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"Jesus in the Midst" *By* W. C. CREASMAN, Shelbyville

"... They found him in the temple, sitting in the midst of the doctors." (Luke 2:46.)

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." (Luke 24:36.)

We have here two very interesting pictures of Jesus. One shows Him at the tender age of twelve, in the temple with the doctors, and the other behind closed doors with His disciples after His death and resurrection. It would be interesting to have before us the questions asked and answered there in the temple on that occasion, but they have not been recorded. It must have been a very unusual experience for the learned divines, who considered themselves the custodians of written truth and spoken tradition, to have a lad of twelve years sitting in their midst, both asking and answering questions sufficiently weighty to tax their mental resources. They were amazed that He should know so much of the prophets, and there was a sublime audacity about His boldness in dealing with spiritual truths.

Some helpful thoughts suggest themselves as we think on these texts:

I. Jesus Came to Sit in the Midst

This first contact with the teachers of the law was a prophecy of His life's effort and influence among men, while His sudden appearance in the midst of His disciples after His resurrection is a reassurance of His continued interest and omnipresence. He came from glory to occupy that place in the center of the human circle. Not just at the geometrical center, and yet in spiritual mathematics that is true. From the circumference of all human interests and endeavors there runs a direct line to Jesus. He is the supreme attraction to whom all eyes turn. This great human circle is made up of all tribes and races, and from their places in the circle they may look upon Him. He is the source from which all may draw their strength and comfort.

II. Jesus Should and Can Be in the Midst of All Human Activity

There is no activity or interest essential to life that need preclude Him. If there is not found a place for Him in the midst, then we may dismiss the endeavor as not essential, but rather as harmful.

(1) He May Be in the Midst of All Intellectual Effort

It is pathetic that some would-be intellectuals have thought it necessary to shut Him out. It is a confession of ignorance, rather than a proof of wisdom, to bar Him who at the age of twelve held the dignified doctors of Hebrew lore spellbound with His wisdom. It is a grave error to shut out from our intellectual exercises Him who spake as never man spake. The doctors at Jerusalem were the intellectual lights of their day, and Jesus was there in their midst. Jesus does not frown upon mental training, but we must remember that there can be no true wisdom that does not put Him at the center. We should gladly take Him into the laboratory and into the philosopher's chamber, and we preachers must take care that He is not crowded out of our intellectual sermons.

(2) He Must Be in the Midst of all Spiritual Investigation

The doctors were the spiritual advisors of their day and professed to be interested particularly in

spiritual matters, and Jesus was there in their midst. There is no spiritual truth apart from Him. He said, "I am the truth," and there can be no system of religious teachings worthy of our trust that fails to make much of Him. Fine moral and ethical codes can never save men who have sinned against God. A gospel of civic righteousness will never stir up the consciences of men and make new creatures out of them. He is the central truth to which all truth must point. He is the keynote to which all the strings of our religious harps must be tuned. The story of His life and death is the gospel we are to preach.

(3) He Should Be in the Midst of All Social Life

How society needs to make a place for Him! Jesus wants to be in our social life, and wherever He has been given that place He has lifted social activities to new and sublime heights. We never would have heard of a certain marriage in Cana of Galilee if Jesus had not been invited to attend it. Levi's feast would not have been counted worthy of mention in the New Testament had it not been given in His honor.

Jesus is the only hope of our social life today, for He alone can purge it of its frivolity and dross. Happy is that Christian, or community, in whose social life there can be found a place for Jesus in the midst!

(4) He Is in the Midst of Human Sufferings and Need

It is not hard for us to find a place for Him here, because so much of His time was spent among the needy, and we are so apt to turn to Him in our hours of need. Yonder at the pool of Bethesda He stands in the center of that circle of misery, and from that circle there walks the most hopeless case among them. Through the streets and in the market places He moves, leaving behind Him straightened limbs and restored bodies. In the village of Nain we find Him standing in the midst of a funeral procession, and that funeral procession turns back, leaving an empty grave. At Bethany a group

of people are standing about a tomb that has been sealed four days, and then Jesus comes, stands in the midst and that tomb surrenders its victim to the open arms of the sorrowing sisters. And at the close of His three years of walking among suffering, needy humanity, we see on Golgotha's heights three crosses silhouetted against the evening sky, and Jesus is in the midst, and from that place of torture He snatches a human soul, as a brand from the burning, to carry with Him into the paradise of God.

(5) He is in the Midst of His Churches

"Where two or three are gathered together in my name, there am I in the midst of them." What a source of strength this promise must have been to the early churches as they met, many times in secret places of worship!

How careful our churches of today should be to provide that place of honor for Him and to recognize His presence in everything! There would be no place for misunderstandings and personal ill feelings if we would always see Him in the midst. There would be agreement and singleness of purpose in every program if we would remember that He is in the midst. Jesus is still in the midst of that church that would find and do His will among men.

(6) He Is in the Midst of Heaven

"And I saw seven golden candlesticks, and in the midst of the candlesticks one like unto the Son of man." "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain."

The same John who had seen Him in the midst of social life, and in the midst of human sufferings, and in the midst of the thieves on Calvary, now sees Him in the midst of the resplendent glory of the New Jerusalem. This same Jesus who sat in the midst of the doctors in the old Jerusalem now stands in the midst of the elders and the redeemed hosts in the city of God.

The greatest joy of heaven will not be in the beauty of its streets of gold and gates of pearl, nor yet in the presence of loved ones, great as that will be. The light and joy of glory will be Jesus in the midst.

Barbaric Tactics Employed by Russian Government in Persecution of Baptists *By* FRANK E. BURKHALTER

Not since the days of the Dark Ages, perhaps, when Christians were burned at the stake, have the disciples of any religion been subjected to severer persecution than that which the Baptists of Russia are being compelled to undergo today at the hands of the Soviet authorities. The purpose of the government, as every one knows, is to stamp out all real religion, the government being founded upon a strictly atheistic basis; but it appears that the persecution of the Baptists has been particularly severe, due no doubt to the fact that the Baptist cause has been prospering in that country in recent years as has no other faith.

So severe is the attitude of the Soviet government toward Baptists that the writer cannot divulge the source of his information, but he has been privileged to read an absolutely authentic first-hand report of the sufferings of our Baptist brethren in Russia, and he is summarizing the findings for the information of the denomination at large in the hope that the Baptists of the South and America will find some opportunity to make

effective protest to the Soviet government, and then do what will prove even more effective, unite in prayer to the God of heaven that he will overrule the evil designs of those who deny his existence, persecute his followers and seek to banish even the name of the Lord from that country.

Early this year the Soviet press throughout Russia began a systematic crusade against the Baptists and the Evangelical Christians (the latter group holding identical views with Baptists on many questions and following identical practices with them in many things). The press has charged the Baptists and Evangelical Christians with being in close touch with the counter-revolution, and as being subsidized by outside capitalists with a view to overthrowing the Soviet regime.

The persecution of Baptists has been centered mostly along the lines of imprisonment and banishment, closing of their places of worship, restrictions as to printing and the censorship, and the imposition of civic and economic disabilities.

(Turn to page 4.)

Editorial

Our colored friend says: "Ever' time de parson runs out'n somethin' to say, he 'gins ter make a loud noise."

If the courts would begin to hang a few of the murderers who plead insanity, there would be an immediate decrease in that dread disease.

Do not fail to enlist your non-givers in the Co-operative Program by stressing State Mission day and taking a big collection for State Missions.

With dances enough and to spare, the University of Tennessee seems to have allowed the freshmen to be received this year. And yet they wonder why the students don't measure up!

Watauga Association gave the Baptist and Reflector the very finest ovation we have had during our work with it. The editor's heart swelled with pride and joy and the mailing list swelled also.

If some of our philosophers would spend more time in revealing to us the "Philosophy of History" and less in dealing with the "History of Philosophy," we might feel more certain of our future.

Athletics overwhelmed the schools of ancient Greece and brought the overthrow of her intellectual glory. But Americans are so conceited they think they do not need to heed the voice of history.

If every pastor in the state would work for the paper during the association and throughout the year, like Pastor J. R. Chiles of Rogersville does, the editor would have lots less worries about the mailing list.

For the next two months we will be fed on football "dope" by the secular papers. The only news we had concerning the opening of colleges in our state was that which dealt with football practice and prognostications.

We had rather have some dear, old white-haired saint of God pat us on the back and say, "Bless you, son; just keep on defending the faith," than to have the praises of the highest paid exponents of unionism and denominational suicide who live today.

REVISED VERSION

"To bed! To bed!" said Sleepy Head.

"No, wait a while," said Slow.

"Step on the gas," said Speeding Nut,
'Let's die before we go.'

The terrible accident at Oxford, Miss., is but another example of what would be happening everywhere if we had legalized intoxicants. Two splendid young women broken to pieces by drunken drivers of an automobile! And bootleggers are responsible, or perhaps good-for-nothing officers.

Will Rogers said a big thing the other day when he noted the fact that the "G. A. R.'s" would never hold a reunion with the Confederate soldiers until they had confessed their sins and added: "They [the Northern men] have all the post offices and pensions and don't need anything else."

"Thar Ain't Much Time Left Fur Preachin'," struck a responsive chord in the breasts of hundreds of our laymen and good women. Some few pastors have spoken or written us about it, but hundreds of the laymen have voiced their approval. Seems as though there might be some sense in the old man's complaint.

Another "Endurance Contest" is being staged by the Rev. George Washington Arnte of everywhere, who has been in Knoxville lately. He is a negro preacher and claims to be 107 years old. One hundred years of his life was spent in roving about the world, and he now proposes to spend the second hundred in preaching.

Seventeen years ago there were 300,000 girls in America in houses of ill fame; 170 young lives were ruined every day, and the liquor traffic was responsible for half the tragedies. Yet Christian Americans are letting the liquor henchmen blind them to the terrible curse of the licensed liquor regime!

Another chapter has been added to the "Feast of Belshazzar." Eighteen people died a horrible death in the Detroit cabaret during one of our modern feast-dances-of-death. Horrible indeed must have been the scene when those dissipating men and women, forgetful of the judgment of God, faced the flames in that awful hour. "The wages of sin is death," and it comes in various ways.

Some of these days, when a little more of Northern prejudice has died out, Andrew Johnson will receive the praise he so well deserves. Few people know of the terrific battles he fought during Reconstruction Days for the welfare of the defeated and prostrate rebel states. Had the National Congress listened to him, there never would have been a reconstruction period to leave its terrible blight upon the nation's heart.

Uncle Sam dealt another severe blow to the "Higher Ups" when Mr. Harry M. Blackmer of Teapot Dome fame was fined \$60,000 for refusing to obey a summons to appear as a witness in the noted trial. One hundred thousand dollars of Mr. Blackmer's bonds are held by the government as security until the case is settled. Harry Sinclair and Harry Blackmer seem to have been pretty well harried by the case.

We suggest that the best possible way for our seminary professors to spend their next Sabbatical year would be for them to go back into the rural communities of our land and learn what the denomination needs in the way of preachers. Such a year, spent in evangelistic work and in the study of rural problems, would mean a hundred times more for the cause of Christ than any year spent among the musty books of European libraries.

CHURCHES AND ASSOCIATIONS

When will Baptists quit talking about the number of churches in an association? Baptist churches cannot go into anything. They are bodies of Christ, and as such cannot amalgamate with anything else without ceasing to be churches. When two churches combine their membership, both cease to exist and another church arises. Paul's mighty figure of the growth of the kingdom is found in Ephesians 2:19-22 wherein the church at Ephesus is likened to a building and each several building, rightly framed, groweth into a mighty temple for God in the Holy Spirit. In other words, like a great Oriental palace, planned by a skilled architect, the several buildings on a twenty-acre tract of land grow until all walls join into one colossal palace.

But none of these buildings loses its identity and none fits into the whole unless it is built according to the architect's plan. Likewise no church can fit into the great program of Christ that is not built according to His plans; and when so built it is a complete unit in itself, a body over which Christ is the head.

INTERESTING READERS

The editor runs across some very interesting readers of the paper as he makes his rounds, and among them all those who are most interesting are the people who have been following the paper all these years. In Salem Association we found the following: Mrs. C. E. Doyle, who has been reading the paper since 1883; B. P. Gates, a reader since 1866; and D. J. Campbell, a reader since 1878. Thomas Farthing of Butler has been a subscriber for 50 years. Moderator Allen of Watauga Association subscribed for the paper 40 years ago at the instigation of Beloved Brother Hicks who has been reading the paper 54 years as a subscriber. Both brethren read it long before they subscribed.

In 1913 A. M. Stout of Butler subscribed for the paper while standing beside a telephone pole across the street from the Butler Baptist Church house talking to Dr. E. E. Folk, and he has not

missed it since. Faymie and Maymie Stevenson of Kelso, little twin lassies, have entered the lists of young workers and are getting up a club now in order to read "When the West Was Young." Mrs. Frank Siler of Elizabethton has clippings from the paper dating back to 1840, just a few years after the first ancestor of the paper started.

At Watauga Association 13 people were present who once read with gladness "The Young South," and Miss Olive Edens testified that her first desire to be a foreign missionary came from reading the page. At Holston Valley Association eleven people were present who had enjoyed that page. "Thirty-Nine Years Ago" is going to become quite popular with the older readers, because of the Young South. Help us make it popular once more by inducing your children to write letters for it.

BELOVED J. H. GRIME

We learned something new about our beloved patriarch, J. H. Grime, while at Salem Association. Just fifty years before to a day he had attended the association as a young preacher. A great throng of people was present, the house was over-run, and the moderator called on him to preach to an overflow crowd outside the house. Two brethren were present this year who heard him deliver that message fifty years ago. He is able to go around to the denominational meetings and does a lot of good work in this way. But at the present his greatest work is being done through the distribution of tracts which he writes and publishes. Some of these are doctrinal, others deal with the historical phases of heretical teachings. A recent one exposes the false claims of Roman Catholicism. He should have generous help in this fine work, and all who read his tracts, most of which may be had for ten cents each, will find themselves blessed thereby. His home is in Lebanon.

ASSOCIATIONS

The week of September 8th Dr. Bryan, Brother Stewart and the editor visited four associations and traveled about 600 miles. Some one asked the question at one of the meetings, "Do you state workers have anything to do?" The answer is contained in any week's report of the efforts put forth in order to enlist, combine and inspire our people to undertake the great tasks of the kingdom.

Leaving Nashville at seven on Wednesday morning, we reached Salem Church at Liberty in time for the opening service of the Salem Association. Ere the moderator called the body to order the new and commodious building of the church was packed. It is a splendid temple of which the members may rightly be proud. After the letters were read (and we urge our church clerks hereafter to refuse to accept any blank letter form save that which has been prepared for Tennessee; it will save precious time in the reading every year), the officers were elected by secret ballot without nominations. A. H. Huff of McMinnville received the majority of votes cast and was elected moderator. C. Y. Givan was elected clerk and O. L. Davis treasurer. T. M. Givan was elected assistant moderator.

W. B. Woodall preached the annual sermon, and it was a splendid message dealing with our great doctrines and their practical application. He is resigning the care of the work at Smithville where he has been for several years. A great lunch was spread on the wire table prepared for the occasion, and no less than 2,500 people at of it. In the afternoon the visiting brethren were given a chance to be heard, and just before adjournment we had to leave in order to "draw nigh" to Midland Association which met the next day.

Rockwood was our destination that night, and after a belated supper we retired. Early the next morning we were out. At Kingston we "rousted" Pastor Lambright out just as he was sitting down to the breakfast table, and for more than half an hour he was busy trying to help us locate the meeting place of the association. Finally we decided to go on to Knoxville and there learned the way and reached Union Church, twelve miles beyond Fountain City, and had the pleasure of hearing the proceedings of their second day. W. J. Hill, beloved and afflicted saint of God, was re-elected moderator and C. J. Moore was re-elected clerk-treasurer.

This association shows marked progress along many lines. The moderator is a friend of all the workers, and the brethren of the association were kind. Dr. Bryan was asked to preach the doctrinal sermon and did so to the delight of the brotherhood. A great crowd was present, the letters showed growth in many quarters, and the editor received a number of new names for the mailing list.

McMinn

We left Midland Association about three o'clock in the afternoon and drove to Athens where we spent the night. Part of the way we had to go through a blinding rainstorm and, passing along the streets of Knoxville, saw the Shriners' parade drenched to the skin, a bedraggled and unsightly lot. We could not but think how little and insignificant are the decorations and parades of man when the forces of the Almighty are turned loose against them, and we thanked God that we were parading in the service of the king, simply clad and with no show, instead of parading in tinsel-decorated floats before a strangely sentimental world.

It rained all night and at seven Friday morning it came down in torrents. We called Pastor Todd of the First Church, Athens, and he said it would be possible for us to reach Eastanella Church which is two miles off the pike, so we sallied forth at an early hour.

This was the second day of McMinn Association, and in spite of the rain and mud a good congregation had gathered by the eleven o'clock hour. E. L. Wilson is moderator of this body, R. P. McKnight clerk. They were happy over the splendid reports from the churches, there being more than twice as many baptisms during the year than during the preceding year. The reports were made so that we three might have a chance to present our work early in the day, and shortly after lunch we left for

William Carey Association

Driving rapidly, we made our way through Chattanooga and on to Jasper. Fortunately we stopped there and learned that the highway to Nashville was under water. No sign anywhere along the road warned the motorists of what lay ahead of them. A waterspout in the Sequatchie Valley that morning had sent the river out of its banks. The new grade for the highway is not yet finished, and a detour was under six feet of water. We had hoped to reach Fayetteville that night, but our hopes vanished. We turned back, ate supper in Pikeville and late at night found a bed in McMinnville. The next morning we had yet about 100 miles to drive in order to reach Prospect Church, near the Alabama line.

William Carey Association met the preceding day, but because of heavy rains, the first they had had in many weeks, the attendance was small, and by special invitation from the church they voted to continue in session through Sunday. E. O. Hudson was elected moderator and W. O. Phagan clerk. Both brethren are among our finest laymen, and they were diligent in their work. Brother Phagan has proved himself a friend of the Baptist and Reflector, and aided the editor much in getting new names for our list. No one knows how much such a friend means to the paper.

Brother Alexander of Fayetteville, one of our most active laymen and a great leader in our work, was present and lent his aid to the officers. By his motion special arrangement was made so that the state workers could present their theme to the body. The churches of this association had fine reports with more than twice as many baptisms as last year. Prospect church is going forward in a fine way, and the new highway which will cross near their present building offers them a fine chance for development. They have launched plans for the enlargement of their house of worship and are getting ready for the new day.

Leaving the church after three o'clock, we reached Nashville in time for the editor to freshen up a bit, look over his mail, tell the family "Howdy" and "Goodbye" and be off for Memphis where he preached on Sunday for Prescott Memorial Church. Tuesday night of last week he left for Holston Valley and Watauga Associations, while Brethren Bryan and Stewart went to associations meeting in West Tennessee.

