

By Thos. G. Davis

Preached Before the Wilson County Association, in Watertown, September 19, 1928

Text: "Contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3).

Jude started out to write an admonition to the Jews and Gentiles about their common salvation and more firmly to establish them in the gospel of Christ. We shall never know just what he might have written had he carried out his original purpose. When he saw a necessity for exhortation along another line he gave up his former purpose. He, doubtless, saw the influence that evil would likely have over those who professed to be the disciples of Christ and was impelled to exhort them to "Earnestly contend for the faith." Greek scholars tell us that the words "Contend earnestly" come from a Greek verb compounded with a preposition meaning to agonize for. It was used with reference to the striving of men in Greek games to win a prize signifying the utmost possible effort of the will, through nerve and muscle, to overcome all competitors.

Jude urged this important duty upon these early Christians because there was danger of drifting from the conviction of duty to the truth given to them. If it was necessary to urge this duty upon these early Christians, how much more do we need to heed the admonition in this age of laxity concerning the faith. We have come to a time of changes, revisions, modifications, and strange interpretations of truth to suit the whims of those who are wise above what has been written. The demand of our age is for a broader fellowship which too often eclipses the time honored principles of God's revealed truth which has been the backbone and stay of our denominational life. The demand of modernism for liberal interpretations of the Word of God and for the obliteration of denominational lines is rapidly endeavoring to undermine the very foundations of Christianity.

In many of our Baptist churches we have begun to observe "Days," such as Easter, Christmas, etc., which we know to be institutions of Roman Catholicism, and we know that Romanism is now seeking to force in the most insidious way upon our nation the union of church and state and all other obnoxious teachings of their creed, all of which are without Bible authority. Every unscriptural innovation comes to us as a result of neglecting to "contend earnestly for the original faith." If this timely injunction of Jude had been faithfully heeded there would never have been such diversity of views on the teachings of the Bible. An unbroken chain of doctrine and a loyal devotion to every truth of Scripture would have been found through the centuries had some leaders not swung off on broad and unwarranted lines of interpretation. The people of God would have continued in their adherence to the "one Lord, one faith, and one baptism."

Men who have desired self-exaltation and praise and have wanted to have the thrill of being regarded great have taken to themselves the prerogative of God and have modified or changed the Word of God to suit their theories and given such interpretation to the "faith" as was suitable to their convenience and would gratify the demands of a liberal public. The masses, as a rule, have confided in their leaders and, without investigation, have accepted

their modifications and changes as correct. As a result we are confronted with a multiplicity of creeds and doctrines widely divergent, so that the confiding people who have made no personal investigation of the teachings of the Word of God for themselves are misled. The necessity, therefore, of heeding Jude's timely exhortation is pre-eminently important. "Contend earnestly for the faith once for all delivered to the saints."

I. WHAT IS "THE FAITH" REFERRED TO HERE?

What does the inspired writer mean by the word "faith?" The article "the" qualifies "faith" and limits it to a particular faith. We have different creeds growing out of different interpretations of "the faith" by men. In the beginning of the gospel age there was a "common faith" upon which all the followers of Christ were agreed. But now we find in the world multitudes of denominations advocating widely different doctrinal theories and we are led to ask whence they came? We cannot believe that God is the author of confusion or that He is in any way responsible for the strife now going on among the people claiming to be His followers, else He would be divided against Himself. We cannot lead ourselves to believe that God is at the same time the author of the Catholic ritual, the Episcopal book of "Common Prayer," the Presbyterian "Confession of Faith," the Methodist "Discipline," the peculiar tenets of the Campbellites, and the doctrinal expressions of Baptists, all of them differing more or less from each other in their interpretations of "the faith" and the will of God expressed therein.

Some of these believers, at least, are following the opinions of men about the Bible more than the Bible itself. These differing creeds and doctrinal expressions are in existence with all their contending followers because the injunction given by Jude has not been strictly and faithfully adhered to. No man has any right to draw up any system of faith or advance any personal theory other than that which is expressed in the Word of God or to ask men to subscribe to it. We should content ourselves with accepting and contending for the whole system of truth embodied in the Scriptures of the Old and New Testaments. "The faith" here referred to admits of no human revision, no addition, no subtraction, no change anywhere along the line from the day it was given to us fresh from the pens of the inspired apostles to the end of time.

Some of the fundamental facts of this "faith" deserve our most careful and prayerful consideration.

1. This "faith" declares man, in his natural state, lost and ruined. This old fundamental doctrine, so clearly stated by the apostle Paul and others, cannot be stressed too much in this age of false teaching. Prominently in the great system of teaching set forth in the Bible, man is declared to be condemned and unable to free himself from the penalty of the law. This "faith" reveals to us the awful doom of those who have not accepted the provisions made for them in the gospel of Christ. When men pervert the Scripture and tell us that man is not wholly depraved by sin and teach that he can do something to atone for his sin they teach that which the Word of God declares to be untrue. In Paul's letter to the Romans he gives a full length portrait of the natural man and unmistakably teaches that he is wholly corrupt from the crown of his head to the tips of his toes. It remains for those of us to whom this truth has been given to contend for it as one of the great teachings of the faith delivered to us by our Lord.

2. This "faith" sees in the crucified and risen Lord every one redeemed who believes in Him as Savior. The blood of Calvary speaks for all who will get under it and claim its aton-

ing merits. No creed or expression of faith is thoroughly Scriptural which does not hold up a crucified and risen Lord as the only and all-sufficient remedy for sin. All hope for the remission of sins must take root in the doctrines of the cross. There are many in our day of modernism and broad interpretation of Scripture who claim to be "contending for the faith" of the old Book who ignore, or eliminate altogether, the doctrine of a personal Savior who lived as a peasant, died as a thief on the cross, was buried as a pauper, but who rose again the third day for the justification of those who believe in Him!

The Unitarian will tell you that there is no Savior and the Universalist is just as ardent in his theory that there is no need of a Savior, since there is no sin from which to be saved, but the "faith" once for all delivered to the saints tells us in unmistakable language that sin is universal in the world in which we live. "All have sinned and come short of the glory of God" and "except men repent they shall all likewise perish." Furthermore, it tells us there is a Savior who has met all the demands of the law and who is ready, willing and able to save all who will trust Him. "Without the shedding of blood there is no remission of sin." When the individual who has been made conscious of his lost condition comes to us with the question, "What can wash away my sin?" there is but one Scriptural answer, and that answer is, "Nothing but the blood of Jesus." Beware of a "faith" which is void of the blood of Christ! They who accept the "faith once delivered to the saints" in its entirety, and they alone, can sing with the Spirit and the understanding—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

3. This faith gives all authority to God's Word, as the only rule of faith and practice. There are many professors and preachers in our day who have gotten wiser than that which is written and have begun to cut the old Book to pieces, eliminating such parts as are disagreeable to their depraved and sinful natures. To whom has God given the wisdom to know what part of the Bible is to be discarded, what part is to be obeyed and what part is to be ignored? Some have assured us that God merely wants that we shall keep the spirit of the Bible in matters which we are commanded to obey and that we are required to give no heed at all to the letter.

Read what the Spirit said to John on the Isle of Patmos in the closing words of the last book of the Bible: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the Holy City." It is much safer to be found trying to obey God rather than man's notions of God. It is always better to take orders directly from the one who has authority than it is to take them second hand and revised to suit the notion of the one assuming authority. If men had never begun to interpret the Word of God to suit their own perverted desires, our world would never have been disturbed with the multiplicity of creeds leading to so much religious confusion.

II. WHEN WAS HIS FAITH GIVEN AND FOR HOW LONG?

In the beginning of the Christian age God gave to his people a system of faith by which all generations, without reference to nationality, educational advantages, or other circumstances, are to be governed. In God's Word all the essentials of this faith are to be found. For this

"faith" multiplied thousands of the saints have in the past drenched the earth with their blood as the enemies of truth have tried to force them to renounce it.

When I hear men talk about being liberal in their views of truth, I am made to wonder what they mean. Does it mean they have come to a point where it makes no difference to them what the Word of inspiration declares and demands, so they can stand on a platform which is broad enough to admit all creeds and faiths into their fellowship? It is our duty to be just as broad as this "faith" will admit and just as narrow as it requires. What a wonderful impetus it would give to our Christianity if we could all be old-fashioned enough to be willing to endure the taunts of the world in its demand for liberality and stand in the good old way with our faces set to do His will regardless of earth and hell. Then God would bless us and the world would respect us even if they did persecute us. Mysteries would be revealed and hard places would be made easy. God says: "If any man will do His will, he shall know of the doctrine, whether it be of God or of men."

The reason we know so little of the "faith" and have such a meager conception of the doctrines of the Book is to be found in the fact that we have accepted the views of men about the Bible rather than go for ourselves and drink from the fountainhead and get our principles of truth from God Himself. We shall understand the Word of God better when we search its pages prayerfully and loyally obey what it reveals to us.

There is no revelation later than the Bible; and when we uncompromisingly follow what God teaches us therein, we are safe and can count on His approval. Our daily prayer should be for a faith that will without wavering stand by the "faith" and contend for it as God's revealed will.

III. THE EXHORTATION CONCERNING THIS "FAITH"

"Contend earnestly" for it. It means that we are to fight standing upon the thing which is assaulted, and which the enemy desires to take away. The child of God should put His truth above all personal ambitions and if need be give his life in its defense. As a true husband and father would stand in the doorway of his home and defend the family he loves with the last drop of his blood, so earnestly should we "contend" for the faith given to us. The people who lovingly and earnestly declare God's truth may be persecuted for it, but they will be blessed by it. The injunction is to "contend earnestly" for it, not furiously, insultingly, or boastfully, but "earnestly." When we are charged with the responsibility of delivering God's message, we should be fired with God's love and led by His Spirit so that we may go forth in dead earnest for its success. When we are really in earnest about the matter the message will burn its way into the hearts of those who hear and they will be convinced and brought to repentance.

