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"The hearts of all mankind are turned
Toward lowly Bethlehem;
For in the East the wondrous star that
burned
In days of old
Still beckons them."

Christmas Legends

THE word Christmas means "mass of Christ." That it has been celebrated as a festival of the birth of Christ ever since the first century is shown by writing upon the walls of the early Christian tombs.

THE YULE LOG

THE yule log is still burnt in many farmhouses of northern England, and there are many superstitions current among the peasantry about it. If, while it is afire, a squint-eyed or a barefooted person comes into the house, it is considered an ill-omen. A stick charred from the yule log placed under the bed is thought to keep lightning from striking the house.

THE CHRISTMAS TREE

THE origin of the Christmas tree is also marked by legends and stories of the past. One beautiful legend is that St. Boniface converted the German tribes from their worship of Thor to Christianity, and their "Thunder Oak," under which human sacrifices were made, was supplanted by another tree dedicated to love and good deeds. "Here," said the apostle, as his eyes fell on a young fir tree standing straight and green, with its top pointing toward the stars, amid the divided ruins of the fallen oak—"here is the living tree, with no stain of blood upon it, that shall be the sign of your new worship. See how it points to the sky. Let us call it the tree of the Christ-child. Take it up and carry it to the chieftain's hall. You shall go no more into the forests to keep your feasts with secret rites of shame, you shall keep them at home, with laughter and love. The Thunder Oak has fallen, and I think the day is coming when there shall not be a home in all the world where the children are not gathered around the green fir tree to rejoice in the birthright of Christ."

Many lands claim to have started the custom of the lighted Christmas tree. Its use has long been common in Germany.

One story of the origin of the lighted Christmas tree is that Martin Luther, on his way home on Christmas eve, was filled with wonder at the beauty of the Christmas stars, and tried to describe the scene to his wife. Utterly unable to express his emotions in words, he went out and brought in a fir tree, lighted small candles, and placed them upon the branches as a symbol. "This," he said, "is like the Christmas sky, it is a Christmas tree."

THE CHRISTMAS GIFTS

THE custom of giving gifts on Christmas arose from the fact that Christ was the great gift of God to the world. If one can do nothing more, he can at least give Christmas greetings to his friends, a pleasant custom that is found in every civilized country.

In many lands the country people believed that on Christmas eve the cattle and horses could speak, and that at midnight they all knelt down in praise of the little child who had once been cradled in a manger.

In Serbia and Bulgaria a quaint ceremony is performed by the head of the house, and the first thing on Christmas morning. Before breakfast some corn is placed in a stocking, and the man sprinkles a portion of it on the doorstep, saying, "Christ is born," to which the others reply, "He is born, indeed." He enters the house and, going to the fireplace, strikes the sparks from a log—wishing as each blow is struck, good health to the horses, to the cattle, to the goats, and so on through all the live stock, ending by wishing for a plenteous harvest. The ashes are then

collected, and a coin is hidden away in them. The yule logs are not permitted to burn up entirely, but pieces of the burnt ends are placed in trees, to insure a good crop.

OLD SANTA CLAUS

OLD SANTA CLAUS, without whom no Christmas would be complete, is also a subject of legends running back hundreds of years, almost to the very beginning of the Christian era. The name is a variation of Saint Nicholas, who is said to have been Nicholas, Archbishop of Myra, a father of the church in the Fourth Century. But from this small point of fact the good saint has been a great wanderer. He first appears in the Northland, as a grim figure riding upon a white horse, resembling our modern fancy of the image of death. He was followed about, upon Christmas eve, by the souls of little children, some said, the spirits of the innocent slain at Bethlehem by the order of Herod. So, at Yuletide, children placed their wooden shoes full of oats outside the door for the great white horse, and in the morning, if they were good children, the oats were gone and the shoes filled with apples and nuts. Later he was seen in Germany as a tall, thin fellow wearing a peaked hat, his deep pockets being full of sugar plums for the children. It was not until after he came over the sea to America that he became the fat, round, beaming elf who has become so familiar, and who was first made immortal in "The Night Before Christmas." Evidently our climate has agreed with him, although he doubtless scrambled down the chimneys a lot more easily in his younger days when he was slim.

Santa's chief mission today is to fill the stockings which await his coming at the fireplace. The custom of hanging up stockings is likewise very old. We have seen how the European children used to leave their shoes outside the door, filled with oats for the Saint's horse. In some countries the shoes are hung up, and the little Spanish maiden hides her slipper in the bushes for good Saint Nick. Long ago the children hung up their stockings on Saint Nicholas' Eve, which was on December 6th. A probable early origin of the custom of hanging up stockings comes from a popular belief among girls of the Old World that Saint Nicholas would provide them with dowries for their marriage portions. There is an old story that he threw three purses of gold into the home of a man too poor to provide dowries for his three daughters. In some places the girls would hang long, stocking-shaped purses at their doors, as a still stronger hint to the Saint. After a time they ceased to do this on Saint Nicholas' Eve, and the stocking-hanging was made a part of our observ-

ance of Christmas. Of course, there is a wealth of legends about so popular a holiday. It is said that in the country round about Bethlehem a strange quiet prevailed on the night before the birth of Jesus. The birds were still, and even the wind was hushed, while wolves and other beasts of prey left the flocks in peace. The poet, Milton, in his "Ode to the Nativity," sings:

"Peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began.
The winds with wonder whist,
Smoothly the water kist."

But the moment that the song of the angels announced the new Gift of God, all nature reawakened to joy and thanksgiving. Beasts were given tongues, and many marvels were wrought.—Baptist Student.

Smile and Win

By THE EDITOR

When you're sad and glum and lonesome
And you don't know what to do;
When the clouds of doubt and trouble
From your sky have shut the blue;
Don't give up the grim old struggle!
Never think life's not worth while!
A new day lies 'round the corner
For the fellow who can smile.

When your life has lost its romance,
And you want to quit your task;
When despondency has crowned you
With her black and somber mask;
Don't throw up your hands in anguish!
Never yield to trouble's wiles!
For the clouds of gloom must vanish
Fore the man who always smiles.

Brace your shoulders for the conflict!
Doubt to fear is always kin—
Take new hold upon your spirit;
Face the future with a grin!
Just remember, when despondent,
Hope is only gone a while!
A new day dawns in the morning
For the man who's learned to smile.

Editorial

Recklessness is a form of intemperance that is hurting the world of our day.

John Jay, when asked whether he had any farewell address to leave his children, replied: "They have the Bible."

Mr. Farmer: When you're worrying about farm relief, do not forget the plain ordinary toad, the tiny little lady bug, and the various birds that live much on the ground.

Now that men have succeeded in making ice by means of a gas flame, we wonder who will come across and teach us how to make heat with the ice that goes to waste in Winter.

Now that the football season is ended, perhaps the students in our colleges will begin to hear something about the development of their minds and the culture of their souls!

The infidel may be supremely happy in his mental life. So was the ancient Stoic happy. But who would surrender the glory and honor of Jesus or Paul for those of any infidel who ever lived?

"I will build my church." (Matt. 16:18.) "I have finished the work which thou gavest me to do." (John 17:4.) Did Jesus then leave his work unorganized when he went home to glory?

After more than 2,000 years under the law, the race was so completely engulfed in sin that Paul cried: "Because by works of the law shall no flesh be justified." (Rom. 3:21.) Let us never forget that!

Every union means compromise. Somebody has to give up something. If only temporal matters are involved, union is expedient. If spiritual and moral issues are at stake, woe be unto him who surrenders them.

A very significant question for today is, "In what kind of securities are you investing your money?" The financial bubble has to break some day, but the spiritual entities will go on growing in value forever.

"There is nothing like a little legal flurry among literary lights to stimulate the popular urge for culture."—Johnson City Chronicle. And nothing in all the history of the world like the "culture" thus stimulated!

Joel cried (3:3): "They have sold a girl for wine that they might drink." And they were no worse than modern parents who spend their money for drink while their little ones go without proper food, raiment and the chance to go to school.

Now comes a scientific prophet who predicts that cities will soon come to have from three to five levels of traffic. In other words the streets will be decked like a modern passenger ship. In that case we will have to change the old adage "Water seeks its level" to "Traffic seeks its level."

We were grieved to learn, upon our return to the office, of the serious illness of Editor Johnson of the Florida Baptist Witness. He suffered blood poisoning from bad teeth and has had to resort to operations and severe treatment in order to save his life. We trust he is now able to be back on his office stool.

The evolution of a lost girl: (1) Folk dances in school; (2) social dances in the home; (2) public dances in the ball room; (4) unending whirl of social engagements; (5) tired body and frazzled nerves; (6) stimulants; (7) nervous collapse; (8) hospital experience; (9) lost vitality; (10) permanent physical wreck; (11) suicide. It has happened more than once. It may happen again.

The most natural, and yet the most dangerous, typographical error we have heard of in recent months was that of the editor who let a reporter "get by" with this: The newlyweds had informed him that after the wedding they would make their home (the groom being a pastor) at the manse; but the paper printed it as follows, "After the honeymoon, the young couple will make their home at the old man's."

The increase in international good will has been revealed to us in a pleasing way since the serious illness of King George of England. Papers throughout the world have carried daily reports of his condition and earnest expressions of sympathy for his family and his nation. A few generations ago the nations would have been planning to begin another war immediately upon his death.

We acknowledge a copy of the little booklet put out by the Sunday School Board and written by Dr. Hight C. Moore. It contains an outline for reading the Bible through in a year. This booklet will be a sure guide for all who wish to do systematic Bible reading and should be in everybody's hands. The booklet may be had free by writing to the Board.

APPRECIATION

We acknowledge with much pleasure a fine letter from the Ministers' Conference of Carson-Newman College. These fine young brethren, 36 of them, expressed through a formal message, their support of the Baptists and Reflector and their appreciation for its weekly visits and helpful messages.

NEW WORD AND A NEW ILLUSTRATION

We give it to our pastors and teachers—one of the finest illustrations of the day. A new word has been added to our dictionaries along with about a quarter of a million others but this one is worth remembering. It is "perminvar" and is the name given a new compound of iron, nickel and cobalt. The name is taken from two words which describe the magnetic permeability and invariable reliability of the compound under magnetic influence. In other words this new compound is vastly more susceptible to magnetic influence and far more invariable in its reactions under the same than any other substance so far invented.

Now comes the fine illustration. The man or woman who is thoroughly cleansed from sin and worldliness, who contains in his spiritual nature the proper compound of faith, virtue, knowledge, godliness, brotherly kindness, temperance, patience, and love, will be thoroughly susceptible to the influence of divine power and will ever be reliable in his reactions to the same.

GRACIOUS COURTESY

"Out of respect for the laws of the United States, no intoxicants were served at the luncheon given in honor of Herbert Hoover by President Viquez." Thus reads the first sentence in an AP dispatch from Costa Rica, dated November 29th. That information led David Lawrence to declare in his feature/article of same date that it seems probable that it will become a fad in Washington, during Hoover's administration, to be dry. There are rumors, he says, to the effect that hostesses who have not hesitated to serve intoxicants heretofore, will probably cease to follow the old custom and have no more intoxicants on their tables.

It is a known fact that Mr. Hoover has had a conscience on the matter of obeying the laws and that he has been a tee totaler since the eighteenth amendment went into effect. An increasing number of American officials have shown their colors, and Mr. Lawrence goes so far as to suggest that it may not be long until the foreign embassies will be courteous enough to conform to our regime.

That ought to be good news to every friend of prohibition. We cannot hope to have law observance with national officials acting as the chief offenders. We thank God for a President who loves our constituted law more than he does the customs of society. We sincerely hope the social set at

Washington will take their cue from him and his gracious wife and become Americans first before they are the "400" set. A new day has dawned for law and order, and prohibition is going to profit from it. Let every true citizen use his influence in and out of court for the arrest and conviction of liquor law violators and let a stream of protests roll into the State House until our Governor quits pardoning moonshiners and bootleggers and we will soon have a new day before us.

A DOG'S LIFE

Do you love dogs? And have you ever tried to learn some fundamental lessons of life from a dog? Loyalty, service, devotion, sacrificial love and other virtues find illustrations in the nature and life of a good dog. And, on the other hand, all the vices of man have their counterparts in the failings of dogs even to "returning to his vomit."

Now comes this splendid story from the Chattanooga News of December 4th. His name was Bob. He was twelve years old, just a year older than his little master, Paul Ashford. Paul's daddy got him out of a box car when he was a little pup and brought him home. He was a half-breed bull and on the evening of December 2nd showed his fine spirit. The house caught fire and Bob woke the members in time to save their lives, but he didn't see his little master, and the baby brother, James, run out of the burning building and into a neighbor's house. So, when he failed to find them in the yard among the crowd of firemen and others, he rushed for the burning building. Three times the firemen pulled him back, but at last Bob's sharp teeth came to his defense and he dashed into the house after inflicting wounds upon the restraining hand of a fireman. When the fire had been quenched, Bob's form was found in one corner of his little master's bedroom, with a paw wrapped about his eyes just as he had placed it in the effort to wipe out the blinding sting caused by the smoke. He had failed to find his playmates in their room and gave his life a sacrifice to love. He's buried out on a hill back of the charred remains of his master's home, and when Paul and James look up to the fresh mound a big lump rises to their throats while tears come to their eyes. "He died trying to help us live," they might say, and some day they will say it.

And now what shall we say about this dog's life? In the faithful old fellow's flesh were the dominating instincts of life chief among which was the desire to live. But in his great old dog heart was something more wonderful than the instinct for life; it was the instinct of love and it drove Bob into the jaws of death for a little boy. Can we wonder, in the light of such a seemingly insignificant event, that our God, the author of all love, all devotion, should have walked into the trap of the Hebrew scholars and the Roman soldiers because he saw his people resting under the curse of certain spiritual death? Can we marvel so at the doctrine of the Atonement when on every side we find evidences of that splendid and glorious fact? And if a dog will give his life for his friend, how can a Christian refuse to give his or her life, time, talents, service, money and all to the Lord of Glory?

DR. DARGAN IN WASHINGTON

Dr. E. C. Dargan writes to say that his address is 101 B Street, S. E., Washington, D. C. He is down at work on his "History of Preaching," using the limitless material to be found in the Library of Congress in which he has had assigned him a special table. We are all awaiting the forthcoming work of this beloved man on a subject to the study of which he has given many long years of labor. He hopes to have the work finished in about three months. We wish him a jolly Christmas and a happy new year, during which he may see his work published and received by an eager public and hosts of admiring friends.

Strange things do happen! One hundred years ago Baptists were bitterly persecuted in almost every country on the globe. Today a Baptist statesman, Charles Evans Hughes, is head of the World Peace Court!

WHY MARRY AT ALL?

This is the title of an editorial which appeared in the Knoxville Journal of November 20th, and so timely is the declaration of the editor that we pass it on. We are in the midst of grave dangers to our homes, and when they are jeopardized the entire structure of our national life is threatened, for without the home there can be no permanency in the social or political organism. This editorial has been brought forth by some of the recent silly vapourings about "scientific marriage." We pass it on and add a few comments.

"It will be a long time before the world accepts the 'scientific marriage' advocated by Dr. Bernard Höllander, president of the Ethological Society of London, with cool good judgment making the selections, and serene acceptance forstalling every chance for ill.

"Curiously enough, too, it would seem, the argument against it is by no means all one of sentiment, but of universal observation and record. Many a marriage with no recommendation but the romantic promise of youth, has been the beginning of life-long happiness and stability. And many a match made in the full promise of every condition of life and of character and mutual tastes and attraction has passed into a proverb for the wretchedness of its failure.

"Unless one marries for love, why marry at all?

"It is a wholly unreasonable thing to enter coolly and deliberately into a bond that entails burdens and responsibilities and sorrows as long as life shall last.

"The romantic unreason of love is the only thing that makes marriage endurable. Nobody could deliberately give up the independence and simplicity of single life for the inhibitions and entanglements that matrimony brings.

"To make the shackles worth the wearing, it takes a longing beyond the power of logic to defend.

"There is an old adage which says to the young persons, 'Do not marry when you have found somebody you could be happy to live with, but only when you have found somebody you cannot live without.'

"Given such a reason for choice—or such unreason, we may better call it—with real love and loyalty and the courage to face petty troubles without growing petty one's self, and marriage keeps its sweetness and youth of heart until death parts the lovers. In such case, the flame of romance and illusion may have burned low, but not before it had lighted the hearth fire and the candles of home.

"But without sentiment or romance, why marry at all?"

What We Should Remember

1. Man is not like the beasts of the fields nor like the plants. The foolish advocates of "scientific marriages" are, without an exception so far as we can determine, the victims of the "Evolution Complex." They think of man only as an animal. Many of them hold that he has no soul, no will, no ego; that he moves and thinks (?) and acts only in response to outward natural stimuli or from inward natural impulses. They either ignore the supra-natural phenomena of the creative mind within man or else deny them altogether. Consequently, for them the best and surest way of developing the race is through "artificial selection" in the mating processes. We have developed better plants and domestic stock through selective processes; therefore, we can develop better men in that way!

In this they are right so far as goes the development of strong physiques. Every one familiar with the laws of heredity must admit that careful selection in the mating of human beings would result in a few generations in the production of a race of physical giants. But is physique all that the race needs? And, as a rule, do the giants in physique possess the gigantic intellects? What about an Einstein? and a Napoleon? and many other giant directive intellects that dwelt in small bodies? And whoever heard of an eight-foot giant of our day who did more than entertain people in some side show?