Holston Valley Association

The editor visited Holston Valley Association which met with the Rogersville Church last week. He had the pleasure of attending prayer meeting the night before and of being entertained in the home of Mr. and Mrs. M. E. Testerman. Mrs. Testerman was supervisor of surgery in our Nashville Baptist Hospital, while the editor was president of the board of directors, and she is as gracious and as efficient as a wife and hostess as she was in her work as nurse. Brother Testerman is one of the fine young business men of Rogersville and a staunch supporter of the Baptist cause. It was a real treat to be in their beautiful home.

The association was well attended and the interest was fine from the very first. E. S. Clifton was re-elected moderator, and he is a fine one. Brother Chiles was re-elected clerk. John Hamilton was elected assistant moderator; Brother Horton, clerk; and Brother Arnette, treasurer. Bailey Johnson of Rogersville preached the annual sermon, bringing a good practical message for the occasion. Persia Church brought, perhaps, the best report of any church, showing a large increase in membership, fifty gain in Sunday school enrollment, and a number of baptisms. Rogersville made the usual splendid report with more than \$500 for the Co-operative Program.

The editor was given a good place on the program as were President Warren of Carson-Newman and Prof. Roy Anderson of Harrison-Chilhowee. Brother Chiles aided much during the noon hour by introducing us to men who ought to take the paper. Quite a goodly number of new names were added to our list along with some renewals.

We had the pleasure of preaching to a fine crowd at night, and one of our young ministers, Brother Hall, drove us to Kingsport for the night. Arthur Fox of Morristown was with Pastor D. Edgar Allen in a meeting, and they were waiting our coming. We had a pleasant visit with each of them before leaving the next morning for

Watauga Association

This body met with the church at Butler. We reached Elizabethton too late to connect with Pastor R. N. Owen and other members of the church, but J. L. Moore, merchant and Baptist layman of the finest type, was gracious enough to let his automobile take us over those rough roads. We arrived in time to get our names "in the pot" for dinner and to make an announcement about the paper.

Judge W. R. Allen is the splendid moderator of this body, and he had his program well in hand. Our report came immediately after the noon hour; and when we had had our say, the moderator turned the service into an experience meeting, during which several people made the editor's heart glad with their gracious praise of the paper. Especially encouraging were the words of Misses Mamie G. Fine, Anna J. Merryman and Nellie B. Coulter, teachers in Watauga Academy, and Mrs. Frank Siler, wife of the efficient clerk. Miss Merryman was a classmate during the seminary days. Beloved Pastor Hicks of that whole section added his words and many new names were placed on our list.

Professor Todd, head of the academy, was present, and his report of the school was encouraging. It has started off with the brightest outlook for several years. A quartet of young men from the academy sang for us and did it well.

We had a good time all the way around and came back home heartened for other hard weeks of travel and work. Owing to the great distance of Butler from Beech River Association, we found it impossible to attend that body.

Thirty-nine Years Ago

Walnut Street Church, Louisville, has just undergone repairs costing about \$16,000.

The Big Hatchie Association this year, for the first time, appointed a committee on Woman's Work.

Up to the 31st of August the receipts for State Missions has been \$5,206.81, leaving \$4,293.19 to be raised between now and the State Convention.

WIPE OUT THE DEBT

An appeal to Southern Baptists by a missionary returning to Soochow, China.

Tho' a strong and mighty host,
Our watchword, "The whole world for Christ."
Yet nothing have we to boast.
Our banner, sullied, trails the dust,
Forced down by ease and pleasure's lust.
Raise it again; we can; we must.

Well may we hang our heads for shame,
Laggards at that for which He came—
Unworthy of our Master's name.
The hands of those sent out are tied
And faithful natives' hopes denied.
Wipe out the debt! Proclaim it wide!

Guilty before our Lord we stand,
Unfaithful to his last command,
Holding our gold in clenched hand.
Our hearts are touched; we are to blame—
"The world for Christ!" Exalt His name!
Wipe out the debt! Remove the stain!

N. B. McDaniel.

On the Pacific, August 13, 1929.

WHAT IF PROHIBITION SHOULD BE DEFEATED?

Texts: "But if I build again the things which I destroyed, I make myself a transgressor." (Gal. 2:18.) "Woe unto him that giveth his neighbor drink." (Hab. 2:15.)

This is a religious subject. The present situation is prohibition by constitutional amendment with the liquor people fighting to make it a dead letter.

I. How Defeat Might Come

1. The dying struggle of the liquor traffic is no prophecy of defeat of prohibition. Chickens flap after heads are off.
2. By allowing light beers and wines to be made and sold for a beverage.
3. By electing to office politicians who would repeal enforcement laws. Depend on their records, not their promises.
4. By non-enforcement of present laws.
5. By failure of parents and teachers to teach the truth about intoxicants.

II. The Result of Prohibition's Defeat

1. The economic loss:
 - (1) Man and money power engaged in liquor traffic.
 - (2) Loss of time from work of drinker.
 - (3) More "wounds without cause."
 - (4) Money that would be spent for real needs going to liquor interests.
 - (5) Court expenses account violations of law caused by intoxicants.
2. Moral loss:
 - (1) The moral effect of such a defeat.
 - (2) Heart-broken women and underkept children.
 - (3) More boys and girls led to drink.
3. Spiritual loss:
 - (1) No man can serve Christ and intoxicants.
 - (2) Souls of victims lost eternally.—W. R. Hill.

LOVE'S WAGES

The wages of love are small, so small,
You scarce might know they were paid at all.
A glance, a smile, or the clasp of hands,
The coin of a heart that understands;
A name soft whispered, a lingered kiss—
The wage of love is paid in this.

But, oh, the magic such coin can buy—
The waking joy of a dawn-flushed sky,
Drudgery speeding on skylark's wings,
Songs in the heartbeats of common things;
And firelit shadows of evening bent
With peace and comfort and all-content.

The wages of love are small, so small,
One scarcely could say that they cost at all.
Yet lives are lonely, and hearts still ache
In bitter lack for the wee coin's sake;
And many a silk-clad life of ease
Would barter its purse of gold for these.

—Selected.

BARBARIC TACTICS EMPLOYED BY RUSSIAN GOVERNMENT IN PERSECUTION OF BAPTISTS

(From page 1.)

The imprisonment and banishment of Baptist leaders began in March of this year, and has continued until at least a hundred of the most prominent men of the denomination have either been cast into local prisons or banished into Siberia, Turkestan or even more inaccessible and uncomfortable territory. The secret police appeared at night in the Baptist school at Moscow, for the training of young preachers, searched the premises, arrested Ivanoff-Klishnikoff, the principal, and Datzko, another of the instructors. Nothing was found to justify the allegations, and after three months Datzko was released, but Ivanoff-Klishnikoff is still in jail. Nobody is permitted to see him but his wife, and she at rare intervals. She has been told that her husband will soon be banished to a point in Turkestan, several hundred miles from a railroad. In that event she will be left helpless with four young children to provide for and another expected in October.

Russian Baptists own very few churches or chapels. They meet for worship in halls. Many of these have been closed by the government under the pretext that the places were needed either as rooming houses or club rooms for working men. In order to give itself at least the semblance of a justification for this movement, the government has been known to compel working men to sign an application to the government to have a Baptist hall turned over to the working men for a club room. In Leningrad and many other places numerous small halls have already been closed. There is in Leningrad a large Baptist hall known as "Dom Evangelica," which, at the time the review upon which this article is based was compiled, had not been closed; but with a view to closing it indirectly the government had ordered repairs made upon the building to the value of 30,000 rubles (\$15,000), a tremendous sum for a group of peasants to have to raise, and levied upon the property a heavy tax in addition.

The Soviet government forbids the importation of Bibles printed elsewhere, on the ground that this work should be done in Russia in order to give employment to Russian workmen, but so many obstacles have been thrown in the way of producing Bibles in that country that no issue begun by Baptists there has ever been permitted to be completed. "The Baptist," the organ of Russian Baptists, has to submit all its copy to the censor before printing it. Frequently the publication is greatly delayed, and only recently two-thirds of the matter submitted was not allowed. It is next to impossible to print any news from the churches, and our Baptist people stand in the fear that the few Bibles and hymn books they now have may be taken from them. Fancy such persecution in any land in the world in this enlightened age!

But the civil and economic disabilities imposed upon Baptists tell an even darker story. Religious people are not allowed to belong to the labor unions, and it is next to impossible for non-union men to get work to do. Although the majority of the members of the unions are not Communists, the government has such absolute control over them that they must obey the government or starve. Bread is rationed, and only those who belong to the unions, or are useful to the government, are issued bread tickets. No preacher is allowed a bread card under any condition, it is said, and the preachers manage to live only because their friends share their meager allowances with them.

Preachers and many other Baptists are not allowed to send their children to the public schools, and there are no other schools. Any organized teaching of religion to children under 18 is illegal, and so rigidly is this rule enforced that Baptists are afraid to allow their children to attend the regular preaching services of the church for fear the government will punish them for that. The government does not even allow any young people's or women's societies, choirs or classes of any kind

for persons under 18. Restrictions have been imposed to the point where Baptists cannot send their contributions to any headquarters office for carrying on general work. Even baptisms of candidates is forbidden, and in cases the government has intervened in the affairs of local churches to make them exclude certain members, and at the same time compelled them to admit certain other members whom the government wanted to have in the services of the churches to serve as its spies.

In one or two cases it is said that individual Baptists have been shot down for no other offense than that they received a little financial aid from Baptist friends outside Russia.

This is a terrific indictment of a nation, but the indictment is true. Baptists of America made a protest against less serious persecution of their brethren in Roumania, through an appeal to the enlightened public opinion of the world, and were instrumental in removing much of the persecution there. May they act again in the case of their even more sorely persecuted brethren in benighted Russia where a witness for the truth is so sorely needed.

MOUNTAIN SCHOOL NEWS NOTES

By J. W. O'Hara, Superintendent

Alexander Schools, Union Mills, N. C., a home for motherless children and doing the same type of work as the other mountain schools, has 150 children in the home, and a local high school attendance of 25 or 30. Every available bed is occupied. The management has turned away more than that number in the last few weeks. There are scores of broken homes. This institution seeks to minister to them. There are families of four to six children in the home. Prof. W. E. Sweatt is the efficient superintendent.

Sylva Collegiate Institute, Sylva, N. C., had a most encouraging opening September 4th, notwithstanding the many hindrances during the summer. Prof. B. L. Mullinax, a teacher of years of experience, is principal, and Prof. Glenn Travis, a graduate of the institution is grade teacher and business manager. He will also coach athletics. The faculty is unusually strong. The work in the classroom will be excellent, and the spiritual atmosphere will be conducive to character-building and kingdom service. This school has furnished about fifty per cent of Sunday school and B. Y. P. U. workers of that section of the state. A pastor in the association, who had a few years in the school, has built in the last five years three church houses, baptized 163 and led to Christ 250. This alone is worth the investment in the school.

Fruitland Institute, Hendersonville, N. C., under the leadership of Prof. A. B. Miller, forges steadily ahead. The dormitories are well filled, with others coming. Miss Martha Sullinger, lady principal for twenty-seven years, is able to be back at her post. The school has been greatly helped by the Opdyke Fund, but there are still twenty or more pupils unprovided for. This institution has sent out four missionaries, near two hundred nurses, hundreds of teachers, and scores in other professions of life. It numbers its students from many other states of the Union, and Cuba.

Watauga Academy of Butler, Tenn., is a school of 98, more than at the close of the session last year. Prof. C. A. Todd is building wisely and efficiently. The Home Economics Department has been given a good room in the main administration building. Plans to liquidate all indebtedness are working successfully. The association meets with the school church this year.

Harrison-Chilhowee Institute, Seymour, Tenn., has taken on new life under the leadership of Prof. Roy Anderson, the new principal. The enrollment is greatly increased, new equipment has been installed, debts are being paid, and liberal response and patronage is being secured everywhere. This school is located in a tier of twenty counties with 535,000 population. Its dormitories should be full all the time. The alumni of the institution have many of the most outstanding men and women in life service. They fill positions of trust and responsibility with ability and efficiency.

Cosby Academy, Cosby, Tenn., has a larger enrollment than last year. Prof. Lee R. Watson came late in summer as principal, but has quickly covered the territory and won the people. The faculty is composed of Carson and Newman graduates. This school and the other mountain schools furnished last year one-seventh of the enrollment at Carson and Newman. They are among the best students of that institution. Newport, Morristown, and the surrounding country are rallying to the needs of Cosby Academy. Friends of all denominations are helping to forward its splendid work.

The superintendent has not received reports from other schools, but feels warranted in saying that they are opening with encouraging prospects. Scores of worthy pupils are being turned away for lack of means or work to be given with which to pay their expenses. The Opdyke Fund is helping greatly, but there still is need for other help. These worthy boys and girls of the mountains should be given a chance.

TWENTY-ONE BILLION DOLLARS FOR MISSIONS

By Livingston T. Mays

If American people loved missions above pleasure, they would give twenty-one billion dollars annually for the evangelization of the world. The greatest task of the ministry is not in teaching methods of giving and means of raising money. It is inducing folk to desire to follow Christ's command and give to carry the gospel to the lost. If they could only hear the cry of the world's need and yearn for its salvation more than for pleasure and give to missions what is wasted on pleasure, billions would flow into God's treasury. Here is a list made by Stuart Chase and published in his book, "Whither Mankind" (Longmans-Green):

Pleasure motoring (two-thirds of total cost) -----	\$ 5,000,000,000
Entertaining, visiting, nights clubs, road houses (food and service factor) -----	3,000,000,000
Candy, chewing gum, hard and soft drinks (in part only) -----	2,000,000,000
Vacations and travel (transportation element primarily) -----	2,000,000,000
Moving pictures -----	1,500,000,000
Tobacco (in part) -----	1,500,000,000
Collections, hobbies, pets -----	1,000,000,000
Newspapers, tabloids, light fiction (in part) -----	1,000,000,000
Radio -----	750,000,000
Shows, theaters, concerts, religious Revivals, lectures, etc. -----	500,000,000
Gifts (in part) -----	500,000,000
Golf -----	500,000,000
Phonographs, pianolas, etc. -----	150,000,000
Telephone (pleasure factor only) -----	100,000,000
Social clubs (upkeep factor only) -----	250,000,000
Children's toys -----	250,000,000
Indoor games (cards, billiards, pool, chess, etc.) -----	100,000,000
Playgrounds, camping, hiking -----	100,000,000
Dancing, jazz palaces, etc. -----	100,000,000
Amusement parks -----	100,000,000
Processions, celebrations, pageants -----	50,000,000
Swimming and bathing beaches -----	50,000,000
Musical instruments (non-automatic) -----	50,000,000
Gambling -----	50,000,000
Horse-racing -----	50,000,000
Football -----	50,000,000
Baseball -----	50,000,000
Sports clothes -----	50,000,000
Flying, bicycles, etc. (pleasure factor) -----	25,000,000
Prize fighting -----	15,000,000
Tennis and allied games -----	15,000,000
Yachting and boating -----	10,000,000
Field sports -----	10,000,000
Winter sports -----	10,000,000
Indoor sports (gymnasiums, basketball, bowling, etc.) -----	10,000,000
Total -----	\$21,045,000,000

The boasted 75 Million Campaign and other gifts for the world's evangelization are bagatelles in comparison with this stupendous total of offerings laid on the altar of the god of pleasure. This all proves that if we loved God and loved men as much as we love pleasure, we could win the whole world to a knowledge of Christ in this generation. Knoxville, Tenn.

Our Debt to Others

SUNDAY SCHOOL LESSON, OCTOBER 6

Scriptures

Lesson Text: Mark 12:28-34; James 2:14-17.
Other Texts: Neh. 4:15-23; Rom. 15:1-7; Phil. 2:1-8; Col. 3:12; 4:1.
Devotional Reading: Psalm 40:5-10.
Golden Text: Phil. 2:4.

Introduction. After a brief review of the Old Testament history, we turn now to look at some of the social teachings of the Bible. Our religion is a failure if it does not teach us how to live with our fellow man and to promote the welfare of the race. We have before us in this lesson six passages of Scripture which will enable us to realize some of our social obligations from the viewpoint of the Christian. The central theme is love, out of which the virtues of the true Christian will inevitably spring.

I. Co-operation

The passage from Nehemiah reveals the value of co-operation in the daily tasks of life. In rebuilding the walls of the temple the people had a double task, for they not only had to work, but to defend themselves against their enemies. We find no evidence of rivalry for positions. Some were willing to work while others stood guard. The Christian who hopes to accomplish most must learn how to labor together with others. We call it "team work" today. We are wise if we go to the ant, as admonished by Solomon, and learn of it. Place a heavy piece of food before an ant and he will go at once and get other ants to help him carry it. Place a big job before our churches and too often a few will undertake to do it without enlisting others. We can have great walls of morality and virtue about our nation when we join hands and work together for them.

II. Love

Mark 12:28-34 gives us the principal teaching of the lesson. Herein two "great loves" are mentioned and we cannot be "social-minded" until we have mastered them both.

1. **The Setting.** (28.) "One of the scribes came." Jesus was bent on presenting to the world its greatest lessons, among which was that of true citizenship. His enemies were alert to catch Him in some trap, just as they are always lying in wait for good men. The Scribe listened and asked, "Which is the first commandment of all?" The Jews had more than 600 commandments which they had to obey. The Scribe may have been anxious to learn the truth even while seeking to ensnare Jesus.

2. **The First Commandment.** (29, 30.) Love for God is placed first. That is right, for without a clear understanding of Him and a definite appreciation for all that He is and has done, we can never have the proper appreciation for our fellow man. In other words, it is impossible for the atheist, agnostic and unbeliever to be "socially minded" in the true sense of the word. One cannot love God with an unholy passion. Nothing bad can come out of such a love. And if we realize what Jesus said about His unity we will come to feel ourselves a part of a great whole just in proportion as we come to love Him as He is. If we truly love God, we will respect all His commandments and obey the second commandment which is like unto the first.

3. **The Second Commandment.** (31.) "Love thy neighbor as thyself." (Lev. 19:18.) We cannot get the full force of this statement without recalling the story of the Good Samaritan, for it teaches us definitely that our neighbor is he who needs our help. It is easy to love those who befriend us, but that is not enough. Our social obligation includes all men, especially them who are in need. These two commandments include all others, for, if they are obeyed, we cannot display the others. The Golden Rule comes in as the guide for us in this respect, for, if we love our neighbors as we do ourselves, then we shall never do unto them what we would not like for them to do unto us.