Paul "preached the gospel [and mark you, he says the gospel] with much contention." In other words, he preached it in great zeal and earnestness and without compromising one iota of it. In our contention for the truth we are not commanded to destroy men because they will not accept it, as was the practice of Roman Catholics in the dark ages and as they would do today had they the reins of political power in their hands. This faith is not so much a formula of words, but it is the entire system of doctrines set forth in the Bible for Christians to practice and teach. Our obligation is to vigorously defend the truth and positively attack error wherever found. Indifference to error is a sure sign of a false liberalism and humiliating weakness toward the faith. The Bi-

(Continued on page 16.)



SUNDAY SCHOOL WORKERS.
 Jesse Daniel, West Tennessee.
 Frank Collins, Middle Tennessee.
 Frank Wood, East Tennessee.
 Miss Zella Mai Collie, Elementary Worker.

B. Y. P. U. WORKER.
 Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

Mr. J. Frank Seiler, superintendent of the Elizabethton Sunday school, writes concerning the training school held there by our faculty recently: "We want to thank you for sending us the fine corps of teachers for our training school, including Mr. Wood, Miss Collie, Mr. Sturgis and Miss Strother. They make a fine faculty and they did some fine work for us, and I want to thank you for sending them to us. I regret that we could not get a larger number of our people interested in the training school, but I think we did very well, considering the circumstances, and I know that the results are very satisfactory and our school is reaping the benefits of same. On account of the fact that we are having to hold our Sunday school sessions in the high school building, it disconcerts us and we do not have the proper interest shown in the work, although we are doing real well. Some of our officers and teachers are very much interested, while others are not, and I guess this is the experience that most Sunday schools are having. We expect to get into our new building some time before April of next year; and when we do, one of the first things we want to do is to work toward the standard and make our Sunday school a standard A-1 school, and we want to meet all of the suggestions made to us by the faculty that just held the training school. We hope that they may come back to us again next year, at which time we will be in a much better position to carry on the work."

Mr. G. T. Wofford writes concerning his training school last week: "I have your letter of the 6th. We were so glad to have you with us in the training school, and I personally am sorry that on account of our building program I could not have the pleasure of entertaining you in my home."

Miss Collie reports a fine class at Butler this week with 35 enrolled and splendid interest.

Frank Wood has been with Siam Church the past week in a training school. He reports good interest. He goes to Sneedville Sunday for an all-day meeting.

Rev. D. L. Sturgis, our adult approved worker, has just returned from Virginia where he helped to conduct an association-wide campaign with Mr. Barnett.

We call especial attention to the Tulsa Southwide conference and the help the railroads are giving in making our transportation reasonable and easy.

Attention, Middle Tennessee!

The Middle Tennessee Sunday School Convention meets with the Shelbyville Church. We are anticipating the greatest convention ever held in Tennessee, and the Shelbyville people will do a fine job entertaining it. We want the best program and the largest attendance ever. Help us to get it advertised and bring your people to this convention for some real practical help. Two hours will be given to associational work and three hours to practical conference.

B. Y. P. U. NOTES

We call especial attention to the regulations mentioned by Mr. Lambdin concerning the awards for the B. Y. P. U. courses. We quote his exact words:

"1. B. Y. P. U. Administration Course. Instead of the seal Senior Administration given for the book, Senior B. Y. P. U. Administration, a new seal marked Proficiency in Methods, will be granted to all holders of the B. Y. P. U. Administration diploma who have finished both the Senior B. Y. P. U. Manual and Senior Administration. The Administration diploma will still be granted for the completion of the general organization.

"2. Senior Course. The seals for second and third course in methods given for the completion of the Senior Manual the second and third time will be discontinued. The Senior diploma will still be given for the Senior Manual. The second book in the Senior course will be Senior Administration for the completion of which a seal by that name will be given.

"3. Intermediate and Junior Courses. The third seal for the completion of the Junior and Intermediate Manual the third time will be discontinued. The diploma will still be granted for the completion of the manuals the first time and a seal for the completion of either the second time."

All this takes effect after January 1, 1929. Please take notice and govern yourselves accordingly.

Belmont Heights becomes a standard organization this week.

Rev. W. Rufus Beckett of Third Church, Nashville, sends in a nice list of names for seal, "People Called Baptists."

Carson-Newman is planning a training school for Sunday school and B. Y. P. U. workers, beginning December 2nd. Mr. John Hood has it in charge and is planning for a great week.

Mr. Claude Vaughn, Leoma, writes that Lawrence County is planning to put on a county-wide school between now and Christmas. Miss Jacobs and Mr. Collins will have this in charge.

Mrs. J. G. Chapman, Jacksboro, reports a fine training school held there last week with a large number taking the examinations and a full general organization brought about. She sends us the names of the leaders, and we congratulate her upon this high attainment. We wish all our churches would take the B. Y. P. U. work seriously like that and help us to get all the young people interested in the Lord's work.

Miss Grace Oliphant, president of McMinn B. Y. P. U., writes as follows: "I wish to report some extension work that has been done this month in the McMinn County associational B. Y. P. U. Three demonstration programs have been held, two district group meetings and three senior B. Y. P. U. and at least a junior leader has been appointed in one church, but I am not sure whether the organization has been completed. Plans are already made for another demonstration program for

November 10th and the organization of another union. All of these meetings have been held in churches without a B. Y. P. U., but in each case one was organized before the program of the day was completed. A standard was given them, tracts of the duties of each officer, and ten of the quarterlies you had sent me."

Mr. Lambdin writes: "Beginning with January, we will run program material for Baptist Adult Unions in the monthly B. Y. P. U. magazine. There has been quite a demand for this for some time and I am glad to tell you that we are now prepared to meet that demand. I believe it is better for all concerned that we use the term Baptist Adult Union for these organizations, rather than B. Y. P. U., even though we continue to use the Senior B. Y. P. U. plan of organization, with the same officers, committees and groups. The aim, Enlistment in Christian Service, will be used. The January programs will deal with the why, how, aims and purposes of the Adult Union. After that the monthly cycle will deal with Bible study, stewardship and missions, problems of adult life, and church membership. A little different method for rendering the program is suggested, based more on the group discussion idea; with definite assignments made in advance as in the B. Y. P. U. The Senior B. Y. P. U. Bible readings are recommended, with the idea of promoting the reading in family worship. One advantage in running this material in the monthly B. Y. P. U. magazine right now will be that more of our older members will have an opportunity to learn more about B. Y. P. U. through reading this publication."

A word from Dr. and Mrs. W. H. Cooper, Oklahoma City, Okla. Dr. and Mrs. Cooper went from our Tullahoma church leaders in most every line of work, and we congratulate the church where they have gone. We miss them much here. Dr. Cooper was director of our general organization and Mrs. Cooper was leader of the Y. W. A. of this church, and both were greatly loved by all Tullahoma as well as our little church.

The Blessings of the Union

What good has the Union done me?
 I'll tell you in a wink:
 It's there I learned to think on foot
 And speak out what I think.

Just think of old Demosthenes,
 Upon the Attic shore,
 Learning how to voice his thoughts
 Where ocean billows roar!

I learned to speak my sentiments
 Before those whom I love,
 While prayerful friends were calling
 down
 God's blessings from above.

I'm loyal to the Union,
 It is my greatest joy;
 I know how much it has in store
 For every girl and boy.

ANNUAL REPORT, 1928

Executive Board, Tennessee Baptist Convention, Educational Department

W. D. Hudgins, Superintendent

We are bringing our twenty-first annual report of the work done by the Educational Department of your board under the present administration. In many respects it is the biggest and best that we have ever brought, but in some respects we have had a loss. In bringing this report, we are trying to bring the facts and report only that which has been accomplished. This department of your work has grown until it has become a mighty organization of educational forces which we believe are aiding in a mighty way to promote every phase of our denominational work in Tennessee and world wide. Each worker plays his or her part and each one has done his best this past year, but the success of the

work by this department is due largely to the co-operation of the churches, pastors and workers of all kinds who have so liberally given their time and effort to this work during the past twelve months.

We give credit to the Sunday School Board for their loyal support and co-operation; to the Executive Board and Dr. Bryan, our beloved and loyal secretary; to the state paper with its faithful and efficient editor, Dr. Freeman; as well as the other boards that have helped by furnishing tracts, information, etc., without which it would have been impossible to have done the work that has been done through the educational forces in Tennessee.

Our paid help, the volunteers and local workers have all played their important part in making this report possible.

Our Paid Force

The regular organization of paid helpers has suffered greatly the past year, and all this has had its weight and bearing on the final results. In March we lost our B. Y. P. U. secretary, Mr. J. P. Edmunds, and his efficient and helpful companion, they having been called to the work in Arkansas. We have also lost Mr. D. N. Livingstone from East Tennessee, and his going has caused grief all over the state. We shall miss both of these and especially Mr. Livingstone who has won such a large place in the hearts of the people of Tennessee and meant so much to the lives of thousands of our young people. In his place we now have Mr. Frank Wood who is doing most excellent work in East Tennessee. In order to economize our expenses we have organized the state for the present by doing all of our work through the three divisional workers and through the elementary workers and the junior and intermediate B. Y. P. U. leader. Miss Collie and Miss Jacobs are not to be excelled in their lines and are due much of the credit for the success of the year's program. Mr. Jesse Daniel in West Tennessee, Mr. Frank Collins in Middle Tennessee, and Mr. Frank Wood in East Tennessee, with these two state leaders, make a fine corps of workers left, and we will do our best with what we have until conditions of finance make it possible for us to add others. It is our judgment that we will soon have to do most of our work through regional workers instead of state field men on account of expense of travel and other things that hinder getting over the state.