2. Every child has a right to be well born, hence it behooves the government to provide such safeguards as will guarantee that right. There should

be laws against the marriages of men and women who will transmit to their offspring hereditary weaknesses that will result in blindness, insanity, physical deformity and such terrible handicaps. And laws should be passed that would make it possible for every little one to be properly nourished before birth and during the formative years of childhood. But we should never forget that some of the greatest creative personalities of the world have come out of homes of comparative poverty and from the loins of the very poor and illiterate. "Scientific rules" that would interfere with the mating of pure blooded men and women because they are very poor, or unusually unattractive to the "experts" who want to create the rules, would prove a dastardly crime against future generations.

3. The so-called "marriage experts" who would have us accept their dogmas are, as a rule, blind followers of secret advocates of the communistic theories of government. The aim of these people is to place the entire life of man in the hands of a heartless state which operates on purely scientific principles. The mating of parents, the production of children, the rearing of children, the conduct of society—all would be under its control. The old-fashioned home would disappear. Sentiment would be sacrificed on the cross of materialism. Love would be crucified between the two thieves, Evolution and Science. Individuality would be incarcerated in the prison of "Specialization" and within a few generations would completely perish from the earth. And the communistic state would become the throne of the few makers of the new laws, themselves free to carry on outside the pale of its power.

4. Let us not be deceived by the claims of the "scientific experts." God made woman for the man. Under normal conditions the man will somehow know when he has met the woman of his need. The advocates of "scientific marriage" are not concerned with the finer things of life and of the soul; they are blinded by their own lusts to such. When sentiment flees from before the marriage altar, lust takes its place. Lust is soon glutted, hatred and strife come in its wake, and, therefore, whenever any rule is passed which will remove love's part in the selection of mates for the marriage relationship, the very foundations of permanency in it are destroyed, the only bond capable of producing homes is destroyed and home life will soon become a thing of the past.

It is all too horrible for serious contemplation yet the advocates of such relationships in life become more numerous and more daring as the days go by. The secular newspapers, ever anxious for some new sensation, give the idea publicity even when the editors, as is the case with the Knoxville Journal, do not accept it. Magazines which specialize in the dissemination of the deadly idea grow in number and that kind of thing appeals to the immature minds of young people.

We issue the warning to our readers that they may begin now to counteract the influence of the "marriage experts" by creating in the hearts of their children a strong desire for true heart mates, for real homes in which children play and grow and into whose hearts may be sown the seed of truth from God's eternal Word, for in so doing will we be saved from the accursed doctrines of the materialistic day which is upon us and whose influence will be felt more keenly within another quarter of a century.

The Journal is right when he asks the question, "Without sentiment or romance, why marry at all?" If love dies, only lust remains. If lust rules in the marriage relationship, then, under God, it is no more than legalized adultery! And if marriage is to be forced to that low level, we have only to look back over the pages of human history to know what is in store for our nation—only blasting ruin and destruction if not annihilation.

BAPTIST STUDENT NIGHT

That is a fine thing Mr. Leavell is doing in securing the co-operation of our churches in the movement to have a "Student Night" program in every Baptist church which has one or more of its young people away from home in some institution of learning. What more fitting and beautiful thing

could be done than for the church to recognize through a special service the ambitions of its young people and seek to inspire others with a desire to secure a higher education? The programs have been sent out by Mr. Frank H. Leavell who has charge of our Southern Baptist student work. It carries full instructions for the service, suggested subjects for various speakers and other matters.

If you have a boy or girl away in college, arrange a welcome program for December 30th. If you have more than one student from your church family away, work up a good program. And do not fail to include in the program a place for all your young people who are putting forth special efforts to secure the best possible training for life. Mr. Leavell will gladly send you the program if you have not received a copy. Write him at 161 Eighth Avenue, N., Nashville.

FUNNY SUBSCRIBERS

A subscriber sent us the following complaint: "I have received your card saying that my subscription has expired. My label says '12-28,' so you must be mistaken. I intended to renew about the 22nd of December as a sort of Christmas present, but will not."

Now the strange part of it is, his label does say "12-28," but our method of counting on the label is this. The first figure indicates the month, the second the year. Every subscription expires with the first of a month. If we receive one the second week in a month, he gets the remainder of that month free. We have to do this because of the enormous amount of work required to go through the files every week and mail out notices weekly. Evidently this subscriber received more than a full year for his paper, yet became offended because we sent him a notice and he misunderstood the numbers on the label of his paper.

But we are all strange folks—to the other fellow. Countless misunderstandings come up with the poor editor and, strange to say, many subscribers do not seem to think they are hurting the paper when they discontinue because of some little offense. They think they are hurting the editor. And they do not remember how sorely they are hurting themselves. But we thank our Master for the BIG BAND of readers who are generous, patient and lovable. The few who take ready offense only emphasize the worth and goodness of the mass and make the editor's day brighter by calling attention to the host who carry on everywhere.

"EX-DEVIL" DIES

That is the heading to an eight-line notice of the death of President E. Y. Mullins appearing in the Philadelphia Daily News of November 24th last. The only thing in the life of that great world-known man that the secular newspaper thought worth notice was the fact that away back in childhood Dr. Mullins had been what is known in newspaper parlance as a "printer's devil." He who shaped the lives of countless thousands of men and women, who directed the attention of the world to persecutions in Roumania, who encouraged the hearts of Europe's oppressed evangelicals with his messages and his works on their behalf, who stirred the hatreds of the wet forces of an entire nation and made liquor lovers in Europe sit up and take notice, whose heart throbbed daily with sympathy for the oppressed of the earth and who was the author of high ideals and noble ambitions—he could receive notice from a secular paper only because he had once been employed in a print shop!

And yet the secular editors try to tell us they give the public what they want! It certainly was not true in this case. The Louisville papers played fair with Baptists and other evangelicals throughout the world and gave as much space to the announcements of the illness and death of Dr. Mullins as they would have given to the illness and death of some priest or movie queen! But outside Louisville we had to wait for days before we found even one little note concerning the condition of that princely man; and when he died, many Christians of the nation learned of it only because he had once been a "printer's devil"!

A Continent-Wide Bible Crusade

Movement for a Million Testaments for the Latin-American Lands—A Call for Prevailing Prayer

By GEORGE T. B. DAVIS

The blessing of God rested upon the nation-wide distribution of New Testaments in China in such a signal manner that a campaign has now been started for the careful and prayerful circulation of a million copies of the New Testament in the Latin-American lands of Central and South America, Mexico and the West Indies. The plan is not merely the circulation of a million Testaments; but to water the Word with such a great volume of prevailing prayer that a great spiritual awakening will sweep over the Latin-American republics.

The darkness of the past centuries in Latin-America is due to their being deprived of the Word of God. Four hundred years ago Spanish and Portuguese adventurers went to South America seeking for gold. Three hundred years ago British and Dutch pilgrims went to North America seeking for God.

The results that have followed from the Spanish and Portuguese lusting for gold, and the British and Dutch seeking first the kingdom of God, have been without a parallel in the world's history. In South America—darkness and superstition and ignorance. In North America, unparalleled prosperity, and all the multiplied blessings that come from an open Bible.

Now is the hour of opportunity to inaugurate a great Bible campaign for the enlightenment of the Latin-American nations. After four hundred years of darkness the dawn is breaking. One after another of the republics has proclaimed religious liberty. But the political release is only the first step. Now they need spiritual freedom. Most of the 90,000,000 inhabitants of Latin-America are still in darkness. They are groping about in superstition without the lamp of the Word to guide their footsteps. Their souls are starving for the Bread of Life.

A missionary in South America who is a British professor of philosophy, and who gave up all to preach Christ, recently declared that there is scarcely an anti-Christian book published in Europe that is not reprinted at once in Spanish in South America; but he said that in spite of all the difficulties of the work there is a great hunger after higher things in those lands.

It is only the Word of God that can dispel the darkness and bring blessing and true prosperity to the peoples of Latin-America. A year or two ago an American traveler, Mr. L. L. Legters, was making a tour of exploration in Mexico to seek to discover how to bring the gospel to Indian tribes that had never been reached by a missionary. Away in the interior he came to an Indian town and was amazed to find a church of nearly three hundred believers. In telling the story of his trip in the Sunday School Times, Mr. Legters gave the explanation of his remarkable discovery. He said:

"We were the first missionaries who had ever visited the town. How did it come, then, that this large group of believers were gathered here? Nine years before an old Indian had heard the gospel while away from home. Some one had given him a Spanish gospel. When he returned home, a nephew had learned a little Spanish, so the old uncle impressed him into service. As he read the Good News, he would hurry with the lad to a neighbor to share it with him. As a result of this kind of work there were nearly three hundred believers in this Indian town—more than half of the village were real Christians when we visited there."

The reports of the British and Foreign Bible Society and the American Bible Society contain striking examples of the power of the Word of God to transform and transfigure lives in Latin-America. An experienced missionary told a Secretary of the British and Foreign Society in Brazil that he felt led to offer a copy of the Scriptures to anyone who was desirous of reading the book. Then the missionary made this striking statement: "In every case the person who received the book had been led to Christ."

A colporteur, laboring in Venezuela, sent this striking testimony of the power of the Word to the British and Foreign Bible Society: "Some two years ago we were allowed to place six Bibles and twelve Testaments in the leper asylum at La Guaira. Early last year Colporteur Rivera was permitted to visit this leper asylum with his Books and to speak to the inmates. He found forty of them professing Christians."



Here is one of the Indians of Mexico who has found the happy face of the Christian. To him was given the first of the million Testaments mentioned in this article, and he treasures it highly and reads it with much joy. Mr. C. Mix is the son of an Indian chief, and the Testament was given him recently after he had been converted and made a bright profession of his faith. Look at the smile on his face! Does it resemble the stoical scowl that once marked the faces of the Indian men of our land and that still appears on the faces of the unsaved? Help carry the sunlight of love to others of these Indians by supporting our great missionary program.—Editor.

The British and Foreign Bible Society reports the striking words of the President of Chili when he was presented with a copy of the Bible several years ago by the evangelical churches of Chili and the Bible Society. In accepting the gift he said: "I am a Christian. I believe in the doctrines of Christ. I drink the waters of the crystal fountain, but not the turbid waters of the swamps. I receive the health-giving doctrines of the Bible. This Book which you have presented to me will ever be with me. It will be my guide, and will be appreciated at its full value."

A colporteur of the British and Foreign Bible Society laboring in Argentina wrote: "I entered a barber's shop and offered him a Bible, but he replied, 'Thanks be to God, I have one.' When I asked how he obtained the Book, he told me the following story: 'In the review called El Mundo Argentino I read an announcement recommending readers to obtain the gospels or the New Testament in order to ascertain the teaching of Jesus Christ. I ordered the four gospels, which pleased me. Then I ordered a complete Bible.' His wife came up to us and it was wonderful to listen to the simple testimony of this couple as to their conversion through reading the Bible only, without

having attended any evangelical meeting."

In speaking of the value of spreading the Word of God in Brazil, a traveler wrote to the American Bible Society: "Brazil as a field for Bible distribution becomes more and more attractive every year. Its immense area adds to the difficulties of travel, but perhaps there is no country in the world from which there comes such a wealth of testimony to the power of the printed Bible circulated in advance of the preacher of the gospel."

One of the secretaries of the American Bible Society who is stationed in Brazil gives a glowing testimony to the power of the Word of God in that land. He says: "From missionaries of various denominations I received striking testimonies to the value of the work of Bible distribution in that land. Many churches, now vigorous and growing, trace their origin to a single copy of the Scriptures carried far beyond the range of the missionary, and making for itself a lodging in some believing heart. The Bible in Brazil is good seed falling upon good ground and bringing forth fruit abundantly."

There are millions and millions in Latin-America who have never seen a copy of the Word of God, and great multitudes who do not even know of the existence of such a Book! Mrs. Harry Strachan of the Latin-American Evangelization Society, writes: "Our duty is to give the Word of God to the people who do not have it. No one can say more than a small proportion of the people have either seen or heard of a Bible. There are few children of school age that cannot read and write."

This is surely the providential moment to give the people the Word of God in their own language. Our aim is a continent-wide crusade to reach all ages and classes quickly with the Word watered by a great volume of believing prayer. The plan is to present neat pocket Testaments, through the missionaries, pastors and others, to students, officials, professional men and the various classes who will agree to read them.

Most of the Testaments will be printed in Spanish and Portuguese, which are the chief languages of Latin-America, while others will be printed in various Indian dialects. The Testaments are attractively bound in blue-purple pluviusin with one or more pictures, so that the very sight of the neat little Book will make one long to possess and to read it.

Surely now is the time for Christians throughout the world to concentrate their prayers upon Latin-America in order that a mighty spiritual awakening may sweep over the land. Mr. and Mrs. Harry Strachan have recently sent out an urgent appeal for intercessory prayer on behalf of Latin-America. They say: "Never before has there been such a magnificent opportunity, such a wide-open door. We have reason to believe that God is ready to initiate a great spiritual awakening that will stir the continent, and which may really constitute Latin-America's last opportunity. On this prayer campaign to which you are called hangs, perhaps, the destiny of a continent—millions of souls whose destiny is at stake."

Each one who reads these lines, no matter in what land you may reside, can have a very real share in helping in the Million Testament Campaign for Latin-America, and in the evangelization of those lands. King David declared that those who tarried by the stuff shared alike with those who went forth to the conflict. Hence, in the privacy of your homes you can help in opening the windows of heaven in the neglected continent. Will you not determine, with God's help, to spend a little time daily, alone or with others, in intercessory prayer for God's blessing upon the Million Testaments Campaign, and for a great spiritual awakening?

"If you blot out of your statute book your constitution, your family life, all that is taken from the Sacred Book, what would there be left to bind society together?"—Benjamin Harrison.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT.

WHAT THE CHRISTMAS THANK OFFERING IS, WHY IT IS NEEDED, AND HOW IT CAN BE RAISED

By Frank E. Burkhalter

Stated briefly, the Christmas thank offering represents an appeal of the Southern Baptist Convention to the churches to lay on their altars at the Christmas season \$2,000,000 in extra cash to be applied on the reduction of the debts of the various boards and institutions of the convention participating in the Co-operative Program. Thus it will be seen that this offering is for the Southwide causes alone.

This offering is made necessary by the fact that the current receipts from the Co-operative Program are not sufficient to retire more than a very small percentage of these obligations in a single year. In the meantime the boards and institutions of the convention are being seriously handicapped in all their work and will so continue until these debts are wiped out.

It will be interesting to know that each board and institution having a debt is not only living within its cash receipts, but is doing so after ten per cent of these receipts has been set aside each month to be applied on the reduction of their debts.

The total indebtedness of the Southwide agencies, as of May 1, 1928, was approximately \$5,750,000. This does not include the defalcation from the Home Mission Board, which has developed since that time, and for the replacement of which the large special offering was taken by the churches on Baptist Honor Day. Over against the indebtedness of these Southern Baptist Convention agencies are total resources of between \$23,000,000 and \$24,000,000. It will be seen, therefore, that the convention has assets of \$18,000,000 in excess of all liabilities, or three dollars of unincumbered resources for every dollar of indebtedness.

It is recognized that the bulk of the money raised on this Christmas thank offering will come from those faithful Baptists who are already supporting the Co-operative Program. This offering does not take the place of the Co-operative Program pledges in any way, but merely supplements them. It was long ago established that the burden of all great achievements falls upon the faithful ones; and while it is hoped many irregular contributors may be enlisted in supporting the Christmas thank offering, the lion's share of it will no doubt come from those who are already contributing regularly.

All undesignated contributions to the Christmas thank offering will be distributed upon the same ratios as the regular Southwide receipts from the Co-operative Program—namely:

Foreign Missions	50	%
Home Missions	22 1/2	%
Relief and Annuity Board	9	%
Education Board	2	%
Southern Bapt. Theological Seminary	5	%
Southwestern Seminary	4 1/2	%
Baptist Bible Institute	3 1/2	%
New Orleans Hospital	2	%
W. M. U. Training School	1	%
American Bapt. Theological Seminary	1/2	%
Total	100	%

The Relief and Annuity Board, the W. M. U. Training School and the American Baptist Theological Seminary have no debts, but inasmuch as they need additional funds and participate regularly in the Co-operative Program, the convention decide they should share in this special offering.

For those faithful ones to contribute liberally, therefore, it is going to be necessary that thousands of them resort to self-denial. For their encouragement let it be known that in the event the South as a whole comes across with a liberal offering a layman in one state will add \$100,000 to it; another layman in another state who gives \$50,000 a year regularly has arranged to make an unconditional extra gift of \$50,000 to this offering; and many other men of means are planning to give sacrificially in order to relieve the Southwide boards and institutions of the most pressing portion of their indebtedness.

If the thousands of loyal Baptist men, women and young people will catch this spirit, and instead of exchanging gifts with one another this year

make Christ the beneficiary of their Christmas contributions, the entire \$2,000,000 can be raised.

GOD'S BLESSING UPON EVERY PHASE OF BAPTIST WORK SHOULD INSPIRE GENEROUS RESPONSE TO THANK OFFERING

While there are an unusual number of demands upon Baptists at this season of the year, the Christmas thank offering is entitled to the fullest consideration of all members of the churches because of the many blessings God has poured out upon every phase of Southern Baptist work in recent years.

Taking the past ten years as a basis, investigation reveals that Baptists have grown more rapidly in numbers and in resources during that time than in any other similar period in all their history. Confident that hundreds of thousands of Baptist men and women throughout the South would welcome an opportunity to make a genuine thank offering to God at this Christmas season, over and above their regular contributions through the year, the Southern Baptist Convention voted to ask the churches for a cash thank offering of \$2,000,000 to be applied on the reduction of the debts of the Southwide boards and institutions.