4. **The Scribe's Answer.** (32-34.) "Thou hast well said." An honest man admits the truth

wherever it may be uttered. God comes first in every true life. His kingdom should be our first concern today and His will our first guide. "More than whole burnt offerings and sacrifices" is such two-fold love. God is more pleased with such love than He is with any other offering we may make unto Him. The one debt which we cannot escape of finally paying is love. (Rom. 13:8.) Believing this as he did, the Scribe was not far from the kingdom of heaven. He, too, "lacked one thing," which was full surrender to Him who had given the law to the world.

III. Burden-Bearing

Romans 15:1-7 presents the picture of the Good Samaritan at work. "The strong should bear the burdens of the weak." It is not a question of what we want or like, it is "What would Christ have me do?" Christ pleased not himself but bore reproach for the good of all. We are urged to be like-minded—that is, to be willing to endure hardships when the good of others is at stake. Persecutions are in store for all who stand boldly for prohibition, against graft in public office, against the enslavement of children and women in factories, against vice in our cities, against social gambling and other sins of the day. But these sins curse mankind, destroy the basis of national strength and usher in all manner of evils. Therefore, every true Christian must oppose them. We who love God must work together for the elimination of such evils, for the weak always fall under their curse.

IV. Humility

Paul gives to the Philippians (2:1-8) a practical lesson in humility. Pride is a curse to any people, for the weak always suffer from it. "Let nothing be done through strife or vain glory." Do we need that injunction today? How about our churches? and our schools? and our clubs? Will our men serve as gladly in a lowly place as they will accept the office of deacon? Do our women go as gladly to serve some destitute sick person as they do to take part on sectional programs? Will our preachers work as hard to accomplish good in a remote community as they will to gain recognition from denominational sources? Are our boys and girls taught to help the poor as readily as they are to court the favor of the well-to-do? These questions need to be pondered. Christ, who thought it not robbery to claim equality with God, made himself of no reputation in order that he might accomplish good. If that same spirit of humility were to seize all Baptists, a new and mighty day would dawn for the cause of Christ.

V. Justice and Equality (Col. 3:12; 4:1)

Paul's letter to Philemon contains some striking thoughts and should be read in connection with this part of our lesson. Compassion, kindness, humbleness, meekness and long-suffering are named by Paul as necessary qualities of the true Christian. If we have these we will be unwilling to see others suffer wrong. We will never assume a haughty attitude toward them of lowly degree. We will realize that our own gifts, whatever they are, are ours by the grace of God, hence will not boast. We will endure much in order to right a wrong. Furthermore, we will aid in doing away with the curse of inequality which exists today. Masters (employers) will seek less for the almighty dollar and do more for the welfare of their servants (employees). We will want to see every man, whether white or black, have his opportunity to enjoy life and liberty and the pursuit of happiness. We will look forward to the time when a great brotherhood will have swept the earth in the wake of the teachings of Christ, a brotherhood in which there can be no aristocrats save them who love and serve.

VI. Giving (James 2:14-17)

The sixth of these great passages is taken from what has been called "The Gospel of Common Sense." James has told us how we may justify our faith before the world and make ourselves stand out as the disciples of Christ. In these verses we find that we owe all that we have to society, therefore should use it on behalf of our fellows.

"What doth it profit if a man say he hath faith, but have not works?" Can such a faith as that save him? The question rings with truth. Stated in simple

terms and in the light of the other words of this epistle, James means, "There is no such thing as faith that does not produce works." "Show me your faith without (apart from) your works and I will show you mine by my works," is absolutely true.

The illustration given is striking. Nakedness and hunger cannot be satisfied by "depart in peace." It is easy to say "I am sorry," but it costs something to prove that we are sympathetic. We remember the old story of the man whose horse was drowned in a swollen stream. The neighbors gathered about with expressions of sympathy, but it took the big, rough townsman to show his faith when he held up a ten-dollar bill and said, "This is how sorry I am." We talk about the "poor heathen," but never give to missions. We talk about the "poor old preachers," but never contribute to their support; about the orphans and the sick, and never do anything to help them.

Our social obligations have not been met when we have only expressed concern. Love drives us to aid them and faith in God assures us that He will reward us. Faith, without works, is dead. Dead things do not bless the world. What we need in this day of commercialism and materialism is a revival of that type of faith which expresses itself in action. Faith and works are like Siamese twins. There is no hope of life for either of the twins when their bodies are separated. They are really not Siamese twins unless some vital part of their bodies is one, usually the spine, and when it is, there is no life for either save in conjunction. Likewise with faith and works; separate them and both are dead. (See Hebrews 6:1; 9-14.)

Application: Man is a social creature. He cannot live alone. He was never created to be alone. God's first thought for man was a companion. His every thought for him is that he may be such a companion as will draw and bless others. "Socially minded" is a term often used in this day and it needs emphasis. "Unsocial" people are they who care only for themselves and will not seek the general welfare. From our study we draw the following conclusions:

(1) All progress in society is a matter of co-operative effort. As long as there are the poor, the sick, the diseased, the criminals, society suffers throughout her whole body. Every man and woman should join in the holy task of destroying evil and building up the good. (2) Love for one's neighbor is the product of love for God. Our effort to remove social ills will eternally fail without first of all teaching men to fear God and love Him. Evangelism of the New Testament type is the basis for all social progress. (3) Man is not created free and equal. We must face the fact and, admitting it, we will be more conscious of the obligation which rests upon the strong to care for the weak. Like as a father and mother care for the little ones in their home, even so should we who are strong morally aid them who are weak by ridding the world of its immoral agencies and institutions. (4) Pride is a curse to every Christian. Humility blesses us and all others about us. (5) Giving is the test of love and manliness. Every cry for help from a worthy person should be answered.

The population of continental United States is 120,000,000.

Every morning of the year except Sunday publishers lay before this population more than 13,000,000 newspapers; on Sunday morning, circulation is more than 25,000,000; every afternoon save Sunday 26,000,000 papers are put in the hands of the people.

Morning and afternoon circulations together total approximately 40,000,000, or one for every three persons, men, women and children.

President Hoover, speaking of the power of the press, said:

"It is almost final in its potency to arouse the interest and consciousness of our people. It can destroy their finer sensibilities or it can invigorate them."

Peace rules the day, where reason rules the mind.—Collins.

New Testament and Baptist Belief By ALLAN HILL AUTRY

VI. THE ORDINANCES SYMBOLIC, NOT SACRAMENTAL

Baptists teach and preach the symbolic, and not the sacramental, import of the ordinances. With the early church the ordinances were to declare, not to procure. The ordinances were monuments, reminders, of certain redemptive facts. They were representative, not acquisitive. They were declarative, not procurative. Ordinances were in order to declare, and not in order to obtain. Repentance and faith were in order to obtain and not in order to declare:

"Except ye repent ye shall all perish." (Luke 13:1-3.)

"For if ye believe not that I am he, ye shall die in your sins." (John 8:24.)

The ordinances were reminders of Christ:

"And he took the bread, and gave thanks, and brake it, saying, This is my body [that is, this represents my body] which is given for you: this do in remembrance of me." (Luke 22:19.)

They were visible tokens of his dying love and of his promise to come again:

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11:26.)

They were the pictures, the likeness, of his death, burial and resurrection and of our resurrection:

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5.)

"Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. 15:29.)

If I denied immersion as baptism, then I would go all the way and deny the resurrection of the dead.

Others follow the Roman Catholic Church, more or less, in giving a sacramental efficacy to the ordinances.

But with a Baptist one must be saved by grace through faith, be a disciple, a Christian, before one can be symbolically saved by baptism:

"By grace are ye saved [literally, have ye been saved?] through faith." (Eph. 2:8.)

"Go make disciples, baptizing them." (Matt. 28:19.)

"We believe to the saving of the soul." (Heb. 10:39.)

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Really saved at faith, symbolically saved by baptism, because the danger line is crossed at faith. For if baptism were an equal condition of salvation with faith, he would have said: He that believeth not "and is not baptized" shall be damned. The conditions of salvation are put both positively and negatively: "Repent, and except ye repent"; "Believe, and except ye believe"; "Love, and except ye love." But we never have it, "Be baptized, and except ye be baptized." This shows that the ordinances are to declare, and never to obtain.

One must be washed from his sins really by the water of truth before one's sins can be washed away ceremonially in baptism:

"Christ gave himself for the church, that he might sanctify and cleanse it with the washing of water [not baptism] by the word." (Eph. 5:26.)

"Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

The one is real, the other ceremonial.

One must obtain the remission of sins through faith before one should be baptized in order to declare the remission of sins:

"To Christ give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.)

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

One must be freed from sin and have a pure heart by faith before one should obey from the heart the form of doctrine in baptism:

"Purifying their hearts by faith." (Acts 15:9.)

"Seeing ye have purified your souls in obeying the truth." (1 Peter 1:22.)

"How shall we, that are dead to sin, live any longer therein." (Rom. 6:2.)

"For he that is dead is freed from sin." (Rom. 6:7.)

"Know ye not, that so many of us [that are dead to sin] as were baptized into Jesus Christ were baptized into his death? Therefore we are buried [a dead man doesn't kick about being buried] with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness [this explains "baptized into Jesus Christ" and "baptized into his death"] of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.)

"But ye have obeyed from the heart that form of doctrine which was delivered you. Being then [logical "then," not an adverb of time] made free from sin, ye became the servants of righteousness." (Rom. 6:17-18.)

They obeyed the form after they had experienced the fact.

One must be freed from sin by obeying the gospel by faith before one can become a servant of righteousness by obeying the form of the gospel in baptism. (1 Cor. 15:1-4.)

The death, burial, and resurrection of Jesus is the gospel. Believing it is obeying the gospel:

"But they have not all obeyed the gospel. For Isaiah saith, Lord who hath believed our report." (Rom. 10:16.)

"Seeing ye have purified your souls in obeying the truth through the Spirit." (1 Peter 1:22.)

"But ye have obeyed from the heart that form of doctrine." (Rom. 6:17.)

So then obeying the gospel, believing the gospel, obtains salvation; but obeying the form of the gospel declares salvation. Campbellites make much of the catch phrase, "Obey the gospel." But they always mean "baptism" when they say, "Obey the gospel." It sounds well, but it is not sound doctrine. Most of the modern heresies are promulgated by high-sounding phraseology. Again, one must be a child of God by faith before one should be clothed with Christ, or put on Christ, in baptism:

"For ye are all the children of God by faith in Christ Jesus. For as many of you [children of God by faith] as have been baptized into Christ have put on Christ." (Gal. 3:26, 27.)

They were children of God, not children of the devil, who were baptized into Christ. They were literally baptized into the water, but symbolically into Christ. First the child, then the clothing. First the birth, then the bath. First the soldier, then the uniform. First the possession, then the profession.

One must have the heart purged, sprinkled, from an evil conscience by the blood of Christ through faith, before one can have the body washed with pure water and declare his profession in baptism:

"How much more shall the blood of Christ purge your conscience from dead works, to serve the living God." (Heb. 9:14.)

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Heb. 10:39.)

"And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering." (Heb. 10:21-23.)

One must be dead to sin and alive to God by faith before one should be buried in the likeness of Christ's death and raised in the likeness of His resurrection in baptism:

"I am crucified with Christ [repentance], nevertheless I live [faith]; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.)

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5.)

One must be really saved by faith in the resurrection of Jesus before one can bear witness to the resurrection in baptism. (1 Cor. 15:1-3, 15:29.)

One must be saved in fact by faith in the resurrection of Jesus before he can be saved in a figure by baptism:

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

[This is the logical order.] For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. [This is the chronological order.] Receiving the end of your faith, even the salvation of your souls." (1 Peter 1:9.)

"The like figure whereunto even baptism doth also now save us." (1 Peter 3:21.)

One must receive the remission of sins by faith in the blood of Christ before one can declare remission of sins in baptism:

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set for to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. [Campbellians say that baptism is for, in order to obtain, the remission of past sins.] To declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus." (Rom. 3:24-26.)

But on the day of Pentecost Peter said:

"Repent and be baptized each one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

Faith receives, baptism and the Lord's Supper declare. First into the blood, then into the water. First into the Christ, then into the church. Sacrifices obtain, ordinances declare. The sacrifice of the paschal lamb procured their deliverance, but the ordinance of the passover declared their deliverance. (Ex. 12:24-27.) The leper was first cleansed, then commanded to show his cleansing:

"And Jesus, moved with compassion, put forth his hand, and touched him [the leper], and saith unto him, I will, be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." (Mark 1:41-42.)

Nothing but blind prejudice will deny that the leper was cleansed then and there, "as soon as he had spoken, immediately."

The leper did not have to go anywhere nor do anything to be cleansed, for the record declares that "immediately the leprosy departed from him, and he was cleansed." Then why did Jesus send him away?

"And Jesus straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for [peri-around] thy cleansing those things which Moses commanded, for [eis] a testimony unto them." (Mark 1:43-44.)

This was to "show" his cleansing, for a "testimony" unto them. So the death, burial, and resurrection are sacramental, but the ordinances of Christ are monumental, represental:

"For this is my blood of the New Testament, which is shed for many for [eis-in order to obtain, sacrifices obtain] the remission of sins." (Matt. 26:28.)

"Be baptized in the name of Jesus Christ for [eis-in order to declare, ordinances declare] the remission of sins." (Acts 2:38.)

The design of the two, respectively, marks the difference between the two. The grammar is the same in both cases, but the purpose of one is to obtain, and the purpose of the other is to declare. Both are in order to, or into, in grammar, but one is in order to get it, and the other is in order to show where we got it. The death, burial, and resurrection of Christ obtain our salvation through faith, but baptism and the Lord's Supper declare where we got our salvation through faith.

These redemptive gospel facts were idealized in the law and the prophets, the types and shadows of the Old Testament.

They were actualized in the birth, life, death, burial, and resurrection of Jesus.

They are vitalized by the power and presence of the Holy Spirit.

They are realized in the experience of every child of God.

They are visualized and symbolized by the proper observance of baptism and the Lord's Supper.

And they are dramatized in the practical life of every devout and faithful follower of the Lord Jesus.

NOTICE

These doctrinal articles may be had in bound form, along with other vital discussions. Send 40 cents to the Baptist and Reflector for a neat copy bound in substantial cardboard.

NEW TESTAMENT BAPTISM

By John T. Oakley

In the Gospel Advocate of April 20th Mr. F. B. Srygley had an article on "New Testament Baptism" in which he said: "Who, then, should be baptized? Those that are taught. 'Go ye therefore and teach all nations, baptizing them.' (Matt. 28:19.) Only those that were taught were to be baptized." In an article in the Baptist and Reflector, June 30th, I accepted his position as the truth, at the same time showing the word "teach" in the Common Version is from "Matheteuo," to "make disciples," and that the Revised Version so renders the commission, and every other passage where it occurs in the New Testament, thus showing, when correctly rendered, the commission reads: "Go ye therefore and make disciples of all nations, baptizing them." I then quoted Mr. Srygley's statement, taking out the incorrect word "teach" and inserting the correct word "make disciples," and showed beyond controversy that he asserted the Great Commission recorded in Matthew 28:19 teaches this: "Who, then, should be baptized? Those that are made disciples. 'Go ye therefore and make disciples of all the nations, baptizing them.' (Matt. 28:19.) Only those that were made disciples were to be baptized."

I then stated that these words of Mr. Srygley held the truth of God and the position of baptism in the Great Commission. I want to go one step further and congratulate him for saying that his position does not conflict with Mark 16:16: "He that believeth and is baptized shall be saved." So Mr. Srygley now admits the commission recorded by Mark teaches that "Only those that were made disciples were to be baptized."

My article evidently upset him, for in the Gospel Advocate of July 4th he covers a whole page, turning loose a lot of Fourth of July firecrackers at everything except my article. He shot at "the Baptist position," fired at his own denomination, said he cared nothing for the position of the Gospel Advocate, misrepresented New Testament disciples, gave a fling at the editor of the Baptist and Reflector, trotted in Judas Iscariot as usual, and finally declared concerning the meaning and teachings of the commission: "Make disciples, baptizing them," might indicate that baptizing is a part of the process of making them. If I were to say, "Clean the house, sweeping it," no one could clean it, according to that direction, without sweeping it."

Only two things need be said about the statement. (1) Baptizing made disciples, "might indicate that the baptizing was a part of the process that made them disciples," in the estimation of Mr. Srygley, but it does nothing of the kind. (2) His "clean the house, sweeping it," illustration shows how far a man in distress will let his religious prejudice presume on the credulity of his readers. "Clean the house, sweeping it" and "Make disciples, baptizing them," are not synonymous expressions at all. To show the fallacy of the subtle illustration, we only have to place in the commission his word "house" where the word "disciple" occurs and it reads: "Go ye therefore and make the house, sweeping it." That is quite different from "Go ye therefore and clean the house, sweeping it." According to his sentence, "the house could not be cleansed without sweeping it," but no man, except Mr. Srygley, would declare "The house could not be made without sweeping it," or, in other words, "Sweeping the house made it." Clean the house by sweeping it can easily be performed, but make a house by sweeping it cannot be done.

By a little assistance he can perform wonders. For instance, in his Fourth of July display, he took Judas and knocked the foundation from under the kingdom of God, made him the foundation of "the Baptist Church," forever put to flight all denominations (including his own divided sect), struck the Gospel Advocate a knockout blow, riddled "the Baptist position through all the centuries," everlastingly squelched the final security of the saints, contradicted the Great Commission of Christ (Matt. 28:19), put a false construction in Peter's mouth on Pentecost, misrepresented the meaning of disciples, ridiculed the idea that "disciples" in Matthew

28:19 were the same sort of disciples "called Christians" first in Antioch, sylogized John T. Oakley into "a predicament," almost frightened Dr. John D. Freeman's life out of him, and lightened up the whole heavens by shouting, "Can you math us?"

Well, let us see. In spite of the wreck and ruin wrought by him, he has not and cannot ruin the teaching of the Great Commission recorded in Matthew 28:19, and all his utterances the Fourth of July cannot hide the fact that in his article April 20th he surrendered his sectarian heresies by admitting the Saviour meant in the commission that **those that are made disciples should be baptized.** This is the teaching of the commission, and Mr. Srygley tells his readers he has been preaching this for forty years. However, his illustration shows he knows nothing about the commission except to try to thwart its teaching in the interest of his own sect. He has not taught, does not now, and never will teach that the commission (Matthew 28:19) teaches that "Only those who were made disciples were to be baptized," as he accidentally taught April 20th, but now denies.

VISIT YOUR TWO CHILDREN

By W. W. Hamilton

When the contest was on between New Orleans and Tampa as to which of these two cities should entertain the Southern Baptist Convention next May, a representative from New Orleans, who appeared before the committee, made this point in his argument: "If one of you had opportunity to visit one or the other of two interesting cities, but it so happened that in one of these cities was located two of your precious children, how long would it take you to decide which one of the two cities you would visit?"