Sunday School Work

Our first love is always Sunday school work, and yet we try not to allow any one phase of our work overshadow any other interests. We believe that a co-operative program must begin in the educational agencies and unless we get these forces together it is hard to ever have a unified program in a local church or any other organization.

1. Enrollment: In our state this year we are forced to report a decrease in enrollment in our schools, notwithstanding we have done everything possible to enlarge and improve our organizations. The going of so many people from the country churches to the centers has depleted the country districts, and as a result most of the associations having no large towns nor cities report a smaller enrollment. The city and larger town churches have grown, but not in proportion to the loss in the country. We urge a new program in the centers as well as back out in the country in order that we may take care of those who leave the country and go to town.

2. Teacher Training: We have had the biggest year in teaching training. More schools have been conducted and more awards sent out. A wider spread interest is manifest everywhere in study work. During the year we have sent out in Sunday school work alone 1,346 diplomas and 5,288 seals, making a total of 6,634 Sunday school awards. Put-

ting these with church administration, B. Y. P. U. and stewardship awards, we have sent out a total of 5,379 diplomas and 9,757 seals, making a total of 15,036 awards in the twelve months. Four hundred and forty-four schools have been conducted and 839 classes taught with 24,347 enrollment. The statistical table will show that we have touched this year 444 churches, 256 of which were country churches. The paid workers have taught 2,063 hours and made 720 addresses. This does not include 339 weeks of volunteer help given the board without cost and 3,390 hours of teaching given to the department.

3. Rural Work: We have had the greatest year of all our history in rural work. We have had 26 workers altogether, some of them working only a few weeks, however. These workers conducted 246 schools in the same number of country churches with 8,559 enrollment, 1,996 examinations, 2,403 hours of teaching, and 390 addresses. We held seven simultaneous training schools in that number of associations where we touched every church in the same week. More than 200 churches were touched by these simultaneous training schools, and a work done that we have never been able to do in any other way. Many churches were found without Sunday schools and in all of these schools were organized and workers trained to carry on the work after we were gone.

4. Special Programs: The usual special programs were put on in the way of Bible conferences, educational meetings, and in addition a large number of special educational meetings which proved to be very helpful.

5. Conventions: The three regional conventions were more largely attended this past season and much interest manifested by all. The associational conventions have been held all over the state with renewed interest and larger numbers.

6. Encampments: Besides the state encampment which was held at Montevalle, we held one at Butler and Helena. These mountain encampments were attended by large numbers and a fine spirit. The one at Butler had more than 200 in attendance, with a very fine program. The Montevalle encampment reached a high point in character of program, but was somewhat of a disappointment in the way of attendance. Dr. James will make a report of this to the board.

7. Associational Organizations: The one outstanding thing done this year was to bring about a definite plan of organization in all the associations and set up a standard program for the district association to work at the year around. This program was approved by the associational superintendents themselves, and many of them are at work trying to measure up to this high standard in their local organizations.

8. Practical Helps: We have given ourselves with all of our force to the study of needs, especially among the country churches, and have tried in every possible way to offer practical suggestions for the solution of these problems. We have endeavored to suggest the right kind of organization as well as the right kind of teaching material to those who knew not how nor where to get such help.

9. Correspondence Courses: We have stressed this year the correspondence courses for preachers and Sunday school officers. We have been giving books to country preachers who would study them and meet the requirements of a memory test. This has been applied also to Sunday school officers who will study the Sunday School Manual, Building a Standard Sunday School, and the little book on Sunday School Officers. Many are taking advantage of this offer. Nothing will improve our work like getting those who lead to study the work. The pastor and the

superintendent especially are the two men who must lead, and they cannot lead in Sunday school work without knowing something about Sunday school work.

B. Y. P. U. Work

The going of our B. Y. P. U. Secretary to Arkansas was a terrible blow to our work, but we have reorganized the forces and are getting on the same program outlined for the year. Our work was never in better condition than at present. Miss Jacobs is doing an unusually fine piece of work as Junior and Intermediate leader for the state, and in many ways has helped in planning for the advanced work of the state.

1. Local Unions: We have greatly increased in the number of local unions since last year and this extends to the most rural sections. We now have — unions with an enrollment of —, a gain of — over last year. We have had a total of 82 A-1 unions.

2. General Organizations: The General Organizations were scarcely known five years ago while now we have them in most all of our leading churches. The general training program is just as essential in a local church as a general organization for teaching the Bible, and we are getting results from this effort to train all church members for efficient membership. We now have — general organizations, four of which have reached the standard during the year.

3. Associational BYPU's: The greatest one movement ever started for the BYPU is the Associational Organization. In Tennessee it is planned as the Sunday School Work and the Officers and Leaders of Groups bear the same relation to the BYPU Work in their respective territories as the Superintendent and Group Superintendents of Sunday School Work. Most of the Associations are functioning regularly through these definite organizations, and are getting results untold. We now have a Standard Program for the Associational BYPU just as we have for the local church or Union. Program of our Associations have voted to reach this Standard by the end of the year.

4. Conventions: The Regional Conventions were largely attended this year, with an average enrollment of 400, or a total of more than 1600 in the four conventions. The State Convention was not so large, but proved to be one of the greatest Spiritual experiences our young people ever enjoyed. We certainly did get on the Mountain Top with Jesus. The call to the Valley of Service was followed literally as our Young People left the Mountain and began an intensive campaign for extension work among the less fortunate sections of the State.

5. Study Course Work: This has been our biggest and best year for Study Work. 3304 BYPU Diplomas have been issued from the Tullahoma Office and 4157 seals, making a total of 7461 BYPU Awards. More than 300 churches have had training schools of some kind and 167 Weeks of Volunteer Help have been donated by the Young People in teaching classes in the BYPU Course.

6. Extension Work: In almost every Association the young people have been busy extending their work to the most outlying sections and churches. Demonstration Programs, Group Meetings and other lines of work have been put on all over the State.

Laymen's Brotherhood

With our limited forces, we have done the best we could with the Laymen's Work in this State. Our opinion is that the men need a program as well as other people. The reason so few men are interested in the Lord's Work in a definite way is because we have never organized them for definite service. It has been our experience that men respond to a challenge just as others do. It is our purpose to organize the men in every church and in every District Association.

1. Local Brotherhood: Many new Brotherhoods have been organized, and some that were already organized have died. This is perfectly natural for this has been true of every other phase of our work, especially until they learn more about how to carry on the work. We now have Brotherhoods in most every Association and in some as many as a dozen or more.

2. The Associational Brotherhood: The most effective work done by the men is through the Associational Organization just as it is true of any other line of work. Many of the Associations are organized with their Group Directors, and are holding their Group Meetings as well as Associational Conferences. These local and group programs enlisted hundreds of men who have never been interested, and developed many to be efficient helpers in other lines of work. We have tried to furnish plans of work, and programs as well, for all these activities. Tracts have been furnished to hundreds who were assigned to topics on these programs—from which they may get an outline for a talk on some definite topic. These topics have been grouped around our denominational plans and problems.

3. Stewardship: During the early months we put on a campaign for Stewardship Study Classes, and as a result have sent out 417 Stewardship awards.

4. Volunteers: We are gathering a large number of Volunteers in every Association who give their time and effort to the promotion of any and all programs set up by our denomination. These men help organize local brotherhoods, conduct Sunday Schools where they have no leadership, sometimes fill pulpits in churches without pastors, and in some few cases have conducted Revival Meetings with numbers of conversions. If we could get 25 men in every Association to get behind every program, we could do anything that God wants us to do.

5. Finances: Our men have stood behind our churches and denomination in every emergency, and are still behind our every cause with their influence and money. They also help wonderfully to get our churches on the right kind of Financial Plan.

Special Work

In addition to our regular run of duties, we were asked this past year to assist in several other lines of work.

1. The Evangelistic Campaign: Dr. Bryan asked us to help put on the Evangelistic Campaign in the State last Summer. This we tried to do but had so little time to give to it, we did not get as far as we should have liked. We worked out a plan of campaign for the local association, and many of them followed this by putting on a Revival in all the churches at the same time or as nearly as possible. Some set aside a month for Revivals, and during this month they touched all the churches. In these local associations we only helped by suggestions and sometimes by borrowing preachers from some other Association to help. A large number of meetings were held in this way that we do not report.

We mention just those who were invited by us and paid their expenses by the Executive Board. Under our direction 33 meetings were conducted with 374 Baptisms, 66 weeks of Volunteer help were given by our preachers whose names will appear on the Honor Roll for this year. In some cases we furnished a tent, in others a singer, but in these mentioned we secured a volunteer who gave his time.

2. Other Lines: We have tried to back up every program with our Educational Forces. We have tried to aid in getting our Paper in all the homes—we have stressed the

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use of our Sunday School Board Literature in all the churches—we have planned and arranged for a number of Daily Vacation Bible Schools during the Summer. We have written letters and in every way tried to press every call for help in the emergencies of our denomination.

We have urged and enlisted many of our Young People to attend our Denominational Schools. We have tried to help turn the eyes of our young ministers to the schools for training—and in every other way we have endeavored to make this Department a real Educational Department, carrying through every available agency information to our people.

A Word of Appreciation

We wish to add a word of appreciation of the splendid services of those who have gone from us during the year, and wish for each of them the richest and best that God has in store for them in their new fields.