Suggesting the manifold blessings of God upon every phase of denominational effort carried on by Baptists during the past decade, the following brief summary of the gains in numbers, resources and institutions within that period is set forth:

In Numbers: 1,913,432 baptisms; 1,061,871 new Sunday school pupils; 300 per cent gain in number of B. Y. P. U.'s.

Contributions: Gifts to missions and benevolences for the period, \$91,186,283, as against \$27,512,267 for the preceding decade; and gifts to local purposes, \$23,901,216 as against \$89,250,494 from 1908 to 1918. The increase in the value of the property of our churches since 1918 has been \$125,031,124.

Benevolent Program Greatly Enlarged

Christian Benevolences: Since 1918, the year in which the Relief and Annuity Board was organized, that board has put more than \$1,000,000 cash into the relief of aged and disabled ministers and their dependent families and built up permanent assets of \$2,745,000.

In the same period the number of Baptist hospitals in the South has increased from twelve to twenty-nine, while hospital resources have grown from \$3,750,000 to \$15,000,000; and the Baptist orphanages have put about \$9,500,000 into the care of an average of 4,000 homeless boys and girls, and invested approximately \$2,750,000 in permanent improvements.

Christian Education: The assets of Baptist schools, colleges and seminaries in the South have increased from \$23,000,000 to approximately \$60,000,000, and the number of pupils has almost doubled.

Every Phase of Missions Strengthened

State Missions: Approximately \$13,500,000 has been invested in state mission work, and 275,000 baptisms reported by state missionaries.

Home Missions: \$8,434,391 has been invested in home mission work; an average of 1,130 missionaries employed (including co-operative missions) and 331,633 baptisms reported.

Foreign Missions: \$17,651,837 has been invested in foreign missions, making possible the employment of an average of 470 American missionaries and 2,042 native workers, who were instrumental in winning and baptizing 103,575 persons. In addition, the equipment for foreign mission work in the form of hospitals, schools and publishing houses was greatly enlarged.

SOME APPROVED PLANS FOR RAISING THE CHRISTMAS THANK OFFERING OF TWO MILLION DOLLARS

Among suggestions offered pastors who would like to see their churches and localities raise the largest possible sums for the Christmas thank offering for the reduction of the debts on the Southern Baptist Convention causes are the following:

1. Present the appeal for the causes that will participate in the offering at the regular preaching and prayer meeting services.

2. Secure from the state secretary a sufficient quantity of two pamphlets, "Christmas for Christ" and "A Mountain Widow's Christmas Gift," to supply every family in the church, along with a sufficient quantity of the special envelopes to provide one for each member of the church. These should be placed in the hands of the members, either at an advance service of the church, or sent through the mails accompanied by an explanatory letter of appeal from the pastor or church treasurer.

3. Approach all men and women of means personally well in advance of the offering and ask them to make the most liberal gift possible as a token of their love, loyalty and gratitude to God.

4. Acquaint some of the men of the congregation with the plan and purpose of the offering and ask them to go out to neighboring churches that are either pastorless or have no service around the Christmas season and ask the members of those churches for a free will gift. Many of these smaller churches never do anything for our general causes because they are not informed. They will respond generously to a warm-hearted missionary appeal, such as any capable man can make in behalf of the Christmas thank offering and will count it a pleasure to do so.

Almost any church will do something worth while for this Christmas thank offering where the pastor faithfully presents it and challenges the members by his own example.

A LOUISVILLE LETTER

From M. P. Hunt

We Louisville Baptists feel keenly the going of Dr. Mullins. Our grief is shared by Baptists everywhere and by good people the world over, for he was a world citizen in the best sense of that term. May God who gave us him for his day and task guide the trustees in finding his successor.

Of course Dr. J. R. Sampey, the beloved "Tig Lath," will more than make good as the head of the great school of the prophets, till Dr. Mullins' successor is found. His is a truly great soul, and the thousands who have sat at his feet as students rejoice in seeing him honored. He is a great teacher, with a great passion for souls and in the courage of his convictions is surpassed by no man I have ever known.

Dr. C. M. Thompson, our State Mission Secretary, is a missionary statesman, who in a great way is leading our Baptist hosts from victory to victory. He is a kingdom builder and is gifted in dealing wisely and successfully with delicate situations. He has a great heart and suffers with his brethren who come into hard straits. When it seemed wise to let out some of the state workers he was sorely put to, to get his consent to recommend that which might work a hardship to the good men let out.

Here in Louisville Baptist affairs are prospering. We have some thirty-seven churches reporting a membership of 21,122 and four missions reporting 964 members, making a total of 22,088. Two or three surveys recently made by local churches would indicate that there are between six and eight thousand unaffiliated Baptists in the city. They are a truly great problem. I speak from experience.

I do not think in all my many years here I have ever seen the churches more fortunate in their pastors than at the present time. They constitute a great brotherhood, and but for taxing your space I should love to pay tribute to each of the thirty-seven, yea forty-one, since each of the four missions has an all-time pastor, and I might have added several more as Broadway, Walnut Street, Crescent Hill, Clifton, Highland, West Broadway and Twenty-third and Broadway (formerly Twenty-second and Walnut) have assistant or associate pastors.

It will be interesting to know that Twenty-second and Walnut who sold the old plant hallowed by sacred memories to a colored Baptist congregation early last spring and relocated at Twenty-third and Broadway, have just entered their splendid new plant costing about \$125,000. It is up to date and complete and one of the best arranged to be found

(Continued on page 8.)

FROM A BUDGET CHURCH

Some time before Christmas the Educational Director of First Church, Knoxville, sent to the members a questionnaire regarding the Baptist and Reflector and Home and Foreign Fields, both of which the church has had in its budget for the past year. The returns from the questionnaire were meager and may not represent the entire constituency, but they present some interesting facts, some of which we give for the benefit of other churches.

Taking the twenty returns which were sent to us, we find that seven read practically all of each issue; two read three-fourths, one four-fifths, one three-fifths, two one-half, one two-thirds, and one very little. The others did not name the amount. Fifty persons read the papers that go into these homes and one copy is taken to a country church after being read.

The various reactions from the readers are expressed in these words: "Keeps us interested and looking forward to what Baptists are doing in our state." "Keeps us informed." "I've always taken it for denominational information." "Enables us to keep up with our Baptist activities." "Enjoy reading it very much, especially the lectures of Mr. Ben Allen. It is instructive." "I enjoy reading about what other churches are doing." "Of inestimable value." "The editorials and science articles are helpful." "Would not want to be without it." "I cannot estimate its value to me. It is of much help in my home." "Keeps me in touch with church affairs and is inspiring." "Contains interesting and valuable information."

One in the list does not think the paper worth while and asks that it be discontinued. Another thinks the paper should be published monthly so that the price could be reduced. Several want it because of its information relative to denominational work, and several say, "Don't want to be without it."

THE EXECUTIVE BOARD MAKES RADICAL CHANGES IN BUSINESS METHODS

The annual meeting of the Executive Board was held December 11th in Nashville with a good attendance. The day was filled with long and interesting, often heated, discussions, but at the close, "Blest Be the Tie That Binds" was sung heartily and the usual good spirit prevailed.

A number of routine matters were taken care of. L. S. Ewton was elected chairman of the Board and P. W. James, vice chairman. Mrs. N. B. Fetzer was elected recording secretary and O. E. Bryan, corresponding secretary. All the state workers were retained.

The first matter of importance to be discussed was the inauguration of some missionary plan whereby an evangelistic program may be launched. After much discussion, Secretary Bryan and the Administration Committee of the Board were instructed to secure an evangelistic worker and arrange for a great program of evangelization for next year.

New Business Methods

The committee of three, appointed at Knoxville to study our business methods and bring in recommendations reported with a series of recommendations touching every part of our business organization. Chief among the recommendations adopted were:

1. The books of the convention are to be closed without fail the night of October 31st each year.
2. The secretary was instructed to dispose of certain commercial papers held by the Board.
3. The deficit of the Baptist and Reflector was made a part of the total state expense rather than that of State Missions alone.
4. Instructions relative to the signing of checks and the requirements for legal notes by the Board were given. All checks must be signed by two parties and all notes made by the Board by three parties. This makes as safe as possible all funds as well as the credit of the Board. The same rule was made with regard to the Baptist and Reflector. As a further safeguard of all funds, both offices were instructed to have their official mail opened by a regularly appointed and fully bonded clerk

who issues receipts for all moneys and transmits statements of all receipts to the bookkeeper of each department, makes daily deposits in the banks and issues full trial balances monthly. A further rule prevents relatives in the same office from being in responsible positions over the same funds. A number of rules relating to the keeping of the books, deposit of funds, and other details were adopted. The brotherhood may be assured that every business detail possible to make safer their funds will always be used.

The Nashville Hospital

The warmest discussion was precipitated by the request of the Nashville Hospital to close a deal



My Christmas List

By Edith G. Estey

Have you made your Christmas list,
Thought of every one?
Grandpa, grandma, mother, dad,
Daughter, too, and son?

Have you made your Christmas list?
Giving's in the air!
Nieces, nephews, uncles, aunts,
Friends from everywhere.

Have you made your Christmas list?
Yes, beyond a doubt!
It is Jesus' birthday, too,
Did you leave him out?

Make his gift the first of all!
"Inasmuch as ye
Did it to the least of mine
Ye have given unto me!"

Christmas gift to all the world—
Dearest, first and best!
When I make my Christmas list,
His name leads the rest.

with the Memphis Hospital whereby they may receive the regular hospital allocation, and requesting also the three per cent allocation now going to the Hall-Moody debt as soon as the balance of that debt is paid. There was no special objection to the first part of the request, but much opposition to the second. After a debate which consumed the major portion of the day it was agreed to grant the request of the Nashville Hospital, subject to the approval of the next convention.

About \$20,000 was appropriated to churches asking aid in support of their pastors. Budgets for each department were approved and plans begun for the year ahead of us.

"A Bible and a newspaper in every house."—Benjamin Franklin.

INTERESTING FAMILY COMING

Word has been received that Dr. and Mrs. R. M. Logan of Buenos Aires, Argentina, are due in New Orleans on December 23rd and will come immediately to Nashville where they will spend the holidays with their children whom they have not seen for seven years. Seven years ago they were home on furlough and left their children, three girls and one son, in one of our mountain schools where they have since finished their high school work, making their way with little help outside of that which came to them from the Margaret Fund.

After seven years they find their children through college. The son is teaching Spanish in Ann Arbor, Michigan, and studying dentistry in the University college of dentistry. One daughter, Dorothy, is teaching in Bethel College, Hopkinsville, Ky., from which institution she was graduated some months ago. Another daughter, Victoria, is young people's worker under the W. M. U. in Tennessee, and a third, Kathleen, is in training at Vanderbilt Hospital as a nurse. The story of the struggles of these young people to secure an education reads like a romance. Their parents have something wonderful to come back to in these worthy children.

Dr. and Mrs. Logan were born in Ireland and went to the Argentine under an English Mission Board. Years ago when the work of the Baptist world was readjusted they came under our Southern Board and have rendered faithful service. Dr. Logan is now head of our Baptist Seminary in Buenos Aires.

We extend to them a hearty welcome to our ranks and rejoice with their children over the promised happy Christmas. They will spend their year in Nashville where they may come into frequent contact with their children. We hope to see much of them and know our churches will be glad to have the services of this faithful missionary worker whenever he may be available.

LET NOT YOUR HEART BE TROUBLED

Of the many and sweet old chapters
To comfort the children of men,
There is one where my soul seeks solace
Over and over again,
A solace that comes to me ever,
As I kneel by my quiet bed;
"Let not your heart be troubled,
Nor let it be afraid."

Oh, sweeter than sweetest music,
And finer than poet's art,
Is the promise of His that nestles
Like sunshine in my heart;
Out of the strife eternal,
Striving for daily bread,
"Let not your heart be troubled,
Nor let it be afraid."

It comes as the gentle shadows,
The patter of cooling rain,
In the dust of life's lonely highway
To quiet the pulse of pain.
It comes as a peaceful presence
To the midnight's fevered dread:
"Let not your heart be troubled,
Nor let it be afraid."

Oh, wandering souls and homeless,
This is the Father's grace;
"Let not your hearts be troubled,
I go to prepare a place."
And solemnly sweet some morning,
Shall fall the eternal peace,
When, safe in His many mansions,
Thy wanderings shall cease.

No threat for the wrong committed,
No word for the task undone,
But only the dear God's pity,
Loving us every one.
Only the Father's promise
Of home when the day is dead,
Where the heart shall no more be troubled,
The soul will be no more afraid.
—Will Allen Dromgoole, in Nashville Banner.

TELEGRAM

It is fortunate for the work of ministerial relief that the Relief and Annuity Board is to share in the offerings of Southern Baptists at Christmas time. The stipends being paid to ten hundred and fifty-two beneficiaries are pitifully small, and even these amounts cannot be continued through another year without greatly increased receipts from the churches. It is our fervent hope that the money made available to us through the Christmas thank offering may be sufficient as supplementary to the budget receipts to enable the Board to continue the grants as they are and to heed the appeals of many who are now on the waiting list. The receipts of the Board have decreased during the past few months very greatly. In some states this decrease has been more than fifty per cent, and the average decrease is twenty-five per cent as compared with the same period last year. Surely Southern Baptists will not be heedless to the cry of need and distress coming up from sick, aged and disabled ministers and from the widows and orphans of deceased ministers. Shall these faithful servants of Christ go hungry and suffer for proper clothing in a land of plenty? God forbid!

THOMAS J. WATTS, Executive Secretary.

FIFTH SUNDAY MEETING

Lawrence County Association will not miss its regular quarterly meeting on account of the holidays. They meet with the Leoma Church December 29, 30. On Saturday W. W. Harbison will conduct the devotional. F. M. Speakman will tell of "The Greatest Needs of the Rural Churches." J. S. Baxter will discuss "The Final Perseverance of the Saints." Prof. Tom Anderson will speak on "The Prodigal Son." After lunch Miss Northington will speak to the women on the needs of a W. M. U., and W. E. Davis will discuss the difference between present Missionary Baptist Churches and the New Testament churches. J. T. Higdon will speak on "How to Build Up Church Attendance." Saturday night will be young people's night with Dr. Leo C. Harris in charge of the program. Sunday J. D. Rushing will conduct the devotional. J. B. Ussery will tell how to build a Sunday school that will meet the approval of the Lord. W. A. Fowler will preach an inspirational sermon, and dinner will be served at the church. W. W. Langley will speak after lunch on "How to Organize the Laymen," and Mrs. Leo C. Harris will speak on the part women should play in a Missionary Baptist Church.

FIRST CHURCH, KNOXVILLE, PLANS FOR GREAT OFFERING

Word from First Church, Knoxville, indicates that they have planned well for their Christmas offering. A communication from Chairman Cecil H. Baker has gone to every member of the church carrying its appeal for a generous offering to the debt-paying fund. This splendid letter gives information and makes an earnest appeal for sacrificial giving. We all know of the generosity of this great church. We have already heard of the proposal of two members of this church to give \$75,000 to the fund. We expect this great body of people to go to the \$100,000 mark in their giving to this offering. Wouldn't it be fine if other churches equally as rich as it would do likewise? Somewhere in the South are other churches with as much, or more, wealth represented in their memberships.

First Church, Knoxville, with her great-hearted pastor, F. F. Brown, never makes an ado about her work, and it is only when something like the Christmas offering comes along that we hear from them. They publish no "church paper"—only a modest bulletin for their own use—but depend on their state paper which is in their budget. They have no sensational events to claim front-page space in the secular papers. They carry on their work quietly; but when God's causes are challenged by debts, they are on the job.

Tennessee Baptists are proud of this great body of loyal members, and we believe we have a right to challenge the rest of the South to come along and produce a church that can match it in gen-

erosity, loyalty and consecration. There are at least a half dozen other churches with as much wealth in them. They need the loyalty and the devotion to the great cause of Christ. Let their pastors challenge them with the ideal presented by our own great church and see what they can do!

MERRY CHRISTMAS ALL!

This is our last issue for the year 1928. With it goes our very sincerest thanks for the generous help given during the year by our friends throughout the state. With it goes our most hearty "Merry Christmas and Happy New Year!"

We extend our thanks to the pastors who have taken time during the busy year to lay upon the hearts of their people the claims of the Baptist and Reflector. Had it not been for these good men, we should have come to the end of the year with heavy hearts and a small circulation. They have made the going easy and pleasant. They have kept the hopes of the editor alive and made his work easier. To them we wish to add the laymen who have loved the paper and worked for its good. There is a goodly number of them. We hope that 1929 will increase their tribe.

And we could not forget the women of the Missionary Societies throughout the state. They have a goal to be reached, and they have done much to help us in their efforts to "measure up" to their standards. They have repeatedly inspired the editor with their good letters and with lists of subscribers. We trust that every society in the state will be standard on the point of denominational literature before 1929 has passed.

And we add last of all the helpers we have had in the State Mission workers. Brethren Bryan, Hudgins, Stewart, and Miss Northington, together with their field workers, have stood by the editor in a way that has been beautiful and encouraging.

A new day lies before us. We have had our differences during the year just closed. It has been a trying year, but trials increase our faith and develop strength. Let 1929 be set before us now as a challenge to our faith, hope, zeal and loyalty and with united souls and undauntable spirits, let us enter it to conquer for Christ.