This point in favor of New Orleans had reference to the location in this great city of the Baptist Bible Institute and the Southern Baptist Hospital, two of the children of the Southern Baptist Convention. The mother of these two children has never visited them to see how they are getting along and to ascertain first hand the difficulties which surround them in an atmosphere largely unsympathetic with the sort of evangelical Christianity fostered by these two institutions.

Those responsible for the management of these two Baptist agencies, together with the Baptists of the whole city, look forward with great anticipation to the visit next spring of the great throngs of Baptists from all parts of the South. We are hoping that their coming will result in a much better and more general moral and financial support necessary toward fortifying the work so well begun by Southern Baptists in this strategic center and work which is now bringing such glorious harvests.

Such institutions as the Baptist Bible Institute and the Southern Baptist Hospital can as a rule expect substantial financial help from the communities in which they are located, but the effort of the Baptist Bible Institute in the spring of 1928 to raise \$200,000 in a civic campaign in New Orleans resulted in the raising of only \$35,000, and that amount was contributed largely through the loyal and sacrificial support of the few struggling Baptist churches.

The Southern Baptist Hospital has this year been denied any help whatever from the New Orleans Community Chest and that, too, after subscriptions had been made to the Community Chest through an appeal to the entire citizenship of New Orleans, Baptists included.

Even an institution as popular as the Y. M. C. A., after great preparation and thorough organization under national leaders and financial experts, made its appeal to New Orleans last spring for \$1,100,000 to construct much-needed buildings for the local organization, which resulted in the raising of only \$528,000.

These facts are given to impress Southern Baptists with the fact that New Orleans is unsympathetic towards Baptist and Protestant endeavor. If the Baptist work is to be firmly established in New Orleans, it must be done through the investment of Baptist money.

Nothing will do more to impress New Orleans as a whole with the possibility and permanency of our Baptist enterprises in this city than the coming of great hosts of Baptists to the convention next May with a determined purpose to remove all question from the minds of the people here and elsewhere about the future of these two great institutions—the two youngest children of the Southern Baptist Convention.

AN APPRECIATION OF CARSON-NEWMAN COLLEGE

My Dear President Warren: At home again after the happiest vacation of my life, a summer spent in Carson-Newman College. The writer is sixty-six years of age, has been a teacher for more than forty years, and is still going strong, with the hope of teaching twenty years more.

Desiring to live school days over again and to establish contact with modern college life and to have an Alma Mater in my native Southland, I sought entrance and was admitted to your college.

I congratulate you most heartily on the big advance made by Carson-Newman under your administration, the admission to the Southern Association of Colleges and the American Association of Colleges, the gradual toning and strengthening of the personnel of your faculty, which last, in the opinion of this humble writer, has about reached the maximum. One of the most impressive features to my mind, in the classroom was the grasp and scholarship of the teachers, coupled with tremendous energy and white-heat zeal.

I retain a most grateful remembrance of my English teacher, Professor Sydnor, the courtly, the scholarly gentleman; also of my teacher in Bible, John the Baptist his prototype, Dean Carre; also of your Registrar, the fine-fibered, cultured Prof. T. C. Hutton.

And the many other professors, so esteemed by their pupils, as I learned from the student body, all so courteous and kind, I treasure their cordial greetings in the hallways and on the walks of the campus.

So often, Mr. President, I stood alone in wonder and admiration of the widely extended, smoothly shaven, maple-shaded campus, with its evergreen decorations of boxwoods, spruces, arbor vitae and junipers, with its numerous, magnificent, stately buildings of pleasing, tasteful architecture, displaying classic columns, Doric and Corinthian, in whiteness and beauty; and in my heart of hearts a deep sense of gratitude to the Baptist Church for the founding and the maintenance of Carson-Newman College, certainly on one of the loveliest spots in all of God's beautiful world.

Believe me, my dear President Warren, you have my best, my warmest good wishes for your health and happiness and for your long-continued usefulness in the great work in which you are engaged.

Sincerely yours,

J. E. KINSLAND.

(Note.—The above letter, written by Professor Kinsland, who, as he says, has been a teacher for more than forty years, having been one of the outstanding professors of old Southern Normal University of Huntingdon, Tenn., expresses such fine appreciation of the college that I felt that the friends of the college would be interested in reading it. Professor Kinsland is a member of the Methodist Church and is a devoutly religious man. While the schools from which he graduated have been closed, and the present-day standards are somewhat of a handicap to him, he is an outstanding teacher among teachers.—J. T. W.)

CAN YOU MATCH IT?

Layman W. E. Bridwell of Nashville says that he once sold fruit trees in another state. Once he was soliciting a negro man for an order, when the old fellow said: "Well, suh, I've got quite a purity of fruit trees, but I'll insult de ole woman to see do she want any mo'."

The fiercest agonies have shortest reign;
And after dreams of horror, comes again
The welcome morning with its rays of peace.
—Bryant.

HAS YOUR SUBSCRIPTION EXPIRED? RE-NEW TODAY!

THE NEWS BULLETIN

JOURNEYING THROUGH TENNESSEE

By M. E. Dodd

I have just had a delightful little journey by automobile through Tennessee, my native state. A few years ago—we have been coming to Tennessee by auto for eleven years—Mrs. Dodd and I were ashamed of our native state because of her awful roads. But now we are proud of her splendid road system—thanks to those great Baptist governors, Peay and Horton. We have not found finer roads anywhere between Boston and Los Angeles than we have just traversed from Memphis to Chattanooga. If the state government, or the people themselves, will now plant a row of trees on each side of Highway No. 1 from Memphis to Bristol, it will be the most beautiful road in America in twenty-five years.

At Trenton I found the Baptist people and many other friends in great distress over the resignation and departure of Pastor D. L. Sturgis, who has gone to Indianola, Miss.

Being on vacation, I sought to secure the usual threefold benefit of physical recuperation, mental rejuvenation and spiritual revival. Through the use of the good names of Deacons Joe Guest and I. B. Tigrett of Jackson, and of C. D. Little, Tom Green, Sam Whittaker and R. H. Hunt at Chattanooga, I had abundant opportunity to get physical exercise. At Monteagle Assembly and from various libraries I found mental stimulus. For personal spiritual revival I wanted to find some country church meetings where I might hear some warm-hearted preaching and feel the fires of a spiritual people.

Pastor Pratt was conducting his meeting at Salem Church, in Gibson County. He is a good preacher, and I greatly enjoyed him. And the people at Salem are as good as the best. The Phelans and Moses and Bodkins and Fairlesses are there. Cecil Moore of this neighborhood was one of the most brilliant students who ever went to Union University.

At Mercer we found the pastor, Dr. G. M. Savage, in a good meeting. The preaching was being well done by Rev. W. E. Neill, pastor of First Church, Ruston, La. He is a former student of Union and has done evangelistic work all over the nation. Friends of Dr. Savage recently celebrated his eightieth birthday; and yet he is as deeply interested in the salvation of sinners now as any enthusiastic young evangelist. His more than sixty years as a school teacher have not weakened his evangelical faith nor stifled his evangelistic zeal.

While rusticiating near Chattanooga I was the pulpit guest for two Sundays of Pastor John W. Inzer and First Church. Deacon Hunt and his architectural force have done a magnificent piece of work in rebuilding and enlarging their house. They now have one of the greatest church plants in the South. I was not surprised to find Dr. Inzer deeply entrenched in the affections of his people and in the esteem of the city. Brethren York and Cheek of the church staff are capable leaders and courteous hosts. They are all in for a great fall and winter program.

Deacon and Mrs. Vickers of Central Church spoke enthusiastically of Pastor Allen and their work there. Other churches were prospering.

At Eagleville we visited the Williams, McCord and Sullivan families. Pastor Jesse Sullivan is leading some strong country churches in a great way.

Gibson County Association

I attended one session of Gibson County Association at Atwood. Pastor Pratt and his people were gracious and generous in hospitality.

Moderator Carlton of Bradford was re-elected. The fellowship of the brethren was delightful. I heard many complimentary remarks about the addresses of Secretary Bryan, Miss Northington and Superintendent Stewart, who were present the previous day. Sunday School Secretary Hudgins made one of the best speeches on Sunday school work that I have heard in many moons.

This association has 40 churches which were formerly a part of Old Central Association. Some of them like Trenton, Humboldt, Milan, Bradford, Rutherford and Dyer are among the best town churches in the state. There are some great old country churches among them also like Poplar Grove, Salem, Center, Spring Hill and others.

My father became reminiscent about Old Central Association. The first session he ever attended was at Poplar Grove Church, near Brazil. It was the year I was born. At this church I was born again and baptized thirteen years afterward by Student-Pastor Chas. W. Daniel. My father was not a Baptist at this time. I baptized him during my first pastorate at Fulton. His deepest impression of this association was the presence of Dr. Savage and Professor Erby of Union University and their plea for ministerial education. They took a collection to help "young Brother Charlie Gardner" through Union. He is now Dr. Charles H. Gardner of the Louisville Seminary. He also was born in Gibson County.

This county has sent out a number of other helpful ministers and missionaries. Among them I recall W. R. Hill, my roommate at Union; P. P. Medling, who gave his life in Japan; Tom Spight, who went to Argentina; Paul Freeman, who is in South America; Lynn Claybrook, now in Texas; Frank Flowers, who was "Daddy Flowers" to hundreds of orphans in Louisiana; S. E. Reid and Roscoe Bennett.

The first session of this association I ever attended was when I was fifteen years old. Why don't more churches send their young people to such meetings? I stood in awe of the great men I saw and heard like the Jarrells of Humboldt. Senters and Ryals of Trenton and Wingos of Trezevant. Dr. Wingo said something I shall never forget. He was then a venerable old man and looked like a patriarch: "Brethren, I am glad to be among my Baptist people. I thank God there have been Baptists ever since John the Baptist, and I believe there will be Baptists here till Jordan runs dry."

My heart thrills at every token of God's favor on our people in Tennessee.

A GOOD WOMAN SEES RIGHT

The following words are taken from a personal letter to the editor from a reader at Tate, Tenn. They sound such a needed declaration that we pass them on. Such expressions help the editor much.

"I feel that not only the Missionary Baptists, but every true child of God, ought to appreciate and stand by and support the men who are really standing by the cross of Christ and trying to hoist the blood-stained banner of our Lord, 'right against the wrong,' in the face of all opposition and persecution. I pray God may give our editor many years of mental, physical and spiritual strength that he may hold up the cause of Christ before a sinful world."

GREAT MEETING AT TAYLOR'S CHAPEL

Pastor Wright of Taylor's Chapel Church, Concord Association, is happy over what has proved to be one of the most fruitful revivals ever held with the church. E. W. Bar-

nett of Seventh Church, Nashville, did the preaching for two weeks, closing the night of the 15th. The entire community was stirred, and the Holy Spirit had right of way in the services. Forty-four people were added to the church, 34 of them by baptism. A year ago there was a good meeting with this church. Pastor Wright baptizing 14 into the fellowship. They have a new house of worship, the spirit is fine, and the work promises to go forward in a great way.

THIRTEENTH REVIVAL

L. P. Royer of Nashville closed his thirteenth revival meeting with Bartlett Church, Memphis, September 1st. There has been a marked growth in this church during the years that have passed by, and at the close of the meeting this year the church voted to undertake immediately a building program. Two thousand dollars in cash and good pledges were in hand with which to start the work. Twenty-four members were added to the church during the meeting this year, 12 of them by baptism. C. B. Pillow of Union University is pastor of the church, serving it half time and the church at Huntingdon the other half.

A BUSY VACATION

Pastor J. H. Sharp of Sevierville spent a busy vacation holding revivals with churches. He was with Charleston and Friendship churches, in Bradley County, where Oren Bishop is pastor. In the meeting at Charleston there were nine additions. Pastor Bishop was with him during this time save for four days. While at Friendship Brother Bishop was busy teaching school and Brother Sharp did the work alone. There were 22 additions for baptism at this place. The pastor has been teaching at Coal Hill, a hundred miles away. He received his A.B. degree from Carson-Newman this year.

DR. DODD'S CHURCH CALLED

Paul Baisch sends us word of a Tennessee church that can claim as much honor for sending out preachers as First Church of Shreveport. Recently we had a news story to the effect that this church had sent out nine preachers during recent years. Brother Baisch says:

"Tennessee has a church with a record that is hard to equal. The church is ninth in the amount contributed to our program, including the first churches of the five largest cities. This is the First Church of Springfield, W. R. Pettigrew, pastor. For 17 years L. S. Ewton was pastor of this church, and under his leadership the membership went beyond the 1,000 mark. However, when I look over the years, I see that the greatest blessings that can come from any church are the young preachers which it sends out. There have been nine of these from the Springfield Church, and they are all making good. N. S. Jackson, superintendent of the Louisiana Anti-Saloon League, is one of these. O. F. Crossway, pastor at Woodward,

Okla.; M. L. Yates, missionary in St. Louis, Mo.; W. M. McMurray, Speedway Terrace, Memphis; A. A. McClanahan, Chamberlain Avenue, Chattanooga; H. G. Lindsay, now finishing his work in Southwestern Seminary; Maynard Ewton, pastor at Paradise, Texas, and student in Southwestern Seminary; myself, pastor at Medon and Ebenezer churches, entering the seminary at Louisville this fall; and Ewing Draughan, the baby of the flock, who is beginning his college work at Union University."

We wish more of our churches would send us reports like this. Is there another church in the state that can name nine preachers who have gone from their folds? Perhaps some church has sent out more than nine. If so, let us have the report, and, in the meantime, let us pray earnestly that God will send forth a great host of them.

OLD PREACHERS

Livingston Mays of Knoxville has the following to say about the folly of churches refusing to call men of mature years to their pastorates:

"In these days, when pulpit committees pass resolutions recommending that no man above 35 be called to their churches, it might be well to remember that President Hoover is 56 years of age and that he is considered rather young, being younger than most of his predecessors were when they took office.

"Henry Ford recently said: 'Older men should never quit. The world needs their experience. I prefer to have a good part of my employees not young men. Men from 36 to 60—and in some jobs even older—are more desirable. Not only are they more dependable than the average young fellow, but they are able to set the younger ones an example and to pass on their experience to them. If all men over 50 got out of the world, there would not be enough experience left to run it. We are told that 10 to 20 years have been added to the average life of human beings in modern times. This, coming at the experienced end of life, is tremendously valuable.'"

(Turn to page 16.)

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THE YOUNG SOUTH

The Happy Page for Boys and Girls

Send all contributions to "The Young South," 1806 Ashwood Ave., Nashville, Tenn.
Letters to be published must not contain more than 200 words.

IF I KNEW

If I knew that a word of mine,
A word not kind and true,
Might leave its trace on a loved one's
face,
I'd never speak harshly, would
you?

If I knew that the light of a smile
Might linger the whole day through
And brighten some heart with a heav-
ier part,
I wouldn't withhold it, would you?
—Young People.

THE KIND LITTLE WAGON

"Here, Bobby," called mother to her little son, as he was hauling his little sister in a wheelbarrow, "run over to the new grocery and get me some soap. I like cash stores, but it is a little inconvenient when they don't deliver."

Bobby came back beaming.
"Oh, mother, he's the nicest old man with the funniest name. Guess what it is."

"Joke?" asked mother, gravely.
"Or monkey? Those are the funniest things I know."

"Oh, now, mother, you know I didn't mean funny that way. I meant queer. The first part is the last part, but the last part is not always the first part."

"Why, that is queer!" owned his mother, "I could never guess it in the world."

"It's Rainwater!" cried Bobby; "but he declares he's not soft."
Mother laughed. "He must be a jolly fellow."

He was. In a week all the kiddies in the neighborhood knew him for a friend. One day when Bobby went to buy something the old man said: "Young man, you got a wagon?"

"No, sir," Bobby answered, "but I can carry a lot in a basket."

"Thanks, sonny," said the old man, patting his shoulder; "but I don't want you to do an errand. Look here."

He drew out from behind some barrels a bright-red wagon, all trimmed with gold.

"Here's a wagon a lady left with me. Now she writes she won't be back, and for me to give the wagon to somebody. She says it is a kind little wagon, and I must give it to some one who will keep it so."

"I'll try," said Bobby, not quite understanding; but, oh! he did want that pretty wagon!

"Then, you'll do," answered the old man, heartily, and he put the tongue into Bobby's hand.

After Bobby showed the wagon to mother, he sat down on the back step to think. He had promised to try to keep it a kind little wagon; now he must find some way to do it.

"A kind little wagon," he said over to himself, and sat looking at it quite, quite still for some minutes; then he jumped up so quickly the wagon would have shied if there had been a pony hitched to it.

"I know! I know!" he cried. "A kind little wagon must do kind things. Course it can't—by itself—so I must help it."

He looked all around eagerly. There lay a pile of wood and a stack of kindling. The very thing! Bobby piled the wagon full of wood and pulled it carefully up to the low steps to the porch.

In no time at all he had the wood-box full and the kindling basket overflowing. After a little he heard mother go into the kitchen.

"Oho!" she cried. "What good Brownie has been at work here?"

"The kind little wagon," laughed

Bobby, gleefully. "Is there anything else it can do for you?"

"Yes, indeed!" cried mother, "and I'm so glad. I want a bag of flour before daddy comes home, and I was wondering how I was going to get it."

So off went Bobby and the wagon, and soon the flour was bumping up the back steps.

"My!" cried mother, "it is mighty nice to have a little son that knows how to keep a kind little wagon!"

Bobby grinned happily, and asked, "Can you spare us a few minutes now, mother?"

"Yes, indeed; I'll not need you any more this morning," she answered.

So off Bobby and the wagon whizzed, through the back yard, up the alley around to Mr. Rainwater's grocery.

He was just in time. The old man was piling up a lot of things into a bag for a dear little white-haired lady, who didn't look at all able to carry them.

"Grannie, Grannie Snow! Wait!" called Bobby, as she was trying to gather them up. "Here's a kind little wagon come to take your things for you."

Oh, how her bright eyes twinkled under the snowy curls! And Mr. Rainwater nodded till his gray hair stood up in a peak.

"Well, well, well!" she laughed. "I didn't know there was anything like that around."

As they went on to the little brown house, Bobby told her all about it. When she had thanked him and given him a cookie, she suddenly cried, "Oh! oh! oh!" and Bobby knew that she had thought of something fine.

"Did you know that Tommie Jenkins had sprained his ankle so badly that he hasn't walked for a week? Look! There he is sitting at the window, with old Rover begging him to come out. I just know he'd like a ride in a kind wagon."

Bobby waved his hand, and Tommie waved back, and called, "Hello!" And in less than a dozen wags of Rover's tail Tommie's mother had put a pillow in the wagon and Tommie was off for a ride.—Exchange.