Besides the going of Mr. Edmunds and Mr. Livingstone, we are losing our Office Secretary who has been with us these ten years. No one in the entire Department has done more to build up this department of work than Miss Marvel Gossage, who has recently become Mrs. Woodward Adams, and leaves us to become the wife of a preacher and a leader of women in her own church and denomination. She was a devoted and consecrated Christian girl, intelligent, balanced in judgment, attentive to duty, accurate in details, a wonderful memory and a fine judge of human nature. She made herself felt among our workers by her painstaking care to see that the needs of our people on the field were met, and to furnish every available information coming through the office. We shall miss her help and deplore the loss. With her goes the good wishes of all who knew her through her long years of patient and painstaking service.

NOTICE TO PASTORS

I find because I have moved from one college town to another to educate my children that many of the pastors have lost my address. I wish them to know that my permanent address is now 35 South Evergreen, Memphis, Tenn. I also find many of the churches have their own choir leaders and do not want a singer just as some cannot get along without the evangelist has one. So I am making this statement. I will come to you without a singer or, if you want one and do not want the one I have, you can arrange with anyone you may choose. He will be satisfactory with me if he sings the gospel and does not seek to make the song service entertaining rather than real worship. This is my only requirement.

Yours truly,
J. B. DeGarmo.

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WOMAN'S MISSIONARY UNION

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 Treasurer ----- Mrs. J. T. Altman, 1584 McGavock St., Nashville
 Corresponding Secretary ----- Miss Mary Northington, Nashville
 Young People's Leader ----- Miss Victoria Logan, Nashville
 W. M. S. Field Worker ----- Miss Wilma Bucy, Nashville
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

LITTLE TOTS OF OUR MISSION FIELDS

LITTLE CHILDREN OF CHINA

This field, white unto harvest, comprises a population of 5,000,000 people. In it we have something more than a dozen outstations. The number was sixteen before the cut in our appropriations, but a few of the smaller ones were necessarily closed because of reduced funds. We had been working towards the goal of a preacher, a Bible woman, a day school for boys and one for girls at each outstation. But, alas, this ideal was rudely shattered by the repeated drastic reductions of funds.

But at no time in the history of the South China Mission could this cut have been made with less serious consequences to the work than just when it came. God, who keeps watch o'er his own, so timed his providences that this depletion of workers came simultaneously with the waves of Bolshevich invasion, which have so affected our work in South China, and the war further north with its equally serious hindrances.

But we now face a different future. The new conditions of peace, with brighter prospects and enlarged opportunities, lie before us. The Russian Bolshevik, with his poisonous propaganda, no longer stalks abroad in the land. We are entering on a new era of work. Surely this is the time to lengthen our cords and strengthen our stakes. God, through his providential dealings, is calling us to "enlarge, stretch forth, and spare not."

Many of those who a year or two ago were influenced by the anti-foreign and anti-Christian agitation are now coming to the Christian workers and inquiring the truth of this gospel, which has been the object of such commotion. It looks as if, in many places, the pendulum would swing as far to one side now as it did to the other a year or two ago.

Who shall answer the inquiries of these seekers after truth, unless we have the funds to again send forth a full quota of native preachers and Bible women, to sow the seeds of the kingdom? "And how shall they preach, except they be sent?" Shall we "go forward" and keep step with God's providences, or shall we be slackers in this most important business in the world?

I shall never forget the disappointment of one poor little widow, who amid insuperable difficulties had completed her training for the work of a Bible woman. Just on the eve of her graduation she was told there were no funds for her support, but urged to pray that the way might be opened for her to go forth to the work which she had given her life. After weeks of futile waiting she accepted a position as teacher in a school conducted by heathen, hoping that the next year funds would be forthcoming sufficient for her support. But another drastic cut dashed this hope to the ground. To use a Chinese idiom, she "ate much bitterness." This year our local Baptist association was able to reopen a day school for girls and engage her as a teacher, which gives her a field of usefulness in Christian service.

We had a number of these day schools for girls in this field, but now all are closed for lack of funds, except this one conducted by the Home Mission Board of the local association. This organization now supports the entire work at one station—

preacher, Bible woman and day school teacher, the limit of its meager funds.

We hope to reopen other schools of this kind at other stations as soon



TINY CHINESE TOTS IN KINDERGARTEN WHERE LEAVELLS WILL WORK

as funds are forthcoming. They are great hunters of light amid the heathen darkness which surrounds them—darkness like that of Egypt, which can be felt. Here the children are given the Bible stories and teaching daily, "line upon line, precept upon precept, here a little and there a little," until the truth literally "soaks in." Thin plastic minds and retentive memories grasp the gospel in a way impossible for the older women.

LITTLE CHILDREN OF JAPAN

"We do not care to hear of the foreign religion," the missionary was told. "Oh, I understand perfectly, but would you not care to let your little girl attend the school we are opening just around the corner? She would have such a good time."

"But she must care for her little brother," the mother replied. "Oh, bring the little brother with you," the missionary answered, speaking to the wistful bright eyes of the little girl, forgetting for a moment the mother. "Yes, that cannot harm her." And permission had been secured.

See them, as they are grouped around the teacher, learning lessons of cheerfulness, orderliness, and of a loving Heavenly Father, whose Son Jesus Christ came as a baby to earth that He might win all the little children of earth. The lesson of gratitude is easily taught, as tea and cakes are served, and every one pauses to say "Thank you" to God for His goodness. These lessons are repeated at home and mother sees no harm in this. Then an invitation comes to attend the school. Of course, the mothers are anxious to go and are happy in the fact that the children are learning so much, playing so happily and that the foreign women seem very friendly. So the home is opened, the heart of the mother is warmed, the seed is sown in the heart of the child.

What work in Japan can be more important than the kindergarten? A missionary who spent a number of years on the field during pioneer days, but who has been in America for years because of her health,

writes: "Oh, how I dreamed of kindergarten work, how I prayed for the chance in those early days!"

At Christmas time what more appealing need than the continuance of these kindergartens for the little children of Japan in the name of Him who was "the Babe of Bethlehem."

BIBLE SCHOOL STUDENTS INTERIOR CHINA MISSION

"Send us a pastor." "Send us a Bible woman." "Send us an evangelist." How often the missionaries of the Interior China Mission face this cry. And yet where are these trained workers to be found? It is too expensive for the majority of

tive work in all the fields written about in the edition. Please do not ask for extra copies of the paper, but save this one and ask the other women to save theirs, too.



ENVELOPES

This secretary's heart rejoiced when through the mail she received a letter from her pastor with an appeal for Baptist Honor Day with an envelope enclosed with her name upon it.

Madam President, write to us at 161 Eighth Avenue, N., for enough envelopes so you can send one to each woman in your church with her name written on it. Some use numbers on each one and then check to see the ones missing; then they go after them. Let each one feel it is her privilege and responsibility to give. Write W. M. U., 161 Eighth Avenue, N., Nashville, for envelopes.

SUGGESTED LEAFLETS

China's Changing Ideals, 4 cents; Chinese Bible Now Complete, 2 cents; Evangelism in China, 2 cents; The Awakening, 3 cents; The Chinese Country Day School Speaks, 4 cents; Tsing Low's Trust and the Famine, 3 cents; What My Becky Thinks about the Chinese, 3 cents; What the Heathen Do for Me (poem), 2 cents; The Measure of the Gift, 3 cents; Blessed Are They That



LITTLE SUNBEAMS OF JAPAN

interior China through the men and women trained in the Tennessee Bible School of Interior China."

WEEK OF PRAYER FOR FOREIGN MISSIONS, DECEMBER IMPORTANT NOTICE

Save this paper. You will need these articles printed on this page for the Week of Prayer. Tennessee W. M. U. is asked to support the na-

Hunger and Thirst (A Chinese Demonstration), 10 cents.

Please send order with two-cent stamps to cover it. W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala.

LOTTIE MOON CHRISTMAS OFFERING, TENNESSEE W. M. U.

Africa, Abeokuta: \$1,958.48.
 China: Harbin, \$1,000; Julia Me-

Kenzee School, \$1,046.33; Wuchow, \$500; Dairen, North China, \$295; Bible school students, Interior China, \$300.

South America: Argentina, Buenos Aires, ten evangelist pastors, \$5,000; Argentina, Buenos Aires Seminary, \$3,319; Brazil, Rio Publishing House, \$1,000; Pernambuco, salaries of pastors and evangelists, \$400; Chile, share in Girls' School, Temuco, \$2,000 (Y. W. and G. A.).

Europe: Roumania, \$2,000; Jugo Slavia, \$763.

Japan: Theological Seminary, \$1,000; Yawata kindergarten, \$390 (Sunbeams).

Mexico: Day School, Grammar School, South Mexico, \$1,000. Palestine, \$500.

ABEOKUTA STATION

Salaries eight native workers	\$ 360.00
Girls' High School	400.00
Boys' High School	600.00
Ago Owu Day School	300.00
Ijaiye Day School	148.00
Rents on chapels	30.00
Support and schooling of native children	300.00
	\$2,138.48

Concerning the Girls' High School, Miss Olive Edens gives the following information and makes the appeal:

To the Tennessee Y. W. A.: It was a glad, happy day for your Tennessee representative at Abeokuta, Nigeria, when the news came that my own dear Tennessee Y. W. A. were placing on their prayer list and the object of their Christmas offering our girls' school. What a joyous privilege of sending the news on to co-workers and the school!