To every reader we send "Merry Christmas and God bless you!" And for every remembrance mailed us we give sincerest thanks.

THE MAGI

Then

O scholars and sages and seers of old,
You followed a star at the East's far rim,
You followed, you found Him, you knelt at last
In a low dark stable to worship Him.

The Light of the World, the Shining Way,
The Fountains of Life, and the Daily Bread.
You sought Him with burning eyes, you laid
Your myrrh and gold at a manger bed.

And little children have kept the faith;
Their lifted eyes have followed a star,
Their eager footsteps have found the way
That leads where the mother and baby are.

Now

O scholars and sages and men called "wise,"
What have you done to Him? What will you do?
Did you lose the way? Did you fail to see
The high white star that was leading you?

Would you darken the face of a little child,
The light in his eyes as a lamp blown out?
O scholars and sages and men called "wise,"
If you could, would you darken the world with
doubt?

—Grace Noll Crowell in Nashville Banner.

EDITOR COMPERE RESIGNS

After having served for ten years as editor of the Baptist Advance, Editor J. S. Compere has resigned. His resignation is to take effect not later than July 1, 1929. It came as a surprise to his friends and constituency, coming as it did immediately upon the heels of his re-election by the State Board. He gives as his reason for resigning the fact that there has been a small group of Baptists in the state who, for some time, have indicated their belief that a change in editors would help the paper, and the further fact that he feels definitely impressed by the Holy Spirit that he is doing right. The Board had supported him in his stand during the recent political campaign and that had nothing to do with his resignation, the opposition which hurt him having developed more than a year ago.

We have known Dr. Compere for more than fifteen years and have been intimately associated with him in various fields of activity for more than twelve years. He is a friend who never fails in time of trouble and need. He is a loyal Baptist who knows the doctrines of the faith and stands for them. He has made a good editor of the Baptist Advance, and among all our exchanges we always greet it with eagerness because of the large amount of news it contains. We see our contemporary resign with a great deal of regret, for we shall miss him in our councils.

The Board postponed action on his resignation until its June meeting, at which time, if Dr. Compere has not changed his mind about the matter, his successor will be named.

J. R. BLACK TO TEMPLE

Announcement has been made of the change in pastorate at Temple Church, Memphis. Dr. Campbell resigned a few weeks ago and the church immediately called assistant pastor, J. R. Black, of First Church. He began his work with them last Sunday. Brother Black is one of the ablest organizers and trainers among all our pastors. His work at Harlan, Ky., was monumental. He started with a small unorganized church, and when he left there he had one of the best buildings in the state and a very fine organization. We look for Temple Church to move forward in a great way. And, since they had to have a new pastor, we congratulate them heartily upon their choice.

BROTHER DeVAULT DIES

Pastor Robert M. DeVault of Butler died on the night of December 16th from complications due to an attack of influenza. Telegrams announcing the tragic loss to our work in Tennessee came Monday morning. We grieve over the loss of this great and good man. For several years he has been pastor at Butler and has been the friend and helper of the academy located there. It was the privilege of the editor to spend a time with him last July, to be entertained in his home and to preach for his people. He was a true blue Baptist preacher, a splendid Christian worker and a friend of worth. His work at Butler and throughout the immediate sections will go on bearing fruits. His place there will be hard to fill, because for a man of his qualifications to go there means for him to sacrifice. We extend to his bereaved family deepest sympathy.

DEACON BUMPUS

By R. M. Hickman



Resist the "devil," and he will flee from you; resist a "deacon," and he will fly at you.

Some parents are so strong "agin eddykashun" they won't even allow their children to eat alphabet soup.

The "silk-worm" has destroyed more cotton than the "boll-weevil."

What has become of the old-fashioned groceryman who always stuck an Irish potato on the spout of your coal-oil can?

THE TIME OF THE CRUCIFIXION AND RESURRECTION OF JESUS

By Paul R. Hodge

I have read with a good deal of interest in the Baptist and Reflector of November 29 the objections of Dr. O. L. Hailey to some of the chronological data of Dr. G. C. Savage. Dr. Hailey seeks to show that Dr. Savage's theory, which puts the crucifixion of Christ on Thursday and His resurrection early the following Sunday morning, is incorrect, and he contends for Wednesday and Saturday evening respectively as the time for these events.

I have read all I can find on this subject in recent months, including Dr. Savage's "Time and Place Harmony of the Gospels," and Eugene Charles Callaway's series in the Sunday School Times of April 8, 15 and 22, 1928. The latter contends very ably for Wednesday and Saturday night as the correct time. So far as I know, no theory yet advanced seems to account for all the facts, and, of course, any complete and absolutely satisfying theory must account for all the facts.

The Wednesday and Saturday night theory seems to have against it some stubborn facts. There is not a statement in all the Bible to show that Jesus arose about dusk on Saturday night, unless we assume both of two things: First, that Matthew's "in the end of the Sabbath, as it began to dawn toward the first day of the week," means Saturday night about dusk, and, second, that all of Matthew 28:1-15 was fulfilled the same evening, as Dr. Hailey contends, and no part of it twelve hours later. Neither of these assumptions is absolutely certain, and it requires both of them to prove the point. As to the first assumption, the Greek verb translated "began to dawn" means literally "to grow light," and would hardly be used to describe on-coming darkness. Moreover, "in the end of the Sabbath" is not a literal translation, the Greek being "late of the Sabbath." Dr. Thayer's lexicon, commenting on this passage, says that it can mean "the Sabbath having just passed," or "after the Sabbath," and adds, "i. e., at the early dawn of the first day of the week—an interpretation absolutely demanded by the added specification, 'as it began to dawn.'"

But even granting that Matthew has in mind Saturday evening, we must then make a break somewhere in the narrative of Ch. 28:1-15 in order to allow some of it to be fulfilled twelve hours later. Otherwise we will have Jesus appearing to these women on Saturday night (verse 9), and some of the guard coming into the city that very night and fabricating an explanation which nobody could believe, because it would require that the disciples had stolen the body of Jesus sometime Friday night, and that they had guarded an empty tomb all of the daylight hours of Saturday before that fact was discovered. As to the appearance of Jesus to the women, John (also Mark, ch. 16:9) plainly states that Jesus' first appearance was to Mary Magdalene, and John describes this appearance as to her alone, and that early in the morning (John 20). Also both Mark and Luke have a group of women, including Mary Magdalene, going out early in the morning with spices to anoint the body, and inquiring as to who should roll away the stone. Evidently Jesus had not appeared to them on Saturday night, as Dr. Hailey's contention would require.

Now if Matt. 28:1 does mean Saturday night, and if, as we have shown, a break must be made somewhere in verses 1-15 to allow for twelve hours to intervene, it would seem that the most convenient place to allow for these hours would be between verses 1 and 2. Then verse 1 would describe simply a visit to inspect the tomb by two women—perhaps many such visits were made during those sad hours. No doubt they had in mind to return with spices early next morning, at which time, according to Mark and Luke, they discovered the stone already gone.

Now as to the Wednesday theory for the crucifixion, I believe there is one absolutely plain statement that will prove fatal to that theory. The two disciples were walking with Jesus, whom

they had failed to recognize, on Sunday afternoon as all admit, and are represented as saying to Jesus with reference to the crucifixion that "today is the third day since these things were done." (Luke 24:21.) By no stretch of language or imagination would anybody say on Sunday afternoon with reference to an event of the preceding Wednesday: "This is the third day since it happened."

My opinion is that Jesus was crucified on Thursday and raised early Sunday morning, but I admit that it is based more on a kind of general average of the facts than upon a reconciliation of all the statements involved. No theory has yet appeared that satisfactorily explains all the Scripture statements. I am absolutely sure for my part that, barring faulty translations and possibly copyist errors of which a few exist in our Bibles, if we were familiar with all the Jewish customs about Passover, especially the observance at that season of extra Sabbaths besides the regular weekly Sabbaths, then we could explain all the details and show that the four gospels each tell the exact truth, though at our distance from the facts some statements appear contradictory.

The customary notion of Friday and Sunday morning do not allow for the "three days and three nights" of Matt. 12:40. That would really be only two nights and one full daylight day. The Wednesday theory has the objections cited above. Thursday only is left as a reasonable guess.

Absolutely certain that Jesus did die and arise, and that the Bible as first written was the inspired Word of God, and infallibly correct in every detail, we still await fuller light in order to the elucidation of some of its problems.

EARLY DAYS OF THE RED CROSS

The launching of the twelfth annual roll call of the American Red Cross on Armistice Day, November 11, serves interestingly to recall some early history of this humanitarian organization which is so representative of the American people.

As at present constituted, the American Red Cross dates back to January 5, 1905. Prior to that time the Red Cross had existed in the United States in varying degrees of effective organization, most of the time as a rather informal national committee, with no official connection with the United States Government.

In this early stage of its existence, and for about eighteen years when it was known as the American National Association of the Red Cross, the organization furnished relief in the Michigan forest fires of 1881, in floods on the Mississippi and Ohio rivers, in the Galveston storm and tidal wave of 1900, and similar instances. The farmers of the

Middle West in 1892 sent under the Red Cross a ship load of corn to Russian famine sufferers; in 1896 aid was given to Armenian massacre victims in Turkey and Asia Minor. Still later relief was sent to Cuba by the people of this country through the Red Cross.

At the time of the Spanish-American War there sprang into action a very well-organized group of independent Red Cross workers in New York. This committee having recruited more than 500 well-trained nurses for duty at army camps and furnished luxuries and necessities for the soldiers in these camps. Most of the relief work in that war, however, was done by independent units, which lacked National direction.

In 1904 the old association of the Red Cross was dissolved and a new corporation created by Act of Congress, which was approved January 5, 1905, by President Roosevelt. This act conferred a charter on the new organization, giving it semi-official status in certain national humanitarian services and specifically designating it for disaster relief and for service to the armed forces in peace and war.

This is the American Red Cross of today, the greatest humanitarian organization of the world, greatest because it is of the American people.

During the twelfth annual roll call, which is from November 11 to 29, the Nation will be asked to enroll at least 5,000,000 members in order to insure that the Nation-wide services of the organization may continue to be effective through support of a representative membership.

A LOUISVILLE LETTER

(Continued from page 5.)

anywhere. They are justly proud of it, and under the leadership of Rev. E. F. Adams who recently came to them things are going forward in a great way and the church is renewing her youth. Opening Sunday, December 2nd, was a truly great day. Pastor Adams preached morning and evening to crowds that overtaxed the seating capacity of the fine auditorium. In the afternoon it was the privilege of this scribe, as the thrice pastor, to preach to a great congregation in which the members stood all about the walls to give place for the visitors. A full week was given to jubilation and a blessed week it proved.

The Long Run Baptist Brotherhood were the guests of Broadway Baptist Church on the evening of December 6th and a great and good time was had. The attendance was about 125 and the spirit was for doing things. Of course the dinner was all that was to be desired. W. P. Hall, one of our outstanding leaders, succeeded Herbert Cralle as president. President Cralle served for three years and insisted on being released. C. R. Murphy, the redoubtable Irishman from Walnut Street Church, was continued as secretary. The address of the evening was by Mr. E. Kirk, secretary of the Laymen's Brotherhood of Kentucky. It stressed the necessity of a brotherhood in every church and a more impressive and, what promises to be, effective message we have not heard in moons. He is the right man in the right place.

This prompts a word as to Rev. J. P. Jenkins, the executive secretary of the Long Run Association. Brother Jenkins is in his tenth year and though living on borrowed time is still rendering effective and efficient service. To him was due much of the credit for the success of the brotherhood meeting. Under his leadership many new churches have come into existence in the bounds of the association. Without looking up the date, Shawnee and St. Matthews, in the city, with Middletown, Beuchel, Lyndon and South Jefferson, in the environs of Louisville, occur to the writer. Aside from these he has helped a number of our young and struggling churches to solve their problems and to get in the way of prosperity.

Because your editor was once pastor there you will be especially interested in this line as to West Broadway. Under the leadership of Rev. F. F. Estes the church has gone forward by leaps and bounds. They have a \$100,000 plant and the membership has passed the thousand mark. The Sunday school averages above 600.

ANNOUNCEMENT!

The Board of Managers of the Baptist and Reflector have voted permission for the editor to take, at his convenience, a tour of Europe and the Holy Land. This tour is to be had at his own expense, and now he is happy to announce that arrangements have been made with the Wicker Tours of Richmond, Virginia, whereby he may be able to have the trip so long hoped for and so eagerly anticipated.

The editor has been asked to conduct one of these famous tours early next year. It will be a "Tour de Luxe," comprising the finest class steamer passage, best hotel accommodations on land, trips to numbers of the world's most interesting places and most sacred spots. England, Europe, Egypt and the Holy Land may be included in the itinerary.

We shall be greatly pleased and generously aided in the plans now being perfected if our readers will send us names of parties who may be interested in such a tour. And we shall be delighted to furnish full information to any and all who wish to know about it. Write us at the office, 161 Eighth Avenue, N., Nashville. The readers of the Baptist and Reflector will get the full benefit of our experiences should this opportunity turn into fact.

THE NEWS BULLETIN

MONTHLY REPORT OF FOREIGN MISSION BOARD

The report of the Foreign Mission Board for that part of the convention year ending December 1st is in hand, and it shows the following facts. Receipts from May 1 to December 1, 1928, from the Co-operative Program, \$367,625.08. From designated gifts, \$89,479.34. To be applied on the debt, \$5,094.26. Total from all sources, \$462,198.68. For the same period a year ago, the receipts from the program were \$56,846.87 more than this year. The receipts from designated gifts were \$12,050.57 less than this year, while the amount designated for the debt more than doubled this year. The total decrease in receipts from all sources for the period this year as compared with that of a year ago was \$42,149.98.

CHILHOWEE REVIVAL

Pastor William Hall of First Church, Chilhowee, sends a report of their meeting which closed December 2nd. Leland W. Smith of Central Church, Fountain City, did the preaching which resulted in a glorious victory. Forty-three were added to the church, 24 of them by baptism. All the students in the dormitory of Chilhowee Institute have been won to Christ and are enlisted in the work of the church. Five young people dedicated their lives for definite Christian service. On the closing day of the meeting there were 110 in Sunday school, 90 in the B. Y. P. U.'s and three additions by letter. The work promises to grow in power and influence with the impetus given the church by the revival meeting.

NEW CHURCH ORGANIZED

As a result of a gracious revival meeting held recently by Rev. D. C. Watson at the community house in East Athens, a new church has been organized. According to a report sent in by one of the good brethren, there were thirty-two professions of faith during the meeting. Brother Watson is new in the ministry and had only been preaching a little more than three months when he began the meeting. At the close of the meeting, on November 16, some of the brethren met together and with the help of a council composed of neighboring pastors, A. F. Mahan, H. A. Todd, Frank Webb, W. M. Revis, D. C. Watson and deacons Miles A. Riddle and S. L. Webb, organized the new church. The new church has a membership of forty and meets in the community house, where Sunday school is held every Sunday and preaching twice a month. Our prayers go up to the Father for this faithful band of members and we pray that this will prove to be a lighthouse where the gospel may be shed into the darkness.

LONSDALE GETS THORNTON

Lonsdale Church of Knox County Association has called the Rev. H. L. Thornton of Erlanger, Ky., and he has accepted, beginning his work this last week. He has been in Erlanger for some time and has done a lasting piece of kingdom work for that church. Lonsdale Church has about 1,100 members and have access to Station WNBj over which their pastor's messages will be broadcast. Brother Thornton enters the state with hopes of a great work, and he sent ahead of time for the Baptist and Reflector, knowing that no pastor can do the best work without his denominational newspaper. He and the editor were classmates in the Seminary at Louisville and fellow-laborers in the Kentucky General Association, so we welcome him twice to our midst.

DOYLE CHURCH COMING INTO OWN

The new pastor of Doyle Church, John L. Tillery, is happy over the results of their recent revival which was led by Pastor D. L. Sturgis of Trenton. Brother Tillery says of it: "Brother Sturgis has a wonderful message and a powerful way of bringing it to the minds of the people. He held a great meeting for us. We had 15 professions of faith, 7 for baptism and others who will come later. I have accepted the care of Laurel Creek and Gum Spring Churches, serving them for quarter-time each and Doyle half-time."

We are glad to learn of this good meeting. We knew our good friend Sturgis could revive them and help. Brother Tillery has a fine field in the midst of some of the most destitute regions of our state, and we are glad he is taking hold of the work in such a good way.

CLINTON REVIVAL

According to Pastor Lloyd T. Householder, the church at Clinton has just passed through a gracious revival of eight days. The meeting closed December 2nd and the pastor did the preaching. Herbert D. Weaver, former educational secretary of Bell Avenue Church, Knoxville, had charge of the music. Fine congregations attended and the spiritual side of the meeting was good. Twenty-seven made professions of faith and 25 were added to the church, 23 of them by baptism. Twenty-one were baptized on the evening of the 5th. The entire church was revived and strengthened. Brother Householder says: "Our church work is improving in general, and it seems that a new day has dawned for us."

We rejoice over this good report and congratulate our brother and the church for their splendid work. Brother Householder is one of the Lord's elect, and he is not afraid of work because he does not distrust any of the Lord's promises.

"BEST FRIEND," DADDY OF LOCOMOTIVES TO BE SHOWN AT NATIONAL CAPITAL

The first locomotive built in the United States for actual railway service, the "Best Friend of Charleston," has been reproduced by the Southern Railway Company and will be displayed in the concourse of the Union Station at Washington, D. C., during the Christmas holidays, following a tour under its own steam over the Southern's lines in South Carolina, according to a news letter received from the Southern Railway system, Atlanta, Ga.