INTERESTING FACTS ABOUT OUR PRESIDENTS

From Washington to Coolidge the United States has had twenty-nine Presidents. The youngest to become President was Roosevelt, who was only forty-two when he succeeded to the office on the death of McKinley. The oldest was William Henry Harrison, who was sixty-eight. Only seven of the Presidents served two full successive terms—Washington, Jefferson, Madison, Monroe, Jackson, Grant and Wilson. The shortest term was that of William Henry Harrison, only one month, and the next shortest was that of Garfield, six and a half months. Harrison, Taylor, Lincoln, Garfield, McKinley and Harding died in office. Lincoln, Garfield and McKinley were assassinated.

Six of the Presidents—John Adams, John Quincy Adams, Van Buren, Cleveland, Benjamin Harrison and Taft—were renominated by their respective parties for a second successive term, but failed of re-election. Cleveland, however, served a second term, in 1893-1897. After having been once defeated for the office, Jefferson and Jackson were each twice thereafter elected to the presidency. Washington was the only President to receive every vote of the electoral college. Madison came next, having received all but one vote. Two of the Presidents—Thomas

Jefferson and John Quincy Adams—were chosen by the National House of Representatives. In 1798 occurred the odd incident of having a President, John Adams, elected by one party, and a Vice-President, Thomas Jefferson, elected by another; Adams was a Federalist and Jefferson a Republican. The Republican party of Jefferson, Madison and Monroe is now known as the Democratic party.

Washington was the only President who did not live in the city of Washington, while Jefferson was the first President to be inaugurated there; Washington and Adams were inaugurated in Philadelphia, which was at the time the National Capital. Washington's first inaugural was in New York.

Eight of the Presidents—Washington, Jefferson, Madison, Monroe, William Henry Harrison, Tyler, Taylor and Wilson—were born in Virginia; seven—Grant, Hayes, Garfield, Benjamin Harrison, McKinley, Taft and Harding—in Ohio; three—Jackson, Polk and Johnson—in North Carolina; three—Van Buren, Fillmore and Roosevelt—in New York; and the two Adams, John and John Quincy, in Massachusetts; President Pierce was a native of New Hampshire; Buchanan, of Pennsylvania; Lincoln, of Kentucky; Arthur and Coolidge, of Vermont; and Cleveland, of New Jersey.

Of the professions represented, that of the law far out numbers all others. Twenty of our Presidents were lawyers; four planters, or farmers; three soldiers; one a tailor; one an editor, and one an educator.

One President, John Quincy Adams, was the son of a President, while another, Benjamin Harrison, was the grandson of a President. Two of the Presidents, Washington and Madison, were signers of the Constitution of the United States, and two, Jefferson and John Adams, signers of the Declaration of Independence.

Seventeen of our Presidents served in the wars of the country—Washington, Monroe and Jackson in the Revolutionary War; Jackson, William Henry Harrison, Tyler and Taylor and Buchanan in that of 1812-1815; Lincoln in the Black Hawk War; Taylor, Pierce and Grant in the Mexican War; Grant, Hayes, Garfield, Arthur, Benjamin Harrison and McKinley in the Civil War, and Roosevelt in the Spanish-American. Jackson was only in his fourteenth year when he enlisted in a Colonial regiment "to help finish the Revolutionary War," as he said.

Three of the Presidents—Arthur, Cleveland and Wilson—were the sons of ministers. Buchanan was our only bachelor President; Cleveland was married in the White House after becoming President. Two of our Presidents, John Adams and Thomas Jefferson, died on the same day, July 4, 1826.

A President of the United States is not elected by the direct vote of the people, but by what is known as the electoral vote. Each state is entitled to as many presidential electors as it has Senators and Representatives in the National Congress.

Every four years, usually in the early summer, representatives of the different political parties assemble in national convention and nominate men for the offices of President and Vice-President. About the same time the people of each state, by direct vote, name the electors for each party. When presidential election day arrives—the first Tuesday after the first Monday in November—the voters do not vote direct for the nominee of their respective parties for the presidency and the vice-presidency, but instead for the presidential electors. If in a state the Republican electors receive the most votes, then the state has gone Republican, but if the Democratic electors come out ahead, then the state is declared Democratic. Even so early as the morning after the election it can be told who is to be the next President and Vice-President by the way the states have gone.

On the second Monday in January following the date of the presidential election day, the electors who have been chosen in the various states meet in the capitals of their states to vote by ballot for President and Vice-President. The ballots are then counted and a separate list is made of each person voted for as President and Vice-President, with the number of votes received by each. These lists are then signed, certified, sealed and transmitted by messenger direct to the President of the Senate in Washington. In the presence of the House of Congress, on the second Wednesday in February, the President of the Senate opens the sealed lists and the votes are counted. If no candidate for President has received a majority of the electoral votes, the House of Representatives proceeds at once to choose a President from among the three who have received the highest number of electoral votes. In this election each state, as represented in Congress, is entitled to only one vote. The Senate, in turn, then chooses a Vice-President.

It is interesting to know the burial places of our Presidents: Washington is buried at Mt. Vernon, Va.; John Adams and John Quincy Adams at Quincy, Mass.; Jefferson at Monticello, Va.; Monroe and Tyler, Richmond, Va.; Jackson, the Hermitage, near Nashville, Tenn.; Van Buren, Kinderhook, N. Y.; William Henry Harrison, North Bend, Ohio; Polk, Nashville, Tenn.; Taylor, Louisville, Ky.; Fillmore, Buffalo, N. Y.; Pierce, Concord, N. H.; Buchanan, Lancaster, Pa.; Lincoln, Springfield, Ill.; Johnson, Greenville, Tenn.; Grant, New York City; Hayes, Fremont, Ohio; Garfield, Cleveland, Ohio; Arthur, Albany, N. Y.; Cleveland, Princeton, N. J.; Benjamin Harrison, Indianapolis, Ind.; McKinley, Canton, Ohio; Roosevelt, Oyster Bay, N. Y.; Harding, Marion, Ohio, and Wilson, Washington, D. C.—Andalusia (Ala.) Star.



He: "You see, we've gone into truck farming."

Visitor: "You can't fool me. You don't raise trucks; they come from a factory."

"What are you studying, John?" asked Aunt Maria.

"Economics."

"I don't see no use in studying that stuff. If it's forced on you, you gotta practice it."

"If you want to go over big, you must sing louder."

"I'm singing as loud as I can."

"Well, man, be enthusiastic! Open your mouth and throw yourself into it."—Annapolis Log.

The tired business man came home after a long day at the office. The family gathered for dinner. The tired business man bowed his head to ask the blessing and all was quiet. "This is Mr. Jones speaking," he began.

Jack: "A hydrant, a cabbage, and a tomato ran a race. Which do you think won?"

Jim: "Don't know; which?"

Jack: "The cabbage came out ahead, the tomato is still to catchup, while the hydrant is still running."—Congregationalist.

Rev. Rake raised his eyes from the notes of his sermon just in time to detect his young daughter, Lois, in the gallery pelting the congregation with bits of paper. While the good man was preparing a severe frown of disapproval, the young hopeful cried out: "You 'tend to your preaching, daddy; I'll keep 'em awake!"—The Agogan.

EDUCATIONAL DEPARTMENT

Sunday School Administration
W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.
Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

Jesse Daniel, West Tennessee.
Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

Miss Zella Mae Collie, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL ATTENDANCE,
SEPTEMBER 15, 1929

Nashville, First	1696
Memphis, Bellevue	1217
Chattanooga, First	1174
Knoxville, Broadway	717
Johnson City	571
Nashville, Grace	558
Chattanooga, Highland Park	476
Nashville, Eastland	444
Kingsport	434
Nashville, Park Avenue	416
Chattanooga, Northside	411
Cleveland	360
Chattanooga Calvary	352
Chattanooga, Central	326

REPORT OF TRAINING WORK
FOR AUGUST, 1929

Teacher-Training Awards

Associations.	Dips.	Seals.	T't'l.
Big Emory	1	7	8
Chilhowee	2	0	2
Clinton	0	10	10
Concord	4	9	13
Crockett Co.	0	2	2
Cumberland Gap	0	6	6
Duck River	0	9	9
Gibson Co.	1	1	2
Grainger Co.	23	131	154
Holston	1	3	4
Holston Valley	2	9	11
Jefferson Co.	0	1	1
Knox Co.	7	4	11
Lawrence Co.	6	15	21
Fayette Co.	0	9	9
McMinn Co.	0	1	1
New Salem	7	15	22
Nolachucky	0	11	11
Ocoee	1	10	11
Riverside	0	24	24
Salem	1	0	1
Shelby Co.	3	16	19
Southwestern Dist.	1	8	9
Stewart Co.	0	7	7
Sweetwater	0	5	5
Watauga	0	2	2
William Carey	0	4	4
Out State	0	1	1
Total	60	320	380

B. Y. P. U. Awards

Beulah	0	8	8
Big Emory	33	0	33
Campbell Co.	23	7	30
Cumberland Gap	0	1	1
Duck River	0	9	9
Dyer Co.	18	10	28
Gibson Co.	6	0	6
Grainger Co.	56	0	56
Hardeman Co.	0	2	2
Holston	7	41	48
Holston Valley	0	4	4
Indian Creek	10	0	10
Jefferson Co.	2	24	26
Knox Co.	24	36	60
Lawrence Co.	0	6	6
Fayette Co.	8	0	8
Madison Co.	0	5	5
McMinn Co.	11	14	25
Nashville	25	20	45
New Salem	6	8	14
Nolachucky	19	12	31
Ocoee	24	3	27
Polk Co.	8	0	8
Riverside	0	7	7
Salem	0	1	1
Shelby Co.	9	2	11
Sweetwater	17	1	18
Watauga	0	20	20
William Carey	0	7	7
Out State	4	1	5
Total	310	249	559

Sunday School Administration

Beulah	3	0	3
Big Emory	1	0	1
Big Hatchie	6	0	6
Chilhowee	6	0	6
Clinton	2	0	2
Gibson Co.	2	0	2
Shelby Co.	0	1	1

William Carey	0	4	4
Out State	1	0	1
Total	21	5	26

Church Administration

Big Emory	4	0	4
Holston	0	1	1
Holston Valley	1	0	1
Total	5	1	6

Stewardship

Chilhowee	9	1	10
Knox Co.	12	0	12
Total	21	1	22

Total of all awards: Diplomas, 417; seals, 576. Total, 993.

SUNDAY SCHOOL NOTES

Mrs. J. C. Adams, St. Elmo Church, Chattanooga, reports a standard intermediate class.

Euclid Avenue, Knoxville, is planning a training school for November 3-8. A splendid program has been prepared and workers secured for a good outline of study.

Mr. Marvin Wayland, West Point, writes for extra material for State Mission day and assures us that they are putting on the program good and strong.

Plans are shaping up for the big school at Brownsville October 6-11. We hope to have one of the biggest and best schools ever held in Brownsville that week.

Mr. Jep Williams finishes his summers work with a fine week spent at Harris Grove. This church has had no school for two years, but organized with 30 enrolled and prospects for a great future.

Jesse Daniel does a fine job at Dyersburg. He took a religious census and put the school in fine shape for expansion. Jesse was loaned to Mississippi last week and reports a happy week in the sister state.

Smithwood Church observes promotion day in their school next Sunday, and the evening services are given over to an installation service. It is our contemplated joy to be with them on that occasion. Brother Wauford is taking right hold of the situation there and enlarging the program in a great way.

Mr. Herman Lipford writes that the churches have not all reported to him, hence he cannot make a complete report of the simultaneous training school held in Gibson County, so we are leaving the report until it can be made more complete. Anyway, they have had a big week and above 20 schools were held.

PLEASANT HILL

"I have just finished a great week at Pleasant Hill where I had one of the best training schools of the whole summer. We spent one and a half hours on Sunday school work each night and also forty-five minutes on B. Y. P. U. Of course I could not give the examination on the B. Y. P. U. since we did not put in enough time, but I left some questions for some who wanted to finish out their time by studying at home. The folks at Pleasant Hill are interested, and I believe will have a standard school before very long."—Julian Johnson.

JONES

"I think we had a worth-while week at Jones. You can see from the report they have wonderful possibilities. We worked on the census every afternoon and didn't finish it. I believe they would have 400 possibilities and only 43 in Sunday school last Sunday. I suggested three new classes and a monthly visitation day. They are going to try both. I also suggested a monthly workers' council and graded lessons for beginners and primaries, both of which they are going to try."—Zella Mae Collie.

FERN VALLEY

"I had a very good week at Fern Valley the past week. In spite of the busy season, cutting tobacco, etc., the people attended well. We had all the officers and teachers and the pastor with us most every night. Our Baptist people there have been worshipping in a union building, but they are planning a new one and expect to be able to meet in the same by Christmas. They have had quite a struggle, meeting with the opposition in many ways, but they are steadily gaining ground. We took the census and graded the school, adding two more classes.

"Mr. Hudgins, I want to take this opportunity to express to you my great pleasure of having had the opportunity of being associated with you in your work again during the summer campaign. I enjoyed the work very much, and with the exception of a few schools, I am very well pleased with the results of the summers work."—D. W. Pickelsimer.

KNOX COUNTY IS PLANNING
CAMPAIGN

Quoting from a letter from Frank Wood who went to Knoxville to confer with the local leaders concerning the contemplated simultaneous training school:

"I went to Knoxville yesterday morning and met with a group of the Sunday school officers and leaders at a luncheon for a conference. They selected the week of October 20-25 for the Knox County rural campaign. Those in the conference were Messrs. Herman Wilhite, Ted Reagan, Black, Webster, Turner and Douglas. The plan adopted was to let Mr. Wilhite, as chairman, work through the district leaders in enlisting the churches; then Douglas, Turner and Webster find the volunteer workers for the classes. We are to have another meeting next Monday for the district men to report what they have done. We are including only those churches outside the city corporation in this campaign."

SMOKY MOUNTAIN MEETING

The week at Smoky Mountain was a success after all. The preachers did not come as expected, but a few of them showed up, and among them who stayed all the week was Rev. J. W. Lindsay of Coal Creek. Brother Lindsay is interested along all lines and never fails to take advantage of every opportunity to improve himself as a minister. That is the secret of his success. The student body engaged in everything that was done. Rev. Charles E. Wauford did a most excellent job teaching the Bible every night and also took our class during the morning in "Growing a Church." Frank Wood taught the Senior Administration and Miss Jacobs taught the intermediate work. The classes were all large and enthusiastic. Wife and I were there two days only, but we greatly enjoyed these few hours on the mountain with such a fine bunch of young men and women.

I never saw a finer bunch in all my life. The sacrifice that these young people are making and the teachers for an education is beautiful and will not only bring results, but will develop a peculiar type of character that will never fail. We only wish that we had a million dollars to put in the lives of young people. We would never put it in brick

nor mortar, but in life. I would like to be able to go afield and hunt up young boys and girls of real character who have nothing and give them a chance to get an education. Such characters will be running this world in a few years.

ASSOCIATIONAL SUNDAY
SCHOOL WORK

We have rewritten the tract on Associational Sunday School Work and are making an unusual effort to get all the associations organized for definite work along all lines connected with our department. We give below the plan of organization, and following this we expect to give the duties of the various officers in order to give our people the plans for work during the entire year. The greatest work that is being done today is being done through these organizations that are functioning each month.

Plan of Organization

In Tennessee we use the same general plan of organization in all lines of our educational work. This is patterned after the public school system, using the association as a unit and grouping the churches in each association to correspond to the school district.

We use the same general organization, having a superintendent of Sunday school work, a president of the B. Y. P. U., and a director of laymen's work over each association. These in their separate lines correspond to the county superintendent. Then over each group of churches we have a group superintendent of Sunday schools, a group leader for the young people's work and group director for the laymen's work.

Each association is divided into four groups of churches, using the same grouping for all three lines of work and giving to each line one month in each quarter for special programs. This prevents overlapping and confusion, and at the same time gives each group of churches a meeting each month. The first month of the quarter is given to Sunday school work, the second month to laymen's work, and the third to B. Y. P. U. This means that January, April, July and October are the months given to the Sunday school work; February, May, August and November to laymen's work; while March, June, September and December are given to the B. Y. P. U. The plan is that in each line Group 1 holds its group meeting on the first Sunday, Group 2 on the second Sunday, Group 3 on the third Sunday, and Group 4 on the fourth Sunday. If there be fewer than four groups, let them take the Sunday corresponding to their group number, and the remaining Sundays might be given to work more general in its nature. The fifth Sundays should be given to the general associational gatherings, such as fifth Sunday meetings, associational conventions, etc. If there should be more than the four groups, let the fifth group meet on the first Sunday, Group 6 on the second Sunday, and so on. However, it is much better to have only four groups if possible so as to make the constituency large enough to give volume and enthusiasm to the group programs.

Sunday School Association

In this particular leaflet we are discussing the work of the Sunday School Association only.

With the four groups of churches mentioned above, we suggest the following corps of officers for the Sunday School Association:

A general superintendent for the entire association, a secretary, a treasurer and as many leaders for the special lines of work as seems needful in that particular association. In most of the associations we should have a superintendent of teacher-training, a superintendent of elementary work, a superintendent of intermediate work, and a superintendent of young peoples and adult work, leading in the work of the organized class. If needs demand, other general officers should be elected

and instructed in their respective duties.

For the various groups we should have a group superintendent for each group, and in some associations we might have a full corps of officers similar and corresponding to the general officers of the association.

INTERMEDIATE SUPERINTENDENTS AND TEACHERS

As the last quarter of the Sunday school year draws near its end, will you check up on the standard of excellence, and if your department or class is standard apply for standard recognition. The application blanks may be secured either from Mr. Hudgins office or from the Intermediate Department of the Sunday School Board. But when they are properly filled out they must be sent to Mr. Hudgins for his approval. Then he sends them on to the department at Nashville. The department of the First Church at Erwin received standard recognition for the second quarter, and the following classes reached the requirements of the standard for the same quarter: Chattanooga, Central, True Blue; Erwin, First, Valiant Knights, Radiant, Daughters of Ruth, Agoga Cadets, Volunteers, King's Messengers; Rockwood, Daughters of Ruth, Golden Rule.

GRAINGER COUNTY SUNDAY SCHOOL CONVENTION

We print the following program to show how some of the associations are getting down to business in their regular associational work. This program will be carried out at Buffalo Baptist Church Thursday, October 2nd and 3rd.

Wednesday evening, October 2—Sermon by G. N. Russell.

Thursday—9:00 a.m., devotions, "Lift Up Your Eyes Unto the Fields," Will Massengill.

9:15—"In His Service Through My Sunday School," Rev. S. A. Atchley and Rev. A. C. Nicely.

10:00—Business session and reports of schools.

10:30—Address, W. D. Hudgins.

11:00—Reception of visitors.

11:30—Lunch.

12:30—"Roll Ye Away the Stone," C. B. Cabbage.