The 75 Million Campaign gave to the girls of Nigeria a beautiful new building. It is attracting girls from all over the colony. Nearly 150 have come. The W. M. U. of Nigeria have helped us over some very trying places and are helping in the support of a girl, so that now they think of it as the W. M. U. of the South, think of our dear training school. They look to it as the place their girls are to be trained who go out as leaders. Three of the girls have been Miss Young's helpers in the W. M. U. work. Several of the girls are in their homes or with their husbands in large villages or towns, leading the women and children.

As I write, news comes of a revival in the school, and twelve have already been baptized. Also three boys from a heathen village where a few of our girls have been carrying on a Sunday school. These are the only Christians in the village.

Some Needs

1. Wanted—Girls trained from many of our large village churches where not a woman can read.
2. Good Christian mothers who can build up Christian homes and be an example to the cruel, filthy heathen mothers.
3. Strong, pure Christian girls who can withstand the temptation of the idol and Mohammedan worshippers and the awful evils of an uncivilized land.
4. Nurses who first get the Christian training and necessary education in our school and then go to our hospital at Ogbomoso. Oh, the mothers and children who can be relieved by them!
5. Better equipped native teachers to lift up the standard of our school. This means better salaries must be paid.
6. Some one to take the place of "Our Mother," Mrs. Lumbley, who has been in the work so long and is having to give it up. Already the hands of our present force are so full we are having to send our teachers to the Church of England school for the necessary normal work. This is the only Baptist girls' school among twenty millions of people where these girls are to be led to Christ and trained. Surely the W. M. U. of Tennessee are undertaking

a most noble task. Our school with the aid of the missionaries is undertaking to support a limited number of these girls, but the demand ever increases, and we have to say "no" sometimes when it most breaks our hearts.

Many of the girls pay fees, and we could make it a self-supporting institution, but that would take out all the poor and heathen girls and girls of many of our underpaid native workers—the very purpose for which we are there. That is why we ask the people at home to stand by us.

The W. M. U. of Nigeria are supporting a little slave girl who had been pawned by her mother to pay a debt she owed. Through our influence the debt was paid and the girl brought to our school and is making a most noble Christian.

Another is supported by a missionary, whose parents were trying to make of her a Shango priestess. She ran away and came to our school.

Five of our present force of teachers were supported through school. Did you know that until this year not a teacher in our school received over \$3.75 a month? We could not pay more, and they were glad to stay with us and work. Now some are receiving \$5. A royal sum, is it not? Every teacher gives a tenth of that to the Lord. Do not say that missionaries make sacrifices when the native Christians put us to shame! Are you going to let the black girls just led out from heathenism do more than you? The girls at Abeokuta are looking to you for support next year. If you fail, what shall we do? God is counting on you! I know you will stand by us and make of our Christmas offering such that our Savior will say, "Well done. . . She hath done what she could." —Olive Edens, Abeokuta, Africa.

ONE TRIP IN BRAZIL

He was reviewing yesterday one of his first interior trips after arriving in 1907. It was made horseback with the Wandering Jew who stopped along the way in the hospitable homes to eat cookies and take coffee, for a visitor seldom stops without being offered coffee. At night there would be service in home or hall, and the untiring Senor Salomao would pump the little hand organ, teach new songs, preach and explain the Scriptures just as long as the hearers wanted to stay. Then a hammock would be swung up between the trees outside or inside and he would sleep, rising early the next morning and beginning the work of the day. A newcomer to a coast climate is always tired and sleepy at first, and Mr. Muirhead was impatient one night as the crowd just kept on staying. He did not yet understand the language and was wishing they would go home. Asking Mr. Ginsburg what the folks were waiting on to leave, he was told they could not return until the moon rose—for many had come for six, eight or ten miles. Dr. Muirhead said he was a great curiosity at that time, because he had no mustache. For a man not to have a mustache was a sufficient reason for excluding them from the church.

It was on this trip that this college president met for the first time the boy Orlando Falcao, then fourteen years old and teaching school, though he knew little more than enough to read and write. The father of Orlando had defended the Christians in the Bom Jardim persecution that you read of in the "Wandering Jew in Brazil." This boy was only nine years old at the time of the persecution, but later he heard Dr. Ginsburg preach on, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." Orlando cast his lot with the despised so-called "Protestants," and later attended the Colegio Baptista." He graduated from Baylor University and is now a power in the seminary training other boys that shall remake their beloved

homeland. A beautiful wife and two lovely children adorn his hospitable home.

Conditions in Corrente

Our hearts have been especially saddened this week at the arrival of Mrs. Crouch from Piauhuy with her little daughter who is in need of medical attention. They have been in charge of an industrial and agricultural school that is serving gloriously this great region of the interior. She was twenty-seven days arriving, making the trip with the little girl on horseback part of the way, sleeping in a hammock at night along the way, taking a river boat part of the trip and later a train. It is 200 miles from where she lives to the nearest white physician. They have as yet only about 25 miles of railroad in her state of 1,100 miles long. There will come a day when this distance will be made on a limited train in two days. It takes a month to send a telegram out there. Mr. Crouch will be two months at least knowing that she has to take the child to the state for attention—which seems the only way out at present.—Rosalee Mills Appleby.

Obituaries

Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

DUGGAN

Whereas God in his wisdom and goodness has called from our midst Mrs. Jennie Duggan, aged 58 years, wife of J. V. Duggan. She was married June 14, 1900. She departed this life on August 23, 1928, at the home of her daughter, Mrs. Ira Cobble, of Carlock, Tenn. She was converted in early life and joined the Shady Grove Baptist Church of Monroe County, where she remained until about eight years ago, when she moved her membership to Coghill Baptist Church. Surviving her are four sons and two daughters. She was a devoted wife and mother, a patient, sweet-spirited woman, trusting God and resting in his love. Precious in the sight of the Lord is the death of his saints.

Be it resolved, That while we miss her, we, the members of the Coghill Baptist Church, bow in submission to

His divine will.

Be it further resolved, That this is an expression of our love and sympathy to the bereaved ones.

Be it further resolved, That a copy of this resolution be furnished the family, the Baptist and Reflector and the Enterprise.

Done by order of the church, September 3, 1928.

Committee: R. L. Brown, Mrs. Alice Slack, Mrs. Ella Haralson.

RESOLUTIONS OF RESPECT

Our departed ones: Rev. T. W. Luther, Abiff Church; Rev. J. W. Sullivan, New Hope Church; Mrs. G. L. Anderson, Bon Aqua Church; Gladys Frendenthal, Sylvia Church; Mr. Ed Campbell, Walnut Grove Church.

As messengers of our Redeemer, many times did Brother T. W. Luther and Brother J. W. Sullivan preach the "Gospel of Peace" and bring glad tidings of good things and are now wearing the crown of glory laid up for them.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Daniel 12:3.)

Submitted by A. T. Busselle and adopted.

A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good will are very far from being the surest marks of it.—George Washington.

Great men stand like solitary towers in the city of God.—Longfellow.

Some are born great, some achieve greatness, and some have greatness thrust upon 'em.—Shakespeare.

'Tis sweet, as year by year we lose Friends out of sight, in faith to muse How grows in paradise our store. —Keble.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.



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BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Ave., N. Nashville, Tenn.

AMONG THE BRETHREN

By FLEETWOOD BALL

Rev. J. W. Faulkner of Quitman, Miss., has accepted a call to the care of the church at Leland, Miss., succeeding Rev. L. O. Leavell who went to Louisville, Ky.

At the recent meeting of the Illinois Baptist State Association in Metropolis, J. H. Felts was re-elected editor of the Illinois Baptist and Dr. W. P. Throgmorton, associate editor.

Dr. A. J. Moncrief of Decatur, Ga., has been called to the care of the First Church, Sherman, Texas, to succeed Dr. T. L. Holcomb who became general secretary of the Texas Executive Board. Brother Moncrief visited the church last Sunday.

Rev. L. O. Vermillion has resigned as pastor of Immanuel Church, El Paso, Texas, on account of the high altitude. He formerly lived in Jackson, Tenn.

Rev. Clarence E. Azbill, who lately resigned as pastor of East Chester Street Church, Jackson, in the Baptist Memorial Hospital, Memphis, where he had to undergo a very delicate operation Friday to relieve a head trouble. The operation was a success.

On Sunday, November 4th, Rev. Roscoe Meadows, formerly pastor at Milan, occupied the pulpit of Grove Avenue Church, Richmond, Va., Dr. J. W. Storer, pastor. Both are beloved in Tennessee.

Dr. Harold W. Tribble of the Southern Baptist Theological Seminary, Louisville, Ky., is doing the preaching in a revival with Keen Street Church, Danville, Va., Rev. Jesse R. Hite, pastor.

Dr. Len G. Broughton of Knoxville, Tenn., began a revival last Sunday with College Hill Church, Danville, Va., Rev. M. A. McLean, pastor, which will continue two weeks or longer as the interest may demand.

The mother of Rev. W. A. West, the popular pastor at Bemis, although 86 years old, went to the polls for the first time on November 6th and voted for Herbert C. Hoover for President.

We gratefully acknowledge an invitation from Union Academy Church, near McKenzie, of which we were pastor for years, to do the preaching in a revival beginning the first Sunday in August and regret that a conflicting engagement prevents our doing so.

In the absence of Rev. Edgar W. Barnett who is in Scottsburg, Ind., holding a revival, the pulpit of the Seventh Street Church, Nashville, was filled last Sunday by that sprightly veteran, Rev. W. M. Kuykendall.

Rev. C. M. Wilbanks of Blue Mountain, Miss., will succeed Rev. O. H. Richardson, resigned, as pastor of Tate Street Church, Corinth, Miss. A call was extended last Wednesday night and acceptance has been received.