This engine was built at the West Point Foundry in New York City in 1830 for the South Carolina Canal & Railway Company, now the Charleston division of the Southern, and brought to Charleston by ship. It made its first scheduled trip on December 25, 1830, and rendered good service in regular passenger and freight service until June 17, 1831, when it came to an untimely end as the result of an explosion caused by the carelessness of the negro fireman.

Like its prototype, the "Best Friend" of 1928, weighs only approximately four tons and has an upright boiler resembling a bottle. It is an exact reproduction in every way of the original "Best Friend."

CENTRAL CHURCH, MEMPHIS, TO BUILD COMBINATION HOTEL AND CHURCH BUILDING

On December 9 a proposition was presented to the members of Central Baptist Church, Memphis, recommending the building of a combination hotel and church on the prop-

erty now occupied by this great old church on Second Street between Gayoso and Beale Streets. The need for a revenue-producing building in the down-town section has long been felt and the proposed building will meet this need by providing a hotel which will bring in the income, and at the same time providing a church auditorium with a seating capacity of 2,500. Plans are being drawn for such a building and preparations are being made to start construction as soon as possible.

DR. SAMS PAYS TRIBUTE TO BELOVED BIBLE TEACHER

In a letter received from Dr. Oscar Sams, formerly president of Carson-Newman College, and now president of Bluefield College, Bluefield, W. Va., we learned of the news of Dr. Campbell's death. Dr. Sams pays a splendid tribute to this grand old man who has gone to the reward he so justly deserved. Dr. Sams says: "Since the fall of 1921 this grand old man has taught the English Bible at Carson-Newman College. Before entering upon his career as teacher he had served with distinction as secretary of the Canadian Baptist Mission Board. For fifteen years he was pastor of Lexington Avenue Church in New York City. For twelve years as pastor of the First Church of Cambridge he stood like a stone wall against the inflowing tide of unitarianism, and all the while taught a large Bible class of Harvard students. For six years he was pastor in Vancouver and came to Carson and Newman from an extended trip around the world.

"Only eternity can reveal what his ministry as teacher at Carson-Newman College will mean to conservative Christianity. Dr. John R. Sampey says 'he is the greatest Bible teacher in the states.' In his ministry he had the fearlessness and force of the prophet, the love and loyalty of the pastor, the dramatic art and eloquence of the actor and the faith and convictions of an unwavering Christian. In his writings he has left an abiding monument in the last book published, 'The Bible Under Fire.'

"I shall miss his friendly counsel, but find my life the richer because our paths crossed and for a while at least he walked with me in the way. There are hundreds of young people, his students, who will mourn the loss of their great teacher, for it was he who held them in the old paths as they journeyed through No Man's Land of fog and mists. May there be others of equal courage and consecration to take his place."

PRaises TENNESSEE PAPER

In a letter just received from Pastor H. T. Whaley of Luxora, Ark., we received just a ray of sunshine from his complimentary words in regard to the Baptist and Reflector. Brother Whaley says that he preserved the issue of December 6 of the Baptist and Reflector for future reference, and especially commends several articles from the pens of different brethren over the state. We appreciate these words from this good brother, and trust that the Baptist and Reflector will continue to be a source of inspiration and information to the Baptists of this and other states.

CHRISTMAS THANK OFFERING

The Christmas Thank Offering of \$2,000,000, which the Southern Baptist Convention is asking the churches to provide this season for application on the debts of the South-wide boards and institutions, is not intended to interfere with the subscriptions of the churches to the Co-operative Program for 1929. Instead, it is intended to help make up the deficiency in the contribution of the churches to the Co-operative Program in 1928, and the several years immediately preceding this.

Had all the churches through all the years put on the Co-operative Program in a worth-while fashion there would have been no need for

this special Christmas Thank Offering. In fact, had they supported the Co-operative Program in the same proportion that they have provided for their local work, there would have been no debts on either the Southwide or the State Baptist boards and institutions.

The challenge of the Convention to the churches now is to raise \$2,000,000 as a cash Christmas Thank Offering to help make up the past deficiency in contributions to missions and benevolences, and then go forward in 1929 in a larger weekly support of the regular work, state and Southwide, as represented in the Co-operative Program.

FOUNDATION LECTURES AT B. B. I.

W. W. Hamilton, President

The Baptist Bible Institute has secured the services of two great leaders for the mid-winter lecture courses this year. The Tharp foundation provides for a discussion of the minister from the viewpoint of the layman, and Secretary Frank H. Leavell will bring to this theme the widest observation and experience as well as the most sympathetic and constructive interest.

The Layne lectures on theology will be delivered this year by Dr. Curtis Lee Laws, editor of the Watchman Examiner, New York. Dr. Laws is known to Southern Baptists not only because of his lineage and education and pastoral and conference and editorial work, but for his earnest and constant and consistent loyalty to the great fundamentals of the gospel of our Lord Jesus Christ.

(Continued on page 16.)

GOOD STRAWBERRY PLANTS

Here is the record made in one year at the Baptist Orphans' Home.

RECEIPTS	
Berries sold to market.....	\$111.60
Berries used at home (estimated value).....	43.50
	\$155.10
EXPENSES	
Cost of plants.....	\$50.00
Services A. J. Carver.....	25.00
Crates and baskets.....	5.10
	\$80.10
Net profit to home.....	\$75.00

This is the record for one year. We have a large number of splendid plants, inspected and certified by the State Agency.

KLONDYKE—fine early shippers.
BUBACH—Little later and fine local seller.
PRICE F. O. B. NASHVILLE shipped in baskets with ample dirt to insure healthy condition at delivery: \$1.00 per hundred.
Orders shipped any date after January 15.
ADDRESS: Baptist Orphans' Home, Box 3, Nashville, Tenn.

25

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SUNDAY SCHOOL WORKERS.

Jesse Daniel, West Tennessee.
Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.
Miss Zella Mae Collie, Elementary Worker.

B. Y. P. U. WORKER.

Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE, DECEMBER 9, 1928

Nashville, First	1441
Chattanooga, First	1214
Memphis, Bell Avenue	1101
Knoxville, Bell Avenue	856
Memphis, Union Avenue	605
Knoxville, Fifth Avenue	602
Nashville, Judson	502
Nashville, Grace	501
Nashville, Immanuel	480
Nashville, Eastland	423
Erwin, First	474
Nashville, Belmont	423
Elizabethton	409
Fountain City, Central	394
Chattanooga, Tabernacle	384
Clarksville	377
Nashville, Edgefield	364
Chattanooga, Avondale	359
East Chattanooga	351
South Knoxville	352
Knoxville, Deaderick Avenue	348
Memphis, Prescott Memorial	343
Chattanooga, Northside	337
Humboldt	333
Memphis, Trinity	316
Nashville, Park Avenue	316
St. Elmo	302
Knoxville, Island Home	300

SUNDAY SCHOOL NOTES

Rev. T. G. Davis of Watertown sends in some additional names of people taking study courses in the Normal.

We are invited to speak at a regular installation service at Boulevard Church, Memphis, on the first Sunday.

Park Avenue is putting on a special day for the Sunday school on December 30th, and we are honored to have the eleven o'clock hour on this occasion.

Salem Association is planning a big meeting at Auburntown on the last days of this month, and we are invited to have part on Sunday, the "Sunday School and B. Y. P. U. Day." Mr. Collins will likely be our representative on this program.

Union Avenue, Memphis, is putting on an enlargement campaign under the leadership of Mr. Ingraham some time in January, and we are back of the campaign with our forces so far as we have them to let. We wish for this campaign every possible success.

Tom Stringfield, Monterey, reports the organization of another Sunday school through the Stone association officers, and this is about the fourth one to be started by these men. Wish all our central churches over the state would keep things going around them like this church.

Rev. S. P. Poag, Collierville, is planning a big school, beginning December 30th. Mr. Daniel and Miss Jacobs will represent our department on this program, but both Sunday school and B. Y. P. U. work will be done. A number of churches are taking part, and this promises to be a large school.

Rev. Edgar W. Barnett is planning a training school in January or early February, and we have been invited to have part. This we are glad to do, for Brother Barnett is one of the first to respond to our

call for volunteer help always, and we are more than glad to help when he needs us.

Miss Collie writes from Jackson: "The school at Lockeland was fine and the spirit good. I enjoyed working with Mr. Ingraham in this school and got a lot of good from the experience." We are glad that Lockeland had a good school, and we feel sure that Brother Miles will follow it up in a great way because he is a practical Sunday school man.

We greatly appreciate our own paid force. If it were not for them we would have a hard time keeping up with the load. They never fail to think of us and pray for us when we are carrying unusual cares, and seem to understand just when to drop a word of encouragement. Blessings on every one of them during these holidays!

The school at Second Church, Jackson, was fine in spirit, but not well attended. Less than 100 attended, but these can do a lot if they will keep up the step. We are watching with interest the work under the leadership of Brother Reeves whom we regard as a very fine spirit and leader as well as preacher.

Mr. R. J. Sanders, Portland, is the first to respond to our general letter, and he promises every good thing. Following is his statement: "I heartily endorse your goal for next year, and am willing and ready to lend a helping hand. We are asking that we be included in the January and February part of the campaign. We need stimulation in that line. Arrange for us to suit your convenience and let me know when we may expect you. If you need me for anything that I can do, please let me know. You asked me to take part in the Middle Tennessee conference at Shelbyville. I shall be glad to do my part—something simple, you know. If I cannot, maybe I can substitute another."

We have just had attention called to the fact that we have two men in the South who have served more than twenty-four years. Mr. J. E. Byrd of Mt. Olive, Miss., has been Sunday school secretary for Mississippi for twenty-five years, and there is not a better loved man in the country and no better Sunday school secretary. We rejoice with Brother Byrd over this long and useful term of service and congratulate Mississippi upon having him. In Georgia we find Mr. G. W. Andrews with only one year less to his credit. He has rounded out his twenty-fourth year and is still active and happy in his work. No man has done more in any state than Mr. Andrews, better known as "Uncle George." Men like they cannot be estimated in values.

Tulsa Sunday School Conference

We call especial attention to the program of the Tulsa Southwide Conference which is now ready for distribution, and we shall be glad to mail copies to any one requesting the same, and also railroad certificates. Write us at once how many you will need from your station.

There will be conferences on all departments of the regular Sunday school work and, in addition, the

Church Administration and Daily Vacation Bible School. Some of the leading speakers of the whole country are on this program and every conceivable topic discussed as well as conferences on all practical subjects. The conferences will be in charge of the Sunday School Board's forces, each department giving special attention to his or her own line of work.

Tennessee's Contribution to Third Southwide Sunday School Conference

Among those having prominent part on the program of the Tulsa conferences we mention the following from Tennessee, not including those of the Sunday School Board: Dr. W. F. Powell, Nashville, makes some of the leading addresses. The Bellevue Church girls' quartet, Memphis, has a prominent place in the musical program. Rev. J. R. Black, Memphis, speaks on "Who's Who?" Mrs. George H. Briggs, Nashville, "Visiting Intermediates." Dr. John Jeter Hurt, Jackson, "The Budget in My Church." Miss Zella Mae Collie, Jackson, has some part in the conferences. Mr. H. L. Brantley, Nashville.

The Board Meeting

The last meeting of the State Board was a little hard to interpret, but we were pleased to see a tendency to reduce our debts and increase our efficiency. It cost our department more than any other line of work, and we wondered at the time if there could be anything back of the reasons for doing this, but we are anxious to carry fair with other causes and are glad to keep within the limits of the appropriation made to our department if we can do so. We will if we can only keep track of things as we go along, and this we intend to do. We highly favor the appropriation for an additional worker in Dr. Bryan's department. He has needed help all these years. For this reason and this alone were we willing to help carry the load last year in the evangelistic campaign. We did not want to assume the responsibility; but to lighten his load with no helpers in the field.

We are glad to see the tendency toward efficiency, but hope it will not amount to questioning the honesty and integrity of those who are sacrificing to make the work go. It is hard after so many years to have any insinuation that we would misuse funds or time when we have been giving every ounce of energy, every hour of time and a number of things material that have never been mentioned to the Board nor to the public. We are not only giving all we have, but are using all the help we can through our own personal agencies to carry our work. Not one dollar will be used for ourselves from any source whatsoever.

We have much less to work on for the new year, but we are going to do our best to make this go as far as possible. We will gladly redouble our energies to make our work go when our people are trying to get out of debt. We honestly believe that every interest should be willing to cut and sacrifice from every viewpoint. If we do not, we will never win the confidence and backing of our men over the country. As long as we keep putting on high-pressure campaigns for money and then still add to the expenditures, we get nowhere in relieving ourselves of debt. We do believe, however, that our boards should learn to distinguish between them who are making an effort and those who make no effort to economize.

Our Christmas Message

Several weeks ago we announced cards this year, but would use that

amount to add to our love offering to the Southwide causes. This promise we are keeping to the letter. Not a card goes out from our office nor home, but we send this message to all our friends and loved ones over the state and Southland. "We still love and appreciate you more than ever and wish for you the happiest of all the Christmas seasons and the most prosperous new year."

We want our friends to understand us and to know that we are thinking of them as we always do. The proof of love is sacrifice. To leave off these messages of good will is a greater sacrifice to us than to those for whom they were intended. To refuse some thing when you would prefer to give is a real sacrifice. It is our loyalty to our Board and love for our Christ and His great cause that prompts us to make this sacrifice. If we were able financially, we would do both, but it means one or the other must be left aside this time, and we are doing what we deem right. May God be very good to all and keep you close to Himself!

E. H. Rolston a Real Friend

We missed our notes last week, hence had nothing to say about Mr. E. H. Rolston. We were in North Carolina when his death occurred and did not know of it in time to attend the funeral. We join hundreds of others in grieving over the loss of this good man. He was not only a good man and great layman, but to us he was a personal friend true and tried. Emmett was born on the same day with us, and for more than twenty-two years we have been warm personal friends. I have been in his home time and again and he in mine. We knew each other under all kinds of circumstances, and I have found him always a true, good man and a wise counsel and true Christian.

He has rendered a lot of fine service to the denomination. When we lived at Estill Springs and before we ever were interested in the work in which we are now engaged, Emmett came to Estill Springs encampment and we learned to know and love him then. He was made president of the encampment the same year we were made business manager, and we worked a lot together. From that time until now our hearts have beat together on most all questions, and he backed us in our work until he went home. We feel keenly his loss and bow in sorrow to the will of God who doeth all things well. Our hearts go out to those whom he leaves behind, and to his dear mother we feel especially to give our hearts in sympathy. He leaves a beautiful family—two fine young sons and beautiful daughters. We pray that these men may take their father's place in kingdom affairs as they are doing in business.

Shall We Have an Encampment Next July?

The Encampment Committee reported to the Board this last week recommending that we have no encampment next summer, or at least left it with our department as to whether we have one or not. We have written several leading laymen and preachers over the state to ascertain whether or not they think we should have an encampment. The Board has no money to put into it, and it will have to be financed by private subscriptions and registration fees. We are opposed to so many calls for extra gifts and yet we would like to continue our encampment.

If we put on one, it will have to be on an economical basis and will have to be backed by some of our people who appreciate it enough to give a little in addition to their regular gifts to the church. We shall not ask it, but are very anxious that we have the heart of our people on this matter. We really want to do the will of the majority concerned. We can do this at a cost of, say \$300 above the registration fees and have that we would send out no Christmas

a splendid program. We can get a date at Ovoca for the meeting the last of July. If you want this meeting, write us your mind, and if you will help to put it on let us know right away. We will hold the encampments at Butler, Smoky Mountain and Helena. Also at Reelfoot Lake if plans do not fail.

Sunday School Program for 1929
Our motto: "Every Man in His Place."

January and February: Town and city training schools and enlargement campaigns.

March: Associational conferences with superintendents and other leaders planning the associational program.

April: Conventions, regional and associational.

May: Special conferences and suburban training school work.

June: Training rural workers and associational enlargement campaigns.

July: Rural work and encampments. Biggest month of the year.

August, September and October: Everybody to the country to stay.

November: Town and city training schools and rounding out the country campaign.

December: Training schools and getting ready for the new year's program.

Our Goal and Program

With the limited appropriation allowed this department for 1929, we set forth our goal for the year and outline a program that will help us to reach that goal if we will all put our shoulders to the wheel and work like Trojans. To do this we must depend upon our local workers also.

1. Twenty thousand increase in enrollment for the state.
2. Three thousand baptisms from the Sunday schools.
3. Sixty standard Sunday schools.
4. Fifteen standard Sunday school associations.
5. Ten thousand teacher-training awards.
6. Fifteen hundred in the three Sunday School Conventions this year.
7. A Sunday School Convention in every association with some form of organization.
8. Five hundred churches holding regular training schools, or at least one class.
9. One hundred new schools organized and furnished with Baptist literature.
10. Twelve simultaneous associational training schools touching every church in the association.
11. Five hundred schools using the six-point record.
12. Two hundred superintendents taking at least one book in the Administration Course and one hundred preachers enlisted in the Correspondence Course.
13. Conferences held in one-half of the associations where the leaders may plan a definite associational program.
14. Five hundred schools graded and using the graded lessons in beginners and primary departments at least.
15. One central and five district encampments with 1,000 attendance.
16. Every Sunday school reporting to the Tullahoma office some time during the year either direct or through some local organization.

B. Y. P. U. NOTES

Miss Jacobs and Frank Wood have just closed a campaign for enlargement at Elizabethton. Reports come in that they had a good week.