1:00—General topic, "Building the Sunday School." Five-minute talks: (a) "The Superintendent's Part in Building the Sunday School," A. C. Samsel. (b) "The Teacher's Part in Building," G. N. Russell. (c) "The Parents' Part in Building," Mrs. J. W. Freeman. (d) "The Importance of Building," Mrs. Mettie Campbell.

1:20—"Necessity of Trained Leaders in Building," Rev. S. M. McCarter.

1:40—"In His Service, Winning the Lost," Rev. T. J. Carr.

2:00—Intermediates, Pearl Campbell.

2:10—Juniors, Mary Ruth McDaniel.

2:20—"What Am I Carrying Home with Me?" Clay Lambdin and H. A. Branson.

Committee: Clay Lambdin, H. B. Campbell, G. N. Russell.

B. Y. P. U. NOTES

Memphis keeps sending in names for awards. More than 1,000 from the one week of training, and still they come.

Miss Marjory Marshall, McKenzie, is planning for a B. Y. P. U. training school under the leadership of one of our field workers some time before November.

Miss Jacobs and Frank Wood are in Sweetwater this week in a B. Y. P. U. enlargement campaign or revival of activities. They are expecting great results.

"Our association is doing some fine work. We have had sixteen district meetings this year. Our annual meeting is October 6th. At this meeting we hope to change our time of meeting from Sunday."—W. S. Daniel.

The magazine carrying the picture and memorials of Mr. L. P. Leavell is a beautiful paper, and we commend Mr. Lambdin for getting out such an attractive number in his memory. How we shall miss L. P. as the days come and go!

Rev. Carl Howell, Dayton, writes for a training school and gives us the encouraging report of possibilities there: Resident members, 185; children, 9 and below, 123; Baptists unidentified, 16; lost people, 203; Baptists with membership elsewhere, 75.

The Round Lick B. Y. P. U. of Watertown has recently completed the study course, "Senior B. Y. P. U. Administration," conducted by Mr. Frank Collins. We are glad to report good interest and over 50 per cent of our members taking the examination.

We go September 29th to McMinn County Association B. Y. P. U., and we are anticipating a great meeting with the young people of that great association. Miss Grace Oliphant is doing a most splendid piece of work in leading those fine young people.

Miss Evie Epps, Clarksville, writes for workers to put on a campaign of B. Y. P. U. work there October 21-27. Miss Jacobs and others are scheduled for this enlargement campaign, and we predict a great ingathering of young people into the B. Y. U. activities.

Are you getting ready to attend the Southwide conference at Memphis the last of the year? If not, why not? Suppose you make your plans for this great event and meet us there on the first announcement and stay until it is all over. You will be benefitted by it.

We call attention to the death of Mr. Hailey, father of our Mr. Lyman P. Hailey of Kentucky. I am sure that all our Tennessee young people will join us in sympathy in this loss. Brother Lyman has made a large place in the hearts of Tennessee young people for himself, and we suffer with him in his grief.

"Our training school on Senior B. Y. P. U. Administration, taught by Mr. Frank Woods, closed on Friday night of last week, one of the best ever taught in our church. He is fine, and we wish to thank you for sending him to us. He is so jolly, yet sincere, in all his work that we certainly hope to have him again next year."—Mrs. C. L. Crosby.

We have just had a program of Duck River Associational Convention which meets at Smyrna Baptist Church on September 29th. Rev. R. A. Johns is the convention speaker. Mrs. Gladys Lane, James Shaw, C. A. Allen, Dudley Fletcher, Kelly Hix, Fred Massey, Rev. C. D. Creasman, W. D. Smotherman and C. E. Patch will have parts on the program.

The Grainger County B. Y. P. U. Association, to be held at Blue Springs Church on the first Sunday in October, promises a feast of good things for all who attend. Among the speakers we note Mrs. Paul Branson, Jesse J. Cameron, Miss Pearl Campbell, Frank W. Wood, Miss Roxie Jacobs, Miss Pearl Smullen, Carl Cockrum, Douglas Hudgins and Lawrence Smith.

ROUND LICK

"Just a line about the Round Lick B. Y. P. U. I had a very pleasant week, with 17 enrolled and 10 examinations. It certainly was inspiring to be with this loyal group for a week."—B. F. Collins.

LINCOLN PARK

"Our training class started off fine with more than forty in the class. Swan Haworth is a great teacher. This is one 'prophet' who is not without honor in his own country and among his own people. We have only the one class. We wish now we had arranged for another class with Mrs. Dunn or some of our other splendid teachers in charge."—J. C. McCarrolls.

STUDENTS' CONFERENCE

The Baptist Students' Conference meets at Murfreesboro October 25-27, and we need your co-operation and prayers. We want you to do everything you can to help us get the students here. Mr. Leavell tells me that this comes under your department, and we do not want to do anything without your hearty approval. If there is any suggestions that you might offer, they will be appreciated. Dr. Storer is our out-of-state speaker for Sunday. Dr. John Davison is to hold our devotions for us on Friday and Saturday, and we are asking you to take them for Sunday. Sunday morning at 9:45 your subject is "Conquering Through Christian Faith;" Sunday afternoon at 2:10, "Conquering Through Prayer." Our big theme throughout the conference is "Conquering with Christ."—Ruth Wood.

LAYMEN'S NOTES

We hope that all our churches will put on classes in stewardship during November.

If your brotherhood has organized lately or re-elected officers, please send us the names of the officers for our mailing lists.

Write us for tracts and helps for your program in November, and we will send you anything that you may need if it can be had anywhere.

The associations are all electing laymen's directors and prospects are fine for the biggest year in the brotherhood work that we have ever had.

Ocoee is planning the most far-reaching campaign among the men that we have seen put on anywhere. They will make definite announcements of this program right away.

We have tracts giving the duties of the various officers of the brotherhoods as well as of the associational and group officers. We are glad to send these out to any who are interested.

Our laymen are getting active, and we are anxious to see them organize all over the state and get behind the program of our denomination. When our men get busy, something will soon happen.

Rev. H. K. Williams, pastor of Calvary Church, Knoxville, is planning for an enlargement campaign in October. Mr. Wood and Miss Collie will help in this and any others that can be secured. A full departmental school will be put on.

Mr. L. W. Alexander was elected laymen's director for the William Carey Association, and he is going to work in earnest to use the men of the association in putting on all kinds of programs fostered by the churches. And why not?

Will our men help us to put on the State Mission program in October? If the men will go afield into the churches that have no schools and help to organize Sunday schools and see that the churches observe this program, it will be a blessing both to the men as well as the churches that they touch.

We earnestly expect the Wilson County Brotherhood to begin functioning again since Mr. E. P. Jennings has been elected director. He is a man who believes in doing things. Don't forget that November is laymen's month again, and we should get ready to put on the group meetings all over the state. Please write for information or program outlines if you need such.

We are getting ready for a great program among our men for the next few months. During the summer campaign we have given most of our time to Sunday school and B. Y. P. U. work, and in a way have neglected the men and their program, but we are working on a program now and will soon send out a letter to our men and trust that they will get busy on their plans for November group meetings and the round up for the year.

We are rewriting both the tracts on the laymen's activities and will be ready for a great drive for brotherhoods after the associational season is over. Many of our brotherhoods have died because we have no definite program, but we hope to inject enough program into the work now to keep it living on and on. We believe that there is as much need for a program for men as for women or any one else in the church. It is our honest effort to supply this program until some one else does. Write us for tracts and hand them to your men and pledge them to read them so they will know what a brotherhood stands for. If you will do that, you will have no more trouble getting your men to work than others in the church.

OUR PAPER

The chief agency of information for Tennessee Baptists and the one unifying agency is the state paper, and what better thing can our laymen do than to see that this paper is placed in the budget of all the churches, or at least canvass the membership and see that everybody who will takes it? It would do more than anything to enlist our people and line them up in the unified program. Our people are not reading too much, but they are trying to read too many different papers. The same thing is true with books. People are skimming through a lot of reading matter, but are they really reading what they go over? It is to be hoped that our men will not only see that everybody in their churches takes the paper, but they should go into other churches and help to interest

(Turn to page 15.)

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- ☐ Intermediate Section
- ☐ Young People and Adults
- ☐ B. Y. P. U. Section

Name.....
Address.....

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., N., Nashville

WOMAN'S MISSIONARY UNION

President Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Treasurer Mrs. J. T. Altman, 1584 McGavock St., Nashville
 Corresponding Secretary Miss Mary Northington, Nashville
 Young People's Leader Miss Victoria Logan, Nashville
 W. M. S. Field Worker Miss Wilma Bucy, Nashville
 Young People's Field Worker Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

WHAT DOES YOUR STATE MEAN TO YOU?

"What does your state mean to you?
 Merely a place to live and make money in?
 Merely a hive where you gather the honey in?
 Or something that thrills you and holds you and thralls you,
 Something your pulse can leap and beat high for,
 Making you ready to serve when it calls you,
 Something to work and to live and to die for?
 What does it mean to you?"

—Exchange.

DIVISIONAL MEETINGS

Are you planning to visit Clarksville on October 2nd? The Middle Tennessee W. M. U. meeting should be well attended. If you are driving from Nashville, take the Ashland City road, as it is fifteen miles nearer than by Springfield. The bus fare is \$1.50 each way. Stay over for the evening service and hear Rev. O. P. Maddox of Brazil.

West Tennessee W. M. U. will hold its annual meeting at Milan on October 4th. A great program has been planned. A royal welcome awaits you.



MRS. W. J. COX

President of W. M. U. of the S. B. C. Will speak in Milan October 4 at the West Tennessee W. M. U. Convention

MISS VICTORIA LOGAN GOES TO FIRST CHURCH, KNOXVILLE

It was with deep regret that the local administrative committee of the executive board of the W. M. U. accepted, at its last meeting, the resignation of Miss Victoria Logan as Tennessee's Young People's Leader. After long and earnest consideration, Miss Logan has decided to leave the general work and go to the First Church of Knoxville as their Young People's Leader.

It would be very easy to multiply adjectives with regard to Miss Logan and her work among us during the years she has been our Young People's Leader in Tennessee. Her enthusiasm, her happy spirit, her earnestness and her interest in the work have endeared her to all our hearts—old and young, men and women, boys and girls.

But in this brief tribute we feel we owe it to her and to our Union to do a more difficult thing than just to say the gracious, kindly, appreciative things we so deeply feel. We want to try to evaluate her work, to make a matter of record the definite

constructive contributions which she has made to the cause in Tennessee.

At the head of the list we would place the stirring up of missionary zeal among our women and young people. Her peculiar opportunity along this line, of course, came about by reason of the fact that she is a daughter of our missionaries, Dr. and Mrs. Logan, and that because of this there has been about her the mantle of our sympathy and love and appreciation. But it is to her own personal credit that she used so well the hearing that was hers; that she seemed to know the facts and experiences that would appeal to each group to whom she spoke; that she stirred us and often, without at all meaning to do it, shamed us and always challenged us. Perhaps it is not too much to say that Miss Logan, more than any other one person, has put South America on the map in Tennessee.

The second great contribution which we should like to write into the record of Miss Logan's work in Tennessee is her "waking up" of our young people, especially our girls and young women of the G. A. and Y. W. A., to the real joy of missionary service and her popularizing of the Union's definite, clear-cut plans for carrying on this service in the easiest, most effective way. In training schools, camps and house parties she has been an untiring leader in spiritual development, in method study and in wholesome fun. It was on such occasions, undoubtedly, that she was at her best. Her fun-loving, high spirits caught the girls; her earnestness and devotion found a way to their hearts. They gladly bear her testimony that she not only made their organization work easier, but gave them a happier idea of what a Christian girl's life might be.

There is one other thing that we should like to call attention to in Miss Logan's work, and that is her "leadableness." She knew her job, to be sure, and sounded no uncertain note wherever she went; but she did not feel that she knew it all. She was approachable and open to suggestion from her Secretary, her Board, her co-workers among the leaders of the girls and from the girls themselves. May it not be that this trait as much as her many gifts was responsible for the success of her leadership?

As she goes from the general work to put into practice the plans she has



MISS VICTORIA LOGAN

Resigns as Tennessee W. M. U. Young People's Leader to accept the work as Knoxville First Church Leader of Young People

been teaching, in the First Church at Knoxville, our love, our sympathy, and our prayers go with her.

Willie Jean Stewart,
Mrs. N. B. Fetzner.

JERUSALEM AND SURROUNDINGS

By Mrs. F. Norman Smith

We spent seven very delightful and interesting days in and around Jerusalem. The first morning a trip was made to the Church of the Holy Sepulchre which is a large church where many sects have chapels for worship, each sect having a set hour for services. They claim that the spot where Christ was crucified and buried is within these walls, but we do not believe it. They even designate the spots where Christ rested on his way from Pilate's hall of judgment to this church. We walked down the Via Dolorosa, or the Way of Sorrows, to Pilate's Hall. Here we found the ever-present Catholic church over a sacred spot. While we regret these Catholic churches, we must acknowledge the fact that they have preserved these places for us; for Pilate's Hall is one place that we know is authentic. We walked over the stones that our Saviour walked when he was in this judgment hall.

In the afternoon we drove out by Rachael's tomb and by the field of the shepherds on to Bethlehem where Christ was born. We had as a chauffeur all through Palestine an Arab who had been born in Bethlehem; his father was also born in Bethlehem and his mother in Jerusalem. He was well educated, very capable and courteous. It made our trip very interesting.

It was inspiring to be in the very town where Christ our Saviour was born. Here we went into the Church of the Nativity which showed that it was a church of ancient times. But built of course since the birth of Christ, and we were shown a rock manger, said to be the one where Jesus was laid. This church was plain and was not so offensively ornate as was the Church of the Holy Sepulchre and some others.

We then drove to the town of Hebron where Abraham and Sarah, Isaac and Rebekah and Jacob and Leah were buried in the cave of Machpelah. This is owned by the Moslems, and we were not allowed to enter. We saw the old Mamre oak tree under which Abraham rested on his way from Ur of the Chaldees.

Another interesting trip out from Jerusalem was down to Jericho. On the way we stopped by Bethany where lived Mary and Martha and Lazarus, and saw the tomb of Lazarus. Also saw the Samaritan Inn, and went down the road where the man fell among thieves and was robbed and beaten and later rescued by the good Samaritan after the priest and the Levite had passed by on the other side. The road was through a desolate, barren country, and across hills and valleys where there were hiding places for robbers. It is even now patrolled by police officers for the protection of travelers. We drove back on this road after dark and really were glad when we reached the end of it.

On this road to Jericho we passed near the brook Kishon, where Elijah was fed by the ravens. A Franciscan monastery is built here, far away from any town.

Old Jericho is destroyed, but we visited the new city of Jericho, saw the winter palace of Ahab there and Elijah's fountain. From there we drove down the hot, dusty valley to the Jordan River and the Dead Sea.

We visited the Mosque of Omar, built on the spot where the Temple of Solomon once stood on Mount Moriah. Saw the rock of the dome, which is the sacrificial rock of the original temple and supposed to be the rock on which Abraham prepared to sacrifice Isaac. This is an immense rock with ridges down which the blood from the sacrifices ran. There have been a number of churches on this spot, first

David prepared the material and Solomon built the temple. It was next captured by the heathen, the Babylonians and Assyrians, and destroyed. Then Ezra rebuilt it and it was again in possession of the Hebrews. Next it was in possession of Romans, called Herod's Temple. Then a temple of Jupiter was built. Next Justinian built a Christian temple, now the Mosque of Omar, built by and in possession of Moslems. There was not one stone left upon another of Herod's Temple, according to Christ's prophecy. This temple area is one cause of trouble between Jews and Arabs.

Jerusalem is built upon four hills, Zion, Moriah, Bezetha and Akra. One morning we went up on Mt. Zion, by the tower of David out David Street, saw the house of Caiphas, the High Priest, where Christ was tried. Went into the upper room, said to be the place where the last supper was held. It was on this hill that David was buried.

A trip to Jerusalem would not be complete without a visit to the Wailing Wall. The Grand Mufti of the Moslems recently said, "There can be no peace in Palestine while the Jews seek to give effect to their oft-declared intention of securing possession not only of the Wailing Wall, but of the whole area of Mesjid el Akra, the most sacred spot to Moslems in the whole of Palestine. That is the chief cause of recent disturbances, while the second is the desire of the Jews, who are in a minority in the country, to rule the Moslems, who are in the majority."

This "wailing wall" is the outer wall of the temple area and the Mesjid el Akra is the temple area. There is only one way you can reach this wailing wall, and it is by going down a long, narrow, dirty rock street between small shops for quite a long way. It is down hill all the way. The wall is about 150 feet long, 15 feet wide, and a space is left open where the Jews go and wail over their lost possessions every day. We went down there on Friday afternoon and the Jews certainly do wail, and weep and moan, both young and old, men, women and children. It is very pathetic indeed. Old Jews, both men and women, sit all along by the wayside and beg. Begging has been abolished by the British Government and only these old Jews are allowed to beg.

Strouse, of America, provides a soup kitchen near this wall which feeds hundreds of Jews every day.

The places of most interest to us were the Mount of Olives, the Garden of Gethsemane and Calvary and the tomb where Christ was buried. From the Mount of Olives we had a splendid view of the city of Jerusalem, the place from which Christ viewed the ancient Jerusalem when he wept over it.

We spent a quiet hour in the Garden of Gethsemane under the starlit sky, walking around under the old gnarled olive trees, meditating on the life of our Master and resolving to make our lives count for more in the future than they ever have in the past.

The place of the skull, which an Englishman, Gordon, first declared to be the real Calvary, seems to us to be the true place of the crucifixion, for it fulfills all Biblical requirements. The tomb, which has been hewn out of solid rock nearby, was clearly a tomb for a rich man such as Joseph of Arimathea. So we felt that, in spite of so much tradition and the claims of Catholics and Moslems, that we had seen the tomb which held body of our Lord, we had worshiped on the mount where he was wont to go, and had prayed in the Garden of Gethsemane, where he suffered for our sins.

On Sunday we went out to our Baptist Mission House. This is used for services, having a nice chapel, and also as a residence for Miss Elsie B. Clor, who has been our only missionary on the field since Mr. and Mrs. J. W. Watts left more than a year ago, until last May, when the new missionaries, Rev. and Mrs. R.

E. Owens, came to Jerusalem. All the Baptists in our party went to the mission house and we had a delightful time with Miss Clor and the Owens'. Their great need now is an automobile, to be able to visit the mission fields in Palestine and Syria.

Since the Watts' left, Miss Clor has had charge of all the mission work in Palestine and Syria. She was quite ill for two months, but is much improved now, although not entirely well.

Mr. and Mrs. Owens are studying the Arabic language and hope to soon take up the work. They have a lovely little eight-months-old daughter. Mrs. Owens is the daughter of an Argentine missionary and was educated at Bethel College in Hopkinsville, Ky.