Two brothers, Rev. Hunter B. Hardaway of Chatham, Va., and the pastor, Rev. Richard E. Hardaway, got together in a revival in South Main Street Church, Greenville, S. C., and 32 were added to the church, in addition to the delightful fellowship enjoyed by the brothers.

In the First Church, McCall, S. C., a revival was recently held in which the pastor, Rev. A. D. Kinnett of Calvary Church, Tuscaloosa, Ala., assisted. There were 31 additions, 15 by baptism.

Evangelist A. P. Blaylock of Arkadelphia, Ark., lately assisted Rev. H. W. Jean in a revival at Rison, Ark., which resulted in 45 additions.

The recent revival at the church in Bolivar, in which the pastor, Rev. H. J. Huey was assisted by Rev. N. M. Stigler of Brownsville, resulted in five additions to the church and the great strengthening of that body.

Their many friends deeply sympathize with Rev. H. J. Huey and wife of Bolivar who have been compelled to go to the Baptist Memorial Hospital, Memphis, that Mrs. Huey might undergo an operation which was a success and she is doing nicely.

Rev. E. F. Campbell has resigned as pastor of Temple Church, Memphis, effective January 1st, but he will be relieved of his duties in the pulpit December 1st. The committee to supply the pulpit and cast about for a successor is composed of Arthur Flake, C. O. Barbour and H. O. Robinson. Brother Campbell has not disclosed his plans.

Dr. John F. Vines of Calvary Church, Kansas City, Mo., is doing the preaching in a great revival in the First Church Fort Smith, Ark., Dr. B. V. Ferguson, pastor.

Rev. John T. Cunningham of Princeton, Ky., has been pastor of Oak Grove Church, near Cadiz, Ky., 38 years and is called for life. This call came after he had preached for them 25 years.

Since the death of its beloved pastor, Dr. Geo. E. Davis, the First Church, Orangeburg, S. C., has called Rev. Phillip J. McLean, Jr., as supply pastor. A memorial service to Dr. Davis will be held on December 2nd.

Dr. J. M. Burnett of the First Church, Belton, S. C., dearly beloved in Tennessee, preached evangelistic sermons during September and October and 16 were added to the church, 11 being baptized on a recent Sunday night. The Sunday school building of the church is completed and was opened with appropriate ceremony last Sunday.

It is announced that the Southern Baptist Convention will meet in Memphis at 9:30 o'clock Friday morning, May 10, 1929, and close Monday night, May 14th. The date was changed to avoid a conflict with the National Fire Prevention Convention which meets in Memphis on May 14-17. The sessions will be held in the huge municipal auditorium, but it is sincerely hoped it will be equipped with amplifiers.

Mrs. Nancy E. Rosser, aged 63, one of the most devoted members of the church at Wildersville, passed to her great heavenly reward early Tuesday morning, November 6. The funeral was held Wednesday when Rev. A. U. Nunnery of Parsons and the writer, who had each been her pastor for twelve years, officiated at the largely attended service.

His hosts of friends throughout the state will regret to learn that Rev. I. N. Strother of Seventh Street Church, Memphis, is in a serious condition following a heart attack early Friday morning. He has been a minister of the gospel fifty years, has had but three pastorates, and to each he has been re-called twice. At his present pastorate he has served nine years. Many prayers are ascending for his recovery.

Rev. L. A. Materne has resigned as pastor at Lumberton, Miss., to accept a call to the First Church, Oakdale, La., thereby returning to his native state.

Prof. E. O. Sellers of the Baptist Bible Institute, New Orleans, La., will be the honored guest of the Tennessee convention in Knoxville this week, representing that institution.

The First Church, Galveston, Tex., is to be assisted in a revival by the gifted Dr. John Jeter Hurt of First Church, Jackson, beginning November 21st. We look for a great in-gathering.

Rev. E. G. Butler, a Tennessee product, having resigned as pastor of Euclid Church, Jacksonville, Fla., Dr. L. A. Rawls of Tenth Avenue Church, Tampa, Fla., has been called as his successor. Brother Butler is sojourning temporarily in Covington, Okla.

The church at Wilburton, Okla., loses its pastor, Rev. C. L. O'Bryan, who has resigned, but is fortunate in securing Rev. R. W. Lackey as his successor.

The First Church, Newnan, Ga., was 100 years old last Sunday and the occasion was fittingly celebrated. The pastor, Rev. E. W. Stone, delivered the centennial sermon. On Monday night, Dr. J. F. Singleton, the only living former pastor, dedicated the beautiful new educational plant and exercises were held Tuesday and Wednesday nights.

By THE EDITOR

The Baptist Orphanage Church has called Rev. R. E. Grimsley of Judson Memorial Church, Nashville, as pastor, and he has accepted. He began his work with them on November 4th. He preaches for them on Sunday afternoons when they have their regular services.

Editor W. W. Mullins of the Regular Baptist, official organ of the Primitive Baptists, has rounded out twenty-two years of service with his people. The Regular Baptist is a monthly publication well edited and neatly published. We extend our hearty congratulations to this venerable saint.

Mr. and Mrs. F. Norman Smith of Clarksville announce the marriage of their daughter, Virginia Northington, to Mr. T. M. Deaton on the evening of November 18th. The wedding will be solemnized in the Baptist church, and the bride and groom will make their home in Memphis. We extend our heartiest congratulations to the fortunate young man whom we do not know personally.

Mrs. Thomas J. Reavis of Petersburg sends renewal for the fortieth successive year. We rejoice in such subscribers.

Dr. J. W. Porter, editor of the American Baptist, was with the church at Taylorsville, Ky., in some special services last week. Wolslagel was in charge of the singing.

J. M. Gray of Wilmington, Del., sends renewal and a kind word for his editor. We appreciate both.

P. J. Smith, for thirty years a preacher of the gospel, sends renewal and says: "Surely the mantle of Brother E. E. Folk has fallen on the present editor." He remembers when Editor Folk was stumping the state for prohibition.

B. R. Hill of Dyer was a caller in the office last week. He is not engaged now as pastor, having been doing evangelistic and supply work for some months. Some Tennessee church ought to capture him immediately.

Pastor S. A. Cowan of Inman Park Church, Atlanta, Ga., writes to speak a word of commendation for Dr. P. E. Burroughs and his splendid work in their recent church administration school. Dr. Burroughs preached twice on the Sunday he was with the church and all were blessed by his ministry.

J. Henry Burnett has moved from Murfreesboro to Macon, Ga., 316 Cherakee Avenue. Readers will take note of the change of address.

Dr. John A. Davison of Clarksville has declined the call of First Church, Charlottesville, Va., and will remain with the Tennessee brotherhood. We rejoice over his decision.

Brother A. H. Huff of Henrietta, Okla., has accepted the call of the church at McMinnville and will move to the field about the first of December. He has done a splendid work in his Oklahoma field, and is well known in Tennessee where he formerly labored.

Brady, Texas, reports a great revival in the Baptist ranks. Pastor J. T. King says there were 53 additions and 43 rededications on the first Sunday in November.

R. G. Lee of Bellevue Church, Memphis, has recently been with M. M. Wolfe of Houston, Texas, in a gracious meeting which helped and blessed the entire community.

The convention number of the Baptist New Mexican was a real live paper of 24 pages. It was done in splendid style and contained much valuable information. When will Tennessee Baptists attend their convention in such numbers as to make a convention issue of their paper worth while financially?

One of the most interesting things of the election reports was the radio-graph from Berlin, Germany, to the effect that a group of Germans were listening in on the election returns with a great deal of interest.

Evangelist J. B. DeGarmo writes from Mt. Washington, Ky., that they are opening a great county-wide revival which promises to be a real far-reaching one.

J. H. Sharp of Sevierville will assist L. W. Clark and St. Elmo Church in a revival, beginning November 18. Mr. and Mrs. Edward E. Rutledge will have charge of the music.

One of the speakers on the program of Ocoee Association was Pastor A. T. Allen of Central Church, Chattanooga. In some way his name was omitted from the list of speakers appearing in the report submitted to us and published a couple of weeks ago.

D. W. Lindsay of Knoxville has just closed revivals at Marlow and Meridian churches. At Marlow, in Anderson County, he assisted Pastor Hutchison where there were 17 additions for baptism and a number of reclamations. At Meridian, in Knox County, where there were some 60 professions of faith and reclamations. Brother Luther Sentell is pastor of this church and he is doing a great work, says Brother Lindsay.

The pulpit committee of Central Church, Martin, announces that they will use supply preachers until their pulpit has been filled by a regular pastor. R. M. Jennings, their pastor, recently resigned. R. L. Whitcomb is chairman of their pulpit committee. They have a new \$50,000 building almost complete and we trust will go forward in a good work.

S. W. Rutledge of North Etowah has resigned to accept the call of the church at Madisonville. His people will miss him much, but the Madisonville saints gain a lot.

"Never think of dropping me from your list until notified of my death," writes Mrs. Mary J. Webb of Greenbrier. "No Tennessee Baptist can afford to be without the Baptist and Reflector. I haven't much of this world's goods, but there are many things I can better afford to be without than it. I often think one copy of the paper is worth more than the entire year's price."

W. C. Creasman has resigned at Lenoir City to accept the call of the First Church, Shelbyville. He will begin his work in the new field about December 1st.

—B & R—

The Catholic assassinator of Mexico was shot for his crime. The Catholic nun who instigated the crime, according to the court, is to receive the limit of punishment under Mexican law—twenty years in prison. Evidently Mexico has more "tolerance" than the United States.

—B & R—

Pastor J. H. Wright was in the office Monday on his way to the State Convention. He reported the close of a successful meeting with Boulevard Church, Memphis, of which he is bishop. R. E. Guy of Jackson did the preaching which resulted in 23 additions, 10 for baptism.