We have been expecting a report from the Jefferson City B. Y. P. U. school, but have not had any yet. Reports come from individuals who attended that it was very good indeed.

Frank Wood reports a newly organized union from Cotula. Let all

new unions be reported to the office at Tullahoma, and we will put them on our regular mailing lists for helps and suggestions.

We call special attention to the coming to the LaBelle Place Church, Memphis, of Mr. D. Curtis Hall as educational director. We welcome him into our fraternity and bid for him every possible success in his new work.

Mr. H. M. Smith, Columbia, associational president, writes from Columbia ordering all kinds of literature for distribution and writes as follows concerning the work in Maury County: "I have visited some of the unions and am glad to report that they are very enthusiastic over the new organization and express the willingness to work. One union has its goal as ten new unions and to bring its union up to the standard right away. Another is going to put on a program in a church where there is no union in a week or so just as soon as they can get the young people together. The associational B. Y. P. U. of Maury County hopes to organize twenty-five new unions of the one hundred and fifty this year."

Last week at the board meeting it was suggested that the W. M. U. and Educational Departments pay for their space in the paper. This was heartily voted down by the board, and now we must show our appreciation to Dr. Freeman and to the State Board for their kindness to give us this space by boosting the paper in a definite way all over the state. Let our young people see that the paper is in all the homes in our churches. Also send in notes of interest for our page. We cannot make this interesting without news from the field. It is the business of the corresponding secretaries of the various associations to send in every available suggestion that will help. We may not be able to print them all, but will get out of them what we think will inspire others.

B. Y. P. U. Goal for 1929

- Since we are printing our Sunday school goal for the year, we reprint the program for the B. Y. P. U. also: One hundred and fifty new unions organized.
- Four hundred new members enrolled.
- One hundred and fifty standard unions.
- One hundred general organizations.
- Twenty-five standard organizations.
- Fifty associations organized with a definite program.
- Ten standard associations.
- Ten thousand daily Bible readers.
- Five thousand regular and systematic givers.
- Ten thousand B. Y. P. U. awards.
- Every organization sending quarterly reports to the Tullahoma office.
- Every B. Y. P. U. represented at one of the regional conventions and State Convention.
- Every union getting the B. Y. P. U. magazine for at least the officers.
- Every union co-operating with the denominational programs.
- Every local organization doing some kind of extension work.
- Let each worker select some item and help us to reach this goal by performing some special service.

LAYMEN'S NOTES

Rev. F. T. Carroll, Springfield, writes for pledge cards for his every-member canvass. We are glad to send to any churches what they need for this purpose.

Rev. E. Butler Abington, Bartlett, writes for tithers' cards and reports his plans for a great service on the last Sunday, with the signing up of tithers. This is a fine thing to do.

During the winter it may not be convenient to carry on the regular group meetings, but please do not let them drop out. Keep the monthly brotherhood meetings going and plan for a greater campaign of enlistment and education in the early spring and summer. Let us furnish you with any suggestions that we can and help you with your programs. Keep your men interested by holding regular meetings and discussing definite topics.

Mr. W. H. Keathley, Dyer, writes: "Our church here has at last voted to adopt the budget plan and put on an every-member canvass. Some of the members are not very enthusiastic over the plan and may need some education along the line, so if you will mail to me promptly several booklets or tracts on the budget I shall be very much obliged and will try to place them where they may better serve those who are interested. The laymen's work is more or less dragging. I think very little can be done now before spring. It was hardly possible to put on those group meetings in November. I believe we will be obliged to arrange for two or three new group directors when the work revives again."

Quoting from Mr. George J. Burnett, assistant secretary to Dr. J. T. Henderson: "The executive committee of the Baptist Brotherhood of the South are anxious to co-operate with the state men in making the Christmas thank offering a success. I have written a letter today to each state secretary assuring him that we want to co-operate with the state organization in everything that is being done. I wish to assure you of this desire and purpose upon the part of the committee and the two secretaries, Dr. Henderson and myself."

We have just sent out blanks for reports of brotherhoods and leading laymen in the various churches, and the way these are being returned pleases us very much. These were sent out only this week, and yet nearly one hundred have been returned, each carrying five names of laymen in the local church. This will be an invaluable mailing list to us in our future work. Let every church respond to this request and send us the names of your men so we may keep them posted about the brotherhood work and the denominational work in general. Gibson County alone has sent back ten report blanks with 50 names. Concord sent almost as many. We are very anxious that all our laymen help us to put on the Christmas offering during the next few days left before the time. A letter has gone out to all the names that we have on our list, and we print below this letter so other men may know what we have in mind for our men.

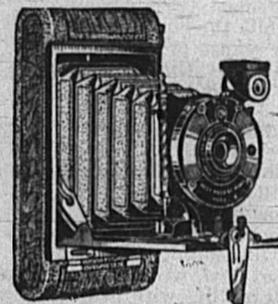
Goal for Year in Laymen's Brotherhood

- A director for each association and half of them partly organized and holding their group meetings.
- One hundred new brotherhoods organized.
- One thousand volunteers over the state who will give their time to the promotion of our denominational programs.
- Five regional laymen's meetings with an enrollment of 1,000.
- An all-day conference for men in as many as half the associations in the state.
- All the local brotherhoods holding their regular monthly meetings with definite plans and topics.

Letter to Laymen Leaders

Dear Brother: We are anxious that our laymen all over the state back up the churches in the Christmas offering. We also trust that you will co-operate with our brotherhood movement in helping to enlist churches that otherwise will not be interested.

We are also reviving our mailing lists of laymen with a view to keeping in direct touch with them in the future and also for the purpose of organizing and promoting a real program among our men during the next year. If you will help us in every way possible to put this program over, we will come to the next convention with an organized state among our men and make it possible for this state to put on any program that seems wise and practicable. Thanking you for your interest and co-operation in the past and wishing for you the happiest of all seasons, I am,



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Treasurer	Mrs. J. T. Altman, 1534 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.	

THE CANDLE IN MY WINDOW

By Hattie Bell McCracken

The candle in my window
Shines tonight.
The passing carollers cannot miss.
My welcome sign;
And while the city sleeps in darkness
Joyous songs proclaim anew
The birth of King Immanuel—
And I would hear.

The candle in the window
Of my heart
Is shining, too. The carolling angels
will not
Pass me by.
And though the world may sleep in
darkness
Songs of love will thrill my heart
And fill my life with peace and joy—
The King is near.

The world that sleeps in darkness
Must awake.
The peace that fills my heart must
Be made known.
So I will sing, and make the anthem
Fill the air. And some will hear
And know the peace that makes me
glad—
The King is here.

—B. Y. P. U. Magazine.

HAPPY CHRISTMAS

At Christmas time when our hearts are overflowing with love we wish we could send cards to all the pastors who have been so thoughtful of this secretary, to the superintendents who have given themselves so unsparingly to the Master's cause, to the women who have co-operated so beautifully all throughout the year, to the young people who have joyously responded to every appeal and especially to the many hostesses who have gladdened our pathway and made our work easy because of their beautiful hospitality.

What can we say? Thank you and we love you and appreciate you every one. When you are looking over your cards from other friends remember "Miss Mary" loves you, too, though she is not sending you a card.

"I thank my God for every remembrance of you." Happy Christmas to one and all.

WHEN CHRISTMAS COMES

Have you any old grudge you'd like to pay,
Any wrong laid up from a bygone day?
Gather them all now and lay them away
When Christmas comes.

Hard thoughts are heavy to carry,
my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.
—William Lytle.

SOME QUESTIONS ANSWERED ABOUT MEMORIALS

1. Where shall we send the money for the memorials?
Send all money to Dr. O. E. Bryan 161 Eighth Avenue, North, Nashville.
2. Is it necessary to tell Dr. Bryan it is a memorial?
No. Tell him to what object you are giving your money. Report the memorial on your quarterly blank to the associational superintendent.
3. May the money be given for the Christmas offering?
Yes, the money may go for any object in the Co-operative Program, Training School or Margaret Fund.
4. If we have not reached our ap-

portionment can we give a memorial to the Co-operative Program and count it on the apportionment?

No.
5. Can we give a memorial when we have not reached our apportionment?

Yes. A special gift may be designated to any object of the program, but the apportionment must be paid before the society can designate any of its regular gifts as a memorial.

6. For example, can a society whose apportionment is \$100.00 and who has paid only \$50.00, raise \$50.00 as a memorial and say they have met their apportionment?

No.
7. Can they give a memorial and not claim to reach their apportionment?

Yes, but they also fail to reach that point on the Standard of Excellence that reads, "Apportionment met."

8. May an individual give a memorial?

Yes, indeed.
9. How shall she give it?
By sending the money through the society treasurer for any object named.

10. What is the "Book of Remembrance"?
It is a book that will be kept at W. M. U. Headquarters with the pictures of those memorialized.

11. Will there be an obituary sketch after each picture?

No, for two reasons. Many of those honored are living. We do not have space to write anything but a simple statement concerning each one. The name of the one honored with the place where he or she lived, any dates with the words "Charter member of Judson W. M. S." for example may be given.

12. What kind of photo shall we send for the book?

An unmounted photo not larger than four by six inches, though a smaller picture is preferred.

13. Where shall we send the pictures?

To Miss Mary Northington, 161 Eighth Avenue, North, Nashville. Send her the information that should go with the picture.

14. When shall we send the photo?
After January the first, so it will not be lost in the Christmas rush.

15. When shall we send the money?

Not later than December 31. All money must be paid in 1928 to count on the Ruby Anniversary.

16. May we memorialize a man and place his picture in the book?

Yes, the first memorial given was by our president for her husband.

17. May a woman memorialize her husband if he is still living?

Yes, that has been done by one of our vice-presidents.

18. What is the amount necessary to establish a memorial?

Forty dollars is the least amount that can be given. We have one memorial of five thousand and four one thousand memorials—all gifts of individuals.

19. May we place the picture of a baby in the Book of Remembrance?

Yes, a number of mothers who have lost their babies have established memorials for them. We have wished for a "Ruby Ann" baby. One born this year and still living. How fine it would be when the records are made public again on the golden anniversary, then the diamond jubilee, to find her name written there, pledging her early in life to work for missions.

20. Who are some of the others memorialized?

Many have honored the charter members of the church or society.

The grandmothers, mothers, fathers, sons and daughters. A bride of this year will be placed in the book dressed in her white satin gown and long veil.

21. May we memorialize some one living in another state?

Yes. Miss Margaret Buchanan is being memorialized. Miss Bucy is memorializing her mother, who lived and died in Mississippi.

22. Can we memorialize someone without the picture.

Yes, give the name of the person and any information you wish concerning them.

23. Where will the pictures be used?

First, they will be shown on a screen at our W. M. U. convention in Jefferson City, March 28, then they will be pasted in the Book of Remembrance as a permanent record of the gifts.

OUR LAST OPPORTUNITY

How much we miss an old friend when she leaves us! For two years we have talked, prayed and worked for our Ruby Anniversary and on December 31 she leaves us.

Your secretary can never express her deep appreciation of Mrs. C. D. Creasman, our state chairman, who has rendered such valuable service especially at our conventions.

To the superintendents and the Ruby Anniversary associational chairmen we must say a heartfelt "thank you" for their co-operation.

Will Tennessee be in the "Book of Remembrance" of the South? We earnestly hope that she may be. We have reached our quota of new societies. We are now eagerly waiting for the quarterly reports for our records of gifts, points reached on the Standard and number of new members gained in 1928.

Read the letter on this page written to the treasurer and help her to secure the records so on New Year's Day she may mail two reports to the associational superintendent. The superintendent must make her final report so it will reach Miss Northington by January 10. Never was it more important for treasurers and superintendents to be prompt. See that your young people's organizations make their reports also.

This is your last chance to reach your quota for our Ruby Anniversary ends December 31, 1928. This last quarter has brought us five big opportunities for gifts, the payment of our full pledge to the Co-operative Program, our W. M. U. Specials, Baptist Honor Day offering, the Lottie Moon offering for Foreign Missions, and the Christmas offering for the debts on the Southwide Boards.

We ask that you be faithful in securing a record of your gifts and that you report the same to your superintendent.

Pray that we W. M. U. members will give \$130,000 this quarter. May all the gifts be as a "result of life and not at the expense of it."

A LETTER TO TREASURERS

Merry Christmas! I know that you are busy shopping, but please stop a moment and give me a present. It will not cost you a cent, but it will be worth everything to me. What I want this Christmas is a full, accurate report of the gifts to all causes, from all of your members. Please send two reports to your associational superintendent by New Year's Day, so she can forward one to me. If you have no superintendent, send it to me.

Some people are so hard to please and you must know just what they want for Christmas. Please read carefully what I so much desire.

1. A report of all gifts to the Co-operative Program given through your church. Go to your treasurer and find out the amount given by your members. If you have not done this before, send me the amount for the whole year. Please do not record any gifts which you have already reported.

2. Write on your report "Home Missions" and give amount contributed on Baptist Honor Day.

3. Be sure and report all gifts to Foreign Missions (Lottie Moon).

4. Co-operate with your pastor in securing a worthy gift for the Christmas Thank Offering; keep a record of this gift and write it in on your report blank.

5. If you failed to report any part of your offering for State Missions and the Orphanage, do it at this time.

6. Remember your apportionment for W. M. U. Specials. This includes the Training School girls and the Jackson children, who are our Margaret Fund wards. Send your money to Dr. O. E. Bryan, 161 Eighth Avenue, North, Nashville.

7. If any memorials have been given by members of your society, send money to Dr. Bryan not later than December 31, and send me an unmounted photograph not larger than 4x6 to be used in the Book of Remembrance.

8. Please fill out carefully the statistical report, for I am very anxious to know how many members you have gained this year and the number of points reached on the Standard of Excellence.

My Christmas present to you, the new treasurer's book, will not be sent until in January, as we do not want it lost in the rush made by the Christmas packages.

Trusting that you and the members of your society will have a very Happy Christmas, I am

Cordially yours,
Mary Northington.

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.

God's Spirit falls on me, as dewdrops on a rose,
If I but like a rose my heart to Him disclose.

In all eternity no tone can be so sweet

As when man's heart with God's in unison doth beat.

Whate'er thou lovest, man, that, too, become thou must;

God, if thou lovest God; dust, if thou lovest dust.

Immeasurable is the Highest; who but knows it?

And yet a human heart can perfectly enclose it.

Johannes Schaffer.

HOW THE WILLIAMSES CELEBRATED UNCLE EB'S BIRTHDAY

It was Christmas Eve! The calendar said so. Nature realized it and had put on her gown of dazzling, royal ermine. The happy faces of belated shoppers testified to it. A peep into thousands of homes with their decorations and waiting Christmas trees would have proved it!

But if you had peeped into the home of David Williams you never in the world would have guessed it was Christmas eve. There were no decorations here, no happy faces, not even a cheery-looking fire. Hovering over the scant coals was the mother and three children, while the fourth child, the youngest, a boy of five years, was nestling up in the arms of the father, who was just now recovering from a prolonged and serious illness. "Daddy," the little fellow was saying, "won't tomorrow be Christmas?" "Yes," answered the father, and winced. "Daddy," said the wistful little voice, "then why won't Santa Claus come tonight?"

The sick man's hand trembled a little as he reached down and took the little hand in his, and he had to wait until he could trust his voice not to tremble before he answered:

"Well, little man, you see Daddy has been sick so long, and poor Mamma has had to work so hard to buy clothes and medicine and coal and—" "But, Daddy," argued the little philosopher, "that's the reason he ought to be so good to us. And, Daddy, I wrote him all that, and I asked him to bring me a coat and some shoes and some candy and—oh, lots of things. And I wrote him not to think we lived in the nice little

house way up on the corner where we used to, but to keep on a coming till he got to the littlest house on the street; and I told him I would be looking for him. O, I think he'll come."

The mother could stand it no longer. She went out to the little kitchen, lest her tears should cause the husband's cup of sorrow to overflow.

While they were partaking of the scant evening meal something most unusual happened.

"Oh," said the little boy, "it's Santa coming now!" A loud knock at the door was answered by all four children at once. A door swung back, but the stranger did not look like Santa Claus, though he had a white beard and the kindest of faces. "Excuse me," said he, "I am looking for the house of David Williams. Can you tell me where he lives?"

Something in the voice and manner of the stranger seemed familiar and quickly the sick man answered, "You are already in the house of David Williams. I am he."

The stranger stood motionless a few moments, and then with hands outstretched he said, "Oh, David, I am your elder brother, Eb. Oh, I am so glad I found you tonight—"

It would be a long, long story to tell you all that was said there that Christmas night, for the brothers had not met in twenty years. In the meantime one had grown rich, the other had grown poor, indeed. The poor man had a family and nothing else. The rich man had everything else but no family, and now, as he was growing older, his heart yearned for the old home and for the ones left behind and forgotten since he went out West to hunt for gold. His quest had been most successful, but not satisfying, and now he had found after long searching the only living member of his family. He wanted a home with them and love, and he would supply the rest. With eager sympathy he learned of the misfortune of the family and his big, generous heart bounded with joy as he realized he could supply each need and desire.

Often the little boy went to the window and looked out. Uncle Eb noticed this and said, "Never mind, little man, you shall have a ride in that car tomorrow." But the little boy said, "Oh, I was just looking again to see if Santa Claus was coming. Papa said he wouldn't come but I believe he will." Need I tell you that Santa Claus came that night? Next morning when the four children got up—hardly daring to hope—they found more—much more than they had ever asked for or ever dreamed of. Never had there been such a Christmas in the home.