Miss Clor is very anxious for funds for a teacher for a settlement of Druses near Baalbek, Syria. They asked for our prayers for them and their work. I hope very much that they have not been molested during the recent outbreak in Palestine.

NEW BOOKS REVIEWED

God's Way of Holiness. By Horatius Bonar. Published by the Bible Institute Colportage Association, Chicago. Price 25 cents.

This little volume might well bear the sub-title, "A Hand Book of Bible Doctrines," for such it is. It contains the strong meat of the Word, and the author adheres closely to the Scriptures, giving many quotations and references. The book is deeply devotional, and a thorough study of it along with the open Bible will amply reward the student.—O. O. G.

The Faith That Wins. By Roy Talmage Brumbaugh. Bible Institute Colportage Association, Chicago. Price 75 cents net.

A very good sub-title to this work would be, "The Christian Life an Adventure." This seems to be the chief theme in the mind of the writer as he discourses on that marvelous rhapsody of the heroes of faith as recorded in the eleventh chapter of Hebrews. This volume of one hundred and twenty-five pages is not a book of sermons, but is rather an exposition—a setting forth of the spiritual truths of that remarkable chapter. In this the author shows unusual skill as an interpreter of the Scriptures. As in a great pageant he brings these characters before our eyes and enables us to see them and hear them speak. Short, terse sentences, apt illustrations, and deep spiritual fervor characterize this charming book.—O. O. G.

When the West Was Young. By John D. Freeman, D.D., Editor of the Baptist and Reflector. Baptist Sunday School Board, Nashville. \$1.75 net.

Being only one generation removed from pioneer days myself, and that in a state adjacent to the one in which the scene of this story was laid, I think I can appreciate this book to the full. As I read it I was many times reminded of stories I had heard around the fireside when a boy. My love for a good story, especially one of this type, has not ceased. It is needless to say that I thoroughly enjoyed the book. It gives a picture of pioneer life—its hardships, its dangers, its joys and its triumphs—which our young people need to know and which older people will enjoy reading about. The author has a vivid imagination and wields a facile pen. There are thrills aplenty for those who love stories of daring and adventure. That dog and panther fight makes you hold your breath! And the race which the young girl has with the pack of wolves when she went for the doctor to attend her sick brother will make the hair stand on

your head. The picture of the Christmas dinner that was spread when Jack Wright and his two sisters had come home from college for the holidays will make your mouth water. The pioneer did not live "from hand to mouth" as some are prone to think. The beautiful romance which runs through the whole story constitutes an added charm, and the ideals set forth in the book are noble and uplifting to those who read the story. Lay this book down in a home where there is a large family and there will be a tussle as to who shall read it first. Mother and father will no doubt present priority claims, while the children will read on and not appear to listen.—O. O. Green in Baptist Record.

Forgotten Children. By Julia Colliton Flewellyn. Published by the Gospel Trumpet Co., Anderson, Ind. \$1.00.

This is the story of a little street walf, his sister whom he did not know for years, and a little pal. Efforts of well-meaning but ignorant social workers to send the little ones to an orphan's home resulted in many interesting and thrilling escapades on their part until at last the little girl found herself hidden in the attic of a rich spinster's home. There she was discovered by the son of a friend, exposed by another boy, finally taken into the home and taught the way of life and of trust in God.

The author reveals in a striking manner the snobbery of the rich churchmen of today, the weakness and foolish pride of some preachers, the cruelty of that sort of social welfare work that would herd the unfortunate into state institutions wherein they have little that savors of home, and magnifies the courage that would take one of these "little ones" from the dirt and slime of the alleys into a home of comfort and there give her or him a chance.

The book is rich and interesting. A beautiful romance runs through its pages and alongside of it is the tragedy of misplaced love and confidence. It will prove a blessing to everyone who looks upon the poor as a sort of excess baggage which society has to carry and which must be disposed of at the least possible cost and with the least possible inconvenience.

The Quest for Experience in Worship. By Edwin H. Byington. Published by Doubleday, Doran & Co., Garden City, New York. \$2.00.

This volume will prove a source of interesting and valuable information for every student of church life and activity. Part one deals with the liturgical methods of the various large branches of Christianity. Few people know the whys and wherefores of the liturgy of sacerdotal bodies and this book will open their eyes and give them a sympathetic picture of the things so little understood. Part two deals with the non-liturgical churches, their services, the reasons for the same and other matters perhaps never thought of even by many who practice them. Part three presents present tendencies and possibilities in methods of worship. Herein are given some modifications that are taking place, suggestions for improvement of the liturgies and the forms of service for non-liturgical churches and other things. The possibilities of the liturgy in worship are presented and other matters vital to our growth and development. "Worship in Experience" and "Public Worship for Others" are the concluding chapters and they contain many things that are suggestive and thought-provoking.

We cannot accept all the conclusions of the author, for Baptists are at one extreme in the field of his study. However, Baptist pastors will find much that will be helpful to them in a study of the volume.

The Master: A Life of Jesus Christ. By Walter Russell Bowie. Charles Scribner's Sons, New York. \$2.50.

This versatile writer, author of "The Inescapable Christ," "Some Open Ways to God," etc., has given

us a remarkable human story of the Saviour. There have been many books about Jesus. Pastor Bowie has written from the human side of the life of Christ. The writer is evidently a modernist, and the story is written from the modernistic viewpoint. It matters little to the author whether Jesus had a virgin birth or whether He actually and literally rose from Joseph's tomb. He closes his book with a paragraph which begins, "So the only miracle which matters in the course of history moves on—the miracle of the power of the mighty soul that dared embody God." Again he says, "What happened to the body laid in Joseph's grave is something never fully to be explained. The point is that such an explanation, or the lack of it, does not touch the heart of the abiding issue." It is a very readable book for those who have abiding convictions as to the Jesus of the New Testament. There is an attractive diction throughout.—W. R. H.

Church Profit-Making. By Frederick A. Agar. Fleming H. Revell Company, New York. \$1.

This book of eighty-seven pages is all one would expect on this subject from the pen of one so well qualified to write on the subject. A paragraph from the Foreword sets forth the author's aim: "There is a right and proper way in which God's monies may be produced; on the other hand, there are ways of providing money for church purposes that are injuri-

ous and essentially wrong. It is the purpose of this book to help church members to distinguish between proper . . . and methods that are distinctly wrong."

This book should have wide consideration. There are four chapters on the following: "Profiteering or Worship?", "Points in Favor of Profit-Making," "Points Against Profit-Making," "Spirituality and Common Sense."—W. R. H.

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AMONG THE BRETHREN

By FLEETWOOD BALL

Anderson Memorial Church, Mobile, Ala., is fortunate in securing as pastor S. D. Monroe of Panama City, Fla.

—B & R—

H. E. Watters, president of Union University, Jackson, supplied most acceptably at Trenton at both hours Sunday.

—B & R—

The church at Ferriday, La., loses its pastor, A. D. Langston, who has resigned without indicating what his plans are.

—B & R—

Guy G. Carr has resigned as pastor of Olivet Church, Enid, Okla., to accept the pastorate at Baxter Springs, Kans.

—B & R—

Hillcrest Church, Dallas, Texas, is lucky in securing as pastor E. H. Ratliff, who has resigned as pastor at Melissa, Texas.

—B & R—

J. A. Russell of Retrop, Okla., has been called as pastor of the church at Cortez, Okla., succeeding Dewey Squyres, resigned.

—B & R—

C. M. Pickler, the popular pastor in Eagleville, is being assisted in a meeting by Evangelist L. C. Wolfe of Muskogee, Okla.

—B & R—

L. O. McCracken of Luxora, Ark., lately did the preaching in a revival in his church, resulting in 63 new members, 55 by baptism.

—B & R—

W. E. Neill has resigned as pastor of the First Church, Ruston, La. A new educational building has been added at a cost of \$50,000.

—B & R—

U. G. Hale resigns the church at Texline, Texas, in order to enter the Southwestern Baptist Theological Seminary, Fort Worth, Texas.

—B & R—

A. W. Bussey has resigned at Bowman, Ga., after having served the church for ten eventful years. The resignation is effective December 31.

—B & R—

First Church, Carlton, Texas, loses its good pastor, R. C. Brinkley, who accepts a call to Emmanuel Church, Houston, Texas, effective last Sunday.

—B & R—

Evangelist Joe Jeffers of Dallas, Texas, has just closed a revival at Rotan, Texas, Fred Clark, pastor, resulting in 105 additions, 67 by baptism.

—B & R—

The church at Magazine, Ark., was recently elated over securing as pastor, A. N. Stanfield, who has now resigned to accept a call to Guymon, Okla.

—B & R—

A. U. Nunnery of Parsons, who serves eight churches as pastor, lately closed a revival with his Central Grave Church, near Chesterfield, resulting in 11 baptisms.

—B & R—

Evangelist Elmo Morrison of Halls and Singer J. J. Simmons of Jackson lately assisted W. B. May in a revival at Slayden, Miss., resulting in 45 additions, 33 for baptism.

—B & R—

J. H. Wyatt of Clayton, Ala., has accepted a call to the First Church, Bunkie, La., and is on the field where a bright outlook awaits him. He succeeds E. M. Daffin, resigned.

—B & R—

J. Bennett Pickern, son of A. V. Pickern, pastor at Rochelle, Ga., was lately ordained to the full work of the ministry. He has been a student in the Baptist Bible Institute.

—B & R—

B. V. Ferguson of First Church, Fort Smith, Ark., announces a revival in his church, beginning October 27th, in which Evangelist John W. Ham of Atlanta, Ga., will do the preaching. Singer E. L. Wolslagle of Biltmore, N. C., will direct the music.

S. F. Baucom of Abilene, Texas, is doing the preaching for his son, R. G. Baucom, in the church at Paul's Valley, Okla. The services are being held under a large tent.

—B & R—

H. M. Ward lately resigned as pastor of the First Church, Troup, Texas, but the church protested so vigorously that he has reconsidered the matter and decided to remain.

—B & R—

M. E. Dodd of the First Church, Shreveport, La., has consented to address the Georgia Baptist Convention in Gainesville, Ga., at noon November 20th, and again that night.

—B & R—

Alfons Novak, a native Bohemian, and student in Baylor University, Waco, Texas, has been called to the care of North Jackson Street Church, Palestine, Texas, and has accepted.

—B & R—

Seminary Hill Church, Fort Worth, Texas, loses its pastor, H. G. Williams, who resigned to accept a call to Norwood Church, Birmingham, Ala. He was formerly pastor in that state.

—B & R—

A revival will be held in the First Church, Shawnee, Okla., J. W. Gilson, pastor, beginning October 13th, in which Millard A. Jenkins of the First Church, Abilene, Texas, will do the preaching.

—B & R—

Cornelius Bowles of Ponca City, Okla., lately did the preaching in a revival in his old home town, Hickman, Ky., resulting in 200 professions of faith. R. C. Eddins of Independence, Mo., led the singing.

—B & R—

The Home Mission Board of Atlanta, Ga., recently ordered a bulletin printed monthly, and the first issue appeared. But it evoked such a storm of protest from over the South that it has been wisely discontinued.

—B & R—

A revival is announced to be held at Crossett, Ark., W. F. Warren, pastor, October 6th, in which O. J. Wade of Texarkana, Ark., will do the preaching and C. L. Randall of Little Rock, Ark., leads the music.

—B & R—

The recent death of Deacon L. C. Howse, aged 81, of Whiteville, removed from the walks of men one of nature's noblemen and the Lord's truest servants. He was the father of Will L. Howse, a faithful minister.

—B & R—

The church at St. George, S. C., secures as pastor C. G. Campbell, who resigns at Bude and Norfield, Miss., to accept the work on the new field. The change is effective October 1st. Brother Campbell is an honor graduate of the Baptist Bible Institute.

—B & R—

Mrs. Fannie Foster, widow of the late A. W. Foster, died Thursday, September 19th, of apoplexy at the home of her daughter, Mrs. H. P. Smiley of Athens. She and her husband were useful members in the churches at Trenton, Huntingdon and Lawrenceburg.

—B & R—

Peachtree Road Church is the name of a new church formed in Atlanta, Ga., by the consolidation of Ponce de Leon Avenue and Buckhead churches. The Ponce de Leon property has been sold to the Central Congregational Church for \$120,000 cash, and a new house will be built.

—B & R—

There will be a home-coming service at Una Church the 29th. Former pastors are asked to attend the service. The revival meeting will follow with Pastor A. P. Moore doing the preaching. Dinner will be served on the ground and a great day is expected. Following this meeting he will do the preaching in his church at Antioch which will begin the third Sunday in October.

By THE EDITOR

E. B. Shivers has been called to succeed J. R. Carter at Gladding where he will preach one Sunday afternoon per month.

—B & R—

J. H. Lane, dean of Pike County Baptist pastors is spending a vacation with his son, Luther, a prominent attorney of Tulsa, Okla.

—B & R—

C. P. Jones of Greeneville has just emerged from the hospital in his town where he underwent a minor operation. Reports show that he is doing a fine work in Greeneville.

—B & R—

L. A. Lawler of Huron preached for East Chester Street on the 15th. Pastor J. W. Barnett has been called by the church for full time. He is doing a splendid work with this new body.

—B & R—

The twelfth session of the Bible Institute will open October 1st. Prof. James E. Dean will deliver the opening address, using the subject, "The Christian Worker and Modern Thought."

—B & R—

Will O. Gordon is the new bishop of the church at Mountain City, and he begins his work with us in the right way by subscribing for the Baptist and Reflector. We are glad to have him.

—B & R—

One hundred and fifteen are enrolled this year in the University of China, according to a report just received. Since last November 2,857 treatments have been administered in the school clinic.

—B & R—

Moderator McMahan of Sevier County Association attended Holston Valley for one day and made a splendid address on behalf of the paper. We wish he could deliver it in every church in the state.

—B & R—

W. W. Crouch has resigned his work at Dunlap and has entered Carson-Newman College. He has been a fine worker in Sequatchie Valley, but has done the wise thing in going for further preparation.

—B & R—

Bunyan Smith of Carthage was called to Third Church, Nashville, Sunday, and has accepted the work, beginning at an early date. He succeeds J. Rufus Beckett, who has moved to Inglewood Church, Nashville.

—B & R—

Congratulations are in order for Master Robert Hailey who came to the home of Mr. and Mrs. Robert W. Hailey on Labor Day. His father is receiving clerk in our headquarters office and a son of Dr. and Mrs. O. L. Hailey.

—B & R—

Herbert D. Weaver of Morristown has left to enter the Southwestern Seminary where he will take special courses in music. He was formerly educational director of Bell Avenue Church, Knoxville, and is a Carson-Newman graduate.

—B & R—

J. M. Rogers did the preaching in a meeting at Sylvia during the first week in September. There were 7 additions. At Maple Grove there were 8 professions and 2 additions. He begins a meeting with Cross Roads Church, Maury County, the first Sunday in October.

—B & R—

On September 15th O. G. Poarch began his work as pastor of Euclid Avenue Church of Bristol. For the past seven years he has served the church at Wytheville, Va., and has done a splendid work. He was given a hearty reception by the Bristol brethren. This is a new church, but has a splendid building. Eight additions marked the pastor's first day with them.

—B & R—

Judge W. A. Owen of Covington sends renewal and expresses the appreciation of himself and wife for "The Young South," to which they sent contributions some forty years ago. He says: "So we will soon have been readers of the Baptist and Reflector for fifty years."

W. A. Carroll of Euclid Avenue Church, Knoxville, is to assist Pastor Tillery in a meeting at Doyle, beginning about the first of November. Brother Carroll is a splendid evangelist and pastor and goes to a great field for his services.

—B & R—

J. E. Safriet, pastor of Dinsmore Church, Jacksonville, Fla., and Mrs. Safriet were seriously injured in an automobile wreck the 20th. The accident occurred on a sharp curve where the car left the highway and crashed into a bank.

—B & R—

It was the editor's pleasure to visit with Dr. J. W. O'Hara, superintendent of the Mountain Schools, last Friday. We had been to Watauga Association and spent the night in Johnson City. He is elated over the outlook for our secondary schools.

—B & R—

Miss Hilda Hall, who has been doing W. M. U. work in William Carey Association this year, will enter the Training School at Louisville next week. She is a brilliant young woman and thoroughly consecrated to the cause of the Master.

—B & R—

Prof. I. E. Reynolds of Southwestern Seminary and President W. W. Hamilton of the Bible Institute are in Nashville this week teaching in the Church Administration School being held with First Church. Dr. Hamilton preached Sunday night for Belmont Heights Church.

—B & R—

C. S. Wales of Blue Mountain, Miss., reports a good meeting just closed with Falkner, Miss., Church. J. N. McMillan of Louisville, Miss., did the preaching which resulted in 28 additions by baptism and two by letter. Pastor Wales is happy over the outlook. This was the first meeting in their new building.

—B & R—

John A. Porter, missionary pastor at Rhea Springs, closed a meeting with Salem Church, Tennessee Valley Association, September 15th. Nine were added to the church by baptism. Local workers aided with the music and the entire church was revived. A live B. Y. P. U. is at work in the church and the prospects are bright.

—B & R—

In our recent report of the opening services of First Church, Roanoke, Va., we stated that the program would be held October 4-11. It was held August 4-11, with J. C. Massee and A. U. Boone, father of Pastor W. C. Boone, as speakers. Twenty thousand dollars in cash was raised during the week to be applied to the debt.

—B & R—

Pastor F. G. Lavender says they are having a continued revival in First Church, Columbia. On the 15th they received five new members. Since the middle of June, when their new baptistry was dedicated, they have had 29 additions to the church. E. S. Pool of New Orleans will be with them in a revival beginning October 6th.

—B & R—

The church at Aberdeen, Miss., will build a new home for their pastor, according to the Aberdeen Examiner. An out-of-town friend wrote the ladies of the W. M. S. stating that if they would provide a lot, paid for in full, he would give from seven to eight thousand dollars with which to erect the building.

—B & R—

Hon. L. B. Morley of Mountain City made one of the best temperance reports before Watauga Association that we have ever heard. He has served a long time as district manager of internal revenue for the Eleventh District and knows what booze will do. He carries with him since childhood a crippled leg due to the treatment given it by a drunken physician.

WANTED—Position as accountant in secular work or financial secretary for church by man qualified also to do solo and quartet work and act as precentor. Good references. Address PHW, care this paper.

PASTORS' CONFERENCES

CHATTANOOGA PASTORS

First: John W. Inzer. The Church and Her Program; Nailed to the Cross. SS 1174.

Highland Park: J. B. Phillips. The Disciples' Experience in Galilee; What Is Meant by Salvation to the Utmost? SS 476, additions 3.