—B & R—

Editor Lipsey answers one of the falsehoods of the campaign to the effect that the Baptist Record had lost 7,000 subscribers because of its stand for prohibition by saying: "We have gained exactly 7,000 subscribers since a year ago. Now ask us another as easy as that."

—B & R—

Dr. A. J. Barton preached the opening sermon for the new building of First Church, Waycross, Ga., on the first Sunday in November. Three great services were held during the day and there were ten additions to the church, two for baptism.

Mr. and Mrs. O. P. Estes of Bogalusa, La., are rejoicing over the birth of a splendid baby girl who came on the 19th of October. They are Tennesseans. Brother Estes is pastor of First Church Bogalusa.

—B & R—

Sixty-one members were received into the fellowship of First Church, Jackson, on the first Sunday in November. It was the fifth anniversary of the pastorate of Dr. J. J. Hurt and a glorious day for all.

—B & R—

We are still wondering what was in the note found in the hands of the Catholic priest about whom recent press dispatches in our country told us. If it had been a Protestant preacher, you may be sure the note would have been published!

—B & R—

The brotherhood will be grieved to learn of the serious illness of Mrs. B. W. Spillman. The physicians offer no hope of her recovery. She is in Kinston, N. C.

—B & R—

Deacon John C. Cardwell, Ephphay Baptist Church, Chicago, sends a word of greetings to the brotherhood and cheers the editor's heart with his encouraging message.

—B & R—

We acknowledge receipt of an invitation from Second Church, Houston, Texas, to attend the opening of their magnificent new house of worship next Sunday. E. P. West is pastor.

SS 148, BYPU 8. There were about 62 professions and renewals in the Meridian revival. Twenty-five were baptized Sunday.

Jefferson City, First: C. W. Pope. True Christianity; The Unspeakable Gift of God. SS 300, by baptism 5, by letter 2.

Mascot: Clyde Burk. The Influence of a Godly Mother on a Nation; Can a Christian Be Lost? SS 143, BYPU 54.

CHATTANOOGA PASTORS

Chamberlain Avenue: Carl R. McGinnis. The Faultless Personality; Political Religion. SS 226, BYPU 61, by letter 1.

Oak Grove: Geo. E. Simmons. A People's Honor; The Man Without a Flaw. SS 142, BYPU 78, for baptism 1, baptized 3.

Eastdale: J. D. Bethune. J. W. Christenbury. A Finished Task. Where Dwellst Thou and What Is Your Occupation. SS 180, BYPU 56.

Northside: R. W. Selman. A Challenge to Southern Baptists, Mr. Greene. SS 322, BYPU 71, by letter 1.

Avondale: D. B. Bowers. Let Us Draw Near Unto God, Rev. Stansbury. SS 401.

Birchwood: J. N. Monroe. Seven Pieces of Christian Armor; A Quartet of Fools. SS 84, BYPU 50.

Calvary: W. T. McMahan. Jesus Only, Rev. J. P. McGraw; The Making of a Man. SS 260, BYPU 84.

Central: A. T. Allen. Things Left Undone; Living on Straight Street. SS 340, by letter 2.

Falling Water: H. C. Smith. Charity; Christian Life. SS 60.

Alton Park: T. J. Smith. His Name Shall Be Called Wonderful; Prayer. SS 241.

East Chattanooga: J. N. Bull. Preparation for a Revival; Sowing and Reaping. SS 351, for baptism 1, baptized 1.

Etowah, First: A. F. Mahan. Salt and Sun; The Churches at Ephesus and Smyrna. SS 537.

Clifton Hills: W. R. Hamie. A. G. Frost. A Missionary Baptist Church—What? First Things First. SS 235, BYPU 47.

Tabernacle: J. P. McGraw. Escape for Your Life, Brother W. T. McMahan. SS 423, by letter 2.

St. Elmo: L. W. Clark. Rev. H. B. Jamison. Remember the Lord Jesus;

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(Continuing the Baptist Builder)

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He Doeth All Things Well. SS 309, BYPU 88.

Lakeview: C. W. Howard. Go Work in My Vineyard; Behold the Lamb of God. SS 154, BYPU 60, by letter 1, for baptism 1.

First: John W. Inzer, D.D. Holy Unto the Lord; Some More Brass Tacks. SS 1178, BYPU 107.

OTHER PASTORS

West Jackson: R. E. Guy. Pray Without Ceasing. SS 566, BYPU 250. Dr. J. E. Skinner preached at both hours.

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Nashville, First	1587
Chattanooga, First	1178
Knoxville, Bell Avenue	1042
Knoxville, First	962
Knoxville, Fifth Avenue	755
Knoxville, Broadway	722
Jackson, First	634
West Jackson	566
Nashville, Grace	558
Johnson City, Central	553
Etowah, First	537
Nashville, Belmont Heights	464
Chattanooga, Tabernacle	423
South Knoxville	404
Chattanooga, Avondale	401
Knoxville, Oakwood	401
East Chattanooga	351
Chattanooga, Central	340
Knoxville, Euclid Avenue	340
Knoxville, Island Home	324
Chattanooga, Northside	322
Sevierville	319
Jefferson City	300
Knoxville, Lonsdale	300

NASHVILLE PASTORS

Belmont Heights: Dr. R. R. White. The Love That Draws; The Forgotten Commandment. SS 464, BYPU 121, by letter 1.

Centennial: T. C. Singleton. Light-house Towers; Crises in Men's Lives. SS 114, BYPU 46, by letter 4.

North Edgefield: O. F. Huckaba. Attempt Great Things for God; Expect Great Things from God. SS 246, BYPU 66, by letter 1.

Murfreesboro: F. C. McConnell, Jr. Is the Gospel Obscure? The Power of Speech.

Grandview: J. R. Kyzar. Do Dreams Come True? After Election—Our Record. SS 200, BYPU 54, by letter 1.

Grace: L. S. Ewton. A Good Man Is Rather to Be Chosen than Great Riches; Blessed Are the Pure in Heart, for They Shall See God. SS 558, BYPU 75, for baptism 2, baptized 2, by profession 1.

Calvary: W. H. Vaughan. Esther's Exaltation; Jesus Turned and Looked at Peter. SS 156, BYPU 35.

Third: W. Rufus Beckett. Baptist Honor Day; Mind Your Hands. SS 288, BYPU 75.

KNOXVILLE PASTORS

Broadway: Dr. Byron Smith, John 3:16; The National Crisis or Detour-

ing Around Al Smith. SS 722, BYPU 40, by baptism 12, by letter 5. Dr. John W. Ham preached at both hours.

Bell Avenue: J. Harvey Deere. Evangelistic campaign, T. C. Crume and Singer I. C. Petree. The Master Is Here; The Sins of the Nation, Individual and National; afternoon, The Woman for This Hour (women only). SS 1042, BYPU 425, by baptism 30, by letter 10, conversions 35. First: F. F. Brown. SS 962, by baptism 1, by letter 3.

Greenwood: L. C. Chiles. Prov. 20:1; Prohibition and Law Enforcement. SS 60, BYPU 40.

Lincoln Park: H. F. Templeton. The Power of Decision, Rev. W. A. Carroll spoke. SS 283, BYPU 78.

Island Home: Charles E. Wauford. Our Attained Blessing; The Vision at Bethel. SS 324.

Gillespie Avenue: J. K. Smith. Law Enforcement; Isaac and Esau. SS 230.

Euclid Avenue: W. A. Carroll. Promises; Preaching by H. F. Templeton. SS 340.

Lonsdale: Norman Cunningham. Our Giving; What Is a Christian. SS 300, BYPU 40.

Mt. Olive: Stephen C. Grigsby. Watchful Shepherd; How We Are Saved. SS 755, BYPU 200, by baptism 2, by letter 2.

Oakwood: J. W. Wood. Heavenly Beatitudes; Memory Doing Its Work. SS 401, BYPU 70, by baptism 3, by letter 2.

Bethel: J. F. Wolfenbarger. Abstain from Evil; Serving or Not Serving. SS 97, by baptism 40, by letter 3.

Fifth Avenue: J. L. Dance. The Prince of Peace; Baptism. SS 225, by baptism 2.

South Knoxville: J. K. Haynes. Our Church Program; The Christian Supply. SS 404, BYPU 115, by baptism 18, by letter 9.

Beaumont Avenue: D. A. Webb. Christians Who Have the Mind of Christ; Let Us Go Forward. SS 168.

Washington Pike: R. E. George. Heb. 13:13, 14; The One Who Stands When the Crisis Comes. SS 97, BYPU 73.

Ball Camp: G. X. Hinton. The Love of Jesus; The Devils. SS 102.

Elm Street: D. W. Lindsay. Sleeping on Our Job; Naaman the Leper.

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NEWS BULLETIN

(Continued from page 8.)

Thursday at Del Rio. Brother Floyd Starke of Watertown preached for twelve days to large crowds. He and his wife won their ways into the hearts of all the people. There were 55 professions of faith and many additions to the church."

Brother Beasley is pastor of this church, and he is happy over the results of the meeting. Brother Starke is pastor of the Smyrna Church and, according to Brother Beasley, is always interested in winning the lost to Christ.

BROADWAY MEETING A GLORIOUS ONE

Pastor Byron Smith of Broadway Church, Knoxville, reports the close of a most wonderful revival on November 4th. John W. Ham of Atlanta did the preaching, and in spite of the pre-election spirit there was fine interest throughout. Pastor Smith says: "The air was tense because of the deliverance of Knox County Association in adopting a very clear set of resolutions which the pastor of Broadway Church prepared." However, in spite of the opposition due to the feelings of many people in the community, the spirit of the Lord was with them and there were about 65 additions to the church. "Dr. Ham proved himself to be a true prophet of God, declaring the whole counsel of His word," says the pastor. J. Dalbert Coutts of New York City led the singing during the revival.