Six years and six months have passed and now let us make another visit to the Williams' home. Oh, no, don't go in that direction. They are not living on that back street now. Drive on to the best house on one of the most fashionable streets. Yes, this is the place. Indeed the house is large and inviting. Inside the furnishings are costly and in perfect taste. Ah, here comes Mrs. Williams. (Well, would you ever have known her? Did you ever expect to see her so elegant looking?) She remembers us. "Yes, friends of other and darker days," says she, "but you know we all have forgotten that we were ever poor. Uncle Ebb (as we call him) has been so good to us. How is David? Quite well again. Uncle Eb sent him to the hospital, you know, and good attention soon brought him back to health and strength. And now they are all in business together. Possibly you have noticed their office uptown? Williams Brothers. Uncle Eb furnished all the capital and does the most impor-

tant part of the work, but David handles all the money—the profits, you know.

"How are the girls? Just lovely! And they enjoy college life immensely. They are having an unusually gay vacation just now. Keeps me busy buying party gowns and entertaining. They'll be down now very soon. It is so opportune that you came today. We are celebrating Uncle Eb's birthday. We do this once a year—he was so good to us, you know; we owe him everything."

"Ah," said we within ourselves, "it's fine to see such gratitude! So many people forget so soon their benefactors. What a splendid idea to celebrate dear Uncle Eb's birthday every year!"

We would have excused ourselves, and not have been unexpected guests at a birthday dinner party, but Mrs. Williams insisted, and as we wanted to see Uncle Eb, we stayed.

Soon David came in, well-groomed and fine looking. The family and guests assembled and then the doors of the spacious dining room swung back, and we were ushered in.

We thought, of course, we would find Uncle Eb in the seat of honor, but he was nowhere to be seen. There were packages piled around the plates of the family and guests. On each package was a card bearing these words: "Wishing you a merry time on Uncle Eb's birthday."

We could keep quiet no longer; we just had to say, "Why, we do not understand all this. We thought you were celebrating Uncle Eb's birthday. Where is he?"

Mrs. Williams' face flushed and David's eyes drooped. Mrs. Williams began to stammer and explain. "Well—er—you see—er—our table just will not seat but fourteen, and—er—these friends of ours are strangers to Uncle Eb, and—er—well, he never complains, you know, and so we just let him spend the day in his room; it's so quiet there, way up on the third floor in the back of the house. It's nice and sunny there. But just as soon as every one else has been served, we are going to send a tray to him."

And then the unwrapping of the bundles began amid exclamations of delight. There were choice and expensive gifts for each other and for their friends.

"And may I ask where Uncle Eb's presents are?" I said.

"Oh, we never forget him!" said Mrs. Williams, reassuringly.

"No," chimed in Maude. "Didn't I make a trip yesterday to get his things?" Taking a small box from the serving table, Maude said: "See these handkerchiefs? They cost only a quarter, and they look just like linen! And this is a regular 75-cent tie, but I got it for 35 cents because of this little damaged corner. Uncle Eb never will know the difference."

And so they sent him a tray, together with a few cheap things, bought with the left-over dimes after they had squandered dollars—his dollars on themselves!

How our hearts did burn with indignation! Would not yours have done so? But let us not be too hard on the Williams, lest we therein condemn ourselves.

When we were poor and utterly helpless, Christ, our Elder Brother, came on that first Christmas and adopted us as His own, and made us joint heirs with Him of the unsearchable riches of God. He is the giver of every good and perfect gift.

"I just can't bear to disappoint Dot at Christmas," said one woman, as she had fifteen dollars' worth of

toys laid aside for her four-year-old darling. And then she put twenty-five cents in the envelope for her Christmas offering to Him on whom she and Dot must depend for life here and hereafter!

O, He has been so patient and long-suffering to wait and wait and wait for His time to come to have the biggest and best on His birthday! Let this coming Christmas be one time when He shall not be disappointed.—Told by Mrs. Carter Wright at Walnut Street Baptist Church, Louisville, in October, 1928.

WELCOME, DR. AND MRS. LOGAN

Tennessee Baptists love Miss Victoria Logan, and while we are always happy to welcome our missionaries to our state, it is with unusual pleasure that we greet her father and mother from Argentina.

Dr. and Mrs. Logan are due to arrive in New Orleans on December 23rd and will be in Nashville for Christmas. What a happy reunion will be held, for the son who is teaching Spanish in Ann Harbor, Mich., a daughter teaching in Bethel College, Hopkinsville, another daughter studying nursing in Vanderbilt Hospital, and Victoria will all be here for Christmas! We who are privileged to be with our loved ones every Christmas can hardly appreciate what it means to our missionaries to be away from their children for seven years. Let us all wish for them the very happiest Christmas.

Obituaries

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

NOT DEAD

By Mrs. J. K. Gentry

Mrs. Missouri Catherine Jarrell, beloved wife of R. R. Jarrell, was born in Wilson County, near Lebanon Tenn., in 1846, and departed this life July 23, 1928. She was the daughter of the late Mr. and Mrs. Fountain Jarrell, prominent citizens of Wilson County.

At the age of twenty-one she was married to R. R. Jarrell, who, together with three devoted daughters, survives her. Rarely does this life witness a marriage which seemed to be "made in heaven" as exemplified in the devotion of this couple. There was only a few days difference in their ages, and truly they walked hand in hand along life's way, and at the age of eighty-two she left him for "a little while." Never could the words of Solomon more aptly apply,

"The heart of her husband doth safely trust in her, she looketh well to the ways of her household. Her children arise up and call her blessed; her husband also and he praiseth her."

In Mrs. Jarrell's character all the qualities that go to make up splendid womanhood were blended. At an early age she became a follower of Christ, and so consistently did she pattern her life by the Great Example that one felt instinctively her refinement of soul and purity of life. She was a true homemaker in every respect. Devotedly attached to her husband and children. Earnestly seeking their good, forgetting herself in the joy of rendering life beautiful to them.

Her ministrations of gentle kindness did not stop with her family. The words of her Savior, "Inasmuch as ye did it unto the least of these," caused her to see Him in every needy one with whom she came in contact. Her home was ever open to the ministers of the gospel. To this home they meant "God's chosen" and as such received every kindness. Her gracious hospitality and comforting cheer have brought renewed strength to many who still remember her with loving gratitude. To those of us who knew her well she is

"Not dead, O no! But borne beyond the shadows
Into the full clear light:
Forever done with mist and cloud and tempest,
Where all is calm and bright.
Not even sleeping—called to glad awakening—
Into heaven's endless day:
Not still and moveless—stepped from earth's rough places
To walk the King's highway.
Not silent—just passed out of earthly hearing,
To sing heaven's sweet new song;
O, no, not dead! but passed all fear of dying,
And with all suffering o'er;
Say not that they are dead, when Jesus calls them
To live forever more.

THE GIFT OF SORROW

By Annette Patton Cornell

When Sorrow came to visit me
She left a gift behind,
I did not notice it because
I wept, and so was blind.
I met another on the way
Whose heart was sorrow-torn,
Whose spirit bent beneath a load
Like one I once had borne.
Unknowing then I used the gift
That Sorrow gave to me,
And bought a priceless friendship
with
The coin of sympathy.

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AMONG THE BRETHREN

BY FLEETWOOD BALL

His friends, who are legion, are congratulating Rev. F. J. Harrell and the First church, Dyersburg, on the progress being made in the construction of a new house of worship. The roof is expected to be put on the spacious building before winter sets in.

—B & R—

The First church, Chattanooga, is expending approximately \$210,000 in the erection of a Sunday school building and remodeled auditorium which will be ready for use about Feb. 1st. Dr. J. W. Inzer, the pastor, is a masterful leader of men.

—B & R—

Rev. D. A. Youngblood remains as pastor of Fifth Avenue church, Hattiesburg, Miss., having withdrawn his resignation presented some weeks ago.

—B & R—

The addition of \$1,000 to the salary of Rev. E. K. Cox was the gracious thing done by the First church, Gloster, Miss., where he is pastor, last week. Tennessee Baptists know full well how he deserves it.

—B & R—

The First church, Hazlehurst, Miss., is to lose its pastor, Dr. O. O. Green, who lately resigned. The church accepted his resignation but asked that he remain until March 1st.

—B & R—

Chas. H. Holland and George A. Ritchey, juniors in Mississippi College, Clinton, Miss., were lately ordained to the full work of the gospel ministry in the First church, Jackson, Miss. Rev. W. A. Hewitt preached the ordination sermon.

—B & R—

After nine eventful years in the pastorate at Meadville, Miss., Rev. W. A. Green has accepted a call to the pastorate at Magee, Miss.

—B & R—

Rev. H. W. Ellis who recently went from a pastorate in Paducah, Ky., to Columbia, Miss., received 29 additions to the latter church on a recent Sunday, 28 by baptism. In the month he has served the church there have been 47 additions.

—B & R—

Rev. E. J. A. McKinney, for the past five years pastor at Atkins, Ark., and for many years editor of the Baptist Advance, has moved his family to Little Rock, Ark., but has not disclosed his plans for the future.

—B & R—

Rev. J. F. Delaney has resigned as pastor of the First church, Fabens, Texas, to accept the care of Five Points church, El Paso, Texas. His successor at Fabens will be Rev. Mike Elliott of the Southwestern Baptist Theological Seminary, Fort Worth.

—B & R—

Dr. J. A. Ellis of Pullen Memorial church, Raleigh, N. C., accepts the call to the First church, Sherman, Texas, succeeding Dr. T. L. Holcomb.

—B & R—

Dr. Arch C. Cree, formerly a pastor in Tennessee, preached the annual sermon at the Georgia Baptist convention in Thomasville, Dec. 4th, on "Christ Died for Our Sins."

—B & R—

The First church, Richmond, Va., Dr. Chas. W. Daniel, pastor, opened on Sunday, Dec. 9th, its new building, pronounced "easily one of the finest church plants in the country." Dr. Geo. W. Truett was the visiting speaker for the occasion.

—B & R—

Rev. I. N. Strother of Seventh Street church, Memphis, is recovering from recent illness but is not yet able to fill his pulpit. Rev. E. F. Campbell preached for him at 11 o'clock Sunday and Rev. W. E. McKinney at 8 p. m.

—B & R—

"Stewardship Applied in Church Finance" is the title of a book by Dr. J. B. Lawrence of Kansas City, secretary of Missions in Missouri. He was formerly a pastor in Tennessee.

The First church, Drumright, Okla., which lately consolidated with Emmanuel church, has lately called as pastor, Rev. J. A. Garrett of Princeton, Mo., and he has accepted.

—B & R—

The church at Paul's Valley, Okla., loses its pastor, Rev. L. D. Mitchell, who has resigned. His plans have not been disclosed.

—B & R—

Jesse L. Senter and Miss Jewell Middleton of Lexington, were happily married Sunday afternoon at the home of the writer who officiated. They are most estimable young people and have the congratulations and best wishes of hosts of friends.

—B & R—

Green Street church, Spartanburg, S. C., lost its pastor and house of worship on the same Sunday. He resigned and the church burned. He is Rev. J. L. Willis who accepted a call to West End church, Union, S. C.

—B & R—

Dr. L. R. Hogan, formerly of the chair of Education in Union University, Jackson, will not return to that position at the first of the year, as announced in these columns. He is still in a delicate state of health and may never be able to resume school work.

—B & R—

Dr. L. V. Neprash, formerly pastor of the First church, Petrograd, Russia, and editor of the Baptist Weekly, is at present touring the United States from New York City to California in an effort to raise \$65,000 to publish more than 50,000 Bibles in the Russian language.

—B & R—

Rev. W. H. Curl has resigned as pastor at Drakesboro, Ky., after serving efficiently and leading the church in the erection of a new house of worship.

BY THE EDITOR

Mr. and Mrs. J. M. Lambert renew their subscription for the fortieth time, and they say: "We are enjoying it more and more every year because it is a better paper now than it has ever been."

—B & R—

S. W. Rutledge has opened work in Madisonville with prospect of a fine pastorate. He writes to have his paper changed.

—B & R—

Evangelist T. C. Crume of Covington, Ky., has just closed a good meeting with Avondale Church, Birmingham. There were 106 additions. A. H. Reid is pastor. This is the fourth time these brethren have worked together.

—B & R—

Every lover of righteousness in the state ought to rejoice over the bold and definite note spoken by our Governor concerning the race-track gambling ambitions of the heartless, lawless gambling machines of the nation.

—B & R—

B. F. Rodman of the Illinois Association, for several years one of their state workers, has been compelled to go to Arizona on account of the illness of his wife. We wish them success in her quest for health.

—B & R—

The editor has been asked to supply for Eastland Church, Nashville, for a few Sundays while they look for another pastor. Already a shower of applications and recommendations is deluging the pulpit committee, but the church is going to depend on the Holy Spirit rather than the brethren to lead them to a bishop.

—B & R—

Rev. W. L. Smith, one of the most loyal of the Arkansas Baptist brotherhood, passed to his eternal reward a few days ago. He was killed in a railroad accident. For several years he was pastor at Ashdown, Ark., the editor's home town, but during the past twelve years has been living in Mena, having been pastor there.

The South Carolina Convention passed an unequivocal endorsement of Editor Cody and his stand for right as God gave him to see the right during the past political campaign. We congratulate you, brother scribe.

—B & R—

First Church, Durham, N. C., celebrated a great victory on the evening of November 29th when Pastor C. C. Coleman announced that the last dollar of their \$199,000 church building debt had been wiped out and their property was free to be dedicated to the Lord. Dr. J. J. Hurt was a former pastor of this church, and the editor spent a happy year doing a little "assistant" work as his helper.

—B & R—

Mrs. A. V. Crumb, veteran missionary of Rangoon, Burma, died on September 29th at the age of seventy-six years. She was the daughter of Missionary E. B. Ross and was born in Burma.

—B & R—

On account of financial difficulties, the Arkansas Mission Board voted at its recent session to discontinue Mountain Home College with the close of this month's work. Another great institution for good gone—God help us save the rest!

—B & R—

Dr. J. W. Gillon of Oklahoma recently closed a great meeting with First Church, Murray, Ky. There were 16 additions, and Pastor H. Boyce Taylor is happy over the kind of preaching his people heard.

—B & R—

If you have not decided about that tour of Europe and the Holy Land for next year, do so real soon. The editor is anxious to have the party complete by the middle of January. If you are interested, write him immediately.

—B & R—

Dr. Ryland Knight of Delmar Baptist Church, St. Louis, writes to state that he is conducting a Wicker Tours party to Europe and the Holy Land next Summer. Any one contemplating the trip is requested to write him at 6195 Washington Ave.

—B & R—

Pastor J. C. Hoover of First Church, Inglewood, Cal., is a cousin of President-elect Herbert Hoover, states the Baptist Message.

The Union of Regular Baptist Churches of Ontario, Canada, reported all expenses for the year paid and a balance of \$4,835.87 on hand. That sounds mighty fine for a year-old organization. But better still, the 68 of the 73 churches in the Union reported 667 baptisms and an increase of membership of 18.8 per cent.

—B & R—

Mrs. A. J. Todd of Christiana sends renewal and says: "Husband and I have been reading the Baptist and Reflector for forty years and think it better now than it ever was." Such good words encourage us to carry on.

—B & R—

A group of laymen of First Church, Union City, went to Obion the afternoon of the 16th and rendered a program in the church of that place. A fine crowd was present. Missionary R. J. Williams arranged for the meeting and the men were well received. Union City church is rapidly completing her building. The brick work is finished, the roof is on and the plastering is almost finished. They hope to open the plant early next year.

—B & R—

In his notes of Dec. 6th Brother Ball stated that First Church, St. Joseph, Mo., had "again called Dr. Len G. Broughton" and he "had again declined." One of the members writes to protest against the statement which he declares "reflects on and injures the church." We regret that the mistake was made.

—B & R—

If there are some of our aged ministers who need help, four of them may receive from a brother in Nashville good suits of clothes, sizes 38 and 40 and one may have a good overcoat. Write to the Baptist and Reflector and send along with your letter a word from your pastor or some other person certifying to your worthiness.

—B & R—

The Western Recorder has become so accustomed to setting "A. K. Wright" that in its last issue the proofreader missed this error. "W. H. Knight" was given as "W. K. Wright." That is a natural error when so popular a pastor as A. K. Wright is right in Louisville.

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A group of young people from Union City and Woodland Mills churches recently assisted in organizing a B.Y.P.U. at Mt. Olive church in Beulah Association.

—B & R—
Brother A. H. Huff was a caller

last week. He was on his way to McMinnville to begin his work as pastor of the Baptist Church. He is happy over getting back to his native heath and over the bright prospects of the church at McMinnville. We welcome him heartily.

Eastland: Rev. Harrell Reed, supply. SS 423.

Edgefield: John H. Moore. Luke 15; 1 Cor. 10:1-4. SS 364, BYPU 85, for baptism 1, baptized 11.

Immanuel: Powhatan W. James. A Living Church; Every Man a King. SS 480, BYPU 50.

Judson: R. E. Grimsley. Instability; A Vision, a Voice, a Volunteer. SS 502, for baptism 2.

Third: W. Rufus Beckett. Preparedness; Prepare to Meet Thy God. SS 292, BYPU 72.

Grace: L. S. Ewton. Baptism; A Recipe for Complete Happiness. SS 501, BYPU 77, by letter 1.

First: W. F. Powell. World Forces; "Captain Pluck"—Lessons from the Life of Dr. E. Y. Mullins. For baptism 1, by letter 5.