Oakwood: R. R. Denny. Position of Believer before God; A Ghost Scene. SS 162, BYPU 40, by letter 2, baptized 34.

Chamberlain Avenue: A. A. McClanahan, Jr. The Rich Young Ruler; The Mind of Christ. SS 263, BYPU 79, baptized 2, by statement 1.

Edgewood: Sam W. Lord. The Atonement; Where Art Thou? SS 94.

Central: A. T. Allen. Kindness; Taking Risks for God. SS 326.

Red Bank: W. M. Griffith. We Cannot Do It; Christ Died for the Ungodly. SS 286, BYPU 54, by letter 2.

Eastdale: J. D. Bethune. One Is Your Master; The Kind of Revival We Need. SS 196, BYPU 39, by letter 7, for baptism 1.

East Lake: Lester A. Prown. The New Testament Church, Rev. Mr. Chunn.

Oak Grove: Geo. E. Simmons. The Office of Deacon; The Story of the Prodigal. SS 260, by letter 1.

Concord: W. C. Tallant. Time to Reap; Sin Wrought the Soul. SS 116, BYPU 60.

Northside: R. W. Selman. Lost Joy Found; If It Were Not So, etc. SS 411, BYPU 60, by letter 1, baptized 2.

Ridgedale: R. L. Baker. Symphony in Prayer Meetings; Four Simple Sinners. SS 433, by letter 3.

Rossville Tabernacle: Geo. W. McClure. We Are Ready to Do Thy Bidding. SS 233, baptized 1.

Clifton Hills: A. G. Frost. Jesus and the Treasury; Consecration. SS 209, BYPU 78.

OTHER PASTORS

Memphis, Bellevue: Robert G. Lee. Calvary; As Christ Was Sent, So We. SS 1217, BYPU 289, for baptism 7, baptized 6, by letter 25, by statement 4, professions 7.

South Harriman: Geo. W. Trout. The Tragedy of Not Using Our Talents; Winning Souls. SS 195, BLP 29, for baptism 11, by letter 3.

Mine City: Org Foster. The Best at the End; The Kind of Revival Ducktown Needs. SS 208, BFP 40.

Knoxville, Broadway: Dr. Byron Smith. The Sufficiency of Christ's Grace; Coming to Christ. SS 717.

Cleveland, First: Lloyd T. Householder. Bringing Others to Jesus; A Christian. SS 360, by letter 1, for baptism 1, baptized 1.

NASHVILLE PASTORS

Inglewood: W. Rufus Beckett. An Old Testament Miracle; Jesus at the Door. SS 111, BYPU 28.

Park Avenue: E. Floyd Olive. Tekel—Weighed and Wanting; One Thing Thou Lackest. SS 416, BYPU 116, baptized 2.

Grace: L. S. Ewton. Drinking at the Fountain of Life; Old-Time Religion. SS 558, BYPU 80, by letter 6.

Calvary: W. H. Vaughan. Ye Must Be Born Again; Faith. SS 138, BYPU 35.

Eastland: J. Carl McCoy. Laborers Wanted; A Terrible Separation. SS 444.

Tabernacle: L. P. Royer. The Light of Memory; Approving the Lord's Verdict. SS 147, BYPU 28.

Centennial: T. C. Singleton. The Greatest Question; Christ's Call to a Young Man. BYPU 36, for baptism 1, baptized 1.

Seventh: Edgar W. Barnett. Heaven; The Second Coming of Christ.

SEND YOUR SUBSCRIPTION IN NOW. DO NOT WAIT

LAYMEN'S NOTES

(From page 8.)

the people in the paper where it is not being read very much.

We hope our men will get back of our various programs and help us to make them worth while.

PASTORS' CONFERENCE

One of the outstanding things being done right now to promote all our lines of work is the organization in most all the associations of a Pastors' Conference which will meet regularly for prayer, study and conference. Many suggestions are being offered that will be helpful to such a conference. The leaders of our work might be invited and much good done them also. Clinton Association has just organized and reported their officers. Others have their meetings set to organize in the near future. Some things that might be done through this conference:

The first group that should be gotten together for counsel and prayer as well as study are the pastors of the association. It is our judgment that all the work must, after all, depend upon the leadership of our pastors and rightly should. We suggest, therefore, that a conference of the pastors and other workers be organized to meet once each month at a central place for fellowship and improvement. Regular programs may be arranged for these meetings which will prove to be very helpful to the ministers as well as to others who might attend.

1. An hour of prayer together will be beneficial, even to preachers. Nothing will enlarge our vision and deepen the spiritual life of our leaders like meeting and praying together over the problems of our churches. These hours of devotion should be planned for and definite objects kept before the meetings continually.

2. Reports of their work during the month. If these meetings be held at the proper time and on the same days of the month each time, a complete report can be made from every church in the entire association at every meeting. These problems discussed together will be helpful to all and the needy places will be brought to our attention and a broader sympathy be had among our pastors of the association.

3. Educational programs. Programs of real value can be arranged where certain ones are placed on the schedule a month ahead to discuss special lines of doctrine or promotion, following the lecture, give time for general criticism and interpretation. It will cause our ministers to study these fundamental problems anew and all interests will be blended into one great and mighty program.

4. Some outside man borrowed from an adjoining association might be invited to bring special instructions or inspiration on certain topics. This in itself will prove a benefit to both associations.

5. Libraries of good helpful books might be established and the use of these books be granted to all for study and improvement. Many are not able to buy all the books they need, but by putting all together we might be able to have a chance at the best of these books.

OCOEE PUTTING ON GREAT ENLISTMENT PROGRAM

The following letter from Dr. T. J. York of Chattanooga sets forth the plan of organization that will be very effective if carried out, and we are glad to co-operate with such a program. He says:

"The executive committee of our association at a recent meeting de-

cided to launch what we call the 'Ocoee 1929 Enlistment Campaign.' Our plans are about these: First, to ask you with the workers of your department (Christenbury and others) to put on a census in all of the rural churches of the association early in November, or sooner if more convenient, and then beginning on Sunday, November 24th, we want to teach Stewardship and Missions in some six or eight churches over the association with the hope of reaching in these central meetings some of the leading people of all the churches in the association, closing out on the first Sunday in December with an every-member canvass in all sixty churches of the association, either with single or double budget as the churches may decide.

"We shall be glad to have you and Dr. Bryan join us in inviting Dr. Henderson of Knoxville and George Burnette of Memphis to be with us in this campaign. We shall expect you to teach in one of these central groups during the week, beginning November 24th, if at all possible for you to do so.

"We are organizing our association very thoroughly for this intensive campaign with Claude E. Sprague, chairman of the campaign committee, and we feel confident if we can get the services of you and Dr. Bryan we can make this a great success. This campaign will be thoroughly advertised at the annual meeting of the association in October."

B. B. I. NEWS

By N. T. Tull

The Baptist Pastors' Conference of New Orleans elected Dr. John A. Huff, pastor of First Baptist Church, as general chairman of all committees looking to the entertainment of the Southern Baptist Convention in that city next May.

The great two-million-dollar Municipal Auditorium in which the Southern Baptist Convention will be held in New Orleans next May is being rapidly completed. It is to be equipped throughout with all the latest modern conveniences.

The Emergency Appeal of the Baptist Bible Institute was placed before the Baptists of Louisiana during June and July, heading up in an offering in the churches on the second Sunday in July. The offerings to the Co-operative Program in Louisiana for the month of June were the largest since the meeting of the state convention last fall, and the offerings in July were \$2,000 more than for the same month last year.

The property of the Baptist Bible Institute is in the heart of the old "Garden District" of New Orleans where the homes of the wealthy residents were located before the modern drainage system was perfected. Being on one of the highest points in the city, property in that section was above possible high-water level before the levees were made safe.

Obituaries

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

POWELL

Mrs. Ira Powell was born March 1, 1895, and died September 9, 1929. She was a faithful Christian, a loyal member of Rockwood Baptist Church, efficient secretary of the Junior Department of the Sunday school, a

leader in the W. M. U., and a devoted wife and mother. Her passing brought tears to the eye and sadness to the heart of all who know her.

OWEN

Brother Thomas Edward Owen passed to his reward August 1, 1929, after an illness of four years. He was born April 14, 1860. In early life he professed faith in Christ and joined the Republican Grove Baptist Church, in Rutherford County. Later he became a charter member of the Lascassas Baptist Church. March 18, 1894, he married Miss Lillian Jones who, with two sons and five daughters, survives him, all of whom are members of Lascassas Baptist Church except Mrs. Rual Skinner of Birmingham, Ala., and Finis Owen of Hereford, Texas.

Brother Owen was a quiet man and loved his family, friends and church. He was a regular attendant at his church and took an active interest in all activities. We miss his fellowship and his quiet counsel.

Resolved, That a copy of this article be entered in our church book and a copy be sent to the Baptist and Reflector for publication.

Committee: Ruth Owen, James A. Kirtley, C. W. Baird.

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NEWS BULLETIN

(From page 8.)

COLPORTER'S REPORT

Thomas Williams, colporter for Holston Association, sends us the report for his work from June 1st to August 12th. It is interesting and we give it to our readers in order that they may know that not all hard-working preachers have left the fields. Homes visited, 447; sinners dealt with, 195; homes prayed in, 33; received into churches served, 8; tracts distributed, 8,732; professions of faith, 1; prayer meetings organized, 1; free books distributed from the State Board, 49; received for expenses, \$4.61; received for Co-operative Program, \$20.

FLORIDA NOTES

By A. J. Holt

"Ministerial supply" is the position which the erstwhile Secretary of Missions in Tennessee now occupies. It has become customary for a pastor to have a vacation, and during his absence a supply is secured. This supply has no pastoral responsibilities and is expected just to preach on Sunday and conduct prayer meeting. He is expected to be in harmony with all the policies of the pastor, so that, when the pastor shall return, he may find about the same conditions as when he left. This supply business involves no small degree of tact. If there are criticisms of the absent pastor, he must skillfully endeavor to allay them. If there are divisions in the church, he must not encourage them. For a supply to become a supplanter is utterly unpermissible.

"Your reporter has supplied for the following pastors this summer. Dr. Alderson at First Church, Lake Wales; G. J. Rousseau, First Church, Pensacola; T. M. Waldrop, DeLaney and St. Orlando, one month at each place. Such an arrangement works a hardship on the supply, as it comes during the heated term, while his more favored brethren are away enjoying the mountain air. But I am glad to be able to serve. Invariably the church supplied treated me with courtesy and kindness. While the compensation is small, it is something and helps keep the wolf from the door.

"While in Pensacola the good Baptist governor, Doyle Carlton, visited the city and attended our church the Sunday he was there. Dr. Rousseau is held in the highest esteem by the church and the citizens of Pensacola. Dr. William, our Sunday School Secretary, says of this church that it is the best organized church in the state.

"Through the wonderful grace of God this 82-year-old supply is able to deliver the message. Your make-up man got the lines of 'Old Tennessee' mixed up last week. I am sending a correct copy. I am yet and shall always be loving dear old Tennessee."

BAPTIST BIBLE INSTITUTE

By J. T. Henderson

Although I give my first allegiance to the Co-operative Program, I am in fullest accord with the action of the Southern Baptist Convention in providing for a special effort to relieve the financial burden resting on the Baptist Bible Institute. I have had opportunity to observe and study the work of this institution at close range. It is rendering a large service to the kingdom, not only in the training of religious leaders, but is doing much to promote the missionary enterprise both locally and throughout the world.

The transformation it is working in New Orleans and Southern Louisiana among the people of foreign descent should thrill every disciple of the Lord. I am also convinced that the financial affairs of this institution are being conducted with wisdom.

I rejoice in the success that has attended this effort thus far and fully believe that Southern Baptists will rally to this cause, provide the amount called for, and at the same time do no less for the Co-operative Program. I am gratified that the church of which I am an humble member is in full sympathy with this special effort.

Such an experience is calculated to stimulate our higher sentiments and lead us to "abound in the grace of giving."

RED CROSS TO CONFER AT REELFOOT LAKE

The first of four Red Cross regional conferences to be held this fall in Tennessee takes place at Edgewater Beach, Reelfoot Lake, on Friday, September 20th, attended by Red Cross workers in the western section of the state and neighboring regions of Kentucky.

Representatives of the national headquarters of the Red Cross to address the meeting are Dr. Thomas E. Green, director of the national speakers' bureau of the Red Cross, who will talk upon the economic value of the Red Cross to the state and community; and Everett Dix, assistant to the manager of the eastern area of the Red Cross, who will stress the importance of increased membership. Marion Rust, Red Cross field representative for Kentucky, will describe Red Cross achievements in Kentucky in the present year; and Miss Emma F. Tyler, field representative for Tennessee, will cover the same activities for her state.

The economic value of the Red Cross to Dyer County is the theme of Mrs. Lucy Richards Hart, executive secretary of the Dyer County Chapter. W. M. Hardy, county agent of Lake County, will tell what the Red Cross has done for the public good in his territory.

REV. WADE M. HOUSE, THE EVANGELIST

By L. S. Ewton

It gives me great pleasure to say to the brotherhood everywhere that I have known Brother House ever since he was a lad. Some five or six years ago I heard him, both day and night, through a five weeks' meeting in Springfield, Tenn., his home town. This meeting was held in a tabernacle that would seat from thirty-five hundred to four thousand people. It was full practically all the time, and many times we could not crowd them in. The people came because the gospel was being preached in the power of the Holy Spirit. I regard Brother House as one of the leading evangelists of the South today. If our Baptist people will give him a chance, he will be a great blessing to us. He has no tricks or schemes. He preaches the gospel in simplicity and power and depends upon the Holy Spirit for results. We should keep him busy holding great city-wide and county-wide meetings the whole year round.

CADMAN ADMITS IT

Just before coming up from the B. Y. P. U. room I picked up a copy of Kind Words and was very much interested in noticing in Dr. Hight C. Moore's column that some time ago an inquirer in Troy, N. Y., wrote Dr. S. Parkes Cadman: "I am a Baptist, but I am anxious to know why the Baptist Church considers its form of baptism, which is immersion, to be the only correct way, while other denominations practice baptism by sprinkling. Why is the Baptist Church against infant baptism?"

In his column of "Everyday Questions," July 11, 1928, Dr. Cadman replied: "Our Baptist brethren practice immersion because they believe it was the method enjoined by Christ's example and adopted by his apostles. It is now generally agreed that this view is historically correct and that the early church immersed her converts. But there is also evidence that the rite was soon modified and that sprinkling and pouring were

ultimately regarded as equally valid with immersion."

To me, this coming from a man of Dr. Cadman's prominence, in many respects it is very striking and should be quite strengthening and encouraging to Baptists everywhere.—Ben Cox.

F. J. HARRELL MADE MODERATOR FOR SEVENTH TIME

For the seventh consecutive year Rev. F. J. Harrell, pastor of the First Baptist Church of Dyersburg, was elected moderator for the Dyer County Baptist Association at the close of the annual session at Lenox Thursday.

Rev. O. W. Taylor of Halls was elected clerk and Fred Moore of Dyersburg was named secretary-treasurer. Rev. Ira C. Cole, pastor of the First Baptist Church of Newbern, was appointed to deliver the annual sermon next year.

The 1930 conference of the association will be held at Emmaus Church, in Northern Dyer County. Nineteen of the twenty-two Dyer and Lauderdale County churches of the organization were represented at the Lenox meeting with five or six messengers and as many visitors from each church.

State workers of the church appeared on the program the opening day of the meeting. The Wednesday program included reports from the various departments of the organization.—Dyersburg State Gazette.

MISSIONARY UNION IN QUARTERLY SESSION

The Woman's Missionary Union, Dyer County Association, met on Thursday, September 5th, with Lenox Church. The meeting was called to order, Mrs. H. Y. Darnall, assistant superintendent, presiding. Mrs. Mose T. Jones, superintendent, was present, but on account of illness was unable to preside. The devotional was conducted by Mrs. E. F. Poe of Dyersburg. Mrs. J. F. Percival delivered an inspiring address on "A Closer Walk with Our Saviour." "Recognition of Harvesters of Other Days" was given by Mrs. J. H. Estes, who also spoke on "Enlistment," stressing its importance in the Missionary Society.

A report prepared by the superintendent and read by the secretary showed sixteen days' special work done in Dyer County. This work was done at the request of Miss Mary Northington, state W. M. U. secretary, and consisted of organization and mission study. About twelve members of the W. M. U. of the Dyersburg Baptist Church assisted Mrs. Jones in this worth-while work in the county. The program for the afternoon was shortened on account of the threatening weather, but a reading by Mrs. Clara Richardson of Lenox was greatly enjoyed, and some remarks on "Our Young People of Today," by Rev. Bragdon, brought to us some practical thoughts.—Mrs. S. A. Jarrell, Secretary.

NINETY-FIVE YEARS OLD

Hon. Elbert Waller of Tamaroa, Ill., sends us the report of a celebration held with Nine-Mile Baptist Church, September 8th, in honor of the ninety-fifth birthday of A. M. Revills. An old-fashioned program was held with dinner on the grounds. Brother Revills selected the old songs that were sung. He has been a deacon of the church for more than fifty years. Mr. Waller, who is representative to the state legislature, spoke of the amusing incidents of pioneer days when the honored guest was a lad. Brother Revills then spoke.

He was born in Edgecomb County, N. C., and when ten years of age, his father moved to Crockett County, Tenn., then a part of Haywood County. Here they were offered good farm lands at 12½ cents per acre, but he did not want to buy land and have to keep it up, so rented. At sixteen Mr. Revills drove a three-yoke ox team to Memphis with a load of cotton. When twenty-nine he mov-

ed to Perry County, Ill., and bought the farm where he now resides. He is yet hale and hearty. A. M. Bridges of Halls, a nephew of this venerable man, attended the celebration.

The Birmingham News says: "From Kansas comes word of successful experiments in the breeding of wingless chickens. Think what a boon such a bird would be to those unfortunate who sit at the lower end of boarding house tables. And the children—how many thousands would give thanks at no longer having to say (as previously coached), 'I'll take a wing, please.' And the good news does not end with the Kansas enterprise. One reads that, inspired by their midwest competitors, New Jersey poultry raisers are attempting cross-breeding to supplant wings with an extra pair of drumsticks, thus making one chicken ample for the average family, and no one slighted. Nor is even this all—the ultimate goal, we learn, is a chicken all white meat and no neck." Times are surely getting better for the preachers.

Never Repaid

"Ah, my boy, I owe a great deal to one woman."

"Your mother?"

"No, my landlady."—Toronto Star.

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A very helpful booklet on Monuments has been published by Winnsboro Granite Corporation, Rion, S. C. It contains many beautiful designs, and practical suggestions for medium priced memorials, and tells how you may obtain the ideal memorial, possessing the four essentials—beauty, durability, strength and legibility of inscription.

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