MY FIRST VISIT TO OKLAHOMA

Oklahoma Church, Olivet Church; Enid, First Church

By Len G. Broughton

I came, I saw, and I was conquered. What royal fellows these two pastors are! Naney at Olivet, Oklahoma City, and Potter at Enid, are two of the finest fellows I have met anywhere; and they have two of the straightest and best and most loyal churches to pastors I have ever come across. I spent two happy weeks each in their fellowship and leading in a spiritual revival for their churches, focusing on the unsaved.

I greatly enjoyed it, although Mrs. Broughton was not well much of the time, and the rain and wind blizzard was against us at Enid. I trust that the kingdom was given a good shove forward during these strenuous days when about all one could hear was Herbert Hoover and Mr. Alfred E. Smith. We were in the thick of it. What a hot time! Oklahoma, take it from me, can play hot politics. They go at it with hammer and tongs. I like to see people do politics like they do their business, and that is their way in Oklahoma.

The state is young, just twenty-one years of age, and yet one would judge from the great cities that she has been here always. My, what a growth and what a people! Farms the like of which I never saw! They grow everything that high-grade farms can produce. They have the greatest wheat and cotton and corn that one can find anywhere. Six great big horses to a plow is a sight to behold to a "down South-er." Then there is oil, oil, and more oil! Everywhere there are seen great oil wells pumping oil day and night, while the oil man hunts and fishes and bores for more oil. Then there is natural gas everywhere, shooting up from somewhere in the bowels of the earth. It is the cleanest state I ever saw. One looks in vain for smoke. They do not have to do much washing—not even to wash their faces except to get the sleep out of their eyes. It is a great state, a real wonder of wonders.

They have great churches and schools, too, dotted all over the country. They seem never so happy as when they are scrapping. They are all fundamentalists, but now and then—mostly now—they whack each

other about the way they express their fundamentalism, each standing for the same thing, but whacking each other (as it would seem) just for the fun of it. One could wish that this was not so.

Naney at Olivet, Oklahoma City, is a young man recently come to his great church, and a royal fellow he is. Potter at Enid is a prince and has been with his great church for twelve years. He doesn't talk much, but when he does folks take notice.

I have greatly enjoyed the month spent in this "fur-away place." I go from here to Lynchburg, in Old Virginia, to be with the College Hill Baptist Church, and from there to Wilkesboro, N. C. Then to Knoxville, Tenn., to spend Christmas with the grandbabies, and then it depends on circumstances where we light. Knoxville, Tenn.

A COMPETENT CRITIC

By Louis J. Bristow, Superintendent

Recently Gen. Alva J. Niles, of the United States Army, was a patient in the Southern Baptist Hospital in New Orleans. When he left the hospital he sent the superintendent a note in which the following commendation of the hospital occurs:

"I have not been a patient in a hospital since 1898, when I was in the army. However, as inspector general during the World War, I had opportunity to observe many hospitals, both in this country and France, and I have seen none whose efficiency, cleanliness and courteous treatment by all nurses and employes exceeded this one. Courtesy of the employes and nurses here is superior to that in any hospital coming under my observation."

This is indeed "Praise from Sir Hubert." General Niles is a competent critic of hospitals, and for him to give us a voluntary testimonial such as he did speaks well for the efficiency of the Southern Baptist Hospital.

A WONDERFUL SCHOOL

By Ben Cox

I am deeply grateful and very much encouraged by a letter which I have just received from a consecrated public school teacher in a town where I once assisted in a very successful revival.

When speaking at her school I told of the noon prayer meeting movement and to great joy a large proportion of the dear boys and girls joined the prayer league. That was several years ago. You may judge of my joy at the letter from this consecrated teacher, which says:

"Dear Sir: I am sure you remember being in — a few years ago. You were out to my little school and helped organize a noonday prayer meeting. I am glad to tell you that we have faithfully observed that pledge of silent prayer every day since that time.

"Last year we had twenty-six conversions and hope to gain for Christ others in our school who are old enough to know Him. A little girl from the first grade came to me at noon today and sang John 3:16. (You remember the story.)

"Please do not use my name in public; but if you can help other teachers who are telling 'The Story' to mothers' children, tell them of our happy experience. God has blessed us in so many ways through the reading of His Word and daily prayer meetings. Please do not consider me egotistic. I wanted you to know how much you had helped us 'in the way.'"

I join this teacher in the hope that many other teachers will be led to follow her example.

Why is a political platform like the platform of a passenger car?

Answer: Both are made to get in on, not to stand on.—Watchman-Examiner.

Sermon for the Week

(Continued from page 9.)

ble nowhere gives countenance to compromising the truth anywhere in the whole scope of Scripture concerning the teachings of Christ or the apostles. This injunction forbids the slightest change in any doctrine or practice commanded to the churches of Christ from the days of the apostles on down to the return of our Lord. If one change can be made, then there would be no limit to changes. This command to "contend earnestly for the faith," as it was originally given to the churches by Christ and the inspired apostles, is to be adhered to through the entire Christian era. It is the "faith" to which nothing is to be added and from which nothing is to be taken away till Jesus comes back. Those who have received the truth must "contend" for it. How? As the apostles did, by suffering patiently and courageously, if need be; not by making others suffer if they will not accept it, but urging them to accept it as God's truth which must stand forever.

God's children are designated by the apostle Paul as "soldiers of the cross." The business of a soldier is to fight. If Jesus came not to bring peace but a sword upon the earth it behooves us as His soldiers to use it in our warfare. The sword referred to is not the kind used in carnal warfare, but it is the sword of the Spirit—the Word of God. The gospel which Paul and the other apostles preached with "much contention" was not the kind of stuff many are dishing out in our day, but it was the unadulterated Word of God and that, they could preach with zeal and concern for its final success.

A preacher once asked an actor why people were moved to tears by his recital of that which was false and when he recited to them the truth they were unmoved. The actor replied: "You tell the truth as if it were a falsehood, and I tell a falsehood as if it were the truth." Those of us who believe the truth and are charged with the task of giving it to the world should have convictions that the principles of Christianity are tremendously true and that without them the world must forever perish, and then with all earnestness try to persuade the lost to receive and believe the truth as the only escape from the condemnation of sin.

We are responsible for the dissemination of the faith not only in the home land, but to the uttermost parts of the earth. The old "faith" is being assaulted by the combined foes of Christ's kingdom, and it is of the highest importance that we should fight for this faith at any cost. For centuries Romanism and her offspring have been at work revising the original faith to have it suit their own perverted notions until it will not be long, if we fail, when the world will have a mutilated Bible, if it has any Bible at all. Are we not becoming too indifferent to the encroachments being made upon our "faith" by the diffusion of error and is not this the source of weakness? Radical changes will rapidly come as we cease to advocate the fundamental things of the gospel as the world's only hope. There are those in our Baptist ranks today who would throw wide open the front doors of our churches and ignore the necessity of regeneration before church membership and close up the back door so tight that no matter of what the members may be guilty they may remain in good standing and full fellowship. The blood atonement, in many places, is too antiquated for the modern theology. The doctrine of a hell of fire and brimstone is heathenish and should never be taught as a doctrine of the up-to-date church. These are the contentions of many modern preachers.

Brethren, when we admit the least change in these principles of truth,

we open the floodgate to all sorts of changes and we will soon be swept from the deck of the old "Ship of Zion." It is as important that men should see themselves hanging by the brittle thread of life over the lurid flames of hell as it is that they should see the bleeding Son of man hanging on the cross for their sins.

When God's people, without compromise, "contend earnestly for this faith," which is the whole truth of God, they will be made free by the truth, for "if the truth shall make you free ye shall be free indeed." The martyrs of old died, contending for the truth and their blood has become the seed of the church. Such contention does not insure smooth sailing, but it will bring the presence of Him who is able to quell the storms in the hour of our human extremity. It was in obedience to this exhortation that Stephen died, but in his death he saw the heavens open and the Son of man sitting at the right hand of God. It was for this cause that he was imprisoned, was beaten, suffered shipwreck and was finally killed. Latimer, Huss, Ridley and thousands of others have gone to the stake to seal their devotion to the "faith" by the indescribable tortures which they suffered. While they went to their reward by these horrible deaths, the principles for which they died remain as monuments to their loyalty and to make sacred their memory. While many of our predecessors might have been too pugnacious in their attacks on error, they were never too earnest in their contention for the "faith." The responsibility for holding up the faith given to us to the gaze of the world is upon those who have received it, and woe be unto us if we fail!

Our holding to the "faith" is not enough, our belief in the doctrines of Christ does not suffice; we must actively contend for that "faith" in downright earnestness. Our earnestness for the truth will overcome our weakness along other lines. God wants the devotion of all our powers in our efforts when we are presenting Christ to a condemned and ruined world. It is all right to put all the intellectual power we have into our efforts, but unless we put our heart's earnestness into it we will not be effective. Let us get the truth from the very fountainhead and then be as much in earnest in advocating it as is the politician, the lawyer, the business man or the society leader in his sphere. He who is in dead earnest for God will become a living dynamo of power—a spiritual tornado for the truth sweeping scores of men into the kingdom.

Teacher: "Tommy, can you tell me what a waffle is?"

Tommy: "A waffle is a pancake with nonskid tread so it won't slip off from the plate."—Vancouver Province.

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