Park Avenue: E. Floyd Olive. The Day of God's Power; A Question of Profit and Loss. SS 316, BYPU 125, for baptism 1.

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PASTORS' CONFERENCES

MEMPHIS PASTORS

New South: W. L. Norris. Subjects: Mountain Top Message, Elsha's Deliverance; Valley Message, Joseph Sold Into Slavery. SS 141, BYPU 95, for baptism 1, prayer meeting 75, profession 1.

Bellevue: Robert G. Lee. Subjects: Retrospect, Circumspect, Prospect; No More Sea. SS 1,101, BYPU 215, prayer meeting 210, for baptism 4, baptized 2, by letter 7, by statement 1, professions 4.

Greenland Heights: M. D. Jeffries supplied at night. Subject: The Case of Zacheus. SS 37, BYPU 20.

Merton Avenue: S. J. Hill. Morning, Brother Abington; evening, Brother R. C. Blalock. SS 149, BYPU 115.

Calvary: J. A. Barnhill. Subjects: The Comparative Value of Life; Walking Worthily. SS 190, BYPU 49.

Union Avenue: H. P. Hurt. Subjects: The Home and the Church; The Christian's Hope. SS 605, BYPU 375, by letter 2.

Trinity: C. E. Myrick. Subjects: Saved by Hope; The Atonement. SS 316, BYPU 126, professions 2, for baptism 2, by letter 1.

Eudora: J. E. Bell. Subjects: Assurance; The Believer's Blessings.

Prescott Memorial: James H. Oakley. Subjects: The Eternal City; Is God Just in Punishing Sin? SS 343, BYPU 101, prayer meeting 58, baptized 1.

Yale: W. L. Smith. Subjects: Stewardship and Missions; What Think Ye of Christ? SS 89, BYPU 59, prayer meeting 20.

Longview Heights: L. E. Brown. Dr. R. W. Hooper; M. L. Talland, layman. SS 39.

Hollywood: J. R. Burk. Galatians 3:6; Mary 16:16. SS 171, BYPU 103, prayer meeting 80.

Italian Church: Joseph Papia. Subject: The Announcement of the Birth of Jesus. SS 61.

Central Avenue: J. P. Horton. Subjects: Prepare and Present Your Lives to Christ; The Sinless Saul. SS 146, BYPU 46, prayer meeting 40, for baptism 1, by letter 3.

Rowan Memorial: J. W. Joyner. Subjects: The Extent of Christian Hope; The Riches of God's Grace. SS 105, BYPU 48.

C. S. Koonce, Christian Workers' Mission. Subjects: Soul Winning; Christ's Invitation to the Lost.

Eastern Heights: W. M. Couch. Morning, Brother Stamps. SS 115, BYPU 86.

Brunswick: W. H. Haste. Honoring God; Influence. SS 30, BYPU 13.

CHATTANOOGA PASTORS

First: John W. Inzer, D.D. John Bunyan and His Great Book; Discovering Jesus. SS 1,214, BYPU 78, by letter 7.

Red Bank: W. M. Griffith. The Patience of God; A Mysterious Separation. SS 186, BYPU 60, by letter 2.

St. Elmo: L. W. Clark. Every Man in His Place; The Ark a Type of Christ. SS 302, BYPU 78.

Oak Grove: Geo. E. Simmons. The Price of Glory; Spiritual Persuasion. SS 143, BYPU 81.

Tabernacle: J. P. McGraw. Gospel in Grave Clothing; The Way Made Plain. SS 384, baptized 2.

Eastdale: J. D. Bethune. The Man of Sin; A Poor Soul. SS 162, BYPU 31.

Avondale: D. B. Bowers. Rev. Geo. McClure, The Home Life. SS 359, by letter 7, for baptism 11, baptized 9.

Concord: M. F. Ewton. Church Membership; Now Is the Time. BYPU 76, for baptism 1.

Central: A. T. Allen. The Brevity of Life; Well Tried. BYPU 70, by letter 2.

East Chattanooga: J. N. Bull. The Bride of the Lamb of God; Jesus Revealer of the Father. SS 351, by letter 1, baptized 1.

Northside: R. W. Selman. Christ's Conflict with Satan; The Works of the Flesh. SS 337, by letter 8.

KNOXVILLE PASTORS

South Knoxville: J. K. Haynes. Life's Voyage; The Great Invitation. SS 352, BYPU 90.

Clinton: Lloyd T. Householder. The Meaning of Church Membership; What to Do with Jesus. SS 217, BYPU 66, by baptism 2, conversions 1, baptized 21.

Island Home: Charles E. Wauford. Renewed Strength; Good Company. SS 300.

Denderick Avenue: Samuel P. White. The Mastery of the Spiritual; The Husband and the Home. SS 348, BYPU 71.

Washington Pike: R. E. George. Let Us Take Their Fort; God Is Light. SS 142, BYPU 51, by statement 1.

Glenwood: L. C. Chiles. SS 51, BYPU 30.

Central, Bearden: C. L. Hammond. Who the Baptists Are and a Few Things They Have Done; Baptism. BYPU 90, baptized 10.

Euclid Avenue: W. A. Carroll. Heaven; A Good Soldier. SS 317, by baptism 14, by letter 8.

Central, Fountain City: Leland W. Smith. The World's Hunger Satisfied; Going Back on Jesus. SS 394, BYPU 89, by baptism 1.

Ball Camp: G. X. Hinton. An Offensive Thing to God; The Sick Needs a Physician, Rev. Wm. Dunkin. SS 91.

Gillespie Avenue: J. K. Smith. Dedicated Things, A. N. Hollis; Ahab.

Fifth Avenue: J. L. Dance. Christmas Offering; Requisites to Success. SS 602, BYPU 159.

Bell Avenue: The Baptism of the Holy Spirit; The Home the Bible Makes. SS 856, BYPU 218, by letter 4.

Pleasant Hill: A. B. Johnson. The Family with a Father; Thanks Be Unto God. SS 121, BYPU 39.

McCalla Avenue: A. N. Hollis. Rev. J. K. Smith. The Tears of Jesus.

NASHVILLE PASTORS

Belmont: R. Kelly White. The Church and Its Mission; What God Asks of a Young Man. SS 423, BYPU 106, restoration 1.

Centennial: T. C. Singleton. The Announcement of the Angels; Bringing the Bible. SS 126, BYPU 57.

Seventh: Edgar W. Barnett. Jesus Blessing Children; The Promised Light. SS 200, BYPU 42.

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NEWS BULLETIN

(Continued from page 9.)

The first series is scheduled for January 15, 17 and 18, and the second for February 6, 7 and 8. We hope that many of our pastors and other Christian workers, may come to visit us at the Bible Institute and share with us in the enjoyment of these lectures.

Our second half session's work begins on January 15, and new students enrolling then will be just in time for the added privileges which these lectureships will afford.

B. H. MITCHELL ORDAINED

Upon the call of the Ardmore Baptist Church the following brethren met and organized a presbytery for the purpose of ordaining Brother B. H. Mitchell to the full and complete work of the ministry: L. E. Brown, moderator; E. B. Baker, examiner; W. L. Smith, preacher of the sermon; James A. Mehaffey, who prayed the ordination prayer, and deacons H. E. Carter, M. L. Tallant and M. E. Philpot. After a thorough examination, conducted by Brother Baker, in which the candidate conducted himself acceptably, the presbytery recommended Brother Mitchell for ordination, and the candidate kneeled for the laying on of hands. May God's richest blessings rest on this new minister of the gospel.

PRESENT CONDITIONS IN CHINA

(Note: The following letter has just been received from Brother W. H. Tipton, of Shanghai, China, who recently returned to the field after a furlough spent in the states.—Ed.)

Dear Baptist and Reflector: I take this means of sending my love and greetings to all my Tennessee friends. I have been here a little over a month now and am beginning to get settled down to my routine work once more.

I am glad to be able to report that the present outlook, both politically and religiously, is very hopeful indeed. It has been almost a month now since the fighting between the different factions ceased, and they really have unified the country to a very great extent; of course there is no denying that there are still factions, and especially the Communists are lurking and hanging on, but it looks now like the provisional government is getting its hand on the situation in a most gratifying fashion.

Practically all the refugees have gone back to their stations in the interior, and the situation, with the exception of a few minor sections, is about as good as it has been for years—of course that is not saying too much, you know.

Kidnaping is still common, almost as common as it is in America. In fact, we have had several cases of kidnaping people right here in Shanghai, just like they do in Los Angeles, Chicago, New York and even smaller places at home. However, there have been a limited number of foreigners kidnaped within the last year. Miss Tobin, who was taken by bandits nearly seven weeks ago in South China, has not yet been released, but they think her release will be effected soon.

The attitude of the provisional government and of the people in general seems radically changed, since Communism has been given a black eye. The native Christians and churches are showing a fine spirit of co-operation in every way possible. In fact, practically all the changes are for the better. One practical result of the recent troubles in China has been to discover numbers of native leaders, and has caused the native Christians really to begin to get under the load in a definite and worthwhile way. God always uses His own means to bring about His own purposes for the advancement of His kingdom.

It is encouraging to us here on the field to see so many of the missionaries who have been at home on

furlough sent back to the field. The steamer which landed here today brought eight or ten of our Southern Baptist missionaries and we learn that others are to follow as soon as passage can be secured on the boats, which is not easy now that the tide of travel has once more turned toward the Orient.

Please pray for us and our work, and especially for China. She needs your prayers and help possibly as never before in her history as a nation, and the native Christians need special guidance and blessing from the Lord in this critical time. Not only has the anti-Christian movement died out in a remarkable way, but now possibly our greatest danger is that Christianity is becoming too popular, especially in political circles. It is estimated that from a third to a half of the men in important political positions now are at least nominal Christians, and many of them earnest and devoted followers of our Lord. This number is far out of proportion to the per cent of the people who are Christians, less than one per cent being even nominal Christians.

I am back at my old job as editor of our Sunday school literature, which is published by the China Baptist Publication Society. There is an unusual opportunity for reaching the people at this time with the printed page and all our Christian literature has been in greater demand than ever before, possibly as a reaction of the anti-Christian movement, which caused people to turn their attention to what Christianity really is; the demand for, and sales of the Bible have steadily increased through the last few years.

The indications are now that we are on the eve of an era of opportunity for the spread of the gospel such as has never been seen before in the history of missions in China. Unless our people at home bestir themselves and make it possible not only for the older missionaries to return, but to send out new recruits to be getting ready for the future demands of the coming new day in mission work, they will stand condemned as unfaithful stewards of the manifold grace of God. "Lift up your eyes and look on the fields, for they are white already to harvest."

Yours sincerely,

W. H. Tipton.

Shanghai, China, Oct. 26, 1928.

FIRST PRAYER MEETING FOR A SEMINARY PRESIDENT

By William D. Upshaw

How many prayer meetings have been held, I wonder, concerning the next president of our beloved and stricken seminary at Louisville? I have attended one. Doubtless it was not the first one that had been held, but it was the first one that I know about. It was beautiful in its inception and in the vital timeliness of its execution.

Nursing a sick wife in Asheville, I had gone up by invitation to attend the ministers' conference at the First Baptist Church. Then I walked in on that golden-hearted brother and famous layman leader of Kentucky, George Hayes, president of the Kentucky Baptist General Association. He was talking to the pastor, Dr. R. J. Bateman, about the wonderful Christian work going on at Mars Hill College, where his son is a student. Naturally we began to talk of the denomination's unspeakable loss in the death of Dr. Mullins, and then cautiously, sacredly and reverently we began to try to talk about his successor. Suddenly George Hayes said: "No real pastor was ever called to a church without much prayer. It must be the same way about the successor of Dr. Mullins. Somewhere God has His man for this great responsible post. Brethren, suppose we pray about it right now."

"You pray, George," said Dr. Bateman. And there in the beautiful study of that new and wonderful temple of worship in Asheville we bowed our heads and lifted up our

hearts to God that His spirit would lead our Southern Baptist Zion in this hour of our travail and our desperate need. It was a blessed moment—a time when a prayer was actually offered to God instead of a listening congregation.

Surely there will be countless thousands of such prayer meetings held and such intercessions offered while the seminary trustees are trying to find the expression of God's will concerning a successor for the blessed, scholarly and deeply consecrated E. Y. Mullins, one of the greatest and wisest leaders that the Baptist world has ever known.

Atlanta, Georgia.

TUSCUMBIA CHURCH EXPERIENCES GLORIOUS REVIVAL

Gardner and Kamplain Lead Church in Greatest Meeting in History

Under the leadership of Dr. David M. Gardner, pastor of the Ensley Baptist Church, Birmingham, as preacher, and Rev. W. H. Kamplain of Evergreen, as singer, the Tuscumbia Baptist Church of which W. H. Barton is pastor has just experienced the most glorious and gracious revival season in its entire history. The pastor began the meeting on Sunday, November 18th, with the assistance of Brother Kamplain, and Dr. Gardner arrived on Monday and preached twice daily for ten days. There were one hundred and one additions to the church, sixty of them being on profession of faith in Christ.

The pastor says of the meeting: "Never before have I had the privilege of participating in such a gracious series of meetings as we have just had in the Tuscumbia Church with Dr. Gardner and Brother Kamplain. Everything about the meeting was blessed and beautiful. Dr. Gardner preaches the simple gospel with great earnestness and power, and Brother Kamplain is certainly 'a sweet singer in Israel.' Dr. Gardner has the true shepherd heart, and he not only builds wisely and well upon the gospel foundation, but he mightily strengthens the hands of the pastor. Brother Kamplain is a splendid leader and soloist and has unusual talent in organizing the junior choir and working with the young people. It has been a joy unspeakable to work with these two sweet-spirited and faithful men of God. They have won a large place in the hearts of all our people.

"Our church has been greatly revived. We feel confident that the revival spirit will continue, and that we will reach and win hundreds more for Christ in the coming months. Our need of a new church building is now more urgent than ever, and is evident to all. The meeting has done much to stimulate and crystallize sentiment in this regard. We are earnestly hoping that we may be able to initiate a definite building program early in the new year. Meanwhile we are rejoicing in the great blessings and victories God has given us, and we are devoutly thankful to God for sending us Dr. Gardner and Brother Kamplain."

A FAITHFUL BAPTIST PASSES TO HIS REWARD

On October 3, 1928, Brother W. D. Davis, who lived in the Oak Grove community, near Trenton, in Gibson County, passed to his reward. His death was due to a fall from a wagon loaded with hay. Brother Davis was a loyal Baptist, a real Christian, a loving father, a faithful husband, noble citizen and a real friend. He professed faith in Christ when twelve years of age and lived a devoted Christian for more than fifty-six years.

He was trustee of Gibson County for two terms, and in this office, as in all others, he served his people faithfully. He was treasurer of Gibson County Association from its organization to his death. He was a real pillar in his church (Oak Grove). He supported it with his presence, interest, and money.

He is survived by his wife, Mrs. Mattie E. Davis, seven children, a large number of grandchildren, one brother, J. J. Davis, and a great host of friends and relatives who deeply mourn his going. Our loss is heaven's gain. Let us submit to Him who doeth all things well. Brother Davis was a great lover of the Baptist and Reflector which he read for many years.—J. L. Robertson, His Pastor.

BELLEVUE'S GREAT YEAR

December 11th marked the beginning of the second year of the pastorate of Dr. Robert G. Lee at Bellevue Church, Memphis. The year has been characterized by splendid achievements. Six hundred and two additions were had during the year; 462 of these came by letter and 140 by baptism. No special revival services were held, and the growth was due to the regular evangelistic work of the church. Sixty-two members were dismissed by letter and seven names were dropped from the roll, leaving the present membership of the body 1,970, of whom 392 are listed as non-resident and unlocated. The largest day's attendance at Sunday school was 1,249 the smallest 710. The largest prayer meeting attendance was 517, the smallest 62. The pastor performed 17 wedding ceremonies, held 16 funerals, and delivered 166 addresses outside his own field and in 14 different states.

The young people's organizations doubled in average attendance, going from 100 to 200. The W. M. U. increased 40 per cent in attendance, and their gifts amounted to about \$6,000. The total gifts of the church were \$60,000. The budget for 1929 has been set at \$75,000, and the church is striving to attain a high goal in soul-winning, enlistment and spirituality.

A CORRECTION

Brother B. T. Kimbrough of Athens, Ohio, writes to note some errors in a recent article taken from a letter of his. He says: "It was my father who was born in Tennessee. I was born in Mississippi. My uncle in Shelbyville is Dr. J. P. McDonald and not McDowell, as it appeared in print. His wife is the granddaughter and not the daughter of the Rev. Bradley Kimbrough for whom my father was named and I was named for my father."

We regret that the original copy caused us to make these errors. Aside from them, the article was correct!

CHURCH ORGANIZED AT CLEAR SPRINGS

On November 19th a revival meeting was begun at Clear Springs, McMinn County, which resulted in the organization of a church at that place. The church was organized December 9th, with a membership of twenty-four, and Rev. Thomas Truett of Wetmore, who conducted the revival meeting, was called as pastor. Splendid services were held during the morning and evening hours, and ten were added to the church by baptism. The following men were ordained as deacons: William P. Marcus, chairman; Will Fain, Oscar L. Jones, Dillard Plemons, John Plemons, Bruce Roberts and Gilford G. Sewell; William T. Jones was elected clerk and treasurer. This church will have preaching on the second Saturday and Sunday of each month.

Wise men always know more than they tell, but fools tell more than they know.

Church Organizations

Your own label used on packages of

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